

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

Chapter X

Ἰὼς δὲ ἀνεπαύσαντο, ἐγὼ οὕτως αὐτοῖς πάλιν ἤρξαμην, Μὴ ἄλλο τί ἐστὶν ὃ
As and they ceased, I thus to them again began, Not another thing it is which
ἐπιμέμφεσθε ἡμᾶς, ἄνδρες φίλοι, ἢ τοῦτο ὅτι οὐ κατὰ τὸν νόμον βιοῦμεν, οὐδὲ ὁμοίως
are being blamed we, O men friends, or this that not according to the law we live, neither like
τοῖς προγόνοις ὑμῶν περιτεμνόμεθα τὴν σάρκα, οὐδὲ ὡς ὑμεῖς Σαββατίζομεν; Ἡ καὶ
to the ancestors of you we circumcised the flesh, nor as you observe Sabbaths? Or also
ὁ βίος ἡμῶν καὶ τὸ ἥθος διαβέβληται παρ' ὑμῖν; Τοῦτο δ' ἐστὶν ὃ λέγω, μὴ καὶ
the lives of us and the customs have been slandered among you? This and is it what I say, not also
ὑμεῖς πεπιστεύκατε περὶ ἡμῶν, ὅτι δὴ ἐσθίομεν ἀνθρώπους, καὶ μετὰ τὴν εἰλαπίνην
you you have believed regarding of us, that really we eat men, after the the solemn feast
ἀποσβεννύντες τοὺς λύχνους ἀθέσμοις μίξεσιν ἐγκυλιόμεθα, ἢ αὐτὸ τοῦτο
we are putting out the lights in unlawful mixing we engage¹, or same this
καταγινώσκετε ἡμῶν μόνον, ὅτι τοιούτοις προσέχομεν λόγοις καὶ οὐκ ἀληθεῖ, ὡς
you judge against us alone, that such we hold to precepts and not truthful, as
οἴεσθε, πιστεύομεν δόξῃ;
suppose, we believe in a notion?

2 Τοῦτ' ἐστὶν ὃ θαυμάζομεν, ἔφη ὁ Τρύφων, περὶ δὲ ὧν οἱ
This is what we are wondering at, was replying the Trypho, concerning but which the
πολλοὶ λέγουσιν, οὐ πιστεῦσαι ἄξιον· πόρρω γὰρ κεχώρηκε ἀνθρωπίνης φύσεως.
multitude are saying, not to believe worthy; far off for it has withdrawn from of human nature.
Ἰμῶν δὲ καὶ τὰ ἐν τῷ λεγομένῳ Εὐαγγελίῳ παραγγέλματα θαυμαστὰ οὕτως
Your and also the things in the so-called Gospel precepts wonderful so
καὶ μεγάλα ἐπίσταμαι εἶναι, ὡς ὑπολαμβάνειν μηδένα δύνασθαι φυλάξαι αὐτά· ἐμοὶ
and great I understand to be, as to take up no one to be able to keep them; I
γὰρ ἐμέλησεν ἐντυχεῖν αὐτοῖς.
for with care to consult them.

3 Ἐκεῖνο δὲ ἀποροῦμεν μάλιστα, εἰ ὑμεῖς, εὐσεβεῖν λέγοντες, καὶ τῶν ἄλλων
At that but we are puzzled very much, if you, pious are declaring, and of the others
οἰόμενοι διαφέρειν, κατ' οὐδὲν αὐτῶν ἀπολείπεσθε, οὐδὲ διαλλάσσετε ἀπὸ τῶν ἐθνῶν
supposing to prevail over, by nothing of them eparated, neither you change² from of the nations
τὸν ὑμέτερον βίον, ἐν τῷ μήτε τὰς ἑορτὰς μήτε τὰ Σάββατα τηρεῖν μήτε τὴν περιτομὴν
the your life-style, in to the and not the festivals neither the Sabbaths to keep nor the circumcision
ἔχειν, καὶ ἔτι, ἐπ' ἀνθρωπον σταυρωθέντα τὰς ἐλπίδας ποιοῦμενοι, ὅμως ἐλπίζετε
to have, and yet, upon a man having been crucified the hopes making, still you are hoping
τεύξεσθαι ἀγαθοῦ τινος παρὰ τοῦ Θεοῦ, μὴ ποιοῦντες Αὐτοῦ τὰς ἐντολάς. Ἡ οὐκ
to meet with a good certain from of the God, not you are doing of Him the commands. Or not
ἀνέγνως, ὅτι, Ἐξολοθρευθήσεται ἡ ψυχὴ ἐκείνη ἐκ τοῦ γένους αὐτῆς, ἥτις οὐ
you know, that, Shall be destroyed the soul that from of the race of it, anyone not

1 Greek word obscure.

2 Greek word obscure.

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περιτμηθήσεται τῇ ὀγδῷ ἡμέρᾳ; Ὅμοίως δὲ καὶ περὶ τῶν ἀλλογενῶν καὶ περὶ
to be circumcised by the eighth day?³ Likewise and also regarding of the strangers and concerning
τῶν ἀργυρωνήτων δέεσταλται.
the slaves it has been ordained,

4 Ταύτης οὖν τῆς διαθήκης εὐθέως καταφρονήσαντες ὑμεῖς ἀμελεῖτε, καὶ τῶν ἔπειτα,
Of this then of the covenant openly having despised you are neglecting, and of the consequent,
καὶ πείθειν ἡμᾶς ἐπιχειρεῖτε ὡς εἰδότες τὸν Θεόν, μηδὲν
and to persuade yourselves you are attempting as having known the God, none
πράσσοντες ὧν οἱ φοβούμενοι τὸν Θεόν. Εἰ οὖν ἔχεις πρὸς ταῦτα ἀπολογήσασθαι,
accomplishing which the fearing the God. If then you have against these things a defence,
καὶ ἐπιδείξαι ὧτινι τρόπῳ ἐλπίζετε ὅτιοῦν, κἂν μὴ φυλάσσοντες τὸν νόμον,
and let you display in what manner you hope for whatsoever, and if not you are keeping the law,
τοῦτό σου ἡδέως ἀκούσασθαι μάλιστα, καὶ τὰ ἄλλα δὲ ὁμοίως.
this of you gladly we would hear exceedingly, also the things other and similar
συνεξετάσωμεν
we should examine well.

Chapter XI

1 Οὔτε ἔσται ποτὲ ἄλλος Θεός, ὢ Τρύφων, οὔτε ἦν ἀπ' αἰῶνος, ἐγὼ οὕτως πρὸς
Neither will be ever another God, O Trypho, nor was from of age, I thus unto
Αὐτόν, πλὴν τοῦ ποιήσαντος καὶ διατάξαντος τόδε τὸ πᾶν. Οὐδὲ ἄλλον μὲν ἡμῶν,
Him, except of the having made and having disposed this the universe. Neither another indeed of us
ἄλλον δὲ ὑμῶν ἡγούμεθα Θεόν, ἀλλ' Αὐτὸν ἐκεῖνον τὸν ἐξαγαγόντα τοὺς πατέρας
another and of you leading God, but He that One the having led the fathers
ὑμῶν ἐκ γῆς Αἰγύπτου ἐν χειρὶ κραταιᾷ καὶ βραχίονι ὑψηλῷ· οὐδ' εἰς ἄλλον τινὰ
of you out of land of Egypt by a hand strong and an arm mighty; neither into other any
ἠλπικαμεν, οὐ γὰρ ἔστιν, ἀλλ' εἰς τοῦτον εἰς ὃν καὶ ὑμεῖς, τὸν Θεὸν τοῦ Ἀβραάμ καὶ
we have hoped, not for is, but into this One in who also you, the God of the Abraham and
Ἰσαὰκ καὶ Ἰακώβ. Ἠλπίσαμεν δὲ οὐ διὰ Μωυσέως οὐδὲ διὰ τοῦ νόμου· ἢ γὰρ ἂν τὸ
Isaac and Jacob, We trusted not not through Moses nor through of the law; would be for the
αὐτὸ ὑμῖν ἐποιοῦμεν.
same as you we were doing.

2 Νυνὶ δὲ ἀνέγνων γάρ, ὢ Τρύφων, ὅτι ἔσοιτο καὶ τελευταῖος νόμος καὶ διαθήκη
Now but I recognise for, O Trypho, that shall be also a last law and covenant
κυριωτάτη πασῶν, ἣν νῦν δέον φυλάσσειν πάντας ἀνθρώπους, ὅσοι τῆς τοῦ Θεοῦ
most supreme of all, which now must to keep all men, as many as of the of the God
κληρονομίας ἀντιποιοῦνται. Ὁ γὰρ ἐν Χωρήβ παλαιὸς ἤδη νόμος, καὶ ὑμῶν μόνων,
inheritance are seeking after. The for in Horeb⁴ old already law, and of you alone,

3 Genesis 7:12 – 14.

4 **Sinai** Of Sin(the moon god), called also Horeb, the name of the mountain district which was reached by the Hebrews in the third month after the Exodus. Here they remained encamped for about a whole year. Their journey from the Red Sea to this encampment, including all the windings of the route, was about 150 miles. The last twenty-two chapters of Exodus, together with the whole of Leviticus and Num. 1-11, contain a record of all the transactions which occurred

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ὁ δὲ πάντων ἀπλῶς νόμος δὲ κατὰ νόμου τεθεῖς τὸν πρὸ αὐτοῦ ἔπαυσε,
the but of all without distinction; law but against of a law having been set the before of it abolished,
καὶ διαθήκη μετέπειτα γενομένη τὴν προτέραν ὁμοίως ἔστησεν. Αἰώνιός τε ἡμῖν νόμος
and a covenant afterwards having come the former likewise is abolished. Perpetual both to us law
καὶ τελευταῖος ὁ Χριστὸς ἐδόθη καὶ ἡ διαθήκη πιστή, μεθ' ἣν οὐ νόμος, οὐ
and last the Christ was granted and the covenant to be trusted, after which no law, no
πρόσταγμα, οὐκ ἐντολή.
ordinance, not a command.

3 Ἡ σὺ ταῦτα οὐκ ἀνέγνως ἃ φησὶν Ἰσαΐας; Ἀκούσατέ μου, ἀκούσατέ μου, λαός
Or you these things not you know which says Isaiah? Let you hear Me, let you hear Me, people
μου, καὶ οἱ βασιλεῖς πρὸς με ἐνωτίσασθε, ὅτι νόμος παρ' ἐμοῦ ἐξελεύσεται, καὶ ἡ
of Me, and the kings unto me let you listen, for a law from of me shall come forth, and the
κρίσις μου εἰς φῶς ἐθνῶν. Ἐγγίξει ταχὺ ἡ δικαιοσύνη μου, καὶ ἐξελεύσεται
judgement of Me for a light of nations. Comes near quickly the righteousness of Me, and shall go out
τὸ σωτήριόν μου, καὶ εἰς τὸν βραχίονά μου ἔθνη ἐλπιοῦσι. Καὶ διὰ Ἰερεμίου περὶ
the salvation of Me, and in the arm of Me nations shall trust.⁵ And through Jeremiah concerning
ταύτης αὐτῆς τῆς καινῆς διαθήκης, οὕτω φησὶν, Ἴδου ἡμέραι ἔρχονται, λέγει Κύριος,
of this of same of the new covenant, thus he says, Behold days come, says Lord,
καὶ διαθήσομαι τῷ οἴκῳ Ἰσραὴλ καὶ τῷ οἴκῳ Ἰούδα διαθήκην καινὴν, οὐχ ἣν
and I will arrange with the house of Israel and the house of Judah a covenant new, not which
διεθέμην τοῖς πατράσιν αὐτῶν, ἐν ἡμέρᾳ ἣ ἐπέλαβόμην τῆς χειρὸς αὐτῶν ἐξαγαγεῖν
arranged with the fathers of them, in days that I took the hand of them to lead
αὐτοὺς ἐκ τῆς Αἰγύπτου.
them out of the Egypt.⁶

4 Εἰ οὖν ὁ Θεὸς διαθήκην καινὴν ἐκήρυξε μέλλουσαν διαταχθῆσεσθαι, καὶ ταύτην
If then the God a covenant new proclaimed intending it to be drawn up, and of this

while they were here. From Rephidim ([Exo 17:8](#)) the Israelites journeyed forward through the Wady Solaf and Wady esh-Sheikh into the plain of er-Rahah, "the desert of Sinai," about 2 miles long and half a mile broad, and encamped there "before the mountain." The part of the mountain range, a protruding lower bluff, known as the Ras Sasafeh (Sufsafeh), rises almost perpendicularly from this plain, and is in all probability the Sinai of history. Dean Stanley thus describes the scene: "The plain itself is not broken and uneven and narrowly shut in, like almost all others in the range, but presents a long retiring sweep, within which the people could remove and stand afar off. The cliff, rising like a huge altar in front of the whole congregation, and visible against the sky in lonely grandeur from end to end of the whole plain, is the very image of the 'mount that might be touched,' and from which the voice of God might be heard far and wide over the plain below." This was the scene of the giving of the law. From the Ras Sufsafeh the law was proclaimed to the people encamped below in the plain of er-Rahah. During the lengthened period of their encampment here the Israelites passed through a very memorable experience. An immense change passed over them. They are now an organized nation, bound by covenant engagement to serve the Lord their God, their ever-present divine Leader and Protector. At length, in the second month of the second year of the Exodus, they move their camp and march forward according to a prescribed order. After three days they reach the "wilderness of Paran," the "et - Tih", i.e., "the desert", and here they make their first encampment. At this time a spirit of discontent broke out amongst them, and the Lord manifested his displeasure by a fire which fell on the encampment and inflicted injury on them. Moses called the place Taberah (q.v.), [Num 11:1](#). The journey between Sinai and the southern boundary of the Promised Land (about 150 miles) at Kadesh was accomplished in about a year. (Easton).

5 Above Isaiah 51:4,5.

6 Jeremiah 38:31 LXX.

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εἰς φῶς ἔθνῶν, ὁρῶμεν δὲ καὶ πεπείσαμεθα διὰ τοῦ ὀνόματος αὐτοῦ τοῦ
for a light of nations, we observe and also have been persuaded by of the name of Him of the
σταυρωθέντος Ἰησοῦ Χριστοῦ ἀπὸ τῶν εἰδώλων καὶ τῆς ἄλλης ἀδικίας
having been crucified Jesus Christ from of the idols and of the other unrighteousness
προσελθόντας τῷ Θεῷ καὶ μέχρι θανάτου ὑπομένοντας τὴν ὁμολογίαν, καὶ
having come near to the God and as far as of death abiding the compact, and
εὐσέβειαν ποιῆσθαι, καὶ ἐκ τῶν ἔργων, καὶ ἐκ τῆς παρακολουθούσης δυνάμεως
piety to preserve, and from of the works, and from of the following miracle
συνιέναι πᾶσι δυνατὸν ὅτι οὗτός ἐστιν ὁ καινὸς νόμος καὶ ἡ καινὴ διαθήκη καὶ ἡ
to understand all possible that this One is the new law and the new covenant and the
προσδοκία τῶν ἀπὸ πάντων τῶν ἔθνῶν ἀναμενόντων τὰ παρὰ τοῦ Θεοῦ ἀγαθὰ.
expectation of the from of all of the nations awaiting the things from of the God good.

5 Ἰσραηλιτικὸν γὰρ τὸ ἀληθινόν, πνευματικόν, καὶ Ἰούδα γένος καὶ Ἰακώβ καὶ Ἰσαὰκ
Of Israel for the true, spirit, and of Judah family and Jacob and Isaac
καὶ Ἀβραάμ, τοῦ ἐν ἀκροβυστία ἐπὶ τῇ πίστει μαρτυρηθέντος ὑπὸ τοῦ Θεοῦ,
and Abraham, of the in uncircumcision over the faith having been sanctioned by of the God,
καὶ εὐλογηθέντος, καὶ πατὴρ πολλῶν ἔθνῶν κληθέντος, ἡμεῖς ἐσμεν, οἱ διὰ τούτου
and blessed, and father of many nations having been called, we are, the by of of this
τοῦ σταυρωθέντος Χριστοῦ τῷ Θεῷ προσαχθέντες, ὡς καὶ προκοπτόντων ἡμῖν
of the having been crucified to the God having been brought, as also being forwarded by us
τῶν λόγων ἀποδειχθήσεται.
of the statements that will be delivered.

Chapter XII

1 Ἐλεγον δὲ ἔτι καὶ προσέφερον, ὅτι καὶ ἐν ἄλλοις λόγοις Ἰσαίας βοᾷ, Ἀκούσατέ μου
I cite and still also I was adding, that also in other words Isaiah proclaims, Let you hear of me
τοὺς λόγους, καὶ ζήσεται ἡ ψυχὴ ὑμῶν, καὶ διαθήσομαι ὑμῖν διαθήκην αἰώνιον,
the words, and shall live the soul of you, and I will arrange with you a covenant everlasting,
τὰ ὅσια Δαυεὶδ τὰ πιστά. ἰδοὺ μάρτυρα αὐτὸν ἔθνεσι δέδωκα. Ἔθνη,
the things divine of David the things trusted, behold a witness Him to nations I have given. Peoples
ἃ οὐκ οἶδασί σε, ἐπικαλέσονται σε, λαοί, οἳ οὐκ ἐπίστανταί σε, καταφεύξονται
which not have known You, shall call on You, peoples, which not know You, shall flee for refuge
ἐπὶ σέ, ἕνεκεν τοῦ Θεοῦ σου τοῦ Ἁγίου Ἰσραήλ, ὅτι ἐδόξασέ σε.
upon You, on account of of the God of you of the Holy One of Israel, for He glorified You.⁷

2 Τοῦτον αὐτὸν ἡμεῖς ἠτιμώσατε τὸν νόμον, καὶ τὴν καινὴν ἁγίαν αὐτοῦ διαθήκην
This same you scorned the law, and the new holy of Him covenant
ἐφασκίσατε, καὶ οὐδὲ νῦν παραδέχεσθε, οὐδὲ μετανοεῖτε πράξαντες κακῶς. Ἐτι γὰρ
you rebuffed, and neither now you receive, nor repent of deeds wicked. Still for
τὰ ὦτα ὑμῶν πέφρακται, οἱ ὀφθαλμοὶ ὑμῶν πεπήρωνται, καὶ πεπάχυνται
the ears of them have been stopped up, the eyes of them blinded⁸, and hardened⁹

7 Above Isaiah 55:3,4.

8 Greek word obscure.

9 Greek word obscure.

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ἡ καρδία. Κέκραγεν Ἰερεμίας, καὶ οὐδ' οὕτως ἀκούετε· παρέστιν ὁ Νομοθέτης, καὶ οὐχ
the heart. Has called out Jerimiah, and neither thus you hear; present the Lawgiver, and not
ὁρᾶτε· πτωχοὶ Εὐαγγελίζονται, τυφλοὶ βλέπουσι, καὶ οὐ συνίετε.
you see; to poor Good News, blind are seeing, and not you understand.

3 Δευτέρας ἤδη χρεια περιτομῆς, καὶ ὑμεῖς ἐπὶ τῇ σαρκὶ μέγα φρονεῖτε.

A second already need of circumcision, and you upon the flesh greatly you are minded.

Σαββατίζειν ὑμᾶς ὁ καινὸς νόμος διὰ παντὸς ἐθέλει, καὶ ὑμεῖς μίαν ἀργοῦντες ἡμέραν

A sabbath you the new law continually wishes, and you one idling day

εὐσεβεῖν δοκεῖτε, μὴ προσετάγη διὰ τί ὑμῖν προσετάγη· καὶ ἐὰν ἄζυμον ἄρτον

rious you suppose, not thinking out through what you are commanded; and if unleavened bread

φάγητε, πεπληρωκέναι τὸ θέλημα τοῦ Θεοῦ φατε. Οὐκ ἐν τούτοις εὐδοκεῖ Κύριος

you should eat, fulfilled the will of the God you assert. Not in these well pleased Lord

ὁ Θεὸς ἡμῶν. Εἴ τις ἐστὶν ἐν ὑμῖν ἐπίορκος, ἢ κλέπτῃς, παυσάσθω· εἴ τις μοιχός,

the God of us. If anyone is among you perjured, or a thief, let him stop; if anyone an adulterer,

μετανοησάτω, καὶ σεσαββάτικε τὰ τρυφερὰ καὶ ἀληθινὰ σάββατα τοῦ Θεοῦ·

let him atone, and he keeps sabbaths the soft and true sabbaths of the God:

εἴ τις καθαρὰς οὐκ ἔχει χεῖρας, λουσάσθω, καὶ καθαρὸς ἐστίν.

if anyone clean not he has hands, let him wash, and clean he is.

Chapter XIII

1 Οὐ γὰρ δὴ γε εἰς βαλανεῖον ὑμᾶς ἔπεμπεν Ἰσαίας ἀπολουσομένους ἐκεῖ τὸν φόνον καὶ

Not for need into a bath room you was sending Isaiah to wash away there the murder and

τὰς ἄλλας ἀμαρτίας, οὓς οὐδὲ τὸ τῆς θαλάσσης ἰκανὸν πᾶν ὕδωρ καθαρῖσαι, ἀλλὰ,

the other sins, which not the of the sea sufficient all water to cleanse, but,

ὡς εἰκός, πάλαι τοῦτο ἐκεῖνο τὸ σωτήριον λουτρὸν ἦν, ὃ εἶπε, τὸ τοῖς

as having seemed, long ago this that the saving bath it was, which said, the to the

μεταγινώσκουσι καὶ μηκέτι αἵμασι τράγων καὶ προβάτων, ἢ σποδῶ δαμάλεως,

repenting and no longer by blood goats and of sheep, or by ashes o a heifer,

ἢ σεμιδάλεως προσφοραῖς καθαριζομένοις, ἀλλὰ πίστει διὰ τοῦ αἵματος τοῦ Χριστοῦ,

or of finest flour offering purified, but by faith through of the blood of the Christ,

καὶ τοῦ θανάτου αὐτοῦ, ὃς διὰ τοῦτο ἀπέθανεν, ὡς αὐτὸς Ἰσαίας ἔφη, οὕτως λέγων,

and of the death of Him, who through this died, as himself Isiah was declaring, thus saying,

2 Ἀποκαλύψει Κύριος τὸν βραχίονα αὐτοῦ τὸν ἅγιον ἐνώπιον πάντων τῶν

Shall uncover Lord the arm of him the holy in sight of all of the

ἔθνῶν, καὶ ὄψονται πάντα τὰ ἔθνη καὶ τὰ ἄκρα τῆς γῆς τὴν σωτηρίαν τὴν παρὰ

nations, and shall see all the nations and the ends of the earth the salvation the from

τοῦ Θεοῦ. Απόστητε, απόστητε, απόστητε, ἐξέλθετε ἐκεῖθεν καὶ ἀκαθάρτου μὴ

of the God. Let you depart, let you depart, let you depart, from there and unclean thing not

ἄψηθε, ἐξέλθετε ἐκ μέσου αὐτῆς, ἀφορίσθητε οἱ φέροντες τὰ σκεύη Κυρίου,

let you touch, let you go out from of midst of her, let you be set apart the bearing the vessels of Lord,

ὅτι οὐ μετὰ ταραχῆς πορεύεσθε· πορεύεται γὰρ πρὸ προσώπου ὑμῶν Κύριος,

for not with confusion let you go; shall go for before face of you Lord,

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καὶ ὁ ἐπισυνάγων ὑμᾶς Κύριος ὁ Θεὸς Ἰσραήλ. Ἴδού συνήσει ὁ παῖς μου,
and the bringing together you Lord the God of Israel. Behold shall take notice the servant of me,
καὶ ὑψωθήσεται καὶ δοξασθήσεται σφόδρα.
and He shall be exalted and shall be extolled exceedingly.¹⁰

3 Ὅν τρόπον ἐκστήσονται πολλοὶ ἐπὶ σέ, οὕτως ἀδοξήσει ἀπὸ ἀνθρώπων
In which fashion shall be amazed many over you, so he shall be of no reputation from of men
τὸ εἶδος καὶ ἡ δόξα σου, οὕτως θαυμασθήσονται ἔθνη πολλὰ ἐπ' αὐτῷ, καὶ
the form and the glory of you, thus shall marvel nations many over Him, and
συνέξουσιν βασιλεῖς τὸ στόμα αὐτῶν· ὅτι οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ
shall constrain kings the mouth of them; for to whom not was declared concerning of Him
ὄψονται, καὶ οἱ οὐκ ἀκηκόασιν συνήσουσι. Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν;
they shall see, and whom not have heard shall understand.¹¹ Lord, who believed the report of us?
Καὶ ὁ βραχίων Κυρίου τίνι ἀπεκαλύφθη; Ἀνηγγείλαμεν ἐναντίον αὐτοῦ ὡς παιδίον,
And the arm of Lord to whom it was disclosed? We announced before of Him as a servant,
ὡς ρίζα, ἐν γῆ διψώση.
as a root, in the ground thirsty.¹²

4 Οὐκ ἔστιν εἶδος αὐτῷ οὐδὲ δόξα· καὶ εἶδομεν αὐτόν, καὶ οὐκ εἶχεν εἶδος οὐδὲ κάλλος,
Not is form in him neither glory, and we saw Him, and not he had form neither beauty,
ἀλλὰ τὸ εἶδος αὐτοῦ ἄτιμον, ἐκλείπον παρὰ τοὺς υἱοὺς τῶν ἀνθρώπων. Ἄνθρωπος
but the form of him ignoble, wanting compar'd to the children of the men. A man
ἐν πληγῇ ὢν, καὶ εἰδὼς φέρειν μαλακίαν, ὅτι ἀπέστραπται τὸ πρόσωπον αὐτοῦ,
in suffering being, and having known to bear sickness, for he turned away the face of Him,
ἠτιμάσθη καὶ οὐκ ἐλογίσθη. Οὗτος τὰς ἀμαρτίας ἡμῶν φέρει, καὶ περὶ ἡμῶν
He was dishonoured and not esteemed. This One the sins of us did bear, and for of us
ὀδυνᾶται, καὶ ἡμεῖς ἐλογισάμεθα αὐτόν εἶναι ἐν πόνῳ καὶ ἐν πληγῇ καὶ ἐν κακῶσει.
suffered himself, and we regarded Him to be in toil and in blows and in ill-treatment.¹³

5 Οὗτος δὲ ἐτραυματίσθη διὰ τὰς ἀμαρτίας ἡμῶν, καὶ μεμαλάκισται διὰ τὰς
This One and was wounded on account of the sins of us, and weakened because of the
ἀνομίας ἡμῶν· παιδεία εἰρήνης ἡμῶν ἐπ' αὐτόν, τῷ μῶλωπι αὐτοῦ ἡμεῖς ἰάθημεν.
lawlessness of us; chastisement of peace of us upon Him, by the weal of Him we are healed.
Πάντες ὡς πρόβατα ἐπλανήθημεν, ἄνθρωπος τῇ ὁδῷ αὐτοῦ ἐπλανήθη. Καὶ Κύριος
All as sheep we wandered, a man to the way of him we roamed about. And Lord
παρέδωκεν αὐτόν ταῖς ἀμαρτίαις ἡμῶν. Καὶ αὐτὸς διὰ τὸ κεκακῶσθαι
gave over Him for the sins of us. And He because of the to have been maltreated
οὐκ ἀνοίγει τὸ στόμα αὐτοῦ· ὡς πρόβατον εἰς σφαγὴν ἤχθη· καὶ ὡς ἀμνὸς ἐναντίον
not he opened the mouth of Him; as a sheep for slaughter He was led; and as a lamb before
τοῦ κείροντος ἄφωνος, οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ.
of the shearer dumb, so not He opened the mout of Him.¹⁴

10 See above Isaiah 52:10-13,

11 Above Isaiah 52: 14,15.

12 Above Isaiah 53:1,2a.

13 Above Isaiah 53:2b – 4.

14 Above Isaiah 53:5 – 7.

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

6 Ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἤρθη. Τὴν δὲ γενεὰν αὐτοῦ
In the humiliation of Him the judgement of Him was taken away. The but generation of Him
τίς διηγήσεται; Ὅτι αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ, ἀπὸ τῶν ἀνομιῶν τοῦ
who shall declare? For taken away from of the earth the life of Him, by of the iniquities of the
λαοῦ μου ἦκει εἰς θάνατον. Καὶ δώσω τοὺς πονηροὺς ἀντὶ τῆς ταφῆς αὐτοῦ, καὶ
people of Me he came to death. And I will give the wicked for of the burial of Him, and
τοὺς πλουσίους ἀντὶ τοῦ θανάτου αὐτοῦ, ὅτι ἀνομίαν οὐκ ἐποίησεν, καὶ οὐχ εὐρέθη
the rich for of the death of Him, for iniquity not He did, and not was found
δόλος ἐν τῷ στόματι αὐτοῦ. Καὶ Κύριος βούλεται καθαρίσαι αὐτὸν τῆς πληγῆς.
deceit in the mouth of Him. And Lord wishes to cleanse Him of the blows.
Ἐὰν δώτε περὶ τῆς ἁμαρτίας, ἡ ψυχὴ ὑμῶν ὄψεται σπέρμα μακρόβιον.
If you should give regarding of the sins, the soul of you shall see a seed long-lived.¹⁵

7 Καὶ βούλεται Κύριος ἀφελεῖν ἀπὸ τοῦ πόνου τῆς ψυχῆς αὐτοῦ, δεῖξαι αὐτῷ φῶς,
And wishes Lord to cleanse from of the toil of the soul of Him, to sow to him light,
καὶ πλάσαι τῇ συνέσει, δικαιῶσαι δίκαιον εἷ δουλεύοντα πολλοῖς. Καὶ τὰς ἁμαρτίας
and to mould the understanding, to justify a Just One a good slave to many. And the sins
ἡμῶν αὐτὸς ἀνοίσει. Διὰ τοῦτο αὐτὸς κληρονομήσει πολλούς, καὶ τῶν ἰσχυρῶν
of them He shall take up. Therefore He shall inherit many, and of the mighty
μεριεῖ σκῦλα, ἀνθ' ὧν παρεδόθη εἰς θάνατον ἡ ψυχὴ αὐτοῦ, καὶ ἐν τοῖς
He shall divide spoils, because being given over into death the soul of Him, and among the
ἀνόμοις ἐλογίσθη, καὶ αὐτὸς ἁμαρτίας πολλῶν ἀνήνεγκε, καὶ διὰ τὰς ἀνομίας
transgressors was counted, and He sins of many He bore, and by the transgressions
αὐτῶν παρεδόθη.
of them He was given over.¹⁶

8 Εὐφράνθητι στεῖρα ἢ οὐ τίκτουσα, ῥῆξον καὶ βόησον ἢ οὐκ
Let you be gladdened barren the not bearing young, let you break out and shout out the not
ὠδίνουσα, ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα.
anguishing, for many the children of the desolate more than of the having the husband.
Εἶπε γὰρ Κύριος, Πλάτυνον τὸν τόπον τῆς σκηνῆς σου καὶ τῶν αὐλαιῶν σου,
Said for Lord, Broaden the place of the tent of you and of the enclosure of you,
πῆξον, μὴ φείσῃ, μάκρυνον τὰ σχοινίσματά σου καὶ τοὺς πασσάλους κατίσχυσον, εἰς
fix them,¹⁷ not spare, lengthen the cords¹⁸ of you and the pegs let you strengthen, in to
τὰ δεξιὰ καὶ εἰς τὰ ἀριστερὰ ἐκπέτασον· καὶ τὸ σπέρμα σου ἔθνη
the things right and into the things left let you spread out; and the seed of you nations
κληρονομήσει, καὶ πόλεις ἡρημωμένας κατοικιεῖς.
shall inherit, and cities having been desolated to be inhabited.¹⁹

15 Above Isaiah 53:8- 10a.

16 Above Isaiah 53: 10b – 12.

17 Greek word obscure.

18 Greek word obscure.

19 Above Isaiah 54: 1 – 3.

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

9 Μὴ φοβοῦ ὅτι κατησχύνθης, μηδὲ ἐντραπήῃς ὅτι ὠνειδίσθης,
Not let you fear because you have been shamed, and not let you turn about because of a reproach,
ὅτι αἰσχύνῃν αἰώνιον ἐπιλήση, καὶ ὄνειδος τῆς χηρείας σου οὐ
for shame everlasting you shall forget, and reproach of the widowhood of you not
μνησθήσῃ· ὅτι Κύριος ἐποίησεν ὄνομα ἑαυτῷ, καὶ ὁ ῥυσάμενός σε, αὐτὸς Θεὸς
shall you remember; because Lord made a name for Himself, and He having rescued you, He God
Ἰσραὴλ, πάση τῇ γῆ κληθήσεται. Ὡς γυναῖκα καταλελειμμένην καὶ ὀλιγόψυχον
of Israel, of all the earth will be called. As a woman having been abandoned and faint-hearted
κέκληκέ σε ὁ Κύριος, ὡς γυναῖκα ἐκ νεότητος μεμισσημένην.
has called you the Lord, as a woman from youth having been hated.²⁰

Chapter XIV

1 Διὰ τοῦ λουτροῦ οὖν τῆς μετανοίας καὶ τῆς γνώσεως τοῦ Θεοῦ, ὃ ὑπὲρ
By of the washing therefore of the repentance and of the knowledge of the God, which over
τῆς ἀνομίας τῶν λαῶν τοῦ Θεοῦ γέγονεν, ὡς Ἰσαίας βοᾷ, ἡμεῖς
of the transgression of the people of the God to have happened, as Isaiah shouts out, we
ἐπιστεύσαμεν, καὶ γνωρίζομεν ὅτι τοῦτ' ἐκεῖνο, ὃ προηγόρευε, τὸ βάπτισμα, τὸ μόνον
believed, and we make known that this that, which he was declaring, the baptism, the alone
καθαρίσαι τοὺς μετανοήσαντας δυνάμενον, τοῦτό ἐστι τὸ ὕδωρ τῆς ζωῆς· οὓς δὲ
to cleanse the having repented being able, this is the water of the life; which but
ὑμεῖς ὠρύξατε λάκκους ἑαυτοῖς, συντετριμμένοι εἰσὶ καὶ οὐδὲν ὑμῖν χρήσιμοι.
you tanks²¹ you dug out yourselves, having been broken are and nothing to you profitable.
Τί γὰρ ὄφελος ἐκείνου τοῦ βαπτίσματος, ὃ τὴν σάρκα καὶ μόνον τὸ σῶμα φαιδρύνει;
What for of help of that of the baptism such, which the flesh and alone the body cleanses?

2 Βαπτίσθητε τὴν ψυχὴν ἀπὸ ὀργῆς καὶ ἀπὸ πλεονεξίας, ἀπὸ φθόνου, ἀπὸ μίσους·
Let you baptize the soul from of anger and from of greedines, from of jealousy, from hatred;
καὶ, ἰδοὺ τὸ σῶμα καθαρὸν ἐστι. Τοῦτο γὰρ ἐστι τὸ σύμβολον τῶν ἀζύμων, ἵνα μὴ
and, behold the body unsoiled it is. This for is the token of the unleavened breads, that not
τὰ παλαιὰ τῆς κακῆς ζύμης ἔργα πράττητε. Ὑμεῖς δὲ πάντα σαρκικῶς
the things old of the wicked leaven deeds you should commit. You but all things as sensual
νεοθήκατε, καὶ ἠγεῖσθε εὐσέβειαν, ἐὰν τοιαῦτα ποιοῦντες, τὰς ψυχὰς μεμεστωμένοι
regard,²² and you suppose piety, if such as these you do, the souls having been filled
ἦτε δόλου, καὶ πάσης κακίας ἀπλῶς.
also of deceit, and of every wickedness frankly.

3 Διὸ, καὶ, μετὰ τὰς ἑπτὰ ἡμέρας τῶν ἀζυμοφαγιῶν νέαν ζύμην φυρᾶσαι ἑαυτοῖς
Wherefore, also, after the seven days of the eating unleavened bread new leaven to mix themselves
ὁ Θεὸς παρήγγειλε, τοῦτ' ἔστιν ἄλλων ἔργων πράξιν, καὶ μὴ τῶν παλαιῶν καὶ
the God commanded, this is other works doing, and not of the old and
φαύλων τὴν μίμησιν. Καὶ ὅτι τοῦτό ἐστιν ὃ ἀξιοῖ ὑμᾶς οὗτος ὁ καινὸς νομοθέτης,
bad the imitation. And because this is what is due from you this One the new Lawgiver,

20 Above Isaiah 54: 4 – 6.

21 Greek word obscure.

22 Greek word obscure.

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

τοὺς προλελεγμένους ὑπ' ἐμοῦ λόγους πάλιν ἀνιστορήσω μετὰ, καὶ τῶν
the before having been spoken by me words again I shall refer to after, and of the
ἄλλων τῶν παραλειφθέντων. Εἴρηνται δὲ ὑπὸ τοῦ Ἰσαίου οὕτως,
others of the having been passed over. They have been related and by of the Isaiah thus,

4 Εἰσακούσετέ μου, καὶ ζήσεται ἡ ψυχὴ ὑμῶν, καὶ διαθήσομαι ὑμῖν διαθήκην
Let you listen to me, and shall live the soul of you, and I shall arrange with you a covenant
αἰώνιον, τὰ ὅσια τοῦ Δαυεὶδ τὰ πιστά. Ἴδοῦ μαρτύριον αὐτὸν ἔθνεσι
eternal, the things hallowed of the David the things trustworthy. Behold a witness him to nations
δέδωκα, ἄρχοντα καὶ προστάσσοντα ἔθνεσιν. Ἔθνη, ἃ οὐκ οἶδασί σε, ἐπικαλέσονται
I have given, a leader and assigning to nations. Nations, which not have known you, shall call on
σε, καὶ λαοί, οἳ οὐκ ἐπίστανταί σε, ἐπὶ σὲ καταφεύξονται, ἕνεκεν τοῦ Θεοῦ σου
you, and peoples, which not know you, upon you shall flee for refuge, for sake of God of you
τοῦ ἁγίου Ἰσραήλ, ὅτι ἐδόξασέ σε.
of the Holy One of Israel, for He glorified you.²³

5 Ζητήσατε τὸν Θεὸν καὶ ἐν τῷ εὐρίσκειν αὐτὸν, ἐπικαλέσασθε, ἡνίκα ἂν ἐγγίξῃ
Let you seek the God and in the to find him, let you call, when he should come near
ὑμῖν. Ἀπολιπέτω ὁ ἀσεβὴς τὰς ὁδοὺς αὐτοῦ καὶ ἀνὴρ ἄνομος τὰς βουλάς αὐτοῦ
to you. Let you leave from the impious the ways of him and a man lawless the counsels of him
καὶ ἐπιστραφήτω ἐπὶ Κύριον, καὶ ἐλεηθήσεται, ὅτι ἐπὶ πολὺ ἀφήσει τὰς ἀμαρτίας
and let him be returned upon Lord, and he shall find mercy, for over many he shall pardon the sins
ὑμῶν. Οὐ γὰρ εἰσιν αἱ βουλαί μου ὡσπερ αἱ βουλαὶ ὑμῶν, οὐδὲ αἱ ὁδοί μου ὡσπερ
of you Not for are the counsels of me like as the counsels of you, neither the ways of me like as
αἱ ὁδοὶ ὑμῶν, ἀλλὰ ὅσον ἀπέχει ὁ οὐρανὸς ἀπὸ τῆς γῆς, τοσοῦτον ἀπέχει ἡ ὁδὸς
the ways of you, but as far distant the heaven from of the earth, so far distant the way
μου ἀπὸ τῆς ὁδοῦ ὑμῶν καὶ τὰ διανοήματα ὑμῶν ἀπὸ τῆς διανοίας μου.
of me from of the way of you and the thoughts of you from of the thoughts of me.²⁴

6 Ὡς γὰρ ἂν καταβῇ χιῶν ἢ ὑετὸς ἐκ τοῦ οὐρανοῦ καὶ οὐκ ἀποστραφήσεται,
As for may come down snow or rain out of the heaven and not will it be recalled,
ἕως ἂν μεθύσῃ τὴν γῆν, καὶ ἐκτέκῃ καὶ βλαστήσῃ καὶ δῶ σπέρμα τῷ
until it should saturate the earth, and it shall bring forth and blossom and give seed to the
σπείραντι καὶ ἄρτον εἰς βρῶσιν, οὕτως ἔσται τὸ ῥῆμά μου, ὃ ἂν ἐξέλθῃ ἐκ τοῦ
sower and bread for food, so shall be the word of me, which should come out of the
στόματός μου· οὐ μὴ ἀποστραφῇ, ἕως ἂν συντελεσθῇ πάντα
mouth of me; certainly not may be returned, until together should be accomplished all
ὅσα ἠθέλησα, καὶ εὐοδώσω τὰ ἐντάλματά μου.
as much as I would wish, and shall prosper the commands of me.²⁵

7 Ἐν γὰρ εὐφροσύνῃ ἐξελεύσεσθε καὶ ἐν χαρᾷ διδαχθήσεσθε· τὰ γὰρ ὄρη καὶ
In for joy shall you go out and in gladness shall you be taught; the for mountains and

23 Above Isaiah 55:3 – 5.

24 Above Isaiah 55:6 – 9.

25 Above Isaiah 55:10,11.

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

οἱ βουνοὶ ἐξαλοῦνται προσδεχόμενοι ὑμᾶς, καὶ πάντα τὰ ξύλα τῶν ἀγρῶν
the hills shall exult welcoming you, and all the trees of the field
ἐπικροτήσῃ τοῖς κλάδοις, καὶ ἀντὶ τῆς στοιβῆς ἀναβήσεται κυπάρισσος, ἀντὶ δὲ
shall applaud the branches, and instead of the thorn bush shall come up cypress, instead and
τῆς κουνύζης ἀναβήσεται μυρσίνη, καὶ ἔσται Κύριος εἰς ὄνομα καὶ εἰς σημεῖον
of the fleabane shall come up myrtle, and shall be Lord for a name and for a sign
αἰώνιον καὶ οὐκ ἐκλείψει.
eternal and not shall it fail.²⁶

8 Τῶν τε λόγων τούτων καὶ τοιούτων εἰρημένων ὑπὸ τῶν προφητῶν,
Of the both words of these and of such as these having been spoken by of the prophets,
ἔλεγον, ὧ Τρύφων, οἱ μὲν εἴρηνται εἰς τὴν πρώτην παρουσίαν τοῦ Χριστοῦ, ἐν ἧ
I was saying, O Trypho, the indeed have been said in the first advent of the Christ, in which
καὶ ἄτιμος, καὶ ἀειδῆς, καὶ θνητὸς φανήσεσθαι κεκηρυγμένος ἐστίν, οἱ δὲ εἰς τὴν
also as dishonoured, and unsightly, and mortal to appear having been heralded He is, the but in the
δευτέραν αὐτοῦ παρουσίαν, ὅτε ἐν δόξῃ καὶ ἐπάνω τῶν νεφελῶν παρέσται,
second of Him advent, when in glory and above of the clouds He shall arrive,
καὶ ὄψεται ὁ λαὸς ὑμῶν καὶ γνωριεῖ εἰς ὃν ἐξεκέντησαν, ὡς Ἰωσή, εἷς τῶν
and shall see the people of you and shall know in whom they stabbed, as Hosea, one of the
δώδεκα προφητῶν, καὶ Δανιήλ προεῖπον, εἰρημένοι εἰσὶ.
twelve prophets, and Daniel²⁷ foretold, they having proclaimed they are.

Chapter XV

1 Καὶ τὴν ἀληθινὴν οὖν τοῦ Θεοῦ νηστείαν μάθετε νηστεύειν, ὡς Ἡσαίας φησὶν, ἵνα
And the true therefore of the God fast let you learn to fast, as Isaiah affirms, that
τῷ Θεῷ εὐαρεστῆτε.
the God you may please.

2

Κέκραγε δὲ Ἡσαίας οὕτως, Ἀναβόησον ἐν ἰσχύϊ, καὶ μὴ φείση, ὡς σάλπιγγι
Has shouted and Isaiah thus, Let you shout out in strength, and not may you spare, as a trumpet
ὑψώσον τὴν φωνὴν σου καὶ ἀνάγγειλον τῷ γένει μου τὰ ἁμαρτήματα αὐτῶν,
let you raise the voice of you and let you proclaim to the stock of me the sins of them,
καὶ τῷ οἴκῳ Ἰακώβ τὰς ἀνομίας αὐτῶν. Ἐμὲ ἡμέραν ἐξ ἡμέρας ζητοῦσι, καὶ γινῶναι
and to the house of Jacob the transgressions of them. Me day by day they seek, and to know
τὰς ὁδοὺς μου ἐπιθυμοῦσιν, ὡς λαὸς δικαιοσύνην πεποιηκῶς καὶ κρίσιν Θεοῦ οὐκ
the ways of me they desire, as a people righteousness having done and judgement of God not
ἐγκαταλελοιπῶς.
having abandoned.²⁸

26 Above Isaiah 55:12,13.

27 Daniel 7:13.

28 Above Isaiah 58:1, 2a.

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

3 Αἰτοῦσί με νῦν κρίσιν δίκαιαν, καὶ ἐγγίζειν Θεῷ ἐπιθυμοῦσι, λέγοντες, Τί ὅτι
They ask me now a judgement righteous, and to near to God they desire, saying, Why that
ἐνηστεύσαμεν καὶ οὐκ εἶδες, ἐταπεινώσαμεν τὰς ψυχὰς ἡμῶν καὶ οὐκ ἔγνωσ;
we fasted and not you looked, We afflicted the souls of us and not you knew?
Ἐν γὰρ ταῖς ἡμέραις τῶν νηστειῶν ὑμῶν εὐρίσκετε τὰ θελήματα ὑμῶν, καὶ πάντας
In for the days of the festivals of you you seek the desires of you, and all
τοὺς ὑποχειρίους ὑμῶν ὑπονύσσετε· ἰδοὺ εἰς κρίσεις καὶ μάχας νηστεύετε, καὶ τύπτετε
the subjected of you you pierce; behold for judgements and fights you fast, and beat
πυγμαῖς ταπεινόν. Ἴνα τί μοι νηστεύετε ἕως σήμερον, ἀκουσθῆναι ἐν κραυγῇ τὴν
with fists poor. Wherefore to me you fast until this day, to be heard in crying the
φωνὴν ὑμῶν;
voice of you?²⁹

4 Οὐ ταύτην τὴν νηστείαν ἐγὼ ἐξελεξάμην, καὶ ἡμέραν ταπεινοῦν ἄνθρωπον
Not this the fast I choose, and a day to a humble man
τὴν ψυχὴν αὐτοῦ· οὐδ' ἂν κάμψης ὡς κρίκον τὸν τράχηλόν σου, καὶ σάκκον καὶ
the soul of him; neither should you bend as a ring the neck of you, and sackcloth and
σποδὸν ὑποστρώσῃ, οὐδ' οὕτως καλέσετε νηστείαν καὶ ἡμέραν δεκτὴν τῷ Κυρίῳ.
ashes should be spread under, nor thus shall you call a fast and a day acceptable to the Lord.
Οὐχὶ τοιαύτην νηστείαν ἐγὼ ἐξελεξάμην, λέγει Κύριος, ἀλλὰ λύε πάντα σύνδεσμον
Not such as this fast I choose, says Lord, but let you choose every fasting
ἀδικίας, διάλυε στραγγαλιὰς βιαίων συναλλαγμάτων, ἀπόστειλε
unrighteous, let you undo hardness of violent dealings, let you send out
τεθραυσμένους ἐν ἀφέσει, καὶ πᾶσαν συγγραφὴν ἄδικον διάσπα.
having been shattered in freedom, and every contract unjust let you tear apart.³⁰

5 Διάθρυπτε πεινῶντι τὸν ἄρτον σου, καὶ πτωχοὺς ἀστέγους εἰσάγαγε εἰς
Let you break into pieces for starving the bread of you, and beggars roofless let you lead into
τὸν οἶκόν σου· ἐὰν ἴδῃς γυμνόν, περιβάλλε, καὶ ἀπὸ τῶν οἰκείων τοῦ
the house of you; if you should see one naked, let you clothe, and from of the household of the
σπέρματός σου οὐχ ὑπερόψει. Τότε ῥαγήσεται πρῶϊμον τὸ φῶς σου, καὶ τὰ
seed of you not shall you overlook. Then shall break forth early the voice of you and the
ἰάματά σου ταχὺ ἀνατελεῖ, καὶ προπορεύσεται ἔμπροσθέν σου ἡ δικαιοσύνη σου,
remedies of you quickly shall arise, and shall go before in front of you the righteousness of you,
καὶ ἡ δόξα τοῦ Θεοῦ περιστελεῖ σε. Τότε βοήση, καὶ ὁ Θεὸς εἰσακούσεται σου·
and the glory of the God shall clothe you. Then shall you shout out, and the God shall listen to you;
ἔτι λαλοῦντός σου ἐρεῖ, Ἰδοὺ πάρεμι.
yet speaking to you he will say.³¹

6 Ἐὰν δὲ ἀφέλῃς ἀπὸ σοῦ σύνδεσμον, καὶ χειροτονίαν, καὶ ῥῆμα γογγυσμοῦ, καὶ
If but you should remove from of you cliques, and show hands, and words of murmur, and
διδῶς πεινῶντι τὸν ἄρτον σου ἐκ ψυχῆς, καὶ ψυχὴν τεταπεινωμένην
you should give to the hungering the bread of you from of soul, and soul having become lowly

29 Above Isaiah 58:2b – 4a.

30 Above Isaiah 58:4b, 6.

31 Above Isaiah 58: 7 -9a

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

ἐμπλήσης, τότε ἀνατελεῖ ἐν τῷ σκότει τὸ φῶς σου, καὶ τὸ σκότος σου ὡς
may be filled up, then shall arise in the darkness the light of you, and the darkness of you as
μεσημβρία, καὶ ἔσται ὁ Θεὸς σου μετὰ σοῦ διὰ παντός, καὶ ἐμπλησθήσῃ καθὰ
mid-day, and shall be the God of you with of you continually, and you shall be satiated just as
ἐπιθυμεῖ ἡ ψυχὴ σου, καὶ τὰ ὀστέα σου πιανθήσονται, καὶ ἔσται ὡς κῆπος μεθύων,
desires the soul of you, and the bones of you shall become fattened, and shall be as a garden soaked,
καὶ πηγὴ ὕδατος, ἢ γῆ ἢ μὴ ἐξέλιπεν ὕδωρ.
and a spring of water, or a land not fails water.³²

7 Περιτέμεσθε οὖν τὴν ἀκροβυστίαν τῆς καρδίας ὑμῶν, ὡς οἱ λόγοι τοῦ Θεοῦ
Let you circumcise then, the foreskin of the heart of you,³³ as the words of the God
διὰ πάντων τούτων τῶν λόγων ἀξιούσι.
by of all of these of the selections require.

Chapter XVI

1 Καὶ διὰ Μωυσέως κέκραγεν ὁ Θεὸς αὐτός, οὕτως λέγων, Καὶ περιτεμεῖσθε τὴν
And by Moses has proclaimed the God himself, thus saying, And let you circumcise the
σκληροκαρδίαν ὑμῶν, καὶ τὸν τράχηλον οὐ σκληρυνεῖτε ἔτι· ὁ γὰρ Κύριος, ὁ Θεὸς
hardness of heart of you, and the neck not will you harden still; the for Lord, the God
ὑμῶν καὶ Κύριος τῶν κυρίων, Θεὸς μέγας καὶ ἰσχυρὸς καὶ φοβερὸς, ὅστις οὐ θαυμάζει
of you and Lord of the lords, a God great and mighty and fearful, that One not He honours
πρόσωπον, οὐδὲ μὴ λάβῃ δῶρον. Καὶ ἐν τῷ Λευιτικῷ, Ὅτι παρέβησαν καὶ
a face, neither not takes a bribe. And in the Leviticus, Because they transgressed and
ὑπερεῖδόν με, καὶ ὅτι ἐπορεύθησαν ἐναντίον μου πλάγιοι, καὶ ἐγὼ ἐπορεύθην μετ'
are despising Me, and because they walked opposite of me treacherously, and I walked against
αὐτῶν πλαγίως, καὶ ἀπολωὼ αὐτούς ἐν τῇ γῆ τῶν ἐχθρῶν αὐτῶν. Τότε
of them obliquely, and I shall destroy them in the land of the enemies of them. Then
ἐντραπήσεται ἡ καρδιά ἢ ἀπερίτμητος αὐτῶν.
shall be turned the heart the uncircumcised of them.³⁴

2 Ἡ γὰρ ἀπὸ Ἀβραὰμ κατὰ σάρκα περιτομὴ εἰς σημεῖον ἐδόθη, ἵνα ἦτε
The for from Abraham according to flesh circumcision for a sign was given, that you may be
ἀπὸ τῶν ἄλλων ἐθνῶν καὶ ἡμῶν ἀφωρισμένοι, καὶ ἵνα μόνοι πάθητε ἅ νῦν ἐν
from of the other nations and of us having been separated, and that alone should suffer now in
δίκη πάσχετε, καὶ ἵνα γένωνται αἱ χῶραι ὑμῶν ἔρημοι, καὶ αἱ πόλεις πυρίκαυστοι,
justice you suffer, and that may become the land of you desolate, and the cities burned by fire,
καὶ τοὺς καρπούς ἐνώπιον ὑμῶν κατεσθίωσιν ἀλλότριοι, καὶ μηδεὶς ἐξ ὑμῶν
and the fruits in sight of you should devour strangers, and not one from of you
ἐπιβαίνη εἰς τὴν Ἱερουσαλήμ.
may go up into the Jerusalem.

32 See above Isaiah 58:10,11.

33 Deuteronomy 10:16.

34 Leviticus 26:41.

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

3 Οὐ γὰρ ἐξ ἄλλου τινὸς γνωρίζεσθε παρὰ τοὺς ἄλλους ἀνθρώπους, ἢ ἀπὸ τῆς
Not for out of others certain distinguished among the other men, than from of the
ἐν σαρκὶ ὑμῶν περιτομῆς. Οὐδεὶς γὰρ ὑμῶν, ὡς νομίζω, τολμήσει εἰπεῖν ὅτι μὴ
in flesh of you circumcision. None for of you, as I suppose, will undertake to say that not
καὶ προγνώστης τῶν γίνεσθαι μελλόντων ἦν, καὶ ἔστιν ὁ Θεὸς καὶ τὰ ἄξια
also foresaw of the to happen being destined being, and is the God also the things worthy
ἐκάστῳ προετοιμάζων. Καὶ ὑμῖν οὖν ταῦτα καλῶς καὶ δικαίως γέγονεν.
to each one being before prepared. And to you then these things good and just have happened.

4 Ἀπεκτείνετε γὰρ τὸν δίκαιον καὶ πρὸ αὐτοῦ τοὺς προφήτας αὐτοῦ· καὶ νῦν τοὺς
You killed for the Just One and before of Him the prophets of Him; and now τοὺς
ἐλπίζοντας ἐπ' αὐτὸν, καὶ τὸν πέμψαντα αὐτὸν Παντοκράτορα καὶ Ποιητὴν τῶν
hoping upon Him, and the having sent Him Almighty and Maker of the
ὅλων Θεὸν, ἀθετεῖτε καὶ ὅσον ἐφ' ὑμῖν, ἀτιμάζετε, καταρῶμενοι ἐν ταῖς
everything God, setting aside also as many as from you, you slighted, calling curses in the
συναγωγαῖς ὑμῶν τοὺς πιστεύοντας ἐπὶ τὸν Χριστόν. Οὐ γὰρ ἐξουσίαν ἔχετε
synagogues of you the believing upon the Christ. Not for authority you have
αὐτόχειρες γενέσθαι ἡμῶν διὰ τοὺς νῦν ἐπικρατοῦντας· ὡς ἄν
in your own hands to be master of us on account of the now ruling over; as often as and
ἐδυνήθητε, καὶ τοῦτο ἐπράξατε.
you were able, also this you achieved.

5 Διὸ καὶ ἐμβοᾷ ὑμῖν ὁ Θεὸς διὰ τοῦ Ἡσαίου λέγων, Ἴδετε ὡς ὁ δίκαιος
Wherefore also calls upon you the God through of the Isaiah saying, Let you see as the righteous one
ἀπώλετο, καὶ οὐδεὶς κατανοεῖ. Ἀπὸ γὰρ προσώπου τῆς ἀδικίας ἦρται ὁ
is killed, and no one considers it. From for before of the iniquity has been taken away the
δίκαιος. Ἔσται ἐν εἰρήνῃ ἡ ταφὴ αὐτοῦ, ἦρται ἐκ τοῦ μέσου.
righteous one. Shall be in peace the grave of him, he has been taken away out of the midst.
Ἔμεις προσηγάγετε ὧδε, υἱοὶ ἄνομοι, σπέρμα μοιχῶν, καὶ τέκνα πόρνης.
You draw near here, children lawless, seed of adulterers, and children of a prostitute.
Ἐν τίνι ἐνετρυφᾶτε, καὶ ἐπὶ τίνα ἠνοιξατε τὸ στόμα, καὶ ἐπὶ τίνι
Against whom you jested³⁵, and against whom you opened the mouth, and against whom
ἐχαλάσατε τὴν γλῶσσαν;
stuck out³⁶ the tongue?³⁷

Chapter XVII

1 Οὐχ οὕτως γὰρ τὰ ἄλλα ἔθνη εἰς ταύτην τὴν ἀδικίαν τὴν εἰς ἡμᾶς καὶ τὸν
Not so for the other nations into of this the injustice the against us and the
Χριστόν ἐνέχονται, ὅσον ὑμεῖς, οἱ κακείνοις τῆς κατὰ τοῦ Δικαίου, καὶ ἡμῶν τῶν
Christ grudging, as much as you, who those ones of the against of the Just One, and of us of the
ἀπ' ἐκείνου κακῆς προλήψεως αἴτιοι ὑπάρχετε· μετὰ γὰρ τὸ σταυρῶσαι ὑμᾶς
from of that wicked predjudice blameworthy generator; after for the to crucify you

35 Greek word obscure.

36 Greek word obscure.

37 See above Isaiah 57:1-4.

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

ἐκεῖνον τὸν μόνον ἄμωμον καὶ δίκαιον Ἄνθρωπον, δι' οὗ τῶν μολώπων ἴασις
that One the only blameless and righteous Man, through whom of the wounds healed³⁸
γίνεται τοῖς δι' αὐτοῦ ἐπὶ τὸν Πατέρα προσχωροῦσιν, ἐπειδὴ ἐγνώκατε αὐτὸν
become to the by of Him up to the Father are approaching, when you have known³⁹ Him
ἀναστάντα ἐκ νεκρῶν καὶ ἀναβάντα εἰς τὸν οὐρανόν, ὡς αἱ προφητεῖαι προεμήνουν
having risen from of dead and ascended into the heaven, as the prophets foretold
γενησόμενον, οὐ μόνον οὐ μετενοήσατε ἐφ' οἷς ἐπράξατε κακοῖς, ἀλλὰ ἄνδρας
it would be, not only not repented from which you practised evils, but men
ἐκλεκτοὺς ἀπὸ Ἰερουσαλήμ ἐκλεξάμενοι τότε ἐξεπέμψατε εἰς πᾶσαν τὴν γῆν, λέγοντας
chosen from Jerusalem having been selected then you sent out into all the land, saying
αἵρεσιν ἄθεον Χριστιανῶν πεφηνέναι, καταλέγοντας τε ταῦτα ἅπερ καθ' ἡμῶν
a heresy godless of Christians to have appeared, putting out both those things which against of us
οἱ ἀγνοοῦντες ἡμᾶς πάντες λέγουσιν· ὥστε οὐ μόνον ἑαυτοῖς ἀδικίας αἵτιοι
the not knowing us all are saying; so that not only to yourselves unrighteousness blameworthy
ὑπάρχετε, ἀλλὰ καὶ τοῖς ἄλλοις ἅπασιν ἀπλῶς ἀνθρώποις.
you started, but also to the other every one simply men.

2 Καὶ δικαίως βοᾷ Ἡσαίας, Δι' ὑμᾶς τὸ ὄνομά μου βλασφημεῖται ἐν τοῖς ἔθνεσι.
And rightly calls out Isaiah, Through you the name of Me blasphemed among the nations.⁴⁰
Καί, Οὐαὶ τῇ ψυχῇ αὐτῶν, διότι βεβούλευνται βουλήν πονηράν καθ' ἑαυτῶν, εἰπόντες,
And, Woe to the soul of them, because they have deliberated a plan evil against themselves, saying
Δήσωμεν τὸν δίκαιον, ὅτι δύσχρηστος ἡμῖν ἐστι. Τοῖνυν τὰ γεννήματα τῶν ἔργων
Let us bind the righteous, for inconvenient to us he is. Accordingly the products of the works
αὐτῶν φάγονται. Οὐαὶ τῷ ἀνόμῳ, πονηρὰ κατὰ τὰ ἔργα τῶν χειρῶν αὐτοῦ
of them they shall eat. Woe to the lawless, evil according to the works of the hands of him
συμβήσεται αὐτῷ. Καὶ πάλιν ἐν ἄλλοις, Οὐαὶ οἱ ἐπισπώμενοι τὰς ἀμαρτίας αὐτῶν
returned to him.⁴¹ And again in another place, Woe the dragging after the sins of them
ὡς σχοινίῳ μακρῷ, καὶ ὡς ζυγοῦ ἱμάντι δαμάλεως τὰς ἀνομίας, οἱ λέγοντες,
as with a cord long, and as with a yoke strap of a heifer the iniquities, the saying,
Τὸ τάχος αὐτοῦ ἐγγισάτω, καὶ ἐλθέτω ἡ βουλή τοῦ Ἁγίου Ἰσραήλ, ἵνα
The speed of him let come near, and let come the counsel of the Holy One of Israel, that
γνώμεν. Οὐαὶ οἱ λέγοντες τὸ πονηρὸν καλόν, καὶ τὸ καλὸν πονηρόν, οἱ τιθέντες
we may know. Woe to the saying the evil good, and the good evil, the setting
τὸ φῶς σκότος καὶ τὸ σκότος φῶς, οἱ τιθέντες τὸ πικρὸν γλυκὺ, καὶ τὸ γλυκὺ πικρόν.
the light darkness and the darkness light, the setting the bitter sweet, and the sweet bitter.⁴²

3 Κατὰ οὖν τοῦ μόνου ἀμώμου καὶ δικαίου Φωτός, τοῖς ἀνθρώποις πεμφθέντος παρὰ
Accordingly then of the only blameless and righteous Light, to the men having been sent by
τοῦ Θεοῦ, τὰ πικρὰ καὶ σκοτεινὰ καὶ ἄδικα καταλεχθῆναι ἐν πάσῃ τῇ γῆ
of the God, the things bitter and dark and unjust to be declared in all the land

38 Above 1 Peter 2:24.

39 Perfect – 'have known and still know'.

40 Isaiah 52:5.

41 Isaiah 3:9c – 11.

42 Isaiah 5:18 – 20.

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

ἐσπουδάσατε. Δύσχρηστος γὰρ ὑμῖν ἔδοξεν εἶναι, βοῶν παρ' ὑμῖν, you zealously persuaded. Inconvenient for to you He seemed to be, shouting against you, Γέγραπται, Ὁ οἶκός μου οἶκος προσευχῆς ἐστίν, ὑμεῖς δὲ πεποιθήκατε αὐτὸν It has been written, The house of Me a house of prayer it is, you but have made it σπήλαιον ληστῶν. Καὶ τὰς τραπέζας τῶν ἐν τῷ ναῷ κολλυβιστῶν κατέστρεψε. a den of thieves.⁴³ And the tables of the in the Temple money-changers he overturned.⁴⁴

4 Καὶ ἐβόα, Οὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι ἀποδεκατοῦτε And called out, Woe to you, Scribes and Pharisees, hypocrites, because you pay tythe τὸ ἡδύοσμον καὶ τὸ πήγανον, τὴν δὲ ἀγάπην τοῦ Θεοῦ καὶ τὴν κρίσιν οὐ κατανοεῖτε· the mint and the rue,⁴⁵ the but love of the God and the justice not you observe well; τάφοι κεκοιανμένοι, ἔξωθεν φαινόμενοι ὡραῖοι, ἔσωθεν δὲ γέμοντες ὀστέων νεκρῶν. tombs having been whitened, outwardly appear beautiful, within but being full of bones of dead.⁴⁶ Καὶ τοῖς Γραμματεῦσιν, Οὐαὶ ὑμῖν, Γραμματεῖς, ὅτι τὰς κλεῖς ἔχετε, καὶ αὐτοὶ οὐκ And to the Scribes, Woe to you, Scribes, for the keys you have, and selves not εἰσέρχεσθε, καὶ τοὺς εἰσερχομένους κωλύετε· ὁδηγοὶ τυφλοί. you go in, and the going in you hinder; guides blind.⁴⁷

Chapter XVIII

1 Ἐπειδὴ γὰρ ἀνέγνως, ὦ Τρύφων, ὡς αὐτὸς ὁμολογήσας ἔφη, τὰ ὑπ' ἐκείνου Since for you read, O Trypho, as self conceded was saying, the by of that τοῦ Σωτῆρος ἡμῶν διδασχθέντα, οὐκ ἄτοπον νομίζω πεποικέναι καὶ βραχέα τῶν of the Saviour of us having been taught, not out of place I think to have done and short of the ἐκείνου λόγια πρὸς τοῖς προφητικοῖς ἐπιμνησθεῖς. of that One announcements with the prophetic statements having been recalled.

2 Λούσασθε οὖν καὶ νῦν καθαροὶ γένεσθε, καὶ ἀφέλεσθε τὰς πονηρίας ἀπὸ τῶν Let you wash then and now clean let you be, and let you separate the vices from of the ψυχῶν ὑμῶν, ὡς δὲ λούσασθαι ὑμῖν τοῦτο τὸ λουτρὸν κελεύει ὁ Θεός, καὶ souls of you, as and to be washed you in this the bath commands the God, and περιτέμνεσθαι τὴν ἀληθινὴν περιτομὴν. Ἡμεῖς γὰρ καὶ ταύτην ἂν τὴν περιτομὴν to be circumcised with the true circumcision. We for also of this the circumcision τὴν κατὰ σάρκα, καὶ τὰ Σάββατα, καὶ τὰς ἑορτὰς πάσας ἀπλῶς ἐφυλάσσομεν, εἰ μὴ the accoring to flesh, and the Sabbaths, and the feasts all in a word we would observe, if not ἔγνωμεν δι' ἣν αἰτίαν καὶ ὑμῖν προσετάγη, τοῦτ' ἔστι διὰ τὰς ἀνομίας ὑμῶν we knew through what cause also to you ordered, this is through the transgressions of you καὶ τὴν σκληροκαρδίαν. and the hardness of heart.

43 Above Matthew 21:13; Mark 11:17; Luke 19:46 – quoting Isaiah 56:7 and Jermiah 7:11.

44 Above Matthew 21:12ff.

45 Above Matthew 23:23; Luke 11:42.

46 Above Matthew 23:27.

47 Scribes as blind guides above Matthew 23;16, 24.

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

3 Εἰ γὰρ ὑπομένομεν πάντα τὰ ἐξ ἀνθρώπων καὶ δαιμόνων φαύλων ἐνεργούμενα
If for we patiently endure all the things from of men and of demons bad being executed
εἰς ἡμᾶς φέρειν, ὡς καὶ μέχρι τῶν ἀρρήτων, θανάτου καὶ τιμωριῶν, εὐχόμενοι
against us to suffer, as also in midst of the unutterable, of death and punishments, praying
ἐλεηθῆναι καὶ τοὺς τὰ τοιαῦτα διατιθέντας ἡμᾶς, καὶ μηδὲ μικρὸν
to be merciful and the the things such as these being inflicted on us, also and not a little
ἀμείβεσθαι μηδένα βουλόμενοι, ὡς ὁ καινὸς Νομοθέτης ἐκέλευσεν ἡμῖν,
to make change not even one being willing, as the new Lawgiver commanded us,
πῶς οὐχὶ καὶ τὰ μηδὲ βλάπτοντα ἡμᾶς, περιτομὴν δὲ σαρκικὴν λέγω, καὶ
how indeed also the things not inhibiting us, circumcision but of flesh I speak of, and
Σάββατα καὶ τὰς ἐορτάς, ἐφυλάσσομεν, ὦ Τρύφων;
Sabbaths and the feasts, we would keep, O Trypho?

Chapter XIX

1 Τοῦτό ἐστιν ὃ ἀπορεῖν ἄξιόν ἐστιν, ὅτι τοιαῦτα ὑπομένοντες, οὐχὶ καὶ τὰ
This is which to be at a loss worthy it is, because such things you submit to, not also the things
ἄλλα πάντα, περὶ ὧν νῦν ζητοῦμεν, φυλάσσετε.
other all, about which now we are seeking, you observe.

2 Οὐ γὰρ πᾶσιν ἀναγκαία αὕτη ἡ περιτομή, ἀλλ' ὑμῖν μόνοις, ἵνα, ὡς προέφην,
Not for all a necessity this the circumcision, but for you alone, that, as I said before
ταῦτα πάθητε ἃ νῦν ἐν δίκῃ πάσχετε. Οὐδὲ γὰρ τὸ βάπτισμα ἐκεῖνο
these things you should suffer which now in justice you suffer. Neither for the baptism that
τὸ ἀνωφελές τὸ τῶν λάκκων λαμβάνομεν· οὐδὲν γὰρ πρὸς τὸ βάπτισμα τοῦτο
the useless the of the cisterns we receive, nor for with the baptism this
τὸ τῆς ζωῆς ἐστι. Διὸ καὶ κέκραγεν ὁ Θεός, ὅτι ἐγκατελίπετε αὐτόν, πηγὴν ζῶσαν,
the of the life it is. Wherefore also has proclaimed the God, that you left out Him, spring living,
καὶ ὠρύξατε ἑαυτοῖς λάκκους συντετριμμένους, οἳ οὐ δυνήσονται συνέχειν ὕδωρ.
and dug⁴⁸ for themselves cisterns having been broken, which not will be able to hold water.

3 Καὶ ὑμεῖς μὲν, οἱ τὴν σάρκα περιτετημένοι, χρῆζετε τῆς ἡμετέρας περιτομῆς,
And you indeed, the ones the flesh having been circumcised, need of the our circumcision,
ἡμεῖς δέ, ταύτην ἔχοντες, οὐδὲν ἐκείνης δεόμεθα. Εἰ γὰρ ἦν ἀναγκαία, ὡς δοκεῖτε,
we but, of this having, nothing of that we need. If for it were a necessity, as you think,
οὐκ ἂν ἀκρόβυστον ὁ Θεὸς ἔπλασε τὸν Ἀδάμ, οὐδὲ ἐπέβλεψεν ἐπὶ τοῖς δώροις
not uncircumcised the God would be made the Adam, neither looked upon the gifts
ἀκροβυστίᾳ σαρκὸς προσενέγκαντος θυσίας Ἄβελ, οὐδ' ἂν εὐηρέστησεν ἐν
uncircumcised flesh having brought to gifts Abel, nor would be pleased in
ἀκροβυστίᾳ τοῦ ἐν Ἐνώχ, καὶ οὐκ εὐρίσκετο, διότι μετέθηκεν αὐτόν ὁ Θεός.
uncircumcision of the in Enoch, and not being found, because transferred him the God.

4 Λῶτ ἀπερίτμητος ἐκ Σοδόμων ἐσώθη, αὐτῶν ἐκείνων τῶν ἀγγέλων αὐτόν καὶ
Lot being uncircumcised from of Sodom was saved, of them of those of the angels self and

48 Greek word obscure.

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

τοῦ Κυρίου προπεμψάντων. Νῶε, ἀρχὴ γένους ἄλλου, ἅμα τοῖς τέκνοις ἀπερίτμητος
of the Lord having sent out. Noah, beginning of race another, yet with the children uncircumcised
εἰς τὴν κιβωτὸν εἰσῆλθεν. Ἀπερίτμητος ἦν ὁ ἱερεὺς τοῦ ὑψίστου Μελχισεδέκ, ᾧ
into the ark went. Uncircumcised was the priest of the Most High, Melchizedek, to whom
καὶ δεκάτας προσφορὰς ἔδωκεν Ἀβραάμ, ὁ πρῶτος τὴν κατὰ σάρκα περιτομὴν
also tythes bringing gave Abraham, the first the according to flesh circumcision
λαβὼν, καὶ εὐλόγησεν αὐτόν· οὗ κατὰ τὴν τάξιν τὸν αἰώνιον ἱερέα ὁ Θεὸς
taking, and blessed him; whom according to the order the everlasting priest the God
καταστήσειν, διὰ τοῦ Δαυεὶδ μεμήνηκεν.
will set down, by of the David to have revealed.

5 Ὑμῖν οὖν μόνοις ἀναγκαῖα ἦν ἡ περιτομὴ αὕτη, ἵνα ὁ λαὸς οὐ λαὸς, ἢ καὶ
To you then only a necessity was the circumcision this, in order that the people not a people, or also
τὸ ἔθνος οὐκ ἔθνος, ὡς καὶ Ἰωσή, εἷς τῶν δώδεκα προφητῶν, φησί. Καὶ γὰρ μὴ
the nation not a nation, as also Hosea, one of the twelve prophets, says. And for not
Σαββατίσαντες οἱ προωνομασμένοι πάντες δίκαιοι τῷ Θεῷ εὐηρέστησαν, καὶ μετ'
kept Sabbaths the afor mentioned all righteous to the God were pleasing, and after
αὐτοὺς Ἀβραάμ, καὶ οἱ τούτου υἱοὶ ἅπαντες μέχρι Μωυσέως, ἐφ' οὗ ἄδικος καὶ
them Abraham, and the of these children all until Moses, from of whom unrighteous and
ἀχάριστος εἰς τὸν Θεὸν ὁ λαὸς ὑμῶν ἐφάνη ἐν τῇ ἐρήμῳ μοσχοποιήσας.
ungrateful to the God the people of you appeared in the desert a calf making.

6 Ὅθεν ὁ Θεὸς ἁρμοσάμενος πρὸς τὸν λαὸν ἐκεῖνον, καὶ θυσίας φέρειν ὡς πρὸς
Wherefore the God having joined himself with the people that, and sacrifices to bring as unto
ὄνομα αὐτοῦ ἐνετείλατο, ἵνα μὴ εἰδωλολατρῆτε· ὅπερ οὐδὲ ἐφυλάξατε,
name of Him commanded, that not they might serve idols; which not you kept,
ἀλλὰ καὶ τὰ τέκνα ὑμῶν ἐθύετε τοῖς δαιμονίοις. Καὶ Σαββατίζειν οὖν ὑμῖν
but also the children of you you were sacrificing. And to keep Sabbaths then you
προστέταχεν, ἵνα μνήμην λαμβάνητε τοῦ Θεοῦ· καὶ γὰρ ὁ λόγος αὐτοῦ, τοῦτο
you were ordered, that a memorial you might keep of the God; and for the word of Him, this
σημαίνει λέγων, Τοῦ γινώσκειν ὅτι ἐγὼ εἰμι ὁ Θεὸς ὁ λυτρωσάμενος ὑμᾶς.
announcement saying, Of the to know that I I am the God He having redeemed you.