

## Τοῦ ἁγίου Ἰουστίνου πρὸς Τρύφωνα Ἰουδαῖον Διάλογος. Of the Saint Justin with Trypho Jew Dialogue.

### Chapter C

1 Τὸ δὲ ἀκόλουθον, Σὺ δὲ ἐν ἁγίῳ κατοικεῖς, ὁ ἔπαινος τοῦ Ἰσραὴλ· ἐσήμαινεν ὅτι  
The and following, You but in holy inhabiting, the praise of the Israel; is signifying that  
ἐπαίνου ἄξιον καὶ θαυμασμοῦ μέλλει ποιεῖν, μετὰ τὸ σταυρωθῆναι ἀνίστασθαι  
of commendation worthy and of wonderment He is about to do, after the to be crucified to rise up  
μέλλων τῇ τρίτῃ ἡμέρᾳ ἐκ νεκρῶν, ὃ ἀπὸ τοῦ Πατρὸς αὐτοῦ λαβὼν ἔχει.  
being destined on the third day from of dead, which from of the Father of Him received He has.  
“Ὅτι γὰρ καὶ Ἰακώβ καὶ Ἰσραὴλ καλεῖται ὁ Χριστός, ἀπέδειξα· καὶ οὐ μόνον ἐν τῇ  
That for also Jacob and Israel is called the Christ, I proved; and not only in the  
εὐλογία καὶ Ἰωσήφ καὶ Ἰούδα τὰ περὶ αὐτοῦ κεκηρύχθαι ἐν μυστηρίῳ  
blessing also of Joseph and Judah the things concerning of Him to have been heralded in mystery  
ἀπέδειξα, καὶ ἐν τῷ εὐαγγελίῳ δὲ γέγραπται εἰπὼν, Πάντα μοι παραδέδοται  
it was proclaimed, also in the Gospel and it has been written, All things to me are given over  
ὑπὸ τοῦ Πατρὸς, καὶ οὐδεὶς γινώσκει τὸν Πατέρα εἰ μὴ ὁ Υἱός, οὐδὲ τὸν Υἱὸν εἰ μὴ  
by of the Father, and no one knows the Father except the Son, nor the Son except  
ὁ Πατήρ, καὶ οἷς ἂν ὁ Υἱὸς ἀποκαλύψῃ.  
the Father, and to whom the Son should reveal.<sup>1</sup>

2 Ἀπεκάλυψεν οὖν ἡμῖν πάντα ὅσα καὶ ἀπὸ τῶν γραφῶν διὰ τῆς χάριτος αὐτοῦ  
Is revealed the to us all as much as also from of the Scriptures by of the grace of Him  
νενοήκαμεν, γνόντες αὐτὸν πρωτότοκον μὲν τοῦ Θεοῦ, καὶ πρὸ πάντων τῶν  
*we have perceived*, having known Him first born indeed of the God, and before of all of the  
κτισμάτων, καὶ τῶν πατριαρχῶν Υἱόν, ἐπειδὴ, διὰ τῆς ἀπὸ γένους αὐτῶν  
creation, and of the patriarchs Son, since, by of the from family of them  
παρθένου σαρκοποιηθεὶς, καὶ ἄνθρωπος ἀειδής, ἄτιμος καὶ παθητὸς  
of a Virgin *He took flesh*, and a man indistinct, without honour and destined to suffer  
ὑπέμεινε γενέσθαι.  
He submitted to become.

3 Ὅθεν καὶ ἐν τοῖς λόγοις αὐτοῦ ἔφη, ὅτε περὶ τοῦ πάσχειν αὐτὸν μέλλειν  
Wherefore also among the words of Him He said, when about of the to suffer Him to be about  
διελέγετο, ὅτι, Δεῖ τὸν Υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι  
He was discoursing, that, Must the Son of the Man much to suffer, and to be rejected  
ὑπὸ τῶν Φαρισαίων καὶ γραμματέων, καὶ σταυρωθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι.  
by of the Pharisees and of scribes, and to be crucified, and on the third day to rise up.<sup>2</sup>  
Υἱὸν οὖν ἀνθρώπου ἑαυτὸν ἔλεγεν, ἥτοι ἀπὸ τῆς γεννήσεως τῆς διὰ παρθένου, ἥτις  
Son of Man himself himself He said, either from of the birth of the by of a Virgin, that  
ἦν, ὡς ἔφην, ἀπὸ τοῦ Δαυεὶδ καὶ Ἰακώβ καὶ Ἰσαὰκ καὶ Ἀβραὰμ γένους, ἢ διὰ τὸ εἶναι  
was, as I said, from of the David and Jacob and Isaac and Abraham family, or because the to be  
αὐτὸν τὸν Ἀβραὰμ πατέρα καὶ τούτων τῶν κατηριθμημένων, ἐξ ὧν κατάγει ἡ  
Him the Abraham father and of these of the having been counted, from of whom derived the  
Μαρία τὸ γένος· καὶ γὰρ πατέρας τῶν γεννωμένων ταῖς θυγατράσιν αὐτῶν τέκνων  
Mary the family; and for fathers of the being born to the daughters of them children

1 Above Matthew 11:27.

2 Above Matthew 16:21; Mark 8:31; Luke 9:22-27.

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τοὺς τῶν θηλειῶν γεννήτορας ἐπιστάμεθα.  
the of the females begotten we know.

4 Καὶ γὰρ Υἱὸν Θεοῦ, Χριστόν, κατὰ τὴν τοῦ Πατρὸς αὐτοῦ ἀποκάλυψιν ἐπιγνόντα  
Also for Son Of God, Christ, according to the of the Father of Him by revelation recognised  
αὐτὸν ἓνα τῶν μαθητῶν αὐτοῦ, Σίμωνα πρότερον καλούμενον, ἐπωνόμασε Πέτρον.  
Him one of the disciples of Him, Simon formerly being called, named Peter.  
Καὶ Υἱὸν Θεοῦ γεγραμμένον αὐτὸν ἐν τοῖς ἀπομνημονεύμασι τῶν ἀποστόλων αὐτοῦ  
And Son of God having been recorded of Him in the memoirs of the apostles of Him  
ἔχοντες, καὶ Υἱὸν αὐτὸν λέγοντες νενοήκαμεν ὄντα καὶ πρὸ πάντων  
we are having, and Son him we are calling *we are understanding* being also before of all things  
ποιημάτων ἀπὸ τοῦ Πατρὸς δυνάμει αὐτοῦ καὶ βουλή προελθόντα, ὃς καὶ Σοφία,  
made by of the Father power of Him and will having come forth, who also Wisdom,  
καὶ Ἡμέρα, καὶ Ἀνατολή, καὶ Μάχαιρα, καὶ Λίθος, καὶ Ῥάβδος, καὶ Ἰακώβ, καὶ Ἰσραήλ,  
and Day, and East, and Sword, and Stone, and Rod, and Jacob, and Israel,  
κατ' ἄλλον καὶ ἄλλον τρόπον ἐν τοῖς τῶν προφητῶν λόγοις προσηγόρευται, καὶ  
according to other and another way in the of the prophets words having been addressed, and  
διὰ τῆς παρθένου ἄνθρωπος γεγονέναι, ἵνα καὶ δι' ἧς ὁδοῦ ἢ ἀπὸ τοῦ ὄφεως  
by of the Virgin human became, that also by which way the from of the serpent  
παρακοῆ τὴν ἀρχὴν ἔλαβε, διὰ ταύτης τῆς ὁδοῦ καὶ κατάλυσιν λάβῃ.  
disobedience the beginning came upon, by of this of the way also an ending might overtake.

5 Παρθένος γὰρ οὖσα Εὐὰ καὶ ἄφθορος, τὸν λόγον τὸν ἀπὸ τοῦ ὄφεως συλλαβοῦσα,  
A virgin for being Eve and pure, the word the from of the serpent having received,  
παρακοὴν καὶ θάνατον ἔτεκε· πίστιν δὲ καὶ χαρὰν λαβοῦσα Μαρία ἢ παρθένος,  
disobedience and death engendered; faith and also joy having received Mary the Virgin,  
εὐαγγελιζομένου αὐτῇ Γαβριὴλ ἀγγέλου ὅτι Πνεῦμα Κυρίου ἐπ' αὐτὴν ἐπελεύσεται,  
announcing to to her Gabriel angel that Spirit of Lord upon her will come,  
καὶ δύναμις Ὑψίστου ἐπισκιάσει αὐτήν, διὸ καὶ τὸ γεννώμενον ἐξ αὐτῆς ἅγιόν ἐστιν  
and power of Highest would overshadow her, wherefore also the being born from of her holy He is  
Υἱὸς Θεοῦ, ἀπεκρίνατο, Γένοιτό μοι κατὰ τὸ ῥῆμά σου.  
Son of God, she replied, Let it be to me according to word of you.<sup>3</sup>

6 Καὶ διὰ ταύτης γεγέννηται οὗτος, περὶ οὗ τὰς τοσαύτας γραφὰς ἀπεδείξαμεν  
And by of her has been born this One, about whom the so many Scriptures we proved  
εἰρηῆσθαι, δι' οὗ ὁ Θεὸς τὸν τε ὄφιν καὶ τοὺς ὁμοιωθέντας ἀγγέλους καὶ  
have referred, through whom the God the both serpent and the having become like angels and  
ἀνθρώπους καταλύει, ἀπαλλαγὴν δὲ τοῦ θανάτου τοῖς μεταγινώσκουσιν ἀπὸ τῶν  
men destroys, deliverance but of the death to the repenting from of the  
φάουλων καὶ πιστεύουσιν εἰς αὐτὸν ἐργάζεται.  
badnesses and are believing into Him He works.

### Chapter CI

1 Τὰ δὲ ἀκόλουθα τοῦ ψαλμοῦ ταῦτα ἐν οἷς λέγει, Ἐπὶ σοὶ ἠλπισαν οἱ πατέρες ἡμῶν,  
The things and following of the psalm these in which He says, Upon You trusted the fathers of us,

3 Above Luke 1:35.

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ἤλπισαν καὶ ἐρρύσω αὐτούς· πρὸς σέ ἐκέκραξαν, καὶ οὐ κατησχύνθησαν· ἐγὼ δέ εἰμι  
they trusted and you rescued them; unto You they have cried, and not they felt shame; I but I am  
σκώληξ καὶ οὐκ ἄνθρωπος, ὄνειδος ἀνθρώπων, καὶ ἐξουδένωμα λαοῦ· δηλωτικά  
a worm and not a man, a reproach of men, and an object of contempt of people;<sup>4</sup> *showing*  
ἐστι τοῦ καὶ πατέρας αὐτὸν ὁμολογεῖν τοὺς ἐλπίσαντας ἐπὶ τὸν Θεὸν καὶ σωθέντας  
He is of the and fathers Him to confess the having trusted upon the God and having been saved  
ὑπ' αὐτοῦ, οἵτινες καὶ πατέρες ἦσαν τῆς παρθένου, δι' ἧς ἐγεννήθη ἄνθρωπος  
by of Him, who also fathers were of the Virgin, by whom He was begot a man  
γενόμενος, καὶ αὐτὸς σωθήσεται ὑπὸ τοῦ αὐτοῦ Θεοῦ μηνύων, ἀλλ' οὐ τῆ αὐτοῦ  
having become, also He will be saved by of the of Him God revealing, but not the of Him  
βουλή ἢ ἰσχύϊ πράττειν τι καυχώμενος.  
wish or strength to accomplish anything boasting.

2 Καὶ γὰρ ἐπὶ γῆς τὸ αὐτὸ ἔπραξε· λέγοντος αὐτῷ τινος, Διδάσκαλε ἀγαθέ,  
And for upon earth the same He practised; saying to him a certain, Teacher good,  
ἀπεκρίνατο, Τί με λέγεις ἀγαθόν; Εἷς ἐστὶν ἀγαθός, ὁ Πατήρ μου ὁ ἐν τοῖς οὐρανοῖς.  
He answered, Why me you say good? One is good, the Father of Me to One In the heavens.<sup>5</sup>  
Τὸ δὲ εἰπεῖν, Ἐγὼ εἰμι σκώληξ, καὶ οὐκ ἄνθρωπος, ὄνειδος ἀνθρώπων, καὶ  
The but to say, I I am a worm, and not a man, a reproach of men, and  
ἐξουθένημα λαοῦ, ἅπερ φαίνεται καὶ ὄντα καὶ γινόμενα αὐτῷ προέλεγεν.  
an object of contempt of people, to tell He reveals also reality and happenings to Him He foretells.  
Ὅνειδος μὲν γὰρ ἡμῖν, τοῖς εἰς αὐτὸν πιστεύουσιν ἀνθρώποις, πανταχοῦ ἐστὶν·  
A reproach indeed for us, to the into Him trusting to men, everywhere is;  
ἐξουθένημα δὲ τοῦ λαοῦ, ὅτι ὑπὸ τοῦ λαοῦ ὑμῶν ἐξουδενωθεὶς καὶ ἀτιμωθεὶς  
an object of contempt and of the people, for by of the people of you *rejected* and dishonoured  
ταῦτα ἔπαθεν ἅπερ διεθήκατε αὐτόν.  
these things He suffered which you devised against Him.

3 Καὶ τὰ ἀκόλουθα, Πάντες οἱ θεωροῦντές με ἐξεμυκτήρισάν με, καὶ ἐλάλησαν ἐν  
And the things following, All the seeing me mock me, and spoke by  
χείλεσιν, ἐκίνησαν κεφαλὴν· Ἦλπισεν ἐπὶ Κύριον, ῥυσάσθω αὐτόν, ὅτι θέλει αὐτόν·  
lips, wagged heads; He hoped upon Lord, let rescue Him, for he desires Him;  
τὰ αὐτὰ ὁμοίως ἐγγίνεσθαι αὐτῷ προεῖπεν. Οἱ γὰρ θεωροῦντες αὐτόν ἐσταυρωμένον  
the same likewise to happen to Him He foretold. The for seeing Him having been crucified  
τὰς κεφαλὰς ἕκαστος ἐκίνουν, καὶ τὰ χεῖλη διέστρεφον, καὶ τοῖς μυζωτῆρσιν ἐν  
the heads each one were shaking, and the lips were distorting, and the *noses* among  
ἀλλήλοις διαρρίνουσιντες ἔλεγον εἰρωνευόμενοι ταῦτα ἃ καὶ ἐν τοῖς ἀπομνημονεύμασι  
one another *twisting* they were saying in sarcasm these things which also in the memoirs  
τῶν ἀποστόλων αὐτοῦ γέγραπται· Υἱὸν Θεοῦ ἑαυτὸν ἔλεγε, καταβάς περιπατεῖτω·  
of the apostles of Him have been recorded;<sup>6</sup> Son of God himself He said, down let Him come;  
σωσάτω αὐτόν ὁ Θεός.  
let save Him the God.<sup>78</sup>

4 Above Psalm 21(22):4-6.

5 Above Matthew 19:16; Luke 18:18.

6 Above Mark 15:29-1,

7 Above Matthew 27:40-43.

8 Above Psalm 21(22) :7,8.

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### Chapter CII

1 Καὶ τὰ ἐξῆς, Ἡ ἐλπίς μου ἀπὸ μασθῶν τῆς μητρός μου· ἐπὶ σὲ  
And the things following, The hope of me from of breasts of the mother of me: upon You  
ἐπερρίφην ἐκ μήτρας, ἀπὸ γαστροῦ μητρός μου Θεός μου εἶ σύ, ὅτι οὐκ ἔστιν ὁ  
I was cast out from of womb, from of belly of mother of me God of me are You, for not is the  
βοηθῶν μοι. Περιεκύκλωσάν με μόσχοι πολλοί, ταῦροι πίονες περιέσχον με· ἤνοιξαν  
helping to me. Encircled me bullocks many, bulls fat surround me; they opened  
ἐπ' ἐμὲ τὸ στόμα αὐτῶν, ὡς λέων ἀρπάζων καὶ ὠρυόμενος. Ὡσεὶ ὕδωρ ἐξεχύθη,  
upon me the mouth of them, as a lion seizing and roaring. As if wather I was poured out,  
καὶ διεσκορπίσθη πάντα τὰ ὀστᾶ μου. Ἐγενήθη ἡ καρδία μου ὡσεὶ κηρὸς τηκόμενος  
and scattered all the bones of me. Became the heart of me as bees-wax melting  
ἐν μέσῳ τῆς κοιλίας μου· ἐξηράνθη ὡς ὄστρακον ἡ ἰσχύς μου, καὶ ἡ γλῶσσά μου  
in midst of the belly of me; dried up as a potsherd the strength of me, and the tongue of me  
κεκόλληται τῷ λάρυγγί μου· τῶν γεγενημένων τὴν προαγγελίαν ἐποίητο.  
has glued to the larynx of me;<sup>9</sup> of the having happened the foretelling was made.

2 Τὸ γὰρ, Ἡ ἐλπίς μου ἀπὸ μασθῶν τῆς μητρός μου. Ἄμα γὰρ τῷ γεννηθῆναι  
The for, The hope of me from of breasts of the mother of me. At once for the to be born  
αὐτὸν ἐν Βηθλεέμ, ὡς προέφην, παρὰ τῶν ἀπὸ Ἀράβιας μάγων μαθὼν Ἡρώδης  
Him in Bethlehem, as I daid before, from of the from Arabia Magi having learned Herod  
ὁ βασιλεὺς τὰ κατ' αὐτὸν ἐπεβούλευσεν ἀνελεῖν αὐτόν, καὶ κατὰ τὴν τοῦ Θεοῦ  
the king the things about Him he plotted to kill Him, and according to the of the God  
κέλευσιν Ἰωσήφ λαβὼν αὐτόν ἅμα τῇ Μαρίας ἀπῆλθεν εἰς Αἴγυπτον· μετὰ γὰρ  
command Joseph having taken Him straightway with the Mary departed into Egypt; after for  
τὸ κηρύξαι αὐτὸν τὸν παρ' αὐτοῦ λόγον ἀνδρωθέντα ὁ Πατὴρ θανατωθήσεται  
the to proclaim Him the by of Him word having become human the Father will not be killed  
αὐτὸν ἐκεκρίκει ὃν ἐγεγεννήκει.  
Him *before which having matured.*

3 Ἐὰν δέ τις ἡμῖν λέγη, Μὴ γὰρ οὐκ ἠδύνατο ὁ Θεὸς μᾶλλον τὸν Ἡρώδην  
If but any of you to us should say, Not for not able the God rather the Herod  
ἀποκτεῖναι; Προλαβὼν λέγω, Μὴ γὰρ οὐκ ἠδύνατο ὁ Θεὸς τὴν ἀρχὴν καὶ τὸν ὄφιν  
to kill? In anticipation I say, Not for not able the God the in beginning the serpent  
ἐξᾶραι τοῦ μὴ εἶναι, καὶ μὴ εἰπεῖν ὅτι, Καὶ ἐχθραν θήσω ἀνὰ μέσον αὐτοῦ καὶ  
make away with of the not to be, and not to say that, And enmity I will put between of him and  
τῆς γυναικός, καὶ τοῦ σπέρματος αὐτοῦ, καὶ τοῦ σπέρματος αὐτῆς; Μὴ γὰρ οὐκ  
of the woman, and of the seed of him, and of the seed of her?<sup>10</sup> Not for not  
ἠδύνατο εὐθύς πλῆθος ἀνθρώπων ποιῆσαι;  
He able at once a multitude of men to create?

4 Ἄλλ', ὡς ἐγίνωσκε καλὸν εἶναι γενέσθαι, ἐποίησεν αὐτεξουσίους πρὸς  
But, as He was knowing good to be to come, He created free unto

9 Above Psalm 21(22) 9b-15a.

10 Above Genesis 3:15.

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δικαιοπραξίαν καὶ ἀγγέλους καὶ ἀνθρώπους, καὶ χρόνους ὥρισε μέχρις οὗ  
*both doing* also angels and men, and times He determined during which  
ἐγίνωσκε καλὸν εἶναι τὸ αὐτεξούσιον ἔχειν αὐτούς· καὶ ὅτι καλὸν εἶναι ὁμοίως  
He was marking good to be the freewill to have them; and because good to be likewise  
ἐγνώριζε, καὶ καθολικὰς καὶ μερικὰς κρίσεις ἐποίει, πεφυλαγμένου μέντοι  
He was making known, also general and particular judgements He made, *being guarded* indeed  
τοῦ αὐτεξουσίου. Ὅθεν φησὶν ὁ λόγος καὶ ἐν τῇ ἐπὶ τοῦ πύργου καταβολῇ καὶ  
of the freewill. Where says the Scripture also in the over of the tower throwing down and  
τῇ τῶν γλωσσῶν πολυφθογγία καὶ ἐξαλλοιώσει ταῦτα, Καὶ εἶπε Κύριος, Ἴδου  
the of the tongues *division* and *alteration* these things, And said Lord, Behold  
γένος ἓν, καὶ χεῖλος ἓν πάντων, καὶ τοῦτο ἤρξαντο ποιῆσαι· καὶ νῦν οὐκ ἐκλείπει  
people one, and lip one of all, and this they began to do; and now not will fail  
ἐξ αὐτῶν πάντα ὅσα ἂν ἐπιθῶνται ποιεῖν.  
out of them all as much as they should attempt to do.<sup>11</sup>

5 Καὶ τό τε, Ἐξηράνθη ὡς πῶστρον ἢ ἰσχύς μου, καὶ, Ἡ γλῶσσά μου  
And the both, Was dried up as a potsherd the strength of me, and, The tongue of me  
κεκόλληται τῷ λάρυγγί μου, ὁμοίως τῶν ὑπ' αὐτοῦ μελλόντων γίνεσθαι  
has ben glued to the larynx of me, likewise of the by of Him being destined would happen  
κατὰ τὸ τοῦ Πατρὸς θέλημα προαγγελία ἦν. Ἡ γὰρ τοῦ ἰσχυροῦ αὐτοῦ λόγου  
according to the of the Father will previously announced was. The for of the strength of Him word  
δύναμις, δι' ἧς αἰεὶ ἤλεγχε τοὺς συζητοῦντας αὐτῷ Φαρισαίους καὶ  
power, by which always He was confuting the examinings to Him Pharisees and  
γραμματεῖς, καὶ ἀπλῶς, τοὺς ἐν τῷ γένει ὑμῶν διδασκάλους, ἐποχὴν ἔσχε δίκην  
scribes, and in short, the in the nation your teachers, a cessation He had in manner of  
πολυῦδρου καὶ ἰσχυρᾶς πηγῆς, ἧς τὸ ὕδωρ ἀπεστράφη, σιγήσαντος αὐτοῦ,  
a freely running and strong spring, of which the waters were turned off, having kept silent him,  
καὶ μηκέτι ἐπὶ Πιλάτου ἀποκρίνασθαι μηδὲν μηδενὶ βουλομένου, ὡς ἐν τοῖς  
and no longer over of Pilate to answer no one nothing wishing, as in the  
ἀπομνημονεύμασι τῶν ἀποστόλων αὐτοῦ δεδηλωται, ὅπως καὶ τὸ διὰ Ἡσαίου  
memoirs of the apostles of Him has been declared, so that also the through Isaiah  
εἰρημένον καρπὸν ἐνεργῆ ἔχη, ὅπου εἴρηται, Κύριος δίδωσί μοι  
having been recorded fruit effective might have, where it has been written, Lord gives to me  
γλῶσσαν τοῦ γινῶναι ἡνίκα με δεῖ εἰπεῖν λόγον.  
a tongue of the to know a time me it behoves to say a word.

6 Τὸ δὲ καὶ εἰπεῖν αὐτόν, Θεός μου εἶ σύ, μὴ ἀποστῆς ἀπ' ἐμοῦ, διδάσκοντος ἅμα ὅτι  
The and also to say Him, God of me are you, not afar off from of me, He taught together that  
ἐπὶ Θεὸν τὸν πάντα ποιήσαντα ἐλπίζειν δεῖ πάντας, καὶ παρ' ἐκείνου μόνου  
upon God the all things having created to hope it behoves all, and by of that One only  
σωτηρίαν καὶ βοήθειαν ζητεῖν, ἀλλὰ μή, ὡς τοὺς λοιποὺς τῶν ἀνθρώπων,  
salvation and help to seek, and not, as the rest of the men,  
διὰ γένος, ἢ πλοῦτον, ἢ ἰσχύν, ἢ σοφίαν, νομίζειν δύνασθαι σώζεσθαι· ὅποιον καὶ  
by birth, or wealth, or strength, or wisdom, to practice to be able to be saved; like as also  
ὑμεῖς αἰεὶ ἐπράξατε, ποτὲ μὲν μοσχοποιήσαντες, αἰεὶ δὲ ἀχάριστοι καὶ φονεῖς τῶν  
you always brought about, then indeed you made a calf, ever and ungrateful and slayers of the

11 Above Genesis 11:6.

## Τοῦ ἁγίου Ἰουστίνου πρὸς Τρύφωνα Ἰουδαῖον Διάλογος. Of the Saint Justin with Trypho Jew Dialogue.

δικαίων , καὶ τετυφωμένοι διὰ τὸ γένος φαινόμενοι.  
righteous, and having been deluded by the descent appearing.

7 Εἰ γὰρ ὁ Υἱὸς τοῦ Θεοῦ φαίνεται μήτε διὰ τὸ εἶναι Υἱὸς μήτε κατὰ τὸ εἶναι ἰσχυρὸς  
If for the Son of the God shows neither by the to be Son nor according to the to be strong  
μήτε διὰ τὸ σοφὸς λέγων δύνασθαι σώζεσθαι, ἀλλὰ πρὸς τὸ ἀναμάρτητος εἶναι,  
nor by the wisdom saying to be able to be saved, yet with the blameless to be,  
ὡς Ἡσαΐας φησὶν, μηδὲ μέχρι φωνῆς ἡμαρτηκέναι αὐτόν, ἀνομίαν γὰρ οὐκ ἐποίησεν  
as Isaiah says, and not even to of language to have sinned Him, iniquity for not He did  
οὐδὲ δόλον τῷ στόματι, ἄνευ τοῦ Θεοῦ σωθῆσεσθαι μὴ δύνασθαι, πῶς ὑμεῖς ἢ καὶ  
neither guile with the mouth, without of the God to be saved not to be possible, how you or also  
οἱ ἄλλοι οἱ ἄνευ τῆς ἐλπίδος ταύτης σωθῆσεσθαι προσδοκῶντες οὐχ ἑαυτοὺς  
the others the without of the of the hope of this to be saved supposing not yourselves  
ἀπατᾶν λογίζεσθε;  
deceiving you consider?

### Chapter CIII

1 Τὰ δὲ ἐξῆς εἰρημένα ἐν τῷ ψαλμῷ<sup>12</sup>, "Ὅτι θλίψις ἐγγύς, ὅτι οὐκ ἔστιν ὁ  
The things and next having been said in the psalm, For tribulation near, for not is the  
βοηθῶν μοι· περιεκύκλωσάν με μόσχοι πολλοί, ταῦροι πίνονες περιέσχον με· ἤνοιξαν  
helping to me; encircled me bullocks many, bulls fat surround me; they opened  
ἐπ' ἐμὲ τὸ στόμα αὐτῶν ὡς λέων ἀρπάζων καὶ ὠρυόμενος· ὡσεὶ ὕδωρ ἐξεχύθη  
upon me the mouth of them as of a lion seizing and roaring; as if water I was poured out  
καὶ διεσκορπίσθη πάντα τὰ ὀστᾶ μου· τῶν ὁμοίως αὐτῷ συμβάντων προαγγελία  
and they scattered all the bones of me; of the likewise to Him having happened a prediction  
ἦν. Ἐκείνης γὰρ τῆς νυκτός, ὅτε ἀπὸ τοῦ Ὄρους τῶν Ἐλαιῶν ἐπῆλθον αὐτῷ οἱ ἀπὸ  
it was. Of that for of the night, that from of the Mount of Olives came upon Him the from  
τοῦ λαοῦ ὑμῶν ὑπὸ τῶν Φαρισαίων καὶ γραμματέων κατὰ τὴν διδασκαλίαν  
of the people of you from of the Pharisees and scribes with the teachers  
ἐπιπεμφθέντες, ἐκύκλωσαν αὐτόν οὓς μόσχους κερατιστὰς καὶ προώλεις  
having been sent after, encircled Him whom calves *striking* and untimely destroying  
ὁ λόγος ἔλεγε.  
the Scripture was saying.

2 Καὶ τὸ, Ταῦροι πίνονες περιέσχον με, εἰπεῖν τοὺς καὶ αὐτοὺς μὲν τὰ ὅμοια τοῖς μόσχοις  
And the, Bulls fat surrounded me, to say the also them indeed the like to the calves  
ποίησαντας, ὅτε ἤχθη πρὸς τοὺς διδασκάλους ὑμῶν, προέλεγεν· οὓς ὡς  
having made, that was fetched unto the teachers of you, He spoke beforehand; which as  
ταύρους διὰ τοῦτο ὁ λόγος εἶπεν, ἐπειδὴ τοὺς ταύρους τοῦ εἶναι μόσχους αἰτίους  
bulls by this the Scripture said, since the bulls of the to be calves responsible  
οἴδαμεν. Ὡς οὖν πατέρες εἰσὶ τῶν μόσχων οἱ ταῦροι, οὕτως οἱ διδάσκαλοι ὑμῶν  
we know. As then fathers they are of the calves the bulls, so the teachers of you  
τοῖς τέκνοις αὐτῶν αἴτιοι ἦσαν τοῦ ἐξελθόντας εἰς τὸ Ὄρος τῶν Ἐλαιῶν  
to the children of them responsible they were of the having gone into the Mount of the Olives

12 Above for Psalm 21(22)/

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συλλαβεῖν αὐτὸν καὶ ἄγειν ἐπ' αὐτούς. Καὶ τὸ εἰπεῖν, Ὅτι οὐκ ἔστιν ὁ βοηθῶν,  
to seize Him and to bring to them. And the to say, That not is the helping,  
δηλωτικὸν καὶ αὐτὸ τοῦ γενομένου. Οὐδεὶς γὰρ οὐδὲ μέχρις ἑνὸς ἀνθρώπου βοηθεῖν  
indicative also it of the having happened. No one for neither even one of a man to help  
αὐτῷ ὡς ἀναμαρτήτῳ βοηθὸς ὑπῆρχε.  
Him as an innocent help has begun.

3 Καὶ τὸ, Ἦνοιξαν ἐπ' ἐμὲ τὸ στόμα αὐτῶν ὡς λέων ὠρυόμενος, δηλοῖ τὸν  
And the, They opened upon me the mouth of them as of a lion roaring, evidently the  
βασιλέα τῶν Ἰουδαίων τότε ὄντα, καὶ αὐτὸν Ἡρώδη λεγόμενον, διάδοχον  
king of the Jews then being, and him Herod being called, succeeding  
γεγεννημένον Ἡρώδου τοῦ, ὅτε ἐγγένητο, ἀνελόντος πάντας τοὺς ἐν Βηθλεὲμ  
having come of Herod of the, when He had been born, having killed all the in Bethlehem  
ἐκείνου τοῦ καιροῦ γεννηθέντας παῖδας, διὰ τὸ ὑπονοεῖν ἐν αὐτοῖς πάντως εἶναι  
of that of the time having ben born infants, because the to suspect among them of all to be  
τὸν περὶ οὗ εἰρήκεισαν αὐτῷ οἱ ἀπὸ Ἀράβιας ἐλθόντες μάγοι μὴ ἐπιστάμενος  
the concerning whom had spoken to him the from Arabia having come Magi; not knowing  
τὴν τοῦ ἰσχυροτέρου πάντων βουλήν, ὡς εἰς Αἴγυπτον τῷ Ἰωσήφ καὶ τῇ Μαρίᾳ  
the of the stronger of all determination, as into Egypt to the Joseph and the Mary  
ἐκεκελεύκει ἀπαλλαγῆναι λαβοῦσι τὸ παιδίον, καὶ εἶναι ἐκεῖ ἄχρις ἂν πάλιν αὐτοῖς  
He had commanded to depart having taken the Child, and to be there until should again to them  
ἀποκαλυφθῆ ἔπανελεθῆν εἰς τὴν χώραν αὐτῶν· κάκει ἦσαν ἀπελθόντες ἄχρις ἂν  
should be revealed to return into the country of them; there were having departed until  
ἀπέθανεν ὁ ἀποκτείνας τὰ ἐν Βηθλεὲμ παιδία Ἡρώδης, καὶ Ἀρχέλαος αὐτὸν  
died he having killed the in Bethlehem infants Herod, and Archelaus him  
διεδέξατο· καὶ οὗτος ἐτελεύτα πρὶν τὸν Χριστὸν τὴν οἰκονομίαν τὴν κατὰ τὸ  
succeeded; and this one died before the Christ the management the according to the  
βούλημα τοῦ Πατρὸς γεγεννημένην ὑπ' αὐτοῦ ἐπὶ τῷ σταυρωθῆναι ἐλθεῖν.  
will of the Father having been assigned upon of Him upon the to be crucified to come to.

4 Ἡρώδου δὲ τὸν Ἀρχέλαον διαδεξαμένου, λαβόντος τὴν ἐξουσίαν τὴν  
Herod and the Archelaus having succeeded, having received the authority the  
ἀπονεμηθεῖσαν αὐτῷ, ᾧ καὶ Πιλάτος χαριζόμενος δεδεμένον τὸν Ἰησοῦν  
having been assigned to him, to whom also Pilate being gracious having been bound the Jesus  
ἔπεμψε, καὶ τοῦτο γενησόμενον προειδῶς ὁ Θεὸς εἰρήκει οὕτως, Καὶ αὐτὸν εἰς  
sent, and this will happen having known beforehand the God had spoken thus, And Him to  
Ἀσσυρίου ἀπήνεγκαν ξένια τῷ βασιλεῖ.  
Assyrian they brought for a friendly gesture to the king.

5 Ἦ λέοντα τὸν ὠρυόμενον ἐπ' αὐτὸν, ἔλεγε τὸν διάβολον, ὃν Μωυσῆς μὲν ὄφιν  
The lion the roaring against Him, called the Devil, whom Moses indeed serpent  
καλεῖ, ἐν δὲ τῷ Ἰώβ καὶ τῷ Ζαχαρία διάβολος κέκληται, καὶ ὑπὸ τοῦ Ἰησοῦ  
was calling, in and the Job<sup>13</sup> and the Zechariah<sup>14</sup> Devil has been called, and by of the Jesus  
Σατανᾶς προσηγόρευται, ὄνομα ἀπὸ τῆς πράξεως ἧς ἔπραξε σύνθετον  
Satan has been addressed, name from of the action which he brought about a composite

13 In Job the Devil is called 'Satan' 15 times.

14 In Zechariah the Devil is called 'Satan' 3 times.

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κτησάμενον αὐτὸν μηνύων· τὸ γὰρ Σατὰν τῇ Ἰουδαίων καὶ Σύρων φωνῇ  
having been acquired by him being known; the for Sat in the Jewish and Syrian speech  
ἀποστάτης ἐστί, τὸ δὲ νὰς ὄνομα ἐξ οὗ ἡ ἔρμηνεῖα ὄφιν ἐκλήθη· ἐξ ὧν  
apostate it is, the and Nas name from which the interpretation serpent was called; from of which  
ἀμφοτέρων τῶν εἰρημένων ἐν ὄνομα γίνεται Σατανᾶς.  
both of the specified one name becomes Satanas.

6 Καὶ γὰρ οὗτος ὁ διάβολος ἅμα τῷ ἀναβῆναι αὐτὸν ἀπὸ τοῦ ποταμοῦ τοῦ  
Also for this one the Devil at time to the to come up Him from of the river of the  
Ἰορδάνου, τῆς φωνῆς αὐτῷ λεχθείσης, Υἱὸς μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε·  
Jordan, of the voice to Him spoke, Son of me are you, I this day I have begotten Thee;<sup>15</sup>  
ἐν τοῖς ἀπομνημονεύμασι τῶν ἀποστόλων γέγραπται προσελθὼν αὐτῷ καὶ  
in the memoirs of the Apostles it has been recorded having come to Him and  
πειράζων μέχρι τοῦ εἰπεῖν αὐτῷ, Προσκύνησόν μοι καὶ ἀποκρίνασθαι αὐτῷ τὸν  
tempting even to of the to say to Him, Let you worship me; and answered to him the  
Χριστόν, Ὑπαγε ὀπίσω μου, Σατανᾶ· Κύριον τὸν Θεὸν σου προσκυνήσεις καὶ  
Christ, Let you withdraw behind of me, Satan; Lord the God of you shall you worship, and  
αὐτῷ μόνῳ λατρεύσεις. Ὡς γὰρ τὸν Ἀδὰμ ἐπλάνησεν, ἔλεγε καὶ τοῦτον δυνηθῆναι  
to Him only shall you serve.<sup>16</sup> As for the Adam he led astray, he was saying also this to be able  
ἐργάσασθαι τι.  
to accomplish anyone.

7 Καὶ τὸ, Ὡσεὶ ὕδωρ ἐξεχύθη καὶ διεσκορπίσθη πάντα τὰ ὀστέα μου, ἐγενήθη ἡ καρδιά  
And the, As if water I was poured out and scattered all the bones of me, became heart  
μου ὡσεὶ κηρὸς τηκόμενος ἐν μέσῳ τῆς κοιλίας μου, ὅπερ γέγονεν αὐτῷ ἐκείνης τῆς  
of me as if bees-wax melting in midst of the belly of me, which happened to Him of that of the  
νυκτός, ὅτε ἐπ' αὐτὸν ἐξῆλθον εἰς τὸ Ὄρος τῶν Ἐλαιῶν συλλαβεῖν αὐτόν,  
night, that upon Him came out into the Mount of the Olives to seize Him,  
προαγγελία ἦν.  
a prediction it was.

8 Ἐν γὰρ τοῖς ἀπομνημονεύμασιν, ἃ φημι ὑπὸ τῶν ἀποστόλων αὐτοῦ, καὶ τῶν  
In for in the memoirs, which I say by of the apostles of Him, and of the  
ἐκείνοις παρακολουθησάντων συντετάχθαι, γέγραπται ὅτι ἰδρῶς ὡσεὶ θρόμβοι  
those having followed to have been compiled, it has been recorded that sweat as if clotted  
κατεχεῖτο, αὐτοῦ εὐχομένου καὶ λέγοντος, Παρελθέτω, εἰ δυνατόν, τὸ ποτήριον  
was pouring down of Him praying and saying, Let it pass by, if possible, the cup  
τοῦτο· ἐντρόμου τῆς καρδίας δῆλον, ὅτι οὔσης καὶ τῶν ὀστέων ὁμοίως, καὶ ἐοικυίας  
this:<sup>17</sup> trembling of the heart manifest, for being also of the bones similarly, and seeming like  
τῆς καρδίας κηρῷ τηκόμενῳ εἰς τὴν κοιλίαν, ὅπως εἰδῶμεν ὅτι ὁ Πατὴρ τὸν ἑαυτοῦ  
of the heart wax melting in the belly, so that we may have known that the Father the of Him  
Υἱόν, καὶ ἐν τοιοῦτοις πάθεσιν ἀληθῶς γεγονέναι δι' ἡμᾶς βεβούληται, καὶ μὴ  
Son, and by such as these sufferings truly to have happened for us to have wished, and not

15 Above Mark 1:11.

16 Above Matthew 4:10; Deuteronomy 6:13.

17 Above Matthew 26:36b.

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λέγωμεν ὅτι ἐκεῖνος, τοῦ Θεοῦ Υἱὸς ὢν, οὐκ ἀντελαμβάνετο τῶν γινομένων,  
we may say that that One, of the God Son being, not was sharing of the happening,  
καὶ συμβαινόντων αὐτῷ.  
and being brought down on Him.

9 Καὶ τὸ, Ἐξηράνθη ὡς ὄστρακον ἡ ἰσχύς μου, καὶ ἡ γλῶσσά μου κεκόλληται τῷ  
And the, Dried up as a potsherd the strength of me, and the tonue of me glued to the  
λάρυγγί μου, ὅπερ προεῖπον, τῆς σιγῆς, ἐν μηδενὶ μηδὲν ἀποκρινόμενος ὁ πάντα  
larynx of me, which I said before, of the silence, by not one nothing answering the all  
ἐλέγχων ἀσόφους τοὺς παρ' ὑμῖν διδασκάλους, προαγγελία ἦν.  
shaming unwise the with him teachers, announced previously it was.

### Chapter CIV

1 Καὶ τὸ, Εἰς χοῦν θανάτου κατήγαγές με, ὅτι ἐκύκλωσάν με κύνες πολλοί,  
And the, Into dust of death you drew down me, for encompassed me dogs manu  
συναγωγή πονηρευομένων περιέσχον με· ὥρυσαν χεῖράς μου καὶ πόδας μου,  
gathering of wicked they surrounded me; they dig through hands of me and feet of me,  
ἐξηρίθμησαν πάντα τὰ ὀστᾶ μου· αὐτοὶ δὲ κατενόησαν καὶ ἐπεῖδόν με· διεμερίσαντο  
they counted all the bones of me; they and contemplated and they beheld me; they divided  
τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον, ὡς προεῖπον,  
the garments of me to themselves, and over the garment, of me they cast a lot, as I said before,  
προαγγελία ἦν διὰ ποίου θανάτου καταδικάζειν αὐτὸν ἐμελλεν ἡ συναγωγή τῶν  
a prediction it was by of a kind of death to condemn Him was destined the synagogue of the  
πονηρευομένων, οὓς καὶ κύνας καλεῖ, καὶ κυνηγοὺς μηνύων, ὅτι αὐτοὶ οἱ  
wicked, whom also dogs He calls, and hunters declaring, for they the  
κυνηγῆσαντες καὶ συνήχθησαν οἱ ἀγωνιζόμενοι ἐπὶ τῷ καταδικάσασθαι αὐτόν·  
hunting also were gathered together the contending over the to condemn Him;  
ὅπερ καὶ ἐν τοῖς ἀπομνημονεύμασι τῶν ἀποστόλων αὐτοῦ γέγραπται  
where also in the memoirs of the apostles of Him to have been recorded  
γενόμενον.  
to have happened.

2 Καὶ ὅτι μετὰ τὸ σταυρωθῆναι αὐτὸν ἐμέρισαν ἑαυτοῖς οἱ σταυρώσαντες αὐτόν  
And that after the to be crucified Him they divided to themselves the having crucified Him  
τὰ ἱμάτια αὐτοῦ, ἐδήλωσα.  
the garments of Him, I showed.

### Chapter CV

1 Τὰ δὲ ἀκόλουθα τοῦ ψαλμοῦ, Σὺ δέ, Κύριε, μὴ μακρύνῃς τὴν βοήθειάν σου  
The and following of the psalm, You but, O Lord, not let you put far away the help of You  
ἀπ' ἐμοῦ· εἰς τὴν ἀντίληψίν μου πρόσχε· ῥῦσαι ἀπὸ ῥομφαίας τὴν ψυχὴν  
from of me; for the aid of me let you hold before; let you deliver from of sword the soul  
μου, καὶ ἐκ χειρὸς κυνὸς τὴν μονογενῆ μου· σῶσόν με ἐκ στόματος λέοντος  
of me, and from hand of dog the only begotten of me; let you save me from mouth of lion

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καὶ ἀπὸ κεράτων μονοκερώτων τὴν ταπείνωσίν μου· ὁμοίως πάλιν διδασκαλία  
and from of horns of unicorns the abasement of me; likewise again instructions  
καὶ προαγγελία τῶν ὄντων αὐτῷ καὶ συμβαίνειν μελλόντων. Μονογενῆς γὰρ  
and predictions of the being to Him also to befall being intended. Only begotten for  
ὅτι ἦν τῷ Πατρὶ τῶν ὄλων οὗτος, ἰδίως ἐξ αὐτοῦ λόγος καὶ δύναμις  
He was to the Father of all things this One, distinctly from of Him Word and Power  
γεγεννημένος, καὶ ὕστερον ἄνθρωπος διὰ τῆς παρθένου γενόμενος, ὡς ἀπὸ τῶν  
having been begotten, and afterwards a man by of the Virgin having become, as from of the  
ἀπομνημονευμάτων ἐμάθομεν, προεδήλωσα.  
memoirs we learned, I already showed.

2 Καὶ ὅτι σταυρωθεὶς ἀπέθανεν, ὁμοίως προεῖπε. Τὸ γὰρ, Ῥῦσαι ἀπὸ  
And that having been crucified He died, likewise foretold. The for, Let you deliver from  
ρόμφαιας τὴν ψυχὴν μου, καὶ ἐκ χειρὸς κυνὸς τὴν μονογενῆ μου· σῶσόν με ἐκ  
sword the soul of me, and from hand of dog the only begotten of me; let you save me from  
στόματος λέοντος, καὶ ἀπὸ κεράτων μονοκερώτων τὴν ταπείνωσίν μου· ὁμοίως  
mouth of lion, and from horns of unicorns the abasement of me; likewise  
μηνύοντος δι' οὗ πάθους ἔμελλεν ἀποθνήσκειν, τοῦτ' ἔστι σταυροῦσθαι· τὸ γὰρ,  
indicating by which suffering He was being destined to die, this is to be crucified; the for,  
Κεράτων μονοκερώτων, ὅτι τὸ σχῆμα τοῦ σταυροῦ ἔστι μόνου, προεξηγησάμην ὑμῖν.  
Horns of unicorns, for the figure of the cross it is only, I explained before to you.

3 Καὶ τὸ ἀπὸ ρομφαίας καὶ στόματος λέοντος καὶ ἐκ χειρὸς κυνὸς αἰτεῖν αὐτὸν τὴν  
And the from sword and mouth of lion and from hand of dog to ask Him the  
ψυχὴν σωθῆναι, ἵνα μηδεὶς κυριεύσῃ τῆς ψυχῆς αὐτοῦ αἴτησις ἦν, ἵνα, ἡνίκα ἡμεῖς  
soul to be kept safe, that no one may be lord of the soul of Him a prayer it was, that, whenever we  
πρὸς τῇ ἐξόδῳ τοῦ βίου γινόμεθα, τὰ αὐτὰ αἰτῶμεν τὸν Θεόν, τὸν  
unto the ending of the life we are coming, the same we may ask the God, the One  
δυνάμενον ἀποστρέψαι πάντα ἀναιδῆ πονηρὸν ἄγγελον μὴ λαβέσθαι ἡμῶν  
being strong enough to turn away every shameless evil angel not to take of us  
τῆς ψυχῆς.  
the soul.

4 Καὶ ὅτι μένουσιν αἱ ψυχαὶ ἀπέδειξα ὑμῖν ἐκ τοῦ καὶ τὴν Σαμουὴλ ψυχὴν κληθῆναι  
Also that will survive the souls I showed to you from of the also the of Samuel soul to be summoned  
ὑπὸ τῆς ἐγγαστριμύθου, ὡς ἠξίωσεν ὁ Σαούλ. Φαίνεται δὲ καὶ ὅτι πᾶσαι αἱ ψυχαὶ  
by of the *witch*<sup>18</sup>, as required the Saul. It appears and also that all the souls  
τῶν οὕτως δικαίων καὶ προφητῶν ὑπὸ ἐξουσίαν ἔπιπτον τῶν τοιούτων δυνάμεων,  
of the thus righteous and of prophets under dominion were falling of such as these powers,  
ὅποια δὲ καὶ ἐν τῇ ἐγγαστριμύθῳ ἐκείνῃ ἐξ αὐτῶν τῶν πραγμάτων ὁμολογεῖται.  
like as surely also in the *witch* that out of them of the affairs is conceded.

5 Ὅθεν καὶ οὗτος διδάσκει ἡμᾶς καὶ διὰ τοῦ Υἱοῦ αὐτοῦ τὸ πάντως ἀγωνίζεσθαι  
Hence and this One teaches us also through of the Son of Him the of all to strive

18 Lit. -'one who murmurs in the stomach'. 1 Kings (Samuel) 28:7.

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δικαίους γίνεσθαι, καὶ πρὸς τῇ ἐξόδῳ αἰτεῖν μὴ ὑπὸ τοιαύτην τινὰ δύναμιν  
righteous to become, and at the departure to pray not by such as this any power  
ὑποπεσεῖν τὰς ψυχὰς ἡμῶν. Καὶ γὰρ ἀποδιδούς τὸ πνεῦμα ἐπὶ τῷ σταυρῷ εἶπε,  
to fall under the souls of us. And for giving up the spirit upon the cross said,  
Πάτερ, εἰς χεῖράς σου παρατίθεμαι τὸ πνεῦμά μου, ὡς καὶ ἐκ τῶν ἀπομνημονευμάτων  
Father, into hands of You I commend the spirit of me, as also from of the memoirs  
καὶ τοῦτο ἔμαθον.  
also this I learned.

6 Καὶ γὰρ πρὸς τὸ ὑπερβάλλειν τὴν Φαρισαίων πολιτείαν τοὺς μαθητὰς αὐτοῦ  
And for unto the to reject the of Pharisees life-style the disciples of Him  
συνωθῶν, εἰ δὲ μή γε, ἐπίστασθαι ὅτι οὐ σωθήσονται, ταῦτα εἰρηκέναι ἐν  
forcing down, if but not, to understand that not to be saved, these things to have announced in  
τοῖς ἀπομνημονεύμασι γέγραπται, Ἐὰν μὴ περισσεύσῃ ὑμῶν ἡ δικαιοσύνη  
the memoirs have been recorded, If not over and above of you, the righteousness  
πλεῖον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν  
greater of the scribes and Pharisees, by no means may you enter into the kingdom of the  
οὐρανῶν.  
heavens.

### Chapter CVI

1 Καὶ ὅτι ἠπίστατο τὸν Πατέρα αὐτοῦ πάντα παρέχειν αὐτῷ, ὡς ἡξίου, καὶ  
And that He was knowing the Father of Him all things to grant to Him, as He was asking, and  
ἀνεγερεῖν αὐτὸν ἐκ τῶν νεκρῶν, καὶ πάντας τοὺς φοβουμένους τὸν Θεὸν προέτρπευ  
to raise Him from of the dead, and all the fearing the God He was urging  
αἰνεῖν τὸν Θεὸν διὰ τὸ ἐλεῆσαι καὶ διὰ τοῦ μυστηρίου τοῦ σταυρωθέντος τούτου  
to praise the God through the mercy and through of the mystery of the cross of this  
πᾶν γένος τῶν πιστευόντων ἀνθρώπων, καὶ ὅτι ἐν μέσῳ τῶν ἀδελφῶν αὐτοῦ  
all races of the believing men, and that in midst of the brethren of Him  
ἔστη, τῶν ἀποστόλων, οἵτινες, μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ νεκρῶν, καὶ  
He stood, of the apostles, being, after the to be raised up Him from of dead, and  
πεισθῆναι ὑπ' αὐτοῦ ὅτι καὶ πρὸ τοῦ παθεῖν ἔλεγεν αὐτοῖς ὅτι ταῦτα αὐτὸν δεῖ  
to be persuaded by of Him that also before of the to suffer to them that these things he must  
παθεῖν, καὶ ἀπὸ τῶν προφητῶν ὅτι προεκεκήρυκτο ταῦτα, μετενόησαν ἐπὶ τῷ  
to suffer, and by of the prophets that had been announced these things, they repented over the  
ἀφίστασθαι αὐτοῦ ὅτε ἐσταυρώθη, καὶ μετ' αὐτῶν διάγων ὕμνησε τὸν Θεόν, ὡς  
to desert him when He was crucified, and with of them spending time sang of the God, as  
καὶ ἐν τοῖς ἀπομνημονεύμασι τῶν ἀποστόλων δηλοῦται γεγεννημένον, τὰ λείποντα  
also in the memoirs of the apostles evident having been, the things remaing  
τοῦ ψαλμοῦ ἐδήλωσεν.  
of the psalm<sup>19</sup> make manifest.

2 Ἔστι δὲ ταῦτα, Διηγῆσομαι τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας  
Is and these things, I will declare the name of you to the brethren of me, in midst of Church

19 Above for psalm 21(22).

## Τοῦ ἁγίου Ἰουστίνου πρὸς Τρύφωνα Ἰουδαῖον Διάλογος. Of the Saint Justin with Trypho Jew Dialogue.

ὕμνήσω σε. Οἱ φοβούμενοι τὸν Κύριον αἰνέσατε αὐτόν, ἅπαν τὸ σπέρμα Ἰακώβ  
I will sing of you. The fearing the Lord let you praise Him, all the seed of Jacob  
δοξάσατε αὐτόν, φοβηθήτωσαν αὐτόν ἅπαν τὸ σπέρμα Ἰσραήλ.  
let you glorify Him, let you fear Him all the seed of Israel.

3 Καὶ τὸ εἰπεῖν μετωνομακέναι αὐτὸν Πέτρον ἓνα τῶν ἀποστόλων, καὶ γεγράφθαι  
And the to say to change name Him of Peter one of the apostles, and to have been written  
ἐν τοῖς ἀπομνημονεύμασιν αὐτοῦ γεγενημένον καὶ τοῦτο, μετὰ τοῦ καὶ ἄλλους  
in the memoirs of Him having happened also this, after of the also other  
δύο ἀδελφούς, υἱοὺς Ζεβεδαίου ὄντας, ἐπωνομακέναι ὀνόματι τοῦ Βοανεργές,  
two brothers, sons of Zebedee being, to call by name of the Boanerges,  
ὃ ἐστὶν Υἱοὶ Βροντῆς, σημαντικὸν ἦν τοῦ αὐτὸν ἐκεῖνον εἶναι, δι' οὗ καὶ τὸ ἐπώνυμον  
which is Sons of Thunder, significant it was of the Him that person to be, by whom the named  
Ἰακώβ τῷ Ἰσραήλ ἐπικληθέντι ἐδόθη καὶ, τῷ Αὐσῆ ὄνομα Ἰησοῦς ἐπεκλήθη, δι'  
Jacob to the Israel having been called was given and, to the Oshea name Jesus<sup>20</sup> was called, by  
οὗ ὀνόματος καὶ εἰσήχθη εἰς τὴν ἐπηγγελμένην τοῖς πατριάρχαις γῆν ὃ περιλειφθεὶς  
whose name also was led into the having been ordered the patriarchs land the having survived  
ἀπὸ τῶν ἀπ' Αἰγύπτου ἐξεληθέντων λαός.  
from of the from Egypt having come out people.

4 Καὶ ὅτι ὡς ἄστρον ἐμελλεν ἀνατέλλειν αὐτὸς διὰ τοῦ γένους τοῦ Ἀβραάμ,  
And that as a star destined to rise Him from of family of the Abraham,  
Μωυσῆς παρεδήλωσεν οὕτως εἰπών, Ἀνατελεῖ ἄστρον ἐξ Ἰακώβ καὶ ἡγούμενος  
Moses showed thus saying, Shall rise up a star out of Jacob and leading  
ἐξ Ἰσραήλ. Καὶ ἄλλη δὲ γραφὴ φησιν, Ἴδου ἀνὴρ, ἀνατολῆ ὄνομα αὐτῷ.  
out Israel.<sup>21</sup> Also another and Scripture says, Behold a man, East name to Him.  
Ἀνατείλαντος οὖν καὶ ἐν οὐρανῷ ἅμα τῷ γεννηθῆναι αὐτὸν ἀστέρος, ὡς  
Having risen up then also in the heaven at the time to the to be born Him a star, as  
γέγραπται ἐν τοῖς ἀπομνημονεύμασι τῶν ἀποστόλων αὐτοῦ. Οἱ ἀπὸ Ἀράβιας  
it has been written in the memoirs of the apostles of Him. The from Arabia  
μάγοι, ἐκ τούτου ἐπιγνόντες, παρεγένοντο καὶ προσεκύνησαν αὐτῷ  
Magi, from of this having observed, came and gave worship to Him.

### Chapter CVII

1 Καὶ ὅτι τῇ τρίτῃ ἡμέρᾳ ἐμελλεν ἀναστήσασθαι μετὰ τὸ σταυρωθῆναι, γέγραπται  
And that on the third day destined to rise up after the to be crucified, it has been written  
ἐν τοῖς ἀπομνημονεύμασιν ὅτι οἱ ἀπὸ τοῦ γένους ὑμῶν συζητοῦντες αὐτῷ ἔλεγον  
in the memoirs that the from of the nation of you inquiring to him said  
ὅτι, Δείξον ἡμῖν σημεῖον. Καὶ ἀπεκρίνατο αὐτοῖς, Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον  
that, Let you show to us a sign. And He answered to them, A generation evil and adulterous a sign  
ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτοῖς εἰ μὴ τὸ σημεῖον Ἰωνᾶ. Καὶ ταῦτα  
it seeks, and a sign not shall be given to them except the sign of Jonah.<sup>22</sup> And these things

20 Greek word for Joshua, Numbers 13:16.

21 Numbers 24:17.

22 Above Matthew 16:4a.

## Τοῦ ἁγίου Ἰουστίνου πρὸς Τρύφωνα Ἰουδαῖον Διάλογος. Of the Saint Justin with Trypho Jew Dialogue.

λέγοντος αὐτοῦ παρακεκαλυμμένα ἦν νοεῖσθαι ὑπὸ τῶν ἀκούοντων  
saying Him having been spoken obscurely it was to be understood by of the hearing  
ὅτι μετὰ τὸ σταυρωθῆναι αὐτὸν τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.  
that after the to be crucified Him on the third day to rise again.

2 Καὶ πονηροτέραν τὴν γενεὰν ὑμῶν καὶ μοιχαλίδα μᾶλλον τῆς Νινευιτῶν  
And more wicked the generation of you and adulterous more of the Nineveh  
πόλεως ἐδήλου, οἷτινες, τοῦ Ἰωνᾶ κηρύξαντος αὐτοῖς μετὰ τὸ ἐκβρασθῆναι  
city He showed, when, of the Jonah having preached to them after the to have been cast up  
αὐτὸν τῇ τρίτῃ ἡμέρᾳ ἀπὸ τῆς κοιλίας τοῦ ἀδροῦ ἰχθύος ὅτι μετὰ τρεῖς ἡμέρας  
him on the third day from of the belly of the great fish that after three days  
παμπληθεὶ ἀπολοῦνται, νηστεῖαν ἀπλῶς πάντων ζώων, ἀνθρώπων τε καὶ ἀλόγων,  
whole multitude shall perish, a fast generally of all living, of men both and animals,  
μετὰ σακκοφορίας, καὶ ἐκτενοῦς ὀλολυγμοῦ, καὶ ἀπὸ τῶν καρδιῶν ἀληθινῆς μετανοίας  
with sackcloth, and intense lamentation, and from of the hearts true repentance  
αὐτῶν, καὶ ἀποταγῆς τῆς πρὸς ἀδικίαν ἐκήρυξαν, πιστεύσαντες ὅτι  
of them, and from command of the against unrighteousness they proclaimed having believed that  
ἐλεήμων ὁ Θεὸς καὶ φιλόανθρωπός ἐστιν ἐπὶ πάντας τοὺς μετατιθεμένους ἀπὸ τῆς  
merciful the God and kindly He is upon all the changing from of the  
κακίας, ὡς καὶ αὐτὸν τὸν βασιλέα τῆς πόλεως ἐκείνης, καὶ τοὺς μεγιστάνας ὁμοίως  
evil, as also him the king of the city of that, and the great men similarly  
σακκοφορήσαντας προσμεμενηκέναι τῇ νηστείᾳ καὶ τῇ ἰκεσίᾳ, καὶ ἐπιτυχεῖν μὴ  
sackcloth to have continued with the fast and the prayers, and to succeed not  
καταστραφῆναι τὴν πόλιν αὐτῶν.  
to be overthrown the city of them.

3 Ἀλλὰ καὶ τοῦ Ἰωνᾶ ἀνιωμένου ἐπὶ τῷ τῇ τρίτῃ ἡμέρᾳ, ὡς ἐκήρυξε, μὴ  
But also of the Jonah being grieved upon to the on the third day, as he proclaimed, not  
καταστραφῆναι τὴν πόλιν, διὰ τῆς οἰκονομίας τοῦ ἐκ τῆς γῆς ἀνατεῖλαι αὐτῷ  
to be overthrown the city, by of the dispensation of the out of the earth to rise up for him  
σικυῶνα, ὑφ' ὃν καθεζόμενος ἐσκιάζετο ἀπὸ καύματος (ἦν δὲ ὁ σικυῶν κολόκυνθα  
a gourd,<sup>23</sup> under which sitting down he was shaded from heat (was and the gourd sprung up  
αἰφνίδιος, μήτε φυτεύσαντος τοῦ Ἰωνᾶ μήτε ποτίσαντος, ἀλλ' ἐξαίφνης  
suddenly, neither having been planted by the Jonah nor watered, but suddenly  
ἐπανατείλας αὐτῷ σκιὰν παρέχειν), καὶ τῆς ἄλλης ξηρᾶναι αὐτόν, ἐφ' ᾧ  
having risen up to him shade to afford), and by of the other to dry up it, for which  
ἐλυπεῖτο Ἰωνᾶς, καὶ ἤλεγξεν αὐτόν οὐ δικαίως ἀθυμοῦντα ἐπὶ τῷ μὴ  
was grieving Jonah, and disgraced him not righteous he being despondent over the not  
κατεστράφθαι τὴν Νινευιτῶν πόλιν, λέγων,  
to have been overthrown the Nineveh city, saying,

4 Σὺ ἐφείσω περὶ τοῦ σικυῶνος, οὗ οὐκ ἐκοπίασας ἐν αὐτῷ, οὔτε ἐξέθρεψας αὐτόν,  
You are concerned about of the gourd, which not you toiled about it, neither nourished it,  
ὅς ὑπὸ νύκτα αὐτοῦ ἦλθε, καὶ ὑπὸ νύκτα αὐτοῦ ἀπώλετο· κἀγὼ οὐ φείσομαι ὑπὲρ  
which by night of it came, and by night of it was destroyed; and I not may I spare over

23 Lit. 'cucumber bed'.

## Τοῦ ἁγίου Ἰουστίνου πρὸς Τρύφωνα Ἰουδαῖον Διάλογος. Of the Saint Justin with Trypho Jew Dialogue.

Νινευί, τῆς πόλεως τῆς μεγάλης, ἐν ἣ κατοικοῦσι πλείους ἢ δώδεκα μυριάδες ἀνδρῶν, Nineveh,<sup>24</sup> of the city of the great, in which dwell more than twelve thousands of men, οἳ οὐκ ἔγνωσαν ἀνὰ μέσον δεξιᾶς αὐτῶν, καὶ ἀνὰ μέσον ἀριστερᾶς αὐτῶν, who not know between right hand of them, and between left hand of them, καὶ κτήνη πολλά; and much cattle?

### Chapter CVIII

1 Καὶ ταῦτα οἱ ἀπὸ τοῦ γένους ὑμῶν ἐπιστάμενοι ἅπαντες γεγενημένα ὑπὸ τοῦ Ἰωνᾶ, And these things the from of the nation of you knowing all having happened by of the Jonah, καὶ τοῦ Χριστοῦ παρ' ὑμῖν βοῶντος ὅτι τὸ σημεῖον Ἰωνᾶ δώσει ὑμῖν, προτρεπόμενος and of the Christ with you calling on that the sign of Jonah He would give to you exhorting ἵνα κὰν μετὰ τὸ ἀναστῆναι αὐτὸν ἀπὸ τῶν νεκρῶν μετανοήσητε ἐφ' οἷς ἐπράξατε that and if after the to rise up Him from of the dead you should repent from which you practised κακοῖς, καὶ ὁμοίως Νινευίταις προσκλαύσητε τῷ Θεῷ, ὅπως καὶ τὸ ἔθνος καὶ ἡ wicked, and like Ninevites mourn before the God, so that also the nation and the πόλις ὑμῶν μὴ ἀλῶ καταστραφεῖσα, ὡς κατεστράφη, city of you not might be taken to be destroyed, as it was destroyed,

2 καὶ οὐ μόνον οὐ μετενοήσατε, μαθόντες αὐτὸν ἀναστάντα ἐκ νεκρῶν, ἀλλ', ὡς and not only not you repented, having learned Him having risen up from of dead, but, as προεῖπον, ἄνδρας χειροτονήσαντες ἐκλεκτοὺς εἰς πᾶσαν τὴν οἰκουμένην ἐπέμψατε, I said before, men having elected chosen into all the inhabited world you sent, κηρύσσοντας ὅτι αἵρεσις τις ἄθεος καὶ ἄνομος ἐγήγερται ἀπὸ Ἰησοῦ τινος Γαλιλαίου proclaiming that a heretic One godless and lawless has stirred up by of Jesus a certain Galilean πλάνου ὃν σταυρωσάντων ἡμῶν, οἱ μαθηταὶ αὐτοῦ κλέψαντες αὐτὸν ἀπὸ τοῦ deceiving whom was crucified by us, the disciples of Him having stolen Him from of the μνήματος νυκτός, ὀπόθεν κατετέθη ἀφηλωθεὶς ἀπὸ τοῦ σταυροῦ, tomb by night, where He was laid down after having been released from of the cross, πλανῶσι τοὺς ἀνθρώπους λέγοντες ἐγηγέρθαι αὐτὸν ἐκ νεκρῶν, καὶ εἰς οὐρανὸν now deceiving the men saying to have risen up Him from of dead, and into heaven ἀνεληλυθέναι κατειπόντες δεδιδασχέναι καὶ ταῦτα ἅπερ κατὰ to have gone up you having spoken against to have taught also those things which according to τῶν ὁμολογούντων Χριστὸν, καὶ διδάσκαλον καὶ Υἱὸν Θεοῦ εἶναι παντὶ γένει of the confessing Christ, and a Teacher and Son of God to be to all races ἀνθρώπων ἄθεα, καὶ ἄνομα, καὶ ἀνόσια λέγετε. of men godless, and lawless, and profane you say.

3 Πρὸς τούτοις καὶ ἀλούσης ὑμῶν τῆς πόλεως καὶ τῆς γῆς ἐρημωθείσης With these also having captured of you of the city and of the land having been laid waste οὐ μετανοεῖτε, ἀλλὰ καὶ καταρᾶσθαι αὐτοῦ καὶ τῶν πιστευόντων εἰς αὐτὸν not you are repenting, but also to curse Him and the believing in Him

24 **Nineveh** First mentioned in [Gen 10:11](#), which is rendered in the Revised Version, "He [i.e., Nimrod] went forth into Assyria and builded Nineveh." It is not again noticed till the days of Jonah, when it is described ([Jon 3:3](#); [Jon 4:11](#)) as a great and populous city, the flourishing capital of the Assyrian empire ([Kg2 19:36](#); [Isa 37:37](#)). The book of the prophet Nahum is almost exclusively taken up with prophetic denunciations against this city.

## Τοῦ ἁγίου Ἰουστίνου πρὸς Τρύφωνα Ἰουδαῖον Διάλογος. Of the Saint Justin with Trypho Jew Dialogue.

πάντων τολμᾶτε. Καὶ ἡμεῖς ὑμᾶς καὶ τοὺς δι' ὑμᾶς τοιαῦτα καθ' ἡμῶν  
of all you dare. And we you and the with you such as these against of us  
ὑπειληφότες οὐ μισοῦμεν, ἀλλ' εὐχόμεθα κἄν νῦν μετανοήσαντας πάντας ἐλέους  
having taken up not we hate, but pray even now having repented all mercy  
τυχεῖν παρὰ τοῦ εὐσπλαγχνου καὶ πολυελέου Πατρὸς τῶν ὅλων Θεοῦ.  
to obtain from of the compassionate and long suffering Father of the all things of God.

### Chapter CIX

1 Ἀλλ' ὅτι τὰ ἔθνη μετανοεῖν ἀπὸ τῆς κακίας, ἐν ἣ πλανώμενοι ἐπολιτεύοντο,  
But that the nations to repent from of the evil, in which they were leading lifestyles,  
ἀκούσαντα τὸν ἀπὸ τῶν ἀποστόλων αὐτοῦ ἀπὸ Ἱερουσαλήμ κηρυχθέντα' καὶ  
they having heard the from of the apostles of Him from Jerusalem having been preached, and  
δι' αὐτῶν μαθόντα λόγον, καὶ λόγους βραχεῖς λέγοντός μου ἀπὸ προφητείας  
through of them having learned doctrine, and words few speaking by me from prophecy  
Μιχαίου, ἐνὸς τῶν δώδεκα, ἀνάσχεσθε.  
of Micah, one of the twelve, let you suffer.

2 Εἰσὶ δὲ οὗτοι, Καὶ ἔσται ἐπ' ἐσχάτου ἡμερῶν ἐμφανὲς τὸ ὄρος Κυρίου, ἔτοιμον  
They are and these, And shall be upon of last of days manifested the mountain of Lord, prepared  
ἐπ' ἄκρου τῶν ὀρέων, ἐπηρμένον αὐτὸ ὑπὲρ τοὺς βουνούς· καὶ ποταμὸν θήσονται  
upon peaks of the mountains, having been set up it over the hills; and a river shall be set  
ἐπ' αὐτῷ λαοί, καὶ πορεύονται ἔθνη πολλὰ, καὶ ἐροῦσι, Δεῦτε, ἀναβῶμεν εἰς  
over it peoples, and shall go nations many, and they will say, Come, let us go up into  
τὸ ὄρος Κυρίου καὶ εἰς τὸν οἶκον τοῦ Θεοῦ Ἰακώβ, καὶ φωτιοῦσιν ἡμᾶς τὴν ὁδὸν  
the mountain of Lord and into the house of the God of Jacob, and they will enlighten us in the way  
αὐτοῦ, καὶ πορευσόμεθα ἐν ταῖς τρίβοις αὐτοῦ. Ὅτι ἐκ Σιῶν ἐξελεύσεται νόμος καὶ λόγος  
of Him, and we will walk in the paths of Him. For from Zion shall go out a law and word  
Κυρίου ἐξ Ἱερουσαλήμ, καὶ κρινεῖ ἀνὰ μέσον λαῶν πολλῶν καὶ ἐλέγξει ἔθνη  
of Lord from Jerusalem, and He shall judge between peoples many and shall convict nations  
ἰσχυρὰ ἕως μακρὰν· καὶ συγκόψουσι τὰς μαχαίρας αὐτῶν εἰς ἄροτρα καὶ τὰς  
strong afar off; and they shall forge the swords of them into ploughs and the  
ζιβύνας αὐτῶν εἰς δρέπανα, καὶ οὐ μὴ ἄρη ἔθνος ἐπ' ἔθνος,  
spears of them into reaping hooks, and by no means shall raise up nation against nation a sword,  
καὶ οὐ μὴ μάθωσιν ἔτι πολεμεῖν.  
and certainly not may they learn still to be at war.<sup>25</sup>

3 Καὶ καθίσεται ἀνὴρ ὑποκάτω ἀμπέλου αὐτοῦ καὶ ὑποκάτω συκῆς αὐτοῦ, καὶ οὐκ  
And shall rest a man under vine of him and under fig tree of him, and not  
ἔσται ὁ ἐκφοβῶν, ὅτι στόμα Κυρίου τῶν δυνάμεων ἐλάλησεν· ὅτι πάντες οἱ λαοὶ  
shall be the alarming, for mouth of Lord of the Powers spoke; for all the peoples  
πορεύονται ἐν ὀνόματι θεῶν αὐτῶν, ἡμεῖς δὲ πορευσόμεθα ἐν ὀνόματι Κυρίου Θεοῦ  
shall walk in the name gods of them, we but shall walk in name of Lord God  
ἡμῶν εἰς τὸν αἰῶνα. Καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ, συνάξω τὴν ἐκτεθλιμμένην,  
of us into the age. And it shall be in the day that, I shall gather together the having been afflicted

25 Above Micah 4:1-3.

Τοῦ ἁγίου Ἰουστίνου πρὸς Τρύφωνα Ἰουδαῖον Διάλογος.  
Of the Saint Justin with Trypho Jew Dialogue.

καὶ τὴν ἐξωσμένην ἀθροίσω, καὶ ἦν ἐκάκωσα, καὶ θήσω τὴν  
and the *having been driven out* I will bear on, and which I distress, and I shall place the  
ἐκτεθλιμμένην εἰς ὑπόλειμμα καὶ τὴν ἐκπεπιεσμένην εἰς ἔθνος ἰσχυρόν·  
having been displaced for a remnant and the having been distressed for a nation mighty;  
καὶ βασιλεύσει Κύριος ἐπ' αὐτῶν ἐν τῷ ὄρει Σιών ἀπὸ τοῦ νῦν καὶ ἕως τοῦ αἰῶνος.  
and shall rule Lord over them in the mount Zion from of the now and until of the age.