

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

XXX

1. Ὅπως δὲ μή τις εἶπη ἀντιτιθεὶς ἡμῖν, Τί κωλύει καὶ τὸν παρ' ἡμῖν λεγόμενον  
How but not anyone said questioning us, What prevents and the with of us being called  
Χριστόν, ἄνθρωπον ἐξ ἀνθρώπων ὄντα, μαγικῆ τέχνη ἅς λέγομεν δυνάμεις  
Christ, a man out of men being, by magical skill what we call mighty works  
πεποιηκέναι καὶ δόξαι διὰ τοῦτο Υἱὸν Θεοῦ εἶναι, τὴν ἀπόδειξιν ἤδη ποιησόμεθα,  
to have made and to suppose by this Son of God to be, the proof now we will make,  
οὐ τοῖς λέγουσι πιστεύοντες, ἀλλὰ τοῖς προφητεύουσι πρὶν ἢ γενέσθαι κατ'  
not to the assertions trusting, but to the prophesying before or to happen by  
ἀνάγκην πειθόμενοι, διὰ τὸ καὶ ὄψει ὡς προεφητεύθη ὁρᾶν γενόμενα καὶ  
necessity being persuaded, through the also view as have happened observing having happened and  
γινόμενα· ἥπερ μεγίστη καὶ ἀληθεστάτη ἀπόδειξις καὶ ὑμῖν, ὡς νομίζομεν,  
happening; the following strongest and truest demonstration also to you, as we consider,  
φανήσεται.  
will be apparent.

XXXI

1. Ἄνθρωποι οὖν τινες ἐν Ἰουδαίῳ γεγέννηται Θεοῦ προφήται, δι' ὧν τὸ προφητικὸν  
Men then certain among Jews had been of God prophets, through whom the prophetic  
Πνεῦμα προεκήρυξε τὰ γενήσεσθαι μέλλοντα πρὶν ἢ γενέσθαι·  
Spirit proclaimed beforehand the things to come pass being destined before certainly to happen;  
καὶ τούτων οἱ ἐν Ἰουδαίῳ κατὰ καιροὺς γενόμενοι βασιλεῖς τὰς προφητείας, ὡς  
and of these the among Jews at several times having been chiefs the prophecies, as  
λέχθησαν ὅτε προεφητεύοντο, τῇ ἰδίᾳ αὐτῶν Ἑβραϊδί φωνῇ ἐν βιβλίῳ ὑπ' αὐτῶν  
they were said when uttered, the own of them Hebrew language in books by of them  
τῶν προφητῶν συντεταγμένας κτώμενοι περιεῖπον.  
of the prophets having been put together in order being procured they commanded.

2. Ὅτε δὲ Πτολεμαῖος, ὁ Αἰγυπτίων βασιλεὺς, βιβλιοθήκην κατεσκεύαζε καὶ τὰ πάντων  
When and Ptolemy, the of Egypt king, a library he was building and the of all  
ἀνθρώπων συγγράμματα συνάγειν ἐπειράθη, πυθόμενος καὶ περὶ τῶν  
men writings to bring together he endeavoured, having inquired also about of the  
προφητειῶν τούτων, προσέπεμψε τῶ τῶν Ἰουδαίων τότε βασιλεύοντι Ἡρώδῃ  
prophecies of them, sent to the of the Jews then ruling Herod  
ἀξιῶν διαπεμφθῆναι αὐτῷ τὰς βίβλους τῶν προφητειῶν.  
deemed worthy to send to him the books of the prophets.

3. Καὶ ὁ μὲν βασιλεὺς Ἡρώδης τῇ προειρημένῃ Ἑβραϊδί αὐτῶν φωνῇ  
And the indeed king Herod in the having been before said Hebrew of them language  
γεγραμμένας διεπέμψατο.  
having been written he sent over.

4. Ἐπειδὴ δὲ οὐκ ἦν γνώριμα τὰ ἐν αὐταῖς γεγραμμένα τοῖς Αἰγυπτίοις, πάλιν  
After that but not was intelligible the things in them having been written to the Egyptians, again  
αὐτὸν ἠξίωσε πέμψας τοὺς μεταβαλοῦντας αὐτὰς εἰς τὴν Ἑλλάδα φωνὴν ἀνθρώπων

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he resolved having sent the to be translated them into the Greek language men ἀποστεῖλαι.  
to send for.

5. Καὶ τούτου γενομένου ἔμειναν αἱ βίβλοι καὶ παρ' Αἰγυπτίοις μέχρι τοῦ δεῦρο, καὶ πανταχοῦ παρὰ πᾶσιν εἰσιν Ἰουδαίοις, οἳ καὶ ἀναγινώσκοντες οὐ συνιᾶσι τὰ εἰρημένα, ἀλλ' ἐχθροὺς ἡμᾶς καὶ πολεμίους ἡγοῦνται, ὁμοίως ὑμῖν ἀναιροῦντες καὶ κολάζοντες ἡμᾶς ὅποταν δύνωνται, ὡς καὶ πεισθῆναι δύνασθε.  
And of this having happened remained the books also with Egyptians until of the this time, and everywhere with all they are Jews, who also are reading not they understand the things having been said, but as enemies us and hostile they suppose, like you killing and punishing us when so ever they should be able, as also to be persuaded let you be capable.

6. Καὶ γὰρ ἐν τῷ νῦν γεγενημένῳ Ἰουδαϊκῷ πολέμῳ Βαρχωχέβας ὁ τῆς Ἰουδαίων ἀποστάσεως ἀρχηγέτης, Χριστιανούς μόνους εἰς τιμωρίας δεινάς, εἰ μὴ ἄρνοῖντο Ἰησοῦν τὸν Χριστὸν καὶ βλασφημοῖεν, ἐκέλευεν ἀπάγεσθαι.  
And for in the just now having happened Jewish wars Barchochebas<sup>1</sup> he of the Jews revolt leader, Christians alone into retribution fearful, if not they should deny Jesus the Christ and should blaspheme, being exhorted to be led to.

7. Ἐν δὲ ταῖς τῶν προφητῶν βίβλοις εὔρομεν προκηρυσσόμενον παραγινόμενον, γεννώμενον διὰ παρθένου, καὶ ἀνδρούμενον, καὶ θεραπεύοντα πᾶσαν νόσον καὶ πᾶσαν μαλακίαν καὶ νεκροὺς ἀνεγείροντα, καὶ φθονούμενον καὶ ἀγνοούμενον καὶ σταυρούμενον Ἰησοῦν τὸν ἡμέτερον Χριστὸν, καὶ ἀποθνήσκοντα καὶ ἀνεγειρόμενον καὶ εἰς οὐρανοὺς ἀνερχόμενον, καὶ Υἱὸν Θεοῦ ὄντα καὶ κεκλημένον, καὶ τινὰς πεμπομένους ὑπ' αὐτοῦ εἰς πᾶν γένος ἀνθρώπων κηρύξοντας ταῦτα, καὶ τοὺς ἐξ ἐθνῶν ἀνθρώπους μᾶλλον αὐτῷ πιστεύειν.  
In so the of the prophets books we found being foretold coming beside us, being born through a virgin, and becoming an adult male, and healing every disease and every sickness and dead raising, and being hated and not being recognised and being crucified Jesus the our Christ, and dying and being raised up and into heaven going up, and Son of God being also having been called, and certain being sent by Him into every nation of men proclaiming these things, and the from of nations men rather in Him to believe.

8. Προεφητεύθη δέ, πρὶν ἢ φανῆναι αὐτόν, ἔτεσι ποτὲ μὲν πεντακισχιλίοις, ποτὲ δὲ τρισχιλίοις, ποτὲ δὲ δισχιλίοις, καὶ πάλιν χιλίοις καὶ ἄλλοτε ὀκτακοσίους· κατὰ γὰρ τὰς διαδοχὰς τῶν γενῶν ἕτεροι καὶ ἕτεροι ἐγένοντο προφῆται.  
He was predicted but, before which to appear Him, years once indeed five thousand, some time and three thousand, once and two thousand, and again a thousand and at another eight hundred; throughout for the successions of the generations different and other came prophets.

1 A Jewish leader at the time of the Jewish revolt against Rome in 132. He established a Jewish state which lasted until 135.

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XXXII

1. Μωυσῆς μὲν οὖν, πρῶτος τῶν προφητῶν γενόμενος, εἶπεν αὐτολεξεὶ οὕτως,  
Moses indeed then, first of the prophets came, said in these very words thus,  
Οὐκ ἐκλείψει ἄρχων ἐξ Ἰούδα οὐδὲ ἡγούμενος ἐκ τῶν μηρῶν αὐτοῦ, ἕως ἂν ἔλθῃ ᾧ  
Not shall depart sceptre from Judah nor lawgiver from of the feet<sup>2</sup> of him, until should come whom  
ἀπόκειται· καὶ αὐτὸς ἔσται προσδοκία ἐθνῶν, δεσμεύων πρὸς ἄμπελον τὸν πῶλον αὐτοῦ,  
it is laid up; and He shall be hope of nations, binding to vine the foal of Him,  
πλύνων ἐν αἵματι σταφυλῆς τὴν στολὴν αὐτοῦ.  
washing in blood of grape the robe of Him.<sup>3</sup>

2. Ὑμέτερον οὖν ἐστὶν ἀκριβῶς ἐξετάσαι καὶ μαθεῖν, μέχρι τίνος ἦν ἄρχων καὶ  
Yours then it is precisely to examine and to learn, up to when anyone was an authority and  
βασιλεὺς ἐν Ἰουδαίοις ἴδιος αὐτῶν· μέχρι τῆς φανερώσεως Ἰησοῦ Χριστοῦ, τοῦ ἡμετέρου  
a king among Jews own of them; up to of the manifestation of Jesus Christ, of the our  
διδασκάλου καὶ τῶν ἀγνοουμένων προφητειῶν ἐξηγητοῦ, ὡς προεῖρήθη ὑπὸ τοῦ  
teacher and of the not understanding prophecies an interpreter, as foretold by of the  
θείου ἁγίου προφητικοῦ Πνεύματος διὰ τοῦ Μωυσέως μὴ ἐκλείψειν ἄρχοντα ἀπὸ  
divine holy of prophecy Spirit through of the Moses not to forsake a ruler from  
Ἰουδαίων, ἕως ἂν ἔλθῃ ᾧ ἀπόκειται τὸ βασίλειον.  
Jews, until should come whom is reserved the kingdom.

3. Ἰούδας γὰρ προπάτωρ Ἰουδαίων, ἀφ' οὗ καὶ τὸ Ἰουδαῖοι καλεῖσθαι ἐσχήκασιν·  
Judah for forefather of Jews, from whom also the Jews to be called they have kept;  
καὶ ὑμεῖς μετὰ τὴν γενομένην αὐτοῦ φανέρωσιν καὶ Ἰουδαίων ἐβασιλεύσατε καὶ τῆς  
and you after the having come of Him manifestation and of Jews you ruled and of the  
ἐκείνων πάσης γῆς ἐκρατήσατε.  
of them of all land you took possession.

4. Τὸ δὲ Αὐτὸς ἔσται προσδοκία ἐθνῶν μηνυτικὸν ἦν ὅτι ἐκ πάντων τῶν ἐθνῶν  
The and He shall be expectation of nations a message it was that out of all of the nations  
προσδοκήσουσιν αὐτὸν πάλιν παραγεννησόμενον, ὅπερ ὄψει ὑμῖν πάρεστιν  
should expect Him again will be coming, where you will see yourselves He arrives  
ἰδεῖν καὶ ἔργῳ πεισθῆναι· ἐκ πάντων γὰρ γενῶν ἀνθρώπων προσδοκῶσι τὸν  
to behold and by deed to be convinced; out of all for of races of men being expected the  
ἐν Ἰουδαίᾳ σταυρωθέντα, μεθ' ὃν εὐθύς δοριάλωτος ὑμῖν ἡ γῆ Ἰουδαίων παρεδόθη.  
in Judea crucified, after which at once taken in war to you the land of Jews was handed over.

5. Τὸ δὲ, Δεσμεύων πρὸς ἄμπελον τὸν πῶλον αὐτοῦ καὶ πλύνων τὴν στολὴν αὐτοῦ  
The and, Binding unto vine the foal of Him and washing the robe of Him  
ἐν αἵματι σταφυλῆς, σύμβολον δηλωτικὸν ἦν τῶν γενησομένων τῷ Χριστῷ καὶ  
in blood of vine, a symbol a declaration it was of the coming to happen to the Christ and  
τῶν ὑπ' αὐτοῦ πραχθησομένων.  
of the by of Him will be brought about.

6. Πῶλος γὰρ τις ὄνου εἰστήκει ἐν τινὶ εἰσόδῳ κώμης πρὸς ἄμπελον δεδεμένος,

<sup>2</sup> In Greek lit, 'thighs'.

<sup>3</sup> Genesis 49:10a-11.

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A foal for certain of an ass had stood in a certain entrance of a village unto a vine having been tied  
ὄν ἐκέλευσεν ἀγαγεῖν αὐτῷ τότε τοὺς γνωρίμους αὐτοῦ, καὶ ἄχθέντος  
which He commanded to bring to Him then the acquaintances of Him, and it having been fetched  
ἐπιβὰς ἐκάθισε καὶ εἰσελήλυθεν εἰς τὰ Ἱεροσόλυμα, ἔνθα τὸ μέγιστον ἱερὸν  
having mounted He sat and had entered into the Jerusalem, where the great temple  
ἦν Ἰουδαίων, ὃ ὑφ' ὑμῶν ὕστερον κατεστράφη· καὶ μετὰ ταῦτα ἐσταυρώθη,  
was of Jews, which by of you afterwards was destroyed; and after these things He was crucified,  
ὅπως τὸ λείπον τῆς προφητείας συντελεσθῆ.  
so that the rest of the prophecy might be fulfilled.

7. Τὸ γὰρ Πλύνων τὴν στολὴν αὐτοῦ ἐν αἵματι σταφυλῆς προαγγελτικὸν ἦν τοῦ  
The for Washing the robe of Him in blood of grape a pre-announcement it was of the  
πάθους οὗ πάσχειν ἔμελλε, δι' αἵματος καθαίρων τοὺς πιστεύοντας αὐτῷ.  
passion which to suffer He was destined, through blood cleansing the believing in Him.

8. Ἡ γὰρ κεκλημένη ὑπὸ τοῦ Θεοῦ Πνεύματος διὰ τοῦ προφήτου Στολή οἱ πιστεύοντες  
The for having been called by of the Divine Spirit through of the prophets Robe the believing  
αὐτῷ εἰσὶν ἄνθρωποι, ἐν οἷς οἰκεῖ τὸ παρὰ τοῦ Θεοῦ σπέρμα, ὁ Λόγος.  
in Him are men, in whom are dwelling the by of the God seed, the Word.

9. Τὸ δὲ εἰρημένον Αἷμα τῆς σταφυλῆς σημαντικὸν τοῦ ἔχει μὲν αἷμα τὸν  
The and having been said of Blood of the grape signifies of the to have indeed blood the  
φανησόμενον, ἀλλ' οὐκ ἐξ ἀνθρωπέου σπέρματος ἀλλ' ἐκ Θείας δυνάμεως.  
He will be appearing, but not out of man seed but out of God power.

10. Ἡ δὲ πρώτη δύναμις μετὰ τὸν Πατέρα πάντων καὶ Δεσπότην Θεὸν καὶ Υἱὸς  
The and first power after the Father of all and Lord God and Son  
ὁ Λόγος ἐστίν· ὃς τίνα τρόπον σαρκοποιηθεὶς ἄνθρωπος γέγονεν, ἐν τοῖς ἐξῆς  
the Word He is; whom in certain manner took flesh human became, by the following  
ἐροῦμεν.  
we will relate.

11. Ὅν τρόπον γὰρ τὸ τῆς ἀμπέλου αἷμα οὐκ ἄνθρωπος πεποίηκεν ἀλλ' ὁ Θεός,  
By which manner for the of the grape blood not man has made but the God,  
οὕτως καὶ τοῦτο ἐμηνύετο οὐκ ἐξ ἀνθρωπέου σπέρματος γενήσεσθαι τὸ αἷμα  
so also this being revealed not from of human seed to be the blood  
ἀλλ' ἐκ δυνάμεως Θεοῦ, ὡς προέφημεν.  
but by power of God, as we said before.

12. Καὶ Ἡσαίας δέ, ἄλλος προφήτης, τὰ αὐτὰ δι' ἄλλων ῥήσεων προφητεύων οὕτως  
Also Isaiah and, another prophet, the things same by of other words expounding thus  
εἶπεν, Ἀνατελεῖ ἄστρον ἐξ Ἰακώβ, καὶ ἄνθος ἀναβήσεται ἀπὸ τῆς ρίζης Ἰεσσαί·  
said, Shall rise a star out of Jacob, and a flower shall spring from of the root of Jesse;  
καὶ ἐπὶ τὸν βραχίονα αὐτοῦ ἔθνη ἐλπιοῦσιν.  
and upon the arm of Him nations shall hope.<sup>4</sup>

4 Above Isaiah 11:10.

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13. Ἄστρον δὲ φωτεινὸν ἀνέτειλε, καὶ ἄνθος ἀνέβη ἀπὸ τῆς ρίζης Ἰεσσαί,  
A star and bright arose, and a flower sprang up from of the root of Jesse,  
οὗτος ὁ Χριστός.  
this One the Christ.

14. Διὰ γὰρ παρθένου τῆς ἀπὸ τοῦ σπέρματος Ἰακώβ, τοῦ γενομένου πατρός Ἰούδα,  
By for of a virgin of the from of the seed of Jacob, of the having been father of Judah,  
τοῦ δεδηλωμένου Ἰουδαίων πατρός, διὰ δυνάμεως Θεοῦ ἀπεκυήθη· καὶ Ἰεσσαὶ  
of the having been shown of Jews father, through of power of God He came out; and Jesse  
προπάτωρ μὲν κατὰ τὸ λόγιον γεγένηται, τοῦ δὲ Ἰακώβ καὶ τοῦ Ἰούδα  
forefather indeed according to the oracle to have been, of the and Jacob and of the Judah  
κατὰ γένους διαδοχὴν υἱὸς ὑπῆρχεν.  
according to family succession son to have been.

### XXXIII

1. Καὶ πάλιν ὡς αὐτολεξεὶ διὰ παρθένου μὲν τεχθησόμενος διὰ τοῦ Ἰσαίου  
And again as expressly by a virgin indeed should be born through of the Isaiah

προεφητεύθη, ἀκούσατε. Ἐλέχθη δὲ οὕτως, Ἴδου ἡ παρθένος ἐν γαστρὶ ἔξει καὶ  
foretold, let you hear. He spoke and thus, Behold the virgin in womb she will bear and  
τέξεται υἱόν, καὶ ἐροῦσιν ἐπὶ τῷ ὀνόματι αὐτοῦ, Μεθ' ἡμῶν ὁ Θεός.  
she will bring forth a son, and they shall say for the name of Him, With of us the God.<sup>5</sup>

2. Ἄ γὰρ ἦν ἄπιστα καὶ ἀδύνατα νομιζόμενα παρὰ τοῖς ἀνθρώποις γενήσεσθαι, ταῦτα  
Which for was incredible and impossible seeming with the men to be, these things  
ὁ Θεὸς προεμήνυσε διὰ τοῦ προφητικοῦ Πνεύματος μέλλειν γίνεσθαι, ἵν'  
the God predicted through of the prophecy Spirit to be about to come to pass, in order that  
ὅταν μὴ ἀπιστηθῆ, ἀλλ' ἐκ τοῦ προειρηθῆσθαι πιστευθῆ.  
whenever not should be unbelief, but from of the to be predicted should be belief.

3. Ὅπως δὲ τινες μὴ νοήσαντες τὴν δεδηλωμένην προφητείαν, ἐγκαλέσωσιν ἡμῖν  
However but certain not thinking out the having been manifested prophecy, should accuse us  
ἅπερ ἐνεκαλέσαμεν τοῖς ποιηταῖς, εἰποῦσιν ἀφροδισίων χάριν ἐληλυθέναι  
whom we invoked of the poets, they having said for indulging lust for gratification to have come  
ἐπὶ γυναῖκας τὸν Δία, διασαφῆσαι τοὺς λόγους πειρασόμεθα.  
upon women the Zeus, to show clearly the words we will attempt.

4. Τὸ οὖν, Ἴδου ἡ παρθένος ἐν γαστρὶ ἔξει, σημαίνει οὐ συνουσιασθεῖσαν τὴν  
The then, Behold the virgin in womb she will bear indicates not with intercourse the  
παρθένον συλλαβεῖν· εἰ γὰρ ἐσυνουσιάσθη ὑπὸ ὅτου οὖν, οὐκ ἔτι ἦν παρθένος·  
virgin to conceive; if for by intercourse with anyone, not still she was a virgin;  
ἀλλὰ δύναμις Θεοῦ ἐπελθοῦσα τῇ παρθένῳ ἐπεσκίασεν αὐτήν, καὶ κυφορῆσαι  
but power of God having come upon the virgin overshadowed her, and pregnant

5 Above Isaiah 7:14.

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παρθένον οὕσαν πεποίηκε.  
virgin to be He has made.

5. Καὶ ὁ ἀποσταλὴς δὲ πρὸς αὐτὴν τὴν παρθένον κατ' ἐκεῖνο τοῦ καιροῦ ἄγγελος  
Also He sent out and unto her the virgin at that of the time an angel  
Θεοῦ εὐηγγελίσατο αὐτὴν εἰπὼν, Ἴδου συλλήψῃ ἐν γαστρὶ ἐκ Πνεύματος Ἁγίου  
of God good news of her saying, Behold you shall conceive in womb from Spirit Holy  
καὶ τέξῃ Υἱόν, καὶ Υἱὸς Ὑψίστου κληθήσεται, καὶ καλέσεις τὸ ὄνομα  
and you shall bear a son, and Son of Highest He shall be called, and you shall call the name  
αὐτοῦ Ἰησοῦν, αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν, ὡς οἱ  
of Him Jesus, He for shall save the people of Him from of the sins of them, as the  
ἀπομνημονεύσαντες πάντα τὰ περὶ τοῦ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ ἐδίδαξαν,  
having recounted all the things concerning of the Saviour of us Jesus Christ taught,  
οἷς ἐπιστεύσαμεν, ἐπειδὴ καὶ διὰ Ἡσαίου τοῦ προδεδηλωμένου τὸ  
whom we believed, seeing that also through of Isaiah of the having been shown beforehand by the  
προφητικὸν Πνεῦμα τοῦτον γεννησόμενον, ὡς προεμηνύομεν, ἔφη.  
prophetic Spirit this He should be born, as we intimated before, he was saying.

6. Τὸ Πνεῦμα οὖν καὶ τὴν δύναμιν τὴν παρὰ τοῦ Θεοῦ οὐδὲν ἄλλο νοῆσαι  
The Spirit then and the power the from of the God nothing other to be thought of  
θέμις ἢ τὸν Λόγον, ὃς καὶ πρωτότοκος τῷ Θεῷ ἐστὶ Μωυσῆς ὁ προδεδηλωμένος  
right or the Word, who also is first-born to the God is Moses the having been mentioned before  
προφήτης ἐμήνυσε· καὶ τοῦτο ἐλθὼν ἐπὶ τὴν παρθένον καὶ ἐπισκίασαν οὐ διὰ συνουσίας  
prophet revealed; and this having come upon the virgin and overshadowed not by intercourse  
ἀλλὰ διὰ δυνάμεως ἐγκύμονα κατέστησε.  
but by power pregnant brought about.

7. Τὸ δὲ Ἰησοῦς, ὄνομα τῇ Ἑβραϊδὶ φωνῇ, Σωτὴρ τῇ Ἑλληνίδι διαλέκτῳ δηλοῖ.  
The and Jesus, name in the Hebrew language, Deliverer in the Greek dialect evident.

8. Ὅθεν καὶ ὁ ἄγγελος πρὸς τὴν παρθένον εἶπε, Καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν·  
Wherefore also the angel unto the virgin said, And you shall call the name of Him Jesus;  
αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.  
He for shall deliver the people of Him from of the sins of them.

9. Ὅτι δὲ οὐδενὶ ἄλλῳ θεοφοροῦνται οἱ προφητεύοντες εἰ μὴ Λόγῳ Θεῷ, καὶ  
For and nothing other inspired the prophets except Word Divine, and  
ὑμεῖς, ὡς ὑπολαμβάνω, φήσετε.  
you, as I suppose, will assert.

#### XXXIV

1. Ὅπου δὲ καὶ τῆς γῆς γεννηᾶσθαι ἔμελλεν, ὡς προεῖπεν ἕτερος προφήτης  
Where and also of the earth to be born it was destined, as foretold another prophet  
ὁ Μιχαίας, ἀκούσατε. Ἔφη δὲ οὕτως, Καὶ σὺ Βηθλεέμ, γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη  
Micah, let you hear. He spoke and thus, And you O Bethlehem, land of Judah, not least  
εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν

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you are among the leaders of Judah; out of you for shall come a One leading, who shall shepherd the λαὸν μου.  
people of Me.<sup>6</sup>

2. Κώμη δέ τις ἐστὶν ἐν τῇ χώρᾳ Ἰουδαίων, ἀπέχουσα σταδίουσ τριάκοντα πέντε  
A village and certain is in the land of Jews, apart stadia thirty five  
Ἱεροσολύμων, ἐν ἣ ἐγεννήθη Ἰησοῦς Χριστός, ὡς καὶ μαθεῖν δύνασθε ἐκ τῶν  
from Jerusalem, in which was born Jesus Christ, as also to learn you are able from of the  
ἀπογραφῶν τῶν γενομένων ἐπὶ Κυρηνίου, τοῦ ὑμετέρου ἐν Ἰουδαίᾳ πρώτου  
registers of the having been by Cyrenius<sup>7</sup>, of the your in Judea first  
γενομένου ἐπιτρόπου.  
having been administrator.

XXXV

1. Ὡς δὲ καὶ λήσειν ἔμελλε τοὺς ἄλλους ἀνθρώπους γεννηθεὶς ὁ  
As and also to escape notice it was intended the other men having been born the  
Χριστὸς ἄχρις ἀνδρωθῆ, ὅπερ καὶ γέγονεν, ἀκούσατε τῶν  
Christ until He reached manhood, which also came to pass, let you hear of the  
προειρημένων εἰς τοῦτο.  
having been foretold about this.

2. Ἔστι δὲ ταῦτα, Παιδίον ἐγεννήθη ἡμῖν, καὶ νεανίσκος ἡμῖν ἀπεδόθη, οὗ ἡ ἀρχὴ  
It is and these things, A child was born to us, and a youyħ to us was given up, of whom the power  
ἐπὶ τῶν ὤμων μνηστικὸν τῆς δυνάμεως τοῦ σταυροῦ, ᾧ προσέθηκε τοὺς ὤμους  
upon of the shoulders;<sup>8</sup> indicative of the power of the cross, which He put to the shoulders  
σταυρωθεὶς, ὡς προϊόντος τοῦ λόγου σαφέστερον δειχθήσεται.  
having been crucified, as advancing of the passage clearer will it be shown.

3. Καὶ πάλιν ὁ αὐτὸς προφήτης Ἰσαίας θεοφορούμενος τῷ Πνεύματι τῷ προφητικῷ  
And again the same prophet Isaiah having been inspired by the Spirit the prophetic  
ἔφη, Ἐγὼ ἐξεπέτασα τὰς χεῖράς μου ἐπὶ λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα, ἐπὶ τοὺς  
said, I spread out the hands of over a people disobeying and contradicting, over the  
πορευομένους ἐν ὁδῷ οὐ καλῇ.  
walking in way not good.<sup>9</sup>

4. Αἰτοῦσί με νῦν κρίσιν καὶ ἐγγίζειν Θεῷ τολμῶσιν.  
They ask me now a judgement and to draw near to God they dare.

6 Above Micah 5:2 (altered).

7 Above Luke 2:2. The Grecized form of Quirinus. His full name was Publius Sulpicius Quirinus. Recent historical investigation has proved that Quirinus was governor of Cilicia, which was annexed to Syria at the time of our Lord's birth. Cilicia, which he ruled, being a province of Syria, he is called the governor, which he was dejure, of Syria. Some ten years afterwards he was appointed governor of Syria for the second time. During his tenure of office, at the time of our Lord's birth, a "taxing" of the people was "first made;" i.e., was made for the first time under his government. (Easton).

8 Above Isaiah 9:6

9 Above Isaiah 65:2.

Τοῦ ἁγίου Ἰουστίνου Ἀπολογία ὑπὲρ Χριστιανῶν πρὸς Ἀντωνῖνον τὸν Εὐσεβῆ  
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5. Καὶ πάλιν ἐν ἄλλοις λόγοις δι' ἑτέρου προφήτου λέγει, Αὐτοὶ ὥρυξάν μου πόδας  
And again in another passage by of another prophet it says, They dug through of Me feet  
καὶ χεῖρας, καὶ ἔβαλον κλῆρον ἐπὶ τὸν ἱματισμόν μου.  
and hands, and they cast lots over the garment of Me.<sup>10</sup>

6. Καὶ ὁ μὲν Δαυεὶδ ὁ βασιλεὺς καὶ προφήτης, ὁ εἰπὼν ταῦτα, οὐδὲν τούτων ἔπαθεν·  
And the indeed David the king and prophet, he saying these things, not one of these he suffered;  
Ἰησοῦς δὲ Χριστὸς ἐξετάθη τὰς χεῖρας, σταυρωθεὶς ὑπὸ τῶν Ἰουδαίων ἀντιλεγόντων  
Jesus but Christ stretched out the hands, having been crucified by of the Jews speaking against  
αὐτῷ καὶ φασκόντων μὴ εἶναι αὐτὸν Χριστόν· καὶ γάρ, ὡς εἶπεν ὁ προφήτης, διασύροντες  
Him and asserting not to be Him Christ; and for, as said the prophet, they tore apart  
αὐτὸν ἐκάθισαν ἐπὶ βήματος καὶ εἶπον, Κρίνον ἡμῖν.  
Him they sat upon judgement seat and said, Let You judge us.

7. Τὸ δὲ ὥρυξάν μου χεῖρας καὶ πόδα ἐξήγησις τῶν ἐν τῷ σταυρῷ  
The and, They dug trough of Me hands and feet, an interpretation of the in the cross  
παγέντων ἐν ταῖς χερσὶ καὶ τοῖς ποσὶν αὐτοῦ ἤλων ἦν.  
having been fixed by the hands and the feet of Him nails was.

8. Καὶ μετὰ τὸ σταυρῶσαι αὐτὸν ἔβαλον κλῆρον ἐπὶ τὸν ἱματισμόν αὐτοῦ, καὶ  
And after the to be crucified Him they cast lots over the garment of Him, and  
ἐμερίσαντο ἑαυτοῖς οἱ σταυρώσαντες αὐτόν.  
they divide among themselves the crucifying Him.

9. Καὶ ταῦτα ὅτι γέγονε, δύνασθε μαθεῖν ἐκ τῶν ἐπὶ Ποντίου Πιλάτου  
And these things for have happened, you are able to learn from of the by Pontius Pilate  
γενομένων ἄκτων.  
having come Acts.

10. Καὶ ὅτι ῥητῶς καθεσθησόμενος ἐπὶ πῶλον ὄνου καὶ εἰσελευσόμενος εἰς τὰ  
Also that stated specifically upon a foal of an ass and He will enter into the

Ἱεροσόλυμα προεφητεύετο, ἑτέρου προφήτου τοῦ Σοφονίου τὰς τῆς προφητείας  
Jerusalem was foretold, another prophet the Zephaniah the of the prophetic  
λέξεις ἐροῦμεν.  
sayings we will cite.

11. Εἰσὶ δὲ αὐταί, Χαῖρε σφόδρα, θύγατερ Σιών, κήρυσσε, θύγατερ Ἱερουσαλήμ·  
They are and these, Rejoice greatly, daughter of Zion, shout, daughter of Jerusalem;<sup>11</sup>  
ἰδοὺ ὁ βασιλεὺς σου ἔρχεται σοι πρᾶος, ἐπιβεβηκὼς ἐπὶ πῶλον ὄνον υἱὸν  
behold the king of you comes to you lowly, having been mounted upon a foal of an ass son  
ὑποζυγίου.  
of beast of burdon.

10 Above Psalm 21(22) :16-18.

11 Zephaniah 3:14a. Zechariah 9:19.

Τοῦ ἁγίου Ἰουστίνου Ἀπολογία ὑπὲρ Χριστιανῶν πρὸς Ἀντωνῖνον τὸν Εὐσεβῆ  
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XXXVI

1. Ὅταν δὲ τὰς λέξεις τῶν προφητῶν λεγομένας ὡς ἀπὸ προσώπου ἀκούητε, μὴ ἀπ’ αὐτῶν τῶν ἐμπεπνευσμένων λέγεσθαι νομίσητε, ἀλλ’ ἀπὸ τοῦ κινουῦντος αὐτοῦς Θεοῦ Λόγου.  
When but the sayings of the prophets being spoken as from in person you should hear, not from them of the inspired to speak you should suppose, but by of the moving them Divine Word.

2. Ποτὲ μὲν γὰρ ὡς προαγγελτικός τὰ μέλλοντα γενήσεσθαι λέγει, ποτὲ δ’ ὡς ἀπὸ προσώπου τοῦ Δεσπότου πάντων καὶ Πατρὸς Θεοῦ φθέγγεται, ποτὲ δὲ ὡς ἀπὸ προσώπου τοῦ Χριστοῦ, ποτὲ δὲ ὡς ἀπὸ προσώπου λαῶν ἀποκρινομένων τῷ Κυρίῳ ἢ τῷ Πατρὶ αὐτοῦ· ὁποῖον καὶ ἐπὶ τῶν παρ’ ὑμῖν συγγραφέων ἰδεῖν ἔστιν, ἓνα μὲν τὸν τὰ πάντα συγγράφοντα ὄντα, πρόσωπα δὲ τὰ διαλεγόμενα παραφέροντα.  
Sometimes indeed for as He declares before the things being about to happen He speaks, then by as from of person of the Master of all and Father God utters, sometimes but as from of person of the Chrit, sometimes and as from of person of people answering to the Lord or the Father of Him; like as also over of the with you writers to see it is, one indeed the the things all author being, persons but the being selected bringing forward.

3. Ὅπερ μὴ νοήσαντες οἱ ἔχοντες τὰς βίβλους τῶν προφητῶν Ἰουδαῖοι οὐκ ἐγνώρισαν οὐδὲ παραγενόμενον τὸν Χριστόν, ἀλλὰ καὶ ἡμᾶς τοὺς λέγοντας παραγεγενῆσθαι αὐτόν, καὶ ὡς προεκεκήρυκτο, ἀποδεικνύοντας ἑσταυρωῆσθαι ὑπ’ αὐτῶν μισοῦσιν.  
Who not having perceived the having the books of the prophets Jews not recognised neither having come the Christ, but also us the saying to have come Him, and as had been predicted, before proving He was crucified by of them hating.

XXXVII

1. Ἴνα δὲ καὶ τοῦτο ὑμῖν φανερόν γένηται, ἀπὸ προσώπου τοῦ Πατρὸς ἐλέχθησαν διὰ Ἡσαίου τοῦ προειρημένου προφήτου οἶδε οἱ λόγοι, Ἔγνω βοῦς τὸν κτησάμενον καὶ ὄνος τὴν φάτνην τοῦ κυρίου αὐτοῦ, Ἰσραὴλ δὲ με οὐκ ἔγνω καὶ ὁ λαὸς μου οὐ συνῆκεν.  
That and also this to you clear may be, from of person of the Father were spoken through Isaiah of the having been mentioned before prophet these the words, Knows ox the owner and ass the manger of the master of him, Israel but Me not know and the people of Me not understand.<sup>12</sup>

2. Οὐαὶ ἔθνος ἀμαρτωλόν, λαὸς πλήρης ἀμαρτιῶν, σπέρμα πονηρόν, υἱοὶ ἄνομοι· ἐγκατελίπατε τὸν Κύριον.  
Woe nation sinful, a people full of sins, a seed wicked, children lawless; you forsook the Lord.<sup>13</sup>

3. Καὶ πάλιν ἀλλαχοῦ, ὅταν λέγῃ ὁ αὐτὸς προφήτης ὁμοίως ἀπὸ τοῦ Πατρὸς,  
And again elsewhere, when says the same prophet likewise from of the Father,

12 Above Isaiah 1:3.

13 Above Isaiah 1:4a.

Τοῦ ἁγίου Ἰουστίνου Ἀπολογία ὑπὲρ Χριστιανῶν πρὸς Ἀντωνῖνον τὸν Εὐσεβῆ  
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Ποῖόν μοι οἶκον οἰκοδομήσετε; Λέγει Κύριος.  
Of what sort to me house you will build? Says Lord.

4. Ὁ οὐρανός μοι θρόνος, καὶ ἡ γῆ ὑποπόδιον τῶν ποδῶν μου.  
The heaven to Me throne, and the earth footstool of the feet of Me.<sup>14</sup>

5. Καὶ πάλιν ἀλλαχοῦ, Τὰς νομηνίας ὑμῶν καὶ τὰ σάββατα μισεῖ ἡ ψυχὴ μου, καὶ  
And again elsewhere, The new moons of you and the sabbaths hates the soul of Me, and  
μεγάλην ἡμέραν νηστείας καὶ ἀργίαν οὐκ ἀνέχομαι· οὐδ', ἂν ἔρχησθε ὀφθῆναί μοι,  
great day of fasting and of leisure not uphold; neither, should you come to be seen my Me,  
εἰσακούσομαι ὑμῶν.  
I will hear you.

6. Πλήρεις αἵματος αἱ χεῖρες ὑμῶν.  
Full of blood the hands of you.

7. Κἂν φέρητε σεμίδαλιν, θυμίαμα, βδέλυγμά μοι ἐστί· στέαρ ἀρνῶν καὶ  
And if you should bring finest flour, incense, an abomination to Me it is; fat of lambs and  
αἷμα ταύρων οὐ βούλομαι.  
blood of bulls not I desire.

8. Τίς γὰρ ἐξεζήτησε ταῦτα ἐκ τῶν χειρῶν ὑμῶν; Ἀλλὰ διάλυε πάντα σύνδεσμον  
Who for demanded these things from of hands of you? But let you loose every fastening  
ἀδικίας, διάσπα στραγγαλιᾶς βιαίων συναλλαγμάτων, ἄστεγον καὶ γυμνὸν  
of wickedness, tear apart tied knots violent contracts, homeless and naked  
σκέπε, διάθρυπτε πεινῶντι τὸν ἄρτον σου.  
let you consider, let you nourish hungry with the bread of you.<sup>15</sup>

9. Ὅποια μὲν οὖν ἐστί καὶ τὰ διδασκόμενα διὰ τῶν προφητῶν ἀπὸ τοῦ Θεοῦ,  
What sort indeed then it is also the things being taught through of the prophets from of the God,  
νοεῖν δύνασθε.  
to observe you are able.

### XXXVIII

1. Ὅταν δὲ ἀπὸ προσώπου τοῦ Χριστοῦ λέγῃ τὸ προφητικὸν Πνεῦμα, οὕτως φθέγγεται,  
When and from of person of the Christ speaks the prophetic Spirit, thus He calls out,  
Ἐγὼ ἐξεπέτασα τὰς χεῖράς μου ἐπὶ λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα, ἐπὶ τοὺς  
I spread out the hands of Me over a people disobeying and contradicting, upon the

πορευομένους ἐν ὁδῷ οὐ καλῇ.  
walking in a way not good.<sup>16</sup>

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14 Above Isaiah 66:1.

15 Above Verses from Isaiah 1.

16 Above Romans 10:21.

Τοῦ ἁγίου Ἰουστίνου Ἀπολογία ὑπὲρ Χριστιανῶν πρὸς Ἀντωνῖνον τὸν Εὐσεβῆ  
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2. Καὶ πάλιν, Τὸν νῶτόν μου τέθεικα εἰς μάστιγας καὶ τὰς σιαγόνας μου εἰς ραπίσματα,  
And again, The back of Me I have set to whips and the cheeks of Me to slaps,  
τὸ δὲ πρόσωπόν μου οὐκ ἀπέστρεψα ἀπὸ αἰσχύνῃς ἐμπτυσμάτων.  
the and face of Me not I turned away from of shame of spittings.

3. Καὶ ὁ Κύριος βοηθός μου ἐγένετο· διὰ τοῦτο οὐκ ἐνετράπην, ἀλλ' ἐνετράπην τὸ πρόσωπόν μου ὡς στερεὰν πέτραν, καὶ ἔγνων ὅτι οὐ μὴ αἰσχυνθῶ, ὅτι ἐγγίζει ὁ δίκαιώσας με.  
And the Lord helper of me became; through this not was I reduced, but I turned the face of Me as solid rock, and I knew that by no means should I be shamed, for at hand the having set right Me.<sup>17</sup>

4. Καὶ πάλιν ὅταν λέγη, Αὐτοὶ ἔβαλον κλῆρον ἐπὶ τὸν ἱματισμόν μου, καὶ ὤρουξάν μου πόδας καὶ χεῖρας.  
And again when He says, They cast lots over the garments of me, and pierced of Me feet and hands.<sup>18</sup>

5. Ἐγὼ δὲ ἐκοιμήθην καὶ ὑπνώσα, καὶ ἀνέστην, ὅτι Κύριος ἀντελάβετό μου.  
I and I was laid down and I slept, and I rose again, for Lord took hold of Me.

6. Καὶ πάλιν ὅταν λέγη, Ἐλάλησαν ἐν χεῖλεσιν, ἐκίνησαν κεφαλὴν λέγοντες, Ῥυσάσθω ἑαυτόν.  
And again when He says, They chattered by lips, wagged head saying, Let Him rescue Himself.<sup>19</sup>

7. Ἄτινα πάντα ὅτι γέγονεν ὑπὸ τῶν Ἰουδαίων τῷ Χριστῷ, μαθεῖν δύνασθε.  
That all things for happened by the Jews to the Christ, to learn you are able.

8. Σταυρωθέντος γὰρ αὐτοῦ ἐξέστρεφον τὰ χεῖλη καὶ ἐκίνουν τὰς κεφαλὰς λέγοντες, Ὁ νεκροὺς ἀνεγείρας ῥυσάσθω ἑαυτόν.  
Having been crucified for Him they were shooting out the lips and were wagging the heads saying, The dead having raised up let Him rescue Himself.

### XXXIX

1. Ὅταν δὲ ὡς προφητεῦον τὰ μέλλοντα γίνεσθαι λαλῇ τὸ προφητικὸν Πνεῦμα, οὕτως λέγει, Ἐκ γὰρ Σιῶν ἐξελεύσεται νόμος καὶ λόγος Κυρίου ἐξ Ἱερουσαλήμ, καὶ κρινεῖ ἀνὰ μέσον ἐθνῶν καὶ ἐλέγξει λαὸν πολύν· καὶ συγκόψουσι τὰς μαχαίρας αὐτῶν εἰς ἄροτρα καὶ τὰς ζιβύνας αὐτῶν εἰς δρέπανα, καὶ οὐ μὴ λήψονται  
When and as predicting the things in future to happen speaks the prophetic Spirit, thus He says, Out of for Zion shall go out a law and word of Lord from Jerusalem, and He shall judge among nations and shall convict people many; and they shall beat the swords of them into ploughs and the spears of them into pruning-knives, and by no means shall take up

17 Above Isaiah 50:6-8.

18 Above Psalm 21(22):18; Matthew 27:35.

19 Above Psalm 21(22):8; Matthew 27:43.

Τοῦ ἁγίου Ἰουστίνου Ἀπολογία ὑπὲρ Χριστιανῶν πρὸς Ἀντωνῖνον τὸν Εὐσεβῆ  
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ἔθνος ἐπὶ ἔθνος μάχαιραν καὶ οὐ μὴ μάθωσιν ἔτι πολεμεῖν.  
nation against nation sword and certainly not may they learn to make war.<sup>20</sup>

2. Καὶ ὅτι οὕτως γέγονε, πεισθῆναι δύνασθε.  
And that so it has happened, to persuade you are capable.

3. Ἀπὸ γὰρ Ἱερουσαλὴμ ἄνδρες δεκαδύο τὸν ἀριθμὸν ἐξῆλθον εἰς τὸν κόσμον, καὶ  
From for Jerusalem men twelve the number went out into the world, and  
οὗτοι ἰδιῶται, λαλεῖν μὴ δυνάμενοι, διὰ δὲ Θεοῦ δυνάμεως ἐμήνυσαν παντὶ γένει  
these common, to speak not being able, through but of God power the revealed to every race  
ἀνθρώπων ὡς ἀπεστάλησαν ὑπὸ τοῦ Χριστοῦ διδάξαι πάντας τὸν τοῦ Θεοῦ λόγον·  
of men as they were sent out by of the Christ to teach all the of the God word;  
καὶ οἱ πάλαι ἀλληλοφόνται οὐ μόνον οὐ πολεμοῦμεν τοὺς ἐχθρούς, ἀλλ', ὑπὲρ τοῦ  
and the formerly one another not only not we make war against the enemies, but, over of the  
μηδὲ ψεύδεσθαι μηδ' ἐξαπατῆσαι τοὺς ἐξετάζοντας, ἠδέως ὁμολογοῦντες τὸν  
and not to lie nor to deceive the examining, willingly confessing the  
Χριστὸν ἀποθνήσκομεν.  
Christ we die.

4. Δυνατὸν γὰρ ἦν τὸ λεγόμενον, Ἡ γλῶσσ' ὁμώμοκεν, ἡ δὲ φρῆν ἀνώμοτος ποιεῖν,  
Powerful for was the saying, The tongue it has sworn, the but mind unsworn to make,  
ἡμᾶς εἰς τοῦτο.  
we for this.

5. Γελοῖον ἤδη πράγμα, ὑμῖν μὲν τοὺς συντιθεμένους καὶ καταλεγόμενους στρατιώτας  
Absurd already act, to you indeed the agreeing on and recounting soldiers  
καὶ πρὸ τῆς ἑαυτῶν ζωῆς καὶ γονέων καὶ πατρίδος καὶ πάντων τῶν οἰκείων τῆν  
and before of the own life and parents and country and of all of the kindred the  
ὑμετέραν ἀσπάζεσθαι ὁμολογίαν, μηδὲν ἄφθαρτον δυναμένων ὑμῶν αὐτοῖς παρασχεῖν,  
your to prefer an assent, nothing incorruptible being able by you to them to hand over,  
ἡμᾶς δέ, ἀφθαρσίας ἐρῶντας, μὴ πάνθ' ὑπομεῖναι ὑπὲρ τοῦ τὰ  
we but, incorruption desire passionately, not all things to endure over of the the things  
ποθούμενα παρὰ τοῦ δυναμένου δοῦναι λαβεῖν.  
we are longing for from of the being able to give to obtain.

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20 Above Isaiah 2:3,4.