

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

XX

1. Καὶ Σίβυλλα δὲ καὶ Ὑστάσπης γενήσεσθαι τῶν φθαρτῶν ἀνάλωσιν διὰ πυρὸς
And Sybil but also Hystaspes shall be of the perishable should be consumed by fire
ἔφασαν.
said.

2. Οἱ λεγόμενοι δὲ Στωϊκοὶ φιλόσοφοι καὶ αὐτὸν τὸν Θεὸν εἰς πῦρ ἀναλύεσθαι
The being called and Stoics philosophers also Himself the God in fire to be dissolved
δογματίζουσι καὶ αὖ πάλιν κατὰ μεταβολὴν τὸν κόσμον γενέσθαι λέγουσιν· ἡμεῖς
they are teaching and anew again after transition the world to be formed they say; we
δὲ κρεῖττόν τι τῶν μεταβαλλομένων νοοῦμεν τὸν πάντων ποιητὴν Θεόν.
but greater anything of the undergoing change we are minded the of all things Creator God.

3. Εἰ οὖν καὶ ὁμοίως τινὰ τοῖς παρ' ὑμῖν τιμωμένοις ποιηταῖς καὶ φιλοσόφοις
If then also similar certain things to the by you are honouring writers and philosopher
λέγομεν, ἔνια δὲ καὶ μείζονως καὶ θείως καὶ μόνοι μετὰ ἀποδείξεως, τί παρὰ πάντα
we speak, some but also greater and divine and alone with proof, why among all
ἀδίκως μισοῦμεθα;
unjustly are we hated?

4. Τῷ γὰρ λέγειν ἡμᾶς ὑπὸ Θεοῦ πάντα κεκοσμηθῆσθαι καὶ γεγενῆσθαι
To the for to say us by of God all things to have been produced also to have been arranged
Πλάτωνος δόξομεν λέγειν δόγμα· τῷ δὲ ἐκπύρωσιν γενέσθαι Στωϊκῶν· τῷ δὲ
Platonic we we seem to speak doctrine; by the and a burning up shall be Stoicism; with the and
κολάζεσθαι ἐν αἰσθήσει καὶ μετὰ θάνατον οὔσας τὰς τῶν ἀδίκων ψυχάς, τὰς δὲ
to be punished in sensation also after death having the of the unrighteous souls, the but
τῶν σπουδαίων ἀπηλλαγμένους τῶν τιμωριῶν εὖ διάγειν, ποιηταῖς καὶ
of the good having been delivered of the retribution blessed to live, with the writers and
φιλοσόφοις τὰ αὐτὰ λέγειν δόξομεν·
philosophers the things same to say we seem;

5. τῷ δὲ καὶ μὴ δεῖν χειρῶν ἀνθρωπίνων ἔργοις προσκυνεῖν Μενάνδρῳ τῷ κωμικῷ
by the and also not ought of hands of men works to worship Menander¹ the comic poet
καὶ τοῖς ταῦτα φήσασιν ταῦτα φράζομεν· μείζονα γὰρ τὸν δημιουργὸν τοῦ
and to the these things they said these things we point out; greater for the workman of the
σκευαζομένου ἀπεφήναντο.
being furnished they made known.

XXI

1. Τῷ δὲ καὶ τὸν Λόγον, ὃ ἐστὶ πρῶτον γέννημα τοῦ Θεοῦ, ἄνευ ἐπιμιξίας

1 Greek dramatist died c. 290BC.

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With the and also the Word, who is first born of the God, without sexual union
φάσκειν ἡμᾶς γεγεννηθῆσθαι, Ἰησοῦν Χριστὸν τὸν διδάσκαλον ἡμῶν, καὶ τοῦτον
to say us to have been begotten, Jesus Christ the Teacher of us, and this One
σταυρωθέντα καὶ ἀποθανόντα καὶ ἀναστάντα ἀνεληλυθέναι εἰς τὸν οὐρανόν, οὐ
having been crucified and having died and having risen again to have gone up into the heaven, not
παρὰ τοὺς παρ' ὑμῖν λεγομένους υἱοὺς τοῦ Διὸς καὶ καινόν τι φέρομεν.
against the with you saying sons the Zeus new certain we propound.

2. Πόσους γὰρ υἱοὺς φάσκουσι τοῦ Διὸς οἱ παρ' ὑμῖν τιμώμενοι συγγραφεῖς,
You reckon for sons are asserting of the Zeus the by you being honoured writers,
ἐπίστασθε· Ἑρμῆν μὲν, λόγον τὸν ἑρμηνευτικὸν καὶ πάντων διδάσκαλον,
you know; Hermes indeed, word the interpreting and of all teacher,
Ἀσκληπιὸν δέ, καὶ θεραπευτὴν γενόμενον, κεραυνωθέντα ἀνεληλυθέναι
Asclepios and, also a physician having been, having been struck by a thunderbold went up
εἰς οὐρανόν, Διόνυσον δὲ διασπαραχθέντα, Ἡρακλέαδὲ φυγῆ πόνων ἑαυτὸν πυρὶ
into heaven, Dionysus and having been torn apart, Hercules took flight of toils himself to fire
δόντα, τοὺς ἐκ Λήδας δὲ Διοσκούρους, καὶ τὸν ἐκ Δανάης Περσέα, καὶ τὸν ἐξ
having committed, the from Leda and Dioscuri,² and the from Danae³ Perseus, and the from
ἀνθρώπων δὲ ἐφ' ἵππου Πηγάσου Βελλεροφόντην.
of humans and on horse Pegasus Bellerophon.⁴

3. Τί γὰρ λέγομεν τὴν Ἀριάδην καὶ τοὺς ὁμοίως αὐτῇ κατηστερίσθαι λεγομένους;
What for we say the Ariadne and the like her to have been marked in stars declaring?
Καὶ τί γὰρ τοὺς ἀποθνήσκοντας παρ' ὑμῖν αὐτοκράτορας, αἰεὶ ἀπαθανατίζεσθαι
And what for the dying among you masters, ever not to die
ἀξιοῦντες καὶ ὀμνύντα τινα προάγετε ἑωρακένα ἐκ τῆς πυρᾶς
being deemed worthy and swearing certain you bring forward to have seen from of the fire
ἀνερχόμενον εἰς τὸν οὐρανὸν τὸν κατακαέντα Καίσαρα;
going up into the heaven the having been burned up Caesar?

4. Καὶ ὅποια ἐκάστου τῶν λεγομένων υἱῶν τοῦ Διὸς ἱστοροῦνται αἱ πράξεις,
And what kind of each of the being told of sons of the Zeus are recorded the deeds,
πρὸς εἰδότας λέγειν οὐκ ἀνάγκη, πλὴν ὅτι εἰς διαφορὰν καὶ προτροπὴν τῶν
unto having known to tell not a necessity, except that for profit and encouragement of the
ἐκπαιδευομένων ταῦτα γέγραπται· μιμητὰς γὰρ θεῶν καλὸν εἶναι πάντες ἡγούνται.
youthful scholars these things have been written; imitators for of gods good to be all hold.

5. Ἀπειὴ δὲ σωφρονούσης ψυχῆς ἔννοια τοιαύτη περὶ θεῶν, ὡς καὶ αὐτὸν τὸν
Should be put away but moderate soul thought such concerning of Gods, as also same the
ἡγεμόνα καὶ γεννήτορα πάντων κατ' αὐτοὺς Δία πατροφόντην τε καὶ πατὸς τοιοῦτου
governor and creator of all things by same Zeus a patricide both and a father of such a one
γεγονέναι, ἔρωτί τε κακῶν καὶ αἰσχρῶν ἡδονῶν ἤπτω γενόμενον ἐπὶ Γανυμήδην⁵
to have begot, to love both of base and shameful pleasures yielding having come upon Ganymede

2 The sons of Zeus and Leda, Castor and Pollux.

3 Danaë, daughter of Acrisius, and mother of Perseus.

4 Bellerophon, a Corinthian and Lycian hero, son of Glaucus and grandson of Sisyphus.

5 Ganymede, son of Tros, and cup-bearer of Zeus.

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καὶ τὰς πολλὰς μοιχευθείσας γυναῖκας ἐλθεῖν, καὶ τοὺς αὐτοῦ παῖδας τὰ ὅμοια
and the many violated women come, and the of him sons the things like
πράξαντας παραδέξασθαι.
having practised to exhibit.

6. Ἀλλ', ὡς προέφημεν, οἱ φαῦλοι δαίμονες ταῦτα ἔπραξαν· ἀπαθανατίζεσθαι δὲ
But, as we said before, the wicked demons these things practised; to die but
ἡμεῖς μόνους δεδιδάμεθα τοὺς ὁσίως καὶ ἐναρέτως ἐγγὺς Θεῶ βιοῦντας, κολάζεσθαι
we only having been taught the holy and virtuous near to God living, to be punished

δὲ τοὺς ἀδίκως καὶ μὴ μεταβάλλοντας ἐν αἰωνίῳ πυρὶ πιστεύομεν.
but the unrighteous and not repenting in everlasting fire we believe.

XXII

1. Υἱὸς δὲ Θεοῦ, ὁ Ἰησοῦς λεγόμενος, εἰ καὶ κοινῶς μόνον ἄνθρωπος, διὰ σοφίαν
Son but of God, He Jesus being called, if even common only a man, on account of wisdom
ἄξιος Υἱὸς Θεοῦ λέγεσθαι, Πατέρα γὰρ ἀνδρῶν τε θεῶν τε πάντες συγγραφεῖς
worthy Son of God to be called, Father for of men both of gods both all writers
τὸν Θεὸν καλοῦσιν.
the God call.

2. Εἰ δὲ καὶ ἰδίως, παρὰ τὴν κοινὴν γένεσιν, γεγεννηθῆσθαι αὐτὸν ἐκ Θεοῦ λέγομεν
If but also distinct, from the common manner of birth, to have been begot Him from of God we say
Λόγον Θεοῦ, ὡς προέφημεν, κοινὸν τοῦτο ἔστω ὑμῖν τοῖς τὸν Ἑρμῆν
Word of God, as we were saying before, in common this let it be with you to the the Hermes
λόγον τὸν παρὰ Θεοῦ ἀγγελτικὸν λέγουσιν.
word the by of God angelic they say.

3. Εἰ δὲ αἰτιάσαιτό τις ἐσταυρῶσθαι αὐτόν, καὶ τοῦτο κοινὸν τοῖς προκατηριθμημένοις
If but should object anyone to be crucified Him, also this common to the before counted
παθοῦσιν υἱοῖς καθ' ὑμᾶς τοῦ Διὸς ὑπάρχει.
having suffered sons just as of you of the Zeus it is taken for granted.

4. Ἐκείνων τε γὰρ οὐχ ὅμοια τὰ πάθη τοῦ θανάτου ἀλλὰ διάφορα ἱστορεῖται·
Of them both for not alike the sufferings of the death but but diverse it is narrated;
ὥστε μηδὲ τὸ ἴδιον τοῦ πάθους ἥττονα δοκεῖν εἶναι τοῦτον, ἀλλ', ὡς
so that not even by the particular of the suffering inferior to seem to be this, but, as
ὑπεσχόμεθα, προϊόντος τοῦ λόγου καὶ κρείττονα ἀποδείξομεν, μᾶλλον δὲ καὶ
we maintained, in preceding part of the discourse and more powerful we proved, rather but also
ἀποδέδεικται· ὁ γὰρ κρείττων ἐκ τῶν πράξεων φαίνεται.
we have proved, the for superiority by of the actions it is revealed.

5. Εἰ δὲ καὶ διὰ παρθένου γεγεννηθῆσθαι φέρομεν, κοινὸν καὶ τοῦτο πρὸς τὸν Περσέα ἔστω ἡμῖν.
If and also by a virgin to be begot we affirm, in common also this with the Perseus let it be to us.

6. Ὡς δὲ λέγομεν χωλοὺς καὶ παραλυτικούς καὶ ἐκ γενετῆς πονηροὺς ὑγιεῖς

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Which and we say lame and paralytic and from of birth of imperfect health
πεποιηκέναι αὐτὸν καὶ νεκροὺς ἀνεγεῖραι, ὅμοια τοῖς ὑπὸ Ἀσκληπιοῦ γεγενῆσθαι
to have made whole Him and dead He raised up, like to the by Asclepius to have been done
λεγομένοις καὶ ταῦτά φάσκειν δόξομεν.
we are saying and these things to affirm we suppose.

XXIII

1. Ἴνα δὲ ἤδη καὶ τοῦτο φανερόν ὑμῖν γένηται, ὅτι ὅποσα λέγομεν μαθόντες παρὰ
That and already this evident to you may be, that much as we say having been taught by
τοῦ Χριστοῦ καὶ τῶν προελθόντων αὐτοῦ προφητῶν μόνα ἀληθῆ ἔστι καὶ
of the Christ and of the having preceded Him prophets alone true it is and
πρεσβύτερα πάντων γεγενημένων συγγραφέων, καὶ οὐχὶ διὰ τὸ ταῦτά λέγειν
older of all having existed writers, and not because the these things to say

αὐτοῖς παραδεχθῆναι ἀξιούμεν, ἀλλ' ὅτι τὸ ἀληθές λέγομεν,
as them to acknowledge we deem worthy, but that the truth we say,

2. καὶ Ἰησοῦς Χριστὸς ὁ μόνος ἰδίως Υἱὸς τῷ Θεῷ γεγέννηται, Λόγος αὐτοῦ ὑπάρχων
and Jesus Christ only distinct Son to the God having been begotten, Word of Him being
καὶ πρωτότοκος καὶ δύναμις, καὶ τῇ βουλῇ αὐτοῦ γενόμενος ἄνθρωπος ταῦτα ἡμᾶς
and first begotten and power, and by the will of Him having become a man these things us
ἐδίδαξεν ἐπ' ἀλλαγῇ καὶ ἐπαναγωγῇ τοῦ ἀνθρωπείου γένους·
He taught over conversion and restoration of the human race;

3. πρὶν ἢ ἐν ἀνθρώποις αὐτὸν γενέσθαι ἄνθρωπον φθάσαντές τινες διὰ τοὺς
before which among humans He became a man before mentioned some by the
προειρημένους κακοὺς δαίμονας διὰ τῶν ποιητῶν ὡς γενόμενα εἶπον ἅ
beforehand related bad demons through of the poets as having happened having said which
μυθοποιήσαντες ἔφησαν, ὅν τρόπον καὶ τὰ καθ' ἡμῶν λεγόμενα δύσφημα καὶ
making myths affirmed, by which manner also the things against of us saying slanderous and
ἀσεβῆ ἔργα ἐνήργησαν, ὧν οὐδεὶς μάρτυς οὐδὲ ἔστι, - τοῦτον ἔλεγχον
impious actions executed, of which not one witness nor is, this refutation
ποιησόμεθα.
we shall produce.

XXIV

1. Πρῶτον μὲν ὅτι τὰ ὅμοια τοῖς Ἕλλησι λέγοντες μόνοι μισούμεθα δι'
Firstly indeed because the things like to the Greeks we are saying only we are hated on account of
ὄνομα τοῦ Χριστοῦ, καὶ μηδὲν ἀδικοῦντες ὡς ἁμαρτωλοὶ ἀναιρούμεθα, ἄλλων
of name of the Christ, and nothing doing wrong as sinners we are killed, others
ἄλλαχοῦ καὶ δένδρα σεβομένων καὶ ποταμοὺς καὶ μῦς καὶ αἰλούρους καὶ κροκοδείλους
elsewhere and trees worshipping and rivers and mice and cats and crocodiles
καὶ τῶν ἀλόγων ζώων τὰ πολλὰ, καὶ οὐ τῶν αὐτῶν ὑπὸ πάντων τιμωμένων ἀλλὰ
and of the irrational animals the many, and not of the of them by of all being revered but
ἄλλων ἀλλαχόσε, ὥστ' εἶναι ἀσεβεῖς ἀλλήλοις πάντας διὰ τὸ μὴ τὰ αὐτὰ

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of others elsewhere, in as much as to be profane to others all because of the not the things same
σέβειν.
to worship.

2. Ὅπερ μόνον ἐγκαλεῖν ἡμῖν ἔχετε, ὅτι μὴ τοὺς αὐτοὺς ὑμῖν σέβομεν θεοὺς, μηδὲ
Wherefore only to bring against us you have, that not the same as you we worship gods, and not
τοῖς ἀποθανοῦσι χοῶς καὶ κνίσας καὶ ἐν γραφαῖς στεφάνους καὶ θυσίας φέρομεν.
to the having died libations and of fatty smell and by inscriptions crowns and sacrifices we offer.

3. Ὅτι γὰρ οὖν τὰ αὐτὰ παρ' οἷς μὲν θεοί, παρ' οἷς δὲ θηρία, παρ' οἷς δὲ
That for then the things same with some indeed gods, with some but wild animals, with some but
ἱερεῖα νενομισμένα ἐστίν, ἀκριβῶς ἐπίστασθε.
sacrificial beasts having been deemed is, exactly you know.

XXV

1. Δεύτερον δ' ὅτι ἐκ παντὸς γένους ἀνθρώπων οἱ παλαιοὶ σεβόμενοι Διόνυσον τὸν
Secondly and that out of every race of men the ancients worshipping Dionysus the

Σεμέλης καὶ Ἀπόλλωνα τὸν Λητοΐδην, οἱ δι' ἔρωτας ἀρσένων ὅσα ἔπραξαν αἴσχος
of Semele and Apollo the of Leto, who through loves of males so much they practised shame
καὶ λέγειν, καὶ οἱ Περσεφόνην καὶ Ἀφροδίτην, τὰς διὰ τὸν Ἄδωνιν οἰστρηθείσας, ὧν
also to say, and the Persephone and Aphrodite, the by the Adonis having been maddened, whose
καὶ τὰ μυστήρια ἄγετε, ἢ Ἀσκληπιὸν ἢ τινὰ τῶν ἄλλων ὀνομαζομένων θεῶν, καίπερ
also the mysteries you celebrate, or Asclepius or certain of the others being called gods, although
θανάτου ἀπειλουμένου διὰ Ἰησοῦ Χριστοῦ τούτων μὲν κατεφρονήσαμεν,
of death we being threatened through of Jesus Christ of these indeed we deal contemptuously,

2. Θεῶ δὲ τῷ ἀγεννήτῳ καὶ ἀπαθεῖ ἑαυτοὺς ἀνεθήκαμεν, ὃν οὔτε ἐπ' Ἀντιόπην καὶ
to God the unborn and unaffected ourselves we dedicate, of whom neither over Antiopen and
τὰς ἄλλας ὁμοίως οὐδὲ ἐπὶ Γανυμήδην δι' οἷστρον ἐληλυθέναι πειθόμεθα, οὐδὲ
the others suchlike nor over Ganymede through insane passion to have come urged on, nor
λυθῆναι βοηθείας τυχόντα διὰ Θέτιδος ὑπὸ τοῦ ἑκατοντάχειρος ἐκείνου, οὐδὲ
to be released aided having met with through Thetis under of the hundred handed of that one, nor
μεριμνῶντα διὰ τοῦτο τὸν τῆς Θέτιδος Ἀχιλλέα διὰ τὴν παλλακίδα Βρισηίδα
being cared for through this the of the Thetis Achilles because of the concubine Briseis
ὀλέσαι πολλοὺς τῶν Ἑλλήνων.
to destroy many of the Greeks.

3. Καὶ τοὺς πειθομένους ἐλεοῦμεν· τοὺς δὲ τούτων αἰτίους δαίμονας γνωρίζομεν.
And the being persuaded we pity; the and of these blameworthy demons we know.

XXVI

1. Τρίτον δ' ὅτι καὶ μετὰ τὴν ἀνάλευσιν τοῦ Χριστοῦ εἰς οὐρανὸν προεβάλλοντο οἱ
Thirdly and because also after the coming of the Christ into heaven put forward the

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δαίμονες ἀνθρώπους τινὰς λέγοντας ἑαυτοὺς εἶναι θεοὺς, οἳ οὐ μόνον οὐκ
demons men certain calling themselves to be gods, whom not only not
ἐδιώχθησαν ὑφ' ὑμῶν, ἀλλὰ καὶ τιμῶν κατηξιώθησαν.
were persecuted by of you, but also of honours were deemed worthy.

2. Σίμωνα μὲν τινὰ Σαμαρέα, τὸν ἀπὸ κώμης λεγομένης Γίτθων, ὃς ἐπὶ Κλαυδίου
Simon⁶ indeed a certain Samaritan, the from of a village being called Gitto, who upon of Claudius
Καίσαρος διὰ τῆς τῶν ἐνεργούντων δαιμόνων τέχνης δυνάμεις ποιήσας μαγικὰς ἐν
Caesar⁷ through of the of the actions of demons of skill powerful having done magical in
τῇ πόλει ὑμῶν βασιλίδι Ῥώμῃ θεὸς ἐνομίσθη καὶ ἀνδριάντι παρ' ὑμῶν ὡς θεὸς
the city of you royal Rome a god he was considered as and with a statue by of you as a god
τετίμηται, ὃς ἀνδριὰς ἀνεγήγερται ἐν τῷ Τίβερι ποταμῷ μεταξὺ τῶν δύο
having been honoured, which statue has been erected by the Tiber river between of the two
γεφυρῶν, ἔχων ἐπιγραφὴν Ῥωμαϊκὴν ταύτην, **Το Σίμωνι Δεωσάγκτω.**
bridges, having inscription in Roman of this, **To the Simon Holy God.**

3. Καὶ σχεδὸν πάντες μὲν Σαμαρεῖς, ὀλίγοι δὲ καὶ ἐν ἄλλοις ἔθνεσιν, ὡς τὸν **Πρῶτον**
And nearly all indeed Samaritans, a few and also among other nations, as the **First**

θεὸν ἐκεῖνον ὁμολογοῦντες ἐκεῖνον καὶ προσκυνοῦσι· καὶ Ἑλένην τινά, τὴν
god that one confessing that one also worshipping; and Helena a certain, the
περινοστήσασαν αὐτῷ κατ' ἐκεῖνο τοῦ καιροῦ, πρότερον ἐπὶ τέγους σταθεῖσαν,
having travelled with him at that of the time, formerly at a brothel having stayed,
τὴν ὑπ' αὐτοῦ ἔννοιαν πρώτην γενομένην λέγουσι.
the by of him notion first having been produced by him they say.

4. Μένανδρον δὲ τινὰ, καὶ αὐτὸν Σαμαρέα, τὸν ἀπὸ κώμης Καππαρεταίας,
Meander⁸ and a certain, also same a Samaritan, the from of village of Capparetaea,
γενόμενον μαθητὴν τοῦ Σίμωνος, ἐνεργηθέντα καὶ ὑπὸ τῶν δαιμονίων καὶ ἐν
having been a disciple of the Simon, having been inspired also by of the demons and in
Ἀντιοχείᾳ γενόμενον πολλοὺς ἐξαπατῆσαι διὰ μαγικῆς τέχνης οἶδαμεν, ὃς καὶ τοὺς
Antioch having been many to have deceived through of magical arts we know, who also the
αὐτῷ ἐπομένους ὡς μηδὲ ἀποθνήσκοιεν ἔπεισε· καὶ νῦν εἰσὶ τινες ἀπ' ἐκεῖνου τοῦτο
to him following as not to die persuaded; and now are certain of that one this
ὁμολογοῦντες.
agreeing.

5. Μαρκίωνα δὲ τινὰ Ποντικόν, ὃς καὶ νῦν ἔτι ἐστὶ διδάσκων τοὺς πειθομένους,

6 See above Acts 8. A sorcerer of great repute for his magical arts among the Samaritans ([Act 8:9](#)). He afterwards became a professed convert to the faith under the preaching of Philip the deacon and evangelist ([Act 8:12](#), [Act 8:13](#)). His profession was, however, soon found to be hollow. His conduct called forth from Peter a stern rebuke ([Act 8:18](#)). From this moment he disappears from the Church's history. The term "Simony," as denoting the purchase for money of spiritual offices, is derived from him. (Easton)

7 Emperor 41 – 54.

8 See King, Margaret S. (2012) 'Unveiling the Messiah in the Dead Sea Scrolls, - "Samaritans as promoters of Pauline Christianity" 308,9.

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Marcion⁹ and a certain of Pontus¹⁰, who also now yet is teaching the being mislead, ἄλλον τινὰ νομίζειν μείζονα τοῦ Δημιουργοῦ θεόν· ὃς κατὰ πᾶν γένος ἀνθρώπων other some to adopt greater of the Creator god; who throughout every nation of men διὰ τῆς τῶν δαιμόνων συλλήψεως πολλοὺς πεποίηκε βλασφημίας λέγειν καὶ through of the of the demons assistance many he has caused blasphemies to speak and ἀρνεῖσθαι τὸν ποιητὴν τοῦδε τοῦ παντός Θεόν, ἄλλον δέ τινα, ὡς ὄντα μείζονα, to deny the maker of this of the all God, other but a certain, as being greater, τὰ μείζονα παρὰ τοῦτον ὁμολογεῖν πεποιηκέναι. the things greater by this to confess to have made.

6. Πάντες οἱ ἀπὸ τούτων ὀρμώμενοι, ὡς ἔφημεν, Χριστιανοὶ καλοῦνται, ὃν τρόπον All the from of these starting from, as we are saying, Christians are called, in which manner καὶ οἱ οὐ κοινωνοῦντες τῶν αὐτῶν δογμάτων τοῖς φιλοσόφοις τὸ ἐπικατηγορούμενον also the not sharing of the of them doctrines to the philosophers the being accused ὄνομα τῆς φιλοσοφίας κοινὸν ἔχουσιν. name of the philosopher in common having.

7. Εἰ δὲ καὶ τὰ δύσφημα ἐκεῖνα μυθολογούμενα ἔργα πράττουσι, λυχνίας μὲν If but also the things incredulous shameful fabulous works practising, lampstand indeed ἀνατροπήν καὶ τὰς ἀνέδην μίξεις καὶ ἀνθρωπέων σαρκῶν βοράς, οὐ γινώσκομεν· upsetting and the unrestrained sexual activities and of human flesh eat, not we know; ἀλλ' ὅτι μὴ διώκονται μηδὲ φονεύονται ὑφ' ὑμῶν, κἂν διὰ τὰ δόγματα, ἐπιστάμεθα. but that not they are prosecuted nor killed by of you, even through the opinions, we do know.

8. Ἔστι δὲ ἡμῖν καὶ σύνταγμα κατὰ πασῶν τῶν γεγενημένων αἰρέσεων, It is but for myself also a treatise against of all of the having been produced heresies, συντεταγμένον, ᾧ εἰ βούλεσθε ἐντυχεῖν, δώσομεν. having been composed, which if you wish to hear, we will give.

XXVII

1. Ἡμεῖς δέ, ἵνα μηδένα διώκωμεν μηδὲ ἀσεβῶμεν, ἐκτιθέναι For us but, that by no means should we drive away and not should we dishonour, to expose¹¹ καὶ τὰ γεννώμενα πονηρῶν εἶναι δεδιδάγμεθα· πρῶτον μὲν ὅτι τοὺς πάντας σχεδὸν also the being infants wicked to be we have been taught; firstly indeed that the all nearly ὀρῶμεν ἐπὶ πορνείᾳ προάγοντας, οὐ μόνον τὰς κόρας ἀλλὰ καὶ τοὺς ἄρσενας, καὶ ὃν we see upon prostitution led up, not only the girls but also the boys, also whom τρόπον λέγονται οἱ παλαιοὶ ἀγέλας βοῶν ἢ αἰγῶν ἢ προβάτων τρέφειν ἢ ἵππων in a way are said the ancients herds of cattle or of goats or of sheep to fatten up or of horses φορβάδων, οὕτω νῦν παῖδας εἰς τὸ αἰσχροῦς χρῆσθαι μόνον· καὶ ὁμοίως θηλειῶν

9 Marcion 85-160 – a Gnostic heretic – he is said to have been the preserver of Paul's Epistlers.

10 A province of Asia Minor, stretching along the southern coast of the Euxine Sea, corresponding nearly to the modern province of Trebizond. In the time of the apostles it was a Roman province. Strangers from this province were at Jerusalem at Pentecost ([Act 2:9](#)), and to "strangers scattered throughout Pontus," among others, Peter addresses his first epistle ([Pe1 1:1](#)). It was evidently the resort of many Jews of the Dispersion. Aquila was a native of Pontus ([Act 18:2](#)). (Easton)

11 For dishonour or cause death.

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grazing, so now children for the shameful use to be subjected only; and similarly of females
καὶ ἀνδρογύνων καὶ ἀρρήτοποιῶν πλῆθος κατὰ πᾶν ἔθνος ἐπὶ τούτου τοῦ
and of hermaphrodites and of unspeakable actions throughout ever nation over of this of the
ἄγους ἔστηκε.
abomination you have established.

2. Καὶ τούτων μισθοὺς καὶ εἰσφορὰς καὶ τέλη λαμβάνετε δέον ἐκκόψαι ἀπὸ τῆς
And of these hire and taxes and tolls you receive it is needful to cut of from of the
ὑμετέρας οἰκουμένης.
of your world.

3. Καὶ τῶν τούτοις χρωμένων τις πρὸς τῇ ἀθέῳ καὶ ἀσεβεῖ καὶ ἀκρατεῖ μίξει,
And of the to these making use anyone with the godless and profane and uncontrolled sexual acts
εἰ τύχοι, τέκνω ἢ συγγενεῖ ἢ ἀδελφῶ μίγνυται.
if possibly with, own child or relative or brother he is being sexually active.

4. Οἱ δὲ καὶ τὰ ἑαυτῶν τέκνα καὶ τὰς ὁμοζύγους προαγωγέονται, καὶ φανερώς εἰς
The and also the of themselves children and the wives¹² prostitute, and manifestly for
κιναιδίαν ἀποκόπτονταί τινες καὶ εἰς μητέρα θεῶν τὰ μυστήρια ἀναφέρουσι, καὶ παρὰ
lust mutilate some and to mother of gods the mysteries they refer, and along with
παντὶ τῶν νομιζομένων παρ' ὑμῖν θεῶ ὄφιν σύμβολον μέγα καὶ μυστήριον ἀναγράφεται.
all of the being honoured by you gods a serpent token great and mysterious is engraved.

5. Καὶ τὰ φανερώς ὑμῖν πραττόμενα καὶ τιμώμενα ὡς ἀνατετραμμένου καὶ οὐ
And the things manifestly you are practising and honouring as if having been overturned and not
παρόντος φωτὸς θεοῦ ἡμῖν προσγράφετε· ὅπερ ἀπηλλαγμένοις ἡμῖν τοῦ
being present light divine to us you ascribe; which having been delivered from us of the
πράττειν τι τούτων οὐ βλάβην φέρει, ἀλλὰ τοῖς πράττουσι καὶ ψευδομαρτυροῦσι
to practise any such as these not harm brings, but to the practising and bearing false witness
μᾶλλον.
rather.

XXVIII

1. Παρ' ἡμῖν μὲν γὰρ ὁ ἀρχηγέτης τῶν κακῶν δαιμόνων ὄφιν καλεῖται καὶ Σατανᾶς
Among us indeed for the chief of the wicked demons a serpent called and Satan
καὶ Διάβολος, ὡς καὶ ἐκ τῶν ἡμετέρων συγγραμμάτων ἐρευνήσαντες μαθεῖν δύνασθε·
and Devil, as also from of the our writings you having inquired to learn you can;
ὄν εἰς τὸ πῦρ πεμφθήσεσθαι μετὰ τῆς αὐτοῦ στρατιᾶς καὶ τῶν ἐπομένων ἀνθρώπων
whom into the fire will be sent with of the of him army and of the following men
κολασθησομένους τὸν ἀπέραντον αἰῶνα, προεμήνυσεν ὁ Χριστός.
they shall be punished the endless age, foretold the Christ.

12 Lit. 'of same yoke'.

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2. Καὶ γὰρ ἡ ἐπιμονὴ τοῦ μηδέπω τοῦτο πρᾶξι τὸν Θεὸν διὰ τὸ ἀνθρώπινον γένος
And for the delay of the not as yet this to bring about the God on account of human race
γεγένηται προγινώσκει γὰρ τινὰς ἐκ μετανοίας σωθήσεσθαι μέλλοντας
to have come to a certain state; He fore-knows for certain by repentance to be saved being intended
καὶ τινὰς μηδέπω ἴσως γεννηθέντας.
and certain not as yet even having been born.

3. Καὶ τὴν ἀρχὴν νοερὸν καὶ δυνάμενον αἰρεῖσθαι τὰ ληθῆ καὶ εὖ πράττειν τὸ γένος
And at the beginning with thought and power to choose truth and good to practise the race
τὸ ἀνθρώπινον πεποίηκεν, ὥστ' ἀναπολόγητον εἶναι τοῖς πᾶσιν ἀνθρώποις παρὰ
the human He made, so that without excuse to be the all men before
τῷ Θεῷ· λογικοὶ γὰρ καὶ θεωρητικοὶ γεγέννηται.
the God; rational for and contemplative having been born.

4. Εἰ δέ τις ἀπιστεῖ μέλειν τούτων τῷ Θεῷ, ἢ μὴ εἶναι αὐτὸν διὰ τέχνης
If and certain disbelieve to care for of these things the God, or not to be Him by of skill
ὁμολογήσει, ἢ ὄντα χαίρειν κακία φήσει ἢ λίθῳ ἑοικότα μένειν, καὶ
he will agree, or existing to rejoice in vice he will say or to a stone having likeness to remain, and
μηδὲν εἶναι ἀρετὴν μηδὲ κακίαν, δόξη δὲ μόνον τοὺς ἀνθρώπους ἢ ἀγαθὰ ἢ κακὰ
neither to be virtue nor vice, in opinion but only the men either good or bad
ταῦτα ἡγεῖσθαι· ἥπερ μεγίστη ἀσέβεια καὶ ἀδικία ἐστί.
these things to reckon; which greatest profanity and wickedness it is.

XXIX

1. Καὶ πάλιν, μὴ τῶν ἐκτεθέντων τις μὴ ἀναληφθεὶς θανατωθῆ, καὶ ὤμεν
And again, not of the to be exposed any not being taken up it should die, and we may be
ἀνδροφόνου· ἀλλ' ἢ τὴν ἀρχὴν οὐκ ἐγαμοῦμεν εἰ μὴ ἐπὶ παίδων ἀνατροφῆ, ἢ
murderers; but as the start not we are married except over of children bring up, or
παραιτούμενοι τὸ γήμασθαι τέλεον ἐνεκρατευόμεθα.
we are declining the to marry completely we live rightly.

2. Καὶ ἤδη τις τῶν ἡμετέρων, ὑπὲρ τοῦ πείσαι ὑμᾶς ὅτι οὐκ ἔστιν ἡμῖν
And before this certain of the our *number*, about of the to persuade you that not it is for us
μυστήριον ἢ ἀνέδην μίξις, βιβλίδιον ἀνέδωκεν ἐν Ἀλεξανδρείᾳ Φήλικι ἡγεμονεύοντι
a mystery the unrestrained intercourse, a petition presented in Alexandria to Felix governor
ἀξιῶν ἐπιτρέψαι ἰατρῷ τοὺς διδύμους αὐτοῦ ἀφελεῖν· ἀνευ γὰρ τῆς τοῦ ἡγεμόνος
worthy to be allowed a surgeon the testicles of him to remove; without for of the of the governor

ἐπιτροπῆς τοῦτο πράττειν ἀπειρησθαι οἱ ἐκεῖ ἰατροὶ ἔλεγον.
approval this to practice *operation* there surgeons said.

3. Καὶ μηδ' ὅλως βουλευθέντος Φήλικος ὑπογράψαι, ἐφ' ἑαυτοῦ μείνας ὁ
And not completely having been willing Felix to sign, upon of himself having remained the
νεανίσκος ἠρκέσθη τῇ ἑαυτοῦ καὶ τῶν ὁμογυμνῶν συνειδήσει.
youth he was satisfied the of himself and of the like-minded approval.

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4. Οὐκ ἄτοπον δὲ ἐπιμνησθῆναι ἐν τούτοις ἡγησάμεθα καὶ Ἀντινόου τοῦ νῦν
Not out of place and to be remembered in this we deem right also Antinous of the now
γεγενημένου, ὃν καὶ πάντες ὡς θεὸν διὰ φόβου σέβειν ὥρμητο, ἐπιστάμενοι
having been alive, whom also all as a god through fear to worship had been urged on, knowing
τίς τε ἦν καὶ πόθεν ὑπήρχεν.
everyone both he was and whence he had arisen.