

Japan's Unknown Christian History: A Review of 'Silence'

Former Probe staffer Dr. Patrick Zukeran reviews Silence, the book by Shusaku Endo and the movie directed by Martin Scorsese, which look at the little-known Christian history of Japan.

Introduction: Historical Background

The novel *Silence*, written by Shusaku Endo, has been made into a movie directed by Martin Scorsese and starring Liam Neeson and Andrew Garfield. This historical fiction provides a glimpse into the little known Christian history of Japan. Few are aware that Japan has a rich Christian history that dates back over four centuries.

The first Christian missionary from Europe was Francis Xavier, who arrived in Japan in 1549. The Japanese embraced the message of Christ and for half a century Christianity flourished in Japan. By 1587, it is estimated that there were nearly 200,000 Christians in Japan. In 1597, it is estimated that approximately 300,000 Japanese had become Christian, 1.6% of the population.[\[1\]](#)

The situation changed dramatically in 1587 under the rule of the Shogun Toyotomi Hideyoshi. He grew concerned about the growing influence of Christianity and viewed it as a threat to his power. He gave an edict outlawing Christianity in Japan. In 1597 the first 26 Christians were arrested in Kyoto and marched 600 miles to Nagasaki, the center of Christianity in Japan. There they were tortured and later crucified. This began the Christian persecution in Japan.

Following Hideyoshi came the reign of the Tokugawa Shogunate

(1603-1867), which lasted over 250 years. Under the Tokugawa rule one of the fiercest Christian persecutions occurred in Church history. Church historians estimate that between 300,000 and 500,000 Christians died during this time.

The Tokugawa Shoguns realized that killing the Christians did not diminish the growth of Christianity in Japan. The Shogun eventually devised a more sinister and effective way of thwarting the spread of Christianity. Instead of quickly executing Christians, it was more effective to torture the Christians and coerce them to renounce their faith. After committing apostasy, the apostate would be paraded throughout Japan and have them persuade fellow Christians to abandon their faith. This proved more effective in discouraging people from becoming Christians. Christians who apostatized were known as "korobi" or fallen Christians. Priests who apostatized were the most valuable in this endeavor.

To induce Christians to renounce their faith, the Shogun devised some of the most heinous forms of torture that he unleashed on the Christians. Christian men, women, and children were slowly burned at the stake, boiled in hot springs, thrown into frozen lakes and brutalized in various ways. One of the most feared methods was the pit. In this technique, people were hung upside down and their head was placed in a covered pit filled with sewage. The torturers would cut a slit behind the ears or across the forehead so the blood rush would not kill the person but prolong the agony for days.

The persecution proved to be very effective. In 1612 there were an estimated 300,000 Christians. In 1625 it is estimated that there were less than half that number. For the next 250 years the Japanese Christians were forced to worship secretly and were known as the "kakure" or hidden Christians.

This is the historical setting for the movie *Silence* which

takes place in 1639 during the height of the Christian persecution in Japan. Two Jesuit priests from Portugal, Father Sebastião Rodrigues and Father Francisco Garrpe, secretly enter Japan in search of their mentor Father Cristóvão Ferreira (Neeson) who is purported to have apostatized. Their goal is to find Ferreira and minister to the Japanese Christians who are without priests and thus without true spiritual guidance.

The priests arrive in Japan to find that the Christians live a very arduous life. The movie does an excellent job in revealing the poverty of the Christian communities who are forced to retreat to remote areas. The audience also feels the anxiety and fear that constantly looms over the Christian villages. The priests spend their days in hiding and in the evenings they minister to the community. However, the priests are discovered and eventually captured.

Silence vividly portrays graphically the brutal torture the Japanese Christians suffered at the hands of the daimyos. There are heart-wrenching scenes that depict the way fathers, mothers, and children were inhumanely tortured before they were executed. In many church history books we read of the glorious death of the Christian martyrs. However, this is not the case in the novel or the movie. In the book *Silence*, Susaku Endo wrote,

I had long read about the martyrdom in the lives of the saints – how the souls of the martyrs had gone home to Heaven, how they had been filled with glory in Paradise, how the angels had blown trumpets. This was the splendid martyrdom I had often seen in my dreams. But the martyrdom of the Japanese Christians I now describe to you was no such glorious thing. What a miserable and painful business it was. [\[2\]](#)

Indeed, the horror of martyrdom is captured in the movie. The agonizing deaths of the Christians are not inspiring or

glorious but dreadful to watch.

The priests are coerced to apostatize while in prison. The priests do not fear their own death but they cannot bear to watch the suffering of others. Father Garrpe dies attempting to rescue Christians tossed into the ocean. Rodrigues is now the last missionary in Japan. Finally, the dreaded but sought-for meeting occurs. He meets his mentor Father Ferreira who has apostatized and now goes by his Japanese name Sawano Chuan. He is married and spends his days translating European writings for the Japanese and persuading Christians to abandon their faith in Christ. He encourages Rodrigues to save his life and his fellow believers by apostatizing. Rodrigues refuses and expresses his heartfelt disappointment at Ferreira. Rodrigues courageously resists but eventually he is unable to endure the suffering of his fellow Christians hanging in the pit. Worn down by the cruelty, he eventually steps on the portrait of Jesus, renouncing his faith in Christ. Knowing the Catholic Church cannot forgive him, Rodrigues wonders if Jesus will forgive him for what he has done. This becomes his agonizing struggle for the rest of his life.

The Silence of God

The main question that is asked throughout the movie is, Where is God? How can He let His people suffer and die like this? Why does He remain silent and not answer the cries of His people? The priests Garrpe and Rodrigues wrestle with that question throughout the movie and we are drawn into their struggle. This is the question people in every age ask in the midst of their suffering.

Each year I lead the Japan Christian Martyrs Tour where I take the group along the path of the Martyrs. We see the sites and hear the stories where thousands of Japanese Christians were brutally tortured and executed. At those times, even four centuries later, we still ask, "Where was God? Why was He

silent? How could He allow the violent massacre of His people in Japan?"

In the final moments of the movie, Rodrigues, now known as the Apostate Paul wrestles with God on this lifelong struggle. He reflects on his act of apostasy, stepping on the image of Christ but instead of anger in the eyes of Christ, he saw eyes of understanding, grace and love. He states,

Even now that face is looking at me with eyes of pity from the plaque rubbed by many feet. "Trample!" said those compassionate eyes. "Trample! Your foot suffers in pain; it must suffer like all the feet that have stepped on this plaque. But that pain alone is enough. I understand your pain and your suffering. It is for that reason I am here."

"Lord, I resented your silence," states Rodrigues. Jesus replies, "I was not silent. I suffered beside you."

Despite his act of apostasy, Rodrigues in the end finds forgiveness from a Christ who understands his situation and extends grace to him. He realizes Christ was not silent but with him through his suffering and remained with him even in his final days. He seems to realize the love of Christ is more powerful and faithful than he has ever known.

This is one of the unique aspects of *Silence*. Endo and Scorsese want us to see through the eyes of the "korobe" Christian. We applaud those who died never renouncing their faith in Christ and quickly condemn those who publicly renounced their faith in Christ. However, I believe Shusaku Endo through his novel tells us, "Not so fast!"

Those who apostatized struggled and suffered greatly too. I believe Endo wants us to see through the eyes of Rodrigues and ask ourselves the question, "Could we endure watching our wives, children and loved ones receiving such vicious treatment for days without end?" "Would we remain steadfast or would we renounce Christ to save our loved ones from such an

unbearable fate?" "Would Christ condemn us for renouncing Him to save our loved ones or would he understand and extend grace in such a situation as the Japanese and other persecuted Christian face?"

I believe Endo wants us to understand the struggle of persecuted Christians and wants us to understand they wrestle with their guilt for the rest of their lives. If God's grace is indeed "greater than all my sin," should we consider extending grace to our "fallen brethren" as well?

I believe another lesson Endo wants us to learn is that God is not silent but remains with His people in their suffering, never abandoning His people. Throughout church history, Christians have faced brutal persecutions. Even Christ the Son of God suffered the most dreadful death on the cross. Therefore, God understands the pain we experience, He grieves at the wickedness of men, and He promises to be with us always.

I agree with Endo that God is with us in our suffering. However, I feel his answer is incomplete. In a Christian's suffering, often a disciple feels the presence of Christ in an even greater way. In the writings of the persecuted saints and in the many interviews I have had with Christians who are suffering, many state they feel the presence of God in greater ways than they have ever known. The Apostle Paul writes in Philippians 3:10-11, ". . . that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, that by any means possible I may attain the resurrection from the dead." So many times in suffering Christians identify with the sufferings of Christ and sense His presence in greater ways.

What I found troubling about the novel and movie is the gloomy mood of the story. The movie emphasizes the brutal deaths of Christians, the struggles of a fallen priest, and what appears to be the demise and bleak future of Christianity in Japan.

Indeed, the Christian history of Japan is sorrowful and the movie ends in the midst of Japan's persecution so I can understand Endo's ending. On this earth, life will not always have a happy ending. What I find missing in Endo's story is the message of hope that is found in Christ even in suffering. What compels Christians to surrender their life for Christ is the assured hope of eternal life in Jesus Christ. Hebrews 1:2 states, ". . . looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God."

There is little joy when focusing primarily on the affairs and outcomes in this fallen world. If this is where the story ends, it is indeed dark and disheartening. However, through the darkness shines the hope that allowed Christ to have joy even when facing the agony of the cross. Believers can also have joy and hope if they look forward to the glory that awaits every believer in Christ. Despite the suffering believers face, it pales in comparison to the eternal glory that is to come. Persecution teaches Christians we are citizens of a heavenly kingdom. Christians can endure and remain joyful even in their suffering when focused on Christ and the glory of our true home. The end is not the cross of death, but the resurrection of Jesus and every disciple of Christ. This is important in any story of persecuted Christians. It is emphasized in the New Testament and is the story of Christ's and the believer's ultimate triumph. The New Testament prophesies the future persecution of all believers but ends with the triumphant resurrection and return of Christ. Through Christ's victory, the Christian story ends ultimately in triumph. The end is not the death of the Christians in Japan but the glory they received from Christ in heaven. Their courageous commitment should be an inspiration to believers around the world and an example of what it means to live not for this world, but the kingdom of heaven. Hebrews 11:35-40 states,

Some were tortured, refusing to accept release, so that they might rise again to a better life. Others suffered mocking and flogging, and even chains and imprisonment. They were stoned, they were sawn in two, they were killed with the sword. They went about in skins of sheep and goats, destitute, afflicted, mistreated—of whom the world was not worthy—wandering about in deserts and mountains, and in dens and caves of the earth. And all these, though commended through their faith, did not receive what was promised, since God had provided something better for us, that apart from us they should not be made perfect.

The Japanese Christians were living for another kingdom and looking forward to the eternal glory of heaven. This message was not present in the novel or the film, which I believe made it a dark and gloomy story. Although Japan Christian history is discouraging, the end has not been written for the Christ's Church in Japan.

Can A Tree Grow in a Swamp?

One of the most significant dialogues in the movie occurs between Rodrigues and the Samurai Lord Inoue, also known as the Inquisitor. Inoue states,

A tree which flourishes in one kind of soil, may wither if the soil is changed. As for the tree of Christianity, in a foreign country its leaves may grow thick and the buds may be rich, while in Japan the leaves wither and no bud appears. Father, have you never thought of the difference in the soil, the difference in the water?

Inoue tells Rodrigues that a tree cannot grow in a swamp. Therefore, Christianity will not take root in Japan.

There is a famous saying, "The blood of the martyrs is the seed of the church." In other words, persecution strengthens the faith of Christians and the church grows when persecuted.

This was not the case in Japan. The genocide that took place from 1600-1800 was devastating and Christianity has never regained a strong foothold in Japan. Another question Christians struggle with is, "Why has Christianity not taken root in Japan?" Today the largest growth of Christianity is occurring throughout Asia. Despite this, Christianity continues to struggle in Japan.

When Christianity first arrived in Japan in 1549, the Japanese embraced the gospel of Christ. Xavier was so impressed with Japan that he called for only the missionaries of highest quality to be sent.^{3} Xavier wrote, "Japan is the only country yet discovered in these regions where there is hope of Christianity permanently taking root. . . . These are the best people so far discovered, and it seems to me that among the unbelievers, no people can be found to excel them."^{4} Father Organto, who followed Xavier, wrote that Japan would be Christianized in 30 years, expressing the optimism of missionaries that Christianity would thrive in Japan.^{5} The situation quickly changed and the two centuries of persecution that followed nearly eradicated Christianity in Japan.

Today there is a famous saying among missionaries: "Japan is where Christian missionaries go to die." Indeed, many return after years of labor discouraged and disillusioned by the little fruit they see in their years of labor in Japan. There are many reasons given why the gospel has not thrived in this country. Can the seed of the gospel penetrate the hard soil of Japanese culture?

As unbelievable as this may seem, I believe a spiritual revival for Japan. As the gospel flourished 400 years ago, spiritual awakening will come to this nation again. How it will come about only God knows. I believe the Japanese are realizing the emptiness of their secular outlook and lifestyle of materialism and consumerism. Their high suicide rate reflects the emptiness of these ideologies. Japanese Buddhism

and Shinto fail to answer the great questions of life or fill the void in the heart of all people. These religions are also largely built on myths and so they are not based on reality.

Xavier realized the Japanese religions did not answer the big questions of life such as the origin of life and the universe, the nature of God, the origin of evil, the answer to the problem of evil, and what happens after death.[\[6\]](#) The ideologies that dominate Japan still fail to adequately answer these questions today. As Xavier demonstrated that Christianity provides the best answer to these questions, so the Church in Japan must do the same. Christianity has the evidence to uphold its claims to truth and life everlasting in Jesus. I believe that Christian apologetics would do well in this country that is very rational and well educated. The message of the gospel provides the true message of hope for this nation. I hope that the message and lives of the Japan Christian martyrs will one day be recognized and remembered by the people of Japan.

Conclusion

Scorsese's film is one of the few films about the little known Christian history of Japan. Even the Japanese are not aware of the tremendous Christian history of their nation. We should be thankful to Scorsese for showing the brutal persecution and the suffering endured by the Christians of Japan. Endo and Scorsese reveal to us the heinous tortures but they also take us into the mental torture that those suffering persecution go through. The struggles of the priests and the questions they ask are the same questions we all struggle with in our journey of faith. Endo and Scorsese present a unique perspective looking through the eyes of one who apostatizes and yet finds God's grace through it all.

It is my hope that Christians throughout the world gain a greater awareness of one of the greatest massacre of Christians that took place in Church history. I also hope that

people will appreciate and admire the courage and commitment of the Japanese Christians who gave their lives for Christ. The Japanese unfortunately hide this part of their history. However, the Japanese and the world should recognize this facet of their history. The story of the men, women and children who gave their lives for Christ is moving and inspirational. They truly lived out the call of discipleship as Jesus commanded. In Matthew 10:37-39 Jesus said,

Whoever loves father or mother more than me is not worthy of me, and whoever loves son or daughter more than me is not worthy of me. And whoever does not take his cross and follow me is not worthy of me. Whoever finds his life will lose it, and whoever loses his life for my sake will find it.

Few have lived out the commands of Christ so faithfully and courageously as the Christians of Japan. I hope that more will recognize and remember the Christians of Japan who gave their lives for the Gospel.

Notes

1. Keith Webb, *Overcoming Spiritual Barriers in Japan*, (Nextchurch Resources, 2010), 15.
2. Shusaku Endo, *Silence* (New York: Taplinger Publishing Company, 1969), 60.
3. John Dougill, *In Search of Japan's Hidden Christians* (Tokyo: Tuttle Publishing, 2012), 34.
4. Webb, 15.
5. Dougill, 51.
6. Henry Coleridge, *The Life and Letters of Francis Xavier* (London: Burns and Oates, 1881), 572.

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Addendum 1/3/2022:

We received this inquiry to our website:

I was fascinated by this article on your site <https://probe.org/japans-unknown-christian-history-a-review-of-silence/> about unspeakable torture that rulers of Japan did. But it is said there is many reasons why Japanese people do not come to Christ in large numbers. So what are these reasons? Help me to understand, please. Also, I believe that the tortures that rulers of Japan performed could only take place because God granted them freedom, and there should be sufficient moral reason why He permitted it. It is known that the blood of martyrs brings salvation to the land; maybe we just need to wait more and we'll see how their sacrifice will bring God's grace and Christ' salvation to people of Japan, especially now in the era of info technology.

Dr. Pat Zukeran, now leading his ministry Evidence and Answers from his Hawaii home, responded:

Aloha,

Thank you for reading the article on the movie *Silence* and your questions.

First, we do not know why God allows evil and suffering on some people and nations. God is in control of all things and has a plan for all that happens. Sometimes, only He knows the reason for the suffering of the Japanese Christians.

Today, less than 1% of Japanese are Christian. There are numerous reasons the nation of Japan is resistant to the Gospel message but no one really knows for sure. Here are some factors that contribute to their resistance to Christ.

First, the Japanese culture is a "group think" culture. Before a person makes a decision, he or she must consider how it will affect the family, clan and ancestors. Often they must consider how it affects their business partners, friends, etc.... The group pressure is very high in Japan.

Second, Japan is a very materialistic culture and it places

little importance on the spiritual life. As a result, there really is no Sabbath day or rest. Most people from students to business people work 6 to 7 days a week. This makes time for church or Bible study very difficult.

Third, Christianity is seen as a western religion. The Christian history of Japan is not usually portrayed in a positive way.

Fourth, the concept of sin is unclear in Japanese thinking. There is no accurate word for sin. The term used now, *shimi*, actually means “criminal.” They view human nature as good and most would not see themselves as criminal. So it is hard to receive the gospel if you do not understand sin and the need for a savior.

Ultimately, there is a dark spiritual stronghold on Japan. We hope one day, a spiritual awakening will occur in that land.

Thank you for your question, I hope this was helpful.

Blessings,

Patrick Zukeran
Evidence and Answers

Jesus: Political Martyr or Atoning God?

Introduction

Every Easter season journalists feel obliged to write something relating to Jesus and the passion narratives. This

year our paper covered the current struggle many are having over the meaning of Christ's death on the cross. The paper quotes a seminary professor in Atlanta who has observed that more and more of his students are rejecting the traditional view of why Christ died and what His death accomplished. The professor says, "They don't consider Jesus a ransom for sin. They shudder at hymns glorifying the 'power of the blood.' They cringe at calling the day Jesus died Good Friday."^[1] Yet even more serious is their rejection of a God who required a human sacrifice in order to forgive people. This version of God simply does not mesh with their views of how a God who "is love" would behave.

Although disturbing, we shouldn't be surprised. Our culture has been moving away from a biblical view of truth and toward the acknowledgment of just one moral duty or virtue, that is—tolerance. This new absolute requires that we be tolerant of every possible faith assumption and moral system except, it seems, the traditional Christian view of God and salvation. It's not that we have new information about the life of Jesus or the reason for His death. As a society we no longer want to hear about a God who is holy and requires satisfaction when His moral order is violated. This view applies the notion "I'm OK, you're OK to God." Maybe if we tolerate Him, even with His outdated notions of holiness, He will tolerate us in our fallenness.

Was Jesus just a political martyr, or was his death an atonement for sin? What is remarkable is that some individuals who claim to be Christian, who desire seminary training, reject what the Bible teaches about the nature of God and the salvation He has provided in Christ. When cut-off from the Bible, our perception of God can become a mere reflection of our culture's likes and dislikes. Even when the Bible is consulted, it is often interpreted through the lens of absolute tolerance. However, if the necessity of Christ's death for our sins is denied, the Gospel is no longer Good

News and Christianity's message of grace is abandoned, leaving us with an ethical system with no basis for forgiveness or reconciliation with God.

Unfortunately, the Bible contains a lot of bad news. It says that because of the Fall we are in bondage to sin and the kingdom of Satan, and that without Christ everyone is separated from God and under His wrath. As a result, we all deserve death and eternal punishment. Why then do we call the biblical message Gospel or good news? How does the death of Christ relate to mankind's precarious condition? How has the church attempted to explain what the death of Christ accomplished? Lets take a deeper look at what theologians call the atonement.

What Did Jesus' Death Accomplish?

As we mentioned earlier, the notion of God requiring a blood sacrifice for sin is becoming less and less palatable to modern tastes. It is not surprising then that many question the idea that the death of Christ was an atoning sacrifice for humanity's sins.

What did the death of Jesus accomplish? As we investigate this issue, we should keep in mind that the answer depends on what one believes to be true concerning the kind of person God the Father is, who Jesus Christ is, and the current condition of mankind. For instance, if God the Father is not all that upset by sin, or if Jesus was just a good man and no more, the death of Christ might be seen as an encouragement or example to mankind, not as a payment for sin. This, in fact, is the first view of the atonement we will consider.

In the sixteenth century Laelius Socinus taught that the obedience and death of Jesus were part of a perfect life that was pleasing to God and should be seen primarily as an example for the rest of humanity. Socinians rejected the idea of Jesus being a payment for sin. To support this view they point to 1

Peter 2:21 which says "For to this you have been called, because Christ also suffered for you, leaving you an example, that you should follow in His steps." As mentioned earlier, one's view of the atonement depends on his or her view of God and humanity. The Socinians taught that mankind is capable of living in a manner pleasing to God, both morally and spiritually. They accepted the teachings of Pelagius, a 4th century theologian who argued that mankind is able to take the initial steps toward salvation independent of God's help. This Socinian tenet became the foundation of Unitarian thought which rejects the notion of the Trinity as well.

There are a number of passages in the Bible that make the Socinian perspective untenable. Even the passage in 1 Peter 2 works against their view. Jesus was an example for us, but verse 24 adds that, "He Himself bore our sins in His body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed." The entire sacrificial system of the Old Testament taught the Jews the need for atonement, a way for God's people to return to a harmonious relationship with God. The annual "Day of Atonement" sacrifice was instituted to cleanse Israel from all of her sins, thus removing God's wrath from the nation. The book of Hebrews teaches that Jesus was the perfect high priest as well as the perfect sacrifice, making the final atonement for the sins of the people (Hebrews 2:17). Yes, Jesus was an example of a sinless human life, but He was so much more than that.

Views of the Atonement

Many modern day theologians argue that Jesus did no more than die a martyr's death on behalf of the poor and marginalized people of the world. His death was more a political act than a spiritual one. As one scholar writes, "The salvation he brings is a transformation of the social order. . ."[\[2\]](#) According to

this view, Jesus is to be seen as a political figure who challenged the power structures of His day and offered salvation through class warfare and the redistribution of wealth. Needless to say, this has not been the position held by the church for the last two thousand years.

In light of the Socinian theory, that the death of Jesus was merely an example and that salvation comes by living like Jesus lived, a response quickly followed by a man named Hugo Grotius (1583-1645). Where Socinus taught that we were only required to do our best and respond to God's love for salvation, Grotius pictured God differently. Grotius focused on the holiness and righteousness of God, and the fact that this holy God has established a universe governed by moral laws. Sin is defined as a violation of these laws. Sin is not necessarily an attack on the person of God but on the office of ruler that God holds. As ruler, God has the right, but not necessarily the obligation, to punish sin. God can forgive sin and remove humanity's guilt if He so chooses. Grotius held that God did indeed choose to be gracious and yet acted in a manner that teaches the severity of sin. As one theologian has written:

It was in the best interest of humankind for Christ to die. Forgiveness of their sins, if too freely given, would have resulted in undermining the law's authority and effectiveness. It was necessary to have an atonement which would provide grounds for forgiveness and simultaneously retain the structure of moral government.[{3}](#)

Often called the "governmental theory" of the atonement, it argues that the death of Christ was a real offering to God, enabling Him to deal mercifully with mankind. The chief impact of the act was on man, not on God. God didn't need to have His wrath satisfied by blood atonement, but humanity did need to be taught the severity of sin and only an act of great magnitude could accomplish this lesson.

Although this is an interesting approach, it lacks scriptural confirmation. As one critic notes, “We search in vain in Grotius for specific biblical texts setting forth his major point.” Being a lawyer, Grotius was attracted to the Old Testament idea expressed in Isaiah 42:21 which says that God will magnify His law and make it glorious. Fortunately, the New Testament reveals that God had a plan to both maintain His law and provide a gracious plan of substitutional atonement in Christ.

Views of the Atonement

Modern theologians like Dr. Marcus Borg, who teaches at Oregon State University, doubt that Jesus understood His death to be an atonement for sin. He teaches that Jesus was only aware of the political and religious implications of His actions.[\[4\]](#) How does this compare with teaching on this subject down through the centuries?

So far we have considered the historical views of Socinus and Grotius regarding the atonement. Both taught that the death of Christ primarily affected humanity. Socinus argued that Christ gave us a model to follow: a blueprint for living a good life. Grotius taught that Christ’s death served to give humanity an accurate picture of the devastating impact of sin.

One of the earliest views of the atonement was quite different from both of these perspectives. Often called the ransom theory, this teaching was developed by the Church Fathers Origen and Gregory of Nyssa. It was probably the way Augustine thought about the atonement as well, and it was popular until the time of Anselm in the eleventh century (1033-1109).

Origen held that the Bible teaches believers “were bought at a price” (1 Cor. 6:20), and that Jesus told His followers that He was a ransom for many and that His death has delivered us from the dominion of darkness (Mk. 10:45, Col. 1:13). From this he surmised that Christ’s death actually was a payment to

Satan, buying, if you will, those held hostage by the fallen angel. Origen argued the death of Christ mostly impacted Satan, paying him off in order to gain the release of his captives. While it is true that we were bought at a price and have been delivered from darkness, the Bible never mentions that sinners owe anything to Satan.

Gregory of Nyssa held that God actually tricked Satan to gain our release. Satan thought he was getting a perfect man to replace the many already in his grasp. Instead God tricked him by wrapping Christ's humanity around His deity. However, the notion that Jesus was offered primarily as a sacrifice to Satan didn't fit well with Scripture.

Instead, the Bible often speaks of the need to appease the wrath of God. Romans 3:25 tells us that God presented Jesus as a sacrifice of atonement or a propitiation. The Greek word used here carries that meaning of "a sacrifice that turns away the wrath of God—and thereby makes God propitious (or favorable) towards us."[\[5\]](#) Hebrews 2:17 states: "For this reason he (Jesus) had to be made like his brothers in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people." 1 John 2:1-2 adds that Jesus "Speaks to the Father in our defense" and "is the atoning sacrifice for our sins." The impact of the atonement is not on Satan, but on God the Father.

The Satisfaction Theory

Did he die as a political martyr, having no notion that His death might accomplish something eternally significant? Or did Jesus and His followers assume that his death fulfilled a divine purpose? It is common for modern thinkers to discount the supernatural elements in their explanations of his death. For instance, historian Paula Fredriksen, professor at Boston University, argues that both his arrest and the events that followed probably shocked Jesus.[\[6\]](#) She implies that the death

of Jesus and the birth of Christianity are to be thought of and analyzed only at the political or sociological level: that nothing miraculous occurred. This is obviously not the traditional view of the church.

Most evangelical Christians hold to an Anselmic view of the atonement. Anselm (1033-1109) was the archbishop of Canterbury in the twelfth century. He constructed a logical argument that God must, and did, become a man in the person of Jesus Christ because of the necessity of the atonement. According to Anselm, when mankind sinned it took something from God. By rebelling against God's holiness and failing to recognize the authority that God has to rule, humanity failed to render God His due. Not only have we taken from God what is His, we have injured His reputation and owe compensation.

God must act in a manner consistent with His role of creator and ruler of the cosmos. He cannot arbitrarily choose to ignore a challenge to His authority. We cannot merely pay back or make reparations for our personal sin. Compensation is necessary for the damage done to all creation since the Fall, and this compensation is greater than what our deaths alone would repay: thus the necessity of both the incarnation and the atonement.

The Anselmic view carries with it some important implications.

First, it holds that humanity is unable to satisfy the harm done by sin. God had to act on our behalf or salvation would be impossible.

Second, God's actions show that He is both holy and just, and at the same time a remarkably loving God.

Third, this view highlights the centrality of grace in Christian theology. Each person must accept the infinitely valuable and gracious gift of God's provision for sin because our own efforts to please God will always fall short.

The Anselmic perspective gives believers a great deal of security. We know that it is not our works that earn salvation, but Christ's sacrificial death that paid the price for sin even before we committed our first transgression.

Finally, Christ's death on the cross highlights the horrible price for sin. With this knowledge we should be eternally grateful for what God has done on our behalf.[\[7\]](#)

Notes

1. Susan Hogan-Albach, "Christians struggle with the meaning of the cross," *Dallas Morning News*, Saturday, April 7, 2001, 2G.

2. Ibid., 3G.

3. Millard J. Erickson, *Christian Theology*, (Grand Rapids, MI: Baker Book House, 1985), 790.

4. Hogan-Albach, 3G.

5. Wayne Grudem, *Bible Doctrine*, (Grand Rapids, MI: Zondervan Publishing House, 1999), 254.

6. Hogan-Albach, 3G.

7. Erickson, 822-823.

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Persecution in the Early Church – How Persecution Strengthens the Church

Rick Wade provides a succinct summary of the persecution suffered by the early church in the first three centuries and how the church grew stronger as a result of this attention. He suggests that we should be prepared to face similar trials as our culture becomes less tolerant of true Christian faith.

This article is also available in [Spanish](#).



Background

Things are a bit tougher for Christians in our society today than a few decades ago, aren't they? At times like this, it's probably good to get some perspective. I think any of us, once we knew what the early church experienced—and, indeed, what Christians in other parts of the world are experiencing now—would find ourselves looking a bit sheepish if caught complaining about our lot.

In this article we'll look at the persecution our brothers and sisters faced in the fledgling church in the first few centuries after Christ. We'll talk about some of the reasons for persecution, and identify some of the emperors under whom Christians suffered.

Reasons for Persecution

There are several important and interrelated reasons for the persecution of the early church.

First was the problem of identity. Christianity was identified at first with Judaism, but people quickly came to see it as a different religion. Jews were left alone for the most part; it

seemed best to Rome to just confine them and leave them alone. Christianity, however, was a strange, new cult, and it began to spread across people groups and geographical boundaries.{1} People felt threatened by this oddball new religion.

The next problem was with the religious activities of the Christians, with what they *did* do and *didn't* do.

In the days of the Roman empire, the worship of pagan gods and the emperor was a part of everyone's life. Two problems arose because of this. First, because they didn't participate in pagan rituals but tended to keep to themselves, Christians were considered anti-social. When the imperial police took an interest in them, they became more secretive which added fuel to the fire. They became associated with the *collegia*—clubs or secret societies—and leaders were suspicious of these groups because of the threat of sedition.{2} Second, since Christians wouldn't join in with the religious activities which were believed to placate the gods, they became a threat to the very well-being of the community. Writing in about A.D. 196, Tertullian said, "The Christians are to blame for every public disaster and every misfortune that befalls the people. If the Tiber rises to the walls, if the Nile fails to rise and flood the fields, if the sky withholds its rain, if there is earthquake or famine or plague, straightway the cry arises: 'The Christians to the lions!'"{3}

With respect to what they *did* do in their own religious practices, talk of eating the body and blood of Jesus, and the customary greeting with a kiss, brought charges of cannibalism and incest.{4}

The third problem was the nature or content of Christians' beliefs. The historian Tacitus spoke of Christians as a "class hated for their abominations" who held to a "deadly superstition."{5} A drawing found in Rome of a man with a donkey's head hanging on a cross gives an idea of what pagans thought of Christian beliefs.{6}

Finally, Christians' reluctance to offer worship to the emperor and the gods was considered madness, considering what would happen to them if they didn't. Why not just offer a pinch of incense to the image of the emperor? In a pluralistic society, the narrowness of Christian beliefs seemed absurd, especially considering what would happen to Christians who *wouldn't* go along. In the opinion of the general populace, says F. F. Bruce, "such a crowd of wretches were plainly worthy of extermination, and any repressive measures that were taken against them by authority could be sure of popular approval."[{7}](#)

Emperors

Let's turn now to a brief survey of some of the emperors under whom the church suffered persecution. *Nero*

Claudius Nero was named emperor at age 16 and reigned from A.D. 54-68. He had about five good years under the guidance of such men as Seneca, the Roman poet and philosopher.[{8}](#) But that all changed when he had his mother killed in A.D. 59. She was too powerful. Her "insanity and her fury at seeing her son slip out of her control" led Nero to believe she was a threat to his power.[{9}](#) In A.D. 62 he had his wife killed so he could marry another woman. He later killed a brother and his teacher, Seneca.

Christians became the object of his ire following the Great Fire of Rome in A.D. 64. Some people suspected that Nero started the fire himself, so he pointed the accusing finger at Christians. The fact that he felt confident in doing this indicates the low regard in which people held Christians already.[{10}](#) Historian Philip Schaff says that "Their Jewish origin, their indifference to politics and public affairs, their abhorrence of heathen customs, were construed into an '*odium generis humani*' (hatred of the human race), and this made an attempt on their part to destroy the city sufficiently plausible to justify a verdict of guilty."[{11}](#) Schaff says

that “there began a carnival of blood such as even heathen Rome never saw before or since...A ‘vast multitude’ of Christians was put to death in the most shocking manner.”{12} Some were crucified, some sewn up in animal skins and thrown to the dogs, some were covered in pitch, nailed to wooden posts, and burned as torches.{13} It was in the fallout of this that Peter and Paul gave their lives for their Savior, probably within a year of each other.{14}

Nero apparently took his own life in A.D. 68 when the Senate and the patricians turned against him.{15}

Trajan

Emperor Trajan ruled from A.D. 98-117. One of his governors, a man called Pliny the Younger, wrote to Trajan seeking advice on what to do with the Christians. They were becoming very numerous, and Pliny thought the pagan religions were being neglected. He began sentencing Christians who refused to honor the gods and the emperor to death. Pliny believed that, even if the Christians’ practices weren’t too bad, just their obstinacy was enough to be rid of them.{16} Should he sentence them for carrying the name *Christian* only, or did they have to commit specific criminal acts?{17}

Trajan responded with a kind of “don’t ask, don’t tell” policy. “They must not be ferreted out,” he said. But if someone made a credible charge against a Christian, the Christian should be sentenced unless he or she recanted and gave proof by invoking pagan gods.{18}

Persecution was especially bad in Syria and Palestine during Trajan’s reign. In 107 he went to Antioch and demanded that everyone sacrifice to the gods. Ignatius, Bishop of Antioch and pupil of the apostle John, refused and was martyred by being thrown to wild animals.{19} Ignatius wrote this to Polycarp, another disciple of John, on his way to Rome: “Let the fire, the gallows, the wild beasts, the breaking of bones,

the pulling asunder of members, the bruising of my whole body, and the torments of the devil and hell itself come upon me, so that I may win Christ Jesus.”{20}

Hadrian

Trajan’s ruling was carried on by the next few emperors. Emperor Hadrian, “the most brilliant of the Roman emperors,” says Will Durant,{21} required specific charges against Christians as well. He didn’t allow governors “to use mere clamorous demands and outcries” as a basis for judgment. Furthermore, if anyone brings a charge against Christians “merely for the sake of libelling [sic] them,” the governor was to “proceed against that man with heavier penalties, in accordance with his heinous guilt.”{22} There were to be no frivolous lawsuits.

However, Christians still needed to prove loyalty to the state and the pagan religions. Hadrian hated Jews, and was somewhat “indifferent to Christianity from ignorance of it.”{23} Philip Schaff tells us that “he insulted the Jews and the Christians alike by erecting temples of Jupiter and Venus over the site of the temple and the supposed spot of the crucifixion.”{24} Not all officials required Christians to denounce Christ. All they wanted was homage to the divine character of the emperor (“the personal embodiment of the sovereign state”{25}). “It was beside the point for Christians to argue that the malicious tales circulated about them were false,...Deeds, not words, were required by the state; and if they were in fact loyal citizens, as they protested, there was a simple way of demonstrating their loyalty; let them offer a pinch of incense in honour of the Emperor, let them swear by his divinity, let them invoke him as ‘Lord.’”{26}

Antonius Pius

The policy of not actively pursuing Christians was continued under Antonius Pius who ruled from A.D. 138-161. During the

reigns of emperors such as Hadrian and Antonius, however, Christians sometimes suffered persecution at the hands of the local townspeople without any direct encouragement from government officials. During Antonius' reign, Polycarp, a pupil of the apostle John, was martyred in Asia during one such outburst of violence.{27} After this persecution settled down somewhat. The execution of this 86 year old man seemed to turn the tide against persecution for a time.{28}

Marcus Aurelius

In A.D. 161 Marcus Aurelius took power and reigned until 180. It was during his reign that Justin Martyr met his death.{29}

Although he didn't directly lead persecutions against Christians, he had no sympathy for them because he saw them as being disgustingly superstitious. We're told that "a law was passed under his reign, punishing every one with exile who should endeavor to influence people's mind by fear of the Divinity, and this law was, no doubt, aimed at the Christians." {30} F. F. Bruce says that the Christians' "very resoluteness in the face of suffering and death, which might in itself have won respect from a Stoic, was explained not as commendable fortitude but as perverse obstinacy... Marcus despised what seemed to him the crass superstition of the Christian beliefs, which disqualified them from the respect due to others who maintained their principles at the cost of life itself." {31} For Aurelius, it was good to die for something significant, but not for something as silly as what the Christians believed. Furthermore, Christians went to their executions with a show of willingness that he considered theatrical display which was anathema to the calm spirit appreciated by the Stoics.

During Aurelius' reign Christians were blamed for a number of natural disasters because they wouldn't sacrifice to the gods.{32} In A.D. 177, in Gaul, horrible persecution broke out in a wave of mob violence. Slaves were tortured to give

testimony against their masters.{33} “The corpses of the martyrs, which covered the streets,” says Philip Schaff, “were shamefully mutilated, then burned, and the ashes cast into the Rhone, lest any remnants of the enemies of the gods might desecrate the soil.”{34} It is said that the courage of a slave girl named Blandina “strengthened all the others; her tormentors exhausted themselves in their attempts to make her renounce Christ.”{35} “At last,” Schaff tells us, “the people grew weary of slaughter,” and the persecutions died down.{36}

Septimius Severus

Another emperor under whom Christians suffered terribly was Septimius Severus who ruled from 193-211. Writing during his reign, Clement of Alexandria said, “Many martyrs are daily burned, confined, or beheaded, before our eyes.”{37}

In 202 Septimius enacted a law prohibiting the spread of Christianity and Judaism. This was the first universal decree forbidding conversion to Christianity.{38} Violent persecutions broke out in Egypt and North Africa.{39} Leonides, the father of Origen, a Christian apologist, was beheaded. Origen himself was spared because his mother hid his clothes.{40} A young girl was cruelly tortured, then burned in a kettle of burning pitch with her mother.{41} A poignant story of the breaking down of class distinctions in the suffering church comes out of the persecution in Carthage. It is reported that Perpetua, a young noblewoman, and Felicitas, a slave girl, held hands and exchanged a kiss before being thrown to wild animals at a public festival.{42}

Persecutions abated somewhat soon after Septimius died, but resumed with a vengeance under Decius Trajan.

Decius Trajan

In his few short years on the throne, Emperor Decius Trajan undertook to restore the old Roman spirit. In A.D. 250 he published an edict calling for a return to the pagan state

religion. Local commissioners were appointed to enforce the ruling. According to Philip Schaff, "This was the signal for a persecution which, in extent, consistency, and cruelty, exceeded all before it." It was the first to extend over the whole empire, so it produced more martyrs than any other persecution.[{43}](#)

When people were suspected of being Christians, they were given the opportunity of offering sacrifice to the gods before the commissioners. Certificates were issued to prove a person's loyalty to the pagan religions.[{44}](#) Many Christians gave in to the pressure. Those who didn't were put in prison and repeatedly questioned. Rulers weren't looking for martyrs; they wanted to see the Christians conform.[{45}](#) Christians who stood their ground were subject to confiscation, exile, torture, imprisonment, and death.[{46}](#) Some rushed forward "to obtain the confessor's or martyr's crown."[{47}](#) Some, however, obtained certificates through bribery or forgery. Those who offered sacrifices were excommunicated.

In 251 Decius died, but persecution continued as Christians were blamed for invasions by the Goths and for natural disasters.

Diocletian

During the years 303-311, the church endured persecutions so terrible that all before were forgotten.[{48}](#) Historian Philip Schaff saw this as the final struggle between the pagan Roman Empire and the rule of Christ in the West. The primary sources of persecution were Diocletian and Galerius.

Diocletian came to power in 284, and for twenty years upheld edicts of toleration made by a previous emperor. His wife and daughter were Christians, as were most of his court officers and eunuchs.[{49}](#)

But Diocletian allowed himself to be persuaded by two of his co-regents to turn on the Christians. Four edicts were issued

in A.D. 303 and 304. "Christian churches were to be burned," Schaff tells us, "all copies of the Bible were to be burned; all Christians were to be deprived of public office and civil rights; and last, all, without exception, were to sacrifice to the gods upon pain of death."[\[50\]](#) A fifth edict was issued by co-regent Galerius in 308 ordering that all men, with wives, children, and servants, were to offer sacrifice to the gods, "and that all provisions in the markets should be sprinkled with sacrificial wine."[\[51\]](#) As a result, Christians either had to commit apostasy or starve. Says Schaff: "All the pains, which iron and steel, fire and sword, rack and cross, wild beasts and beastly men could inflict, were employed"[\[52\]](#) against the church. Executioners grew tired with all the work they had to do.

The tide finally turned in the terrible struggle between paganism and Christianity in 311 when Galerius admitted defeat in trying to bring Christians back to the pagan religions. He gave Christians permission to meet as long as they didn't disturb the order of the state. He even requested that they pray to their God for the welfare of the state.

Some persecution followed under a few other emperors, but the fire was almost out on the old Roman Empire. In 313 Constantine, the emperor in the west, issued the Edict of Milan which moved from hostile neutrality to friendly neutrality toward Christians.[\[53\]](#) He declared himself a follower of the God of Christianity. In 324 he became emperor of the whole Roman world, and published a new edict of toleration which was to cover the entire empire.

Reflections

In his work called *Apology*, the Latin apologist Tertullian made this now-famous comment: "The oftener we are mown down by you, the more in number we grow; the blood of Christians is seed."[\[54\]](#) Somehow, the suffering of some Christians spurred others to more faithful living. The apostle Paul noted that

“most of the brethren, trusting in the Lord because of my imprisonment, have far more courage to speak the word of God without fear” (Phil. 1:14). Through all the terrible persecutions of the early centuries the church continued to grow.

This hasn't been as significant a principle for Christians in America because Christianity was for most of our history the religion of the land. Of course, that doesn't mean that even most Americans have been Christians at any given time. Nonetheless, our worldview was grounded in Christian beliefs, and Christianity had a prominent place in our cultural life.

But that's changed now. Far from holding a privileged place in our cultural life, Christianity now is often portrayed as an oppressive bully out to make people's lives miserable. No matter what issue is raised, any view which has its roots in Christian theology arouses suspicion.

In the first century A.D. it was easy for the general populace to believe Nero when he accused Christians of causing the Great Fire in Rome because Christians were thought of as haters of the human race (*odium generis humani*). Theologian Harold O. J. Brown sees similarities between that attitude and the attitude of people toward Christians today in America.[\[55\]](#) So, for example, objections to homosexuality draw charges of hate mongering. When a homosexual is murdered, the finger of blame is pointed at Christians for creating a “climate of hate.” Attempts at saving the lives of the unborn are portrayed as attempts to make life difficult for women in crisis. Of course, over-zealous Christians don't help any when they blow up an abortion clinic or shoot an abortionist.

The general secular attitude today seems to be that it's okay for Christians to have their beliefs, as long as they at least give lip service to certain trendy ideals: gay rights, abortion rights, and religious pluralism, to name a few. Not much different than the attitude in the early church, is it?

“Believe in your God if you want, but be sure to worship ours, too.” By God’s grace we don’t endure serious suffering, at least not yet. But Christians in other nations are experiencing it. In Sudan, people are forced to become Muslims or pay for their resistance with low paying jobs, slavery, rape, and even death. This is not the only country where Christians suffer severely for their faith.[\[56\]](#)

In my opinion, the negative attitude in our country is likely to get worse before it gets better. But history has shown that persecution ultimately strengthens the church. It removes the nominal Christians, and it emboldens others to both stand firm when persecuted and become more aggressive in proclamation. If persecution comes to us, the church will remain, although church membership rolls will probably become shorter.

Are we prepared to truly suffer for our faith? Do we *really* believe what we say we believe? If persecution ever comes, God grant us the faithfulness to stand firm. And let’s not forget to pray and work to help our brothers and sisters who are suffering for the name of Jesus Christ.

Notes

1. F. F. Bruce, *The Spreading Flame: The Rise and Progress of Christianity from its First Beginnings to the Conversion of the English* (Grand Rapids: Eerdmans, 1973), 165.
2. Ibid., 169.
3. Ibid., 180.
4. Everett Ferguson, *Backgrounds of Early Christianity*, 2nd ed. (Grand Rapids: Eerdmans, 1993), 559
5. Ibid., 556. See also Bruce, 165.
6. Ibid., 559-61.
7. Bruce, 165.
8. Philip Schaff, *History of the Christian Church, Vol. 1, Apostolic Christianity: A.D. 1-100* (Grand Rapids: Eerdmans, 1910), 378.
9. *Encyclopedia Britannica*, “Nero,” by Jean-Charles Pichon.
10. Bruce, 165.

11. Schaff, 381. Harold O. J. Brown sees a similar attitude developing today. See his "Odium Humani Generis," *The Religion and Society Report*, 16, no. 3 (March, 1999):1-4.
12. Ibid., 381.
13. Ibid., 381-82.
14. Ibid., 252, 329-330.
15. *EB*, "Nero."
16. Bruce, 171.
17. Oxford Dictionary, "Pliny."
18. Bruce, 171.
19. John Foxe, *Foxe's Book of Martyrs*, trans. Marie Gentert King (Old Tappan, NJ: Spire Books, 1968), 16.
20. Foxe, 17.
21. Will Durant, *The Story of Civilization: Pt. III, Caesar and Christ: A history of Roman Civilization and of Christianity from their beginnings to A.D. 325* (New York: Simon and Schuster, 1944), 413.
22. Ferguson, 569.
23. Schaff, Vol. II, 49-50.
24. Ibid., II:50.
25. Bruce, 173.
26. Ibid., 173.
27. Ibid., 174.
28. Ibid., 174.
29. Schaff, 56.
30. Ibid., II:54.
31. Bruce, 178.
32. Schaff, 55.
33. Ibid., 55.
34. Ibid., 56.
35. Bruce, 178-79.
36. Schaff, 56.
37. Ibid., 57.
38. Bruce, 179.
39. Schaff, 57.
40. Bruce, 179.
41. Schaff, 58.

42. Ibid., 58; Bruce, 180.
43. Ibid., 60.
44. Kenneth Scott Latourette, *A History of Christianity, Vol.1, Beginnings to 1500*, rev. ed. (New York: Harper and Row, 1975), 87-88.
45. Robin Lane Fox, *Pagans and Christians* (San Francisco: Harper and Row, 1986), 455-56. 46. Schaff, II:60; Fox, 457; Latourette, 88.
47. Ibid., II:60-61.
48. Ibid., II:64-65.
49. Ibid., II:65.
50. Ibid., II:66.
51. Ibid., II:68.
52. Ibid., II:68.
53. Ibid., II:72.
54. Tertullian, *Apology*, in *The Ante-Nicene Fathers*, Vol. 3, Alexander Roberts and James Donaldson, eds., (Albany, Ore.: AGES Software, 1997), 102.
55. Harold O. J. Brown, "Odium Humani Generis," *The Religion and Society Report*, 16, no. 3 (March, 1999): 1-4.
56. If you'd like to know more you can contact Voice of the Martyrs at 1-800-747-0085, or find their web site at www.persecution.com.