

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

### Chapter CX

1 Καὶ τελέσας ταῦτα ἐπέϊπον, Καὶ ὅτι οἱ διδάσκαλοι ὑμῶν, ὧ ἄνδρες, τοὺς πάντας  
And having completed these things I added, And that the teachers of you, O men, the all  
λόγους τῆς περικοπῆς ταύτης εἰς τὸν Χριστὸν ὁμολογοῦσιν εἰρῆσθαι, ἐπίσταμαι·  
words of the passage of this to the Christ are conceding to refer, I know;  
καὶ αὐτὸν ὅτι οὐδέπω φασὶν ἐληλυθέναι, καὶ τοῦτο γινώσκω· εἰ δὲ καὶ ἐληλυθέναι  
and same that not as yet it is asserted to have come, and this I know; if but also to have come  
λέγουσιν, οὐ γινώσκεται ὅς ἐστιν, ἀλλ' ὅταν ἐμφανῆς καὶ ἔνδοξος γένηται,  
they are saying, not it is known who \he is, but when manifest and glorious He should become,  
τότε γνωσθήσεται ὅς ἐστι, φασί.  
then it shall be known who He is, it is stated.

2 Καὶ τότε τὰ εἰρημένα ἐν τῇ περικοπῇ ταύτῃ φασὶν ἀποβήσεσθαι,  
And then the things having been recorded in the passage this they are saying shall happen,  
ὡς μηδενὸς μηδέπω καρποῦ ἀπὸ τῶν λόγων τῆς προφητείας γενομένου·  
as not even one not yet of fruit from of the words of the prophecy having come;  
ἀλόγιστοι, μὴ συνιέντες, ὅπερ διὰ πάντων τῶν λόγων ἀποδέδεικται, ὅτι  
you unreasoning, not you are understanding, what by of all of the words has been proved, that  
δύο παρουσίαι αὐτοῦ κατηγορημέναι εἰσὶ· μία μὲν, ἐν ἣ παθητὸς καὶ  
two advents of Him have been proclaimed there are; one indeed, in which as suffering and  
ἄδοξος καὶ ἄτιμος καὶ σταυρούμενος κекήρυκται, ἡ δὲ δευτέρα, ἐν ἣ  
inglorious and without honour and crucified has been announced, the and second, in which  
μετὰ δόξης ἀπὸ τῶν οὐρανῶν παρέσται, ὅταν καὶ ὁ τῆς ἀποστασίας ἄνθρωπος,  
with glory from of the heavens He shall be present, when and the of the apostasy man,  
ὁ καὶ εἰς τὸν ὑψιστὸν ἑξαλλα λαλῶν, ἐπὶ τῆς γῆς ἄνομα τολμήσῃ εἰς ἡμᾶς  
he and against the Most High strangely speaking, upon of the earth lawless acts dares against us  
τοὺς Χριστιανούς, οἵτινες, ἀπὸ τοῦ νόμου καὶ τοῦ λόγου τοῦ ἐξεληθέντος ἀπὸ  
the Christians, whom, from of the law and of the word of the having come from  
Ἱερουσαλὴμ διὰ τῶν τοῦ Ἰησοῦ ἀποστόλων τὴν θεοσέβειαν ἐπιγνόντες, ἐπὶ τὸν  
Jerusalem through of the of the Jesus apostles the true worship having learned, upon the  
Θεὸν Ἰακώβ καὶ Θεὸν Ἰσραὴλ κατεφύγομεν·  
God of Jacob and God of Israel we fled;

3 καὶ οἱ πολέμου καὶ ἀλληλοφονίας καὶ πάσης κακίας μεμειστωμένοι ἀπὸ πάσης  
and the of war and other murderous deeds and of every evil having been full of from of all  
τῆς γῆς τὰ πολεμικὰ ὄργανα ἕκαστος, τὰς μαχαίρας εἰς ἄροτρα, καὶ τὰς ζιβύνας εἰς  
of the earth the warlike weapons each, the swords into ploughs, and the spears into  
γεωργικά, μετεβάλομεν, καὶ γεωργοῦμεν εὐσέβειαν, δικαιοσύνην, φιλανθρωπίαν,  
farming tools, we converted, and we cultivate piety, righteousness, philanthropy,  
πίστιν, ἐλπίδα, τὴν παρ' αὐτοῦ τοῦ Πατρὸς διὰ τοῦ σταυρωθέντος,  
faith, hope, the from of Him of the Father through of the One having been crucified,  
ὑπὸ τὴν ἄμπελον τὴν ἑαυτοῦ ἕκαστος καθεζόμενοι, τοῦτ' ἔστι μόνῃ τῇ γαμετῇ γυναικὶ  
under the vine the of him each sitting, this is only the married wife  
ἕκαστος χρώμενοι· ὅτι γὰρ ὁ λόγος ὁ προφητικὸς λέγει, Καὶ ἡ γυνὴ αὐτοῦ  
each one eing provided; that for the word the prophetic says, And the wife of him

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ὡς ἄμπελος εὐθηνούσα, ἐπίστασθε.  
as a vine fruitful, let be known.<sup>1</sup>

4 Καὶ ὅτι οὐκ ἔστιν ὁ ἐκφοβῶν καὶ δουλαγωγῶν ἡμᾶς, τοὺς ἐπὶ τὸν Ἰησοῦν  
And that not is the frightening and enslaving us, the upon the Jesus  
πεπιστευκότας κατὰ πᾶσαν τὴν γῆν, φανερόν ἐστι. Κεφαλοτομούμενοι γὰρ καὶ  
having believed over all the earth, manifest it is. Beheaded for and  
σταυρούμενοι καὶ θηρίοις παραβαλλόμενοι καὶ δεσμοῖς καὶ πυρὶ καὶ πάσαις  
crucified and to wild beasts being thrown and chained and fire and to all  
ταῖς ἄλλαις βασάνοις ὅτι οὐκ ἀφιστάμεθα τῆς ὁμολογίας, δῆλόν ἐστιν, ἀλλ'  
the other tortures that not we reliquish the confession, evident it is, but  
ὅσῳ περ ἂν τοιαῦτά τινα γίνηται, τοσοῦτῳ μᾶλλον ἄλλοι πλείονες πιστοὶ  
how more such as these things should happen, so great more others in larger numbers believe  
καὶ θεοσεβεῖς διὰ τοῦ ὀνόματος τοῦ Ἰησοῦ γίνονται. Ὅποῖον ἔαν ἀμπέλου τις  
and God worshippers through of the name of the Jesus become. Like as if of a vine one  
ἐκτέμη τὰ καρποφορήσαντα μέρη, εἰς τὸ ἀναβλαστῆσαι ἑτέρους κλάδους καὶ  
should cut out the fruit-bearing portions, into the to shoot up other branches and  
εὐθαλεῖς καὶ καρποφόρους ἀναδίδωσι, τὸν αὐτὸν τρόπον καὶ ἐφ' ἡμῶν γίνεται  
thrives and fruit it yields, the same way also upon of us happens;  
ἢ γὰρ φυτευθεῖσα ὑπὸ τοῦ Θεοῦ ἄμπελος καὶ σωτήρης Χριστοῦ ὁ λαὸς  
the for having been planted by of the God vine also Saviour Christ the people  
αὐτοῦ ἐστὶ.  
of Him it is.

5 Τὰ δὲ λοιπὰ τῆς προφητείας ἐν τῇ δευτέρᾳ αὐτοῦ παρουσίᾳ ἀποβήσεται.  
The but rest of the prophecy in the second of Him advent shall be fulfilled.  
Τὴν γὰρ ἐκτεθλιμμένην, τοῦτ' ἐστὶν ἀπὸ τοῦ κόσμου, ὅσον ἐφ' ὑμῖν καὶ τοῖς  
The for having been afflicted (cut out), this id from of the world, so far as over you and the  
ἄλλοις ἅπασιν ἀνθρώποις, οὐ μόνον ἀπὸ τῶν κτημάτων τῶν ἰδίων ἕκαστος  
other all men, not only from of the property of the own each one  
τῶν Χριστιανῶν ἐκβέβληται, ἀλλὰ καὶ τοῦ κόσμου παντός, ζῆν μηδενὶ  
of the Christians has been banished, but also of the world all, to live not even one  
Χριστιανῶ συγκωροῦντες.  
Christian you are yielding to.

6 Ὑμεῖς δὲ ἐπὶ τὸν λαὸν ὑμῶν συμβεβηκέναι τοῦτό φατε. Εἰ δὲ βέξεβλήθητε  
You but upon the people of you to have happened this you say. If but you were cast out  
πολεμηθέντες, δικαίως μὲν ὑμεῖς ταῦτα πεπόνθατε, ὡς αἱ γραφαὶ πᾶσαι  
having been defeated, rightly indeed you these things have suffered, as the Scriptures all  
μαρτυροῦσιν· ἡμεῖς δέ, οὐδὲν τοιοῦτον πράξαντες μετὰ τὸ ἐπιγνῶναι τὴν  
bear witness; we but, nothing such as this having done after the to discover the  
ἀλήθειαν τοῦ Θεοῦ, μαρτυρούμεθα ὑπὸ τοῦ Θεοῦ, σὺν τῷ δικαιοτάτῳ καὶ μόνῳ  
truth of the God, are testified to by of the God, with the most righteous and only  
ἀσπίλῳ καὶ ἀναμαρτήτῳ Χριστῷ ὅτι ἀπὸ γῆς αἱρόμεθα. Βοᾷ γὰρ Ἡσαίας,  
spotless and sinless Christ that from of earth we are taken away. Cries for Isaiah,

1 ? from Micah 4:4 (above).

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Ἴδου ὡς ὁ δίκαιος ἀπώλετο, καὶ οὐδεὶς ἐκδέχεται τῇ καρδίᾳ· καὶ ἄνδρες δίκαιοι  
Behold as the Just is killed, and no one receives in the heart; and men righteous  
αἴρονται, καὶ οὐδεὶς κατανοεῖ.  
taken away, and not one considers.<sup>2</sup>

### Chapter CXI

1 Καὶ ὅτι δύο παρουσίας συμβολικῶς γενήσεσθαι τούτου τοῦ Χριστοῦ καὶ  
And that two advents symbolically to happen of this of the Christ and  
ὑπὸ Μωυσέως προελέγετο, προεῖπον διὰ τοῦ συμβόλου τῶν ἐν τῇ νηστείᾳ  
by Moses was foretold, I mentioned before by of the symbol of the in the fast  
προσφερομένων τράγων. Καὶ πάλιν ἐν οἷς ἐποίησαν Μωυσεῖ καὶ Ἰησοῦς  
being presented goats. And again by which did Moses and Joshua  
τὸ αὐτὸ προκηρυσσόμενον συμβολικῶς ἦν καὶ λεγόμενον. Ὁ μὲν γὰρ αὐτῶν  
the same thing being heralded before by symbol it was and spoken of. The indeed for of them  
τὰς χεῖρας ἐκτείνας ἐπὶ τοῦ βουνοῦ μέχρις ἑσπέρας ἔμενον,  
the hands having stretched out upon of the hill until evening was remaining,  
ὑποβασταζομένων τῶν χειρῶν, ὃ οὐδενὸς ἄλλου τύπον δείκνυσιν ἢ τοῦ  
being supported the hands, which nothing other type it reveals than of the  
σταυροῦ, ὃ δὲ τῷ Ἰησοῦ ὀνόματι μετονομασθεὶς ἦρχε τῆς μάχης, καὶ ἐνίκη  
cross, the but to the Jesus name having been altered was leading the battle, and was conquering  
Ἰσραήλ.  
Israel.

2 Ἦν δὲ καὶ τοῦτο ἐπ' ἀμφοτέρων τῶν ἁγίων ἀνδρῶν ἐκείνων καὶ προφητῶν  
It was and also this over of both of the holy men of those and prophets  
τοῦ Θεοῦ νοῆσαι γεγενημένον, ὅτι ἀμφοτέρα τὰ μυστήρια εἰς αὐτῶν  
of the God you may observe having having happened, that both the mysteries one of them  
βαστάσαι οὐκ ἦν δυνατός, λέγω δὲ τὸν τύπον τοῦ σταυροῦ καὶ τὸν τύπον τῆς  
to support not it was possible, I say and the type of the cross and the type of the  
τοῦ ὀνόματος ἐπικλήσεως· ἐνὸς γὰρ μόνου ἢ ἰσχύς αὕτη ἐστὶ καὶ ἦν καὶ ἔσται, οὗ  
of the name name; first for of alone the strength of Him it is and was also to be, whose  
καὶ τὸ ὄνομα πᾶσα ἀρχὴ δέδιεν, ὡδίνουσα ὅτι δι' αὐτοῦ καταλύεσθαι  
also the name every power has feared, having anguish for by of Him to be destroyed  
μέλλουσιν. Ὁ οὖν παθητὸς ἡμῶν καὶ σταυρωθεὶς Χριστὸς οὐ κατηράθη ὑπὸ τοῦ  
being destined. The then suffering of us and crucified Christ not cursed by of the  
νόμου, ἀλλὰ μόνος σώσειν τοὺς μὴ ἀφισταμένους τῆς πίστεως αὐτοῦ ἐδήλου.  
law, but alone to save the not departing from of the faith of Him made manifest.

3 Καὶ τοὺς ἐν Αἰγύπτῳ δὲ σωθέντας, ὅτε ἀπώλλυντο τὰ πρωτότοκα τῶν  
Also the in Egypt but having been saved, when were being destroyed the first-born of the  
Αἰγυπτίων, τὸ τοῦ πάσχα ἐρρύσατο αἷμα, τὸ ἐκατέρωσε τῶν σταθμῶν καὶ  
Egyptians, the of the passover was shielded by blood, the to either side of the uprights and  
τοῦ ὑπερθύρου χρισθέν. Ἦν γὰρ τὸ πάσχα ὁ Χριστός, ὃ τυθεὶς  
of the lintel anointed. Was for the passover the Christ, He having been sacrificed

2 Above Isaiah 57:1.

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ὑστερον, ὡς καὶ Ἡσαίας ἔφη, Αὐτὸς ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη. Καὶ ὅτι ἐν  
afterwards, as also Isaiah said, He as a sheep to slaughter was led. And that at  
ἡμέρα τοῦ πάσχα συνελάβετε αὐτὸν καὶ ὁμοίως ἐν τῷ πάσχα ἐσταυρώσατε,  
day of the passover you together seized Him and similarly at the passover you crucified,  
γέγραπται. Ὡς δὲ τοὺς ἐν Αἰγύπτῳ ἔσωσε τὸ αἷμα τοῦ πάσχα, οὕτως  
it has been written. As and the in Egypt was saved by the blood of the passover, so  
καὶ τοὺς πιστεύσαντας ρύσεται ἐκ θανάτου τὸ αἷμα τοῦ Χριστοῦ.  
also the having believed will be rescued from of death by the blood of the Christ.

4 Ἐμελλεν οὖν ὁ Θεὸς πλανᾶσθαι, εἰ μὴ τὸ σημεῖον τοῦτο ἐπὶ τῶν θυρῶν  
Likely then the God to be misled, if not the sign this over of the doors  
ἔγεγονε; Οὐ φημι ἐγώ, ἀλλ' ὅτι προεκήρυσσε τὴν μέλλουσαν δι' αἵματος  
had been? Not say I, but that He announced beforehand the being destined by blood  
τοῦ Χριστοῦ γενήσεσθαι σωτηρίαν τῷ γένει τῶν ἀνθρώπων. Καὶ γὰρ τὸ  
of the Christ to be salvation the the race of the humans. Also for the  
σύμβολον τοῦ κοκκίνου σπαρτίου, οὗ ἔδωκαν ἐν Ἰεριχώ οἱ ἀπὸ Ἰησοῦ τοῦ  
symbol of the scarlet thread, which gave I in Jericho the from of Joshua of the  
Ναυῆ πεμφθέντες κατάσκοποι Ῥαὰβ τῇ πόρνη, εἰπόντες προσδεῖσαι αὐτὸ τῇ  
Nave having been sent spies to Rahab the prostitute, having instructed her to tie it to the  
θυρίδι δι' ἧς αὐτοὺς ἐχάλασεν ὅπως λάθωσι τοὺς πολεμίους, ὁμοίως τὸ  
window through which they were lowered how as they should escape the enemies, likewise the  
σύμβολον τοῦ αἵματος τοῦ Χριστοῦ ἐδήλου, δι' οὗ οἱ πάλαι πόρνοι  
symbol of the blood of the Christ was manifesting, by which the in past times prostitutes  
καὶ ἄδικοι ἐκ πάντων τῶν ἐθνῶν σώζονται, ἄφεσιν ἁμαρτιῶν λαβόντες  
and unrighteous out of all of the nations are saved, remission of sins receiving  
καὶ μηκέτι ἁμαρτάνοντες.  
and no more sinning.

### Chapter CXII

1 Ὑμεῖς δέ, ταῦτα ταπεινῶς ἐξηγούμενοι, πολλὴν ἀσθένειαν καταψηφίζεσθε  
You but, these things lowly expounding, of much weakness you attribute to  
τοῦ Θεοῦ, εἰ ταῦτα οὕτως ψιλῶς ἀκούοιτε, καὶ μὴ τὴν δύναμιν ἐξετάζοιτε  
the God, if these things thus superficially you should hear, and not the force investigate  
τῶν εἰρημένων. Ἐπεὶ καὶ Μωυσῆς οὕτω παράνομος ἂν κριθείη·  
of the having been spoken words. Since also Moses thus unlawful would be judged;  
αὐτὸς γὰρ παραγγείλας μηδενὸς ὁμοίωμα γίνεσθαι, μήτε τῶν ἐπὶ τῷ οὐρανῷ,  
he for ordered no likeness to be produced, neither of the upon the heaven,  
μήτε τῶν ἐπὶ γῆς ἢ θαλάσσης, ἔπειτα ὄφιν χαλκοῦν αὐτὸς ἐποίησε, καὶ στήσας  
nor of the upon earth, or sea, thereafter a serpent of bronze himself he made, and standing it  
ἐπὶ σημείου τινὸς ἐκέλευσεν εἰς αὐτὸν ὄραν τοὺς δεδηγμένους· οἱ δ' ἐσώζοντο  
upon a standard certain he exhorted to it to look at the having been bitten; the and were saved  
εἰς αὐτὸν ἀποβλέποντες.  
if at it they were gazing.

2 Ὁ ὄφιν ἄρα νοηθήσεται σεσωκέναι τὸν λαὸν τότε, ὄν,  
The serpent straight way to be perceived as having preserved the people at that time, which

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προεῖπον, κατηράσατο ὁ Θεὸς τὴν ἀρχὴν, καὶ ἀνελεῖ διὰ τῆς μεγάλης  
I said before, cursed the God in the beginning, and destroyed by of the great  
μαχαίρας, ὡς Ἰσαίας βοᾷ; Καὶ οὕτως ἀφρόνως παραδεξόμεθα τὰ τοιαῦτα,  
sword, as Isaiah shouts? And so foolishly accept the thing such as these,  
ὡς οἱ διδάσκαλοι ὑμῶν φασι, καὶ οὐ σύμβολα; Οὐχὶ δὲ ἀνοίσομεν ἐπὶ τὴν  
as the teachers of you say, and not as symbols? Not and will we take up concerning the  
εἰκόνα τοῦ σταυρωθέντος Ἰησοῦ τὸ σημεῖον, ἐπεὶ καὶ Μωυσῆς διὰ τῆς ἐκτάσεως  
semblance of the crucified Jesus the standard, since also Moses by of the stretching out  
τῶν χειρῶν σὺν τῷ ἐπικληθέντι Ἰησοῦ ὀνόματι καὶ νικᾶν τὸν λαὸν ὑμῶν εἰργάζοντο;  
of the hands with the having been summoned Jesus<sup>3</sup> name and victory for the people of you  
εἰργάζοντο;  
was achieving?

3 Οὕτω γὰρ καὶ τοῦ ἀπορεῖν περὶ ὧν ἐποίησεν ὁ νομοθέτης παυσόμεθα. Οὐ γὰρ  
Thus for also of the to be at a loss about which did the lawgiver shall we cease. Not for  
καταλιπὼν τὸν Θεὸν ἐπὶ θηρίον, δι' οὗ ἡ παράβασις καὶ παρακοὴ τὴν  
having abandoned the God over beast, through which the transgression and disobedience the  
ἀρχὴν ἔλαβεν, ἔπειθε τὸν λαὸν ἐλπίζειν. Καὶ ταῦτα μετὰ πολλοῦ νοῦ  
origin took hold, were persuades the people to hope for. And these things after of much thought  
καὶ μυστηρίου γέγονε, καὶ ἐβρέθη διὰ τοῦ μακαρίου προφήτου· καὶ οὐδὲν ἔστιν  
and mystery it has happened, also was proclaimed by of the blessed prophets; and nothing is  
ὃ τις μέμψασθαι δικαίως ἔχει τῶν λελεγμένων ἢ γεγενημένων ὑπὸ πάντων  
which anyone to censure justly can of the having been said or having done by of them  
ἀπλῶς τῶν προφητῶν, ἐὰν τὴν γνῶσιν τὴν ἐν αὐτοῖς ἔχητε.  
plainly of the prophets, if the knowledge the in them he has.

4 Ἐὰν δὲ ὅσοι διδάσκαλοι ὑμῶν, διὰ τί κάμηλοι μὲν θήλειαι ἐν τῷδε τῷ τόπῳ οὐ  
If but only just teachers of you, by what camels indeed female in this the place not  
λέγονται, ἢ τί εἰσιν αἱ λεγόμεναι κάμηλοι θήλειαι, ἢ διὰ τί σεμιδάλεως μέτρα  
they say, or what are the saying camels female, or what of fine flour measures  
τόσα καὶ ἐλαίου μέτρα τόσα ἐν ταῖς προσφοραῖς, μόνα ἐξηγοῦνται ὑμῖν, καὶ  
so many and of oil measures so many in the offerings, alone prescribe you and  
ταῦτα ταπεινῶς καὶ χαμερπῶς, τὰ δὲ μεγάλα καὶ ἄξια ζητήσεως μηδέποτε  
these things lowly and basely, the things great and worthy of seeking never  
τολμῶσι λέγειν μηδὲ ἐξηγεῖσθαι, ἢ καὶ ἡμῶν ἐξηγουμένων παραγγέλλουσιν  
venturing to speak nor to expound, or also of us ordering having encouraged  
ὑμῖν μηδὲ ὅλως ἐπάειν μηδὲ εἰς κοινωνίαν λόγων ἐλθεῖν, οὐχὶ  
you and not in whole to hear and not into association of words to come, assuredly not  
δικαίως ἀκούσονται ἅπερ πρὸς αὐτοὺς ἔφη ὁ ἡμέτερος Κύριος Ἰησοῦς Χριστός,  
right you shall hear what unto them was saying the our Lord Jesus Christ,  
Τάφοι κεκοιναμένοι, ἔξωθεν φαινόμενοι ὠραῖοι καὶ ἔσωθεν γέμοντες ὀστέων  
Sepulchres having been whitened over, outwardly appear beautiful and within are full of bones  
νεκρῶν, τὸ ἡδύοσμον ἀποδεκατοῦντες, τὴν δὲ κάμηλον καταπίνοντες, τυφλοὶ ὀδηγοί;  
of dead,<sup>4</sup> the fragrant tithes, the and a camel swallowing down, O blind guides?

3 Greek word for 'Joshua'.

4 Above Matthew 23:27.

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5 Ἐὰν οὖν μὴ τῶν διδαγμάτων τῶν ἑαυτοῦς ὑψούντων, καὶ θελόντων Ῥαββὶ  
If then not of the instructions of the themselves exalting, and wishing Rabbi  
Ῥαββὶ καλεῖσθαι καταφρονήσητε, καὶ μετὰ τοιαύτης ἐνστάσεως καὶ νοῦ  
Rabbi to be called should despise, and with such objection and intelligence  
τοῖς προφητικοῖς λόγοις προσέλθητε, ἵνα τὰ αὐτὰ πάθητε ὑπὸ τῶν ὑμετέρων  
to the of prophecy words come, that the things same you should suffer by of the own  
ἀνθρώπων ἃ καὶ αὐτοὶ οἱ προφῆται ἔπαθον, οὐ δύνασθε ὅλως οὐδὲν ἀπὸ  
men which also same the prophets sufferings, not you are able whole nothing from  
τῶν προφητικῶν ὠφέλιμον λαβεῖν.  
of the prophetic writings advantage to take.

### Chapter CXIII

1 Ὁ δὲ λέγω τοιοῦτόν ἐστιν. Ἰησοῦν, ὡς προέφην πολλάκις, Αὐσῆν καλούμενον,  
What but I say such it is. Jesus<sup>5</sup>, as said before many times, Hoshea<sup>6</sup> being called,  
ἐκεῖνον τὸν μετὰ τοῦ Χαλέβ κατάσκοπον εἰς τὴν Χαναὰν ἐπὶ τὴν γῆν ἀποσταλέντα,  
that one the with the Caleb<sup>7</sup> was sent to spy into the Canaan over the land having been sent,  
Ἰησοῦν Μωυσῆς ἐκάλεσε. Τοῦτο σὺ οὐ ζητεῖς δι' ἣν αἰτίαν ἐποίησεν, οὐκ  
Jesus<sup>8</sup> Moses named. This you not are asking by which cause you made, not  
ἀπορεῖς, οὐδὲ φιλοπευστεῖς· τοιγαροῦν λέληθέ σε ὁ Χριστός, καὶ ἀναγινώσκων  
at a loss, nor fully inquired; therefore has escaped notice of you the Christ, and reading  
οὐ συνίης, οὐδὲ νῦν, ἀκούων ὅτι Ἰησοῦς ἐστιν ὁ Χριστός ἡμῶν, συλλογίζη οὐκ  
not you understand, not even now, hearing that Jesus He is the Christ of us, you consider not  
ἀργῶς οὐδ' ὡς ἔτυχεν ἐκείνω τεθεῖσθαι τοῦνομα.  
without purpose not as by chance that to have been placed name.

2 Ἀλλὰ διὰ τί μὲν ἐν ἄλφα πρώτῳ προσετέθη τῷ Ἀβραὰμ ὀνόματι, θεολογεῖς,  
But through why indeed one alpha first was added to the Abraham name, theologically,  
καὶ διὰ τί ἐν ῥῶ τῷ Σάρρας ὀνόματι, ὁμοίως κομπολογεῖς· διὰ τί δὲ τὸ  
and through why one rho to the Sarah's name, likewise boasting words; through why and the  
πατρόθεν ὄνομα τῷ Αὐσῆ, τῷ υἱῷ Ναυῆ, ὅλον μετωνόμασται τῷ Ἰησοῦ,  
from father name to the Hoshea, to the son of Nave<sup>9</sup>, entirely having been changed to the Jesus,

5 Joshua.

6 **Hoshea** Salvation. The original name of the son of Nun, afterwards called Joshua ([Num 13:8](#), [Num 13:16](#); [Deu 32:44](#)).

7 **Caleb** a dog. The son of Jephunneh ([Num 13:6](#); [Num 32:12](#); [Jos 14:6](#), [Jos 14:14](#)). He was one of those whom Moses sent to search the land in the second year after the Exodus. He was one of the family chiefs of the tribe of Judah. He and Joshua the son of Nun were the only two of the whole number who encouraged the people to go up and possess the land, and they alone were spared when a plague broke out in which the other ten spies perished (Num. 13; 14). All the people that had been numbered, from twenty years old and upward, perished in the wilderness except these two. The last notice we have of Caleb is when (being then eighty-five years of age) he came to Joshua at the camp at Gilgal, after the people had gained possession of the land, and reminded him of the promise Moses had made to him, by virtue of which he claimed a certain portion of the land of Kirjatharba as his inheritance ([Jos 14:6](#); [Jos 15:13](#); [Jos 21:10](#); [Sa1 25:2](#), [Sa1 25:3](#); [Sa1 30:14](#)). He is called a "Kenezite" in [Jos 14:6](#), [Jos 14:14](#). This may simply mean "son of Kenez" ([Num 32:12](#)). Some, however, read "Jephunneh, the son of Kenez," who was a descendant of Hezron, the son of Pharez, a grandson of Judah ([Ch1 2:5](#)).

8 Joshua.

9 Nun.

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

οὐ ζητεῖς ὁμοίως.  
not you inquire into similarly.

3 Ἐπεὶ δὲ οὐ μόνον μετωνομάσθη αὐτοῦ τὸ ὄνομα, ἀλλὰ καὶ διάδοχος γενόμενος  
Since but not only was altered of him the name, but also a successor having become  
Μωυσέως, μόνος τῶν ἀπ' Αἰγύπτου ἐξεληθόντων ἐν ἡλικίᾳ τοιαύτη ὄντων  
of Moses, only of the from of Egypt having come among contemporaries such being  
εἰσήγαγεν εἰς τὴν Ἁγίαν Γῆν τὸν περιλειφθέντα λαόν· καὶ ὃν τρόπον ἐκεῖνος  
entering int the Holy Land the having remained people; and who by way that  
εἰσήγαγεν εἰς τὴν Ἁγίαν Γῆν τὸν λαόν, οὐχὶ Μωυσῆς, καὶ ὡς ἐκεῖνος ἐν κλήρῳ  
led into the Holy Land the people, not Moses, and as that one by lot  
διένειμεν αὐτὴν τοῖς εἰσελθοῦσι μετ' αὐτοῦ, οὕτως καὶ Ἰησοῦς ὁ Χριστὸς τὴν  
distributed it to the having entered with of Him, so also Jesus the Christ the  
διασπορὰν τοῦ λαοῦ ἐπιστρέφει, καὶ διαμεριεῖ τὴν ἀγαθὴν γῆν ἐκάστω,  
dispersion of the people will turn again, and will distribute the good land to each one,  
οὐκέτι δὲ κατὰ ταῦτά.  
not but according the same manner.

4 Ὁ μὲν γὰρ πρόσκαιρον ἔδωκεν αὐτοῖς τὴν κληρονομίαν, ἅτε οὐ Χριστὸς ὁ  
The indeed for temporary he gave to them the inheritance, in as much as not Christ the  
Θεὸς ὢν οὐδὲ Υἱὸς Θεοῦ, ὁ δὲ μετὰ τὴν ἁγίαν ἀνάστασιν αἰώνιον ἡμῖν τὴν  
God being nor Son of God, He but after the holy resurrection eternal us the  
κατάσχεσιν δώσει. Τὸν ἥλιον ἔστησεν ἐκεῖνος, μετονομασθεὶς  
possession He shall give. The sun made to stand still that, having been given a new name  
πρότερον τῷ Ἰησοῦ ὀνόματι καὶ λαβὼν ἀπὸ τοῦ πνεύματος αὐτοῦ ἰσχύν.  
Before to the Jesus<sup>10</sup> name and taking from of the Spirit of Him strength.  
Ὅτι γὰρ Ἰησοῦς ἦν ὁ Μωυσεῖ καὶ τῷ Ἀβραάμ καὶ τοῖς ἄλλοις ἀπλῶς πατριάρχαις  
That for Jesus was the Moses and to the Abraham and to the other without exception patriarchs  
φανεῖς καὶ ὁμιλήσας, τῷ τοῦ Πατρὸς θελήματι ὑπηρετῶν,  
having been disclosed and having conversed, with the of the Father will serving,  
ἀπέδειξα· ὅς καὶ ἄνθρωπος γεννηθῆναι διὰ τῆς Παρθένου Μαρίας ἦλθε, καὶ ἔστιν αἰεὶ.  
I point out; who also a man to be born by of the Virgin Mary He came and He is forever.

5 Οὗτος γὰρ ἐστὶν ἀφ' οὗ καὶ τὸν οὐρανὸν καὶ τὴν γῆν καὶ δι' οὗ ὁ Πατὴρ  
This One for He is after whom also the heaven and the earth and by whom the Father  
μέλλει καινουργεῖν, οὗτός ἐστιν ὁ ἐν Ἱερουσαλήμ αἰώνιον φῶς λάμπειν μέλλων,  
He is destined to make new, this One is He in Jerusalem an eternal light to shine being destined,  
οὗτός ἐστιν ὁ κατὰ τὴν τάξιν Μελχισεδέκ βασιλεὺς Σαλήμ, καὶ αἰώνιος Ἱερεὺς  
this One He is He according to the order of Melchizedek king of Salem,<sup>11</sup> and eternal Priest of  
Ἵψίστου ὑπάρχων.  
Most High being.

6 Ἐκεῖνος λέγεται δευτέραν περιτομὴν μαχαίραις πετρίναις τὸν λαὸν περιτετμηκέναι,  
That One it is said a second circumcision with a knife of stone the people to have circumcised,

10 Joshua.

11 **Salem** Peace, commonly supposed to be another name of Jerusalem ([Gen 14:18](#); [Psa 76:2](#); [Heb 7:1](#), [Heb 7:2](#)).

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

ὅπερ κήρυγμα ἦν τῆς περιτομῆς ταύτης ἧς περιέτεμεν ἡμᾶς αὐτὸς  
which an announcement it was of the circumcision of this by which circumcised us Himself  
Ἰησοῦς Χριστὸς ἀπὸ τῶν λίθων καὶ τῶν ἄλλων εἰδώλων, καὶ  
Jesus Christ from of the stones and of the other materials of idols, and  
θημωνιάς ποιήσας τῶν ἀπὸ ἀκροβυστίας, τοῦτ' ἔστιν ἀπὸ τῆς πλάνης τοῦ  
to have collected together<sup>12</sup> making of the from of uncircumcised, this is from of the error of the  
κόσμου, ἐν παντὶ τόπῳ περιτμηθέντων πετρίναις μαχαίραις, τοῖς Ἰησοῦ τοῦ  
world, in every place circumcising by stones knives, by the of Jesus of the  
Κυρίου ἡμῶν λόγοις. Ὅτι γὰρ Λίθος καὶ Πέτρα ἐν παραβολαῖς ὁ Χριστὸς διὰ  
Lord of us words. That for a Stone and a Rock in parables the Christ by  
τῶν προφητῶν ἐκηρύσσετο, ἀποδέδεικταί μοι.  
of the prophets He was heralded, to have been shown by me.

7 Καὶ τὰς μαχαίρας οὖν τὰς πετρίνας τοὺς λόγους αὐτοῦ ἀκουσόμεθα, δι' ὧν  
And the knives then the stony the words of Him we will take to mean, by which  
ἀπὸ τῆς ἀκροβυστίας οἱ πλανώμενοι τοσοῦτοι καρδίας περιτομὴν περιετμήθησαν,  
from of the uncircumcised the wandering thus many heart a circumcision being circumcised,  
ἦν περιτμηθῆναι καὶ τοὺς ἔχοντας τὴν ἀπὸ τοῦ Ἀβραάμ ἀρχὴν λαβοῦσαν  
which to be circumcised also the deriving the from of the Abraham of origin having received,  
περιτομὴν ὁ Θεὸς διὰ τοῦ Ἰησοῦ προὔτρεπεν ἕκτοτε, καὶ τοὺς εἰσελθόντας εἰς  
circumcision the God by of the Jesus was persuaded from that time, and the having entered into  
τὴν γῆν ἐκείνην τὴν ἁγίαν δευτέραν περιτομὴν πετρίναις μαχαίραις εἰπὼν  
the land of that the holy a second circumcision with knives of stone saying  
τὸν Ἰησοῦν περιτετμηκέναι αὐτούς.  
the Jesus would circumcise them.

### Chapter CXIV

1 Ἔσθ' ὅτε γὰρ τὸ Ἅγιον Πνεῦμα καὶ ἐναργῶς πράττεσθαι τι, ὁ τύπος τοῦ  
Sometimes that for the Holy Spirit also distinctly to bring about something, which a type of the  
μέλλοντος γίνεσθαι ἦν, ἐποίει, ἔσθ' ὅτε δὲ καὶ λόγους ἐφθέγγετο περὶ τῶν  
being destined to happen was, was doing, sometimes that and also words utter concerning of the  
ἀποβαίνειν μελλόντων, φθεγγόμενον αὐτούς ὡς τότε γινομένων ἢ καὶ  
resulting from being intended, naming them as at that time happening or also  
γεγενημένων· ἦν τέχνην ἐὰν μὴ εἰδῶσιν οἱ ἐντυγχάνοντες, οὐδὲ παρακολουθῆσαι  
aving happened; which art if not have known the meeting with, but not to follow  
τοῖς τῶν προφητῶν λόγοις, ὡς δεῖ, δυνήσονται. Παραδείγματος δὲ χάριν  
the of the prophets words, as they must, they will be able. Example and for talking's sake  
λόγους τινὰς προφητικούς εἶποιμ' ἄν, ὅπως παρακολουθήσητε τῷ λεγομένῳ.  
words certain prophetic passages I may say, how you may follow closely the sayings.

2 Ὄταν λέγη διὰ Ἡσαίου, Αὐτὸς ὡς πρόβατον ἐπὶ σφαγὴν ἦχθη, καὶ ὡς ἀμνὸς  
When He speaks through Isaiah, He as a sheep to slaughter was led, and as a lamb  
ἐναντίον τοῦ κείραντος, ὡς ἤδη τοῦ πάθους γενομένου λέγει.  
before of the shearer, as already of the suffering having happened He speaks

<sup>12</sup> A remote Greek word – see Exodus 8:14 'And they gathered them together in heaps, and the land stank'.

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

Καὶ ὅταν πάλιν λέγη, Ἐγὼ ἐξεπέτασα τὰς χεῖράς μου ἐπὶ λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα, καὶ ὅταν λέγη, Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; Ἦδη γεγενημένων πραγμάτων ἐξαγγελίαν οἱ λόγοι σημαίνοντες λελεγμένοι εἰσί. Καὶ γὰρ ἐν παραβολῇ λίθον πολλαχοῦ καλεῖν ἀπέδειξα τὸν Χριστὸν, καὶ ἐν τροπολογίᾳ Ἰακώβ καὶ Ἰσραήλ. figures of speech Jacob and Israel.

3 Καὶ πάλιν ὅταν λέγη, Ὅψομαι τοὺς οὐρανοὺς, ἔργα τῶν δακτύλων σου, ἐὰν μὴ ἀκούω τοῦ λόγου αὐτοῦ τὴν ἐργασίαν, οὐ συνετῶς ἀκούσομαι, ὥσπερ ὑμῶν οἱ διδάσκαλοι ἀξιοῦσιν, οἰόμενοι χεῖρας καὶ πόδας καὶ δακτύλους καὶ ψυχὴν ἔχειν ὡς σύνθετον ζῶον τὸν Πατέρα τῶν ὅλων καὶ ἀγέννητον Θεόν, οἵτινες καὶ διὰ τοῦτο ὤφθαι τῷ Ἀβραάμ καὶ τῷ Ἰακώβ αὐτὸν τὸν Πατέρα διδάσκουσι. they are teaching.

4 Μακάριοι οὖν ἡμεῖς οἱ περιτμηθέντες πετρίναις μαχαίραις τὴν δευτέραν περιτομείην. Ὑμῶν μὲν γὰρ ἡ πρώτη διὰ σιδήρου γέγονε καὶ γίνεται· σκληροκάριοι γὰρ μένετε· ἡμῶν δὲ ἡ περιτομή, ἥτις δευτέρα ἀριθμῶ, μετὰ τὴν ὑμετέραν φανερωθεῖσα, διὰ λίθων ἀκροτόμων, τοῦτ' ἔστι διὰ τῶν λόγων τῶν διὰ τῶν ἀποστόλων τοῦ ἀκρογωνιαίου λίθου καὶ τοῦ ἄνευ χειρῶν, τμηθέντος περιτέμνει ἡμᾶς ἀπὸ τε εἰδωλολατρείας καὶ πάσης ἀπλῶς κακίας· ὧν αἱ καρδίαι οὕτως περιτετμημένα εἰσὶν ἀπὸ τῆς πονηρίας, ὡς καὶ χαίρειν ἀποθνήσκοντας διὰ τὸ ὄνομα τὸ τῆς καλῆς Πέτρας, καὶ ζῶν ὕδωρ ταῖς καρδίαις τῶν δι' αὐτοῦ ἀγαπήσαντων τὸν Πατέρα τῶν ὅλων βρυσούσης, καὶ ποτιζούσης τοὺς βουλομένους τὸ τῆς ζωῆς ὕδωρ πιεῖν. wishing the of the life water to drink.

5 Ἄλλα ταῦτα μὲν οὐ νοεῖτε λέγοντος· ἃ γὰρ ποιῆσαι τὸν Χριστὸν  
But these things indeed not you are minded of I am saying; which for to make the Christ

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

πεπροφήτευται οὐκ ἐνενοήκατε, οὐδὲ ἡμῖν προσάγουσιν ὑμᾶς τοῖς γεγραμμένοις  
to have prophesied not would set a going, and not us bringing to you the having been written  
πιστεῦετε. Ἰερემίας μὲν γὰρ οὕτω βοᾷ, Οὐαὶ ὑμῖν, ὅτι ἐγκατελίπετε πηγήν  
you believe. Jeremiah indeed for thus he cries, Woe to you, for you forsook fountain  
ζῶσαν καὶ ὠρύξατε ἑαυτοῖς λάκκους συντετριμμένους, οἳ οὐκ ἰσχύουσιν συνέχειν  
living and you dug for yourselves cisterns having been broken, which not will be able to hold  
ὑδωρ. Μὴ ἔρημον ἢ οὐκ ἔστι τὸ ὄρος Σιών; Ὅτι Ἱερουσαλήμ βιβλίον ἀποστασίου  
water. Not a desert which not is the Mount Zion? For to Jerusalem a bill of divorce  
ἔδωκα ἐμπροσθεν ὑμῶν.  
I gave in sight of you.<sup>13</sup>

### Chapter CXV

1 Ἀλλὰ Ζαχαρία, ἐν παραβολῇ δεικνύντι τὸ μυστήριον τοῦ Χριστοῦ καὶ  
But Zechariah, in parable shows the mystery of the Christ and  
ἀποκεκρυμμένως κηρύσσουντι, πιστεῦσαι ὀφείλετε. Ἔστι δὲ τὰ λεγόμενα ταῦτα,  
having obscurely announced, to believe you ought. Are and the sayings these,  
Χαῖρε καὶ εὐφραίνου, θύγατερ Σιών, ὅτι ἰδοὺ ἐγὼ ἔρχομαι, καὶ κατασκηνώσω ἐν  
Let you rejoice and be glad, O daughter of Zion, for behold I come, and I shall dwell in  
μέσῳ σου, λέγει Κύριος. Καὶ προστεθήσονται ἔθνη πολλὰ πρὸς Κύριον ἐν τῇ ἡμέρᾳ  
midst of you, says Lord. And shall be added nations many unto Lord in the day  
ἐκείνῃ, καὶ ἔσονται μοι εἰς λαόν· καὶ κατασκηνώσω ἐν μέσῳ σου, καὶ γνώσονται  
that, and they shall be to me for a people; and I shall dwell in midst of you, and they shall know  
ὅτι Κύριος τῶν δυνάμεων ἀπέσταλκέ με πρὸς σε.  
that Lord of the hosts has sent me unto you.<sup>14</sup>

2 Καὶ κατακληρονομήσει Κύριος τὸν Ἰούδαν τὴν μερίδα αὐτοῦ ἐπὶ τὴν γῆν τὴν  
And shall inherit Lord the Judah the portion of Him upon land the  
ἁγίαν, καὶ ἐκλέξεται ἔτι τὴν Ἱερουσαλήμ. Εὐλαβείσθω πᾶσα σὰρξ ἀπὸ προσώπου  
holy, and He shall choose still the Jerusalem. Let be afraid all flesh from of before  
Κυρίου, ὅτι ἐξεγήγερται ἐκ νεφελῶν ἁγίων αὐτοῦ. Καὶ ἔδειξέ μοι Ἰησοῦν, τὸν ἱερέα  
of Lord, for He raised up out of clouds holy of Him. And He showed to me Jesus,<sup>15</sup> the priest  
τὸν μέγαν, ἐστῶτα πρὸ προσώπου ἀγγέλου Κυρίου· καὶ διάβολος εἰστήκει ἐκ  
the great, having stood before of face of angel of Lord; and Devil had stood at  
δεξιῶν αὐτοῦ, τοῦ ἀντικεῖσθαι αὐτῷ. Καὶ εἶπε Κύριος πρὸς τὸν διάβολον,  
right hand of him, of the to oppose him. And said Lord unto the Devil  
Ἐπιτιμήσαι Κύριος ἐν σοί, ὃ ἐκλεξάμενος τὴν Ἱερουσαλήμ. Οὐχὶ ἰδοὺ τοῦτο  
Censures Lord against you, He having chosen the Jerusalem. Not behold this  
δαλὸς ἐξεσπασμένος ἐκ πυρός;  
fire-brand having been drawn out of fire?<sup>16</sup>

3 Μέλλοντί τε τῷ Τρύφωνι ἀποκρίνεσθαι καὶ ἀντιλέγειν μοι ἔφην, Πρῶτον  
Being about both the Trypho to answer and to contradict me I said, First

13 Jeremiah 2:13.

14 Zechariah 2:10,11.

15 Joshua.

16 Zechariah 2:12-3:2.

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

ἀνάμεινον καὶ ἄκουσον ἃ λέγω. Οὐ γὰρ ἦν ὑπολαμβάνεις ἐξήγησιν ποιεῖσθαι  
let you wait and let you hear what I say. Not for was I to answer narrative to make  
μέλλω, ὡς μὴ γεγενημένου ἱερέως τινὸς Ἰησοῦ ὀνόματι ἐν τῇ Βαβυλωνίᾳ γῆ,  
being about, as not having been a priest certain of Joshua<sup>17</sup> name in the of Babylon land,  
ὅπου αἰχμάλωτος ὁ λαὸς ὑμῶν. Ὅπερ εἰ καὶ ἐποίησιν, ἀπέδειξα ὅτι ἦν μὲν Ἰησοῦς  
where in captivity the people of you. Where if also I did, I showed that was indeed Joshua<sup>18</sup>  
ἱερεὺς ἐν τῷ γένει ὑμῶν· τοῦτον δὲ αὐτὸν οὐκ ἐν τῇ ἀποκαλύψει αὐτοῦ ἐώρακει  
priest in the nation o you; this but him not in revelation of him had seen  
ὁ προφήτης, ὥσπερ οὐδὲ τὸν διάβολον καὶ τὸν τοῦ Κυρίου ἄγγελον οὐκ  
the prophet, just as neither the Devil and the of the Lord angel not  
αὐτοψία, ἐν καταστάσει ὄν, ἐώρακει, ἀλλ' ἐν ἐκστάσει, ἀποκαλύψεως  
seen with own eyes, in settled condition being, had seen, but in entrancement, revelation  
αὐτῷ γεγενημένης.  
to him having come.

4 Νῦν δὲ λέγω ὅτι, ὄνπερ τρόπον διὰ τοῦ Ἰησοῦ ὀνόματος τῷ Ναυῆ υἱῷ καὶ  
Now but I say that, which way throug of the Jesus<sup>19</sup> by name the of Nave son and  
δυνάμεις καὶ πράξεις τινὰς προκηρυσσοῦσας τὰ ὑπὸ τοῦ ἡμετέρου Κυρίου  
powerful also acts certain proclaimed beforehand the things of the our Lord  
μέλλοντα γίνεσθαι πεποιηκέναι ἔφη, οὕτω καὶ τὴν ἐπὶ τοῦ ἐν Βαβυλώνι Ἰησοῦ  
being destined to happen to have done said, thus also the upon of the in Babylon Jesus<sup>20</sup>  
ἱερέως γενομένου ἐν τῷ λαῷ ὑμῶν ἀποκάλυψιν ἔρχομαι νῦν ἀποδείξαι  
priest of having happened among the people of you revelation I come now to show  
προκήρυξιν εἶναι τῶν ὑπὸ τοῦ ἡμετέρου ἱερέως καὶ Θεοῦ καὶ Χριστοῦ, Υἱοῦ τοῦ  
proclaimed before to be of the by of the our Priest and God and Christ, Son of the  
Πατρὸς τῶν ὄλων, γίνεσθαι μελλόντων.  
Father of the all things, to happen being destined.

5 Ἦδη μέντοι ἐθαύμαζον, ἔφην, διὰ τί καὶ πρὸ μικροῦ ἡσυχίαν ἠγάγετε ἐμοῦ  
Already indeed I was wondering, I said, by why before a little silence you kept of me  
λέγοντος, ἢ πῶς οὐκ ἐπελάβεσθέ μου εἰπόντος ὅτι ὁ τοῦ Ναυῆ υἱὸς τῶν  
talking, or how not you laid hold of me having said that the of the Nave son of the  
ἐξεληθόντων ἀπ' Αἰγύπτου ὁμηλικῶν μόνος εἰσῆλθεν εἰς τὴν Ἁγίαν Γῆν καὶ οἱ  
having come out from of Egypt of contemporaries only one entering into the Holy Land and the  
γεγραμμένοι ἀφήλικες τῆς γενεᾶς ἐκείνης. Ὡσπερ γὰρ αἱ μυῖαι ἐπὶ τὰ ἔλκη  
having been accounted *younger than* of the generation of that. Just as for the flies upon the wounds  
προστρέχετε καὶ ἐφίπτασθε.  
swarm and appear.

6 Κἂν γὰρ μύρια τις εἶπη καλῶς, ἔν δὲ μικρὸν ὅτιοῦν εἴη μὴ εὐάρεστον  
And if for ten thousands any you may say well, one but little that then dissatisfy not acceptable  
ὑμῖν ἢ μὴ νοούμενον ἢ μὴ πρὸς τὸ ἀκριβές, τῶν μὲν πολλῶν καλῶν οὐ πεφροντίκατε,  
to you or not intelligible or not the precise, of the indeed of many good not *take account of*,

17 Jesus.

18 Jesus.

19 Joshua.

20 Joshua.

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

τοῦ δὲ μικροῦ ῥηματίου ἐπιλαμβάνεσθε καὶ κατασκευάζειν αὐτὸ ὡς ἀσέβημα  
of the but little saying you lay hold of and to st up it as as impious  
καὶ ἀδίκημα σπουδάζετε, ἵνα τῇ αὐτῇ ὁμοίᾳ κρίσει ὑπὸ τοῦ Θεοῦ κρινόμενοι  
and a wrong you are eager, that the same common judgement by of the God being judged  
πολὺ μᾶλλον ὑπὲρ τῶν μεγάλων τολμημάτων, εἴτε κακῶν πράξεων εἴτε  
much more over of the weighty adventures, whether of evil doings or  
φαύλων ἐξηγήσεων, ἅς παραποιῶντες ἐξηγεῖσθε, λόγον δώσετε.  
careless interpretations, which making false you should relate, a statement you will give.  
Ὁ γὰρ κρίμα κρίνετε, δίκαιόν ἐστιν ὑμᾶς κριθῆναι.  
The for judgement you judge, righteous it is you to be judged.

### Chapter CXVI

1 Ἄλλ' ἵνα τὸν λόγον τὸν περὶ τῆς ἀποκαλύψεως Ἰησοῦ Χριστοῦ τοῦ ἁγίου  
But that the account the concerning of the revelation of Jesus Christ of the holy  
ἀποδιδῶ ὑμῖν, ἀναλαμβάνω τὸν λόγον καὶ φημι κάκεινην τὴν ἀποκάλυψιν εἰς ἡμᾶς  
let me give to you, I take up the account and I say that the revelation for us  
τοὺς ἐπὶ τὸν Χριστὸν ἀρχιερέα τοῦτον τὸν σταυρωθέντα πιστεύοντας γεγενῆσθαι·  
the upon the Christ High Priest this the crucified One believing to have been;  
οἵτινες, ἐν πορνείαις καὶ ἀπλῶς πάσῃ ῥυπαρᾷ πράξει ὑπάρχοντες, διὰ τῆς παρὰ  
who, in fornication and openly every filthy action preparing, trough of the with  
τοῦ ἡμετέρου Ἰησοῦ κατὰ τὸ θέλημα τοῦ Πατρὸς αὐτοῦ χάριτος τὰ ῥυπαρὰ  
of the our Jesus according to the will of the Father of Him grace the things filthy  
πάντα, ἃ ἡμφιέσαμεθα, κακὰ ἀπεδυσάμεθα, οἷς ὁ Διάβολος  
all, with which were were intoxicated, wickedness we *stripped ourselves*, which the Devil  
ἐφέστηκεν αἰεὶ ἀντικείμενος καὶ πρὸς ἑαυτὸν ἔλκειν πάντας βουλόμενος, καὶ ὁ  
set near always opposing and unto himself to draw all wishing, and the  
Ἄγγελος τοῦ Θεοῦ, τοῦτ' ἐστὶν ἡ Δύναμις τοῦ Θεοῦ ἡ πεμφθεῖσα ἡμῖν διὰ  
Angel of the God, this is the Power of the God the having been sent to us though  
Ἰησοῦ Χριστοῦ, ἐπιτιμᾷ αὐτῷ καὶ ἀφίσταται ἀφ' ἡμῶν.  
Jesus Christ, rebukes him and he departs from of us.

2 Καὶ ὡσπερ ἀπὸ πυρὸς ἐξεσπασμένοι ἐσμέν, ἀπὸ μὲν τῶν ἁμαρτιῶν τῶν  
And just as if from fire having been drawn out we are, from indeed of the sins of the  
προτέρων καθαρισθέντες, ἀπὸ δὲ τῆς θλίψεως καὶ τῆς πυρώσεως, ἣν πυροῦσιν  
former cleansed, from and of the affliction and of the burning, by which *tries*  
ἡμᾶς ὁ τε Διάβολος καὶ οἱ αὐτοῦ ὑπηρέται πάντες, ἐξ ὧν καὶ πάλιν ἀποσπᾷ  
us that both Devil and the of him attendants all, from which also again should tear away  
ἡμᾶς Ἰησοῦς ὁ Υἱὸς τοῦ Θεοῦ· ἐνδύσαι ἡμᾶς τὰ ἡτοιμασμένα ἐνδύματα, ἐὰν  
us Jesus the Son of the God; having clothed us in the having been prepared clothes, if  
πράξωμεν αὐτοῦ τὰς ἐντολάς, ὑπέσχετο, καὶ αἰώνιον βασιλείαν προνοῆσαι  
we should do of Him the commandments, He undertook, also an eternal kingdom to provide  
ἐπήγγελται.  
He has proclaimed.

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

3 Ὁν γὰρ τρόπον Ἰησοῦς ἐκεῖνος, ὁ λεγόμενος ὑπὸ τοῦ προφήτου ἱερεὺς,  
Who for a way Jesus<sup>21</sup> that one, he being called by of the prophet a priest,  
ῥυπαρὰ ἱμάτια ἐφάνη φορῶν διὰ τὸ γυναικὰ πόρνην λελέχθαι εἰληφέναι  
filthy clothes it appears he had on because the wife a prostitute to have been said to have taken  
αὐτόν, καὶ δαλὸς ἐξεσπασμένος ἐκ πυρὸς ἐκλήθη διὰ τὸ ἄφεσιν ἀμαρτιῶν  
him, and fire-brand having been drawn out of fire he was called because the remission of sins  
εἰληφέναι, ἐπιτιμηθέντος καὶ τοῦ ἀντικειμένου αὐτῷ Διαβόλου, οὕτως ἡμεῖς, οἱ  
to have received, having been censured also of the resisting by him of Devil, so we, the  
διὰ τοῦ Ἰησοῦ ὀνόματος ὡς εἷς ἄνθρωπος πιστεύσαντες εἰς τὸν Ποιητὴν τῶν  
the through of the Jesus name as one man having believed in the Maker of the  
ὅλων Θεόν, διὰ τοῦ ὀνόματος τοῦ πρωτοτόκου αὐτοῦ Υἱοῦ τὰ ῥυπαρὰ ἱμάτια  
whole God, through of the name of the first-begotten of Him Son the filthy clothes  
τοῦτ' ἔστι τὰς ἀμαρτίας, ἀπημφισμένοι, ἢ πυρωθέντες διὰ τοῦ λόγου τῆς κλήσεως  
this is the sins, fiercely, having been burned up by of the word of the calling  
αὐτοῦ, ἀρχιερατικὸν τὸ ἀληθινὸν γένος ἐσμέν τοῦ Θεοῦ, ὡς καὶ αὐτὸς ὁ Θεὸς  
of Him, high priestly the true race we are of the God, as also Himself the God  
μαρτυρεῖ, εἰπὼν ὅτι ἐν παντὶ τόπῳ ἐν τοῖς ἔθνεσι θυσίας εὐαρέστους αὐτῷ  
testifies, saying that in every place among the nations sacrifices acceptable to Him  
καὶ καθαρὰς προσφέροντες. Οὐ δέχεται δὲ παρ' οὐδενὸς θυσίας ὁ Θεός, εἰ μὴ διὰ  
and spotless are presented. Not He receives but from no one sacrifices the God, except through  
τῶν ἱερέων αὐτοῦ.  
of the priests of Him.

### Chapter CXVII

1 Πάσας οὖν διὰ τοῦ ὀνόματος τούτου θυσίας, ἃς παρέδωκεν Ἰησοῦς ὁ Χριστὸς  
All then through of the name of this sacrifices, which gave over Jesus the Christ  
γίνεσθαι, τοῦτ' ἔστιν ἐπὶ τῇ Εὐχαριστίᾳ τοῦ ἄρτου καὶ τοῦ ποτηρίου, τὰς ἐν παντὶ  
to happen, this is over the Eucharist of the bread and of the cup, the in all  
τόπῳ τῆς γῆς γινομένας ὑπὸ τῶν Χριστιανῶν, προλαβὼν ὁ Θεὸς μαρτυρεῖ  
places of the earth is happening by of the Christians, received before the God testifies  
εὐαρέστους ὑπάρχειν αὐτῷ· τὰς δὲ ὑφ' ὑμῶν καὶ δι' ἐκείνων ὑμῶν τῶν ἱερέων  
well-pleasing to be to Him; the but by of you and by of those of you of the priests  
γινομένας ἀπαναίνεται, λέγων, Καὶ τὰς θυσίας ὑμῶν οὐ προσδέχομαι ἐκ τῶν  
presenting He rejects, saying, And the sacrifices of you not will I accept from of the  
χειρῶν ὑμῶν· διότι ἀπὸ ἀνατολῆς ἡλίου ἕως δυσμῶν τὸ ὄνομά μου δεδόξασται,  
hands of you; for from of rising of sun until setting the name of Me has been extolled,  
λέγει, ἐν τοῖς ἔθνεσιν, ὑμεῖς δὲ βεβηλοῦτε αὐτό.  
He says, among the nations,<sup>22</sup> you but profaned it.<sup>23</sup>

2 Καὶ μέχρι νῦν φιλονεικοῦντες λέγετε ὅτι τὰς μὲν ἐν Ἱερουσαλὴμ ἐπὶ τῶν ἐκεῖ τότε  
And up to now in eager rivalry you say that the indeed in Jerusalem over of the there then  
οἰκούντων Ἰσραηλιτῶν καλουμένων θυσίας οὐ προσδέχεται ὁ Θεός, τὰς δὲ  
dwelling Israelites being called sacrifices not accepts the God, the but

21 Joshua.

22 Above Malachi 1:10,11a.

23 Above Malachi 1:12a.

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

διὰ τῶν ἐν τῇ διασπορᾷ τότε δὴ ὄντων ἀπὸ τοῦ γένους ἐκείνου ἀνθρώπων εὐχὰς  
by of the in the dispersion then quite being from of the race of that men prayers  
προσιέσθαι αὐτὸν εἰρηκέναι, καὶ τὰς εὐχὰς αὐτῶν θυσίας καλεῖν. Ὅτι μὲν οὖν  
accepted same, to be spoken, and the prayers of them sacrifices to call. For indeed then  
καὶ εὐχαὶ καὶ εὐχαριστίαι, ὑπὸ τῶν ἀξίων γινόμεναι, τέλειαι μόναι καὶ εὐάρεστοί  
also prayers and thanksgivings, from of the worthy coming, perfect abiding and well-pleasing  
εἰσι τῷ Θεῷ θυσία, καὶ αὐτὸς φημι.  
they are to the God sacrifice, also same I declare.

3 Ταῦτα γὰρ μόναι καὶ Χριστιανοὶ παρέλαβον ποιεῖν, καὶ ἐπ' ἀναμνήσει δὲ τῆς  
These things for alone also Christians undertook to do, also upon remembrance and of the  
τροφῆς αὐτῶν ξηρᾶς τε καὶ ὑγρᾶς, ἐν ἧ καὶ τοῦ πάθους, ὃ πέπονθε  
food of them dry both and wet, by which also of the suffering, which He has endured  
δι' αὐτοὺς ὁ Υἱὸς τοῦ Θεοῦ, μέμνηται· οὗ τὸ ὄνομα βεβηλωθῆναι κατὰ  
through them the Son of the God, has called to mind, of whom the name to be profaned over  
πᾶσαν τὴν γῆν καὶ βλασφημεῖσθαι οἱ ἀρχιερεῖς τοῦ λαοῦ ὑμῶν καὶ διδάσκαλοι  
all the earth and to be blasphemed by the high priests of the people of you and teachers  
εἰργάσαντο, ἃ ῥυπαρὰ καὶ αὐτὰ ἐνδύματα, περιτεθέντα ὑφ' ὑμῶν πᾶσι τοῖς  
performed, which filthy also same clothes, having been placed upon of them all to the  
ἀπὸ τοῦ ὀνόματος τοῦ Ἰησοῦ γενομένοις Χριστιανοῖς, δείξει αἰρόμενα ἀφ'  
by of the name of the Jesus having become Christians, demonstrates that shall take away from  
ἡμῶν ὁ Θεός, ὅταν πάντας ἀναστήσῃ, καὶ τοὺς μὲν ἐν αἰωνίῳ καὶ ἀλύτῳ  
of us the God, when all shall be made to rise up, and the indeed in an eternal and unbroken  
βασιλείᾳ ἀφθάρτους καὶ ἀθανάτους καὶ ἀλύπους καταστήσῃ, τοὺς δὲ εἰς κόλασιν  
kingdom, incorruptible and immortal and painless will be appointed, the but into being punished  
αἰώνιον πυρὸς παραπέμψῃ.  
in everlasting fire shall be sent away.

4 Ὅτι δὲ ἑαυτοὺς πλανᾶτε καὶ ὑμεῖς καὶ οἱ διδάσκαλοι ὑμῶν, ἐξηγούμενοι  
For but yourselves deceiving and you and the teachers of you, interpreting  
ὅτι περὶ τῶν ἀπὸ τοῦ γένους ὑμῶν ἐν τῇ διασπορᾷ ὄντων ἔλεγεν ὁ λόγος,  
that concerning of the from of the nation of them in the dispersion being saying the Scripture,  
ὅτι τὰς εὐχὰς αὐτῶν καὶ θυσίας καθαρὰς καὶ εὐάρεστους ἐν παντὶ τόπῳ γενομένας  
that the prayers of them and sacrifices pure and well-pleasing in every place happening  
ἔλεγεν, ἐπίγνωτε ὅτι ψεύδεσθε καὶ ἑαυτοὺς κατὰ πάντα ἀπατᾶν πειρᾶσθε,  
speaking, let you observe that you are cheating also yourselves according to every deceit endeavours,  
ὅτι πρῶτον μὲν οὐδὲ νῦν ἀπὸ ἀνατολῶν ἡλίου ἕως δυσμῶν ἐστὶν ὑμῶν τὸ  
for firstly indeed not now from rising of sun until setting is of you the  
γένος, ἀλλ' ἐστὶ τὰ ἔθνη ἐν οἷς οὐδέπω οὐδεὶς ὑμῶν τοῦ γένους ὤκησεν.  
nation, but is the nations among which not as yet not one of you of the race dwelt.

5 Οὐδὲ ἐν γὰρ ὅλῳ ἐστὶ τι γένος ἀνθρώπων, εἴτε βαρβάρων εἴτε Ἑλλήνων  
And not one for whole is certain race of men, whether barbarians or Greeks  
εἴτε ἀπλῶς ὧτινι οὖν ὀνόματι προσαγορευομένων, ἢ ἀμαξοβίων ἢ ἀοίκων  
or simply whosoever a name being addressed, or nomads or homeless  
καλουμένων ἢ ἐν σκηναῖς κτηνοτρόφων οἰκούντων, ἐν οἷς μὴ διὰ τοῦ ὀνόματος  
being called or in tents I herdsmen dwelling, among whom not through of the name

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

τοῦ σταυρωθέντος Ἰησοῦ εὐχαὶ καὶ εὐχαριστίαι τῷ Πατρὶ καὶ Ποιητῇ τῶν  
of the crucified Jesus prayers and thanksgivings to the Father and Maker of the  
ὅλων γίνωνται. Εἶτα δὲ ὅτι κατ' ἐκεῖνο τοῦ καιροῦ, ὅτε ὁ προφήτης  
all things they were. Then and that according to that of the time, when the prophet  
Μαλαχίας τοῦτο ἔλεγεν, οὐδέπω ἡ διασπορὰ ὑμῶν ἐν πάσῃ τῇ γῆ, ἐν ὅσῃ  
Malachi this was saying, not as yet the dispersion of you in all the earth, in so far as  
νῦν γεγρόνατε, ἐγεγένητο, ὡς καὶ ἀπὸ τῶν γραφῶν ἀποδείκνυται.  
now you have, it had happened, as also from of the Scriptures shew.

### Chapter CXVIII

1 Ὡστε μᾶλλον παυσάμενοι τοῦ φιλεριστεῖν μετανοήσατε πρὶν ἐλθεῖν τὴν  
And so rather having ended the to love strife let you repent before to come the  
μεγάλῃν ἡμέραν τῆς κρίσεως, ἐν ἣ κόπτεσθαι μέλλουσι πάντες οἱ ἀπὸ τῶν  
great day of the judgement, by which to be cut being destined all the from of the  
φυλῶν ὑμῶν ἐκκεντήσαντες τοῦτον τὸν Χριστόν, ὡς ἀπὸ γραφῆς ἀπέδειξα  
tribes of you *have pierced* this the Christ, as from of Scriptures I showed  
προειρημένον. Καὶ ὅτι ὤμοσε Κύριος κατὰ τὴν τάξιν Μελχισεδέκ, καὶ τί τὸ  
having said beforehand. And that swears Lord after the order of Melchizedek, and what the  
προειρημένον ἐστίν, ἐξηγησάμην. Καὶ ὅτι περὶ τοῦ θάπτεσθαι μέλλοντος καὶ  
prediction is, I explained. And that concerning of the burial being destined and  
ἀνίστασθαι Χριστοῦ ἦν ἡ προφητεία τοῦ Ἡσαίου, φήσαντος, Ἡ ταφὴ αὐτοῦ  
to be raised up Christ was the prophesy of the Isaiah, having been declared, The burial of Him  
ἦρται ἐκ τοῦ μέσου, Ἄνθρωποι. Καὶ ὅτι κριτῆς ζώντων καὶ νεκρῶν  
has been taken up out of the midst, I said beforehand. And that Judge of living and of dead  
ἀπάντων αὐτὸς οὗτος ὁ Χριστός, εἶπον ἐν πολλοῖς.  
of all He this One the Christ, I said frequently.

2 Καὶ Νάθαν δὲ ὁμοίως περὶ τούτου λέγων πρὸς Δαυεὶδ οὕτως ἐπήνεγκεν, Ἐγὼ ἔσομαι  
Also Nathan and likewise about of Him saying unto David thus continued, I shall be  
αὐτῷ εἰς Πατέρα, καὶ αὐτὸς ἔσται μοι εἰς Υἱόν, καὶ τὸ ἔλεός μου οὐ μὴ  
to Him for a Father, and He shall be to me for a Son, and the mercy of me certainly not  
ἀποστήσω ἀπ' αὐτοῦ, καθὼς ἐποίησα ἀπὸ τῶν ἔμπροσθεν αὐτοῦ· καὶ στήσω  
shall I remove from of Him, just as I did from of the before of Him; and I will establish  
αὐτὸν ἐν τῷ οἴκῳ μου καὶ ἐν τῇ βασιλείᾳ αὐτοῦ ἕως αἰῶνος. Καὶ τὸν ἡγούμενον  
Him in the house of me and in the kingdom of Him for ever. And the leading  
δὲ ἐν τῷ οἴκῳ οὐκ ἄλλον Ἐζεκιὴλ λέγει ἢ τοῦτον αὐτόν. Οὗτος γὰρ ἐξαίρετος  
but in the house not another Ezekiel says than this Him. This One for chosen  
ἱερεὺς καὶ αἰώνιος βασιλεὺς, ὁ Χριστός, ὡς Υἱὸς Θεοῦ· οὐ ἐν τῇ πάλιν παρουσίᾳ  
Priest and eternal King, the Christ, as Son of God; not in the again advent  
μὴ δόξητε λέγειν Ἡσαίαν ἢ τοὺς ἄλλους προφήτας θυσίας ἀφ' αἱμάτων ἢ  
not let you suppose to Isaiah or the other prophets sacrifices from of blood or  
σπονδῶν ἐπὶ τὸ θυσιαστήριον ἀναφέρεσθαι, ἀλλὰ ἀληθινούς καὶ πνευματικούς  
drink-offerings upon the altar to be presented, but true and spiritual  
αἶνους καὶ εὐχαριστίας.  
praises and thanksgivings.

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

3 Καὶ οὐ μάτην ἡμεῖς εἰς τοῦτον πεπιστεύκαμεν, οὐδ' ἐπλανήθημεν ὑπὸ  
And not in vain we into this One we have believed, neither have we been led astray by  
τῶν οὕτως διδασκάντων, ἀλλὰ καὶ θαυμαστῇ προνοίᾳ Θεοῦ τοῦτο  
of the in this manner having taught, but also by wonderful foreknowledge of God this  
γέγονεν, ἵνα ἡμεῖς ὑμῶν, τῶν νομιζομένων οὐκ ὄντων δὲ οὔτε φιλοθέων οὔτε  
has come to pass, that we of your, of the calling not being and neither God-loving nor  
συνετῶν, συνετώτεροι καὶ θεοσεβέστεροι εὔρεθῶμεν διὰ τῆς κλήσεως  
of intelligence, more intelligent and more God-loving we may be found through of the calling  
τῆς καινῆς καὶ αἰωνίου διαθήκης, τοῦτ' ἔστι τοῦ Χριστοῦ.  
of the new and eternal covenant, this is of the Christ.

4 Τοῦτο θαυμάζων Ἡσαίας ἔφη, Καὶ συνέξουσι βασιλεῖς τὸ στόμα αὐτῶν·  
This marvelling Isaiah said, And shall shut kings the mouth of them;  
ὅτι οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ ὄψονται, καὶ οἱ οὐκ ἀκηκόασι. Κύριε, τίς  
for those not mocking concerning of Him they shall see, also whom not having heard. Lord, who  
ἐπίστευσε τῇ ἀκοῇ ἡμῶν; Καὶ ὁ βραχίον Κυρίου τίνι ἀπεκαλύφθη; Καὶ ταῦτα  
believed the report of us? And the arm of Lord to whom was it revealed?<sup>24</sup> And these things  
λέγων, ἔφην, ὦ Τρύφων, ὡς ἐγχωρεῖ, διὰ τοὺς σήμερον σὺν σοὶ ἀφιγμένους  
saying, I was saying, O Trypho, as allowable, through the today with to you having come  
ταῦτα λέγειν πειρῶμαι, βραχέως μέντοι καὶ περικεκομμένως.  
these things to to say I endeavour, briefly indeed and concisely.

5 Κάκεῖνος, Εὖ ποιεῖς, ἔφη· κὰν διὰ πλειόνων δὲ καὶ τὰ αὐτὰ πάλιν λέγῃς,  
That one, Well you do, he replied; and if by more and also the things same again you may say  
χαίρειν με καὶ τοὺς συνόντας τῇ ἀκροάσει γίνωσκε.  
are pleased me and the being with the listening are observing.

### Chapter CXIX

1 Ἐγὼ τε αὖ εἶπον, Οἷσθε ἂν ἡμᾶς ποτε, ὦ ἄνδρες, νενοηκέναι δυνηθῆναι  
I both again said, Suppose would you when, O men, to have thought out to be able  
ἐν ταῖς γραφαῖς ταῦτα, εἰ μὴ θελήματι τοῦ θελήσαντος αὐτὰ ἐλάβομεν  
in the Scriptures these things, if not by will of the having willed Himself we received  
χάριν τοῦ νοῆσαι; Ἴνα γένηται καὶ τὸ λελεγμένον ἐπὶ Μωυσέως,  
grace of the to discern? That should happen also the having been said by Moses,

2 Παρώξυνάν με ἐπ' ἄλλοτρίοις, ἐν βδελύγμασιν αὐτῶν ἐξεπίκρανάν με,  
They provoked me over foreign, by abominations of them *they provoked to anger* me,  
ἔθυσαν δαιμονίοις οἷς οὐκ οἶδασιν· καινοὶ καὶ πρόσφατοι ἦκασιν, οὓς  
they sacrificed to demons whom not they have known; fresh and recent *came up*, whom  
οὐκ ᾔδεισαν οἱ πατέρες αὐτῶν. Θεὸν τὸν γεννήσαντά σε ἐγκατέλιπες, καὶ ἐπελάθου  
not had known the fathers of them. God the having begat you you forsook, and you forgot  
Θεοῦ τοῦ τρέφοντός σε. Καὶ εἶδε Κύριος, καὶ ἐζήλωσε, καὶ παρωξύνθη δι' ὀργὴν  
God of the rearing you. And saw Lord, and was jealous, and was provoked to anger

24 Above Isaiah 53:1

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

υἱῶν αὐτοῦ καὶ θυγατέρων, καὶ εἶπεν, Ἀποστρέψω τὸ πρόσωπόν μου ἀπ' αὐτῶν,  
of sons of Him and daughters, and He said, I will turn away the face of me from of them,  
καὶ δεῖξω τί ἔσται αὐτοῖς ἐπ' ἐσχάτων, ὅτι γενεὰ ἐξεστραμμένη ἐστίν,  
and I shall show what shall be to them upon last, for a generation having been perverse it is,  
υἱοὶ οἷς οὐκ ἔστι πίστις ἐν αὐτοῖς. Αὐτοὶ παρεζήλωσαν με ἐπ' οὐ Θεῷ, παρώργισάν  
children whom not is faith in them. They provoked me over not God, they provoked  
με ἐν τοῖς εἰδώλοις αὐτῶν· κἀγὼ παραζηλώσω αὐτούς ἐπ' οὐκ ἔθνει, ἐπ' ἔθνει  
Me by the idols of them; and I shall make jealous them over not a nation, over a nation  
ἄσυνέτω παροργιῶ αὐτούς· ὅτι πῦρ ἐκκέκαυται ἐκ τοῦ θυμοῦ μου, καὶ καυθήσεται  
foolish I shall provoke them, for a fire is kindled out of the anger of Me, and it shall burn  
ἕως Ἄιδου· καταφάγεται τὴν γῆν καὶ τὰ γεννήματα αὐτῆς, φλέξει θεμέλια ὀρέων.  
to Hades; it shall devour the earth and the things born of her, shall burn foundations of mountains.  
Συνάξω εἰς αὐτούς κακά.  
I shall bring to them evil.<sup>25</sup>

3 Καὶ μετὰ τὸ ἀναιρεθῆναι τὸν Δίκαιον ἐκεῖνον ἡμεῖς λαὸς ἕτερος ἀνεθήλαμεν,  
And after the to be executed the Righteous that One we as a people another *flourished*,  
καὶ ἐβλαστήσαμεν στάχυες καινοὶ καὶ εὐθαλεῖς, ὡς ἔφασαν οἱ προφῆται,  
and we *blossomed* as ears of corn new and thriving, as said the prophets,  
Καὶ καταφεύξονται ἔθνη πολλὰ ἐπὶ τὸν Κύριον ἐν ἐκείνῃ τῇ ἡμέρᾳ εἰς λαόν,  
And shall have recourse nations many upon the Lord in that the day for a people,  
καὶ κατασκηνώσουσιν ἐν μέσῳ τῆς γῆς πάσης. Ἡμεῖς δὲ οὐ μόνον λαὸς ἀλλὰ καὶ λαὸς  
and they shall dwell in midst of the earth of all. We but not only a people but also a people  
ἅγιος ἐσμεν, ὡς ἐδείξαμεν ἤδη. Καὶ καλέσουσιν αὐτὸν λαὸν ἅγιον, λελυτρωμένον  
holy we are, as we showed already. And shall be called it a people holy having been redeemed  
ὑπὸ Κυρίου.  
By of Lord.<sup>26</sup>

4 Οὐκοῦν οὐκ εὐκαταφρόνητος δῆμὸς ἐσμεν, οὐδὲ βάρβαρον φύλον, οὐδὲ ὅποια  
Therefore not a despicable population are we, neither a barbarous race, nor like as  
Καρῶν ἢ Φρυγῶν ἔθνη, ἀλλὰ καὶ ἡμᾶς ἐξελέξατο ὁ Θεὸς καὶ ἐμφανῆς ἐγενήθη  
Carian or Phrygian nations, but even us chose the God and manifest became  
τοῖς μὴ ἐπερωτῶσιν αὐτόν. Ἴδου θεὸς εἰμι, φησί, τῷ ἔθνει, οἷ οὐκ ἐπεκαλέσαντο τὸ  
to the not asking about Him. Behold God I am, He says, to the nation, which not summoned the  
ὄνομά μου. Τοῦτο γὰρ ἐστὶν ἐκεῖνο τὸ ἔθνος, ὃ πάλαι τῷ Ἀβραάμ ὁ Θεὸς  
name of Me. This for is that one the nation, which long ago to the Abraham the God  
ὑπέσχετο, καὶ πατέρα πολλῶν ἐθνῶν θήσειν ἐπηγγείλατο, οὐκ Ἀράβων οὐδ'  
promised, and father of many nations to make He declared, not Arabians neither  
Αἰγυπτίων οὐδ' Ἰδουμαίων λέγων· ἐπεὶ καὶ Ἰσμαὴλ μεγάλου πατὴρ ἔθνους  
Egyptians nor Idumaeans meaning; since also Ishmael of a mighty father nation  
ἐγένετο καὶ Ἡσαῦ, καὶ Ἀμμωνιτῶν ἐστὶ νῦν πολὺ πλῆθος. Νῶε δὲ καὶ αὐτοῦ  
became and Esau, and Ammonites is now many multitude. Noah but also of him  
Ἀβραάμ πατὴρ ἦν καὶ ἀπλῶς παντὸς ἀνθρώπων γένους, ἄλλοι δὲ ἄλλων πρόγονοι.  
Abraham father was and in fact all of men race, others but of others progenitors.

25 Deuteronomy 32:16-24.

26 Above Isaiah 62:12.

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

5 Τί οὖν πλέον ἐνθάδε ὁ Χριστὸς χαρίζεται τῷ Ἀβραάμ; Ὅτι διὰ τῆς ὁμοίας  
What then larger in this case the Christ grace to the Abraham? That by of the like  
κλήσεως φωνῆ ἐκάλεσεν αὐτόν, εἰπὼν ἐξελθεῖν ἀπὸ τῆς γῆς ἐν ἣ ὤκει. Καὶ ἡμᾶς  
calling voice He called him, telling to leave from of the land in which he was living. And us  
δὲ ἅπαντας δι' ἐκείνης τῆς φωνῆς ἐκάλεσε, καὶ ἐξήλθομεν ἤδη ἀπὸ τῆς πολιτείας,  
but we all by of that of the voice summoned, and we left already from of the life-style,  
ἐν ἣ ἐζῶμεν κατὰ τὰ κοινὰ τῶν ἄλλων τῆς γῆς οἰκητόρων  
in which we were living through the things common of the other of the earth habitants  
κακῶς ζῶντες· καὶ σὺν τῷ Ἀβραάμ τὴν ἁγίαν κληρονομήσομεν γῆν, εἰς τὸν  
badly living; and and with the Abraham the holy we will inherit land, into the  
ἀπέραντον αἰῶνα τὴν κληρονομίαν ληψόμενοι, τέκνα τοῦ Ἀβραάμ διὰ τὴν  
infinite age the inheritance receiving, children of the Abraham through the  
ὁμοίαν πίστιν ὄντες.  
like faith being.

6 Ὁν γὰρ τρόπον ἐκεῖνος τῇ φωνῇ τοῦ Θεοῦ ἐπίστευσε καὶ ἐλογίσθη αὐτῷ  
Who for in manner that the voice of the God he believed and it was counted to him  
εἰς δικαιοσύνην, τὸν αὐτὸν τρόπον καὶ ἡμεῖς τῇ φωνῇ τοῦ Θεοῦ, τῇ διὰ τε τῶν  
for righteousness, the same manner also we the voice of the God, the by both of the  
ἀποστόλων τοῦ Χριστοῦ λαληθείση πάλιν καὶ τῇ διὰ τῶν προφητῶν κηρυχθείση  
apostles of the Christ spoken again also the by of the prophets proclaimed  
ἡμῖν, πιστεύσαντες μέχρι τοῦ ἀποθνήσκειν πᾶσι τοῖς ἐν τῷ κόσμῳ  
to us, having believed even so far as of the to be executed all the things in the world  
ἀπεταξάμεθα. Ὁμοίοπιστον οὖν τὸ ἔθνος καὶ θεοσεβὲς καὶ δίκαιον, εὐφραῖνον  
renouncing. Of like faith then the nation and God-fearing and righteous, gladdening  
τὸν Πατέρα, ὑπισχνεῖται αὐτῷ, ἀλλ' οὐχ ὑμᾶς, οἷς οὐκ ἔστι πίστις ἐν αὐτοῖς.  
the Father, He engages with them, But not you, whom not there is faith among them.