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L. W. Barnard

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HIS LIFE AND THOUGHT

BY

L. W. BARNARD



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PREFACE

JUSTIN MARTYR was the most important of the second-century Greek Apologists, yet he has usually been regarded as but one of a larger group of writers who reflected, in their presentation of Christianity, the intellectual currents of the age. This treatment is reflected in the paucity of books specifically concerned with Justin. The last full treatment of his theology in English was written as long ago as 1923 and, having been published in Jena in Germany, is now almost impossible to obtain. This fact has done Justin a real injustice, for he was a pioneer Apologist and the others, such as Tatian and Athenagoras, were heavily indebted to him. It is not without justice that the doyen of German patristic scholars, Baron von Campenhausen, has said that nearly all the Greek Fathers of the Church were, consciously or unconsciously, his imitators.¹

In this book I have attempted to give a coherent account of Justin's thought, paying special attention to his background in Greek philosophy and Judaism. Recent study has enabled this background to be portrayed with sharper accuracy and the interpretation of Justin, in these pages, takes account of this work. I have discussed many problems concerning Justin's background with the Reverend J. H. Davies and wish to acknowledge the help which this contact has given. I am also grateful to my old Oxford tutor, the Reverend L. B. Cross, who first introduced me to the Greek Fathers of the Church.

This book has been written during the odd moments which could be spared from a busy parochial ministry. I have found much food for thought and also encouragement from the example of this Apologist who rose so triumphantly above his material and who, in one bold stroke, summed up the whole history of the human race in Christ. Justin, whatever his faults and the incompleteness of his theology, was a man with a

¹ *The Fathers of the Greek Church* (London, 1963), p. 15.

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PREFACE

mission. His Christian philosophy was no neat academic amalgam of Plato and Christianity. For him Christianity was philosophic truth itself and to its service he devoted his life with unswerving courage, honesty and audacity. What more could be asked of any Christian?

L. W. B.

*All Saints Rectory
Winchester*

ABBREVIATIONS

<i>B.J.R.L.</i>	<i>Bulletin of John Rylands Library.</i>
<i>C.Q.</i>	<i>Classical Quarterly.</i>
<i>C.Q.R.</i>	<i>Church Quarterly Review.</i>
<i>D.C.B.</i>	<i>Dictionary of Christian Biography.</i>
<i>E.R.E.</i>	<i>Encyclopædia of Religion and Ethics.</i>
<i>J.B.L.</i>	<i>Journal of Biblical Literature.</i>
<i>J.Q.R.</i>	<i>Jewish Quarterly Review.</i>
<i>J.T.S.</i>	<i>Journal of Theological Studies.</i>
<i>N.T.S.</i>	<i>New Testament Studies.</i>
<i>R. Bén.</i>	<i>Revue Bénédictine.</i>
<i>R. Bibl.</i>	<i>Revue Biblique.</i>
<i>R.H.E.</i>	<i>Revue d'histoire ecclésiastique.</i>
<i>R.H.P.R.</i>	<i>Revue d'histoire et de philosophie religieuses.</i>
<i>R.S.R.</i>	<i>Revue des sciences religieuses.</i>
<i>T. & U.</i>	<i>Texte und Untersuchungen.</i>
<i>V.C.</i>	<i>Vigiliae Christianae.</i>
<i>V.T.</i>	<i>Vetus Testamentum.</i>
<i>Z.N.T.W.</i>	<i>Zeitschrift für die neutestamentliche Wissenschaft.</i>