

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

L

1. Ὅτι δὲ καὶ ὑπὲρ ἡμῶν γενόμενος ἄνθρωπος παθεῖν καὶ ἀτιμασθῆναι ὑπέμεινε, καὶ
That but and for of us having become a man to suffer and to be disgraced He submitted, and
πάλιν μετὰ δόξης παραγενήσεται, ἀκούσατε τῶν εἰρημένων εἰς τοῦτο προφητειῶν.
again with glory He shall come, let you listen to the having been related to these prophecies.

2. Ἔστι δὲ ταῦτα, Ἐνθ' ὧν παρέδωκαν εἰς θάνατον τὴν ψυχὴν αὐτοῦ, καὶ μετὰ
They are and these, Against whom they gave over into death the soul of Him, and with
τῶν ἀνόμων ἐλογίσθη, αὐτὸς ἀμαρτίας πολλῶν εἴληφε καὶ τοῖς
of the lawless He was reckoned, He sin of many He has seized and for the
ἀνόμοις ἐξιλάσεται.
lawless He shall make atonement.¹

3. Ἴδε γὰρ συνήσει ὁ παῖς μου, καὶ ὑψωθήσεται καὶ δοξασθήσεται σφόδρα.
Behold for shall understand the Servant of Me, and He shall be exalted and extolled exceedingly.²

4. Ὅν τρόπον ἐκστήσονται πολλοὶ ἐπὶ σέ, οὕτως ἀδοξήσει ἀπὸ ἀνθρώπων τὸ εἶδος
Whose form will be put out many over You, so hidden from men the nature
σου καὶ ἡ δόξα σου ἀπὸ τῶν ἀνθρώπων, οὕτως θαυμάσονται ἔθνη πολλά, καὶ
of You the glory of You from the men, so shall wonder nations many, and
συνέξουσι βασιλεῖς τὸ στόμα αὐτῶν· ὅτι οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ, καὶ
shall shut kings the mouth of them; for whom not was declared concerning of Him, and
οἱ οὐκ ἀκηκόασι συνήσουσι.
whom not have heard shall understand.³

5. Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; Καὶ ὁ βραχίον Κυρίου τίνι ἀπεκαλύφθη;
O Lord, who believed the tidings of us? And the arm of Lord to who was it revealed?
Ἀνηγγείλαμεν ἐνώπιον αὐτοῦ ὡς παιδίον, ὡς ῥίζα ἐν γῆ διψώση.
We announced before of Him as a servant, as a root in ground thirsty.⁴

6. Οὐκ ἔστιν εἶδος αὐτῷ οὐδὲ δόξα· καὶ εἶδομεν αὐτόν, καὶ οὐκ εἶχεν εἶδος οὐδὲ
Not is form in Him nor glory; and we saw Him, and not He had form nor
κάλλος, ἀλλὰ τὸ εἶδος αὐτοῦ ἄτιμον καὶ ἐκλείπον παρὰ τοὺς ἀνθρώπους.
beauty, but the form of Him ignoble and wanting compared to the men.⁵

7. Ἄνθρωπος ἐν πληγῇ ὢν καὶ εἰδὼς φέρειν μαλακίαν, ὅτι ἀπέστραπται τὸ
A man in suffering being and having know to bear sickness, for He turned away the
πρόσωπον αὐτοῦ, ἠτιμάσθη καὶ οὐκ ἐλογίσθη.
face of Him, He was dishonoured and not esteemed.⁶

1 Above Isaiah 53:12c.

2 Above Isaiah 52:13.

3 Above Isaiah 52:14,15.

4 Above Isaiah 53:1,2a.

5 Above Isaiah 53:2b,3a.

6 Above Isaiah 53:3b.

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8. Οὗτος τὰς ἀμαρτίας ἡμῶν φέρει καὶ περὶ ἡμῶν ὀδυνᾶται, καὶ ἡμεῖς ἐλογισάμεθα
This One the sins of us did bear and about of us He suffered Himself, and we reckoned
αὐτὸν εἶναι ἐν πόνῳ καὶ ἐν πληγῇ καὶ ἐν κακώσει.
Him to be in toil and in blows and in ill-treatment.⁷

9. Αὐτὸς δὲ ἐτραυματίσθη διὰ τὰς ἀνομίας ἡμῶν καὶ μεμαλάκισται διὰ
Same and was wounded on account of the transgressions of us, and He was weakened because of
τὰς ἀμαρτίας ἡμῶν· παιδεία εἰρήνης ἐπ' αὐτόν, τῷ μώλωπι αὐτοῦ ἡμεῖς ἰάθημεν.
the sins of us; chastisement of peace upon Him, by the weal of Him we are healed.⁸

10. Πάντες ὡς πρόβατα ἐπλανήθημεν, ἄνθρωπος τῇ ὁδῷ αὐτοῦ ἐπλανήθη· καὶ
All as sheep we wandered, a man in the way of him wandered; and
παρέδωκεν αὐτὸν ταῖς ἀμαρτίαις ἡμῶν, καὶ αὐτὸς διὰ τὸ κεκακῶσθαι οὐκ ἀνοίγει
we gave over Him for the sins of us, and He through the to have been afflicted not He opened
τὸ στόμα αὐτοῦ ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη, καὶ ὡς ἄμνος ἐναντίον τοῦ
the mouth of Him; as a sheep about to be slaughtered He was led, and as a lamb before of the
κείροντος αὐτὸν ἄφωνος, οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ.
shearer same dumb, so not He opened the mouth of Him.⁹

11. Ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἦρθη.
In the humiliation of Him the judgement of Him was taken away.¹⁰

12. Μετὰ οὖν τὸ σταυρωθῆναι αὐτὸν καὶ οἱ γνώριμοι αὐτοῦ πάντες ἀπέστησαν,
After then the to be crucified Him also the acquaintances of Him all went away,
ἀρνησάμενοι αὐτόν· ὕστερον δέ, ἐκ νεκρῶν ἀναστάντος καὶ ὀφθέντος αὐτοῖς καὶ
having disowned Him; afterwards and, from of dead having risen and having been seen by them and
ταῖς προφητείαις ἐντυχεῖν, ἐν αἷς πάντα ταῦτα προεῖρητο γενησόμενα,
the prophecies to read, in which all these things had been foretold will be happening,
διδάξαντος, καὶ εἰς οὐρανὸν ἀνερχόμενον ἰδόντες καὶ πιστεύσαντες καὶ δύναμιν
having taught, and into heaven ascending having seen and having believed and power
ἐκεῖθεν αὐτοῖς πεμφθεῖσαν παρ' αὐτοῦ λαβόντες καὶ εἰς πᾶν γένος ἀνθρώπων
thence to them having been sent by Him having received and to every race of men
ἐλθόντες, ταῦτα ἐδίδαξαν καὶ ἀπόστολοι προσηγορεύθησαν.
having gone, these things they taught and apostles they were called.

LI

1. Ἴνα δὲ μηνύσῃ ἡμῖν τὸ προφητικὸν Πνεῦμα ὅτι ὁ ταῦτα πάσχων ἀνεκδιήγητον
That and might reveal to us the prophetic Spirit that He these things suffering indefinable
ἔχει τὸ γένος καὶ βασιλεύει τῶν ἐχθρῶν, ἔφη οὕτως, Τὴν γενεὰν αὐτοῦ
has the generation and He rules the enemies, He was speaking thus, The generation of Him
τίς διηγῆσεται; Ὅτι αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ, ἀπὸ τῶν ἀνομιῶν

7 Above Isaiah 53:4.

8 Above Isaiah 53:5.

9 Above Isaiah 53:6a,7.

10 Above Isaiah 53:8a.

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who shall describe? For is carried off from of the earth the life of Him, because of the transgressions
αὐτῶν ἦκει εἰς θάνατον.
of them He comes into death.¹¹

2. Καὶ δώσω τοὺς πονηροὺς ἀντὶ τῆς ταφῆς αὐτοῦ καὶ τοὺς πλουσίους ἀντὶ τοῦ
And I will give the wicked for the burial of Him and the rich for thee
θανάτου αὐτοῦ, ὅτι ἀνομίαν οὐκ ἐποίησεν οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ·
death of Him, for lawlessness not He did neither was found deceit in the mouth of Him;

καὶ Κύριος βούλεται καθαρίσαι αὐτὸν τῆς πληγῆς.
and Lord wishes to cleanse Him of the stripe.¹²

3. Ἐὰν δῶτε περὶ ἁμαρτίας, ἡ ψυχὴ ὑμῶν ὄψεται σπέρμα μακρόβιον.
If you given concerning sin, the soul of you shall see seed long lived.¹³

4. Καὶ βούλεται Κύριος ἀφελεῖν ἀπὸ πόνου τὴν ψυχὴν αὐτοῦ, δεῖξαι αὐτῷ φῶς
And is pleased Lord to take away from of grief the soul of Him, to show to Him light
καὶ πλάσαι τῇ συνέσει, δικαιῶσαι δίκαιον εὔ δουλεύοντα πολλοῖς, καὶ τὰς
and to mould with the understanding, to justify a Just One a good slave to many, and the
ἁμαρτίας ἡμῶν αὐτὸς ἀνοίσει.
sins of them He shall carry up.¹⁴

5. Διὰ τοῦτο αὐτὸς κληρονομήσει πολλοὺς καὶ τῶν ἰσχυρῶν μεριεῖ σκύλα, ἀνθ'
Because of this He shall inherit many and of the strong He shall divide spoils, because
ῶν παρεδόθη εἰς θάνατον ἡ ψυχὴ αὐτοῦ, καὶ ἐν τοῖς ἀνόμοις ἐλογίσθη,
being given over into death the soul of Him, and among the transgressors He was counted,
καὶ αὐτὸς ἁμαρτίας πολλῶν ἀνήνεγκε καὶ διὰ τὰς ἀνομίας αὐτῶν αὐτὸς παρεδόθη.
and Same sins of many bore, and because of the sins of them He was given over.¹⁵

6. Ὡς δὲ καὶ εἰς τὸν οὐρανὸν ἔμελλεν ἀνιέναι, καθὼς προεφητεύθη, ἀκούσατε.
As and also into the heaven He would to go up, as was prophesied, let you hear.

7. Ἐλέχθη δὲ οὕτως, Ἄρατε πύλας οὐρανῶν, ἀνοίχθητε, ἵνα εἰσέλθῃ ὁ
It was said and thus, Let be lifted up gates of heaven, let you be opened, that may enter the
βασιλεὺς τῆς δόξης. Τίς ἐστὶν οὗτος ὁ βασιλεὺς τῆς δόξης; Κύριος κραταῖος καὶ Κύριος
king of the glory. Who is this One the king of the glory? Lord strong and Lord
δυνατός.
mighty.¹⁶

8. Ὡς δὲ καὶ ἐξ οὐρανῶν παραγίνεσθαι μετὰ δόξης μέλλει, ἀκούσατε καὶ τῶν
As and also from heaven to come with glory He would, let you hear also the

11 Above Isaiah 53:8b.

12 Above Isaiah 53:9,10a.

13 Above Isaiah 53:10b.

14 Above Isaiah 53:10c,11.

15 Above Isaiah 53:12, see also above 1 Clement:16.

16 Above Psalm 23(24):7,8.

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εἰρημένων εἰς τοῦτο διὰ Ἰερεμίου τοῦ προφήτου.
having been said in this by Jeremiah the prophet.

9. Ἔστι δὲ ταῦτα, Ἴδου ὡς Υἱὸς ἀνθρώπου ἔρχεται ἐπάνω τῶν νεφελῶν τοῦ
They are and these, Behold as Son of man shall come above of the clouds of the
οὐρανοῦ, καὶ οἱ ἄγγελοι αὐτοῦ σὺν αὐτῷ.
heaven, and the angels of Him with Him.¹⁷

ΛΠ

1. Ἐπειδὴ τοίνυν τὰ γενόμενα ἤδη πάντα ἀποδείκνυμεν πρὶν ἢ γενέσθαι
Since, therefore, the things having happened already all we prove before which to happen
προκεκηρύχθαι διὰ τῶν προφητῶν, ἀνάγκη καὶ περὶ τῶν ὁμοίως
to have been predicted by of the prophets, a necessity also concerning of the similarly
προφητευθέντων, μελλόντων δὲ γίνεσθαι, πίστιν ἔχειν ὡς πάντως γενησομένων.
being predicted, being about but to happen, faith to have as of all will be happening.

2. Ὅν γὰρ τρόπον τὰ ἤδη γενόμενα προκεκηρυγμένα καὶ ἀγνοούμενα
Such as for manner the things already having happened having been foretold and not being known
ἀπέβη, τὸν αὐτὸν τρόπον καὶ τὰ λείποντα, κἂν ἀγνοῖται καὶ
turned out, the same manner also the things remaining, and if should be unknown and
ἀπιστῆται, ἀποβήσονται.
should be disbelieved, they shall happen.

3. Δύο γὰρ αὐτοῦ παρουσίας προεκήρυξαν οἱ προφηταὶ· μίαν μὲν, τὴν ἤδη
Two for of Him Advents proclaimed the prophets; one indeed, the already
γενομένην, ὡς ἀτίμου καὶ παθητοῦ ἀνθρώπου, τὴν δὲ δευτέραν, ὅταν
having happened, as without honour and suffering Man, the and second, when
μετὰ δόξης ἐξ οὐρανῶν μετὰ τῆς ἀγγελικῆς αὐτοῦ στρατιᾶς παραγενήσεσθαι
with glory out of heaven with the angelic of Him host shall be in company
κεκήρυκται, ὅτε καὶ τὰ σώματα ἀνεγερῶν πάντων τῶν γενομένων ἀνθρώπων,
it has been heralded, that also the bodies shall be raised of all of the having lived men,
καὶ τῶν μὲν ἀξίων ἐνδύσει ἀφθαρσίαν, τῶν δ' ἀδίκων ἐν αἰσθήσει
and of the indeed worthy shall be clothed with immortality, of the but wicked in sensibility
αἰωνίᾳ μετὰ τῶν φαύλων δαιμόνων εἰς τὸ αἰώνιον πῦρ πέμψει.
eternal with the wicked demons into the everlasting fire will be sent.

4. Ὡς δὲ καὶ ταῦτα προεῖρηται γενησόμενα, δηλώσομεν.
As and also these things have been foretold will be happening, we shall show.

17 Above Justin's version of Jeremiah 4:13.

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5. Ἐρρέθη δὲ διὰ Ἰεζεκιήλ τοῦ προφήτου οὕτως, Συναχθήσεται ἄρμονία πρὸς
It was told and by Ezekiel the prophet thus, Shall be joined joint unto
ἄρμονίαν καὶ ὀστέον πρὸς ὀστέον, καὶ σάρκες ἀναφυήσονται.
joint and bone unto bone, and flesh grow again.¹⁸

6. Καὶ πᾶν γόνυ κάμψει τῷ Κυρίῳ, καὶ πᾶσα γλῶσσα ἐξομολογήσεται αὐτῷ.
And every knee shall bend to the Lord, and every tongue shall confess to Him.¹⁹

7. Ἐν οἷα δὲ αἰσθήσει καὶ κολάσει γενέσθαι μέλλουσιν οἱ ἄδικοι, ἀκούσατε
In what kind and sensation and punishment to be are the unrighteous, let you listen
τῶν ὁμοιώσεις τοῦτο εἰρημένων.
to the like this having been said.

8. Ἔστι δὲ ταῦτα, Ὁ σκώληξ αὐτῶν οὐ παυθήσεται, καὶ τὸ πῦρ αὐτῶν οὐ σβεσθήσεται.
It is and these, The worm of them not shall cease, and the fire of them not shall be quenched.²⁰

9. Καὶ τότε μετανοήσουσιν, ὅτε οὐδὲν ὠφελήσουσι.
And then they shall repent, when nothing they will benefit.

10. Ποῖα δὲ μέλλουσιν οἱ λαοὶ τῶν Ἰουδαίων λέγειν καὶ ποιεῖν, ὅταν ἴδωσιν αὐτὸν
How and intend the people of the Jews to say and to do, when they should see Him
ἐν δόξῃ παραγενόμενον, διὰ Ζαχαρίου τοῦ προφήτου προφητευθέντα ἐλέχθη
in glory having come, by Zechariah the prophet having been predicted was said
οὕτως, Ἐντελοῦμαι τοῖς τέσσαρσιν ἀνέμοις συναῆσαι τὰ ἐσκορπισμένα τέκνα,
thus, I will command to the four winds let you gather the scattered children,
ἐντελοῦμαι τῷ βορρᾷ φέρειν, καὶ τῷ νότῳ μὴ προσκόπτειν.
I will command the north wind to bring, and the south wind not to strike against.

11. Καὶ τότε ἐν Ἱερουσαλὴμ κοπετὸς μέγας, οὐ κοπετὸς στομάτων ἢ χειλέων,
And then in Jerusalem lamentation great, not lamentation of mouths or of lips,
ἀλλὰ κοπετὸς καρδίας, καὶ οὐ μὴ σχίσωσιν αὐτῶν τὰ ἱμάτια, ἀλλὰ τὰς διανοίας.
but lamentation of heart, and by no means tearing of them the garments, but the thoughts.

12. Κόψονται φυλὴ πρὸς φυλὴν, καὶ τότε ὄψονται εἰς ὃν ἐξεκέντησαν, καὶ ἐροῦσι,
Shall mourn tribe with tribe, and then they shall to Whom they stabbed, and and shall say
Τί, Κύριε, ἐπλάνησας ἡμᾶς ἀπὸ τῆς ὁδοῦ σου; Ἡ δόξα, ἣν εὐλόγησαν οἱ
Why, O Lord, made to wander us from of the way of You? The glory, which they blessed the
πατέρες ἡμῶν, ἐγενήθη ἡμῖν εἰς ὄνειδος.
fathers of us, was changed for us into blame.²¹

18 Above Ezekiel 37:7,8.

19 Isaiah 45:23.

20 Above Isaiah 66:24b. Mark 9:44, 46, 48.

21 This quotation has no basis in Scripture.

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LIII

1. Πολλὰς μὲν οὖν καὶ ἑτέρας προφητείας ἔχοντες εἰπεῖν ἐπαυσάμεθα, αὐτάρκεις
Many indeed then also other prophecies having to relate we complete, sufficient
καὶ ταύτας εἰς πεισμονὴν τοῖς τὰ ἀκουστικά καὶ νοερὰ ὧτα ἔχουσιν εἶναι
and these to stubborn to the the things unheard of and intellectual ears having to be
λογισάμενοι, καὶ νοεῖν δύνασθαι αὐτοὺς ἠγούμενοι ὅτι οὐχ ὁμοίως τοῖς μυθοποιηθεῖσι
having been accounted, and to see to be able them believing that not like to the mythologization
περὶ τῶν νομισθέντων υἱῶν τοῦ Διὸς καὶ ἡμεῖς μόνον λέγομεν, ἀλλ' οὐκ ἀποδείξει
about of the having been told of sons of the Zeus and we alone are saying, but not to demonstrate
ἔχομεν.
we have.

2. Τίτι γὰρ ἂν λόγῳ ἀνθρώπῳ σταυρωθέντι ἐπειθόμεθα, ὅτι πρωτότοκος τῷ
With what for reason in a man crucified should we believe, that first-born to the
ἀγεννήτῳ Θεῷ ἐστὶ καὶ αὐτὸς τὴν κρίσιν τοῦ παντὸς ἀνθρωπείου γένους ποιήσεται,
unbegotten God He is and Himself the judgement of the whole human race shall make,
εἰ μὴ μαρτύρια πρὶν ἢ ἐλθεῖν αὐτὸν ἄνθρωπον γενόμενον κεκηρυγμένα
except testimonies before which to come Him a man having been born having been published
περὶ αὐτοῦ εὔρομεν καὶ οὕτως γενόμενα ἐωρῶμεν,
concerning Him we found and thus having happened we saw,

3. γῆς μὲν Ἰουδαίων ἐρήμωσιν, καὶ τοὺς ἀπὸ παντὸς ἔθνους ἀνθρώπων διὰ τῆς
land indeed of Jews is desolate, and the from of all nation s of men by of the
παρὰ τῶν ἀποστόλων αὐτοῦ διδαχῆς πεισθέντας καὶ παραιτησαμένους
from of the Apostles of Him teaching having been persuaded and having moved from
τὰ παλαιά, ἐν οἷς πλανώμενοι ἀνεστράφησαν, ἔθη, ἑαυτοὺς ἡμᾶς ὁρῶντες,
the ways ancient, by which being led astray they were turned, by custom, ourselves we seeing,
πλείονάς τε καὶ ἀληθεστέρους τοὺς ἐξ ἔθνῶν τῶν ἀπὸ Ἰουδαίων καὶ Σαμαρέων
more both also truer the from of nations of the from Jews and Samaritans
Χριστιανούς εἰδότες;
Christians having known.

4. Τὰ μὲν γὰρ ἄλλα πάντα γένη ἀνθρώπεια ὑπὸ τοῦ προφητικοῦ Πνεύματος
The indeed for other all races of mankind by of the prophetic Spirit
καλεῖται Ἔθνη, τὸ δὲ Ἰουδαϊκὸν καὶ Σαμαρειτικὸν φύλον Ἰσραὴλ καὶ Οἶκος
called Nations, the but Jewish and Samaritan tribes Israel and ἦοθσε
Ἰακώβ κέκληνται.
Jacob had been called.

5. Ὡς δὲ προεφητεύθη ὅτι πλείονες οἱ ἀπὸ τῶν ἔθνῶν πιστεύοντες τῶν ἀπὸ
As and it was said before that more the from of the Nations are believing of the from
Ἰουδαίων καὶ Σαμαρέων, τὰ προφητευθέντα ἀπαγγελοῦμεν. Ἐλέχθη δὲ οὕτως,
Jews and Samaritans, the things having been prophesied we will cite. It was spoke and thus,
Εὐφράνθητι, στείρα ἢ οὐ τίκτουσα, ῥῆξον καὶ βόησον ἢ οὐκ
Let you be gladdened, O barren the not begetting, let you break forth and shout out the not
ὠδίνουσα, ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα.

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in pain of childbirth, for many the children of the desolate more than of the having the husband.²²

6. Ἔρημα γὰρ ἦν πάντα τὰ ἔθνη ἀληθινοῦ Θεοῦ, χειρῶν ἔργοις λατρεύοντα·
Desolate for was all the Nations of true God, of hands works serving;
Ἰουδαῖοι δὲ καὶ Σαμαρεῖς, ἔχοντες τὸν παρὰ τοῦ Θεοῦ λόγον διὰ τῶν προφητῶν
Jews and also Samaritans, having the from of the God word through of the prophets
παραδοθέντα αὐτοῖς καὶ αἰεὶ προσδοκήσαντες τὸν Χριστόν, παραγενόμενον
delivered to them and ever having expected the Christ, He having come near
ἠγνόησαν, πλὴν ὀλίγων τινῶν οὓς προεῖπε τὸ ἅγιον προφητικὸν Πνεῦμα διὰ
not acknowledged, except a few of certain whose predicted the holy prophetic Spirit through
Ἰσαίου σωθήσεσθαι.
Isaiah to be saved.

7. Εἶπε δὲ ὡς ἀπὸ προσώπου αὐτῶν, Εἰ μὴ Κύριος ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς
He says and as from of personality of them, Except Lord left behind us a seed, as
Σόδομα καὶ Γόμορρα ἂν ἐγενήθημεν.
Sodom and Gomorrha we should have been.²³

8. Σόδομα γὰρ καὶ Γόμορρα πόλεις τινὲς ἀσεβῶν ἀνδρῶν ἱστοροῦνται ὑπὸ
Sodom for and Gomorrha cities certain of godless men narrated by
Μωυσέως γενόμεναι, ἃς πυρὶ καὶ θείῳ καύσας ὁ Θεὸς κατέστρεψε,
Moses having been, with fire and brimstone having burned up the God ended,
μηδενὸς τῶν ἐν αὐταῖς σωθέντος πλὴν ἀλλοεθνοῦς τινος Χαλδαίου τὸ γένος,
not one of the among them having been saved except a stranger a certain Chaldaean the race
ὃ ὄνομα Λώτ· σὺν ᾧ καὶ θυγατέρες διεσώθησαν.
by name Lot; with whom also daughter were preserved.

9. Καὶ τὴν πᾶσαν αὐτῶν χώραν ἔρημον καὶ κεκαυμένην οὖσαν καὶ ἄγονον
And the whole of them countryside desolate and having been burned up being also barren
μένουσαν οἱ βουλόμενοι ὄραν ἔχουσιν.
remaining the wishing to see being able.

10. Ὡς δὲ καὶ ἀληθέστεροι οἱ ἀπὸ τῶν ἐθνῶν καὶ πιστότεροι προεγινώσκοντο.
As and also truer the from of the Nations and more faithful it waseknown.
Ἀπαγγελοῦμεν τὰ εἰρημένα διὰ Ἰσαίου τοῦ προφήτου.
We shall relate the things having been proclaimed through Isaiah the prophet.

11. Ἔφη δὲ οὕτως, Ἰσραὴλ ἀπερίτμητος τὴν καρδίαν, τὰ δὲ ἔθνη τὴν ἀκροβυστίαν.
He spoke thus, Israel uncircumcised in the heart, the but Nations the uncircumcised.²⁴

12. Τὰ τοσαῦτα γοῦν ὀρώμενα πειθῶ καὶ πίστιν τοῖς τάληθές ἀσπαζομένοις
The things so great certainly seeing being conviction and faith to the truthful welcoming
καὶ μὴ φιλοδοξοῦσι μηδὲ ὑπὸ παθῶν ἀρχομένοις μετὰ λόγου ἐμφορῆσαι δύναται.
and not seeking honour and not by passions being ruled with word to be carried along able.

22 Above Isaiah 54:1.

23 Above Isaiah 1:9.

24 Above Jeremiah 9:26; Justin Dialogue 28:3.

Τοῦ ἁγίου Ἰουστίνου Ἀπολογία ὑπὲρ Χριστιανῶν πρὸς Ἀντωνῖνον τὸν Εὐσεβῆ
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LIV

1. Οἱ δὲ παραδιδόντες τὰ μυθοποιηθέντα ὑπὸ τῶν ποιητῶν οὐδεμίαν ἀπόδειξιν
The but handing over the things mythologised by the writers not at all display
φέρουσι τοῖς ἐκμανθάνουσι νέοις, καὶ ἐπὶ ἀπάτη καὶ ἀπαγωγῇ τοῦ ἀνθρωπέου
bring forth to the learning youngster, and by deceit and leading away the human
γένους εἰρῆσθαι ἀποδείκνυμεν κατ' ἐνέργειαν τῶν φαύλων δαιμόνων.
race to be told to demonstrate through action of the wicked demons.
2. Ἀκούσαντες γὰρ διὰ τῶν προφητῶν κηρυσσόμενον παραγεννησόμενον τὸν
Having heard for through of the prophets proclaiming to come the
Χριστὸν, καὶ κολασθησομένους διὰ πυρὸς τοὺς ἀσεβεῖς τῶν ἀνθρώπων,
Christ, and will be chastised by fire the ungodly of the men,
προεβάλλοντο πολλοὺς λεχθῆναι λεγομένους υἱοὺς τῷ Δεῖ, νομίζοντες δυνήσεσθαι
they were forwarding many to be named so called sons to the Zeus, deeming they will make
ἐνεργῆσαι τερατολογίαν ἡγήσασθαι τοὺς ἀνθρώπους τὰ περὶ τὸν Χριστὸν καὶ
to effect should wonder to lead the men the things about the Christ and
ὅμοια τοῖς ὑπὸ τῶν ποιητῶν λεχθεῖσι.
like to the by of the writers having been told.
3. Καὶ ταῦτα δ' ἐλέχθη καὶ ἐν Ἑλλησιν καὶ ἐν ἔθνεσι πᾶσιν, ὅπου μᾶλλον
And these things by speech also among Greeks and among Nations all, whereas more
ἐπήκουον τῶν προφητῶν πιστευθήσεσθαι τὸν Χριστὸν προκηρυσσόντων.
they were hearing of the prophets to believe in the Christ proclaiming.
4. Ὅτι δὲ καὶ ἀκούοντες τὰ διὰ τῶν προφητῶν λεγόμενα οὐκ ἐνόουν ἀκριβῶς,
For but also hearings the things by the prophets sayings not understanding accurately,
ἀλλ' ὡς πλανώμενοι ἐμιμήσαντο τὰ περὶ τὸν ἡμέτερον Χριστὸν, διασαφήσομεν.
but who being mistaken imitating the things concerning the our Christ, I will show clearly.
5. Μωυσῆς οὖν ὁ προφήτης, ὡς προέφημεν, πρεσβύτερος ἦν πάντων συγγραφέων,
Moses then then the prophet, who I said before, older he was of all writers,
καὶ δι' αὐτοῦ, ὡς προεμηνύσαμεν, προεφητεύθη οὕτως, Οὐκ ἐκλείψει ἄρχων ἐξ
also through him, as I I said already, predicted thus, Not shall depart ruler out of
Ἰούδα καὶ ἡγούμενος ἐκ τῶν μηρῶν αὐτοῦ, ἕως ἂν ἔλθῃ ᾧ ἀπόκειται
Judah and governor from of the thighs of him, until he should come for whom it is reserved;
καὶ αὐτὸς ἔσται προσδοκία ἐθνῶν, δεσμεύων πρὸς ἄμπελον τὸν πῶλον αὐτοῦ,
and same shall be expectation of nations, binding unto vine the foal of him,
πλύνων τὴν στολὴν αὐτοῦ ἐν αἵματι σταφυλῆς.
washing the robe of him in blood of a grape bunch.²⁵
6. Τούτων οὖν τῶν προφητικῶν λόγων ἀκούσαντες οἱ δαίμονες Διόνυσον μὲν

25 Genesis 49:10,11.

Τοῦ ἁγίου Ἰουστίνου Ἀπολογία ὑπὲρ Χριστιανῶν πρὸς Ἀντωνῖνον τὸν Εὐσεβῆ
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Of these then of the prophetic words having heard the demons Dionysus indeed ἔφασαν γεγονέναι υἷον τοῦ Διός, εὐρετὴν δὲ γενέσθαι ἀμπέλου παρέδωκαν, καὶ they declared to have been a son of the Zeus, discoverer and to introduce vine they gave over, and οἶνον ἐν τοῖς μυστηρίοις αὐτοῦ ἀναγράφουσι, καὶ διασπαραχθέντα αὐτὸν wine in the mysteries of him they recorded, and having been torn apart he ἀνεληλυθέναι εἰς οὐρανὸν. to have gone up into heaven.

7. Καὶ ἐπειδὴ διὰ τῆς Μωυσέως προφητείας οὐ ρητῶς ἐσημαίνεται, εἴτε Υἱὸς τοῦ Also since through of the Moses prophecy not precisely was it signified, whether Son of the Θεοῦ ὁ παραγεννησόμενός ἐστι, καὶ εἰ ὀχούμενος ἐπὶ πῶλου ἐπὶ γῆς μενεῖ ἢ εἰς God the will be coming He is, and if riding upon a foal upon of earth to remain or into οὐρανὸν ἀνελεύσεται, καὶ τὸ τοῦ πῶλου ὄνομα καὶ ὄνου πῶλον καὶ ἵππου σημαίνει heaven to go up, and of the foal name also of an ass foal also of a horse to indicate ἐδύνατο, μὴ ἐπιστάμενοι εἴτε ὄνου πῶλον ἄγων ἔσται σύμβολον τῆς παρουσίας being able, not knowing whether of an ass foal of leader will be a symbol of the Advent αὐτοῦ εἴτε ἵππου ὁ προκηρυσσόμενος, καὶ Υἱὸς Θεοῦ ἐστίν, ὡς προέφημεν, ἢ of Him whether of a horse the before heralded, and Son of God He is, as said above, or ἀνθρώπου, τὸν Βελλεροφόντην καὶ αὐτὸν ἐφ' ἵππου Πηγάσου, ἄνθρωπον ἐξ of a man, the Bellerophen also him upon a horse Pegasus, a man out of ἀνθρώπου γενόμενον, εἰς οὐρανὸν ἔφασαν ἀνεληλυθέναι. men having been born, into heaven they declared to have gone up.

8. Ὅτε δὲ ἤκουσαν διὰ τοῦ ἄλλου προφήτου Ἰσαίου λεχθέν, ὅτι διὰ παρθένου When and they heard through of the other prophet Isaiah having said, that by of a virgin τεχθήσεται καὶ δι' ἑαυτοῦ ἀνελεύσεται εἰς τὸν οὐρανόν, τὸν Περσέα λεχθῆναι willm be born and by of Himself to go up into the heaven, the Perseus to be told προεβάλλοντο. they were putting forward.

9. Καὶ ὅτε ἔγνωσαν εἰρημένον, ὡς προλέλεκται ἐν ταῖς προγεγραμμέναις And when they heard it having been said, as has been quoted in the ancient προφητείαις, Ἴσχυρὸς ὡς γίγας δραμεῖν ὁδόν, τὸν Ἡρακλέα ἰσχυρὸν καὶ prophecies, Strong as a giant to run a course,²⁶ the Heracles strong and ἐκπερινοστήσαντα τὴν πᾶσαν γῆν ἔφασαν. had travelled over the whole earth they learned.

10. Ὅτε δὲ πάλιν ἔμαθον προφητευθέντα θεραπεύσειν αὐτὸν πᾶσαν νόσον καὶ When and again they learned having been prophesied to heal Him every sickness and

νεκροὺς ἀνεγερεῖν τὸν Ἀσκληπιὸν παρήνεγκαν. dead to raise the Asclepius they brought forward.

26 Above Psalm 18(19):5c.

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LV

1. Ἀλλ' οὐδαμοῦ οὐδ' ἐπὶ τινος τῶν λεγομένων υἱῶν τοῦ Διὸς τὸ σταυρωθῆναι
But not one neither over certain of the so-called sons of the Zeus the crucifixion
ἐμιμήσαντο· οὐ γὰρ ἐνοεῖτο αὐτοῖς, συμβολικῶς, ὡς προεδήλωται, τῶν
imitated; not for were they understanding, figuratively, as has already been explained, of the
εἰς τοῦτο εἰρημένων πάντων λελεγμένων.
for this having been told of everything having been expressed.

2. Ὅπερ, ὡς προεῖπεν ὁ προφήτης, τὸ μέγιστον σύμβολον τῆς ἰσχύος καὶ ἀρχῆς
Which, as predicted the prophet, the greatest symbol of the power and authority
αὐτοῦ ὑπάρχει, ὡς καὶ ἐκ τῶν ὑπ' ὄψιν πιπτόντων δείκνυται· κατανοήσατε γὰρ
of Him it is, as also from of the by things seen falling upon displays; let you note well for
πάντα τὰ ἐν τῷ κόσμῳ, εἰ ἄνευ τοῦ σχήματος τούτου διοικεῖται ἡ κοινωσίαν ἔχειν
all the things in the universe, if without of the figure this be managed, or fellowship to have
δύναται.
able.

3. Θάλασσα μὲν γὰρ οὐ τέμνεται, ἢ μὴ τοῦτο τὸ τρόπαιον, ὃ καλεῖται ἰστίον, ἐν τῇ
Sea indeed for not traversed, was not this the trophy, which is called a sail, in the
νηὶ σῶον μείνη· γῆ δὲ οὐκ ἀροῦται ἄνευ αὐτοῦ· σκαπανεῖς δὲ τὴν ἐργασίαν οὐ
ship safe may remain; land but not is ploughed without it; diggers and the manufacturing
ποιοῦνται οὐδὲ βαναυσουργοὶ ὁμοίως εἰ μὴ διὰ τῶν τὸ σχῆμα τοῦτο ἐχόντων ἐργαλείων.
produce and not craft similarly except by of the the form this bearing tools.

4. Τὸ δὲ ἀνθρώπειον σχῆμα οὐδενὶ ἄλλῳ τῶν ἀλόγων ζώων διαφέρει, ἢ τῷ ὀρθόν
The and human figure not one to another of the irrational animals it differs, or to the upright
τε εἶναι καὶ ἔκτασιν χειρῶν ἔχειν καὶ ἐν τῷ προσώπῳ ἀπὸ τοῦ μετωπίου
both to be and stretching out of hands to have and in the face from of the forehead
τεταμένον τὸν λεγόμενον μυξωτῆρα φέρειν, δι' οὗ ἢ τε ἀναπνοή ἐστὶ
having stretched the being called nostril to extend, through which certainly both breath is
τῷ ζώῳ, καὶ οὐδὲν ἄλλο δείκνυσιν ἢ τὸ σχῆμα τοῦ σταυροῦ.
to the living being, and nothing other displays surely the form of the cross.

5. Καὶ διὰ τοῦ προφήτου δὲ ἐλέχθη οὕτως, Πνεῦμα πρὸ προσώπου ἡμῶν Χριστὸς Κύριος.
Also by the prophet and it was said thus, Breath before face of us Christ Lord.²⁷

6. Καὶ τὰ παρ' ὑμῖν δὲ σύμβολα τὴν τοῦ σχήματος τούτου δύναμιν δηλοῖ,
Also the by you but symbols the of the figure of this power make manifest,
λῶμεν καὶ τῶν τροπαίων, δι' ὧν αἴ τε πρόοδοι ὑμῶν πανταχοῦ γίνονται,
of standards and of the trophies, with which manner both procession of you everywhere you make,
τῆς ἀρχῆς καὶ δυνάμεως τὰ σημεῖα ἐν τούτοις δεικνύντες, εἰ καὶ μὴ νοοῦντες τοῦτο
of the authority and power the signs by these exhibiting, if also not understanding this
πράττετε.
you practice.

27 Lamentation 4:20 The breath of our nostrils, the anointed of the LORD

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7. Καὶ τῶν παρ' ὑμῖν ἀποθνησκόντων αὐτοκρατόρων τὰς εἰκόνας ἐπὶ τούτῳ τῷ
Also of the by you of dead own emperors the images upon this the
σχήματι ἀνατίθετε, καὶ θεοὺς διὰ γραμμάτων ἐπονομάζετε.
figure inscriptions, and gods through of writing let you name.

8. Καὶ διὰ λόγου οὖν καὶ σχήματος τοῦ φαινομένου, ὅση δύναμις,
And through of reason then and of figure of the visible, so far as able
προτρεψάμενοι ὑμᾶς ἀνεύθυνοι οἶδαμεν λοιπὸν ὄντες, κἂν ὑμεῖς ἀπιστεῖτε·
having persuaded you not liable I have known at rest being, even if you you disbelieve;
τὸ γὰρ ἡμέτερον γέγονε καὶ πεπέρανται.
the for our has been done and has been accomplished.

LVI

1. Οὐκ ἠρκέσθησαν δὲ οἱ φαῦλοι δαίμονες πρὸ τῆς φανερώσεως τοῦ Χριστοῦ
Not were content but the foul demons before of the manifestation of the Christ
εἰπεῖν τοὺς λεχθέντας υἱοὺς τῷ Διὶ γεγονέναι, ἀλλ' ἐπειδὴ, φανερωθέντος
to say the so-called sons to the Zeus to have been, but after, having been made manifest
αὐτοῦ καὶ γενομένου ἐν ἀνθρώποις, καὶ ὅπως διὰ τῶν προφητῶν προεκεκήρυκτο
Him and having lived among men, and how by of the prophets He had been predicted
ἔμαθον καὶ ἐν παντὶ γένοι πιστευόμενον καὶ προσδοκώμενον ἔγνωσαν, πάλιν,
they learned also among every race He was being believed and being expected known, again,
ὡς προεδηλώσαμεν, προεβάλλοντο ἄλλους, Σίμωνα μὲν καὶ Μένανδρον ἀπὸ
as we indicated before, they were putting forward others, Simon²⁸ indeed and Menander²⁹ from
Σαμαρείας, οἱ καὶ μαγικὰς δυνάμεις ποιήσαντες πολλοὺς ἐξηπάτησαν καὶ ἔτι
Samaria, who also by magical works mighty having done many he deceived and yet
ἀπατωμένους ἔχουσι.
deceiving he he is able.

2. Καὶ γὰρ παρ' ὑμῖν, ὡς προέφημεν, ἐν τῇ βασιλίδι Ῥώμῃ ἐπὶ Κλαυδίου Καίσαρος
Also for with you, as we said before, in the imperial city Rome under Claudius Caesar³⁰
γενόμενος ὁ Σίμων καὶ τὴν Ἱερὰν Σύγκλητον καὶ τὸν δῆμον Ῥωμαίων εἰς τοσοῦτο
having lived the Simon and the Sacred Senate and the people of Rome for so much
κατεπλήξατο, ὡς θεὸς νομισθῆναι καὶ ἀνδριάντι, ὡς τοὺς ἄλλους παρ' ὑμῖν
was amazed, as a god to be considered and a statue, as the others with you
τιμωμένους θεοὺς, τιμηθῆναι.
being revered gods, to be honoured.

3. Ὅθεν τὴν τε Ἱερὰν Σύγκλητον καὶ τὸν δῆμον τὸν ὑμέτερον συνεπιγνώμονας

28 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).

29 A Gnostic Heretic who took over leadership of Simon's group after the latter's death.

30 Emperor 41-54AD.

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With the both Sacred Senate and the people the your joint-judge
ταύτης ἡμῶν τῆς ἀξιώσεως παραλαβεῖν αἰτοῦμεν, ἴν', εἴ τις εἴη τοῖς ἀπ' ἐκείνου
of this with us of the petition to receive we ask, where, if certain may be to the from of that
διδάγμασι κατεχόμενος, τάληθές μαθὼν τὴν πλάνην φυγεῖν δυνηθῆ.
teaching ensnared, escaping teaching the deceitful to flee should be able.

4. Καὶ τὸν ἀνδριάντα, εἰ βούλεσθε, καθαιρήσατε.
And the statue, if you wish, let you destroy.

LVII

1. Οὐ γὰρ μὴ γενέσθαι τὴν ἐκπύρωσιν ἐπὶ κολάσει τῶν ἀσεβῶν οἱ φαῦλοι
Nor for not to happen the incineration upon punishment of the impious the foul
δαίμονες πείσαι δύνανται, ὅνπερ τρόπον οὐδὲ λαθεῖν τὸν Χριστὸν παραγενόμενον
demons to persuade able, in which manner neither to hide the Christ He having come
ἴσχυσαν πράξει, ἀλλ' ἐκεῖνο μόνον, τοὺς ἀλόγως βιοῦντας καὶ ἐμπαθῶς ἐν ἔθει
having strength to effect, but that only, the irrational living people and emotional by habit
φαύλοις τεθραμμένους καὶ φιλοδοξοῦντας ἀναιρεῖν ἡμᾶς καὶ μισεῖν, δύνανται ποιῆσαι
foul having been reared and loving honour to kill us and to hate, they can do;
οὓς οὐ μόνον οὐ μισοῦμεν, ἀλλ', ὡς δεικνύται, ἐλεοῦντες μεταθέσθαι πείσαι βουλόμεθα.
whom not only to we hate, but, as it is evident, pitying them to change to persuade we wish.

2. Οὐ γὰρ δεδοίκαμεν θάνατον, τοῦ πάντως ἀποθανεῖν ὁμολογουμένου, καὶ μηδενὸς
Not for we have fear of death, of the of all to die it is granted, and nothing
ἄλλου καινοῦ ἀλλ' ἢ τῶν αὐτῶν ἐν τῇδε τῇ διοικήσει ὄντων· ὧν εἰ μὲν κόρος
other new but which of the of them in this the dispensation being; whom are indeed in tedium
τοὺς μετασχόντας κἂν ἐνιαυτοῦ ἔχη, ἵνα ἀεὶ ὧσι καὶ
the having shared in even if for a year it should be born, that always they should be and
ἀπαθεῖς καὶ ἀνενδεεῖς, τοῖς ἡμετέροις διδάγμασι προσέχειν δεῖ.
free from suffering and not in need, to the our teachings to hold to they must.

3. Εἰ δ' ἀπιστοῦσι μηδὲν εἶναι μετὰ θάνατον, ἀλλ' εἰς ἀναισθησίαν χωρεῖν τοὺς
If but they disbelief nothing to be after death, but into insensibility retire the
ἀποθνήσκοντας ἀποφαίνονται, παθῶν τῶν ἐνταῦθα καὶ χρειῶν ἡμᾶς ῥύομενοι
dead they declare, of suffering of the here and needs our delivering
εὐεργετοῦσιν, ἑαυτοὺς δὲ φαύλους καὶ μισανθρώπους καὶ φιλοδόξους δεικνύουσιν·
benefactors, themselves but foul and misanthropic and prejudiced they show;
οὐ γὰρ ὡς ἀπαλλάξοντες ἡμᾶς ἀναιροῦσιν, ἀλλ' ὡς ἀποστεροῦντες ζωῆς
not for as they will set free us being dedicated, but as robbing of life
καὶ ἡδονῆς φονεύουσι.
and of pleasure they murder.

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LVIII

1. Καὶ Μαρκίωνα δὲ τὸν ἀπὸ Πόντου, ὡς προέφημεν, προεβάλλοντο οἱ φαῦλοι
Also Marcion³¹ and the from Pontus, as I said before, put forward the faul
δαίμονες, ὅς ἀρνεῖσθαι μὲν τὸν ποιητὴν τῶν οὐρανίων καὶ γηίνων ἀπάντων
demons, who to deny indeed the Maker of the heaven and of earth of all things
Θεὸν καὶ τὸν προκηρυχθέντα διὰ τῶν προφητῶν Χριστὸν Υἱὸν αὐτοῦ καὶ νῦν
God and the having been predicted by the prophets Christ Son of Him and now
διδάσκει, ἄλλον δὲ τινα καταγγέλλει παρὰ τὸν δημιουργὸν τὸν πάντων Θεὸν
he teaches, another and a certain he declares besides the Creator the of all things God
καὶ ὁμοίως ἕτερον Υἱόν.
and like wise another Son.

2 Ὡς πολλοὶ πεισθέντες ὡς μόνῳ τᾷ ἀληθῆ ἐπισταμένῳ, ἡμῶν καταγελάσωσι,
By whom many were persuades as if alone he truly knowing, at us jeering,
ἀπόδειξιν μηδεμίαν περὶ ᾧ λέγουσιν ἔχοντες, ἀλλὰ ἀλόγως ὡς ὑπὸ λύκου
proof none concerning what they say having, but irrationally as by a wolf
ἄρνες συνηρπασμένοι βορὰ τῶν ἀθέων δογμάτων καὶ δαιμόνων
a lamb having been snatched away³² being devoured of the godless teachings and of demons
γίνονται.
they become.

3. Οὐ γὰρ ἄλλο τι ἀγωνίζονται οἱ λεγόμενοι δαίμονες, ἢ ἀπάγειν τοὺς ἀνθρώπους
Not for else anything they strive the being called demons, than to draw away the men
ἀπὸ τοῦ ποιήσαντος Θεοῦ καὶ τοῦ Πρωτογόνου αὐτοῦ Χριστοῦ· καὶ τοὺς μὲν τῆς
from of the having made God and of the First-begotten of Him Christ; and the indeed of the
γῆς μὴ ἐπαίρεσθαι δυναμένους τοῖς γηίνοις καὶ χειροποιήτοις προσήλωσαν καὶ
earth not to rise above being able to the earthly things and made by hand having nailed and
προσηλοῦσι, τοὺς δὲ ἐπὶ θεωρίαν θείων ὁρμῶντας ὑπεκκρούοντες,
are fixed to, the but upon they send off inspired they will push on carrying off underhand,
ἦν μὴ λογισμὸν σῶφρονά καὶ καθ' ἄρον καὶ ἀπαθῆ βίον ἔχωσιν,
except their reckoning of sound mind and pure exalted and without passion a life they have,
εἰς ἀσέβειαν ἐμβάλλουσιν.
into ungodliness being thrown.

LIX

1. Ἴνα δὲ καὶ παρὰ τῶν ἡμετέρων διδασκάλων, λέγομεν δὲ τοῦ Λόγου τοῦ
That and also with of the our teachers, we tell and of the Word of the
διὰ τῶν προφητῶν, λαβόντα τὸν Πλάτωνα μάθητε τὸ εἰπεῖν, ὕλην ἄμορφον
through of the prophets, having taken the Plato you may learn the to say, matter formless
οὔσαν στρέψαντα τὸν Θεὸν κόσμον ποιῆσαι, ἀκούσατε τῶν αὐτολεξεῖ εἰρημένων
existing having changed the God universe made, let you hear of the very words having been said
διὰ Μωυσέως, τοῦ προδεδηλωμένου πρώτου προφήτου καὶ πρεσβυτέρου τῶν ἐν

31 A Gnostic Heretic C 85-160.

32 Above John 10:12.

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

by Moses, of the having been said beforehand of first of prophets and older than of the by
Ἑλλησι συγγραφέων, δι' οὗ μηνύον τὸ προφητικὸν Πνεῦμα, πῶς τὴν
Greek writers, through whom it was revealed by the prophetic Spirit, how the
ἀρχὴν καὶ ἐκ τίνων ἐδημιούργησεν ὁ Θεὸς τὸν κόσμον, ἔφη οὕτως,
beginning and from out of what fashioned the God the universe, it says thus,

2. Ἐν ἀρχῇ ἐποίησεν ὁ Θεὸς τὸν οὐρανὸν καὶ τὴν γῆν.
In beginning made the God the heaven and the earth.

3. Ἡ δὲ γῆ ἦν ἀόρατος καὶ ἀκατασκευάστος, καὶ σκότος ἐπάνω τῆς ἀβύσσου·
The and earth was invisible and unprepared, and darkness over of the abyss;
καὶ Πνεῦμα Θεοῦ ἐπεφέρετο ἐπάνω τῶν ὑδάτων.
and Spirit of God was borne over of the waters

4. Καὶ εἶπεν ὁ Θεός, Γενηθήτω φῶς. Καὶ ἐγένετο οὕτως.
And said the God, Let be light. And it became so.³³

5. Ὡστε λόγῳ Θεοῦ ἐκ τῶν ὑποκειμένων καὶ προδηλωθέντων διὰ Μωυσέως
So by word of God out of the having been set before and having been revealed by Moses
γεγενῆσθαι τὸν πάντα κόσμον, καὶ Πλάτων καὶ οἱ ταῦτα λέγοντες
to have come into being the whole universe, and Plato also the these things saying
καὶ ἡμεῖς ἐμάθομεν, καὶ ὑμεῖς πεισθῆναι δύνασθε.
and we we learned, and we to be persuaded are able.

6. Καὶ τὸ καλούμενον Ἔρεβος παρὰ τοῖς ποιηταῖς εἰρῆσθαι πρότερον ὑπὸ Μωυσέως
And the being called Erebus³⁴ by the writers to have been said already by Moses
οἶδαμεν.
we have known.

33 Above Genesis 1:1-3.

34 In Greek Mythology 'Erebus' was the embodiment of darkness.