

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

X

1. Ἄλλ' οὐ δέεσθαι τῆς παρὰ ἀνθρώπων ὑλικῆς προσφορᾶς προσειλήφαμεν τὸν Θεόν,  
But not to be bound of the by of men material brought by to have received the God,  
αὐτὸν παρέχοντα πάντα ὀρῶντες· ἐκείνους δὲ προσδέχεσθαι αὐτὸν μόνον  
Himself He is providing all being seen; those and to accept Him only  
δεδιδάγμεθα καὶ πεπείσμεθα καὶ πιστεύομεν, τοὺς τὰ προσόντα αὐτῷ  
we have been taught and have been convinced and we believe, the the things belonging to Him  
ἀγαθὰ μιμουμένους, σωφροσύνην καὶ δικαιοσύνην καὶ φιланθρωπίαν καὶ ὅσα  
good imitating, temperance and justice and philanthropy and as many as  
οἰκεῖα Θεῷ ἐστὶ, τῷ μηδενὶ ὀνόματι θετῷ καλουμένῳ.  
proper to God is, to the not one name adopted being called.

2. Καὶ πάντα τὴν ἀρχὴν ἀγαθὸν ὄντα δημιουργῆσαι αὐτὸν ἐξ ἀμόρφου ὕλης δι'  
And all the of beginning good being did Him out of shapeless matter for  
ἀνθρώπους δεδιδάγμεθα· οἱ ἐὰν ἀξίους τῷ ἐκείνου βουλευμάτι ἑαυτοὺς δι'  
mankind we have been taught; who if worthy to the of that One design in themselves by  
ἔργων δείξωσι, τῆς μετ' αὐτοῦ ἀναστροφῆς καταξιωθῆναι προσειλήφαμεν  
of deeds showed, of the with of Him abode to be worthy to have received  
συμβασιλεύοντας, ἀφθάρτους καὶ ἀπαθεῖς γενομένους.  
reigning with, incorruptible and free of suffering having become.

3. Ὅν τρόπον γὰρ τὴν ἀρχὴν οὐκ ὄντας ἐποίησε, τὸν αὐτὸν ἡγούμεθα τρόπον  
In which fashion for the beginning not being He made, the same we consider fashion  
διὰ τὸ ἐλέσθαι τοὺς αἰρουμένους τὰ αὐτῷ ἀρεστὰ καὶ ἀφθαρσίας καὶ  
on account of the to choose the choosing the things to Him pleasing and of incorruption and  
συνουσίας καταξιωθῆναι.  
of fellowship to be deemed worthy.

4. Τὸ μὲν γὰρ τὴν ἀρχὴν γενέσθαι οὐχ ἡμέτερον ἦν· τὸ δ' ἐξακολουθῆσαι οἷς φίλον  
The indeed for of the beginning to be not ours it was; the but to follow which dear  
αὐτῷ αἰρουμένους δι' ὧν αὐτὸς ἐδωρήσατο λογικῶν δυνάμεων πείθει τε καὶ εἰς  
to Him choosing by of which He presented of logical faculties He persuades both and into  
πίστιν ἄγει ἡμᾶς.  
faith He leads us.

5. Καὶ ὑπὲρ πάντων ἀνθρώπων ἡγούμεθα εἶναι τὸ μὴ εἶργεσθαι ταῦτα  
And for sake of all men we think necessary to be the not to be prevented these things  
μανθάνειν, ἀλλὰ καὶ προτρέπεσθαι ἐπὶ ταῦτα.  
to learn, but also to be urged upon these things.

6. Ὅπερ γὰρ οὐκ ἠδυνήθησαν οἱ ἀνθρώπειοι νόμοι πράξαι, ταῦτα ὁ λόγος  
Which for not able the human laws to effect, these things the Word  
θεῖος ὧν εἰργάσατο, εἰ μὴ οἱ φαῦλοι δαίμονες κατεσκέδασαν πολλὰ ψευδῆ  
divine being accomplished, except the bad demons scattered many false  
καὶ ἄθεα κατηγορήματα, σύμμαχον λαβόντες τὴν ἐν ἐκάστῳ κακὴν πρὸς πάντα

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and profane accusations, allied with having taken the in every one wickedness with every  
καὶ ποικίλην φύσει ἐπιθυμίαν, ὧν οὐδὲν πρόσσεστιν ἡμῖν.  
and various appearances desires, of which non is added to us.

XI

1. Καὶ ὑμεῖς, ἀκούσαντες βασιλείαν προσδοκῶντας ἡμᾶς, ἀκρίτως ἀνθρώπινον λέγειν  
And you, having heard a kingdom are expecting we, confusedly human to speak  
ἡμᾶς ὑπειλήφατε, ἡμῶν τὴν μετὰ Θεοῦ λεγόντων, ὡς καὶ ἐκ τοῦ ἀνεταζομένου  
we have assumed, of us the with of God we are speaking, as also from of the having been charged  
ὑφ' ὑμῶν ὁμολογεῖν εἶναι Χριστιανούς, γινώσκοντες τῷ ὁμολογοῦντι θάνατον  
by of them to confess to be Christians, knowing to the confessing death  
τὴν ζημίαν κεῖσθαι, φαίνεται.  
the penalty to be awarded, it is clear.

2. Εἰ γὰρ ἀνθρώπινον βασιλείαν προσεδοκῶμεν, κἂν ἠρνούμεθα, ὅπως μὴ  
If for a human kingdom we are expecting, and if we should be abandoning, how not  
ἀναιρώμεθα, καὶ λανθάνειν ἐπειρώμεθα, ὅπως τῶν προσδοκωμένων τύχωμεν·  
may we take up, and to be unnoticed we should strive, how of the we are expecting may we obtain;  
ἀλλ' ἐπεὶ οὐκ εἰς τὸ νῦν τὰς ἐλπίδας ἔχομεν, ἀναιρούντων οὐ πεφροντίκαμεν τοῦ  
but since not in the present the hopes we have, killing of us not we have considered of the  
καὶ πάντως ἀποθανεῖν ὀφειλομένου.  
also of all to die is an obligation.

XII

1. Ἀρωγοὶ δ' ὑμῖν καὶ σύμμαχοι πρὸς εἰρήνην ἐσμέν πάντων μᾶλλον ἀνθρώπων,  
Helpers and to you also allies unto peace we are of all more of men,  
οἷ ταῦτα δοξάζομεν, ὡς λαθεῖν Θεὸν κακόεργον ἢ πλεονέκτην ἢ ἐπίβουλον  
which these things we hold to, as to escape notice God doing harm or grasping or plotting against  
ἢ ἐνάρετον ἀδύνατον εἶναι, καὶ ἕκαστον ἐπ' αἰώνιαν κόλασιν ἢ σωτηρίαν κατ'  
or virtuous unable to be, and each one upon everlasting punishment or salvation according to  
ἀξίαν τῶν πράξεων πορεύεσθαι.  
value of the actions to carry himself.

2. Εἰ γὰρ οἱ πάντες ἄνθρωποι ταῦτα ἐγίνωσκον, οὐκ ἂν τις τὴν κακίαν πρὸς  
If for the all men these things were knowing, not anyone the wickedness for  
ὀλίγον ἠρεῖτο, γινώσκων πορεύεσθαι ἐπ' αἰώνιαν διὰ πυρὸς καταδίκην, ἀλλ'  
a little he was choosing, knowing to go himself upon everlasting by fire punishment, but  
ἐκ παντὸς τρόπου ἑαυτὸν συνεῖχε καὶ ἐκόσμη ἀρετῇ, ὅπως τῶν παρὰ τοῦ Θεοῦ  
by every way himself restrain and arrange himself in goodness, so that of the from of the God  
τύχη ἀγαθῶν καὶ τῶν κολαστηρίων ἀπηλλαγμένος εἴη.  
gift good and of the corrections having escaped he might.

3. Οὐ γὰρ διὰ τοὺς ὑφ' ὑμῶν κειμένους νόμους καὶ κολάσεις πειρῶνται λανθάνειν  
Not for by the under of you imposing laws and punishments should endeavour to escape

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ἀδικοῦντες, ἀνθρώπους δ' ὄντας λανθάνειν ὑμᾶς δυνατὸν ἐπιστάμενοι ἀδικοῦσιν·  
wrong-doing, men but being to escape you possible believing doing wrong;  
εἰ ἔμαθον καὶ ἐπίσθησαν Θεὸν ἀδύνατον εἶναι λαθεῖν τι, οὐ μόνον  
if they learned and were convinced God unable to be to escape anyone, not only  
πραττόμενον ἀλλὰ καὶ βουλευόμενον, κἂν διὰ τὰ ἐπικείμενα ἐκ παντὸς τρόπου  
accomplishing but also deliberating, and if by the having been imposed from every direction  
κόσμοι ἦσαν, ὡς καὶ ὑμεῖς συμφήσετε.  
well ordered were, as also you will admit.

4. Ἀλλ' εἰκότα δεδιέναι μὴ πάντες δικαιοπραγήσωσι, καὶ ὑμεῖς οὐς κολάζητε  
But have seemed to have feared not all will practice righteousness, and you whom may chastise  
ἔτι οὐχ ἔξετε· δημίω δ' ἂν εἴη τὸ τοιοῦτον ἔργον, ἀλλ' οὐκ  
still not you will have; public executioners but may be the such as this a matter, but not  
ἀρχόντων ἀγαθῶν.  
rulers good.

5. Πεπυεῖσμεθα δ' ἐκ δαιμόνων φαύλων, οἳ καὶ παρὰ τῶν ἀλόγως βιούντων  
But we have been persuaded so then by of demons bad, who also from of the irrational living  
αἰτοῦσι θύματα καὶ θεραπείας, καὶ ταῦτα, ὡς προέφημεν, ἐνεργεῖσθαι· ἀλλ' οὐχ  
claim sacrifices and services, and these things, as we said before, to be instituted; but not  
ὑμᾶς, οἳ γε εὐσεβείας καὶ φιλοσοφίας ὀρέγεσθε, ἄλογόν τι πράξει ὑπειλήφαμεν.  
you, whom piety and philosophy reach after, irrational anything to practice we have overcome.

6. Εἰ δὲ καὶ ὑμεῖς ὁμοίως τοῖς ἀνοήτοις τὰ ἔθη πρὸ τῆς ἀληθείας τιμᾶτε,  
If but also you like to the mindless the things custom before of the truth you are honouring,  
πράττετε ὃ δύνασθε· τοσοῦτον δὲ δύνανται καὶ ἄρχοντες πρὸ τῆς ἀληθείας  
let you practice what you are able; so much but are able also rulers before of the truth  
δόξαν τιμῶντες, ὅσον καὶ ληστὰι ἐν ἐρημίᾳ.  
opinion are honouring, as much as also robbers in desert.

7. Ὅτι δ' οὐ καλλιερήσετε, ὁ λόγος ἀποδείκνυσιν, οὗ βασιλικώτατον καὶ  
That and not is declared by, the Word is shown, not a more kingly and  
δικαιοτάτον ἄρχοντα μετὰ τὸν γεννήσαντα Θεὸν οὐδένα οἶδαμεν ὄντα.  
fairer ruler after the having begotten God no one we know being.

8. Ὅν γὰρ τρόπον διαδέχεσθαι πενίας ἢ πάθη ἢ ἀδοξίας πατρικὰς ὑφαιροῦνται  
Who for way to be succeeded poverty or suffering or obscurity of fathers they draw away  
πάντες, οὕτως καὶ ὅσα ἂν ὑπαγορεύσῃ ὁ λόγος μὴ δεῖν αἰρεῖσθαι ὁ νουεχῆς  
all, so also whatever should forbid the Word not ought to choose the sensible person  
οὐχ αἰρήσεται.  
not will choose.

9. Γενήσεσθαι ταῦτα πάντα προεῖπε, φημί, ὁ ἡμέτερος Διδάσκαλος καὶ τοῦ Πατρὸς  
To come to pass these things all foretold, I say, the our Teacher and of the Father  
πάντων καὶ Δεσπότης Θεοῦ Υἱὸς καὶ Ἀπόστολος ὧν Ἰησοῦς Χριστός, ἀφ' οὗ καὶ τὸ  
of all and Master of God Son and Apostle being Jesus Christ, from of whom also the

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Χριστιανοὶ ἐπονομάζεσθαι ἐσχήκαμεν.  
Christian to be named we have.

10. Ὅθεν καὶ γινόμεθα πρὸς τὰ δεδιδαγμένα ὑπ' αὐτοῦ πάντα, ἐπειδὴ  
Whence also steadfast with the things having been taught by Him all, since  
ἔργῳ φαίνεται γινόμενα ὅσα φθάσας γενέσθαι προεῖπεν· ὅπερ Θεοῦ  
work He should reveal happening as much as beforehand to happen He foretold; where of God  
ἔργον ἐστί, πρὶν ἢ γενέσθαι εἰπεῖν καὶ οὕτως δειχθῆναι γινόμενον ὡς προεῖρηται.  
work it is, before which to happen to tell and so to show it happening as foretold.

11. Ἦν μὲν οὖν καὶ ἐπὶ τούτοις παυσαμένους μηδὲν προστιθέναι, λογισαμένους ὅτι  
Was indeed then also upon to these having left off nothing to add to, having reckoned that  
δίκαιά τε καὶ ἀληθῆ ἀξιούμεν· ἀλλ' ἐπεὶ γνωρίζομεν οὐ ῥᾶον ἀγνοία κατεχομένην  
just both and true we demand; but since we are aware not easy ignorance being possessed

ψυχὴν συντόμως μεταβάλλειν, ὑπὲρ τοῦ πείσαι τοὺς φιλαλήθεις μικρὰ προσθεῖναι  
mind suddenly to change, concerning of the to persuade the lovers of truth a little to add  
προεθυμήθημεν, εἰδότες ὅτι οὐκ ἀδύνατον ἀληθείας παρατεθείσης ἀγνοίαν φυγεῖν.  
we are eager, having known that not impossible truth having been laid before ignorance to flee.

XIII

1 Ἄθεοι μὲν οὖν ὡς οὐκ ἐσμεν, τὸν δημιουργὸν τοῦδε τοῦ παντός σεβόμενοι,  
Atheists indeed surely as not we are, the Maker of this of the all worshipping,  
ἀνευδεῆ αἱμάτων καὶ σπονδῶν καὶ θυμιαμάτων, ὡς ἐδιδάχθημεν, λέγοντες,  
in no need of blood and drink-offerings and incense, as we were taught, saying,  
λόγῳ εὐχῆς καὶ εὐχαριστίας ἐφ' οἷς προσφερόμεθα πᾶσιν, ὅση δύναμις, αἰνοῦντες,  
a word of prayer and thanksgiving over which we offer all, as much as power, praising,  
μόνην ἀξίαν αὐτοῦ τιμὴν ταύτην παραλαβόντες, τὸ τὰ ὑπ' ἐκείνου εἰς  
only of worthy of Him honour these things having received, the the things by of that One into  
διατροφὴν γινόμενα οὐ πυρὶ δαπανᾶν, ἀλλ' ἑαυτοῖς καὶ τοῖς  
sustenance having brought into being not by fire to consume, but to ourselves and to the  
δεομένοις προσφέρειν,  
needing to offer,

2. ἐκείνῳ δὲ εὐχαρίστους ὄντας διὰ λόγου πομπᾶς καὶ ὕμνων πέμπειν ὑπὲρ τε  
to that One and thankful being by of word solemn and hymns to offer by means both  
τοῦ γεγονέναι καὶ τῶν εἰς εὐρωστίαν πόρων πάντων, ποιότητων μὲν γενῶν  
of the to have happened and of the for stoutness having given of all, of qualities indeed of kinds  
καὶ μεταβολῶν ὥρων, καὶ τοῦ πάλιν ἐν ἀφθαρσίᾳ γενέσθαι διὰ πίστιν τὴν ἐν  
and of changes of seasons, and of the again in incorruption to exist through faith of the in  
αὐτῷ αἰτήσεις πέμποντες, - τίς σωφρονῶν οὐχ ὁμολογήσει;  
Him you should request sending, who sound in mind not should admit?

3. Τὸν διδάσκαλόν τε τούτων γινόμενον ἡμῖν καὶ εἰς τοῦτο γεννηθέντα Ἰησοῦν  
The teacher both of these things having been to us also for this having been begotten Jesus

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Χριστόν, τὸν σταυρωθέντα ἐπὶ Ποντίου Πιλάτου, τοῦ γενομένου ἐν Ἰουδαίᾳ  
Christ, the having been crucified during of Pontius Pilate, of the having been in Judea  
ἐπὶ χρόνοις Τιβερίου Καίσαρος ἐπιτρόπου, Υἱὸν αὐτοῦ τοῦ ὄντως Θεοῦ μαθόντες  
during time of Tiberius Caesar procurator, Son of Himself of the true God having learned  
καὶ ἐν δευτέρᾳ χώρᾳ ἔχοντες, Πνεῦμά τε προφητικὸν ἐν τρίτῃ τάξει ὅτι μετὰ  
also in second place having, Spirit both prophetic in third order that with  
λόγου τιμῶμεν ἀποδείξομεν.  
of Word we honour we will prove.

4. Ἐνταῦθα γὰρ μανίαν ἡμῶν καταφαίνονται, δευτέραν χώραν μετὰ τὸν ἄτρεπτον  
Thereupon for madness of us they declare, second place after the unchangeable  
καὶ αἰεὶ ὄντα Θεὸν καὶ γεννήτορα τῶν ἀπάντων ἀνθρώπων σταυρωθέντι δίδόναι  
and eternal being God and Begetter of the quite all a man crucified to give  
ἡμᾶς λέγοντες, ἀγνοοῦντες τὸ ἐν τούτῳ μυστήριον, ᾧ προσέχειν ὑμᾶς  
indeed declaring, not discerning the in this mystery, to which to give heed you  
ἐξηγουμένων ἡμῶν προτρεπόμεθα.  
are showing of us we urge you.

XIV

1. Προλέγομεν γὰρ ὑμῖν φυλάξασθαι, μὴ οἱ προδιαβεβλημένοι ὑφ' ἡμῶν δαίμονες  
We forewarn for you to keep guard, not the before accusing by of us demons  
ἐξαπατήσωσιν ὑμᾶς καὶ ἀποτρέψωσι τοῦ ὅλως ἐντυχεῖν καὶ συνεῖναι τὰ  
should deceive you and divert you from of the whole appeal and to understand the things  
λεγόμενα (ἀγωνίζονται γὰρ ἔχειν ὑμᾶς δούλους καὶ ὑπηρέτας, καὶ ποτὲ μὲν  
are saying ( they strive for to hold you slaves and servants, and sometimes indeed  
δι' ὀνείρων ἐπιφανείας, ποτὲ δ' αὖ διὰ μαγικῶν στροφῶν χειροῦνται πάντας  
by dreams appearances, sometimes but again through magical tricks they subdue all  
τοὺς οὐκ ἔσθ' ὅπως ὑπὲρ τῆς αὐτῶν σωτηρίας ἀγωνιζομένους), ὃν τρόπον καὶ  
the not even then in any way over of the of them salvation striving), in which direction also  
ἡμεῖς μετὰ τὸ τῷ Λόγῳ πεισθῆναι ἐκείνων μὲν ἀπέστημεν, Θεῷ  
we with the by the Word to be persuaded of them indeed we are turned away from, to God  
δὲ μόνῳ τῷ ἀγεννήτῳ διὰ τοῦ Υἱοῦ ἐπόμεθα·  
but only the unbegotten through of the Son we come;

2. οἱ πάλαι μὲν πορνείαις χαίροντες, νῦν δὲ σωφροσύνην μόνην ἀσπαζόμενοι·  
we in time past indeed in fornications delighted, now but self-control alone we are embracing;  
οἱ δὲ καὶ μαγικαῖς τέχναις χρώμενοι, ἀγαθῷ καὶ ἀγεννήτῳ Θεῷ ἑαυτοῦς  
we but also magical crafts using, good and unbegotten God ourselves  
ἀνατεθεικότες· χρημάτων δὲ καὶ κτημάτων οἱ πόρους παντὸς μᾶλλον στέργοντες,  
having dedicated; property and also wealth we above all more we valued,  
νῦν καὶ ἃ ἔχομεν εἰς κοινὸν φέροντες καὶ παντὶ δεομένῳ κοινωνοῦντες·  
now and what we have into common bearing and to all in wanting receiving shares;

3. οἱ μισάλληλοι δὲ καὶ ἀλληλοφόνοι καὶ πρὸς τοὺς οὐχ ὁμοφύλους διὰ

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we hating and also murdering each other and against the not of same stock on account of  
τὰ ἔθη καὶ ἐστίας κοινὰς μὴ ποιοῦμενοι, νῦν μετὰ τὴν ἐπιφάνειαν τοῦ Χριστοῦ  
the customs and a fireside common not making, now after the coming of the Christ  
ὁμοδίαιτοι γινόμενοι, καὶ ὑπὲρ τῶν ἐχθρῶν εὐχόμενοι, καὶ τοὺς ἀδίκως μισοῦντας  
living in common we are, and for of the enemies praying, and the unjustly hating  
πείθειν πειρώμενοι, ὅπως οἱ κατὰ τὰς τοῦ Χριστοῦ καλὰς ὑποθημοσύνας  
to persuade endeavouring, so that they according to the of the Christ good principles  
βίωσαντες εὐέλπιδες ὥσι σὺν ἡμῖν τῶν αὐτῶν παρὰ τοῦ πάντων δεσπόζοντος  
having lived hopeful they should be with us of the of them with of the of all being master  
Θεοῦ τυχεῖν.  
of God to gain.

4. Ἴνα δὲ μὴ σοφίζεσθαι ὑμᾶς δόξωμεν, ὀλίγων τινῶν τῶν παρ' αὐτοῦ τοῦ  
That but not clever to you we should be thought, a few of which of the from of Him of the  
Χριστοῦ διδαγμάτων ἐπιμνησθῆναι καλῶς ἔχειν πρὸ τῆς ἀποδείξεως  
Christ instructions to make mention of good to hold to before of the setting out  
ἡγησάμεθα, καὶ ὑμέτερον ἔστω ὡς δυνατῶν βασιλέων ἐξετάσαι εἰ ἀληθῶς  
leading on to, and yours let it be as of mighty lords to scrutinise if truly  
ταῦτα δεδιδάγμεθα καὶ διδάσκομεν.  
these things we have been taught and we do teach.

5. Βραχεῖς δὲ καὶ σύντομοι παρ' αὐτοῦ λόγοι γεγόνασιν· οὐ γὰρ σοφιστῆς  
Short and also concise from of Him sayings have come; not for a quibbler  
ὑπῆρχεν, ἀλλὰ δύναμις Θεοῦ ὁ λόγος αὐτοῦ ἦν.  
He has been, but power of God the word of Him it was.

XV

1. Περὶ μὲν οὖν σωφροσύνης τοσοῦτον εἶπεν, Ὅς ἂν ἐμβλέψη γυναικὶ  
Concerning indeed then chastity thus much He said, Whosoever should look at a woman  
πρὸς τὸ ἐπιθυμῆσαι αὐτῆς ἤδη ἐμοίχευσε τῇ καρδίᾳ παρὰ τῷ Θεῷ.  
with the to lust after her already committed adultery in the heart before the God.<sup>1</sup>

2. Καί, Εἰ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε, ἔκκοπον αὐτόν· συμφέρει  
And, If the eye of you the right offends you, let you cut out it; it benefits  
γάρ σοι μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἢ μετὰ τῶν  
for to you one-eyed to enter into the kingdom of the heavens, or with of the  
δύο πεμφθῆναι εἰς τὸ αἰώνιον πῦρ.  
two to be sent into the everlasting fire.<sup>2</sup>

3. Καί, Ὅς γαμῆ ἀπολελυμένην ἀφ' ἑτέρου ἀνδρὸς μοιχᾶται.  
And, Whosoever should marry having been divorced from of another man commits adultery.<sup>3</sup>

4. Καί, Εἰσὶ τινες οἵτινες εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων, εἰσὶ δὲ οἱ ἐγεννήθησαν

1 Above Matthew 5:28.

2 Above Matthew 5:29.

3 Above Matthew 5:32.

Τοῦ ἁγίου Ἰουστίνου Ἀπολογία ὑπὲρ Χριστιανῶν πρὸς Ἀντωνῖνον τὸν Εὐσεβῆ  
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And, Are certain who were castrated by of the men, are but who were born εὐνοῦχοι, εἰσὶ δὲ οἱ εὐνούχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν· πλὴν eunuchs, are but who castrated themselves for sake of the kingdom of the heavens; except οὐ πάντες τοῦτο χωροῦσιν.

not all in this are advancing.<sup>4</sup>

5. Ὡσπερ καὶ οἱ νόμῳ ἀνθρωπίνῳ διγαμίας ποιούμενοι ἀμαρτωλοὶ παρὰ τῷ Just as also who by law human twice married are making sin according to the ἡμετέρῳ διδασκάλῳ εἰσὶ, καὶ οἱ προσβλέποντες γυναικὶ πρὸς τὸ ἐπιθυμῆσαι αὐτῆς· our teacher are, and the looking at a woman with the to lust after her; οὐ γὰρ μόνον ὁ μοιχεύων ἔργῳ ἐκβέβληται παρ' αὐτῷ, ἀλλὰ καὶ ὁ not for only the committing adultery by action has been rejected by Him, but also the μοιχεῦσαι βουλόμενος, ὡς οὐ τῶν ἔργων φανερῶν μόνον τῷ Θεῷ, ἀλλὰ καὶ τῶν to commit adultery wishing, as not of the works manifest alone to the God, but also of the ἐνθυμημάτων. thoughts.

6. Καὶ πολλοὶ τινες καὶ πολλαὶ ἐξηκοντοῦται καὶ ἑβδομηκοντοῦται, οἱ ἐκ παίδων And many men certain also many women sixty years and seventy years, who from childhood ἐμαθητεύθησαν τῷ Χριστῷ, ἄφθοροι διαμένουσι· καὶ εὐχομαι κατὰ πᾶν γένος having been disciples to the Christ, pure remaining; and I boast from every race ἀνθρώπων τοιούτους δεῖξαι. of men such as these I could demonstrate.

7. Τί γὰρ καὶ λέγομεν τὸ ἀναρίθμητον πλῆθος τῶν ἐξ ἀκολασίας μεταβαλόντων What for also I say the countless multitude of the from intemperance having turned καὶ ταῦτα μαθόντων; Οὐ γὰρ τοὺς δικαίους οὐδὲ τοὺς σώφρονας εἰς μετάνοιαν and these things having learned? Not for the righteous nor the chaste to repentance

ἐκάλεσεν ὁ Χριστός, ἀλλὰ τοὺς ἀσεβεῖς καὶ ἀκολάστους καὶ ἀδίκους. called the Christ, but the ungodly and licentious and unjust.

8. Εἶπε δὲ οὕτως, Οὐκ ἦλθον καλέσαι δικαίους, ἀλλὰ ἀμαρτωλοὺς εἰς μετάνοιαν. He said thus, Not I came to call righteous, but sinners to repentance.<sup>5</sup> Θέλει γὰρ ὁ Πατὴρ ὁ οὐράνιος τὴν μετάνοιαν τοῦ ἀμαρτωλοῦ ἢ τὴν κόλασιν αὐτοῦ. Wishes for the Father the heavenly the repentance of the sinning than the chastising of him.

9. Περὶ δὲ τοῦ στέργειν ἅπαντας ταῦτα ἐδίδαξεν, Εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας Concerning and of the to love to all these things He taught, If you should love the loving ὑμᾶς, τί καινὸν ποιεῖτε; Καὶ γὰρ οἱ πόρνοι τοῦτο ποιοῦσιν. Ἐγὼ δὲ ὑμῖν λέγω, you, what new you do? Also for the fornicators this they do. I but to you I say, Εὐχεσθε ὑπὲρ τῶν ἐχθρῶν ὑμῶν καὶ ἀγαπᾶτε τοὺς μισοῦντας ὑμᾶς καὶ Let you pray for of the enemies of you and let you love the hating you and εὐλογεῖτε τοὺς καταρωμένους ὑμῖν καὶ εὐχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς.

4 Above Matthew 19:12.

5 Above Matthew 9:13.

Τοῦ ἁγίου Ἰουστίνου Ἀπολογία ὑπὲρ Χριστιανῶν πρὸς Ἀντωνῖνον τὸν Εὐσεβῆ  
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let you bless the cursing you and let you pray for of the despitefully using you.<sup>6</sup>

10. Εἰς δὲ τὸ κοινωνεῖν τοῖς δεομένοις καὶ μηδὲν πρὸς δόξαν ποιεῖν, ταῦτα ἔφη,  
That and the to take part with the needing and nothing for glory to do, these things He said,  
Παντὶ τῷ αἰτοῦντι δίδοτε καὶ τὸν βουλόμενον δανείσασθαι μὴ ἀποστραφῆτε.  
To all the asking let you give and the wishing to borrow not let you turn away.<sup>7</sup>  
Εἰ γὰρ δανείζετε παρ' ὧν ἐλπίζετε λαβεῖν, τί καινὸν ποιεῖτε; Τοῦτο καὶ οἱ τελῶναι ποιοῦσιν.  
If for you lend to whom hope to receive, what new you do? This also the publicans do.

11. Ὑμεῖς δὲ μὴ θησαυρίζετε ἑαυτοῖς ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρῶσις ἀφανίζει  
You but not treasure for yourselves upon of the earth, where moth and decay destroy  
καὶ λησταὶ διορύσσουσι· θησαυρίζετε δὲ ἑαυτοῖς ἐν τοῖς οὐρανοῖς, ὅπου οὔτε σὴς  
and robbers break through; let you store up but for yourselves in the heavens, where neither moth  
οὔτε βρῶσις ἀφανίζει.  
nor decay destroy.<sup>8</sup>

12. Τί γὰρ ὠφελεῖται ἄνθρωπος, ἂν τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ  
What for use to a man, if the world whole he should gain, the but soul of him  
ἀπολέσῃ; ἢ τί δώσει αὐτῆς ἀντάλλαγμα; Θησαυρίζετε οὖν ἐν τοῖς οὐρανοῖς,  
should lose? Or what shall he give of it in exchange? Let you lay up treasure then in the heavens,  
ὅπου οὔτε σὴς οὔτε βρῶσις ἀφανίζει.  
where neither moth nor decay destroy.

13. Καί, Γίνεσθε δὲ χρηστοὶ καὶ οἰκτίρμονες, ὡς καὶ ὁ Πατὴρ ὑμῶν χρηστός ἐστι  
And, Let you be but kind and merciful, as also the Father of you kind He is  
καὶ οἰκτίρμων, καὶ τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ ἁμαρτωλοὺς καὶ δικαίους καὶ πονηροὺς.  
and merciful, and the sun of Him to rise upon sinners and righteous and wicked.

14. Μὴ μεριμνᾶτε δὲ τί φάγητε ἢ τί ἐνδύσησθε. Οὐχ ὑμεῖς τῶν πετεινῶν  
Not let you be anxious and what you eat or what you should put on. Not you of the birds  
καὶ τῶν θηρίων διαφέρετε; Καὶ ὁ Θεὸς τρέφει αὐτά.  
and of the beasts different? And the God sustains them.

15. Μὴ οὖν μεριμνήσητε τί φάγητε ἢ τί ἐνδύσησθε· οἶδε  
Not then should you be concerned about what you should eat or what you may put on; knows  
γὰρ ὁ Πατὴρ ὑμῶν ὁ οὐράνιος ὅτι τούτων χρεῖαν ἔχετε.  
for the Father of you the heavenly that of these need you have.<sup>9</sup>

16. Ζητεῖτε δὲ τὴν βασιλείαν τῶν οὐρανῶν, καὶ ταῦτα πάντα προστεθήσεται  
Let you seek but the kingdom of the heavens, and these things all shall be added  
ὑμῖν. Ὅπου γὰρ ὁ θησαυρός ἐστίν, ἐκεῖ καὶ ὁ νοῦς τοῦ ἀνθρώπου.  
to you.<sup>10</sup> Where for the treasure is, there also the mind of the man.

6 Above Matthew 5:44, 46.

7 Above Matthew 5:42.

8 Above Matthew, 6:19, 20; Luke 12:33, 34.

9 Jesus' teaching on anxiety Matthew 6:25-31; Luke. 12:22-34.

10 Above Matthew 6:33.

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17. Καί, Μὴ ποιῆτε ταῦτα πρὸς τὸ θεαθῆναι ὑπὸ τῶν ἀνθρώπων· εἰ δὲ μὴ γε,  
And, Not let you do these things with the to be seen by of the men; except,  
μισθὸν οὐκ ἔχετε παρὰ τοῦ Πατρὸς ὑμῶν τοῦ ἐν τοῖς οὐρανοῖς.  
reward not you are having from of the Father of you of the in the heavens.<sup>11</sup>

XVI

1. Περὶ δὲ τοῦ ἀνεξικάκου εἶναι καὶ ὑπηρετικούς πᾶσι καὶ ἀοργήτους ἅ  
Concerning and of the enduring pain to be and helpful to all and incapable of anger what  
ἔφη ταῦτά ἐστι, Τῷ τύποντί σου τὴν σιαγόνα παρέχε καὶ τὴν ἄλλην, καὶ τὸν  
He said these things is, To the beating you the jaw let you offer also the other, and the  
αἶροντά σου τὸν χιτῶνα ἢ τὸ ἱμάτιον μὴ κωλύσης.  
taking up of you the cloak or the coat not let you prevent.<sup>12</sup>

2. Ὃς δ' ἂν ὀργισθῆ, ἐνοχός ἐστιν εἰς τὸ πῦρ. Παντὶ δὲ ἀγγαρεύοντί σε μίλιον  
Whosoever and should be angered, liable he is into the fire.<sup>13</sup> Everyone and compelling you a mile  
ἀκολούθησον δύο. Λαμψάτω δὲ ὑμῶν τὰ καλὰ ἔργα ἔμπροσθεν τῶν ἀνθρώπων,  
let you go with him two.<sup>14</sup> Let shine and of you the good works before of the men,  
ἵνα βλέποντες θαυμάζωσι τὸν Πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.  
that seeing they may marvel at the Father of you the in the heavens.<sup>15</sup>

3. Οὐ γὰρ ἀνταίρειν δεῖ· οὐδὲ μιμητὰς εἶναι τῶν φαύλων βεβούληται ἡμᾶς, ἀλλὰ  
Not for to endeavour we ought; neither imitators to be of the wicked He wished us, but  
διὰ τῆς ὑπομονῆς καὶ πραότητος ἐξ αἰσχύνης καὶ ἐπιθυμίας τῶν κακῶν ἄγειν  
by of the patience and gentleness out of shame and of desire of the vices to lead  
πάντας προετρέψατο.  
all urge on.

4. Ὁ γὰρ καὶ ἐπὶ πολλῶν τῶν παρ' ὑμῖν γεγενημένων ἀποδειῖξαι ἔχομεν·  
The for also over of many of with you having been to prove we bring;  
ἐκ βιαιῶν καὶ τυράννων μετέβαλον, ἠττηθέντες ἢ γειτόνων  
from of violent and of tyranny they turned about, having been beaten either of neighbours

καρτερίαν βίου παρακολουθήσαντες ἢ συνοδοιπόρων πλεονεκτουμένων  
perseverance lives having followed or travelling together advantages  
ὑπομονὴν ξένην κατανοήσαντες ἢ συμπραγματευομένων πειραθέντες.  
in patient endurance alien having well observed or transacting business having been made trial of.

5. Περὶ δὲ τοῦ μὴ ὀμνύναι ὅλως, τάληθῆ δὲ λέγειν αἰεὶ, οὕτως παρεκελεύσατο,  
Concerning and of the not to swear at all, truth and to speak always, thus He ordered,  
Μὴ ὀμόσητε ὅλως· ἔστω δὲ ὑμῶν τὸ ναὶ ναί, καὶ τὸ οὐ οὐ· τὸ δὲ περισσὸν τούτων  
Not let you swear all; let be and of you the yes yes, and the no no; the but beyond of these

11 Above Matthew 6:1.

12 Above Matthew 5:39; Luke 6:29.

13 Above Matthew 5:22.

14 Above Matthew 5:41.

15 Above Matthew 5:16.

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ἐκ τοῦ πονηροῦ.  
from of the evil.<sup>16</sup>

6. Ὡς δὲ καὶ τὸν Θεὸν μόνον δεῖ προσκυνεῖν, οὕτως ἔπεισεν εἰπὼν, Μεγίστη ἑντολή ἐστὶ, Κύριον τὸν Θεὸν σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ἰσχύος σου, Κύριον τὸν Θεὸν τὸν ποιήσαντά σε.  
As and also the God alone we must to worship, thus He persuaded us saying, Greatest commandment is, Lord the God of you let you worship and to Him alone let you serve from of whole of the heart of you and out of whole of the strength of you, Lord the God the having made you.<sup>17</sup>

7. Καὶ προσελθόντος αὐτῷ τινος καὶ εἰπόντος, Διδάσκαλε ἀγαθέ, ἀπεκρίνατο λέγων, Οὐδεὶς ἀγαθὸς εἰ μὴ μόνος ὁ Θεός, ὁ ποιήσας τὰ πάντα.  
And having come up to Him a certain and having said, Teacher good, He answered saying, Not one good except only the God, He having made the things all.<sup>18</sup>

8. Οἱ δ' ἂν μὴ εὐρίσκωνται βιοῦντες, ὡς ἐδίδαξε, γνωριζέσθωσαν μὴ ὄντες Χριστιανοί, κἂν λέγωσιν διὰ γλώττης τὰ τοῦ Χριστοῦ διδάγματα· οὐ γὰρ τοὺς μόνον λέγοντας, ἀλλὰ τοὺς καὶ τὰ ἔργα πράττοντας σωθήσονται ἔφη.  
Whosoever but not should be found living, as He taught, let be taken as not being Christians, and if they should speak by of lips the of the Christ instructions; not for the only saying, but the also the works doing to be saved He was saying.

9. Εἶπε γὰρ οὕτως, Οὐχὶ πᾶς ὁ λέγων μοι, Κύριε, Κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ Πατρὸς μου τοῦ ἐν τοῖς οὐρανοῖς.  
He said for thus, Not all the saying to Me, Lord, Lord, shall enter into the kingdom of the heavens, but he doing the will of the Father of Me of the the heavens.<sup>19</sup>

10. Ὃς γὰρ ἀκούει μου καὶ ποιεῖ ἃ λέγω ἀκούει τοῦ ἀποστείλαντός με.  
Whosoever for hears of me and does what I say hears of the having sent Me.

11. Πολλοὶ δὲ ἐροῦσί μοι, Κύριε, Κύριε, οὐ τῷ σὺ ὀνόματι ἐφάγομεν καὶ ἐπίομεν καὶ δυνάμεις ἐποιήσαμεν; Καὶ τότε ἐρῶ αὐτοῖς, Ἀποχωρεῖτε ἀπ' ἐμοῦ, ἐργάται  
Many and shall say to me, Lord, Lord, not certain in Your name we ate and we drank and wonders we did? And then I shall say to them, Let you depart from of Me, you workers

τῆς ἀνομίας.  
of the iniquity.

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16 Above, Matthew 5:34.

17 Above, Mark 12:30; Deuteronomy 6:4,5.

18 Above, Matthew 19:17.

19 Above, Matthew 7:15-20; Luke 13:25-27.

Τοῦ ἁγίου Ἰουστίνου Ἀπολογία ὑπὲρ Χριστιανῶν πρὸς Ἀντωνῖνον τὸν Εὐσεβῆ  
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12. Τότε κλαυθμὸς ἔσται καὶ βρυγμὸς τῶν ὀδόντων, ὅταν οἱ μὲν δίκαιοι λάμπωσιν  
Then wailing shall be and gnashing of the teeth, when the indeed righteous shall shine  
ὡς ὁ ἥλιος, οἱ δὲ ἄδικοι πέμπωνται εἰς τὸ αἰῶνιον πῦρ.  
as the sun, the and wicked shall be sent into the everlasting fire.

13. Πολλοὶ γὰρ ἤξουσιν ἐπὶ τῷ ὀνόματί μου, ἔξωθεν μὲν ἐνδεδυμένοι δέρματα  
Many for shall come upon the name of Me, outwardly indeed having been clothed in skins  
προβάτων, ἔσωθεν δὲ ὄντες λύκοι ἄρπαγες· ἐκ τῶν ἔργων αὐτῶν ἐπιγνώσεσθε  
of sheep, inwardly but being wolves rapacious; from of the works of them shall you know  
αὐτούς. Πᾶν δὲ δένδρον, μὴ ποιοῦν καρπὸν καλόν, ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.  
them. Every and tree, not producing fruit good, is cut out and into fire is thrown.<sup>20</sup>

14. Κολάζεσθαι δὲ τοὺς οὐκ ἀκολουθῶντας τοῖς διδάγμασιν αὐτοῦ βιοῦντας,  
To be punished and the not attending to the teachings of Him in living,  
λεγόμενους δὲ μόνον Χριστιανούς, καὶ ὑφ' ὑμῶν ἀξιούμεν.  
saying but only Christians, also by of you we require.

XVII

1. Φόρους δὲ καὶ εἰσφορὰς τοῖς ὑφ' ὑμῶν τεταγμένοις πανταχοῦ πρὸ πάντων  
Taxes and also special tax to the by of you having been appointed always before of all  
πειρώμεθα φέρειν, ὡς ἐδιδάχθημεν παρ' αὐτοῦ.  
we endeavour to pay, as we have been taught by of Him.

2. Κατ' ἐκεῖνο γὰρ τοῦ καιροῦ προσελθόντες τινὲς ἠρώτων αὐτόν, εἰ δεῖ Καίσαρι  
According to that for of the time having come some asking Him, if must to Caesar  
φόρους τελεῖν. Καὶ ἀπεκρίνατο, Εἶπατέ μοι, Τίνος εἰκόνα τὸ νόμισμα ἔχει;  
tribute to pay, And He answered, Let you tell to me, Whose image the coin it has?  
Οἱ δὲ ἔφασαν, Καίσαρος. Καὶ πάλιν ἀνταπεκρίνατο αὐτοῖς, Ἀπόδοτε οὖν τὰ  
They and they said, Caesar's. And again He answered to them, Let you give then the things  
Καίσαρος τῷ Καίσαρι καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ.  
Caesar's to the Caesar, and the things of the God to the God.<sup>21</sup>

3. Ὅθεν Θεὸν μὲν μόνον προσκυνοῦμεν, ὑμῖν δὲ πρὸς τὰ ἄλλα χαίροντες  
Whence to God indeed alone we worship, to you but unto the things other gladly  
ὑπηρετοῦμεν, βασιλεῖς καὶ ἄρχοντας ἀνθρώπων ὁμολογοῦντες καὶ εὐχόμενοι  
we serve, as kings and rulers of men we are confessing and praying  
μετὰ τῆς βασιλικῆς δυνάμεως καὶ σώφρονα τὸν λογισμὸν ἔχοντας ὑμᾶς εὐρεθῆναι.  
with of the kingly power and wise the reckoning having you to be found.

4. Εἰ δὲ καὶ ἡμῶν εὐχομένων καὶ πάντα εἰς φανερόν τιθέντων ἀφροντιστήσετε,  
If but also of us prayers and all in explanations being set you regard,  
οὐδὲν ἡμεῖς βλαβησόμεθα, πιστεύοντες, μᾶλλον δὲ καὶ πεπεισμένοι, κατ'  
nothing we are harmed, believing, rather but also we having been persuaded, according to  
ἀξίαν τῶν πράξεων ἕκαστον τίσειν διὰ πυρὸς αἰωνίου δίκας, καὶ πρὸς ἀναλογίαν

20 Above Matthew 7:15-20; Luke 6:43,44.

21 Above Matthew 22:19-21, see also Mark. 12:13-17; Luke. 20:20-26.

**Τοῦ ἁγίου Ἰουστίνου Ἀπολογία ὑπὲρ Χριστιανῶν πρὸς Ἀντωνῖνον τὸν Εὐσεβῆ**  
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worth of the actions each one to pay a price by fire of eternal judgement, and with proportion  
ὧν ἔλαβε δυνάμεων παρὰ Θεοῦ τὸν λόγον ἀπαιτηθήσεται, ὡς ὁ Χριστὸς ἐμήνυσεν  
which he took power from of God the account received, as the Christ revealed  
εἰπὼν, Ὡς πλεον ἔδωκεν ὁ Θεός, πλεον καὶ ἀπαιτηθήσεται παρ' αὐτοῦ.  
saying, To whom more gave the God, more also shall be required from of him.<sup>22</sup>

XVIII

1. Ἀποβλέψατε γὰρ πρὸς τὸ τέλος ἐκάστου τῶν γενομένων βασιλέων, ὅτι τὸν  
Let you regard for unto the end of each of the having lived kings, that the  
κοινὸν πᾶσι θάνατον ἀπέθανον· ὅπερ εἰ εἰς ἀναισθησίαν ἐχώρει, ἔρμαιον ἂν ἦν  
common to all death they died; which if into insensibility retired, a gift it would be  
τοῖς ἀδίκους πᾶσιν.  
to the unrighteous all.

2. Ἀλλ' ἐπεὶ καὶ αἴσθησις πᾶσι γενομένοις μένει καὶ κόλασις αἰώνια ἀπόκειται,  
But since also sensation to all having lived remains and punishment eternal is laid in store,  
μὴ ἀμελήσητε πεισθῆναί τε καὶ πιστεῦσαι ὅτι ἀληθῆ ταῦτά ἐστι.  
not let you neglect to be won over both and to believe that true these things is.

3. Νεκρομαντεῖαι μὲν γὰρ καὶ αἱ ἀδιαφθόρων παιδῶν ἐποπτεύσεις καὶ ψυχῶν  
Necromancy indeed for and the chaste children you oversee and of souls  
ἀνθρωπίνων κλήσεις καὶ οἱ λεγόμενοι παρὰ τοῖς μάγοις ὄνειροπομποὶ καὶ  
human evoking and the being called by the magi, Dreamers and  
πάρεδροι καὶ τὰ γινόμενα ὑπὸ τῶν ταῦτα εἰδόντων πεισάτωσαν  
Familiar Spirits and the happenings by of the these things having knowledge should be persuaded  
ὑμᾶς, ὅτι καὶ μετὰ θάνατον ἐν αἰσθήσει εἰσὶν αἱ ψυχαί,  
you, for even after death in sensation are the souls.

4. καὶ οἱ ψυχαῖς ἀποθανόντων λαμβανόμενοι καὶ ριπτούμενοι ἄνθρωποι,  
and the by souls of having died being seized and being cast about men,  
οὓς δαιμονιολήπτους καὶ μαινομένους καλοῦσι πάντες, καὶ τὰ παρ' ὑμῖν  
whom demoniacs and madmen being called by all, and the by you  
λεγόμενα μαντεῖα Ἀμφιλόχου καὶ Δωδώνης καὶ Πυθοῦς, καὶ ὅσα ἄλλα τοιαῦτά ἐστι,  
being called oracles Amphilocxus<sup>23</sup> and Dodana<sup>24</sup> and Pytho,<sup>25</sup> and as many other such like is,

5. καὶ τὰ τῶν συγγραφέων διδάγματα, Ἐμπεδοκλέους καὶ Πυθαγόρου, Πλάτωνός  
and the of the historians instructions, Empedocles<sup>26</sup> and Pythagoras, Plato  
τε καὶ Σωκράτους, καὶ ὁ παρ' Ὀμήρῳ βόθρος καὶ ἡ κάθοδος Ὀδυσσέως εἰς

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22 Above Luke 12:48b.

23 King of Argos, of Greek mythology, founder of a number of oracles.

24 Oracle of Zeus in north west Greece.

25 An oracle at the centre of the earth, in mythology an eagle flew off in one direction and returned to the same place from the opposite direction, indicating that the earth was round. There is a pillar marking the starting and finishing point.

26 Greek philosopher c. 490-430 BC – suggested that all matter made up of four pure and indestructible elements – air, fire, water and earth.

Τοῦ ἁγίου Ἰουστίνου Ἀπολογία ὑπὲρ Χριστιανῶν πρὸς Ἀντωνίνον τὸν Εὐσεβῆ  
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both and Socrates, and the by Homer pit and the descent Odysseus into  
τὴν τούτων ἐπίσκεψιν, καὶ τῶν τὰ αὐτὰ τούτοις εἰπόντων·  
the of these investigation, and of the things same to these having said;

6. οἷς κἂν ὁμοίως ἡμᾶς ἀποδέξασθε, οὐχ ἥττον ἐκείνων Θεῷ πιστεύοντας ἀλλὰ  
which if also likewise us let you grant, not inferior of those in God believing but  
μᾶλλον, οἷ καὶ τὰ νεκρούμενα καὶ εἰς γῆν βαλλόμενα πάλιν ἀπολήψεσθαι  
more, who also the dead bodies also into earth being thrown again to receive  
ἑαυτῶν σώματα προσδοκῶμεν, ἀδύνατον μηδὲν εἶναι Θεῷ λέγοντες.  
of ourseves bodies we are expecting, impossible nothing to be to God saying.

XIX

1. Καὶ κατανοοῦντι τί ἀπιστότερον ἂν μᾶλλον δόξαι, ἢ εἰ ἐν σώματι μὴ ὑπήρχομεν  
And understanding why more incredible rather to seem, than if in body not we are being  
καὶ τις ἔλεγε, ἐκ μικρᾶς τινος ρανίδος τῆς τοῦ ἀνθρωπείου σπέρματος δυνατὸν  
and some one was saying, from a little certain drop of the of the human seed possible  
ὄστέα τε καὶ νεῦρα καὶ σάρκας εἰκονοποιηθέντα, οἷα ὁρῶμεν, γενέσθαι;  
bones both and nerves and flesh consolidated, such as we see, to be?

2. Ἔστω γὰρ νῦν ἐφ' ὑποθέσεως λεγόμενον· εἴ τις ὑμῖν μὴ οὔσι τοιούτοις μηδὲ  
Let be for now from hypothesis saying, if any among you not being such as these and not  
τοιούτων ἔλεγε, τὸ σπέρμα τὸ ἀνθρώπειον δεικνύς καὶ εἰκόνα γραπτὴν, ἐκ τοῦ  
of these telling of, the seed the human showing and an image painted, from of the  
τοιούτου οἷον τε γενέσθαι διαβεβαιούμενος, πρὶν ἰδεῖν γινόμενον ἐπιστεύσατε;  
of such kind both to be affirming, before to see it having happened would you believe?  
Οὐκ ἂν τις τολμήσειεν ἀντειπεῖν.  
Not anyone would dare to contradict.

3. Τὸν αὐτὸν οὖν τρόπον διὰ τὸ μήπω ἐωρακέναι ὑμᾶς ἀναστάντα νεκρὸν ἀπιστία ἔχει.  
The same then way through the never to have seen you having risen up a dead unbelief have.

4. Ἀλλ' ὃν τρόπον τὴν ἀρχὴν οὐκ ἂν ἐπιστεύσατε ἐκ τῆς μικρᾶς ρανίδος δυνατὸν  
But in which way at the first not would you have believed from of the tiny drop possible  
τοιούτους γενέσθαι, καὶ ὁρᾶτε γινομένους, τὸν αὐτὸν τρόπον λογίσασθε, ὅτι  
such persons to come, and you see them happening, by the same manner let you reason, that  
διαλυθέντα καὶ δίκην σπερμάτων εἰς γῆν διαχυθέντα τὰ ἀνθρώπεια σώματα  
having been dissolved and to be cast seeds into earth having been scattered the human bodies  
κατὰ καιρὸν προστάξει Θεοῦ ἀναστῆναι καὶ ἀφθαρσίαν ἐνδύσασθαι οὐκ ἀδύνατον.  
according to a time commanded by God to rise again and incorruption to put on not impossible.

5. Ποίαν γὰρ ἀξίαν Θεοῦ δύναμιν λέγουσιν οἱ φάσκοντες εἰς ἐκεῖνο χωρεῖν ἕκαστον  
What for worthy of God power saying the asserting for that thing to move on each one  
ἐξ οὐπερ ἐγένετο, καὶ παρὰ ταῦτα μηδὲν ἄλλο δύνασθαι μηδὲ τὸν Θεόν, οὐκ  
from whence it came, and beyond these nothing other to be able even the God, not  
ἔχομεν λέγειν· ἀλλ' ἐκεῖνο συνροῶμεν, ὅτι οὐκ ἂν ἐπίστευσαν δυνατὸν εἶναι

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we have to say; but that this we see, that not they would have believed possible to be  
τοιούτους ποτὲ γενέσθαι, ὁποίους καὶ ἑαυτοὺς καὶ τὸν σύμπαντα κόσμον καὶ ἐξ  
such ever to be produced, from such also themselves and the whole world and from  
ὁποίων γεγεννημένα ὀρῶσι.  
of such having been produced seeing.

6. Κρεῖττον δὲ πιστεύειν καὶ τὰ τῆ ἑαυτῶν φύσει καὶ ἀνθρώποις ἀδύνατα, ἢ ὁμοίως  
Better and to believe even the things the of ourselves nature and to men impossible, than like  
τοῖς ἄλλοις ἀπιστεῖν παρελήφαμεν, ἐπειδὴ καὶ τὸν ἡμέτερον διδάσκαλον Ἰησοῦν  
to the others unbelieving we have taken up, since also the our Master Jesus

Χριστὸν ἔγνωμεν εἰπόντα, Τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατὰ παρὰ Θεῶ.  
Christ we know having said, The things impossible with men possible with God.<sup>27</sup>

7. Καί, Μὴ φοβεῖσθε τοὺς ἀναιροῦντας ὑμᾶς καὶ μετὰ ταῦτα μὴ δυναμένους τι  
And, Not let you fear the killing you and after that not being able anything  
ποιῆσαι, εἶπε, φοβήθητε δὲ τὸν μετὰ τὸ ἀποθανεῖν δυνάμενον καὶ ψυχὴν καὶ σῶμα  
to do, He said, let you fear but the after the to die is able also soul and body  
εἰς Γέενναν ἐμβαλεῖν.  
into Gehenna to throw.<sup>28</sup>

8. Ἡ δὲ Γέεννά ἐστι τόπος, ἔνθα κολάζεσθαι μέλλουσιν οἱ ἀδίκως βιώσαντες  
The and Gehenna is a place, where to be punished are destined the unrighteously having lived  
καὶ μὴ πιστεύοντες ταῦτα γενήσεσθαι ὅσα ὁ Θεὸς διὰ τοῦ Χριστοῦ ἐδίδαξε.  
and not believing these things will happen which the God through of the Christ has taught.

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27 Above Matthew 19:26.

28 Above Matthew 10:28. **Gehenna** (originally Ge bene Hinnom; i.e., "the valley of the sons of Hinnom"), a deep, narrow glen to the south of Jerusalem, where the idolatrous Jews offered their children in sacrifice to Molech ([Ch2 28:3](#); [Ch2 33:6](#); [Jer 7:31](#); [Jer 19:2](#)). This valley afterwards became the common receptacle for all the refuse of the city. Here the dead bodies of animals and of criminals, and all kinds of filth, were cast and consumed by fire kept always burning. It thus in process of time became the image of the place of everlasting destruction. In this sense it is used by our Lord in [Mat 5:22](#), [Mat 5:29](#), [Mat 5:30](#); [Mat 10:28](#); [Mat 18:9](#); [Mat 23:15](#), [Mat 23:33](#); [Mar 9:43](#), [Mar 9:45](#), [Mar 9:47](#); [Luk 12:5](#). In these passages, and also in [Jam 3:6](#), the word is uniformly rendered "hell". (Easton).