

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

LX

1. Καὶ τὸ ἐν τῷ παρὰ Πλάτωνι Τιμαίῳ φυσιολογούμενον περὶ τοῦ Υἱοῦ τοῦ Θεοῦ,
And the in the from Plato's Timaeus study of nature concerning of the Son of the God,
ὅτε λέγει, Ἐχίασεν αὐτὸν ἐν τῷ παντί, παρὰ Μωυσέως λαβῶν ὁμοίως εἶπεν.
when he says, He placed¹ like an X him in the universe², from of Moses having taken likewise said.

2. Ἐν γὰρ ταῖς Μωυσέως γραφαῖς ἀναγέγραπται, ὡς κατ' ἐκεῖνο τοῦ καιροῦ,
In for the Moses' writings it has been recorded, as according to that of the time,
ὅτε ἐξῆλθον ἀπὸ Αἰγύπτου οἱ Ἰσραηλῖται καὶ γεγόνασιν ἐν τῇ ἐρήμῳ, ἀπήνησαν
when went from of Egypt the Israelites and have come in the desert, came
αὐτοῖς ἰοβόλα θηρία, ἔχιδιναί τε καὶ ἀσπίδες καὶ ὄφρων πᾶν γένος, ὃ ἐθανάτου
to them poisonous beasts, vipers both and asps and serpents of every kind, which was killing
τὸν λαόν.
the people.

3. Καὶ κατ' ἐπίπνοϊαν καὶ ἐνέργειαν τὴν παρὰ τοῦ Θεοῦ λεγομένην λαβεῖν
And by inspiration and action the by of the God telling to take
τὸν Μωυσέα χαλκὸν καὶ ποιῆσαι τύπον σταυροῦ καὶ τοῦτον στῆσαι ἐπὶ τῇ ἁγίᾳ
thae Moses brass and made for of a cross and this to stand over the holy
σκηνῇ καὶ εἰπεῖν τῷ λαῷ, Ἐὰν προσβλέπητε τῷ τύπῳ τούτῳ καὶ πιστεύητε,
tent and to say to the people, If you should look on the form this and should believe
ἐν αὐτῷ σωθήσεσθε.
in it you shall be saved.³

4. Καὶ γενομένου τούτου τοὺς μὲν ὄφεις ἀποθανεῖν ἀνέγραψε, τὸν δὲ λαὸν
And having happened this the indeed snakes to die it is recorded. the and people
ἐκφυγεῖν τὸν θάνατον οὕτως παρέδωκεν.
to escape the death thus he tells.

5. Ἄναγνους Πλάτων καὶ μὴ ἀκριβῶς ἐπιστάμενος, μηδὲ νοήσας τύπον εἶναι
Having read Plato and not exactly understanding, and not thinking out form to be
σταυροῦ ἀλλὰχίασμα νοήσας, τὴν μετὰ τὸν πρῶτον Θεὸν Δύναμιν
of a cross from another source having supposed, the after the first God Power
κεχιάσθαι ἐν τῷ παντί εἶπε.
like an X in the universe he says.

6. Καὶ τὸ εἰπεῖν αὐτὸν τρίτον, ἐπειδὴ, ὡς προείπομεν, ἐπάνω τῶν ὑδάτων ἀνέγνω
And the to say him a third, since, as we said before, over of the waters he read
ὑπὸ Μωυσέως εἰρημένον ἐπιφέρεισθαι τὸ τοῦ Θεοῦ Πνεῦμα.
by of Moses having been said having been borne the of the God Spirit.

1 ἐχίδιον τό, young viper

2 From C.C. Richardson – Tim., 36 BC, a reference to the soul of the universe which is as it were folded together, the Greek letter Chi has the form of X (but not of course the sound).

3 Above Numbers 21:6-9. John 3:14.

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7. Δευτέραν μὲν γὰρ χώραν τῷ παρὰ Θεοῦ Λόγω, ὃν κεχιάσθαι ἐν τῷ παντὶ ἔφη,
Second indeed for place to the with God Word, whom X wise in the universe he says,

δίδωσι, τὴν δὲ τρίτην τῷ λεχθέντι ἐπιφέρεσθαι τῷ ὕδατι Πνεύματι, εἰπών,
gives, the and third to the having said to be borne over the water Spirit, sayingm
Τὰ δὲ τρίτα περὶ τὸν τρίτον.
The and thirds around the third.⁴

8. Καὶ ὡς ἐκπύρωσιν γενήσεσθαι διὰ Μωυσέως προεμήνυσε τὸ προφητικὸν
And as utterly consumed it shall be through Moses predicted the prophetic
Πνεῦμα, ἀκούσατε.
Spirit, let you hear.

9. Ἔφη δὲ οὕτως, Καταβήσεται αἰείζων πῦρ καὶ καταφάγεται μέχρι τῆς ἀβύσσου κάτω.
He said and thus, Shall descend everlasting fire and shall devour as far as the abyss below.⁵

10. Οὐ τὰ αὐτὰ οὖν ἡμεῖς ἄλλοις δοξάζομεν, ἀλλ' οἱ πάντες τὰ ἡμέτερα
Not the same things therefore we as others opinions, but the all others the ours
μιμούμενοι λέγουσι.
they are imitating they are saying.

11. Παρ' ἡμῖν οὖν ἔστι ταῦτα ἀκοῦσαι καὶ μαθεῖν παρὰ τῶν οὐδὲ τοὺς χαρακτῆρας
With us then is these things to hear and to learn by of the not the characters
τῶν στοιχείων ἐπισταμένων, ἰδιωτῶν μὲν καὶ βαρβάρων τὸ φθέγμα, σοφῶν δὲ
of the alphabet knowing, common indeed and barbarous the speech, wise but
καὶ πιστῶν τὸν νοῦν ὄντων, καὶ πηρῶν καὶ χήρων τινῶν τὰς ὄψεις·
and faithful the mind being, even being folded and being desolate of some the appearances;
ὡς συνεῖναι οὐ σοφία ἀνθρωπεῖα ταῦτα γεγονέναι, ἀλλὰ δυνάμει Θεοῦ λέγεσθαι.
as to be aware not wisdom human these things to have been, but by power of God to be said.

LXI

1. Ὅν τρόπον δὲ καὶ ἀνεθήκαμεν ἑαυτοὺς τῷ Θεῷ καινοποιηθέντες διὰ τοῦ
By which form and also we dedicate ourselves to the God having been made new through of the
Χριστοῦ, ἐξηγησόμεθα, ὅπως μὴ τοῦτο παραλιπόντες δόξωμεν πονηρεῦν τι ἐν
Christ, I will fully relate, since not this having left out we would suppose dishonest a such in
τῇ ἐξηγήσει.
the narrative.

2. Ὅσοι ἂν πεισθῶσι καὶ πιστεύωσιν ἀληθῆ ταῦτα τὰ ὑφ' ἡμῶν διδασκόμενα καὶ
As many as should be persuaded and should believe true the things the by of us we are teaching and
λεγόμενα εἶναι, καὶ βιοῦν οὕτως δύνασθαι ὑπισχνῶνται, εὐχεσθαί τε καὶ αἰτεῖν

4 C.C. Richardson – Plato 2 Epist.312 E.

5 Deuteronomy 32:22. 22 For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains. (KJV).

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are saying to be, and to live thus to be able should undertake to do, to pray both and to ask
νηστεύοντες παρὰ τοῦ Θεοῦ τῶν προημαρτημένων ἄφεσιν διδάσκονται, ἡμῶν
fasting with of the God of the having sinned remission we are instructed, we
συννευχομένων καὶ συννηστευόντων αὐτοῖς.
are joining in prayer and joining in fasting with them.

3. Ἐπειτα ἄγονται ὑφ' ἡμῶν ἔνθα ὕδωρ ἐστί, καὶ τρόπον ἀναγεννήσεως, ὃν καὶ ἡμεῖς
Then they are brought by us where water is, and by manner of regeneration, by which also we

αὐτοὶ ἀνεγεννήθημεν, ἀναγεννώμεθα ἐπ' ὀνόματος γὰρ τοῦ Πατρὸς τῶν ὅλων
same we were regenerated, to be woke up; upon name for of the Father of the all
καὶ Δεσπότης Θεοῦ καὶ τοῦ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ καὶ Πνεύματος Ἁγίου
and Master God and of the Saviour of us Jesus Christ and Spirit Holy
τὸ ἐν τῷ ὕδατι τότε λουτρὸν ποιοῦνται.
the in the water then a bath they take.

4. Καὶ γὰρ ὁ Χριστὸς εἶπεν, Ἄν μὴ ἀναγεννηθῆτε, οὐ μὴ εἰσέλθητε εἰς
And for the Christ said, Except you should be born again, by no means may you enter into
τὴν βασιλείαν τῶν οὐρανῶν.
the kingdom of the heavens.⁶

5. Ὅτι δὲ καὶ ἀδύνατον εἰς τὰς μήτρας τῶν τεκουσῶν τοὺς ἅπαξ γενομένους
For and also impossible into the wombs of the mothers the once having been born
ἐμβῆναι, φανερὸν πᾶσιν ἐστί.
to enter, manifest to all it is.

6. Καὶ διὰ Ἡσαίου τοῦ προφήτου, ὡς προεγράψαμεν, εἴρηται, τίνα τρόπον
And through Isaiah the prophet, as I wrote above, he says, certain
φεύξονται τὰς ἁμαρτίας οἱ ἁμαρτήσαντες καὶ μετανοοῦντες.
shall escape the sins the having sinned and having repented.

7. Ἐλέχθη δὲ οὕτως, Λούσασθε, καθαροὶ γένησθε, ἀφέλετε τὰς πονηρίας ἀπὸ τῶν
He spoke and thus, Let you was, let you clean become, set aside the evil doings from of the
ψυχῶν ὑμῶν, μάθετε καλὸν ποιεῖν, κρίνατε ὀρφανῶν καὶ δικαιοῦσατε χήραν, καὶ
souls of you, let you learn good to do, judge orphans and demand right for widow, and
δεῦτε καὶ διαλεχθῶμεν, λέγει Κύριος. Καὶ ἔαν ὦσιν αἱ ἁμαρτίαι ὑμῶν ὡς φοινικοῦν,
come and let us reason together, says Lord. And if should be the sins of you as crimson,
ὡσεὶ ἔριον λευκανῶ, καὶ ἔαν ὦσιν ὡς κόκκινον, ὡς χιόνα λευκανῶ.
as if wool white, and if as scarlet, as snow white.

8. Ἐὰν δὲ μὴ εἰσακούσητέ μου, μάχαιρα ὑμᾶς κατέδεται· τὸ γὰρ στόμα Κυρίου
If but not you will hear me, sword you shall devour; the for mouth of Lord
ἐλάλησε ταῦτα.
spoke these things.⁷

6 Above John 3:5.

7 Above Isaiah 1:16-20.

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9. Καὶ λόγον δὲ εἰς τοῦτο παρὰ τῶν ἀποστόλων ἐμάθομεν τοῦτον.

Also reason but for this from of the apostles learned this.

10. Ἐπειδὴ τὴν πρώτην γένεσιν ἡμῶν ἀγνοοῦντες κατ' ἀνάγκην γεγεννήμεθα
Seeing that at the first birth of us being ignorant by necessity *having been conceived*
ἐξ ὑγρᾶς σπορᾶς κατὰ μῖξιν τὴν τῶν γονέων πρὸς ἀλλήλους καὶ ἐν
from wet seed according to intercourse the of the parents with each other and in
ἔθεσι φαύλοις καὶ πονηραῖς ἀνατροφαῖς γεγόναμεν, ὅπως μὴ ἀνάγκης τέκνα
behaviour foul and evil nurtured we have become, so that not compelled children
μηδὲ ἀγνοίας μένωμεν ἀλλὰ προαιρέσεως καὶ ἐπιστήμης, ἀφέσεώς τε
and not in ignorance we should remain but of free choice and knowledge, of remission both
ἀμαρτιῶν ὑπὲρ ὧν προημάρτομεν τύχωμεν, ἐν τῷ ὕδατι ἐπονομάζεται τῷ
of sins over which we sinned before we committed, in the water named the one

ἐλομένῳ ἀναγεννηθῆναι καὶ μετανοήσαντι ἐπὶ τοῖς ἡμαρτημένοις τὸ τοῦ Πατρὸς
having been taken to be reborn and having repented over the sinful acts the of the Father
τῶν ὅλων καὶ Δεσπότης Θεοῦ ὄνομα, αὐτὸ τοῦτο μόνον ἐπιλέγοντος τοῦ τὸν
of the of all and Master God name, same this only selecting of the the
λουσόμενον ἄγοντος ἐπὶ τὸ λουτρόν.
will be washing leading over the bath.

11. Ὄνομα γὰρ τῷ ἀρρήτῳ Θεῷ οὐδεὶς ἔχει εἰπεῖν· εἰ δέ τις τολμήσειεν εἶναι
Name for the unutterable God not one to have to say; if but anyone should dare to be
λέγειν, μέμνηνε τὴν ἄσωτον μανίαν.
to say, he has frenzy the hopelessly insane.

12. Καλεῖται δὲ τοῦτο τὸ λουτρόν φωτισμός, ὡς φωτιζομένων τὴν διάνοιαν
It is called and this the washing illumination, as enlightened the purpose
τῶν ταῦτα μαθάνοντων.
of the these things learning.

13. Καὶ ἐπ' ὀνόματος δὲ Ἰησοῦ Χριστοῦ, τοῦ σταυρωθέντος ἐπὶ Ποντίου Πιλάτου,
Also upon name and of Jesus Christ, of the having been crucified under Pontius Pilate,
καὶ ἐπ' ὀνόματος Πνεύματος Ἁγίου, ὃ διὰ τῶν προφητῶν προεκήρυξε
and upon name Spirit Holy, who through of the prophets foretold
τὰ κατὰ τὸν Ἰησοῦν πάντα, ὃ φωτιζόμενος λούεται.
the things about the Jesus everything, the illuminand is washed.

LXII

1. Καὶ τὸ λουτρόν δὴ τοῦτο ἀκούσαντες οἱ δαίμονες διὰ τοῦ προφήτου
And the bathing so this having heard the demons through of the prophets
κεκηρυγμένον ἐνήργησαν καὶ ῥαντίζειν ἑαυτοὺς τοὺς εἰς τὰ ἱερά αὐτῶν
having been proclaimed they arranged also to sprinkle themselves the into the temples of them
ἐπιβαίνοντας καὶ προσιέναι αὐτοῖς μέλλοντας, λοιβὰς καὶ κνίσας ἀποτελοῦντας·
advancing and to undertake them being about, libations and burnt offerings rendering;
τέλεον δὲ καὶ λούεσθαι ἀπionτας πρὶν ἔλθειν ἐπὶ τὰ ἱερά, ἔνθα

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completely and also to bathe wanting before to go upon the holy places, where
ἵδρυνται, ἐνεργοῦσι.
they have been enshrined, executing.

2. Καὶ γὰρ τὸ ὑπολύεσθαι ἐπιβαίνοντας τοῖς ἱεροῖς καὶ τοῖς αὐτοῖς τοὺς
And for the to remove shoes setting foot in the temples and to the them the
θρησκευόντας κελεύεσθαι ὑπὸ τῶν ἱερατευόντων ἐκ τῶν συμβάντων Μωυσεῖ
observances to exhort by the priests from of the having happened to Moses
τῷ εἰρημένῳ προφήτῃ μαθόντες οἱ δαίμονες ἐμιμήσαντο.
the having declared prophet having learned the demons they imitated.

3. Κατ' ἐκεῖνο γὰρ τοῦ καιροῦ ὅτε Μωυσῆς ἐκελεύσθη κατελθὼν εἰς Αἴγυπτον
At that for the time when Moses was commanded having gone down into Egypt
ἐξαγαγεῖν τὸν ἐκεῖ λαὸν τῶν Ἰσραηλιτῶν, ποιμαίνοντος αὐτοῦ ἐν τῇ Ἀράβικῃ
to lead out the there people of the Israelites, tending animals of him in the Arabian
γῆ πρόβατα τοῦ πρὸς μητρὸς θεοῦ, ἐν ιδέα πυρὸς ἐκ βάτου προσωμίλησεν αὐτῷ
land sheep of the with mother's brother, in form of fire out of a bush addressed him
ὁ ἡμέτερος Χριστός, καὶ εἶπεν, Ὑπόλυσαι τὰ ὑποδήματά σου καὶ προσελθὼν
the our Christ and said, Let you untie the sandals of you and having come
ἄκουσον.
let you hear.

4. Ὁ δὲ καὶ ὑπολυσάμενος προσελθὼν ἀκήκοε κατελθεῖν εἰς Αἴγυπτον καὶ ἐξαγαγεῖν
He and also having loosened having come heard to go down into Egypt and to lead out
τὸν ἐκεῖ λαὸν τῶν Ἰσραηλιτῶν, καὶ δύνναμιν ἰσχυρὰν ἔλαβε παρὰ τοῦ λαλήσαντος
the there people of the Israelites, and powerful strength he took from of the having spoken
αὐτῷ ἐν ιδέα πυρὸς Χριστοῦ, καὶ κατελθὼν ἐξήγαγε τὸν λαὸν ποιήσας μεγάλα
to him in form of fire Christ, and having gone down he led out the people having done great
καὶ θαυμάσια, ἃ εἰ βούλεσθε μαθεῖν, ἐκ τῶν συγγραμμάτων ἐκείνου ἀκριβῶς
and wonderful things, which if wish to learn, from of the writings of that one exactly
μαθήσεσθε.
you will learn.

LXIII

1. Ἰουδαῖοι δὲ πάντες καὶ νῦν διδάσκουσι τὸν ἄνωνόμαστον Θεὸν λελαληκέναι τῷ Μωυσεῖ.
Jews and all even now are teaching the unnamed God having spoken to the Moses.

2. Ὅθεν τὸ προφητικὸν Πνεῦμα διὰ Ἡσαίου τοῦ προμεμνημένου προφήτου ἐλέγχον
Wherefore the prophetic Spirit through Isaiah of the afore mentioned prophet condemning
αὐτοῦς, ὡς προεγράψαμεν, εἶπεν, Ἔγνω βοῦς τὸν κτησάμενον καὶ ὄνος τὴν
them as we wrote before, said, Knows ox the owner and as the
φάτνην τοῦ κυρίου αὐτοῦ, Ἰσραὴλ δέ με οὐκ ἔγνω καὶ ὁ λαὸς με οὐ συνῆκε.
manger of the master of it, Israel but me not knows and the people me not understands.⁸

8 Above Isaiah 1:3.

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3. Καὶ Ἰησοῦς δὲ ὁ Χριστός, ὅτι οὐκ ἔγνωσαν Ἰουδαῖοι τί Πατήρ καὶ τί Υἱός, ὁμοίως
Also Jesus but the Christ, because not knew Jews what Father and what Son, likewise
ἐλέγχων αὐτούς καὶ αὐτὸς εἶπεν, Οὐδεὶς ἔγνω τὸν Πατέρα εἰ μὴ ὁ Υἱός, οὐδὲ τὸν
condemning them also Himself said, No one knows the Father except the Son, neither the
Υἱὸν εἰ μὴ ὁ Πατήρ καὶ οἷς ἂν ἀποκαλύψῃ ὁ Υἱός.
Son except the Father also to whom should reveal the Son.⁹

4. Ὁ Λόγος δὲ τοῦ Θεοῦ ἐστὶν ὁ Υἱὸς αὐτοῦ, ὡς προέφημεν.
The Word and of the God is the Son of Him, as we said before.

5. Καὶ Ἄγγελος δὲ καλεῖται καὶ Ἀπόστολος· αὐτὸς γὰρ ἀπαγγέλλει ὅσα δεῖ
Also Angel but called and Apostle; He for announces as much as is necessary
γνωσθῆναι, καὶ ἀποστέλλεται, μηνύσων ὅσα ἀγγέλλεται, ὡς καὶ αὐτὸς ὁ Κύριος
to know, and He is sent out, He will reveal what is announced, as also himself the Lord
ἡμῶν εἶπεν, Ὁ ἐμοῦ ἀκούων ἀκούει τοῦ ἀποστείλαντός με.
of us said, He me hearing hears the One having sent me.¹⁰

6. Καὶ ἐκ τῶν τοῦ Μωυσέως δὲ συγγραμμάτων φανερόν τοῦτο γενήσεται.
Also from of the of the Moses but writings manifest this it will be.

7. Λέλεκται δὲ ἐν αὐτοῖς οὕτως, Καὶ ἐλάλησε Μωυσεῖ Ἄγγελος Θεοῦ ἐν φλογὶ πυρὸς
It has been said and in these thus, And spoke to Moses Angel of God in flame of fire
ἐκ τῆς βάλτου καὶ εἶπεν, Ἐγὼ εἰμι ὁ ὢν, Θεὸς Ἀβραάμ, Θεὸς Ἰσαάκ, Θεὸς Ἰακώβ,
out of the bush and said, I I am He being, God of Abraham, God of Isaac, God of Jacob,
ὁ Θεὸς τῶν πατέρων σου.
the God of the fathers of you.

8. Κάτελθε εἰς Αἴγυπτον καὶ ἐξάγαγε τὸν λαόν μου.
Let you go down into Egypt and let you bring out the people of me.

9. Τὰ δ' ἐπόμενα ἐξ ἐκείνων βουλόμενοι μαθεῖν δύνασθε· οὐ γὰρ δυνατόν ἐν τούτοις
The things and following from of that wishing to learn are able; not for possible in these
ἀναγράψαι πάντα.
to write these things.

10. Ἄλλ' εἰς ἀπόδειξιν γεγονάσιν οἶδε οἱ λόγοι ὅτι Υἱὸς Θεοῦ καὶ Ἀπόστολος
But for a demonstration has become that the words that Son of God and Apostle
Ἰησοῦς ὁ Χριστός ἐστι, πρότερον Λόγος ὢν, καὶ ἐν ιδέᾳ πυρὸς ποτὲ φανείς, ποτὲ
Jesus the Christ is, first Word being, and in form of fire now having appeared, now
δὲ καὶ ἐν εἰκόνι ἀσωμάτω· νῦν δὲ διὰ θελήματος Θεοῦ ὑπὲρ τοῦ ἀνθρωπέου γένους
but also in image incorporeal; now but by will of God for sake of human race
ἄνθρωπος γενόμενος ὑπέμεινε καὶ παθεῖν ὅσα αὐτὸν ἐνήργησαν οἱ δαίμονες
man having become endured also to suffer whatever on Him executed the demons
διατεθῆναι ὑπὸ τῶν ἀνοήτων Ἰουδαίων.

9 Above Luke 10:22; John 8:19.

10 Above from Luke 10:16

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to be arranged by of the senseless Jews.

11. Οἵτινες ἔχοντες ῥητῶς εἰρημένον ἐν τοῖς Μωυσέως συντάγμασι, Καὶ ἐλάλησεν
These having clearly having been said in the of Moses books, And spoke
Ἄγγελος τοῦ Θεοῦ τῷ Μωυσεῖ ἐν πυρὶ φλογὸς ἐν βάτῳ καὶ εἶπεν, Ἐγὼ εἰμι ὁ ὢν,
Angel of the God to the Moses in fire of flame in bush and said, I Iam He being
ὁ Θεὸς Ἀβραὰμ καὶ ὁ Θεὸς Ἰσαὰκ καὶ ὁ Θεὸς Ἰακώβ, τὸν τῶν ὅλων Πατέρα καὶ
the God of Abraham and the God of Isaac and the God of Jacob, the of the universe Father and
Δημιουργὸν τὸν ταῦτα εἰπόντα λέγουσιν εἶναι.
Maker the these things having named are saying to be.

12. Ὅθεν καὶ τὸ προφητικὸν Πνεῦμα ἐλέγχον αὐτοὺς εἶπεν, Ἰσραὴλ δέ με οὐκ
Whence and the prophetic Spirit censure them said, Israel but me not
ἔγνω, καὶ ὁ λαὸς με οὐ συνῆκε.
knew, and the people me not met.

13. Καὶ πάλιν ὁ Ἰησοῦς, ὡς ἐδηλώσαμεν, παρ' αὐτοῖς ὢν εἶπεν, Οὐδεὶς ἔγνω τὸν
And again the Jesus, as we set forth, with them being said, No one knows the
Πατέρα εἰ μὴ ὁ Υἱός, οὐδὲ τὸν Υἱὸν εἰ μὴ ὁ Πατὴρ καὶ οἷς ἂν ὁ Υἱὸς ἀποκαλύψῃ.
Father except the Son, neither the Son except the Father and to those the Son should reveal.

14. Ἰουδαῖοι οὖν ἠγησάμενοι ἀεὶ τὸν Πατέρα τῶν ὅλων λελαληκέναι τῷ Μωυσεῖ,
Jews then having believed ever the Father of the universe to have spoken to the Moses,
τοῦ λαλήσαντος αὐτῷ ὄντος Υἱοῦ τοῦ Θεοῦ, ὃς καὶ Ἄγγελος καὶ Ἀπόστολος
of the having spoken to him being Son of the God, who also Angel and Apostle
κέκληται, δικαίως ἐλέγχονται καὶ διὰ τοῦ προφητικοῦ Πνεύματος καὶ δι' αὐτοῦ
has been called, rightly are censured and by of the prophetic Spirit and by of Him
τοῦ Χριστοῦ, ὡς οὔτε τὸν Πατέρα οὔτε τὸν Υἱὸν ἔγνωσαν.
of the Christ, as neither the Father nor the Son they knew.

15. Οἱ γὰρ τὸν Υἱὸν Πατέρα φάσκοντες εἶναι ἐλέγχονται μήτε τὸν Πατέρα
Those for the Son Father are asserting to be are condemned neither the Father
ἐπιστάμενοι, μηθ' ὅτι ἐστὶν Υἱὸς τῷ Πατρὶ τῶν ὅλων γινώσκοντες· ὃς καὶ
knowing, nor that is Son the Father of universe recognising; whom also
Λόγος Πρωτότοκος ὢν τοῦ Θεοῦ καὶ Θεὸς ὑπάρχει.
Word First-begotten being of the God and God is.

16. Καὶ πρότερον διὰ τῆς τοῦ πυρὸς μορφῆς καὶ εἰκόνος ἄσωμάτου τῷ Μωυσεῖ
And formerly by of the of the fire form and image without body to the Moses
καὶ τοῖς ἑτέροις προφήταις ἐφάνη· νῦν δ' ἐν χρόνοις τῆς ὑμετέρας ἀρχῆς, ὡς
and to the other prophets was shown; now but in time of the your sovereignty, as
προείπομεν, διὰ παρθένου ἄνθρωπος γενόμενος κατὰ τὴν τοῦ Πατρὸς βουλήν
we said before, by of a virgin a man became according to the of the Father will
ὑπὲρ σωτηρίας τῶν πιστευόντων αὐτῷ καὶ ἐξουθενηθῆναι καὶ παθεῖν ὑπέμεινεν,
for deliverance of the believing in him and an object of contempt and to suffer endured,
ἵνα ἀποθανῶν καὶ ἀναστὰς νικήσῃ τὸν θάνατον.
so that having died and having risen he might conquer the death.

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17. Τὸ δὲ εἰρημένον ἐκ βάτου τῷ Μωυσεῖ, Ἐγὼ εἰμι ὁ ὢν, ὁ Θεὸς Ἀβραὰμ
The and having been said out of bush to the Moses, I am He who is, the God of Abraham
καὶ ὁ Θεὸς Ἰσαὰκ καὶ ὁ Θεὸς Ἰακώβ καὶ ὁ Θεὸς τῶν πατέρων σου, σημαντικὸν τοῦ
and the God of Isaac and the God of Jacob and the God of the fathers of you, an indication of the
καὶ ἀποθανόντας ἐκείνους μένειν καὶ εἶναι αὐτοῦ τοῦ Χριστοῦ ἀνθρώπους· καὶ γὰρ
and having died those to remain and to be of of him of the Christ men; and for
πρῶτοι τῶν πάντων ἀνθρώπων ἐκεῖνοι περὶ Θεοῦ ζήτησιν ἡσχολήθησαν,
first of the of all men those concerning of God should seek *to devote*,¹¹
Ἀβραὰμ μὲν πατὴρ ὢν τοῦ Ἰσαὰκ, Ἰσαὰκ δὲ τοῦ Ἰακώβ, ὡς καὶ Μωυσεῖς ἀνέγραψε.
Abraham indeed father being of the Isaac, Isaac and of the Jacob, as also Moses recorded.

LXIV

1. Καὶ τὸ ἀνεγείρειν δὲ τὸ εἶδωλον τῆς λεγομένης Κόρης ἐπὶ ταῖς τῶν ὑδάτων
Also the to raise up and the image of the being called Kore¹² at the of the waters
πηγαῖς ἐνεργῆσαι τοὺς δαίμονας, λέγοντας θυγατέρα αὐτὴν εἶναι τοῦ Διός,
springs erected the demons, saying a daughter she to be of the Zeus,
μιμησαμένους τὸ διὰ Μωυσεῶς εἰρημένον, ἐκ τῶν προεἰρημένον
having imitated the through Moses having been said, from of the having been said before
νοῆσαι δύνασθε.
to notice let you be able.

2. Ἐφη γὰρ ὁ Μωυσεῖς, ὡς προεγράψαμεν, Ἐν ἀρχῇ ἐποίησεν ὁ Θεὸς τὸν οὐρανὸν
Said for the Moses, as we quoted before, In beginning made the God the heaven
καὶ τὴν γῆν.
and the earth.

3. Ἡ δὲ γῆ ἦν ἀόρατος καὶ ἀκατασκεύαστος, καὶ Πνεῦμα Θεοῦ ἐπεφέρετο
The and earth was invisible and unfurnished, and Spirit of God was borne

ἐπάνω τῶν ὑδάτων.
over of the waters.¹³

4. Εἰς μίμησιν οὖν τοῦ λεχθέντος ἐπιφερομένου τῷ ὕδατι Πνεύματος Θεοῦ τὴν
In imitation then of the having been said being borne over the water Spirit of God τὴν
Κόρην θυγατέρα τοῦ Διὸς ἔφασαν.
Kore daughter of the Zeus they declared.

5. Καὶ τὴν Ἀθηνᾶν δὲ ὁμοίως πονηρευόμενοι θυγατέρα τοῦ Διὸς ἔφασαν, οὐκ
Also the Athena and likewise intending malice daughter of the Zeus they spoke, not
ἀπὸ μίξεως, ἀλλ', ἐπειδὴ ἐννοηθέντα τὸν Θεὸν διὰ Λόγου τὸν κόσμον ποιῆσαι

11 Lit. ἡσχύνθη 'to make ugly'.

12 Cora – daughter of Demeter, she was worshipped as 'Persephone'.

13 Above Genesis 1:1,2.

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from of intercourse, since having understood the God through Word the world made
ἔγνωσαν, ὡς τὴν πρώτην Ἔννοιαν ἔφασαν τὴν Ἀθηνᾶν· ὅπερ γελοϊότατον
they knew, as the first Conception they declared the Athena; where laughable
ἡγούμεθα εἶναι, τῆς ἐννοίας εἰκόνα παραφέρειν θηλειῶν μορφήν.
we are holding to be, of the notion image to set before female form.

6. Καὶ ὁμοίως τοὺς ἄλλους λεγομένους υἱοὺς τοῦ Διὸς αἱ πράξεις ἐλέγχουσιν.
And likewise the other so-called sons of the Zeus the actions condemning.

LXV

1. Ἡμεῖς δὲ μετὰ τὸ οὕτως λούσαι τὸν πεπεισμένον καὶ συγκατατεθειμένον
We but after the thus to was the one having been persuaded and having taken up
ἐπὶ τοὺς λεγομένους ἀδελφοὺς ἄγομεν, ἔνθα συνηγμένοι εἰσὶ, κοινὰς
over to the being called brethren are led, where having been convened they are, common
εὐχὰς ποιησόμενοι ὑπὲρ τε ἑαυτῶν καὶ τοῦ φωτισθέντος καὶ ἄλλων πανταχοῦ
prayer making for both themselves and the having been enlightened and others everywhere
πάντων εὐτόνως, ὅπως καταξιωθῶμεν τὰ ἀληθῆ μαθόντες καὶ δι'
of all strenuously, so that we may be deemed worthy the things true having learned and through
ἔργων ἀγαθοὶ πολιτευταὶ καὶ φύλακες τῶν ἐντεταλμένων εὐρεθῆναι, ὅπως
of works good citizens and keepers of the having been commanded to be found, so that
τὴν αἰώνιον σωτηρίαν σωθῶμεν.
the eternal salvation we may be saved.

2. Ἀλλήλους φιλήματι ἀσπαζόμεθα παυσάμενοι τῶν εὐχῶν.
Each other kiss we greet having ended of the prayers.

3. Ἐπειτα προσφέρεται τῷ προεστῶτι τῶν ἀδελφῶν ἄρτος καὶ ποτήριον
Thereafter is brought to the having presided of the brethren bread and a cup
ὑδατος καὶ κράματος, καὶ οὗτος λαβὼν αἶνον καὶ δόξαν τῷ Πατρὶ τῶν ὅλων
of water and wine mix,¹⁴ and this one taking gives praise and glory to the Father of the universe
διὰ τοῦ ὀνόματος τοῦ Υἱοῦ καὶ τοῦ Πνεύματος τοῦ Ἁγίου ἀναπέμπει καὶ εὐχαριστίαν
through the name of the Son and of the Spirit the Holy he sends up and thanksgiving
ὑπὲρ τοῦ κατηξιῶσθαι τούτων παρ' αὐτοῦ ἐπὶ πολὺ ποιεῖται· οὗ
over of the having been deemed worthy of these from of him over much length; who

συντελέσαντος τὰς εὐχὰς καὶ τὴν εὐχαριστίαν πᾶς ὁ παρῶν λαὸς ἐπευφημεῖ
having finished the prayers and the thanksgiving all the being present people assenting by
λέγων, Ἀμήν.
saying, Amen.

4. Τὸ δὲ Ἀμήν τῇ Ἑβραϊδί φωνῇ τὸ Γένοιτο σημαίνει.
The and Amen in the Hebrew language the “So may it be” it signals.

14 A remote word.

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5. Εὐχαριστήσαντος δὲ τοῦ προεστῶτος καὶ ἐπευφημήσαντος παντὸς τοῦ
Having given thanks and the having presided and having assented all of th
λαοῦ οἱ καλούμενοι παρ' ἡμῖν διάκονοι διδόασιν ἐκάστῳ τῶν παρόντων μεταλαβεῖν
people the being called by us deacons give to each of the being present to partake
ἀπὸ τοῦ εὐχαριστηθέντος ἄρτου καὶ οἴνου καὶ ὕδατος καὶ τοῖς οὐ παροῦσιν ἀποφέρουσι.
from of the consecrated bread and wine and water and to the not being present they take away.

LXVI

1. Καὶ ἡ τροφή αὕτη καλεῖται παρ' ἡμῖν Εὐχαριστία, ἧς οὐδενὶ ἄλλῳ μετασχεῖν
And the food this is called by us Eucharist, of which no one other than to partake
ἐξόν ἐστιν ἢ τῷ πιστεύοντι ἀληθῆ εἶναι τὰ δεδιδαγμένα ὑφ' ἡμῶν,
being allowed it is or to the believing true to be the things having been taught by of us
καὶ λουσαμένῳ τὸ ὑπὲρ ἀφέσεως ἁμαρτιῶν καὶ εἰς ἀναγέννησιν λουτρόν,
and having been washed the for release of sins and for regeneration a bath,
καὶ οὕτως βιοῦντι ὡς ὁ Χριστὸς παρέδωκεν.
and in this way passing through life as the Christ handed over.

2. Οὐ γὰρ ὡς κοινὸν ἄρτον οὐδὲ κοινὸν πόμα ταῦτα λαμβάνομεν· ἀλλ' ὄν τρόπον
Not for as common bread neither common drink these things we receive; but by which way
διὰ λόγου Θεοῦ σαρκοποιηθεὶς Ἰησοῦς Χριστὸς ὁ Σωτὴρ ἡμῶν καὶ σὰρκα καὶ
through word of God was made flesh Jesus Christ the Saviour of us and flesh and
αἷμα ὑπὲρ σωτηρίας ἡμῶν ἔσχεν, οὕτως καὶ τὴν δι' εὐχῆς λόγου τοῦ παρ' αὐτοῦ
blood for a saving of us it is held, so also the by of prayer of word of the from of him
εὐχαριστηθεῖσαν τροφήν, ἐξ ἧς αἷμα καὶ σάρκες κατὰ μεταβολὴν τρέφονται ἡμῶν,
thanks-offering food, out of which blood and flesh through a transition are nourished us,
ἐκείνου τοῦ σαρκοποιηθέντος Ἰησοῦ καὶ σὰρκα καὶ αἷμα ἐδιδάχθημεν εἶναι.
of that of the incarnate Jesus also flesh and blood we are instructed to be.

3. Οἱ γὰρ ἀπόστολοι ἐν τοῖς γενομένοις ὑπ' αὐτῶν ἀπομνημονεύμασιν, ἃ καλεῖται
The for apostles in the composed by them memoirs, called
Εὐαγγέλια, οὕτως παρέδωκαν ἐντετάλθαι αὐτοῖς· τὸν Ἰησοῦν λαβόντα ἄρτον
Gospels, thus handed over having been commanded to them; the Jesus having taken bread
εὐχαριστήσαντα εἰπεῖν, Τοῦτο ποιεῖτε εἰς τὴν ἀνάμνησίν μου, τοῦτ' ἐστὶ τὸ σῶμά
having given thanks said, This let you do for the memorial of me, this is the body
μου· καὶ τὸ ποτήριον ὁμοίως λαβόντα καὶ εὐχαριστήσαντα εἰπεῖν, Τοῦτό ἐστὶ τὸ
of me; and cup likewise having taken and having given thanks said, This is the
αἷμά μου· καὶ μόνοις αὐτοῖς μεταδοῦναι.
blood of me; and alone to them to give.¹⁵

4. Ὅπερ καὶ ἐν τοῖς τοῦ Μίθρα μυστηρίοις παρέδωκαν γίνεσθαι μιμησάμενοι οἱ
Which also in the of the Mithra mysteries handed down to be done having been imitated by the
πονηροὶ δαίμονες· ὅτι γὰρ ἄρτος καὶ ποτήριον ὕδατος τίθεται ἐν ταῖς τοῦ μουμένου

15 Above Mark 15:22-25; Luke 22:15-20; 1 Corinthians 11:23-25.

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wicked demons; that for bread and a cup of water is placed in the of the initiating
τελεταῖς μετ' ἐπιλόγων τινῶν, ἧ ἐπίστασθε ἢ μαθεῖν δύνασθε.
rites with invocations certain, which you may know or to learn are able.

LXVII

1. Ἡμεῖς δὲ μετὰ ταῦτα λοιπὸν αἰεὶ τούτων ἀλλήλους ἀναμιμνήσκομεν· καὶ οἱ
We and after these remaining always of these each other reminding; and the
ἔχοντες τοῖς λειπομένοις πᾶσιν ἐπικουροῦμεν, καὶ σύνεσμεν ἀλλήλοις αἰεὶ.
having to the lacking the whole we support, and we are together with one another constantly.

2. Ἐπὶ πᾶσι τε οἷς προσφερόμεθα εὐλογοῦμεν τὸν Ποιητὴν τῶν πάντων διὰ τοῦ
Over all both that receive we bless the Maker of the all things through of the
Υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ καὶ διὰ Πνεύματος τοῦ Ἁγίου.
Son of him Jesus Christ and through Spirit the Holy.

3. Καὶ τῇ τοῦ Ἡλίου λεγομένη ἡμέρα πάντων κατὰ πόλεις ἢ ἀγροὺς μενόντων ἐπὶ
And the of the Sun being called day of all whether in city or country remaining at
τὸ αὐτὸ συνέλευσις γίνεται, καὶ τὰ ἀπομνημονεύματα τῶν ἀποστόλων ἢ τὰ
the same meeting it is, and the memoirs of the apostles or the
συγγράμματα τῶν προφητῶν ἀναγινώσκειται, μέχρις ἐγχωρεῖ.
writings of the prophets read, as long as possible.

4. Εἶτα παυσαμένου τοῦ ἀναγινώσκοντος ὁ προεστὼς διὰ λόγου τὴν νουθεσίαν
Then having ended the reading the president through a discourse the admonition
καὶ πρόκλησιν τῆς τῶν καλῶν τούτων μιμήσεως ποιεῖται.
and invitation of the of the virtuous things of these an imitation make.

5. Ἐπειτα ἀνιστάμεθα κοινῇ πάντες καὶ εὐχὰς πέμπομεν· καί, ὡς προέφημεν,
Then we stand up in common all and prayers send; and, as we said before,
παυσαμένων ἡμῶν τῆς εὐχῆς ἄρτος προσφέρεται καὶ οἶνος καὶ ὕδωρ, καὶ ὁ
having completed of us the prayer bread is brought and wine and water, and the
προεστὼς εὐχὰς ὁμοίως καὶ εὐχαριστίας, ὅση δύναμις αὐτῷ, ἀναπέμπει,
having presided prayers similarly and thanksgivings, as much as is possible by him, he sends up,
καὶ ὁ λαὸς ἐπευφημεῖ λέγων τὸ Ἀμήν, καὶ ἡ διάδοσις καὶ ἡ μετάληψις ἀπὸ τῶν
and the people shout assent saying the Amen, and the distribution and the reception from of the
εὐχαριστηθέντων ἐκάστῳ γίνεται, καὶ τοῖς οὐ παροῦσι διὰ τῶν διακόνων πέμπεται.
thank-offering by each one happens, and to the not present by the deacons sent out.

6. Οἱ εὐποροῦντες δὲ καὶ βουλόμενοι κατὰ προαίρεσιν ἕκαστος τὴν ἑαυτοῦ ὁ βούλεται
The prospering and also wishing according to choosing each one the of himself what willing
δίδωσι, καὶ τὸ συλλεγόμενον παρὰ τῷ προεστῶτι ἀποτίθεται, καὶ αὐτὸς ἐπικουρεῖ
he gives, and the being collected with the having presided is deposited, and he he gives aid
ὀρφανοῖς τε καὶ χήραις, καὶ τοῖς διὰ νόσον ἢ δι' ἄλλην αἰτίαν λειπομένοις,
to orphans both and widows, and to the through sickness or through other cause being in want,
καὶ τοῖς ἐν δεσμοῖς οὔσι, καὶ τοῖς παρεπιδήμοις οὔσι ξένοις, καὶ ἀπλῶς πᾶσι τοῖς ἐν

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and to the in chains are, and to the sojourning being strangers, and briefly to all the in

χρεία οὔσι κηδεμῶν γίνεται.
in need being a guardian he is.

7. Τὴν δὲ τοῦ ἡλίου ἡμέραν κοινῇ πάντες τὴν συνέλευσιν ποιούμεθα, ἐπειδὴ πρώτη
The and of the sun day in common all the meeting we make, since first
ἐστὶν ἡμέρα, ἐν ἣ ὁ Θεὸς τὸ σκότος καὶ τὴν ὕλην τρέψας κόσμον ἐποίησε,
it is day, in which the God the darkness and the matter having transformed universe made,
καὶ Ἰησοῦς Χριστὸς ὁ ἡμέτερος Σωτὴρ τῇ αὐτῇ ἡμέρᾳ ἐκ νεκρῶν ἀνέστη· τῇ γὰρ
and Jesus Christ the our Saviour the same day out of death arose; the for
πρὸ τῆς Κρονικῆς ἐσταύρωσαν αὐτόν, καὶ τῇ μετὰ τὴν Κρονικὴν, ἣτις ἐστὶν Ἡλίου
before of the Saturday they crucified him, and the after the Saturday, which is Sun
Ἡμέρα, φανεὶς τοῖς ἀποστόλοις αὐτοῦ καὶ μαθηταῖς ἐδίδασκε ταῦτα, ἅπερ εἰς
Day, he appeared to the apostles of him and to the disciples taught these things, which for
ἐπίσκεψιν καὶ ὑμῖν ἀνεδώκαμεν.
investigation also to you we have given over.

LXVIII

1. Καὶ εἰ μὲν δοκεῖ ὑμῖν λόγου καὶ ἀληθείας ἔχεσθαι, τιμήσατε αὐτά· εἰ δὲ λῆρος ὑμῖν
And if indeed it seems to you reasonable and truth to have, let you respect it; if but nonsense to you
δοκεῖ, ὡς ληρωδῶν πραγμάτων καταφρονήσατε, καὶ μὴ ὡς κατ' ἐχθρῶν κατὰ τῶν
it seems, as nonsensical affairs let you be minded, and not as against enemies according to the
μηδὲν ἀδικούντων θάνατον ὀρίζετε.
nothing doing wrong death let you decree.

2. Προλέγομεν γὰρ ὑμῖν ὅτι οὐκ ἐκφεύξεσθε τὴν ἐσομένην τοῦ Θεοῦ κρίσιν, ἐὰν
We said before for to you that not shall you escape the sometime of the God judgement, if
ἐπιμένητε τῇ ἀδικίᾳ· καὶ ἡμεῖς ἐπιβοήσομεν, "Ὁ φίλον τῷ Θεῷ τοῦτο γενέσθω.
you should continue the injustice; and we shall cry out, What wishes the God this let be done.

3. Καὶ ἐξ ἐπιστολῆς δὲ τοῦ μεγίστου καὶ ἐπιφανεστάτου Καίσαρος Ἀδριανοῦ,
Also from a letter and of the great and illustrious Caesar Hadrian,¹⁶
τοῦ πατρὸς ὑμῶν, ἔχοντες ἀπαιτεῖν ὑμᾶς καθὰ ἠξιώσαμεν κελεῦσαι τὰς κρίσεις
the father of you, giving to demand us as we expect to urge the judgements
γενέσθαι, οὐκ ἐκ τοῦ κεκρίσθαι τοῦτο ὑπὸ Ἀδριανοῦ μᾶλλον ἠξιώσαμεν,
to be, not from of the to have chosen this from of Hadrian rather we think,
ἀλλ' ἐκ τοῦ ἐπίστασθαι δίκαια ἀξιοῦν τὴν προσφώνησιν καὶ ἐξήγησιν πεποιήμεθα.
but from of the to know righteous we claim the address and an explanation we have made.

4. Ὑπετάξαμεν δὲ καὶ τῆς ἐπιστολῆς Ἀδριανοῦ τὸ ἀντίγραφον, ἵνα καὶ κατὰ τοῦτο
We set out below and also the letter of Hadrian the copy, that also by this
ἀληθεύειν ἡμᾶς γνωρίζητε.

16 Emperor 117-138.

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to speak truth us you may know.

5. Καὶ ἔστι τὸ ἀντίγραφον Ἀδριανοῦ ὑπὲρ Χριστιανῶν ἐπιστολή. Μινουκίῳ Φουνδανῶ.
And is the copy of Hadrian concerning of Christians letter. Minucius Fundanus.

6. Ἐπιστολὴν ἐδεξάμην γραφεῖσάν μοι ἀπὸ Σερηνίου Γρανιανοῦ, Λαμπροτάτου
A letter I received having been written to me from Serenius Granianus, Illustrious
ἄνδρός, ὃντινα σὺ διεδέξω.
a man, whom you succeeded.

7. Οὐ δοκεῖ οὖν μοι τὸ πρᾶγμα ἀζήτητον καταλιπεῖν, ἵνα μήτε οἱ ἄνθρωποι
Not it seems then to me the matter unexamined to pass over, that not the people
ταράττωνται καὶ τοῖς συκοφάνταις χορηγία κακουργίας παρασχεθῆ.
should be troubled and the slanderers given opportunity of wickedness promoting.

8. Ἄν οὖν σαφῶς εἰς ταύτην τὴν ἀξίωσιν οἱ ἐπαρχιῶται δύνωνται
Then clearly for this the should think worthy the provincials should be able
διῆσχυρίζεσθαι κατὰ τῶν Χριστιανῶν, ὡς καὶ πρὸ βήματος ἀποκρίνεσθαι, ἐπὶ
to affirm confidently of the Christians, as and before a tribunal to bring charge, over
τοῦτο μόνον τραπῶσιν, ἀλλ' οὐκ ἀξιώσεσιν οὐδὲ μόναις βοαῖς.
this only we should be satisfied, but not claims nor solitary shouting out.

9. Πολλῶ γὰρ μᾶλλον προσῆκεν, εἴ τις κατηγορεῖν βούλοιτο, τοῦτό σε διαγινώσκειν.
Much for more proper, if anyone to accuse should wish, this you to discern exactly.

10. Εἴ τις οὖν κατηγορεῖ καὶ δείκνυσί τι παρὰ τοὺς νόμους πράττοντας, οὕτως
If anyone then accuses and proves anything contrary to the law effecting, so
διόριζε κατὰ τὴν δύναμιν τοῦ ἁμαρτήματος· ὡς μὰ τὸν Ἡρακλέα, εἴ τις
let you declare according to the quality of the offences; as by the Oath, if anyone
συκοφαντίας χάριν τοῦτο προτείνει, διαλάβανε ὑπὲρ τῆς δεινότητος, καὶ
slanders for gratification this offers, let you seize over of the harshness, and
φρόντιζε ὅπως ἂν ἐκδικήσῃς.
let you consider how you should punish.