JUSTIN MARTYR's

DIALOGUE

WITH

TRYPHO the JEW.

TRANSLATED FROM THE

GREEK into ENGLISH,

WITH NOTES,

Chiefly for the Advantage of English Readers,
a Preliminary Dissertation, and a short Analysis.

By HENRY BROWN, M.A.
Vicar of Nether-Swell, in Gloucestershire.

VOL. I.

PAUL—reasoned with them (the Jews) out of the Scriptures, opening
and alleging that Christ must needs have suffered, and risen again
from the Dead: And that this Jesus whom I preach unto you, is Christ.
Acts xvii. 2, 3.

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and Meff. MARTIN and GREGORY, in Leicester.

M DCCCXLV.
TO THE
Right Reverend Father in God,

JOHN,
Lord Bishop of Bristol.

MY LORD,

WHEN I determined with myself to send this Translation of Justin Martyr into the World, I could think of no one
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one more proper to address it to than Your Lordship. For who can be a more proper patron of this ancient and primitive Defender of the Christian Faith, than a truly primitive and apostolical Bishop, who has so learnedly employed his pen in defence of the same common cause.

Was I to draw a parallel betwixt the ancient and present Defender of the Christian Religion, and to shew that the one, as well as the other, has closely applied himself to every branch of
of philosophy, made himself master of, and throughly acquainted with every sort of human literature, as well as the sacred oracles; I know but one person in the world that I should be in danger of disoblige there-by, which is the last person in the world that I should choose to disoblige.

And indeed there is the less reason to make this comparison, because the learned defence of reveal’d religion has long since convinced the world of Your Lordship’s superiour...
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abilities, of the clearness and coolness of your head, and the soundness of your judgment.

Besides the propriety of addressing a work of this nature to Your Lordship, that grateful sense I retain of favours conferred upon me, would have obliged me humbly to crave Your Lordship's Acceptance of this Translation.

I will not enlarge upon Your Lordship's good Qualities and valuable endowments, lest, whilst I am only speaking the truth, I should
DEDICATION.

should seem to run out into panegyric, the usual strain of dedications, and be accused of flattery, which I know would be as disagreeable to Your Lordship, as to myself.

I shall therefore conclude with earnestly wishing that Your Lordship may long continue a blessing to this Church and Nation, an honour and ornament to the University, and that after You have adorned the highest stations of the Church here, You may be translated from a life of righteousness, to a life of glory;
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viii glory; and with begging Your Lordship's Permission to subscribe myself, what I really am,

Your LORDSHIP’s

most dutiful,

obliged, and

most devoted

humble servant,

HENRY BROWN.
THE PREFACE.

It has been a complaint of long standing that those inestimable treasures, the writings of the Primitive Fathers, the best and most valuable books in the world next to the Holy Scriptures, are locked up from the understanding of the generality of the people in Greek and Latin, the languages in which they were originally written. That this should happen in a church where the scriptures are locked up too, is no wonder. But in a church whose glory it is to have reformed upon the Primitive Pattern, it is matter of surprize and grief too that these venerable records should be buried in their own language, and so be entirely useless to most of its members. Especially if we hereunto add (what I am verily
verily persuaded within myself would be the case) that men would by being con-
versant in, and throughly acquainted with these excellent writings——more
clearly, distinctly, and perfectly under-
stand the doctrines of the gospel, — be
more firmly rooted and grounded in the
knowledge of the truth, — be more in-
flamed with the love of their crucified
Saviour, — and be more likely to prac-
tise that precept which is the disinguish-
ing badge and characteristic of a disciple
of the blessed Jesus; whereby they would
procure peace and quietness within them-
selves, and union, concord and harmony
betwixt one another. But this is not
all; for they would hereby be guarded
against the attacks, and provided with
answers to all the objections of the ad-
versaries of our holy religion in general,
and the enemies of our church in par-
ticular, — be furnished with arguments
to prove the truth and excellency of the
Christian Religion, — to confute and
convince
PREFACE.

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convince the Heretic and Gainsayer, and to inculcate the necessity of conforming and living in obedience to the precepts of Christ, that we may adorn the doctrine of God our Saviour in all things. The Jew, the Infidel, the Deist, the Free-thinker of the present age, the Heretic, the Schismatic of every denomination, the sinful, profligate, debauched, and free liver, may be all confuted, if not convinced by arguments drawn from these writings. And arguments brought from them must naturally have more weight and force in them than those which are brought from modern authors; because it is an undisputed and allowed truth, that they practised as well as taught that Christianity did not consist in words but in deeds, and lived those great things which they inculcated upon others; that no temptations or allurements, no menaces or torments, even the cruellest and most dreadful that the wit or malice of men
or devils could invent, could scare, terrify, or affright them from their duty, or prevail upon them to commit a sinful action; and that they would and did rather part with their lives than deny the truth. This will convince men that they were in earnest in what they said and taught. And when men are once convinced that they were in earnest, they will be the more likely to be attentive. And when they are once brought to listen with attention, they will be the more likely to consider the weight and force of the arguments; the natural consequence of which will be conviction. For such is the power and force of their arguments that it is impossible for an unprejudiced mind to withstand them.

Now as this is the true state of the case, is there not just ground for the complaint abovementioned? Is it not matter of grief, as well as surprize that these choice and valuable books are not translated into our own language? All those
those of the three first centuries at least. Some of them it is true we have in English. Arch-bishop Wake led the way by his translation of the Apostolical Fathers. Since him Mr. Reeves has obliged the world with a translation of the Apologies of Justin Martyr, Tertullian, and Minucius Felix. Dr. Marshal has favoured us with a translation of St. Cyprian's works; Mr. Humphreys with a translation of Athenagoras's Apology and his treatise on the resurrection; and Mr. Betty with a translation of the Apologetic Discourses of Theophilus and Tertullian's Prescription against Heretics. Much about that time, as near as I can guess from circumstances, (for his book is without date) Mr. Bellamy, a lay-gentleman, published his translation of the two first books of Origen against Celsus, and promised the two next; for he says in his preface; "If this first "essay shall meet even with a tolerable "acceptation from the world, I design, "God
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"God willing, to take the first opportunity, to translate the two following books." I cannot find that he ever accomplished this design; nor have I been able to learn whether the want of due encouragement, or some other cause prevented him. These are all the English Versions of the Primitive Writers of the three first centuries that I know of. I wish we had more of them. Upwards of thirty years are now past since the last of these made its appearance. Nothing has been since done in that way; nor have I been able to learn upon enquiry that any thing of this kind is in hand; though I have always found, wherever I have mentioned it amongst the sincere admirers of these Primitive Writers, a general wish that they were all translated. But the pens of the learned have of late years been employed other ways; and good wishes only have not been able to effect this work.

Several
Several very probable reasons may be assigned why so little has been done this way. And perhaps one of the chiefest of them may be the small encouragement that is given to works of this nature.

That a work of this nature should meet with but small encouragement at this time more especially, cannot be matter of surprize to any who consider that it is the taste of the present age to depreciate and run down the Fathers, to represent them as a set of weak, silly, and credulous persons, that might easily be imposed upon themselves, and were ready and willing to impose upon others; and for this very odd reason, because a professed, an avowed, and inveterate enemy has asserted that they were so.

This character of them is generally taken upon trust, and without examining into the true state of the case. For I have always observed that the greatest enemies to the Fathers are those that have been the least conversant with them and
and their writings. But what is most astonishing, they are too much neglected, yea and sometimes decried even by those, who, one would think, are by the very nature of their profession, obliged to a careful perusal of them! But in this, as well as several other respects, the world is, in a manner, turned upside down. For men begin to study even divinity at the wrong end; and by the help of some modern, and those perhaps German systems; and with a few light, frothy, airy, and latitudinarian notions adapted to the taste and humour of the present degenerate age, they immediately commence able divines, and step into the pulpit to defend the doctrine and discipline of that church, the basis, groundwork, and platform whereof there is too much reason to suspect that they themselves are entirely unacquainted with.

Now what a figure must such advocates make at a time of trial? How shall they be able to oppose and convince gain-
gain-layers; --- the enemies of our religion in general, and of our church in particular? It is to be feared, nay 'tis more than probable that they will not turn out to the credit or reputation of either; because it is very certain that hitherto none have made so great a figure in the Christian world, --- none have been so able and sincere defenders of the doctrines of the gospel, as those that have closely applied themselves to these venerable records. The incomparable and inestimable writings of Juel, Bull, Waterland, and Dodwell will be lasting proofs of this truth, and the glory of our church and nation 'till time shall be no more; or at least till that glorious time shall come, when there shall be no Heresies, Schisms, or Diffensions, but all men shall meet together in the unity of the faith, and in the bond of peace, and shall become one fold under one shepherd. May God of his infinite mercy grant that our church may never want
want such able champions! (for if she should, I greatly fear her candlestick would soon be removed). And may she continue to be the glory of the whole earth, till this glorious and blessed revolution,—this happy state of things shall commence.

Now as those only who are conversant in the Primitive Writings, are capable of supporting religion, and defending it against the attacks of its enemies from every quarter; what can be conceived more absurd and ridiculous than for a Christian, a Clergyman, a Doctor in Divinity, to be thoroughly versed in every branch and system of the Pagan Theology, and entirely unacquainted with the Christian? And yet as absurd and ridiculous as this may appear to be, such an one Dr. Thirlby has with abundance of humour described; * who could give a full, particular, and exact account

* Thirlbii Dedicat. Domino Craven. pag. 8. He is supposed to have meant Dr. Bentley.
of the superstitition of a thousand different people; of the temples and religious ceremonies of the meanest and most insignificant, as well as the most celebrated deities; and yet knew no more of his own religion than one of the lowest of the people; who thought it scandalous not to be able to give an account of all those who have at any time been deified either through ignorance or flattery, with numbers of other worthless and insignificant wretches, and also of the time in which they lived; and yet was so great a stranger to Chrysostome, Austin, the Gregories, the Basils, Origen, Athenagoras, Irenæus, Justin, and Ignatius, as to be entirely ignorant whether such persons were ever in a state of existence. There was no sect of philosophers, how mean, vile, or worthless soever, but he, in his own opinion at least, could give you a better account of its rise, declension, and tenets, than any of the Ancients; but he neither knew, nor
nor indeed was he desirous of knowing any thing concerning the Manichees, the Gnostics, or any of the ancient Heresies that infested the Christian Church; these were things of too trifling a moment and concern for a person of his great parts and surprizing genius to apply himself to. In a word, had you tried him in every sort of learning, you would have found, that though he was ignorant of that branch, which he ought more especially to have been acquainted with, he was very expert in all those things, which could be of little or no use or consequence to himself, or the rest of mankind.

There are another sort of men mentioned by this writer, * who either understand divinity or nothing at all; who diligently apply themselves to the study of it, and yet notwithstanding they reject the Primitive Fathers, either out of arrogancy, or because they really believe

* Id. pag. 10.

what
what they assert, namely, that they are not worth reading. These men contend that good divines should rely on the scriptures only; that they contain every thing that is necessary for us to know and practice; that they who think otherwise cast an horrid reflection on God the author of them; and therefore the Fathers can be of no use, nor is any deference or respect to be paid to antiquity, and that the most ancient interpreters of scripture are in no wise to be preferred before the more modern ones.

It would be both foolish and absurd to attempt to prove that the Scriptures are in every respect clear and perspicuous; because it is universally allowed, that there are some places, as well as some things in them hard to be understood.

Nor can there be any difficulty in refuting what they say concerning the deference and respect due to interpreters. For can any one, who is desirous throughly
throughly to understand any ancient Greek and Latin author, be so stupid and senseless, as not earnestly to endeavour first of all to procure all the aid and assistance he possibly can from antiquity; and would he not think himself happy, if he could get any ancient expositor, and set the greater value upon him in proportion to his antiquity; and though he should be much inferior to his author in point of time, and to several of the modern interpreters in learning and abilities, would he not nevertheless prefer, and pay a greater reverence and respect to him than to all the expositors in the world besides? For can it be supposed possible that any book written so many ages ago, can now be well understood without the aid and assistance of other ancient writers?

But here some perhaps may say, that there is something peculiar to the scripture, by which it is defended from this injury of time, and from that darkness and
and obscurity wherewith it involves other writings. Whereas on the contrary it is very certain, if truth may take place, that there never was, and never can be any book that has been more exposed to this injury of time, or that stands more in need of all aids and assistances that possibly can be procured from ancient writings, for the right understanding of it than the bible. And above all a thorough insight into all the learning and notions of the Jews and all Christian antiquity, is absolutely necessary; without which to suppose ourselves able clearly to understand and explain the scriptures, is the highest degree of folly and absurdity imaginable. Of this those interpreters they so much admire, and prefer before the Ancients (unless, as they prefer the Moderns before the Ancients, they also prefer those interpreters, who, like themselves, are entirely unacquainted with Primitive Antiquity, to the best and most learned ones) were well aware;
for which purpose they amass'd together from all parts all the knowledge of antiquity of every sort and kind they possibly could, particularly of Christian and Jewish, before they applied themselves to this arduous task.

But if it should be objected, that all antiquity has been searched into and exhausted by the labour and industry of those learned men that have gone before us, and therefore there is no occasion now to read the Ancients, which cannot be done without a vast deal of trouble and application, because all these things may be learnt from the Moderns, which is a much more short and compendious way; let them enjoy their mistaken notion for me, so they will but permit me to derive that small share of knowledge my mean abilities are able to acquire from the fountain-head, which is clear and unfullied, rather than from those streams that are at a distance, and may for ought I know (many of them I am
I am sure) have been corrupted, contaminated, and defiled, by running through muddy, tainted, or unwholesome channels.

In a word, many and various are the uses and advantages that may be made of the Primitive Writers, which have been expatiated upon by Mr. Reeves, and other learned writers on that subject; yet nevertheless they have met with the discouragements above-mentioned; so that it is no wonder that but few have cared to attempt a translation of them; and it cannot be expected that any will give encouragement to a work of this sort, except those few only, who are thoroughly convinced of the usefulness, and even necessity of reading the Primitive Writers, in order to give us a true notion of the Doctrine and Discipline of the Christian Church.

Another chief and very probable reason that may be assign’d, why so little
little has been done this way, may be perhaps the drudgery of it.

The difficulties that attend a work of this nature, they only can be competent judges of, who have made some attempts of this kind. A very small trial will soon convince any one how hard and difficult it is to arrive at the true sense and meaning of such ancient writers, even with the best helps that can be procured. And the writer I am upon, in the work before us more especially, is particularly remarkable for incorrectness in his stile, and in many places of it, for confusion in his language. The zeal and eagerness with which he was inflamed to propagate the truth, made him neglect, as superfluous, elegance of language; and through the warmth of debate, he did not observe a regular position of his words, nor always the strictest propriety of diction, nor the most exact coherence or connection. These difficulties, with
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with those that arise from the carelessness and inadvertency of transcribers, must convince any one that the translating of such an author is no easy task.

I say not this to magnify what I have done; but as an excuse for those many blemishes and defects, which I fear will be found therein; not that I am conscious of any; for I think no plea can be sufficient for troubling the world with a book with blemishes and defects in it, of which the publisher is conscious.

In a word, I have used my utmost diligence, by means of those helps I was able to purchase, or could procure the loan of, to get the sense of my author, and to express it in plain, easy, and intelligible language; even such as might be understood by the meanest capacities; for it is for the sake of such that I have translated him; the learned may read him to better advantage in the
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the original. Wherefore I have not aimed at a florid translation, but one nearly literal; and I have endeavoured to make it faithful, clear, and solid. If by this means others of greater abilities, that have it in their power to procure more and better helps, shall be excited to favour the world with a better translation of this Author's Works, or any other of the Primitive Writers, I shall think I have done no small service to my country.

This Treatise must be of great use to the generality of Christians. For it will discover to them such things as they were not before apprized of; ---- it will render the Books of the Old Testament more easy and intelligible to them; ---- make them more fully acquainted with the nature, necessity, and importance of the Mediatorial Scheme; ---- admire and adore the wise contrivance of the ever-blessed and ever-glorious Trinity, in discovering so gradu-
ally the Manifestation of the Messiah; and his great condescension in doing and suffering so much for us men, and for our salvation; and will make them see the exact propriety of that expression of St. Paul in his Epistle to the Galatians, “The Law was our school-master to bring us unto Christ. Gal. iii. 24.

To endeavour to be as useful and serviceable as possible to mankind, I thought a duty incumbent upon me. And as it became impracticable for me to be so by that method I first proposed, I set myself to consider by what other means I might. And none, upon examination, appeared more likely than this which I have now pursued; because I could think of none by which I could be so likely to promote amongst the generality of Christians the true Knowledge of our Lord and Saviour Jesus Christ, and the interest of piety and true religion. This motive in-
duced me at first to set upon, and amidst several avocations of various sorts, to go through with, and now at last to publish this Translation. God grant that it may have its desired effect!

Men of greater parts and abilities, and of higher stations in life, that have better opportunities of conversing with persons of the greatest learning, and of consulting the best books, may perhaps be of more service to mankind, by more noble and ingenuous productions, original compositions, which are in imagination more glorious and reputable than translations. But I am content to be an under-workman to these master-builders in the House of God, —— to cast in my mite, —— to be a weak instrument, an humble translator, to propagate the Knowledge of my Lord and Saviour; which I apprehend I am by the very nature of my profession obliged to make as extensive as I can. But whatever success this Translation may meet
meet with in the world, I shall cheer myself with this pleasing, this agreeable reflection, the sincerity of my intention; which was to promote the Glory of God, and the Good of Mankind. Nor do I think that there can be any more likely means to bring about this good effect, than by properly dispersing abroad faithful Translations of the Works of the Primitive Writers, the best Books next the Bible.

Would God put it into the hearts of men, or societies of men, to disperse such books as these with the same care and industry, as the enemies of our Religion in general, and of our Church in particular, use in dispersing books of a contrary tendency, I doubt not but we should see a different face of Religion amongst us! But it is not my province to direct my superiors.

I shall now only detain the Reader with a short account of what I have done in the following Translation, that he
he may be able to judge what he may expect from it.

I have not closely confined myself to any particular Edition, but have consulted all that I could possibly procure; and that which seemed to me to convey the clearest and soundest sense, either by variation of points, or critical observations, I have followed.

Before I could get a sight of the Benedictin Edition, I thought it was necessary that this Dialogue should be broke into short Sections for various reasons; and had actually determined with myself to set about that work; but when I had the happiness to see that valuable Edition (for the loan of which I am greatly obliged to my worthy neighbour, that learned Divine the Reverend Dr. Kemble, Rector of Buriton on the Hill) I to my no small joy and pleasure found this ready done to my hands, with contents in the margin to
to each section; which division I have followed, and translated the contents.

Though the Benedictin is undoubtedly by far the best and most valuable edition of this author's works, yet I cannot in justice pass by Dr. Thirlby's unobserved. For he is certainly a very learned and judicious critic; though in some instances, I think, too severe. The Benedictin editor, and the rest of the world are greatly indebted to him. For by proper and judicious punctuations and the help of parentheses he has rendered several places that were before very obscure and hard to be understood, plain, clear, and intelligible. This, however, I must confess, whether it is owing to the gravity and seriousness of my temper, or to the want of that deep and penetrating judgment and skill in criticism, which that truly worthy and learned editor is master of, or to both, I know not; but this, I say, I must confess, that I could
could not always find myself disposed to
laugh and be merry either at the author
himself, or Dr. Grabe, when he directed
his reader so to do, by which means I
became the object of his pity.

I have already told the reader he must
not expect a florid and eloquent tran-
slcation; and there is the least reason that
it should be such a one, because it was
an extempore, unexpected, and unpre-
meditated conference; and therefore it
was the more unlikely to be adorned
with fine flowing periods and rhetorical
flourishes. I have likewise taken notice
of the inaccuracy, inconcection, and in-
coherence of my author. But this is no
new observation; for it is as old as Pho-
tius, * who says; " This great man took
little care in dressing his thoughts, and
setting off the Christian truths with
the embellishments of art, and accord-

* Photii Biblioth. cap. 125. pag. 303.
ing to the wisdom of the world; and therefore his writings, though very learned, are not bright and sparkling, nor have they the grace and elegance of polished discourses." This character, says the great * Du-Pin, appears throughout all his works, which are extremely full of citations and of passages taken from the Holy Scriptures and profane authors, with little order, and without any ornament." And Dr. Thirlby takes particular care not to let his slips and failings in these respects pass by unobserved. But the truths which he delivered are not the less interesting, nor is the subject-matter of his discourse of less moment and concern for appearing plain, naked, and unadorned with the flowers of rhetoric and strains of eloquence.

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As I designed this translation chiefly for the use of English readers, I have not stuffed the notes with critical observations nor various readings; but have collected together such observations, as my few books, and little reading would furnishing me with, and as I apprehended would be useful to illustrate and explain the author's meaning, or add weight and strength to his arguments, or set them in a clearer light, or would rescue him from the injuries which he has received from some moderns, who have abused and perverted him, and inserted them in proper places. And where I had any reason to believe he was guilty of any errors or mistakes I have taken notice of them. For though I pay a great deference to the Primitive Writers, yet I think they should not be followed at the expense of truth.

The long and tedious quotations of Langus and Kartholtus were of no more service
service to me than they were to Mr. Reeves. They often tried my patience, and sometimes raised my spleen, but never gave me any light in a dark, obscure, or difficult passage. I have therefore troubled the reader with none of them.

If this translation should chance to fall into the hands of learned readers, and some of the notes should appear trival, or useless to them; let them consider, whether they may not be of use to the less knowing, unlearned English readers; and if they may, that will, I presume, be a sufficient reason for inserting them; because this translation and the notes thereupon, as may be learnt from the title-page, was chiefly designed for the use and advantage of such readers. And if I have made this treatise clear and intelligible to them, I shall have gained the end proposed.

The short Analysis prefixed, which I thought would be useful to give the rea-
der a sketch of what he might expect from the work itself, I translated from the Benedictin edition.

I cannot conclude without mentioning my concern for the loss the world has sustained by the non-appearance of that translation of this work which Mr. Reeves flattered it with the expectation of, especially as I have reason to believe that is was a very able and ingenious hand that was employed in it; and that our Martyr would have been beautified and adorned. What progress was made in it, or what prevented its publication, I know not. And though I have great reason to fear the world will be but too sensible of its loss, through the change of hands; yet however I would willingly hope that some, though but small compensation will be made by this translation; which though inelegant is faithful.

I have
P R E F A C E.

I have now nothing more to add, only to desire the reader, if he receives any benefit from this translation, (as he certainly may, if it is not his own fault) to return God thanks for it, --- and to pray for the translator’s improvement in knowledge and virtue, and that after this painful life is ended, he may be admitted into the beatific presence of God, and enjoy the blessed company and conversation of those Saints and Martyrs, that have gone before him in the Christian Warfare.

E R R A T A.
ERRATA.

A PRELIMINARY

DISSERTATION

ON

Justin Martyr's Dialogue

WITH

TRYPHON THE JEW.

THE life of St. Justin the Martyr and Philosopher having been so excellently well drawn up by that learned and judicious divine, Dr. Cave, it may perhaps seem needless for me to say any thing on that head. But as this Dialogue may fall into the hands of some that cannot have an opportunity of consulting that truly valuable and excellent performance; and as there is in every man a natural curiosity to have some account of him, whose works they are going to read; I shall collect from those few writers, which the income
THE PRELIMINARY

of a small vicarage could furnish me with, so much of the life of this great champion for the christian cause, as may be useful to allay this curiosity. And in this collection I shall have a more particular view to that part of his works, which is now before us. And wherefoever I shall differ in opinion from Dr. Cave, or any other writer, I shall give my reasons for so doing.

This blessed Martyr, as he himself tells us at the beginning of his first apology, was a native of Flavia Neapolis, a noted city of Palestine, within the Province of Samaria, anciently called Sichem, the son of Priscus, and grandson of Bacchius. He was a Grecian by Birth. For Bacchius was one of those Greeks which were in that colony, which was transplanted thither by Flavius Vespasian. And he was educated in the religion and philosophy of the gentle world.

When this noble champion was born chronologers are not yet agreed. Papebrochius, and Grabe fix the time of his birth to be in the year of Christ 89. The learned editor of the Benedictin edition of this author’s works places it about the year 114; Halloix in the year 118, or thereabouts, in the reign of Ulpius Trajan; and Dodwell in the year 119.

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*a* Grabe Spicileg. Patrum, seculi secundi. p. 147.
b* Præfationis partis tertiiæ, cap. i. sect. 2.
c* Vit. Jut. cap. i.
d* Dodwell in Irenæum Differt. iii. sect. xix.
D I S S E R T A T I O N.

As various are the opinions concerning the time of his conversion, the time of his martyrdom, and the number of years that he lived. Dodwell * from Epiphanius allows him but the short space of thirty years, and places his death in the year 149. The learned editor above mentioned imagines that the transcribers of Epiphanius made a mistake, and through carelessness put the numeral letter Λ, which stands for 30, instead of the numeral letter N, which stands for 50, and so supposes that he lived 50, or 54 years, and suffered martyrdom about the year 168. Halloix places his martyrdom in the same year. Papebrochius and Grabe think that he suffered in the year 163, or 165, and lived 74, or 76 years.

Each of these have their reasons for their different opinions. But these differences will now never be reconciled. Nor is it very material to us whether they are or not. For the credit and authority of our author is still the same, which ever of these opinions is right, because it is on all hands agreed that he did live about that time.

Of how inquisitive a temper he was; how fond of, and how closely he applied himself to the different branches of philosophy: what a strong inclination he had to search into, inquire

* Dodwell eodem loco.
+ Loco supra citato.
+ Grabe Spicileg. Patrum, seculi secundi, p. 147.
after, and find out the truth; and how he applied himself to the several different teachers of the several different sects of philosophers for this purpose, will be needless here to relate; because you will find a particular account thereof given by himself in the beginning of this Dialogue.

1 Halloix gives him this Testimony, which he had collected, as indeed it plainly appears from his writings, that he was a man of a sharp and penetrating genius; of a good, sound, and steady judgment; and of an excellent memory. And the great k Photius says, that he was perfectly skilled in the Christian Philosophy, and yet more in the profane; that he had acquired an universal learning, and a perfect knowledge of history.

Doubtless his strong propensity towards truth in general, and the eagerness he had to arrive at the knowledge of God, would make him the more inclinable to embrace the divine truth, when proposed to him. By what accident he became acquainted with it, even by unexpectedly meeting with a venerable old gentleman that discover'd it to him; how he was inflamed, as it were, with the love of it, and his wonderful conversion thereupon, you will find related by himself in the following dialogue in a lively

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1 Vit. Juft. cap. i. & not.
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manner. For, in the words of a sensible writer,
"The account which Justin gives of himself,
"as seeking truth among the Philosophers, the
"Stoics, the Peripatetics, Pythagoreans, and
"Platonics, and finding it in Christianity, is
"sprightly and entertaining."

I cannot here omit that testimony this same
writer gives our author in another place, as I
take it to be a just one. "About A. D. 150,
"says he, flourished Justin, the first Christian
"author, after those who are called Apostolic-
"cal, a virtuous, pious, honest man; and in-
"capable of wilfully deceiving, but a hafty
"writer, and of a warm and credulous temper.
"He was highly and justly esteemed by the
"ancient Christians, and Eusebius makes ho-
"nourable mention of him, and produces some
"passages from his Dialogue with Trypho,
"which shew that he had it as we have
"it now."

"He wanted neither learning nor vivacity,
"nor an unartificial eloquence. The love of
"truth was his predominant passion, to which
"he sacrificed all worldly considerations, and
"for which he laid down his life with great
"resolution; and therefore, whosoever loves
"truth, should love him and his memory."

The place of his conversion, whether it was
Neapolis or Alexandria, or any other, is left


a Page 155.
undetermined. For that he travelled into foreig
parts both before as well as after his con
version to Christianity, is, I think, very evident.
Halloix has observed, that he, after the ex
ample of the Apostles, traversed the various parts
of the known world.

As Justin was naturally of a studious dispo
sition before his conversion, it is easy to con
clude, that after the gates of light were opened
unto him, which more fully discovered that
miserable state of darkness he was before in
volved in, led him into the way of truth, and
directed him to the sacred scriptures, " which
are a lantern unto our feet and a light unto
our paths:" That he would apply himself to
them with the utmost eagerness and diligence,
that he might find rest to his weary and be
nighted soul: And so we find he did. For he
immediately dispossessed himself of all that lea
ned lumber which he had amassed together
from the Philosophers, and even from his be
loved Plato, to embrace the despised doctrine
of the Gospel, which he was sensible must ex
pose him to reproach, misery, and death. He
studied the Scriptures with the utmost affiduity,
and carefulness in order to enable him to ward
off the attacks of its enemies from all quarters;
and " to be ready always to give an answer

* Psal. cxix. 105.
* 1 Pet. iii. 15.
to every one that should ask him a reason of the hope that was in him." What proficiency he made in these divine studies; how well the Scriptures were fixed in his memory; and how readily he could produce them upon every occasion, to the surprise and confusion of his adversaries, this conference does plainly set forth.

Our holy martyr was as remarkable for the sanctity of his life, and the integrity of his morals, as he was for his knowledge in the Holy Scriptures. But that he was an Afcetic, or led a more strict and severe course of life than the other Christians of those times, as the Benedictin editor supposes, I can see no reason to conclude.

The reasons assigned by Tillemont, and the learned editor of Justin's works to prove that he was a priest, are, I think, only presumptive, but not conclusive arguments; and might serve as collateral evidence, but are not of themselves strong enough to establish the fact. Halloix expressly affirms that he was neither bishop, priest, nor deacon.

That our author lived at Rome Eusebius informs us; and that he was absent from thence for some Time, and returned thither again, we learn from his own account of himself in the

Præfationis partis tertiae, cap. ii. sect. 1.
Præfationis partis tertiae, cap. ii. sect. 1.
Vit. Just. p. 188.
Euseb. hist. eccles. lib. iv. cap. xi.

B 4   acts
acts of his martyrdom. Into what parts of the world he travelled, or where he spent his time during his absence from Rome, we meet with no satisfactory account; only that he was a "little time at Ephesus, where he had two days conference with Trypho the Jew. From whence he immediately came, and whither he was immediately going we can only guess, and even not that with any tolerable degree of probability.

How he employed his time during his travels we may more easily conjecture. For it is more than probable that it was in the same manner as he spent it here at Ephesus, and as he constantly did at Rome; namely, in propagating the doctrines of the gospel, and in unfolding the mysteries of Christianity.

Le-Clerc * has insinuated that it is possible that this might be a feigned and not a real dialogue. But I think it is abundantly evident from the dialogue itself; and from the express testimony of Eusebius before alluded to, of its being held at Ephesus, that it was real and not feigned. And this is the general opinion of writers on this subject.

It seems to be the opinion of the learned and pious *Bishop Bull, that the conference which our author says he had with a venerable old

* Euseb. hist eccl. lib. iv. cap. xviii.
* Clerici. hist eccl. feculi secundi, p. 632. sect. ii.
* Bulli primit. & apostol. trad. de Jesu Christi divinitate, cap. v. sect. iii.

gentleman,
gentleman, was feigned. But as he has expressed this his opinion with diffidence and doubtfulness, and has offered no reason to support it, I apprehend he had none that appeared conclusive and satisfactory even to himself; and therefore he only proposed it as a bare conjecture.

Dr. Cave speaking of this conference, says, I know this account is suspected by some to be only a Prosopopæia, to represent the grounds of his becoming a Christian after the Platonic mode by way of dialogue, a way familiar with the Philosophers of that sect. But however it may be granted that some few circumstances might be added to make up the decorum of the conference, yet I see no reason (nor is any thing offered to the contrary besides a bare conjecture) to question the foundation of the story.

Justin in the eightieth section promised that he would commit this conference to writing; which promise he afterwards performed. But whether he did this on ship-board, or after his return to Rome is uncertain. Each of these opinions has its abettors.

As to the time when it was wrote we are also in the dark; namely, whether it was in the reign of Antoninus, or of his successor Marcus Aurelius.

† Dr. Cave's life of Justin Martyr, p. 141.

Aurelius. Dr. Grabe supposes it to be wrote sometime betwixt the years 150, and 160. But in what part of this space of time, he could not take upon him to assert. And indeed it is most probable that it was about that time, under the reign of Antoninus, and not of Aurelius; because Justin says in the sixteenth section, "That the Jews could not now lay violent hands upon them, because they were under the protection of the government." For Antoninus was a mild and merciful prince, put a stop to the persecutions that raged against the Christians, protected them against the plots and contrivances of their enemies; and gave particular orders that they should be treated in a more mild and gentle manner. Whereas Aurelius was of a contrary disposition, always listened to the enemies of Christianity, and never shewed himself its friend in any respect.

With respect to the genuineness of this dialogue there will be but little reason to enlarge; because it has been unanimously allowed to be Justin's, and "hath never been called in question, except by Christianus Gotlieb Kochius, Gothofredus Wagnerus, and I know not who, whose names, if Fabricius and Thirlby had not preserved them from oblivion, would have been lost long ago. Father Harduin

Spicileg. patrum seculi secundi, p. 159.
" also,
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also, though for a time he thought fit to spare this valuable treatise; yet afterwards, I think, did it the honour to reject it, along with the rest of Justin's works; which is one argument, and not a bad one, in its favour.

It will be needless to give an account of the occasion of the dialogue here; because that may be learnt from the dialogue itself, and the short analysis prefix'd.

Who and what this Trypho was comes now to be considered. He himself tells us in the first section, that he was a circumcised Hebrew that had fled his country in the late war, which Barchochab had raised against the Romans. And Eusebius informs us that he was a man of the greatest note and eminency amongst the Jews at that time. The Doctors Cave and Grabe think it probable, that he was Rabbi Tarphon, the wealthy Priest, as they commonly call him, the master or associate of Rabbi Aquiba, of whom mention is often made in the Jewish writings." That these were not one and the same, but two different persons, is, I think, very evident; because it does appear from several places in this dialogue, that Trypho was not a Rabbi. For Justin in the beginning of this conference pities him for

c Sect. ix.
for relying upon, and being deceiv'd by the Rabbies. He throughout the whole discourse treats him, and his companions as men that were entirely under the guidance and direction of the Rabbies. And at the 4th conclusion of it, when he was just going to leave them, he advises him to prefer Christ before the Rabbies. And Trypho in the thirty eighth section owns himself to be subject to the Rabbies. From hence I think it is very evident that he was not a Rabbi during the time of this conference.

Whether he afterwards attained this honour or not, is another question. The learned editor before mentioned thinks it not improbable but that he did. To me it appears very improbable that he did. I should think it more probable that he turned Christian. For we may observe that towards the end of this conference, his prejudices were greatly abated, and worn away; that he made some noble concessions, and professed the belief of some articles, which are inconsistent with the principles of a Jew, and at the conclusion of it owns that he was greatly delighted with it, found more in it than could be expected from it, and wish'd for more frequent opportunities of conversing with him that he might receive greater advantage still; which seems to me to be the lan-

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* Sec. cxlii.
* Praefationis partis tertiae, cap. vii. sect. iv.
guage of one that was 'almost, if not "alto-
gether a Christian."

I apprehend I am entirely single in this con-
jecture; sure I am that I never saw it so much as
hinted at in any writer I have yet met with;
whether the reason I have assigned is sufficient
to support the probability of it the reader must
judge.

The number of Trypho's companions that
met Justin the first day were six at least; for
after two were gone away, the fourth is men-
tioned in the fifty sixth section. And the next
day there were several more with him, as ap-
ppears from the eighty fifth, ninety fourth, and
hundred and twenty second sections.

Who Mark Pompey was to whom Justin
dedicates this work, I cannot frame any con-
jecture that has the least appearance of proba-
bility in it. I cannot suppose with *Langus
that it was Pompey, Adrian's or Antoninus's
general, that suppressed the Jewish rebellion;
nor with Grabe that it was Mark the sixteenth
Bishop of Jerusalem. Nor indeed does Grabe
lay any great stress on his own conjecture.

No writer has more frequently or more ex-
presly asserted the distinction of Persons in the
sacred Trinity, and the divinity of the Logos
or Son, and the prophetic Spirit. The adver-

* See Acts xxvi. 28, 29.
Grabe Spicileg. patrum seculi secundi, p. 159, 160.
VERSEI it therefore of this great and tremendous mystery, to weaken the credit, and blast the authority of so early a writer, make him introduce this doctrine not from the Scriptures, but from the school of Plato.

Is it not hard that so sincere and zealous a defender of the Christian cause, who professesthat he had renounced all his former notions, which he had received from the Philosophers, as vain, useless, and insignificant, for the sake of the Scriptures, in which he found to be contained the only sure, safe, and valuable philosophy; and charges Plato with purloining from, and perverting through ignorance the sense and meaning of the Prophets: Is it not hard I say, that such an one should be charged with blending the notions of Plato with the truths of the gospel; and with propagating this mixture for the pure and uncorrupted doctrines of Christianity? For this is not only calling his understanding, but his sincerity in question. Certainly they would never have proceeded in this manner against him, had not his testimony been too express to be invalidated, and his authority upon the account of his antiquity too great to be set aside. But never was accusation more false; never was any Person more unjustly accused; the thing itself being

1 Sect. viii.
2 In his second apology.

false
false in fact. For there is so wide a difference betwixt the notions of Plato and Justin in this mysterious Point, that what the one has taught as the doctrines of Christianity are not to be found in the writings of the other. Plato never had any notion of a Logos or divine Person as proceeding and distinct from the supreme God; whereforever he uses the word Idea, or Logos, or any such like expression, he always means the supreme God himself; and when he mentions the off-spring of God, it is certain he does not speak of a Son, which God begot like unto himself, but of knowledge and truth. All which propositions are abundantly proved by several quotations from Plato's works, by the judicious editor before mentioned, in the first chapter of the second Part of his Preface; to which I refer the learned reader.

It is also further observable, that the ancient writers, such as Tully, Plutarch, and others, who by a continual application to his writings were thoroughly acquainted with, and perfect masters of all Plato's notions, never so much as once mention the Logos as the Son of God, and a Person distinct from the Father. Which opinion, had it been there, it is absurd to suppose that these thoughtful, inquisitive, and penetrating writers could have been ignorant of, or passed by unobserved. Justin therefore could not bring the doctrine of a distinction of Persons in the mystery of the Trinity, and of the divinity
divinity of the Son, and Holy Ghost from the writings of Plato, because it is not there; but he must have learnt it from the Scriptures, and found it to be one of the doctrines of the Gospel. And this could be the only reason that could induce him to insert it in his writings, if the character which \textsuperscript{k} Halloix gives of him be true, as it undoubtedly is; namely, that the only end and design Justin proposed to himself by his writings, was to protect the innocent, defend religion, and propagate the knowledge and adoration of the one only true God.

As the primitive writers have lately been "charged with fraud and imposture, with being mere vagabonds and cheats; \textsuperscript{m} with credulity, and having such strong prejudices and \textsuperscript{n} ardent zeal for the interest of Christianity, \textsuperscript{o} as would dispose them to embrace, without examination, whatever seemed to promote so good a cause." And as our author in particular has been accused \"of want and weakness of judgment; \textsuperscript{p} of being grossly deceived himself, \textsuperscript{q} or willing at least to deceive others; and of giving us absurd and ridiculous interpretations \textsuperscript{r} of the Scriptures;\" so that they have been martyred over again in their memories, and robbed of their good name after they had long

\textsuperscript{k} Præfatio ad Vit. Just. Mart.
\textsuperscript{l} Dr. Middleton's free enquiry into the miraculous powers, &c. p. 22, 23. \textsuperscript{m} Ibid. p. 26. \textsuperscript{n} Ibid. p. 39.
\textsuperscript{o} Ibid. p. 30.
\textsuperscript{p} Since
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Since sacrificed every other blessing in discharge of their conscience; as this, I say, has been the case, it may perhaps be here expected that I would vindicate their injured characters. I shall therefore, in the language of Dr. Dodwell, answer first with respect to the primitive writers in general, and say; Notwithstanding what Dr. Middleton has said, ¹ I cannot think that their credit will suffer much among any, who will give themselves the trouble to look into their characters. Nay, I flatter myself that this controversy will turn out for their honour. For after he has collected the weakest parts of their writings on purpose to expose them, those who on no better motives than curiosity, are drawn in to read them, will probably be surprised, after such a representation, to find many solid reasonings, correct compositions, cautions against credulity, strong proofs of disinterestedness and contempt of the world, and the whole enlivened with a spirit of piety, which the reader cannot but feel in a different manner than in the perusal of after-writings: And upon the whole will be little inclined to think a few mistakes in opinion can give any just cause to suspect their veracity, when their lives and deaths were devoted to the cause of truth. ² For certainly when men give up their

¹ Dr. Dodwell's free answer to Dr. Middleton's free enquiry into the miraculous powers, &c. p. 76, 77.
² Ibid. p. 124, 125.
lives in confirmation of their veracity, and appeal to the searcher of hearts with their dying breath for the truth of their pretensions, all occasion of doubt and distrust is taken away, and we have greater security of their sincerity than we can possibly have of other mens. Martyrdom will certainly prevent the imputation of hypocrisy, and will therefore add to the credibility of their testimony. And then I will answer with respect to our author in particular, in the words of the same learned and judicious writer. Indeed Dr. Middleton could not have fallen upon a more unfortunate instance for the charge of superstition and folly than Justin Martyr. He had been a professed philosopher, had examined and gone through the several sects of philosophy, and had acquiesced in the most rational of them all, till he met with still better instruction in the institution of Christianity. He cannot be accused of obstinacy or early prejudices; he had given up all to the conviction of reason, and followed that faithfully till it led him to the profession of the gospel. He has given a very rational account of his own conversion in one of his apologies; and if such a person, who gave up all former prepositions, and all future prospects in this world to profess a religion that cost him his life, and which forbids all falsehood under pain of damnation, if such a person, I say, is not to be credited in an affair of which he must

Ibid. p. 69, 70.
know the truth or falsehood, then there can be no credit beyond what we see and experience in ourselves, but there is an end of all the faith of history.

With respect to his absurd interpretations of scripture, the same writer says; * In reality, the instances which Dr. Middleton has produced to hurt his credit, are not properly so much as false reasoning. They are no more than typical and allegorical representations, which were used in compliance with the custom of those times, and had their use amongst those who had been familiarized to those sort of arguments. They appeared not to them in the same weak and feeble light, as they do to us who are accustomed to a better way of reasoning; but I cannot think it any very material objection to the primitive writers, that they conformed to the times they lived in, and wrote in such a manner as might be more serviceable to their co-temporaries than to after-ages.

Dr. Middleton was not the first that thus attacked, or fell foul upon the Fathers. Davies, Basnage, Daille, and Le-Clerc have gone before him in the same track. Worse enemies than these they need not have had. But Dr. Middleton, as he came after them, has improved upon them, if it may be called an improvement. For he has greatly exceeded them

* Dr. Dodwell's full and final Reply to Mr. Toll's Defence of Dr. Middleton's Enquiry, p. 193, 195.
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in his virulence towards them. He has not only added to what they have said, but has given a false translation of their words, (which could not be done through ignorance, but by design) in order to make them guilty of saying what is absurd and ridiculous. An instance of each of these sorts of disingenuity, with respect to our author, will appear in the course of my observations upon him.

He has made several of the same objections, without any additions or alterations, as some of the abovementioned writers had made before; and which had been fully answered, to the satisfaction of all reasonable and unprejudiced readers: and yet he has advanced these objections, as if they were new discoveries of his own, without taking notice that they had been advanced before, or of the answers that had been given to them; though it is impossible for a man of his extensive reading to have been unacquainted either with the one or the other.

Thus has he traduced a set of men, who were most of them wise and learned, and all of them pious and good. By what motives he was prevailed upon thus to act, God only knows: I shall not therefore take upon me to say what they were; nor to mention those, which others have insinuated, because I am not certain whether they are the true ones; but shall leave him to the mercies of that God, to whom he is gone to give his account.

I hope
I hope none will be so much swayed by his authority, as to reject or neglect the primitive writers, but rather that men will be hereby prompted to search and see whether these things be so; and then I am sure they will find the real characters of these men, and their writings, to be very different from what he has represented them to be; and, in the words of Dr. Dodwell, before cited, I flatter myself this controversy will turn out to their honour.
ANALYSIS
OF
Justin Martyr's Dialogue with Trypho the Jew.

It is very probable, that a strong inclination to propagate the Faith, which seems to have been the chief business of his life, brought Justin to Ephesus. A few days before he left that place, as he was walking one morning in the Piazza, there met him a Jew, whose name was Trypho, attended with six companions of the same persuasion with himself, who tells him, that he had applied himself to the study of philosophy, and that, as he saw him appear in a philosophical habit, he desired to have a conference with him. Justin, when he found that he was a Jew, wonders that a man that had been conversant in the writings of Moses and the Prophets, could embrace the Gentile philosophy; and tells him, that after he had made trial of the several sects of the

a Sect. i.  b Sect. ii.

philosophers,
philosophers, he mostly approved of, and stuck to the Platonics; but that he afterwards embraced the Christian religion, being convinced of the truth and certainty of it, from a conference which he had with a certain venerable old gentleman, that he accidentally met with. 

Trypho's companions laugh at him, and Trypho himself pities his condition; and upon his promising to prove, that the Christian religion could be supported by the strongest arguments, they laughed again, and behaved themselves very indecently. Justin got up to go away; Trypho caught hold of his cloaths, and prevailed upon him to stay, upon condition that his companions should either depart, or stay and hear him quietly. These Terms, I say, being agreed upon, they came into the middle of the Piazza, where there were stone seats on each side; Justin and Trypho sat down on one side, and Trypho's four companions on the other; two of them that behaved the most indecently being gone away. Then Justin began this Dialogue, which held till night; the next day Trypho and his companions, with some others that were not with them the day before, met him there again, and the discourse was resumed, and continued till the evening.

Now, I should not at all wonder, if there was not in this work, as the learned have ge-

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erally
nerally supposed, an exact regularity and order. For Justin was not the author of this Dialogue, but only the faithful relater of those things, which he and the Jews had discoursed of together. Yet, nevertheless, if any one would thoroughly search into, and nicely examine this whole conference, and compare the middle with the beginning, and the latter end with the middle, he would find the method and order of the arguments not to be very irregular. For the ease and advantage of the readers, therefore, I will divide this Dialogue into three parts. In the first of which the holy and blessed martyr refutes the prejudices of the Jews concerning the law of Moses. In the second he proves, that the true and eternal Son was begotten of God, and that, for us men, and for our salvation, he was made flesh, and suffered death upon the cross. And in the third, that the calling of the Gentiles, and the church, which was founded by Christ, were foretold by the prophets, and prefigured by types in the Old Testament.

I. To Trypho's question, why the Christians do not observe the Law, Justin answers, 1st, That the abrogation of the old, and the institution of a new law, was foretold; and he proves, that it was now come to pass, from the conversion of the Gentiles, who, through the grace
grace and favour of Christ, keep this law, whilst the Jews do absolutely despise it, and set it at nought. 2dly, That the remission of sins was promised by Esaias, through the blood of Christ, but not through the Jewish washings. 3dly, That righteousnes, as appears from the same prophet, does not consist in external rites and ceremonies, but in the conversion of the heart, which Christ bestows; and that this is the true circumcision. 4thly, For the Jewish circumcision was given for a sign, that they might be punished for the villainies which they have committed against Christ and Christians. 5thly, That the Christians justly rejected it, as it was unknown to the ancients, and was given to Abraham for a sign; and the law, which was given by Moses, was instituted because of the hardness of their heart. 6thly, The opinion which the Jews maintain concerning the law, furnishes men with a specious pretence falsely to accuse and calumniate God. 7thly, The circumcision of the Christians is much preferable to theirs; without which even the Jews themselves cannot be saved. And if the prophets do teach the same things as Moses did, they did it for the same reason, namely, because of the hardness of their heart. But true and real righteousnes

\[\text{Sect. xii.} \quad \text{Sect. xiii.} \quad \text{Sect. xiv, xv.} \quad \text{Sect. xvi, xvii.} \quad \text{Sect. xviii, xxii.} \quad \text{Sect. xxiii.} \quad \text{Sect. xxiv.} \quad \text{Sect. xxv, xxvi.} \quad \text{Sect. xxvii.} \quad \text{Sect. xxviii.} \]
is got thro’ Christ; and therefore the law is useless to Christians; as they, thro’ the grace and favour of Christ, observe the eternal law. 8thly, Justin persists in demonstrating this power of Christ; (for it was a point of great consequence, that it might be fixed and settled betwixt them, that the law was abrogated, and the Jews might perceive and understand that they stood in need of other guides) and since his first coming was attended with so much glory, he proves, from Daniel, that his second coming should be much more glorious, and that there was to be a two-fold advent of Christ; he also proves from several Psalms, that he was to be called Lord, and God, and was to be worshipped; which Psalms he says could not be fulfilled in Solomon, not only because these titles could not be applicable to him, but also because he was vitiuous, and very much unlike Christians, amongst whom indeed he confesses that some *Heresies have arisen, but that they confirm the orthodox in the faith, because it was foretold by Christ that they should arise. 9thly, He shews that the law was a Type of those things, which relate to Christ, and that the *end thereof was Christ, without whom the *Jews did in vain promise themselves salvation. He acknowledges that


those
Justin Martyr's dialogue. 27

those just and righteous men, who lived before and under the law, were saved, but that it was through Christ, and he does not deny but that they, who observe the precepts both of the law and the gospel, may obtain salvation, although several good and pious Christians think otherwise.

II. What he has hitherto said concerning the divinity of Christ, he mention'd but briefly to refute the notions of the Jews concerning the Mosaic Law. Now, at Trypho's request, he purposely proceeds to prove that he was God before all ages, and that he afterwards condescended to be made man. Before he enters upon this topic, he desires of Trypho that what had been already proved might be allowed as a thing most sure and certain, namely, that Jesus is the Christ; and when the Jew objects that Elias was not yet come, he proves that John was Elias, the fore-runner of his first coming, and confirms it from the prophecy of Elias; and shews that Jacob prophesied of a two-fold advent. Then Trypho desires that in proving the divinity of Christ, he would not produce those passages of scripture, in which the name of God is metaphorically used. Justin promises that he would not; and he proves that the God that appeared to Abraham, and

\[ \text{Sect. xlv.} \]
\[ \text{Sect. xlvi.} \]
\[ \text{Sect. xlvii.} \]
\[ \text{Sect. l. li.} \]
\[ \text{Sect. lvi. lvii.} \]
Jacob, and 'Moses, was a person distinct from God the Father; and refutes the "Jewish notions concerning him that appeared in the bush, and proves from the words of Solomon, that wisdom proceeded from God, "as fire from fire; and "shews that this expression of Moses, "Let "us make man, &c." is agreeable thereto in sense in meaning. The Jew ingenuously acknowledges the weight and force of these arguments, and desires Justin to proceed to prove that this Son of God was made man, and was crucified, and rose again from the dead, and ascended up into heaven.

Then Justin " produces several passages, which he had before recited, especially from the forty-fifth psalm; in which the praises of Christ are set forth, as he is both God and man, and the conversion of the Gentiles is foretold. Trypho owns that Christ may be the "God of the Gentiles, but denies that he is the God of the Jews. Wherefore Justin reproves him for his impiety, and proceeds to prove that God was made man. 'Trypho objects that God would not give his glory to another. Justin explains that passage, and then recites this prophecy of Esaias; "Behold a virgin, &c."

But as he was going to expatiate very largely on this prophecy, Trypho interrupts him, and

* Sect. lxi.  
" Sect. lxxiv.  
* Sect. lxiv.  
* Sect. lxxv.  
" Sect. lxii.  
* Sect. lxii.  
* Sect. lxxx.
objects, saying; first, That the scripture did not say, "Behold a virgin," but, "Behold a young woman." Secondly, That his being born of a virgin was not unlike the fabulous story of Perseus. Thirdly, That it would be better to own that Jesus was made man of man, and to think that he, if he is the Christ, obtained this honour by his exact and punctual observation of the law.

To these three objections Justin thus answers, beginning with the last first, because perhaps he imagined that to be of the greatest consequence. First, therefore he refutes the Jewish notions concerning the law, and "Christ, whom they supposed to be man of man. Secondly, in those stories which the poets framed concerning Bacchus, Hercules, Esculapius, and Perseus, he exposes the artifice and contrivance of the devil, whom he supposes to have imitated the writings of the Prophets. Thirdly, Seeing the Jews reject the translation of the seventy Elders, and say it is written; "Behold a young woman;" he exclaims against their partial and iniquitous proceedings with respect to this translation, out of which he accuses them of erasing several passages. Some of which, at Trypho's request, he produces; the last of which that he mentioned is, "The Lord hath reigned from the wood or tree." But as Trypho in-

\[ \text{Sect. Ixvii.} \quad \text{Sect. Ixviii.} \quad \text{Sect. Lxix.} \quad \text{Lxx.} \]

\[ \text{Sect. Ixxi.} \quad \text{Sect. Lxxii.} \quad \text{Lxxiii.} \]

\text{fisted}
An Analysis of

fisted upon it that this \(^a\) psalm could not relate to Christ, Justin endeavours to convince him, and produces \(^b\) several other passages of Scripture, in which both the majesty of his divinity, and the humility of his incarnation are join'd together.

Justin, when he had answered the objections, which Trypho had made to this prophecy of Esaias, "Behold a Virgin shall conceive," proves that it was \(^c\) fulfilled in Christ; and he afterwards explained some incidental questions of the Jew concerning \(^d\) angels, and the \(^e\) restoration of Jerusalem, and the Millennium; and from his referring to a passage in the Revelation he took occasion to discourse on the \(^f\) gift of prophecy, which did then exist amongst Christians, and concerning those persecutions and heresies which Christ foretold should arise; and then he advises the Jews not to take occasion from the being of Heretics, and bad Christians to curse Christ, and wrest and pervert the Scriptures. For though the Jews do in order to evade the force of the words contained in this psalm, \(^g\) "The Lord said," and in this prophecy also, \(^h\) "Behold a Virgin," endeavour to palm upon us Hezekias, as if they were fulfilled in him, Justin proves that they could not possibly be fulfilled in Hezekias, but in

\(^a\) Sect. lxxiv. \(^b\) Sect. lxxv. lxxvi. \(^c\) Sect. lxxvii. lxxviii. 
\(^d\) Sect. lxxx. \(^e\) Sect. lxxxi. \(^f\) Sect. lxxxii. 
\(^g\) Sect. lxxviii. \(^h\) Sect. lxxxiv.
Christ alone. And he also shews how absurd and ridiculous it is in them to apply the twenty-fourth psalm to 1 Hezekias; and declares that he, out of kindness to those that were not there the first day, repeated several things over again which he had mentioned before.

After Justin had abundantly proved by various testimonies of Scripture the truth and certainty of this mystery, that God was born of a Virgin, a new topic offers itself, which it was necessary for him to expatiate upon, to wipe off those scandals and aspersions, which were thrown upon him for having suffered that shameful, scandalous, and ignominious death, the death of the Cross. He therefore collects together several passages from the Old Testament, where-in the wood of the cross was typified, and foretold; and when Trypho took occasion from these words, which Justin quoted, "There shall come forth a rod out of the stem of Jesse," to enquire how Christ, as he was God, could want the assistance of the Holy Ghost, Justin 1 answers that question. 2 Trypho says that he cannot be prevailed upon to be reconciled to the ignominy of the Cross; because "every one that hangeth on a tree is cursed of God." Then Justin demonstrates of how much force and efficacy the Cross is by the stretching out of Moses's hands, from that...

1 Sect. lxxxv. 2 Sect. lxxxvi. 1 Sect. lxxxvii. lxxxviii. 2 Sect. lxxxix. 1 Sect. xc.
blessing wherewith Joseph was blessed, and the lifting up of the serpent; he lays down some rules for the interpreting of the Scriptures; and then explains the passage Trypho framed his objection from. He defends the same mystery by several other passages of Holy Writ, particularly by this, "They pierced my hands, " &c." Moreover he recites the whole psalm with an explanation of every part thereof.

He proves Christ's resurrection from the conclusion of this psalm, and from the history of Jonas; which though Christ related to the Jews, they did not only not follow the example of the Ninevites, but even dispatched missionaries throughout the whole world to propagate false and scandalous stories against Christ and Christians. He does not speak a word of Christ's ascension here; the reason of which might be perhaps because he had already spoken fully to that point in the eighty-fifth section.

III. The conversion of the Ninevites, which the Christians imitated, but the Jews did not, was a proper introduction to the third part of the Dialogue. He proves that the conversion of the Gentiles was foretold by the Prophet Micah, and collects several other passages, wherein the deliverance of the Gentiles through

1 Sect. xci. 2 Sect. cvii. 3 Sect. xcv.
4 Sect. xcii. xciii. 5 Sect. xcvi. 6 Sect. cxi. cx.
7 Sect. xvii. — cv. 8 Sect. cvii. 9 Sect. cxiv.
the blood of Christ was typified. He refutes the low and jejune interpretations of the Jews, and shews that Auses or Josuah was a type of Christ, and that the Gentiles should be brought into the holy land by Christ, and that from him they had received a second circumcision, which was much preferable to that of the Jews. He proves the same doctrine from Zacharias's vision, and from Malachi's prophecy concerning the Christians sacrifice, which he confirms from the priestly office of Christ, and his other titles. He proves that these same Christians are people, and a people much more holy and religious than the Jews, and the nation that was promised to Abraham and to his son, and grandson; and that the blessing promised in this Christ, does not relate to the Jewish proselytes, but to the Christians, who are the true Israel, and the sons of God, (and Christ is the Son of God, and Israel, and the God who appeared to the Patriarchs, begotten of God the Father, as fire from fire, and Lord distinct from the Father the Lord of all things) and rejoice with the people of God, as the Prophets foretold, and add lustre to their vocation by the uprightness and integrity of their lives, whilst

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the Jews always have, and still do continue to offend God by the greatest impiety.

He also shews that there were types and figures of the church contained under the marriages of Jacob, to whom another seed was promised, that should succeed the reprobate Jews; and in the Ark of Noe, and in those blessings, with which Noe blessed his sons. In this church there is no difference betwixt bond and free, and in vain do the Jews boast themselves to be the sons of Abraham, who, as he proves, fell through their own fault. When he had thus finished this conference, Trypho turns thanks in his own name, and in the name of his companions, and wishes him a good and prosperous voyage; Justin again in his turn was not wanting in points of civility, but as he was going away returns the compliment in a very genteel and friendly manner, and tells them, that he cannot wish them a greater blessing, than that they may arrive at the knowledge of Christ.

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**JUSTIN**
JUSTIN MARTYR'S

DIALOGUE

WITH TRYPHO THE JEW.

SECT. I.

Just in being accosted by some Jews, because he wore the philosophical habit, asserts that Moses ought to be preferred before the philosophers.

As I was walking one morning in the Piazza, I met a company of gentlemen, and one of them accosted me in a very genteel complaisant manner, and said, Your servant Philosopher, at which saying they all turned about, and joined me. Pray, sir, said I to him again, What is your business with me?

* Your servant, Philosopher.]* From this passage, the following parts of this section, and the hundred and forty second section, it is evident that Trypho had no notion of Justin's being a Christian, but that he supposed he was, (as by his habit he appeared to be) only a Platonic Philosopher, and therefore desired a conference with him on philosophical subjects. For which reason I cannot help taking notice to what a trivial accident we owe this noble defence of the Christian Faith.

D 2 I was
I was instructed, said he, by Corinthus the Socratic Philosopher at Argos, not to despise, disregard, or neglect those that appear in this habit.

This habit. I Tho' Justin laid aside his former profession, he still retained his ancient garb, as Eusebius, and after him St. Jerom reports, preaching the Christian Religion under his old philosophic habit, which was the pallium or cloak, the usual badge of the Greek Philosophers, (different from that which was worn by the ordinary Greeks,) and which those Christians still kept to, who before their conversion had been profess'd Philosophers. So St. Jerom tells us of Aristides the Athenian Philosopher, contemporary with Quadratus, that under his former habit he became Christ's disciple; and Origen of Heraclas, afterwards bishop of Alexandria, that giving himself up to the most strict study of Philosophy he put on the philosophic habit, which he constantly wore, even after he became a presbyter of that church. This custom continued long in the Christian church; that those who did (as Socrates in his ecclesiastical history speaks) enter upon an Ascetic course of life, and a more severe profession of religion, always wore the Philosopher's cloak, and he tells us of Silvanus the Rhetorician, that when he became Christian, and professed this Ascetic life, he was the first that laid aside the cloak, and contrary to custom, put on the common garb. Indeed it was so common, that it became proverbial among the Heathens, when any Christian Ascetic passed by, to say, there goes a Greek impostor, because of their being clad after the same manner, and professing a febrer life than ordinary, like the Philosophers among the Grecians, many of whom notwithstanding were mere cheats and hypocrites: And St. Jerom notes of his time, that if such a Christian was not so fine and spruce in his garb as others, presently the common saying was clapt upon him, He is an impostor and a Greek. This habit it seems was generally black, and forbid enough. Whence the Monks who succeeded in this strict and regular course of life, are severely noted by the Gentile writers of those times under this character. Libanus calls
habit, but rather to shew the utmost degree of civility to, and embrace all opportunities of conversing with them, that some advantage might accrue to one or other of us; and that it would be well for both, if either of us should be profited thereby. For this Reason therefore, when I see any one in this habit, I readily and willingly go to him, and have now accosted you civilly; these my companions also are in hopes of hearing something useful from you.

Then said I to him, in a merry facetious, and jocose way, Pray, good Sir, who are you?

He frankly told me who and what he was. My name, said he, is Trypho, I am a circumcised Hebrew, who came from them the last war, and live now in Greece, but mostly at Corinth.

But what said I, can you receive as much profit and advantage from philosophy, as from your own lawgiver and the prophets?

Why not? said he; are not all the discourses of the philosophers about God? are not all their calls them, "Black-coat Monks;" and says of them, that the greatest demonstration of their virtue was to walk about in mourning garments. Much at the same rate Eunapius describes the Monks of Egypt, that they were clad in black, and were ambitious to go abroad in the most slovenly and fordid garb. But it is time to return to our St. Justin, who (as Photius and Epiphanius note) shewed himself in his words and actions, as well as in his habit to be a true philosopher. Cave.

Concerning who and what Trypho was. See the Preliminary Dissertation.
diessertations enquiries concerning his unity and providence? or is it not the business of philosophy to search diligently into the nature of the deity?

Yes, said I; these are our principles too. But most of the philosophers are entirely regardless whether there be one or many Gods; and whether their providential care is exercised over every one of us, or not, as if the knowledge of these things was not at all conducive to our happiness. Moreover they maintain a general, but deny a particular providence. From whence they infer that it is not necessary for us daily to address ourselves to God in prayer. For what end they inculcate this doctrine is easy to say. For a liberty of teaching, or of being followers of those who propagate such notions, permits men to speak and act as best suits their own inclinations, without dreading any punishment, or expecting any reward at the hand of God. For how should they be influenced either with hope or fear, who believe and assert that things will be hereafter, as they now are; that each of us shall live in the next life just as we do in this; and that there will be no alteration in us either for the better or the worse? But some, who maintain that the soul is immortal and incorporeal, think, what sin soever they commit, they cannot be punished; because whatsoever is incorporeal is incapable of pain; and, if the soul is
is immortal, they have no further favour to ask of God.

Here he, in a complaisant manner, interposed, and said; will you be pleased to tell us what is your opinion of these things, the notion which you have of God, and what your philosophy is?

S E C T. II.

He tells them that after he had applied to several sects of the Philosophers, he at last embraced the Platonic Philosophy.

YES, said I, I will tell you my opinion concerning these things. For Philosophy is really the greatest and most valuable treasure, and most acceptable to God; it alone can bring us to him, and recommend us to his favour; and they really are holy and religious people that apply themselves to it. But what Philosophy is, and why it was given to men, is a secret to most. For if it had been known, there would not have been Platonics, Stoics, Peripatetics, Theoretics, nor Pythagoreans: as science or knowledge is but one, simple and undivided. But I will tell you how it came to be divided into several sects. As it happened that those that first applied themselves to it gained a great reputation, their followers did not diligently search after truth; but only admiring their bravery and temperance, and the unusual elegance
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elegancy and propriety of their language, took it for granted, that those things which they received from their master, were undoubted truths: and they having handed down these same and some other such like notions to their successors for truths, were called by his name, who was the first broacher of them. When I was first desirous of conversing with one of them, I applied myself to a certain Stoic: and after I had spent a vast deal of time with him to no purpose, having learnt nothing from him concerning the nature of God, (for he indeed knew nothing of it himself, and esteemed it an useless piece of knowledge) I left him, and went to one called a Peripatetic, who was, in his own conceit, a shrewd fellow. After he had permitted me to continue with him a few days, he desired that we might agree upon the price of my instruction; that he might not spend his time and labour without some prospect of advantage. For this reason, and because I had no good opinion of him as a philosopher I left him. But having still a strong inclination to know the best and most valuable branches of philosophy, I applied myself to a certain Pythagorean of great note for skill and knowledge; and treated with him, intending to be his disciple and follower. He asked me whether I understood music, astronomy, and geometry. For can you think it possible, said he, to be thoroughly acquainted with those things which lead
lead to happiness, unless you have first learnt these sciences, which will withdraw the mind from sensible ideas, and render it more capable of entertaining intellectual ones; so that it may be the better able to contemplate and discern what is beautiful and good? When he had said a great deal in commendation of these sciences, and of the necessity of them for a further progress in knowledge, he dismissed me, because I frankly acknowledged my ignorance in these matters. I was uneasy (as well I might) at being thus baulked in my expectations; and so much the more, because I really believed him to be a man of learning. But when I again considered how much time was necessary to acquire a competent degree of knowledge in these sciences, I could not bear the thoughts of such a delay. After I had continued a while in this state of perplexity and uncertainty, I at length determined to join the Platonic Philosophers; for they were at that time in great repute. I conversed as much as possible with a very sensible man, that was lately come to town. He was a man of character and eminency amongst the followers of Plato; and under him I made vast improvements daily. I was greatly de-

\[\text{Lately come to town.}\] That is, Neapolis, says Halloix, Le-Clerc, and Grabe; but the Benedictin editor thinks it more probable that it was Alexandria, and not Neapolis; because Flavia Neapolis, says he, from the Abbot of Longueville, was an inland city; and therefore could have no such walks as Justin describes.
lighted with their notion of incorporeal objects; and the contemplation of simple ideas elevated my understanding to such a pitch, that in a short time I really thought myself to be a wise and knowing person; and I was so weak as to imagine that I should by means of this silly chicanery soon arrive at the knowledge of God. For this is the end and design of Plato's philosophy.

S E C T. III.

Justin is converted by an old gentleman, who demonstrates to him how vain and trifling the knowledge of the Philosophers is.

Being now in this situation I thought it proper to accustom myself very much to a solitary course of life, and to avoid as much as possible the conversation of mankind. For which purpose I used to frequent a private place near the sea. And being once not far from that place, to which I came for the sake of being alone, a venerable old gentleman, of no

Venerable old gentleman, &c.] This venerable old gentleman is conjectured by some to have been an angel, and if this Dialogue with Trypho be a real Dialogue, the conjecture is not unreasonable; for that Justin in this solitude should chance to meet with such a grave and wise old man as could let him into the most mysterious depths of the Christian Philosophy, and when he was conceited that Platonism would soon lead him into the very fruition of God, that he should be so easily convinced to lay aside the world and the wisdom of it, and be so passionately in love with the gospel, looks altogether miraculous. Reeves from Tillmont.

mean
mean aspect, but of a grave, serious decent, and
genteel deportment and behaviour, followed me
at a very little distance. When I had turned
round upon him, I stood still, and looked very
earnestly at him. Upon which he said, do you
know me?

No; said I.

Why then, said he, do you look so earnestly
at me?

Because I was surprized, said I, to see you
here with me. For I did not expect to meet
with any body in this place.

Then, said he, I am in care for some of my
family, who are gone abroad; therefore I came
out to see if I could meet with or hear any
thing of them. But pray, said he, what is your
business here?

I delight, said I, in taking such walks as
these; in which there is nothing to interrupt
my thoughts; so that I can muse, meditate,
and converse with myself without any distur-
bance. And besides such places are very pro-
per for the study of reason and philosophy.

'Are you a lover of words then, said he, and

'Are you a lover of words.] It is very difficult, or rather
impossible to translate this passage into any language in such
a manner as to make the old gentleman's question seem so
pertinent to what Justin had said before, as it appears to be
in the original; because of the extensive signification of the
Greek word Ἀγος (Logos). For it signifies a word and dis-
course, as well as reason, wisdom, and philosophy. And it
is obvious to observe that Justin used it in the latter sense,
and the old gentleman puts the question to him, as if he had
used it in the former.
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not of deeds, nor of truth? do you not rather aim to be a practical philosopher than a trifling sophister?

Can any one, then, said I, do any thing better, or a greater good, than to prove that reason is the mistress of all things; and being fully possessed of it to observe the mistakes of others, and the studies of those, who do nothing that is rational, nothing that is acceptable to God. For without philosophy and right reason there can be no prudence. Every man therefore should apply himself to philosophy, and esteem it his best and chiefest business, and make all other things subservient to it; even the meanest things which relate to philosophy are worthy of reception; but those which have no tendency thereto are troublesome to those who are conversant in them, and also ungenteeel.

Does philosophy then, said he, procure happiness?

Yes, said I, it does, and that alone.

Tell me then, said he, if you have no reason to the contrary; what is philosophy? and what is the happiness thereof?

Philosophy, said I, is the knowledge of being, and the understanding of truth. And happiness is the reward of this knowledge and wisdom.

But what, said he, do you call God?

That which is, said I, and always continues to be the same, and is the cause of the existence of
of all other beings, is God. When he had with
pleasure and satisfaction heard this answer, he
then proceeded to ask me the following ques-
tions.

Is not knowledge a common name for diffe-
rent things? for he that is skilled in any of the
arts, whether military, civil, or medicinal, for
instance, is said to know it. Is it so in things
both divine and human? is there any science
which furnishes us with the knowledge of things
which relate both to God and man; and then
of course with how much divinity and righte-
ousness there is in them?

Yes, said I.

What then, is it one and the same thing to
know God and man, as to know music, arith-
metic, astronomy, or the like?

By no means, said I.

Then, said he, you did not make a proper
answer to my question. For the knowledge of
some things is acquired by study and applica-
tion; but of others, by right. If any one should
tell you that there was in the Indies a certain
animal of a different kind from all others, and of
several different shapes and colours, you cannot
tell what sort of a creature it is till you have seen
it; nor can give any other account of it than that
which you have heard from him, who saw it.

Right, said I.

How then, said he, can the philosophers
think rightly, or speak truly of God; seeing
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they have no knowledge of him, as they have not seen or heard him at any time?

But, father, said I, the divine being is not the object of sight, as other beings are, but is only to be perceived by the mind, as Plato says, whose follower I am.

S E C T. IV.

The soul cannot see God, unless it is enlightened by the Holy Ghost.

Is there then, said he, such a faculty in our minds, whereby we can contemplate and comprehend any thing in our thoughts, * the knowledge whereof the senses did not first convey to it? or shall the mind of man that is un instructed by the Holy Ghost ever see God?

For Plato says, said I, that the eye of the mind is such, and was given us for this purpose,

* The knowledge whereof the senses, &c.] From this passage it appears that we are not indebted to the Moderns, as some people imagine, for this notion; — all our ideas arise from sensation; — but that it was known and entertained by the Ancients. Thirlby. —— The same thing appears also from Maimonides. "The imagination, says he, "is that faculty of the soul, which retains the ideas of those things, which are conveyed to it by the senses, even after they cease to be the objects of the senses; if by classing, compounding, and abstracting them, as it pleases, does from those things, which were represented to it by the senses, get some complex notions of such things as the senses never did, nor can perceive." Vide Portam Mosis a Cl. Pocockio editam, pag. 70.
that we may with it, when it is single and un-
corrupted, see that very being, which is the
cause of all those things which are the objects
of the understanding; which has neither co-
lour, nor shape, nor size, nor any thing which
the eye can discern. But that being, whatever
it is, is something, I say, far beyond all essence,
unspeakable, ineffable; it alone is beautiful and
good, and is immediately ingrafted into well-
born souls, because of the relation to, and the
desire they have to see it.

What relation then, said he, do we stand in
to God? is the soul divine and immortal, and a
particle of that supreme mind that governs all
things? and as it sees God, is it permitted us so
fully to comprehend the divine nature in our
minds, as thereby to procure present happiness
to ourselves?

Yes, said I.

Are the souls of all animals then, said he,
capable of comprehending it, or is there any
difference betwixt the soul of a man, and the
soul of a horse, or an ass?

No, answered I; they are alike in all animals.
Shall horses or asses then, said he, see God,
or have they at any time seen him?

No indeed, said I; nor all men neither; but
those only that shall live uprightly, and purify
themselves by the practice of justice and every
other virtue.
Man then, said he, does not see God because of his relation to him, nor because he has a mind to conceive him; but because he is temperate and just.

Yes, said I; and because he has that in him wherewith he may perceive God.

Do goats or sheep ever injure any one?

No, indeed, said I.

Shall these animals then, said he, according to your way of reasoning see him?

No; for their bodies are formed so as to hinder them.

If these creatures could speak, said he, they would indeed with greater reason cast reflections upon our bodies. But let us omit this for the present, and suppose what you say to be true. Then tell me, whether the soul sees God while it is in the body, or when it is separated from it?

Whilst it is in an human form, said I, it is possible for it to comprehend God with its understanding; but then more especially, when it is separated from the body, and exists by itself alone, will it be capable of enjoying that which it hath loved to all eternity.

Does it, when it is joined again to an human body, recollect that it has seen him?

I believe not, said I.

What advantage then have they that have seen God; or in what respect is he that hath seen him superior to him that hath not seen him, if he cannot possibly remember that he hath seen him?
I cannot tell, said I.

But what punishment must they endure, said he, who are judged to be unworthy of being admitted to the sight of him?

Their punishment will be, to animate the bodies of some wild beasts, in which they will be inclosed as it were in a prison.

Will they be sensible, that it is for this very reason that they animate such bodies; viz. because they have committed sin?

I suppose not.

This punishment, then, can be of no service to them; nor, indeed, can they be properly said to be punished, if they are insensible of the punishment inflicted upon them.

No, indeed.

Souls therefore do not see God, nor transmigrate into other bodies; for if they did, they would know, that this was inflicted upon them as a punishment; and so, out of a principle of fear, would take care to avoid committing, for the future, even the smallest offences. But I am of opinion, said he, that souls do know

Their punishment will be, to animate the bodies of some wild beasts.] It was the opinion of the Pythagorean and Platonic philosophers, that the souls of wicked men, as a punishment for their faults committed here, did, in a subsequent state of existence, pass into, and animate such other creatures, as they did, in their actions, tempers, and inclinations, mostly resemble in this life; which foolish and absurd notion the old gentleman here fully refutes in few words.
that there is a God; and that justice and righteousness are good and commendable.

You think right, said I.

S E C T. V.

The soul is not naturally immortal.

Therefore the philosophers are entirely ignorant of these matters; for they cannot tell what the soul is.

That does not appear.

Nor can it be said to be immortal; for if it is immortal, it must also be uncreated.

Some of the Platonists are of opinion, that it is both uncreated and immortal.

Do you believe that the world is uncreated?

There are some that say it is; but I own I am not of their way of thinking.

You are right. For what reason can there be to think, that a solid, hard, and compounded body, that is changed, and decays, and is renewed again every day, should exist without any cause of its existence? But if the world was created, it must follow, that souls were created also, and that there was a time when they were not; for they were created for the sake of men, and other living creatures, even if you should say that they were created separately, and without their own bodies.

This has the appearance of truth.

Therefore
Therefore the souls of the righteous are reserved in a place of happiness, &c.] The primitive writers had no notion of any intermediate state, which should be worse than this world to good men, but that they should immediately enter upon part of their reward. So our author here affirms, that the souls of the righteous are reserved in a place of happiness.
reserved in a place of happiness, and those of
the wicked and unjust in a place of misery and
torment, in expectation of the great day of
judgment. So that those, which shall be judged
worthy to appear before God, shall not die any
more;

"pines, and those of the wicked and unjust, in a place of
misery and torment, in expectation of the great day of
judgment." Agreeable thereto St. Cyprian hath spoken,
in his Treatise of the Plague. "The righteous," says he,
are called off to a place of refreshment, whilst the wicked
are hurried to their proper punishment; the former enter
the sooner upon a state of security, as the latter antici-

pate a part of their final doom." And Irenæus, b. 5. c. 5.
hath reported it as an apostolic tradition, that "Paradise
was the place to which the souls of good men were carried
after their deaths." And Tertullian hath mentioned
two sorts of states beyond the grave, before a resurrection.
"Why," saith he, "should you not suppose, that the soul
of man, as it expects either a favourable, or a fatal judg-
ment, should proportionably be tormented, or refreshed,
under these several apprehensions in an intermediate state?
So that the soul" (as he goes on a little farther) "knows
both how to grieve, and how to rejoice, after death,
without its body; it can do so in this life, upon proper
reflections, and much more after this life, when it shall,
with more certainty, expect its fate from the judgment
of God;" in his book of the soul, ch. 58. At their
deaths then, good men were supposed to go to paradise, from
which Adam by transgression fell; and at the day of judg-
ment their bliss was to be completed, in a different and
higher station; then, and not till then, they were advanced
to Heaven. Marshall. The soul of man, says bishop Pear-
son, which, while he lived, gave life to the body, and was
the fountain of all vital actions, in that separate existence
after death, must not be conceived to sleep, or be bereft and
stript of all vital operations, but still to exercise the powers
of
more; but these shall be punished so long as it shall please God to suffer them to exist, and to punish them.

Is not this the same as that which Plato darkly intimates to us, in his Timæus, concerning the world, when he says, that it is of itself naturally subject to corruption, as it is created; but that it will not be dissolved, nor perish, because it is God’s good pleasure that it should not? Are you of the same opinion concerning the soul, and all other things? For whatsoever does, or ever shall exist, besides God, must be of a corruptible nature; and it is possible they may be so entirely destroyed as not to exist any of understanding, and of willing, and to be subject to the affections of joy and sorrow; upon which is grounded the different state and condition of the souls of men during that time of separation; some of them by the mercy of God being placed in peace and rest, in joy and happiness; others by the justice of the same God left to sorrow, pains, and misery.

1 These shall be punished so long as it shall please God to suffer them to exist.] If from this place the eternity of hell torments should seem doubtful, there is a passage in the eighth section of our author’s first apology, which is express for the eternity of them, and is a clear comment upon this. His words, as translated by Mr. Reeves, are these. “We say, “that the souls of the wicked being reunited to the same “bodies, shall be consigned over to eternal torments, and “not as Plato will have it, to the period of a thousand “years only; but if you will affirm this to be incredible or “impossible, there is no help but you must fall from error “to error, till the day of judgment convinces you we are “in the right.” See also sect. 45. note 1.
more. For "God only is uncreated and incorruptible, and therefore he is God; but all other things, besides him, are created and corruptible. For which reason some souls [that is, "the souls of beasts] perish; and some [that is, the souls of men] are punished. For if they were uncreated, they could not sin, nor be guilty of folly; nor could they be timorous, and then bold again; nor would they ever willingly, or of their own accord pass into swine, or serpents, or dogs. Nay, it would be impossible to force them so to do, if they are uncreated. For one uncreated Being must be like, equal to, and the same in every respect as another uncreated Being; and the one cannot excel the other either in power or dignity. From

"God only is uncreated, &c.] Whatesoever had a beginning could not be the cause of its own existence, because that which has no Being, cannot act; therefore it must derive its being from something else; and if from something else, then either from an uncreated and self-existent, or from a created Being; if from a created Being, that very created Being must derive its existence from something else; and so we must go on, till we arrive at some Being that is uncreated and self-existent, or that exists necessarily, and not by accident, which is the cause of the existence of that, and all other created Beings. But God is the cause of all things, because he is uncreated, and therefore he is God. Jebb.

"[Souls of beasts.] [Souls of men.] I have put these words betwixt hooks, because they are not in the original. And I thought it was necessary to insert them, that the passage might not appear obscure and unintelligible to, nor raise any doubts and scruples in the mind of the reader.

whence
whence it is evident, that there cannot possibly be several uncreated Beings. For if they should in any respect differ from each other, it is impossible you should, even after the most diligent research, find out the cause of this difference; but after you had given your thoughts a loose, and let them range as far as they could into infinity, you must at last, after you had sufficiently wearied yourself with this laborious enquiry, rest satisfied with one uncreated Being, and acknowledge it to be the cause of all things. Were Plato and Pythagoras then, said I, those wise men, who were supposed to be the supports and bulwarks, as it were, of philosophy, entirely unacquainted with, and ignorant of these things?

S E C T. VI.

Plato, and the rest of the philosophers were entirely ignorant of these matters.

Neither regard Plato nor Pythagoras, said he, nor indeed any of their way of thinking. For that this is the truth is evident from hence. The soul either hath life in itself, or receives it from something else. But if it hath life in itself, it would be the cause of life to something else, and not to itself; as motion may rather be said to be the cause of motion to something else than to itself. That the soul lives,
lives, no one, I suppose, will deny. But if it
doeth live, it doth not live because it hath life
in itself, but because it receives it from some-
thing else. Now, whatsoever partakes of any
thing is different from that of which it does
partake. But the soul partakes of life, because
it is God’s good will and pleasure that it shouldlive; so also if ever it shall please God that it
should not live, it shall not partake thereof; for
it has not life in itself, as God has life in him-
self. But as a Man does not always exist, and
body and soul are not always joined together;
but when it is necessary that this harmonious
conjunction should be dissolved, the soul leaves
the body, and the man ceases to be; so likewise
if ever it shall be necessary for the soul not to
exist any longer, the vital spirit shall depart
from it, and it shall be no longer a soul, but shall
return to that from whence it was originally
taken.

S E C T. VII.

The knowledge of the truth is to be learnt only
from the prophets.

WHAT instructor then must a man
make use of, or where can he receive
any advantage, if the truth is not to be learnt
from them?  

There
There were, many ages ago, some men, who are far more ancient than any of those

There were, many ages ago, &c.] In this section the old gentleman tells Justin by what means he might arrive at the knowledge of the truth, and drink of the waters of the fountain of life. He gives a true and just character of the prophets, to incline him to apply himself to their divine writings; and then directs him to pray to God, who is the fountain of knowledge and wisdom, that he would vouchsafe, by his Spirit, to enlighten his understanding in such a manner, as that he might attain the true faith.—To this admonition, Justin, as appears from the next section, paid punctual and exact obedience. And he found his account in it; for this saying of our Lord; “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you;” Luke xi. 9. was literally verified in him. For he asked, and received; he sought, and found; he knocked, and the gates of light and truth were opened unto him. “For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened,” said the same eternal truth, v. 10. but more especially to him that asketh, and seeketh, and knocketh, as Justin did; who, as if he had been well acquainted with this saying of the wise man; “If thou shalt cry after wisdom, and shalt incline thine heart to understanding; if thou shalt seek her as silver, and search for her as for hid treasures, then shalt thou understand the fear of the Lord, and find the knowledge of God;” Prov. ii. 3, 4, 5, as if he had been well acquainted, I say, with this saying of the wise man; he really sought her as silver, yea, and much more carefully than silver, which, like a true philosopher, he despised; and searched for her as for hid treasures, yea, far more diligently than for all treasures, and found her, and made her his own; but not without violent struggles and oppositions.

Far more ancient, &c.] Several of the primitive writers, as Theophilus (book iii.) and Lactantius (book iv. chap. 5.) have expatiated upon the antiquity of the writings of Moses and the prophets.
that are called philosophers, who were blessed, just, and lovers of God; who spake as they were inspired by the divine Spirit, and foretold things to come, which are now fulfilled. They are called prophets. They only saw the truth, and published it to the world, neither reverencing nor fearing the person of any man; nor were they puffed up with the desire of vain glory, but being filled with the Holy Ghost, spoke those things only which they heard and saw. Their writings are still extant; which whosoever reads and believes, may be fully instructed concerning the beginning and end of things, and in whatsoever else it is necessary for a philosopher to know and understand. They have not, indeed, filled their writings with demonstrations, as being far above all demonstration the most faithful witnesses of the truth. For those things which already have been, and

9 Are called prophets.] Certain men of God, (says St. Theophilus, Book ii.) full of the Holy Spirit, were appointed prophets, who being immediately inspired by God himself, and being taught by him, became exquisitely wise, and just, and holy. Wherefore they have received the glorious recompence of being thought worthy to be made the instruments of God, in declaring his will, and to participate of the wisdom which proceeds from above.

1 Those things which already have been, and daily are accomplished before our eyes, force us to attend to the truth of those things which were spoken by them.] For this or nothing, says our author, in the 14th section of his first apology, is the work of God, to declare a thing shall come to be, long before it is in being, and then to bring about that thing to pass, according to the same declaration.
daily are accomplished before our eyes, force us to assent to the truth of those things which were spoken by them. Moreover, it is but just and reasonable that we believe them, upon the account of the mighty works performed by them; ' seeing they glorified the Creator of all things, even God the Father, and declared to the world Christ his Son, who was sent forth from him; which the false prophets, who are filled with a lying and impure spirit, never did, nor even now do: but they attempt to perform some surprizing feats, some juggling tricks, to raise the wonder and admiration of men, and set forth the praises of devils and lying spirits. But

* Seeing they glorified the Creator of all things.] In the beginning of the xiii-th chapter of Deuteronomy, it is written, " If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether you love the Lord your God with all your heart, and with all your soul." Hence, though miracles are the most sure and certain sign of a prophet's mission, and the greatest proof of the truth thereof that possibly can be conceived, yet Justin does not require, that any credit should be given to those which he called prophets, till he had proved that they enjoined the worship of the one only true God; in which case only it was commanded that credit should be given even to miracles themselves. 

' And set forth the praises of devils.] By comparing the xiii-th and xviii-th chapters of Deuteronomy, we may easily perceive, that we must believe every prophet that works miracles,
Justin Martyr's Dialogue

But do you above all things beg of God that the gates of light may be opened unto you. For these things are not to be seen and understood by any, but those to whom God and his Christ have given understanding.

§ E C T. VIII.

By this discourse Justin is inflamed with the love of Christ.

When he had said these and a great many more things, which I have not time now to mention, and commanded me to think and meditate upon them, he went away; and I never saw him since. But a fire was immediately kindled in my soul, and I was violently inflamed with the love of the Prophets, and of those men which are dear to Christ. And when I had reflected on his discourse over and over again by myself, I found this to be the only miracles, unless he endeavours to draw away the people from the worship of the true God. From hence therefore Justin shews that they were false Prophets, who, being filled with a lying and impure spirit, did perform some surprizing feats, some juggling tricks, because they introduced the worship of false gods. Jebb.

"But those to whom God and his Christ have given understanding." Our author here did very probably allude to this passage of St. John vi. 65: where our Saviour said to his Disciples; "therefore said I unto you, that no man can "come unto me, except it were given unto him of my "Father."
with TRYPHO the JEW. 61

true, safe, and valuable philosophy. Thus by
this means I became a philosopher. And I
heartily wish that you all thought as I do, and
were not averse to the doctrine of our Saviour.
For it has a sort of terror in it, and is apt to af-
right those who are turned aside out of the
right way, but affords a most agreeable rest and
satisfaction to those that exercise themselves
therein. Wherefore if you have any regard for
yourself, if you desire salvation, and trust in
God, an opportunity is now offered you, if you
are not unwilling to embrace it, of knowing the
Christ of God, and *by putting on baptism of
obtaining happiness.

At these words, dear Sir, Trypho’s com-
pahions burst out into a laugh; he also smiled
and said, I admit of the other doctrines which
you have advanced, and greatly admire at the
strong inclination you had for the knowledge of

* By this means I became a philosopher.] That is, by
reading the writings of the Prophets and Apostles I came
to the knowledge of, and did embrace Christianity, which is
the only true and valuable philosophy.  

Halleix.

* By putting on baptism.] The words in the original,
which I have here translated “by putting on baptism,” do
strictly and properly signify, “by being perfect,” or, “by
“arriving at perfection.” But as baptism was generally
called perfection, illumination, and the like, by the Anci-
ents; and as I believe our author did mean by them this
initiatory sacrament, I have translated him accordingly.
However I thought proper to make this remark here, that
no one might have even the least appearance of reason to
accuse me of being an unfaithful translator, or of perverting
the sense of the author.

divine
divine things. But it certainly would have been better for you still to have followed Plato, or some other of the philosophers, and to have practiced fortitude, temperance and chastity, than to be deceived with vain words, and to follow at set of worthless fellows. For whilst you continued in that sort of philosophy, and lived unblameably, you might have some hopes of a better state. But now you have forsaken God, and put your trust in a man, what salvation can you expect? wherefore if you would take my advice (for I now begin to have a friendship for you) first of all be circumcised; and then, as the law enjoins, keep the sabbath, and the feasts, and the new moons of God; and in one word, observe all things which are written in the law; and then perhaps you may obtain mercy from God. But Christ, if he is come, and is any where, is unknown, nor doth he know himself, nor can he be endued with any power, **till Elias shall come and anoint him, and make him manifest to all men. But you, having got an idle story by the end, do form to yourselves an imaginary Christ, and for his sake you foolishly and inconsiderately rush headlong into dangers, and so forfeit all the pleasures of this life.

** 'Till Elias shall come.] See sect. xlix. Note s s.
S E C T. IX.

The Christians do not give credit to idle stories.

YOU deserve pardon, Sir, said I; and may it be granted you; for you assert you know not what; but relying upon your Rabbi's, who do not understand the scriptures, you speak by guess whatever comes into your mind. But if you will attend whilst I produce my arguments to prove that we have not been deceived, and that we shall never cease to own and acknowledge him, though we should be reproached by men, and the most cruel tyrant should attempt to force us to renounce and deny him; I will now demonstrate to you that we do not give heed to vain and idle stories, nor to discourses void of proof, but to those which are full of the divine spirit, and of power, and a-

We shall never cease to own and acknowledge him, though the most cruel tyrant] Our author confirmed the truth of this assertion by his own Martyrdom. For he chose rather to witness a good and glorious confession even at the expense of his life, than to obey the blasphemous edicts of the Emperor. For this, as we learn from the Acts of his martyrdom, was the sentence passed upon Justin and his companions. "They that will not sacrifice to the Gods, "nor obey the Emperor's edicts, let them be first scourged, "and then beheaded, as the law directs." Upon hearing this; "The holy martyrs praised God, and when they "were come to the usual place of execution, they struck "off their heads, and they finished their martyrdom in the "confession of their Saviour. Jebb.

bound
bound with grace. Here his companions laughed again, and behaved themselves very indecently: then I got up, and was going away; but Trypho caught hold of my cloaths, and said, that I should not go till I had performed my promise. Let not your companions then, said I, make such a noise and disturbance, nor behave themselves so indecently; but let them, if they please, hear peaceably and quietly; or if they have any business of greater consequence, let them depart; but let us go somewhere, and sit down, and finish this discourse. To which Trypho agreed; and so we by consent went to the middle of the piazza. But two of his companions, after they had jeered and derided our notions, left us. When we were come to a place, where there were stone-seats on each side, Trypho's companions, being seated on one side, discoursed about the war, which was carried on against Judea, as it happened to be mentioned by one of the company.

S E C T. X.

The only objection that Trypho had to make against the Christians was that they did not observe the law.

AFTER they had finished their discourse on this subject, I thus began again, and said; is there any objection, gentlemen, that you
you have to make against us, besides this, viz. that we do not live according to the law; that we are not circumcised as your ancestors were; nor observe the sabbaths as you do? Do you find any fault with our lives and conversations? I mean, * do you believe that we eat the flesh of men; and that, after an entertainment, when the candles are put out, we are defiled with unlawful mixtures? Or do you only censurė us for embracing and maintaining an opinion, which you suppose cannot be true?

That, said Trypho, is the thing which we are greatly surprized at. But as for those things which are commonly reported of you, they are incredible; for human nature must shudder at, and have a great aversion to them. And I know that

* Do you believe that we eat the flesh of men, &c.] With these horrid and detestable crimes did the Gentiles endeavour to blacken the Christians, as appears from all the apologists; who purposely set themselves to wipe off these false and scandalous aspersions; but there was no reason to do it here; because Trypho was so ingenuous as to own that he did not think it credible that they could be guilty of such things. Tertullian expatiates largely on this argument in the eighth chapter of his Apology. "I will now appeal," says he, to the testimony of nature, and argue whether it is credible, that she is capable of such inhumanities, as common fame charges upon Christians." After an enumeration of the particulars he says; "If you feel nature recoil, and your soul shrink at the proposal of such things, you can never think them credible in us." And again; "If you feel this impossible in nature, you ought to give no credit to the report, because Christians and Heathens have the same humanity."

F the
the precepts which are contained in that book, which you call the gospel, are so surprizingly great and wonderful that I really believe it to be impossible for any one to observe them exactly. For I had the curiosity to read them. But that which we most of all wonder at is, that you who pretend to be very religious, and think yourselves better than other men, do not excel them in any thing; and that you do not in your lives and conversations differ in any thing at all from the Gentiles; as ye neither observe the

a The precepts contained in the gospel are surprizingly great and wonderful.] A noble concession this from so keen an adversary, and a reproach to our modern reasoners, who endeavour to depreciate the doctrines of the gospel.

b Ye neither observe the seasts, &c.] The case is plain from hence, that the first Christians were the best men that the world ever saw. For Trypho, their bitter and keen enemy did not, could not charge them with vices and immorality; their fault was, that they were not Jews; they were otherwise good men. I wish this had been the present state of the case, and that the succeeding ages of Christians had trod in their steps; and then, perhaps, there would not have been left an unbelieving Jew in the Christian part of the world. But, alas! it is too notorious to be denied, that the later Jews do charge the Christians too truly with their vices, and their disobedience to the laws of Jesus their master. They reckon up their deviations from their rule, and are hardened by our evil lives, and tempted to reject Jesus, because his followers are very often the worst of men. Let us then endeavour to amend our lives,—to conform to the precepts of the Gospel, which Trypho here owns to be surprizingly great and wonderful; and no argument may, perhaps, have a greater tendency to convert that hardened and obdurate people. But tho' the wicked lives of Christians hath
with Trypho the Jew.

the feasts, nor the sabbaths, neither are ye circumcised;

hath undoubtedly tended very much to the hardening of the Jews; yet, nevertheless, an over-valuing of rites and institutions, which seems to be Trypho's case here, with a too great neglect of moral virtues, was one of the least principal causes which disposed them to reject Jesus and his holy religion. This is a most dangerous error; and the Jews were greatly overtaken with it. The Jews were under the pedagogy of ordinances. God thought fit (and, no doubt, for very wise reasons) to lay this yoke upon them during the economy of Moses. Their law was given them with great pomp; and very many were the rites and institutions to which they stood obliged: such were circumcision, and sacrifices of several sorts, purifications, and many other ceremonies. These things they were obliged to, because God required them at their hands: but they were too apt to rest here, and to neglect the moral duties, which were of far greater weight. And upon this account the prophets of God reproved them very frequently; and to shew them the wide difference between moral duties, and mere institutions, they say many things to depreciate the latter, and recommend the former. When our Saviour came into the world, he taught a religion that was simple and plain, free from ceremonies and outward dress and amulements. He taught us, "to worship God in spirit and in truth," and did not annex the worship to one certain place: he did not clog it with a multitude of rites; nor require any sacrifice but what was spiritual and reasonable. He did not require that observation of certain times, and distinction of certain meats, and other usages, which had obtained before and under the law of Moses. Hence it was that the Jews quarrelled with Jesus, and rejected his doctrine. If he did a good work and most miraculous one, then they excepted against him, that he did it on the sabbath-day. If the work was ever so good or innocent, yet they had this objection against it. At another time they quarrel with him because his followers "washed not their hands;" tho' they, in the mean time, neglected their duty to their natural parents, and avoided

F 2 not
cumcised; and moreover "though you put your trust in a man that was crucified, yet notwithstanding you expect to receive good things from God, notwithstanging you do not keep his commandments. Have you not read that "that soul shall be cut off from his people which shall not be circumcised on the eighth day?" Gen. xvii. 14. which command equally effects strangers, and those that are bought with money. This covenant therefore ye rashly despise, and disregard his subsequent commands, and you endeavour to persuade us to believe that you know God, though you do not perform any of those things, which they that fear God do perform. If therefore you have any thing to say by way of defence to these things, and can give us any satisfactory account why you hope for any thing, seeing you do not keep the law, we would willingly hear it from you, and

not those things, which do indeed "defile the man." They laid great stress upon little things, and pass'd over "the weightier things of God's law." They were contenders for circumcision, and the lesser laws of Moses, and neglected the "circumcision of the heart." Hence it was that they impugned the Christian religion; and this spirit continues to this day. Thus Trypho here objects against the Christians, not only that they observed not the feasts and the sabbaths, but also that they had not circumcision. Justin gives a clear answer to these matters, in sect. 19, 20, 21, and 22. Kidder.

"Though you put your trust in a man, &c.] "Cursed be the man that trusteth in man." Jer. xvii. 5.

then
then we will in like manner enquire into and discuss the other points.

S E C T. XI.

The Law is abrogated; and the New Covenant which God had promised to our fathers is now fulfilled.

HERE never was, (Trypho, said I) from all eternity, nor ever will be any other God besides him who created the universe, and placed it in such a beautiful order. We do not believe either our or your God to be any other than the same that brought up your fathers out of the land of Egypt with a mighty hand, and stretched-out arm. Nor do we trust in any other (for there is no other) than in him, in whom you also trust, viz. the God of Abraham, and of Isaac, and of Jacob. But we trust not in him through Moses, or the law; for then there would be no difference between us and you. But now, for I have read, Trypho, that there was to be a new law, and a covenant of greater and much more extensive power and authority than any other; which covenant now all that desire to obtain a blessed inheritance must observe. For that law which was promulged from Horeb is now waxen old, and was peculiar to you only; but this new covenant extends to the whole race of mankind.
And as a subsequent law repeals that which was made before it, in like manner does the new covenant disannul the old. But a new and everlasting law is given to us, viz. Christ, and a faithful covenant; after which no other law, precept, or command shall be given. Did you never read what Esaias faith, "Hearken unto me, my people, and give ear unto me, O ye kings: for a law shall proceed from me, and my judgment for a light of the Gentiles. My righteousness approaches speedily, and my salvation shall go forth, and on mine arm shall the Gentiles trust," Isa. li. 4, 5. And concerning this new covenant, God thus speaks

"The new covenant disannul the old." So likewise does the author of the epistle to the Hebrews argue, viii. 13. "In that he faith, A new covenant, he hath made the first old."

Esaias faith, "Hearken, &c." I shall here acquaint the reader, once for all, that he must not expect to find the passages quoted from scripture to run just as they do in our English version, for these reasons; First, Because Justin did not quote from the Hebrew, but from the several versions then in use, as those of the Septuagint, Theodotion, Aquila, &c. Secondly, Because he, as well as the other primitive writers and fathers of the church, in their citations of passages from the holy scriptures, often did it by memory, and gave us not the words, but the sense of the text. And this was not peculiar to the ancient christian writers only; for it was the practice of ancient heathen writers also, as the learned and excellent editor of Longinus has justly observed, to give the sense of the authors they cite; but not to be scrupulously exact in repeating the original, word for word, as that learned and judicious critic Mr. Blackwall has informed us.
by the prophet Jeremias, " Behold, the days
" come, faith the Lord, and I will make a
" new covenant with the house of Israel, and
" with the house of Judah: not according to
" the covenant that I made with their fathers
" in the day that I took them by the hand to
" bring them out of the land of Egypt," Jer.
xxxi. 31, 32. Therefore if God did foretel,
that he would make a new covenant, and that
it should be for a light of the Gentiles; and
we plainly see, and are fully persuaded, that
through the name of that Jesus Christ, who
was

' Through the name of Jesus Christ—men turn from
idols and all iniquity, &c.] The surprizing effect the Chrif-
tian religion had upon the minds of men, the wonderful
change it made in their manners, is often appealed to by
the primitive converts. Our author, in his first apology,
sect. xvii. says; " We who heretofore gave ourselves a
loose to women, now strictly contain within the bounds
of chastity; we who devoted ourselves to magick arts,
now consecrate ourselves entirely to the good unbegotten
God; we who loved nothing like our posseffions, now
produce all we have in common, and spread our whole
stocik before our indigent brethren; we who were point-
ed with mutual hatred and deftruction, and would not so
much as warm ourselves at the fame fire with thofe of a
different tribe, upon the account of different institutions,
now, since the coming of Christ, cohabit and diet to-
gether, and pray for our enemies; and all our returns
for evil are but the gentleft perufuals to convert thofe
who unjustly hate us; that by living up to the fame vir-
tuous precepts of Christ, they might be filled with the
fame comfortable hopes of obtaining the like happiness
with ourselves, from that God who is the Lord of all
things." And Lactantius (book iii. cap. 25.) tells us,
that
was crucified, men turn from idols and all iniquity to the living God, and continue even unto death in this profession, and in the practice of piety; both from the performance of such good works, and also from the mighty miracles that followed, it was easy for all men to perceive and know, that this is the new law, (that is, the Christ) the new covenant, and the expectation of those, who, out of all nations, expect—

that, in his time, daily experiments did prove how far the precepts of God did prevail upon the minds of men, "Give me a man (says he) that is given to wrath, to evil speaking, and who is unruy; with a very few words of God, I will render him as tame as a sheep. Give me one that is craving, covetous, tenacious; I will render him liberal and bountiful. Give me one that is fearful of grief and death; he shall soon despise crosses, and flames, and the torments of a tyrant. Give me one that is lustful, adulterous, and gluttonous; and you shall soon see him sober, chaste, and continent. Give me one that is cruel and blood-thirsty; and that fury shall soon be changed into an unfeigned clemency. Give me one that is unjust, foolish, and sinful; and he shall presently become just, and prudent, and inoffensive." Now, that men so long bent to lust and passion should be set upright in a moment, I look upon as a miracle in morality; for nothing but the mighty grace of God, and the brightest hopes of future happiness, could prevail with all sorts of men thus to embrace the Christian faith, at the certain expence almost of their lives; and from the bitterest enemies, and the lewdest of men, to become the most loving, forgiving, and chaste people in the world. It is a melancholy reflection, that our holy religion has not the same effect upon the lives and actions of men in our times. But then let it be considered, that it is not because it is not able to make men better, but because it is not considered and entertained as it ought, because we are false and nominal Christians.
ed to receive blessings from God. For we are the true and spiritual Israelites, the seed of Judah, Jacob, Isaac, and Abraham, who, while he was yet uncircumcised, received from God a good report through faith, the blessing and title of the father of many nations. We, I say, who are come to God through Christ, who was crucified, are this seed, as shall be shewn in the sequel of this discourse.

S E C T. XII.

The Jews violate the eternal law, by putting a wrong construction upon the law of Moses.

Then proceeded to shew, that Elias said, in another place, "Hear my words, and your soul shall live, and I will make an everlasting" launting

We are the true and spiritual Israelites, the seed of Abraham. We, who come to God through Christ, are this seed. Abraham had a double seed: not only Isaac the seed of the promise, but Ishmael, who was born after the flesh; not only a carnal seed, which the Jews themselves were; but a spiritual one, which the Gentiles were by faith in Christ. For those that follow the faith of Abraham, are his children, Gal. iii. 7, 29. Isaac was a type of Christ; and they who came from him, obtained the letter of the promise: but the mystical and more spiritual part of the promise was referred to Abraham's spiritual seed, that is, the followers of his faith. This belongs no more to Abraham's carnal seed, than the promised land did to the posterity of Ishmael. The promise was never promiscuously given to all that were descended from Abraham, or to his seeds that were
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“lasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people. The nations which knew thee not, shall call upon thee, and the people which know not thee, shall run unto thee, because of thy God, the holy One of Israel, for he hath glorified thee,” Isa. lv. 3, 4, 5. This very law you have injuriously treated; this new and holy covenant you have despised and set at nought; and you do not even now receive it, nor repent of your evil deeds. “For your ears are still heavy, your eyes shut, and your heart is made fat,” Isa. vi. 10. Jeremias hath spoken, but ye have not regarded; the law-giver is come, but ye see him not: the poor have the gospel preached unto them; the blind receive their sight, and ye do not understand: ye have need of another circumcision; though you boast greatly of that which is in the flesh. This new law teaches you to observe a perpetual sabbath; and you, when you have spent one day in idle-

were divers from one another, but to his feed; that is, the mystical and spiritual promise was made to his spiritual feed. Kidder.

b The poor have the gospel preached unto them, &c.] This is an allusion to the answer which our Saviour gave to the disciples of John the Baptist, when they put this question to him; “Art thou he that should come, or do we look for another? Jesus answered, and said unto them;—The blind receive their sight—and the poor have the gospel preached to them.”
nefs, think you have discharged the duties of religion, not well considering to what end this command was given you; and if you have eaten unleavened bread, you say you have fulfilled the will of God: but with such things as these the Lord our God is not well pleased. If any one amongst you is guilty of perjury or theft, let him forbear to commit such sins: if any one is guilty of adultery, let him repent, and then he hath kept the true and delightful sabbath unto God: if any one hath impure hands, let him wash, and he is clean.

S E C T. XIII.

Esaias teacheth the doctrine of the remission of sins by the blood of Christ.

For Esaias did not send you to the bath, that you might there wash away murder and your other sins, from which all the water in the sea is not able to cleanse you. But he preached, even then, as 'tis reasonable to suppose, that same bath of salvation to them that repent; and that they are not now cleansed by the blood of goats, and of sheep, or the ashes

1 They are not now cleansed by the blood of goats, &c.] In the same manner does the author of the epistle to the Hebrews argue, in these words; "It is not possible that the blood of bulls and of goats should take away sin."—By "one offering he hath perfected for ever them that are sanctified." Heb. x. 4. 14.

of
of an heifer, or the offering of fine meal, but through faith by the blood and death of Christ, who died for this very purpose; as Esaias testifieth, thus saying; "The Lord will make bare his holy arm in the eyes of all the nations; and all the nations and the ends of the earth shall see the salvation of God. Depart ye, depart ye, go ye out from thence, touch no unclean thing. Go ye out of the midst of her; be ye separated, that bear the vessels of the Lord: because you do not go in disorder and confusion; for the Lord will go before you, and the Lord God of Israel will gather you together. Behold, my servant shall understand, and shall be exalted, and shall be glorified greatly. As many shall be astonished at thee, so thy form and comeliness shall be marred by men: so many nations shall wonder at him, and kings shall shut their mouths; because they, who have not been told any thing concerning him, shall see; and they which have not heard, shall understand. Lord, who hath believed our report? and to whom is the arm of the Lord revealed? We have declared before him as an infant, as a root in a dry ground. He hath no form nor comeliness; and we have seen him; and he hath neither form nor beauty; but his form is more inglorious and despicable than any of the sons of men. He is a man exposed to stripes, and knows how
how to bear infirmities; because his face
was turned away, he was despised, and e-
fteemed not. He bears our iniquities, and
endures grievous pains upon our account;
and we did esteem him to be in pain, and
in stripes, and in affliction. But he was
wounded for our transgressions, and was pu-
nished for our iniquities. The chastisement
of our peace was upon him; with his stripes
we are healed. All we like sheep have gone
astray; man has turned aside to his own
way: and the Lord hath delivered him up
for our iniquities; and he, though so afflict-
ed, does not open his mouth: he is brought
as a sheep to the slaughter, and as a lamb
before its shearer is dumb, so he opens not
his mouth. In his humiliation his judg-
ment was taken away. But who shall de-
clare his generation? because his life is taken
from the earth: through the iniquities of
my people was he brought to death. And
I will give the wicked for his burial, and
the rich for his death: because he hath
done no iniquity, neither was any deceit
found in his mouth. And it pleased the
Lord to purify him by stripes. If he shall
be made an offering for sin, your soul shall
see his seed prolonged: and the Lord will
leffen the travel of his soul, will shew him
light, and give him knowledge, that this
righteous servant may justify many; and he
shall
shall bear our iniquities: therefore he shall possess many, and divide the spoil of the strong; because his soul was delivered up unto death; and he was numbered with the transgressors; and he hath borne the sins of many, and was delivered for their transgressions. Re-joice, O barren, thou that dost not bear; break forth, and cry aloud, thou that dost not travail with child; for more are the children of the desolate, than of her that hath an husband. For the Lord said, enlarge the place of thy tent, stretch forth the curtains of thy habitations; spare not, lengthen thy cords, and strengthen thy stakes, break forth on the right hand, and on the left: and thy seed shall inherit the Gentiles, and thou shalt inhabit the desolate cities. Fear not, because thou hast been ashamed; neither be thou confounded, because thou hast been reproached: for thou shalt forget thy everlasting shame, and shalt not remember the reproach of thy widowhood any more: because the Lord hath gotten to himself a name; and thy Redeemer the God of Israel shall be called the God of the whole earth. For the Lord hath called thee as a woman forsaken, and grieved in spirit; as a woman hated from her youth,” Isa. lii. 10. to the end. liii. entire. liv. to ver. 7.
with TRYPHO the JEW.

S E C T. XIV.

Righteousness does not consist in the observation of the Jewish rites and ceremonies, but in that conversion of the heart which is given by Christ in baptism.

Wherefore through the laver of repentance and of the knowledge of God, which was instituted upon the account of the iniquities of the people of God, as Esaias says, we have believed; and we do testify that that very baptism, which he preached, which alone can purifie thoes that repent, is the water of life. But those cisterns, which

k As Esaias says.] The words alluded to probably are these, “wash ye, make you clean; put away the evil of your doings from before mine eyes, cease to do evil. “Come now and let us reason together, faith the Lord; “though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall “be as wool.” Is. i. 16. 18.

1 Those cisterns, which ye have hewed out to yourselves, are broken.] These words occur Jer. ii. 13. “They “have forsaken me the fountain of living waters, and hewed “them out cisterns, broken cisterns, that can hold no wa-“ter.” And they are likewise applied by St. Barnabas in the eleventh chapter of his epistle, to thoes baptisms, which the Jews instituted to themselves; who, before he quotes this passage, says, “It is written to the people of Israel “how they shall not receive that Baptism which brings to “forgiveness of sins, but shall institute another to them-“selves, that cannot.” Heb.
ye have hewed out to yourselves, are broken, and useles to you. For what service can that baptism be of, which only cleanses the flesh, the body? But let anger, avarice, envy, and hatred be washed away from your souls, and behold the body is clean. For this is the true signification of unleavened bread, that ye should abstain from the old works of the leaven of malice. (But you take all things in a carnal sense, and suppose you have performed the duties of religion, if you comply with the letter of the law, though at the same time your hearts are full of deceit, and of all manner of iniquity) and therefore after the seven days in which you were to eat unleavened bread, God commanded that you should make a new leaven, that is, that you should perform other works very unlike your former sinful ones. And to prove that this is what this new law-giver requires of you, I will again repeat to you thofe words of Esaias which I mentioned before, with some that follow them, which I

what service can that baptism be of, which only cleanses the flesh.] Concerning this carnal ordinance of the Jews our Saviour treats, Mark vii. 3. 10. Jebb.

Let anger, &c. be washed away from your souls, and behold the body is clean.] “Give alms of such things as you have; and behold, all things are clean unto you.” Luke xi. 41.

This is the true signification of unleavened bread, &c.] “Let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.” 1 Cor. v. 8.
then omitted. "Hear me, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people. The nations, which knew not thee, shall call upon thee, and the people which know not thee, shall run unto thee, because of thy God, the holy one of Israel; for he hath glorified thee. Seek God; and when you have found him, call upon him, while he is near. Let the wick-ed man forsake his ways, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; because he will abundantly pardon. For my thoughts are not as your thoughts, nor my ways as your ways. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth, and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it. For ye shall go out with gladness, and be led forth with G with
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"with joy. For the mountains and the hills shall leap for joy when they receive you, and all the trees of the field shall applaud you with their branches, instead of the weed shall come up the cypress-tree, and instead of the nettle shall come up the myrtle-tree. And the Lord shall be for a name, and for an everlasting sign, and he shall not fail." 

If. lv. 3. to the end. Of these and several other such like words which were spoken by the prophets, some of them, Trypho, said I, relate to the first coming of Christ, in which it is foretold that he was to appear in an ignoble, dishonourable, and mortal state; and some of them relate to his second coming, when he shall appear in glory, and in the clouds, and your people shall look upon, and acknowledge him, whom they have pierced, as the prophets Zacharias and Daniel have foretold. Zach. xii. 10. Dan. vii. 13.

P Relate to the first coming of Christ, &c.] Our author asserts the same doctrine in the 66th Sect. of his first apology. The prophets have foretold a two-fold advent of Christ, one wherein he was to come in the guise of an ignoble suffering mortal, and this is over; the other, wherein he shall come in his own form, incircled with celestial glory, and his host of angels."
S E C T. XV.

Therein a true fast consists.

Therefore learn to keep a true fast unto the Lord, as Esaias adviseth, that you may please God. His words are these: "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins. They seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God. They ask of me the ordinances of justice: They take delight in approaching to God; saying, wherefore have we fasted, and thou feest not? Wherefore have we afflicted our souls, and thou takest no knowledge? For in the days of your fasts you found your pleasures, and exact all your labours. Behold, ye fast for strife and debate, and smite the afflicted with your fists: Why do ye fast to me as ye do this day, to make your voice to be heard on high? It is not such a fast as I have chosen; a day for a man to afflict his soul. Neither if thou bend thy neck, as a circle; and spread sackcloth and ashes under thee; neither then shalt thou call this a fast and an acceptable day to the Lord. I have not chosen such a fast, faith the Lord. But G 2 "loose
loose every band of wickedness, undo those
contracts that were made by force and cun-
ing, let the oppressed go free, and tear in
pieces every unjust bond. Deal thy bread
to the hungry, and bring the poor that are
cast out into thy house; if thou seest the
naked, cover him, and thou shalt not de-
spise those of thine own flesh. Then shall
thy light break forth as the morning, and
thine health shall spring forth speedily: and
thy righteousness shall go before thee, and
the glory of the Lord shall surround thee.
Then shalt thou call, and God shall answer;
and whilst thou art yet speaking, he shall
say, behold, here I am. If thou shalt take
away from the midst of thee the yoke, the
folding of the hands, and the words of mur-
muring: and thou shalt willingly give thy
bread to the hungry, and satisfy the afflicted
soul, then shall thy light rise in obscurity,
and thy darkness be as the noon-day. And
thy God shall be with thee continually, and
shall satisfie thee as much as thy soul desireth,
and thy bones shall be made fat, and they
shall be like a watered garden, and like a
spring of water, or like a land whose waters
fail not." If. lviii. 5 to 12. Therefore be
ye circumcised in the foreskin of your heart, as
the holy scriptures require in all these words.
S E C T. XVI.

Circumcision was given for a sign that the Jews might be driven up and down in the world for those sins which they have committed against Christ and Christians.

AND God himself hath spoken unto you by Moses, thus saying; "Circumcise the hardness of your heart, and be no more stiff necked. For the Lord your God is Lord of Lords, a great God and mighty and terrible; which regardeth not persons, nor taketh reward." Deut. x. 16, 17. And in Leviticus; "Because they have trespassed against, and despised me; and because they have walked contrary unto me, I also have walked contrary unto them. And I will destroy them in the land of their enemies; then their uncircumcised hearts will be humbled." Lev. xxvi. 40, 41. For that circumcision, which you received from Abraham, was given you for a sign, that you might be distinguished from other nations, and from us;
and that you alone might suffer those things, which ye now justly suffer; and that your country might be made desolate, your cities burnt with fire, and your fruits devoured by strangers before your eyes, and that none of you might go up to Jerusalem. For there is no other means by which you can be distinguished from all other men, than by that circumcision which is in your flesh. And there is no one amongst you, I presume, that will venture to affirm, that God either was or is ignorant of future events, and that he does not reward every one according to his deserts. And therefore it is just and right that these afflictions should befall you. For you have killed the holy one, and his prophets that were before him. You despise, and as much as in you lies, injure and afflict those that now trust in him, and in him that sent him, the Almighty God, the creator of the universe, by cursing in your synagogues with most dreadful execrations those that believe in Christ. For it is not now in your power to put us to death; because we are under the protection of the government. But ye did it as often as ye could with impunity. And

\[ That none of you might go up to Jerusalem.\] See Sect. xcii. note r.
\[ Curling in your synagogues, &c.\] See Sect. xciir. note rv.
\[ Ye did it as often as you could with impunity.\] It is evident from the whole tenor of ecclesiastical history that the inveteracy
And therefore God thus speaks to you by his prophet Esaias, saying, “Ye see how the righteous perisheth, and no man considereth. For the righteous is taken away from the evil to come. His burial shall be in peace, he is taken from among us. But draw nigh, ye wicked sons, ye seed of the adulterers, and the whore. Against whom do ye sport yourselves? against whom make ye a wide mouth, and draw out the tongue?”

If. lvii. 1. to the 5.

inveteracy of the Jews against the Christians was so very great, that they set no bounds to their rage against them, and omitted no means whereby they might harass and distress them. We find them frequently stirring up the people,—the ringleaders of mobs and insurrections, and always the most violent in any persecutions that were raised against them. See Acts xiv. 2, 19. xvii. 5, 13. 1 Thess. ii. 14. &c. Their eagerness and readiness to do all they could to destroy the christians may be seen in the relation of the martyrdom of St. Polycarp. And Tertullian calls the synagogues of the Jews the fountains of persecution. And Sozomen (Ecclesiast. hist. book 5. chap. 22.) ascribes Julian's kindness to the Jews to this motive; namely, because they bore an inveterate hatred towards the christians.
S E C T. XVII.

The Jews sent missionaries into all countries to spread abroad false and scandalous aspersions concerning the christians.

For other nations are not so culpable for the injury that is done to us, and Christ himself, as you; who first caused them to entertain so great a prejudice against that just one, and us his disciples and followers. For after you had crucified him, who alone was unblamable and just, by whose stripes they are healed, who came unto the father by him; after ye knew that he was risen from the dead, and ascended up into heaven, as the antient prophecies foretold concerning him; ye were so far from repenting of those evil deeds, which ye had committed, that even then ye dispatched from Jerusalem into all countries select missionaries to inform them "that the impious sect of christians lately sprung up worshipped no God; and to spread abroad those false and scandalous reproaches, which all that are unacquainted with us and our religion, do even to this day lay to our charge. Wherefore you

"That the impious sect of christians lately sprung up worshipped no God." Christianity was called the atheism; and by the Emperor Julian is seldom called by any other name. And thus Lucian ranks the christians with atheists and epicureans. Pseudamant. p. 828. tom. 21. Reeves.

are
are not only the cause of your own sin and wickedness, but also of the sin and wickedness of all other men whatever. Therefore Esaias justly says; "Through your means my name is blasphemed amongst the Gentiles," Isa. lii. 5. And again; "Wo unto their soul; for they have taken evil counsel against themselves; saying, Let us bind the righteous, because he is unprofitable to us; therefore they eat the fruit of their doings. Wo unto the wicked; evil shall happen to him, according to the works of his hands," Isa. iii. 9, 10, 11. And again, in another place; "Wo unto them that draw sin as with a long cord, and iniquities as it were with a cart-rope; that say, let his speediness approach, and let the counsel of the Holy One of Israel come, that we may know it. Wo unto them that call evil good, and good evil; that put light for darkness, and darkness for light; that put bitter for sweet, and sweet for bitter," Isa. v. 18, 19, 20. Wherefore you have done your utmost endeavour, that bitter, dark, and unjust reproaches should, all the world over, be cast upon that just and blameless person, who

* That just and blameless person.] The Greek word ἀθάνατος here used, which I have translated person, signifies both light and person. Langus has taken it in the former sense, and Perionius in the latter. Justin seems to have had both significations in view; but it is impossible to keep to both in a translation. *Thirlby.*
who alone was free from all sin, and was sent by God into the world. For he seemed useless and unprofitable to you, when he said whilst he was amongst you; “It is written, my house is the house of prayer, but ye have made it a den of thieves.” Mat. xxii. 13. Luk. xix. 46. Moreover he overthrew the tables of the money-changers in the temple, and said, “Wo unto you, scribes and pharisees, hypocrites; for ye tythe mint and rue, and never think of the love of God, and judgment. Mat. xxiii. 23. Luk. xi. 42. Ye whited sepulchres, which appear beautiful outwardly, but within are full of dead men’s bones, Mat. xxiii. 27”. And to the scribes. “Wo unto you scribes; for ye have the keys, and ye enter not in yourselves, and them that are entering in, ye hinder”. Luk. xi. 52. “Blind guides” Mat. xxiii. 13. 16. 24.

S E C T. XVIII.

Christians would observe the law if they did not know the reason why it was instituted.

AND seeing, * according to your own confession, Trypho, you have read those books in which are contained the doctrine which our Saviour taught, there cannot, I think,

* According to your own confession] Sect. 10.
think, be any impropriety in adding now and then some of his short and concise divine sayings to those which are to be found in the prophetical writings. "Therefore wash ye, make you clean even now, put away the evil of your doings from your souls." If. i. 16. As God commands you to be washed in this laver, and to be circumcised with the true circumcision. For we really should observe that circumcision which is in the flesh, and the sabbaths, and all the feasts, if we had not known the reason why they were imposed upon you, namely upon the account of your iniquities, and the hardness of your hearts. For if we can patiently endure all those dreadful torments, which men and evil spirits take delight to inflict upon us, so that even whilst we are in the midst of these inexpressible miseries, in the agonies of death, and in the most extreme tortures, we can put up our petitions to the throne of grace that they that thus despitefully use us may obtain mercy, and according to the injunction of our new law-giver,

\[\text{In the most extreme tortures we can put up our petitions to the throne of grace, that they that thus despitefully use us may obtain mercy.} \]

This extensive charity is the peculiar characteristic of the religion of the blessed Jesus, and was the practice of all the primitive martyrs. Eusebius particularly informs us concerning Paul one of the martyrs of Palestine, ch. 8. That he besought the supreme God for the very judge by whom he had been condemned to die,—
giver, do not entertain so much as the least
revengeful thought against any of them, why
should we not observe those precepts, Trypho,
which would do us no hurt; I mean the cir-
cumcision of the flesh, the sabbaths, and the
feasts.

S E C T. XIX.

There was no such thing as circumcision before
Abraham, and the law of Moses was given be-
cause of the hardness of your hearts.

THIS indeed is matter of surprize to us
that you, who can patiently endure such
miseries and hardships, should refuse to observe
all those things now in dispute.

For it is not necessary that this circumcision
should be observed by any, but by you only;
that, as I said before, ye might suffer those
things, which ye now deservedly suffer. For

for the emperors,—and also for the executioner, who stood
ready to strike off his head,—beseeching God that the
sin they committed by taking away his life might not be
imputed to them.

The least revengeful thought, &c.] In this particular
the transcendent excellency and holiness of the christian
religion above all others does most remarkably appear; be-
cause it has both restrained us from revenging an injury by
what means soever it is brought upon us, and commanded
us to do good to those that despitefully use us, and persecute
us. The heathens placed revenge in the catalogue of vir-
tues. And the law of retaliation is found in the Jewish
Code. To the christians only it is unlawful to ward off any
force or violence by revenging it. **Jebb.**
with TRYPHO the JEW. 93

we do not receive that useless baptism of cisterns; because it has no relation to the baptism of life. And therefore God says that "ye have forsaken him the fountain of living waters, and have hewed you out broken cisterns, that can hold no water." Jer. ii. 13. You who are indeed circumcised in the flesh, want our circumcision: but we having this circumcision, want not that of yours. For

* If circumcision was necessary—God would not have formed Adam uncircumcised.] This is a strong and conclusive argument to prove that it is not always necessary to observe that painful rite of circumcision; or, as our author expresses it in the twenty third section, that it was not given for a work of righteousness. Now that God's mercy, as Grotius has observed, was not confined to this sign, is from hence manifest, that not only those who lived before Abraham, but even Abraham himself was acceptable to God before he was circumcised: and circumcision was omitted by the Hebrews all the while they journeyed through the deserts of Arabia, without being reproved of God for it. Jos. v. 5. 6. Tertullian and St. Cyprian after our author uses the same argument to prove that circumcision was not always necessary. I shall only transcribe a passage from the latter of these writers, which we find in his first book of testimonies against the Jews, sect. 8. "It is evident (says he) that Adam, the first man, was not circumcised, as neither was righteous Abel, nor yet Enoch, who pleaded God, and was directly translated to heaven. Nor was Noah circumcised, who had the peculiar favour from God of being the person singled out for restoring the race of mankind, when their sins had brought upon them a deluge of water, whereby all but he and his family perished. Nor doth it appear that Melchisedec, the priest of the most high God, was ever circumcised, and Christ was to be of his order."
if circumcision was necessary, as you suppose; God would not have formed Adam uncircumcised; nor would he have had respect to the offering of Abel, which he offered to him, while he was yet uncircumcised; Gen. iv. 4. nor could Enoch, who was not found, because God had translated him, have pleased him, being uncircumcised. Gen. v. 24. Heb. xi. 5. Lott when uncircumcised escaped out of Sodom, under the guidance and direction of angels and of God himself. Gen. xix. 7. Melchisedeck, the priest of the most high God, to whom Abraham, who first received circumcision in the flesh, gave tithes, and was blessed of him, was uncircumcised, Gen. xiv. 18, 19. according to whose order, God foretold by David, that he would make a priest for ever. Psal. cx. 4. For you only therefore was this circumcision necessary, that "my people might not be my people, "and my nation not my nation," as Hosea, one of the twelve prophets, says. Hof. i. 9, 10. ii. 23. For all those righteous persons before mentioned pleased God, though they did not observe the sabbath; and after them Abraham and all his posterity till Moses, under whom your people were found to be very unjust, ungrateful, and disobedient to God; for they made a calf in the wilderness, where-
fore God in order to suit the temper and disposition of this people, and to prevent them from

God, in order to suit the temper and disposition of this people, and to prevent them from falling into idolatry, commanded, &c.] That the ceremonial precepts were not founded on an immutable reason our author here plainly affirms. And indeed they were so far from being founded on an immutable reason, that the particular occasion of the giving of many of them, is particularly assigned by their own writers; especially in the main parts of the ceremonial worship of God among them, the reasons of which Maimonides faith may be deduced from the customs of the Zabaipts, the knowledge of whose opinions and customs, he tells us, “gives much light to the law of Moses;” and particularly of himself he faith, that he came to the right understanding of many of the laws of Moses by his knowledge in the rites and customs of these Zabaipts. Granting therefore the hypothesis of this learned Rabbi, that the precepts of the law had most of them a particular respect to the idolatrous customs of these people; what will hence follow but only this, that the reason of the ceremonial precepts did respect the customs, in use when they were given, and so are not founded upon an immutable reason? And the more the precepts are whose reason is to be fetched from hence, the more plain and evident is the thing we intended by it, namely, that the ceremonial law is not founded upon an unalterable reason. Now from this one head of the idolatrous customs of those nations about them hath that learned author deduced the reasons of very many of the most obscure commands of the ceremonial law: As that concerning “rounding the corner of their heads,” which Herodotus tells us was the custom of the Arabians, and others of Babylonian priests; by which the Zabii may be meant, the superstitition of the Zabii being Chaldean. Upon the same ground it is supposed that other precepts were made against “wearing a garment of linnen and woollen,” because the idolatrous priests “used to go so clothed,” as Maimonides tells us out of their books, and likewise that prohibition of
from falling into idolatry, commanded them to offer sacrifices unto him; which command ye
a "woman's wearing the armour of a man, and a man's "wearing the garments of a woman," is very probably supposed to have had its original from that idolatrous custom mentioned by the same author; but that author does not deny a farther reason to be couched in it for the preservation of publick honesty. Many other precepts are drawn from the same fountain by the same author, as "the sowing of "divers seeds in the same ground; the forbidding the eat- "ing of the Fruit of the trees for the first three years after "they came to Canaan;" that being the furthest time wherein the trees of their own plantation would begin to bear in that country. Now it was the custom of those idolatrous people, that the first time any tree did bear, part of the fruit was to be burnt up in an offering to the idol, and the other part eaten in the idol-temple; or else they supposed their trees would never prosper: Now in opposition to this, God bids them bring the fruit of the fourth year to him, and eat of the fifth themselves, "that it may yield unto "you the increase thereof." So the idolaters threatened all parents that their children would never live, unless they "caused them to pass through the fire," from which custom Maimonides faith, "some even in his time would take the "children that were new born, and move them up and "down over a fire wherein odoriferous smells were cast." Thence comes that strict prohibition of "giving the chil- "dren to Molock," which was by that custom of passing through the fire. To this same head, the same author re-fers that of "not eating the member of a living creature," which we render "flesh with the life thereof;" which was forbidden, as he elsewhere tells us, not only for avoiding cruelty, but because the "Heathen nations were wont in "their idolatrous feasts to take a member off from a living "creature, and eat it afterwards; and in them likewise he "supposeth they uted the boiling the flesh and the milk to- "gether," which, faith he, "besides that it affords a most "gross nourishment, favours of their idolatrous practices "too;"
ye did not observe, but have offered your chil-
dren in sacrifice unto devils, 2 Kings, xxi. 6.
Jer. xxxii. 35. He also commanded you to
observe the sabbaths, that you might preserve
the knowledge of God amongst you. And
this the scripture expressly afferts, saying,
"that ye might know, that I am God your

"too; and therefore," faith he, "it is observable that
twice where this precept is mentioned, it follows that of
the solemn appearance of the males at Jerusalem thrice a
year, whereby it seems to be implied that this action had
relation to some great solemnity." These and several
other precepts of the law of Moses are deduced by that
very learned Rabbi from idolatrous customs, as the occasi-
ons of them; which seem to have the more reason in them,
because that God in general so strictly "forbid the Jews
"to walk after the customs of the nations about them." Thence Origen takes notice of their "being reproached
"by the Heathens, because their laws and polity were so
"different from the custom of other nations." Thus we
see then that many precepts of the ceremonial law, were
founded neither on the goodness of the things themselves,
nor on any unalterable reason, but were enforced on a pec-
ular reason on the people of the Jews at that time, as
they were a people separated from the rest of the world for
the worship of the true God. And for the other great
offices wherein their religion did so much consist, namely,
sacrifices, distinction of meats, observations of festivals,
circumcision, and such like: The particular account and
reason of them is either so evident in the law itself, or so
fully acknowledged by their own writers, that it is here
superfluous to insist on them. Stillingfleet.
HE has likewise commanded you to abstain from certain meats, that even whilst you eat and drink, you might have God before your eyes; for you are very apt and inclinable
c

He commanded you to abstain from certain meats, that even whilst you eat and drink, you might have God before your eyes.] St. Barnabas, in the tenth section of his epistle, has, according to the received opinion of the Rabbies, given the following account concerning the abstaining from certain meats. Why did Moses say; "Ye shall not eat of the swine, neither the eagle, nor the hawk, nor the crow, nor a fowl that has a scale upon him?" I answer, that under this outside figure, he comprehended three spiritual doctrines, that were to be gathered from thence. Besides which, he says to them, in the book of Deuteronomy, "and I will give my statutes unto this people." Wherefore it is not the command of God, that they should not eat, but Moses, in the spirit spake unto them. Now, the "fowl he forbade them to eat," meaning thus much; thou shalt not join thyself to such perfusers as are like unto swine: who, whilst they live in pleasure forget their God; but when any want pinches them, then they know the Lord: As the fowl, when she is full, knows not her master; but when she is hungry, she makes a noise; and being again fed, is silent. Neither, says he, shalt thou eat the eagle, nor the hawk, nor the kite, nor the crow; that is, thou shalt not keep company with such kind of men, as know not how, by their labour and sweat, to get themselves food; but injuriouly ravish away the things of others, and watch how to lay snares for them; when at the same time they appear to live in perfect innocence. So these birds alone seek
with TRYPHO the JEW. 99

clivable to fall away from the knowledge of him, as Moses says, "The people eat and

drink, seek not food for themselves, but sitting idle seek how they may eat of the flesh which others have provided; being destruc
tive through their wickednes. Neither, says he, shalt thou eat the Lampry, nor the Polypus, nor the Cuttle-fish; that is, thou shalt not be like such men, by using to converse with them: who are altogether wicked and ad
gusted to death. For so those fishes are alone accursed, and wallow in the mire, nor swim as other fishes, but tumble in the dirt at the bottom of the deep. But he adds, neither shalt thou eat of the Hare. To what end? To signify this to us; thou shalt not be an adulterer, nor liken thyself to such persons: for the Hare every year multiplies the place of its conception; and as many years as it lives, so many it has. Neither shalt thou eat of the Hyæna: that is, again, be not an adulterer, nor a corrupter of others, neither be thou like to such. And wherefore so? because that creature every year changes its kind, and is sometimes male and sometimes female. For which cause also he justly hated the weasel, to the end that they should not be like such persons who with their mouths commit wickednes: because that animal conceives with its mouth. Moses therefore, speaking as concerning meats, delivered indeed three great precepts to them in the spiritual signification of those commands. But they, according to the desires of the flesh, unders
tood him as if he had only meant it of meats: and there
to David took aright the knowledge of this threefold com-
mand; saying, in like manner; "Blessed is the man that "hath not walked in the counsel of the ungodly; as the fis
hes, before mentioned, in the bottom of the deep in dark
ness; "nor stood in the way of sinners;" as they who seem to fear the Lord, but yet sin, as the fow. "And hath fat "in the seat of the scorners;" as those birds who sit and watch that they may devour. Here ye have this matter perfectly set forth, and according to the true knowledge of it. But says Moses, ye shall eat all that divideth the hoof, and cheweth the cud; signifying thereby such an one as

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having
having taken his food, knows him that nourisheth him; and resting upon him, rejoiceth in him. And in this he spake well, having respect to the commandment: what therefore is it that he says? that we should hold fast to them that fear the Lord, with those that meditate on the portion of the word which they have received in their heart; with those that declare the righteousness of the Lord, and keep his commandments: in short, with those who know, that to meditate is a work of pleasure, and therefore exercise themselves in the word of the Lord: but why might they eat those that clave the hoof? because the righteous liveth in this present world, but his expectation is fixed upon the other. See, brethren, how admirably Moses commanded these things.

d God permitted Noah to eat of every living creature, except flesh with the blood, &c.] The ancient christians did not apprehend, that this precept given to Noah was abolished with the rights and ceremonies of the Mosaic law; therefore they held it unlawful to eat things strangled, or blood. In the first council held by the apostles at Jerusalem, it was decreed, that the Gentiles should abstain from things strangled, and from blood. Acts xv. 20. This decree the primitive church observed for a long time strictly and religiously. For thus Tertullian speaks concerning the christians of his time, in the 9th chapter of his apology; "That they will not endure a drop of the blood of any animal among their victuals, and therefore, for fear any should be lodged among the entrails, we abstain from things strangled,"
away, you find left upon record by Moses in
the book of Genesis. Gen. ix. 3, 4. And as
Trypho

"strangled, and such as die of themselves. Lastly, among
other experiments for the discovery of Christians, this is
one, to present them with blood-puddings, as very well
knowing our opinion about the unlawfulness of eating
blood." And Minucius Felix, in the 30th section, says;
"But for Christians, as we think it unlawful to be specta-
tors of your bloody fights, so cannot we endure to hear
of them; and we have so much aversion to human blood,
that we will not so much as taste of the flesh of beasts, if
we know there is any blood in it." In the 63d Canon
of those which are called apostolical, we find this decree
renewed, with the addition of a penalty to be inflicted upon
those that transgress it. "If any bishop, priest, or deacon,
or any of the sacerdotal catalogue, eat flesh with the
blood, which is the life thereof, or what is killed by a
beast, or dies of itself, let him be deposed; and if a lay-
man, let him be suspended from communion!" This is
a point that, in the latter ages of the church, has been
much disputed, and is variously maintained to this day.
Johnson, in his Vade Mecum, concludes his annotation on
this Canon with these words: "If any one be still of opi-
nion, that blood ought not to be eat, let him enjoy it
for me; only let him not cenfure those who use their
Christian liberty;" for "neither if we eat, are we the
better, nor if we eat not, are we the worse." Hammond
and Grotius are of very different opinions in this matter.
The former thinks, that the apostolical precept, if it may
be deemed a precept, was accommodated to that particular
time only; and the latter says, that if the church, out of
regard to the authority of the apostle and the primitive
practice, should think proper to revive it again, he should
not be against it, provided it could be done without too
much superstition. That great and learned casuist Arch-
bishop Sharp, as abridged by Dr. Bennet, says; "If a man
"scruple eating blood, and afterwards discoursing with a
"learned person be satisfied, that it is far more probable

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"that
Trypho was going to add, even as the green herb, I prevented him, saying, why do you not take that expression, even as the green herb, in that sense, in which God spoke it? namely, that as God created the green herb for food for man, so he gave him the living creatures, that he might eat flesh. But because we eat not of some herbs, ye say Noah was even then commanded to make a difference betwixt the several sorts of flesh. But it is incredible, that this should be the true meaning of the words: for though I can abundantly prove, that every green herb was given to man for food, I shall not detain you on that head; but shall only observe, that though we do make a difference betwixt green herbs, not eating of every one of them, we do not abstain from them, because they are common or unclean; but because they are either bitter, or deadly, or thorny. But

"that he may lawfully eat it, than that he is forbidden to eat it; I believe most men will think, that he may eat it with a quiet conscience. And yet it is certainly more safe not to eat it; because many do question, whether it be lawful to do so, but all men grant it may be lawfully forborn." I shall add nothing more on this subject, but the advice which St. Paul gives in a parallel case; i Cor. x. 27, 28, 29. "If any one of them that believe not, as you do, bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake: but if any man say unto you, there is blood in this, or this is strangled, eat not, for his sake that shewed it, and for conscience sake: — conscience, I say, not thine own, but of the other's; for why is my liberty judged of another man's conscience."

those
those that are pleasant, nourishing, and beautiful, we desire and partake of, whether they grow by sea or land. So God, by Moses, has likewise commanded you to abstain from impure, injurious, and rapacious animals; because when ye had eaten manna in the wilderness, and had seen those miracles which God performed amongst you, ye made a golden calf, and worshipped it: therefore he always justly reproaches you with being "foolish children, in whom is no faith." Deut. xxxii. 6, 20, 28.

Jer. iv. 22. v. 21.

S E C T. XXI.

The sabbath was instituted upon the account of the sins of the people, not as a work of righteousness.

And that it was because of your iniquities, and the iniquities of your fathers, that God enjoined you to observe the sabbath, and imposed upon you several other ordinances for a sign, as I said before, and declares that it was because of the Gentiles, that his name might not be profaned amongst them, that he hath kept some of you alive to this day, as these words of his, spoken by Ezekiel, do abundantly prove. "I am the Lord your God: walk in my statutes, and keep my judgments, and be not mingled with the Egyptians in their customs;
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"customs; and hallow my sabbaths; and it
shall be a sign between me and you, that ye
may know that I am the Lord your God.
And ye provoked me to anger, and your chil-
dren walked not in my statutes, neither kept
my judgments to do them; which if a man
do, he shall even live in them: but they pol-
luted my sabbaths: and I said I would pour
out my fury upon them in the wilderness,
to accomplish my anger against them: and
I did not, that my name might not be en-
tirely polluted in the sight of the Heathen:
In whose sight I brought them forth, I lift-
ed up mine hand unto them also in the wil-
derness, that I would scatter them among
the Heathen, and disperse them through the
countries, because they had not executed my
judgments, and had despised my statutes, and
had polluted my sabbaths, and their eyes
were after their fathers idols. I gave them
statutes that were not good, and judgments
whereby they shall not live: and I will pol-
lute them in their own gifts, when I shall
pass over to destroy all that openeth the
womb," Ezek. xx. 19 to 27.
That you may know that it was upon the account of the iniquities of your people, and their proneness to idolatry, and not upon his own account, or that he stood in need of sacrifices, that he commanded you to offer them likewise, hear what he says concerning these things by Amos, one of the twelve prophets. "Wo unto them that desire the day of the Lord; to what end is the day of the Lord for you? it is darkness and not light. As if a man did flee from a lion,

* It was upon the account of their proneness to idolatry, and not upon his own account that he commanded you to offer sacrifices. ] This very reason for the law of sacrifices, is alluded by Maimonides in his Guide to the Doubting, book iii. ch. 32. And Tertullian in his second book against Marcion thus speaks to the same purpose. "No body should find fault with the labour and burthen of sacrifices, and the busy scrupuloulsness of oblations as if God truly desired such things, when he so plainly exclaims against them: to what purpose is the multitude of your sacrifices? and who hath required them at your hands? but let such observe the care God has taken to oblige a people prone to idolatry and sin, to be religious, by such duties, as that superstitious age was most con-

vervant in, that he might call them off from superstition, by commanding those things to be done upon his account, as if he desired it, lest they should fall to making images." Gratius.

"and
and a bear met him; or went into the	house, and leaned his hand on the wall, and
a serpent bit him. Shall not the day of the
Lord be darkness, and not light, even very
dark, and no brightness in it? I hate, I de-
spise your feast days, and I will not smell in
your solemn assemblies. Though you offer
me burnt offerings, and your meat offerings,
I will not accept them, neither will I regard
your sacrifices for salvation. Take away from
me the multitude of thy songs and psalms:
for I will not hear thy viols. And judg-
ment shall run down as water, and righteous-
ness as a mighty stream. Have ye offered
unto me sacrifices and offerings in the wil-
derness, O house of Israel? faith the Lord.
But ye have born the tabernacle of Molock,
and the star of your God Raphan, figures
which ye made to yourselves, and I will
cause you to be carried beyond Damascus,
faith the Lord, whose name is God Al-
mighty. Wo unto them that live delicately
and are at ease in Sion, and trust in the
mountain of Samaria. Which are named
chief of the nations; to themselves the house
of Israel came. Pass ye all unto Calneh,
and see: from thence go ye to Hemath the
great; and then go down to Gath of the
Philistines; to the best of all these king-
doms, if their borders be greater than your
borders. They that come to the evil day,
they that come near, and arrive at the false sabbaths: that sleep upon beds of ivory, and fare sumptuously upon their couches; that eat the lambs of the flock, and the sucking calves out of the midst of the stalls, that rejoice at the sound of the viols, as if they thought those things were to continue, and not to be carried away: that drink in bowls, and anoint themselves with the chief ointments: and have not grieved for the affliction of Joseph. Therefore now shall they go captive with the chief of the nobles that are going captive, and the dwelling-place of the wicked shall be removed, and the neighing of horses shall be taken away from Ephraim," Amos v. 18. to the end, vi. to the 8th. And again by Jeremias, "gather together your flesh, and your sacrifices, and eat. For I commanded not your fathers, in the day that I took them by the hand to bring them out of the land of Egypt, concerning burnt offerings and sacrifices," Jer. vii. 21, 22. And again he thus spake by David in the fiftieth psalm. "The God of Gods, the Lord hath spoken, and called the earth from the rising of the sun to the going down thereof. Out of Sion the perfection of his beauty, God shall come openly, even our God, and shall not keep silence. A fire shall devour before him, and it shall be very tempestuous round about him. He shall
shall call the heaven from above, and the
earth, that he may judge his people. Ga-
ther his saints together unto him, thoso that
have made a covenant with him with sacri-
ifice. And the heavens shall declare his
righteousness: for God is judge himself.
Hear, O my People, and I will speak to
thee, O Israel, I will testify against thee:
I am God, even thy God. I will not re-
prove thee for thy sacrifices: thy burnt
offerings are continually before me. I will
take no calves out of thy house, nor he-
goats out of thy folds. For every beast of
the field is mine, the cattle upon the hills,
and the bullocks. I know all the fowls of
the air, and the beauty of the field is with
me. If I were hungry, I would not tell
thee, for the world is mine, and the full-
ness thereof. Will I eat the flesh of bulls,
or drink the blood of goats? Offer unto
God the sacrifice of praise, and pay thy
vows unto the Most High. And call upon
me in the day of trouble, and I will deliver
thee, and thou shalt glorify me. But unto
the wicked, God faith, what haft thou to
do to declare my statutes, and to take my
covenant in thy mouth? Seeing thou hatest
instruction, and castest my words behind
thee. When thou sawest a thief, thou didst
go along with him; and hast been par-
taker with the adulterer. Thy mouth hath
abounded
abounded with evil, and thy tongue hath
framed deceit. Thou didst fit, and speak
against thy brother, and didst slander thine
own mother's son. These things hast thou
done, and I kept silence: thou didst think
I am such a one as thyself in iniquity. I
will reprove thee, and will set thy sins in
in order before thine eyes. Now consider
these things, ye that forget God; lest he
snatch you away, and there be none to de-
lever you. The sacrifice of praise will
honour me, and that is the way, by which
I shall shew him my salvation." Ps. 1.
entire. Wherefore he doth not now receive
your sacrifices, nor did he command you to
offer them at first upon his own account, but
upon the account of your iniquities. And
it was not because he stood in need of an
house, that he acknowledged the temple at
Jerusalem as his house or court; but that by
your attendance upon him there, you might
abstain from idolatry. For thus Esaias testifies,
saying, "What house will ye build me? faith
the Lord; the heaven is my throne, and the
earth is my footstool." Is. lxvi. 1.
110 Justin Martyr's Dialogue

Sect. XXIII.

The opinion of the Jews concerning the law is injurious to God.

If we do not acknowledge these things to be so, we must necessarily fall into this

If we do not acknowledge these things to be so, (and so on till you come to) he is just and good. To prove that the precepts of the ceremonial law had no intrinsic goodness in them, but were indifferent in themselves, Grotius pertinently argues thus. If there had been any thing in the nature of those things, to enforce their practice, God would have prescribed them to all people, and not to one only; and that from the very beginning, and not above two thousand years after mankind had been created. Abel, Enoch, Noah, Melchisedec, Job, Abraham, Isaac, Jacob, and all the eminently pious men, who were so beloved of God, were ignorant of all, or almost all this part of the law; and yet nevertheless they received the testimony of their faith towards God, and his divine love towards them. Neither did Moses advise his father-in-law Jethro to undertake these rites, nor Jonas the Ninivites, nor did the other prophets reprove the Chaldeans, Egyptians, Sidonians, Tyrians, Idumeans, Moabites, to whom they wrote, for not embracing them, though they particularly enumerate their crimes. These precepts therefore were particular, and introduced either to hinder some evil, to which the Jews were especially inclined, or for a trial of their obedience, or to signify some future things. Again; that the law had of its own nature no intrinsic goodness or usefulness in it, is evident; because if man had not finned, the law had not been given. But when man had finned, the law was given, that they from whom the promised seed was to come, might be kept under the pedagogy of it, till the MESSIAS should come. Vide Dialogum de Justificatione inter opera Fausi Locini apud fratres Polonos.

absurd
absurd dilemma, namely, that the same God did not exist in the time of Enoch and of all those others, which neither received circumcision in the flesh, nor any other of those things, which Moses commanded to be done: or if it was the same, that he did not choose that the whole race of mankind should always perform the same just and righteous acts. Each of which opinions is absurd and ridiculous. But if we acknowledge that it was for the sin of man, that God, who is always the same, enjoined the performance of these and such like things, we do then declare him to be a lover of mankind, one that foreknows things to come, that stands in need of nothing we can do for him, or offer unto him, and that he is just and good. Now, gentlemen, if these things are not so, do you speak your thoughts on this subject. And as nobody made any answer, I thus proceeded, and said; I will declare unto you, Trypho, and to all that desire to be proselytes to the Christian Religion, that divine doctrine, which I heard from that venerable old gentleman. You see that the heavens are not idle, nor do they observe the sabbath. Continue as ye were born. For * if before Abraham there was no need of circumcision; nor of the sabbaths, nor feasts, nor offerings before Moses; so now in like manner there is no need of them, &c.]

Our
circumcision; nor of the sabbaths, nor feasts, nor offerings before Moses; so now in like manner

Our author here briefly shews by a strong and conclusive argument that these positive institutions contained in the law of Moses are not of perpetual obligation; from whence I shall take occasion more fully to prove the same thing by the following arguments against the Jews. 1. Because these laws are not good in themselves: they are not antecedently so; our obligations to such laws arise only from positive institution. They are at best but ritual, or types of some better thing. "I gave them also statutes, that were not good; and judgments, whereby they should not live." Ezek. xx. 25. These things, did not, perfect human nature, nor form in mankind a divine temper and likeness. Men might be very good without these laws, and very bad when they obeyed them. The world was two thousand years old, before the law was given by Moses, and in that space of time there were great examples of piety and virtue; there were those then that pleased God, and yet were not circumcised. It is a foolish opinion, to think these forms of worship unalterable, or that God designed them for ever: for he declares frequently, that sacrifices and other rites were not in themselves pleasing to him; that he preferred mercy before sacrifice, and a penitent and broken heart, before any other oblation. 2. These laws were never intended for all the world; they were given to one people, and many of them annexed and restrained to one certain land, and some of them to a certain place of that land, and a certain tabernacle or temple situated in that place. Some precepts, which we find in the books of Moses, were so temporary, that they obliged them to whom they were given for that time only, and not for the time to come. These the Jews call occasional precepts. Other of these precepts of Moses were to endure to after ages, these precepts the Jews call precepts for generations, or for after times. It is also to be observed, that 'tis added to these precepts, that they must be observed in their generations, and in their land; which two limitations are very restrictive, and do
manner there is no need of them, since Jesus Christ the son of God, was, by the determinate

do abundantly declare, that these are precepts which do not concern mankind, and consequently are not of perpetual obligation. 3. God doth in the Old Testament declare often, that he would call the Gentiles in the days of MESSIAS, and that they should then be received into his grace and favour: This is an argument beyond exception against the perpetuity of the law of Moses, and that those laws were intended for no longer than the time, when this great event should come to pass; and then these topical or local statutes must give way to those laws, by which God would govern the world. These laws of Moses are like the municipal laws of a certain city, which are of force, till the prince and law-maker shall think fit to govern all his subjects in all parts of his dominion by one and the same law. 4. The practice as well as doctrine of several of the Jews assure us, that their law was not indispensible, and consequently not of perpetual obligation. They admitted of proselytes of old, who were so far from undertaking to obey all the laws of Moses, that they only took upon them the observation of the precepts of the sons Noah. Nor do we find any of the prophets urging the necessity of circumcision or of sacrifices upon any of the Gentiles. The law of Moses did indeed oblige the Jews: but yet in some cases these laws were dispensible, and good men did dispense with them. They were according to the law to offer their sacrifices at Jerusalem: and yet Elijah offered elsewhere; and in the days of Hezekiah they did eat the passover,” otherwise “than it was written.”

The Hebrew doctors taught that the Sanhedrim, or any prophet, who was owned for a true one, had authority to dispense with all the precepts and rites of the law (excepting always the case of idolatry) for a certain time. This is a clear argument, that these laws had no antecedent goodness, and were not therefore of eternal and perpetual obligation. It is farther observable, from the Jewish writers, that they taught that their law was not to endure for ever. 5. God hath
nate counsel of God, born of a virgin of the seed of Abraham, without sin. For even Abraham himself, while he was yet in uncircumcision, gave us notice that he would put an end to the institutions of Moses, in the days of the MESSIAS. Thus we read in the prophet Haggai. “Yet once, it is a little while, and I will shake the heavens and the earth, and the sea, and the dry land, &c.” These words import a great mutation of things, and manifestly refer to the days of the MESSIAS. The destruction of a kingdom or polity is among the Hebrews expressed after this manner: the shaking of the heaven and earth signifies the destruction of the Jewish polity, and consequent of those ritual and political laws, which must of necessity fail with it. 6. God hath by his providence declared, that the institutions of Moses were designed to oblige for ever. For since these precepts were annexed to a certain land, and place in that land, as the ritual precepts were; and others, that were political, concerned the Jews only, and so long only, as they continued a distinct polity: those precepts are now expired, because the Jews are dispossessed of that land, and have not been a distinct polity for above sixteen hundred years. God hath by his providence rendered those laws unpracticable. All the laws about sacrifices fell with the temple; and many fell with the city of Jerusalem; and when the Jews ceased to be a polity, their political laws were rendered null. Without doubt these laws were given for wise reasons; they distinguished the Jews from the idolatrous nations, and were designed to preserve them from their idolatrous practices; they were trials of their obedience, and many of them types of some better things to come; but 'tis in the mean time very evident, that they were not given to all mankind, nor designed to oblige for ever. Kidder.

Abraham, while he was yet in uncircumcision was justified through faith.] Abraham believed in God, and it was counted unto him for righteousness. Gen. xv. 6. Rom. iv. 3.

cumcision,
with TRYPHO the JEW. 115

circumcision, was justified through that faith, by which he believed in God, and received the blessing, as the scripture testifies. But he received circumcision for a sign, and not for righteousness, as the same scriptures, and the nature of the thing itself force us to acknowledge. Therefore it is rightly said concerning that people, "that soul shall be cut off from "his people, which shall not be circumcised "the eighth day." Gen. xvii. 14. And as the female sex is incapable of receiving that circumcision which is in the flesh, it is a good argument to prove that this circumcision was given for a sign, and not for a work of righteousness. For God made the female sex capable of performing those things which are just and virtuous. And tho' we see that there is a difference betwixt the male and female in the make of the body, yet we know that nei-

1 Circumcision was given for a sign, and not for a work of righteousness.] To the same purpose speaks Irenæus, book iv. ch. 30. We learn from scripture, that circumcision is not that which perfects righteousness; but God gave it, that Abraham's posterities might continue distinguishable. For God said to Abraham, let every male of you be circumcised, and circumcise the flesh of your fore- skin, and it shall be for a sign of a covenant betwixt you and me. And to prove that circumcision was not given for a work of righteousness, St. Cyprian uses the same argument in his first book of testimonies against the Jews, Sect. 8. Nor was the sign of circumcision, says he, of any use to women; whereas all among us are baptized, and so wear the badge of their master's service.
ther of them is upon that account righteous or unrighteous, but upon the account of the observance or non-observance of religion and virtue.

S E C T. XXIV.

The Christian circumcision is far preferable to that of the Jews.

Moreover, gentlemen, I say, I can prove that God has by these means discovered to us, that the eighth day contains some greater mystery in it than the seventh. But that I may not seem to wander from the point, observe what I say; the blood of this circumcision is abolished; we trust in the blood of salvation. Now there is another covenant, and another law is gone forth out of Sion. Jesus Christ circumcises all those that are willing to come to him with knives of stone, as was said of old: that they may be a righteous nation, a people keeping faith, laying hold on truth, and keeping peace. Come along with

* The blood of this circumcision is abolished.] So likewise says St. Barnabas in the ninth section of his Epistle, as for that circumcision, in which the Jews trust, it is abolished.

1 Another law is gone forth out of Sion.] Out of Zion shall go forth the law. If. ii. 3. Micah. iv. 2.

a A righteous nation, &c.] Open ye the gates, that the righteous nation which keepeth the truth may enter in. If. xxvi. 2.
me, " all ye that fear the Lord, who desire to see the good of Jerusalem. Come ye, let us walk in the light of the Lord; for he hath sent away his people, the house of Jacob. Come all ye nations, let us go up to Jerusalem, which is now no longer besieged, because of the iniquities of the people. " I was made manifest to them that fought me not, I was found of them that asked not after me," says the Lord by Isaiah. "I said, behold me, to a nation which called not upon my name; I have stretched forth my hands all the day long to a disobedient and gain saying people, which walk in a way that is not good, after their own wicked ways, a people that provoketh me to anger to my face. Is. lxv. 1, 2, 3.

* All ye that fear the Lord, who desire to see the good of Jerusalem.] Behold, that thus shall the man be blessed, that feareth the Lord. The Lord shall bless thee out of Zion: and thou shalt see the good of Jerusalem, all the days of thy life. Pss. cxviii. 4, 5.

o Let us walk in the light of the Lord; for he hath sent away his people, the house of Jacob.] Many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. O house of Jacob, come ye, and let us walk in the light of the Lord. Therefore thou hast forsaken thy people, (but according to the Septuagint, for he hath sent away his people) the house of Jacob. Is. ii. 5, 6.

p Let us go up to Jerusalem, which is now no longer besieged, because of her iniquities.] see Jer. iii. 7. xv. xxxiv.
S E C T. XXV.

The Jews do in vain boast themselves to be the children of Abraham.

They that justify themselves, and boast that they are the children of Abraham, do hope to obtain a small share of that blessed inheritance, which we shall enjoy, as the Holy Ghost thus speaks by Esaias in their name, saying, “Look down from heaven, and behold from the habitation of thy sanctuary, and glory. Where is thy zeal and thy strength? where is the multitude of thy mercy? because thou hast sustained us, O Lord. For thou art our father: for Abraham is ignorant of us, and Israel acknowledgeth us not. But do thou, O Lord, our father deliver us: from the beginning we were called by thy name. O Lord, why hast thou made us to err from thy ways? and hardened our heart, that we might not fear thee? Return for thy servants sake, the tribes of thine inheritance, that we may a little while possess thy holy mountain. We are become, as we were at the beginning, when thou didst not rule over us, and we were not called by thy name. When thou shalt rent the heavens, the mountains shall be seized with fear at thy presence, and they shall
shall be melted away, as wax is melted at
the fire: and the fire shall consume thine
enemies, and thy name shall be made known
to thine adversaries: the nations shall be dis-
mayed at thy presence. When thou shalt
do glorious things, the mountains shall be
seized with fear at thy presence. From the
beginning of the world, we have not heard,
neither have our eyes seen any God, besides
thee; and thy works, which thou shalt do,
will be mercy to those that repent. He will
meet them that work righteousness, and
them that will remember thy ways. Behold,
thou art wroth, and we have sinned. Where-
fore we have been led astray, we are all be-
come unclean, and all our righteousnesses
are as filthy rags. And we all do fade as
leaves, by reason of our iniquities, so the
wind shall carry us away: and there is none
that calleth on thy name, none that re-
membreth to take hold of thee: for thou
haft hid thy face from us, and haft deliver-
ed us up, because of our iniquities. But
now, O Lord, return, because we are all
thy people. The city of thy sanctuary is be-
come a wilderness, Sion is as a wilderness,
Jerusalem is a curse. The house, our san-
tuary, the glory, which our fathers praised,
is burnt with fire: and all our glorious
things are laid waste. And amidst all these
things thou haft refrained thy self, O Lord,
and haft held thy peace, and haft afflicted us very sore.”  If. lxiii. 15. to the end. lxiv. entire.

What is that which you say? said Trypho, shall not any of us then inherit God’s holy mountain?

SECT. XXVI.

There is no salvation for the Jews, but by Christ, the worshippers of whom shall be saved, though they keep not the law.

I do not say so, said I. But those that have and still do persecute Christ, and do not repent, shall not obtain a blessed inheritance in God’s holy mountain. And those Gentiles that have believed in him, and repented of their evil doings, shall be made partakers of this glorious inheritance in the kingdom of heaven together with the patriarchs and prophets, and those just and righteous persons which sprung from Jacob, though they do not hallow your sabbaths, nor are circumcised, nor keep your feasts. They, I say, shall undoubtedly enjoy this great and glorious inheritance which God has prepared for them. For thus says God by his prophet Esaias; “I “ the Lord God have called thee in righteousness, “ and I will hold thine hand, and will “ strengthen thee. And I have given thee for
"a covenant of the people, for a light of the
gentiles, to open the eyes of the blind, to
bring out the prisoners from the prison, and
them that sit in darkness out of the prison-
house." If. xlii. 6, 7. And again; "Lift
up a standard for the people. For behold,
the Lord hath proclaimed unto the end of
the world. Say ye to the daughters of Sion;
behold thy Saviour cometh to thee, bringing
his reward with him: and his work before
him. And he shall call them the holy
people, the redeemed of the Lord. And
thou shalt be called a city fought out, and
not forsaken. Who is this that cometh
from Edom, with dyed garments from
Bosor? This that is glorious in his apparel,
travelling in the greatness of his strength;
I that speak in righteousness, and the judg-
ment of salvation. Wherefore is thine ap-
parel red, and thy garments as from a troden
wine-press full of grapes? I have troden the
wine-press alone, and of the people there
was none with me. And I have trampled
them in my fury, and I have bruised them
as the earth, and I have sprinkled their
blood upon the earth. For the day of ven-
geance is come upon them; and the year
of redemption is at hand. And I looked,
and there was none to help, and I consider-
ed, and there was none to assist: and mine
arm brought salvation unto me, and my
fury
S E C T. XXVII.

The reason why God did by his prophets enjoin the performance of the same things, as he had enjoined by Moses.

Here Trypho said, why do you, in your quotations from the prophetic writings omit those passages which expressly enjoin the observation of the sabbath? for in Esaias it is thus written; "If thou shalt turn away thy foot from the sabbath, from doing thy pleasure on my holy-day, and shalt call the sabbath a delight, the holy of thy God, if thou shalt not move thy foot to thine own work, and shalt not speak a word out of thy mouth: and shall trust in the Lord, he shall bring thee to the good things of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." If. lviii. 13, 14.

I did not therefore omit the prophecies of this kind, gentlemen, said I, because they make against me; but because I supposed you did and still do understand, that although God did by all his prophets enjoin you to perform the
the very same things, which he had by Moses before enjoined you to perform, that the reason why he always inculcated the same things was, because of the hardness of your heart, and your ingratitude towards him, that you might by this means one time or other repent, and turn unto, and please him, and not sacrifice your children unto devils; nor be companions of thieves; nor lovers of gifts, nor followers after rewards, nor such as judge not the fatherless, nor permit the cause of the widow to come unto them; and that your hands might not be full of blood.

"For the daughters of Sion walked with stretched forth necks, playing with the twinkling of their eyes, and affectedly drawing their garments with a sweeping tail after them." Is. iii. 16. "For they are all gone out of the way," faith the scripture, "they are altogether become unprofitable: there is none that understandeth, no not one: with their tongues they have used deceit; their throat is an open sepulchre; the poison of asps is under their lips. Destruction and misery are in their ways, and the way of peace have they not known." Pl. xiv. Rom. iii. 10 to 18.

Therefore as these precepts were given you at first because of your iniquities; so because of your perseverance in, or rather aggravation of them, God calls you by the same precepts to the remem-
remembrance and knowledge of him. But you are an hard-hearted, foolish, blind, and halting people, and "children in whom there "is no faith" as he says, Deut. xxxii. 20. "honouring him only with your lips, while "your hearts are far from him, teaching your "own doctrine, not his." If. xxix. 13. Mat. xv. 8, 9. For is it probable, think you, that God could design that your high-priests should commit sin in offering the oblations on the sabbath day? (see Num. xxviii. 9, 10.) Or that those that were circumcised, or those that did circumcise on the sabbath day, should commit sin, when he expressly commanded that every male infant should be circumcised the eighth day, though it should happen to be the sabbath? why did he not order this ceremony on male infants to be performed the day before, or the day after the sabbath, if he knew it to be a wicked thing to do it on the sabbath day? or why did he not teach those men before Moses and Abraham, to whom he gave this testimony that they were righteous and pleased him, though they were not circumcised, nor kept the sabbaths, to observe these things.
True and real righteousness is to be acquired only through Christ.

HERE Trypho interposed, and said, we heard you expatiating on this topic before. And to say the truth, it is worth expatiating upon: for it is not sufficient to me, though it may be to many others, to say, that it was his will and pleasure so to do: for this is but a sort of a shuffling evasion, used only by those that cannot answer the question proposed.

But then, said I, when I bring my proofs and arguments from the scriptures, and the nature of the things themselves; do not you any longer defer, or doubt to believe me, though uncircumcised: for the time that remains for your conversion is but short. \(^{a}\) If Christ shall prevent you by his coming.\(^{b}\) It is very evident to those that are but the least conversant in the writings of the primitive fathers, that this opinion generally prevailed amongst them, that the day of judgment, and Christ's second coming were near approaching. To which I may add, says Dr. Marshall, in excuse of those fathers who mistook the world to be near its period; that even the apostles themselves seem to have been under this apprehension; and St. John particularly in \(^{1}\) Epist. ii. 18. seems to have thought it very near, since he faith there, that it is the "last hour." And the fathers surely might well be ignorant of what our Saviour before had pronounced, that no man, not even the Son himself knew, as to the precise time of the general judgment. Mat. xxiv. 36.

\(^{a}\) If Christ shall prevent you by his coming.\(^{b}\) It is very evident to those that are but the least conversant in the writings of the primitive fathers, that this opinion generally prevailed amongst them, that the day of judgment, and Christ's second coming were near approaching. To which I may add, says Dr. Marshall, in excuse of those fathers who mistook the world to be near its period; that even the apostles themselves seem to have been under this apprehension; and St. John particularly in \(^{1}\) Epist. ii. 18. seems to have thought it very near, since he faith there, that it is the "last hour." And the fathers surely might well be ignorant of what our Saviour before had pronounced, that no man, not even the Son himself knew, as to the precise time of the general judgment. Mat. xxiv. 36.
prevent you by his coming, you shall repent in vain, you shall weep in vain, for he will not hear you. " Break up your fallow ground" said Jeremias to the people, " and sow not among thorns: circumcise yourselves to the Lord; and take away the foreskins of your heart." Jer. iv. 3, 4. Therefore sow not upon thorns, nor uncultivated places, from whence you can receive no fruit: acknowledge Christ, and to there will be a beautiful fallow; it will be beautiful and fat in your hearts. " Behold, the days come, faith the Lord, that I will visit all that have circumcised their foreskins; Egypt, and Judah, and Edom, and the children of Moab: for all these nations are uncircumcised, and all the house of Israel are uncircumcised in the Heart." Jer. ix. 25, 26. Do ye see how God denies that this circumcision was given for a sign? For it is useless and unprofitable to the Egyptians; to the children

"It is useless and unprofitable to the Egyptians, &c.

Circumcision was of so great repute amongst the Gentiles, that the Egyptians, Colchans, and Ethiopians, claim the original of its institution to be amongst them, and say, that it was from thence derived to the Jews and other nations. But we, who have the testimony of the oracles of God, and the traditions of the ancients to build upon, can give a better and truer account of the original of its institution, and how it came to be propagated amongst other nations. We know that this rite was, by the express command of the Almighty, first observed in the family of Abraham; and that by his descendants it was propagated amongst the seve-
dren of Moab, and to the children of Edom. But if any one, whether Scythian or Persian, has the knowledge of God, and his Christ, and observes the eternal laws of righteousness, he is circumcised with a good and useful circumcision, and is beloved of God, who is well pleased with his gifts and offerings. But I will repeat to you, gentlemen, the words of God, which he spake by Malachi, one of the twelve prophets. "I have no pleasure in you, faith the Lord; neither do I accept your offerings at your hands. For from the rising of the sun even unto the going down of the same, my name hath been glorified among the Gentiles, and in every place incense and a pure offering have been offered unto my name. For my name is honoured among the Gentiles, faith the Lord; but ye profane it." Mal. i. 10, 11, 12. And by David he says; "the people, which I knew not, have served me; in the hearing of the ear they have obeyed me." Psal. xviii. 43, 44.

ral nations of the world. Several reasons have been assigned, why it was useless and unprofitable to the Egyptians and other nations. It was in them a voluntary action, God not having required it of them, nor made it any sign of a covenant betwixt him and them. They also failed in several circumstances with respect to the rite itself; particularly both as to the time and manner of the performance of it. Besides, they were not all circumcised, only a few; and those such as were remarkable for their piety and learning. The learned reader may, for his farther satisfaction, consult Cottelerius on the ninth section of St. Barnabas's Epistle.
LET us all that are Gentiles be gathered together, and glorify God; because he hath visited us also. Let us glorify him by the King of glory, by the Lord of hosts. For he hath shewn his good will towards the Gentiles; and more readily accepts our offerings and sacrifices than yours. What occasion then can I, who have God's approbation, have for this circumcision of yours? Of what use can this baptism of yours be to us, who are baptized with the Holy Ghost? With these words and arguments I should think myself able to persuade all those to come over to us that have but the least share of understanding. For this is not a precomposed, premeditated discourse, nor embellished by the rhetorical flourishes of human art; but are the same things that David sung, Esaias the evangelical prophet foretold, Zacharias preached, and Moses wrote. Do you know them, Trypho? They are preserved in your sacred writings; or rather I should have said, in ours, not in yours. For we both believe and obey them; but you, when you read them, understand them not. Don't you be angry with us, nor reproach us for being uncircumcised;
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cumcised; because God made us so; nor esteem it an heinous crime, because we drink hot water on your sabbaths; seeing God governs the world on that day, just as he does on all others: and your high-priests, as on all other days, so also on this are commanded to work in offering sacrifices; and so many righteous men, which never observed any of the legal institutions, obtained the approbation of God.

Nor esteem it an heinous crime, because we drink hot water on your sabbaths.] The Jews thought it an heinous crime to make a fire to heat water on their sabbath: they therefore contrived vessels to keep that as hot as possible, which was heated the day before. But as it was impossible to keep it quite hot, they were obliged to drink it only warm instead of hot. Thirdly,

Your high priests, as on all other days, &c.] In the law of Moses the high-priests were commanded to offer the same sacrifices on the sabbath, as on every other day. For thus we read, Numb. xxviii. 9, 10. "On the sabbath-day two lambs of the first year without spot, and two tenth deals of flour for a meat-offering mingled with oil, and the drink offering thereof: this is the burnt-offering of every sabbath, beside the continual burnt-offering, and his drink-offering." From whence our Lord thus argues, Mat. xii. 5. "Have ye not read in the law, how that on the sabbath-days the priests in the temple profane the sabbath, and are blameless." And to this our author alludes. Jubb.

K  S E C T.
BUT impute it to your iniquities, that it is in the power of weak and inconsiderate men to calumniate God, as if he had not instructed all mankind to observe the same just and righteous laws. For, irrational and unworthy of God have these laws and

Unworthy of God have these laws and ordinances seemed to many men, who were not given to understand, that they called upon your people wallowing in sin, and afflicted with spiritual diseases, to conversion and repentance of spirit.] God gave the Jews the law, to keep them from idolatry, and to that purpose to preserve that people separate from the neighbour nations. Many of the rites appointed were therefore prescribed, because they ran counter to those rites, which did obtain among idolaters then in being. The law was also given to restrain the Jews, and keep them from a loose and licentious course of finning. The promise of the Messiah was made to Abraham, above four hundred years before the giving of the law: but though the Messiah was then promised, yet God did not think fit to send him presently; in the mean time the Jews, the children of Abraham, whom God had chosen for his church, were to be restrained from living as they lifted. They were very prone to wickedness, and needed a restraint in the mean time: therefore was the law given, and given with great solemnity and terror; it denounced many evils against transgressors, and left them liable to a curse, the more effectually to oblige them to obedience. It was not given as God's last revelation, nor to give life, and to justify them. "Wherefore then serveth
and ordinances seemed to many men, who were not, through the grace and favour of God, given to understand, that they called your people, wallowing in sin, and afflicted with spiritual diseases, to conversion, and repentance of spirit; and that the prophecies, which were promulgated after the death of Moses, were to continue for ever. And this, gentlemen, is evident from * this psalm. Now, that we, who, by these judgments of God, are made wise unto salvation, do acknowledge, that they are sweeter than honey, and the honey-comb, plainly appears from hence, because we rather choose to suffer death than deny his name. And that we, who believe in him, do beg of him, that he would preserve us from strange, that is, wicked and seducing spirits, as the words of the prophecy, spoken in the name of one that believes in him, figuratively declares, is manifest to all the world. For we continually pray to God, that he would, through Christ Jesus, preserve us from those devils, which are alienated from the worship of the

"the law? it was added, because of transgressions." God did not think it fit, that they should be left unrestrained:
"The law was not made for a righteous man, but for "the lawless and disobedient." Kiddle.

* This psalm.] The nineteenth psalm seems to be omitted here for brevity's sake, either by Justin, or the transcribers. For it is obvious to observe, that Justin explains some passages in this psalm, as if he had recited it before. Ben.

K 2 true
true God, and which we formerly adored; that after our conversion to God, through him, we may be unblameable and upright: for we call him our helper and redeemer; even at the power of his name the devils tremble; and to this day, when they are * exorcised by the name of Jesus Christ, who was crucified under Pontius Pilate, governour of Judea, they obey us. So that, from hence, it is evident to all, that his father gave him so great power, that the devils were subject to his name and authority, even at his first appearance in a state of sufferings.

S E C T. XXXI.

If Christ was endowed with so much power at his first coming in a state of sufferings, he certainly will be endowed with much greater at his second coming in a state of glory.

AND as it is evident, that he was, and still is, invested with so much power and authority by virtue of his first appearance in a state of sufferings, how great will that power and authority be, with which he shall be invested at his second Advent, when he shall come encircled with glory? For he, like the son of man, shall come in the clouds of heaven, as Daniel has foretold, and the holy angels with

* Exorcised.] See sec. lxxvi. note d. him.
him. His words are these, “I beheld till the
thrones were placed, and the ancient of days
did sit, whose garment was white as snow,
and the hair of his head like pure wool:
his throne was like the fiery flame; and his
wheels as burning fire. A fiery stream issued
and came forth from before him. Thousand
thousands ministered unto him; and ten thou-
sand times ten thousand stood before him.
The books were opened, and the judgment
was set. I beheld then the voice of great
words, which the horn spake; and the beast
was tortured, and his body destroyed, and
given to the burning flame. And concern-
ing the rest of the beasts, they had their do-
mination taken away, yet their lives were
prolonged for a season and time. I saw, in
the night visions, and behold, one like the
son of man came with the clouds of heaven,
and came to the ancient of days, and stood
before him, and they that stood by brought
him. And there was given him power and
royal dignity, and all the nations of the earth
according to their tribes, and all glory serv-
ing him. And his power is an everlasting
power, which shall not be taken away, and
his kingdom shall not be destroyed. And
my spirit was grieved in the midst of my
body, and the visions of my head troubled
me. And I came near unto one of them
that stood by, and asked him the truth of all
this:
this: so he told me, and made me know the interpretation of the things. These great beasts are four kingdoms, which shall perish from the earth, and shall not receive the kingdom for ever, even for ever and ever.

Then was I willing to enquire diligently concerning the fourth beast, which destroyed all things, and was exceeding dreadful; whose teeth were of iron, and his nails of brass, which devoured, brake in pieces, and stamped the residue with his feet: and concerning the ten horns that were in his head, and concerning that one which came up, and before which three of the former fell: and that horn had eyes, and a mouth that spake very great things, and his look was more stout than his fellows. And I observed, that that horn made war with the saints, and prevailed against them: until the ancient of days came, and gave judgment to the saints of the Most High, and the time came, and the saints of the Most High possessed the kingdom. And it was told me concerning the fourth beast, that it should be the fourth kingdom upon earth, which shall far excel all these kingdoms, and shall devour the whole earth, and lay it waste, and destroy it. And the ten horns are ten kings that shall arise: and another shall arise after them, and he shall exceed them that were before him in wickedness, and he shall subdue three kings,
kings, and he shall speak great words against the Most High, and he shall overthrow the rest of the saints of the Most High, and think to change times and seasons, and they shall be delivered into his hands, until a time and times, and the dividing of time. But the judgment hath sat, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom, and the power, and the greatness of the kingdoms under the whole heaven have been given to the holy people of the Most High, that they may reign in an everlasting kingdom: And all powers shall serve and obey him. Hitherto is the end of the matter. I Daniel was very much astonished at the vision, and the discourse made me thoughtful, but I kept the matter in my heart.” Dan. vii. 9. to the end.

S E C T. XXXII.

To Trypho's objection, that Daniel described Christ as a glorious person, Justin answers, that there was to be a twofold Advent.

As I stopped here, Trypho said; these and other such-like passages of Scripture make us expect some great and glorious person,

Expect some great and glorious person—but this fellow of yours—was so inglorious, &c.] The great stumbling-block in
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for, who, like the son of man, is to receive from the ancient of days an everlasting kingdom. But this fellow of yours, who is called Christ, was so inglorious, mean and despicable a wretch, as to fall under the greatest curse in the law of God: for he was crucified.

To which I returned in answer; if I had not already observed, from those passages of scripture, I have before quoted, that his form was to be mean and despicable, his generation inexplicable, and that for his death the rich were to be put to death, that by his stripes we are healed, and that he was led as a sheep; and if I had not said that there was to be a twofold Advent; one when he was to be pierced by

in reference to our blessed Saviour among the Jews, was the meanness of his appearance in the world, not coming attended with that state and magnificence, which they thought to be inseparable from so great a person. They had their senses so possessed with the thunderings and lightenings on mount Sinai, that they could not imagine the structure of their ceremonial worship could be taken down with less noise and terror than it was erected. And withal collecting all those passages of the Old Testament, which seemed to foretell such glorious things of the days of the Messias, (which either refer to his second coming, or must be understood in a spiritual sense) they having their minds oppressed with the sense of their present calamities, applied them wholly to an external greatness, whereby they might be delivered from the tyranny of the Roman power. Stillingfleet.

* Twofold Advent.] The meanness of our Saviour’s appearance was a stumbling block to the Jews. For having entertained a notion of a glorious and triumphant Messias, they could not discover him through the veil of his poverty and
by you, the other when "ye shall look upon
" him whom ye have pierced, and your tribes
" shall mourn, tribe by tribe, the women apart,
" and the men apart;" Zach. xii, 10. to 14.
what I have said might appear abstruse, obscure
and doubtful. But in the remaining part of
this discourse I intend to produce all my proofs
and arguments from your sacred prophetical
writings; hoping, through that grace which
proceeds from the Lord of Hosts, that some
one or other of you will be found in the num-
and sufferings. But when they came to be convinced, from
the writings of the prophets, that a twofold appearance was
described; that he was to appear in a low, mean, and suf-
fering state, as well as in a state of glory, the later Jews
have invented a twofold MESSIAS; to the one, the son of
Joseph, of the tribe of Ephraim, they attribute all those
places which mention his low estate and sufferings; and to
the other, the son of David, such as speak of his power and
glory. This, indeed, says bishop Kidder, is a vain conceit;
'tis groundles, and 'tis novel: it hath no foundation in the
holy scriptures, nor in their most ancient and genuine writ-
ings. 'Tis destitute of all reason and all fair pretence: and
we may, by the same pretence, as well set up a great many
as two: but as vain a conceit as it is, it will serve our turn
against the Jews: for they betake themselves to this refuge,
because they cannot deny, that the MESSIAS was to suffer.
And though it serve to no other purpose; yet it serves to
this, that we have gained one point we contend for; against
them; namely, that the MESSIAS was to suffer, and that
therefore our JESUS ought not to be rejected upon that ac-
count. In order to be convinced of the novelty and absur-
dity of this fond opinion; and how contrary it is both to
scripture and reason, the learned reader may consult Dr.
Pocock's Appendix to his Commentary on the prophet
Malachi.
ber of that remnant that is reserved for eternal salvation. And therefore, to give a clearer solution to your question, I will bring some other of holy David's words, to prove, that Christ is by the holy prophetic spirit called Lord, and that the Lord and Father of all things took him up from the earth, and "set him at his right hand, until he made his enemies his footstool." Psal. cx. 1. which was done from that very time, when our Lord Jesus Christ, after his resurrection from the dead, was taken up into heaven, the times being fulfilled, and he being at hand, who was to speak blasphemous and rash words against the Most High, whom the prophet Daniel foretold was to continue for a time, and times, and the dividing of time. But you, not knowing how long he was to continue, interpret it otherwise. For you say, that a time signifies an hundred years. If this is the true meaning of the word, and we take times to signify only two times, the man of sin must reign three hundred and fifty years at least, to fulfil this prophecy of holy Daniel. But these things I have spoken by way of digression, that you might at last give heed to this which God hath spoken against you, saying; "Ye are children that have no understanding." Jer. iv. 22. and to this; "Therefore, behold, I will proceed to transplant this people, and I will transplant them: and I will take away the wisdom of the wife, and I will
"will hide the understanding of their prudent men." Is. xxix. 14. and may cease from deceiving yourselves, and them that hear you, and learn of us, who, by the grace of Christ, are made wise unto salvation. David's words are these; "The Lord said unto my Lord, sit thou at my right hand, until I shall make thine enemies thy footstool. The Lord shall send the rod of thy power to thee out of Sion; and rule thou in the midst of thine enemies. The dominion shall be with thee in the day of thy power, in the beauties of thy faints. From the womb have I begotten thee before the morning-star. The Lord hath sworn, and will not repent, thou art a priest for ever, after the order of Melchisedek. The Lord is on thy right hand; he hath wounded kings in the day of his wrath; he shall judge among the heathen; he shall fill the places with dead bodies; he shall drink of the brook in the way, therefore shall he lift up his head." Psal. cx.
This psalm cannot be interpreted of Hezekias. It proves that Christ was first to make a mean, and then a glorious appearance.

Know very well, said I, that you interpret this psalm as if it was spoken of king Hezekias. But that you are mistaken, I will now

* You interpret this psalm—of king Hezekias. But that you are mistaken, &c. The words of this psalm throughout do immediately belong to the Messias, and cannot in any tolerable sense be applied to Abraham, or David, Hezekias, or Zorobabel, or any other person whatsoever. And though the Jews have exercised their wits in perverting the sense of this psalm, and applying it to some other person, yet as they have been very unhappy in it, so several of them have been forced to confess, that it is to be understood of the Messias. And without all doubt the ancient Jews did, with one consent, interpret this psalm of the Messias, who is said not only to be a priest for ever, after the order of Melchisedek, but also to fit at God's right hand; which words cannot be, with truth, affirmed of any other person whatsoever. And Jesus did apply these words to the Messias, and so far stopped the mouths of the Pharisees, that they were not able to reply. "What think ye," (says Jesus to them) "of Christ? whose son is he?" They say unto him, the son of David. "He faith unto them, how then doth David in spirit call him Lord, saying, the Lord said unto my Lord, fit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son?" This put them to silence, which it would not have done, if these words had not been confessed to belong to the Messias: had it not been the
now demonstrate to you from the very words themselves. It is said, "the Lord hath sworn, "and will not repent;" and, "thou art a "priest for ever, after the order of Melchise-
dek;" with what goes before, and follows after. Now, that Hezekias was either a priest, or an eternal priest of God, ye will not, I pre-
sume, venture to assert. But that they were spoken of our Jesus, the very words declare. But your ears are dull of hearing, and your hearts are hardened. For in saying, "The "Lord hath sworn, and will not repent; thou "art a priest for ever, after the order of Mel-
chisedek;" God interposed by an oath, be-
cause of your unbelief, and publickly declared him to be his high-priest, according to the or-
der of Melchisedek; that is, in the same man-
ner as Melchisedek is described by Moses to be the priest of the most high God; and was the

sence of the whole nation, that this psalm belongs to him, they could soon have answered our Saviour in this place; and as this place was made use of by Jesus, so it was by his followers also to the same purpose, and to the same persons (namely, the Jews) also. St. Peter tells them, that "Da-
vid is not ascended into the heavens; but he faith him-
self, the Lord said unto my Lord, sit thou on my right "hand," &c. To the same purpose are these words justly applied by St. Paul, in his Epistle to the Corinthians; and the author of the Epistle to the Hebrews mentions this as a peculiar belonging to the Messiah, and to the angels, those excellent ministers of God. "To which of the angels said "he at any time, sit thou on my right hand, until I make "thine enemies thy footstool?" Heb. i. 3. v. 6. x. 12, 13.

Kidder.
priest of the uncircumcision, and blessed Abraham, who was circumcised, and gave him tithes; so God has declared, that his eternal priest, who is also by the Holy Ghost called the Lord, should be the priest of the uncircumcision, and should receive and bless all those of the circumcision that should come unto him; that is, believe on him, and desire a blessing from him. Now that he was first to be a mean man, and afterwards to be exalted, the conclusion of the psalm does shew. "For he "shall

b And blessed Abraham, who was circumcised. This must be a mistake in Justin, for Abraham had not as yet received the sacrament of circumcision. Thirlby.

c That he was first to be a mean man, and afterwards to be exalted, the conclusion of the psalm does shew. "For, &c.] If this is the true sense and meaning of this passage, the reasoning is the same with this of the apostle; "He "humbled himself, and became obedient unto death, even "the death of the cross: wherefore God also hath highly "exalted him." Phil. ii. 8, 9. And indeed I never met with any other exposition of these words, till I saw the eloquent and pious Mr. Hervey's Reflections on a Flower-Garden; where he has given us another, which is ingenious and pretty enough, and which he has with his wonted modesty introduced, because he owns it to be new. I shall take the liberty to transcribe his words, and then leave it to the reader to take which interpretation he likes best.

"All the commentators, says he, (at least, all that I have "had opportunity to consult) inform their readers, that to "drink of the brook in the way," signifies "to undergo "sufferings and death:" which, in my opinion, is a construc tion extremely forced, and hardly supportable; altogether remote from the import of such poetical forms of diction, usual among the Eastern nations. In those sultry climes,
with TRYPHO the JEWD

“shall drink of the brook in the way:” and then, “therefore shall he lift up his head.”

climes, nothing in the world could be more welcome to the traveller, than a brook streaming near his paths. To quench his thirst, and lave his feet, in the cooling current, was one of the greatest refreshments imaginable, and reanimated him to pursue his journey. For which reason, among others, brooks are a very favourite image with the inspired penmen; used to denote a situation “fertile” and “delightful,” or a state of pleasure and satisfaction; but never, that I can recollect, to picture out the contrary condition “of tribulation” and “difficult.”—May not the paffage more properly allude to the influences of the Holy Ghoft? which were communicated, in unmeasurable degrees, to our great High-Priest; and were, in fact, the cause of his surmounting all difficulties.—These are frequently represented by waters; “Whofo believeth on me, out of his belly shall flow rivers of living waters.” And the enjoyment of them is described by “drinking.” “He that drinketh of the water that I shall give him, shall never thirst.”—Then the fene may run in this well-connected and perpicuous manner. If it be asked, how shall the Redeemer be able to execute the various and important offices foretold in the preceding parts of this psalm? the prophet replies, “He shall drink of the brook in the way.” He shall not be left barely to his human nature, which must unavoidably fink under the tremendous work of recovering a loft world: but through the whole course of his incarnate state; through the whole administration of his mediatorial kingdom, shall be supported with omnipotent succours. He shall drink at the brook of “Almighty power,” and travel on in the greatness of an “uncreated strength.”—“Therefore shall he lift up his head.” By this means shall he be equal to the prodigious task, and superior to all opposition. By this means shall he be “thoroughly successful” in whatever he undertakes; and “greatly triumphant over all his enemies.”

S. E. C. T.
Neither can the seventy-second psalm be interpreted of Solomon, whose vices christians abhor and detest.

Moreover, to convince you that you do not understand the scriptures, I will produce another of David's psalms indited by the Holy Spirit, which you interpret of king Solomon, but was in reality spoken of our Christ. But you deceive yourselves by equivocal expressions. For "when the law of the Lord is called a perfect or undefiled law." Psal. xix. 7. You interpret it of the law of Moses, and not of that which was to come after it, though God himself says, that "he would make a new law, and a new covenant." Jer. xxxi. 31. And when it is said, "Give the king thy judgments, O God." Psal. lxxii. 1. "Ye say, because Solomon was a

* * *

When the law of the Lord is called a perfect or undefiled law, you interpret, &c.] If that first covenant had been faultless, there should no place have been sought for the second. For finding fault with them he faith, "Behold, the days come, faith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah. Heb. viii. 7, 8.

Ye say, because Solomon was a king, that this psalm spake of him; whereas it was spoken of — Christ. This psalm was composed in contemplation of Solomon's succeeding
a king, that this psalm spake of him; whereas
the words of the psalm expressly declare, that
it was spoken of the eternal king, that is,
Christ. For ' Christ is said to be a King, and
Priest,
ceeding David in the throne, and the happy days of his
reign, and under that type looks forward to the days of
the Messiah, as the Jewish Rabbies themselves, namely,
Obad. Gaon, Aben Ezra, Midras Tehilin, Saad Gaon,
' Christ is said to be—God — and Man, &c.] It was
not an opinion peculiar to our author, but was univer-
sally maintained by all the primitive writers, that it was
absolutely necessary that the favour of mankind, and their
mediator with God, shou'd be both God and Man; this I
could prove by numberles testimonies, was it necessary.
But I shall at present only produce two witness-es of this
catholic doctrine, whose authority must be unquestionable,
one of them being more ancient than our author; and the
other, if he was co-temporary with, was but little inferior
to him in point of time. Certainly Ignatius, who was a
bishop in the apostolic age, teaches this doctrine in the
following celebrated passage in his epistle to the Ephesians,
Sect. 8. " There is one physician, both fleshly and spiri-
tual; made and not made; God incarnate; true life in
death; both of Mary and of God; first passible, then
impassible, even Jesus Christ our Lord." The meaning of
Ignatius here must be, that he only, who was (ἡ ἅπατος) both God and Man united in one person could bring such
a salutary medicine as would give saving health to our
polluted, sick, and dying souls. But Irenæus, who was
next to our author in point of time, not only urges and in-
culcates this doctrine in several places; but also gives us a
very clear and learned explanation of it in the 2oth chas-
ter of his 3d book; where he thus says, " He therefore
joins God and Man together; because unless man had
overcome the enemy of mankind, their enemy had not
been fairly conquered. Again, unless God had given
salvation,
Priest, and God, and Lord, and Angel, and Man, and Captain of the Host, and Stone, and Child that is born, and that he was first to be exposed to sufferings, and then to be taken up into heaven, and to return from thence with glory, and receive an everlasting kingdom, as I can prove from the scriptures. But that you may the better understand what I assert, I will recite the words of the psalm, which are these:

"Give the king thy judgments, O God, and thy righteousness unto the king's son, that he may judge thy people with righteousness, and thy poor with judgment. Let the mountains bring forth peace to the people, and the little hills righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall humble thefalse accuser. He shall remain as long as the sun and moon endure throughout all generations. He shall come down like the rain into a fleece of wool, even as the drops that water the earth. In his days righteousness shall arise, and abundance of peace; so long as the moon endureth. He

"salvation, we could have had no reason to believe that it was sure and certain. Besides unless man had been joined to God, he could not by any means have been made partaker of incorruption. Therefore it was necessary, that the mediator between God and Man should by his alliance to both natures reconcile them both by a covenant of friendship, — present and recommend Man to God, and discover and make God known to Man. Bull.

"shall
shall have dominion also from sea to sea, and 
from the river unto the end of the earth. 
The Ethiopians shall fall down before him, 
and his enemies shall lick the dust. The 
kings of Tharsis and the Isles shall bring 
presents: The kings of Arabia and Saba 
shall bring gifts. And all the kings of the 
earth shall worship him, and all nations 
shall serve him. For he hath delivered the 
poor from the mighty; the needy also, who 
had no helper. He shall spare the poor and 
needy. He shall deliver their souls from 
usury and wrong; and his name shall be 
precious in their sight. And he shall live, 
and unto him shall be given of the gold of 
Arabia; prayer also shall be made for him 
continually, all the day long shall they 
praise him. And there shall be a sup-
port in the earth; it shall be lifted up above 
the tops of the mountains, and its fruit 
above Libanus, and they of the city shall 
flourish like grass of the earth. His name 
shall be blessed for ever: his name shall en-
dure as long as the sun. And all the tribes 
of the earth shall be blessed in him. All 
nations shall call him blessed. Blessed be 
the Lord God of Israel, who only doth 
wondrous things. And blessed be the name 
of his glory for ever and ever. And all the 
earth shall be filled with his glory. Amen, 
Amen." - Psal. lxxii, entire. And at the 
L 2 conclusion
conclusion of this psalm, which I have recited, it is written; "The hymns of David the son of Jesse are ended." Now I know indeed that Solomon, by whom the temple at Jerusalem was built, was a great and illustrious prince; but it is very evident that none of those things mentioned in this psalm were fulfilled in him. For neither did all kings worship him, nor had he dominion to the ends of the earth, nor did his enemies fall down before him, and lick the dust. Nor shall I be afraid to relate what is written of him in the book of kings, namely, that to please his wife he worshipped the idols of the Sidonians, (See 1 Kings, xi. 1. &c.) which thing they, who from among the Gentiles have known God the creator of the universe, through Jesus, who was crucified, cannot be prevailed upon to do; but they would much rather endure every

They would much rather endure — death itself, than be guilty of the sin of Idolatry.] I cannot help taking notice here, how contrary to the primitive pattern, and how inconsistent with itself the practice of the Church of Rome is in this respect. For the puts words into the mouth of her members, by which they pray that sinners (that is Pagans) may be delivered from idolatry; but in the Rubric immediately following the positively and expressly enjoins her own members to commit that very sin; and yet the pretends to be the only true Church of Christ. The words of her collect are as follows. "Almighty and everlasting God, who desirest not the death of sinners, but rather that they should live, receive our prayer, and deliver them from worshipping of idols, and bring them to thy
every kind of torture and punishment, even to death itself, than be guilty of the sin of idolatry, or ʰ eat any thing that was offered in sacrifice unto idols.

"Holy Church, to the praise and glory of thy name, "through Jesus Christ our Lord." Now in the Rubric immediately following, the whole congregation, except the Minister that officiates, are enjoined to prostrate themselves before, and adore the cross. Then the officiating Minister himself comes and adores it, kneeling down three times before he kisses it. And then the rest of the clergy and laity go two and two, and kneel down three times, and adore it. (See Missal. Roman. Feria sexta in Paresceve. p. 165, 166. Fol. Edit. Lugduni, Anno. 1728.) How contrary this is to the primitive practice is abundantly evident from a single passage in Minucius Felix. The Heathen having objected to the Christians that they worshipped the cross, he denies the fact in the most express words imaginable. "As for the adoration of crosses you objected "against us, I must tell you (says he, Sect. 29.) that "we neither adore crosses, nor desire them."

ʰ Or eat any thing that was offered in sacrifice unto idols.] The ancient Christians abstained very strictly and religiously from things offered to idols. The first council held by the Apostles at Jerusalem decreed that the faithful should abstain from meats offered to idols. Acts xv. 29. And when some of the Corinthians neglected this decree, and eat things offered to idols, under a pretence of their superior knowledge, concerning an idol's being nothing in the world, they were therefore severely reproved by St. Paul, 1 Cor. viii. and x. Add to this that Christ in the Revelations reproves the angels or bishops of the churches of Pergamos and Thyatira, because they did not use that power and authority they were invested with, — did not excommunicate those that eat things sacrificed to idols. Rev. ii. 14, 20. Jubb."
S E C T. XXXV.

The rise of Heresies strengthens and confirms the faith of the orthodox.

I have heard, said Trypho, that there are several that profess to acknowledge Jesus, and are called Christians, that eat things that have been offered to idols, and say there is no harm in it.

To whom I answered, that there are some men, who call themselves Christians, and acknowledge that Jesus, who was crucified, to be both Lord and Christ, and teach not his doctrines, but the doctrines of the spirit of error, makes us, who are disciples of the true, pure, and uncorrupted doctrines of Jesus Christ, more firmly rooted and grounded in the faith, and with the greater assurance hope for the

1 There are several — that eat things that have been offered to idols.] This was the practice of the Nicolaitans, and the followers of Simon.

2 Teach not his doctrines (and so on till you come to,) inwardly are ravening wolves.] Agreeable to this speaks Tertullian in the fourth chapter of his prescription against heretics. Let us be mindful of the prophecies of our Lord, and the writings of the Apostles, who have foretold that heresies would arise, and have forwarned us to avoid them. And as we are not astonished that there are heresies; let us not wonder at those direful effects, with which they are generally attended, and for which they are carefully to be avoided. Our Lord hath instructed us that many ravening wolves shall come in sheeps cloathing.

completion
completion of his promises. For those very things which he forewarned us of, and told us should be done in his name, we see are actually come to pass. For he said; "Many shall come in my name, who outwardly have sheeps cloathing, but inwardly they are ravening wolves." Mat. vii. 15. xxiv. 5. And, "There shall be divisions and heresies." 1. Cor. xi. 18, 19. And, "Beware of false prophets, who shall come to you having outwardly sheeps cloathing, but inwardly they are ravening wolves." Mat. vii. 15. And, "Many false Christs, and false Prophets shall arise, and shall deceive many of the faithful. Mat. xxiv. ii. Therefore there are, and have been, gentlemen, several that have gone out in the name of Jesus, and taught men both to speak and act atheistically and blasphemously; and they take their names from those men, who first broached such doctrines and opinions. (For various are the ways by which they teach men to blaspheme the Creator of the universe, and him, whom he foretold should come, even Christ, and the God of Abraham, and of Isaac, and of Jacob. We have no communication with any of these, knowing them to be atheistical and ungodly, wicked and unjust, and that they do not worship Jesus in reality, but confess him only in words. And these call themselves Christians in the same manner.
as many among the Gentiles ascribe the name of God to the works of their own hands, and do partake with them in their wicked and impious sacrifices. Some of them \(^1\) are called

\(^1\) Marcionites.] The Marcionites were so called from Marcion, who was the son of a bishop of Sinope in Pontus. In his younger years, he closely followed the philosophy of the Stoics; but being convicted of uncleanness with a virgin, he was excommunicated by his father. After this he immediately fled to Rome, where he broached many damnable errors. And among the rest, that there were two Gods, one the Creator of the world, whom he made to be the God of the Old Testament, and the author of evil; the other a more sovereign and supreme Being, creator of more excellent things, the father of Christ, whom he sent into the world to dissolve the law and the prophets, and to destroy the works of the other Deity, whom he filled the God of the Jews. Some of the ancients (especially Origen) make him to have established three different principals or beings; a good principle, the father of Christ, and this was the God of the Christians; a creating principle, that made the visible frame of things, and which presided over the Jews; and an evil principle, which was the Devil, and ruled over the Gentiles. He likewise affirmed that Jesus Christ was not cloathed with true flesh, and by consequence did not suffer really, but only in appearance. He denied the resurrection of the flesh, condemned marriage, and excluded married people from salvation. He disallowed, condemned, and rejected the Old Testament. Of the New Testament also, he received only St. Luke’s Gospel, and St. Paul’s Epistles, and of these not all. These were the contagious and novel doctrines that Marcion widely spread abroad. He did indeed afterwards (as Tertullian informs us, Prescript against Heretics, chap. 30.) make a public confession of his crime, and the terms of his proposed reconciliation were to restore and bring back to the church the Persons, whom by his delusive infinuations
with TRYPHO the JEW. 153
called Marcionites, others Valentinians, others Basilidians,

situations he had drawn aside, and trained up to perdition, but before he could happily accomplish his intended design, he died. Cave. ferrb. Betty.

m Valentinus, the founder of this sect, was an Egyptian. He was very learned, eloquent, and a wonderful admirer of the Platonic philosophy, of which also he made profession; "and thence (as Tertullian says, "Prefcript. against Heretics, chap. 7.) he drew his notion of the Æones, and his, I know not what, strange forms, and his trinity of man." It is said that his dissatisfaction that another was preferred before him to a bishopric, made him quit his faith, and collect his dreams of certain Gods to the number of thirty, which he called Æones, that is, ages, out of the poet Hesiod's Fables. He would have fifteen of his Æones to be male, the other fifteen female; and that our Saviour sprang like another Pandora out of their correspondence. He lived in the days of Polycarp, came to Rome in the pontificate of Hyginus, flourished in the reign of Antoninus Pius, and continued to the time of Anicetus. He abjured his errors, but it was but for a short time, for he relapsed, and maintained them with greater obstinacy than before. As to his doctrines besides the unintelligible jargon about the monstrous generation of his Æones, he maintained that Christ took not upon him our flesh, but brought with him a certain spiritual body from heaven, and passed through the virgin, as water through a pipe, without the least participation of her substance; and that the Soter or Saviour flew down upon him at his baptism in the shape of a dove. He maintained likewise that the world was made by the offspring of the Devil, and therefore made all the wickedness in it owing to the maker of the world, and not to the will of man. He denied the resurrection of the flesh, and affirmed the soul and spirit only to be saved by Christ. He affirmed that they might eat things offered to idols, indulge and gratify their carnal lusts and passions, and not be defiled thereby. The Valentinians, says Irenæus, call themselves, the
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* Basilidians, others * Saturnilians, and others of them have other names taken from the chief of their sect; in the same manner, as I said at the beginning of this conference, as every one of those that are esteemed philosophers takes his name from the inventor of that sect of philosophy to which he applies himself. Therefore both from these things, and the spiritual, and the orthodox, the animal men; that these animals know not the truth, and for that reason must be beholden to faith and good works for their salvation; but for themselves, they stand in need of no such things, because they are naturally spiritual, and cannot lose their spirituality; and therefore though sin may damn the churchmen, yet it cannot hurt the saints. Eusebius. Reaves. Jebb. Betty.

n Basilidians.] Basilides the author of this sect was a native of Alexandria, lived for some time in Syria with Saturnilus, afterwards he returned to Egypt and set up schools to propagate their delectable heresies. He counterfeited for himself prophets, whom he named Barcabas and Barcoph. He taught that Christ was not actually upon earth, but in appearance only, that he did not suffer, but that Simon the Cyrenian being metamorphosed by him was crucified in his stead; and that Jesus stood by in the shape of Simon laughing at, and deriding the Jews. He denied the resurrection of the body, held it to be a thing indifferent to eat meats offered to idols, and encouraged the practice of all sorts of luft; and maintained that in time of persecution those did not imprudently, who abjured the faith. Eusebius. Jebb.

o Saturnilians.] The Saturnilians were so called from Saturnilus, whom Irenæus and Eusebius call Saturninus. This Arch-Heretic was a native of Antioch, a scholar to Menander, whose impious and heretical notions he propagated in a school he set up for that purpose in Syria. Eusebius. also
also from many others which he foretold should happen to those that should believe and acknowledge him to be the Christ, we are sure and certain that Jesus did know what would come to pass after his departure out of this world. For he foretold all those things which we now suffer, when we are taken off by those of our own family; so that it evidently appears that whatsoever he said or did is entirely free from censure and reproof. Wherefore we pray for you, and for all men that despitefully use us and persecute us, that you may repent together with us, and not blaspheme him, who by the mighty works and miracles which are even now performed in his name, the excellency of his doctrine, and the ancient prophecies which received their final completion in him, is proved to be in every respect faultless and blameless, even Christ Jesus; and that by believing in him you may obtain salvation at his second appearance, when he shall come again in glory, and may not be condemned by him to eternal fire.

He foretold all those things, &c.] The brother shall deliver up the brother to death, and the father the child; and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name sake. Mat. x. 21, 22.
S E C T. XXXVI.

He proves that Christ is called the Lord of Hosts.

BUT supposing it to be true, said Trypho, that Christ was to be called a stone, that it was foretold by the prophets that he was to suffer, and that after his first appearance, in which he was to be exposed to sufferings, he was to come again the second time in glory, and was hereafter to be the judge of all men, and to be a king, and priest for ever: supposing all this to be true, said he, do you then prove that this is the very person concerning whom these prophecies speak.

To comply with your request, Trypho, said I, I will at a proper time and place produce these proofs. In the mean time permit me first to mention those prophecies, which prove that Christ is by the holy spirit called both God, and the Lord of Hosts; and figuratively Jacob, and that your interpreters, who say that these prophecies are not spoken of Christ, but of Solomon, when he placed the tabernacle of witness in the temple which he built, have, as God foretold, no understanding. Jer. iv. 22. And it is this psalm of

This psalm of David.]

This psalm primarily belonging to the bringing the Ark into Sion, doth also literally belong to the ascension of Christ our favour into the highest heavens; and so the ancient fathers frequently apply it. Hammond.

David.
David. "The earth is the Lords, and the ful-
ness thereof; the world, and all that dwell
therein. He hath founded it upon the seas,
and prepared it upon the floods. Who shall
ascend into the hill of the Lord? or who
shall stand in his holy place? He that hath
clean hands, and a pure heart; who hath
not employed his soul in vanity, nor sworn
deceitfully to his neighbour. He shall re-
ceive the blessing from the Lord, and mercy
from God his favour. This is the genera-
tion of them that seek the Lord, even of
them that seek the face of the God of
Jacob. Lift up your gates, O ye princes,
and be ye lift up, ye everlasting doors, and
the king of glory shall come in. Who is
this king of glory? the Lord strong and
mighty in battle. Lift up your gates, O ye
princes, and be ye lift up, ye everlasting
doors, and the king of glory shall come in.
Who is this king of glory? the Lord of
Hofts, he is the king of glory!" Psal. xxiv.
It has been already proved that Solomon was
not the Lord of hofts. But when our Christ
after his resurrection from the dead, ascended
up into heaven, those princes which God hath
placed in the celestial kingdom, are command-
ed to open the gates of heaven, that this king
of glory might enter in, and go and "fit
down at the right hand of the father, til he
should make his enemies his footstool," as
it is expressed in another psalm, psal. ex. 1. For when those princes in heaven saw him make such an inglorious, mean, and despicable appearance, they knew him not, and therefore asked, "who is this king of glory?" And the Holy Ghost either in his own name, or in the name, of the father answers them, "The Lord of Hosts he is the king of glory." For that none of those who stood at the gates of the temple of Jerusalem, ever durst presume to say of Solomon, how glorious a prince he was, or of the tabernacle, of witness, "who is this king of glory? every one, I presume, will acknowledge.

S E C T. XXXVII.

He proves it also from other psalms.

AND in the forty seventh psalm, said I, it is thus written concerning Christ. "God is gone up with a merry shout, the Lord with the sound of a trumpet, sing praises to our God, sing praises to our king, sing praises. For God is the king of all the earth; sing ye praises with understanding. God hath reigned over the Gentiles, God sitteth upon his holy throne. The princes of the people are gathered together with the God of Abraham: for by the assistance of God the mighty men of
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"the earth are very high exalted." Psal. xlvii. 6. &c. And in the ninety ninth psalm the Holy Ghost upbraids you, and declares him whom you will not allow to be a king, to be the king and lord of Samuel, and Aaron, and Moses, and indeed of all men whatsoever. These are the words of the psalm. "The Lord hath reigned, let the people be angry: he sitteth above the cherubims, let the earth be moved. The Lord is great in Sion, and high above all people. Let them confess thy great name: for it is terrible and holy: and the king's honour loveth judgment. Thou hast prepared equity; thou hast executed judgment and righteousness in Jacob. Exalt ye the Lord our God, and worship at his footstool: for he is holy. Moses and Aaron among his priests: and Samuel among them that call upon his name. They called (faith the scripture) upon the Lord, and he heard them. He spake unto them in the pillar of cloud. For they kept his testimonies, and the ordinance that he gave them. Thou hearest them, O Lord our God; thou forgavest them, O God, and punishedst their own inventions. Exalt the Lord our God, and worship at his holy hill: for the Lord our God is holy." Psal. xcix.

S E C T.
HERE Trypho said; It would be very right in us to observe that rule prescribed to us by our Rabbies, namely, not to converse with any of you, nor hear you discourse on this subject. For you have now uttered many blasphemies, and endeavour to persuade us to believe that that fellow, which was crucified, was with Moses and Aaron, and spake to them out of the pillar of cloud; and was afterwards made man, and crucified, and ascended into heaven, and is to return again from thence upon earth, and be worshipped.

To which I answered; I know (as it is written in the word of God) that the great wisdom of God Almighty, the creator of all things, is hidden from you. Wherefore being moved with compassion towards you, I endeavour all I can to prevail upon you to understand those things, which at present seem incredible to you, that I however may be guileless at the day of judgment, you shall hear some things which will appear much more incredible to you than these. Be not therefore troubled, but be ye rather more alert and
and attentive hearers, and more diligent enquirers, not at all regarding the tradition of your

' Not at all regarding the tradition of your Rabbies.] For good reason did Justin so often caution Trypho and his companions against entirely depending upon their Rabbies; because an opinion that they were obliged to give a blind and implicit belief to their superiors, without using their judgment and discretion, and examining the merits of the cause was one of the less principal causes, which did, and still does dispose the Jews to reject Jesus and his holy religion. Wherever this lewd opinion obtains, the way of coming at the truth is obstructed; and this is the misery of it, that if a man chances to be misled by his superiors, there will be no hope, that he should ever return to the truth. He that thinks himself obliged to believe as his superiors believe, whenever he is misguided, he is past all hope of ever returning into the right way again. The Jews were mightily devoted to their wives, and their Sanhedrin; and (it must be confessed) there was great care taken that the determination of the judges in matters of controversy, and cases of difficulty, should not be disjoined. But this provision did not suppose those judges infallible; and he that thinks himself obliged to obey the sentence of a court, is not therefore obliged to believe it just. Besides, the question here is of matters of faith: every man is here to account for himself. Jesus tells us, that "If the blind lead the blind, they shall both "fall into the ditch." The Jews on the other hand erroneously thought themselves bound to believe with their elders; and one great reason why they rejected Jesus and his doctrine, was, because they did so. "Do the rulers "know indeed that this is the very Christ?" say the Jews of Jesus. When the officers that were sent to take him, could not but say, "Never man spake like this man," The Pharisees replied, "Are ye also deceived? have any "of the rulers or the Pharisees believed on him?" This was not the question, whether they believed, or not? the true state of the question was, whether or no he was worthy
your Rabbies, for they are reproved by the Holy Ghost for not understanding the commands of God, but rather choose to teach men to observe their own traditions. In the forty fifth psalm these things are likewise spoken concerning Christ. "My heart hath poured out a good discourse; I speak of my works to the king. My tongue is the pen of a ready writer. Thou art fairer than the children of men. Grace hath been poured into thy lips: therefore God hath blessed worthy of belief? Jesus refers them to Moses, and to his works. The foolish Jews reject him, because the elders had done so. And this is the case of the Jews to this day: they obstinately adhere to the sentence of their fore-fathers; and refuse to accept of Jesus as their MESSIAS, because they owned him not. I have read of a Spanish Jew, who being a Christian, and a Divine of our Church, urged with the danger of obstinately persisting in his Judaism after means of conviction, replied, that he desired to be in no better condition, nor to be thought wiser, than the wise men of his nation: and that if he was damned, so would Maimonides, Rashi, &c. be. So addicted are these men to their wifemen, that they will rather hazard their salvation, than lay aside their prejudice, and examine (as they ought) the merits of the cause. They are so far from receding from the sentence of their fore-fathers themselves, that they express the greatest detestation of those who turn Christians: they have a saying among them, that they must "Beware of Proselytes to the tenth gene-
ration." Kidder.

In the forty fifth psalm these things are likewise spoken concerning Christ.] The Jewish Rabbies Kimchi, Aben Ezra, and Solomon Jarchi, and the Chaldee Paraphrast do own that this psalm is mystically, and in a most eminent manner applicable to the MESSIAS. Hammond. Grotius.

"thee
thee for ever. Gird thy sword upon thy thigh, O thou most mighty. With thy beauty and thy comeliness go forward, and ride prosperously, and reign, because of thy truth, and meekness, and righteousness: and thy right hand shall bring thee on wonderfully. Thine arrows are sharp O most mighty; the people shall fall under thee, in the heart of the kings enemies. Thy throne, O God, is for ever and ever. The sceptre of thy kingdom is a sceptre of equity. Thou hast loved righteousness, and hated iniquity: therefore God, thy God hath anointed thee with the oil of gladness above thy fellows. Myrrhe, perfume and cassia from thy garments, from the ivory palaces, whereby they have made thee glad. Kings daughters were in thine honour; upon thy right hand did stand the queen in a vesture of gold, wrought about, of divers colours. Harken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house. And the king shall desire thy beauty; for he is thy Lord God, and they shall worship him. And the daughter of Tyre shall be there with gifts. The rich among the people shall make their supplication before thee. All the glory of the king's daughter is with- in; she is cloathed with golden fringes, and
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"with various colours. The virgins her fol-
lowers shall be brought unto the king, her
companions shall be brought unto thee.
" With joy and gladness shall they be brought,
" they shall be brought into the kings temple.
" Instead of thy fathers, thou shalt have chil-
dren. Thou shalt make them princes over
all the earth. I will remember thy name
from one generation to another. Therefore
shall the people confess thee for ever and
ever." Psal. xlv.

S E C T.  XXXIX.

The Jews hate the Christians for believing this.
The great difference there is betwixt them.

It is no wonder, said I, that you hate us,
who understand these things, and are al-
ways upbraiding you with the hardness of
your heart. For Elias when he was speaking
to God concerning you, thus says; " Lord,
they have slain thy prophets, and thrown
down thine altars; and I only am left, and
they seek my life." And answer was re-
turned him; " Yet have I left me seven thou-
sand men, which have not bowed the knee
to Baal." 1 Kings xix. 14, 18. Therefore
as God did not then pour out his anger, be-
cause of those seven thousand; in like manner
he hath not yet, ' nor doth even now proceed to judgment, because he knows that there will still be some every day that will forswake the error of their ways, and become disciples

'T Nor doth even now proceed to judgment, because he knows, &c.] That the dissolution of the world was deferred upon the account of the Christians, our author affirms in several places. In his first apology, sect. 36. he says; "Satan — and men like himself, shall be thrust into "fire, there to be tormentcd world without end, as our "Christ has foretold; and the reason why God has not "done this already, is out of mercy to such of mankind, "as he foresees will repent and be saved." And sect. 60. he says; "It was prophesied that Christ should reign in "heaven — till the number should be fulfilled which he "foreknew would be men of piety and virtue, for whose "sake he suspends the general conflagration." And again in the 7th sect. of his second apology he says; "God "therefore forbears to dissolve and entirely destroy the "whole world — for the sake of those Christians, which "— he knows to be amongst mankind. For unless this "was the case — the fire of judgment would descend "from heaven, and destroy all things without distinction."

To the same purpose speaks Hermas, in the fourth section of the second Vision; "The Church is therefore "an old woman, because she was the first of all the "creation, and the world was made for her." And the author of the Epistle to Diognetus, sect. 6. "What the "soul is to the body, that Christians are to the world. — "The soul is indeed shut up in the body, but it preserves "the body; and so Christians indeed are detained in the "world, as in a garrison, but they preserve the world."

To support them in this opinion they had the authority of St. Peter, who in his 2d Epistle iii. 9. says; "The Lord "is not slack concerning his promise, (as some men count "slackness) but is long-suffering to us-ward, not willing "that any should perish, but that all should come to "repentance."
to the name of Christ. And they, who are enlightened by the name of this Christ, receive such gifts, as they are worthy of, and as are necessary and convenient for them. For one receives the spirit of understanding, another the spirit of counsel, another the spirit of might, another the spirit of healing, another the spirit of prophecy, another the spirit of doctrine, another the spirit of the fear of God. (See Is. xi. 2. 1 Cor. xii. 8. &c.

At this Trypho said, surely you are out of your senses to talk at this rate.

Pray hear me, said I; for I am not mad, nor out of my senses. (See Acts xxvi. 24, 25.) It was foretold that Christ after his ascension into heaven, should lead us captive from error, and give us gifts. The words are these. "He hath ascended up on high, he hath led captivity captive, he hath given gifts unto men."

* He hath given gifts unto men.* The words in Psal. lxviii. 18. are, "He received gifts for men." But Justin has the authority of St. Paul, both for the manner of his quoting and interpreting of them. Dr. Scot says, that he verily believes that the reason why the Apostle quotes the Psalmist with this variation is, to denote that the gift of the Holy Ghost which Christ gave to his Church, was nothing but what he himself had received from the Father. And Bishop Kidder amongst several other answers to the Jew, who chargeth the apostle with perverting the words of the Psalmist, says, "He that receives gifts for men, is supposed to give them also to them: for whom he receives them: And he that gives them, is supposed to have re- ceived
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"men." Psal. lxviii. 18. Eph. iv. 8. And by these very gifts, which we receive from that Christ, who hath ascended up into heaven, we can prove from the prophetical writings, that you, "who are wise in your own eyes, and prudent in your own sight," (If. v. 21.) are without understanding, and that "you honour God and his Christ with your lips only." (See If. xxix. 13. Mat. xv. 8. Mar. vii. 6. But we, who are instructed in all truth, do honour him even unto death by our works, and by our knowledge, and from our heart. · But you for this very reason perhaps are afraid to acknowledge him to be the Christ, as the Scriptures, and those things which are seen and done in his name do plainly prove that he is, lest ye should suffer persecution from the princes of this world, who at the instigation of that wicked and seducing spirit the serpent, will not cease from killing and persecuting those that call on the name of Christ, till he shall come again, and

"ceived them for that purpose." Here's nothing in the words of the Apostle which clasheth with those of the Psalmist. The Psalmist's words are a prediction, and were written long before they were fulfilled; the Apostle's words were written after the words were fulfilled: then these gifts were not only received, but were actually given and bestowed upon men. If the Psalmist mentions the receiving these gifts, the Apostle doth not only imply that, but he tells us, they were actually given and bestowed. Besides, 'tis highly probable that Hebrew word signifies both to receive and to give.
destroy them all, and render to every man according to his deserts.

Prove now, said Trypho, that that fellow, who you say was crucified, and is gone up into heaven, is the Christ of God. For that the scriptures foretold that Christ was to suffer, and to come again with glory, and to receive an everlasting sovereignty over all nations, all the kingdoms of the world being to be made subject to him, you have abundantly proved by several passages which you have already produced from thence. But proceed now to prove that this is the very Christ.

That, gentlemen, said I, has been already proved to unprejudiced persons, to them who have ears to hear, as appears even from your own concessions. But lest you should think I want arguments, or that I cannot prove what you ask; I will do it, as I promised, at a proper time and place. But I proceed now to a farther prosecution of the subject I am upon.
He returns to the Law of Moses, and proves that the things therein contained were Types of Christ.

The mystery of the lamb, even the sacrifice of the Passover, which God commanded you to offer, was a type of Christ; with whose blood they who believe in him do, in proportion to their faith, sprinkle their houses, that is, themselves. For that that piece of workmanship which God made, namely, Adam, was the house of that spirit which God breathed into it, you may all easily understand. Now, that this very precept was only temporary, I thus prove. God did not permit the paschal lamb to be sacrificed any where but in that place which was called by his name, (Deut. xvi. 5, 6.) though he knew that the time would come,
come, after Christ's passion, that this city Jerusalem should be delivered up into the hands of your enemies, and that all the oblations should entirely cease. And * that lamb, concerning which this precept is given, that it should be roasted whole, (see Exod. xii. 4, 9.) was a type of that punishment of the cross which Christ was to undergo. For a lamb when it is roasting is like the figure of a cross: for one spit is run strait through from the lower parts to the head, and another is run through the back, on which the shoulders of the lamb do hang. And the two goats in the fast, which

* That lamb, &c.—was a type of that punishment of the cross, &c.] Justin here shews how the manner of roasting the Paschal lamb did represent the affixing of a man upon a cross, and thereby was a type of Christ. Nor is the roasting of this lamb any far-fetched figure of the cross; for other roasting hath been thought a proper resemblance of it: where the body of the thing roasted hath limbs, as a lamb, there it bears the similitude of a proper cross, with an erect and transverse beam; where the roasted body is only of length and uniform, as a fillet, there the resemblance is of a strait and simple stake. Pearson.

ν The two goats, &c.] To the same purpose speaks St. Barnabas, sect. 7. "Take two goats, fair and alike, and offer them; and let the high-priest take one of them for a burnt-offering." And what must be done with the other? "Let it be accursed." Consider how exactly this appears to have been a type of Jesus.—Consider; "One was offered upon the altar, the other was accursed." And why was that which was accursed, crowned? because they shall see Christ in that day having a scarlet garment about his body; and shall say: Is not this he whom heretofore we crucified; having despised him, mock-
which are enjoined to be alike, one of which
was to be the scape-goat, the other for an offer-
ing, were types of the twofold Advent of Christ;
of the first, in which the priests and elders of
your people sent him away like the scape-goat,
and laid hands on him, and put him to death;
and of the second, because ye shall, at the same
place in Jerusalem, acknowledge him whom
you have despitefully used, and who was made
an offering for all sinners, that are willing to rep-
pent, and keep that fast mentioned by Esaias,
"by undoing those contracts that were made
"by force and cunning." (Isa. lvi. 5, 6, 7.)
ed him? Certainly this is he, who then said, that he was
the Son of God. As therefore he shall then be like to what
he was on earth, so were the Jews heretofore commanded,
"to take two goats, fair and equal:" that when they shall
see "our Saviour" hereafter coming "in the clouds of
heaven," they may be amazed at the likeness of the goats;
wherefore ye here again see a type of Jesus who was to suffer
for us. Dr. Thirlby has observed, that this command con-
cerning the goats being alike, is not to be found in the scrip-
tures, but in the Talmud; where we are told in what parti-
culars their likeness was to consist; namely, in colour, size,
and value: that the Jewish Rabbies, amongst the rest, Mai-
monides, a man of a surprising genius, and great learning,
for those times, inform us, that it was necessary the goats
should be alike in these three particulars, because a particu-
lar Hebrew word was repeated three times in Levit. xvi. 5,
7, 8. He then observes, that these fooleries are not so much
to be imputed to the man, as to the times in which he lived,
the prejudices of that people, their strong and violent attach-
ment to their law, and the notion which had long prevailed
amongst them, that there was no letter contained therein,
that did not abound with mysteries.
and by observing all those other particulars which he has there mentioned, and I have already recited, which all that believe in Jesus do: and ye know very well, that the offering of these two goats, which are commanded to be offered at this fast, may not be performed any where but in Jerusalem. (see Deut. xii. 1. to 15.)

S E C T. XLI.

The offering of fine Flour was a Type of the Eucharist.

AND the offering of fine flour, gentlemen, said I, which was commanded to be offered for those, who were cleansed from their leprosy, was also a type of that Eucharistical bread, which Jesus Christ our Lord has com-

The offering of fine flour—was also a type of that Eucharistical bread, &c.] The Benedictin editor, after he had perverted a passage in the 86th section of our author's first apology, to make it speak for the doctrine of Transubstantiation, proceeds, by the help of that perverted place, to prove the same doctrine from this section also. But if that passage in his first apology does not prove his point, there can be no appearance of proof for it here. And Mr. Reeves, in his note on that place, has proved that it does not make for Transubstantiation; which note I shall transcribe. Justin Martyr, in the preceding section, had called the Eucharistical bread, after consecration, barely bread and wine, which shews that he thought it was still so in substance; and then he goes on to illustrate the sanctification of the elements by the incarnation of Christ, in which the human
commanded us to offer in remembrance of those sufferings which he endured for those that cleanse

human nature did not lose its substance by its union with the divine, so the bread and wine, according to this illustration, do not lose their proper substance when they become the flesh and blood of Christ. It must be acknowledged, that the ancient fathers, Justin Martyr and Irenaeus in particular, do teach, that in the Eucharist the bread and wine are, by or upon consecration, made the body and blood of Christ; but then they explain themselves in such a manner, as makes not in the least for the doctrine of Transubstantiation: their notion, in short, was this, That as John the Baptist was said to be Elias, because he was endued with the same spirit and power that Elias was, so upon the sacramental benediction the spirit of Christ, or a divine virtue descends upon the elements, and accompanies them to all worthy Communicants, and therefore are said to be the body and blood of Christ; the same Divinity which is hypostatically united to the body and blood of Christ in heaven, being virtually united to the elements of bread and wine upon earth: and this was the sense of all the ancient Liturgies, wherein it is prayed, "That God would send down his Holy Spirit upon his creatures of bread and wine in the Eucharist." But that Transubstantiation was a thing never dreamed of, is evident from this very passage of Justin, where he says, "That our bodies are nourished, and that the bread and wine are turned into the substance of our bodies;" which to affirm of the glorified body of Christ, is certainly impious blasphemy. Moreover, our Justin, in his excellent Dialogue with Trypho the Jew, tells him, that it was foretold by the prophets, that the time was coming when they should no longer "offer upon the altar drink- offerings and sacrifices of blood, but true and spiritual ones; namely, praises and thanksgivings." sect. 118. And he says likewise, (sect. 70.) that the bread and wine in the sacrament was "in commemoration of his body and blood;" and that it was generally filled, by the ancients, "an unbloody sacrifice," is too notorious to be denied; and if
cleanse their souls from all iniquity; that we might at one and the same time give thanks to God, both because he created the world, and all that therein is for the sake of man, and also because he has delivered us from that wickedness wherein we were involved, and he has entirely vanquished principalities and powers through him, who, according to his good pleasure, was made subject to sufferings. Hence God, as I said before, thus speaks by the mouth of Malachi, one of the twelve prophets, concerning the sacrifices then offered by you. “I have no pleasure in you, faith the Lord, neither do I accept the offerings at your hands: for from the rising of the sun even unto the setting thereof, mine name hath been glorified among the Gentiles; and in every place incense is offered unto my name, and a pure offering; for my name is great among the Heathen, faith the Lord; but ye profane it.” Mal. i. 10, 11, 12. But concerning those sacrifices which are offered to him in every place by us Gentiles, that is, the Eucharistical Bread, and the Eucharistical Cup, he then spoke before-hand, saying, that we glorify his name, but that you profane it. Moreover, if so, ’tis not possible they should conceive it to be the very body and blood of Christ. He that desires to see more upon this subject, may consult Dr. Grabe’s Notes upon the place, and Bishop Bull’s Answer to the Bishop of Meaux’s Letter to Mr. Nelson.
that precept of circumcision, which positively commands you to circumcise male infants on the eighth day, was a type of that true circumcision, by which we are circumcised from sin and error, through him who rose again from the dead on the first day of the week, namely, Jesus Christ our Lord: for the first day of the week is the first of all the days, but when all the days of the week are gone regularly round again in their course, it is called the eighth, and yet still continues to be, as it really is, the first.

S E C T. XLII.

The Bells of the High-Priest's Vestment were Types of the Apostles.

Moreover, the twelve bells which were hung, as 'tis left upon record, upon the High-Priest's ephod, or outward vestment, that reached down to his ankles, were a type of the twelve apostles that depended upon the power of Christ the eternal priest, by whose voice the whole earth has been filled with the grace and

* Is called the eighth.] Agreeable to this is what St. Bar-
nabas says to the Jews, sect. 15. The sabbaths which ye now keep are not acceptable unto me, but those which I have made; when resting from all things I shall begin the eighth day, that is, the beginning of the other world. For which cause we observe the eighth day with gladness, in which Jesus both rose from the dead, and manifested himself to his disciples; and so ascended into heaven.
glory of God and his Christ. And therefore David says; "Their sound hath gone out into all the earth, and their words unto the end of the world." Psal. xix. 4. And Esaias in the name as it were of the apostles, telling Christ that the people did not believe their report, but the mighty works of him that sent them, thus says; "Lord, who hath believed our report? and to whom is the arm of the Lord revealed? We have declared before him as an infant, as a root in a dry ground." If. liii. 1, 2. And so on as before cited from this prophecy. And these words spoken as it were in the name of many, as an infant, foretold that which has since come to pass, namely, that wicked persons being made obedient to him, should obey his commands, and be all as one infant. Just as it is in the natural body; though there be many members, they are all together called, and really are but one body. For both the people and the church, though they are each of them aggregate bodies consisting of a great number of men, as they altogether constitute but one thing, they are called and described only by one name. And now, gentle-

b The people and the Church, though aggregate bodies—constitute but one thing, &c.] Concerning the unity of the Church. See sect. 63. note r.
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men, said I, 'I could run over all the other things commanded by Moses, and prove, was it necessary, that they were only types, and figures, and representations both of those things which were to happen to Christ, and of those persons which it was foreknown would believe in him, and also of those things which Christ himself should perform. But because what I have already said is, I think, sufficient, I shall return.

I could run over all the things commanded by Moses, and prove — that they were only types, &c.] Though the ceremonies of the law had not a mouth to speak out Christ; yet they had a hand to point to him; for they were the shadow or dark representation of that which was to be drawn afterwards to the greatest life. And this was understood by all those whose hearts were carried beyond the outward simple letter of the law, to the more inward and spiritual meaning of it, these mysteries were too not so veiled and hidden, but all that were fully initiated might fully understand them; which made that true spiritual cabala, which was constantly preserved amongst the Israelites, which was more largely commented on by the Prophets of succeeding ages; whose care it was to unlock this cabala, and to raise up the hearts of the people in higher expectation of the great things which were to come. Stillingfleet.

Types, &c.] A Type is a rough draught, a less accurate pattern or model, from which a more perfect image or work is made. Types, or typical prophecies, are things which happened and were done in ancient time, and are recorded in the Old Testament, and which are found afterwards to describe or represent something which befell our Lord, and which relates to him and to his gospel. Fortin.

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S E C T.
S E C T. XLIII.

He concludes that the end of the Law was Christ, who was born of a Virgin.

As therefore circumcision took it's rise from Abraham; and the sabbath, and the sacrifices, and the offerings, and the feasts from Moses, and were instituted, as has been proved, because of the hardness of your peoples heart; so it is necessary they should cease, according to the good pleasure of the father, in him, who was born of a virgin of the seed of Abraham, and of the tribe of Judah, and of the race of David, even Christ the son of God; who is the everlasting law, the new covenant, which, as was foretold, should be published to all the world, as the prophecies before alleged do abundantly prove. And we, who through him, have access to God, have not received that circumcision which is in the flesh, but that spiritual circumcision, which Enoch and others like him observed. And this we, because we have been sinners, do through the mercy of God receive by baptism; and in the same manner may all others receive it.

* This we — receive by baptism. ]  " In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the fins of the flesh, by the circumcision of Christ, buried with him in baptism," Col. ii. 11, 12.

But
But I hasten to speak of the mystery of his nativity. Esaias speaking of his generation, which was not to be declared by man, thus says, as was before observed. "Who shall declare his generation? for his life is taken from the earth. For the transgressions of my people was he brought to death." If. liii. 8. The generation then of him who was to die, that by his stripes we might be healed, the prophetic spirit here declares to be inef-fable. And further that those that believe in him might know in what manner he was to be born and come into the world, the prophetic spirit has foretold by the name Esaias, as it was to come to pass, in these words, "And the Lord spake again unto Ahaz, saying, ask thee a sign of the Lord thy God, in the depth, or in the height above. And Ahaz said, I will not ask, neither will I tempt the Lord. And Esaias said, hear ye now O house of David. Is it a small thing for you to weary men, but will you weary my God also? therefore the Lord himself shall give you a sign. Behold a virgin shall con-ceive, and bear a son, and his name shall be called Emanuel. Butter and honey shall he eat before he shall know either to refuse the evil, and choose the good. For before the child shall know good or evil, he refuses evil to choose the good." If. vii. 10 to 16. "For before the child shall have knowledge

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to say father or mother, he shall take away
the strength of Damascus, and the spoil of
Samaria before the king of Assyria." If.
viii. 4. "And the land, which thou ab-
horrest, shall be taken from before both her
kings. But God shall bring upon thee, and
upon thy people, and upon thy fathers
house, days that have not yet come upon
thee, from the day that Ephraim carried
away from Judah the king of Assyria." If.
vii. 16, 17. Now that there never was any
one of the race of Abraham, according to the
flesh, either born, or even said to be born of
a virgin, except this Christ of ours, is evident
to all the world. But because you and your
Rabbies have the assurance to assert that it is
not said in this prophecy of Esaias, "Behold
a virgin shall conceive;" but, "Behold a'
young woman shall conceive, and shall bear
a son;" and because you expound this
prophecy as if it was spoken of your king
Hezekias; I shall endeavour to explain it con-
trary to the sense you fix upon it, and to prove
that it was spoken of him, whom we acknow-
ledge to be the Christ.

§§ A young woman shall conceive. See sect. 84.
note y.
§§ Because you expound this prophecy of your king
Hezekias, &c.] See sect. 77. note f.
with TRYPHO the JEW. 181

S E C T. XLIV.

In vain do the Jews promise to themselves sal-
vation, which cannot be obtained but through
Christ.

For by this means I shall in every respect
be entirely guiltless so far as relates to
you, when I shall have done my utmost en-
deavour to persuade you by arguments to em-
brace the truth. But if you continue to be
hardened in your hearts, and through the
weakness of your minds are afraid of that
death, to which we christians are exposed;
and therefore will not embrace the truth, you
will be the cause of your own misfortunes.
And you deceive yourselves, if you think that
because you are the seed of Abraham accord-

I shall be entirely guiltless — when I shall have done
my utmost, &c.] From this and several other passages it
is evident that Justin thought it a duty incumbent upon
him to endeavour by all possible and lawful means to per-
suade the Jews to embrace the truth. And surely it must
be a duty no less incumbent upon us how much soever it
is neglected now-a-days. But is it not shameful and scan-
dalous that the only conversation we have with them is
upon the account of trade and merchandize; and that we
never treat with them concerning the pearl of great price.
Though it may be very difficult, it is not impossible to
convince them of their obstinacy, and to remove their pre-
judices. Or if we should not do that, we shall, by en-
deavouring to convince them, render ourselves entirely
guileless.
ing to the flesh, you shall obtain that blessed inheritance which God has promised to give us through Christ. For ¹ no one, even though he is of the seed of Abraham, can have any share in these promises, except those who in their minds have equalled the faith of Abraham, and understood all the mysteries; that is, that some precepts were given to inculcate the true worship of God, and the practice of righteousness; but that whatever other precepts were given, or actions described, they also either related to the mystery of Christ, or were given because of the hardness of your peoples hearts. And that this is the true state of the case appears from what God said in Ezekiel. “If Noah, Jacob, and Daniel shall desire either their sons or their daughters, it shall not be granted them.” Ezek. xiv. 20. And from what he says in Esaias to the same purpose. “The Lord God said; and they shall go forth, and look upon the members of the men that have transgressed against me: for their worm shall not die, neither

¹ No one — of the seed of Abraham can have any share in these promises, except they have equalled the faith of Abraham, &c.] That alone, says Maimonides, is the seed of Abraham, who observes his laws, and continues in his righteous steps, which is very agreeable to the notion among the Hebrews, who allow him to be our father, whom we imitate, though we were not born of him: a remarkable place to this purpose is what we read Ezek. xvi. 3. compared with If. i. 10. Kidder.

“shall
with TRYPHO the JEW. 183

“Shall their fire be quenched, and they shall be * for a spectacle unto all flesh.” If. lxvi. 24. Wherefore as you cannot have the least degree of dependance upon this hope in your minds, you ought to use the utmost diligence to know by what means you may obtain the remission of your sins, and the hopes of gaining possession of those great and glorious promises. And there is no other way than this, namely, the acknowledging of this Christ, and the being washed in that bath, which is mentioned by Esaias for the remission of sins, that ye may hereafter live free from sin.

S E C T. XLV.

Those just and righteous persons that lived both before and under the Law shall be saved through Christ.

HERE Trypho said; though I may seem to interrupt you in that part of your discourse, which you say is very necessary to be insinched on; yet I must beg leave to ask one question, which the matter of your discourse suggests to me.

k For a spectacle.] So reads the Septuagint, and our author, and other primitive writers: we read it, “an abhorrence,” will reconcile the difference, and answer both readings. Marshall.
Ask what you please, said I, as it comes into your mind. And then, when I shall have answered your questions, I will resume, and finish the subject I was upon.

Tell me then, said he, whether or no those who have lived according to the law of Moses shall live again at the resurrection of the dead, as well as Enoch, and Noah, and Jacob.

When I produced this passage of Ezekiel, Sir, said I, "Although Noah, Daniel, and Jacob, should desire their sons and daughters, "it would not be granted them." Ezek. xiv. 20. but that every one should certainly be saved only by his own righteousness; I said that they who led their lives according to the law of Moses should also be saved. For whatsoever things are in their own nature righteous, just, and good, are prescribed in, and must be performed by those that are obedient to the law of Moses; and those precepts, which were given them because of the hardness of your people's heart, were likewise enjoined, and they that were under the law did observe them. For they who did perform those things which are in their own nature universally and eternally good, did render themselves well-pleasing and acceptable to God, and shall through this Christ, as shall also those just and righteous men that were before them, such as were Noah, Enoch and Jacob, be made partakers of a glorious inheritance at the resurrection,
rected, together with those that now believe in this Christ the son of God, who was before the morning star and the moon, and condescended to be made flesh, and to be born of a virgin of the race of David, that by this his manifestation in the flesh that wicked serpent which did sin from the beginning, and the angels his confederates who were like him in sin and wickedness might be destroyed, and death despised, which at the second coming of Christ shall have no power over them that believe in, and live so as to please him, but shall be entirely destroyed; when some shall have the sentence of condemnation passed upon them, and in consequence thereof shall be configned over to the never-ceasing punishment of eternal fire; but others shall gain possession of a glorious state of incorruption and immortality, where they shall be for ever

1 The never-ceasing punishment of eternal fire.] From this passage also it is abundantly evident that our author maintained the doctrine of the eternity of hell torments. St. Cyprian also maintains the same doctrine in very strong terms. For in his tract to Demetrian, sect. 14. he says, "The flames of that devouring fire, which never shall be quenched, will punish with endless torments those who are adjudged to them; nor will their sufferings have the least allay from any hope or prospect, that time will finish or abate them." And again, sect. 4. he says; "God hath still a prison in reserve for you, from whence you never shall come out, a fire which never shall be quenched, and an everlasting punishment which no cries will ever mitigate, where God will not hear you, be-cause you will not now hear him."
free from the dread and apprehensions, may be entirely out of the reach of pain and sorrow.

S E C T. XLVI.

Trypho asks whether it is possible for any one to be saved now by the observance of the Law, Justin proves that it does not at all conduce to righteousness.

But if any, said he, should have a mind now to live in the observance of the law of Moses, and believe also in this Jesus who was crucified, acknowledging him to be the Christ of God, and that it is committed unto him to judge all men, and that of his kingdom there will be no end, can they be saved?

Then said I again, we should consider whether it is now possible to observe all things commanded in the law of Moses.

No, answered he; for we know, as you said before, that the Paschal Lamb cannot now be sacrificed any where, and that those goats, which were to be offered at the fast, cannot be offered, and indeed that none of the oblations can be made.

Pray, do you tell us then, said I, which those precepts are which may be observed now. For so shall you be the more easily persuaded to believe that they who have not complied
complied with, nor put in practice these supposed eternal Laws of yours, may certainly be saved.

You may, said he, observe the Sabbaths, Circumcision, the Months, and to wash, if you have touched any thing which was forbidden by Moses, or after copulation.

Do you think, said I, that Abraham, and Isaac, and Jacob, and Noah, and Job, and several other just and righteous men both before and after them, and Sarah the wife of Abraham, and Rebecca the wife of Isaac, and Rachel and Leah the wives of Jacob, and many such women, until the mother of that faithful servant Moses, who observed none of these things, were saved?

Were not Abraham and his posterity circumcised? said Trypho.

Yes, said I, I know that Abraham and his posterity were circumcised. But why Circumcision was imposed on them, I have already observed in several places; but if you are not convinced by what has been already said, let us again resume that subject. But that none of those just and righteous Men that were before Moses did ever observe, or indeed receive any command about the observation of any of those things

— Faithful servant Moses.] This character which is generally given to Moses, is taken from Num. xii. 7. where God says of him; "My servant Moses is not so, who is "faithful in all mine house."
things now in dispute, except that circumcision, which took its rise from Abraham, you know very well.

We do know, said he, and acknowledge that they were saved.

Then, said I again, consider that God gave you all these commands by Moses, because of the hardness of your peoples heart, that being admonished by such a number of precepts you might have God always before your eyes in all your actions, so that you might not even attempt to do any thing that is unjust or ungodly. For he commanded you to put on a purple riband, lest you should forget God; Num. xv. 38, 39, 40. and he also commanded you to wear a "phylactery, made of small scrips of

* Phylactery.] Dr. Hammond in his note on these words of our Saviour concerning the Pharisees, "They make "broad their Phylacteries" Matt. xxiii. 5. accuses the Jews of superstition, and paying too great a deference to their uncertain tradition, because they wore these scrips or scrolls of parchment, for a sign to keep the commands of God in their memory, as frontlets between their eyes, and on their hands. But the words of the law directly contradict Dr. Hammond. For in Deut. vi. 6, 8. God says, "These "words which I command thee this day, shall be in thine "heart.—And thou shalt bind them for a sign upon thine "hand, and they shall be as frontlets between thine eyes." Now Christ does not condemn the use of Phylacteries, which he, as well as the rest of the Jews, wore in compliance with the precept of the law, and the common received practice; but he blames the ostentation of the Pharisees because they made them broader and larger than others did, that they might seem to be more holy, and more strict observers of the law; he finds fault with them not for wearing, but for making broad their Phylacteries. Jebb.
with TRYPHO the JEW. 189

parchment with some letters, which we suppose
to be sacred, written upon them; Deut. vi. 6, 7, 8. hereby exciting you to preserve a perpetual remembrance of God, and upbraiding you also at the same time, because you have not preserved in your hearts the least remembrance of that worship and adoration that is due to him. Nor were you by these means preserved from idolatry. For when he reckons up the number of those that had not bowed the knee to Baal in the time of Elias, he mentions only seven thousand; (see 1 Kings xix. 18.) and he reproves you by Eliasias, because you offered your children in sacrifices unto idols. 11. lvii. 5, 6. But we, rather than sacrifice to them to whom we formerly did sacrifice; do endure the most extreme punishments; and even in the agonies of death rejoice, most firmly believing that God will raise us up through Christ, and make us free from pain, incorruptible and immortal; and we know that those precepts, which were given because of the hardness of your peoples heart, do not conduce to the practice of righteousness, nor to that worship and adoration which is due to God.

S E C T.

* We—even in the agonies of death rejoice.] Tertullian speaks admirably well on this subject in the last chapter of his Apology. “We conquer when we are killed; and being killed are out of the reach of you, and all other vexations for ever. Give us what names you please from the instruments of cruelty you torture us by, call us far-
Justin held Communion with the Christians that observed the Law; but several of the orthodox did not.

HERE Trypho asked this question. If any one, said he, that knows this to be the case, should, besides acknowledging him to be the Christ, and believing in, and obeying him, choose to observe these commands too, can he be saved?

"menticians and semenians, because you fasten us to trunks of trees, and stick us about with faggots to set us on fire; yet let me tell you, when we are thus begirt and dressed about with fire, we are then in our most illustrous apparel. These are our victorious palms and robes of glory, and mounted upon our funeral pile, we look upon ourselves in our triumphal chariot." And a little after he gives his reason for this triumph. "For who, says he, has not been struck at the sight of that you call stubbornness, and from thence pushed on to look into the reality and reason of it? and whoever looked well into our religion, but came over to it? and whoever came over, but was ready to suffer for it, to purchase the favour of God, and obtain the pardon of all his sins, tho' at the price of his blood? For martyrdom is sure of mercy. For this reason it is, that we thank you for condemning us, because there is such a blessed emulation and discord between the divine and human judgment, that when you condemn us upon earth, God absolves us in heaven."

Yes,
with TRYPHO the JEW. 191

Yes, Trypho, said I, "I have the charity to think that such an one will be saved; provided he does not endeavour to seduce others (those especially I mean, who from amongst the Gentiles have through Christ been circumcised from error) to observe them, telling them that they cannot be saved unless they do; as you did at the beginning of this dispute, when you asserted that I could not be saved, unless I did observe them.

But why, said Trypho, did you say, "I have the charity to think that such an one will be saved," unless it is because there are some that say that such cannot be saved?

There are some such, Trypho, said I; and they carry it so far that they will neither converse nor live under the same roof with them; whom I do not commend. But if there be some who by reason of the weakness of their judgment can observe those commands of Moses, which we are sure were given because of the hardness of your peoples heart, and are desirous of joining the observation of them together with their hope in Christ, and the practice of the

* I have the charity to think, &c.] The charity and moderation of Justin extended so far as to hold Communion with those that differed from him in some particulars, and to believe that they would be saved. But it must be observed, that he confines this his charity and moderation to those only that differed from him through the weakness of their judgment, and were quiet and peaceable, and did not endeavour to impose their notions upon others.
eternal and natural laws of righteousness and true religion; provided they do not refuse to live together with Christians and the faithful, and do not, as I said before, endeavour to persuade others to be circumcised, as they are, nor to keep the Sabbaths, nor observe other things of the like sort, I think they should be received, and that we should hold communion with them in all things, as men that have the same bowels of compassion and brethren. But if there be any of your race, Trypho, said I, who profess to believe in Christ, and endeavour to compel all those, who from amongst the Gentiles believe in Christ, to observe all things contained in the law of Moses, or else are determined not to admit them to communion with them, such also I cannot approve of. But I think that they, who have been seduced by their persuasions to join the observation of the law of Moses together with their profession of the faith in the Christ of God, may be saved. But if there be any who have confessed and acknowledged him to be the Christ, and shall for any cause whatsoever return back again to the law of Moses, and deny that he is the Christ, and shall not repent thereof before they die, I affirm that they cannot possibly be saved. And I also affirm that those of the seed of Abraham, which live according to the law, and shall not before death put a final period to their lives, believe in this Christ, cannot be saved: (those especially that have,
have, and still do continue to curse Christ in their Synagogues; but if they shall believe in him before they die, they also may obtain everlasting salvation, and escape the punishment of eternal fire. For God out of His kindness and love towards man, and the exceeding greatness of His riches, does, as he declares by his Prophet Ezekiel, esteem him that repents of his sins, as righteous and free from sin; and does esteem him that has turned aside from godliness, and the performance of that which is just and right to unrighteousness and ungodliness, as a sinner, and as one that is unjust and ungodly. See Ezek. xxxiii, 11 to 20. And therefore said our Lord Jesus Christ; "In whatsoever things I shall find you, in them will I judge you."

SECT. XLVIII.

Now, said Trypho, we know your opinion in this case. Proceed therefore to that from whence you have digressed. For it

1 In whatsoever things, &c.] Either this is an allusion to some remarkable and celebrated passage taken from some apochryphal gospel, perhaps that according to the Hebrews; or else was collected from Ezek. vii. 3, 8. xviii. 30. xxiv. 14. xxxiii. 20. and therefore is variously quoted by the primitive writers. Grabe. Cottelerius.
seems to me incredible, and what cannot be
proved. For that which you assert, namely, that
this Christ is God, who existed from all eternity, and that he afterwards condescended to
be born, and made man, and that he was not
Man of Man, seems to me not only incredible,
but also absurd.

I know, said I, that this doctrine seems in-
credible to those of your nation, especially, who
were never willing to understand or perform the
things of God, but those of your own Rabbies
only, as God himself says, (see Jer. xxix. 13.)
But nevertheless, Trypho, said I, this founda-
tion will stand sure, namely, that he is the
Christ

He is the Christ of God, even though I should not be
able to prove that he did pre-exist, &c. Some adherers
of the catholic doctrine concerning the Divinity of Christ,
our Saviour and Redeemer (which is, in the language of
Mr. Hervey. "A truth, that imparts an unutterable Digni-
ty to Christianity.—A truth, which lays a most im-
moveable foundation, for all the comfortable hopes of a
Christian: A truth, which will render the mystery of
our redemption, the wonder and delight of eternity:"
Some adherers, I say, to this great, glorious, and impor-
tant truth endeavour to infer from this passage, that it was
not esteemed necessary in our author's time to maintain this
doctrine, and that Christians held communion with those
that denied it, and professed to believe that Christ was no-	hing more than Man of Man. But an unprejudiced rea-
der, that has had only a cursory view of this Dialogue, can-
not but perceive that it is impossible that Justin could, con-
sistent with his own principles, make such a concession.
For he has spent a great deal of time in proving that the
Christ that was foretold by the Prophets was to be very
God,
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Christ of God, even though I should not be able to prove, that he did pre-exist as the Son of the Creator of the universe, and was God, and was made Man of a Virgin. But since it has been fully proved that he is the Christ of God, whatsoever he is, if I shall not be able to prove that he did pre-exist, and condescended to be made man of the like passions with us, and to be born, and to take upon him our flesh, according to the good pleasure of the Father; it will be more reasonable only to say that I was mistaken in this point, but not to deny that he is the Christ, though he should seem to you to be made Man of Man, and nothing more could be proved, than that he was made Christ by God, and to be born of a Virgin. Now in the passage before us, he is arguing with the Jew upon his own principles; and the force of his argument is this. Supposing I could not be able to prove from the Prophets (what I have indeed already proved in some measure, and shall prove more fully hereafter) that Christ was to be God, and to be made Man of a Virgin, for us, and for our Salvation; yet I have abundantly proved to you at least, who are Jews, (because you cannot consistent with your own principles deny) that our Jesus is the Christ; for you do not expect any other Christ or Messiah than one that is Man of Man. This Trypho owns in the beginning of the next section. From hence then it is abundantly evident that Justin does not argue here according to his own principles, or the true state of the case, but upon the principles of the Jews, with whom he was disputing. This is one of that sort of arguments which is called argumentum ad hominem, and is always esteemed to be strong and conclusive. The learned reader may see this matter fully discussed by bishop Bull: Jud. Eccles. Cathol. de Necessitate credendi. cap. vii. and the English reader may see it discussed by Dr. Waterland.
election. For 'there are some of our profession, who acknowledge him to be the Christ, tho' they say that he was made Man of Man, with whom I cannot agree; nor could I, though the greatest part of us should assert the same. For we were commanded by Christ, not to believe the doctrines of men, but those which the holy Prophets have published, and Christ himself hath taught.

S E C T. XLIX.

To this objection that Elias was not yet come, he answers that John was his forerunner at his first coming.

 Trying, said Trypho, who say that he was made Man of Man, and that he was

* There are some of our profession, &c.] This passage has employed the pens of numbers of critics and commentators. But as I am not to stuff these notes with criticisms, I shall only observe that I have followed the Benedictin edition for the reasons there assigned, which were to me satisfactory and convincing; and that I am verily persuaded, which ever is the true reading, that the Ebionites are certainly meant. Now the Ebionites, who were one of the oldest sects of Heretics regarding the person of our blessed Lord, were so called from that grand Hierarch Ebion, who flourished about the year of our Lord 72, while the Apostle St. John was yet alive; who, as Mr. Wheatley observes, attending perhaps to Jesus Christ's real birth of a woman, and to the sufferings and death he underwent upon the cross, (all which he might imagine to be incompatible with the divine nature) and not apprehending that the same person could have the properties of God and man both, imagined Jesus to be "mere Man," and nothing more.
with TRYPHO the JE W. 197

anointed and made Christ by election, seem to me to speak that which is much more credible than they amongst you who say as you say. For we all expect a Christ to be born, that will be Man of Man, and that Elias shall anoint him, when he is come. But if he would be thought to be the Christ, it is necessary we should know that he was made Man of Man. And "because Elias is not yet come, we do not believe that he is the Christ.

Here I asked him, whether the Prophet Malachi did not say that "Elias was to come before the great and dreadful day of the Lord?" Mal. iv. 5.

Yes, answered he.

If the scripture then forces you to own that the prophecies mentioned a twofold coming of

"Because Elias is not yet come, we do not believe that he is the Christ."

To those that say, because Elias is not come in person, therefore neither the Messiah; we refer them for answer to those of their own sect, who confess that no prophecy requires that Elias should come in person, but only some great Prophet, or prophetic men in degree like to Elias. And then, if they say, that not any such hath yet appeared, we say, yes, there hath, and that "John the Baptist" was he, for he "came before the Lord in the spirit and power of Elias, to make ready a people prepared for the Lord," Luke i. 17. He was by all that then lived and beheld his works, counted and holden for a Prophet, Matt. xiv. 5. & xxii. 26. Yea, he was more than a Prophet, than whom "there was not a greater among them that were born of women," Matt. xxi. 11, so great, that they doubted whether he were not the Messiah himself. Pocock.
Christ; in one of which he was to appear in the form of a suffering, inglorious, mean, and despicable wretch; and in the other was to come encircled with glory, and the judge of all mankind, as has been already proved in several places; should we not think that the word of God did foretell that Elias his forerunner should

Elias his forerunner, should come before his second coming.] That there is an opinion among the Greek and Latin fathers of the church, that Elias is still to come, no man can deny. But to prevent the modern Jews from making any use of it, let the following particulars be considered. 1. That this opinion of some of the Ancients was a mistake, and had no sufficient ground: And it is no hard matter to assign the occasions of that mistake: And they seem to be the mis-apprehending the words of Jesus, and of the Prophet. When the Disciples had said, "Why then say the Scribes, that Elias must first come?" Jesus answered and said unto them, "Elias truly shall first come, and restore all things." These words seem to intimate, that when they were spoken, Elias was not come, and perhaps some might mistake, what Jesus meant by "restoring all things," as that which could not be said of John the Baptist. But then the following words of Jesus put his meaning out of all doubt: "But I say unto you, that "Elias is come already," &c. which words the Disciples understood of John the Baptist. And as for the words of the Prophet Malachi, they were also mistaken. The seventy had put the Tithbite into the text, which might be one ground for this opinion; but then there were two other occasions from the words themselves; "The great and "dreadful day of the Lord," they understood of the day of judgment; and the threat to "smite the earth with a "curse," was understood of the final destruction of the universe. But there is no reason to understand the words in that sense: There is nothing in them, but what is very accommodable
with TRYPHO the JEW. 199
should come before the dreadful and great day, that is, his second coming?
Yes, said he.
That it shall be so, said I, our Lord has taught us in his gospel, when he said that “Elias shall come.” And this we are sure will come to pass, when our Lord Jesus Christ shall come from heaven in his glory. At whose
comodable to the destruction of the Jewish nation; and as for the seventy, they have put in the word Tishbite of their own heads. And as what we render “Earth,” may as well be rendered “Land;” these words being spoken to the Jews, it is be understood of the Land of Israel. The smiting the land with a curse imports the destruction of this Land of Israel, in case the inhabitants by their repentance upon the preaching of this person, whom God promiseth to send, did not prevent it. From hence, we may be assured, that the “smiting the Earth,” doth not refer to the final destruction of all things; and then there will be no need to interpret the foregoing words of the day of judgment. Second, That this is not the opinion of all Christians; and therefore ought not to be objected against Christianity; for "E"ss none of the doctrines of our religion, though it be the opinion of some doctors. It is indeed the opinion of the church of Rome to this day: But this doth not prove it to be a Catholic Doctrine, or the universal belief of Christians.
3. But if this opinion of the Ancients, and of the present church of Rome was true, and was also universally received by all Christians; yet would it be nothing to the purpose of the Jews. For the Ancients held thus, that Elias would appear before the second coming of Christ, as John the Baptist was the fore-runner of his first appearance. So that they believed a double Elias; that St. John the Baptist was the first; and that the other was yet to come at the end of the world: Whereas the Jews object, that Jesus is not the Christ, because Elias in person is not yet come. Kiddar.

O 4

first
first coming was the Spirit of God, which had been in Elias, in John a Prophet of your nation; since whom no Prophet hath arisen amongst you. He, as he

The herald that went before him, was the Spirit of God, which had been in Elias, in John a Prophet, &c.] The great likeness there was between John the Baptist and Elias, and the manners and ministry of the one being so exceeding conformable to the other, does abundantly justify this expression of our author, and that saying of the angel, "He shall go before him in the Spirit and Power of Elias." Elias is represented, as a man, whose prayers were exceeding effectual with God, and one, at whose word the heavens gave and withheld their moisture, which made him considered, as much superior to those who were commonly sent by God to his people: And John is declared to be a Prophet, and more than a Prophet, so much more as to have it said expressly, "that among them that were born of women there had not risen a greater (that is, no mere man before the coming of Christ, and the publication of his gospel, was worthy to be had in higher veneration) than John the Baptist." Elias was a per son of singular abstinence and austerity, sustained by the crust of oil, and almost exhausted barrel of meal, of a poor widow; much of his time was spent in mountains and deserts, in long fasting, and painful journeys; he was sustained by meat, sometimes found unexpectedly, and at other times brought him by the fowls of the air, separated from the conversation of the world, and distinguised from their fashions by a peculiar habit that carried an air of uncommon negligence and mortification. And John was no les remarkable for his solitude, and fanned by the wildernes till the day of his shewing unto Israel; and there his cloathing was, exactly like that of Elijah, the skins of beasts, and a leathern girdle about his loins, and his meat was locusts and wild honey." Before Elijah's translation, his Disciple "Elisha prays for a double
he was sitting by the river Jordan said; "I in-
"deed baptize you with water unto repentance;
"but a mightier than I shall come, whose shoes

double portion of his Spirit," that is, such an extraordi-
nary measure of the gifts his master had been endued with,
as might in that respect confer upon him the privilege of
the first-born under the law; which was to have twice as
much, in sharing the estate, as any other child in the family.
And the liberal communications of this divine grace to the
Baptist, are not only intimated by those titles of honour,
by which our Saviour gives him the preference above any
other Prophet; but positively express in the angel's account
of him, by saying he should be "filled with the Holy Ghost"
"from his mother's womb." Meaning, that this gift should
constantly attend him, and should be imparted, in plenty
as great as the capacity of human nature could admit. In
Elijah's time the people were sunk into idolatry; and he stood
almost alone in the worship of the true God; but yet his
zeal and holy courage was such, as singly, and with won-
derful success, to encounter the numerous Prophets of Baal,
though back with all the interest of a wicked king and
queen, and a debauched court: At St. John's appearance
the corruption of manners was no less general; and though
the same avowing of false Gods did not reign then, yet the
service of the true God was so corrupted, as utterly to eva-
cuate the design of all religion, by hypocrisy and empty
forms of godliness. This the Baptist inveighed against,
with a vigour and efficacy equal to Elias. Such as spared
the vipers of that generation as little, as the other had done
those in countenance with Ahab; and made a turn in the
people, as surprising as that, when Baal's priests were con-
founded, by the testimony of fire from heaven. It were
easy to carry this comparison on farther, to his reproves of
Herod, and the persecutions of his incestuous queen, an-
swerable to the bold chidings of Ahab, and the malice of
Jezebel. But the instances already insisted on, plainly
prove him to have come in the "Spirit and Power of
"Elias." Stanhope.

"I am
"I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire. Whose fan is in his hand, and he will thos-roughly purge his floor, and gather his whea-into the garner; but he will burn up the chaff with unquenchable fire." Matt. iii. 11, 12. Luke iii. 16, 17. And this very Prophet your King Herod had shut up in prison; and when his birth-day was kept, and his brother's daughter danced before him, and pleased him, he bid her ask whatsoever she would. And the mother of the damsel instructed her to ask for the head of John, who was then in prison; and when she had asked it, the king sent, and ordered John's head to be brought in a charger. (see Matt. xiv. 3 to 11.—Mark vi. 17 to 27.) Wherefore our Christ, while he was yet upon earth, said to those that affirmed that Elias was to come before Christ; "Elias truly shall come, and restore all things; but I say unto you that Elias is come already, and they knew him not, but have done unto him whatssoever they lifted." And it is written, "Then the Disciples understood that he spake unto them of John the Baptist." Matt. xvii. 11, 12, 13.

That which you have now asserted, said Trypho, seems to me very incredible, namely, that the Spirit which was in Elias, was also in John.
To which I answered; are you not aware that the same thing was done to Jesus the Son of Nave, who took upon him the government of the people after Moses? When Moses was commanded to lay his hands upon Jesus, God himself said; "And I will take of the Spirit, which is upon thee, and will put it upon him."

Yes, said he.

Therefore, said I, as God, while Moses was yet alive, did take of the Spirit of Moses, and put it upon Jesus; so God might cause the spirit of Elias to come upon John: that as

Jesus the Son of Nave.] I would here observe for the sake of the English reader, once for all, that Jesus the Son of Nave, is the same person that in the Old Testament is called Joshua the son of Nun; and that this difference or alteration in his name arises from it's being translated from different languages. Our translators of the bible, when they translate from the Greek, call him Jesus; as Ecclesiasticus xlvi. 1. Jesus the Son of Nave was valiant in the wars, and was the successor of Moses in prophecies, who according to his name, was made great for the saving of the elect of God. And Heb. iv. 8. If Jesus had given them rest; then would he not afterwards have spoken of another day.

I will take of the Spirit, which is upon thee, and will put it upon him.] Num. xxvii. 18, 20. "And the Lord said unto Moses, take thee Joshua the son of Nun, a man in whom is the Spirit, and lay thy hand upon him, and thou shalt put some of thine honour upon him." Deut; xxxiv. 9. "And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him." Justin seems to have confounded these two places with what God said of the seventy Elders, Numb. xi. 17. "I will take of the Spirit, which is upon thee, and will put it upon them." Thirby.
Christ at his first coming appeared to be an inglorious mortal: so also the first coming of that Spirit, which was always pure, perfect, and entire in Elias was, as well as the first coming of Christ, always understood to be inglorious. For the Lord is said "to war with Amalek with an hidden hand;" and that Amalek fell you will not deny. But if it is said that he was to war with Amalek only at Christ’s glorious advent, what can be the use or meaning of this Scripture, which says; "God wars with Amalek with an hidden hand?" Exod. xvii. 16. You may therefore perceive that the hidden power of God was in Christ, who was crucified, at whom the devils tremble, as do also all the principalities and powers of the earth.

S E C T. L.

It is proved from Esaias, that John was Christ’s Fore-runner.

YOU seem to me, said Trypho, to have been concerned in numbers of controversies with several people concerning every disputable point, which makes you so ready with your answers to every question that is started. Tell me therefore, first of all, how you can prove that there is any other God besides the Creator of the Universe, and then you shall proceed
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proceed to prove that he condescended to be
born of a virgin.

Permit me first, said I, to recite a passage
from the prophecy of Esaias concerning that
office of a fore-runner, which John the Baptist,
who was also a prophet, did perform before
the face of this Jesus Christ our Lord.

I do permit you, said he.

Esaias, said I, thus foretold concerning John's
performing the office of a fore-runner. "And
"Hezekias said to Esaias, good is the word of
"the Lord which he hath spoken; let there
"be peace and righteousness in my days. And
"comfort ye my people; speak, O ye priests,
"to the heart of Jerusalem, and comfort her;
"for her humiliation is accomplished. Her
"iniquity is pardoned, for the hath received
"of the Lord's hand double for all her sins.
"The voice of him that crieth in the wilder-
"ness, prepare ye the ways of the Lord, make
"the paths of our God straight. Every valley
"shall be filled, and every mountain and hill
"shall be made low: and all the crooked shall
"be made straight, and the rough ways shall
"be made smooth: and the glory of the Lord
"shall be revealed, and all flesh shall see the
"salvation of God; for the Lord hath spoken
"it. The voice of him that spake was, cry.
"And I said, what shall I cry? all flesh is
"gras, and all the glory of man as the flower
"of grass. The grass hath withered, and the
"flower
flower thereof hath fallen; but the word of
the Lord remaineth for ever. O Sion, that
bringest good tidings, get thee up into the
high mountain: O Jerusalem, that bringest
good tidings, lift up thy voice with strength:
lift it up, be not afraid: say to the cities of
Judah; behold your God, behold the Lord
cometh with strength, and his arm cometh
with dominion. Behold his reward is with
him, and his work before him. He shall
feed his flock like a shepherd: he shall ga-
ther the lambs with his arm, and he shall
comfort her that is with young. Who hath
measured the water with his hand, and the
heaven with a span, and all the earth with
the hollow of his hand? who hath weigh-
ed the mountains in scales, and the forests in
a ballance? who hath known the mind of
the Lord? or who hath been his counsellor,
that shall teach him? or with whom took
he counsel, and who instructed him? or who
hath shewn him judgment? or made known
to him the way of knowledge; all nations
are as a drop of a bucket, and have been
counted as the turning of the balance, and
shall be counted as spittle. And Libanus is
not sufficient for a burning, and the beasts
are not sufficient for a burnt-offering; and
all nations are as nothing, and have been
counted as nothing.” 1 sa. xxxix. 8. xlix. 1.
to 18.

S E C T.
with TRYPHO the JEW. 207

S E C T. LI.

It is proved that this Prophecy is fulfilled.

WHEN I had stopped, Trypho said, this whole prophecy, which you have produced, is ambiguous, and does not, in the least, tend to prove that which you brought it to prove.

To whom I answered; if indeed it had not happened, that prophets did entirely cease, and that there were never any more of your nation after John; what I have said concerning Jesus Christ might appear to be ambiguous. But if John came before him, calling men to repentance, and Christ, while he was yet by the river Jordan, came unexpectedly upon him, and made him cease from prophesying and baptizing; and preached the Gospel himself, saying, that the kingdom of heaven was at hand; and that he must suffer many things of the Scribes and Pharisees, and be crucified, and rise again the third day from the dead, and that he should come again to Jerusalem, and eat and drink with his disciples, and that during the time of his absence, heresies, and false prophets should arise in his name, as I said before; all which things, as 'tis evident, are accordingly come to pass; how then can ye doubt any longer, seeing there is matter of fact to convince you. Moreover he told you that there should not
not be any other prophet of your nation, and
that men should acknowledge that the new
covenant, which God had long before promised
should be promulged, was even then come,
that is, that he was this new covenant, as he
was the Christ; thus saying; “The Law and
the Prophets were until John the Baptist;
from which time the kingdom of heaven
suffereth violence, and the violent take it by
force. And if ye will receive it, this is Elias
which was for to come. He that hath ears to
hear, let him hear.” Matt. xi. 12, 13, 14, 15.

S  E  C  T. LII.

Jacob prophesied of the twofold Advent of Christ.

T  he Patriarch Jacob also prophesied of
the twofold Advent of Christ; said I;
and that in the first he was to suffer; and that
after his coming there should be neither pro-
phet nor king in your nation, and that the Gen-
tiles, who have believed in a suffering Christ,
will expect him to return again. And 'tis for
this reason, said I, that the Holy Ghost hath
wrapped up these hidden mysteries in parables.
His words are these. “Judah, thy brethren

'Tis for this reason.] Namely, left the Jews should ex-
punge those passages that clearly foretold their rejection, and
the calling of the Gentiles, as Justin more expressly declares
in the 120th section. Ben.

“have
"A prince or ruler shall not fail, &c.] Our translation is, "The scepter shall not depart, &c." The Hebrew word, which we translate Scepter, signifies also a Tribe; so that the true interpretation of this prophecy is; The posteriority of Judah shall not cease to be a distinct tribe and polity, professing their own laws and enjoying the teachers of it, till Shiloh (who is Messiah, according to the ancient Jews themselves) shall come; and to him the Gentiles shall be obedient. I am very sensible that the word, which we translate Scepter, is by the seventy Greek Interpreters rendered by 'ἀγέβων, that is, a Prince, Ruler, or Governour. And I do very well know the ill use, which some Christians have made of that rendering. I will not here so far digress, as to shew how unreasonably they have, on that occasion, been misled. Let the translation be admitted, our cause against the Jews will not suffer by it. For certain it is, that the Jews had rulers of their own, even then when they were under the Roman yoke: And even in this sense the place doth make against the Jews, when they had a Roman president, they had ἄγέβων, or Rulers of their own. These they had in our Saviour's time; the 'ἀγέβων, or Ruler, was not then departed from Judah. We have abundant proof of this. For we have frequent mention of Rulers in the New Testament. So that if the words of Jacob were to be read thus, "A Ruler shall not depart from Judah," there would be no danger in the Christians admitting it, from the Jews. 

Kidder.
Justin Martyr’s Dialogue

Of the vine, the Gentiles. Binding his soul unto the vine, and the ass’s colt unto the tendrils of the vine. He shall wash his garments in wine, and his clothes in the blood of the grapes. His eyes shall be red with wine, and his teeth as white as milk.” Gen. xlix. 9, 10, 11, 12.

Now that there ever was a time when there was neither prophet nor prince in your nation, since it began to be a nation, till Jesus Christ was born, and suffered, ye cannot have the assurance to assert, nor can ye prove it. For tho’ you say that Herod, after whose time he suffered, was an Ascalonite, yet * you own that the High-Priest was of your own nation; wherefore seeing that you had even then one that might offer gifts according to the law of Moses, and perform all other things commanded by the law, and seeing you always had Pro-

* You own that the High-Priest was of your own nation.] Rabbi David Gantz tells us, that it was the custom at Jerusalem, that though the kingdom were in the hands of the Hasmonæans, and afterwards in Herod and his family; yet the Nasi or Prince was always of the family of David. And though the King with his army took care of matters of state; yet matters of the law or of religion were always managed by the High-Priest, and this Nasi. He tells us, that Herod, after some time of his bad reign, constituted Hillel and his sons Princes or Rulers of the house of David. And if this be so, the scepter was not departed from Judah, even then when the kingdom was departed; which is a matter of great importance in this subject. Kidder. phets
phets in a regular succession until John: as you also had even when your people were carried into Babylon, your land laid waste, and your sacred vessels taken away; you never was without a Prophet amongst you, who was the Lord, and Commander, and Prince of your people. For the spirit, which was in the Prophets, appointed, and constituted your Kings. But since the manifestation and death of Christ, there neither was nor is any Prophet; and you are no longer governed by a King of your own; and moreover your country is desolate, and left as a cottage. And this expression in the scripture made use of by Jacob, "And he shall be the expectation of the Gentiles," figuratively signifies his twofold appearance, and that the Gentiles should believe in him; which you may now at last plainly see with your own eyes. For all we, who from amongst the Gentiles, through faith in Christ, are become just and righteous and worshippers of the true God, do expect that he will come again.

*He shall be the expectation of the Gentiles, figuratively signifies, &c.* He has given us the same exposition of this passage in his first apology, sect. 40. That part of the prophecy which says, "He shall be the expectation of the Gentiles," denotes the general expectation of his second coming; a truth your own eyes bear witness to, and the thing proves itself; for you see all sorts of men big with the hopes of his second coming in glory, who was crucified in Judea, after which crucifixion you (the Romans) immediately became masters of their whole country.
MOREOVER this part of the prophecy, “binding his foie to the vine, and his ass's colt to the tendrels of the vine,” was a significant representation of those works which he performed at his first coming, and of the Gentiles that were to believe in him. For the Gentiles were like a foie, which had never born any burden, nor had a yoke upon it’s neck, till Christ came, who sent his disciples and converted them. And when they had taken the yoke of his word upon them, they willingly submitted to bear any burden, being animated with the hopes of obtaining possession of his great and glorious promises. And our Lord Jesus Christ, when he was going to Jerusalem did actually order his disciples to bring him an ass that was tied to a vine with her colt, at the entrance of a village called Bethphage, upon which he got, and rode into Jerusalem. Which thing, as it was expressly foretold that it should be done by Christ, and was done in so publick a manner as to be seen and known of all men, made it evident even to demonstration that he was the Christ. And yet, notwithstanding all these things have come to pass, and are proved from the scriptures, ye still con-
continue obdurate and inflexible. That this should so happen Zacharias one of the twelve prophets foretold in these words. “Rejoice greatly, O daughter of Sion; shout, speak, O daughter of Jerusalem: behold, thy King cometh unto thee, he is just, and having salvation, lowly, and poor riding upon an as, and upon the pole of an as.” Zach. ix. 9. Now seeing the Holy Ghost, who spake by the Prophet, as well as the patriarch Jacob, did expressly say, that there should be an as that had born the yoke with its colt ready for their use; and then that he, as I said before, commanded his disciples to bring them both; it was a representation of those of your synagogue that should afterwards believe in him, as well as of the Gentiles. For as the colt, which had been unaccustomed to bear any burden, was a type of the Gentiles; so was the as, which had been accustomed to bear burdens a type of your people. For ye have that law, which was imposed upon you by the prophets. Now “that this Christ was to be smitten, and his disciples scattered abroad,” was foretold by the same Prophet Zacharias, just as it came to pass. For after he was crucified, his disciples that were with him were scattered abroad, till he rose from the dead, and convinced them that it was foretold by the prophets concerning him, that he should thus suffer. And when they were by this means convinced, they went out into all the world,
and taught these things. And therefore we are the more firmly rooted and grounded in the faith, and in the belief of his doctrine; seeing we have such reasons for believing both from the prophets, and also from all those whom we see throughout all the world to have become worshippers of God through the name of him, who was crucified. These are the words of Zacharias. "Awake, O sword, against my shepherd, and against the man of my people: faith the Lord of Hosts. Smite the shepherd, and his sheep shall be scattered." Zach. xiii. 7.

S E C T. LIV.

What the Blood of the Grape signifies.

AND this prophecy of the patriarch Jacob, which is recorded by Moses, "he shall wash his garments in wine, and his clothes in the blood of the grape," did signify...

* This prophecy — did signify, &c.} We have the same explanation of this prophecy in our author's first apology, sect. 41. "Washing his garments in the blood of grapes, prefigured the passion he was to undergo, purifying by his blood such as should believe in him; for what, by the prophet, the divine spirit calls his garments, are the "faithful, in whom the Logos, the seed of God dwells. "The
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ify that it should come to pass, that he should wash those that believe in him in his blood. For the Holy Ghost called those his garments who through him have received remission of their sins; with whom he is always present by his power, and will be conspicuously so at his second advent. And that expression "the "blood of the grape," elegantly shews that the blood which Christ had, was not of human generation, but from the power of God. For as God, nor Man, created the blood of the grape: so he foretold that the blood of Christ should not be of human extraction, but should proceed from the power of God. This prophecy, gentlemen, which I have now mentioned, evidently proves that Christ was not Man of Man, and that his extraction was not the same as that which is common to the rest of mankind.

"The blood of grapes typifies, that he that was to come, "should have blood, but not of human, but of divine ge-
"neration." How absurd, ridiculous, and uncouth forever the allegorical way of expounding the prophecies in scripture used in this and the preceding section may appear to some refined reasoners of our time, our author cannot deserve any censure for using it, because it was then esteemed strong and conclusive. The Jews however could have no reason to find fault with, or ridicule it, as is very evident to all that are, but the least conversant in their writings. Nor could it seem new or strange to the Gentiles. Thirlby.
Trypho desires him to prove that Christ is without a metaphor really God. Justin promises so to do.

We will, said Trypho, remember this explication of yours, if you shall be able to confirm this point with other arguments also. But in the meantime resume your discourse, and prove that the prophetic spirit ever mentions any God besides the Creator of the universe; but take care that you do not mention the Sun and Moon, which it is written God permitted the Gentiles to worship as Gods. And the prophets do often improperly, as it were, apply the name of God, saying; “Your God is God of Gods, and Lord of Lords,” often adding thereunto, “great, mighty, and terrible.” Deut. x. 17. For this is not spoken as if they were Gods, but, as the scripture teaches us, the true God, the Creator of all things is the only Lord of these supposed Gods and Lords. And to prove this the Holy Ghost said by holy David; “The Gods” (that is, the supposed Gods) “of the Heathens are Idols of Devils, not Gods.” I Chron. xvi. 26. Psal. xcvi. 5. cxv. 4, 8. Moreover he pronounces a grievous curse against the makers and worshippers of them.

I will
I will not bring those proofs, Trypho, said I, by which I know that the worshippers of these, and such like things are justly blamed, but such as no objections can be made against. And they will appear strange to you, though you read them every day; that even from hence it may be evident to us that God hath taken away from you the ability to understand the wisdom contained in his words, some few only excepted, in whom according to the exceeding greatness of his mercy, "he has left," as Esaías says, "a seed for salvation that your nation might not be entirely destroyed like unto Sodom and Gomorrah." Is. i. 9. Attend then to those things which I shall produce out of the Holy Scriptures, which require no explication, but only to be heard.

The God that appeared to Abraham was a person distinct from God the Father.

MOSES, that blessed and faithful servant of God, declares that he was God, who appeared to Abraham at the oak of Mamre with two angels, which he, whose constant residence is in the heavens, and who is never seen by, nor converses personally with any one, and whom we know to be the Father and Creator of all things, sent with him for the
condemnation of Sodom, thus saying; "and God appeared unto him at the oak of Mamre as he was sitting at the tent door in the middle of the day. And lifting up his eyes, he looked, and lo three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground and said," (Gen. xviii. 1, 2.) and so on till you come to, "And Abraham got up early in the morning to the place where he stood before the Lord; and he looked toward Sodom and Gomorrah, and toward the land round about, and saw, and lo a flame went up from the earth, as the smoke of a furnace." Gen. xix. 27, 28.

When I had finished this passage of scripture, I asked them whether they understood it.

They said that they did understand it; but that it did not amount to a proof either that there was, or that the Holy Ghost spoke of any other God or Lord besides the Creator of all things.

Seeing you understand the Scriptures, said I, I will endeavour to convince you of the truth of what I say; namely, that there is said to be, and *really is another God and Lord inferior or

* There really is another God and Lord inferior or subordinate to the Creator of all things.] Dr. Thirlby has observed, that he had heard of one Kocbius, a German Divine, that was greatly offended at these expressions in our author; namely, the Son is inferior, subordinate, or subservient to the Father, or the like, supposing that they tend to
or subordinate to the Creator of all things; who is also called the Angel or Messenger, because he communicates to mankind all those things, which it is the will of the Creator of all things, above whom there is no God, should be communicated to them. And when I had repeated the fore-cited passage over again, I asked to Arianism. Now to prevent the English reader from taking any offence at these and such like expressions, I shall, in the words of Dr. Scott, explain the nature of this subordination in the Godhead. The subordination of the sacred persons in the holy Trinity proceeds not from any inequality of essence, but from the inequality of their personal properties. For as to their essence they are all of them God; that is, infinite in being and perfections; and being infinite, they must all be equal, there being no such thing as more or less in infinity; and then being equal in essence, they must necessarily be equal in essential power and dominion, and consequently, as such, are no way subject or subordinate to one another. But as to their personal properties it cannot be denied but they are unequal; for the Father who begot, must in that respect be superior to the Son, who was begotten, and the Holy Ghost who proceeded, must in that respect be inferior to the Father and Son from whom he proceeded; and upon this inequality their subordination is founded. For as there is a stated number in the Trinity, by which the sacred persons are determined to three, so there is also a stated order, by which they are ranked into a first, a second, and a third; which order is not made by mutual consent or arbitrary constitution, but founded in the nature of those personal properties by which they are distinguished from one another. For as the Father, being the fountain of Godhead to the Son, must be first in order of nature; and as the Son together with the Father was the fountain of Godhead to the Holy Ghost, and therefore must be second to the Father, and in order
ed Trypho, whether he supposed that God appeared to Abraham under the oak at Mamre, as the scripture relates?

Yes, said he, I do.

Was he one of these three, said I, which the holy prophetic Spirit calls men, and says appeared to Abraham?

order of nature before the Holy Ghost; so the Holy Ghost proceeding from the Father and the Son, must of the three be in order of nature the third. For so the scripture expressly affords that he “proceeded from the Father.” John xv. 26. and also that he is “the spirit of the Son,” Gal. iv. 6. and “the spirit of Christ,” Rom. viii. 9. and “the spirit of Jesus Christ,” Phil. i. 19. And being the spirit both of the Father and the Son, he must be supposed to proceed from both. And wherever the Holy Ghost is in the Old Testament called the Spirit of God, it is in the Hebrew Ruach Elohim in the plural, which seems to intimate that he proceeded not from one, but from two divine persons, that is, not from the Father alone, but from the Son also. So that, though as to their Godhead, they are all equal, yet in order of nature, and in respect of their personal properties, the third is inferior, the second superior, and the first supreme, and being unequal in those personal properties by which they stand related to each other, it is very reasonable that according to these their personal inequalities they should be subordinate to one another, and consequently that the Father, who is the fountain of the divinity, should be supreme in the divine monarchy, and that the Son, who was begotten of him, should minister to him, and that the Holy Ghost, who proceeded from the Father and the Son, should minister to both. And accordingly in all its external actions and administrations this hath ever been the economy of the Holy Trinity, for the Father to act by the ministry of the Son, and the Son by the ministry of the Holy Ghost.
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No, said he; God appeared to him before these three appeared. But * those three, which the scripture calls men, were angels; two of which were sent for the destruction of Sodom, and the other was sent to bring the joyful news to Sarah, that she should have a son; and when he had dispatched the business for which he was sent, he went away again.

Why then, said I, does it appear that one of the three which was in the tent, and said, "at the time appointed I will return unto thee, "and Sarah shall have a son," (Gen. xviii. 10.) did come again after the birth of Sarah's son; and the word of prophecy there declares, that it is God himself? But in order to render what I have said more clear and perspicuous, hear what Moses expressly affirms in these words. "And when Sarah saw the son of Hagar, the "Egyptian bond-woman, which was born to "Abraham, playing with her son Isaac, she "said to Abraham, cast out this bond-woman, "and her son: for the son of this bond-wom-

* Tho.se three, which the scripture calls men, were ang-

gels; two of which, &c.] This assertion of Trypho is con-
fident with the common and prevailing notion among the Jews, who pretend even to know the names of these Ang-
gels. They say they were Michael, Gabriel, and Raphael. Josephus in his Antiquities, book I. chap. 12. says: They discovered that they were Angels of God, and that they were sent, one of them to assure Abraham that he should have a Son; and the other two to destroy the Sodomites. Thirlby.
man shall not be heir with my son Isaac.

And that saying was very grievous in Abra-
ham's sight; because of his son. And God
said unto Abraham, let it not be grievous in
thy sight, because of the lad, and because of
the bond-woman; in all that Sarah hath said
unto thee, hearken unto her voice: for in
Isaac shall thy seed be called." Gen. xxii. 9,
10, 11, 12. Do ye now understand that he,
who when he was under the oak, said that he
should return, as he foreknew it was necessary
he should to advise Abraham to comply with
Sarah's request, did return again, as it is written,
and is God, as these words expressly declare,
"And God said unto Abraham, let it not be
grievous in thy sight, because of the lad, and
because of the bond-woman?

Yes, said Trypho; but you have not hereby
proved that there is another God besides him,
who appeared to Abraham, and to the rest of
the patriarchs and prophets; but you have in-
deed proved that we are wrong in supposing
that all those three that were in the tent with
Abraham were Angels.

If I should not be able to prove from the
scriptures, said I, that one of these three is God,
and is therefore called an Angel or Messenger,
because, as I said before, he communicates his
commands to those to whom it is the will of
God the Creator of all things they should be
communicated, it would be very right in you
to embrace the same opinion, that your whole nation does, concerning him, who appeared to Abraham upon earth in the form of a man, just as the two Angels his attendants did, and who was also God before the creation of the world.

True, said he; for this is the opinion we do still embrace.

Then, said I, I will return to the scriptures, and endeavour to convince you, that he who is said to have appeared to Abraham, and Jacob, and Moses, and is in scripture called God, is different from God the Creator of all things; different, I mean, in order, but not in will. For I assert that he never did or said any thing, but what it was the good will and pleasure of the Creator of the world, above whom there is no God, he should do and say.

Prove that he is different, said Trypho, that we may agree with you in this particular also. For we never did suppose that you asser ted that he either did or said any thing contrary to the will of the Creator of all things.

This scripture then, said I, which has been already produced will make it very plain and evident to you. “The Sun was riven upon the earth, when Lot entered into Zoar; and the Lord rained upon Sodom and upon Gomor rah brimstone and fire from the Lord out of heaven, and he overthrew those cities, and
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"all the country round about." Gen. xix. 23, 24, 25.

Here the fourth of Trypho's companions asked; which then of those two Angels that went to Sodom, is by Moses in scripture also called Lord, besides him whom we are necessarily obliged to acknowledge to be the God that appeared to Abraham.

It is not only necessary upon this account, said I, to acknowledge that another besides him, who, we say is the Creator of the universe, is by the Holy Ghost called Lord. For he is not so called by Moses only, but by David also. For by him it is said, "The Lord said unto my Lord, sit thou at my right hand, until I shall make thine enemies thy footstool."

Psal. cx. 1. as I before quoted. And again in other words. "Thy throne, O God, is for ever and ever. The sceptre of equity is the sceptre of thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." Psal. xlvi. 67.

Do you tell me then whether you think that ever any other was by the Holy Ghost called God and Lord, besides the Father of all things and his Christ; for I now take upon me to prove from the scriptures that neither of those two Angels that went to Sodom is called Lord in scripture; but he who was with them, and is said to be the God that appeared to Abraham. Prove
Prove it then, said Trypho. For you see
the day declines, and we are not capable of
answering such difficult questions. For we ne-
ever heard any one that had made diligent search
into, strict enquiry after, or that attempted to
prove such abstruse points before. Nor should
we have been able to endure your haranguing
on this subject, if you did not refer every thing
to the scriptures; for from thence you endeav-
vour to bring all your proofs, and declare that
there is no God superior to the Creator of all
things.

You know then, said I, that the scripture
faith; "And the Lord said unto Abraham,
therefore did Sarah laugh, saying, shall I of
a surety bear a child, who am old? Is any
thing impossible with God? At the time ap-
pointed will I return unto thee, according to
the time of life, and Sarah shall have a son."
Gen. xviii. 13, 14. And a little after; "and
the men rose up from thence, and looked
toward Sodom and Gomorrah. And Abra-
ham went with them, to bring them on the
way. And the Lord said, I will not hide
from Abraham my servant, the things which
I do." (16, 17.) and again presently after
he thus says; "The Lord said, the cry of So-
dom and Gomorrah is multiplied, and their
fins are very great. I will go down there-
fore, and see whether they may be made an
end of according to the cry which is come

"unto
unto me: and if not, that I may know. 
And the men turned from thence and went 
toward Sodom. But Abraham stood before 
the Lord. And Abraham drew near and 
said, wilt thou also destroy the righteous with 
the wicked?" (20, 21, 22, 23.) and so on. 
For I think it needless to transcribe those things 
which are all written before: but it is necessary 
to relate those, which I made use of as argu-
ments to convince Trypho and his companions. 
I therefore proceeded to these following passages. 
And the Lord went his way as soon as he 
had left communing with Abraham. And 
Abraham returned unto his place. And the 
two Angels came to Sodom at Even: and 
Lot sat in the gate of Sodom." Gen. xviii. 
33. xix. 1. and so on till you come to; "but 
the men put forth their hands and pulled Lot 
into the house to them, and shut the door of 
the house." (10) and what follows till you 
come to; " And the angels laid hold upon his 
hand, and upon the hand of his wife, and 
upon the hands of his daughters; the Lord 
being merciful unto him. And it came to 
pass when they had brought them forth a-
broad, that they said, save, save your life. 
Look not behind thee, neither stay thou in 
all the region round about. Escape to the 
mountain, lest you be taken. But Lot said 
unto them, I beseech thee Lord, since thy 
 servant hath found grace in thy sight, and 
theu
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"thou hast magnified thy mercy, which thou "hast done unto me in saving my life, and I "cannot escape to the mountain, lest some evil "take me, and I die. Behold this city is near "to flee unto, it is a little one: there I shall "be safe, how little soever it is: and my soul "shall live. And he said unto him, behold I "have a great esteem for thee, and I will not "overthrow the city, concerning which thou "haist spoken for thy word's sake. Hastest that "you may escape thither. For I cannot do any "thing till thou be come thither. Therefore "he called the name of that city Segor. The "sun was risen upon the earth, and Lot en- "tered into Segor. And 'the Lord rained "upon Sodom and Gomorrah brimstone and "fire, from the Lord out of heaven. And he "overthrew those cities, and all the country "round about." (16 to 26) Here I stopped and said, do you not now understand, gen- "tlemen, that one of these three, who is both God and Lord, subordinate to him in the hea- "vens, is the Lord of these two Angels? For "when they were gone to Sodom, he was left, and said to Abraham these things which "Moses has related. And he also after this con-

* The Lord rained, &c.] St. Cyprian in his Testimonies against the Jews, book 3d. sect. 33d. has brought this pas- "sage to prove that the Father judgeth nothing, but the Son "only; and it is cited by several of the Fathers to prove that "there is a distinction of persons in the Godhead. Jebr.
ference was over went away, and Abraham returned to his place. And when he was come to Sodom, the two Angels no longer converse with Lot; but he himself, as the scripture relates. And he is the Lord, who received authority from the Lord, which is in heaven, that is, the Creator of all things, to inflict those things upon Sodom and Gomorrah, which the scripture mentions in these words. "The Lord rained upon Sodom and Gomorrah, brimstone and fire from the Lord out of heaven.

SECT. LVII.

Trypho asks why it is said that he did eat, if he was God. Justin's answer thereto.

HERE, as I left off speaking, Trypho said, it is very evident that the scripture does oblige us to acknowledge this. But I think you cannot deny but that there is sufficient reason to doubt it, because it is written that he did eat of those things, which Abraham prepared for, and did set before him.

It is written indeed, said I, that they did eat. But if we should suppose that it is said that the three did eat, and not those two only, which were really Angels and are fed in heaven, as is evident, though not with the same food, as men are fed with, (for concerning that manna, which your fathers did eat in the wilderness,
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the scripture says, that "they did eat angels' food." Psal. lviII. 25.) I should think that this expression, "they did eat," should be understood in the same manner, as when we say of fire, that it devours all things; but that it is not to be so understood, as if they did eat chewing it with their teeth and jaws. And this method of interpreting it will not admit of any doubt, if we are but the least conversant in rhetorical flourishes.

This difficulty may be solved, said Trypho, by this distinction concerning the manner of eating; seeing those provisions Abraham had prepared were consumed, it is written "they "did eat." Proceed therefore now to shew, how this God which appeared to Abraham, and is subordinate to God the Creator of all things, was born of a Virgin, and was made Man of the like passions with all other men, as you said before.

Permit me first, said I, Trypho, to produce several other proofs on this head, that you may be fully convinced of this truth, and then I will comply with your request.

Do as you please, said he, and that will-be very agreeable to me.
SEC. LVIII.

The same thing is proved from Jacob's Visions.

I will only recite the scriptures to you, said I, having no design to entertain you with fine flowing periods composed by rules of art; for I have no talent that way; only God has given me grace to understand his scriptures; of which grace I pray that you may all freely and plentifully partake, that I may not on this ac-

God has given me grace to understand his scriptures, &c.] Dr. Middleton, p. 27, 28. has referred to this passage to confirm the interpretation he had fixed upon another in the 100th section to prove that Justin Martyr claimed to himself the extraordinary gift of expounding the Holy Scriptures. He was not certainly obliged (says Dr. Dodwell in his Free Answer to Dr. Middleton, &c. p. 60.) to pray that all might be inspired, if he had spoken of his own proficiency in the Scriptures in that sense; but he thought himself bound to pray that all might be favoured with the knowledge of those sacred writings; and that the Jews in particular, with whom he was discoursing, who admitted the authority of the Old Testament, might through grace so far understand the true sense of it, as to discern the predictions of an universal redeemer, and the completion of them in the person and offices of Christ. This is the point that he labours throughout the whole conference, withes them the grace and favour that himself had received in the discovery of a Saviour; and intimates that he thought that he should sin against the Lord, if he should cease to pray for them. This primitive writer then makes no claim here to any particular inspiration in the interpretation of scripture.
count be condemned at that great assize, which God the Creator of all things shall hereafter hold by my Lord Jesus Christ.

In this, said Trypho, you act like a worshipper of the true God. But you seem to dissimulate when you say you are not endowed with the talent of using eloquent and fine flowing periods.

If you think so, said I, let it be so; but I am persuaded that what I said was true. However do you attend, whilst I proceed to produce my other proofs.

Go on then, said he.

Moses, gentlemen, said I, has again written, that this God, who is said to have appeared to the patriarchs, is called both Angel or Messenger and Lord, so that from hence also you may know that he is subordinate to the Father of all things, as you have already acknowledged; in which opinion you will be more firmly fixed, when I shall have produced several other passages to this purpose. The word of God relating by Moses the affairs of Jacob the grandson of Abraham, runs thus; “And it came to pass at the time that the cattle conceived, I saw them with my eyes in my sleep, and beheld the he-goats and rams which leaped upon the sheep and the goats were white-streaked, and speckled, and grizzled. And the angel of God said unto me in my sleep, Jacob, Jacob. And I said, what is the matter, 4
ter, Lord? And he said lift up thine eyes and see the he-goats and the rams which
leap upon the sheep and he-goats are white streaked, and speckled and griffed. For I
have seen all that Laban doth unto thee. I
am the God, which appeared unto thee in
the place of God, where thou anointedst to
me a pillar, and where thou vowedst a vow.
Now therefore arise and get thee out from
this land, and return into the land of thy
nativity; and I will be with you.” Gen. xxxi.
10, 11, 12, 13, 14. And speaking in another
place of this same Jacob, he says; “And he
rose up that night, and took his two wives,
and his two women-servants, and his eleven
sons, and passed over the ford Jabboc. And
he took them, and sent them over the brook,
and sent over all that he had. And Jacob
was left alone; and there wrestled an angel
with him until the breaking of the day.
But he saw that he prevailed not against him,
and he touched the broad part of his thigh;
and the broad part of Jacob’s thigh was be
numbed, as he wrestled with him. And he
said unto him, let me go, for the day break-
eth. And he said I will not let thee go,
except thou bless me. And he said unto him,
what is thy name? and he said Jacob. And
he said unto him, thy name shall be called
no more Jacob, but Israel shall thy name be.
For thou hast prevailed with God, and shall
be
be powerful with men. And Jacob asked
him and said, tell me thy name. And he
said, wherefore it is that thou askest my
name? and he blessed him there. And Ja-
cob called the name of that place, the vision
of God. For I have seen God face to face,
and my soul hath rejoiced.” Gen. xxxii. 22
to 31. And speaking of the same Jacob again
in another place, he says; “And Jacob came
to Luz, which is in the land of Canaan, that
is Bethel, he and all the people that were
with him. And he built there an altar, and
called the name of that place Bethel; be-
cause there God appeared unto him, when
he fled from the face of his brother Esau.
But Deborah Rebecca’s nurse died, and she
was buried beneath Bethel under an oak;
and Jacob called the name of it, the oak of
mourning. And God appeared to Jacob
while he was yet at Luz, when he came out
of Mesopotamia of Syria, and blessed him.
And said unto him, thy name shall not be
called any more Jacob, but Israel shall be
thy name.” Gen. xxxv. 6, 7, 8, 9, 10. h He
is called God, and is and shall be God. And
when they had moved their heads in token of
assent, I said, I think it necessary to recite to
you those passages of scripture also which shew

h He is called God, and is and shall be God.] What
words can be more express for the divinity of God the Son.
how this Angel, and God, and Lord, who appeared to Abraham in the shape of a man, and wrestled with Jacob in the form of a man, appeared to him, as he fled from his brother Esau. The words are these. "And Jacob went out from the well of the oath, and went to Charran, and he came to a certain place, and he slept there, because the sun was set, and he took of the stones of that place, and put them under his head, and he slept in that place and dreamed. And behold a ladder was fixed in the earth, whose top reached to heaven. And the angels of God ascended and descended upon it. And the Lord stood upon it, and said, "I am the Lord God of Abraham thy father, and of Isaac, fear not. The land whereon thou sleepest to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth, and shall be spread abroad to the sea, and to the south, and to the north, and to the east: and in thee, and in thy seed shall all the families of the earth be blessed. And behold I will be with thee, and I will keep thee in all the way wherein thou shalt go; and will bring thee into this land: for I will not leave thee until I have done those things which I have spoken to thee of. And Jacob awaked out of his sleep and said, the Lord is in this place and I knew it not. And he was afraid and said, How dreadful is this place! This is none other but the
The God that talked with Moses was a person distinct from God the Father.

When I had finished this, I said, permit me to produce a passage out of the book of Exodus to prove that this very Angel, and God, and Lord, which appeared as a man to Abraham and Jacob, appeared to Moses in a flame of fire, out of the midst of a bush, and talked with him. And when they said that they would gladly and willingly hear me, I thus proceeded: It is written in the book of Exodus, "But in process of time the King of Egypt died, and the children of Israel sighed by reason of their bondage." Exod. ii. 23, and so on till you come to, "Go and gather the elders of Israel together, and thou shalt say unto them, the Lord God of your fathers hath appeared unto me, the God of Abraham,..."
Abraham, and the God of Isaac, and the
God of Jacob, saying, I visit you with a
visitation, and see what things have been
done to you in Egypt." Exod. iii. 16. And
here I said, do you perceive, gentlemen, that
this person whom Moses calls the Angel that
talked with him in the flame of fire is God,
and declares to Moses that he is the God of
Abraham, and of Isaac, and of Jacob?

S E C T. LX.

The opinions of the Jews concerning him that
appeared in the Bush.

We do not perceive this, said Trypho,
from the words you have recited; but
that it was indeed an Angel that did appear in
the flame of fire, and that it 1 was God that
did talk with Moses; so that two persons did
appear in this vision, an Angel and God.

To whom I answered; supposing it to be
the case, that an Angel and God did appear
to Moses in this vision; yet as has been proved
by the forecited passages, it was not God the
Creator of all things, who said to Moses, that
he was the God of Abraham, and the God of
Isaac, and the God of Jacob; but the same, as

1 It was God that did talk with Moses.] Trypho here
means God the Father and Creator of all things. See our
Author's first Apology. Sect. 82, 83.
has been before shewn, that appeared to Abra-
ham and to Jacob, and is subservient to the
will of the Creator of all things, and in the
punishment inflicted upon Sodom did likewise
fulfil all his pleasure; so that supposing there
were two, as you say, an Angel and God; yet
no one, I think, who has the least share of
sense will dare to assert that the Father and
Creator of all things would leave the things
above all heavens k to appear upon a small
point of the earth.

Seeing

k To appear upon a small point of the earth.] To the
same purpose speaks Theophilus, book second, pag. 197.
God the Almighty Father of all cannot be in place, nor is
he ever found there. For there is no determinate place of
his rest. The Primitive Fathers referred all those appear-
ances of God, which were formerly exhibited to the Patri-
archs to the economy of man's salvation: which economy
they supposed that the Son of God did not then first take
upon him, when he made his appearance in the flesh, but
from the fall of our first parent: but they were fully per-
suaded that this economy could not possibly be performed
by the person of God the Father. Because for the very
fame reason as the Catholic Church of Christ always ac-
knowledged in opposition to the Patriparents, that God
the Father could not be incarnate, as the Son was, did the
Ancients affirm that these appearances were not made by
the Father, but by the Son; as being really preludes to his
incarnation. Bull.—'Tis true indeed that the Hereby of
the Patriparents, which is a very ancient Hereby, seems
only at first view to have relation to the suffering of our
Saviour, because the word signifies no more than the pas-
fion of the Father. But it is founded in an error concern-
ing the incarnation, it being out of question that he which
was
Seeing it has been already proved, said Trypho, that he, who appeared to Abraham, is called both God and Lord, and that he received authority from the Lord out of heaven to inflict punishment upon the land of Sodom; now, supposing there was an Angel with the God that appeared to Moses, we shall hereafter understand that the God, which talked with Moses out of the bush, was not God the Creator of all things, but him, as has been proved, that appeared to Abraham, and to Isaac, and to Jacob; and who is also called and known to be the Angel or Messenger of God the Creator of all things, because he discovers to mankind the commands of the Father and Creator of all things.

I will now prove, Trypho, said I, that that very person only, who in Moses’s vision is called the Angel, and really is God, appeared to and conversed with Moses. For thus faith the scripture; “And the Angel of the Lord appeared unto him in a flame of fire, out of the midst of a bush: and he saw that the bush burned with fire, and the bush was not consumed. Ptolemy." And
And Moses said I will go and see this great fight, why the bush is not burnt. And when the Lord saw that he came to see, the Lord called unto him out of the midst of the bush.

Exod. iii. 2, 3, 4. Wherefore as the scripture calls him, that appeared to Jacob in his sleep, an Angel; and afterwards says that that very Angel, which appeared to him in his sleep, said to him, "I am the God that appeared to thee, when thou fleddest from the face of Esau thy brother." Gen. xxxv. 7. And it is said in Abraham's time in the judgment of Sodom, that the Lord brought this judgment from the Lord out of heaven; so here the scripture by saying that the Angel of the Lord appeared to Moses, and by declaring afterwards that he is Lord and God, means that very person, whom in several places before quoted, it mentions as subordinate to that God, who is above the world, and above whom there is none other.
Will produce another proof, gentlemen, said I, from the Scriptures, to shew that God did before all creation beget of himself a beginning, a certain rational power, which by the Holy Ghost is called also the Glory of the Lord, and sometimes the Son, sometimes Wisdom, sometimes an Angel, and sometimes God, and sometimes the Lord, and the Logos or Word, and once, when he appeared to Jesus the son of Nave in the form of a man, he calls himself the Captain. (see Jof. V. 13, 14.) (For he is called by all these names, because he is subordinate to the will of the Father, and voluntarily proceeded from him.) Just like what we see done in ourselves; for when we speak any

1 God did before all creation beget of himself a beginning.] This is not to be understood of the eternal generation of the Son, but of his progression before the creation of the world, when God is said to have begotten him the beginning of all things. This interpretation of this place of scripture is not peculiar to Justin. For Tatian thus speaks concerning this generation of the Son or Logos; sect. 5. We know that he is the beginning of the world. Theophilus says, p. 118. Should I name him—the Word it is his beginning. And again, p. 171. He (that is, the Word) is called the beginning. And Athenagoras takes it in the same sense in his Apology, p. 162. Ben.
word, we beget that word; but not by separating it from us, so as to diminish the word that is in us, by our speaking it. "Just as we see also that one fire is lighted from another, without diminishing that which it is lighted from, that still continuing to be the same; and that which is lighted does really exist, but does not diminish that from which it was lighted. And the word of wisdom shall testify for me; who is very God begotten of the Father of all things, and really is the Logos or Word, and Wisdom, and Power, and Glory of him that begot him, who thus spake by Solomon. "When I shall tell you those things that are daily done, and shall reckon up those things that were done from the beginning. The "Lord created me the beginning of his ways, "to accomplish his works. He set me up "from everlasting in the beginning, before he

"Just as we see also that one fire is lighted from another, &c.] This illustration by one fire being lighted from another, evidently demonstrates, says the Benedictin editor, that the whole substance of the Father, all his attributes, and therefore even eternity itself do belong to the Son. Nay so clearly does this example illustrate that truth, that, as Bishop Bull informs us, even Petavius himself, who had accused our author of Arianism, was forced from hence to own that nothing more could be added to the profession of the Faith and the Trinity; that the Nicene Fathers did not, could not deliver this truth in more exprestive and significtive, and emphatical terms; that the consubstantiality, that is communion and identity of substance, without any division, was hereby firmly established.
made the earth, and before he created the depths, before the fountains of water issued forth, before the mountains were settled; before all the hills, he begets me. God made the earth, and the desert, and the highest places which are inhabited under heaven. When he prepared the heavens I was with him. And when he fixed his throne upon the winds; when he established the clouds above; and when he strengthened the fountains of the deep; when he appointed the foundations of the earth, I was with him, putting all things in their proper places. I was that in which he delighted: and I did always rejoice before him; when he rejoiced for having finished the habitable world, and rejoiced with the sons of men. Now therefore, my son, hearken unto me: blessed is the man that shall hear me, and the man that shall keep my ways, watching daily at my gates, waiting at the posts of my doors. For departing from me is departing from life. And favour hath been obtained of the Lord. But they that sin against me, are wicked towards their own souls; and they that hate me, love death.” Prov. viii. 21, &c.
AND this, gentlemen, said I, the word of God spoken by Moses evidently proves, declaring that God, just before the creation of man, thus spoke to the same purpose to him, whom he mentioned before, saying; "Let us make man in our image, and after our likeness; and let them have dominion over the fishes of the sea, and over the fowls of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. And God created Man, in the image of God created he him: male and female created he them. And God blessed them, saying, be fruitful, and multiply, and replenish the earth, and have dominion over it." Gen. ii. 26, 27, 28.

But lest, in order to evade the force of these words, you should alledge as your Rabbies do, either that God said to himself, "let us make," as we, when we are about to do any

\[\text{\textsuperscript{a}}\text{Let us make, &c.}] I find the Jews at a great stand when they mention Gen. i. 26. They blunder at a strange rate, and know not how to extricate themselves out of the difficulty. This may appear from what we find in the Bereshith Rabba. On those words, "Let us make man:" It is said, "With whom did he advise?" Rabbi Joshua in the name of Rabbi Levi says, "With his works of heaven and earth, like a king that hath two counsellors, and

\[\text{R 2}\] would
any thing, often say to ourselves, "let us do so and so;" or that "God said to the elements, that is, the earth and other things of that kind, of which we know that man was made, "let us make;" I will again produce some other words from this same Moses, from which we may indisputably conclude that he spoke to one, who was really distinct from him in number, and who was also a rational being. The words are these. "And God said, behold the "man is become as one of us, to know good "and evil." Gen. iii. 22. This expression therefore, "as one of us," must denote a di- stinction in the number of those that were pre- sent, and also that they must be two at least. For I cannot think that that, which some Hereticks amongst you, maintain, is true; or that the propagators of this Herefy can prove "would do nothing without them." Rabbi Samuel the son of Nachman says, "that he advised with every day's "work." Another Rabbi says, "that he advised with his "own heart." Rabbi Chaninah says, "with his mini- c"fing Angels. Thus diversly and extravagantly do the Jews deliver themselves on this occasion. They foolishly suppose God to advise with his creatures, and even with the earth itself: The angels shall be brought into counsel, who are not so much as mentioned in the history of the creation. But these men do not seem to consider what follows, "In our image." Do they suppose man made in the image of any of the creatures? If they do, they may soon be confuted from the next words, where it is said, he created man in "his own image." Kidders.

* God said to the elements, &c.] That celebrated Gram- marian Rabbi David Kimchi says, that this was the opi- nion of his father Rabbi Joseph Kimchi. Thirlby.

that
that he spoke to the angels, or that the angels created the human body. But this very person was really and truly begotten of the Father, and was with the Father before any thing was made that was made, and with him the Father did converse; as the scripture by Solomon has declared, that that very person, which Solomon calls Wisdom, who was the beginning before any thing was made that was made, was begotten of God; who also teaches the same truth by that revelation that was made to Jesus the Son of Nave. But that what I say may appear plain and evident to you, hear these words written in the book of Jesus. "And it came to pass when Jesus was by Jericho, that he lift up his eyes and saw a man standing over against him; and Jesus went and said unto him; art thou for us, or for our adversaries? And he said, as Captain of the Host of the Lord am I now come. And Jesus fell on his face to the earth, and said unto him, what faith, my Lord unto his servant? And the Captain of the Lord said unto Jesus, loose thy shoes from off thy feet; for the place whereon thou standest is holy ground. Now Jericho was straitly shut up, and none went out of it. And the Lord said unto Jesus; behold I give into thine hand Jericho, and the King thereof, and the mighty men of valour." Jof. v. 13, 14, 15. vi. 1, 2.
S E C T. LXIII.

It is proved that this God was made Flesh.

This, gentlemen, said I, has been already done by those passages which I have cited from the Prophets, which for your sakes I will again recite and explain, in order to prevail upon you to agree with us in this particular also. Does not then this saying of Esaias, "Who shall declare his generation? because his life is taken away from the earth," seem to intimate that he, whom God delivered unto death for the iniquities of the people, had not his original from man? concerning whose blood, Moses also, as I said before, spake figuratively, saying, "that he should wash his garment in the blood of the grape," because his blood was not of human extraction, but by the will of God. And that which is spoken by David; "In the beauties of thy saints, from the womb have I begotten thee before the morning star."
"The Lord sware, and will not repent, thou art a Priest for ever after the order of Melchisedek;" Psal. cx. 3, 4. Does it not prove that it was fixed long before that the God and Father of all things should beget him also of the womb of a woman? And in other words, which were likewise before recited; he says, "Thy throne, O God, is for ever and ever. The scepter of thy kingdom is a scepter of equity. Thou hast loved righteousness and hated iniquity: therefore God, thy God hath anointed thee with the oil of gladness above thy fellows. Myrrhe, perfume, and cassia from thy garments, from the ivory palaces, whereby they have made thee glad. Kings daughters were in thine honour; upon thy right hand did stand the queen in a vesture of gold, wrought about, of divers colours. Hearken, O daughter, and consider, and incline thine ear, forget also thine own people, and thy father's house. And the king shall desire thy beauty: for he is thy Lord, and thou shalt worship him." Psal. xlv. 6, &c. That he then is to be worshipped, and is God and Christ these words expressly prove upon the testimony of him that

Who performed these things.] That is, the incarnation, and the calling of the Gentiles, and other such like mysteries. Ben.
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performed these things. And as all that believe in him, are as it were, one soul, one synagogue, and one church, therefore that the scripture addresses the church, which is called from, and partaketh of his name, (for we are all called Christians) as his daughter, these words do likewise evidently prove; by which also we are taught to forget the old customs of our father's house. "Hearken, O daughter, and consider, and incline thine ear and forget thine own people, and thy father's house, and the king shall desire thy beauty: for he is thy Lord, and thou shalt worship him."

S E C T.

As all that believe in him, are as it were one soul, &c.] One of those essential matters, which make the band of unity in the Christian Church, is an acknowledgment of, and belief in, Jesus Christ. It is in him, that we are built up into this Holy Temple; in Him, that we are framed and grow up; in Him, that we are made partakers of the spirit, which is the common cement of this building, and constitutes it one, by an union more close and strict, than any images taken from sensible objects can fully represent. Stanhope.

One church.] St. Cyprian in his Treatise of the Unity of the Church, sect. 4. says; The church of Christ is one and single, (and therefore, as Dr. Marshel observes upon the place, doth not consist of many distinct independent congregations) whatsoever increase it may receive in its numbers, or howsoever it may be extended over the face of the whole earth; as the sun hath many rays, yet but one fountain of light; or as a tree may have many branches, yet but one root fixed deep in the earth; or as when many rivulets
with TRYPHO the JEW. 249

S E C T. LXIV.

Upon Trypho's denying that he had any need of this Christ, Justin brings other proofs.

L E T it be granted, said Trypho, that he is to be acknowledged to be the Lord, and Christ, and God of you, who are Gentiles, as

rivulets or streams descend from the spring head, they appear indeed divided in their number, and yet preserve the unity of their original. And sect. 12. he makes schism to be so great a sin, that even martyrdom, which was supposed to have the power of covering sins, could not atone for it. There is much more in this tract, small as it is, worthy of notice, but too much to be transcribed here; I would therefore recommend it to the perusal and serious consideration of all separatists and schismatics; and beg leave to produce a passage or two from Dr. Stanhope. The church, as that signifies the true mystical body of Christ, is, and can be, but one: because the same essential terms of uniting members into it, have always been, and always shall continue, unalterable. They must be so, as to the matter and substance, though not as to the measure and circumstances of them. This is the same city, to the privileges whereof men of all ages and places are admitted: this is the same house and temple, into which all the living stones are compacted: this the same company of persons, however named or distinguished, before, or under the law, and entitled Christian under the gospel. No time, no people is excluded from this society; and therefore the same arguments which prove this church to be one, do likewise prove it to be catholic or universal: wherefore, however we read of several churches in holy writ, or elsewhere; these are no other than so many distinct parts of the church, in its most proper and extensive sense. They are all members of this body,
as the scriptures declare, who also are, all of you, from his name called Christians; yet we, who are worshippers of that God who made this very person, need not confess nor adore him.

Was I, Trypho, as vain and contentious as you are, I should not have continued so long in discourse with you; for you do not endeavour to understand what I say, but only to bring something in opposition thereto. But now, because I am afraid of the judgment of body, all apartments of this great house, all companies in this populous city; and though all these are conveniently considered as separate, with regard to the places where they are situate; the limits of dominion, which circumscribe them; the temporal constitutions, with which they are incorporate; and the several jurisdictions they have to exercise: yet still (all difference in those, and any other regards of less importance notwithstanding) they are but one in the main; and can no farther deserve the title of churches, than as they agree in all essential parts, with that universal church, diffused over the face of the whole earth. An obvious image hereof we have, both in cities or boroughs, in the same kingdom; and also in those societies, into which different mysteries or professions, are respectively formed within the same city. Their discipline, authority, by-laws, and exemptions, have full force upon the members of their own distinct body: but yet all those less are united into one greater and comprehensive body; and all bound to act in subordination and agreement with the fundamental laws of that. The company is included in, and controlled by, the city; the city or borough, by the nation; and as each member of the former is privileged and concluded as a citizen; so is each citizen, as a subject of the state, concluded in matters essential to the constitution of that general society, into which the rest are at last all resolved.

God,
with **TRYPHO the JEW.** 251

God, "I will not peremptorily pronounce any thing concerning any one of your nation, whether he is of the number of those that may, by the favour of the Lord of hosts, be saved. Wherefore, notwithstanding you are so perverse, I will proceed to answer your objection; and I would indeed do the same for all men, of what nation soever, that are desirous to make any enquiry of me concerning these matters. If therefore you had carefully attended to those scriptures which I have already produced, you might, long since, have understood, that those of your nation who are saved, are saved through him, and are of his party, so that you could have had no occasion to have asked me any questions on this subject. Now, I will therefore again repeat the words of David, which I mentioned before; and I desire that you would so consider them as to understand them, and not obstinately to raise objections against them. David's words are these, "The Lord hath reign-
ed, let the people be angry: he fitteth above

* I will not peremptorily pronounce, &c.] From hence it is evident, that our author was very unwilling to set any bounds or limits to the mercies of God; and that he was very far from that narrow way of thinking of some moderns, who stile themselves the elect, the children of God, and confine salvation to their scanty number only. For though the Jews were so untractable, and so averse to entertain the truth, yet he was afraid to assert, concerning any one of them in particular, that he was not of the number of that remnant that should be saved."
the cherubims, let the earth be moved. The
Lord is great in Sion, and high above all peo-
ple. Let them confess thy great name, for it
is terrible and holy; and the king's honour
loveth judgment. Thou hast prepared equity.
Thou hast executed judgment and righteous-
ness in Jacob. Exalt ye the Lord our God,
and worship at his footstool; for he is holy.
Moses and Aaron among his priests: and Sa-
muel among them that call upon his name.
They called upon the Lord, and he heard
them. He spake unto them in the pillar of
cloud: for they kept his testimonies, and the
ordinance which he gave them." Psal. xcix.
1. to the 8th. There are some other words of
David, which have been before recited; which,
because they are inscribed to Solomon, you stu-
pidly assert that they were spoken of him. But
it appears from the very words themselves, that
they cannot relate to Solomon, because the per-
son described in them was before the sun, and
that they of your nation who are saved, must
be saved through him. The words are these;
Give the king thy judgment, O God, and
thy righteousness unto the king's son. He
shall judge thy people with righteousness,
and thy poor with judgment. Let the moun-
tains bring forth peace to the people, and the
little hills righteousness. He shall judge the
poor of the people: he shall save the chil-
dren of the needy, and shall humble the false
accuser;
with TRYPHO the JEW. 253

"accuser; and he shall remain as long as the
fun and moon endure, from generation to ge-
eration." Psal. lxxii. 1, 2, 3, 4, 5, and so
on till you come to, "His name remaineth be-
tre the fun, and all the tribes of the earth
shall be blessed through him: all nations
shall call him blessed. Blessed be the Lord
God of Israel, who only doth wondrous
things, and blessed be the name of his glory
for ever and ever. And all the earth shall
be filled with his glory, amen, amen." 17,
18, 19. From other words spoken by David
likewise, which I mentioned before, you may
remember that it was shewn that he was to
come from the highest heaven, and to return
thither again; that you may also acknowledge
that God did come from heaven, and was made
man amongst men; and that he is to come
again, when they that pierced him, shall look
upon him and mourn. The words are these;
"The heavens declare the glory of God, and
the firmament sheweth his handy-work. Day
unto day uttereth speech, and night unto night
sheweth knowledge. There is neither speech
nor language, where their voice is not heard.
Their found is gone out into all the earth,
and their words unto the ends of the world.
In the fun hath he set his tabernacle; and he
is as a bridegroom coming out of his cham-
ber; he shall rejoice as a giant to run his
course. His going forth is from the end of
heaven,
S E C T.  LXV.

Trypho objects, that God said that he would not give his glory to another. Justin explains that place.

I A M so confounded and convinced, said Trypho, with the great number of passages of scripture produced by you, that I know not what to think of that scripture spoken by Esaias, in which God expressly asserts, that he will not give his glory to another, in these words; "I am the Lord God, that is my name, my glory will I not give to another, nor my powers." Isa. xlii. 8.

If you stopped here, Trypho, said I, and omitted what goes before, and follows after these words, honestly and fairly, without any ill design, you are excusable; but if you thought, by this means, to reduce me to such a strait as to force me to say that the scriptures contradict themselves, you are mistaken; for that is what I shall never dare either to think or say: But if any scripture of this sort is proposed, and seems as if it did contradict some other, (as I am fully persuaded that the scripture does not contradict itself) I will rather own that I do not
not understand what is said, and will endeavour, all I can, to prevail upon those that do suppose the scripture contradicts itself, to think as I do. With what design you proposed this question, God only knows; but I will bring to your memory this passage, as it was spoken, that you may, even from it, understand that God gives his glory to his Christ alone. But I, gentlemen, will go back, and repeat a few words that go before, and which are connected to them, mentioned by Trypho, and likewise some that immediately follow them, without omitting any: for I will not bring them from any other place, but as we find them lying together in the prophet. And do you attend. The Words are these; "Thus faith the Lord "God, who made the heavens, and fastened "them; who established the earth, and the "things that are therein, who giveth breath "to the people upon it, and spirit to them "that walk therein. I the Lord have called "thee in righteousness; and I will hold thine "hand, and will make thee strong. And "I have given thee for a covenant of the peo-
"ple; for a light of the Gentiles, to open the "eyes of the blind, to bring out the prisoners "from the prison, and them that sit in dark-
"ness out of the prison-house. I am the "Lord God, that is my name: my glory will "I not give to another, neither my powers to "graven images. Things which were from "the
the beginning, behold they are come to pass:
they are new things, which I declare; and
before they are declared have been made
manifest to you. Sing unto the Lord a new
song; his power from the end of the earth.
Ye that go down to the sea, and fail there-
in, the isles, and the inhabitants thereof. Re-
joice, O wilderness, and the cities thereof,
and the villages: the inhabitants of cedar
shall rejoice, and the inhabitants of the rock
shall shout from the top of the mountains;
ye shall give glory to God; they shall de-
clare his power in the islands: the Lord
God of hosts shall go forth; he shall con-
sume war; he shall stir up jealousy, and he
shall cry against his enemies with strength.”
Isa. xlii. 5. to 14. When I had gone thus far,
I said, Do ye understand, gentlemen, that God
says he will give his glory to him, whom he
had set for a light of the Gentiles, and to
none other; and not as Trypho interpreted
it, that God would keep his glory to himself
alone?

We do, answered Trypho, understand this
too. Do you therefore proceed to finish the
remaining part of your discourse.
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S E C T. LXVI.

He proves from Esaias, that Christ was to be born of a Virgin.

I then resumed my discourse, and returned to that from which I had digressed; and to prove that he was born of a Virgin, and that Esaias foretold that he was to be born of a Virgin, I again recited this prophecy, "And the Lord spake unto Ahaz, saying, 'Ask thee a sign of the Lord thy God, in the depth, or in the height above. And Ahaz said, I will not ask, neither will I tempt the Lord. And Esaias said, hear ye now, O house of David, is it a small thing for you to weary men, but will ye weary my God also? wherefore the Lord himself shall give you a sign: behold, a Virgin shall conceive, and bear a son, and they shall call his name Emanuel. Butter and honey shall he eat; before he shall know either to refuse the evil, or choose the good: for before the child shall know evil or good, he shall refuse the evil to choose the good." Isa. vii. 10. to 16. "For before the child shall know to call father or mother, he shall take away the strength of Damascus, and the spoil of Samaria before the king of Assyria." Isa. viii. 4. "And the Land which thou abhorrest shall be taken from before both her kings: but God shall bring upon thee, and upon thy people, S" and
and upon thy father's house, days that have not yet come upon thee, from the day that Ephraim carried away from Judah the king of Assyria.” Isa. vii. 16, 17. And I said, it is very evident to all men, that no one of the seed of Abraham, according to the flesh, either was, or was ever said to be born of a virgin, except this Christ of ours.

**S E C T. LXVII.**

Trypho compares Jesus with Perseus. He chooses rather to have it said, that he was made Christ by Election, because of his exact Observance of the Law. Justin discourses of the Law as before.

The Scripture, said Trypho, does not say, "Behold a Virgin shall conceive, and bear a son;" but, "behold a young woman shall conceive, and bear a son," and so on as you said. And this whole prophecy does relate to Hezekias, as does plainly appear from the completion of it. And amongst the Grecian fables it is asserted, that Perseus was born of the virgin Danaë; Jupiter, as they call him, coming down upon her in a shower of gold. But ye ought to be ashamed of saying as they do, and it would be better to own that he was made man of men; and if ye can prove from the Scriptures, that he is the very Christ, to say that he was vouchsafed the honour to be

* A young woman shall conceive.] See sect. 84. note y.

* This whole prophecy does relate to Hezekias.] See sect. 77. note f.
chosen for the Christ, because he lived uprightly according to the law. But you should not venture confidently to propagate such monstrous glaring absurdities, lest you should become as remarkable for incredible stories as the Greeks.

To this I answered, and said; I would have you, Trypho, and all men know, that I am so thoroughly convinced of the truth of what I profess, that though you should, amidst your scoffs and jeers, lay worse things than these to our charge, I am not to be bantered out of my resolution: but I will, from those very instances which you have produced, as thinking them a sufficient confutation of all that has, or can be said; from those very instances, I say, I will, by the testimony of the Scriptures, demonstrate the truth of what I have said. But you do not indeed act fairly, nor as becomes a lover of the truth, who endeavour to weaken the force even of those arguments which you always granted to be conclusive, as often as I was proving that some of the precepts in the law of Moses were given because of the hardness of your peoples hearts. For you said that he was therefore chosen and constituted to be the Christ, because he lived in an exact obedience to the precepts of the law, if it can be proved that he was the Christ.

You, said Trypho, have owned that he was circumcised, and that he did observe all things commanded by the law of Moses.

This, said I, I have and still do own; but
I did not say that he therefore endured all these things, that he might thereby be justified; but that he might fulfill the dispensation committed to him, according to the will of his Father, the Creator of all things, and who is both Lord and God. I also own that he condescended to be crucified, and to die, and to be made man, and to suffer whatsoever they of your nation were pleased to inflict upon him. But since, Trypho, you do again deny those things which you have before assented to, I desire you would answer these questions. Have the Patriarchs, and those just and righteous men which were before Moses, who observed none of those things, which the Scripture assures us were first instituted by him, an inheritance amongst the Saints, or not? The Scriptures, said Trypho, force me to confess that they have.

Did God, said I, command your fathers to offer gifts and sacrifices, because he stood in need of them, or because of the hardness of their hearts, and their proneness to Idolatry?

The Scriptures, said he, do likewise force us to confess that it was for the latter reason.

Have the Scriptures likewise foretold, said I, that God did promise, that he would make a new covenant, besides that which he made in mount Horeb?

Yes, said he, they have.

Then, said I again, was not the old covenant published to your fathers with such fear and trembling, that they could not hear God?

Yes,
with TRYPHO the JEK. 261

Yes, said he.

Why then, said I, did God promise to make another covenant, not as that was made, but said that it should be made without fear and trembling and lightenings, (see Jer. xxxi. 31, 32. Exod. xii. 18, 19, 20, 21.) and such an one as to shew what a perpetual precept and work God judged to be necessary and convenient for the whole race of mankind, and what an one he commanded suitable to the hardness of your peoples hearts, as he speaks by the prophets?

This too, said he, all those that really are lovers of truth, and not of wrangling, must own.

I cannot conceive, said I, how you came to mention lovers of wrangling, having often appeared to be such an one yourself in this controversy: for you have often contradicted what you before assented to.

S E C T. LXVIII.

He complains of Trypho's obstinacy; answers his objections, and accuses the Jews of Inscrutability, because they pervert the Scriptures.

YOU attempt to prove, said Trypho, a thing incredible, and in a manner impossible; namely, that God condescended to be born, and to be made man.

If I took upon me, said I, to evince this doctrine by such proofs and arguments only, as the wit of man could draw from the light of reason,
reason, you ought not to bear with me. But though I have appealed to revelation, have pro-
duced a great number of Scriptures to this pur-
pose, over and over again, and desired you to
understand the meaning of them, ye are hard
of Heart to understand the mind and will of
God. But if you are desirous always to remain
so, it is nothing to me; for I shall receive no
injury therefrom, but shall still continue to be of
the same opinion as I was before.

Consider, Sir, said Trypho, that you did not
acquire the knowledge of these things without
a great deal of labour and fatigue: wherefore
it becomes us also, after having carefully and
diligently examined all things that are proposed
to us, to assent at last to that which is contain-
ed in the Scriptures.

I do not desire, said I, but that you should
strictly examine into whatsoever is proposed to
you; but then I would not have you, when
you have nothing else to say, deny those things
which you have before assented to.

We will endeavour, said Trypho, to behave in
this particular as shall be most agreeable to you.

Beside these questions, said I, which I have
already asked; I design to propose some more:
for by such questions I shall endeavour to put
an end to this Controversy as soon as possible.

Propose them then, said Trypho,

Do you think, said I, that there is any other
person mentioned in the Scriptures to be wor-
shipped, and called both Lord and God, be-
fides
fides him who made the Universe, and Christ, who, as has been proved from several passages of Scripture, was made man?

How can we possibly do that, said Trypho, seeing we have so long disputed even whether there be any God, besides the Father only.

It was necessary for me, said I, to ask this question, in order to know whether your thoughts are now different from your former concessions.

No, Sir, said he.

As you do therefore, said I, really assent to these things, and when the Scripture says, “Who shall declare his generation?” If. liii. 8. ought you not at length to understand that he is not of human extraction?

How then, said Trypho, does the Scripture say to David, that God will take to himself a Son from his loins, and will establish the kingdom to him, and set him upon the throne of his glory. See Psal. cxxxii. 11.

If this prophecy, Trypho, said I, which Esaias mentions, “Behold a virgin shall conceive,” was not spoken to the house of David, but to some other house of the twelve tribes, the matter might perhaps admit of some doubt. But as this prophecy is spoken to the house of David; that which God spake to David in a figure, is by Esaias explained how it was to come to pass: unless you are ignorant, gentlemen, said I, that many things were said and done obscurely, in parables, types, and figures,
figures, which the prophets, that succeeded those
that said and did them, explained.

Yes, said Trypho.

If therefore I shall prove, that this prophecy
of Esaias was spoken of our Christ, and not of
Hezekias, as you say; shall not I prevail upon
you in this also to disbelieve your Rabbies, who
assert that the translation which your seventy
Elders made, when they were with Ptolemy
king of Egypt, is in some places not true? for
those places in the Scriptures which expressly
contradict any foolish notion which they are
fond of, they say are not so in the original; and
those places which they can twist and twine
about so as to make them suit any human
affairs, they say were not spoken of this
Christ of ours, but of him whom they en-
deavour to wrest them to speak of. So they
have taught you to wrest the passage now
in dispute, saying that it was spoken of
Hezekias; upon which passage, I will prove,
as I promised, that they have fixed a wrong
interpretation. But when we propose those
Scriptures to them, which I have already re-
cited, and which do expressly prove that
Christ was to be exposed to sufferings, to be
worshipped, and is God, they do indeed,
being necessarily obliged thereto, own that
they relate to Christ; but they take upon
them to assert that he was not the Christ;
and say that there is one still to come, who
is both to suffer, and to reign, and to be
worshipped,
worshipped, and to be God: which really is very foolish and ridiculous as I shall likewise prove. But because it is necessary to answer those things first which were ridiculously urged by you, I will hasten to answer them, and then I will proceed to prove the other points.

S E C T. LXIX.

The Devil to imitate the truth invented the stories of Bacchus, Hercules, and Esculapius.

BE you therefore well assured, Trypho, said I, that whatsoever he, who is called the Devil, did in imitation of, and in order to corrupt the truth, and what stories soever he caused to be invented by the Greeks, as likewise what he performed by the Magicians in Egypt, (see Exod. vii. 11, 12, 22.) and by the false Prophets in the time of Elias, (see 1 Kings xviii.) these things have more strongly and firmly rooted and grounded me in the knowledge and belief of the truth of the Scriptures. For when they say that Bacchus was the son of Jove by Semele, and relate that he was the inventor of the vine, and that after he was torn in pieces and killed, he rose again, and ascended into heaven, and used wine at his mysteries, should I not think that he imitated the prophecy of the Patriarch Jacob before mentioned, which is recorded by Moses? and when they say that Hercules was a mighty man, and that he run over all the earth, and was
was the son of Jove and Alcmene, and that after his death he ascended into heaven, can I help thinking that he likewise imitated this Scripture, which was spoken of Christ, "he rejoiceth as a mighty giant to run his course?" Psal. xix. 5. And when he brings in Esculapius as raising the dead, and curing diseases, can I avoid saying that he has in this likewise imitated the prophecies concerning Christ? but since I have not yet produced any Scripture of this kind to prove that Christ was to perform such things, I think it will be necessary to cite one now, from which you may perceive that the Scripture has foretold that it should come to pass, that they that were destitute of the knowledge of God, I mean the Gentiles, who had eyes and saw not, hearts and understood not, and worshipped images, the works of their own hands, made of wood and stone, should renounce and forswear them, and put their trust in this Christ. It is thus written. "Be glad, O thirsty wilderness, let the desert rejoice, and blossom as the lilly: and the solitary places of Jordan shall blossom abundantly, and rejoice. And the glory of Libanus hath been given unto it, and the excellency of Carmel. And my people shall see the excellency of the Lord, and the glory of God. Be ye strengthened ye weak hands and feeble knees. Be comforted ye fearful in heart; be strong, fear not. Behold our God recompenceth and will re-" compence
with TRYPHO the JEW. 267

"compence judgment, he will come and
"fave us. Then the Eyes of the blind shall
"be opened, and the ears of the deaf shall
"hear. Then shall the lame man leap as an
"hart, and the tongue of the stammerer shall
"speak plain; because water hath broke out
"in the wilderness, and a stream in a thirsty
"land; and the parched ground shall become
"a pool, and in the thirsty land there shall be
"a spring of water." If. xxxv. 1 to 8. This
Christ the fountain of living water flowed out
from God in the wilderness that was destitute
of the knowledge of God, namely, in the
land of the Gentiles; who also appeared
amongst your countrymen, and healed those
who from their birth, and according to the
flesh, were blind and deaf and lame; causing
even by his word the one to leap, the other
to hear, and the other to see. Moreover he
also raised the dead, and restored them to
life again, and by his mighty works prevailed
upon the men of those times to own and ac-
knowledge him. But * some that saw him

* Some that saw him do these mighty works said that
he practised the magic art, and did not scruple to assert
that he was an impostor, and a deceiver of the people.

"When the Pharisees heard it; they said, this fellow
"doth not cast out Devils, but by Beelzebub the Prince
"of the Devils." Mat. xii. 24. "The chief Priests and
"Pharisees came together unto Pilate, saying, sir, we re-
"member that that deceiver said, &c." Mat. xxvii. 62, 63. "Some said, he is a good Man; others said, nay; but
"he deceiveth the people." John vii. 12. When Jesus
Christ, (says St. Cyprian) according to what had been
foretold of him by the Prophets, cast out Devils by the
Justin Martyr's Dialogue

So likewise were the mysteries of Mithra taken from the prophecies of Daniel and Esaias.

And when they, who treat of * the mysteries of Mithra, say that he sprung from a rock, and call that place, where they say those that believe in him are initiated by word of his power, cured the sick of the palsy, cleansed the lepers, restored sight to the blind, made the lame walk, raised the dead to life again, forced all the powers of nature to minister to him, the winds and seas to obey him, and even the powers of darkness to give way to him; the Jews were, many of them, surprized at the mighty works which he wrought amongst them; and though the infirmities of his flesh represented him only as a common man, yet the power of his miracles made them think him a dealer in the magic art. Now our favour, says Mr. Jortin, foretaw that the great and popular objection to him would be, that he was a magician, and therefore he confuted it beforehand, and ejected evil spirits, to shew that he was in no confederacy with them.

* The mysteries of Mithra. See sect. 78. note
him, a cave; is it not certain that they have imitated that which was spoken by Daniel, "that a stone was cut out of a great moun-
tain without hands;" Dan. ii. 34. And likewise that which is spoken by Esaias, all whose words they have endeavoured to imitate as exactly as possible? For the evil spirits have contrived to have the precepts concerning the practice of that which is just and right taught even by the priests of Mithra. But it is ne-
cessary for me to recite the words of Esaias, which I alluded to, that you may know from them that this is the case, which are these.

"Hear ye that are far off what I have done:
and they that are near shall acknowledge
my might. The sinners in Sion have re-
volted. Fearfulness shall seize the wicked,
who shall discover to you the everlasting
place? He that walketh righteously, that
speaketh uprightly, that hateth iniquity
and unrighteousness, and keepeth his hands
clean from bribes; that stoppeth his ears
from hearing the unjust judgment of blood;
that shutteth his eyes from seeing unrighte-
ousness: he shall dwell in the high cave
of the strong rock. Bread shall be given
him, and his water shall be sure. Ye shall
see the king in his glory, and your eyes
shall behold afar off. Your soul shall me-
ditate on the fear of the Lord. Where is
the scribe? where are the prudent? where
is he that counteth those that are nourished,
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"the small and great people? With whom
"they have not consulted, neither have they
"known the deepness of their voice, so that
"they might not hear. A despicable people,
"whom he that hears cannot understand,"

If. xxxiii. 13. to 20. It is plain therefore, that
even in this prophecy mention is made of
that bread, which our Christ hath commanded
us to offer in remembrance of his being made
flesh for the sake of those that should believe
in him, upon whose account also he was made
capable of suffering; and 7 of that cup which
he commanded those that celebrate the Eu-
charist to offer in remembrance of his blood.
And that we shall see this very king encircled
with glory, this prophecy expressly declares.
And that it was foreknown that it should
come to pass that the people, which it was
known should believe in him, should meditate
on the fear of the Lord, the words of the
prophecy evidently assert. And further that
they, who supposed that they knew the mean-
ing of the Scriptures, do not understand the
prophecies, when they hear them, this very
passage plainly proves. And when I hear it

7 Of that cup] From this place it is evident that in
the celebration of the Eucharist in the first ages of the
church both kinds were offered, and that the ancient fathers
did not suppose that Christ was wholly contained under
one kind; seeing our author here expressly asserts that the
bread in the Eucharist was offered in remembrance of his
being made flesh, the cup in remembrance of his blood.

Jubb.

related,
with TRYPHO the JEW. 271

related, Trypho, said I, that Perseus was
born of a virgin, I easily perceive that it is
an invention of the serpent, the deceiver, in
order to ape him in this also.

S E C T. LXXI.

The Jews reject the translation of the seventy
elders, out of which they have erased several passages.

But I cannot approve of your Rabbies,
who will not allow that the seventy el-
ders, that were with Ptolemy king of Egypt,
translated the Scriptures well; and therefore
they take upon them to translate them them-
selves. And I would not have you ignorant
that * they have absolutely erased out several

* They have absolutely erased out several whole periods.)
If it should not be true that the former Jews erased out
whole periods from the Septuagint; it is however very cer-
tain, that the later Jews have been put to miserable shifts,
and have with all their skill endeavoured to avoid the force
of other passages, by perverting them in an intolerable
manner; particularly the prophecy of Jacob, Gen. xlix.
10. The scepter shall not depart from Judah, &c. Me-
nasseh Ben-Israel hath found out no less than eleven seve-
ral ways of expounding these words of Jacob. Some of
these are transparently, nothing but trick and subterfuge;
the rest groundless. The most considerable of these opin-
ions are these two. The first is that of Rabbi Ben-Sueb,
whose interpretation of the words is this: the rod (namely,
of affliction) shall not cease from the Jews, nor enemies
decreeing against them, till the MESSIAS comes, &c.
The second is that of Abravenal. And thus he delivers
his exposition of the text. There shall not cease from
Judah (namely, from his seed) some fort of dominion or
jurisdiction, till the MESSIAS come, whose kingdom shall
be
whole periods from that translation of the seventy elders, that were with Ptolemy; in which it is expressly foretold that he who was crucified, was to be God and Man, be continual, perpetual and monarchical. In some few places there is reasonable ground for a worse suspicion. As for instance, Psal. xxii. 16. where the sense most evidently shews it ought to be read, and the Septuagint Version shews it anciently was read, "They pierced my "hands and my feet;" the Jewish masters in all their cor-
rect Hebrew Editions, have written it with the alteration of one letter, "as a lion my hands and my feet;" which has no tolerable sense at all. The Maforah in several places confesteth that eighteen places in the Scriptures have been altered by the Scribes; and when they come to reckon the places, they mention but sixteen; the other two without question are those concerning the crucifixion of the Messiah, Psal. xxii. 16. and Zach. xiii. 10. It is not the Scriptures only that have been thus used; for the Jews have razed from the writings of Jonathan. Galatius affirms, that the repetition of holy three times, If. vi.
3. doth expressly shew us the three divine persons. To prove this he appeals to Rabbi Simeon, the son of Johai, and to Jonathan, the son of Uziel upon this place. The first of which thus expounds the place; Holy, this is the Father; Holy, this is the Son; Holy, this is the Holy Ghost; the latter of them thus; Holy, Father; Holy, Son; Holy, Holy Ghost. As for what he says from Rabbi Simeon, I can affirm nothing upon my own know-
ledge. But as for what he says of Jonathan, it is not so in the copies, which we now have: But then Galatinus affirms positively, that it was so in the ancient copies of Jonathan, out of which the Jews have razed it. He far-
ther avows, that he saw these words in an ancient copy at that time, when the Jews were expelled the kingdom of Naples by the king of Spain. The Jews will believe as they please; I see no cause to disbelieve him. He positively affirms, that he saw it in an ancient copy, and doth truly own, that it is not to be found in the modern copies, which we now make use of. Kidder. Clark. Pearson.
and to be crucified, and to die. Which passages, because I know that all of your nation deny them to be genuine, I do not alledge in this dispute; but do produce such only as you do still allow to be authentic. For you do allow of all that I have hitherto alledged; except this part of the prophecy, "behold a virgin shall conceive," which you oppose, and say that it is, "behold a young woman shall conceive." And because I did indeed promise to prove that this prophecy was not spoken of Hezekias, as you have been taught, but of this Christ of mine; I will now, in order to fulfil my promise, proceed to prove it.

But first of all, said Trypho, we desire that you would produce some of those passages of Scripture, which you say we have raised entirely out.

S E C T. LXXII.

Some passages were erased out of Esdras and Jeremias by the Jews.

T HIS, said I, as it is agreeable to you, I will do. From the word which Esdras spoke concerning the law of the passover,

* They have erased this passage. And Esdras said, &c.] This passage is not now to be found in any copy of the Scriptures; nor in any other writer, except Laëntius, book iv. chap. 18; and even there not without some variation. The Latin of Laëntius is more obscure than the Greek of Justin; and even that is not without its faults. T Dr.
they have erased this passage. "And Esdras
said to the people: this passover is our Savi-
our, and our refuge. And if you have under-
stood, and it hath entered into your hearts;
because it will come to pass that we shall
humble him in the sign; however if we
shall afterwards trust in him, this place shall
not be left desolate for ever, faith the God
of Hosts. But if ye will not believe in him,
nor hearken to his preaching, ye shall be the
derision of the Gentiles." And b from Je-
remias they have taken these words. "I was
like a lamb that was brought to be sacri-
ficed: they devised devices against me, say-
ing, come, let us destroy the tree with the
fruit, and let us cut him off from the land
of the living, and that his name may be no
more remembered." Jer. xi. 19. But see-

Dr. Thirlby says it is evident that this was the fiction of
some Christian, and not erased by the Jews. Dr. Grabe
supposes that it was not erased by the Jews, but was writ-
ten in the margin of their bibles by the primitive Christians,
and so by degrees got into the text. John Croisius thinks
it to be a pious fraud of Justin and Iacstinius. What rea-
sons these writers had to support their opinions I know not.
For they have not assigned any.

b From Jeremias they have taken these words, I was
like a lamb, &c.] Justin immediately acknowledges, that
this passage was retained in some copies. And it is now to
be found in all copies that are extant. Wherefore Dr.
Thirlby acquits the Jews, and accuses Justin of negligence
and rashness. But he had not sufficient reason to do, if
what the Benedictin editor says be true. For he says it
cannot be denied that this passage of Jeremias was not in
the modern copies of the Jews, though it was in the
more ancient ones.
ing some copies, which are preserved in the Jewish synagogues, retain this passage of Jeremias, (for it is not long since they rased it out;) if it is at any time proved even from these words that the Jews took counsel against Christ, to crucify him, and to put him to death; and it is shewn that this is the very person, who, as was foretold by Esaias, “was led as a sheep to the slaughter;” II. liii. 7. so in these words also is described “as an harmless and innocent lamb;” they are by this means brought to such straits, that they are unable to extricate themselves from them, and are reduced, as it were, to the necessity of proceeding to reproach, curse, and blaspheme Christ. They have taken away this passage likewise from Jeremias. “The Lord, the Holy God of Israel remembred his dead, which slept in the dust of the earth, and descended to them, that he might preach unto them his salvation.”

They have taken away this passage likewise from Jeremias. The Lord, &c.] This passage is not to be found in Jeremiah; it is cited four several times by Irenæus. Dr. Grabe and Mr. Wheatly think St. Peter seems to have had it in his mind, when he wrote, 1 Ep. iv. 6. Sylburg and Colmesius think the same when he wrote, 1 Ep. iii. 19.
They have taken away these words, "From the wood or tree," from the ninety-sixth psalm.

AND from the ninety-sixth psalm, which was David’s, they have taken away these few words, "From the wood or tree."

They have taken away these few words; "From the wood or tree." Numbers of the Latin Fathers have cited this passage, and it is still to be met with in the Coptic version; but there are no traces of it to be found either in any Hebrew or Greek copy: nor was it taken away by the Jews, but added by some Christian, either by Fraud, or (as I rather believe, says Dr. Thirlby) by mistake or chance; and Dr. Hammond says; that these words, from the wood or tree, were once in the text, and by the Jews taken out from thence, though it have the authority of Justin, and be eagerly defended by Lindanus, hath no degree of probability in it. The very Septuagint (which alone is concerned in the charge) in the copies which have come down to us, has it not, nor the vulgar Latin, nor yet the Arabic, nor Ethiopic, which all follow the Septuagint, no, nor the version of St. Jerome, much less the Chaldee or Syriack; from all which it cannot, with any show of reason, be pretended, that the Jews have raised or stolen it out; (for how was it possible for them to corrupt the Greek Bible throughout the world, many of which were in the hands and libraries of Heathens? or that the universal church, which for many hundred years hath allowed of, and confirmed the original copies, and all these translations hath joined with the Jews in their sacrilege and opposition to christianity, and that after it had received warning from so great a person as Justin was. Many other evidences are produced to this purpose by our learned country-man Nicholas Fuller, Mifcell. book iii. chap. 13. and his conclusion is unquestionable, that it was but a scholion of some of the ancients written in the margin of his book, (as the result of his observation of the kingdom of
It was written; "Tell it among the Heathen, "the Lord hath reigned from the wood or "tree;" but they have left out, "From the wood "or tree," and read it thus; "Tell it among "the Heathen, the Lord hath reigned." There never was any one of your nation, of whom it was said, that he should reign as God and Lord over the Gentiles, except him only who was crucified; who, as the Holy Ghost, in the same psalm, affirms, was to be delivered by his resurrection from the dead; and declares, that he was not like the gods of the heathen, for they are idols of devils. But that you may the better understand what has been said, I will recite the whole psalm to you; which is as follows. "O sing unto the Lord a new song; "sing unto the Lord all the whole earth: sing "unto the Lord, and bless his name: shew

of Christ, discernable in this prophecy) which after, by some unskillful scribe, was inserted in the text, and so perhaps in more than one, found by Justin, and by his writings communicated to others, who examined not the truth by the Hebrew text, or more ancient copies of the Septuagint. Mean while, by this gloss, and the reception of it with Justin, and Tertullian, and Augustine, &c. it competently appears to have been the opinion of the first Christians, those before as well as after Justin, that these words, "The "Lord reigneth," and so this psalm belonged to the resurrection of Christ, and the regal power wherein that installed him, (and accordingly it was used in the Eastern service) and this kingdom of his set up here in this world, in converting both Jews and Heathens, and bringing them into the church.

* O sing unto the Lord a new song, &c.] Rabbi Solomon, Rabbi Gaon, and Kimchi affirm, that this psalm speaks of the days of the Messiah. Hammond. "forth
forth his salvation from day to day: declare
his glory among the heathen, and his won-
ders among all people. For the Lord is
great, and greatly to be praised; he is to be
feared above all gods: for all the gods of
the Heathen are devils; but the Lord made
the heavens: thanksgiving and beauty are
before him: holiness and magnificence are
in his sanctuary.  Ascribe unto the Lord, O
ye kindreds of the people, ascribe unto the
Lord glory and honour: ascribe unto the
Lord the glory due unto his name. Bring
offerings and enter into his courts. Wor-
ship the Lord in his holy sanctuary. Let
the whole earth be moved before him.
Tell it among the Heathen the Lord hath
reigned. For he hath made the world so
fast, that it shall not be moved: he shall
judge the people righteously. Let the heavens
rejoice, and let the earth be glad. Let the
sea be moved, and the fulness thereof.
The fields shall rejoice, and all that therein
is. All the trees of the wood shall rejoice
before the Lord: for he cometh, for he
cometh to judge the earth. He shall
judge the world with righteousness, and
the people with his truth.” Psal. xcvi.
Whether the rulers of the people, said
Trypho, have taken any thing away from the
Scriptures, as you say, God knows; but it
seems very incredible.
with TRYPHO the JEW. 279

It does indeed seem incredible, said I. For it is more abominable than that which they, who had eaten manna upon earth to the full, did, when they made the Molten Calf; or when they offered their children in sacrifice to devils; or when they slew the Prophets. But believe me, said I, you have not heard any of those passages of Scripture, which I said that they had privately taken away. For those Scriptures, which have been already produced, are enough, amply enough to prove the point in question; besides those others which are still preserved amongst you, and shall be hereafter produced.

S E C T. LXXIV.

He ascribes the first part of the ninety sixth psalm to the Father, and the later part from these words, “Tell it among the Hea-
then, the Lord, &c.” to Christ.

We acknowledge, said Trypho, that you did recite those Scriptures at our request. But this psalm of David, which you repeated last, does not seem to me to relate to any other than to the Father himself, who made heaven and earth. But you say that it relates to him who was exposed to sufferings, and whom you earnestly endeavour to prove to be the very Christ.

Attend to me, I beseech you, said I, whilst I repeat to you the very words which were spoken
spoken by the Holy Ghost in this psalm, and you will perceive that I have not spoken amiss, and that we are not imposed upon, or seduced by fine words to believe an idle story. For by this means you will be able to understand, when you are alone by yourselves, several other things which were spoken by the Holy Ghost.

"O sing unto the Lord a new song; sing unto the Lord all the whole earth. Sing unto the Lord, and bless his name. Shew forth his salvation from day to day, his wonders among all people." He enjoins those, who throughout the whole earth, know the mystery of salvation, that is, the passion of Christ, through which God hath saved them, continually to persevere in singing praises to the God and Father of all things; acknowledging that he is greatly to be praised and feared, and that he is the maker of heaven and earth, who contrived this salvation for the advantage of mankind; namely him, who after his death and crucifixion, was thought worthy of the honour of being appointed by him to be the king of the whole earth.

The End of the First Day's Conference.
Justin Martyr's Dialogue
with Trypho the Jew.

Translated from the Greek into English,
with Notes,
Chiefly for the Advantage of English Readers,
a Preliminary Dissertation, and a short Analysis.

By Henry Brown, M.A.
Vicar of Nether-Swell, in Gloucestershire.

Vol. II.

Paul—reasoned with them (the Jews) out of the Scriptures, opening
and alledging that Christ must needs have suffered, and risen again
from the Dead: And that this Jesus whom I preach unto you, is Christ.
Acts xvii. 2, 3.

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MDCCLV.
TO THE

Right Reverend Father in God,

JAMES,

Lord Bishop of Gloucester.

MY LORD,

A Principle of Gratitude prevailed upon me to dedicate the first volume of this Translation of Justin Martyr's Dialogue with Trypho the Jew to that truly worthy Prelate the Bishop of Bristol; and the following motives induced me to take the liberty
liberty of prefixing Your Lordship's name to the second.

From a due sense of that duty, which I owe Your Lordship, I thought myself under some obligation to give your Lordship an account how I spend my time.

I was also willing to observe the direction of that holy Bishop and blessed Martyr St. Ignatius; * "Let no man do any thing of "what belongs to the Church "without the Bishop." And surely the Translation of a Pri-

mitive Writer in defence of our common Christianity must be reckoned amongst the number of those things which belong to the Church.

I do not in the least doubt Your Lordship's approbation of the goodness of the design; (whatever reasons Your Lordship may justly have to find fault with the manner of the performance of it), because it is intended to improve and instruct the generality of Christians in the knowledge of Christ. And with Your Lordship's approbation I believe it will be acceptable to God my Creator and Redeemer; because the aforesaid blessed Martyr has assured us, "that
vi DEDICATION.

"* that whatsoever the Bishop
shall approve of, that is plea-
sing and acceptable unto God."

Now what greater or better Motive can any one have to en-
courage him to prosecute and go
through with this or any other
work than (in the language of
Pontius, St. Cyprian’s Deacon,
on another occasion) † " the
assurance of doing a thing ac-
ceptable to God the Father,
to Christ his judge, and, in

* Ἀλλ’ ὃ ἐν ἓξείνῳ (i.e. ἃπιστήμω) δοκεῖ καὶ

† Quis non sub tanto Doctore properaret
inveniri in parte aliqua talis Militiae, per quam
placeret & Deo Patri, & Judici Christi, & tam
bono interim Sacerdote? Vita S. Cæcillii Cy-
priani per Pontium ejus Diaconum.
“the mean time, to so good a Bishop?”

Besides, a secret pleasure and satisfaction attend the paying that deference and respect which are justly due to the Episcopal character upon its own account; and this pleasure and satisfaction are greatly enhanced by considering it as a duty, which will be rewarded even by God himself, as *St. Ignatius tells us it will.

There still remain some other motives, my Lord, which I must add, for I cannot conceal them.


I was
DEDICATION.

I was glad to embrace this opportunity of congratulating this Diocese upon Your Lordship's Promotion to it; --- of introducing and making myself known to my Diocesan; --- and of assuring Your Lordship that I really am,

Your LORDSHIP's

most dutiful Son,

and most devoted

humble servant,

HENRY BROWN.
"...O of the the land, whither they go, and they will forsake me; and break my covenant, which I have made "with

* That there is a chasm here is on all hands agreed. But how much is wanting is controverted amongst the learned. And it is a controversy of importance; but such an one as will, I fear, be very difficult, or rather absolutely impossible to be decided with any tolerable degree of certainty. Nothing but conjectures have been yet advanced on either side of the question. And indeed nothing but conjectures can be advanced, as the state of the case stands at present; (that is; till we have more light afforded us, by the discovery of other manuscripts, or by some such like means, which would be glorious helps indeed, but such as we must now despair of ever having the happiness to be blessed with;) and conjectures are too weak a foundation to build any thing upon in order to enable us to pronounce with certainty pro and con in a disputable point. The generality of learned

Vol. II. B writers
Justin Martyr's Dialogue

"with them in that day. And I will forsake them, and I will hide my face from them; and they shall be devoured, and many evils shall befall them. And they shall say in that day, these evils are come upon us, because the Lord our God is not amongst us. And I will surely hide my face from them in that day, for all the evils which they have wrought, in that they have turned unto other Gods."

Deut. xxxi. 16, 17, 18.

Writers on this subject, as Langus, Sylburgius, Grabe, Thirlby, and others, suppose that a considerable part of the Dialogue is wanting; particularly the conclusion of the first day's conference, and the beginning of the second. But when they come to propose their conjectures, how this chasm happened; and concerning the purport of the part that is lost, it is as difficult to guess why they conjectured so, and what reasons they had to support these their conjectures, as it is to guess how much, and what it was that is lost, and by what means it was lost. But the latest writer I have met with on this subject, which is the learned editor of the Benedictin edition before-mentioned, endeavours to give us some comfort and consolation in this point, by telling us, (contrary to the opinion of all that have gone before him,) that there are but very few words wanting, not above three or four; and he gives his reasons for this opinion partly in his note on the place, and more largely in the third part of his preface; to which I refer the learned readers; for I shall not translate and insert them here; because the learned readers may turn to them and judge for themselves; and I think it needless to trouble the English readers with them, because they do not appear to me satisfactory and conclusive.
It is proved that in Exodus Jesus is said to be the name of God.

And we also know, as Moses has figuratively declared in the book of Exodus, that the name of God, which he says was not discovered to Abraham, nor Jacob, was Jesus. For thus it is written. "And the Lord said unto Moses: say unto this people; Behold, I send my angel before thy face, to keep thee in the way, and to bring thee into the land, which I have prepared for thee. Observe him, and obey his voice; do not rebel against him; for he will not pardon thee: for my name is in him." Exod. xxiii. 20, 21. Who therefore it was that brought your fathers into the land of promise, do you now at last consider; namely, he, who before was called Auses, but was from his name the name of God—was not discovered to Abraham, &c.] Perhaps our author alludes to Exod. vi. 2, 3. where the Lord said to Moses, "I am the Lord. And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name Jehovah was I not known to them." jebb.

 Who before was called Auses.] This Jesus or Joshua, (says Laetantius, book iv. chap. 17.) was a type of Christ; he was first called Auses, but Moses foreseeing what would come to pass, ordered him to be called Jesus or Joshua. See sect. 113.
4 Justin Martyr's Dialogue

filed Jesus. For if you would consider this, you will easily perceive that the name of him that said to Moses, "for my name is in him," was Jesus. For he was also called Israel, and he gave Jacob the same name. That those prophets that are sent by him to publish his will are called the angels or messengers, and the apostles of God, is plain from Esaias. For Esaias says, "send me." If. vi. 8. Now that he who was surnamed Jesus, was a great and mighty prophet, is evident to all men. Therefore if we know that this God hath appeared under so many different shapes and forms to Abraham, and Jacob, and Moses: how can we doubt, why can we not believe, that it is possible that he might, according to the good pleasure of the Father of all things, be made man also, and born of a virgin; especially seeing that there are so many passages of scripture, from which it does plainly appear that this was to come to pass according to the determinate counsel of the Father?

S E C T. LXXVI.

That this same power and dignity does belong to Christ, is proved from other places of scripture.

For when Daniel calls him that received an everlasting kingdom, "one like the son of man," Dan. vii. 13, 14. does he not allude
allude to this? For this expression, "one like "the son of man," shews that he was to ap-
pear as, and really to be man; and proves at
the same time that he was not to be of human
extraction. And when he calls him "the
"stone cut out without hands." Dan. ii. 34.
he says the same thing in a figure. For by his
saying, "that it was cut out without hands,"
it plainly proves that it was not the work of
man, but of the will of him that begot him,
even the God and Father of all things. And
when Esaias says, "Who shall declare his ge-
"neration?" Is. liii. 8. he proves his genera-
tion to be inexplicable. For there never was
a man of man, whose generation was inexpli-
cable. And when Moses said, "that he should
wash his garments in the blood of the grape;"
Gen. xlix. 11. is not this the same as that
which I have often observed already was fore-
told by him; so that he did beforehand de-
clare that he should have blood indeed, but not
from man; as God, not man created the blood
of the grape. And when Esaias called him
"the angel of great counsel," Is. ix. 6. did
he not foretell that he should be the teacher and
publisher of those things which he did divulge
to the world, when he did come? For those
great counsels and designs which the Father
had resolved within himself to perform towards
all men whatsoever, as well those that already
had or hereafter should render themselves well
pleasing
pleasing in his sight, as against those that were disobedient to his will, whether angels or men, he alone has clearly and plainly taught without a figure, when he said; "They shall come from the east, and from the west, and they shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: But the children of the kingdom shall be cast out into outer darkness." Mat. viii. 21, 12. And, "Many shall say to me in that day, Lord, "Lord, have we not eaten, and drunk, and pro-
phesied, and cast out devils in thy name." Mat. vii. 22, 23. Luke, xiii. 26. "And I will say "unto them, depart from me." And he has told us what words he shall use when he shall pass the sentence of condemnation upon those that shall be judged unworthy of salvation; namely these, "Depart ye into outer darkness which the father hath prepared for the devil, "and his angels." Mat. xxv. 41. And again in other words he says, "I give you power to "tread on serpents, and scorpions, and ven-
"omous insects, and over all the power of "the enemy." Luke, x. 19. And now d we who

---d We who believe in our Lord Jesus Christ,--do exorcise Devils, &c.] Either the power of working miracles, particularly of exorcising Devils continued in the church several years after the death of the apostles; or the primitive writers were a set of ignorant and stupid wretches, incapable of forming a proper judgment of those things which were the objects of their senses, of what they saw with their own eyes,
with TRYPHO the JEW.

who believe in our Lord Jesus Christ, who was crucified under Pontius Pilate, do exorcise all devils,

eyes, and heard with their own ears; or they were a set of the most vile, abandoned, and impious villains that ever the world produced; who pretended to have a power they were not endowed with, and flout at no means how base and scandalous forever whereby they might propagate their notions. But this is a character which as great an enemy as they ever had clears them from the imputation of. For Daille (in his Right Use of the Fathers, book ii. chap. vi. pag. 183.) after all his abuse allows, “that the piety and learning of the Fathers was, for the most part, much greater than that of the Moderns.” Now if their piety and learning was so great, they certainly were not imposed upon themselves, and could not designly impose upon others. Surely then their testimony may be admitted as undoubted evidence in this case; it being only the attestation of a matter of fact, which they averred to be public and notorious. And we find them all unanimously declaring with one consent, that at the time they wrote, they had that power. “Now, (says St. Justin in the passage before us,) we do exorcise all Devils, and wicked spirits, and have them in subjection to us.” In the eighty-fifth section he avers, “that this was done publickly in the sight of the whole world.” Still further, in the sixt section of his second apology, he says, “that Christians have by adjuring them in the name of Christ—cured several throughout the world, and even in Rome itself, which were possest with evil spirits—and even now do cure them.” And Theophilus bishop of Antioch says, book ii. “Even to this day Demoniacks are exorcised by calling upon the name of the true God; and the seducing spirits immediately thereupon confess, and readily own themselves to be Devils.” I cannot help transcribing a famous passage from Tertullian’s Apology, chap. xxiii. as translated by Mr. Reeves, and his note thereon. “Let a demoniac be brought into court, and the spirit which possesseth him be commanded by any Christian to declare what he is, “he
devils, and wicked spirits, and have them in subjection to us. For though it was obscurely foretold

he shall confess himself as truely to be a Devil, as he did fallly before professe himself to be a God. In like manner, let one of those be produced, who is thought to labour with a God, whom he conceived from the steams of the altar, and of which after many a belch, and many a pang, he is delivered in oracles. Let the Cœlestial Virgin, the great procurer of rain, or Æsculapius, the great improver of medicine, who by the help of Scordian, and other sovereign and cordial medicines, recovered those who could not have lived a day longer: If all those, I say, do not declare themselves in court to be Devils, not daring to lie in the presence of a Christian, that Christian is willing to be taken for the cheat, and stands ready to answer for it with his own blood.” This challenge I would not have the reader pass over without reflection; for never was any thing appealed to in more daring words, or more easy to be detected if an imposture. He challenges their senses, their eyes, and their ears, to be judges in the case, he defies them to deny it if they can; he stands ready to answer for the experiment with his own blood, that their Cœlestial Virgin, their Æsculapius, and all the rest of those they worship for gods, shall not only quit the bodies they possess, but publickly in the hearing of them all, confess themselves to be Devils, upon the demand of any Christian. Hear what his scholar St. Cyprian says to Demetrian proconful of Africa upon the same subject, sect. 9. “I wish you could hear or see them howling and lamenting, and confessing their apprehensions of a future judgment, when we adjure and torment them, throw them into terrors and agonies, and force them out of human bodies, which they have got possessed of; and all through the ministry of man, though indeed by the power of God. Come, and let your own senses judge for you, of the truth I am now affirming.” And a little after, “You may observe them, for whom you have so much honour and venera-
tion, and whom you consider as your lords and govern-
ours,
foretold by the prophets that Christ was to suffer, and afterwards to have dominion over all, yet

“ours, lying bound at our feet, quaking and trembling like the most abject and submissive captives.” Not to mention Laetantius who speaks to the same purpose, book v. chap. 21. All the Primitive Fathers assert the same fact, with the same assurance. Let me ask then a few questions; did ever any heathen priest or magician make such a challenge at the hazard of their lives? Did the evil spirits ever stand in awe of them, or any of the philosophers? Will the critics say that these long quotations are foisted into the text, when they are in every primitive writer? And are not these matters of fact, not of reaon, wherein Christians and Heathens could not be imposed upon? If so, what can be urged against this demonstration of the truth of the christian religion? What stronger evidence, what more sensible conviction could the Heathens have, than to see and hear the gods they worshipped howl, and wail, and fly, at the name of Christ, and confess themselves to be all Devils in the presence of their worshippers? This kingdom of darkness was permitted to grow to it’s full height, and the ruin of it then providentially preferred for the coming and conquest of the son of God; and though the depositures and confessions of evil spirits recorded of him and his apostles in the new testament, do sufficiently prove him to be sent from God; yet the exercise of the fame power in their master’s name before proconfuls and tribunals of many ages, makes the argument still the stronger and more unacceptionable. For it is not possible for a miracle of three or four hundred years continuance in public, to be suspected for a cheat. Though I may perhaps seem to have been too long and tedious on this head already, yet, as it is a matter of great importance, I shall beg leave to be longer still. For I cannot forbear taking notice of a surprizing objection of Dr. Middleton’s to those Miraculous Powers, which deserves singular notice. “The difference,” he says, “between the miraculous gift of the apostolic days and thos’ of the following ages, not only in the nature, but in the manner of exerting them,”
yet none could understand this, till Christ prevailed upon his apostles to believe that these things were

"will confirm the suspicion of the latter," (pag. 20.) The reason given is, that "the latter were more open and free than the former in calling out upon the magistrates and people to come and see the mighty wonders, which they were ready to exhibit before their eyes on all occasions, at any warning, and in all places whenever they thought fit." Now to use the language of Dr. Dodwell, What a perverse objector is this? Is it not strange to interpret an "offer of public examination to be an air of impudence?" Had the case been directly otherwise, how plausibly would this gentleman have declaimed upon that representation? If the Apostles had challenged all to see their miracles, and the Primitive Fathers had only spoken of some which had been done among themselves, and which they did not so much as offer to repeat; how would he have triumphed over the difference of the evidence? But this is surely the first time that a "public offer" to all enemies to look into the foundation of their pretensions, was ever construed as an evidence that their pretensions were groundless. It is the very want of this public offer of examination that makes us now reject the pretensions of the Church of Rome in this respect. Their pretended miracles are only wrought among themselves, where they are not needed, and where a free enquiry into them is not allowed; whereas they are not offered to reputed heretics, who might detect them, if false, or be converted by them if real.—As to the difference suggested between the miracles of the apostles, and those of succeeding ages, it was not, as this writer infinuates, that the former were "generally destitute" of this power, and had it only by "hidden impulses," while the latter pretended to it "on all occasions;" but they were "equal" in this respect, and were "habitually" endued with it on all proper occasions, though they could not exert it to serve any different purposes. The true ground of the fact here referred to, I apprehend to be as follows; The apostles "first wrought" miracles, and then argued satisfactorily
were expressly foretold in the Scriptures concerning him. For before he was crucified he said, "The son of man must suffer many things, and be rejected of the Scribes and Pharisees, and be crucified, and rise again the third day." Mark, viii. 31. Luke, ix. 22. And David hath foretold that it was fixed and determined even before the sun and moon were

factually from them. Their successors often found it more convincing "to lay claim" to divine assistance, and "then to work their miracles" in confirmation of their claim. Either method would be sufficient for the satisfaction of a reasonable inquirer, but certainly the latter is more liable to evasion. The incontestable miracles of Christ and his apostles roused the attention of all well-disposed minds, and convinced them upon this rational principal, which one of them expressed, that "none could do those things which they did, unless God was with them." Their success in gaining converts did of course irritate their adversaries, who were necessitated to find out some method of evading that plain argument; and therefore suggested, either that there was some fraud in the appearance of their supernatural endowments; or that, if they were real, they proceeded only from the assistance of Demons, to which their enemies made pretensions as well as themselves. This naturally produced more explicit declarations from the advocates of Christianity. What could they do more than appeal to the evidence of the senses of their opposers for the reality of their miracles, and to their judgment for the origin of them, by challenging them to come and be witnesses of their supernatural works, and to bring into competition with them their own pretended powers; and then judge by the event, on which side the hand of God would declare itself? The nature of the case would suggest this method of proceeding; his account of their History confirms it; and the result is not to the disadvantage either of the miracles of the apostles, or of those of the succeeding ages.

created,
created, that it should come to pass that he, according to the counsel of the father, should be born of the womb. Psalm. cx. 3. lxxii. 5. 17. And hath declared that as he is the Christ, he is a mighty God, and to be worshipped. Psalm. lxxii. 11.

S E C T. LXXVII.

He returns to explain the Prophecy of Esaias.

I Grant, said Trypho, that so many, and such weighty arguments are enough to convince us. But I would have you know that I desire an explanation of that passage of scripture which you have so often promised. Proceed therefore to finish it, that we may see how you prove that it was spoken concerning this Christ of

* As he is the Christ, &c.] Justin seems in this passage to allude to these words of the Psalmist; “God, even thy God hath anointed thee;” and to derive his name Christ from thence, as he had done in his second apology, sect. 6. because Christ is the brightness of his father’s glory, and God of God, Light of Light. Ben.—He here expressly asserts that Christ is a mighty God, and to be worshipped; therefore he must either believe that there are more Gods than one, or that Christ is God of one substance with the Father. The former of these notions cannot possibly be charged upon him, because it seems to have been one chief business of his to prove the contrary; and the latter he inculcates as the doctrine of the Scriptures.
with TRYPHO the JEW. 13

yours. For we say that it was spoken concerning Hezekias.

I will comply with your request then, said I. But do you first prove that it was said of Hezekias, that "before he knew how to say father or mother, he took of the power of Damascus, and the spoils of Samaria." For it will not be permitted you to fix this interpretation upon it, which you most approve of; that Hezekias waged war against Damascus, and in Samaria, before the king of the Assyrians. For these are the words of the prophecy; "Before the child shall know how to say father or mother, he shall take of the power of Da-

We say it was spoken concerning Hezekias.] I shall shew in very few words, that these words of the prophet cannot be understood of king Hezekias. We are agreed on all hands, that the prophet speaks of a son, that was after those words to be born. I shall prove, that it cannot therefore be meant of Hezekias, because he was born before these words were spoken. And this I shall prove against the Jews beyond all exception. That these words were spoken whilst Ahaz was king, is evident from the text, and owned by the Jews. Now Ahaz reigned but sixteen years; and Hezekias his son and his successer was twenty and five years old when he began to reign; and therefore must be born several years before Ahaz was king, and consequently before these words were spoken. Thus (says a learned writer of our own) while the ancient Jews name him only to fulfil the prophecy, in whom it is impossible it should be fulfilled, they plainly shew, that for any knowledge that they had, it was not fulfilled till our Saviour came: And therefore they cannot with any reason deny, but that it belonged unto the MESSIAS; as divers of the ancient Rabbi's thought and confessed. Kidder. Pearson.

"mascus,
"mascus, and the spoils of Samaria, before the
king of the Assyrians." If. viii. 4. For if
the prophetic spirit had said, "he shall take of
the power of Damascus, and the spoils of
Samaria," without adding these words, "be-
fore the child shall know how to say father
or mother;" but had only said; "and shall
bring forth a son, and he shall take of the
power of Damascus, and the spoils of Sa-
maria;" then indeed you might say, because
God did foreknow that it would come to pass
that he should take these things, therefore he
foretold that he should. But now since this
particular circumstance is added to the pro-
phesy; "before the child shall know how to
say father or mother, he shall take of the
power of Damascus, and the spoils of Samar-
ia;" it is impossible to fix this interpreta-
tion of yours upon it. And indeed you can ne-
ver be able to prove that this prophecy with
this particular circumstance was ever fulfilled
in any of the Jews; but we can prove that it
was fulfilled in our Christ. For immediately
after he was born, the wise men, who came
from Arabia, and worshipped him, went first
to Herod, who was then king of your country,
whom the scripture calls the king of the Assy-
rians, because of his impious and vile disposition.
For you know, said I, that the Holy Ghost of-
ten speaks such things in figures and parables;
an instance of which we have towards all the
people
with TRYPHO THE JEW. 15

people of Jerusalem, to whom he often said;

"Thy father was an Amorite, and thy mother

an Hittite." Ezek. xvi. 3. 45.

S E C T. LXXVIII.

He proves from those things that are written con-

cerning the Wise Men that this prophecy did

relate only to Christ.

FOR this king Herod, having learnt from

the Elders of your people, whilst

the wise men, which came to him from

Arabia,

6 If this section should appear dark, abstruse, and con-

fused to the reader, the translator has to offer in excuse for

himself, that it is so in the original;—that there is a very

long parenthesis, entangled with several other parenthetical

within it, which always causes difficulties and confusions

in any writer;—and that he has done his endeavour to

make it as clear and intelligible in his version, as the original

would admit. Dr. Thirlby in his note upon this place

seems to be very angry with our author upon the account

of his confusion;—says that he believes there is not another

instance of a story's being told in such a manner to be met

with any where;—accuses him of writing down immediate-

ly whatsoever comes into his head, and when it comes into

his head, without any regard to order or method;—and

then sneers those that call him a very eloquent writer.

† Wise men.] These wise men were studious and inqui-

sitive persons, whose business and profession led them to

search into nature, its more abstruse causes and effects, and

more particularly into the motions and dispositions of the

heavenly bodies. In what veneration and profound respect

they were held, appears, from the most important matters,
16 JUSTIN MARTYR'S DIALOGUE

Arabia, and said, we know from a k star that has appeared in the heavens that a king is born in

both sacred and civil, being committed to their administration. They were the counsellors, the judges, the priests, the princes, in a word, the oracles of the eastern countries. Stanhope. Hammond.

1 From Arabia.] St. Matthew ii. 1. says that these wise men came from the east. But what and where this east was, is a question, upon which interpreters have been much divided. Some have conceived them to come out of Persia, others from Chaldea, others from Arabia Felix, and others again from Mesopotamia. These all lay eastward from Jerusalem and the Holy Land, which is the common way of assigning any quarter, in Jewish writers. Justin, with whom Tertullian and Epiphanius agree, says that they came from Arabia. And this, as it is the most ancient, so it is most probable, as the judicious Grotius thinks, that it is the truest opinion. He has assigned several reasons to support this his opinion; out of which I shall only select the following one. The gifts, which these wise men brought and presented to our Saviour, were the choicest and most valuable produce of their own country. Now myrrh, as he observes, grows no where but in Arabia; nor does frankincense grow any where but amongst the Sabeans, which is part of Arabia; and Arabia Felix abounds with gold.

k Star.] It is generally allowed that this was no common star, but some extraordinary appearance. For its motion was contrary to the ordinary course of stars; it performed the part of a guide to these travellers, and that probably by day, as well as by night; it accommodated itself to their necessities, disappearing and returning, as they could best or least be without it: and, which is a circumstance as remarkable as any of the rest, it pointed out, and stood over, where the young child was; (whereas the height and distance of common stars must needs leave men in confusion, and neither a particular house, nor a city like Bethlehem, can be pitched upon, for its particular direction.)
in your country, and we are come to worship him, were with him; having learnt, I say, from the Elders of your people, who informed him, that he was to be born in Bethlehem saying; for thus it is written in the prophet; "And thou Bethlehem in the land of Juda, art not

These are all condescensions, out of the course of nature, and such as require a miraculous operation. And they have carried St. Chrysostom yet farther. For he supposes this, not to have been any real, though extraordinary star, but some rational and heavenly power assuming that form, like the Israelites angel in the cloudy pillar. But, however that be, the hand of God was manifested, and his wisdom manifested in it. Stanhope. A star, says St. Ignatius, in his Epistle to the Ephesians, sect. xix. thone in heaven beyond all the other stars, and its light was inexpressible, and its novelty struck terror into mens minds. Origen declares it to be his opinion, that the star, that appeared at our Saviour's nativity, was entirely new, and vastly different from those which are commonly seen, whether in the superiour or inferiour orbs; and that he thought it might be much of the same kind with those comets, that appear for a time, and have different names assigned them by the Greeks, according to their different figure. See Origen against Celsus, book i. chap. 47. where he assigns the reason for this his opinion.

\[Art not the least, &c.\] To solve the seeming contrariety betwixt the prophet Micah, v. 2. "though thou be little, &c." and the Evangelist St. Matthew, ii. 6. "Thou art not least, &c." expositors have fought several ways. — But the plainest way of reconciling them seems that which a learned Jew, namely, Rabbi Tanchum, who probably never knew what is written in St. Matthew, and would certainly never have strained to say what would make for justifying the gospel, or advantage of Christians, gives us, which is this, that the word Tsair here used in the
not the least among the princes of Juda: for out of thee shall come a governour, that shall rule my people." Mic. v. 2. Matt. ii. 5, 6. Therefore the wise men from Arabia, when they were come to Bethlehem, and had wor-

Hebrew, and by interpreters usually rendered little, hath two significations, namely, little and great, or of great note and esteem, and that in this latter sense it is here to be understood in this place. That the word hath both these significations (as many other words have both in the Hebrew and other languages, and in contrary senses) he proves by instance in other places, in which though frequently it signifies little, it is to be rendered, great, or chief, or prince. (The same is affirmed by others of good authority and among the chief masters of their language.) His words are to this purpose, whereas others take this as spoken by way of diminution to that city or family of that tribe, as if it were not worthy to have the kingdom over Israel peculiar to it, unless God had peculiarly chosen David because he was acceptable in his sight, from whom their grandfather they inherited that right, it is a better way to understand the word, T'fair, in the contrary notion, of chief, or ruler, that the meaning may be, "thou shalt be chief, prince, or ruler among the thousands of Judah." So that if that rendring of their ancients in reporting this prophecy in St. Matthew, namely, not least (which is all one with great in renown) had been showed him, he must have acknowledged it to be the true meaning of the word in the prophet. And with great emphasis seems that word here put which signifies at once both little and great, or of great renown, to shew that as some other things which are little in bulk or quantity, are yet in other regards of more esteem and value above other in sight greater, so it was with Bethlehem, though perhaps otherwise little in number, bigness, or account among the thousands of Judah, or, as in St. Matthew, among the princes of Judah, which in sense is all one. See Pocock on Micah. v. 2. And the learned reader may consult the same author's note Miscellaneæ to his Porta Mosi. cap. ii.
shipped the young child, and had presented unto him gifts; gold, frankincense, and myrrhe; were warned of God not to return to Herod, after they had worshipped the young child in Bethlehem. Joseph also the husband of Mary, when at first he was minded to put away Mary his wife, supposing her to be with child by some man, that is, by whoredom, was ordered in a vision not to put away his wife, the angel which appeared to him assuring him that she was with child by the Holy Ghost. He therefore was afraid, and did not put her away; but when the taxing was then first made in Judea

1 Had presented to him gifts, gold, &c.] When the wise men were happily come to the place where the young child was, they offered presents to him, that were lively representations of his divine and human nature; namely, gold, an emblem of his royal power, frankincense, to note to us his divinity, and myrrhe, to signify his bitter passion. Origen against Celsus, book 1, chap. 47.

2 Taxing.] This taxing was not an exacting of tribute, but a setting down or enrolling every person according to their families and estates. Augustus, being desirous to know the strength, state, and riches of his dominions, sent proper officers into different parts of his empire to take this account or enrolment. And it seems to be much of the same nature with that which David did, when he sent to number Israel and Judah. See 2 Sam. xxiv. And thus, says bishop Kidder, did God make Augustus Cæsar an instrument to fulfil his degree, when he himself knew it not; and to accomplish a prophecy by this means, which he had not heard of. But this providence of God is still the more remarkable, if we consider farther, what hath been observed concerning the decree of Augustus Cæsar to this purpose. You are
Judea under Cyrenius, he went from Nazareth where he dwelt, to Bethlehem, the place to which he did belong, to be taxed. For he was of the tribe of Juda which inhabited that country. He was likewise commanded to take Mary, and go into Egypt, and to continue there with the young child, until it should be again revealed to him that he might return into Judea. The child was born at Bethlehem; and Joseph, because he could find no place in the town where to lodge, went into a certain "cave near

are therefore to know, that Augustus had decreed, that twenty-seven years before the birth of Christ there should have been an enrolling of the whole empire, and proclaimed it in Tarracan a city of Spain, after the Cantabri had been conquered and reduced by him; for he conceived that to be a fit time, when the Roman Empire was at quiet; but finding afterwards a breaking out of some spirits, he deferred it to this time, when our Saviour was born. Had it been done before, there might have been no need of it now. And then Joseph and Mary had not had the occasion of going up to Bethlehem. But what shall we say? "This was the Lord's doing, and it" may well "be won-
derful in our eyes." 

Cave near the town.] That our Saviour was born in a cave several of the ancient Greek and Latin Fathers, besides Justin, do, as it were with one consent, unanimously declare. But it has been disputed whether this cave was in or near the town. The evidence of Justin in this case is supposed to be incontestable; because he had very good opportunities of knowing the truth, as he lived not far from Jerusalem, being a Samaritan; and near the time it happened; and while the thing was well known, being fresh in memory. And he here lays that it was near the town. The objection made hereto is; How can this be reconciled with
with TRYPSO the JEWS. 21

near the town. And while they were there, Mary brought forth Christ, and laid him in a manger; where he was found by the wise men that came from Arabia. But I have before observed, said I, that Esaias had prophesied concerning the type that foreshadowed this cave; but for the sake of those that are come with you to day, I will repeat that passage again; and then I recited that passage of Esaias, which

with St. Luke, who introduces the angels saying that "Christ was born in the city of David;" Luke ii. 11. and with Socrates, who in his Ecclesiastical History, (b. i. chap. 17.) says that Helena Constantine's mother built a church in the cave at Bethlehem, the place of Christ's birth? This difficulty the learned have generally solved by observing that it is no unusual thing to comprehend those places and buildings that are near any town, under the name of the town, and to say that whatsoever was done in them was done in the town. Bishop Montague supposes, as that was a very rocky country, that the cave was hollowed and made fit for use by art; and says that there is no inconsistency betwixt the Evangelist, who does not mention the cave, and the ancient writers that do, because the manger might be fixed in a cave. See Montacuiti Orig. Ecclef. p. 23, 24. As to that miracle, which cardinal Baronius gives an account of, upon the authority of the venerable Bede; namely, that an inexhaustible spring of water flowed from this cave, where our Saviour was born, and continued even till Bede's time; I cannot help, with Cauabon, greatly doubting the truth of it, or rather rejecting it as entirely fabulous, as there is no mention made thereof either in the scriptures, or in any of the ancient writers, who had better opportunities of knowing the truth thereof, and would certainly have taken notice of it, had there been any such thing. See Baronius's Annals I. sect. 2. Cauabon's Exercitations. An. i. Num. iv.

C 3  I have
I have already written; adding, that the priefts of the Mysteries of Mithra are because of these words

o. Priefts of the Mysteries of Mithra, &c.] That the de-

vil in his idolatrous mysteriuous pretended to imitate the sa-
créd rites of the true religion, Justin observes in more places than one. In the eighty-first fection of his first apo-
logy, he says, "The devils no sooner heard of this baptism
"spoken of by the prophet, (Ezek. xxvi. 25.) but they
"too set up their baptisms." The other sacrament he tells
was also imitated in the Mysteries of Mithra. For having
related how Christ instituted the sacrament of the Eucharift,
he tells the Gentiles, (lec. 86.) that "the devils had by way
"of imitation introduced this very solemnity into the My-
"steries of Mithra; for you do or may know, says he, that
"when any one is initiated into this religion, bread and a
"cup of water, with a certain form of words are made use
"of in the sacrifice." And in the seventieth fection of this
Dialogue, he says that the priefts of Mithra endeavour to
imitate all the particulars contained in that passage, which
he there cites from the 33d chapter of Isaiah, though he
there infances but in one particular only; namely, their
teaching the precepts concerning the practice of that which
is just and right. Another infance he gives us in the words
before us; namely, their being initiated in a cave. Not
only Justin, but several of the primitive writers have spoke
to the same purpose, particularly Tertullian in his prescrip-
tion against Heresies, ch. 40. says; "The devil in his turn
"too baptizes some, namely, his own disciples and follow-

ers; by washing he promises a purgation from sin; and
"if I yet remember, Mithra signs his soldiers in their fore-
"heads, he makes an oblation of bread, puts on the form
"of the resurrection, and withal he crowns them with a
"mimic martyrdom. To this also may be added, that his
"chief prieft is the husband of one wife, that he hath his
"virgins and his continentes." The Persians supposed
Mithra to be the sun, and offered a multitude of sacrifices
to him. No one might be initiated into his mysteries, till
by undergoing a certain number of torments, Nonnus says
eighty,
words instigated by the devil to say that in a place, which they call a cave their proselytes are initiated by Mithra himself. Herod therefore, when the wise men of Arabia did not return unto him, as he desired they would, but eighty, they proved themselves to be holy, and free from all passions and emotions of the soul. These torments were various, both as to their kind and degree. Some of them being but light and easy to be endured; others being more violent and intense. They began with the first of these, but they were all to be gone through before they could be initiated. At the very entrance upon this trial or probation, which they called the praec-ration, those that were to be initiated were tortured for fifty days with hunger; and then they were to be severely scourged for two days; then they were to pass through snow for twenty days; and then they were to endure the most intense heat, and perhaps be scorched and branded with red hot irons. With these and several other kinds of torture were men tried before they were admitted to be of that religious order, or priests of Mithra. Where shall we now find any set of men that would be willing to undergo such dreadful torments to render themselves acceptable to the true God, as these deluded votaries did, to ingratiate themselves, as they supposed, with this false and fictitious deity. Is it not a reproach to those Christians that cannot, or will not mortify their lufts in order to purify themselves so as to be entitled to endless and never-failing joys in the mansions of bliss. At the time of their initiation they used to pour honey upon their hands instead of water; by which they intimated that they ought to preserve their hands pure from all defilements of every kind or sort. The place where these horrid rites were performed, was a dark and dismal cave. If the learned reader is desirous to see a fuller account of Mithra and his mysteries, let him consult Suidas upon the word Mithra; Reinefii Syntagma Inscriptionum, &c. p. 49. Halloix's Life of Justin, chap. 16. and the authors there cited; Dr. Grabe, and the Benedictin editor.
went, as they had been ordered, into their own country another way; and when Joseph with Mary and the young child were now gone into Egypt, as they were warned of God to do; Herod, I say, not knowing what child the wise men came to worship, ordered all the young children in Bethlehem to be slain. And it was foretold by the prophet Jeremias that this thing should happen, so, the Holy Ghost thus speaking by him. "In Rama was there a voice heard, weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not." Jer. xxxi. 15.—Matt. ii. 18. Therefore because of that voice which was to be heard from Rama, that is, Arabia, (for there is even to this day a place in Arabia called Rama) weeping was to seize that place, where Rachel the wife of the holy patriarch Jacob, who was surnamed Israel, was buried; that is, Bethlehem; the women weeping for their children which were slain, and would not be comforted, because of the misfortune which had happened unto them. For this expression of Esaias, "he shall take of the power of Damascus, and the spoils of Samaria," signified that the power of that wicked devil, which inhabited Damascus, should be subdued by Christ, as soon as ever he should be born; which is proved to have happened accordingly. For these
these wise men, who were led on as captives or spoils to all manner of wickedness, which the devil instigated them to, when they came and worshipped Christ, revolted, as is evident, from that power, which led them as captives or spoils; which power the scripture figuratively declares dwelt at Damascus. It figuratively and beautifully calls this power, because it is wicked and sinful, Samaria. But that Damascus both was and is in Arabia, though it is now reckoned part of that country, which is called Syrophænicia, none of you can deny. Wherefore it would be right in you, gentlemen, who

p These wise men were led on as captives or spoils to all manner of wickedness.] Justin in this place teaches these two things. 1st, That the magi or wise men were prone to wickedness. For they like spoils taken in war, are said to be led captive by, and reduced under the power of the wicked Demon. 2dly, That in consequence thereof, the Demon that ruled over them, instigated them to commit all sorts of sin and wickedness. It is also to be observed that when these magi or wise men came to the Lord Christ, and worshipped him with gifts, those captives revolted from the evil Demon, and voluntarily surrendered themselves up to him, as the conqueror of all evil and impure spirits; and that these spoils taken from Satan were consecrated to Christ, and hung up, as it were, in his temple. And he has plainly and evidently referred the saying of the prophet, not to those gifts, gold, frankincense, and myrrh, which the wise men offered, and did not mean that the gifts, but the wise men that offered them, were so consecrated to God through Christ, as a lively, holy sacrifice, well pleasing, and acceptable to God, that they might be redeemed and preferred from the slavery, power, and bondage of infernal Demons. See Montacutii Orig. Eccles. p. 182, 183.
do not well understand these things, to learn them from those that have received the grace of God, that is, from us Christians; and not to endeavour so earnestly to establish in every particular your own doctrines, rejecting and defying the doctrines of God. Wherefore this grace has been bestowed upon us also, as Esaias says in these words. “This people draweth near me, with their lips they honour me; but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men. Therefore behold, I will proceed to transplant this people, and I will transplant them. And I will take away the wisdom of their wife, and will bring to nothing the understanding of their prudent.” If. xxix. 13, 14.

S E C T. LXXIX.

He proves against Trypho that the wicked angels did revolt from God.

Here Trypho was indeed in a great chafe, as appeared from his countenance, but yet he paid a proper deference and respect to the scriptures, and said; the word of God indeed is holy; but your explanations of it, as appears even from the explanations themselves, are fallacious, or rather blasphemous. For you assert that the angels committed sin, and apostatised from God.
with TRYPHO the JEW.

Then I in a lower voice, for I was willing by this means to prevail upon him to hearken to me, answered and said; I wonder, sir, at that religious deference which you pay to the angels, and with you had the same good disposition towards him to whom the angels are said to minister, as Daniel says; “He was brought by them as the son of man to the ancient of days, and every kingdom was given him for ever and ever,” Dan. vii. 13, 14. But that you may know, sir, said I, that we do not without reason embrace this opinion which you cavil at, I will produce the testimony of Esaias, who says that wicked angels did, and still do inhabit Tanais, a country in Egypt. His words are these. “Wo to the rebellious children. Thus saith the Lord: Ye have taken counsel but not by me; and have entered into covenant, but not by my spirit, that ye may add sin to sin; doing evil that ye may go down into Egypt, (and have not asked at my mouth) to strengthen themselves in the strength of Pharaoh, and to cover themselves with the shadow of the Egyptians. Therefore shall the shadow of Pharaoh be your shame, and your trusting in the Egyptians your confusion. For there are in Tanais Princes, wicked angels. In vain shall they labour with a people, which shall not help, nor profit them, but shall be their shame and reproach.” Is. xxx. 1, 2, 3, 4, 5. Moreover
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over Zacharias hath also said, as you have observed; "that the devil stood at the right hand of Jesus the priest to resist him, and that the Lord said; the Lord that hath chosen Jerusalem rebuke thee." Zach. iii. 1, 2. And again in the book of Job it is written, as you also said; "that the angels came to stand before the Lord, and that the devil came with them." Job i. 6. ii. 1. And we find it recorded by Moses in the beginning of the book of Genesis that the serpent seduced Eve, and was cursed. Gen. iii. And we know that the magicians in Egypt endeavoured to imitate those wonders which God wrought by his faithful servant Moses. Exod. vii. viii. And you cannot be ignorant that David also said, that "the Gods of the nations are devils." Psal. xcvi. 5.

SEC. LXXX.

Justin's Opinion concerning the Millennium. Many of the Orthodox of a different Opinion.

I observed before, said Trypho, that you always took care to support whatever you advanced by quotations from scripture. But now tell me truly, whether you do really believe that Jerusalem is to be built again, and expect that your people shall be gathered together to live in joy and pleasure with Christ,

9 With Christ and the Patriarchs, &c.] With Christ as the author of this happiness, and with the Patriarchs and Prophets, as companions and partakers of it together with us. Ben.
and the Patriarchs and the Prophets, and with those that originally were of our nation, and those also that were made proselytes to us before your Christ came? Or whether you have made this concession in order to seem superior to us in this debate?

I am not such a wretch, Trypho, said I, as to speak contrary to what I think. Therefore I have already owned that I and several others of the same way of thinking with myself are fully persuaded that this will most assuredly come to pass. And again I told you that there are many good and pious Christians that do not believe it. For as for those that are indeed called Christians, but in reality are Atheists and wicked Heretics, I have before proved that they teach nothing but what is blasphemous, atheistical, and foolish. But to convince you that I do not make this confession before you only, I will commit to writing this whole discourse of ours, as exactly as I can; in which I will own that I made the same profession, which I now make before you. For I do not desire to be a follower of men, or of the doctrines of men, but of God, and of the doctrines which he hath delivered. For if you have conversed with some that are indeed called Christians, and do not maintain these opinions, but even dare to blaspheme the God of Abraham,
and the God of Isaac, and the God of Jacob; and say that there is no resurrection of the dead, but that the souls as soon as they leave the body are received up into heaven, take care that you do not look upon these as Christians; as no one that rightly considers would say that the Sadducees or the like sects of Genits, and Merits, and Galileans, and Hellenians, and Pharisees and Baptists, are Jews; (hear me patiently I beseech you, as I say nothing but what I firmly believe) but that they only seem to be Jews, and the children of Abraham, and to "confess God with their lips," as God himself hath said, "but their heart is far from him." If. xxix. 13. But I and all those Christians that are really orthodox

- And say there is no resurrection of the dead.] This was the opinion of the Marcionites, and of almost all those Heretics that were the followers of Simon. Thirlby.

- Sadducees or like sects, &c.] These were the seven sects amongst the Jews. They are mentioned both by Eusebius, (book, 4. chap. 22.) and Epiphanius (Vales. in Euseb.) but with some variation in their names. The former calls them Essens, Galileans, Hemero-Baptists, Masboheans, Samarites, Sadducees, and Pharisees; the latter, Scribes, Pharisees, Sadducees, Essens, Nazareans, Hemero-Baptists, and Herodians. As the learned are divided in their opinions concerning the rite of them, and the tenets which they hold; and as I have hitherto met with nothing certain or satisfactory about them, I shall not trouble the reader with any particular account of them.
with TRYPHO the JEW. 31
in every respect, do know that there will be a resurrection of the body, and "a thousand

A thousand years in Jerusalem, &c.] Daille, that scourge of the Fathers produces this passage, and then pronounces it to be an opinion that is at this day condemned as erroneous by the whole western church, as one example of the mistakes and oversights of the Fathers to prove that they had no intention of being judges in matters of religion. (see book 2. chap. 3.) Now all that this can prove is that they were men that were not infallible, nor divinely inspired, and so not of equal authority with the Apostles; which is an opinion that we as zealously maintain as he does, so that he argues against nobody. But a greater scourge and abuser of the Fathers is since arisen, who has taken greater liberties in perverting their sense, and in adding what might make them appear ridiculous; and then calls it their doctrine, and pronounces it to be "not only absurd and monstrous, "but impious and heretical." Thus has Dr. Middleton dealt with our author in the passage before us, which he has thus translated; "All the saints shall be raised in the flesh, and "reign with Christ in Jerusalem, enlarged and beautified "in a wonderful manner for their reception, in the enjoy- "ment of all sensual pleasures, for a thousand years before "the general resurrection." (pag. 31.) He has indeed given us the original in the margin, and so none but the English readers can be imposed upon. And they for the future may be convinced by comparing this quotation with the translation above, (which though inelegant is faithful) how little he is to be depended upon;—and that "in the enjoyment "of all sensual pleasures," is an addition of his own; for there is not so much as a syllable in the original to answer it. And further he endeavours to impose upon his readers by telling them, that "our author declares, that all the Christi- ans, who were in all points orthodox, embraced and be- "lieved the doctrine of the Millennium," as he has represented it, (which indeed is not his doctrine) as it was entirely catholic and universal, without taking notice that he did at the beginning of this very section assert, that "there were "many
many good and pious Christians that did not believe it.” Had this author lived a very little longer he might have had the mortification to have seen this doctrine, which as he says, “was exploded, as it well deserved,” revived again, and maintained to be not “aburd and monstrous, impious “and heretical” as he has asserted it to be, but the doctrine of scripture. For I have been credibly informed that the Reverend Mr. Wetheril, Fellow of University College, in his Affizze-Sermon preached at Oxford August ist. 1753, maintained this doctrine in its grossest sense, from whence it is supposed to be the general opinion of that numerous and studious set of gentlemen stiled Hutchinsonians. Now supposing these gentlemen do hold this opinion, I cannot see any reason, why they may not, notwithstanding, be allowed to be “good and pious Christians,” nay, and “really orthodox “in every respect.” For orthodoxy, if I entertain a right notion of it, consists in firmly believing without any reserve all those truths which are plainly and clearly delivered in the scriptures; those more especially which are essentially necessary to salvation, and tend to preserve peace and unity in the church. Now I cannot think that any one’s salvation can be endangered either by entertaining or rejecting this doctrine; or that there is any probability that either the peace or unity of the church will be broke thereby; if we may form a judgment from what has been. For whenever this doctrine prevailed it was always maintained as a private opinion, and never as the general doctrine of the church.--- I would not be supposed, by what I have here advanced concerning this opinion of the Hutchinsonians, either to blame or commend their principles in this or any other respect. The only use I would make of it is to shew, that this doctrine is not so universally exploded, as Dr. Middleton would suggest; and that it does not appear to all the orthodox to be “aburd and monstrous, impious and heretical;” but is still supposed by some to be the doctrine of scripture. Though I have dwelt so long on this point, I cannot help transcribing the
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kiel and Eiaias, and the rest of the Pro-
phets declare.

the following passage from Mr. Reeves. Now the Chiliafm
or Millennium is an error, (if it be one) wherein Juftin
Martyr stands not alone, but in the good company of Papias
bishop of Hierapolis, Irenius bishop of Lyons, Tertullian,
Nepos, Apollinaris, Victorinus, Laëntius, and Severus
Gallus, with many others. But then it is to be remem-
bered, that this was an opinion they laid no stress upon, for
Juftin Martyr confesses and without any ceniture, that there
were many sincere and devout Christians who did not hold
it, and many others also of the same mind with himself, and
so leaves it as a matter indifferent. This notion seems to be
first set on foot by the forementioned Papias, a very good
man, but of no great reach, as Eusebius remarks, Eccl. Hist.
book 3. chap. 39. who by not seeing into the mystical mean-
ing of the Apostles discourses, ran presently away with it as
an apopthetical tradition; just perhaps as we find from the
misunderstanding of our Saviour's words to St. Peter,—"If
"I will that he tarry 'till I come, what is that to thee,
"follow thou me; then went this saying abroad among the
"brethren that that disciple" (namely John) "should
"not die." Now from a doctrine so harmless in itself and
consequences, according to the sense of the orthodox, (tho'
abused indeed by Cerinthus and his followers) recommended
by the venerable antiquity of an aposthical person, as Pap-
ius was, an opinion that has so much to be said for it from
Scripture, from the Revelations especially, as appears by the
learned Mr. Mede and others, and which we are freely left
to believe or disbelieve at our discretion; is it not, I say,
very dijngenuous as well as very trifling in Mr. Duille (and
Dr. Middleton) to argue from hence against the authority of
the Fathers? As if their authority was the less valuable in mat-
ters of faith, wherein they are all unanimous and pressing,
and in matters of fact wherein they cannot be mistaken, be-
cause forsooth in some cases of tradition or reasoning 'tis pos-
fible they may be mistaken, and wherein they expresslly de-
clare that 'tis no matter of consequence if they are.

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FOR thus hath Esaias spoken concerning this thousand years. "For there will be a new heaven, and a new earth; and the former shall not be remembred, nor come into mind; but they shall find joy and gladness in it, which things I create: for behold I make Jerusalem a rejoicing, and my people a joy: and I will rejoice in Jerusalem, and joy in my people. And the voice of weeping shall be no more heard in her, nor the voice of crying. And there shall be no more there an infant of days, nor an old man that shall not fulfil his days: for the child shall be an hundred years old: but the sinner being an hundred years old shall die, and be accursed. And they shall build houses, and inhabit them; and shall plant vineyards, and they shall eat the fruit of them, and drink the wine. They shall not build, and others inhabit; they shall not plant, and others eat. For according to the days of the tree of life, shall the days of my people be: the works of their hands shall be multiplied. My elect shall not labour in vain, nor bring forth children for a curse: for they shall be a righteous seed, and blest..."
sed of the Lord, and their offspring with them. And it shall come to pass that before they call, I will hear; and whilst they are yet speaking, I will say, what is the matter? Then the wolves and the lambs shall feed together; and the lion shall eat straw like the bullock: and the serpent shall eat earth like bread. They shall not hurt nor destroy in my holy mountain, faith the Lord.” If. lxxv. 17, to the end. In these words, said I, “For according to the days of the tree of life, shall the days of my people be: the works of their hands shall be multiplied.” We believe a thousand years to be figuratively expressed. For as it was said to Adam, “In the day that he should eat of the tree, he should surely die.” Gen. ii. 17. So we know he did not live a thousand years. We believe also that this expression, “The day of the Lord, is as a thousand years,” Psal. xc. 4. 2.Pet. iii. 8, relates to this. Add to this also that John, one of Christ’s apostles, in that revelation which was discovered to him, hath foretold that those that believe in our Christ should live

ThosethatbelieveinourChristshouldlivethousand
years in Jerusalem.] The place alluded to by our author is Rev. xx. where it is not said they should live a thousand years in Jerusalem; but only they lived and reigned with Christ a thousand years. Now the most prevailing opinion is that the doctrine of the Millennium is not contained in this passage. And if it is not here, it is, I think, no where
live a thousand years in Jerusalem. Rev. xx. And that afterwards there would be a general, and in one word, an universal resurrection of every individual person, when all should arise together to an everlasting state, and a future judgment. Which our Lord also told us when he said; “that they shall neither marry, nor be given in marriage, but shall be equal un- to the angels, and shall be the children of God, being the children of the resurrec-

in the New Testament. Hammond and Grotius suppose that the thousand years there mentioned, begun at the estab-

ishment of Christianity by human laws in the reign of Constantine, about the year ccx, and consequently are long since expired. See Hammond and Grotius on Rev. xx. Socinus believes that this prophecy is not yet fulfilled;—that there is an hidden sense and mystical meaning contained in it; but what this hidden sense and mystical meaning is, he pro-
fesses himself to be entirely ignorant; and owns that none of the interpretations he had met with, either of the Ancients or Moderns, could give him satisfaction in this point. At this he does not at all wonder; because it is, as he observes, the peculiar property of all prophecies to be obscure and un-
telligible till after the completion of them. He was how-
ever fully convinced that the doctrine of the Millennium cannot be proved from it. The arguments which convinced him, and which he thinks sufficient to convince others, the learned reader may see in his tract entitled Contra Chiliasi-

Epiptola, apud Fratres Polonos.
S E C T. LXXXII.

The prophetical gifts are transferred from the Jews to the Christians.

For even to this very time the prophetical gifts are still amongst us; from whence you may easily perceive that those advantages, which were formerly enjoyed by your people, are transferred to us. And as there were false prophets amongst you in the time of the holy prophets; so there are also now false teachers amongst us; of whom our Lord has forewarned us to beware: so that nothing can happen to us unexpectedly, or that we

* Even to this very time the prophetical gifts are still among us.* [The testimonies of our author and several other writers for the continuance of miraculous powers in the church, Dr. Middleton allows to be strong, explicit, and coherent; and then proceeds to invalidate them by the supposed silence of all the apostolic writers on the subject of these gifts. But Dr. Dodwell has abundantly proved, that though the apostolic writers were not under so great a necessity of insisting on those gifts, as they wrote not to Infidels, but to professed believers, yet this silence is not so total as he represents; and that there are plain and manifest indications that it was a known fact that miracles were commonly wrought among them. Another method by which he endeavours to invalidate their testimonies deserves singular notice. For it was the public manner in which they exerted those mighty works, and their calling upon their enemies to see them exhibited before their eyes. Is it not strange to interpret an offer of publick examination to be an air of imposture? This
we are unprepared for, because we are certain
that he did foreknow what should happen to
us after his resurrection from the dead, and
ascension into heaven. For he told us that it
should come to pass that we should be killed
and hated for his name’s sake; and that many
false Prophets, and false Christs should come in
his name, and deceive many; which indeed is
accordingly come to pass. For many by pervert-
ing and corrupting the truth have brought in
false doctrines, and have, in his name, broached
atheistical, blasphemous, and wicked notions;
and

is surely the first time that a publick offer to all enemies to
look into the foundation of their pretensions, was ever con-
strued as an evidence that their pretensions were groundles.
See Dr. Middleton’s Free Enquiry into the Miraculous
Powers of the Primitive Church, pag. 10. 19. 20. and Dr.
Doddwell’s Free Answer thereto, pag. 43, &c. vide note d.
on sect. 76. Another way whereby he attempts to set aside
the testimony of our author is by charging him with false
opinions, weak reasonings, and absurd interpretations of
scripture, pag. 27. And now, in the polite language of
Dr. Doddwell, pag. 64. 65. should we admit all the false
opinions and weak reasonings, which he has collected and
charged upon this Father, I do not see how they would af-
fect his credit as a witness of matter of fact; which is the
cafe of his testimony to the continuance of miraculous pow-
ers in the Church. Though some of his doctrines might be
“ erroneous,” and some of his arguments “ inconclusive,”
yet if he was a “ good man” that would not “ deceive others,”
and had common sense enough to judge of those things which
came under the evidences of his senses, which is sufficient
security against being “ deceived himself;” then there is no
reason to except to his evidence. Dr. Middleton has, I
think
and have taught, and still do continue to teach, whatsoever is put into their minds by that im-pure spirit the devil. And these we also endeavour to bring over to our way of thinking, as well as you, that they may not persevere in their error; because we are well assured that he that can speak in defence of the truth, and does not, shall receive the sentence of con-demnation from God, as God himself testifies by Ezekiel, saying; "I have set thee a watch-"ed man unto the house of Judah. If the wick-

think, in the instance of Justin's claim to inspiration, fallen into a gross mistake, which I should have thought a man of plain common understanding had been in little danger of falling into; but though this lessens my opinion of his judg-

merit, yet it would not in the least incline me to call in question his veracity in a fact which he should affirm of his own certain knowledge. If therefore Justin has sometimes offered some improper illus-
his blood will I require at thine hand; but if thou hast warned him, thou shalt be innocent." Ezek. iii. 17. 18. 19. xxxiii. 7. 8. 9. It is therefore through fear that we seek to converse with, and convince men out of the scriptures; and not for the love of money, or glory, or pleasure. For no one can justly accuse us of these vices. Nor do we choose to live as the princes of your people; whom God thus reproaches, saying; "Your princes are companions of thieves, they love gifts and follow after rewards." Is. i. 23. But if you should chance to know that there are some such even amongst us, do not therefore upon this account blaspheme Christ, nor endeavour to fix a wrong sense and meaning upon the scriptures.

SEC. LXXXIII.

The hundred and tenth Psalm was not fulfilled in Hezekias.

F OR this passage; "The Lord said unto my Lord; fit thou on my right hand, till I shall make thine enemies thy footstool," your

* This passage, The Lord said, &c.] Now these words do so plainly belong to the MESSIAS, that they cannot be applied to any other person. And whereas several predictions, which concern the MESSIAS, had also a reference first to some other eminent person, who was a type of him: The words of this psalm throughout do immediately belong to
your Rabbies have the assurance to explain so, as to say it was spoken of Hezekias; as if he had been commanded to sit on the right side of the temple, when the king of Assyria sent messengers to him to threaten him, and it was signified to him by Esaias that he should not be afraid of him. We do know and acknowledge that the prophecy of Esaias was fulfilled in a literal sense; that the king of Assyria was turned back from warring against Jerusalem in the days of Hezekias; and that the angel of the Lord flew in the camp of the Assyrians an hundred fourscore and five thousand. See 2 Kings xix. If. xxxvii. But that this psalm was not spoken of him is very evident; for it runs thus.

"The to him, and cannot in any tolerable sense be applied to Abraham, or David, Hezekias, or Zorobabel, or any other person whatsoever. And though the Jews have exercised their wits in perverting the sense of this psalm, and applying it to some other person; yet as they have been very unhappy in it, so several of them have been forced to confess, that these words are to be understood of the MESSIAS. And without all doubt the ancient Jews did with one consent interpret this psalm of the MESSIAS, who is said not only to sit at God's right hand, but also to be a priest for ever after the Order of Melchisedek; which words cannot be with truth affirmed of any other person whatsoever. And Jesus did apply these words to the MESSIAS, and so far stopped the mouths of the Pharisees, that they were not able to reply. "What think ye" (says Jesus to them) "of Christ? Whose son is he? They say unto him the son of David. He faith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, sit thou on my right hand, till I make thine ene-"
The Lord said unto my Lord: fit thou on
my right hand till I shall make thine ene-
mies thy footstool. He shall send the rod
of power upon Jerusalem, and he shall rule
in the midst of thine enemies. In the beau-
ties of thy saints, before the morning star
have I begotten thee. The Lord hath sworn,
and will not repent: thou art a priest for
ever after the Order of Melchisedek." Psal.
cx. 1, 2, 3, 4. Now that Hezekias was not a
priest for ever after the Order of Melchisedek,
who is there that does not acknowledge? That he
was not the deliverer of Jerusalem, who is there
that does not know? And that he did not send
the rod of his power upon Jerusalem, nor rule

"mies thy footstool? If David then call him Lord, how
is he his son." This put them to silence; which it would
not have done, if these words had not been confessed to be-
long to the MESSIANS: had it not been the sense of the
whole nation, that the psalm belongs to him, they could
soon have answered our Saviour in this place: and as this
place was made use of by Jesus; so it was by his followers
also to the same purpose, and to the same persons (namely,
the Jews) also. St. Peter tells them, that David "is not
ascended into the heavens; but he faith himself, the Lord
said unto my Lord, fit thou on my right hand," &c.
To the same purpose are these words justly applied by St.
Paul, in his first Epistle to the Corinthians xv. 25. and the
author of the Epistle to the Hebrews mentions this, as a
peculiar belonging to the Messias, and not to the angels
tho' excellent ministers of God. "To which of the an-
gels said he at any time, fit thou on my right hand, un-
til I make thine enemies thy footstool?" Heb. i. 13.
v. 6. x. 12, 13. Kidder.
in the midst of his enemies; but that it was
God that turned away his enemies from him
upon his weeping and mourning, who is there
that does not readily own? But our Jesus, tho'
hath not yet appeared in glory, hath sent
the rod of his power upon Jerusalem, the word
of calling and repentance to all nations, over
which the devil ruled, as David says, “the
“Gods of the nations are devils.” Ps. xcvii. 5.
And his powerful word prevailed upon many
to for sake the devils, whom they served, and
to believe in God Almighty through him. And
this passage, “in the beauties of the saints, from
the womb have I begotten thee before the
morning star,” was spoken to Christ, as I
have already shewn.

S E C T. LXXXIV.

This Prophecy, “behold a Virgin,” &c. relates
only to Christ.

And this also, “behold a virgin shall
conceive, and bear a son,” Is. vii. 14. is

Behold a virgin, &c.] Bishop Kidder, after having given
several reasons why the Hebrew word Alma, which is used
by the prophet in this place, really signifies a virgin, as we
and the seventy have translated it, particularly from the sig-
nification of the Hebrew word from whence it comes, thus
proceeds; the context seems to require this sense, and no-
thing else. It is to be remembered, that God had offered
unto
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is a prophecy concerning this very Christ. For if he concerning whom Esaias spake was not to be born of a virgin, who was that concerning whom the Holy Ghost said; “Behold the Lord himself shall give you a sign: behold a virgin shall conceive and bear a son.” For if he, like all other first-born children, was to be born from cohabitation, why did God say that he would give a sign, which was different from every other first-born? But that indeed was really and truly a sign, by which it was firmly established with mankind, that this thing should most assuredly come to pass; namely, that the first born of every creature should of the womb of a virgin be made unto Ahaz a sign or miracle to confirm his promise before, and that it had been refused: Ahaz had his option of a sign in the “depth,” or in the “height” above. Upon his profane rejecting of this God complains, and promiseth the house of David a sign, “Therefore the Lord himself shall give you a sign, behold! a virgin,” &c. The Jews would have the meaning be no more than this, that a young woman being joined to a man should be with child: but where’s the wonder? where’s the miracle all this while? can there be any thing farther from it? what need of those words, “the Lord himself?” what need of that solemn notice, “Behold?” what need of the emphatical way of expressing it in the Hebrew text? here would be nothing new or strange in all this according to the interpretation of the Jews; no need of these solemn words, of this great apparatus. God promiseth the same thing in another prophet; but then he doth it there also after a very solemn manner, and in words that must import more, than the Jewish sense will admit of. “The Lord hath created a new thing, a woman shall compass a man.” flesh,
flesh, and really become an infant; which was foretold by the prophetic spirit in divers manners before it came to pass, as I have observed already, that when it was come to pass it might be known to be done by the power and counsel of the Creator of all things; just as Eve was made of one of the ribs taken from Adam's side, and all other living creatures were at first created by the word or power of God. But you take upon you to corrupt in this passage, the translation of the seventy Elders, which they made for Ptolemy king of Egypt, saying that it is not in the original as they render it, but, “behold a young woman shall conceive.” As if that was any great sign, if a woman shall bear a child from cohabitation; which all young women do, unless they are barren; and God can, when he pleases, cause even these to bring forth. For the mother of Samuel, tho' barren, did, by the will of God, bring forth a son. 1 Sam. i. 20. As did also the wife of the holy patriarch Abraham; Gen. xxi. 2. And Elizabeth the mother of John the Baptist, Luke i. 57. and several others likewise. Wherefore you ought not to doubt but that God can do whatsoever he pleases. More especially when he was foretold that any thing shall come to pass in a particular manner, you ought not to presume to corrupt or pervert the prophecy; because you will hereby injure yourselves only, not God.
AND this prophecy, which says, "Lift up your gates, O ye princes, and be ye lift up, ye everlasting doors, that the king of glory may come in," Psal. xxiv. 7. You pervert in such a manner, that some of you interpret it of Hezekias, and others interpret it of Solomon; though it may be easily proved that it is impossible that it should relate either to the one, or the other, or indeed to any of your kings, or any other person whatsoever, except this Christ of ours, who appeared in a mean and inglorious state; as Esaias, David, and all the Scriptures foretold, who is the Lord of Hosts, through the good pleasure of the Father who hath given him this title, who also rose again from the dead, and hath ascended up into heaven; as this psalm and the other scriptures, which ascribe to him the title of the Lord of Hosts, did declare that he should; which it would be easy to convince even you of, by those very things which are publickly done in the sight of the whole world, if you would
would but attend to them. For *through the name of this very Son of God, and first begotten of every creature, who was born of a virgin, and made man to be exposed to sufferings, and was crucified by your people under Pontius Pilate, who died, and rose again from the dead, and ascended up into heaven, every exorcised devil is conquered, and brought under subjection. But if you should exorcise them by the names of any of your kings, or righteous men, or prophets, or patriarchs, no devil will be made subject unto you. But if any of you should exorcise him in the name of the God of Abraham, and of the God of Isaac, and of the God of Jacob, *he would perhaps submit:

* Through the name of this very Son of God, &c.] I cannot suppose that this short and succinct account of Christ our Saviour is useless, or was mentioned by chance or without design, but that it had respect to the ancient form of exorcising. Thirly.

* He would perhaps submit.] Dr. Middleton brings the passage, of which these words are a part, to prove "that the Fathers, who lay a great stress on this particular gift of casting out devils, yet allow the name power both to the Jews and the Gentiles, as well before, as after our Saviour's coming." pag. 84, 85. But he has been so very disingenuous, as not to do our author justice. For he has dropped a part of his Greek citation, and with good reason, that it might not be observed with what caution Justin speaks on this subject. His words rendered literally are, — "He would perhaps submit;" — which Dr. Middleton by his translation turned into a positive assertion, in these words; — "He would in like manner submit." Now can such an one be esteemed a person of credit and veracity?
but your exorcists even now, said I, use the same methods in their exorcisms, as the Gentiles do, and apply perfumes and enchantments. Now that there were angels and hofts, whom the word of prophecy spoken by David commanded to lift up the gates, that he who rose again from the dead, the Lord of hofts according to the good pleasure of the Father, even Jesus Christ might entertain, another of David's psalms also proves; which I will repeat over again for their sakes who were not with us yesterday; and for their sakes indeed I briefly mention several things, which I enlarged upon yesterday. And if I do repeat the same things over and over again, which I have often mentioned before, I do not think that there can be any impropriety in it. For certainly it must be a ridiculous thing to see the sun, the moon, and the rest of the constellations constantly to run the same course, and cause the same change and variety of seasons; and that an arithmetician, if he should be asked how many twice two make, does not, because he has often said four, cease to say four again; or when any thing of this kind is confidently ascertained that it is always ascertained in one and the same manner; and that he who in his discourse with others should support his assertions with proofs drawn from city? can any one believe him to be a faithful translator? or be assured that they have in any passage he quotes, the true sense and meaning of the author?
the prophetical writings, should forbear to quote the same scriptures over again, because he has quoted them before; and think that he can produce better proofs than those from the scriptures out of his own head. But the passage, by which I proved that God discovers that there are angels and hosts in heaven, is this: "Praise ye the Lord from the heavens; praise him in the heights. Praise ye him all his angels; praise ye him all his hosts." Psal. cxxviii. 1, 2.

Here Mnaseas, one of those that came with them the second day, said, we are very glad that you repeat the same things over again upon our account.

Hear, gentlemen, said I, by what scripture I am prevailed upon so to do. Jesus has commanded us to love even our enemies; this same duty is also inculcated by Esaias in many words; in which is contained the mystery of our regeneration, and indeed of all those that expect that Christ shall appear in Jerusalem, and that endeavour to render themselves acceptable to him by the performance of those works which are well pleasing in his sight. The words of Esaias are these. "Hear the word of the Lord, ye that tremble at his word. Say, our brethren, to them that hate you, and detest you, that the name of the Lord may be glorified. He hath appeared in their joy, and they shall be ashamed. A voice of noise from the city, a voice from the temple, a voice of the Lord..."
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"that rendereth recompence to the proud. Before she travailed, she brought forth, and before her pain came, she was delivered of a man child. Who hath heard such a thing, or who hath seen anything like it? If the earth hath brought forth in one day, and if she hath brought forth a nation at once? because Sion hath travailed, and brought forth her children. And I gave this expectation even to her that did not bring forth, said the Lord. Behold I make fruitful, and I make barren faith the Lord. Be glad, O Jerusalem, and hold a solemn assembly all ye that love her. Rejoice all ye that mourn for her, that ye may suck, and be satisfied with the breast of her consolations, that when you have sucked out, you may be delighted with the entrance of his glory."

Is. lxvi. 5. to 12.

S E C T. LXXXVI.

There were in the Old Testament several types of the wood of the cross, through which Christ reigned.

Here I desired them to observe and understand that the tree of life, which was said to be planted in Paradise, and those things which were done by all your just and righteous men, were types of him, whom the scripture
ture assures us is to come again in glory after his crucifixion. b Moses was sent with a rod to deliver

b Moses was sent with a rod, &c.] That celebrated scourge and abuser of the Fathers, Dr. Middleton, has charged our author with indulging throughout all his works, but particularly in this section, "a wild and enthusiastic fancy, in the invention of typical fenses, and forced allegorical representations, utterly trifling and contemptible." pag. 29. 30. 51. 52. The common answer to this, that the method of arguing in those times in which he lived, was by typical and allegorical representations, will not satisfy him. But as "trifling and contemptible" as this way of arguing may appear to him, it was then esteemed strong and conclusive, and therefore to have pursued any other would have been useless and ridiculous. For the instruction of the present age is, or should be, I think, the view of every writer; and it is certain that arguing according to the common, and from allowed principles, must necessarily tend thereto. Now had our author alone of all his co-temporaries been acquainted with the learning and method of reasoning peculiar to our times, and argued accordingly, his arguments would have appeared more weak and feeble, more "trifling and contemptible" to his co-temporaries, than they now appear to us. Learning is and ever was in a flux & state; and that of the present age may be as contemptible to our posterity, as that of the Ancients seems to be to some self-sufficient Moderns. New opinions are often broached, and old ones are sometimes revived; and the reasons assigned in support of them are for the time they prevail, esteemed strong and conclusive. And arguing from those notions can never be trifling in a writer of those times. Thus as this typical and allegorical way of interpreting the scriptures prevailed among the Jews at that time, there could therefore be no impropriety, but rather a peculiar propriety, in using it in a conference with one of the greatest note and eminency amongst them; it must be argumentum ad hominem at least, so that this method of arguing must be allowed to be both rational
deliver the people; Exod. iv. 7. and with this rod in his hands, he at the head of the people divided

and pertinent, and might be hoped to have some good effect. But further, In what respect is our author's method of arguing different from that of the great Apostle St. Paul? Did not he make use of typical sense, and allegorical allusions? I am verily persuaded that if our author, or any of the primitive writers, and not an inspired penman had made the same typical and allegorical use of facts, as St. Paul has done in the beginning of the tenth chapter of his first epistle to the Corinthians, and the latter end of the fourth chapter of his epistle to the Galatians, they would now have been accused of "indulging a wild and enthusiastic fancy, in the invention of typical senses, and forced allusions, utterly trifling and contemptible." Or had any one besides an inspired penman applied this passage in the second Psalm, "Thou art my son, this day have I begotten thee," as prophetic of the resurrection of Christ, (see Acts, xiii. 32. 33.) I doubt not but that he would have been accused of perverting the Scriptures—of giving "expositions of them, void of reason and common sense" (pag. 57.)—and of applying that to the resurrection, which related only to the birth of Christ. If then St. Paul in compliance with the times in which he lived, used this typical and allegorical method of reasoning, where can the Primitive Writers be blameable for so doing. After I had written this I found the same thought dressed up by Mr. Reeves in one of his notes on Minucius Felix. I was glad to find myself supported by the authority of so able and sincere a defender of the Primitive Writers. Had I met with it sooner it would probably have prevented what is written above. But as it was written I could not prevail upon myself to suppress it, partly because there is some little variation in our method of arguing, and partly for a reason which is so plain and obvious that every reader will easily guess it. Now though it may seem to be saying the same thing over again, I shall make no apology for transcribing a passage or two from Mr. Reeves:—As I am not for justifying all
all the types and figures insifted on by the Fathers, so neither
am I with Mr. Davies and Barnage, book, 3. chap. 22,
("to whom I may add Dr. Middleton") and some other
overwise Moderns, for making merry with them upon this
score, and looking upon all their allegorical Interpretations
as meer cabala and whimsy. It is very natural upon a typi-
cal oeconomy, as that of Moses was, to be curious and
over-indulgent to our particular fancy, as the Jews certain-
ly were; but I conceive that the Holy Ghost might have
different views under the same type, as we know some pro-
phecies to have been fulfilled different ways.—Befides 'tis
not to be imagined but that the converts of the Apostles,
those of learning especially, and who were set over the flock
of Christ, would be very inquisitive with their teachers
about the types, and how they were fulfilled in the Gospel;
and why the Apostles should not gratify their desire in this I
cannot tell. These are some reasons with me, why we
should not be so over sanguine in cenfuring the earliest Fa-
thers for some figurative expositions, which may now seem
harsh to us; for the typical part of the law is not all fully
explained in the gospel, and what more seemingly harsh in
the Fathers, than the allegory of Sarah and Hagar, which,
though expressly asserted by St. Paul to be typical of the two
covenants, will not be allowed of by some latter critics.
St. John tells us, "that as Moses lifted up the serpent in the
"wilderness, even so must the son of man be lifted up." This,
say the Ancients, was a figure of the cross, and a
symbol of salvation; for he that turned to it was saved from
death, not by virtue of the serpent he saw with his eyes, but
by the favour of the world; and what more probable than
this interpretation? I know not seemingly a more mysterious
ceremony than that of holding up the hands of Moses while
Joshua fought. This Juffin Martyr calls a "type of the
"cross, and a type also of the invocation of the name of
"Jesus." Now Joshua was both a type, and the very name
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xvii. 5. 6. And by throwing wood into the bitter water at Mara, he made it sweet. Exod. xv. 23. 24. 25. Jacob, by putting rods into the lakes of water, that the sheep of his uncle Laban might conceive in such a manner as might turn to his advantage, gained his end. Gen. xxx. 31. The same Jacob boasts that he passed over the river with his staff. Gen. xxxii. 10. He said that he saw a ladder, and the scripture declares that God stood above it. Gen. xxviii. 12. 13. (Now that this was not God the father, I have already proved from the scriptures; and when Jacob had poured oil upon the stone in that place, he received this testimony from the God that appeared to him, that he anointed a pillar to that God which did appear to him. Gen. xxviii. 18. xxxi. 13. I have likewise shewn that Christ of Jesus, and the holding up the hands of Moses, says Justin, was in the form of a cross; and then Amaleck's prevailing when that posture was altered, was typical of our future prevailing against Amaleck, or our spiritual enemies, by the power of the crucified Joshua or Jesus. What more agreeable, easy, and apposite, than this exposition?--I had not been so long in vindicating the Fathers upon this head, had I not found some critics much longer in making themcabalists.

Jacob boasts, &c.] "With my staff I passed over this "Jordan, and now I am become two bands." Gen. xxxii. 10. Jacob here boasts, or rather gives God thanks, not, unless I am greatly deceived, because he had passed over Jordan with his Staff, (which, as I apprehend, signifies his poverty and solitude) but because he was returned with two bands. Thirlby.
is in several places of scripture figuratively called a stone; and that every unction, whether of oil or perfumes, or of any other composition, does also relate to him; the scripture saying, “Therefore God, thy God hath anointed thee “with the oil of gladness above thy fellows.” Psal. xlv. 7. For it was from him that all kings and anointed persons were called kings and anointed; in like manner as he received from the father to be called king and priest, and angel, and whatsoever other names he either had or now hath). The budding of Aaron’s rod proved him to be the high-priest. Numb. xvii. 8. And Esaias prophesied that a rod, which was Christ, should come forth out of the stem of Jesse. If. xl. 1. And David says “That the righteous shall be like a tree planted by the water-side, that shall bring forth “his fruit in due season, and that his leaf shall “not wither.” Ps. i. 3. And again in another place it is said; “The righteous shall flourish “as a palm-tree.” Ps. xcii. 13. God was seen by Abraham from a tree, as it is written, “at “the oak of Memre.” Gen. xviii. 1. The people after they passed over Jordan found threescore and ten fallow trees and twelve fountains. Exod. xv. 27. Numb. xxxiii. 9. 

| E 4 |

The people after they had passed over Jordan found, &c. This, as Dr. Thirlby observes, is a mistake in Justin: For it happened after they had passed over the Red Sea, not Jordan.
says "that by the rod and staff he received com-
fort and consolation from God." Ps. xxi. 4. 
Eli'sueus cast a stick into the river Jordan, and 
took out an iron ax, with which the sons of the 
prophets had gone to cut down wood to build 
them an house, where they intended to read 
and meditate upon the law and commandments 
of God; 2 Kings, vi. 1. &c. as our Christ by 
his sufferings on the cross, and purifying us 
with water, hath redeemed us from those very 
heinous sins, which we have committed, and 
with which we were overwhelmed, and hath 
made us an house of prayer and adoration. 
And it was a staff which proved Judah to be 
the father of those who sprung from Thamar, 
which is a great mystery. Gen. xxxviii.

S E C T. LXXXVII.

Trypho raises an objection from these words, "and 
shall rest upon him," &c. Justin explains 
them.

HERE Trypho said whatsoever questions 
I shall ask for the future, I desire you 
would not suppose that I ask them with a de-
sign to oppose and contradict what you have 
advanced, but that I may the better understand 
those things which I enquire about. Tell me 
then, seeing the scripture says by Esaias, "There 
shall come forth a rod out of the stem of 
" Jesse,
"Jesse, and a flower shall ascend out of the stem of Jesse. And the spirit of God shall rest upon him: the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and righteousness: and the spirit of the fear of the Lord shall fill him." Is. xi. 1, 2, 3. (now you have owned that this is spoken of Christ, and assert that he did before exist, and was God, and that according to the good pleasure of God he was incarnate, and made man of a virgin;) how it can be proved that he did before exist, who is filled with those powers of the Holy Ghost which the scripture mentions by Esaias, as if he wanted them.

This is a very proper and pertinent question, said I, for there does indeed seem to be some difficulty in it. But that you may understand the reason of this, attend to what I say. The scripture does not say that the powers of the spirit abovementioned came upon him, because he wanted them; but because they were to

* Not---- because he wanted them, &c.] I grant that our author has not given us the true sense and meaning of this passage in the prophet; which all allow should be explained of Christ, as man, being plentifully endowed with the gifts and graces of the Holy Ghost in a very extraordinary manner above all others. But yet it is however from hence abundantly evident, that he maintains this doctrine as a certain and undoubted truth; namely, that the Son of God, as he is very God, is of his own nature absolutely and intirely
to rest upon him, that is, cease in him, so that there were to be no more prophets of your nation, as there were formerly; which you yourselves may plainly see. For after him you never had any prophet. And that it may appear to you that your prophets having each of them received from God one or more of these gifts, have done and said those things, which we have learnt from the scriptures, consider these things also which I am now speaking. For Solomon had the spirit of wisdom; Daniel of understanding and counsel; Moses of might and righteousness; Elias of fear; and Esaias of knowledge; and others likewise had each of them one or more of these
tirely perfect, and stands in need of nothing, not so much as of the gifts and graces of the Holy Ghost. Trypho thus argues; the very God can stand in need of nothing; but Christ, as Esaias testifieth, stood in need of the gifts and graces of the Holy Ghost; therefore Christ is not very God; as you contend that he is. Justin grants the truth of the assertion, but justly denies the inference he draws therefrom; the dispute betwixt them being whether Christ was God.—Now if our author had entertained the same opinion concerning Christ as Arius did, he might very easily and without any difficulty have answered; it implies no absurdity at all to say, the Son of God stood in need of the gifts and graces of God, and that he improved in virtue; because he is a creature, and was made God by adoption. This absurd notion Arius was not ashamed to broach. But had he given such an answer he would have entirely destroyed what he had advanced in the preceding part of this conference; for the point which he seems to labour is to prove that our Saviour is very God, and to be worshipped. See Bull. Fid. Nic. Def. sect. ii. cap. iv. sect. vi. gifts;
gifts; as Jeremias, and the twelve prophets, and David, and what other prophets for ever there were amongst you. These gifts therefore rested, that is, ceased, after he came, in the times of whose performing that dispensation amongst men which was undertaken by him it was necessary that they should cease amongst you; and that these gifts having rested upon him should be again shed abroad, as was foretold; which by virtue of his spirit of power he bestows upon them that believe in him, as he judges them to be worthy of them. And that it was foretold that he should do so after his ascension into heaven, I have told you before, and do now tell you again. For it is written, “he hath ascended upon high, he hath led captivity captive, and hath given gifts to the sons of men.” Psal. lxviii. 18. Eph. iv. 8. And again in another prophecy it is said; “And it shall come to pass afterwards, that I will pour out my spirit upon all flesh, and upon my servants, and upon my handmaids; and they shall prophesy.” Joel. ii. 28, 29.
AND it is plain to be seen that there are amongst us both men and women that have received gifts from the spirit of God. It was not therefore foretold that these powers mentioned by Esaias should come upon him, because he wanted or stood in need of them; but because there were to be no more of them for the future. And that which, as I mentioned before, was done by the wise men, who, as soon as the child was born, came from Arabia, and worshipped him, is a proof of this. For as soon as he was born he had this power; and he grew up as all other men do, made use of those things which were necessary and convenient for him, did what was proper for every age, was nourished with all sorts of food, and lived about thirty years, till John the herald of his coming went before him, as I have already observed, and prepared the way for him by baptism. And then Jesus came to the river Jordan, where John was baptising, and as Jesus went into the water, a fire was lighted up in Jordan;

[A fire was lighted up in Jordan. J Grotius on Matt. iii. 16, and Mr. Dodwell in the ninth section of his second Differ-
Jordan; and as he came out of the water, the
Apostles of this Christ of ours have left upon
record that the Holy Ghost came upon him
like a dove. And we know very well that he
did not therefore come to the river, because he
wanted to be baptized, or the spirit to descend
upon him in the shape of a dove, as he did
not condescend to be born, and crucified, be-
cause

Disertation on Irenæus, suppose that Justin had this ac-
count from tradition. Others seem to think that he might
have it from some of the apochryphal books, as the gospel
of the Nazareans, which the Ebionites used, or the preach-
ing of Paul, as it was contained in them. Dr. Scot having
cited these words of our author fixes this sense upon them.
"By the reflection of that bright and flaming appearance,
in which the Holy Ghost descended, the river seemed to
be all on fire."

He did not condescend to be — crucified upon his own
account, but for the sake of mankind.] From this passage
and another in the ninety-fifth section, it is evident that
Justin believed that Christ suffered in our stead, and to pro-
cure our pardon, and acceptance, and salvation. And we
do believe, that he suffered " for us men and for our salva-
tion;" and maintain against the followers of Socinus,
that his death was a "piacular sacrifice," and that his
sufferings were a "vicarious punishment" upon the ac-
count, and for the expiation of our sins: or, that he died
to make satisfaction for our sins. For if we consult the
scriptures we shall find that they do abundantly teach this
truth. As for what the Socinians object against this Doc-
trine, namely, that it renders God's kindness less (which
yet is greatly magnified in the scripture) in giving his Son:
this objection, I say, can be of no force at all. For though
God thought fit for the honour of his justice, that sin should
not altogether go unpunished, and gave his son to make
cause he had any need of these things upon his own account; but for the sake of mankind, who by Adam's transgression through the fraud of the serpent had fallen under the sentence of death; every particular man having through his own fault wilfully committed that which is evil. For God being willing that both angels and men should be left at liberty to choose for

our peace and redeem us from misery with his precious blood; yet is this no diminution to the free grace and mercy of God. 'Twas the infinite mercy of God, which moved him to find out this way, in which we can claim nothing. 'Twas entirely the mercy of God, that provided us this remedy. Our pardon is free to us, whatever it cost our Lord to procure it. We have great caufe to adore the love of God, and the unparallelled charity of our blessed Saviour. Our free pardon and Christ's redemption; the infinite mercy of God, and the satisfaction of his justice are not things that are inconsistent. The Apostle's words teach us this truth, with which I shall conclude this point.

"Being justified freely by his grace, through the redemption which is in Jesus Christ: whom God hath set forth to be a propitiation, through faith in his blood; to declare his righteousness for the remission of sins that are past through the forbearance of God. To declare, I say, at this time his righteousness, that he might be just, and the justifier of him, that believeth in Jesus." Rom. iii. 24, 25, 26. Kidder.

Men should be left at liberty to choose for themselves.] We find our author to be a strenuous afferter of the doctrine of Free-will in this and all his other works. In his first apology, he mentions it in several places, particularly in the 36th and 54th sections; he mentions it also in the 7th section of his second apology; and he generally, if not always, assigns one and the same reason for it; namely, the injustice
for themselves, and be at their own disposal, created them so that every one might do as he
injustice and unreasonable ness of the distribution of rewards
and punishments, but upon this supposition. Besides Justin,
we find Athenageras in his apology, and Tatian in his oration
to the Greeks, supporting the same doctrine by the very
same argument. Now I know that our Martyr has been
thought hardly of for thus magnifying the power of man's
will, but, in the language of Dr. Cave, this is notoriously
known to have been the current doctrine of the Fathers
through all the first ages till the rise of the Pagan con-
troversies, though still they generally own a mighty affin-
ance of divine grace to raise up and enable the soul for di-
vine and spiritual things. Justin tells his adversary that 'tis
in vain for a man to think rightly to understand the mind
of the ancient prophets, unless he be afflicted by a mighty
grace derived from God. As well may the dry ground
(fays Irenæus) produce fruit without rain to moisten it, as
we who at first are like dried sticks, be fruitful unto a good
life, without voluntary showers from above; that is (as he
adds) the laver of the spirit. Clemens of Alexandria affirms
expressly, that as there is a free choice in us, so all is not
placed in our own power, but that “by grace we are
“faved,” though not without good works; and that to the
doing of what is good, we especially need the grace of God,
a right infituation, an honest temper of mind, and that the
Father draws us to him; and that the powers of the will
are never able to wing the soul for a due flight for heaven,
without a mighty portion of grace to assist it. The mysteries
of christianity (as Origæn discourses against Celsus) cannot be
duly contemplated without a better affiatus, and a more di-
vine power; for “as no man knows the things of a man fave
“the spirit of a man that is in him, so no man knows the
“things of God, but the spirit of God:” it being all to no
purpose (as he elsewhere observes) unless God by his grace
does enlighten the understanding. I add no more but that of
Tertullian, who affirms, that there is a power of divine
grace, stronger than nature, which has in subjection the
power of our free will. So evident it is, that when the
Fathers talk highest of Free-will, and the Powers of Nature,
they never intended to exclude and banish the grace of God,
would;
would; so that if they should choose such things as are well pleasing in his fight he would place them in a state of incorruption where they should not be liable to any pain or punishment; but if they should do that which is evil, he would inflict such punishment upon them as he should think proper. Nor did his entering into Jerusalem sitting upon an ass (as I have already shewn that it was foretold that he should) any ways affect him as he was the Christ; only as it proved to all men that he was the very Christ: just as it was necessary John should discover him to the world that men might know who was the Christ. For as John sat by Jordan preaching the baptism of repentance, wearing only a leathren girdle, and a raiment of camel's hair, and eating nothing but locusts and wild honey, men did suppose that he was the Christ. To whom he said, "I am not the Christ," but the voice of one crying, "For one mightier than I will come, whose shoes " I am not worthy to bear." John i. 20, 23. Luke iii. 16.—Matt. iii. 11. And when Jesus came to John, being, as was supposed, the son of Joseph the carpenter, making but a mean and inglorious appearance, as the scriptures had foretold, and being supposed to be a carpenter himself; (for during his abode upon earth he worked

1 Carpenter.] "Is not this the carpenter's son?" Matt. xiii. 55. "Is not this the carpenter?" Mark vi. 3. some copies
worked at the trade of a carpenter, and made ploughs and yokes; hereby teaching us what are the marks and badges of justice and righteousness, and that we should, whilst we continue in this life, be active and industrious) the Holy Ghost, upon man’s account, as I said before, came upon him in the shape of a dove; and a voice came from heaven, which was also spoken by David, speaking in the person of Christ that which the Father was afterwards to say to him, “Thou art my Son, this day have I begotten thee,” Psal. ii. 7. affirming that his nativity was then made known to men, when they arrived at the knowledge of him.

copies read, “Is not this the carpenter’s son?” in the last cited passage. Justin follows the former reading; and Origen the latter; for he says that Christ is no where called a carpenter in the gospel. Origen against Celsus, book 6. Ben. Thirlby. From this low estate of life and condition, seemingly inglorious, arose in the Jews (as bishop Pearson observes) a neglect of his works and contempt of his doctrine.

A voice came from heaven — Thou art my Son, &c.] Several of the Ancients, as St. Clement of Alexandria, Methodius, Lactantius, St. Augustine, and others, mention these words as spoken at Christ’s baptism. They are also to be found Luke iii. 22. in that manuscript which Beza presented to the university of Cambridge. And in the gospel of the Nazareans, which the Ebionites used, the voice from heaven is recorded to have uttered both these sayings; namely, “Thou art my beloved Son, in thee I am well pleased;” and again; “This day have I begotten thee.” Thirlby.
S E C T. LXXXIX.

The Cross alone is a stumbling block to Trypho, because of the curse. However it proves that Jesus is the Christ.

You know very well, said Trypho, that all our nation expect Christ; and we own that all those scriptures which you have produced do speak of him; and I also own that the name Jesus, which was given to the son of Nave doth make me the more inclined to believe in your Jesus. But whether it was

1 Whether it was foretold Christ should die — the death of the cross, is to us matter of doubt.] And there would have been sufficient reasons to ground this doubt upon, if it had not been foretold in the scriptures. For the death of the Cross, was a death, that Jesus, one would have thought, should not have died. For besides, that it was the vilest and most ignominious death, a death of slaves and the most profligate villains; besides this, it was not like to be the portion of Jesus. First, because it was not a Jewish, but a Roman punishment. The Jewish four capital punishments were stoning, burning, strangling, and killing with the sword. Secondly, because if this had been one of the Jewish Punishments; yet it could not by the Jewish law have been the lot of Jesus: for whereas the High Priest pronounced him guilty of blasphemy, and they who were by him judged him thereupon guilty of death; we know that stoning was the death appointed in that case, not only by the law of the Jews, but also by the law of Moses. But it was foretold that the MESSIAS should suffer this kind of death: and God's decrees and counsels shall come to pass. Kidder.
foretold that Christ should die by so shameful and scandalous a death, as the death of the Cross, is to us matter of doubt. For it is written in the law, “Cursed is he that is crucified. Deut. xxi. 23. Gal. iii. 13. And therefore it would be difficult to prevail upon me to believe it. It is evident indeed that the scriptures do declare that Christ was to suffer, but if you can prove that he was to suffer that punishment which is cursed in the law, we shall be glad to hear it.

If Christ was not to suffer, said I, and the Prophets had not foretold that for the sins of the people he was to be brought to death, and shamefully entreated, and scourged, and numbered amongst the transgressors, and led as a sheep to the slaughter; whose generation the prophet says, no man can declare; you would have had sufficient cause to wonder. But if this is the characteristic whereby he is made known to all men; how can we avoid having a firm belief in him? and how should they, who understand the prophets, not affirm that this very person, and none other is the Christ, if they do but only hear that he was crucified.
The stretching out of Moses's hands was a type of the Cross.

INSTRUCT us then, said Trypho, out of the scriptures, that we may agree with you. For that he was to suffer, and to be led as a sheep, we know very well; but that he was to

That he was to be crucified—do you prove to us; for we cannot come into that way of thinking.] This seemeth to be the only particular, which in general the Jews did not, or would not see, and acknowledge; and this caused them to oversee all other glorious marks, how clearly forever shining in, and about the person of Jesus: this cloud hindered them from discerning the excellency of his doctrine, from regarding the sanctity of his life, from being duly affected with the wonderfulness of his works; from minding, or from crediting all the testimonies from heaven ministered unto him. This, as St. Paul tells us, was the main scandal, which obstructed their embracing the gospel. As it was their ignorance or error in this point, which disposed them to persecute our Lord, ("If they had known, "they would not have crucified the Lord of glory," faith St. Paul) so it was that, which maintained their obstinate hatred of his name and memory; although graced with so illustrious testimonies of divine power, and providence.

We cannot therefore here as in other particulars concerning our Lord, alledge the general consent of God's people in expounding the prophets according to our sense; this being one of those points, in respect to which the prophets themselves did foresee, and foretell their perverse stupidity, and incredulity; that "they should look, and not see, hear, "and not understand;" yielding herein special occasion to
to be crucified, and die that shameful and ignominious death, which is cursed in the law, do you prove to us; for we cannot come into that way of thinking.

You know, said I, as it has indeed been already agreed on betwixt us, that the prophets wrapped

that complaint, “who hath believed our report?” yet notwithstanding their affected, and culpable blindness, there is no particular concerning the Messiah in the ancient Scriptures, either more frequently in way of mystical intuition and adumbration, glanced at, or more clearly, in direct and plain language expressed, or which also by reasonable deduction thence may be more strongly inferred than this. Barrow.

n The prophets wrapped up whatsoever things they said or did in parables, &c.] The ancient Jews did conceive that mysterious references often lay couched under the letter of the Scriptures: they did suppose every where a midrash, or mystical sense; which they very studiously (even to an excess of curiosity and diligence) searched after; it was a constant and confident opinion of their doctors, that all things in the law of Moses were typical, and capable of an allegorical exposition. Why God should choose to express matters of this nature in such a manner, we need not determine; it might be perhaps for reasons only known to himself, above our ken or cognizance; yet divers probable reasons may be assigned for it, yea some more than probable; seeing they are expressed, or hinted in Scripture: it might be for a decent, and harmonious discrimination of times, of dispensations, of persons; it might be from the depth of things to conciliate reverence to them, and to raise the price of knowing them, by the difficulty of attaining thereto; it might be by exercise to improve the understandings of men, to inflame their desire, to excite their industry, to provoke their devotion, to render them modest and humble; it might be for occasion to reward an honest and diligent
Justin Martyr's Dialogue

wrapped up whatsoever things they said or did in parables, types, and figures, so that most of them could not be easily understood by all men, and concealed the truth contained in them, so that it required a vast deal of labour and industry to search it out.

Yes, answered they, this has been agreed on betwixt us.

Attend then, said I, to what I am going to say. For Moses was the first that exhibited a type of this curse, as it is called, by those signs which he did.

What signs do you mean, said he.

When the people, said I, waged war against Amalek, and the son of Nave, who was furred Jesus, was commander, Moses prayed to God with his hands stretched out on each side. But Hur and Aaron stayed up his hands

ligent study of God's Word; and to convey special gifts of interpretation; it might be to conceal some things from some persons unworthy, or unfit to know them; especially from haughty and self-conceited persons; it might be to use the ignorance of some as a means to produce some great events; such was the misusing and persecuting our Lord: for such reasons it might be, and there is no good reason against it; for it cannot be supposed necessary, that all things should be plainly discovered at all times, and to all persons; it is evident that some things are couched in parabolical, and mysterious expressions; it is particularly the manner of prophetic instruction frequently to involve things, the full and clear knowledge of which is not congruous to every season, nor suitable to every capacity; but reserved for times, and persons, for which the divine wisdom only knows them most proper. Barrow.
all the day, left they should be let down, when he was tired. For if he omitted the sign which imitated the Cross, the people were conquered, as it is written in the book of Moses, but if they remained in that state Amalek was conquered; Exod. xvii. 9, &c. and so he that prevailed prevailed by means of the Cross. For the people did not therefore prevail, because Moses prayed in this manner; but because when the name of Jesus was in the front of the battle, he made

- He made the sign of the Cross. St. Barnabas also makes this a type of the Cross. His words are; “Farther he faith in one of the books of Moses; where when Israel was beaten by a strange people; to the end that God might remember them, how that for their sins they were delivered unto death; the Holy Spirit put it into the heart of Moses to represent both the sign of the Cross, and of him that was to suffer. That so they might know that if they did not believe in him, they should be overcome for ever. Moses therefore piled up armour upon armour in the middle of a rising ground, and standing up high above all of them stretched forth his arms, and so Israel again conquered. But no sooner did he let down his hands, but they were again slain. And why so? to the end they might know, that except they trust in him they cannot be saved.” The ancient Fathers, says bishop Pearson, following the steps of the Apostles, to prove all the particulars of our Saviour’s death out of the Old Testament, have made use of those types and prophecies which did really and truly foreshew it; but together with them, partly out of their own conceptions, partly out of too much credit to the translations, have urged those places which the Jews may most easily evade, and we can produce but with small or no pretence. As for the extending the hands of Moses, they conceive it to be a perfect type; and Barnabas tells
made the sign of the Crofs. For who is there among you that can be ignorant that that prayer does
tells us, (in the passage above) that the spirit commanded Mofes, that he should make the similitude of a Crofs; but
the text affures us no more, than that Mofes held up his hands, which might be without any similitude of a Crofs.
And when both were lifted up by Aaron and Hur, the representation is not certain. And yet after Barnabas, Juffin
tells us, that Mofes reprefented the Crofs, "with his hands "ftrretched out on each fide;" and Tertullian calls it the
representation of the Crofs. I chose the rather to transcribe this paffage from bishop Pearfon, because there seems at firft
view to be a fentiment contained in it, which is widely different from that contained in a paffage, which I tranfcribed
from Mr. Reeves in note (b) on the 86th fection. But
when they are ferioufly conidered and compated together,
the difference will appear not to be fo wide as it feemed to
be at firft view. For if the one intimates that it is a type,
which the Jews may moft easily evade, the other has not
pronounced it to be strong and conclufive. And indeed no
type is of ifelf an argument ftrong enough to prove any
point, but muft be admitted only as collaterall evidence.
Has the one afferted that in the lifting up of Mofes's hands,
the representation is not certain? the other has not faid
that it is; but has only put this queftion; what more agree-
able, easy, and appofite than this expofition? To which I
add; is it not confonant to the eftablfhed method of inter-
preting the Old Teftament? is it not agreed on betwixt
Jews and Christians, that moft, if not all the actions of the
prophets were typical of something future, some better
things, or as our author expreffes it in the 134th fection,
were the diſpenfations of fome great mysteries which were let
forth in every thing they did? And what action could be more
likely to be typical than that now under conideration?
For certainly it could not in itfelf be of any intrintrick ufe or
efficacy at the time it was performed. Might there not be
a tradition amongt the Jews, though it be not handed down
to us, that Mofes did ftrretch out his hands in the form of
with TRYPHO the JEW. 73

does most avail with God, which is attended
with weeping and mourning, and is offered up
with that lowly and submissive posture of pro-
stratation, or with bended knees? but neither
did he, except at this particular time, nor any
one else either before or since, pray in this
manner, that is sitting upon a stone. And even
this stone, as I said before, was a type of Christ.

S E C T. XCI.

The Cross was foretold in the blessing of Joseph,
and when the serpent was set up.

A N D God also shews by Moses the force
of the mystery of the Cross another way,

A Cross? nay is it not hinted in the text, in these words,
"Aaron and Hur stayed up his hands, one on the one
"side, and the other on the other?" though I own not
plainly; but then is not our author in this section profess-
ly treating upon types and figures, that could not easily
be understood by all men, and whose truth was obscure
and concealed? If there was no certainty, there was how-
ever, I think, no impropriety in this application. For if
there had, Trypho or some of his companions would un-
doubtedly have made some objection thereto. But as they
did not, I cannot but conclude with Mr. Reeves, that this
exposition (to them at least) was agreeable, easy, and app-
osite; nay farther, was satisfactory and conclusive. With
what satisfaction one of them embraces Justin's exposition
of another passage, which was before very obscure and
unintelligible to them may be seen in the 94th section.
And why may we not reasonably suppose that they re-
ceived the same satisfaction here?

saying
saying in the blessing with which he blessed Joseph: "From the blessing of the Lord is his land; for the hours of heaven, and for the dew, and for the deep of fountains beneath, and for the fruits brought forth by the course of the sun in their season, for the changes of the moon, and for the chief things of the ancient mountains, and for the precious things of the hills and perpetual rivers, and fruits of the earth and fulness thereof; and let those things which are pleasing to him that appeared in the bush come upon the head and top of Joseph. He was raised in glory amongst his brethren. His beauty is like the firstling of his bullock; and his horns are like the horn of an unicorn; with them he shall push the nations to the ends of the earth." Deut. xxxiii. 13, &c. For no one can say or prove that the horns of an unicorn are the representation of any other figure than

* The representation — of a Cross. For one post is set upright, &c.] Since the punishment of the Cross hath been diffused universally for many hundred years, it hath not been so rightly conceived as it was before; when the general practice of the world did so frequently represent it to the Christian's eyes; it will therefore be necessary to represent it by such expressions as we find partly in the evangelical relations, partly in such representations as are left us in those authors whose eyes were daily witnesses of such executions. The form then of the Cross on which our Saviour suffered was not a simple, but a compounded figure, according to the custom of the Romans, by whose procurator he was con-
than that of a Cross. For one post is set upright, the top of which stands up like an horn, when another post is fixed to it across, and the two ends appear on each side like horns fixed to another horn. And that which is fixed in the middle, to which they who are crucified are fastened, stands up like an horn also, and looks like an horn shaped like and joined to other horns. And this passage, "with them he shall push the nations to the ends of the earth," plainly describes that which is now done amongst all nations. For they were pushed with the horns, that is, pricked with remorse, who from amongst all nations were by that mystery turned from vain idols and devils to condemned to die. In which there was not only a straight and erected piece of wood fixed in the earth, but also a transverse beam fastened unto that towards the top thereof: and beside these two cutting each other transversely at right angles (so that the erected part extended itself above the transverse) there was also another piece of wood infixed into, and standing out from, that which was erected and straight up. To that erected piece was his body, being lifted up, applied, as Moses's serpent to the pole; and to the transverse beam his hands were nailed: upon the lower part coming out from the erected piece his sacred body rested, and his feet were transfixed and fastened with nails: his head being pressed with a crown of thorns, was applied to that part of the erected which stood above the transverse beam; and above his head to that was fastened the table on which was written in Hebrew, Greek, and Latin characters, the accusation, according to the Roman custom; and the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS. Pearson.
the worship of the true God. This sign is likewise shewn to the unbelievers for their destruction and condemnation; in like manner as when the people were come out of Egypt, by the type of the holding up of Moses's hands, and by the name of Jesus which was given to the son of Nave, Amalek was worsfed, and Israel prevailed. And it is plain that that very type and figure appointed to Israel against the bitings

Figure appointed to Israel, &c.] Concerning the brazen serpent being a type of the Cross near St. Barnabas. Moses makes a type of Jesus, to shew that he was to die, and then that he, whom they thought to be dead, was to give life to others; in the sign of those that fell in Israel. For God caused all sorts of serpents to bite them, and they died; forasmuch as by a serpent transgression began in Eve; that so he might convince them that for their transgressions they shall be delivered into the pains of death. Moses then himself, who had commanded them, saying, "Ye shall not make to yourselves any molten or graven image to be your God;" yet now did so himself, that he might present to them the figure of the Lord Jesus. For he made a brazen serpent, and set it up on high, and called the people together to an assembly: where being come, they intreated Moses that he would make an atonement for them, and pray that they might be healed. Then Moses spake unto them, saying, when any one among you shall be bitten, "Let him come unto the serpent that is set upon the pole;" and let him assuredly trust in him, that though he be dead, yet he is able to give life, and prefently he shall be faved;" and so they did? see therefore how here also you have in this the glory of Jesus, and that "in him and to him are all things." To this passage from an ancient writer, I shall add another from a modern one. The Jews had a figure of our Saviour's Crucifixion in the wilderness: our
bitings of the serpent, was set up for the safety of those that believed, that it was even then fore-

our Jesus put them in mind of it in these words: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." John iii. 14. The story is very well known: the people for their sin were bitten by fiery serpents, and many of them died. They begged Moses in this distress, that he would intercede for them, that the fiery serpents might be removed: Moses prayed to God in their behalf, and by God's direction he makes a serpent of brass, and puts it on a pole, and they which were bitten, looked upon this brazen serpent, and and were healed. Num. xxii. 5, &c. This serpent that was lifted up in the wilderness, was a type of the death of Christ, and of the kind of his death; and the effects of the brazen serpent, upon them who looked on it, did typify the virtue received by true believers from the death of Christ. To this purpose this of the brazen serpent is applied by our Saviour; and by the ancient Christian writers, it is frequently mentioned as a type of the Cross and Passion of our blessed Saviour. And that it is rightly applied by Jesus and his followers, I shall shew against the Jews. Certain it is, that the Jews do allow, that this brazen serpent was a figure of something else, and that it had a spiritual sense and meaning. And when our author in the 94th section insinuated upon this as a type of the death of Christ, and appealed to the company what reason (excluding that) could be given of this matter; one of them confessed, that he was in the right, and that he himself had enquired for a reason from the Jewish masters, but could meet with none. The author of the Book of Wisdom calls it a "symbol" (or sign) "of salvation. For he that turn-
ed himself towards it" (says he) "was not saved by the thing that he saw, but by thee that art the Saviour of all." It was an extraordinary and supernatural thing, that the likeness of a serpent should cure the venomous biting of a living one. The Jewish writers confess it to be miraculous, and that there was a miracle within a miracle.
foretold that death should be inflicted upon the
serpent through him who was to be crucified; and

Philo the Jew doth in several places mention the difference
between the serpent of Eve and the serpent of Moses, or
this brazen serpent of which I am now speaking: he makes
one directly opposite to the other; and that which deceived
Eve to be a symbol of voluptuousness, and in token thereof
doomed "to go upon his belly," Gen. iii. 14. But this
of Moses to be a symbol of fortitude and temperance.
That was the destroyer of mankind, this the Saviour of the
Israelites. "Every one that sees it" (the brazen serpent)
shall live. Very true: for if the mind bitten with Eve's
serpent, which is voluptuousness, can spiritually discern
the beauty of temperance; that is, the serpent of Moses,
and through it, God himself, he shall live: only let him
see and consider." This serpent then of Moses was a
symbol or sign of something better than itself. And in it's
first institution it was intended for a sign or symbol of some
future good: this is very probable from the very words of
the text; Moses is commanded to make a fiery serpent,
and set it upon a pole, (so we render it) or set it for a sign,
as the words may be rendered from the Hebrew text. The
vulgar Latin hath it "for a sign." And to the same sense
it is rendered by the Syriac, and the Chaldee, and the Greek
interpreters: and this rendering is followed by Philo the
Jew, and by Justin the Martyr in his Dialogue with Tryphe,
[Note that I have not translated it in the 94th section,
according to this remark, but according to a Criticism in the
Benediction Edition] and this sense is no way inconsistent
with the sense which our interpreters give. This was a
very fit type of Christ, and of his death upon the Cross;
by him we are redeemed from the "slain of death or sin,"
1 Cor. xv. 56. and the power of the devil that old serpent.
Heb. ii. 14. God sent him "in the likeness" of sinful
flesh, and he did by this way "condemn sin in the flesh,"
Rom. viii. 3. The Jewish masters tell us upon this occa-
sion; "It was not the serpent that killed; but it was the
"sin." Christ by taking away our sin saves us: but they
and safety to those who being hurt by the biteings of the serpent did fly to him, who sent his son into the world to be crucified. Numb. xxii. 8, 9. For it is evident that the prophetic spirit did not teach us by Moses to believe in the serpent; because he shews that it was cursed of God even from the beginning; Gen. iii. 14. and in Esaias he declares that it is to be slain as an enemy with his great sword, which is Christ. Is. xxviii. 1.

S E C T. XCII.

Unless the Scriptures are by the grace and favour of God rightly understood, it will seem as if God had not always inculcated the same just and righteous Laws.

Whoever therefore shall not through the abundant grace and favour of God be endowed with an ability of understanding what was said and done by the prophets, it will be of no use to them to be able to run over those words and actions the meaning of which they cannot understand, nor assign a reason why they were said and done. But will they not in the wilderness were saved by an unlikely way. From the stinging of a serpent by the figure of one. There was nothing in the matter or figure of the serpent, which healed them. It was the fitter type of Christ; we are healed by his stripes, and have the hope of life by his death. *Kidder.*

rather
rather seem contemptible, useless and insignificant to most men, when they are recited by those, that cannot tell the meaning of them? for if any one should ask you, seeing Enoch and Noe and their children, and several others, who were neither circumcised, nor observed the sabbaths, did please God, what can be the reason why God did after so many generations by other leaders, and the promulgation of other laws vouchsafe to justify the posterity of Abraham until Moses by circumcision, and those that succeeded Moses by circumcision and other precepts, that is, the sabbath, and sacrifices, and ashes, and offerings, God will be charged with acting inconsistently, unless you can prove, as I before observed, that it was for this reason, namely, that God, who can foretell future events, did know that your people would deserve to be cast out of Jerusalem, and that none of you would be permitted to enter therein again. For there is no other means by which you

* That none of you would be permitted to enter therein again.] Our author in the 62d section of his first apology, takes notice, that it was a capital crime for a Jew so much as to set a foot upon the Holy Land. And Eusebius from Aristo Pellaus urges likewise, that by the law and constitutions of Adrian, the Jews were prohibited to cast, even their eyes towards Jerusalem. Euf. book 4. Hist. Ecclef. chap. 6. Tertullian observes the same in the 21st chapter of his Apology; and so likewise in his book against the Jews, chap. 13. upon which you will see some remarks by Dr. Grabe, in his Spicileg. Patr. Sec. 24. pag. 131. and certainly
you can be distinguished from the rest of mankind, as I said before, than by that circumcision which is in the flesh. For Abraham did not obtain this testimony from God, that he was righteous, through circumcision, but thro' faith. For before he was circumcised, it was thus said of him; "Abraham believed God, "and it was counted unto him for righteousness." Gen. xv. 6. Rom. iv. And therefore we, who in uncircumcision believe in God through Christ, and have obtained that useful circumcision, namely, the circumcision of the heart, do hope to be found just and righteous before God, and well pleasing in his sight, be-
certainly the distinguishing misery of this vagabond people, even to this day, is a strange living monument of the divine wrath; a mark set upon them by God for the murder of his Christ, and their obdurate infidelity. But then it ought also to be observed that as God in judgment hath scattered them through all nations, and not suffered them to have a foot of free land in all the world; yet he hath preferred their name and nation in all places, as distinct from all other people, as if they had continued in the Holy Land; in which his providence and goodness is conspicuous, that according to the prophecies at his appointed time, the veil may be taken away from their faces that they may look upon him whom they have pierced, and be converted to that Jesus whom they have crucified, and ever since blasphemed. Reeves. But by what means this great and glorious work, the conversion of the Jews will be brought about, still remains a mystery to us, is still amongst the in-
scrutable secrets of the Almighty, perhaps it may be by such as appear to us to be very unlikely.

* As I said before, than by that circumcision.] See sec-
tion 16th.
cause we have already by the prophetic writings received this testimony from him. And why you were commanded to observe the Sabbaths, and bring oblations, and why the Lord permitted a place to be called by his name, unless you can prove that it was, as I said before, lest you should give yourselves up to idolatry, and be unmindful of the true God, and to live unrighteously, and without God in the world, as it appears you were always inclined to do. (And that it was for this very reason that God gave you laws and precepts concerning Sabbaths and Offerings, I have already proved; but for your sakes who are come to day I choose briefly to mention almost all the same things over again.) For "unless this be the case, God will be charged with not having the knowledge of future events, and with acting partially and inconsistently, because he did not teach all men to know and practice the same just and righteous laws; (for it is certain there were several generations of men before Moses;) nor can that scripture be true, which says, that God is true and just, and that all his ways are judg-

\[ As \ I \ said \ before, \ lest \ you \ should \ give \ yourselves \ up \ to \ idolatry, \ &c.] \ Our \ author \ here \ alludes \ to \ what \ he \ had \ said \ before \ in \ the \ 19th, \ 20th, \ 21st, \ and \ 22d \ sections, \ where \ he \ treats \ on \ this \ subject \ more \ fully.\]

\[ Unless \ this \ be \ the \ case, \ God \ will \ be \ charged, \ &c.] \ The \ parallel \ place, \ to \ which \ Justin \ seems \ to \ allude, \ which \ you \ will \ find \ at \ the \ beginning \ of \ the \ 23d \ section, \ will \ give \ light \ to \ this \ passage.\]
with TRYPHO the JEW.

ment, and that there is no unrighteousness in
him. Deut. xxxii. 4. Psal. xxv. 10. xcii. 15.
But the scripture is true, also God is unwilling
that you should always continue to be such as
you are; namely, foolish and lovers of your-
selves, that you may be saved with Christ, who
pleased God, and obtained this testimony from
him, as I have already proved from the wri-
tings of the holy prophets.

S E C T. XCIll.

The same notions concerning what is just and
right were discovered to all men. Christ com-
prehends the whole in two precepts.

FOR he discovers to the whole race of
mankind, those things which are always,
and every where, and in every respect, just
and right; and there is no nation, how bar-
barous soever, but what knows that adultery,
and fornication, and murder, and such like,
sins. Which things though all men com-
mit, yet none can be ignorant that they act
wrong in so doing, except those who are pos-
tessed by some unclean spirit, or being corrup-
ted by a bad education, evil customs, and vici-
ous laws, have entirely destroyed, or rather
have obliterated and extinguished, or through
inattention have not discovered those natural
notions of good and evil which are implanted

G 2
in them. For we see that even such persons do to others what they are unwilling should be done to themselves, and that they with invete-

cacy reproach others for doing the same things which they themselves are guilty of. Where-

to it seems excellently well said by our Lord and Saviour Jesus Christ, that all justice and

righteousness is fulfilled by the performance of these two commandments; "thou shalt love

the Lord thy God with all thy heart, and

with all thy strength; and thy neighbour as

thysel". Mat. xxii. 34. &c. For whoever

loves God with all his heart, and with all his

strength, and is full of pious thoughts towards

him will not worship any other God; but yet

according to the command of God will also

worship his angel or messenger, which is the

well beloved of the Lord God. And whoever

loves his neighbour as himself, whatsoever he

wishes may happen to himself, he will with

may happen to him also. But no man will with

ill to himself. Therefore whoever loves his

neighbour as himself, will pray for, and do the

same good to his neighbour as he wishes may

be done to himself. For nothing is nearer to

man than that rational animal, man of the like

passions with himself. Wherefore all righte-

ousness is divided into two parts, namely to-

wards God, and towards men. Whosoever, says the Scripture, loves the Lord his God with all his Heart, and with all his strength, and his
his neighbour as himself, really is just and righteous. But you never had any love or charity either towards God, or the prophets, or even towards yourselves; but, as is evident, you have always been found to be idolators and murderers of the just; insomuch as that you laid violent hands upon Christ, and still persevere in your wickedness, and curse even to this very day those

* Still persevere in your wickedness, and curse even to this day, &c.] The Jews do not only call by the opprobrious name of apostates; but are wont to follow with the most direful and dreadful execrations imaginable, them who forfake Judaism, and embrace Christianity. They teach, that such an apostate as this, “shall have no part in the world to come;” that “his sin shall never be forgiven to eternal ages.” They “spit at him,” they call “his children bairdards, and his wife polluted and defiled;” they “refuse to eat and drink with him; they “anathematize;” they “curse him three times a day, morning, and evening,” and in this curse they pray that “he may be cut off from hope,” they “esteem him as an epicurean and an heretic;” they “contemn him and his family, and decline all affinities with them, be they never so wealthy;” they “infidiously lay wait for him;” him “that kills him,” they “indemnify,” and affirm, “that he needs not repentance, but is to be esteemed, as if he had brought an oblation.” When he dies, they say of him, “the name of the wicked shall rot.” If in his life-time any evils befal him, they say, “thus let the enemies of the Lord perish;” they “rejoice in his fall; and make his goods common.” They “follow him with many reproaches; when they mention him,” they say, “let his name and memory be blotted out, and let this apostate be our atonement; woe be to him and to his soul; woe be to his father and mother, that brought him up.
those that prove that he whom you crucified is
the very Christ. And moreover you endeavour to

"up and conceived him; woe to his master who taught him
the law," &c. This account we have from a Jewish
writer, who lived near 300 years ago, and wrote a book
called, A Book of Faith; in which he undertakes to shew
the causes, for which the Jews, though they are convinced
of the truth, yet dare not profess the Christian faith. No
man can doubt, but this conduct of the Jews doth tend very
much to the keeping their people from becoming Christians.
I had an account from a Jew himself, who told me, he was
resolved to turn Christian: But with this man, after I had
encouraged him to persevere in his good resolution, when he
was gone from me, the Jewish synagogue used such methods,
that he came no more, but continues among them as before.
I received an account from another, a young woman of a
considerable fortune, that she was convinced of the truth of
the Christian religion, and was in great affliction on that
account, because she knew not how to profess Christianity,
herself and uncle being alive, who would not have it.
She was unspeakably tormented on this occasion; I made
means to speak with her father, I offered him to come to his
house to discourse with his daughter before him, and before
their chacham, or preacher, or what other Jews he pleased.
His answer was, he could not submit to it: moreover he
added, that if he admitted me to come to his house upon
such an occasion, he should incur the displeasure of the syna-
gogue; which he was not willing to do. He assured me
also, that his daughter had no inclination to turn Christian,
and that what I was informed of as to that matter, was by
no means to be credited. I could not proceed no farther.
I am sufficiently assured that I was not misinformed; and upon
enquiry afterwards I was assured, that he threatened his
daughter, that he would take away her life, if she durst
for the future shew her inclinations to turn Christian. I thought
proper to transcribe this paragraph from bishop Kidder, to
shew that the principles of the later Jews do not in the least
vary
to prove that he justly suffered that punishment of the cross which was inflicted upon him, because

vary from those of the ancients; and to prove that their prejudices and inveteracy against the Christians, are not at all lefled, abated, or worn away, but still continue to be as great as ever; and then to leave it to others to consider, when they shall have compared the passage above with the following words written by the same author in another place, whether such a set of people deserve any particular favours or indulgences from a Christian state. Though the Jews ought not to be injured and oppressed; yet I verily believe nothing can be more advicable than to keep them low. They cannot bear great prosperity: nothing can be more disagreeable to their present captivity. Christian princes and states cannot be blamed for protecting them from rude assaults and from oppression: but they cannot think themselves obliged to advance them to dignities, to cares and court them, to grant them uncommon favours, or vest them with great privileges, or any kind of power or jurisdiction. This course would rather obstruct, than any way promote their conversion; which yet is that, which all Christian kings and states should aim at. They cannot reasonably expect such favours, who crucified the holy JESUS, and profess to believe that he was an impostor. These favours and preferments will render them insolent and untractable; and they will soon conclude themselves the favourites of heaven, when they meet with such great prosperities on earth. They have always judged thus: besides they will think themselves in a safer condition, than they are, when they find themselves cared for by Christian states. If any Christian prince or state should grant them any power or jurisdiction, even over their own people, in matters of small concernment, they would exult upon this occasion, and make a very ill use of it. A learned friend of mine assures me, that he hath had the experience of this: he relates that when he was at Worms, A. D. 1682, the Jews of that city did, before the magistrates and clergy, when they were met together, make their
cause he was an enemy to and accursed of God; which is indeed a strong proof of your unreasonable prejudice. For though you have an opportunity of being fully convinced by those signs which were exhibited by Moses that he is the Christ, yet you are so far from being convinced thereby, that instead thereof, imagining that we may be so confounded as not to be able to give a reason of the hope that is in us, you propose what questions soever you can think of in order to perplex us, though you have nothing to say in defence of yourselves, when you hap-

their exception against the Christians urging of Gen. xlix. 10. "The scepter shall not depart from Judah," &c. They affirmed, that they had the scepter among them still; and they grounded it upon this, namely; because they were permitted by the magistrates of that place to punish some of their own people in lesser crimes, or injuries, to the value of fifteen pence of our money. Of so dangerous a consequence it is to grant them any degree or shadow of authority and jurisdiction, who make so ill an use of it. The liberty, which the Jews are permitted among us, is as much as they can reasonably expect, and as much as they can bear, and a great deal more than they do deserve. They are the greatest enemies to our religion; and I have reason to believe, that the Deists, and enemies of our revealed religion, have received the main of their artillery from the Jews themselves, with which they have attacked it. The Jews endeavour with all their might to run down the christian belief; and consequently the christian life and devotion: nor do they, in the room thereof, give us any pattern of any devotion at all. Such men as these are not to be cared for and favoured, who revile our religious worship, and at the same time cast a contempt upon their own.
pen to meet with any strong and well-grounded Christian.

S E C T.  XCV.

In what sense "cursed is he that haggeth on a tree," is to be taken.

For tell me, was it not God, who positively commanded by Moses that there should be no image or likeness made either of those things which are in heaven above, or in the earth beneath? yet he notwithstanding caused a brazen serpent to be made by the same Moses in the wilderness, and he set it upon a sign, by which sign they who were bitten by serpents were healed, and were guiltless. For hereby, as I said before, he disclosed that mystery, by which he foretold that he would destroy the power of that serpent, which was the author of that transgression committed by Adam, and promised to them that should believe in him, who was to suffer death upon that sign, that is, upon the cross, safety and security from the bitings of the serpent, which are nothing else but evil actions, idolatry, and other sins. For if this be not the true meaning of it, give me a reason, if you can, why Moses set the brazen serpent upon a sign, and commanded those that were bitten to look upon it, whereby they were healed, when he had before by an
an express command positively prohibited the making the likeness of any thing.

Here one of those that came the second day replied, what you say is very right; we cannot assign a reason for this. For I myself have often consulted our Rabbies concerning this very particular, and none of them could give me a satisfactory reason for it. Wherefore go on; for we attend diligently unto your discovering to us the mystery of those things upon account of which the writings of the Prophets are sneered and ridiculed.

Then said I; in like manner as God commanded a sign to be made upon account of the brazen serpent, and was blameless; so in the law a curse is pronounced against men that are crucified; but this curse is not pronounced against the Christ of God, through whom all they that have committed such things as deserve a curse are saved.

S E C T. XCV.

Christ took upon himself that curse to which we were liable.

FOR the whole race of mankind will be found to be under a curse. For in the law of Moses it is said; “Cursed is every one that continueth not in the things, which are written in the book of the law to do them.”

Deut.
one certainly perform exactly all the things
written therein, (nor can you venture to asser
that ever any one did) but some observed those
precepts more and some less. Now if it ap-
ppears that those which were under this law,
were under the curse, because they did not per-
form all things contained therein; will it not
much more evidently appear that all the Gen-
tiles who worshipped idols, corrupted youths,
and committed every other kind of wickedness
were under a curse? If therefore it pleased God
the Creator of all things that his Christ should
take upon him the curse for all mankind,
knowing that he should raise him up after he
had suffered death upon the Cross; why do
you thus speak concerning him, who conde-
scended to suffer these things according to
the good pleasure of the Father, as if he
was cursed, and do not rather bewail your-
selves? For though it was brought about even
by the Father himself that he should suffer
such things for mankind; yet you did not do
this with a design to perform the will of God;
neither did you act religiously in killing the
Prophets. And let no one amongst you say,
because it pleased the Father that he should
suffer these things, "that by his stripes the
whole race of mankind might be healed."  
If. liii. 5. we therefore have not done ill. But
if you shall mention these things in such a
manner
manner as to repent of, and be sorry for those sins, which you have committed, and acknowledge him to be the Christ, and keep his Commandments; I have already said, that you shall obtain the remission of your sins. But if you still persist in cursing Christ, and those that believe in him, and in killing them, as often as you have it in your power, how can it be otherwise but that his blood should be required of you, as the most vile, hardened, and foolish sinners, for having laid violent hands upon him.

S E C T. XCVI.

That curse was a Prediction of those things which should be done by the Jews.

For that which is written in the law; “Curse is every one that hangeth on a tree.” Deut. xxii. 23. Gal. iii. 13. confirms the hopes which we have in Christ crucified, because God does not hereby curse him that was crucified, but because God hereby foretold what all you, and those like you, who are ignorant that this is he who was before all things, and who is the eternal Priest of God, and King, and Christ, should do. Which you may plainly see is now come to pass. For you
with TRYPHO the JEW. 93

* You in your synagogues curse all those, who from him are called Christians; and other nations also effectually execute this curse by putting those to death, who do but so much as own themselves to be Christians. To all whom we say; ye are our brethren; and we wish that you may arrive at the knowledge of the divine truth. And when we can neither pre-

* That the Jews formerly did, and still do curse the Christians in their prayers is very evident from the following account, which I shall collect from Dean Prideaux. For their prayers they have liturgies, in which are all the prescribed forms of their synagogue-worship. - - - The most solemn part of their prayers are those, which they call "The eighteen prayers." These they say were composed and instituted by Ezra, and the great synagogue; and to them Rabbi Gamaliel, a little before the destruction of Jerusalem, added the nineteenth against the Christians, who are therein meant under the names of Apostates and Hereticks. - - - The prayer which was added by Rabbi Gamaliel against the Christians, or as others say by Rabbi Samuel the little, who was one of his scholars, is this; - - - "Let there be no hope to them, who apostatised from the true religion; and let Hereticks," (that is, Christians) "how many foever they be, all perish as in a moment." - - - These nineteen prayers were enjoined to be said by all that were of age, of what sex, or condition foever, either in publick, or in private, three times every day, that is, in the morning, in the afternoon, and at night. And they were of that eftem, and are fo still among them, that they allow the name of prayer to be proper to the saying of these nineteen prayers only, looking on it by way of eminence to be much more so, than the saying of all the rest. And therefore they are on every synagogue-day offered up in the solemnest manner in all their publick assemblies.

vail
vail on them nor you by our intreaties, but all of you earnestly endeavour to force us to deny the name of Christ, we chuse rather to endure the greatest hardships, even death itself; being fully persuaded that God will certainly give us all those good things, which he has

We chuse rather to endure the greatest hardships, even death itself.] Those hardships and fiery trials which the Primitive Christians cheerfully underwent out of a principle of Conscience, out of a sense of duty, and in order to avoid doing any thing that was base, scandalous, or to the discredit of that pure and holy religion, which they professed, is by Dr. Middleton ascribed to meaner motives; namely, to meer obstinacy, to vain glory, to the hope of escaping from purgatory, to the expectation of supernatural deliverance from pain in the experiment, and to the fear of worldly infamy and reproach in the case of desertion. (p. 201, &c.) Thus are the Primitive Confessors martyred over again in their memories, and robbed of their good name after they had long since sacrificed every blessing in discharge of their conscience. The gross fallacy of this misrepresentation is, that here those inferior considerations are proposed as the direct view in, or principal inducement to martyrdom, which were at most but assisting circumstances to the resolution of a good man who was undauntedly endeavouring to do his duty and to glorify his Maker. A natural steadiness of temper, a regard to the good word and esteem of our fellow-creatures, a view of the extraordinary support of former martyrs, a desire of attaining the highest degree of future rewards, all or any of these considerations might strengthen a Christian in the endurance of sufferings; but do they take away the principle of obedience as the main ground of their resignation, or lessen the merit of it? Would any of these, abstracted from the consideration of duty, induce any one voluntarily to suffer martyrdom? And if they would not, how do they detract from the esteem due to the martyrs? Dodwell. 

promised
promised us through Christ. And notwithstanding we are thus injuriously treated by you, we pray for you, that Christ would have mercy on you. For he has taught us to pray even for our very enemies, saying, "Love your enemies; be ye kind and merciful, as your heavenly Father is." Luke vi. 36. For we see that God Almighty is kind and merciful, that he maketh his sun to rise both upon the unthankful and the just, and sendeth rain upon the righteous and the wicked, (see Matt. v. 45. Luke vi. 35.) all which he hath assured us he will judge.

S E C T. XCVII.

Some other Predictions of the Cross of Christ.

N O R was that an insignificant type, that the prophet Moses continued in the same posture till the evening, when Hor and Aaron held up his hands. For our Lord also did hang

* Notwithstanding we are thus injuriously treated by you, we pray for you, &c.] See sect. 18. note (y) and sect. 133. note (f); to which I shall here add the following passage from St. Cyprian to Demetrian, sect. 15. We return you good for evil; and requite the torments and punishments wherewith you have loaded us, with directing you to the way of happiness and salvation. Wherefore, once more, believe and live; we invite, we beseech you, who at present are our persecutors, to rejoice with us for ever.

 till
till almost evening upon the Cross; and in the
evening they buried him; then he arose again
the third day. Which was thus foretold by
David; "I did call upon the Lord with my
voice, and he heard me out of his holy hill.
"I laid me down and slept: I rose up again,
"for the Lord sustained me." Psal. iii. 4, 5.
And by Esaias it was likewise foretold what
sort of death he should die, in these words;
"I have stretched forth my hands unto a
disobedient and gainsaying people, which
walketh in a way that was not good." If.
Ixxv. 2. Rom. x. 21. and that he was to rise
again the same Esaias faith; "His burying was
"taken away," If. lvii. 2. "and I will give
"the rich for his death." If. liii. 9. And
again in the twenty-second psalm David did
thus typically speak concerning his Cross and
Passion; "They pierced my hands and my
"feet. They did tell all my bones. They
"also considered, and looked upon me. They

a I have stretched forth my hands, &c.] St. Barnabas sect.
12. Tertullian against the Jews, chap. 13. and St. Cyprian
against the Jews, book 2. sect. 20. have applied this pas-
fage as our author had done.

b That he was to rise again the same Esaias faith;
"His burying was taken away." I will prove, says Ter-
tullian against Marcion, iii. 19. both the death, burial, and
resurrection of Christ, by one short passage of Ifaiah, who
says; "His burying was taken away." For he had not
been buried, unless he had been dead; and his burying was
not taken away, but by his resurrection. See also his
Tract against the Jews, sect. 10.

"parted
with TRYPHO the JEW. 97
"parted my garments amongst them, and upon my vesture did they cast lots." Psal. xxii. For when they crucified him they pierced his hands and his feet by driving nails into them; and they, who had crucified him, parted his garments amongst them, and cast lots that every one might have that part which should chance to fall to him. But you say that this psalm does not relate to Christ, being always blind, and do not consider that there never was any person of your nation that was ever called King and Christ, that had his hands and feet pierced whilst he lived, and died in the manner that is here typically foretold, that is, on the Cross, except this Jesus only.

S E C T. XCVIII.

Particularly in the twenty-second Psalm.

BUT I will recite the whole psalm, that you may both hear his piety and obedience towards the Father, and how he refers all things to him, and begs of him to be delivered from this death; declaring at the same time in the psalm what sort of people they were which rose up against him, and also shewing that he was really and truly man, sensible of those sufferings which he endured. The psalm runs thus: "My God, my God, look upon me, why hast thou forsaken me? Far from help-
ing me are the words of my faults: O my
God, I will cry unto thee in the day-time,
and thou wilt not hear; and in the night-
season, and it will not be through ignorance
in me. But thou inhabitest the holy place,
thou praise of Israel. Our Fathers trusted
in thee, they trusted, and thou didst deliver
them: they cried unto thee, and were deli-
vered: they trusted in thee, and were not
confounded. But I am a worm and no
man; a reproach of men, and the outcast of
the people. All they that see me have laugh-
ed me to scorn, and have spoke with their
lips, and shook their head: he trusted on
the Lord, let him deliver him, let him save
him, seeing he will have him. But thou
art he that took me out of the womb; my
hope from my mother's breasts. I was cast
upon thee from the womb; from my mo-
ther's belly thou art my God: be not far
from me; for trouble is near; for there is
none to help. Many calves have compassed
me about, fat bulls have closed me in on
every side. They opened their mouth a-
gainst me, as a ravening and a roaring lion.
All my bones are poured out as water, and
parted. My heart is like melting wax in
the midst of my belly. My strength hath
dried up like a potsherd, and my tongue did
cleave to my jaws; and thou hast brought
me into the dust of death. For many dogs
have
"have compassed me about, the assembly of
the wicked have enclosed me. They pierced
my hands and my feet; they did tell all my
bones; they also considered and looked upon
me; they parted my garments among them,
and upon my vesture did they cast lots. But
thou wilt not withdraw thy assistance from
me, O Lord; hast to help me. Deliver my
soul from the sword, and my darling, or
only begotten from the power of the dog.
Save me from the lion's mouth, and my hu-
mility from the horns of the unicorn. I will
declare thy name unto my brethren; in the
midst of the congregation will I praise thee.
Ye that fear the Lord, praise him: all ye
seed of Jacob glorify him, and fear him all
ye seed of Israel." Psal. xxii. 1. to 24.

S E C T. XCIX.

Christ used the words at the beginning of this
psalm, when he was dying upon the Cross.

WHEN I had proceeded thus far I said,
I will now prove that this whole psalm related
to Christ by running it over again with
an explanation thereof. By these words at the
beginning of the psalm, "My God, my God,
look upon me, why hast thou forsaken me?"
it was long ago foretold what was to be spoken
in Christ's time. For he, when he was on the
cross
cross said; "My God, my God, why haft "thou forsaken me?" Matt. xxvii. 46. And these which immediately follow; "Far from "helping me are the words of my faults. O "my God, I will cry unto thee in the day- "time, and thou wilt not hear; and in the "night-season, and it will not be through ig- "norance in me," related the things just in that very manner in which Christ was to per- form them. For the very day on which he was to be crucified, he took three of his disci- ples to the mountain called Olivet, directly opposite to the Temple in Jerusalem, and prayed, saying, "Father, if it be possible, let this "cup pass from me," and afterwards he ad- ded this petition, "not as I will, but as thou "wilt." Matt. xxvi. 39. By which words he plainly proves that he was really and truly man- sible of the sufferings he endured. And that no one might say, thercfore he knew not what he was to suffer, he immediately adds in the psalm; "and it will not be through igno- "rance

[And it will not be through ignorance in me.] There are several various translations of this passage of scripture. In our old translation of the psalms it is, "I take no rest;" in the new, "and am not silent." The rendering of the Septuagint, which our author here uses, is as I have tran- slated it. Dr. Hammond says that it will be hard either to give any intelligible account of the meaning of the words in the Septuagint, or of the words in the Hebrew being so rendred by them. And so perhaps it may according to his translation of the words, which is, "and not for folly in "me;"
rance in me." For as it was not through any
ignorance in God that he asked Adam where he
was, Gen. iii. 9. and Cain, where Abel was,
Gen. iv. 9. but that he might prove to every
one what an one he is, and that we might ar-
rive at the knowledge of all things by those
things that are written, so Christ declares that
it was not through his own ignorance, but
through the ignorance of those who supposed
that he was not the Christ, but thought that if
they should put him to death, he should re-
main in the grave like any other common
person.

S E C T. C.

In what sense Christ is called Jacob and Israel
and the Son of Man.

B U T that which follows, " but thou in-
habitest the holy place thou praise of
" Israel," did shew that he should do some-
" me;" for to me they convey no sense or meaning at
all, but are absolutely unintelligible. But the sense and
meaning which our author has fixed upon them is consis-
tent and intelligible. I would not be supposed to contend
for this being the true rendering of the Hebrew; I only say
that the meaning which our author, who did not under-
stand Hebrew, has fixed upon the passage as he found it in
the Septuagint, is consistent and intelligible; and, had it
been the true rendering of the Hebrew, would have been
prophetical of our Saviour's foreknowledge.
thing worthy of praise and admiration, as he was to rise again from the dead on the third day after his crucifixion; the power of doing which he received from his father. John, x. 18. For that Christ is called Jacob and Israel I have already proved; and I have proved that the things concerning him were not typified in the blessing of Joseph and Judah only; but it is also written in the gospel that he said; "all " things are delivered unto me of the father, " and no man knoweth the father but the son, " nor the son but the father, and those to whom-" "forever the father will reveal him." Matt. xi. 27. Therefore he hath revealed to us all those things

4 He hath revealed to us all those things which through his grace and favour we have learnt from the scriptures.] From these words Dr. Middleton would persuade us (p. 27) that Justin claimed the particular gift of expounding the holy scriptures, as granted by the special grace of God himself; whereas he is neither speaking of himself in particular, nor of any special grace, but of the happy knowledge which all Christians were blessed with by the revelation of the gospel.--- The word χάρις (Charis) here used was not the term by which a "supernatural" gift was described, but was known to mean that ordinary co-operation of the holy Spirit with our best endeavours, which is common to all believers. All persons of true piety accustomed themselves to speak of every kind and degree of their proficiency as owing to "the grace of God," according to the plain doctrine of scripture, without ever intending to claim particular directions or inspirations for that purpose. Indeed as this assistance of the blessed Spirit is a power added to the strength of nature, it may in some sense be called "supernatural," and it is a proof of the wisdom and caution of the Primitive Writers, that there is no more confu-
things which through his grace and favour we
have learnt from the scriptures, who know
that he is the first begotten of God, and that he
was before all creatures; and that he is the
son of the Patriarchs, as he was made flesh of
a virgin that was descended from them, and
condescended to be made a mean, despicable,
and inglorious suffering mortal. Hence it was
that when he in his discourses made mention of
his approaching passion, he said, “that the
son of man must suffer many things, and be
rejected of the Pharisees and Scribes, and be
crucified, and be raised again the third day.”

He

confusion on such a subject; but that they have so well dis-
tinguished and preserved the distinction between τὸν Χάριν
(teen Charin) and τὰ Χάρισματα (ta Charismata) the ordina-
ry grace and the extraordinary endowments of the spirit.
Might not this author more plausibly have insisted on the pre-
tensions of our church to supernatural assistance from that
petition in our liturgy, that “by the divine inspiration we
may think those things that be good, and by his merciful
guiding may perform the same;” than from Justin Martyr’s
pious and humble acknowledgment of the assistance of God’s
grace in any progress that he had made in the discovery or
establishment of truth. Since therefore this Primitive WRi-
ter, as far as appears, makes no such claim to any particular
inspiration in the interpretation of scripture, all those tri-
umphant arguments, and all those severe censures, which
are built on it fall of course, and will turn out to the disad-
vantag of the Doctor who so pompously urges them. It
will be a caution to his readers not to give implicit credit to
him any more than to those venerable writers whom he in-
sults, but to examine both with care and impartiality. His

own
He therefore called himself the son of man, either from his being born of a virgin, who, as I said, was descended from David, and Jacob, and Isaac, and Abraham; or because Adam was his father, and the father of all those before-mentioned from whom Mary was descended. For we know that the fathers of daughters are the fathers of those children which their daughters bear. And one of his disciples, who was before called Simon, he surnamed Peter, because he, by revelation from the father acknowledged him to be the Christ, the son of God. Matt. xvi. 15, 16, 17, 18. And as we find it written in the "Commentaries of the Apostles that he is the son of God, we do know and acknowledge that he is really the son of God, and that he proceeded from the father through his power and good pleasure before own supposition indeed and account of the miracles which he allows to be real, that "they were imparted only at the "moment of their exertion, and notified by some special "impulse to the agent," might have saved the Martyr's cre-"dit, if he had really made such claim. For he might have been inspired with the sense of one particular passage for the present conviction of a Jew, and yet have been left merely to his own reasonings upon others, and those mentions of his knowledge "by grace" are introduced after very "rati-"onal" applications of scripture. Dowell.

* Commentaries of the Apostles] Commentaries were such sayings of wise men as were got by heart and committed to memory, and the gospels being a summary of the words and actions of our Saviour so committed and repeated to the Ama-

nuenises, were called commentaries. Grabe.
the creation of all things (who in the writings
of the prophets is described by various me-
taphors, as Wisdom, the Day, the East or Sun-
rising, a Sword, a Stone, a Rod, and Jacob,
and Israel) and that he was made man of a vir-
gin, that sin might be destroyed by the very
same means by which it first took it's rise thro'
the subtility of the serpent. For Eve whilst a
pure and uncorrupted virgin was prevailed upon
by the persuasions of the serpent, and so con-
ceived and brought forth sin. But the virgin
Mary receiving faith and joy, answered the an-
gel Gabriel that brought these good tidings of
great joy to her, "that the spirit of the Lord
should come upon her, and the power of the
highest should overshadow her, and there-
fore that the holy thing that should be born
of her should be the son of God; be it unto
me according to thy word." Luke, i. 35, 38.
And of her was born this very person concern-
ing whom I have proved such a number of pas-
fages of scripture do speak; and through whom
God destroys the serpent, and angels and men

\[ That sin might be destroyed by the very same means by which it took its rise, &c. \] As sin entered by a woman, so did salvation also. And God made a woman the instrument of the greatest good, as the first woman was the occasion of the greatest evil. The woman was then first in the trans-
gression, and now she is also made of God an instrument of the greatest blessing to mankind: we are favored by the fruit of a woman's womb, as we were made miserable at first by a woman's rebellion. *Kidder.*

that
that are like him, and procures deliverance from death to those that repent of their evil doings, and believe in him.

S E C T. CI.

Chrift refers all things to the Father.

And that which follows in the psalm in these words, "Our fathers trusted in thee; they trusted and thou didst deliver them; they cried unto thee, and were not confounded. But I am a worm, and no man, a reproach of men, and the outcast of the people," do prove that he did own those fathers, who trusted in God, and were saved by him; who were indeed fathers of the virgin of whom he was born, and made man; he also owns that he was to be saved by the same God, but does not boast of doing any thing of his own will or by his own power. For he did the same thing also whilst he was upon earth; when one said unto him, "good master," he answered, "why callest thou me good? there is but one good, even my father which is in heaven." Matt. xix. 16, 17. In that he said, "I am a worm, and no man; a reproach of men, and the outcast of the people;" he foretold those things which are now present and do happen to him. For in all places reproach awaits us that believe in him; and he was the outcast of the people, because
because he was despised and set at nought by your people, and suffered all things whatsoever you thought fit to lay upon him. And this which follows, " all they that see me have laughed me to scorn, and have spoke with their lips, and shook their heads; he trusted on the Lord; let him deliver him, seeing he will have him;" also foretold those things which happened unto him. For they that saw him on the cross shook their heads, distorted their lips, and turned up their noses, and said by way of derision, as it is written in the Commentaries of the Apostles; " he said that he was the son of God, let him come down and walk; let God save him." Matt. xxvii. 39, 40, 41, 42, 43. Luke, xxiii. 35, 37.

S E C T. CII.

A prediction of that which happened to Christ when he was born. Why God permitted it.

AND the following words, "My hope from thy mother's breasts. I was cast upon thee from the womb. From my mother's belly thou art my God; for there is none to help. Many calves have compassed me about, fat bulls have closed me in on every side. They open their mouth against me, as a ravening and a roaring lion. All my bones are poured out as water and parted. My heart
heart is like melting wax in the midst of my belly. My strength hath dried up like a potsherds, and my tongue did cleave to my jaws;" were a prediction of those things which did come to pass. For this part of the prophecy, "my hope from my mother's breasts," was literally fulfilled. For as soon as he was born in Bethlehem, as I said before, Herod the king, having learnt as much concerning him as he could from the wise men that came from Arabia, laid a design to take away his life. But Joseph by the command of God took him and Mary, and went into Egypt. Matt. ii. For the father, who begot him, had determined that he should not be put to death till he was grown up to man's estate, and had preached the word committed unto him. But if any one should ask, would it not have been better for God to destroy Herod? I answer by asking another question, Would it not have been better for God to have entirely destroyed the serpent from the beginning, than to have said, "I will put enmity between him and the woman, and between his seed and her seed?" Gen. iii. 15. Would it not have been better to have created the whole race of mankind at once? But, as he knew it to be right, he endowed both angels and men with a free liberty of doing that which is just and good; and he allowed them such a particular space of time as he judged to be proper and convenient for
for them to exercise this freedom of will in; and because he likewise knew it to be right, he appointed both a general and particular judgment, the liberty of the will being still preserved entirely free. 

Hence the scripture says, at the building of the tower, and at the division and confusion of tongues, "And the Lord said, be hold the people is one, and they have all one language: and this they have begun to do; and now nothing will be restrained from them of all those things which they have imagined to do." Gen. xi. 6. And this passage "my strength hath dried up like a potherd, and my tongue did cleave to my jaws;" was likewise a prediction of those things which were to be done by him according to the will of the father. For the force of his powerful words with which he always confuted the captious Scribes and Pharisees, and indeed all the Rabbies of your nation, was restrained like a strong and rapid fountain, whose waters were turned back, when he was silent and would not make any answer to any one whilst he stood before Pilate, as it is recorded in the Commentaries of the Apostles, and that which was spoken by

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Esaías
Esaias might be fulfilled, where it is said, "The Lord giveth me a tongue that I may know when I ought to speak." If. l. 4. And this saying of his, "thou art my God be not far far from me," teacheth us that every one should put their trust in God the creator of all things, and look for help and salvation from him alone; and not think with the rest of mankind that they shall be saved upon the account of their family, or their riches, or their power, or their wisdom. And as you always did, who but once indeed made a molten calf, but always were ungrateful, murderers of the just, and put up with pride upon the account of your family. For if the son says that he could be saved, neither because he was the son, nor because he was powerful, nor because he was wise; but declares that he could not be saved without God though he was without sin, as Esaias says, he did not so much as sin even in word, "(for he did no sin, neither was guile found in his mouth." If. liii. 9. 1 Pet. ii. 22.) how can you, or even any others who expect to obtain salvation without this hope, think that you do not deceive yourselves.
The Pharisees are the Bulls; Herod or the Devil is the roaring Lion.

The next words in the psalm, "For trouble is near; for there is none to help. Many calves have compassed me about, fat bulls have closed me in on every side. They opened their mouth against me, as a ravening and a roaring lion. All my bones are poured out as water and parted;" were likewise prophetic of those things which happened to him. For in that very night, when those of your people, whom the Scribes and Pharisees could easily influence by virtue of that authority they had over them, as being their teachers, sent, came upon him from the Mount of Olives, the calves, as the scripture calls them, that butt with their horn, and try to do mischief before they are able, compassed him about. And this passage, "fat bulls closed me in on every side," described those very persons, who did the same things unto him as the calves did, when he was brought unto them, even your doctors. The scripture therefore calls them bulls, because we know that bulls are the cause of the existent of calves. For as bulls are the cause of calves; so your doctors were the cause of their sons going to the
the Mount of Olives to take him, and bring him unto them. And this saying, "there is " none to help," was prophetical of that which happened. For there was not even so much as one man that was willing to lend assistance to him though he was without sin. And this passage, "they opened their mouth against me " as a roaring lion," signified the then King of Judea, whose name was Herod, the successor of that Herod, who when Christ was born flew all the young children which were born about that time in Bethlehem, because he supposed that he was certainly amongst them, concerning whom the wise men that came from Arabia had given him an account. But Herod was entirely ignorant of God's design, who is more powerful than all men; how he commanded Joseph and Mary to take the young child and go into Egypt, and to continue there till it should be revealed to them again that they should return into their own country. And they continued there till Herod, who flew the young children at Bethlehem, was dead, and Archelaus succeeded him. And he died before Christ fulfilled the dispensation he had taken upon him according to the good pleasure of the Father, by suffering on the cross. And when Herod, who succeeded Archelaus, had taken upon him the government which fell to him, Pilate, in order to gratify him, sent Jesus to him bound. Which thing also God foreknew would
would come to pass, and so foretold it in these
words; "They carried him to the Assyrian, a
present to the king." Hos. x. 6. Or he called
the devil a lion roaring upon him, whom Moses
calls a serpent, and who by Job and Zacharias
is called the devil, or adversary, or accuser; Job i. 6. ii. 4. Zach. iii. 1, 2. and by Jesus
satan; shewing that the name which is given
him is derived from those very things which he
did. For Sata in the Jewish and Syrian lan-
guage signifies an Apostate, and Nas is the
word from which he is by interpretation called
a serpent, that is, according to the signification
of the word in the Hebrew; out of both
which words one is formed, namely, Satanus,
that is, Satan. For this devil, or adversary, or
accuser, after Christ was come up out of the
river Jordan, and a voice was heard from hea-
ven concerning him, saying, "thou art my
Son, this day have I begotten thee," Psal.
ii. 7. Matt. iii. 17. Luke iii. 22. went unto
him, as it is written in the Commentaries of the
Apostles, and tempted him so far as to say unto
him, "Worship me," to whom Christ an-

** Tertullian interprets this passage in the same manner
as our author does. For he says the Prophet here foretold
that Christ should be sent by Pilate as a present to Herod.
Tertul. Adversus Marcionem. lib. iv. cap. 42.

\[ For Sata, &c.\] The commentators do unanimously a-
gree that Justin was ignorant of the Hebrew language, and
that he is generally wrong in the accounts he gives us of
the derivation of words from that language.
svered, and said, "Get thee behind me Satan: 
"thou shalt worship the Lord thy God, and 
"him only shalt thou serve." Matt. iv. 9, 10. 
Luke iv. 7, 8. For as he deceived Adam, he 
hoped to be able to prevail against him also. 
And this passage, "All my bones are poured 
"out as water and parted, my heart is like 
"melting wax in the midst of my belly," did 
foretell that which happened to him that very 
night in which they went out against him into 
the Mount of Olives for to take him. For in 
those Commentaries, which I say were written 
by his Apostles and their Disciples, it is left 
upon record, "that sweat as it were great drops 
"of blood fell from him while he prayed, and 
"said, if it be possible, let this cup pass from 
and his heart and bones did tremble, and his 
heart was made like melting wax in his belly; 
that we might be fully assured that it pleased 
the Father that the Son should really and truly 
endure

1 Really and truly endure, &c.] In the 98th and 99th 
sections our author says that Christ was really and truly 
man, sensible of the sufferings he endured. These and such 
like expressions were spoken in opposition to the Docetæ, a 
sect of Hereticks that sprung up about the year 72, who 
attending to the wonderful miracles of Jesus, and to the 
great and high titles ascribed to him in the holy scriptures, 
conceived him to be truly and really "God, God the Son," 
who descended from heaven for the salvation of men: but 
not being able to conceive how God could be born of a 
woman, and suffer and die, they imagined with the follow-
with TRYPHO the JEW. 

endure such great sufferings for our sakes; and that we might not say that he, because he was the Son of God, was not sensible of those pains which were inflicted upon him. And this, "My strength hath dried up like a potter's, and my tongue did cleave to my jaws," was prophetic of that silence, which I mentioned before, when he, who used to confute all your foolish Rabbies, answered not a word.

S E C T. CIV.

The manner of Christ's death is described in this Psalm.

AND this, "thou hast brought me into the dust of death. For many dogs have compassed me about. The assembly of the wicked have enclosed me.

ers of Simon Magus, that he was man "only in appearance," that he had no "material" flesh and blood, that he did not suffer and die "in reality," but only to outward appearance and show. This herebefore prevailed very much in the times of that good bishop and blessed martyr St. Ignatius. And he positively affirms in opposition there-to; that Christ truly suffered by Pontius Pilate, for us, in the flesh. And again; all these things he suffered for us, that we might be saved. And he suffered truly. Ep. to the Smyrneans, sect. 1. 2. And in his Epistle to the Trallians, sect. 9. he says; Jesus Christ was truly born, and did eat and drink; was truly persecuted under Pontius Pilate; was truly crucified and dead.

I 2 They
They pierced my hands, and my feet; they did tell all my bones. They also considered, and looked upon me. They parted my garments among them, and upon my vesture did they cast lots; did foretell, as I said before, to what death the assembly of the wicked would condemn him; whom he calls dogs and hunters, shewing that these leaders and encouragers of the dogs, who left no means untried by which they might get him condemned, were also gathered together. Which did indeed happen accordingly as we find it re-

k They pierced my hands and my feet.] There is a double reading here in the Hebrew; the one is they "pierced," the other "as a lion." The seventy read it in the former notion only, and so render it, as I have translated their words, "they pierced my hands and my feet; and so the Latin, Syriack, and Æthiopic. --- From the collections of Mr. Nic. Fuller we learn, that both from the little Maiden, and from Rabbi Jacob son of Haym, and from his own ocular experience of many copies, Joan. Isaac Levita hath demonstrated, "they pierced," to be the reading in the text, and the other, "as a lion," only in the margin. And this is farther manifested by the rendering of Aquila, one very favourable to the Jewish interest, who rendered it as a verb, not as a substantive, and so only according to the textual, not the marginal reading. --- As for those who suspect our reading as a falsification of the Christians, besides many other evidences of conviction, Mr. Ed. Pocock gives us the testimony of David Kimchi; who taking notice of the Christians reading in this place, different from the Jews, doth not accuse them of any fraud, as elsewhere he doth. Pful. ex. and probably would have done, if he had not known that they had herein followed the most emendate copies. Hammond.
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lated in the Commentaries of the Apostles. And that they who crucified him, did, after his crucifixion, part his garments amongst them, I have already shewn.

S E C T. CV.

_The horns of the unicorns describe the Cross. We are instructed by Christ's Petitions._

_The words which immediately follow in the psalm, "But thou wilt not with-
"draw thy assistance far from me, O Lord;
"hast to help me; deliver my soul from the
"sword, and my darling or only begotten from
"the power of the dog. Save me from the
"lion's mouth, and my humility from the
"horns of the unicorn," do also shew and
foretel what things did and were to happen to
him. For that he was the only begotten of
the Father of the universe, his word and power
properly begotten of him, and was afterwards
made Man of a Virgin, as we have learnt from
the Commentaries, I have already shewn. And
that he should die upon the cross, was like-
wise foretold. For this, "Deliver my soul
"from the sword, and my darling or only be-
gotten from the power of the dog. Save
"me from the lion's mouth, and my humility
"from the horns of the unicorns," does also
declare by what death he was to die, namely,
_13_ the
the death of the cross. For that this, "from the horns of the unicorns," represents the shape of a cross only, I have already proved to you. And in that he prays that his soul might be saved from the sword, and from the lion's mouth, and from the power of the dog, it was a request that no one might have power over his soul; that we, when we approach towards the verge of life, may request the same favour of God, who is able to turn away every impudent and wicked spirit, that it may not seize upon our soul. For that souls survive their bodies, I have proved to you from the soul of Samuel being called, up by a woman that had a familiar spirit, at the request of Saul. 1 Sam. xxviii. And it

1 The horns of the unicorn represent the shape of a cross only, I have already proved.] See section 91. and note p.

m The soul of Samuel being called up, &c.] That Daille was fond of raising objections against the Fathers right or wrong, in order to set aside their authority, is, I think very evident from this single passage. For he cites this passage, (right use of the Fathers, part 2d, chap. 5. p. 115.) and says; "Justin Martyr is of opinion, that it was the real ghost of Samuel, that appeared to Saul, being raised up by the enchantments of the witch at Endor. Others say it was but a fantasm;" to prove that "the Fathers have maintained different opinions in matters of very great importance." Now I should be glad to know wherein this great importance consists in the question before us, or what matter it is which side of it is true. Is it not differently maintained to this day, and with innocence? May not a Christian safely hold either one side or the other, or be ignorant which side of it is true, without any danger to his faith?

plainly
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plainly appears by what was done by this woman who had a familiar spirit, that "all the souls of the Prophets and just and righteous men are subject to such operations. Hence God, even by his Son, teacheth us, upon whose account it is plain that these things were done, earnestly to endeavour throughout the whole course of our lives, and when we are going out of the world, to pray that our souls may not be subject to any such power. For when he gave up the ghost on the cross, he said; "Father, into thy hands I commend my spirit;"

Luke xxxiii. 46. as I have learnt from the Commentaries of the Apostles. And when he exhorted his Disciples to excel the Scribes and

n All the souls of the prophets— are subject to such operations.] The same scourge of the Fathers, quotes this passage (part 2d. chap. 3. pag. 46.) with this preface, "I know not whether he will be able to bring any one over to that other opinion of his; where he says," that "all the souls of the saints, and of the prophets, had fallen under the power of evil spirits, which were such as were the spirits of Pythom: and that this was the reason, why our Saviour Christ, being now ready to give up the ghost, recommended his spirit to God." To which I answer, that it is not material "whether any one is brought over to it," or not; for it is an innocent opinion either way; and no damage can accrue to us thereby either with respect to faith or practice. But further, he does not affect that the souls of the righteous are necessarily subject to such operations, or to fall under the power of evil spirits, seeing he grants that by our earnest endeavours and prayers to God, our souls may not be subject to, but may be delivered from the power of such evil spirits.
Pharisees in their lives and conversations, upon pain of missing eternal salvation if they did not, it is recorded in the same Commentaries that he said; "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. v. 20.

S E C T. CVI.

Christ's Resurrection is foretold in the conclusion of the Psalm.

And that he knew that the Father would grant unto him all things whatsoever he should ask of him, and that he would raise him from the dead; and that he encouraged all those that fear God to praise him for his mercy shewn to the whole race of believers even by this mystery of him who was crucified: and that he stood in the midst of his brethren, the Apostles, (who after he was risen from the dead, and had prevailed upon them to believe that which he had told them even before his crucifixion, that it behoved him to suffer these things, and that they were foretold by the Prophets; repented that they forsook him when he was crucified), and when he was with them.

praised God, as is related in the Commentaries of the Apostles, the remaining part of the psalm did declare; which runs thus: "I will declare thy name unto my brethren; in the midst of the congregation will I praise thee. Ye that fear the Lord, praise him: All ye seed of Jacob glorify him, fear him all ye seed of Israel." And because it is said, and is recorded in the Commentaries that he did change the name of one of the Apostles into Peter, and because he changed the names of two other brethren, the sons of Zebedee, into Boanerges, that is, the sons of thunder; it is a strong proof that he is the very same who changed the name of Jacob into Israel, and surnamed him Jesus who was called Auses; by which name the remnant of those people which came out of Egypt were brought even into that land which was promised to the Patriarchs. And that he should arise as a star out of the stock of Abraham, Moses has foretold in these words; "A star shall arise out of Jacob, and a governor out of Israel." Numb. xxiv. 17. And again, another scripture says, "Behold the man whose name is the East, or Sun-rising, or Day-spring." Zach. vi. 12. When therefore by the appearance of an extraordinary star in the heavens as soon as he

P Praised God, &c.] And when they had sung an hymn, they went out into the Mount of Olives. Matt. xxvi. 30.
was born, as it is recorded in the Commentaries of his Apostles, the wise men, who came from Arabia, knew that this prophecy was fulfilled, they came, and worshipped him.

S E C T. CVII.

The same Doctrine is proved from the History of Jonas.

Now that he was to rise again the third day after his crucifixion, is evident. For it is written in the same Commentaries, that the captious people of your nation questioning with him said; "Shew us a sign;" and that he answered them, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given unto them, but the sign of

9 The sign of Jonas.] The Prophet Jonas, who was a type of our Saviour's resurrection, was "three days and three nights in the whale's belly," to which the "heart of the earth," in which Jesus was, and from which he rose, answers. Matt. xii. 40. "Jonas is not only said to have been in the belly," (or "bowels," as it is in the Hebrew) of the fish; Jonah. i. 17. but when he prayed unto the Lord his God there, and God heard him, he is said to have heard him out of the "belly of hell," or (as the marginal reading hath it, and the Hebrew word signifies) out of the "belly of the grave." Jon. ii. 2. And when he acknowledges his deliverance, he doth it in these words, "yet hath thou brought up my life from corruption, "O Lord my God." Jon. ii. 6. Compare Psal. xvi. 10. Acts ii. 31. To this passage taken from bishop Kidder,
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“of Jonas.” Matt. xii. 38, 39. And though this saying of his was wrapped up in a figure, his hearers might easily collect therefrom that he was to rise again the third day after his crucifixion. And he demonstrated that you were a more wicked and adulterous generation than the people of Nineve. Matt. xii. 41. who, upon Jonas’s preaching to them, after he had been cast out of the belly of a great fish on the third day, that it would come to pass within three days, that their city with all the inhabitants thereof should be utterly destroyed, proclaimed a fast to be observed by all living creatures, both men and beasts, with sackcloth, and great mourning, and with true and sincere repentance from the very bottom of their hearts, and a turning away from all their iniquities; being fully persuaded that God is kind and merciful to all those that so repent

I shall add the following one from bishop Pearson.---One typical prediction of Christ’s resurrection was that of the Prophet Jonas, who “was in the belly of the great fish three days and three nights,” and then by the special command of God he was rendred safe upon the dry land, and sent a preacher of repentance to the great city of Nineve. This was an express type of the Messiah then to come, who was to preach repentance and remission of sins to all nations; that “as Jonas was three days and three nights in the whale’s belly, so should the Son of Man be three days and three nights in the heart of the earth.” And as he was restored alive unto the dry land again, so should the Messiah, after three days, be taken out of the jaws of death, and restored unto the land of the living.
of, as to forfake their sins; so that even the
king of that city, and the nobles also put on
sack-cloth, and continued in fasting and sup-
plication, and by this means prevailed so far as
to prevent the destruction of the city. Jonah. iii.
Moreover when Jonas was disPleaseD because
the city was not destroyed within three days,
as he had foretold, God designedly caused a
plant to spring out of the earth, under which
he sat and was shadowed from the heat, (and
this plant was a gourd, which was neither
planted, nor watered by Jonas, but sprung up
suddenly and shadowed him), and by another
command it soon withered away again; at
which Jonas was exceeding angry; and God
reproved him for being without just cause an-
gry, because the city of Nineve was not de-
stroyed; saying, "Thou hast had pity on the
" gourd, for the which thou hast not laboured,
" neither madest it grow, which came up in a
" night, and perished in a night: and should
" not I spare Nineve that great city, wherein
" are more than six score thousand persons,
" that cannot discern betwixt their right hand
" and their left, and also much cattle." Jonah.
iv. 10, 11.
S E C T. CVIII.

Christ's Resurrection did not convert the Jews. But they sent missionaries throughout the world to lay to his charge things that were false.

NOW though the people of your nation knew very well that all these things were actually done by Jonas, and though Christ said unto you that he would give you the sign of Jonas; hereby exhorting you that you would at least after his resurrection from the dead, repent of those sins which you had committed, and after the example of the Ninevites beseech God that your city and nation might not be taken and destroyed, in the manner it has been destroyed; yet you were so far from repenting after you were well assured that he was risen from the dead; that (as I said before) you even selected out some choice missionaries, and dispatched them into all the world to spread abroad...
broad that a certain vile and impious herefy
was broached by *a deceiver, one Jesus of Ga-
little, * whom, when we had crucified, his dis-
ciples

their blasphemies in their Toldoth and other books, are in-
tolerable. They reprefent Jesus as a magician; and speak
of him and the gospel in terms importing the greatest
contempt and scorn. This doth not commend their cause:
it rather gives a suspicion, that they use railing for want of
argument. Their fore-fathers did fo. Instead of answerv
Jesus, they threw stones at him. If Josephus the Jew
be not mistaken, this practice is directly against the law of
Moses. He tells us, that one of his laws was this, that
"no man should blaspheme the Gods, which other cities
received." I am sure that nothing can excuse this prac-
tice; and that the Jews are never to be tolerated in any
Christian kingdom or country, with such a liberty as this.
Again, they relate things as written in the gospels, and
by the Christian writers, which were no where written or
owned by them. One of their authors relates a story of
Jesus, that he bid a man climb a tree, and that upon it,
he declared he could not help him. He relates how Jesus
wept for the death of his mother; and the conference,
which he had with Peter and another man; and the search
which Augustus made for him on his birth; with several
other things, which the gospels no where mention. This
is foul practice; and where men take a liberty of saying
what they please, they may disparage the best religion in
the world, and hinder their admirers from receiving it.
I will not digress so far as to shew (which I might easily
do) that the Jews, instead of considering the merits of the
cause, by little arts and poor arguments, endeavour to pre-
judge their people against Christianity and Christians.

* A deceiver, one Jesus] The Chief Priests and Pharifees
came together unto Pilate, saying, sir, we remember that
that deceiver said, while he was yet alive, - - - Matt. xxvii.
62, 63.

* Whom --- his disciples stole away by night, &c.] They,
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ciples stole away by night out of the tomb, where he was laid after he was taken down from the cross; and endeavour to impose upon the world, saying that he is risen from the dead and ascended into heaven. Moreover you falsely suggest that he taught those vile, impious, and detestable things, which you in every part of the world unjustly lay to their charge, who own him to be the Christ, and Teacher, and Son of God. Add to this that even now after your city is taken and your country laid desolate, you do not repent, but still have the assurance to curse him, and all those that believe on him. Yet we do not hate you, nor those who through your means entertain so bad an opinion of us; but we pray for you that you may even now repent and obtain mercy from him, who is full of compassion and of great pity, even God, the Creator of all things.

(that is, the Chief Priests and Elders) gave large money unto the soldiers, saying, say ye, his discipies came by night, and stole him away while we slept. ——So they took the money, and did as they were taught: and this saying is commonly reported amongst the Jews until this day. Matt. xxviii. 12, 13, 15. Is it probable this should gain any belief among men? What temptation could they have to do this? Or is it likely, that they, who for fear forsook him while he was living, should adventure upon the guard to retrieve his dead body, which was honourably interred? If these soldiers knew this to be true, why did they not hinder it? If they knew it not, how could they testify it? What could hinder them, who had power, that they did not prevent it? Or what reason have we to believe those, as competent witnesses, who confess, that they were asleep, when it was done? Kidder.

S E C T.
NOW that the Gentiles should repent of their wickedness, in which they through ignorance had lived so long, after they had learnt from the Apostles that doctrine which they preached unto them even from Jerusalem, bear with me while I prove by repeating a few words from the prophecy of Micah, one of the twelve Prophets; which are these, "And there shall be in the last days a famous mountain of the Lord, prepared in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come and say;" come

In the last days, &c.] That by the last days (though generally may be signified any time to come after, yet) are here meant the days or time of the Messiah, or Christ, is so far agreed on both by some Jews of as good authority as any, namely, Rabbi David Kimchi and Abarbinel, (giving, I suppose, the common received opinion among them) and most Christians, that if any think otherwise, we have not reason to be sphyed with their authority. But though both Jews and Christians so far agree to the signification of the words, yet in their applying them there is great difference; the Jews denying the promised Messiah to be yet come, the Christians believing, and acknowledging him to be long since come: the Jews looking for his kingdom as of this world; the Christians looking on it as spiritual;
come let us go up to the mountain of the
Lord, and to the house of the God of Ja-
cob; and they will enlighten us by teaching
us of his way, and we will walk in his paths.
For out of Sion shall go forth the law, and
the word of the Lord from Jerusalem; and
he shall judge among many people, and re-
buke strong nations afar off; and they shall
beat their swords into plough-shares and their
spears into pruning-hooks. And nation
shall not lift up sword against nation, and
they shall not learn war any more. And e-
very man shall sit under his own vine, and
under his own fig-tree, and none shall make
him afraid: for the mouth of the Lord of
Hofts hath spoken it. For all people will
walk in the name of their own Gods, and
we will walk in the name of the Lord our
God for ever. And it shall come to pass in
that day that I will gather her that is dis-
tressed, and will assemble her that is driven

spiritual; and so what the Jews say is not performed, under-
standing the words literally according to the outward sound,
the Christians acknowledge to have been already made good,
and according to the true meaning and import of the words
in a higher and spiritual meaning, understood as they ought
to be, performed. All the advantage that we may expect
from the Jews, is a concession that such or such passages
have respect to the promised Messiah, or to Christ and his
times, how they are accomplished we must learn from the
See Pocock on the place.
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"out, and her whom I have afflicted; and I
will place her that is distressed among the
remnant, and her that was driven out in a
strong nation. And the Lord shall reign
over them in Mount Sion from henceforth
even for ever." Mic. iv. 1. &c.

S E C T. CX.

Part of this prophecy is already fulfilled in the
Christians; the other part thereof shall be ful-
filled at his second advent.

When I had finished this, I thus pro-
ceeded and said; I am not ignorant,
gentlemen, that your doctors do own that all
the words of this passage do relate to Christ;
and I also know that they affirm that he is not
yet come; or if they own that he is come they
say that it is not yet known who he is; but
when he shall appear in glory and splendour
then it will be known who is he. And then
they say those things will be accomplished
which are mentionned in this passage; as if there
was nothing to be collected from this prophecy
as yet, they are ignorant wretches, and do not
understand what has been proved from all the
scriptures, that a twofold advent of Christ was
foretold; in the first of which it is said that he

"Then it will be known who he is." So said Trypho,
sect. 8.

was
was to be a mean, despicable, inglorious, and suffering mortal, and to be crucified; but that in the second he shall come from heaven encircled with glory, when "the man of apostacy having spoken upon earth great things even against the most high, shall dare to commit many unjust things against us Christians, who since we have learnt, from the law and the word that came forth from Jerusalem by the Apostles of Jesus, the right way of worshipping God, fly to the God of Jacob, and to the God of Israel; and we who were involved in war, and murder, and all manner of wickedness, do each of us from every quarter of the world turn our instruments of war, our swords into plough-shares, and spears into instruments of husbandry; and as husbandmen cultivate the ground, so we cultivate and practice piety, justice, humanity, faith, and that hope which proceeds from the father through him who was crucified, sitting every one under his own vine, that is every one is contented with his own wife only; for you know very well that the prophetic writings say, "his wife shall be as a fruitful vine." Psal. cxxviii. 3. And it is evident that none can terrify or affright and bring under any of us who throughout the whole world believe in Jesus.
For while we are * under the agonies of death, under the tortures of the cross, are exposed to wild

* Under the agonies of death —— we do not depart from our profession] Here we have an admirable description, and a most sensible proof, both of the truth and power of the Christian Religion; for did ever any impostor set up a religion so ill calculated to the passions and relish of mankind? Did he ever propose a doctrine to the world, without one worldly motive to recommend it, without one external comfort to hope for, or one arm to defend it? Did Judas discover the secret, when he betrayed his master? or had it been a cheat, would the traitor have hanged himself for his treason? Was there ever such a noble army of martyrs, who died so calmly and deliberately, and expressed so much innocence, so much joy and assurance in their sufferings, as they did? So that either we must suppose Christ to have been the shallowest of impostors (which the wisdom of his precepts will not admit) to set up a religion so ungrateful to flesh and blood, without any visible force or reward to maintain it; and withal, that good part of the world, of all forts and sizes, happened luckily to be stark staring mad for suffering, and to continue so for above 300 years together; or else we must suppose, that Christ came down from heaven, and that the sufferers had all the reason imaginable to believe it, and therefore by help of divine grace, and the power of conviction, they despised every thing here below “for the joy that “was set before them.” This argument is also prosecuted by Arnobius, (against the Gentiles, book, 2. pag. 21.) as a mighty instance of the divinity of the christian faith, that in so short a time it should be too hard for the wisdom and pleasures of the world, and work so with men of the greatest parts and learning, and of the greatest fortunes, as to make them part from their notions and estates, and submit to any torments rather than part with the Christian Faith; and that the Gentiles did not think it advisable to venture their skin for their doctrine. That Plato in his academy introduced a dark and ambiguous way of delivering his opinions, for fear of going the way of Socrates. And Órigen tells Celsus, that
wild beasts, and punished with bonds, and fire, and with every other kind of torment, it is certain that we do not depart from our profession. But by how much the more we are afflicted with such sort of torments, by so much the more does the number of the faithful and true worshippers of God encrease through the name of Jesus. Just as when one prunes off some of the fruitful parts of a vine to make the other branches

that Aristotle quitted Athens, and left his philosophy to shift for itself, as soon as he understood that the Athenians intended to call him to an account: so little could philosophy prevail against self-preservation. How then comes it to pass, that Christians, and Christians only, should dare to suffer at this rate above all the philosophers in the world, and that the same generation of men should hold on suffering for 400 years together, till they had subdued the world by dying for their religion? Had not Christians the same flesh and blood, the same sense and feeling as other men? and did they not desire happiness as much as other men? If so, then nothing but the clearest, the most powerful, and convincing arguments could possibly engage such numbers of men in a "particular worship," and support them under it in defiance of death in the most shocking circumstances. And with what face could a Christian offer to persuade a Heathen to embrace such a persecuted religion, without the clearest convictions imaginable? This argument from the primitive sufferings, and from the manner of them, for the truth of Christianity I insist upon the longer, not only because it is strong in itself, and so often appealed to in the primitive writings, but because to me it is more moving, and after to take hold of the heart, than all the speculative proofs in nature. Reeves.

The more we are afflicted - - - the more does the number of the faithful - - - encrease.] To the same purpose speaks Tertullian
branches more flourishing and more fruitful; so it happens with us. For the vine planted by God, and Christ the Saviour is his people. But the remaining part of his prophecy will be fulfilled at his second advent. For the meaning of this part of it, "her that is distressed and her that is driven out," is that as much as lies in you, and in all the rest of mankind.

Tertullian in these words; "do your worst, and wrack your inventions for tortures for Christians, 'tis all to no purpose; you do but attract the world, and make it fall the more in love with our religion; the more you mow us down, the thicker we rise; the Christian blood you spill is like the seed you sow, it springs from the earth again, and fructifies the more." Tertul. Ap. chap. 50. The blood of martyrs was that fruitful seed, that did so strangely increase and multiply: which is an argument, that Jesus was the Christ, and this religion came from God: had it been otherwise, it had not been possible, but that those first persecutions had quite rooted it out of the world. Had it not been of God, it must needs have so fallen out. We see in the greatest rebellions how soon they are stopped, when the chief heads and leaders are taken and punished. This puts an end to any insurrection or confraternity: and so would it have done by Christiinity also, had it not been from heaven, and been accompanied with truth and righteousness. So that fire and sword cannot vanquish it, prisons, and chains, and death itself cannot stop its course: it must needs be a good cause that bears up against all the malice, the menaces, and the punishments, that a wicked world could devise or inflict. Besides, that persons of all sorts and degrees should seal this doctrine with their blood: young as well as old, rich as well as poor, people as well as their teachers, women as well as men, those that were remote and far distant from one another. No man is wicked for nothing. It cannot be imagined, that so many persons of all
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kind every Christian is driven out not only from his own possessions, but also from the whole world, and you do not willingly suffer a Christian to live. But you say that this was fulfilled in your people, who though you have indeed been conquered and driven out of your country, do deservedly suffer the punishment inflicted upon you, as all the scriptures do testify. But we who

all sorts, and so remote from one another, should conspire and confect together to bear witness to a lie. That they should venture their lives, and all that which the world calls good, upon an untruth. Certainly no man can be so fond as to believe this: This martyrdom of Christians, and the growth of christianity under it, is a good proof that Jesus is the Christ, and that the religion of Jesus came from God. For certainly had it not been from God, it could never have born up from so small a beginning against so mighty an opposition: and therefore it was a wise speech of Gamaliel to the men of Israel, who were so forward to persecute the first preachers of the gospel, “I say unto you,” says he, “refrain from these men, and let them alone; for if this counsel, or this work be of men, it will come to nought. But if it be of God, ye cannot overthrow it; left happily ye be found to fight against God.” Acts, v. 38, 39. And this he well persuades from the destruction of Theudas and his accomplices, and also of Judas the Galilean, and those that obeyed him. And whoever hath appeared since under the pretence of the Messiah, or his fore-runner, hath soon come to nought. And no wonder; for a lye, though it may prevail for a while, will not obtain long. The heat of perfection will fetch off its paint and false colours. This truth alone that can endure a trial. A lye may for a little while out-face the truth, and prevail upon the easy and credulous part of mankind, especially where it meets with no severe and potent opposition. But when once the authors of a forgery are discovered, when they are brought to punish-
who have done no such thing since we were acquainted with God's truth; we, I say, as God himself witnesses, are taken away from the earth with that most just and righteous person, Christ, who alone was immaculate, and free from all sin. For Esaias faith; "Behold how the righteous perisheth, and no man perceiveth it in his heart, and the righteous men are taken away, and no man considereth." If. lvii. 1.

SECT. CXI.

His twofold advent was typified by the two goats. Some other types of his first coming, in which the Gentiles through the blood of Christ were delivered from their sins.

NOW that the twofold advent of this Christ was typically prefigured in Moses's time by the type of the goats which were offered at the fast, I have already proved. And the same thing was again typically prefigured by those things which Moses and Jesus did. For one of them continued upon the hill till the evening with his hands stretched out, they

ment who contrived the cheat, and were the authors of it, then it falls to the ground and spreads no farther. It hath not power enough to stand up against so great a violence. But christianity prevailed in spite of all malice, force, and combined endeavours of the Devil, and all his instruments to root it out. Kidder.
being stayed up by others; which could be a representation of nothing unless it was a type of the cross. And the other, who was surnamed Jesus, commanded in the battle and Israel prevailed. Now it is necessary to consider even that which was done by each of these holy persons and prophets of God, that neither of them alone was able to represent these two mysteries; I mean the type of the cross, and the type of the name of Jesus. For that both is, and was, and shall be the peculiar privilege of one alone, even of him whose very name all principalities and powers fear, being grievously tormented because they are hereafter to be destroyed by it. Wherefore though our Christ was exposed to sufferings and crucified, he was not under the curse of the law; but he plainly declared that he alone would save those that did not fall away from their faith in him. And those who were saved in Egypt, when the firstborn of the Egyptians were destroyed, the blood of the passover which was sprinkled upon the two side-posts and the upper door-post did deliver. For Christ was the passover, who was afterwards sacrificed, and as Esaias speaks, "was led as a sheep to the slaughter." Is. liii. 7. Moreover it is written that you apprehended him on the day of the passover, and also crucified him

a Christ was the passover, &c.] Christ our passover is sacrificed for us. 1. Cor. v. 7.

a Crucified him at the passover.] It may not be improper
him at the passover. And as the blood of the passover preserved those that were in Egypt; so also shall the blood of Christ deliver those that believe in him, from death. Would God then have mistaken the houses, if this sign had not been upon the doors? No indeed; I don’t say so; but that he hereby foretold that salvation should be offered to all mankind by the blood of Christ. And the sign of a scarlet rope which the spies that were sent by Jesus the son of Nave gave the harlot Rahab in Jeri-

to add here the following particular circumstance. Besides that he was crucified at the passover, he seems also to have died about that moment of time, when they were wont to slay the paschal lamb, which was about their ninth hour. They began to crucify him at the third hour of the day. Mark, xv. 25. at the sixth hour there was darkness over the whole land until the ninth hour, ver. 33. at the ninth hour he cries out, my God, my God, &c. ver. 34. and presently upon that we read, that he gave up the ghost, ver. 37. and that all this happened before the latter evening (and so consequent between the two evenings) appears from ver. 42, 43, when we read, that when “even was come, Joseph” begs the body of Jesus: so that Christ our passover, the great antitype of the paschal lamb, dies between the two evenings; and as in other particulars our Lord did fully answer what was typified of him in that sacrifice; so he doth also in the time of his death, which was about the ninth hour, and was the precise time of slaying the paschal lamb. Kidder.

b The sign of a scarlet rope, &c. [So says St. Clement of Rome in the 12th sect. of his first epistle. They gave her a sign; that she should hang out of her house a scarlet rope; shewing thereby, that by the blood of our Lord, there should be redemption to all that believe and hope in God. cho,
cho, bidding her bind it to the window through which she had let them down that they might escape from their enemies, was likewise evidently a type of the blood of Christ; through which they who from among all nations were fornicators and unjust are saved, receiving the remission of their sins, and not continuing any longer therein.

SECT. CXII.

The Jews explain these things very jejunely, and dwell only on trifling matters.

BUT you, who interpret these things in such a low and jejunely way, do charge God with a great deal of weakness, and do not search into the full meaning and purport of the things which were spoken. For by this means even Moses himself may be accused of acting contrary to the law. For he enjoined that the likeness of any of those things which are in heaven, or in the earth, or in the sea, should not be made; and yet he himself did afterwards make a brazen serpent, and set it up on a sign, and commanded those that were bitten to look upon it; and they who looked upon it were healed. Shall that serpent then be supposed to have healed the people at that time, which God, as I said before, cursed from the beginning, "and flew," as Esaias says, "with
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"a great sword?" H. xxvii. 1. And shall we interpret these things as foolishly as your Rabbies do, and not understand them as figuratively spoken? And shall we not make this type, when Moses by the stretching out of his hands, together with the assistance of him who was called Jesus, caused your people to prevail, to be a significative representation of Jesus who was crucified? For by this means we shall be freed from all doubt and uncertainty concerning the actions of the lawgiver. For he certainly did not persuade the people to forfake God, and put their trust in a beast, by whose means sin and disobedience entered into the world. But there was a great deal of hidden and mysterious sense and meaning couched under what was said and done by the blessed prophets; nor is there any thing that was said or done by any of the prophets that any one can justly cavil at, provided he is but acquainted with the sense and meaning contained under them. But if your Rabbies only explain to you, and that in a very low, jejune, and groveling manner, such unprofitable questions as these, why (Χαμελοὶ) camels are not said to be females in one or two places, and what these (Χαμελοὶ) camels are which are called females; or why such a particular number of measures of fine flour, and such a particular number of measures of oil, are used in offerings; but things of consequence and worth enquiring into they never dare to speak of
of or explain; and they even strictly charge and command you not to attend whilst we explain these things, nor to have any conversation with us; will they not justly deserve these characters which our Lord Jesus Christ gave them, saying unto them; “ye whited sepulchres which appear beautiful outwards, and within are full of dead mens bones; ye pay tythe of mint, ye swallow a camel, ye are blind guides?” Matt. xxiii. 23, 24, 27. Unless therefore you despise the doctrines of those who exalt themselves, and love to be called Rabbi, Rabbi; and apply yourselves to the prophetic writings with such a constancy and resolution of mind as to be willing to suffer those things from your countrymen, which the prophets themselves endured, you cannot possibly receive any advantage from them.

S E C T. CXIII.

Auses, that is Joshua, was a type of Christ.

But to explain my meaning: That person who was sent as a spy with Caleb to search the land of Canaan, whose name was Auses, as I have often said before, Moses called Jesus. But for what reason he did so you don't trouble yourselves to enquire, wherefore Christ escapes your knowledge; and though you read, you do not understand; and when you hear that
that Jesus is our Christ, you do not even now consider that this name was not given him by chance, nor without design. But why to Abram, as he was first called, the letter A was added, you discourse as if it was an important point in divinity; and why another R was added to Sarah's name you do likewise treat in a pompous manner. But why the name which was given to Auses, the son of Nave, by his father, was entirely changed into Jesus, you do not enquire. But because his name was not only changed, but he was also appointed to be Moses's successor, he alone of all his contemporaries that came with him out of Egypt, brought the remnant of the people into the Holy Land; and as he, not Moses, brought the

\[c\] Why to Abram, as he was first called, the letter A was added, &c.] While the Jews place the whole of their religion in such trifles, and neglect things of the greatest consequence, as Justin here lays to their charge, they seem to give an handle to the Gentiles to revile them and their religion. Such was the ridicule of that irreverent wretch, who, according to Philo's account, jeered upon the religion of the Jews; because God out of a particular kindness to Abraham, had added the single letter A to his name, and had likewise added the letter R to Sara's name. But it was a vulgar mistake of the Greeks, who generally deliver the addition of A to the name of Abram, and R in the name of Sara. For the first was an addition of H, the second a change of I into H. Ben. Pearson.

\[d\] As he, not Moses, brought the people into the Holy Land, &c.] Concerning Joshua's being a type of Christ hear St. Barnabas, sect. 12. What says Moses to Jesus the
the people into the Holy Land; and as he divided it by lot among them that came in with

son of Nun, when he gave that name unto him, as being a Prophet, that all the people might understand that the father did manifest all things concerning his son Jesus in Jesus the son of Nun. Moses therefore gave him that name when he sent him to spy out the land of Canaan; and said, "Take a book in thine Hands, and write what the Lord faith: "forasmuch as Jesus the son of God, shall in the last days cut off by the roots all the house of Amalek." See here again Jesus, not the son of man, but the son of God, made manifest in a type and in the flesh; and bishop Kidder, among the saviours mentioned in the Old Testament, says there was one who was not only an eminent type of our blessed Saviour, but who had the same name as was given, our Saviour at his circumcision; and that was Joshua the son of Nun: for Joshua and Jesus are the same name, and Joshua is called Jesus, Heb. iv. 8. 'Tis true indeed his name was Hoshea, and so he is called; but upon his being chosen to spy out or search the land of Canaan, Moses changed his name from Hoshea to Joshua; Num. xxiii. 16. that is, he made an honourable alteration of his name (as Philo observes) when he added to the name he had the first letter of the Tetragrammaton: and he made this addition to his name, by putting to it the first letter of the name of God, when he sent him to search the land of Canaan; so that for the future he is a saviour, and by God's appointment was set apart to introduce the Israelites into the Land of Promise: Moses the law-giver did not bring the Israelites into to Promised Land; this was left for Joshua to do. Now that land was a type of heaven; and Joshua of our Jesus; and what the law did not, that the Gospel does; it hath brought life and immortality to light. And though Moses, who brought the Israelites out of Egypt, and Joshua, who introduced them into the good land, and others who afterward fought their battles, were great deliverers of their people, yet all these deliverances put together come greatly short of that which our Lord hath wrought. For, first, these deli-
him; so also Jesus Christ shall cause the dispersed of Israel to return, Is. xlix. 6. and shall divide

verances were but temporal, our Saviour's is eternal. Secondly, they were but carnal, but our Lord's is spiritual. Thirdly, those deliverances under the law of Moses were more particular and restrained to the people of the Jews; but our Jesus is the Saviour of mankind. "He is the author of eternal salvation to all them that obey him." Heb. v. 9. And he that saves the world is preferable to him that delivered the Israelites only. -- I cannot help adding an excellent passage from bishop Pearson -- The correspondence of Jesus unto those temporal favours mentioned in the Old Testament will best appear: if we consider it particularly in Joshua, who bare that salvation in his name, and approved it in his actions. For as the son of Sirach faith, "Jesus the son of Nave was valiant in the wars, and was the successor of Moses in prophecies, who, according to his name, was made great for the saving of the elect of God." Although therefore Moses was truly and really a "ruler and deliverer," which is the same with favour; although the rest of the judges were also by their office rulers and deliverers, and therefore filled favours, as expressly Othniel and Eliud are; yet Joshua, far more particularly and exactly than the rest, is represented as a type of our Jesus, and that typical singularity manifested in his name. For first, he it was alone, of all which passed out of Egypt, who was designed to lead the Children of Israel into Canaan, the Land of Promise flowing with milk and honey. Which land as it was a type of the heaven of heavens, the inheritance of the Saints, and eternal joys flowing from the right hand of God; so is the person which brought the Israelites into that place of rest, a type of him who only can bring us into the presence of God, and there prepare our mansions for us, and assign them to us, as Joshua divided the land for an inheritance to the tribes. Besides it is farther observable, not only what Joshua did, but what Moses could not do. The Hand of Moses and Aaron brought them out of the land of Egypt, but left them in the wilderness, and
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divide the good land to each of them; but not as he divided it. For he indeed gave them only a
could not seat them in Canaan. Joshua the successor, only could effect that in which Moses failed. Now nothing is more frequent in the phrase of the Holy Ghost, than to take Moses for the doctrine delivered, or the books written by him, that is, the law; from whence it followeth, that the death of Moses and the succession of Joshua, prefigured the continuance of the law till Jesus came, “by whom all that believe are justified from all things, from which we could not be justified by the law of Moses.” The law and the Prophets were until John; since that the kingdom of God is preached: Moses must die that Joshua may succeed. “By the deeds of the law there shall no flesh be justified, (for by the law is the knowledge of sin;) but the righteousnesses of God, without the law is manifested, even the righteou-
nesses of God, which is by faith of Jesus Christ unto all and upon all them that believe.” Moses indeed seems to have taken Joshua with him up into the Mount: but if he did, sure it was to enter the cloud which covered the Mount where the glory of the Lord abode: for without Jesus, “in whom are hid all the treasures of wisdom and knowledge,” there is no looking into the secrets of heaven, no approaching to the presence of God. The command of circumcision was not given unto Moses, but to Joshua; nor were the Israelites circumcised in the wilderness, under the conduct of Moses and Aaron, but in the land of Canaan, under their successor. For, “at that time the Lord said unto Joshua, make thee sharp knives, and circumcise again the children of Israel the second time.” Which speaketh Jesus to be the true circumciser, the author of another circumcision than that of the flesh commanded by the Law, even “their circum-
cision of the heart, in the spirit and not in the letter; that which is made without hands, in putting off the body of the sins of the flesh,” which is therefore called the circumcision of Christ.” Thus if we look upon Joshua as the minister of Moses, he is even in that a type of Christ, the “minister of the circumcision for the truth of God.” If we look on him as the successor of Moses, in that he re-

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a temporal inheritance, as not being Christ, who is God, nor the son of God; but the latter after the

presenteth Jesus, in as much as “the law was given by Moses, but grace and truth came by Jesus Christ.” If we look on him as now judge and ruler in Israel, there is scarce an action which is not clearly predictive of our Saviour. He begins his office at the banks of Jordan, where Christ is baptized, and enters upon the public exercise of his prophetic office. He choiseth there twelve men out of the people, to carry twelve stones over with them; as our Jesus thence began to choose his twelve apostles, those foundation stones in the church of God, whose “names are in the twelve foundations of the wall of the holy city, the new Jerusalem.”

It hath been observed, that the saving Rahab the harlot alive, foretold what Jesus once should speak to the Jews: “Verily I say unto you, that the publicans and harlots go into the kingdom of God before you. He said in the sight of Israel, sun, stand thou still upon Gibeon; and the sun stood still in the midst of heaven, and hastened not to go down about a whole day.” Which great miracle was not only wrought by the power of him whose name he bare, but did also signify that in the latter days, toward the setting of the sun, when the light of the world was tending into a night of darkness, “the sun of righteousness shall arise with healing in his wings;” and giving a check to the approaching night, become “the true light, which lighteth every man that cometh into the world.” But to pass by more particulars, Joshua smote the Amalekites, and subdued the Canaanites; by the first making way to enter the land, by the second giving possession of it. And “Jesus our Prince and Saviour, whose kingdom was not of this world,” in a spiritual manner goeth in and out before us against our spiritual enemies, subduing sin and Satan, and so opening and clearing our way to heaven; destroying the last enemy, death, so giving us possession of eternal life. Thus do we believe the man called Jesus to have fulfilled in the highest degree imaginable, all which was but typified in him who first bare the name, and in all the rest which succeeded
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the holy resurrection shall give us an everlasting possession. The former made the son to stand still, after his name was changed into Jesus, and he had from his spirit received power so to do. For that it was this very Jesus, who, to fulfil the will of his father, appeared to, and conversed with Moses, and Abraham, and the rest of the Patriarchs, I have already proved; who came to be made man of the Virgin Mary, and who always exists. * This is he after whom, and by, and through whom, the father will renew the heaven and the earth. This is he that shall shine forth an everlasting light in Jerusalem. This is he who is after the order of Melchisedec king of Salem, and the everlasting priest of the most high God. (see Heb. vii.) The former is said to have circumcised the people a second time with knives of stone; (which was declarative of that circumcision by which Jesus Christ hath restrained us from worship-

in his Office, and so to be the Saviour of the world; "whom God hath raised up an horn of salvation for us in the house of his servant David, that we should be saved from our enemies, and the hands of all that hate us."

* This is he that shall shine forth an everlasting light in Jerusalem] Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. —— The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down, neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light. —— L. ix. 1, 19, 20.

L 2 ping
ping of stones and other images; and to have gathered together a number of those who in every place are circumcised from their uncircumcision, that is, are brought over from the error of the world with knives of stone, that is, the precepts of our Lord Jesus. For that Christ is by the prophets figurately called a stone, and a rock, has been already proved. By knives of stone then we readily and willingly understand his precepts, by which so many men who were in uncircumcision and wandering about in error have been circumcised with the circumcision of the heart, with which, that they also should be circumcised who had received that circumcision which took its rise from Abraham, God from that very time commanded by Jesus; seeing he says that they who entered into that holy land were circumcised by Jesus with the second circumcision with knives of stone.

S E C T. CXIV.

Some rules by which we may know what things were spoken of Christ. The Circumcision of the Jews was far different from that which the Christians have received.

For sometimes the Holy Ghost did cause some things to be done clearly and plainly, which certainly were types of something that should be hereafter; and sometimes he spoke
spoke concerning future events, as if they were even then doing, or had been already done; which unless their readers know and observe it will be impossible for them to attain the true sense and meaning of the writings of the Prophets. I will produce some examples to illustrate what I have said. When he says by Esaias; "He was led as a sheep to the slaughter; and as a lamb before the slayer is dumb, so he openeth not his mouth." If. liii. 7. he speaks as if he was even then under his painful agonies. And again when he says; "I have stretched forth my hands unto a disobeident and gain-saying people;" If. lxv. 2. and when he says, "Lord who hath believed our reports?" If. liii. 1. the words are spoken as if they related something that had been already done. Thus I have also shewn that Christ is often figuratively called a Stone, and allegorically Jacob and Israel. And again when he says, "I shall see thy heavens the work of thy fingers;" Psal. viii. 3. unless I understand by the work of his fingers the operation of his word, I shall fix a bad sense upon it, as your Rabbies do, who think that the unbegotten God, the Father of all things has hands, and feet, and fingers, and a soul, as a created being has; and therefore they say that the Father himself appeared to Abraham and Jacob. Happy therefore are we, who are circumcised with the second circumcision with knives of
stone. For your first circumcision was and still is made with iron; for you still continue to be hard of heart. But our circumcision which is the second, and was instituted after yours, hath circumcised us with sharp stones, that is, the preaching of the Apostles of him who was the chief corner stone, and was cut out without hands, from the worshipping of idols, and from all iniquity. Whose hearts are so circumcised from sin, that we joyfully meet death for the sake of that famous and celebrated Rock, which sends forth living water into the hearts of those, who through him love the Father of all things, and gives drink to those that thirst after the water of life. But you do not understand what I say concerning these things; nor do you understand those things which the Prophets foretold Christ should do; nor do you believe us appealing to the scriptures for the truth of what we say. For thus says Jeremias; "Wo unto you; because you have forfaken me the fountain of living water, and have hewed you out broken cisterns, that can hold no water. Shall there be a wilderness where Mount Sion is? Because I gave Jerusalem a bill of divorce in your sight." Jer. ii. 13, 14.
A Prophecy concerning the Christians in Zacharias. The perverse method of the Jews in disputes.

But you ought to believe Zacharias typically representing, and figuratively setting forth the mystery of Christ in these words. "Rejoice, and be glad, O daughter of Sion: for lo, I come, and I will dwell in the midst of thee, faith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people; and I will dwell in the midst of thee; and they shall know that the Lord of Hosts hath sent me unto thee. And the Lord shall inherit Juda his portion in the holy land, and shall choose Jerusalem again. Let all flesh fear before the Lord; for he hath risen up out of his holy clouds. And he hath shewn me Jesus the great Priest standing before the angel; and the devil stood at his right hand, to resist him. And the Lord said to the devil, the Lord that hath chosen Jerusalem rebuke thee; lo is not this a brand pluck'd out of the fire?" Zach. ii. 10. to the end, iii. 1, 2. As Trypho was going to answer and contradict me, I said, hold, and hear first what I have to say. For I am not going to interpret it, as you suppose, as if
there was no Priest whose name was Jesus in Babylon, where your people were in captivity. Which if should do, I could demonstrate that it could not be, if there really was a Priest in your nation whose name was Jesus, that the Prophet could see him in his revelation; as he did not see either the devil, or the angel of the Lord with his bodily eyes, whilst he was himself; but in the revelation which was made to him, whilst he was in a trance. But now that which I say is this. As the scripture said that some mighty works and miracles were done by the Son of Nave through his name Jesus, which were prophetic of those things which were to be done by our Lord; so I come now to prove that this Revelation which was made

This Revelation which was made under the name of Jesus—was prophetic, &c.] St. Cyprian having cited this passage of Zechariah, in the 13th section of his second book of Testimonies against the Jews, immediately adds; agreeable to this description of our High-Priest is what St. Paul hath observed of him, where he thus describes him; "Who being in the form of God, and thinking it no robbery to be equal with God, yet humbled himself, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God hath also highly exalted him, and given him a name, which is above every name—that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess, that Jesus Christ is Lord, to the Glory of God the Father."
under the name of Jesus, who was a Priest among your people in Babylon, was prophetical of those things which were to be done by our Priest, and God, and Christ the Son of the Father of all things. I wondered just now, said I, that you were silent, and did not find fault with me for saying a little while ago, that the son of Nave was the only one of all his contemporaries that came with him out of Egypt, that entered into the Holy Land with the youth of that generation that had been numbered. For like flies you settle upon foresh. For if one should speak ten thousand words properly, and ever so little an one should chance to drop that does not please you, or that you don't understand, or that is not accurately spoken, you immediately disregard all those that were well spoken, and fix upon that little word, and attack it as something very wicked and vile; that as you have been judged of God for your great and presumptuous villainies, you may give an account both of your lesser crimes, and of those bad interpretations which you have falsely wrested and perverted. For with what judgment you judge, it is reasonable you should be judged.
BUT that I may give you an account of the Revelation of Jesus Christ the righteous; I resume my discourse, and assert that this Revelation also relates to us, who believe in this Christ the High-Priest who was crucified; who, though we lived in fornication, and were guilty of every base and filthy action, have by the grace of God given unto us by our Jesus, according to the will of his Father, laid aside all those filthy sins where-with we were clothed; with whom the devil was always presuming and endeavouring to bring us all to himself; but the angel of God, that is, the power of God given us through Jesus Christ rebukes him, and drives him from us. And we are pluck’d as it were out of the fire; being cleansed from all our former sins, and delivered from that affliction and fiery trial where-with the devil and all his agents try us; out of which Jesus the Son of God hath promised that he will even again draw us, and that he will cloath us with garments prepared for

\[ See Zech. iii. 3, 4. \]
\[ See Zech. iii. 4, 5, 6, 7. and vi. 11, &c. \]
us, and provide for us an everlasting kingdom, if we keep his commandments. For as Jesus, who by the Prophet is called the Priest, was seen to have filthy garments, because it is said that he married an harlot, and is called a brand pluck'd out of the fire, because he received the remission of his sins, the devil also who resisted him being rebuked; so we, who through the name of Jesus, do all of us as one man believe in God the Creator of all things, through the name of his only begotten Son, have put off our filthy garments, that is, our sins, and are inflamed with the word of his calling, are the true and priestly race of God; even as God himself testifies, when he says, that in every place amongst the Gentiles acceptable and pure sacrifices are offered up. But God does not receive sacrifices from any but by his Priests.

SEC. CXVII.

Malachi's Prophecy concerning the sacrifices of the Christians. It cannot be interpreted concerning the prayers of the Jews that were in the dispersion.

Herefore God beforehand declares that all those who through his name offer those sacrifices, which Jesus Christ command-

1 Those sacrifices --- which are offered by Christians, &c.] Our author was not singular in his explanation of this prophecy. For, in the language of the learned Dr. Pocock, divers
divers of the ancient Christian Fathers look on the words as an express and undoubted prophecy of the Christians solemn worship of God in the Eucharist or Sacrament of the Lord's Supper, called the Christian Sacrifice, to which how they are applicable, is shewed at large by the learned Mr. Mede in his discourse on these words: where he gives to note that under the name of the Christian Sacrifice, by the ancient church was understood, not the mere Sacrament of the Body and Blood of Christ, but the whole sacred action, or solemn service of the church assembled, whereof this sacred mystery was a prime and principal part; and therefore defines it to be "An oblation of thanksgiving and prayer to God the Father through Jesus Christ, and his sacrifice commemorated in the creatures of Bread and Wine, wherewith God had been first agnized," namely, by them sanctified by being offered and set before him as a present to acknowledge him the Lord and Giver of all. This whole service duly performed is (as at large he there shews) deservedly stiled "Incense and a pure offering," both in respect that it is purely or spiritually offered, and in respect of the purity of the conscience, and affection of the offerers, thoroughly persuaded of the greatness of God, and in respect of Christ, whom it signifies and represents, who is a sacrifice without all spot and blemish: and by this being offered to his name in every place, he faith, the time should come, when it should be great, magnified and acknowledged as great among and by all nations though the Jews did now profane it, as he makes the connexion by rendering that "though," which our translation renders, "but." But the sense will be much alike in reading "but," namely, to this purpose, "the time shall come when from the rising of the sun, and my name shall be great among the Gentiles," who yet have not true knowledge of me, but will, when I shall see due time to reveal it to them, readily embrace it. Mean while it ought to have been so among you, and duly magnified by you, to whom I have from of old revealed it, and given
the sacrament of bread and wine, are acceptable to him. But your offerings and the offerings of your priests he despises, saying: "And I will not accept your offerings at your hands. For from the rising of the sun given you ordinances and ways of worship, by observing of which you should have magnified it, but you on the contrary have by despising those ordinances, and perverting those ways of worship, profaned it.

k From the rising of the sun, &c.] The Jews differ among themselves in the expounding of these words. Some interpret them as a description of what was done, and that fay some by Israelites, though not by thefe spoken to, and reproved for doing otherwise in their own land, yet by such of them who were differed in other parts of the world, among the Gentiles, who did in all places where they were, magnify God’s great name, whose daily prayers and constant devotions, and study in the law, were by God looked on and accepted as incense and a pure offering. To this purpose speak some of their more ancient doctors: and it is agreeable to the Chaldee Paraphrafl, who gives this sense: "For from the rising of the sun, unto the going down thereof, my name is great among the Gentiles, and at all times that ye do my will, I will receive your prayers, and my great name is sanctified by you, and your prayers are as a clean offering before me, for my name is great among the Gentiles, faith the Lord." But this is evidently liable to exceptions, inasmuch as Israel is not mentioned in the words, but what is said shall be done, is said shall be done among the Gentiles, and so consequently by them. And for this reason is it by one of their own doctors excepted againft, (namely, Abarbinel) and he with others find out another way. — — In sum, none of the expositions given by the Jews come up to the words of the text — but they are of necessity to be understood, as Christians take them, for a prophecy of what should be done at, and after Christ’s coming, when by the preaching of the gospel the knowledge of God should be
"fun, even to the going down of the same, 
"my name is glorified among the Gentiles; 
"but ye profane it." Mal. i. 10, 11, 12. And 
you still vehemently and earnestly contend, say-
ing, that God did not indeed receive those of-
ferings which were offered in Jerusalem by the 
Israelites that then lived there; but that he said 
that the prayers of those men of that nation 
that were then in the dispersion were accepta-
ble communicated to all nations, and his name should be-
come great unto the utmost parts of the earth, be acknow-
ledged by remote nations, who before knew him not, and 
by them all and every where he should be adored and wor-
shipped with acceptable service; the Jews, who despised his 
name, being rejected, the Heathen shall succeed, who shall 
acknowledge the greatnes of it. This, however improbable 
in the eyes of the Jews, who thought it incredible, that 
ever he should own any other people but themselves, or be 
owned or magnified by any other, or would choose any o-
ther place for his worship than Jerusalem, he will certainly 
effect, and therefore for the better assurance thereof repeats 
it, "for my name shall be great;" that, which by you, a 
handful of men, is now despised, shall be great among the 
Heathen, by all acknowledged as such. These words were, 
when spoken, spoken of what should after be, but by Christ's 
coming into the world were made good: so appears it by 
what he faith in his discourse with the Samaritan Woman, 
who thought of no other place where men ought to worship 
God, but either the mountain of the Samaritans (Mount 
Gerizim) or Jerusalem. John iv. 21, &c. "Woman, be-
lieve me, the hour cometh, when ye shall neither in 
this mountain, nor yet at Jerusalem worship the Father." And 
the hour cometh and now is, when the true wor-
shippers shall worship the Father in spirit and truth, for 
the Father seeketh such to worship him. God is a Spirit, 
and they that worship him must worship him in spirit 
and in truth." Pocock.
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ble to him, and that he called their prayers of-
ferings. I do indeed also affirm that the prayers
and thanksgivings which are offered up by wor-
thy persons are the only offerings that are per-
fect and acceptable to God. (For these alone
the Christians have learnt to offer, even in the
remembrance of their food both wet and dry,
in which there is a commemoration of the suf-
ererings which the Son of God endured for their
sakes. The chief priests of your people and
Rabbies have taken care that his name should
be profaned and blasphemed through all the
world. But those filthy garments which you
put upon all those who from the name of Jesus
are called Christians, God will shew are taken
away from us, when he shall raise up all man-
kind, and shall make some incorruptible, im-
mortal and free from pain, and place them in
an eternal and indissoluble kingdom, but shall
confign over others to the punishment of etern-
al fire.) But that both you and your Rabbies
deceive yourselves, when you interpret this
passage of scripture, as if it speaks of those of
your nation that were in the dispersion, and
says that their prayers and offerings were pure
and acceptable in every place, is plain, because
you must know that it is false, and that you
endeavour to impose upon yourselves by all the
ways you possibly can; first indeed because e-
ven now your nation does not reach from the
rising of the sun, even to the going down of
the same; but there are countries in which none
of
of your nation ever dwelt. But there is not so much as one nation of men, whether Greeks or

1 There is not so much as one nation of men amongst whom prayers and thanksgivings are not offered up; &c.] Our author here tells the Jews, that whatever they might boast of the universality of their religion, there were many places of the world whither neither they nor it ever came: whereas there was no part of mankind, whether Greeks or Barbarians, or by what name soever they were called, even the most rude and unpolished nations, where prayers and thanksgivings were not made to the great Creator of the world through the name of the crucified Jesus. The same Bardianus the Syrian, Justin's cotemporary, affirms, that the followers of the Christian Institution, though living in different parts of the world, and being very numerous in every climate and country, were yet all called by the name of Christians. So Irenæus, the Christian law (says he) is entertained from the rising of the sun to the going down thereof, where every sex, and age, and nation, and country does with one heart and soul worship God. If from generals we descend to particular places and countries, Irenæus, who entered upon the see of Lyons in the year 179, affirms, that though there were different languages in the world, yet that the force of tradition, (or that doctrine that had been delivered to the church) was but one and the same; that there were churches settled in Germany, Spain, France, in the East, in Egypt, and Lybia, as well as in the middle of the world. Tertullian, who probably wrote not above twenty years after Irenæus, gives us in a larger account: "Their found (says he) went through all the earth, and their words to the ends of the world." For in whom but Christ did all nations believe? Parthians, Medes, Elamites, the inhabitants of Mesopotamia, Armenia, Phrygia, and Cappadocia, of Pontus, Asia, and Pamphylia, those who dwell in Egypt, Africa, and beyond Cyrene, strangers at Rome, Jews at Jerusalem, and other nations; as also now the Getuli, and the Mauri, the Spaniards, and the Gauls, yea, and those places of Britain, which were unapproachable
or Barbarians, or by what other name soever
they are called, whether Scythians or Arabians,
amongst whom prayers and thanksgivings are
not offered up to the Father and Creator of all
things through the name of Jesus who was cru-
cified. And secondly, because at the time when
the Prophet Malachi spoke this you were not
so much dispersed up and down over the face
of the whole earth, as you are now, as is evi-
dent from the scriptures.

approachable by the Roman armies, are yet subdued to
Christ; the Sarmatæ also and the Daci, the Germans and
the Scythians, together with many undiscovered countries,
many islands and provinces unknown to us, which he pro-
fesses himself unable to reckon up. In all which places
(fays he) the name of Christ reigns, as before whom the
gates of all cities are set open, and to whom none are
shut; before whom gates of brass fly open, and bars of iron
are snapt asunder. To which Arnobius adds the Indians,
the Persians, the Sarac, and all the islands and provinces,
which are visited by the rising or setting sun, yea, and
Rome itself, the empress of all. *Cave.* To what has
been already said, I shall add the following testimonies from
Origen. *We see* (fays he, book I. against Celsus, ch. 51.)
that the voice of the Apostles was heard through all the
earth, and their doctrine, and fame too, was spread to the
most distant regions. And again (book II. chap. 14.) he
fays; who, without a transport of holy admiration, can set
our Saviour before his eyes, expressly foretelling, That the
gospel of the kingdom should be preached in all the world,
for a witness unto all nations; and see the prediction in
due time fulfilled, the gospel being preached to the Greeks,
and Barbarians, to the learned, and unlearned, and the
whole habitable world being brought, as it were, under
its honourable, and happy yoke?
S E C T. C XVIII.

He exhorts them to repentance before the coming of Christ. The Christians that believe in him are far more religious than the Jews.

Wherefore it would be better for you to lay aside your fondness for disputing, and repent before that great day of judgment comes, when all those of your tribes that have pierced this Christ shall mourn, as I have proved is foretold in the scriptures. I have also explained the meaning of this prophecy, "the Lord sware that he would make him a priest after the order of Melchisedek." Psal. cx. 4. And I have already proved that this prophecy of Esaias; "His burial was taken away." II. lvii. 2. did foretel the burial and resurrection of Christ; and I have observed in several places that this very Christ will be the judge both of the quick and the dead. And when Nathan also spoke concerning him to David, he thus said; "I will be his Father, and he shall be my Son, and I will not take my mercy away from him, as I did from

m I will be his Father, &c.] These words in the first less perfect sense were spoken of Solomon, who prefigured him, but do, according to a more sublime meaning, more exactly agree to Christ. Barrow.
"them that were before him: and I will set-tle him in mine house, and in his kingdom for ever." 1 Chron. xvii. 13, 14. And Ezekiel says that there shall be no other Prince in this house but him, Ezek. xliv. 3. For he is the particular or chosen Priest, and eternal King, the Christ, as being the Son of God; at whose second coming do not imagine that Esaías or any other of the Prophets said that sacrifices of blood and drink-offerings were to be offered upon the altar, but true and spiritual ones, namely, praises and thanksgivings. We do not rashly nor inconsiderately believe in him, nor are we seduced by those that taught us these things; but this is brought to pass by the wonderful providence of God that we by the calling of the new and everlasting covenant, that is, Christ, should be found to be more wise and religious than you, who are supposed to be indeed, but really are not wise nor lovers of God. This very thing Esaías with a kind of surprize says; "And kings shall shut their mouths; for to whom he was not spoken of, they shall see; and they that have not heard shall understand. Lord, who hath believed our report, and to whom is the arm of the Lord revealed?" Is. lxi. 15. liii. 1. In saying these things, Trypho, said I, I endeavour for their sakes who are come with you to day to mention briefly and concisely, as opportunity offers, some of the same things over again.
You do very well, said he, and should you repeat the same things over again in a more full, and explicit manner, we should all of us hear them with pleasure.

The Christians, an holy people, were promised to Abraham; and are called as Abraham was.

"Do you think gentlemen, said I, that we could ever have understood the things contained in the scripture, if we had not received the grace and favour to understand them through the will of him, whose pleasure it was that these things should come to pass, that this saying of Moses might be fulfilled:

Do you think we could ever have understood the things contained in the scriptures, if we had not received the grace, &c.] Dr. Middleton says, pag. 30. that in this passage this pious father insists that all his absurd interpretations of scripture (as he calls them) were suggested to him from heaven. Now the passage which the martyr had cited from Isaiah, (says Dr. Dodwell) his Jewish companions allowed to be of weight, upon which he replies, "can you ever think that we could understand these things in the scriptures, if we had not received the grace and favour to understand them from the author of them?" The Jews acknowledged the ordinary grace and assistance of the Holy Spirit, and therefore this answer was very proper and pertinent to them; nor was it any thing more than an expression, which every good Christian would have used on the occasion, without any thought of laying claim to any extraordinary endowment. See sect. 100. note d.

"they
they provoked me to jealousy with strange
Gods, with abominations provoked they me
to anger. They sacrificed to devils, and not
to God, to gods, whom they knew not;
new gods that came newly up, whom their.
fathers knew not. Thou hast forsoaken the
God that begat thee; and art unmindful of
the God that nourished thee. And the Lord
saw, and was provoked to jealousy, and was
provoked to anger, because of the anger of
his sons and daughters; and said, I will turn
away my face from them, and I will shew
what shall happen to them in the last days;
for they are a very froward generation, chil-
dren in whom is no faith. They have moved
me to jealousy with that which is not God;
they have provoked me to anger with their
idols: and I will move them to jealousy with
those that are not a people, and I will pro-
voke them to anger with a foolish nation.
For a fire is kindled in mine anger, and
shall burn unto the lowest hell. It shall
consume the earth with her increase, and set
on fire the foundations of the mountains: I
will heap mischiefs upon them." Deut.
xxxii. 16. &c. And after that just and righte-
ous person was taken off, we, another people,
flourished, and sprung up as a new and flouris-
ing crop of corn, as the prophets have said;
and many nations shall flee unto the Lord in
that day for a people; and they shall dwell
M 3
in the midst of the whole earth."  
Zach. ii. ii.  
And we are not only a people, but even an holy people, as I have already shewn.  
And they shall call them the holy people, the redeemed of the Lord."  
Is. lxii. 12. Wherefore we are in no wise a despicable people, not a barbarous nation, nor such as the nations of the Carians and Phrygians are; but God hath chosen us, and was made manifest to them that asked not after him.  
Behold, I am God," says he, "to a nation that called not "upon my name."  
If. lxv. 1. For this is that nation which God formerly promised to Abraham, when he promised that he should be the father of many nations; not meaning that he should be the father of the Arabians, nor the Egyptians, nor the Idumeans.  

* This is that nation which God formerly promised to Abraham.]  
'Tis certain, that Abraham had a double seed.  
Not only Isaac the seed of the promise, but Ishmael who was born after the flesh; not only a carnal seed, which the Jews themselves were, but a spiritual one, which the Gentiles were by faith in Christ.  
For those that follow the faith of Abraham, are his children.  
Gal. iii. 7. 29.  
Isaac was a type of Christ, and they who came from him, obtained the letter of the promise: But the mystical and more spiritual part of the promise was reserved to Abraham’s spiritual seed, that is, the followers of his faith.  
This belongs no more to Abraham’s carnal seed, than the promised land did to the posterity of Ishmael.  
The promise was never promiscuously given to all, that were descended from Abraham, or to his seeds that diversed from one another; but to his seed: that is, the mystical and spiritual promise was made to his spiritual seed.  
Kidder.

even
even Ishmael was the father of a great nation, as was also Esau, and there is a great multitude of the Ammonites even to this day. And Noe was the father even of Abraham himself, and indeed of all mankind; and different people had different ancestors. Wherein then, did Christ grant a greater favour to Abraham than to others? Because he called him by his word, and commanded him to depart out of the country where he dwelt, by the same calling wherewith he hath likewise called us all by the same word, and we have already departed from that way of life in which we used formerly to live like the rest of the inhabitants of the earth in sin and wickedness; and we together with Abraham shall possess the Holy Land, and receive an eternal inheritance therein, being the children of Abraham through the same faith. For as he believed the word of God, and it was counted unto him for righteousness; so we also after we believed the word of God, which is now preached by the Apostles of Christ, and was formerly promulged by the prophets, do renounce, even unto death, all the things in the world. Wherefore he promised him a just and righteous nation possessed of the same faith, to make the father glad; and did not promise him you, “in whom there is no faith.” Deut. xxxii. 20.
S E C T.  CXX.

_The Christians were promised even to Isaac, and Jacob, and Judah._

See how he makes the same promises both to Isaac, and to Jacob. For to Isaac he thus says; "And in thy seed shall all the nations of the earth be blessed." Gen. xxvi. 4. And to Jacob; "And in thee, and in thy seed shall all the families of the earth be blessed." Gen. xxviii. 14. He does not say this to Esau, nor to Reuben, nor any other, except to those only of whom Christ according to the dispensation, was to be born of the Virgin Mary. But if you would consider the blessing of Judah, you will understand what I mean. For the seed is divided from Jacob, and is brought down by Judah, and Pares, and Jesse, and David. And these were types to shew that some of your nation should be found to be the children of Abraham, and to join with Christ; and that others indeed should be the children of Abraham, but they should be as the sand which lies upon the sea-

p As the sand which lies upon the sea-shore, which is barren, &c.] Justin alludes to this promise made to Abraham, Gen. xxii. 17. "In multiplying I will multiply thy seed — as the sand which is upon the sea-shore." The manner
sea-shore, which is barren and unfruitful, and so much indeed that it cannot be numbered; but is of no other use than only to drink up the water of the sea. Of which thing indeed even a great number of your nation are accused of being guilty; who greedily swallow down vile and impious doctrines, but reject the word of God. Wherefore of Judah he says, "A prince, or ruler shall not fail from Judah, nor a commander from his thighs, till the accomplishment of the promises which God has laid up in store for him, and he shall be the expectation of the Gentiles." Gen. xlix. 10. And it is plain that this was not spoken of Judah, but of Christ. For all we, who are of the number of the Gentiles, do not expect Judah, but Jesus, who also brought up your fathers out of Egypt. For till the coming of Christ the prophecy did run thus, "till the accomplishment of that promise which God has laid up in store for him; and he shall be the expectation of the Gentiles." Therefore that Jesus, whose name you profane, and do endeavour to cause to be profaned all the world over, is already come, manner in which our author here censures the Jews, is (says Mr. Jortin) spiritedly and entertaining. It was foretold of you, says he, that you should be as the sand of the sea-shore; and so indeed you are, if as numerous, as barren likewise, and as unfruitful of all that is good; ever ready to receive the refreshing dews and rains of heaven, and never willing or disposed to make any return.
and it is expected that he will come again in the clouds. I might enter into a dispute with you, gentlemen, said I, concerning your way of reading this passage; which is, "till the accomplishment of the promises which God has laid up in store for him." For the seventy did not translate it so, but, "till the accomplishment of that promise which God has laid up in store for him." But since it is plain from the following words, (which are these, "... and he shall be the expectation of the Gentiles,"') that these were spoken of Christ, I will not contend with you about one single expression; as I did not attempt to bring any proof concerning Christ from these passages of scripture which I produced before out of the prophet Jeremias, Esdras, and David, the genuineness whereof you do not acknowledge, but from those only which you even now own to be genuine, which if your Rabbies had understood, you know very well that they would have raised them out, as they did that which was written concerning the death of 'Eisaia, whom you saw-

9 Eisaia, whom you sawed asunder with a wooden saw.] It is said, that Isaiah the prophet suffered martyrdom under Manasseh for telling him of his iniquities, and exhorting him to depart from them, by being cruelly sawn asunder. This was an old tradition among the Jews, and the Holy Apostle St. Paul in his Epistle to the Hebrews, (xi. 37.) having among the torments undergone by the prophets and martyrs
ed asunder with a wooden saw. Which also was a type of that Christ, who shall divide your nation into two parts, and shall permit those that are worthy to sit down with the Holy Patriarchs and Prophets in his everlasting kingdom; but hath already declared that he will conflige over others of them together with the faithless and impenitent of all other nations to the punishment of that fire which cannot be quenched. “For they shall come,” says he, “from the east, and from the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but the children of the kingdom shall be cast out into outer darkness.” Mat. viii. 11. 12.

And these things have I spoken to you because I regard nothing but the truth; fearing no man’s person, even though I should be immediately torn in pieces by you. For I did not regard my own countrymen, the Samaritans, when in my apology to the emperor, I said that they were deceived who believed in Simon the magician of their own country, whom they affirm to be God above all principality, and power, and might.

martyrs of foregoing times reckoned that of being fawn asunder, he is generally thought in that place to have respect thereto. Prideaux. Dr. Thirlby observes that this tradition was so general and universal, that it would be almost endless to recite the names of those who mention it; and he also observes that there are not a few, who say with our author that he was fawn asunder with a wooden saw.
AND as they remained silent, I proceeded and said; the scripture speaking by David concerning this very Christ does not say that the nations shall be blessed in his seed, but in him. For thus it is written; "His name shall endure for ever, it shall arise above the sun: and all nations shall be blessed in him." Psal. lxxii. 17. If then all nations are blessed in Christ, and we out of all nations do believe in him; then he is the Christ, and we are blessed by him. 

God did indeed formerly permit the sun to be worshipped, as it is written, but it was never known that ever any one did venture to lay down his life for his faith in the sun. But for the name of Jesus, it is well known that men out of every nation have endured, and still do
endure all kinds of torments, rather than deny him. For his word, which is the word of truth and wisdom, is much more bright and piercing than the operations of the sun, and penetrates even into the deepest recesses of the heart and mind. And hence the scripture says, "his name shall arise above the sun," and Zacharias says, "his name is the east, "or sun-rising, or day-spring;" Zach. vi. 12. and again speaking of the same person he says, "that they shall mourn for him tribe by "tribe." Zach. xii. 12. But if at his first coming, when his appearance was ignominious, mean and despicable, he appeared so glorious, and had such great power, as to be known in every nation, and that in every place men do repent of, and turn from their former wicked course of life, and devils are subject to his name, and powers and kingdoms fear his name more than all dead persons besides; shall not he at his second coming in glory entirely de-stroy all those that unjustly hate him, and apostatize from him, and place his followers in a place of rest, and give them all those good things which they look for? Therefore it is given to us to hear, and to understand, and to be saved by him, and to know all things which are revealed by the father. Wherefore he said to him; "It is a great thing for thee "that thou shouldst be my servant, to raise up "the tribes of Jacob, and to turn the disper-"
The Jews falsely interpret this place, as if it was spoken of their proselytes.

You indeed think that these words are spoken of your strangers and proselytes, but they are really spoken of us who are enlightened by Jesus. For Christ gave this testimony concerning them, and said, now ye are twofold more the children of hell, Matt. xxi. 15. Wherefore that which was spoken by the Prophets does not relate to them, but to us, concerning whom the scripture says, “I will lead the blind in a way which they know not; and they shall walk in paths which they have not known.” If. xlii. 16. “And I am witness, faith the Lord God, and my servant whom I have chosen.” If. xliii. 10. To whom then does Christ give this testimony? certainly to those that believe on him. And your proselytes do not only not believe on him but blaspheme his name twofold more than you do; and are very desirous of killing, and of injuriously treating and torturing us that do believe on him; for they endeavour to equal you in all things.
things. And again in other words he says; "I the Lord have called thee in righteousness, and will hold thine hand, and will make thee strong; and I will place thee for a covenant of the people, for a light of the Gentiles; to open the eyes of the blind, to bring out the prisoners from the prison." If. xlii. 6, 7. Seeing these words, gentlemen, are spoken to Christ, and concerning the enlightened Gentiles; will you again say that he speaks these words to the law and its proselytes?

Here some of those that came the second day cried out as men do in a theatre, and said, What! does he not here speak of the law, and those that are enlightened by it? that is, the proselytes.

No said I, looking at Trypho. For if the law could enlighten the Gentiles, and those that have it, what occasion was there for a new covenant? And seeing God foretold that he should make a new covenant, and an everlasting law and commandment, we will not suppose he means the old law and its proselytes; but Christ and his proselytes; that is, us from among the Gentiles whom he hath enlightened; as he elsewhere says; "Thus faith the Lord; in an acceptable time have I heard thee; and in a day of salvation have I helped thee: and I gave thee for a covenant of the people, to establish the earth, and to inherit the deo-late heritages." If. xlix. 8. What then is the
The heritage of Christ? are not the Gentiles? what is the covenant of God? is it not Christ? as he says in another place "Thou art my son, this day have I begotten thee. Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Psal. ii. 7, 8.

S E C T. CXXIII.

The ridiculous interpretations of the Jews. The Christians are the true Israel.

WHEREFORE as all these words are spoken to Christ and the Gentiles; so

"Thou art my son, &c.] The later Jews so attribute these words to David, as if they belonged not to the Messias; but the ancient Jews understood them of the Christ; as appeareth not only out of those places in the Evangelists, where the Christ, and the Son of God are synonymous; but also by the testimony of the later Jews themselves, who have confessed no less. So Rabbi David Kimchi in the end of his Commentaries on the second Psalm; "some interpret this psalm of Gog and Magog, and the anointed is the Messias the king; and so our Doctors of happy memory have expounded it." And Rabbi Solomon Jarchi not only confessed that the ancient Rabbies did interpret it of the Messias, but shews the reason why the later Jews understood it rather of David, that they thereby might the better answer the argument of the Christians deduced from thence. "Our Doctors have expounded it of the Messias; but as to the literal sense, and for the answering Hereticks," (that is, in their language, Christians) "it is rather to be interpreted of David, in his own person. Pearson. The learned reader may consult Dr. Pocock's Notae Miscellaneae to his Porta Mofes, chap. viii.
you should suppose that the rest are also. For your proselytes have no need of a covenant, if, as one and the same law is to be observed by all that are circumcised, the scripture thus speaks concerning them; "And the stranger also shall be joined to them, and shall be joined to the house of Jacob." If. xiv. 1. And also because a proselyte, that is circumcised, that he may be joined to the people, is as one home-born. But we who are counted worthy to be called a people, are nevertheless gentiles, because we are not circumcised. Besides it is ridiculous for you to suppose that the eyes of the proselytes should be opened, and not yours; and that you should be called blind and deaf, and they enlightened. And it will appear to be much more ridiculous still, if you should say that a law was given to the gentiles, and that you were not acquainted with that law. For if you had been acquainted with that law, you would have dreaded the wrath of God, and would not have been wicked children that wander about in error; but you would have taken care that you might not always hear him saying; "Children in whom there is no faith." Deut. xxxii. 20. "Who is blind, but my servants? and deaf, but they who rule over them? and the servants of God are blind. Ye see often, but do not observe; your ears are open, and ye do not hear." If. xlii. 19, 20. Is not this an excellent commendation which...
God bestows upon you? a testimony becoming the servants of God? and you are not ashamed, though you often hear these things, nor tremble when God threatens you; certainly then you are a foolish and obdurate people. "Therefore, behold, I will proceed to transplant this people faith the Lord; and I will transplant them; and I will destroy the wisdom of the wife, and will hide the understanding of the prudent." Is. xxix. 14. And justly. For ye are neither wise nor prudent, but cunning and crafty; ye are only wise to do evil; but you cannot understand the hidden counsel of God, nor the faithful covenant of the Lord, nor find out the everlasting paths. Therefore faith he, "I will raise up to Israel and Judah the seed of men, and the seed of beasts." Jer. xxxi. 27. And he thus speaks by Esaias concerning Israel; "In that day there shall be a third Israel amongst the Assyrians and the Egyptians, blessed in that land which the Lord of hosts blessed, saying, blessed shall my people be which are in Egypt, and which are amongst the Assyrians, and Israel mine inheritance." Is. xix. 24, 25. Therefore seeing God blesses this people, and calls them Israel, and says they are his inheritance, why do you not repent, both because you impose upon yourselves, as if you only were Israel; and because you curse this people, which are blessed of God? for after he had spoken to Je-


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rufalem, and to the regions round about, he
thus said; " and I will create upon you men,
" even my people Israel, and they shall possess
" you, and you shall be their inheritance, and
" you shall be no more bereaved of children
" by them." Exek. xxxvi. 12.

What then, said Trypho, are you Israel,
and does he speak these things concerning
you?

If, said I to him, we had not had a long
dispute about this already, I should have doubt-
ed with myself, whether you asked this question
out of ignorance. But since I have fully prov-
ed this point, and you assented to it, I cannot
think that you are ignorant of what has been
said, or that you are desirous to wrangle again,
but that you do it to incite me to prove the
same thing to them.

To which he having consented, as appeared
by his looks, I thus proceeded. God speaking
of Christ by Esaias, if hearing with your ears,
you can understand, calls him in a figure Jacob
and Israel, thus saying; " Jacob is my servant,
" I will uphold him: Israel is mine elect, I
" will put my spirit upon him; and he shall
" bring forth judgment to the Gentiles; he
" shall not strive, nor cry, neither shall any
" man hear his voice in the streets. A bruised
" reed shall he not break, and smocking flax
" shall he not quench; but he shall bring forth
" judgment unto truth: he shall shine, and

N 2 " shall
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"Shall not be broken, till he shall have set judgment in the earth. And in his name shall the Gentiles trust." Is. xlii. 1, 2, 3, 4. Wherefore as all your race was called Jacob and Israel from that one Jacob, who was also surnamed Israel; so we also, who keep the commandments of Christ, from him who hath begotten us unto God, that is Christ, are called, and really are the true sons, as of Jacob, and Israel, and Judah, and Joseph, and David, so likewise of God.

S E C T. CXXIV.

Christians are the sons of God.

And when I saw that they were disturbed, because I said that we also are the sons of God, I prevented their asking of me any questions by saying, hear, gentlemen, what the Holy Ghost says of this people, that they are all the sons of the most high, and that Christ himself shall stand in their congregation, and shall judge the whole race of mankind. The words are spoken by David, which, as you interpret them, run thus; "God hath stood in the congregation of Gods: and he judgeth among the Gods. How long do you judge unjustly, and accept the person of the wicked? judge for the fatherless, and the poor, justify the low and needy."

"Deliver
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"Deliver the needy, and rid the poor out of the hand of the sinner. They have not known, nor understood: they walk on still in darkness: all the foundations of the earth shall be moved. I have said, ye are gods, and ye are all children of the Most High. But ye die like men, and fall like one of the princes. Arise, O God, judge the earth, for thou shalt inherit all nations." Ps. lxxii.

But in the Septuagint it is read, "Behold in deed ye die like men, and fall like one of the princes;" that he might declare the disobedience of mankind, that is of Adam and of Eve, and the fall of one of the princes, that is, of him who is called the serpent, who received a great fall, because he deceived Eve. But seeing I did not produce these words for this purpose, but to prove to you, that the Holy Ghost upbraids men, because they, who were made so that they might be impassible and immortal, as God is, if they would keep his commandments, and who were judged worthy to be called his sons, do, like Adam and Eve bring death upon themselves; but let the meaning of this psalm be as you say, even then it will appear that it is granted to all men.

In the Septuagint it is read, "Behold," &c.] Justin says there was a difference between the version, which he had first cited, and was then used by the Jews, and the Septuagint; but the transcribers either through haft, carelessness, or inattention, have left us no remains of this difference.
that they may be as Gods, and the sons of the Most High, and that we shall each of us be judged and condemned for our own faults, as well as Adam and Eve. But that Christ is called God I have proved in several places.

S E C T. CXXV.

He explains the meaning of the word Israel, and shows how it agrees to Christ.

I Would now know of you, gentlemen, the meaning of the word Israel. And as they made no answer, I proceeded, and said, I will tell you what I know of the matter. For I neither think it right to conceal from you what I know, nor always to make myself uneasy with supposing that you know indeed, but that through envy or pretended ignorance you deceive yourselves; but that it is better to speak every thing sincerely, and openly, and without guile, as my Lord said; " Aower went forth to sow his seed; and some fell by the way, some among thorns; some upon stony places; and some upon good ground." Matt. xiii. Therefore we ought to speak hoping that there is some good ground. For this Lord of mine, who is strong and powerful, will at his coming require his own of every one and will not condemn his steward, if he shall know that he, because he knew that his
his master was powerful, and at his coming would require his own, gave it to the bank, but did not upon any account whatsoever dig and hide it in the earth. Mat. xv. Luke, Luke, xix. The word Israel then signifies a man prevailing over power. For Ifra signifies a man prevailing over, and El signifies power. Now that Christ when he was made man should do so, was foretold even by the type of that wrestling, in which Jacob wrestled with him that appeared to him indeed, because he was subject to the will of the father, " but is God, * But is God, because he is his son, the first begotten of every creature.] There is a threefold generation of the son of God frequently mentioned by the Primitive Writers, as Bishop Bull well observes from Athanatius (Defensio Fid. Nic. sect. iii. de Filii Coætern. &c. cap. ix. sect. 12.) The first is the true and proper generation of the Logos or Son, by which he was begotten of, and existed with the father from all eternity, as the eternal offspring of the eternal mind of the father. By this Generation alone it is that he is really and truly God. The second was an act of condescension, his progress from the father at the creation of the world. The third was a greater condescension still, when he quitted the womb of the blessed Virgin, over-shadowed by the power of the Most High, and was made man for us men, that we through him might receive the adoption of sons. All these three generations are mentioned by Justin: the two first are not always to carefully distinguished, as was done by the Fathers that lived after the council at Nice; but they are plainly and evidently distinguished in the sixth section of his Second Apology. I would desire the reader to observe, that whenever Christ is by our author called the son of God, his eternal generation is meant.
because he is his son, the first begotten of every creature. For when he was made man, as I said before, the devil, that is, that power, which is called the serpent and Satan, came unto him tempting him, and endeavoured to vanquish him by asking of him to worship him. But Christ conquered and overcame him, proving that he was wicked, because he desired contrary to the scriptures to be worshipped as God, and that he was an apostate from the will of God. For he answered him; "It is written, thou shalt worship the Lord thy God, and him alone shalt thou serve." Matt. iv. 10. And the devil being thus conquered and confuted, departed. But that it was to come to pass that our Christ was to be stupified, that is, by the fatigue and sense of his sufferings when he was crucified, was also typified by thy touching of Jacob's thigh, so that it was numbed. And the name Israel, with which he surnamed the holy Jacob, blessing him with his own name, was formerly given him; declaring even by this very means that all those that come unto the father by him are the blessed Israel. But you understand none of these things, nor do you endeavour to understand them; and because you are the sons of Jacob according to the flesh, you expect to be saved entirely upon that account. But that you deceive yourselves in these things also I have abundantly proved in several places.
Several names of Christ with respect to both natures. It is proved that he is God, and that he appeared to the Patriarchs.

But if you had known who this is that is sometimes called an Angel of great Wisdom, and by Ezekiel a Man; as the Son of Man by Daniel; and a Young Child by Esaias; and Christ, and God who is to be worshipped by David; and Christ, and a Stone by many; and Wisdom by Solomon; and Joseph, and Judah, and a Star by Moses; and the East, or Sun-rising, or Day-spring by Zacharias; and again by Esaias one that was to suffer, and Jacob, and Israel, and a Rod, and a Flower, and the Chief Corner-stone, and the Son of God; if you had known this, Trypho, said I, you would not have reproached him, even after he is come, and has been born, and has suffered, and has ascended up into heaven; and he shall come again from thence, and then your twelve tribes shall mourn. For if you had understood the writings of the Prophets, you would not have denied him to be God, the son of the only and unbegotten and unnameable God. For somewhere in Exodus Moses thus says; "And the Lord spake unto Moses, "and said unto him; I am the Lord; and I appeared
appeared unto Abraham, and unto Isaac, and unto Jacob, being their God, and my name I discovered not to them, and I have established my covenant with them." Exod. vi. 2, 3, 4. And again he says; "that a man wrestled with Jacob," Gen. xxxii. 24. and he says that he was God. For he brings in Jacob saying, "I have seen God face to face, and my life is preserved." ver. 30. And Moses hath left upon record that he called the place where he wrestled with him, and where he appeared to him, and blessed him, the face of God. "God," says Moses, "appeared to Abraham also at the Oak of Mamre, as he sat at the door of his tent in the heat of the day." When he had said this, he adds; "And he lift up his eyes and looked; and lo, three men stood before him; and when he saw them he ran to meet them." Gen. xviii. 1, 2. And a little after one of them promises Abraham a son; "Wherefore did Sarah laugh, saying, shall I of a surety bear a child, who am old? Is any word impossible with God? at the appointed time I will return, and Sarah shall have a son: and they departed from Abraham." ver. 13, 14. And afterwards he thus speaks again concerning them; "And the men rose up from thence and looked towards Sodom." ver. 16. And then I repeated over again how he, who was and is, thus speaks to Abraham; "Shall I hide from Abraham my servant what
I am going to do? ver. 17. and so on, as I before cited from the writings of Moses, and explained. From whence, said I, it is plainly proved that the same person who was constituted and appointed by the Father and Lord, and was subservient to his will, appeared to Abraham, and to Isaac and to Jacob, and to the rest of the Patriarchs, and is called God. Here I added this which I did not mention before; so also when the people desired flesh to eat, and Moses did not believe the angel, as he is there called, who promised that God should give it them to the full; that very person, who is both God and an Angel or Messenger sent by the father, is said to have spoken and done these things. For thus faith the scripture; "And the Lord said unto Moses, shall not the Lord's hand be sufficient for this? thou shalt know now whether my word shall come to pass unto thee or not." Num, xi. 23. And again in another place it thus says; "Also the Lord hath said unto me, thou shalt not go over this Jordan. The Lord thy God, who goeth before thee he will destroy these Nations." Deut. xxxi. 2, 3.
S E C T. CXXVII.

These places of Scripture do not agree to the Father, but to the Word.

There are many such like sayings in the Law and in the Prophets; and those which I have mentioned are, I think, sufficient to convince you, that when the spirit of God any where says, "God went up from Abraham;" Gen. xvii. 22, or, "The Lord spake unto Moses;" Exod. vi. 29, and, "God came down to see the tower which the children of men had builded;" Gen. xi. 5, or, "God shut Noah's ark on the outside;" Gen. vii. 16, that you should not suppose that the unbegotten God either came to or went from any place. For the ineffable Father and Lord

You should not suppose that the unbegotten God either came to or went from any place, &c.] God who is every where present, filleth all places, and is bounded by none, is yet more particularly said to be there, where he exhibiteth more peculiarly his majesty and glory, as in his proper place; so in the heavens, and so of old in the temple of Jerusalem: and he is said to come forth out of his place, and to come down to any other place, when he shews there more apparent tokens of his taking notice of what is done there by men, (which before they might think him not to do, and to be absent from them) and effects of his presence and power there by acts either of mercy or judgment, for executing of which he is therefore said to come forth, and to come down. Pocock.
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of all things does not come into any place, nor walks, nor sleeps, nor rises up; but is continu-
ally in his own region, wherever it is, seeing
and hearing instantaneously, not with eyes and
ears indeed, but by an unexpressible power; and
he sees and knows all things; and no one of us
is hid from him; he is not moved from, nor
can he be circumscribed by any place, not even
by the whole world itself, as he existed even
before the world was made. How then can he
either speak to, or be seen by any one, or ap-
pear in the smallest part of the earth? when
the people at mount Sinai could not look upon
the glory of him, who was sent by him; nei-
ther could Moses himself enter into the taber-
nacle which he had made, if it was filled with
the glory of God; neither could the priest stand
before the temple, when Solomon brought the
ark into the house at Jerusalem, which he had
built. 2. Chron. v. 14. Wherefore neither
Abraham, nor Isaac, nor Jacob, * nor any
other

* Nor any other man, did ever at any time see the father
--- but him, who according to his will is both God his
son, and his Angel or Messenger, as being subervient to his
will.] Daille having quoted these words (part first, chap. 5.
pag. 79) says, "They cannot be very well explained,
without allowing a difference of nature, in the father and
the son; which were to establifh Arianifm." But then it
must be a Daille or an Arian that must explain them. Let
Justin explain himself, and he will do it without allowing a
difference of nature, in the father and the son. If he had
not believed the son to be of the same substance with the
father,
other man, did ever at any time see the Father and ineffable Lord of all things, and of his Christ; but him, who according to his will is both God his Son, and his Angel or Messenger, as being subservient to his will; and who, according to his good pleasure, was made man of a virgin; and who also was formerly fire, when he conversed with Moses out of the bush. For unless we understand the scriptures in this manner, it will come to pass that the Father and Lord

father, he would never have attributed to the Son those expressions which cannot be attributed to any other than the Divine Being; namely, I am that I am, the Lord of hosts, and the like. Let the unprejudiced reader compare this with the two following sections, weigh his expressions, and consider his similitudes, and he will find him maintaining that they are of one and the same nature. Not that this similitude of a ray from the sun, or a light from a light, is (in the language of Mr. Reeves) to be looked upon as a full and adequate illustration of the mode, how the Son of God was generated by the Father, nor will any thing in nature give us a perfect representation of it. 'Tis what Justin Martyr and others have chosen to represent it by; nor do I know a better to make this incomprehensible mystery apprehended, which is all they drive at; and it serves sufficiently to declare their sense and notion of it, namely; that Christ from all eternity did coexist with the Father, as light doth with the sun, that he was God of God, without any diminution of the divine substance, as one light is kindled from another, &c. 'Tis evident likewise from this expression, "of God of God, as light of light, what the notion of the Fathers was about the divinity of Christ before the establishment of the Nicene Fathers, who make use of this expression in their creed.

7. The Father and Lord of all things was not then in Heaven,
Lord of all things was not then in heaven, when Moses said; "The Lord rained upon Sodom fire and brimstone from the Lord out of heaven;" Gen. xix. 24. And again when David said; "Lift up your gates, O ye princes; and be ye lift up, ye everlasting doors, and the king of Glory shall come in;" Psal. xxiv. 7. And again when he says; "The Lord said to my Lord, sit thou on my right hand, till I make thine enemies thy footstool." Psal. cx. 1.

S E C T. CXXVIII.

The Word is not sent forth as a lifeless Power, but is a Person begotten of the Substance of the Father.

AND that Christ is Lord, and God the Son of God, and by his power did formerly appear as a man, and an angel, and in the appearance of fire, as in the bush, and in the judgment that was inflicted upon Sodom, has been abundantly proved by what has been said.

Heaven, &c.] The aforesaid scourge and abuser of the Fathers says, (part 2d. chap. 3. pag. 63) that Justin in this place seems to have held that the essence of God was finite, and was not present in all places. Is it possible that our author could even so much as "seem" to any one, unless he was determined to find fault right or wrong, to have held this opinion, when he has expressly asserted the contrary as strongly
said. And I repeated over again that whole passage out of Exodus, which I quoted before concerning the appearance in the bush, and the giving of the name of Jesus; and then I also added; do not think that I have repeated these things so often because I abound in words; but because I know that there are some who choose to anticipate these things, and say that that "power which proceeded from the father of all things, and appeared to

strongly as words could do it in the very same section. For he says, "that the ineffable Father and Lord of all things — cannot be circumscribed by any place, not even by the whole world itself.

"That power which proceeded from the father of all things (and so on, till you come to) draws it back to him again." It is very observable that our author in this passage professedly impugns the heresy of those, who at that time taught what Sabellius afterwards maintained. These heretics, as is evident, endeavoured to support their heresy by an argument drawn from the confession of the orthodox, who taught that the Son was of the same substance with the Father. Hence they sophistically argue; either the Son is the same with the Father, without any distinction of person; or we must say, that the divine substance is divided into two parts, one of which constitutes the person of the Father, the other the person of the Son. This we evidently collect from this passage of Justin. They were not the orthodox that asserted that the divine substance might be divided or separated; nay Justin rejects that notion as blasphemous. Nor did the heretics, with whom he is now concerned, assert that, but they on the contrary maintained that there was but one person in the godhead, to avoid the necessity of dividing the divine substance. It remains then that
Moses, or Abraham, or Jacob, was called an angel or messenger when it came to men, because by it the commands of the father are discovered to them; and glory, because it sometimes appears in an incomprehensible manner; and sometimes man, because it appears in that shape according to the will of the father; and they call it the word, because it brings the words of the father to men. And that this power cannot be divided nor separated from the father, as the light of the sun upon earth cannot be divided nor separated from the sun which is in heaven; and when the sun sets, the light also disappears; so, say they, when the father pleases, he makes his power to pro-

that these forerunners of Sabellius charged the catholic doctrine concerning the generation of the Son from the substance of the Father, who is a person distinct from the Father, with this pernicious corollary, because it follows from hence that the divine substance was divided and separated, as it were, into two parts. Now Justin, to obviate this sophistical argument, does not deny that the Son was begotten of the substance of the Father, nay he lays that down for a certain truth; but shews that the Son was begotten of the Father in such a manner, as to be a person distinct from the Father, not by being divided from the substance of the Father, (as the heretics jeeringly objected) but by a simple communication of essence, in such a manner as there is between that fire which produces another fire without any loss or diminution to itself, and the fire which is produced. From whence it is evident that the Son’s being of the same substance with the Father, was the catholic doctrine of the church in Justin’s time. See Bishop Bull, Defensio Fid. Nic. Sect. ii. de Filii Consstant. cap. iv. sect. 4.

ceed
ceed forth from him, and when he pleases, he draws it back to him again. They teach that angels also are made by him in the same manner. But * that there are angels, and that they always exist, and do not return to that out of which they were made, has been proved. And that * that power, which the prophetic

* That there are angels----has been proved] See sect. 85.

* That power which the prophetic word calls God, (and so on to the end of the section). In these words Justin plainly teaches that the Son was indeed different from the Father in number or person, but not in nature or substance; because he was begotten of the very essence or substance of God the Father, and therefore was of the same substance with him. For attempting to explain in some measure the mode of the generation of the Son, he says, that the Son was begotten of the Father, "not by division, as if the substance of the Father could be divided." Now what can be the meaning of these words but this; the Son that proceeded from the Father is of the same substance with him? The similitude by which Justin here illustrates this catholic doctrine plainly proves the consubstantiality of the Son; for he says the Son is begotten of the Father, as one fire is lighted from another fire. And who will not own that one fire is of the same nature and substance with that other fire from which it is lighted? He has described the mode of the generation of the Son by the same similitude in the sixty first section, in these words: "Just as we see also that one fire is lighted from another without lesening that which it is lighted from; but it still continuing to be the same; and that which was lighted does really exist, but does not lessen that from which it was lighted." Where by saying that the fire that is lighted is as really fire, as that from which it was lighted, he certainly means by parity of reason, that the Son of God, who was begotten
prophetic word calls God, as has been several times said before, and angel, is not to be reckoned in name only, as the light of the sun is, but as some thing different in number, as I have also briefly shewn before; when I said that this power was begotten of the father

begotten of the very God, is also very God. And indeed these passages are so very expressive to this purpose, that even Petavius, who accuses our author of Arianism, cannot but own it. See sect. 61, note m; and Bull Def. Fid. Nic. sect. 11. de Filii Confubstant. cap. iv. sect. 3.

This power was begotten of the Father by his own power and will, &c.] This passage must be understood both of his eternal generation, and his progresion at the creation of the world. But this generation and progresion, like the other attributes of the supreme Being, are to us incomprehensible; and there is no possible means in nature whereby we can frame a true, clear, and adequate notion of them; such knowledge is too wonderful and excellent for us, we cannot attain unto it. For in the language of Dr. Clarke, "in what particular metaphysical manner the son derives his being from the Father, the Scripture has no where distinctly declared: and therefore men ought not to presume to be able to define."——And of Mr. Wheatly; "What the manner of the Son's generation is, none of you, I hope will ask or enquire. Account first for the mysteries of your own births, or if you find them too deep for your searches: think what must be the depths of the mysteries of God. Let it suffice therefore to acknowledge that the secrets of filiation and proceffion in the Deity, are such as not only Man, not only Prophets or Apostles could never comprehend; but such, as if even Angels should endeavour to pry into them, they would very probably still remain as ignorant as our-selves. They are a secret which the Son himself only knows, and he who knoweth the things of God. For which
ther by his own power and will; not by divi-
sion, as if the substance of the father could
be divided, as all other things which are sepa-
rated and divided are not the same as they
were before they were divided; and to illus-
trate this, I made use of this example, that we
see several fires lighted from one fire, and
that fire from which several were lighted was
not lessened at all, but still continued to be the
same.

SEC. CXXIX.

The same thing is proved from other places of
scripture.

And now I will produce the same pas-
sages of scripture which I mentioned
before to prove this point. When the pro-
phetic word says; “The Lord rained fire
“from the Lord out of heaven;” Gen. xix.
24. “It shews that they were two in number;
one

“which reason the ancients, when they speak of the gene-
ration, mention it as a mystery not to be fathomed;
“a mystery not to be divested of its power, but adored.” Let not us
therefore pry too curiously into these unfathomable mys-
teries, but rather admire and adore the goodness of God for
fending his co-eternal Son into the world to die for us men,
and for our salvation.

“it shews that they were two in number, one in-
deed, &c.] This passage explains all those where Justin
speaks
one indeed upon earth, who, it says, was come
down to see the cry of Sodom; and another
in heaven, who also is the Lord of that Lord,
which was upon earth, as he is the father and
God, who is the cause of his being Almighty,
and Lord and God. And again when the

speaks les honourably concerning the subserviency or sub-
jection of the Son to the Father. For he says, that God
the Father is God and Lord of his Son; but how? as he is
the root and fountain of the deity, and the cause of his
emanation from him. For he teaches at one and the same
time, that the Son is God and Lord as well as the Fa-
ther; or that the Father was the cause of the Son's being
what he himself is, namely, God and Lord. The Son
therefore is inferior to the Father with respect to the cause;
but equal to the Father with respect to his nature. The Son
is God and Lord as well the Father; and the only differ-
ence betwixt the Father and the Son is, that the Son is
God and Lord proceeding from the Father, who is God
and Lord; that is, though he is God of God, yet
he is very God of very God, as the Nicene Fathers
have expressed it. But if there should seem to be any ob-
scurity in these words, we may certainly infer that this is
Justin's meaning from hence, because in describing the
generation of the Son from the substance of the Father in
the preceding section, he said, that the Son was begotten of
the Father, not by dividing the substance of the Father,
but by simple communication, such as there is betwixt a
fire lighted, and the fire from which it was lighted. For
a fire that is lighted is evidently of the same nature as the
fire it was lighted from, (as Justin expressly says in the sixty
first section) and differs from it in nothing but in its com-
munication. So indeed the Son is the true and divine light
as well as the father; nor is he inferior to him in any re-
spect, except that he is light of light, as the Nicene Fa-
de Filii Subord. cap. ii. sect. 2.
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Scripture says that God said in the beginning; "Behold the man is become as one of us;" Gen. iii. 22. this expression, "as one of us," denotes number also; nor will these words admit of a figurative signification, which some sophisters, who can neither speak, nor conceive the truth, endeavour to fix upon them. And in the Proverbs it is said; "If I should tell you those things, I must reckon up those things which were done from the beginning. The Lord created me the beginning of his ways upon account of his works. From everlasting he established me, in the beginning, before he made the earth, and before he made the depths, and before the fountains of water sprung forth; before the mountains were settled, and before all the hills he begot me." Prov. viii. 21. &c.

When I had said this I thus proceeded; you perceive, gentlemen, if you attended to what I said, that the scripture declares that the person begotten of the father was begotten before all creatures. Now that the person begotten is different in number from him that begot him, every one will acknowledge.

S E C T.
AND when they had all assented, I said, I will produce some proofs, which I have not mentioned before. And they are obscurely spoken by his faithful servant Moses, and run thus; "Rejoice, O heaven with him, and let all the angels of God worship him;" and then I recited the following part of the verse; "Rejoice, O ye nations, with his people; and let all the angels of God strengthen him: For he avenges and will avenge the blood of his sons; and will render vengeance to his adversaries, and will requite them that hate him, and the Lord will purify the land of his people." Deut. xxxii. 43. By these words he declares that we Gentiles do rejoice with his people, that is, with Abraham, and Isaac, and Jacob, and the Prophets, and all those of that people that pleased God, as we

[1 Obstreely spoken.] The prophecies relating to our Saviour, and to Christianity have some of them a mixture of obscurity, and the interpretations that have been given of them are various: but this ought to be matter neither of wonder, nor offence, because in the nature of things it cannot be otherwise. *Fortin.*
before agreed; for we do not mean all of your nation. For we have learnt from Esaias that the members of those that have transgressed shall be devoured by the worm, and by unquenchable fire, and continue to be immortal that they may be a spectacle to all flesh. Is. lxvi. 24. Moreover, gentlemen, said I, I will produce another passage from this song of Mo- ses, from which you may perceive that God formerly divided all mankind by their nations and languages; when out of all mankind he took to himself your nation, an useless, disobe- dient, and faithless nation; and when he shew- ed that they which were chosen out of all man- kind did obey his will through Christ; whom he calls Jacob, and surnames Israel; and that we are Jacob and Israel, as I have said before in several places. For in saying, "rejoice, " O ye nations, with his people," he gives them the same inheritance indeed, but not the same name; but when he says that the Gentiles rejoice with his people, he calls them Gentiles to reproach you. For as you, whilst you wor- shipped idols, provoked him to anger; so he has vouchsafed to permit those that were given to idolatry to know his will, and to posses that inheritance which was prepared by him.
How much more faithful the Gentiles who are converted unto Christ are than the Jews.

Will repeat the words from which it appears that God divided all nations; and they are these; "Ask thy father, and he will shew thee, thy elders, and they will tell thee, when the Most High divided the nations, and when he separated the sons of Adam: he set the bounds of the nations according to the number of the children of Israel; and the Lord's portion was Jacob his people, and Israel was the lot of his Inheritance." Deut. xxxii. 7, 8, 9. Here I observed that the seventy translated it; "He set the bounds of the nations according to the number of the angels of God;" but because the force of the argument is not weakened thereby, I have used your translation. And you, if you would confess the truth, cannot deny but that we, who are called by God by that mystery of the cross which is so much despised, and so full of reproach, (for the possession of which things, and for our obedience and piety the severest punishments are inflicted upon us even unto death by the demons, the devils agents through your aid and assistance) endure all things rather than so much as with our mouth deny that Christ,
Chrifi, by whom we have been called to that salvation which is prepared for us by the Fa-
ther; but that 4d we, I say, are more faithful to God than you, who with a stretched out
arm and the visible display of great glory were delivered out of Egypt, when the sea was divi-
ded for you, and a dry way made for you to pass through, in which God destroyed those
that pursued you ̊ ̊ ̊ with very great force, and glorious chariots, by bringing back the sea
upon them, which was made passible for you;

4d We are more faithful to God than you, who with a stretched out arm, &c.] As it cannot, I presume, be disagreeable to the reader, nor improper in this place, I shall make no apology for giving a description of the infidelity and ingratitude of the Jewish nation, after repeated mer-
cies and miracles shewn to, and wrought for them, in the words of a polite writer, who lived and wrote at the be-
ginning of the present century; I mean no less a person than Sir Richard Steele, whose words are: This nation had (if we may so speak) tired heaven with appearing in the more pompous demonstrations of its power: they passed through waves divided and erect for their march, they were supernaturally fed in a wilderness, a mountain shook, and thunder uttered their law; nations were destroyed to gain them inheritance! But they soon forgot these benefits, and upon the least cessation of fear and miracle, they deserted their Creator, and returned to their own handy-work De-
ities, who were as senile of their makers as themselves were of theirs.

* With very great force and glorious chariots.] The Egyptian army with which Pharaoh pursued the Israelites, constituted (according to Josephus, Jewish Antiq. Book ii. chap. vi.) of six hundred chariots, fifty thousand horse, and two thousand foot soldiers. See also Exod. xiv. 6, 7, 9, than
than you, I say, for whom a pillar of light shone, that you above all people in the world might use a peculiar, perpetual, and never-failing light; for whom he rained down bread, the food of angels which are in heaven, namely, manna, that you might have no occasion to make bread; and for whom the water at Mara was made sweet; and to whom a representation of him who was crucified was exhibited, as I said before, both when serpents bit you, (God out of his special favour towards you being willing to shew you all his mysteries before the time was come in which they were to be accomplished; towards whom you are reproved for being always ungrateful); and when by the type of the stretching out of Moses's hands, and by him who was surnamed Jesus, Amalek was conquered; which thing God commanded to be recorded, that the name of Jesus might be no unusual found in their ears, saying, that this is he who was to put out the remembrance of Amalek from under heaven. Now it is certain that the remembrance of Amalek continued even after the son of Nave; and that it was to come to pass that by Jesus who was crucified, of whom all these types were prophetic, the devils were to be destroyed, and should fear his name, and that all powers and kingdoms should fear him, and that there should be found out of every nation some religious and peaceable men that should believe in him, the scripture
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scripture declares, and what I have already said plainly proves. And when you desired flesh to eat there was such a multitude of quails sent you, that they could not be numbered; and for whom water flowed out of the rock; and whom a cloud followed to be a shadow from the heat, and a defence from the cold, exhibiting a type and prediction of another new heaven; the latchets of whose shoes were not broken, nor did their shoes wax old, whose cloaths also were not worn out, but "the cloaths

" The cloaths of the younger part grew as they grew.] This, says Dr. Thirlby, seems to be a Jewish figment, which took its rise from Deut. viii. 4. xxix. 5. Abenezra, says Druflus, thinks that the Hebrews brought a large quantity of cloaths and shoes with them out of Egypt, so that they never wanted any. This might possibly be the case, continues he; but I am rather inclined to believe that it happened in a miraculous manner, by the divine interposition. --- Neither were the cloaths nor shoes of the Israelites in the Wilderness not worn out, says Cosmas Egyptius, as some relators of prodigies, particularly those of the circumcision, think, although Moses does seem to say so; but he says that they did not want any of these things in the Wilderness, because the merchants constantly supplied them with all things necessary for them. For otherwise, says he, let them discover to us, how children born in the Wilderness, could use their fathers cloaths and shoes, there being so great a difference in their stature. --- It has been long since observed, that as men of all ages and statures came out of Egypt, the cloaths and shoes of those that died in the Wilderness might be worn by the youth as they grew up, and the cloaths and shoes of the infants that came out of Egypt, might be worn by the infants that were born in the Wilderness. See Thirlby on the place; the
cloaths of the younger part of them grew as they grew.

SECT. CXXXII.

How much virtue and efficacy there was in the name of Jesus in the Old Testament.

And yet after all these favours were conferred upon you, you made a molten calf, and committed fornication with the daughters of strangers, and worshipped idols, even after the land was delivered unto you with so great might, that you saw the sun, by the command of that man whose name was changed into Jesus, stand still in the midst of heaven, and not go down for the space of six and thirty hours, and all those other mighty works, which were at different times performed before your eyes; one of which I think proper to mention in this place; because it tends to bring you to the knowledge of that Jesus, whom we own to be the Christ the son of God, who was crucified, and rose again from the dead, and ascended into heaven, and shall come again to be the judge of all mankind even unto Adam himself. You know, said I, when the tabernacle of witness was taken by the enemies, and car-

the Critici Sacri on Deut. viii. 4. Cosmas Ægyptius, p. 204, 205; Poole’s Synopsis on Deut. viii. 4.
ried to Azotum, and that they being afflicted with a grievous and incurable disease, agreed to place it upon a cart to which young heifers were put, to try whether they were afflicted by the power of God because of the tabernacle, and whether God would bring it to the place from whence it was taken. And when they had done so, the heifers, without any one to guide them, did not come to that place from whence the tabernacle was taken, but into the field of a certain man whose name was Auses, the same name as his was, who, as was said before, was surnamed Jesus, and who brought the people into the land, and divided it amongst them by lot. And when the heifers were come into this field they stood still; from whence it is plain that they were led by virtue of the name; as formerly the remnant of that people which came out of Egypt were brought into the land by him that took the name of Jesus, though his name before was Auses.

S E C T. CXXXIII.

The hardness of the Jews hearts, for whom the Christians pray.

And notwithstanding these and several other such like surprizing and wonderful works were performed, and visibly displayed before our eyes at sundry times, ye are reproved even
even by the Prophets, because you sacrificed your children unto devils, and have added to these villainies those things which you already have committed, and still do commit against Christ, for all whom we pray that you may obtain mercy from God and his Christ, and be saved. For God as he foreknew that you would do these things, pronounced this curse against you by his prophet Esaias. "Wo unto their soul, they have taken evil counsel against themselves, saying; let us bind the just one, because he is not for our turn; wherefore they shall eat the fruit of their doings. Wo unto the wicked; it shall be ill with him according to the work of his hands. O my people, your oppressors plunder you, and your exactours will rule over you. O my people, they which call you blessed, cause you to err, and disturb the path of your ways. But now the Lord will stand up to judgment, and will bring his people to judgment. The Lord himself will enter into judgment with the ancients of the people, and the princes thereof. But why have you burnt up my vineyard, and is the spoil of the poor in your houses? Why do ye afflict my people, and make the faces of the poor to blush?" If. iii. 9. &c. And in another place the Prophet says to the same purpose; "Wo unto them that draw their sins as it were with a long rope, and iniquities as
it were with a cart-rope; who say let his
speediness approach, and let the counsel of
the holy one of Israel come, that we may
know it. Wo unto them that call evil good,
and good evil; that put light for darkness,
and darkness for light; that put bitter for
taste, and sweet for bitter. Wo unto them
that are wise in their own eyes, and prudent
in their own sight. Wo unto them that are
mighty to drink, and men of strength to
mingle strong drink; which justify the wick-
ed for rewards, and take away the right-
ousness of the righteous. Therefore as stub-
ble shall be burnt with coals of fire, and
shall be consumed with a burning flame;
their root shall be as Down, and their blos-
som shall go up as dust. For they would
not have the law of the Lord of hosts,
and have provoked the word of the Lord,
the holy one of Israel. And the Lord of
hosts was very angry with his people, as
he laid his hands upon them, and hath
smitten them, and he was provoked to
anger against the mountains; and their car-
cases were made as the dung in the midst
of the street, and in all these things they
were not turned, but their hand is stretch-
ed out still." If. v. 13, &c. For truly your
hand is still stretched out to do evil; for even
though you killed Christ, you do not repent;
but you hate, and kill, as often as you have opportunity, even us who through him believe in the God and Father of all things; and you continually curse him and his followers; and we all of us on the contrary pray for you, and for the whole race of mankind, as we have been instructed to do by Christ our Lord, who commanded us to pray even for our very enemies, and to love them that hate us, and to bless them that curse us.

You hate and kill us, &c. —— we on the contrary pray for you, &c.] Herein they followed not only the command but the example of their Lord and Master. For though he was rudely and barbarously treated by those for whom he had done many a good turn, and insulted over in his sufferings, yet he opened not his mouth, unless it was to pray for those his enemies. "Father forgive them, &c. Is it not our duty go and do likewise? Is it not incumbent upon us to follow and imitate these illustrious patterns? Can we remember these things, and bear a grudge against our brother? Can it now be hard for us to forgive our enemies, when Christ and the first Christians with their last breath prayed for theirs? Christ forgave, and he died for our sins: and is it now a possible thing for us not to forgive, even then when we commemorate the death of Christ? "Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice. And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake forgives you." Luke xxiii. 34. Eph. iv. 31, 32. See Kidder.
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S E C T. CXXXIV.

The marriages of Jacob were a type of the Church.

If therefore either the precepts of the Prophets, or his doctrine, can by any means prevail upon you, it would be better for you to follow God than your blind and foolish teachers; who even to this day permit every one of you to have four or five wives; and if any one should look upon a beautiful woman, and desire her; they reckon up the actions of Jacob, who was called Israel, and the rest of the Patriarchs, and say that they cannot do wrong that do as they did; in this also they are miserably foolish. For, as I before observed, the dispensations of some great mysteries were set forth in every thing that they did. And I will tell

* The dispensations of some great mysteries were set forth in every thing that they did. ] St. Paul, by grounding his argument upon a point of history, Gal. IV. seems plainly to imply, that, in some facts related by Moses, the Jews ought not to rest in the letter and narration only. For that God intended the things then done, to be figures of others, which should be done hereafter; and, under the rehearal of some memorable events read there, couched a mystical and very important meaning.—The Apostle had the direction of the Divine Spirit to secure him from any error in the interpretation; and the Primitive Writers might have, from the Jewish traditions, principles to argue fairly from. But be
tell you what dispensation and prediction was set forth in the marriages of Jacob; that from hence also you may understand, that your doctors never considered for what more noble or divine reason any action was done, but looked upon them as the effects of low, mean, and corruptible passions. Wherefore attend to what I am now going to say. The marriages of Jacob were types of something which was to be fully accomplished by Christ. For it was not lawful for Jacob to be married to two sisters at the same time. He served Laban for the youngest of his daughters, and being deceived, he served the other seven years also. Lea indeed is your people and the synagogue, and Rachel is our church. And Christ serves even that as it will, this is by no means our condition; and therefore it becomes us to proceed with more modesty and restraint. Where the analogy of faith is preserved, a prudent use of this kind is allowable, in the way of exhortation, or moral reflection: but in the way of argument, for establishing any point of doctrine, it is requisite we keep close to the plain and natural sense of the text; and not wantonly sport it, in ambiguous niceties, and affected allusions. Stanhope.

Lea is your people and the synagogue, and Rachel is our church.] St. Cyprian affirms the same thing in his first book of Testimonies against the Jews, sect. 20. Jacob married two wives, the name of the elder was Lea, she was tender-eyed, and was a type of the Jewish synagogue; the younger's name was Rachel, she was well-favoured, and was a type of the Christian church. As does likewise Irenæus: He endured all Things for the sake of Rachel the younger sister, who was well-favoured, and was a type of the church, for which Christ suffered.
until now for them, and the servants that are in them. For seeing Noe gave the posterity of his third son to be servants to his two other sons; now, on the contrary, Christ came to restore again the sons of each, both of the bond and free, to their former condition; esteeming all alike who keep his commandments; as the sons of Jacob, whether born of the bond or free women, enjoyed the same privilege, and were held in equal honour. And according to their order, and according to fore-knowledge it was foretold what every one should be. Jacob served Laban for his spotted and party-colour cattle; Christ also served a servitude, even that of the cross for men of various shapes and forms of every race, and purchased them by his own blood, and the mystery of the cross. Lea's eyes were weak; for the eyes of your minds were very weak indeed. Rachel stole away Laban’s Gods, and hid them until this day; we also have lost and forsaken our country, God, and Gods made of wood and stone. Jacob was always hated by his brother; both we, and our Lord are now hated by you, and the whole race of mankind, though we are all brethren by nature. Jacob was named Israel, and it has been proved that Christ, who both really is, and is called Jesus, is Israel.

1 Christ also served a servitude, even that of the cross.} The cross was the punishment of slaves; and to that, perhaps, our author alludes. Thirlby.

S E C T.
S E C T. CXXXV.

Christ is the king of Israel, and Christians are the race of Israel.

And when the scripture says, "I am the Lord, the God, the Holy One of Israel, who shewed Israel your king," Isa. xliii. 15. will you not suppose it means Christ the everlasting king? For you know that Jacob, the son of Isaac, never was a king; wherfore the scripture explaining to us again what a king it describes Jacob and Israel to be, thus says; "Jacob is my servant, I will uphold him, and Israel is mine elect, my soul shall embrace him. I have given my spirit unto him, and he shall bring forth judgment to the Gentiles. He shall not cry, nor shall his voice be heard abroad. A bruised reed shall he not break, and the smaoking flax shall he not quench, till he shall bring forth judgment unto victory. He shall shine, and shall not be broken, till he shall have put judgment in the earth: and in his name shall the Gentiles trust." Isa. xlii. 1, &c. Do the Gentiles then trust in the Patriarch Jacob, even as you do, and not in Christ? Wherefore as the scripture calls Christ Jacob and Israel; so we also who proceed from Christ are the true race of Israel. But let us rather attend to this passage.
"And I will bring forth," says he, "a seed out of Jacob, and out of Judah, and it shall inherit my holy mountain. And mine elect shall inherit it, and my servants, and they shall dwell there, and in the wood there shall be a fold of flocks, and the valley of Achor shall be for a place of rest for the herds for the people that have sought me. But you which forsoke me, and forget my holy mountain, and prepare a table for devils, and fill up a mixed liquor to that devil, I will deliver you to the sword, ye shall all fall by slaughter, because I called you, and ye did not answer, I spake, and ye did not hear, and have done evil before mine eyes, and did choose that wherein I delight not." If. lxv. 9, &c. These are the words of scripture; from whence you may understand that there is another seed of Jacob now mentioned, lest any one should think that this was spoken of your people. For it cannot be that the seed of Jacob should leave a place of entering in for the sons of Jacob; nor that God, who upbraids this people as unworthy of the inheritance, should as if he recalled himself approve of them again, and promise this inheritance to them. But as the Prophet there says; "and now thou house of Jacob, come ye, and let us walk in the light of the Lord; for he hath dismissed his people, the house of Jacob; because their land, as from the beginning, is full
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"full of prophesyings and divinations." If. ii. 5, 6. So also in this place must we understand two seeds, and two families of Judah, as well as two houses of Jacob; the one born of flesh and blood, the other of faith and the spirit.

S E C T. CXXXVI.

The exceeding great wickedness of the Jews in rejecting Christ.

For you see how he now speaks to the people. After he had said; "As the grape-stone shall be found in the cluster, and they shall say, hurt it not, for a blessing is in it; so will I do for my servants sake; for his sake I will not destroy them all:" If. lxv. 8. he then adds; "I will bring forth a seed out of Jacob, and out of Judah." ver. 9. Wherefore it is plain, if he is so angry with them, and threatens that he would leave them but very few, he promises to bring some others to inhabit his holy mountain. And they are those whom he said he would sow and beget. For you neither bear with him when he calls unto you, nor attend when he speaks, but you have done evil before the Lord. But herein consists the exceeding greatness of your wickedness, that you hate that just one, whom you have put to death, and those that have received from him that they are what they are, namely,
Justin Martyr's Dialogue

just; righteous and humane. Wherefore, "Wo
" to their soul," faith the Lord, " because
" they have taken evil counsel against them-
" selves, saying; Let us take away the just one;
" because he is not for our turn." If. iii. 9, 10.
For you have not indeed sacrificed to Baal, as
your Fathers did; nor have you offered up
dainties in groves and high places to the host of
heaven; but you have not received the Christ
of God. For he, who knows not him, knows
not the will of God; and he, who injuriously
treats and hates him, injuriously treats and hates
him also that sent him. And whosoever does
not believe in him, does not believe the writ-
tings of the Prophets which foretold and spoke
of him to all.

S E C T. CXXXVII.

He advises the Jews to turn to Christ.

Do not speak evil, brethren, of him who
was crucified, nor laugh at his stripes,
by which all may be healed, as we have been
healed. For it would be well for you, if you
would assent to the scriptures, and receive the
circumcision of the hardness of your heart; not
that which you have such an opinion of, and
fondness for. For that that was given for a sign,
and not for a work of righteousness, the scrip-
tures evidently declare. Assent therefore, and
do not revile the Son of God, nor like the Rabbies amongst the Pharisees, scoff at the King of Israel, as the chief of your synagogue teach you to do, after your prayers are over. For if he that touched them that did not please God, did as it were touch the apple of God's eye. Zach. ii. 8. how much worse shall it be with him who touches his beloved? And that this is him, has, I think, been sufficiently proved. And as they still remained silent, I said, now I will quote the scriptures as they are translated by the seventy. For when I cited them before as you have them, I did it to try what was your opinion. For in reciting that scripture which faith; "Wo unto them, because they have takken evil counsel against themselves, saying;" I added according to the translation of the Septuagint, "Let us take away the just one, because he is not for our turn;" when at the beginning of this conference I said, as you would have it translated; "saying, Let us bind the just one, because he is not for our turn." But your thoughts were fixed on something else, and you seemed to me not to attend to what I said. But because the day draws towards an end; for the sun is just ready to set; I will mention but one thing more, and I will have done. And even that I have mentioned already. But I think it proper to mention it once again to explain it more fully.

sect.
Noe was a type of Christ, who hath regenerated us by water, and faith, and wood.

YOU know, gentlemen, said I, that it is written in Esaias that God said to Jerusalem: "In the deluge of Noe I saved thee." What God said is this, that the mystery of man's salvation was in the deluge. For righteous Noe with the rest that were in the deluge, that is, his wife, and three sons, and his sons three wives, who being eight in number, were a type of that day on which Christ appeared, when he rose from the dead, which was the eighth indeed in number, but was always the first in power, rank, and order. For Christ, though he was the first-begotten of every creature, was also again made the author of a new race, who are regenerated through him by water, and faith, and wood, which was a type of the cross; even as Noe was saved by wood, failing on the water with his family. Wherefore when the Prophet says; "In the time of Noe have I saved thee;" as I said before, he speaks to a people that were faithful

1 In the deluge of Noe have I saved thee.] These words are not to be found in Isaiah, or in any other Part of scripture. It seems to refer to Isaiah liv. 8, 9. but how he came to collect this reading from it is difficult to say.
with TRYPHO the JEW. 219
to God, and had these types. For Moses with
a rod in his hands led your people through the
sea. And you think that this was spoken only
to your nation or country. But seeing the whole
earth was covered, as the scripture says, and
the water was fifteen cubits above every moun-
tain; Gen. vii. 19, 20. it is evident that God
did not speak this to your country, but to the
people that obey him; for whom he hath also
prepared, a rest in Jerusalem; as has been be-
fore proved by all the types in the deluge; that
is, by water, and faith, and wood, they who
are prepared, and repent of those sins which
they have committed, shall escape the ap-
proaching judgment of God.

S E C T. CXXXIX.

The blessings and curse pronounced by Noe were
a prediction of things to come.

For another mystery was foretold in the
time of Noe, which you are ignorant of.
And it is contained in the blessings wherewith
Noe, blessed his two sons, and in the curse
which he pronounced against his sons son. For
the prophetic spirit would not curse that son
which had been before blessed of God together
with his two other sons. But because it was to
come to pass that the punishment of the fault
was to extend to the whole race of him who
laughed
Justin Martyr's Dialogue

laughed at his father's nakedness, he made the
curse to begin from his grandson Canaan. By
what he said he foretold that the posterity of
Sem should settle in the possessions and habita-
tions of Canaan; and again the posterity of Ja-
phet were to possess what the posterity of Sem
took from the descendants of Canaan, and should
dispossess the posterity of Sem, as they had dis-
posessed the cast off race of Canaan. And so
it came to pass. For you who are the descen-
dants of Sem came by the counsel of God into
the land of the sons of Canaan, and possessed it.
And it is evident that the posterity of Japhet
have, according to the judgment of God, come
upon you, and taken away your land from you,
and possessed it. For thus it is written; "And
Noe awoke from his wine, and knew what
his younger son had done unto him, and said,
cursed be Canaan the servant; a servant shall
he be unto his brethren. And he said, blest
be the God of Sem, and Canaan shall be
his servant. May the Lord enlarge Japhet,
and let him inhabit the houses of Sem, and
let Canaan be his servant." Gen. ix. 24. &c.
Wherefore as two people were blessed, the pos-
terity of Sem, and the posterity of Japhet, and
as it was determined that the posterity of Sem
were first to possess the dwellings of Canaan;
and it was foretold that the posterity of Japhet
were afterwards to take the same possessions
from them; and as one people, the posterity
of Canaan is delivered into servitude to two people; Christ came, according to the power of the Almighty Father which was given him, and called all to friendship, and to a blessing, and to repentance, and to a living together in one place, and has prepared for them, as hath been already proved, a possession in the land of the saints. From hence men from all places, whether they be bond or free, if they believe in Christ, and acknowledge the truth of those things which are contained in his sayings, and the sayings of the Prophets, know that they shall be together with him in that land, and shall obtain an eternal and incorruptible inheritance.

S E C T. CXL.

In Christ all are free. In vain do the Jews hope for salvation, because they are the sons of Abraham.

HENCE also Jacob, as I said before, as he was a type of Christ, married the two maid-servants of his two free wives, and had sons by them, to foretell that Christ would receive all those of the race of Japhet, and of the posterity of Canaan as if they were free, and would esteem them as children which were co-heirs. And we indeed are they, but you cannot understand it; because you cannot drink out
out of God's living fountain, but out of broken cisterns that can hold no water, as the scripture says. Jer. ii. 13. And the broken cisterns that can hold no water are those which your Rabbies have dug for you, as the scripture expressly affests; "teaching for doctrines the commandments of men." If. xxix. 13.—Matt. xv. 9. And further they impose both upon themselves and you, whilst they suppose that an eternal kingdom will be given to all those that are of the seed of Abraham according to the flesh, though they be sinners, faithless, and disobedient to God; the contrary of which the holy scriptures prove to be true. Or Esaias would not have said; "And except the Lord of Hosts had left unto us a seed, we should have been as Sodom, and as Gomorr-
"rah." If. i. 9. And Ezekiel; "Though Noah, and Jacob and Daniel shall desire their sons or their daughters, they shall not be given them." Ezek. xiv. 13. &c. "But neither shall the father perish for the son, nor the son for the father, but every one shall perish for his own sin, and every one

1 They suppose that an eternal kingdom will be given to all those that are of the seed of Abraham according to the flesh, though they be sinners.] Munster has quoted a very remarkable passage to this purpose out of the Jewish Talmud; which is this; Abraham fits at the gates of hell, and does not permit any Israelite, though ever so wicked, to go in there. Kidder.
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"shall be saved by his own righteous acts.” Ezek. xviii. 4, 20. Deut. xxiv. 16. And again
Esaia says; “They shall look upon the mem-
bers of them that have transgressed against
me, their worm shall not be quiet, and their
fire shall not be quenched; and they shall
be for a spectacle to all flesh.” H. lxvi. 24.
Nor could our Lord according to the will of
him that sent him, the Father and Lord of all
things, have said; “They shall come from the
east and west, and shall sit down with Abra-
ham, and Isaac, and Jacob in the kingdom
of heaven; but the children of the kingdom
shall be cast out into outer darkness.” Matt.
viii. 11, 12. Moreover I have already proved
that they who are wicked, whether angels or
men, though it was foreknown that they would
be wicked, are not wicked through any fault
in God, but that every one is such as he shall
appear to be through his own fault.

S E C T. CXLI.

Both men and angels are endowed with free will.

B UT in order to take away every pretence
which you may lay hold on, and to pre-
vent you from saying, that Christ was to suffer,
and that there were to be transgressors amongst
your people, and that it could not be other-
wise; I say briefly that God being desirous that
both
both angels and men should obey his will, it pleased him to endow them with a free liberty
to do that which is good; and with reason,
whereby they might know from whom they
received their existence, and by whom they
subsist, having no existence before; and also
with the knowledge of this law, that they were
to be judged by him, if they should do any
thing contrary to right reason. Wherefore,
we, both men and angels, shall through our
own faults, if we do not prevent it by a speedy
repentance, be convinced of sin. And if the
word of God does foretell that some, both an-
gels and men, will certainly be punished; it
foretold this, because God foreknew that they
would without any change and alteration in
themselves be wicked, and not because he made
them so. Wherefore if they would repent, all
who will may obtain mercy of God; and the
scripture pronounces them blessed, saying;
"Blessed is he to whom the Lord shall not
impute sin;" Psal. xxxii. 2. that is, whoso-
ever shall repent of his sins shall obtain the re-
mission of them from God; but not as you
deceive yourselves, and some others who are
like you in this particular, who say that though
they are sinners, the Lord will not impute sin
to them, if they do but acknowledge God.
An instance of this we have in one fault which
David committed through pride, which was
then remitted to him, when he had so wept
and
with TRYPHO the JEW. 225

and lamented as it is written of him. And if remission was not granted to so great a person before repentance; but then at last when so great a king, who was anointed, and was a Prophet, had mourned and wept and behaved himself in such a manner; how can impure and abandoned wretches, unless they lament, and mourn, and repent, have any hopes that the Lord will not impute sin to them? and this one fact of David’s transgression with the wife of Urias proves, gentlemen, said I, that the Patriarchs did not take several wives merely to gratify their carnal appetites; but that a certain dispensation and all mysteries were to be performed by them. For if any one was permitted to take whom he would to wife, and as he would, and as many wives as he pleased (as your countrymen do, who throughout the world, wherever they travel, or wheresoever they are sent, take women under the name of wives) how much more would it have been lawful for David to have done so? with this, dearest mark Pompey, I concluded.

S E C T. CXLII.

The Jews return thanks, and depart.

AND Trypho, after a short pause, said, you see that we had no design of entering into a discourse with you on this subject. But as for my part I confess that I have been greatly
greatly delighted with this conference; and I believe my companions will say the same. For we have found more than we expected, or indeed could expect. But if we could have more frequent opportunities of conversing together, we should receive greater advantage still by searching the scriptures. But because, as you said, you are just ready to depart, and expect to set sail every day; I desire, if it is not too much trouble, that when you are gone you would remember us as friends.

So far as lies in my power, said I, I would do that every day, if I could stay. But as I expect, with God’s leave, to depart soon, I exhort you that you would apply yourselves to, and consider over and over again this great and important subject in which your salvation is concerned, and to endeavour to prevail upon yourselves to prefer the Christ of Almighty God before your Rabbies. And so they departed wishing me a good and prosperous voyage, and a safe deliverance from every other misfortune. And I prayed for them, and said, I cannot wish you, gentlemen, a greater blessing, than that you may by this means acknowledge that every man is endowed with understanding, and that you may stedfastly believe with us, that Jesus is the Christ of God.

The E N D.
## PASSAGES of SCRIPTURE

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ERRATA.

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