

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

Chapter CXX

1 Ὁρᾶτε μέντοι ὡς καὶ τῷ Ἰσαὰκ τὰ αὐτὰ καὶ τῷ Ἰακώβ ὑπισχνεῖται. Οὕτω
Let you note too as also to the Isaac the same and to the Jacob promise. Thus
γὰρ λέγει τῷ Ἰσαὰκ, Καὶ εὐλογηθήσονται ἐν τῷ σπέρματί σου πάντα τὰ ἔθνη
for He speaks to the Isaac, And you shall be blessed in the seed of you all the nations
τῆς γῆς· τῷ δὲ Ἰακώβ, Καὶ εὐλογηθήσονται ἐν σοὶ πᾶσαι αἱ φυλαὶ τῆς γῆς καὶ
of the earth; to the and Jacob, And shall be blessed by to you all the tribes of the earth and
ἐν τῷ σπέρματί σου. Οὐκέτι τοῦτο τῷ Ἡσαῦ οὐδὲ τῷ Ρουβίῳ λέγει οὐδὲ ἄλλῳ
in the seeds of you. Not this to the Esau neither to the Reuben He says not to other
τινί, ἄλλ' ἐκείνοις ἐξ ὧν ἔμελλεν ἔσεσθαι κατὰ τὴν οἰκονομίαν τὴν διὰ τῆς
certain, but to them out whom being destined according to the dispensation the through of the
Παρθένου Μαρίας ὁ Χριστός.
Virgin Mary the Christ.

2 Εἴγε δὲ καὶ τὴν εὐλογίαν Ἰούδα καταμάθοις, ἵδοις ἂν ὁ λέγω.
If but also the blessing of Judah you should consider, you should consider what I say.
Μερίζεται γὰρ τὸ σπέρμα ἐξ Ἰακώβ, καὶ διὰ Ἰούδα καὶ Φαρὲς καὶ Ἰεσσαὶ καὶ
Is divided for the seed from of Jacob, and through Judah and Phares¹ and Jesse and
Δαυεὶδ κατέρχεται. Ταῦτα δ' ἦν σύμβολα ὅτι τινὲς τοῦ γένους ὑμῶν εύρεθήσονται
David it comes down. This and was a symbol that certain of the nation of you will be found
τέκνα Ἀβραάμ, καὶ ἐν μερίδι τοῦ Χριστοῦ εύρισκόμενοι, ἄλλοι δὲ τέκνα μὲν τοῦ
children of Abraham, and in class of the Christ being found, others but children indeed of the
Ἀβραάμ, ὡς ἡ ἄμμος δὲ ἡ ἐπὶ τὸ χεῖλος τῆς θαλάσσης ὄντες, ἥτις ἄγονός τε καὶ
Abraham, as the sand but the upon the shore of the sea being, that barren both and
ἄκαρπος, πολλὴ μὲν καὶ ἀναρίθμητος ὑπάρχουσα, οὐδὲν δὲ ὄλως καρπογονοῦσα,
fruitless, much indeed also numberless being, nothing and entirely fruitless,
ἄλλὰ μόνον τὸ ὕδωρ τῆς θαλάσσης πίνουσα· ὅπερ καὶ τὸ ἐν τῷ γένει ὑμῶν
but only the water of the sea drinking; wherefore also the among the nation of you
πολὺ πλῆθος ἐλέγχεται, πικρίας μὲν διδάγματα καὶ ἀθεότητος συμπίνοντες, τὸν
a great multitude convicted, of bitterness indeed teachings and godlessness imbibing, the
δὲ τοῦ Θεοῦ λόγον ἀποπτύοντες.
but if the God word spurning.

3 Φησὶ γοῦν καὶ ἐν τῷ Ἰούδᾳ, Οὐκ ἐκλείψει ἄρχων ἐξ Ἰούδα καὶ ἡγούμενος
He speaks therefore also in the to the Judah, Not will abandon a prince from Judah and a leader
ἐκ τῶν μηρῶν αὐτοῦ, ἔως ἂν ἔλθῃ ὡς ἀπόκειται· καὶ αὐτὸς ἔσται
out of the thighs of him, until should come that which is laid in store; and Same shall be
προσδοκία ἔθνῶν. Καὶ τοῦτο ὅτι οὐκ εἰς Ἰούδαν ἐρρέθη ἀλλ' εἰς τὸν Χριστόν,
expectation o nations. And this that not for Judah was spoken but for the Christ,
φαίνεται· καὶ γὰρ Ἰούδαν πάντες οἱ ἀπὸ τῶν ἔθνῶν πάντων οὐ προσδοκῶμεν,
it was revealed; and for Judah all the from of the nations of all not we are expecting,
ἄλλὰ Ἰησοῦν, τὸν καὶ τοὺς πατέρας ὑμῶν ἐξ Αἰγύπτου ἐξαγαγόντα. Μέχρι
but Jesus, the One also the fathers of you out of Egypt having led away. Even to

1 **Pharez** Breach, the elder of the twin sons of Judah ([Gen 38:29](#)). From him the royal line of David sprang ([Rut 4:18](#)). "The chief of all the captains of the host" was of the children of Perez ([Ch1 27:3](#); [Mat 1:3](#)). (Easton)

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γὰρ τῆς παρουσίας τοῦ Χριστοῦ ἡ προφητεία προεκήρυσσεν, "Ἐως ἂν ἔλθῃ
for of the advent of the Christ the prophecy was heralding before, Until He should come
ἔπειται· καὶ αὐτὸς ἔσται προσδοκία ἐθνῶν.
to that which is laid in store; and Same shall be expectation of nations.

4 Ἐλήλυθε τοιγαροῦν, ως καὶ ἐν πολλοῖς ἀπεδείξαμεν, καὶ προσδοκᾶται πάλιν
He has come therefore, as also in much we showed, and is expected again
παρέσεσθαι ἐπάνω τῶν νεφελῶν Ἰησοῦς, οὗ τὸ ὄνομα βεβηλοῦτε ὑμεῖς, καὶ
to be present above of the clouds Jesus, whose the name profane you, and
βεβηλοῦσθαι ἐν πάσῃ τῇ γῇ ἐξεργάζεσθε. Δυνατὸν δὲ ἦν μοι, ἔφην, δῶ ἄνδρες,
it is profaned in all the earth mischievously. Possible and it was for me, I said, O men,
μάχεσθαι πρὸς ὑμᾶς περὶ τῆς λέξεως, ἦν ὑμεῖς ἐξηγεῖσθε λέγοντες εἰρῆσθαι,
to wrangle with you concerning of the passage, which you interpret saying it has been announced,
"Ἐως ἂν ἔλθῃ τὰ ἀποκείμενα αὐτῷ· ἐπειδὴ οὐχ οὕτως ἐξηγήσαντο οἱ
Until should come the things having been reserved to Him; since not so explained it the
Ἐβδομήκοντα, ἀλλ', "Ἐως ἂν ἔλθῃ δῶ ἀπόκειται.
Seventy, but, Until should come for whom it is reserved.

5 Ἐπειδὴ δὲ τὰ ἀκόλουθα μηνύει ὅτι περὶ Χριστοῦ εἴρηται, οὕτω γὰρ ἔχουσι,
ince but the things following indicate that about Christ it speaks, so for it maintains,
Καὶ αὐτὸς ἔσται προσδοκία ἐθνῶν, οὐ περὶ τοῦ λεξείδιου συζητῆσαι ὑμῖν ἔρχομαι,
And He shall be expectation of nations, not concerning of the words to dispute with you I continue,
ὅνπερ τρόπον οὐδὲ ἀπὸ τῶν μὴ ὁμολογουμένων ὑφ' ὑμῶν γραφῶν, δῶ καὶ
which way not from of the not establishing from of your Scripture, which also
ἀνιστόρησα, ἀπὸ λόγων Ἱερεμίου τοῦ προφήτου, καὶ "Ἐσδρα καὶ Δαυείδ, τὴν
I quoted, from of words of Jeremiah of the prophet, and Esdras and David, the
ἀπόδειξιν τὴν περὶ τοῦ Χριστοῦ ποιήσασθαι ἐσπούδασα, ἀλλ' ἀπὸ τῶν
showing the about of the Christ to make I am eager, but from of the
ὁμολογουμένων μέχρι νῦν ὑφ' ὑμῶν· ἃ εἰ ἐνενοήκεισαν οἱ διδάσκαλοι ὑμῶν, εὗ ἵστε
being conceded even now by of you; which if had grasped the teachers of you, well you have known
ὅτι ἀφανῆ ἐπεποιήκεισαν, ως καὶ τὰ περὶ τὸν θάνατον Ἡσαίου, ὃν
that unseen they would have made, as also the things concerning the death of Isaiah, whom
πρίονι ξυλίνῳ ἐπρίσατε, μυστήριον καὶ αὐτὸ τοῦ Χριστοῦ, τοῦ τέμνειν ὑμῶν τὸ
you sawed with wooden saw in parts², a mystery also this of the Christ, of the to cut of you the
γένος διχῇ μέλλοντος, καὶ τοὺς μὲν ἀξίους σὺν τοῖς ἀγίοις πατριάρχαις καὶ
nation in two being destined, and the indeed worthy with the holy patriarchs and
προφήταις τῆς αἰώνιου βασιλείας καταξιοῦν μέλλοντος, τοὺς δὲ ἐπὶ τὴν
prophets of the eternal kingdom worthy of honour being destined, the but upon the
καταδίκην τοῦ ἀσβέστου πυρὸς σὺν τοῖς ὁμοίοις ἀπειθέσι καὶ ἀμεταθέτοις ἀπὸ
sentence of the unquenchable fire with the similar disobedient and impenitent from
πάντων τῶν ἐθνῶν πέμψειν ἢδη φήσαντος.
of all of the nations to send already having declared.

6 Ἡξουσι γάρ, εἶπεν, ἀπὸ δυσμῶν καὶ ἀνατολῶν, καὶ ἀνακλιθήσονται μετὰ
They shall come for, he said, from of west and of east, and they shall sit down with

2 Isaiah probably lived to its close, and possibly into the reign of Manasseh, but the time and manner of his death are unknown. There is a tradition that he suffered martyrdom in the heathen reaction in the time of Manasseh (Easton)

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ἐμοῦ, λέγω δὲ τῶν Σαμαρέων, τινὸς φροντίδα ποιούμενος, ἐγγράφως Καίσαρι of me, I say but of the Samaritans, a certain thought making, written to Caesar προσομιλῶν, εἶπον πλανᾶσθαι αὐτοὺς πειθομένους τῷ ἐν τῷ γένει αὐτῶν μάγῳ communicating, I said to be deceived them listening to the among the nation of them a magician Σίμωνι, ὃν Θεὸν ὑπεράνω πάσης ἀρχῆς καὶ ἔξουσίας καὶ δυνάμεως εἶναι, λέγουσι. Simon,⁴ of whom God above of all sovereignty and authority and power to be, they say.

Chapter CXXI

1 Καὶ ἡσυχίαν ἀγόντων αὐτῶν ἐπέφερον, Διὰ Δαυεὶδ περὶ τούτου λέγων τοῦ And silence they kept of them I was continuing By David about of this was speaking of the Χριστοῦ, ὃ φίλοι, οὐκέτι ἐν τῷ σπέρματι αὐτοῦ εἶπεν εὐλογηθήσεσθαι τὰ ἔθνη, Christ, O friends, no longer in the seed of Him he said to be blessed the nations, ἀλλὰ ἐν αὐτῷ. Οὕτω δὲ ἐκεῖ ἐστι, Τὸ ὄνομα αὐτοῦ εἰς τὸν αἰῶνα, ὑπὲρ τὸν ἥλιον but in Him. So and there it is, The name of Him into the age, above the sun ἀνατελεῖ· καὶ ἐνευλογηθήσονται ἐν αὐτῷ πάντα τὰ ἔθνη. Εἰ δὲ ἐν τῷ Χριστῷ shall rise up; and to be blessed in Him all the nations. If but in the Christ εὐλογεῖται τὰ ἔθνη πάντα, καὶ ἐκ πάντων τῶν ἔθνῶν ἐπὶ τοῦτον πιστεύομεν, καὶ is blessed the nations all, and from of all of the nations upon this One we believe, and αὐτός ἐστιν ὁ Χριστός, καὶ ἡμεῖς οἱ δι' αὐτοῦ εὐλογημένοι. He is the Christ, also we the by of Him are blessed.

2 Τὸν μὲν ἥλιον ὁ Θεὸς ἐδεδώκει πρότερον εἰς τὸ προσκυνεῖν αὐτόν, ὃς The indeed sun the God had given formerly for the to worship it, as γέγραπται, καὶ οὐδένα οὐδέποτε ἴδειν ἔστιν ὑπομείναντα διὰ τὴν πρὸς τὸν it has been written, and no one not ever to see it is having endured by the with the ἥλιον πίστιν ἀποθανεῖν· διὰ δὲ τὸ ὄνομα τοῦ Ἰησοῦ ἐκ παντὸς γένους ἀνθρώπων sun faith to die; through but the name of the Jesus out of every nation of men καὶ ὑπομείναντας καὶ ὑπομένοντας πάντα πάσχειν ὑπὲρ τοῦ μὴ ἀρνήσασθαι αὐτὸν also having endured and are enduring all to suffer over of the not to deny Him ἴδειν ἔστι. Πυρωδέστερος γάρ αὐτοῦ ὁ τῆς ἀληθείας καὶ σοφίας λόγος καὶ to see is. Fiery for of Him the of the truth and wisdom word and

3 Greek word obscure.

4 Above Acts 8:8-13. Caesar Antoninus Pius – 138 - 161. A sorcerer of great repute for his magical arts among the Samaritans ([Act 8:9](#)). He afterwards became a professed convert to the faith under the preaching of Philip the deacon and evangelist ([Act 8:12](#), [Act 8:13](#)). His profession was, however, soon found to be hollow. His conduct called forth from Peter a stern rebuke ([Act 8:18](#)). From this moment he disappears from the Church's history. The term "Simony," as denoting the purchase for money of spiritual offices, is derived from him. (Easton)

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φωτεινότερος μᾶλλον τῶν ἡλίου δυνάμεών ἐστι, καὶ εἰς τὰ βάθη τῆς καρδίας καὶ lightgiving more of the sun of powers is, and into the depths of the heart and τοῦ νοῦ εἰσδύνων. "Οθεν καὶ ὁ λόγος ἔφη, 'Υπὲρ τὸν ἥλιον ἀνατελεῖ τὸ ὄνομα of the mind sinking down. Wherefore also the Scripture says, Above the sun shall rise up the name αὐτοῦ. Καὶ πάλιν, Ἀνατολὴ ὄνομα αὐτοῦ Ζαχαρίας φησί. Καὶ περὶ τοῦ αὐτοῦ λέγων of Him. And again, East name of Him, Zechariah says. And concerning of the Him speaking εἶπεν, ὅτι, Κόψονται φυλὴ κατὰ φυλήν.
he said, that, They shall mourn tribe by tribe.

3 Εἰ δὲ ἐν τῇ ἀτίμῳ καὶ ἀειδεῖ καὶ ἔξουθενημένῃ πρώτῃ παρουσίᾳ αὐτοῦ τοσοῦτον,
If but in the without honour and unsightly and contemptible first advent of Him very,
ἔλαμψε καὶ ἵσχυσεν, ὡς ἐν μηδενὶ γένει ἀγνοεῖσθαι αὐτὸν, καὶ ἀπὸ παντὸς
He shone out and was mighty, so that in not one nation not known Him, and from all
μετάνοιαν πεποιῆσθαι, ἀπὸ τῆς παλαιᾶς κακῆς ἑκάστου γένους πολιτείας, ὥστε
repentances to have been made, from of the old badness of each nation life style, so that
καὶ τὰ δαιμόνια ὑποτάσσεσθαι αὐτοῦ τῷ ὄνόματι, καὶ πάσας τὰς ἀρχὰς καὶ τὰς
even the demons to be subject of Him to the name, and all the powers and the kingdoms
βασιλείας τούτου τὸ ὄνομα παρὰ πάντας τοὺς ἀποθανόντας δεδοικέναι, οὐκ
kingdoms of this the name by all the having died to have feared, not
ἐκ παντὸς τρόπου ἐν τῇ ἐνδόξῳ αὐτοῦ παρουσίᾳ καταλύσει πάντας τοὺς
by all means in the glorious of Him advent will destroy all the
μισήσαντας αὐτὸν καὶ τοὺς αὐτοῦ ἀδίκως ἀποστάντας, τοὺς δὲ ἰδίους ἀναπαύσει,
having hated Him and the of Him unrighteously having departed, the and own rest
ἀποδιδοὺς αὐτοῖς τὰ προσδοκώμενα πάντα;
giving to them the expecting all?

4 Ἡμῖν οὖν ἐδόθη καὶ ἀκοῦσαι καὶ συνεῖναι, καὶ σωθῆναι διὰ τούτου τοῦ Χριστοῦ,
We then it is given also to hear and to understand, and to be saved by of this of the Christ,
καὶ τὰ τοῦ Πατρὸς ἐπιγνῶναι πάντα. Διὰ τοῦτο ἔλεγε πρὸς αὐτόν, Μέγα σοί
and the things of the Father recognise all. By this He said unto Him, Great to you
ἐστι τοῦ κληθῆναι σε παῖδα μου, τοῦ στῆσαι τὰς φυλὰς τοῦ Ἰακώβ καὶ τὰς
it is of the to be called You servant of me, of the to raise up the tribes of the Jacob and the
διασπορὰς τοῦ Ἰσραὴλ ἐπιστρέψαι. Τέθεικά σε εἰς φῶς ἐθνῶν, τοῦ εἶναί σε
scattered of the Israel to turn again. I have appointed you for a light of nations, of the to be you
εἰς σωτηρίαν αὐτῶν ἔως ἐσχάτου τῆς γῆς.
for a salvation of them unto of end of the earth.

Chapter CXXII

1 Ταῦτα ὑμεῖς μὲν εἰς τὸν γηόραν καὶ τοὺς προσηλύτους εἰρῆσθαι νομίζετε, τῷ ὄντι
These things you indeed for the stranger and the proselytes to refer you consider, to the being
δὲ εἰς ἡμᾶς εἴρηται τοὺς διὰ Ἰησοῦ πεφωτισμένους. Ἡ γάρ ἂν κάκείνοις ἐμαρτύρει
but for us it refers the by of Jesus having been enlightened. Which for those was bearing witness
ὁ Χριστός· νῦν δὲ διπλότερον υἱὸν Γεέννης, ὡς αὐτὸς εἶπε, γίνεσθε. Οὐ πρὸς ἐκείνους

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the Christ; now but twofold children of Gehenna,⁵ as himself said, you are. Not unto those
οὗν οὐδὲ τὰ διὰ τῶν προφητῶν εἰρημένα λέλεκται, ἀλλὰ πρὸς ἡμᾶς,
therefore not the things by of the prophets having been proclaimed it has been spoken, but unto us,
περὶ ὃν ὁ λόγος λέγει, Ἄξω ἐν ὁδῷ τυφλούς ἦν οὐκ ἔγνωσαν,
concerning of whom the Scripture speaks, I will lead by a way blind which not they knew,
καὶ τρίβους οὓς οὐκ ἥδεισαν πατήσουσι. Κἀγὼ μάρτυς, λέγει Κύριος ὁ Θεός,
and by paths which not they had known they shall walk.⁶ And I a witness, says Lord the God,
καὶ ὁ παῖς μου ὃν ἔξελεξάμην.
and the servant of me whom I chose.

2 Τίσιν οὖν μαρτυρεῖ ὁ Χριστός; Δῆλον ὡς τοῖς πεπιστευκόσιν. Οἱ δὲ προσήλυτοι οὐ
To whom then bears witness the Christ? Manifestly as to the having believed. The but proselytes not
μόνον οὐ πιστεύουσιν, ἀλλὰ διπλότερον ὑμῶν βλασφημοῦσιν εἰς τὸ ὄνομα αὐτοῦ,
only not are believing, but twofold of you blaspheme against the name of Him,
καὶ ἡμᾶς τοὺς εἰς ἐκεῖνον πιστεύοντας καὶ φονεύειν καὶ αἰκίζειν βούλονται· κατὰ
and us the into that one believing and to murder and to torment they wish; according to
πάντα γὰρ ὑμῖν ἔξομοιοῦσθαι σπεύδουσι.
every way for you to become like they strive.

3 Καὶ πάλιν ἐν ἄλλοις βοᾷ, Ἐγὼ Κύριος ἐκάλεσά σε τῇ δικαιοσύνῃ, καὶ
And again in other words He cries, I Lord summoned you in the righteousness, and
κρατήσω τῆς χειρός σου καὶ ισχύσω σε, καὶ θήσω σε εἰς διαθήκην
I shall lay hold of the hand of You and I shall strengthen You, and I shall give You for a covenant
γένους, εἰς φῶς ἐθνῶν, ἀνοῖξαι ὁφθαλμοὺς τυφλῶν, ἔξαγαγεῖν ἐκ δεσμῶν
of people, a light of nations, to open eyes of blind, to bring out from of bonds
πεπεδημένους. Ἐπεὶ καὶ ταῦτα, ὡς ἄνδρες, πρὸς τὸν Χριστὸν καὶ περὶ τῶν
having been imprisoned.⁷ Since also these words, O men, unto the Christ also concerning of the
ἐθνῶν τῶν πεφωτισμένων εἴρηται. "Ἡ πάλιν ὑμεῖς ἐρεῖτε, Πρὸς τὸν νόμον λέγει
nations of the having been enlightened refer. Or again you will say, Unto the law e speaks
καὶ τοὺς προσηλύτους ταῦτα;
and the proselytes these things?

4 Καὶ ὅσπερ ἐν θεάτρῳ ἀνέκραγόν τινες τῶν τῇ δευτέρᾳ ἀφιγμένων, Ἀλλὰ τί;
And just as in theatre shouted out certain of the on the second day having arrived, But what?
Οὐ πρὸς τὸν νόμον λέγει καὶ τοὺς φωτιζομένους ὑπ' αὐτοῦ; Οὗτοι δέ εἰσιν οἱ
Not unto the law He refers and the having been enlightened by of it? These and are the
προσήλυτοι.
proselytes.

5 Οὕκ, ἔφην, ἀπιδῶν πρὸς τὸν Τρύφωνα. Ἐπεὶ εἰ νόμος εἶχε τὸ φωτίζειν τὰ ἔθνη
Not, I said, looking towards the Trypho. Since if law is possessing the to enlighten the nations
καὶ τοὺς ἔχοντας αὐτόν, τίς χρεία καινῆς διαθήκης; Ἐπεὶ δὲ καινὴν διαθήκην καὶ
and the having it, what need of new covenant? Sine but of new covenant and

5 Above Matthew 5:22; the valley of Hinnom, which represented the place of future punishment

6 Above Isaiah 42:16.

7 Above Isaiah 42:6,7.

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νόμον αἰώνιον καὶ πρόσταγμα ὁ Θεὸς προεκήρυσσε πέμψειν, οὐχὶ τὸν παλαιὸν
a law everlasting also an order the God before was announcing to send, not the old
νόμον ἀκουσόμεθα καὶ τοὺς προσηλύτους αὐτοῦ, ἀλλὰ τὸν Χριστὸν καὶ τοὺς
law we will understand and the proselytes of it, but the Christ and the
προσηλύτους αὐτοῦ, ἡμᾶς τὰ ἔθνη, οὓς ἐφώτισεν, ὡς πού φησιν, Οὗτοι λέγει
proselytes of Him, we the nations, whom He enlightened, as somewhere He says, Thus says
Κύριος, Καιρῷ δεκτῷ ἐπήκουσά σου, καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι, καὶ
Lord, In a time acceptable I heard of you, and in a day of salvation I helped you, and
ἔδωκά σε εἰς διαθήκην ἔθνῶν, τοῦ καταστῆσαι τὴν γῆν καὶ κληρονομίαν
I gave you for a covenant of nations, of the to establish the earth and an inheritance
κληρονομῆσαι ἐρήμους.
to inherit desert parts.

6 Τίς οὖν ἡ κληρονομία τοῦ Χριστοῦ; Οὐχὶ τὰ ἔθνη; Τίς ἡ διαθήκη τοῦ Θεοῦ;
What then the inheritance of the Christ? Not the nations? What the covenant of the God?
Οὐχ ὁ Χριστός; Ὡς καὶ ἀλλαχοῦ φησιν, Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε.
Not the Christ? As also elsewhere He says, Son of me are you, I this day I have begotten you;
αἴτησαι παρ' ἐμοῦ, καὶ δώσω σοι ἔθνη τὴν κληρονομίαν σου καὶ τὴν κατάσχεσίν
let you ask from of Me, and I will give to You nations the inheritance of You and the possession
σου τὰ πέρατα τῆς γῆς.
of You the furthest parts of the earth.

Chapter CXXIII

1 Ὡς οὖν πάντα ταῦτα εἴρηται πρὸς τὸν Χριστὸν καὶ τὰ ἔθνη, οὕτως κάκεῖνα
As then all these things refer unto the Christ and the nations, so to those

εἰρῆσθαι νομίζετε. Οὐδὲν γάρ χρήζουσιν οἱ προσήλυτοι διαθήκης, εἰ, ἐνὸς καὶ τοῦ
to refer in like manner. Not at all for needing the proselytes a covenant, if, one also of the
αὐτοῦ πᾶσι τοῖς περιτεμνομένοις κειμένου νόμου, περὶ ἐκείνων οὕτως
same on all the having been circumcised has been imposed law, about of them thus
ἡ γραφὴ λέγει, Καὶ προστεθήσεται καὶ ὁ γηόρας πρὸς αὐτούς, καὶ προστεθήσεται
the Scripture speaks, And shall be joined also the *stranger*⁸ with them, and shall be joined
πρὸς τὸν οἶκον Ἰακώβ. Καὶ ὅτι μὲν προσήλυτος ὁ περιτεμνόμενος εἰς τὸ τῷ λαῷ
with the house of Jacob. And that indeed proselyte the circumcised into the people
προσκεχωρηκέναι ἔστιν ὡς αὐτόχθων, ἡμεῖς δὲ λαὸς κεκλῆσθαι
to have access he is as indigenous, we but a people to have been called
ἥξιωμένοι ὁμοίως ἔθνος ἐσμὲν διὰ τὸ ἀπερίτμητοι εῖναι.
having been deemed worthy likewise a nation we are because the uncircumcised we are.

2 Πρὸς δὲ καὶ γελοῖόν ἔστιν ἡγεῖσθαι ὑμᾶς τῶν μὲν προσηλύτων αὐτῶν ἀνεῳχθαι
With but also derision it is to suppose you of the indeed proselytes of them to have been opened
τὰ ὄμματα, ὑμῶν δὲ οὐ, καὶ ὑμᾶς μὲν ἀκούειν τυφλοὺς καὶ κωφούς, ἐκείνους δὲ
the eyes, of you but not, and you indeed to understand being blinded and senseless, those ones
δὲ πεφωτισμένους. Καὶ ἔτι γελοιότερον ἀποβήσεται ὑμῖν τὸ πρᾶγμα, εἰ τὸν νόμον
but having been enlightened. And still more derisory *it will be* for you the matter, if the law

8 Greek word obscure.

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

τοῖς ἔθνεσι δεδόσθαι φήσετε, ὑμεῖς δὲ οὐκ ἐκεῖνον τὸν νόμον ἔγνωτε.
to the nations to have been given you should say, you but not that the law you knew.

3 Ηὔλαβεῖσθε γὰρ ἂν τὴν τοῦ Θεοῦ ὄργήν, καὶ υἱοὶ ἄνομοι καὶ
You would have stood in awe⁹ for the of the God wrath, and sons lawless and
ῥεμβεύοντες οὐκ ἂν ἦτε, δυσωπούμενοι ἀκούειν ἐκάστοτε λέγοντος αὐτοῦ, Υἱοί,
flowing about¹⁰ not doubtless, being troubled to hear each time saying Him, Children,
οἵς οὐκ ἔστι πίστις ἐν αὐτοῖς· καὶ, Τίς τυφλὸς ἀλλ' ἡ οἱ παῖδες μου, καὶ κωφὸς
in whom not is faith in them; and, Who blind but being the servants of Me, and deaf
ἀλλ' ἡ οἰυριεύοντες αὐτῶν; Καὶ ἐτυφλώθησαν οἱ δοῦλοι τοῦ Θεοῦ. Εἴδετε πολλάκις,
but being rulers over¹¹ of them? And been blinded the servants of the God. You saw often,
καὶ οὐκ ἐφυλάξασθε· ἀνεῳγμένα τὰ ὡτα οὐδῶν, καὶ οὐκ ἤκουσατε.
and not you watched;¹² having been opened the ears of you, and not you heard.

4 Ἡ καλὸς οὐδῶν ὁ ἔπαινος τοῦ Θεοῦ, καὶ Θεοῦ μαρτυρία δούλοις
Or honourable of you the commendation of the God, and of God testimony to servants
πρέπουσα; Οὐκ αἰσχύνεσθε πολλάκις ταύτα ἀκούοντες, οὐδὲ ἀπειλοῦντος
being seen clearly? Not you ashamed often these things hearing, neither at threatening
τοῦ Θεοῦ φρίσσετε, ἀλλ' ἡ λαὸς μωρὸς καὶ σκληροκάρδιος ἔστε. Διὰ τοῦτο ἴδοὺ¹³
of the God you shudder, but for a people foolish and hard-hearted you are. Through this behold
προσθήσω τοῦ μεταθεῖναι τὸν λαὸν τοῦτον, λέγει Κύριος, καὶ μεταθήσω αὐτούς,
I will proceed of the to remove the people this, says Lord, and I will remove them,
καὶ ἀπολῶ τὴν σοφίαν τῶν σοφῶν καὶ τὴν σύνεσιν τῶν συνετῶν κρύψω.
and destroy the wisdom of the wise and the understanding of the prudent I will hide.
Εὐλόγως. Οὐ γὰρ σοφοί ἔστε οὐδὲ συνετοί, ἀλλὰ δριμεῖς καὶ πανούργοι· σοφοὶ
With good reason. Not for wise you are neither prudent, but crafty and cunning; wise

εἰς τὸ κακοποιῆσαι μόνον, γνῶναι δὲ βουλὴν Θεοῦ κεκρυμμένην ἡ διαθήκην Κυρίου
for the to do mischief alone, to know but counsel of God having been hidden or covenant of Lord
πιστὴν ἡ τρίβουσ αἰωνίους εύρειν ἀδύνατοι.
faithful or paths eternal to find unable.

5 Τοιγαροῦν, Ἐγερῶ, φησί, τῷ Ἰσραὴλ καὶ τῷ Ἰούδᾳ σπέρμα ἀνθρώπων
Therefore, I will raise up, He says, to the Israel and to the Judah seed of men
καὶ σπέρμα κτηνῶν. Καὶ διὰ Ἡσαίου περὶ ἄλλου Ἰσραὴλ οὗτω φησί, Τῇ ἡμέρᾳ
and seed of animals. And by Isaiah concerning another Israel thus He says, In the day
ἐκείνῃ ἔσται τρίτος Ἰσραὴλ ἐν τοῖς Ἀσσυρίοις καὶ Αἰγυπτίοις, εὐλογημένος ἐν
that shall be a third Israel among the Assyrians and Egyptians, blessed in
τῇ γῇ, ἣν εὐλόγησε Κύριος Σαβαὼθ λέγων, Εὐλογημένος ἔσται ὁ λαός μου ὁ ἐν
the land, which blessed Lord Sabaoth saying, Blessed shall be the people of Me the in
Αἰγύπτῳ καὶ ὁ ἐν Ἀσσυρίοις, καὶ ἡ κληρονομία μου Ἰσραὴλ.
Egypt and the in Assyria, and the inheritance of Me Israel.¹³

9 Greek word obscure.

10 Greek word obscure.

11 Greek word obscure.

12 Greek word obscure.

13 Above Isaiah 19:24,25.

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

6 Εὐλογοῦντος οὗν τοῦ Θεοῦ καὶ Ἰσραὴλ τοῦτον τὸν λαὸν καλοῦντος καὶ

Being blessed then of the God also Israel this the people being called and
κληρονομίαν αὐτοῦ βιῶντος εἶναι, πῶς οὐ μετανοεῖτε ἐπὶ τε τῷ ἑαυτοὺς ἀπατᾶν,
inheritance of Him being declared to be, how not you repent over both on the yourselves deceit,
ὡς μόνοι Ἰσραὴλ ὄντες, καὶ ἐπὶ τῷ καταρᾶσθαι τὸν εὐλογημένον τοῦ Θεοῦ λαόν;
as if only Israel you being, and upon the to curse the being blessed of the God people?
Καὶ γὰρ ὅτε πρὸς τὴν Ἱερουσαλὴμ καὶ τὰς περιξ αὐτῆς ἔλεγε χώρας, οὕτω πάλιν
And for when unto the Jerusalem and the round about of her He was speaking areas, thus again
ἐπεῖπε, Καὶ γεννήσω ἐφ' ὑμᾶς ἀνθρώπους, τὸν λαόν μου Ἰσραὴλ, καὶ
He added, And I shall beget upon you men, the people of Me Israel, and
κληρονομήσουσιν ὑμᾶς καὶ ἔσεσθε αὐτοῖς εἰς κατάσχεσιν, καὶ οὐ μὴ προστεθῆτε
they shall inherit you and you shall be to them for a possession, and by no means ??????
ἔτι ἀτεκνωθῆναι ἀπ' αὐτῶν.
still ??????? far from of them.

7 Τί οὖν; Φησὶν ὁ Τρύφων. Υμεῖς Ἰσραὴλ, καὶ περὶ ὑμῶν λέγει ταῦτα;

What then? Says the Trypho. You Israel are, and about of you He says these things?

Εἰ μέν, ἔφην αὐτῷ, μὴ περὶ τούτων καὶ πολὺν λόγον πεποιήμεθα, καν
If indeed, I replied to him, not about of these and much discussion we had made, even if
ἀμφέβαλλον μὴ τι οὐ συνίων τοῦτο ἐρωτᾶς· ἐπειδὴ δὲ καὶ μετὰ
I cast away not what not understanding this you should ask; since but also after
ἀποδείξεως καὶ συγκαταθέσεως καὶ τοῦτο συνηγάγομεν τὸ ζήτημα, οὐ νομίζω
showing and approval and this I concluded the inquiry, not I consider
σε ἀγνοεῖν μὲν τὰ προειρημένα οὐδὲ πάλιν φιλεριστεῖν, ἀλλὰ
you ignorant indeed the things having been said before neither again wish more, but
προκαλεῖσθαι με καὶ τούτοις τὴν αὐτὴν ἀπόδειξιν ποιήσασθαι.
to challenge me also this the same proof to make.

8 Καὶ τῷ διὰ τῶν ὄφθαλμῶν νεύματι συντιθεμένου, Πάλιν, ἔλεγον ἐγώ, ἐν τῷ
And by the through of the eyes a sign agreeing, Again, said I, in the
Ἡσαίᾳ, ωσὶν ἀκούοντες εἰ ἄρα ἀκούετε, περὶ τοῦ Χριστοῦ λέγων ὁ Θεὸς ἐν
Isaiah, should you hear if then you are listening, concerning of the Christ speaking the God
παραβολῇ Ἰακὼβ αὐτὸν καλεῖ καὶ Ἰσραὴλ. Οὕτω λέγει, Ἰακὼβ ὁ παῖς μου,
in parable Jacob Him calls and Israel,. Thus He says, Jacob the servant of me,

ἀντιλήψομαι αὐτοῦ. Ἰσραὴλ ἐκλεκτός μου, θήσω τὸ Πνεῦμά μου ἐπ' αὐτόν, καὶ
I shall be the help of him, Israel chosen of me, I will set the Spirit of me upon him, and
κρίσιν τοῖς ἔθνεσιν ἔξοισει. Οὐκ ἐρίσει οὔτε κράξει, οὔτε ἀκούσεται τις ἐν
judgement to the nations he shall carry out. Not shall he strive neither cry, nor shall hear any one in
ταῖς πλατείαις τὴν φωνὴν αὐτοῦ· κάλαμον συντετριμένον οὐ κατεάξει καὶ λίνον
the streets the voice of him; a reed having been bruised not will he crush and flax
τυφόμενον οὐ μὴ σβέσει, ἀλλὰ εἰς ἀλήθειαν ἔξοισει, κρίσιν
smoking by no means will he quench, but into truth he shall bring forth, judgement
ἀναλήψεικαὶ οὐ μὴ θραυσθήσεται, ἔως ἂν θῇ ἐπὶ τῆς γῆς
he shall take up by no means shall he be broken, until he should set upon of the earth
κρίσιν· καὶ ἐπὶ τῷ ὀνόματι αὐτοῦ ἐλπιοῦσιν ἔθνη.

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

judgement; and upon the name of him shall hope nations.¹⁴

9 Ὡς οὖν ἀπὸ τοῦ ἐνὸς Ἰακὼβ ἐκείνου, τοῦ καὶ Ἰσραὴλ ἐπικληθέντος, τὸ πᾶν
As then from of the one Jacob of that one, of the also Israel having been called, the whole
γένος ὑμῶν προσηγόρευτο Ἰακὼβ καὶ Ἰσραὴλ, οὕτω καὶ ἡμεῖς ἀπὸ τοῦ γεννήσαντος
nation of you had been addressed Jacob and Israel, so also we from of the having begotten
ἡμᾶς εἰς Θεὸν Χριστοῦ, ὡς καὶ Ἰακὼβ καὶ Ἰσραὴλ καὶ Ἰούδα καὶ Ἰωσὴφ καὶ Δαυεὶδ,
us into God of Christ, as also Jacob and Israel and Judah and Joseph and David
καὶ Θεοῦ τέκνα ἀληθινὰ καλούμεθα καὶ ἐσμέν, οἱ τὰς ἐντολὰς τοῦ Χριστοῦ
and of God children true called also we are, who the commandments of the Christ
φυλάσσοντες.
keeping.

Chapter CXXIV

1 Καὶ ἐπειδὴ εἶδον αὐτοὺς συνταραχθέντας ἐπὶ τῷ εἰπεῖν με καὶ Θεοῦ τέκνα εῖναι
And then I saw them having been troubled over the to say me also of God children to be
ἡμᾶς, προλαβὼν τὸ ἀνερωτηθῆναι εἶπον, Ἀκούσατε, ὃ ἄνδρες, πῶς τὸ Ἅγιον
us, having anticipated the to be asked I said, Let you hear, O men, how the Holy
Πνεῦμα λέγει περὶ τοῦ λαοῦ τούτου, ὅτι υἱοὶ Ὑψίστου πάντες εἰσὶ καὶ ἐν τῇ συναγωγῇ
Spirit says about of the people of this, that sons of Highest all is and in the assembly
αὐτῶν παρέσται αὐτὸς οὗτος ὁ Χριστός, τὴν κρίσιν ἀπὸ παντὸς γένους
of them will be present Himself this One the Christ, the judgement on every race
ἀνθρώπων ποιούμενος.
of mankind making.

2 Εἴρηνται δὲ οἱ λόγοι διὰ Δαυεὶδ, ὡς μὲν ἡμεῖς ἐξηγεῖσθε, οὕτως,
These have been quoted now the words by David, as indeed you expound, thus,
‘Ο Θεὸς ἔστη ἐν συναγωγῇ θεῶν, ἐν μέσῳ δὲ θεοὺς διακρίνει.’ Ήως πότε
The God stood in the assembly of gods, in midst but gods He judges. Until when
κρίνετε ἀδικίαν παὶ πρόσωπα ἀμαρτωλῶν λαμβάνετε; Κρίνατε ὄρφανῷ
may you judge wrongdoing and countenance sinners receiving? Let you judge orphan
καὶ πτωχῷ καὶ ταπεινὸν καὶ πένητα δικαιώσατε. Ἐξέλεσθε πένητα, καὶ πτωχὸν
and beggar and humble and poor guiltless. Let you set free poor, and beggar
ἐκ χειρὸς ἀμαρτωλοῦ ρύσασθε. Οὐκ ἔγνωσαν οὔδε συνῆκαν, ἐν σκότει
out of hand of sinner let you rescue. Not they knew neither they understood, in darkness
διαπορεύονται· σαλευθήσονται πάντα τὰ θεμέλια τῆς γῆς. Ἔγὼ εἶπα,
they walk through; shall be shaken all the foundations of the earth. I said,
Θεοί ἔστε καὶ υἱοὶ Ὑψίστου πάντες· ὡς δὲ ἡμεῖς ἀνθρωποις ἀποθνήσκετε,
gods you are and children of Most High all; you but as a human die,

καὶ ὡς εἶς τῶν ἀρχόντων πίπτετε. Ἄναστα, ὁ Θεός, κρίνον τὴν γῆν, ὅτι σὺ
and as one of the rulers you fall. Arise, O God, judge the earth, for You
κατακληρονομήσεις ἐν πᾶσι τοῖς ἔθνεσιν.
shall inherit among all the nations.¹⁵

14 Above Isaiah 42:1-4.

15 Psalm 81(82).

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

3 Ἐν δὲ τῇ τῶν Ἐβδομήκοντα ἔξηγήσει εἴρηται, Ἰδοὺ δὴ ως ἄνθρωποι ἀποθνήσκετε,
In but the of the Seventy narrative it is said, Behold surely as men you die,
καὶ ως εἷς τῶν ἀρχόντων πίπτετε· ἵνα δηλώσῃ καὶ τὴν παρακοὴν τῶν
and as one of the rulers you fall; that He may make manifest also the disobedience of the
ἄνθρωπων, τοῦ Ἀδὰμ λέγω καὶ τῆς Εὔας, καὶ τὴν πτῶσιν τοῦ ἐνὸς τῶν ἀρχόντων,
humans, of the Adam I say and of the Eve, and of the falling of the one of the leaders,
τοῦτ' ἔστι τοῦ κεκλημένου ἐκείνου "Οφεως, πεσόντος πτῶσιν μεγάλην διὰ τὸ
this is of the having been called that one Serpent, having fallen a fall great through the
ἀποπλανῆσαι τὴν Εὔαν.
to deceive the Eve.

4 Άλλ' ἐπειδὴ οὐ πρὸς τοῦτό μοι νῦν ὁ λόγος λέλεκται, ἀλλὰ πρὸς τὸ ἀποδεῖξαι
But seeing that not with this to me now the passage having cited, but with the to prove
νῦν ὅτι τὸ Πνεῦμα τὸ Ἅγιον ὀνειδίζει τοὺς ἄνθρωπους, τοὺς καὶ Θεῷ ὁμοίως
to you that the Spirit the Holy reproaches the men, the also God I like
ἀπαθεῖς καὶ ἀθανάτους, ἐὰν φυλάξωσι τὰ προστάγματα αὐτοῦ,
without suffering and immortal, if they should keep the precepts of Him,
γεγεννημένους, καὶ κατηξιωμένους ὑπ' αὐτοῦ νίοὺς αὐτοῦ καλεῖσθαι, καὶ οὗτοι
having been begot, and having been deemed worthy by of Him sons of Him to be called, and these
ὁμοίως τῷ Ἀδὰμ καὶ τῇ Εὔᾳ ἔξομοιούμενοι θάνατον ἐαυτοῖς ἐργάζονται,
like to the Adam and the Eve became like death to themselves they were making,
ἔχετω καὶ ἡ ἐρμηνεία τοῦ ψαλμοῦ ως βούλεσθε· καὶ οὕτως ἀποδέδεικται
let you consider also the interpretation of the Psalm as you should wish; and thus it has been proved
ὅτι θεοὶ κατηξίωνται γενέσθαι, καὶ νίοι Υψίστου πάντες δύνασθαι γενέσθαι
that gods deemed worthy to become, and sons of Highest all to be capable to become
κατηξίωνται, καὶ παρ' ἐαυτοὺς καὶ κρίνεσθαι καὶ καταδικάζεσθαι μέλλουσιν, ως
to be deemed worthy, and by themselves also to be judged and condemned being destined, as
καὶ Ἀδὰμ καὶ Εὔα. ὅτι δὲ καὶ Θεὸν τὸν Χριστὸν καλεῖ, ἐν πολλοῖς ἀποδέδεικται.
also Adam and Eve, that and also God the Christ He calls, repeatedly it has been proved.

Chapter CXXV

1 Ἔβουλόμην, λέγω, παρ' ὑμῶν μαθεῖν, ως ἄνδρες, τίς ἡ δύναμις τοῦ Ἰσραὴλ ὄνόματος.
I should wish, I said, from of you to learn, O men, what the power of the Israel name.
Καὶ ἡσυχαζόντων αὐτῶν ἐπήνεγκα, Ἐγὼ ὁ ἐπίσταμαι ἐρῶ, οὔτε γάρ εἰδότα μὴ
And being silent they I continued, I what I know will say, not for having known not
λέγειν δίκαιον ἡγοῦμαι, οὔτε ὑπονοοῦντα ἐπίστασθαι υἱᾶς καὶ διὰ φθόνον ἢ δι'
to speak right knowing, neither suspecting to know you and through envy or through
ἀπειρίαν τὴν τοῦ βούλεσθαι ἐπίσταμαι αὐτὸς φροντίζειν ἀεί, ἀλλὰ πάντα ἀπλῶς
inexperience the of the to wish I know myself I consider always, but all openly
καὶ ἀδόλως λέγειν, ως ὁ ἐμὸς Κύριος εἶπεν, Ἐξῆλθεν ὁ σπείρων τοῦ σπεῖραι τὸν
and honestly to say, as the my Lord said, Went out the sower of the to sow the
σπόρον· καὶ ὃ μὲν ἔπεσεν εἰς τὴν ὁδόν, ὃ δὲ εἰς τὰς ἀκάνθας, ὃ δὲ ἐπὶ τὰ πετρώδη,
seed; and which indeed fell into the road, which into the thorns, which and upon the rocky areas,

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

ὅ δὲ ἐπὶ τὴν γῆν τὴν καλήν.
which but upon the earth the good.¹⁶

2 Ἐλπίδι οὖν τοῦ εἶναί που καλὴν γῆν λέγειν δεῖ· ἐπειδή γε ἐκεῖνος ὁ
In hope then of the to be of the good earth to speak one must; since at least that One the
ἐμὸς Κύριος, ὡς ἰσχυρὸς καὶ δυνατός, τὰ ἴδια παρὰ πάντων ἀπαιτήσει ἐλθών,
my Lord, as strong and powerful, the things own with of all He will demand back having come,
καὶ οἰκονόμον τὸν ἔαυτοῦ οὐ καταδικάσει, εἰ γνωρίζοι αὐτόν, διὰ τὸ ἐπίστασθαι
and a manager the of Himself not will judge against, if he should know him, by the to understand
ὅτι δυνατός ἐστιν ὁ Κύριος αὐτοῦ καὶ ἐλθών ἀπαιτήσει τὰ ἴδια, ἐπὶ πᾶσαν
that powerful is the Lord of him and having come demanding return the things own, over every
τράπεζαν διδόντα, ἀλλ' οὐ δι' αἰτίαν οἰανδηποτοῦν κατορύξαντα.
table setting out, but not by cause at any time having buried.

3 Καὶ τὸ οὖν Ἰσραὴλ ὄνομα τοῦτο σημαίνει, Ἀνθρωπος νικῶν δύναμιν· τὸ γὰρ Ἰσρα
And the then Israel name this indicates, A man overcoming power; the for 'Isra' -
ἀνθρωπος νικῶν ἐστι, τὸ δὲ ἥλ δύναμις. Ὁπερ καὶ διὰ τοῦ μυστηρίου τῆς πάλης,
a man overcoming it is, the and 'el' power. Where also by of the mystery of the wrestling
ἥν ἐπάλαισεν Ἰακὼβ μετὰ τοῦ φαινομένου μὲν ἐκ τοῦ τῇ τοῦ Πατρὸς βουλῆ
in which wrestled Jacob with of the appearing indeed out of the the Father will
ὑπηρετεῖν, Θεοῦ δὲ ἐκ τοῦ εἶναι τέκνον Πρωτότοκον τέκνον τῶν ὅλων κτισμάτων,
to minister, of God but from of the to be First-born child of the whole of creation,
ἐπεπροφήτευτο οὕτως καὶ ἀνθρωπος γενόμενος ὁ Χριστὸς ποιήσειν.
???? thus also a man having become the Christ to make.

4 "Οτε γὰρ ἀνθρωπος γέγονεν, ὡς προεῖπον, προσῆλθεν αὐτῷ ὁ Διάβολος, τοῦτ'
When for a man He had become, as I said before, came up to Him the Devil, this
ἔστιν ἡ δύναμις ἐκείνη ἡ καὶ Ὅφις κεκλημένη καὶ Σατανᾶς, πειράζων αὐτὸν καὶ
is the power that one the also Serpent having been called also Satan, tempting Him and
ἀγωνιζόμενος καταβαλεῖν διὰ τοῦ ἀξιοῦν προσκυνῆσαι αὐτόν. Ὁ δὲ αὐτὸν
endeavouring to bring down by of the demand to worship Him. The but him
κατέλυσε καὶ κατέβαλεν, ἐλέγξας ὅτι πονηρός ἐστι, παρὰ τὴν γραφὴν
He overthrew and cast down him, having shamed him for evil he is, against the of Scripture
ἀξιῶν προσκυνεῖσθαι ὡς Θεός, ἀποστάτης τῆς τοῦ Θεοῦ γνώμης γεγενημένος.
requirement to worship as God, an apostate of the of the God of mind having become.
Ἄποκρινεται γὰρ αὐτῷ, Γέγραπται· Κύριον τὸν Θεόν σου προσκυνήσεις καὶ
He answers for to him, It is written; Lord the God of you shall worship and
αὐτῷ μόνῳ λατρεύσεις. Καὶ ἡττημένος καὶ ἐληλεγμένος ἀπένευσε τότε
to Him alone you shall serve.¹⁷ And being worsted and having been disgraced withdrew then
ὁ Διάβολος.
the Devil

5 Ἄλλ' ἐπεὶ καὶ ναρκᾶν ἔμελλε, τοῦτ' ἔστιν ἐν πόνῳ καὶ ἐν ἀντιλήψει τοῦ πάθους,
But since also to grow numb it was destined, this is in suffering and in receipt of the suffering,
ὅτε σταυροῦσθαι ἔμελλεν, ὁ Χριστὸς ὁ ἡμέτερος, τούτου προκήρυξιν

16 Above Matthew 13:3b-8a.

17 Above Matthew 4:10.

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

when to be crucified it was intended, the Christ the our, also of this He proclaimed beforehand ἐποίησε διὰ τοῦ ἄψασθαι τοῦ μηροῦ τοῦ Ἰακώβ καὶ ναρκῆσαι ποιῆσαι. Ὁ δὲ Ἰσραὴλ He made by of the to touch of the thigh of the Jacob and to grow numb to make. The but Israel

ἥν ὄνομα αὐτῷ ἦν ἀνωθεν, ὃ ἐπωνόμασε τὸν μακάριον Ἰακώβ εὐλογῶν
was name to Him from beginning, with which He surnamed the blessed Jacob blessing
τῷ ἑαυτοῦ ὄνόματι, κηρύσσων καὶ διὰ τούτου ὅτι πάντες οἱ δι' αὐτοῦ τῷ
with the of Himself name, proclaiming also by of this that all the through of Him to the
πατρὶ προσφεύγοντες εὐλογημένος Ἰσραὴλ ἔστιν. Υμεῖς δέ, μηδὲν τούτων
Father fleeing to blessed Israel it is. You but, nothing of this
νενοηκότες μηδὲ νοεῖν παρασκευαζόμενοι, ἐπειδὴ κατὰ τὸ σαρκικὸν σπέρμα τοῦ
having understood and not to apprehend preparing, since according to the flesh seed of the
Ἰακώβ τέκνα ἔστε, πάντως σωθήσεσθαι προσδοκᾶτε. Ἄλλ' ὅτι καὶ ἐν τούτοις
Jacob children you are, of all to be saved you are expecting. But that also in this
ἑαυτοὺς πλανᾶτε, ἀποδέδεικταί μοι ἐν πολλοῖς.
yourselves are deceiving, you have been shown by me many times.

Chapter CXXVI

1 Τίς δ' ἔστιν οὗτος, ὃς καὶ Ἀγγελος μεγάλης βουλῆς ποτε, καὶ Ἀνὴρ διὰ Ἱεζεκίηλ,
Who but is this one, whom also Angel of great counsel at some time, and Man by Ezekiel,
καὶ ὡς Υἱὸς Ἀνθρώπου διὰ Δανιήλ, καὶ Παιδίον διὰ Ἡσαίου, καὶ Χριστὸς καὶ Θεὸς
and as Son of Man by Daniel, and Child¹⁸ by Isaiah, also Christ and God
προσκυνητὸς διὰ Δαυείδ, καὶ Χριστὸς καὶ Λίθος διὰ πολλῶν, καὶ Σοφία διὰ
to be worshipped by David, and Christ and Stone by of many, and Wisdom by
Σολομῶνος, Ἰωσὴφ καὶ Ἰούδας καὶ Ἀστρον διὰ Μωσέως, καὶ Ἀνατολὴ διὰ
of Solomon, Joseph and Judah and Star by of Moses, and Day-Spring by
Ζαχαρίου, καὶ παθητὸς καὶ Ἰακὼβ καὶ Ἰσραὴλ πάλιν διὰ Ἡσαίου, καὶ Ῥάβδος
Zachariah, and liable to suffering and Jacob and Israel again by Isaiah, and Rod
καὶ Ἀνθος καὶ Λίθος Ἀκρογωνιαῖος κέκληται καὶ Υἱὸς Θεοῦ, εἰ ἐγνώκειτε,
and Flower and Corner Stone He has been called and Son of God, if you should have known,
ὡς Τρύφων, ἔφην, οὐκ ἂν ἐβλασφημεῖτε εἰς αὐτὸν ἥδη καὶ παραγενόμενον καὶ
Ο Trypho, I said, not would you blaspheme against Him already also having come and
γεννηθέντα καὶ παθόντα καὶ ἀναβάντα εἰς τὸν οὐρανὸν ὃς καὶ πάλιν
having been born and having suffered and having ascended into the heaven; who also again
παρέσται, καὶ τότε κόψονται ὑμῶν οἱ δώδεκα φυλαί.
He shall come near, and then shall wail of you the twelve tribes.

2 Ἐπεὶ εἰ νενοήκατε τὰ εἰρημένα ὑπὸ τῶν προφητῶν, οὐκ ἂν ἐξηρνεῖσθε
Since if you had understood the things having been said by of thhe prophets, not would you deny
αὐτὸν εἶναι Θεόν, τοῦ μόνου καὶ Ἀγενήτου καὶ Ἀρρήτου Θεοῦ Υἱόν. Εἴρηται γάρ
Him to be God, of the only and Unbegotten and Inexpressible of God Son. It is said for
που καὶ διὰ Μωσέως ἐν τῇ Ἐξόδῳ οὕτως, Ἐλάλησε δὲ Κύριος πρὸς Μωσῆν,
somewhere also by Moses in the Exodus thus, Spoke now Lord unto Moses,
καὶ εἶπε πρὸς αὐτόν, Ἐγώ εἰμι Κύριος, καὶ ὥφθην πρὸς τὸν Ἀβραὰμ καὶ Ἰσαὰκ

18 Above Isaiah 9:6.

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

and said unto him, I I am Lord, and I appeared unto the Abraham and Isaac καὶ Ἰακὼβ, Θεὸς αὐτῶν, καὶ τὸ "Ονομά μου οὐκ ἐδήλωσα αὐτοῖς, καὶ ἔστησα τὴν and Jacob, God to them, and the Name of me not I disclosed to them, and I established the διαθήκην μου πρὸς αὐτούς.
covenant of me with them.¹⁹

3 Καὶ οὕτω πάλιν λέγει, Μετὰ Ἰακὼβ ἄνθρωπος ἐπάλαιε· καὶ Θεόν φησιν εἶναι,
And thus again he says, With Jacob a man was wrestling²⁰; and God He says to be,
Εἶδον γὰρ Θεὸν πρόσωπον πρὸς πρόσωπον, καὶ ἐσώθη ἡ ψυχὴ μου, λέγει
I saw for God face to face, and was saved the life of me, he says
εἰρηκέναι τὸν Ἰακὼβ. Καὶ ὅτι καὶ τὸν τόπον, ὅπου αὐτῷ ἐπάλαιε καὶ ὥφθη καὶ
to have said the Jacob. And that also the place, where with him he wrestled and appeared and
εὐλόγησε, καὶ ἐκάλεσεν, Εἶδος Θεοῦ, ἀνέγραψε.
blessed, also called, Vision of God, he wrote.

4 Καὶ τῷ Ἀβραὰμ ὁμοίως, Μωυσῆς φησιν, ὥφθη ὁ Θεὸς πρὸς τῇ δρυὶ τῇ Μαμβρῇ,
And to the Abraham likewise, Moses says, appeared the God at the oak of the Mamre,
καθημένῳ ἐπὶ τῆς θύρας τῆς σκηνῆς αὐτοῦ μεσημβρίας. Εἶτα ταῦτα εἰπὼν
having been seated at the door of the tent of him at midday. Next these things having said
ἐπιφέρει, Ἀναβλέψας δὲ τοῖς εἶδε καὶ ιδοὺ τρεῖς ἄνδρες εἰστήκεισαν ἐπάνω αὐτοῦ.
adding, Having looked up and with the eyes and behold three men had stood over against of him.
Καὶ ιδὼν συνέδραμεν εἰς συνάντησιν αὐτοῖς. Μετ' ὀλίγον δὲ εἷς ἐξ αὐτῶν
And having seen he ran to a meeting with them. After a little and one out of them
ὑπισχνεῖται τῷ Ἀβραὰμ νίόν, Τί ὅτι ἐγέλασε Σάρρα λέγουσα, Ἄρα γε τέξομαι;
promises to the Abraham a son, Why for laughed Sarah saying, Then really shall I bear a child?
Ἐγὼ δὲ γεγήρακα. Μὴ ἀδυνατεῖ παρὰ τῷ Θεῷ ρῆμα; Εἰς τὸν καιρὸν τοῦτον
I but have grown old. Not impossible with the God a word. Into the time this
ἀποστρέψω εἰς ὡραῖς, καὶ ἔσται τῇ Σάρρᾳ νίός. Καὶ ἀπαλλάσσονται ἀπὸ Ἀβραὰμ.
I shall return in due season, and shall be to the Sarah a son.²¹ And they departed from Abraham.

5 Καὶ οὕτω περὶ αὐτῶν πάλιν λέγει, Ἐξαναστάντες δὲ ἐκεῖθεν οἱ ἄνδρες
And so concerning of them again he speaks, Having risen up but from there the men
κατέβλεψαν ἐπὶ πρόσωπον Σοδόμων. Εἶτα πάλιν πρὸς τὸν Ἀβραὰμ ὃς ἦν καὶ
looked towards over face of Sodom. Then again unto the Abraham who was and
ἔστιν οὕτως λέγει, Οὐ μὴ κρύψω ἀπὸ τοῦ παιδός μου Ἀβραὰμ ἐγὼ ἂ μέλλω
is thus He says, By no means shall I hide from of the servant of me Abraham I what am about
ποιεῖν· καὶ τὰ ἔξῆς ἀνιστορημένα ἀπὸ τῶν τοῦ Μωυσέως καὶ ἔξηγημένα ὑπ' ἐμοῦ
to do;²² and the next narratives from of the books of the Moses also explained by of me
πάλιν ἔλεγον, δι' ὧν ἀποδέδεικται ὑπὸ τῷ Πατρὶ καὶ Κυρίῳ τεταγμένος
again I was repeating, by of which it has been proved by the Father and Lord having been appointed
καὶ ὑπηρετῶν τῇ βουλῇ αὐτοῦ οὗτος ὃς ὥφθη τε Ἀβραὰμ καὶ τῷ Ἰσαὰκ

19 Exodus 6:2-4.

20 Genesis 32:24.

21 Genesis 18: 1-14.

22 Genesis 18:17.

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

and ministering to the will of Him this One whom was seen by both Abraham and by Isaac καὶ τῷ Ἰακὼβ καὶ τοῖς ἄλλοις πατριάρχαις, ἀναγεγραμμένος Θεός, ἔλεγον.
and by the Jacob and the other patriarchs, having been entitled God, I was saying.

6 Ἐπέφερον δέ, καὶ μὴ εἶπον ἐν τοῖς ἔμπροσθεν, οὗτω δὲ καί, ὅτε κρέας ἐπεθύμησεν
I was adding and, and not I said in the before, so and also, when flesh longed for
ὁ λαὸς φαγεῖν καὶ ἀπιστεῖ Μωυσῆς τῷ λελεγμένῳ κάκεῖ Ἀγγέλῳ, ἐπαγγελλομένῳ
the people to eat and disbelieved Moses in the having been called there Angel, proclaiming
δώσειν αὐτοῖς τὸν Θεὸν εἰς πλησμονήν, αὐτός, ὃν καὶ Θεός καὶ Ἀγγελος παρὰ
to give to them the God into surfeit, Himself, being also God and Angel from
τοῦ Πατρὸς πεπεμμένος, ταῦτα εἰπεῖν καὶ πρᾶξαι δηλοῦται. Οὕτως γὰρ ἐπάγει
of the Father having been sent, these things to say to do it is plain. Thus for continues
ἡ γραφὴ λέγουσα, Καὶ εἶπε Κύριος πρὸς Μωυσῆν, Μὴ ἡ χεὶρ Κυρίου οὐκ
the Scripture saying, And said Lord unto Moses, Not the hand of Lord not
ἔξαρκέσει; Ἡδη γνώσῃ εἰ ἐπικαταλήψεται σε ὁ λόγος μου ἢ οὐ. Καὶ πάλιν ἐν
shall suffice? Now you shall know if shall seize you the word of me or not.²³ And again in
ἄλλοις λόγοις οὕτως φησί, Κύριος δὲ εἶπε πρὸς με, Οὐ διαβήσῃ τὸν Ἰορδάνην τοῦτον.
another passage thus He says, Lord and said unto me, Not shall you cross the Jordan this,
Κύριος ὁ Θεός σου, ὁ προπορευόμενος τοῦ προσώπου σου, αὐτὸς ἔξολοθρεύσει τὰ ἔθνη.²⁴
Lord the God of you, He going before of the face of you, He shall destroy the nations.

Chapter CXXVII

1 Καὶ τὰ ἄλλα δὲ τοιαῦτά ἔστιν εἰρημένα τῷ Νομοθέτῃ καὶ τοῖς προφήταις.
Also the things other and such as this is having been stated by the Lawgiver and the prophets.
Καὶ ίκανῶς ἴρησθαί μοι ὑπολαμβάνω ὅτι, ὅταν μου ὁ Θεὸς λέγῃ, Ἄνεβη ὁ Θεὸς
And sufficient to say by me I suppose that, when of me the God says, Went up the God
ἀπὸ Ἀβραάμ, ἦ, Ἐλάλησε Κύριος πρὸς Μωυσῆν, καὶ Κατέβη Κύριος τὸν πύργον
from Abraham,²⁵ or, Spoke Lord unto Moses,²⁶ and, Came down Lord the tower
ἰδεῖν ὃν ὥκοδόμησαν οἱ νίοι τῶν ἀνθρώπων, ἢ ὅτε, Ἐκλεισεν ὁ Θεὸς τὴν κιβωτὸν
to see which built the children of the men,²⁷ or when, Shut the God the ark
Νῶε ἔξωθεν, μὴ ἡγεῖσθε αὐτὸν τὸν ἀγέννητον Θεὸν καταβεβηκέναι
of Noah from outside,²⁸ not should you suppose Him the unbegotten God to have come down
ἢ ἀναβεβηκέναι ποθέν.
or to have gone up from anywhere.

2 Ὁ γὰρ ἄρρητος Πατὴρ καὶ Κύριος τῶν πάντων οὔτε ποι ἀφίκται οὔτε
The for inexpressible Father and Lord of the of all neither some wither has come nor
περιπατεῖ, οὔτε καθεύδει, οὔτε ἀνίσταται, ἀλλ' ἐν τῇ αὐτοῦ χώρᾳ, ὅπου ποτέ,
walks, nor sleeps, nor rises, but in the of Him place, wherever at some time,

23 Numbers 11:23.

24 Deuteronomy 31:2ff.

25 Genesis 17:22.

26 Exodus 6:29.

27 Genesis 11:5.

28 Genesis 7:16.

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

μένει, ὁξὺ ὄρῶν καὶ ὁξὺ ἀκούων, οὐκ ὀφθαλμοῖς οὐδὲ ὡσὶν ἀλλὰ δυνάμει ἀλέκτῳ·
He stays, keenly seeing and keenly hearing, not with eyes nor ears but with power unspoken;
καὶ πάντα ἐφορᾶ καὶ πάντα γινώσκει, καὶ οὐδεὶς ἡμῶν λέληθεν αὐτόν·
and all things He observes and all things He knows, and not one of us to escape notice by Him;
οὔτε κινούμενος, ὁ τόπω τε ἀχώρητος καὶ τῷ κόσμῳ ὅλῳ, ὃς γε ἦν καὶ πρὶν
neither moving, the place both uncontained even by the world whole, who in truth was even before
τὸν κόσμον γενέσθαι.
the world to come into being.

3 Πῶς ἂν οὖν οὗτος ἢ λαλήσειε πρός τινα, ἢ ὀφθείη τινὶ, ἢ ἐν ἐλαχίστῳ μέρει γῆς
How then this One truly may speak unto any, or may be seen by any, or in smallest part of earth
φανείη, ὅπότε γε οὐδὲ τὴν δόξαν τοῦ παρ' αὐτοῦ πεμφθέντος ἵσχυεν ὁ λαός
may appear, when certainly neither the glory of the by of Him having been sent power the people
ἰδεῖν ἐν Σινᾶ, οὐδ' αὐτὸς Μωυσῆς ἵσχυσεν εἰσελθεῖν εἰς τὴν σκηνήν, ἦν ἐποίησεν, εἰ
to behold in Sinai, nor himself Moses power to enter into the tabernacle, which he made, if
μὲν ἐπληρώθη τῆς παρὰ τοῦ Θεοῦ δόξης, οὐδὲ μὴν ὁ Ἱερεὺς ὑπέμεινε κατενώπιον
indeed it was filled of the from of the God glory, nor indeed the priest endured before
τοῦ ναοῦ στῆναι, ὅτε τὴν κιβωτὸν Σολομὼν εἰσεκόμισεν εἰς τὸν οἶκον τὸν ἐν
of the shrine to stand, when the ark Solomon carried in into the House the in
Ἱερουσαλήμ, ὃν αὐτὸς ὁ Σολομὼν ὕκοδομήκει;
Jerusalem, which himself the Solomon had built?

4 Οὔτε οὖν Ἀβραὰμ, οὔτε Ἰσαὰκ, οὔτε Ἰακὼβ, οὔτε ἄλλος ἀνθρώπων εἶδε τὸν
Neither then Abraham, nor Isaac, nor Jacob, nor any other man saw the
Πατέρα καὶ ἄρρητον Κύριον τῶν πάντων ἀπλῶς, καὶ αὐτοῦ τοῦ Χριστοῦ, ἀλλ'
Father and indescribable Lord of the all things whatsoever, and of Him of the Christ, but
ἐκεῖνον τὸν κατὰ βουλὴν τὴν ἐκείνου καὶ Θεὸν ὄντα, Υἱὸν αὐτοῦ, καὶ Ἀγγελὸν
that One the according to will the of that One and God being, Son of Him, and Angel
ἐκ τοῦ ὑπηρετεῖν τῇ γνώμῃ αὐτοῦ· ὃν καὶ ἀνθρωπὸν γεννηθῆναι διὰ
from of the to minister to the purpose of Him; whom also a man to be born through
τῆς παρθένου βεβούληται, ὃς καὶ Πῦρ ποτε γέγονε τῇ πρὸς Μωυσέα ὄμιλίᾳ
of the Virgin He has willed, whom also Fire when He has become at the unto Moses
ὄμιλίᾳ τῇ ἀπὸ τῆς βάτου.
communion the from of the bush.

5 Ἐπεὶ ἔὰν μὴ οὕτω νοήσωμεν τὰς γραφάς, συμβήσεται τὸν Πατέρα καὶ Κύριον τῶν
Since if not thus we understand the Scriptures, it will follow the Father and Lord of the
ὅλων μὴ γεγενῆσθαι τότε ἐν τοῖς οὐρανοῖς, ὅτε διὰ Μωυσέως λέλεκται, Καὶ Κύριος
entirety not to have been then in the heavens, when through Moses it has been said, And Lord
ἔβρεξεν ἐπὶ Σόδομα πῦρ καὶ θεῖον παρὰ Κυρίου ἐκ τοῦ οὐρανοῦ· καὶ πάλιν διὰ
rained upon Sodom fire and brimstone from of Lord out of the heaven,²⁹ and again by
Δαυεὶδ ὅτε λέλεκται οὕτως, Ἀρατε πύλας οἱ ἄρχοντες ὑμῶν, καὶ ἐπάρθητε πύλαι
David when it has been said thus, Lift up gates the princes of you, and let be lifted up gates
αἰώνιοι, καὶ εἰσελεύσεται ὁ βασιλεὺς τῆς δόξης· καὶ πάλιν ὅτε φησί, Λέγει Κύριος
everlasting, and shall enter in the king of the glory,³⁰ and again when He says, Says Lord

29 Genesis 19:24.

30 Above Psalm 23(24):7.

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

τῷ Κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἵνα θῶ τοὺς ἔχθρούς σου ὑποπόδιον
to the Lord of me, Sit at right hand of me, until I should set the enemies of you a footstool
τῶν ποδῶν σου.
of the feet of you.³¹

Chapter CXXVIII

1 Καὶ ὅτι Κύριος ὁν ὁ Χριστός, καὶ Θεὸς Θεοῦ Υἱὸς ὑπάρχων, καὶ δυνάμει φαινόμενος
And that Lord being the Christ, and God of God Son being, and by power appearing
πρότερον ὡς ἀνὴρ καὶ ἄγγελος, καὶ ἐν πυρὸς δόξῃ, ὡς ἐν τῇ βάτῳ, πέφανται καὶ
before as a man and an angel, and in fire of glory, as in the bush, it has been made clear and
ἐπὶ τῆς κρίσεως τῆς γεγενημένης ἐπὶ Σόδομα, ἀποδέδεικται ἐν πολλοῖς τοῖς
over of the judgement of the having been done upon Sodom, it has been shown in many of the
εἰρημένοις. Ἀνιστόρουν δὲ πάλιν ἢ καὶ προέγραψα ἀπὸ τῆς Ἐξόδου πάντα, περὶ
statements. Relating and again that also I wrote before from of the Exodus all, about
τε τῆς ὀπτασίας τῆς ἐπὶ τῆς βάτου καὶ τῆς ἐπικλήσεως τοῦ Ἰησοῦ ὀνόματος, καὶ
both of the vision of the upon of the bush and of the surnaming of the Joshua³² name, and
ἐπέλεγον·

I continued;

2 Καὶ μὴ νομίζητε, ὃ οὗτοι, ὅτι περιττολογῶν ταῦτα λέγω πολλάκις, ἀλλ' ἐπεὶ
And not let you think, O these, that *being over wordy* in these things I say often, but since
γινώσκω καὶ τινας προλέγειν ταῦτα βουλομένους, καὶ φάσκειν τὴν δύναμιν τὴν
I know also certain to anticipate these things are wishing, and to assert the power the
παρὰ τοῦ Πατρὸς τῶν ὄλων φανεῖσαν τῷ Μωυσεῖ ἢ τῷ Ἀβραὰμ ἢ τῷ
from of the Father of the whole having been shown to the Moses or to the Abraham or to the
Ἰακὼβ Ἀγγελον καλεῖσθαι ἐν τῇ πρὸς ἀνθρώπους προόδῳ, ἐπειδὴ δι' αὐτῆς τὰ
Jacob “Angel” to be called among the with men going before, since through of it the things
παρὰ τοῦ Πατρὸς τοῖς ἀνθρώποις ἀγγέλλεται, Δόξαν δέ, ἐπειδὴ ἐν ἀχωρήτῳ
from of the Father to the men is proclaimed, Glory and, since in inseparable
ποτὲ φαντασίᾳ φαίνεται, ἄνδρα δέ ποτε καὶ ἀνθρώπον καλεῖσθαι, ἐπειδὴ ἐν
ever appearing showing, a man and at some time a human to be called, since in
μορφαῖς τοιαύταις σχηματιζόμενος φαίνεται αἴσπερ βούλεται ὁ Πατήρ· καὶ Λόγον
forms such as these assuming He appears which wishes the Father; also Word
καλοῦσιν, ἐπειδὴ καὶ τὰς παρὰ τοῦ Πατρὸς ὄμιλίας φέρει τοῖς ἀνθρώποις.
Him they call, since also the from of the Father discourses He bears to the men.

3 Ἀτμητον δὲ καὶ ἀχώριστον τοῦ Πατρὸς ταύτην τὴν δύναμιν ὑπάρχειν, ὅνπερ
Not cut off and also inseparable from of the Father of this the power to be, which
τρόπον τὸ τοῦ ἡλίου φασὶ φῶς ἐπὶ γῆς εἶναι ἀτμητον καὶ ἀχώριστον ὄντος τοῦ
in manner the of the sun they say light upon of earth not cut off and inseparable being of the
ἡλίου ἐν τῷ οὐρανῷ· καὶ, ὅταν δύσῃ, συναποφέρεται τὸ φῶς· οὕτως ὁ Πατήρ,
sun in the heaven; and, when at sunset, is carried away the light; thus the Father,

31 Above Psalm 109(110):1.

32 Jesus.

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

ὅταν βούληται, λέγουσι, δύναμιν αὐτοῦ προπηδᾶν ποιεῖ, καὶ ὅταν
when He should wish, they say, power of Him to spring forward makes, and when
βούληται, πάλιν ἀναστέλλει εἰς ἑαυτόν. Κατὰ τοῦτον τὸν τρόπον καὶ τοὺς
He should wish, again He draws it back into Himself. According to this the manner also the
ἀγγέλους ποιεῖν αὐτὸν διδάσκουσιν.
angels to make Him it is taught.

4 Άλλ' ὅτι μὲν οὖν εἰσὶν ἄγγελοι, καὶ ὅτε μένοντες καὶ μὴ ἀναλυόμενοι εἰς ἐκεῖνο ἔξ
But that indeed then are angels, and ever remain and not returning into that out of
οὗπερ γεγόνασιν, ἀποδέδεικται· καὶ ὅτι δύναμις αὕτη, ἥν καὶ Θεὸν καλεῖ ὁ
which they have come, it has been proved; and that power this, which also God calls the
προφητικὸς λόγος, διὰ πολλῶν ὡσαύτως ἀποδέδεικται, καὶ Ἀγγελον, οὐχ ως τὸ
prophetic word, through of many in like wise has been proved, and Angel, not as the
τοῦ ἥλιου φῶς ὀνόματι μόνον ἀριθμεῖται, ἀλλὰ καὶ ἀριθμῷ ἔτερόν τι ἐστι, καὶ ἐν
of the sun light by name only is numbered, but also number another certain it is, and in
τοῖς προειρημένοις διὰ βραχέων τὸν λόγον ἔξήτασσα, εἰπὼν τὴν δύναμιν
the having been said before by of brief the word I examined, it having been said the power
ταύτην γεγεννῆσθαι ἀπὸ τοῦ Πατρός, δυνάμει καὶ βουλῇ αὐτοῦ, ἀλλ' οὐ κατὰ
of this to have been begotten from of the Father, by power and will of Him, but not by
ἀποτομήν, ως ἀπομεριζομένης τῆς τοῦ Πατρὸς οὐσίας, ὅποια τὰ ἄλλα πάντα³³
a cutting off, as being divided of the of the Father substance, like as the things other all
μεριζόμενα καὶ τεμνόμενα οὐ τὰ αὐτά ἐστιν ἂ καὶ πρὶν τμηθῆναι· καὶ
being divided and being cut not the things same is which also before to be cut off; and
παραδείγματος χάριν παρειλήφειν ως τὰ ἀπὸ πυρὸς ἀναπτόμενα πυρὰ
an example for sake of to take of as the things from of the fire *falling out* of fire place
ἔτερα ὄρωμεν, οὐδὲν ἐλαττουμένου ἐκείνου, ἔξ οὗ ἀναφθῆναι πολλὰ δύνανται,
other we observe, nothing made less of that, from not to be kindled many to be able,
ἀλλὰ ταύτοις μένοντος.
but of this remaining.

Chapter CXXIX

1 Καὶ νῦν δὲ ἔτι καὶ οὓς εἴπον λόγους εἰς ἀπόδειξιν τούτου ἐρῶ. "Οταν λέγη,
And now but further also which I said arguments for a proof of this I will say, When it says
Ἐβρεξε Κύριος πῦρ παρὰ Κυρίου ἐκ τοῦ οὐρανοῦ, δύο ὄντας ἀριθμῷ μηνύει ὁ
Rained Lord fire from of Lord out of the heaven,³³ two being in number reveals the
λόγος ὁ προφητικός, τὸν μὲν ἐπὶ γῆς ὄντα, ὃς φησι καταβεβηκέναι ἰδεῖν τὴν
word the prophetic, the indeed upon earth being, who it says to have come down to see the
κραυγὴν Σοδόμων, τὸν δὲ ἐν τοῖς οὐρανοῖς ὑπάρχοντα, ὃς καὶ τοῦ ἐπὶ γῆς
cry of Sodom, the and in the heavens being, who also of the upon earth
Κυρίου Κύριός ἐστιν, ως Πατὴρ καὶ Θεός, αἴτιός τε αὐτῷ τοῦ εἶναι καὶ δυνατῷ καὶ
of Lord Lord He is, as Father and God, cause both to Him of the to be Mighty One³⁴
Κυρίῳ καὶ Θεῷ.
Lord and God.

2 Καὶ πάλιν ὅταν λέγῃ ὁ λόγος εἰρηκέναι τὸν Θεὸν ἐν ἀρχῇ, Ἰδοὺ Ἄδαμ γέγονεν

33 Genesis 19:24.

34 Above Zephaniah 3:17.

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

And again when says the word to have said the God in beginning, Behold Adam has become ὡς εῖς ἐξ ἡμῶν, τόδε, Ὡς εῖς ἐξ ἡμῶν, καὶ αὐτὸς ἀριθμοῦ δηλωτικόν ἔστιν, ἀλλ' οὐ as one out of us,³⁵ this, As one out of us, also same of a number evidently it is, but not τροπολογίαν χωροῦσιν οἱ λόγοι, ὡς ἐξηγεῖσθαι ἐπιχειροῦσιν οἱ σοφισταὶ καὶ a metaphor they allow the words, as to relate are endeavouring the Sophists and μηδὲ λέγειν τὴν ἀλήθειαν μηδὲ νοεῖν δυνάμενοι. not to speak the truth neither to understand they are able.

3 Καὶ ἐν τῇ Σοφίᾳ εἰρηται, Ἐὰν ἀναγγείλω ὑμῖν τὰ καθ' ἡμέραν γινόμενα,
And in the Wisdom it is said, If I should relate to you the things daily happening μνημονεύσω τὰ ἐξ αἰώνος ἀριθμῆσαι. Κύριος ἔκτισέ με ἀρχὴν ὁδῶν αὐτοῦ I will remember the things from eternity to number. Lord created me of beginning of ways of Him εἰς ἔργα αὐτοῦ. Πρὸ τοῦ αἰώνος ἐθεμελίωσέ με, ἐν ἀρχῇ, πρὸ τοῦ τὴν γῆν ποιῆσαι for works of Him. Before of the age He founded me, in beginning, before ofth the earth to make καὶ πρὸ τοῦ τὰς ἀβύσσους ποιῆσαι καὶ πρὸ τοῦ προελθεῖν τὰς πηγὰς τῶν ὑδάτων, and before of the depths to make and before of the to come forth the springs of the waters, πρὸ τοῦ ὅρη ἐδρασθῆναι· πρὸ δὲ πάντων βουνῶν γεννᾷ με. before of the mountains to be founded; before and of all of hills He begets me.

4 Καὶ εἰπὼν ταῦτα ἐπήγαγον, Νοεῖτε, ὡς ἀκροαταί, εἴ γε καὶ τὸν νοῦν
And having said these things I continued, Let you understand, O hearers, if at least also the mind προσέχετε· καὶ ὅτι γεγεννῆσθαι ὑπὸ τοῦ Πατρὸς τοῦτο τὸ γέννημα πρὸ πάντων let you offer; and that to have been begotten by of the Father this the Offspring before of all ἀπλῶς τῶν κτισμάτων ὁ λόγος ἐδήλου, καὶ τὸ γεννώμενον τοῦ γεννῶντος ἀριθμῷ singly of the creatures the word was showing, and the being begotten of the begetting a number ἔτερόν ἔστι, πᾶς ὁστισοῦν ὄμοιογήσειε.
other it is, everyone whoever will agree.

35 Above Genesis 3:22.