

Τοῦ ἁγίου Ἰουστίνου Ἀπολογία ὑπὲρ Χριστιανῶν πρὸς Ἀντωνίνον τὸν Εὐσεβεῖ  
Of the holy Justin Apology concerning Christians unto Antoninus the Pius

I

1. Αὐτοκράτορι Τίτῳ Αἰλίῳ Ἀδριανῶ Ἀντωνίνῳ Εὐσεβεῖ Σεβαστῶ Καίσαρι, καὶ  
To the Emperor Titus Aelius Adrianus Antoninus Pius Augustus Caesar, and  
Οὐηρισσίμῳ υἱῶ Φιλοσόφῳ, καὶ Λουκίῳ φιλοσόφῳ, Καίσαρος φύσει υἱῶ, καὶ  
Verissimus son to Philosopher, and Lucius philosopher, of Caesar natural son, and  
Εὐσεβοῦς εἰσποιητῶ, ἐραστῇ παιδείας, ἱερᾷ τε συγκλήτῳ, καὶ δήμῳ παντὶ Ῥωμαίων,  
Pius adopted, lover of learning, sacred both Senate, and People all of Rome,  
ὑπὲρ τῶν ἐκ παντὸς γένους ἀνθρώπων ἀδίκως μισουμένων καὶ ἐπηρεαζομένων,  
on behalf of the from of all nations of men unjustly being hated and being insulted,  
Ἰουστίνος Πρίσκου τοῦ Βακχείου, τῶν ἀπὸ Φλαουίας Νέας Πόλεως τῆς Συρίας  
I Justin of Priscus of the Bacchius, of the from Flavia New of City<sup>1</sup> of the Syria  
Παλαιστίνης, εἷς αὐτῶν, τὴν προσφώνησιν καὶ ἔντευξιν πεποίημαι.  
of Palestine, one of them, the address and petition I have made.

II

1. Τοὺς κατὰ ἀλήθειαν εὐσεβεῖς καὶ φιλοσόφους μόνον τάληθές τιμᾶν καὶ στέργειν ὁ  
The following truth piety and philosophy only real truth honour and to love the  
λόγος ὑπαγορεύει, παραιτουμένους δόξαις παλαιῶν ἐξακολουθεῖν, ἂν φαῦλαι ᾧσιν·  
reason dictates, declining opinions antiquated to follow, if worthless they should be;  
οὐ γὰρ μόνον μὴ ἔπεισθαι τοῖς ἀδίκως τι πράξασιν ἢ δογματίσασιν ὁ σώφρων λόγος  
not for only not to follow the unjust any having practised or having taught the sound reason  
ὑπαγορεύει, ἀλλ' ἐκ παντὸς τρόπου, καὶ πρὸ τῆς ἑαυτοῦ ψυχῆς τὸν φιλαλήθη,  
it dictates, but from all means, and before of the himself life the lover of truth  
κἂν θάνατος ἀπειλῆται, τὰ δίκαια λέγειν τε καὶ πράττειν αἰρεῖσθαι δεῖ.  
and if death having been threatened, the things right to say both and to practise to choose must.

2 Ὑμεῖς μὲν οὖν ὅτι λέγεσθε εὐσεβεῖς καὶ φιλόσοφοι καὶ φύλακες δικαιοσύνης καὶ ἐρασταὶ  
You indeed then that being called pious and philosophers and keepers of justice and lovers  
παιδείας, ἀκούετε πανταχοῦ· εἰ δὲ καὶ ὑπάρχετε, δειχθήσεται.  
of learning, let you hear completely; if but also you should be, it will be displayed.

3 Οὐ γὰρ κολακεύοντες ὑμᾶς διὰ τῶν δε τῶν γραμμάτων, οὐδὲ πρὸς χάριν  
Not for flattering you by of the and of the letters, nor unto favour  
ὀμιλήσοντες, ἀλλ' ἀπαιτήσοντες κατὰ τὸν ἀκριβῆ καὶ ἐξεταστικὸν λόγον τὴν  
by friendly company, but we will ask according to the accurate and exacting reckoning the  
κρίσιν ποιήσασθαι προσεληλύθειμεν, μὴ προλήψει μηδ' ἀνθρωπαρεσκεῖα τῇ  
judgement to make we reach out, not preconception and not self centred the  
δεισιδαιμόνων κατεχομένους ἢ ἀλόγῳ ὀρμῇ, καὶ χρονία προκατεσχηκυῖα  
superstitious fears holding or irrational impulse, and long time having been prevalent  
φήμη κακῇ τὴν καθ' ἑαυτῶν ψῆφον φέροντας.  
report evil the with of ourselves judged carrying.

4 Ἡμεῖς μὲν γὰρ πρὸς οὐδενὸς πείσεσθαι τι κακὸν δύνασθαι λελογίσμεθα, ἣν μὴ  
We indeed for by nothing to suffer what evil to be able I think, was not

1 **Neapolis** New city, a town in Thrace at which Paul first landed in Europe ([Act 16:11](#)). It was the sea-port of the inland town of Philippi, which was distant about 10 miles. From this port Paul embarked on his last journey to Jerusalem ([Act 20:6](#)). (Easton).

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κακίας ἐργάται ἐλεγχώμεθα ἢ πονηροὶ διεγνώσμεθα· ὑμεῖς δ' evil will be performed we are considering which grievous we are considered; we but ἀποκτεῖναι μὲν δύνασθε, βλάψαι δ' οὐ.  
to be convicted indeed we are capable, to hurt but not.

III

1. Ἀλλ' ἵνα μὴ ἄλογον φωνὴν καὶ τολμηρὰν δόξην τις ταῦτα εἶναι, But that not without reason to utter and bold it will be thought by anyone these things to be, ἀξιοῦμεν τὰ κατηγορούμενα αὐτῶν ἐξετάζεσθαι, καὶ, ἐὰν οὕτως ἔχοντα we require the being alleged of them to be well investigated, and, if so holding ἀποδεικνύωνται, κολάζεσθαι ὡς πρέπον ἐστί [μᾶλλον δὲ κολάζειν]· εἰ δὲ μηδὲν they should be demonstrated, to be punished as fitting it is (rather but to punish); if but no one ἔχοι τις ἐλέγχειν, οὐχ ὑπαγορεύει ὁ ἀληθὴς λόγος διὰ φήμην πονηρὰν ἀναιτίους has anything to accuse, not to indicate the true reason through wicked guiltless ἀνθρώπους ἀδικεῖν, μᾶλλον δὲ ἑαυτούς, οἳ οὐ κρίσει ἀλλὰ πάθει τὰ πράγματα men to wrong, rather but yourselves, who not by judgement but by passion the affairs ἐπάγειν ἀξιοῦτε.  
to direct you think fit.

2. Καλὴν δὲ καὶ μόνην δικαίαν πρόκλησιν ταύτην πᾶς ὁ σωφρονῶν ἀποφανεῖται, Good both and only just proposal of this every the sound-minded will declare, τὸ τοὺς ἀρχομένους τὴν εὐθύνην τοῦ ἑαυτῶν βίου καὶ λόγου ἄληπτον παρέχειν, the the beginning the to direct of the themselves life and doctrine without exception to provide, ὁμοίως δ' αὖ καὶ τοὺς ἄρχοντας μὴ βία μηδὲ τυραννίδι, ἀλλ' εὐσεβείᾳ καὶ φιλοσοφίᾳ equally and again also the rulers not to violence nor tyranny, but to piety and philosophy ἀκολουθοῦντας τὴν ψῆφον τίθεσθαι· οὕτως γὰρ ἂν καὶ οἱ ἄρχοντες καὶ οἱ ἀρχόμενοι following the decision to place; thus for also the rulers and the ruled ἀπολαύοιεν τοῦ ἀγαθοῦ.  
would have benefit of the good.

3. Ἐφη γὰρ που καὶ τις τῶν παλαιῶν, Ἄν μὴ οἱ ἄρχοντες φιλοσοφήσωσι καὶ οἱ Was saying somewhere also certain of the ancients, If not the rulers philosophize and the ἀρχόμενοι, οὐκ ἂν εἴη τὰς πόλεις εὐδαιμονῆσαι. ruled, not may be the states to prosper.

4. Ἡμέτερον οὖν ἔργον καὶ βίου καὶ μαθημάτων τὴν ἐπίσκεψιν πᾶσι παρέχειν, ὅπως Our then task and of life and of teachings the inspection all to furnish, lest ὑπὲρ τῶν ἀγνοεῖν τὰ ἡμέτερα νομιζόντων τὴν τιμωρίαν, ὧν ἂν πλημμελῶσι by of the to be ignorant of the our being accustomed to the retribution, which on account of τυφλώττοντες αὐτῶν, αὐτοῖς ὀφλήσωμεν· ὑμέτερον δὲ, ὡς αἰρεῖ λόγος, ἀκούοντας mental blindness of the, by them we should incur; our but, as demands reason, hearing ἀγαθοὺς εὐρίσκεσθαι κριτὰς.  
good to be found judges.

5. Ἀναπολόγητον γὰρ λοιπὸν μαθοῦσιν, ἣν μὴ τὰ δίκαια ποιήσητε, ὑπάρξει Inexcusable for hereafter having learned, which not the things just you should do, you will be πρὸς Θεόν.

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before God.

IV

1. Ὀνόματος μὲν οὖν προσωνυμία οὔτε ἀγαθὸν οὔτε κακὸν κρίνεται, ἄνευ τῶν  
A name indeed then applied neither good nor bad it decides, without of the  
ὑποπιπτουσῶν τῶ ὀνόματι πράξεων· ἐπεὶ, ὅσον τε ἐκ τοῦ κατηγορουμένου ἡμῶν  
implicit in the name actions; since, as far as both from of the being accused of us  
ὀνόματος, χρηστότατοι ὑπάρχομεν.  
of name, very helpful we are.

2. Ἀλλ' ἐπεὶ οὐ τοῦτο δίκαιον ἡγούμεθα, διὰ τὸ ὄνομα ἐὰν κακοὶ ἐλεγχώμεθα,  
But since not this just we think, on account of the name if evil we are accused of,  
αἰτεῖν ἀφίεσθαι, πάλιν, εἰ μηδὲν διὰ τε τὴν προσηγορίαν τοῦ ὀνόματος  
to request to be discharged, again, if nothing on account of both the familiarity of the name  
καὶ διὰ τὴν πολιτείαν εὐρισκόμεθα ἀδικοῦντες, ὑμέτερον ἀγωνιᾶσαί ἐστι, μὴ ἀδίκως  
and through the citizenship we are found doing wrong, your to contend eagerly it is, not wrongly  
κολάζοντες τοὺς μὴ ἐλεγχομένους τῇ δίκῃ κόλασιν ὀφλήσητε.  
punishing the not being accused the just correction let you guard against.

3. Ἐξ ὀνόματος μὲν γὰρ ἢ ἔπαινος ἢ κόλασις οὐκ ἂν εὐλόγως γένοιτο, ἢν μὴ τι  
From a name indeed for neither praise nor punishment not reasonably may come, if not anything  
ἐνάρετον ἢ φαῦλον δι' ἔργων ἀποδείκνυσθαι δύνηται.  
virtuous or bad through deeds to be shown you are able.

4. Καὶ γὰρ τοὺς κατηγορουμένους ἐφ' ὑμῶν πάντας πρὶν ἐλεγχθῆναι οὐ τιμωρεῖτε·  
And for the accusing among of you all before to be convicted not you are punishing;  
ἐφ' ἡμῶν δὲ τὸ ὄνομα ὡς ἔλεγχον λαμβάνετε, καίπερ, ὅσον γε ἐκ τοῦ ὀνόματος, τοὺς  
from of us but the name as proof you seize, even, so far as at least from of the name, the  
κατηγοροῦντας μᾶλλον κολάζειν ὀφείλετε.  
accusing more to punish you ought.

5. Χριστιανοὶ γὰρ εἶναι κατηγορούμεθα· τὸ δὲ χρηστὸν μισεῖσθαι οὐ δίκαιον.  
Christians for to be we are accused; the but honest to hate not just.

6. Καὶ πάλιν, ἐὰν μὲν τις τῶν κατηγορουμένων ἕξαρνος γένηται τῇ φωνῇ μὴ εἶναι  
And again, if indeed anyone of the being accused denying he should be the spoken of not to be  
φήσας, ἀφίετε αὐτὸν ὡς μηδὲν ἐλέγχειν ἔχοντες ἀμαρτάνοντα, ἐὰν δέ τι  
you declare, innocent him as nothing to expose having wrong doing, if but a certain  
ὁμολογήσει εἶναι, διὰ τὴν ὁμολογίαν κολάζετε· δέον καὶ τὸν τοῦ ὁμολογοῦντος  
confess to be, through the confession you punish; you are required also the of the confessing  
βίον εὐθύνειν καὶ τὸν τοῦ ἀρνούμενου, ὅπως διὰ τῶν πράξεων ὁποῖός ἐστιν ἕκαστος  
living to examine and the of the denying, so that by of the actions of what sort he is each one  
φαίνεται.  
it may be apparent.

7 Ὅν γὰρ τρόπον παραλαβόντες τινὲς παρὰ τοῦ διδασκάλου, Χριστοῦ μὴ ἀρνεῖσθαι

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Who for a way having received from some by of the Master, Christ not to deny  
ἐξεταζόμενοι παρακελεύονται, τὸν αὐτὸν τρόπον κακῶς ζῶντες ἴσως ἀφορμὰς  
being questioned exhorting, the him way of evil living same as a pretext  
παρέχουσι τοῖς ἄλλως καταλέγειν τῶν πάντων Χριστιανῶν ἀσέβειαν καὶ ἀδικίαν  
providing to the other to recount of the of all Christians of impiety and wrongdoing  
αἰρουμένοις.  
taking up.

8. Οὐκ ὀρθῶς μὲν οὐδὲ τοῦτο πράττεται· καὶ γὰρ τοι φιλοσοφίας ὄνομα καὶ σχῆμα  
Not right indeed neither this practice; also for the philosophy name and appearance  
ἐπιγράφονται τινες, οἳ οὐδὲν ἄξιον τῆς ὑποσχέσεως πράττουσι· γινώσκετε  
assume some, whom nothing worthy of the profession they practice; let you know  
δ' ὅτι καὶ οἳ τὰ ἐναντία δοξάσαντες καὶ δογματίσαντες τῶν παλαιῶν τῶ ἐνὶ  
but that also the the opposite having supposed and having dogmatised of the ancients by the one  
ὀνόματι προσαγορεύονται φιλόσοφοι.  
name are addressed philosophers.

9. Καὶ τούτων τινὲς ἀθεότητα ἐδίδαξαν, καὶ τὸν Δία ἀσελγῆ ἅμα τοῖς αὐτοῦ  
And of these some atheism taught, and the Jupiter licentiousness together with the of him  
παισὶν οἰγενόμενοι ποιηταὶ καταγγέλλουσι· κἀκείνων τὰ διδάγματα οἳ μετερχόμενοι  
children you natives you make a denouncement; those persons the instruction the pursuing  
οὐκ εἴργονται πρὸς ὑμῶν, ἄθλα δὲ καὶ τιμὰς τοῖς εὐφώνως ὑβρίζουσι  
not are they prevented by of you, prizes and also honours to the loud-mouthis committing outrages  
τούτους τίθετε.  
on these you place.

V

1 Τί δὴ οὖν τοῦτ' ἂν εἴη; Ἐφ' ἡμῶν, ὑπισχνουμένων μηδὲν ἀδικεῖν, μηδὲ τὰ ἄθεα  
Why need then this if should be? From of us, professing nothing to do wrong, nor the ungodly  
ταῦτα δοξάζειν, οὐ κρίσεις ἐξετάσετε, ἀλλὰ ἀλόγῳ πάθει καὶ μάστιγι δαιμόνων  
these things to think, not charges you examine, but irrational passion and with a plague of demons  
φαύλων ἐξελαυνόμενοι ἀκρίτως κολάζετε μὴ φροντίζοντες.  
bad sending out increasingly you punish not thinking.

2. Εἰρήσεται γὰρ τἀληθές· ἐπεὶ τὸ παλαιὸν δαίμονες φαῦλοι, ἐπιφανείας ποιησάμενοι,  
Shall be spoken for truth; since the older time demons evil, manifestations having made,  
καὶ γυναικας ἐμοίχευσαν καὶ παῖδας διέφθειραν καὶ φόβητρα ἀνθρώποις ἔδειξαν,  
and women debauched and boys corrupted and terrorising sights to men they displayed,  
ὡς καταπλαγῆναι τοὺς οἳ λόγῳ τὰς γινομένας πράξεις οὐκ ἔκρινον, ἀλλὰ δέει  
as to be struck down the who reason the were using actions not were judging, but in alarm  
συνηρπασμένοι καὶ μὴ ἐπιστάμενοι δαίμονας εἶναι φαύλους θεοὺς προσωνόμαζον,  
having been carried off and not knowing demons to be evil gods they were calling them,  
καὶ ὀνόματι ἕκαστον προσηγόρευον, ὅπερ ἕκαστος αὐτῶ τῶν δαιμόνων ἐτίθετο.

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and name each one was naming, in which way each to himself of the demons was giving.

3. Ὅτε δὲ Σωκράτης λόγῳ ἀληθεῖ καὶ ἐξεταστικῶς ταῦτα εἰς φανερόν ἐπειρᾶτο  
When and Socrates by reason true and examining into the things into visibility was attempting  
φέρειν καὶ ἀπάγειν τῶν δαιμόνων τοὺς ἀνθρώπους, καὶ αὐτοὶ οἱ δαίμονες  
to bring and to lead away from of the demons the men, also themselves the demons  
διὰ τῶν χαιρόντων τῇ κακίᾳ ἀνθρώπων ἐνήργησαν ὡς ἄθεον καὶ ἀσεβῆ  
by means of the rejoicing in the iniquity of men they effected as an atheist and a profane person  
ἀποκτεῖναι, λέγοντες καινὰ εἰσφέρειν αὐτὸν δαίμονια· καὶ ὁμοίως ἐφ' ἡμῶν τὸ αὐτὸ  
to kill, saying new to bring in him demons; and likewise out of us the same  
ἐνεργοῦσιν.  
actions.

4. Οὐ γὰρ μόνον Ἕλλησι διὰ Σωκράτους ὑπὸ λόγου ἠλέγχθη ταῦτα, ἀλλὰ καὶ  
Not for alone Greeks through Socrates by of Reason was condemned these things, but also  
ἐν Βαρβάροις ὑπ' αὐτοῦ τοῦ λόγου μορφωθέντος καὶ ἀνθρώπου γενομένου, καὶ Ἰησοῦ  
among Barbarians by of Him of the Reason took form and a man became,<sup>2</sup> and Jesus

Χριστοῦ κληθέντος, ᾧ πεισθέντες ἡμεῖς τοὺς ταῦτα πράξαντας δαίμονας οὐ  
Christ having been called, which having been we the these things having practised demons not  
μόνον μὴ ὀρθοὺς εἶναι φάμεν, ἀλλὰ κακοὺς καὶ ἀνοσίους δαίμονας, οἳ οὐδὲ τοῖς ἀρετῆν  
only not correct to be we declare, but evil and profane demons, which not to the goodness  
ποθοῦσιν ἀνθρώποις τὰς πράξεις ὁμοίας ἔχουσιν.  
anxious to men the actions resembling having.

## VI

1. Ἐνθεν δὲ καὶ ἄθεοι κεκλήμεθα· καὶ ὁμολογοῦμεν τῶν τοιούτων νομιζομένων  
Thence and also atheists we have been called; and we confess of the such as these being held  
θεῶν ἄθεοι εἶναι, ἀλλ' οὐχὶ τοῦ ἀληθεστάτου καὶ πατρὸς δικαιοσύνης καὶ σωφροσύνης  
gods godless to be, but not of the Most True and Father of justice and of prudence  
καὶ τῶν ἄλλων ἀρετῶν ἀνεπιμίκτου τε κακίας Θεοῦ.  
and of the other virtues pure from both wickedness God.

2. Ἀλλ' ἐκεῖνόν τε καὶ τὸν παρ' Αὐτοῦ Υἱὸν ἐλθόντα καὶ διδάξαντα ἡμᾶς ταῦτα,  
But that One both and the by of Him Son having come and having taught us these things,  
καὶ τὸν τῶν ἄλλων ἐπομένων καὶ ἐξομοιουμένων ἀγαθῶν ἀγγέλων στρατόν,  
and the of the others following and of like good of angels host,  
Πνεῦμά τε τὸ προφητικὸν σεβόμεθα καὶ προσκυνοῦμεν, λόγῳ καὶ ἀληθείᾳ τιμῶντες,  
Spirit both the prophetic we worship and respect, in reason and in truth revering,  
καὶ παντὶ βουλομένῳ μαθεῖν, ὡς ἐδιδάχθημεν, ἀφθόνως παραδιδόντες.  
and all willing to learn, as we were taught, without grudging as handed down.

## VII

<sup>2</sup> Above John 1:14 And the Word was made **flesh**, and dwelt among us,

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1. Ἀλλά, φήσει τις, Ἦδη τινὲς ληφθέντες ἠλέγχθησαν κακοῦργοι.  
But, will say certain, Already some having been seized disgraced as criminal.
2. Καὶ γὰρ πολλοὺς πολλάκις, ὅταν ἐκάστοτε τῶν κατηγορουμένων τὸν βίον  
Also for many many times, whenever on each occasion of the being accused the life  
ἐξετάζητε, ἀλλ' οὐ διὰ τοὺς προλεχθέντας καταδικάζετε.  
let you examine well, but not on account of the having been before spoken of let you judge.

3 Καθόλου μὲν οὖν κάκεῖνο ὁμολογοῦμεν, ὅτι ὄν τρόπον οἱ ἐν Ἑλλήσι τὰ  
Speaking generally indeed then in that case we agree, that which manner the among Greeks the  
αὐτοῖς ἀρεστὰ δογματίσαντες ἐκ παντὸς τῶ ἐνὶ ὀνόματι φιλοσοφίας προσαγορεύονται,  
to themselves pleasing dogmas out of all the one name "Philosopher" they are called,  
καίπερ τῶν δογμάτων ἐναντίων ὄντων, οὕτως καὶ τῶν ἐν Βαρβάρους γενομένων  
although of the doctrines opposite being, so also of the among Barbarians having happened  
καὶ δοξάντων σοφῶν τὸ ἐπικατηγορούμενον ὄνομα κοινόν ἐστί· Χριστιανοὶ γὰρ  
and having been supposed wise the generic name common it is; Christians for  
πάντες προσαγορεύονται.  
all are addressed.

4. Ὅθεν πάντων τῶν καταγγελλομένων ὑμῖν τὰς πράξεις κρίνεσθαι ἀξιόημεν,  
Whenever of all of the being complained of to you the deeds to be judged we require,  
ἵνα ὁ ἐλεγχθεὶς ὡς ἄδικος κολάζεται, ἀλλὰ μὴ ὡς Χριστιανός· ἐὰν δέ τις  
that the having been judged as wrongdoing may be punished, but not as a Christian; if but anyone  
ἀνέλεγκτος φάνηται, ἀπολύηται ὡς Χριστιανός οὐδὲν ἀδικῶν.  
blameless appears, may be cleared as a Christian nothing wrong doing.

5. Οὐ γὰρ τοὺς κατηγοροῦντας κολάζειν ὑμᾶς ἀξιόησομεν· ἀρκοῦνται γὰρ τῇ  
Not for the accusing to punish you we require; sufficient for the  
προσοῦση πονηρίᾳ καὶ τῇ τῶν καλῶν ἀγνοίᾳ.  
present wickedness and the of the good ignorance.

### VIII

1. Λογίσασθε δ' ὅτι ὑπὲρ ὑμῶν ταῦτα ἔφημεν ἐκ τοῦ ἐφ' ἡμῖν  
Let you reckon and that for sake of you these things we are making known out of the from us  
εἶναι ἀρνεῖσθαι ἐξεταζομένους.  
to be to deny being examined.

2. Ἀλλ' οὐ βουλόμεθα ζῆν ψευδολογοῦντες· τοῦ γὰρ αἰωνίου καὶ καθαρῶ βίου  
But not we wish to live by telling a lie; of the for eternal and spotless life  
ἐπιθυμοῦντες τῆς μετὰ Θεοῦ τοῦ πάντων Πατρὸς καὶ δημιουργοῦ διαγωγῆς  
desiring of the with God of the of all Father and Maker way of life  
ἀντιποιούμεθα, καὶ σπεύδομεν ἐπὶ τὸ ὁμολογεῖν, οἱ πεπεισμένοι καὶ πιστεύοντες  
we seek after, and we hasten upon the to confess, the having been persuaded and confident  
τυχεῖν τούτων δύνασθαι τοὺς τὸν Θεὸν δι' ἔργων πείσαντας, ὅτι αὐτῶ εἶποντο  
to hit upon of these to be able the the God by works having won over, that Himself followed  
καὶ τῆς παρ' αὐτῶ διαγωγῆς ἤρων, ἔνθα κακία οὐκ ἀντιτυπεῖ.  
and of the with Himself to live we are loving, where evil not may be causing agitation.

Τοῦ ἁγίου Ἰουστίνου Ἀπολογία ὑπὲρ Χριστιανῶν πρὸς Ἀντωνῖνον τὸν Εὐσεβῆ  
Of the holy Justin Apology concerning Christians unto Antoninus the Pius

3. Ὡς μὲν οὖν διὰ βραχέων εἰπεῖν, ἅ τε προσδοκῶμεν καὶ μεμαθήκαμεν διὰ τοῦ  
As indeed then by briefly to speak, what both we expect and we have learned from of the  
Χριστοῦ καὶ διδάσκομεν ταῦτά ἐστι.  
Christ and we are teaching these things it is.

4. Πλάτων δὲ ὁμοίως ἔφη Ῥαδάμανθυν καὶ Μίνω κολάσειν τοὺς ἀδίκους παρ'  
Plato and likewise was saying Rhadamanthus and Minos<sup>3</sup> would punish the unrighteous before  
αὐτοὺς ἐλθόντας· ἡμεῖς δὲ τὸ αὐτὸ πρᾶγμα φαμεν γενήσεσθαι, ἀλλ' ὑπὸ τοῦ Χριστοῦ,  
them having come; we and the same action we affirm will happen, but by of the Christ,  
καὶ τοῖς αὐτοῖς σώμασι μετὰ τῶν ψυχῶν γινομένων καὶ αἰωνίαν κόλασιν  
and to the same bodies along with the spirits happening and everlasting punishment  
κολασθησομένων, ἀλλ' οὐχὶ χιλιονταετῆ περίοδον, ὡς ἐκεῖνος ἔφη, μόνον.  
being chastised, but not a thousand year cycle, as as that one<sup>4</sup>, only.

5. Εἰ μὲν οὖν ἄπιστον ἢ ἀδύνατον τοῦτο φήσει τις, πρὸς ἡμᾶς ἢ δε ἢ πλάνη  
If indeed then beyond belief or impossible this should say anyone, with us this the error  
ἐστὶν ἀλλ' οὐ πρὸς ἕτερον, μέχρις οὗ ἔργω μηδὲν ἀδικοῦντες ἐλεγχόμεθα.  
it is but not with another person, so long as not a deed not one wrong doing we are convicted.

## IX

1. Ἀλλ' οὐδὲ θυσίαις πολλαῖς καὶ πλοκαῖς ἀνθῶν τιμῶμεν οὐς ἄνθρωποι μορφώσαντες  
But neither sacrifices many and garlands of flowers do we revere which by humans having formed  
καὶ ἐν ναοῖς ἰδρύσαντες θεοὺς προσωνόμασαν, ἐπεὶ ἄψυχα καὶ νεκρὰ ταῦτα γινώσκομεν  
and in shrines having seated gods called, since soulless and dead these things we judge  
καὶ Θεοῦ μορφήν μὴ ἔχοντα (οὐ γὰρ τοιαύτην ἡγούμεθα τὸν Θεὸν ἔχειν τὴν μορφήν,  
and of God not having (not for such as this we consider the God to have the form,  
ἣν φασὶ τινες εἰς τιμὴν μεμιῆσθαι), ἀλλ' ἐκείνων τῶν φανέντων κακῶν  
which say certain in honour to imitate), but of them of the having been made to appear of evil  
δαιμόνων ὀνόματα καὶ σχήματα ἔχειν.  
demons names and forms to have.

2. Τί γὰρ δεῖ εἰδόσιν ὑμῖν λέγειν, ἅ τὴν ὕλην οἱ τεχνῖται διατιθέασιν ξέοντες καὶ  
Why for need have knowing you to tell, what the source the craftsmen set out carving and  
τέμνοντες καὶ χωνεύοντες καὶ τύπτοντες; Καὶ ἐξ ἀτίμων πολλάκις σκευῶν διὰ  
cutting and casting and hammering? And from unworthy often vessels by  
τέχνης τὸ σχῆμα μόνον ἀλλάξαντες καὶ μορφοποίησαντες θεοὺς ἐπονομάζουσιν.  
art the form alone having altered and a shape having made a god naming.

3. Ὅπερ οὐ μόνον ἄλογον ἡγούμεθα, ἀλλὰ καὶ ἐφ' ὕβρει τοῦ Θεοῦ γίνεσθαι, ὃς  
Which not only irrational we consider, but also over an insult of the God to be, who  
ἄρρητον δόξαν καὶ μορφήν ἔχων ἐπὶ φθαρτοῖς καὶ δεομένοις θεραπείας πράγμασιν  
inexpressible glory and form having upon perishable and in need of service a necessity  
ἐπονομάζεται.

3 In Greek mythology judges of the dead.

4 Plato.

Τοῦ ἁγίου Ἰουστίνου Ἀπολογία ὑπὲρ Χριστιανῶν πρὸς Ἀντωνῖνον τὸν Εὐσεβῆ  
Of the holy Justin Apology concerning Christians unto Antoninus the Pius

is applied.

4. Καὶ ὅτι οἱ τούτων τεχνῖται ἀσελεγεῖς τε καὶ πᾶσαν κακίαν, ἵνα μὴ καταριθμῶμεν,  
And that the of these craftsmen licentious both and every vice, that not may be numbered  
ἔχουσιν, ἀκριβῶς ἐπίστασθε· καὶ τὰς ἑαυτῶν παιδίσκας συνεργαζομένας φθείρουσιν.  
having, you completely know; and the of themselves girls working with they spoil.

5. Ὡ τῆς ἐμβροντησίας, ἀνθρώπους ἀκολάστους θεοὺς εἰς τὸ προσκυνεῖσθαι πλάσσειν  
O of the madness, men intemperate gods for the to worship to fashion  
λέγεσθαι καὶ μεταποιεῖν, καὶ τῶν ἱερῶν, ἔνθα ἀνατίθενται, φύλακας τοιούτους  
to say and to make, and of the temples, there you may appoint, guardians  
καθιστάναι, μὴ συνορῶντας ἀθέμιτον καὶ τὸ νοεῖν ἢ λέγειν ἀνθρώπους θεῶν  
such as these, not comprehending unlawful and the to think or to say men of gods  
εἶναι φύλακας.  
to be guardians.