

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

**XL**

1. Ἀκούσατε δὲ πῶς καὶ περὶ τῶν κηρυξάντων τὴν διδαχὴν αὐτοῦ καὶ  
Let you hear and how also concerning of the having declared the doctrine of Him and  
μηνυσάντων τὴν ἐπιφάνειαν προεῖρήθη, τοῦ προειρημένου προφήτου καὶ βασιλέως  
having revealed the appearance earlier told of, of the before mentioned prophet and king  
οὕτως εἰπόντος διὰ τοῦ προφητικοῦ Πνεύματος, Ἡμέρα τῆ ἡμέρα ἐρεύγεται ῥῆμα,  
thus having spoken through of the of prophecy Spirit, Day to the day roars out speech,  
καὶ νύξ τῆ νυκτὶ ἀναγγέλλει γνῶσιν,  
and night to the night proclaims knowledge,
2. οὐκ εἰσὶ λαλιαὶ οὐδὲ λόγοι, ὧν οὐχὶ ἀκούονται αἱ φωναὶ αὐτῶν.  
not are speeches neither languages, where not are heard the voices of them.
3. Εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν καὶ εἰς τὰ πέρατα τῆς οἰκουμένης  
Into all the earth went out the voice of them and into the extremities of the world  
τὰ ῥήματα αὐτῶν.  
the words of them.
4. Ἐν τῷ ἡλίῳ ἔθετο τὸ σκηνῶμα αὐτοῦ, καὶ αὐτός, ὡς νυμφίος ἐκπορευόμενος ἐκ παστοῦ  
In the sun He set the tabernacle of Him, and same, as a bridegroom going forth out of chamber  
αὐτοῦ, ἀγαλλιάσεται ὡς γίγας δραμεῖν ὁδόν.  
of him, shall rejoice as a giant to run a track.<sup>1</sup>
5. Πρὸς τούτοις δὲ καὶ λόγων ἐτέρων τῶν προφητευθέντων δι' αὐτοῦ τοῦ Δαυεὶδ  
With to these and also of words other of the prophetic sayings by him the David  
καλῶς ἔχον καὶ οἰκείως ἐπιμνησθῆναι λελογίσμεθα, ἐξ ὧν μαθεῖν ὑμῖν πάρεστι πῶς  
good having and fitting to be remembered relevant, from which to learn you be ready how  
προτρέπεται ζῆν τοὺς ἀνθρώπους τὸ προφητικὸν Πνεῦμα,  
urges on to live the men the of prophecy Spirit,
6. καὶ πῶς μηνύει τὴν γεγενημένην Ἡρώδου τοῦ βασιλέως Ἰουδαίων καὶ  
and in what way He revealed the having happened Herod the king of Jews and  
αὐτῶν Ἰουδαίων καὶ Πιλάτου τοῦ ὑμετέρου παρ' αὐτοῖς γενομένου ἐπιτρόπου  
of themselves Jews and Pilate the your among them having been administrator  
σὺν τοῖς αὐτοῦ στρατιώταις κατὰ τοῦ Χριστοῦ συνέλευσιν,  
with the of him soldiers against the Christ they will conspire.,
7. καὶ ὅτι πιστεύεσθαι ἔμελλεν ὑπὸ τῶν ἐκ παντὸς γένους ἀνθρώπων, καὶ ὅτι αὐτὸν  
and that to be believed it should be by of the from every race of men, and that He  
Υἱὸν καλεῖ ὁ Θεὸς καὶ ὑποτάσσειν αὐτῷ πάντας τοὺς ἐχθροὺς ἐπήγγελται, καὶ  
Son names the God and to be subjugated to Him all the enemies it has been declared, and  
πῶς οἱ δαίμονες, ὅσον ἐπ' αὐτοῖς, τὴν τε τοῦ Πατρὸς πάντων καὶ Δεσπότης Θεοῦ  
how the demons, as much as upon them, the both of the Father of all and Master God  
καὶ τὴν αὐτοῦ τοῦ Χριστοῦ ἐξουσίαν φυγεῖν πειρῶνται, καὶ ὡς εἰς μετάνοιαν καλεῖ

1 Above Psalm 18(19):2-6.

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and the of Himself the Christ power to flee to strive, and as to repentance calls  
πάντας ὁ Θεὸς πρὶν ἔλθειν τὴν ἡμέραν τῆς κρίσεως.  
all the God before to come the day of the judgement.

8. Εἴρηνται δὲ οὕτως, Μακάριος ἀνὴρ ὃς οὐκ ἐπορεύθη ἐν βουλῇ ἀσεβῶν καὶ ἐν  
It has been said and thus, Fortunate a man who not walked in counsel of ungodly and in  
ὁδῷ ἀμαρτωλῶν οὐκ ἔστη καὶ ἐπὶ καθέδραν λοιμῶν οὐκ ἐκάθισεν, ἀλλ' ἦ ἐν τῷ νόμῳ  
way of sinners not stood also upon seat of pestilence not sat, but in the law  
Κυρίου τὸ θέλημα αὐτοῦ, καὶ ἐν τῷ νόμῳ αὐτοῦ μελετήσῃ ἡμέρας καὶ νυκτός.  
of Lord the delight of him, and in the law of Him he will take thought day and night.

9. Καὶ ἔσται ὡς τὸ ξύλον τὸ πεφυτευμένον παρὰ τὰς διεξόδους τῶν ὑδάτων, ὃ τὸν  
And he shall be as the tree the having been planted by the channels of the waters, which the  
καρπὸν αὐτοῦ δώσει ἐν καιρῷ αὐτοῦ, καὶ τὸ φύλλον αὐτοῦ οὐκ ἀπορβύσεται,  
fruit of him he will give in season of him, and the leaf of him not shall wither,  
καὶ πάντα ὅσα ἂν ποιῇ κατενοδωθήσεται.  
and all as much as he may do shall prosper.

10. Οὐχ οὕτως οἱ ἀσεβεῖς, οὐχ οὕτως, ἀλλ' ἢ ὡσεὶ χνοῦς, ὃν ἐκρίπτει ὁ ἄνεμος  
Not thus the ungodly, not so, but as if froth, which is cast away by the wind  
ἀπὸ προσώπου τῆς γῆς· διὰ τοῦτο οὐκ ἀναστήσονται ἀσεβεῖς ἐν κρίσει, οὐδὲ  
from of face of the earth; through this not shall stand ungodly in judgement, nor  
ἀμαρτωλοὶ ἐν βουλῇ δικαίων, ὅτι γινώσκει Κύριος ὁδὸν δικαίων, καὶ ὁδὸς ἀσεβῶν.  
sinners in council of righteous, for knows Lord way of righteous, and way of ungodly  
ἀπολεῖται  
shall perish.<sup>2</sup>

11. Ἴνα τί ἐφρύαξαν ἔθνη, καὶ λαοὶ ἐμελέτησαν καινά; Παρέστησαν οἱ βασιλεῖς τῆς γῆς,  
For why are unruly nations, and peoples pursue new things? Come together the kings of the earth,  
καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ Κυρίου καὶ κατὰ τοῦ Χριστοῦ  
and the leaders convene upon the same against the Lord and against the Christ  
αὐτοῦ, λέγοντες, Διαρρήξωμεν τοὺς δεσμοὺς αὐτῶν καὶ ἀπορρίψωμεν ἀφ' ἡμῶν  
of Him, saying, Let us break apart the bonds of them and cast away from of us  
τὸν ζυγὸν αὐτῶν.  
the yoke of them.<sup>3</sup>

12. Ὁ κατοικῶν ἐν οὐρανοῖς ἐγελάσεται αὐτούς, καὶ ὁ Κύριος ἐκμυκτηριεῖ αὐτούς·  
He dwelling in heavens shall laugh at them, and the Lord will ridicule them;  
τότε λαλήσει πρὸς αὐτούς ἐν ὀργῇ αὐτοῦ, καὶ ἐν τῷ θυμῷ αὐτοῦ ταραξεῖ αὐτούς.  
the shall He speak to them in wrath of Him, and in the anger of Him He shall trouble them.<sup>4</sup>

13. Ἐγὼ δὲ κατεστάθην βασιλεὺς ὑπ' αὐτοῦ ἐπὶ Σιών ὄρος τὸ ἅγιον αὐτοῦ,  
I but appointed king by Him upon Zion mountain the Holy of Him.

2 Above Psalm 1.

3 Above Psalm 2:2,3.

4 Above Psalm 2:4,5.

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διαγγέλλων τὸ πρόσταγμα Κυρίου.  
having proclaimed the command of Lord.<sup>5</sup>

14. Κύριος εἶπε πρὸς με, Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε.  
Lord said unto me, Son of Me are you, I this day have begotten you.<sup>6</sup>

15. Αἴτησαι παρ' ἐμοῦ, καὶ δώσω σοι ἔθνη τὴν κληρονομίαν σου, καὶ τὴν κατάσχεσίν σου τὰ πέρατα τῆς γῆς· ποιμανεῖς αὐτούς ἐν ῥάβδῳ σιδηρᾷ, ὡς σκεύη κεραμέως συντρίψεις αὐτούς.  
You shall shatter them.<sup>7</sup>

16. Καὶ νῦν βασιλεῖς σύνετε, παιδεύθητε πάντες οἱ κρίνοντες τὴν γῆν.  
And now O kings let you be wise, let you be instructed all the judging the earth.<sup>8</sup>

17. Κουλεύσατε τῷ Κυρίῳ ἐν φόβῳ, καὶ ἀγαλλιᾶσθε αὐτῷ ἐν τρόμῳ.  
Let you serve the Lord in fear, and let you rejoice in Him in trembling.<sup>9</sup>

18. Δράξασθε παιδείας, μήποτε ὀργισθῆ Κύριος, καὶ ἀπολεῖσθε ἐξ ὁδοῦ δικαίας, ὅταν ἐκκαυθῆ ἐν τάχει ὁ θυμὸς αὐτοῦ.  
when should be kindled in swiftly the wrath of Him.

19. Μακάριοι πάντες οἱ πεποιθότες ἐπ' αὐτόν.  
Fortunate all the having trusted upon Him.

## XLI

1. Καὶ πάλιν δι' ἄλλης προφητείας μηνύον τὸ προφητικὸν Πνεῦμα δι' αὐτοῦ τοῦ Δαυεὶδ, ὅτι μετὰ τὸ σταυρωθῆναι βασιλεύσει ὁ Χριστός, οὕτως εἶπεν, Ἄισατε τῷ Κυρίῳ πᾶσα ἡ γῆ, καὶ ἀναγγεῖλατε ἡμέραν ἐξ ἡμέρας τὸ σωτήριον αὐτοῦ· ὅτι μέγας Κύριος καὶ αἰνετὸς σφόδρα, φοβερὸς ὑπὲρ πάντας τοὺς θεούς· ὅτι πάντες οἱ θεοὶ τῶν ἐθνῶν εἰδῶλα δαιμονίων εἰσίν, ὁ δὲ Θεὸς τοὺς οὐρανοὺς ἐποίησε.  
And again by another prophecy making known the prophetic Spirit through of him the David, that after the to be crucified should reign the Christ, thus spoke, Let you sing to the Lord all the earth, and let you declare day by day the salvation of Him; for great Lord and praiseworthy exceedingly, fearful above all the gods; for all the gods of the nations idols of demons are, the but God the heavens made.<sup>10</sup>

2. Δόξα καὶ αἶνος κατὰ πρόσωπον αὐτοῦ, καὶ ἰσχύς καὶ καύχημα ἐν τόπῳ

5 Above Psalm 2:6,7a.

6 above Psalm 2:7b.

7 Above Psalm 2: 8,9.

8 Above Psalm 2:10.

9 Above Psalm 2:11. Δουλεύσατε in Septuagint.

10 Above Psalm 95 (96): 1-5.

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Glory and dread before face of Him, and strength and boast in place  
ἀγιάσματος αὐτοῦ· δότε τῷ Κυρίῳ, τῷ Πατρὶ τῶν αἰώνων, δόξαν. Λάβετε  
of sanctity of Him; let you give to the Lord, the Father the everlasting, glory. Let you receive  
χάριν καὶ εἰσέλθετε κατὰ πρόσωπον αὐτοῦ καὶ προσκυνήσατε ἐν αὐλαῖς ἁγίαις αὐτοῦ·  
grace and let you enter into presence of Him and let you worship in courts holy of Him;  
φοβηθήτω ἀπὸ προσώπου αὐτοῦ πᾶσα ἡ γῆ καὶ κατορθωθήτω καὶ μὴ σαλευθήτω.  
let be fearful from of presence of Him all the earth and let be established and not shaken.<sup>11</sup>

3. Εὐφρανθήτωσαν ἐν τοῖς ἔθνεσιν· ὁ Κύριος ἐβασίλευσεν ἀπὸ τοῦ ξύλου.  
Let them rejoice among the nations; the Lord reigned from the tree.

## XLII

1. Ὅταν δὲ τὸ προφητικὸν Πνεῦμα τὰ μέλλοντα γίνεσθαι ὡς ἤδη γεγνημένα λέγη,  
When but the prophetic Spirit the things about to happen as already having happened He speaks,  
ὡς καὶ ἐν τοῖς προειρημένοις δοξάσαι ἐστίν, ὅπως ἀπολογία μὴ παράσχη τοῖς  
as also in the before cited to suppose it is, so as an apology not may be provided to the  
ἐντυγχάνουσιν, καὶ τοῦτο διασαφήσομεν.  
reading, and this we will make quite clear.

2. Τὰ πάντως ἐγνωσμένα γενησόμενα προλέγει ὡς ἤδη γεγνημένα·  
The things altogether He having known will be happening He predicts as already having happened;  
ὅτι δὲ οὕτως δεῖ ἐκδέχασθαι, ἐνατενίσατε τῷ νοῖ τοῖς λεγομένοις.  
that and thus must to be received, let you perceive by the attention to the reciting.

3. Δαυεὶδ ἔτεσι χιλίοις καὶ πεντακοσίοις πρὶν ἢ Χριστὸν ἄνθρωπον γενόμενον  
David years a thousand and five hundred before which Christ a man became  
σταυρωθῆναι τὰ προειρημένα ἔφη, καὶ οὐδεὶς τῶν πρὸ ἐκείνου  
crucified the things having said beforehand he uttered, and not one of the before of that one  
γενομένων σταυρωθεὶς εὐφροσύνην παρέσχε τοῖς ἔθνεσιν, ἀλλ' οὐδὲ τῶν  
having come having been crucified cheer afforded to the nations, but not of the  
μετ' ἐκεῖνον.  
with that that one.

4. Ὁ καθ' ἡμᾶς δὲ Ἰησοῦς Χριστὸς σταυρωθεὶς καὶ ἀποθανὼν ἀνέστη, καὶ  
He with us but Jesus Christ having been crucified and having died arose, and  
ἐβασίλευσεν ἀνελθὼν εἰς οὐρανόν, καὶ ἐπὶ τοῖς παρ' αὐτοῦ διὰ τῶν ἀποστόλων  
reigned having gone up into heaven, and upon the with Him through of the apostles  
ἐν τοῖς πᾶσιν ἔθνεσι κηρυχθεῖσιν εὐφροσύνη ἐστὶ προσδοκῶντων τὴν  
among the all nations publishing joy it is of expecting the  
κατηγγελμένην ὑπ' αὐτοῦ ἀφθαρσίαν.  
having been declared by of Him immortality.

11 Above from Psalm 95 (96) : 6+ altered.

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XLIII

1. Ὅπως δὲ μή τινες ἐκ τῶν προλελεγμένων ὑφ' ἡμῶν δοξάσωσι καθ' εἰμαρμένης  
So that but not certain from of the having been said by of us should think by having been allotted  
ἀνάγκην φάσκωσιν ἡμᾶς τὰ γινόμενα γίνεσθαι, ἐκ τοῦ προειπεῖν προεγνωσμένα,  
by necessity to assert us the things happening to happen, from of the to foretell having been known  
καὶ τοῦτο διαλύομεν.  
also this we explain.

2. Τὰς τιμωρίας καὶ τὰς κολάσεις καὶ τὰς ἀγαθὰς ἀμοιβὰς κατ' ἀξίαν  
The punishments and the chastisements and the good recompenses according to deserving  
τῶν πράξεων ἐκάστου ἀποδίδοσθαι διὰ τῶν προφητῶν μαθόντες καὶ ἀληθῆς  
of the actions of each person to be rendered through of the prophets we having learned and true  
ἀποφαινόμεθα· ἐπεὶ εἰ μὴ τοῦτό ἐστιν, ἀλλὰ καθ' εἰμαρμένην πάντα γίνεται, οὔτε τὸ  
we declare; since if not this is, but through fate all things happen, neither the  
ἐφ' ἡμῖν ἐστὶν ὅλως· εἰ γὰρ εἴμαρται τόνδε τινὰ ἀγαθὸν εἶναι καὶ τόνδε φαῦλον,  
by us is entirely, if for fate this anyone good to be and this one evil,  
οὔθ' οὗτος ἀπόδεκτος οὐδὲ ἐκεῖνος μεμπτέος.  
neither this one acceptable nor that one to be blamed.

3. Καὶ αὖ εἰ μὴ προαιρέσει ἐλευθέρᾳ πρὸς τὸ φεύγειν τὰ αἰσχρὰ καὶ αἰρεῖσθαι  
And again unless choosing freely between the to flee the things shameful and to choose  
τὰ καλὰ δύναμιν ἔχει τὸ ἀνθρώπειον γένος, ἀναίτιόν ἐστι τῶν ὅπως ἴσως  
the things good power has the human race, guiltless is of the in any way  
πραττομένων.  
of any actions.

4. Ἀλλ' ὅτι ἐλευθέρᾳ προαιρέσει καὶ κατορθοῖ καὶ σφάλλεται, οὕτως ἀποδείκνυμεν.  
But that free in choosing and be upright and throwing down, thus we demonstrate.

5. Τὸν αὐτὸν ἄνθρωπον τῶν ἐναντίων τὴν μετέλευσιν ποιοῦμενον ὁρῶμεν.  
The same man of the opposite the transition making we see.

6. Εἰ δὲ εἴμαρτο ἢ φαῦλον ἢ σπουδαῖον εἶναι, οὐκ ἂν ποτε τῶν ἐναντίων  
If but it had been ordained or low or excellent to be, not at any time of the opposites  
δεκτικὸς ἦν καὶ πλειστάκις μετετίθετο· ἀλλ' οὐδ' οἱ μὲν ἦσαν σπουδαῖοι, οἱ δὲ φαῦλοι,  
capable was and of frequently changing; but and not the indeed were good, the and bad,  
ἐπεὶ τὴν εἰμαρμένην αἰτίαν φαύλων καὶ ἐναντία ἑαυτῇ πράττουσαν ἀποφαινοίμεθα,  
since the having been made cause of badness and opposite her bringing about we display,  
ἢ ἐκεῖνο τὸ προειρημένον δόξαι ἀληθῆς εἶναι, ὅτι οὐδὲν ἐστὶν ἀρετὴ οὐδὲ κακία,  
or that the before stated would seem true to be, that nothing is excellent neither wickedness,  
ἀλλὰ δόξη μόνον ἢ ἀγαθὰ ἢ κακὰ νομίζεται· ἥπερ, ὡς δείκνυσιν ὁ ἀληθῆς λόγος,  
but seems only or good or bad deemed; which, as shows the true word,  
μεγίστη ἀσέβεια καὶ ἀδικία ἐστίν.  
greatest impiety and injustice it is.

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7. Ἀλλ' εἰμαρμένην φαμέν ἀπαράβατον ταύτην εἶναι, τοῖς τὰ καλὰ ἐκλεγόμενοις  
But having been destiny to assert unalterable these things to be, the the things good choosing  
τὰ ἄξια ἐπιτίμια, καὶ τοῖς ὁμοίως τὰ ἐναντία τὰ ἄξια ἐπίχειρα.  
the valuable rewards, and to the likewise the things opposite the things worthy rewards.

8. Οὐ γὰρ ὡσπερ τὰ ἄλλα, οἷον δένδρα καὶ τετράποδα μηδὲν δυνάμενα προαιρέσει  
Not for like as the things other, like as trees and quadrupeds and not being able choice  
πράττειν, ἐποίησεν ὁ Θεὸς τὸν ἄνθρωπον· οὐδὲ γὰρ ἦν ἄξιος ἀμοιβῆς ἢ ἐπαίνου,  
to effect, made the God the man; neither worthy he would be reward or praise  
οὐκ ἀφ' ἑαυτοῦ ἐλόμενος τὸ ἀγαθόν, ἀλλὰ τοῦτο γενόμενος οὐδ', εἰ κακὸς ὑπῆρχε,  
not by of self having chosen the good, but to this having been created nor, if evil he has been,  
δικαίως κολάσεως ἐτύγχανεν, οὐκ ἀφ' ἑαυτοῦ τοιοῦτος ὢν, ἀλλ' οὐδὲν δυνάμενος  
rightly of punishment meeting with, not for of himself such as this being, but nothing being able  
εἶναι ἕτερον παρ' ὃ ἐγεγόνει.  
to be other from which he had come into being.

#### XLIV

1. Ἐδίδαξε δὲ ἡμᾶς ταῦτα τὸ ἅγιον προφητικὸν Πνεῦμα, διὰ Μωυσέως φῆσαν τῷ  
Taught and us these things the holy prophetic Spirit, by Moses saying to the  
πρῶτῳ πλασθέντι ἀνθρώπῳ εἰρῆσθαι ὑπὸ τοῦ Θεοῦ οὕτως, Ἴδου πρὸ προσώπου  
first having been created man to say by of the God thus, Behold before of face  
σου τὸ ἀγαθὸν καὶ τὸ κακόν, ἔκλεξαι τὸ ἀγαθόν.  
of you the good and the bad, let you choose the good.

2. Καὶ πάλιν διὰ Ἡσαίου, τοῦ ἑτέρου προφήτου, ὡς ἀπὸ τοῦ Πατρὸς τῶν ὅλων  
And again by of Isaiah, the other prophet, as from of the Father of the all  
καὶ Δεσπότης Θεοῦ εἰς τοῦτο λεχθῆναι οὕτως,  
and Master God for this to be to be said thus,

3. Λούσασθε, καθαροὶ γένεσθε, ἀφέλετε τὰς πονηρίας ἀπὸ τῶν ψυχῶν ὑμῶν,  
Let you wash, clean let you be, let you put away the evils from of the souls of you,  
μάθετε καλὸν ποιεῖν, κρίνατε ὀρφανῶ καὶ δικαιοῦσατε χήραν,  
let you learn good to do, let you plead for orphans and let you make justice for widows,  
καὶ δεῦτε καὶ διαλεχθῶμεν, λέγει Κύριος· καὶ ἐὰν ὦσιν αἱ ἁμαρτίαι ὑμῶν  
and come now and let us reason together, says Lord; and if should be the sins of you  
ὡς φοινικοῦν, ὡσεὶ ἔριον λευκανῶ, καὶ ἐὰν ὦσιν ὡς κόκκινον, ὡς χιόνα λευκανῶ.  
as purple, as if wool white, and if should be as scarlet, as snow white.<sup>12</sup>

4. Καὶ ἐὰν θέλητε καὶ εἰσακούσητέ μου, τὰ ἀγαθὰ τῆς γῆς φάγεσθε,  
And if you should will and should listen to me, the things good of the earth you shall eat,  
ἐὰν δὲ μὴ εἰσακούσητέ μου, μάχαιρα ὑμᾶς κατέδεται· τὸ γὰρ στόμα Κυρίου  
if but not you should listen to me, a sword you shall devour; the for mouth of Lord  
ἐλάλησε ταῦτα.

12 Above Isaiah 1:16-18.

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spoke these things.<sup>13</sup>

5. Τὸ δὲ προειρημένον, Μάχαιρα ὑμᾶς κατέδεταί, οὐ λέγει διὰ μαχαιρῶν φονευθήσεσθαι  
The and before mentioned, A sword you shall devour, not it says by a sword to be killed  
τοὺς παρακούσαντας, ἀλλ' ἡ μάχαιρα τοῦ Θεοῦ ἔστι τὸ πῦρ, οὗ βόρᾳ γίνονται οἱ  
the disobeying, but the sword of the God is the fire, which fuel becomes they  
τὰ φαῦλα πράττειν αἰρούμενοι.  
the things evil to practice choosing.

6. Διὰ τοῦτο λέγει, Μάχαιρα ὑμᾶς κατέδεταί· τὸ γὰρ στόμα Κυρίου ἐλάλησεν.  
By means of this He says, A sword you shall devour; the for mouth of Lord spoke.

7. Εἰ δὲ καὶ . . . περὶ τεμνοῦσης καὶ αὐτικά ἀπαλλασσοῦσης μαχαίρας ἔλεγεν, οὐκ  
If but and concerning cutting and at once dispatches sword spoken, not  
ἂν εἶπε, Κατέδεταί.  
He said, Shall devour.

8. Ὡστε καὶ Πλάτων εἰπὼν, Αἰτία ἐλομένου, Θεὸς δ' ἀναίτιος, παρὰ Μωυσέως  
Just as also Plato said, Responsibility of having chosen, God but guiltless, from Moses  
τοῦ προφήτου λαβὼν εἶπε, πρεσβύτερος γὰρ Μωυσῆς καὶ πάντων τῶν ἐν  
the prophet having taken he said, older for Moses and of all of the among  
Ἑλλησι συγγραφέων.  
Greek writers.

9. Καὶ πάντα, ὅσα περὶ ἀθανασίας ψυχῆς ἢ τιμωριῶν τῶν μετὰ θάνατον ἢ  
And every, as many as about immortality of soul or of punishments of the after death or  
θεωρίας οὐρανίων ἢ τῶν ὁμοίων δογμάτων καὶ φιλόσοφοι καὶ ποιηταὶ ἔφασαν,  
contemplation of heavenly things or of the like doctrines and philosophers also make assertions,  
παρὰ τῶν προφητῶν τὰς ἀφορμὰς λαβόντες καὶ νοῆσαι δεδύνηται καὶ ἐξηγήσαντο.  
from of the prophets the starting points having taken and to observe have been able and explain.

10. Ὅθεν παρὰ πᾶσι σπέρματα ἀληθείας δοκεῖ εἶναι· ἐλέγχονται δὲ μὴ ἀκριβῶς  
Wherefore with all seeds of truth seems to be; they are checked but not accurately  
νοήσαντες, ὅταν ἐναντία αὐτοῖς ἑαυτοῖς λέγωσιν.  
having considered, when contradictions to them to themselves they should recite.

11. Ὡστε ὃ φάμεν, πεπροφητεῦσθαι τὰ μέλλοντα γίνεσθαι, οὐ διὰ τὸ  
So that what we say, to be foretold the things being about to happen, not through the  
εἰμαρμένης ἀνάγκη πράττεσθαι λέγομεν· ἀλλὰ προγνώστου τοῦ Θεοῦ ὄντος  
having been destined by necessity to be brought about we say; but foreknowing the God being  
τῶν μελλόντων ὑπὸ πάντων ἀνθρώπων πραχθήσεσθαι, καὶ δόγματος ὄντος παρ'  
of the being about by of all men to be accomplished, and decree being by  
αὐτόν, κατ' ἀξίαν τῶν πράξεων ἕκαστον ἀμείψεσθαι μέλλοντα τῶν ἀνθρώπων,  
Him, according to values of the actions each to be exchanged to be done of the men,  
καὶ τὰ παρ' αὐτοῦ κατ' ἀξίαν τῶν πραττομένων ἀπαντήσεσθαι, διὰ τοῦ  
and the by of Him according to worth of the being done to be met, by of the

13 Above Isaiah 1:19,20.

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προφητικοῦ Πνεύματος προλέγει, εἰς ἐπίστασιν καὶ ἀνάμνησιν αἰεὶ ἄγων  
prophetic Spirit He foretells, that He will lay upon and recollection always having in mind  
τὸ τῶν ἀνθρώπων γένος, δεικνύς ὅτι καὶ μέλον ἐστὶν αὐτῷ καὶ προνοεῖται αὐτῶν.  
the of the human race, showing that also caring He is Himself and provides for them.

12. Κατ' ἐνέργειαν δὲ τῶν φαύλων δαιμόνων θάνατος ὠρίσθη κατὰ τῶν τὰς  
By actions but of the vicious devils death was determined against of the the  
Ἵστασπου ἢ Σιβύλλης ἢ τῶν προφητῶν βίβλους ἀναγινωσκόντων, ὅπως διὰ  
Hystaspes or of Sibyl or of the prophets books reading, so that by  
τοῦ φόβου ἀποστρέψωσιν ἐντυγχάνοντας τοὺς ἀνθρώπους τῶν καλῶν γνῶσιν  
of the fear they may turn away from reading the men of the good knowlege  
λαβεῖν, αὐτοῖς δὲ δουλεύοντας κατέχωσιν ὅπερ εἰς τέλος οὐκ ἴσχυσαν.  
to receive, to themselves and being slaves they should be kept; which to end not having strength  
πρᾶξαι  
to accomplish.

13. Ἀφόβως μὲν γὰρ οὐ μόνον ἐντυγχάνομεν αὐταῖς, ἀλλὰ καὶ ὑμῖν, ὡς ὁρᾶτε,  
Fearlessly indeed for not only we read them, but also you, as you see,  
εἰς ἐπίσκεψιν φέρομεν, ἐπιστάμενοι πᾶσιν εὐάρεστα φανήσεσθαι· κἂν ὀλίγους δὲ  
for inspection we bring, knowing to all pleasing to be revealed; also if a few but  
πέισωμεν, τὰ μέγιστα κερδήσαντες ἐσόμεθα· ὡς γεωργοὶ γὰρ ἀγαθοὶ  
we should persuade, the things great gained we will have; as farmers for good  
παρὰ τοῦ Δεσπόζοντος τὴν ἀμοιβὴν ἔξομεν.  
from of the Master the reward we shall have.

## XLV

1. Ὅτι δὲ ἀγαγεῖν τὸν Χριστὸν εἰς τὸν οὐρανὸν ὁ Πατὴρ τῶν πάντων Θεὸς  
That and to bring the Christ into the heaven the Father of the of all God  
μετὰ τὸ ἀναστῆσαι ἐκ νεκρῶν αὐτὸν ἔμελλε, καὶ κατέχειν ἕως  
after the to raise up from of dead Him it was always going to be, and to keep until  
ἂν πατάξῃ τοὺς ἐχθραίνοντας αὐτῷ δαίμονας, καὶ συντελεσθῇ ὁ ἀριθμὸς τῶν  
He should strike down the enemies to Him demons, and completed the number of the  
προεγνωσμένων αὐτῷ ἀγαθῶν γινομένων καὶ ἐναρέτων, δι' οὓς καὶ μηδέπω τὴν  
foreknown by Him good being completed and of excellence, by which also not as yet the  
ἐπικύρωσιν πεποιήται, ἐπακούσατε τῶν εἰρημένων διὰ Δαυεὶδ τοῦ προφήτου.  
ratification has been made, let you hear the having been said by David the prophet.

2. Ἔστι δὲ ταῦτα, Εἶπεν ὁ Κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως ἂν  
They are and these, Said the Lord to the lord of me, Let you sit at right of Me until  
θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.  
I should set the enemies of you for a footstool of the feet of you.<sup>14</sup>

3. Ῥάβδον δυνάμεως ἐξαποστελεῖ σοι Κύριος ἐξ Ἱερουσαλήμ· καὶ κατακυρίευσεν ἐν  
A rod of power He shall send to you Lord out of Jerusalem; and you shall gain dominance in

14 Above Psalm 109 (110):1.

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μέσῳ τῶν ἐχθρῶν σου.  
midst of the enemies of you.<sup>15</sup>

4. Μετὰ σοῦ ἡ ἀρχὴ ἐν ἡμέρᾳ τῆς δυνάμεώς σου ἐν ταῖς λαμπρότησι τῶν ἁγίων  
With of you the sovereignty in day of the power of you in the splendour of the saints  
σου· ἐκ γαστρὸς πρὸ ἑωσφόρου ἐγέννησά σε.  
of you; in womb before Morning Star I begot you.<sup>16</sup>

5. Τὸ οὖν εἰρημένον, Ῥάβδον δυνάμεως ἐξαποστελεῖ σοι ἐξ Ἱερουσαλήμ,  
The then having been said, A rod of power He shall send to you out of Jerusalem,  
προαγγελτικὸν τοῦ λόγου τοῦ ἰσχυροῦ, ὃν ἀπὸ Ἱερουσαλήμ οἱ ἀπόστολοι αὐτοῦ  
is predictive of the word the mighty, which from Jerusalem the Apostles of Him  
ἐξεληθόντες πανταχοῦ ἐκήρυξαν, καὶ, καίπερ θανάτου ὀρισθέντος κατὰ τῶν  
having gone out everywhere preached, and, although death having been decreed against of the  
διδασκόντων ἢ ὅλως ὁμολογούντων τὸ ὄνομα τοῦ Χριστοῦ, ἡμεῖς πανταχοῦ καὶ  
teaching or at all confessing the name of the Christ, we everywhere also  
ἀσπαζόμεθα καὶ διδάσκομεν.  
are embracing and are teaching.

6. Εἰ δὲ καὶ ὑμεῖς ὡς ἐχθροὶ ἐντεύξεσθε τοῖσδε τοῖς λόγοις, οὐ πλέον τι δύνασθε,  
If but and you as hostile will read these the words, not more anything you are able  
ὡς προέφημεν, τοῦ φονεύειν· ὅπερ ἡμῖν μὲν οὐδεμίαν βλάβην φέρει, ὑμῖν δὲ καὶ πᾶσι  
as we were saying before, of the to kill; which to us indeed nothing harmful brings, to you but and all  
τοῖς ἀδίκως ἐχθραίνουσι καὶ μὴ μετατιθεμένοις κόλασιν διὰ πυρὸς αἰώνιαν ἐργάζεται.  
the unjustly hating and not changing correction by fire eternal is brought.

## XLVI

1. "Ἴνα δὲ μή τινες ἀλογισταίνοντες εἰς ἀποτροπὴν τῶν δεδιδασκόμενων ὑφ' ἡμῶν  
That but not certain unreasonably for diverting of the having been taught by us  
εἴπωσι πρὸ ἐτῶν ἑκατὸν πενήκοντα γεγεννησθαι τὸν Χριστὸν λέγειν ἡμᾶς ἐπὶ  
let us say before of years a hundred fifty to have been born the Christ to say we upon  
Κυρηνίου, δεδιδασχέναι δὲ ἅ φαμεν διδάξει αὐτὸν ὕστερον χρόνοις ἐπὶ Ποντίου  
Cyrenius<sup>17</sup>, to have taught and what we assert to teach He afterwards in time above Pontius  
Πιλάτου, καὶ ἐπικαλῶσιν ὡς ἀνευθύνων ὄντων τῶν προγεγεννημένων πάντων  
Pilate<sup>18</sup>, and should accuse as irresponsible beings of the having been born before of all

15 Above Psalm 109 (110): 2.

16 Above Psalm 109 (110): 3.

17 **Cyrenius** 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 de jure, 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 (Luk 2:2), a "taxing" (R.V., "enrollment;" i.e., a registration) of the people was "first made;" i.e., was made for the first time under his government. (Easton).

18 **Pilate, Pontius** Probably connected with the Roman family of the Pontii, and called "Pilate" from the Latin pileatus, i.e., "wearing the pileus", which was the "cap or badge of a manumitted slave," as indicating that he was a "freedman," or the descendant of one. He was the sixth in the order of the Roman procurators of Judea (A.D. 26-36).

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ἀνθρώπων, φθάσαντες τὴν ἀπορίαν λυσόμεθα.  
men, having anticipated the difficulty let us solve.

2. Τὸν Χριστὸν πρωτότοκον τοῦ Θεοῦ εἶναι ἐδιδάχθημεν καὶ προεμνήσαμεν Λόγον  
The Christ first-born of the God to be we were taught and we declared before Word  
ὄντα, οὗ πᾶν γένος ἀνθρώπων μετέσχε.  
being, whom every race of men partook.

3. Καὶ οἱ μετὰ Λόγου βιώσαντες Χριστιανοὶ εἰσι, κἂν ἄθεοι ἐνομίσθησαν, οἷον ἐν

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His headquarters were at Caesarea, but he frequently went up to Jerusalem. His reign extended over the period of the ministry of John the Baptist and of Jesus Christ, in connection with whose trial his name comes into prominent notice. Pilate was a "typical Roman, not of the antique, simple stamp, but of the imperial period, a man not without some remains of the ancient Roman justice in his soul, yet pleasure-loving, imperious, and corrupt. He hated the Jews whom he ruled, and in times of irritation freely shed their blood. They returned his hatred with cordiality, and accused him of every crime, mal-administration, cruelty, and robbery. He visited Jerusalem as seldom as possible; for, indeed, to one accustomed to the pleasures of Rome, with its theatres, baths, games, and gay society, Jerusalem, with its religiousness and ever-smouldering revolt, was a dreary residence. When he did visit it he stayed in the palace of Herod the Great, it being common for the officers sent by Rome into conquered countries to occupy the palaces of the displaced sovereigns." After his trial before the Sanhedrin, Jesus was brought to the Roman procurator, Pilate, who had come up to Jerusalem as usual to preserve order during the Passover, and was now residing, perhaps, in the castle of Antonia, or it may be in Herod's palace. Pilate came forth from his palace and met the deputation from the Sanhedrin, who, in answer to his inquiry as to the nature of the accusation they had to prefer against Jesus, accused him of being a "malefactor." Pilate was not satisfied with this, and they further accused him (1.) of sedition, (2.) preventing the payment of the tribute to Caesar, and (3.) of assuming the title of king ([Luk 23:2](#)). Pilate now withdrew with Jesus into the palace ([Joh 18:33](#)) and examined him in private ([Joh 18:37](#), [Joh 18:38](#)); and then going out to the deputation still standing before the gate, he declared that he could find no fault in Jesus ([Luk 23:4](#)). This only aroused them to more furious clamour, and they cried that he excited the populace "throughout all Jewry, beginning from Galilee." When Pilate heard of Galilee, he sent the accused to Herod Antipas, who had jurisdiction over that province, thus hoping to escape the difficulty in which he found himself. But Herod, with his men of war, set Jesus at naught, and sent him back again to Pilate, clad in a purple robe of mockery ([Luk 23:11](#), [Luk 23:12](#)). Pilate now proposed that as he and Herod had found no fault in him, they should release Jesus; and anticipating that they would consent to this proposal, he ascended the judgment-seat as if ready to ratify the decision ([Mat 27:19](#)). But at this moment his wife (Claudia Procula) sent a message to him imploring him to have nothing to do with the "just person." Pilate's feelings of perplexity and awe were deepened by this incident, while the crowd vehemently cried out, "Not this man, but Barabbas." Pilate answered, "What then shall I do with Jesus?" The fierce cry immediately followed. "Let him be crucified." Pilate, apparently vexed, and not knowing what to do, said, "Why, what evil hath he done?" but with yet fiercer fanaticism the crowd yelled out, "Away with him! crucify him, crucify him!" Pilate yielded, and sent Jesus away to be scourged. This scourging was usually inflicted by lictors; but as Pilate was only a procurator he had no lictor, and hence his soldiers inflicted this terrible punishment. This done, the soldiers began to deride the sufferer, and they threw around him a purple robe, probably some old cast-off robe of state ([Mat 27:28](#); [Joh 19:2](#)), and putting a reed in his right hand, and a crowd of thorns on his head, bowed the knee before him in mockery, and saluted him, saying, "Hail, King of the Jews!" They took also the reed and smote him with it on the head and face, and spat in his face, heaping upon him every indignity. Pilate then led forth Jesus from within the Praetorium ([Mat 27:27](#)) before the people, wearing the crown of thorns and the purple robe, saying, "Behold the man!" But the sight of Jesus, now scourged and crowned and bleeding, only stirred their hatred the more, and again they cried out, "Crucify him, crucify him!" and brought forth this additional charge against him, that he professed to be "the Son of God." Pilate heard this accusation with a superstitious awe, and taking him once more within the Praetorium, asked him, "Whence art thou?" Jesus gave him no answer. Pilate was irritated by his continued silence, and said, "Knowest thou not that I have power to crucify thee?" Jesus, with calm dignity, answered the Roman, "Thou couldst have no power at all against me, except it were given thee from above." After this Pilate seemed more resolved than ever to let Jesus go. The crowd perceiving this cried out, "If thou let this man go, thou art not Caesar's friend." This settled the matter. He was afraid of being accused to the emperor. Calling for water, he washed his hands in the sight of the people, saying, "I am innocent of the blood of this just person." The mob, again

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And the with Word having lived Christians are, and if atheists they were supposed, as among Ἕλλησι μὲν Σωκράτης καὶ Ἡράκλειτος καὶ οἱ ὅμοιοι αὐτοῖς, ἐν βαρβάροις δὲ Greeks indeed Socrates and Heraclitus and the like to them, among barbarians and Ἀβραὰμ καὶ Ἀνανίας καὶ Ἀζαρίας καὶ Μισαήλ καὶ Ἡλίας καὶ ἄλλοι πολλοί, ὧν τὰς Abraham and Ananias and Azarias and Misael and Elias and others many, whose the πράξεις ἢ τὰ ὀνόματα καταλέγειν μακρὸν εἶναι ἐπιστάμενοι τανῦν παραιτούμεθα. actions or the names to recount long to be knowing at present we decline

4. Ὡστε καὶ οἱ προγενόμενοι ἄνευ Λόγου βιώσαντες, ἄχρηστοι καὶ ἐχθροὶ τῷ So that also the having been in existence before Word having lived, uselessly and hostile to the Χριστῷ ἦσαν καὶ φονεῖς τῶν μετὰ Λόγου βιούντων· οἱ δὲ μετὰ Λόγου βιώσαντες Christ were and slayers of the with Word living; the but with Word having lived καὶ βιούντες Χριστιανοὶ καὶ ἀφοβοὶ καὶ ἀτάραχοι ὑπάρχουσι. and living as Christians and fearless and calm they become.

5. Δι' ἣν δ' αἰτίαν διὰ δυνάμεως τοῦ Λόγου κατὰ τὴν τοῦ Πατρὸς πάντων καὶ By which cause through power of the Word according to the of the Father of all and Δεσπότης Θεοῦ βουλὴν διὰ παρθένου ἄνθρωπος ἀπεκυήθη καὶ Ἰησοῦς ἐπωνομάσθη, Master of God will from of a virgin a man *being born* and Jesus He was named, καὶ σταυρωθεὶς ἀποθανὼν ἀνέστη καὶ ἀνελήλυθεν εἰς οὐρανόν, ἐκ τῶν διὰ and having been crucified having died rose again and ascended into heaven, from of the through τοσοῦτων εἰρημένων ὁ βουνεχῆς καταλαβεῖν δυνήσεται. such as these having been said he with understanding to comprehend will be able.

6. Ἡμεῖς δέ, οὐκ ἀναγκαίου ὄντος τανῦν τοῦ περὶ τῆς ἀποδείξεως τούτου λόγου, We and, not of necessity being the present of the concerning of the proving of this subject, ἐπὶ τὰς ἐπειγούσας ἀποδείξεις πρὸς τὸ παρὸν χωρήσωμεν. over the things we were examining proofs unto the present let us move on.

## XLVII

1. Ὅτι οὖν καὶ ἐκπορθηθήσεται ἡ γῆ Ἰουδαίων ἐμελλεν, ἀκούσατε τῶν εἰρημένων That then also shall be wasted the land of Jews was to be, let you hear of the having been said ὑπὸ τοῦ προφητικοῦ Πνεύματος· εἰρηνται δὲ οἱ λόγοι ὡς ἀπὸ προσώπου λαῶν by of the prophetic Spirit; having been spoken and the words as from a person of people θαυμαζόντων τὰ γεγενημένα. wondering over the things having happened.

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scorning his scruples, cried, "His blood be on us, and on our children." Pilate was stung to the heart by their insults, and putting forth Jesus before them, said, "Shall I crucify your King?" The fatal moment had now come. They madly exclaimed, "We have no king but Caesar;" and now Jesus is given up to them, and led away to be crucified. By the direction of Pilate an inscription was placed, according to the Roman custom, over the cross, stating the crime for which he was crucified. Having ascertained from the centurion that he was dead, he gave up the body to Joseph of Arimathea to be buried. Pilate's name now disappears from the Gospel history. References to him, however, are found in the Acts of the Apostles ([Act 3:13](#); [Act 4:27](#); [Act 13:28](#)), and in [Ti1 6:13](#). In A.D. 36 the governor of Syria brought serious accusations against Pilate, and he was banished to Vienne in Gaul, where, according to tradition, he committed suicide. (Easton).

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2. Εἰσὶ δὲ οἶδε, Ἐγενήθη ἔρημος Σιών, ὡς ἔρημος ἐγενήθη Ἱερουσαλήμ, εἰς κατάραν  
They are and these, Became a desert Sion, as a desolation became Jerusalem, for a curse  
ὁ οἶκος, τὸ ἅγιον ἡμῶν καὶ ἡ δόξα, ἦν εὐλόγησαν οἱ πατέρες ἡμῶν, ἐγενήθη  
the house, the holy of us and the glory, which blessed the fathers of us, became  
πυρίκαυστος, καὶ πάντα τὰ ἐνδοξα αὐτῆς συνέπεσε.  
burned in fire, and all the things glorious of it fallen.<sup>19</sup>

3. Καὶ ἐπὶ τούτοις ἀνέσχου καὶ ἐσιώπησας καὶ ἐταπείνωσας ἡμᾶς  
And upon these things you endured yourself and you kept silent and were cast down us  
σφόδρα.  
exceedingly.<sup>20</sup>

4. Καὶ ὅτι ἠρήμωτο Ἱερουσαλήμ, ὡς προεῖρητο γεγενῆσθαι,  
And that had been stripped bare Jerusalem, as was predicted to happen,  
πεπεισμένοι ἐστέ.  
having been convinced you are.

5. Εἴρηται δὲ καὶ περὶ τῆς ἐρημώσεως αὐτῆς, καὶ περὶ τοῦ μὴ  
It has been said and also concerning of the desolation of her, and concerning of the not  
ἐπιτραπήσεσθαι μηδένα αὐτῶν οἰκεῖν, διὰ Ἡσαίου τοῦ προφήτου οὕτως,  
to be allowed not one of them to inhabit, by Isaiah the prophet thus,  
Ἡ γῆ αὐτῶν ἔρημος, ἔμπροσθεν αὐτῶν οἱ ἐχθροὶ αὐτῶν αὐτὴν φάγονται, καὶ  
The land of them desolate, before of them the enemies of then of it they shall eat, and  
οὐκ ἔσται ἐξ αὐτῶν ὁ κατοικῶν ἐν αὐτῇ.  
not shall be out of them the inhabiting in it.

6. Ὅτι δὲ φυλάσσειται ὑφ' ὑμῶν ὅπως μηδεὶς ἐν αὐτῇ γένηται, καὶ θάνατος κατὰ  
That and is guarded by you lest anyone in it should be, and death against  
τοῦ καταλαμβανομένου Ἰουδαίου εἰσιόντος ὠρισται, ἀκριβῶς ἐπίστασθε.  
the being seized a Jew entering it has been decreed, exactly you know.

## XLVIII

1. Ὅτι δὲ καὶ θεραπεύσειν πάσας νόσους καὶ νεκροὺς ἀνεγερεῖν ὁ ἡμέτερος Χριστὸς  
That and also to heal all diseases and dead to raise up the our Christ  
προεφητεύθη, ἀκούσατε τῶν λελεγμένων.  
it was predicted, let you hear the having been said.

2. Ἔστι δὲ ταῦτα, Τῇ παρουσίᾳ αὐτοῦ ἀλειῖται χλωδὸς ὡς ἔλαφος, καὶ τρανὴ ἔσται  
They are and these, At the coming of Him shall leap lame as a hart, and clear shall be  
γλῶσσα μογιγάλων· τυφλοὶ ἀναβλέψουσι καὶ λεπροὶ καθαρισθήσονται καὶ νεκροὶ  
tongue of stammerer; blind shall see and lepers shall be cleansed and dead  
ἀναστήσονται καὶ περιπατήσουσιν.

19 Above Isaiah 64:9,10.

20 Above Isaiah 64:11.

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shall be raised and shall walk about.<sup>21</sup>

3. Ὅτι τε ταῦτα ἐποίησεν, ἐκ τῶν ἐπὶ Ποντίου Πιλάτου γενομένων ἄκτων μαθεῖν δύνασθε.  
That both these things He did, from of the by Pontius Pilate having done Acts to learn you are able.

4. Πῶς τε προμεμήνυται ὑπὸ τοῦ προφητικοῦ Πνεύματος ἀναιρεθησόμενος ἅμα  
How both it has been predicted by the of prophecy Spirit would be killed together with  
τοῖς ἐπ' αὐτὸν ἐλπίζουσιν ἀνθρώποις, ἀκούσατε τῶν λεχθέντων διὰ Ἡσαίου.  
the upon Him hope men, let you hear the having been said by Isaiah.

5. Ἔστι δὲ ταῦτα, Ἴδε ὡς ὁ δίκαιος ἀπώλετο, καὶ οὐδεὶς ἐκδέχεται τῇ καρδίᾳ·  
They are and these, Behold as the righteous are slain, and no one takes up in the heart;  
καὶ ἄνδρες δίκαιοι αἴρονται, καὶ οὐδεὶς κατανοεῖ.  
also men righteous taken away, and not one considers.<sup>22</sup>

6. Ἀπὸ προσώπου ἀδικίας ἦρται ὁ δίκαιος καὶ ἔσται ἐν εἰρήνῃ  
From of presence of wickedness has been removed the righteous one and shall be in peace  
ἢ ταφῇ αὐτοῦ· ἦρται ἐκ τοῦ μέσου.  
the grave of him; he has been removed out of the midst.<sup>23</sup>

## XLIX

1. Καὶ πάλιν πῶς δι' αὐτοῦ Ἡσαίου λέλεκται ὅτι οἱ οὐ προσδοκήσαντες αὐτὸν  
And again how by same Isaiah it has been said that the not having expected Him  
λαοὶ τῶν ἐθνῶν προσκυνήσουσιν αὐτόν, οἱ δὲ αἰεὶ προσδοκῶντες Ἰουδαῖοι  
peoples of the nations should worship Him, the but always having expected Jews  
ἀγνοήσουσι παραγενόμενον αὐτόν· ἐλέχθησαν δὲ οἱ λόγοι ὡς ἀπὸ προσώπου  
should not recognise having come near Him; been spoken and the words as from of person  
αὐτοῦ τοῦ Χριστοῦ.  
same of the Christ.

2. Εἰσὶ δὲ οὗτοι, Ἐμφανῆς ἐγενήθην τοῖς ἐμὲ μὴ ἐπερωτῶσιν, εὐρέθην τοῖς ἐμὲ μὴ  
They are and these, Manifest I became to the me not ask after, they find the Me not  
ζητοῦσι, εἶπον, Ἴδού εἰμι, ἔθνη, οἳ οὐκ ἐκάλεσαν τὸ ὄνομά μου.  
seek, I said, Behold I am, a nation, which not called the name of Me.<sup>24</sup>

3. Ἐξεπέτασα τὰς χεῖράς μου ἐπὶ λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα, ἐπὶ τοὺς  
I spread out the hands of Me over a people disobedient and contradicting, over the  
πορευομένους ἐν ὁδῷ οὐ καλῇ, ἀλλ' ὀπίσω τῶν ἁμαρτιῶν αὐτῶν.  
walking in a way not good, but after of the sins of them.<sup>25</sup>

21 Above Isaiah 35:6a; 5a.

22 Above Isaiah 57:1a.

23 Above Isaiah 57:1b;2.

24 Above Isaiah 65:1.

25 Above Isaiah 65:2.

Τοῦ ἁγίου Ἰουστίνου Ἀπολογία ὑπὲρ Χριστιανῶν πρὸς Ἀντωνῖνον τὸν Εὐσεβῆ  
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4. Ὁ λαὸς ὁ παροξύνων ἐναντίον μου.

The people the provoking in presence of Me.<sup>26</sup>

5. Ἰουδαῖοι γὰρ ἔχοντες τὰς προφητείας καὶ αἰεὶ προσδοκῆσαντες τὸν Χριστὸν  
Jews for having the prophecies and always having expected the Christ  
παραγεννησόμενον, ἠγνόησαν, οὐ μόνον δέ, ἀλλὰ καὶ παρεχρήσαντο· οἱ δὲ ἀπὸ  
will be coming, not knew, not only and, but also emptied out; the but from  
τῶν ἐθνῶν μηδέποτε μηδὲν ἀκούσαντες περὶ τοῦ Χριστοῦ, μέχρις οὗ οἱ ἀπὸ  
of the nations never nothing having heard about of the Christ, until which the from

Ἰερουσαλήμ ἐξελθόντες ἀπόστολοι αὐτοῦ ἐμήνυσαν τὰ περὶ αὐτοῦ καὶ τὰς  
Jerusalem having set out Apostles of Him revealed the things concerning Him and the  
προφητείας παρέδωκαν, πληρωθέντες χαρᾶς καὶ πίστεως τοῖς εἰδώλοις  
prophecies gave, having been filled with joy and faith the idols  
ἀπετάξαντο καὶ τῷ Ἄγεννητῷ Θεῷ διὰ τοῦ Χριστοῦ ἑαυτοὺς ἀνέθηκαν.  
having set away and to the Unbegotten God through the Christ themselves they dedicated.

6. Ὅτι δὲ προεγινώσκετο τὰ δύσφημα ταῦτα λεχθησόμενα κατὰ τῶν τὸν  
That and foreknown the things shameful these will have been said against of the the  
Χριστὸν ὁμολογούντων, καὶ ὡς εἶεν τάλανες οἱ δυσφημοῦντες αὐτὸν καὶ τὰ  
Christ confessing, and as should be wretched the detracting Him and the  
παλαιὰ ἔθη καλὸν εἶναι τηρεῖν λέγοντες, ἀκούσατε τῶν βραχυεπῶς εἰρημένων  
ancient customs well to be to keep saying, let you listen to the briefly having been said  
διὰ Ἡσαίου.

by Isaiah.

7. Ἔστι δὲ ταῦτα, Οὐαὶ τοῖς λέγουσι τὸ γλυκὺ πικρὸν καὶ τὸ πικρὸν γλυκὺ.  
They are and these, Woe to the saying the sweet bitter and the bitter sweet.<sup>27</sup>

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26 Above Isaiah 65:3a.

27 Above Isaiah 5:20,c.