

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

### Chapter CXXX

1 Καὶ συντιθεμένων πάντων εἶπον, Καὶ λόγους δέ τινας, οὓς μὴ ἀπεμνημόνευσα  
And agreeing all I said, Now passages and certain, which not I related  
πρότερον, εἴποιμ' ἂν ἄρτι· εἰσὶ δὲ εἰρημένοι ὑπὸ τοῦ πιστοῦ θεράποντος  
before, I would say just now; they are and having been spoken by of the faithful servant  
Μωυσέως ἐπικεκαλυμμένως. Εἴρηται δὲ οὕτως, Εὐφράνθητε οὐρανοὶ ἅμα αὐτῷ,  
Moses with a hidden meaning. It is said and thus, Let you rejoice heavens together with Him,  
καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ· καὶ τὰ ἐξῆς τοῦ λόγου  
and let you worship Him all angels of God;<sup>1</sup> and the things added to the passage  
ἐπέφερον ταῦτα, Εὐφράνθητε ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ, καὶ ἐνισχυσάτωσαν  
I was putting to these things, Let rejoice O nations with of the people of Him, *let strengthen*  
αὐτῷ πάντες ἄγγελοι Θεοῦ, ὅτι τὸ αἷμα τῶν υἱῶν αὐτοῦ ἐκδικεῖται, καὶ ἐκδικήσει,  
Him all angels of God, because the blood of the sons of Him is *avenged*, and He will punish  
καὶ ἀνταποδώσει δίκην τοῖς ἐχθροῖς, καὶ τοῖς μισοῦσιν αὐτὸν ἀνταποδώσει, καὶ  
and he will repay judgement to the enemies, and to the hating Him He will recompense, and  
ἐκκαθαριεῖ Κύριος τὴν γῆν τοῦ λαοῦ αὐτοῦ.  
He shall purge Lord the land of the people of Him.<sup>2</sup>

2 Καὶ εἰπὼν ταῦτα ἡμᾶς τὰ ἔθνη λέγει εὐφραίνεσθαι μετὰ τοῦ λαοῦ αὐτοῦ, λέγω  
And saying these things we the nations He means to be happy with the people of Him, I mean  
Ἀβραὰμ παῖ Ἰσαὰκ καὶ Ἰακώβ καὶ τοὺς προφῆτας καὶ ἀπλῶς τοὺς ἀπ' ἐκείνου  
Abraham and Isaac and Jacob and the prophets and simply the from of that  
τοῦ λαοῦ πάντας εὐαρεστοῦντας τῷ Θεῷ, κατὰ τὰ  
of the people all pleasing to the God, in accordance with the things  
προωμολογημένα ἡμῖν· ἀλλ' οὐ πάντας τοὺς ἀπὸ τοῦ γένους ὑμῶν  
having been conceded already to us; but not all the from of the nation of you  
ἀκουσόμεθα, ἐπειδὴ ἐγνώμεν καὶ διὰ Ἡσαίου τὰ κῶλα τῶν παραβεβηκότων ὑπὸ  
we may understand, since we know even through Isaiah the limbs of the having transgressed by  
σκῶληκος καὶ ἀπαύστου πυρὸς διαβιβρώσκεισθαι μέλλειν, ἀθάνατα μένοντα, ὥστε  
worm and never ending fire *to be devoured* to be expected, immortal remaining, so that  
καὶ εἶναι εἰς ὅρασιν πάσης σαρκός.  
also to be in they may be seen of all flesh.<sup>3</sup>

3 Ἐπειπεῖν δὲ ὑμῖν βούλομαι καὶ πρὸς τούτοις, ὧ ἄνδρες, ἔφην, καὶ ἄλλους τινὰς  
In addition but to you I wish also with this, O men, I was saying, also other certain  
λόγους ἀπ' αὐτῶν τῶν Μωυσέως λόγων, ἐξ ὧν καὶ νοῆσαι δύνασθε ὅτι  
words from of them of the of the Moses words, from of these also to understand you are able that  
ἄνωθεν μὲν πάντας τοὺς ἀνθρώπους ὁ Θεὸς διεσκόρπισε καὶ τὰ γένη καὶ γλώσσας·  
from beginning indeed all the men the God *dispersed* now the nations and tongues;  
ἐκ πάντων δὲ τῶν γενῶν γένος ἑαυτῷ λαβὼν τὸ ὑμέτερον, γένος ἄχρηστον καὶ  
out of all yet of the nations a nation to Himself He took the your, a nation unprofitable and  
ἀπειθὲς καὶ ἄπιστον, δείξας τοὺς ἀπὸ παντὸς γένους αἰρουμένους πεπεῖσθαι

1 Deuteronomy 32:43.

2 Deuteronomy 32:43.

3 Above Isaiah 66:24.

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disobedient and unbelieving, having showed the from all nations choosing to have obeyed  
αὐτοῦ τῇ βουλῇ διὰ τοῦ Χριστοῦ, ὃν καὶ Ἰακώβ καλεῖ καὶ Ἰσραὴλ ὀνομάζει,  
of Him the will through of the Christ, whom also Jacob He calls and Israel He names,  
τούτους καὶ Ἰακώβ καὶ Ἰσραὴλ, ὡς προέφην ἐν πολλοῖς, εἶναι δεῖ.  
these now Jacob and Israel, as I said before many times, to be must.

4 Εὐφράνθητε γὰρ ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ εἰπών, τὴν μὲν ὁμοίαν αὐτοῖς  
Let you rejoice for nations with of the people of Him saying, the indeed like to them  
ἀπονέμει κληρονομίαν, καὶ τὴν ὁμοίαν ὀνομάσιαν δίδωσιν· ἔθνη δὲ αὐτούς καὶ  
He assigns inheritance, and the like nomenclature He gives; nations but they also  
εὐφραينوμένους μετὰ τοῦ λαοῦ αὐτοῦ λέγων, εἰς ὄνειδος τὸ ὑμέτερον λέγει ἔθνος.  
rejoicing with of the people of Him saying, for a reproach to the your He says nation.  
“Ὅν γὰρ καὶ ὑμεῖς τρόπον παρωργίσατε εἰδωλολατρήσαντες, οὕτω καὶ αὐτούς  
By which also you manner you provoked idolatry so also them  
εἰδωλόλατρας ὄντας κατηξίωσε γινῶναι τὴν βουλήν αὐτοῦ καὶ κληρονομήσαι  
idolators being He deemed to know the will of Him and to inherit  
τὴν κληρονομίαν τὴν παρ' αὐτῶ.  
the inheritance the with Him.

### Chapter CXXXI

1 Ἐρῶ δὲ καὶ τοὺς λόγους, δι' ὧν δηλοῦται μερίσας πάντα τὰ ἔθνη ὁ Θεός. Εἰσὶ  
I will say and also the words, by which discloses having divided all the nations the God. They are  
δὲ οὗτοι, Ἐπερώτησον τὸν Πατέρα σου, καὶ ἀναγγελεῖ σοι, τοὺς πρεσβυτέρους  
and these, Let you ask the Father of you, and He will report to you, the elders  
σου, καὶ ἐροῦσί σοι. Ὅτε διεμέριζεν ὁ ὑψιστος ἔθνη, ὡς διέσπειρεν  
of you, and they will tell to you. When was dividing the Most High nations, as He scattered  
υἱοὺς Ἀδάμ, ἔστησεν ὅρια ἐθνῶν κατὰ ἀριθμοὺς υἱῶν Ἰσραὴλ·  
sons of Adam, He established boundaries of nations according to numbers of sons of Israel;  
καὶ ἐγενήθη μερὶς Κυρίου λαὸς αὐτοῦ Ἰακώβ, σχοίνισμα κληρονομίας αὐτοῦ Ἰσραὴλ.  
and became share of Lord people of Him Jacob, allotment of inheritance of Him Israel.<sup>4</sup>  
Καὶ εἰπών ταῦτα ἐπήνεγκα λέγων ὅτι οἱ ἑβδομήκοντα ἐξηγήσαντο, ὅτι, Ἔστησεν  
And on saying these things I added that the Septuagint related, that, He established  
ὅρια ἐθνῶν κατὰ ἀριθμὸν ἀγγέλων Θεοῦ. Ἄλλ' ἐπεὶ καὶ ἐκ τούτου  
boundaries of nations according to number of angels of God. But since also from of this  
πάλιν οὐδὲν μοι ἐλαττοῦται ὁ λόγος, τὴν ὑμετέραν ἐξήγησιν εἶπον.  
again nothing to me diminishes the argument, the you interpretation I said.

2 Καὶ ὑμεῖς δ' εἰ βούλεσθε τὴν ἀλήθειαν ὁμολογήσαι, ὅτι πιστότεροι πρὸς τὸν Θεόν  
And you but if you should wish the truth to confess, that more faithful unto the God  
ἐσμεν, οἵτινες διὰ τοῦ ἐξουθενημένου καὶ ὀνειδούς μεστοῦ μυστηρίου τοῦ σταυροῦ  
we are, we being by of the *despised* and of shame full mystery of the cross  
κληθέντες ὑπὸ τοῦ Θεοῦ, ὧν καὶ τῇ ὁμολογίᾳ καὶ τῇ ὑπακοῇ καὶ τῇ εὐσεβείᾳ  
having been called by of the God, by which also the confession and the obedience and the piety  
κολάσεις μέχρι θανάτου ὑπὸ τῶν δαιμονίων καὶ τῆς στρατιᾶς τοῦ διαβόλου, διὰ τῆς  
punishments even to of death by of the demons and of the army of the Devil, through of the

4 Deuteronomy 32:7-9.

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ὕφ' ὑμῶν ἐκείνοις γεγενημένης ὑπηρεσίας, προστετίμηνται, πάνθ' ὑπομένομεν ὑπὲρ  
by of you to those having been rendered service, ??????, all things we endure over  
τοῦ μηδὲ μέχρι φωνῆς ἀρνεῖσθαι τὸν Χριστόν, δι' οὗ ἐκλήθημεν εἰς σωτηρίαν τὴν  
of the not as far as a phrase to deny the Christ, through whom we are called into salvation the  
προητοιμασμένην παρὰ τοῦ Πατρὸς.  
prepare beforehand by of the Father.

3 Ὑμῶν τῶν ἐν βραχίονι ὑψηλῶ καὶ ἐπισκοπῇ μεγάλης δόξης λυτρωθέντων ἀπὸ  
You of the by arm high and a visitation of great glory redeemed from

τῆς Αἰγύπτου, θαλάσσης ὑμῖν τμηθείσης καὶ γενομένης ὁδοῦ ξηραῆς, ἐν ἣ τούς  
of the Egypt, of sea for you having been divided and having come a path dry, in which the  
διώκοντας ὑμᾶς μετὰ δυνάμεως πολλῆς πάνυ καὶ ἐνδόξων ἀρμάτων, ἐπικλύσας αὐτοῖς  
pursuing you with power much completely and splendid chariots, having flooded them  
τὴν δι' ὑμᾶς ὁδοποιηθεῖσαν θάλασσαν, ἀπέκτεινεν· οἷς καὶ στύλος φωτὸς ἔλαμπεν,  
the by you made passable sea, He killed; which also a pillar of light was shining,  
ἵνα καὶ παρὰ τὸν πάντα ἄλλον λαὸν τὸν ἐν τῷ κόσμῳ ἰδίῳ καὶ ἀνελλιπεῖ καὶ μὴ  
that also beyond the all other people the in the world own and not failing and not  
δύνοντι φωτὶ χρῆσθαι ἔχητε· οἷς ἄρτον εἰς τροφήν ἴδιον ἀγγέλων οὐρανίων,  
setting light to proclaim they should have; He bread for food own of angels of heaven,  
τὸ μάννα, ἔβρεξεν, ἵνα μηδὲ σιτοποιίας δεόμενοι ζητήσητε·  
the manna, rained down, that not means to prepare bread being in need of you should seek  
καὶ τὸ ἐν Μερρᾶ ὕδωρ ἐγλυκάνθη.  
and the in Marah<sup>5</sup> water was sweetened.

4 Καὶ σημεῖον τοῦ σταυροῦσθαι μέλλοντος καὶ ἐπὶ τῶν ὄφρων τῶν δακόντων ὑμᾶς,  
And a sign of the to be crucified destined and over of the serpents of the having bitten you,  
ὡς προεῖπον, γεγένηται πάντα προλαμβάνοντος πρὸ τῶν ἰδίων καιρῶν τὰ μυστήρια  
as I said before, it has been all taking beforehand before of the own season the mysteries  
χαρίζεσθαι ὑμῖν τοῦ Θεοῦ, πρὸς ὃν ἀχάριστοι ἐλέγχεσθε ἀεὶ γεγενημένοι καὶ διὰ  
to tell you of the God, towards whom ungrateful you are convicted ever you have been and by  
τοῦ τύπου τῆς ἐκτάσεως τῶν χειρῶν Μωυσέως καὶ τοῦ ἐπονομασθέντος Ἰησοῦ  
of the type of the stretching out of the hands of Moses and of the having been surnamed Jesus<sup>6</sup>  
πολεμούντων τὸν Ἀμαλήκ, περὶ οὗ εἶπεν ὁ Θεὸς ἀναγραφῆναι τὸ γεγενημένον,  
attacking the Amalekites, about which said the God to be recorded the having happened,  
φήσας καὶ εἰς τὰς ὑμῶν ἀκοὰς Ἰησοῦ παραθέσθαι τὸ ὄνομα, εἰπὼν ὅτι οὗτός ἐστιν  
having declared also into the of you hearing Jesus<sup>7</sup> to be compared the name, saying that this one is  
ὁ μέλλων ἐξαλείφειν ἀπὸ τῆς ὑπὸ τὸν οὐρανὸν τὸ μνημόσυνον τοῦ Ἀμαλήκ.  
he being destined to obliterate from of the under the heaven the remembrance of the Amalek.

5 Καὶ ὅτι τὸ μνημόσυνον τοῦ Ἀμαλήκ καὶ μετὰ τὸν τοῦ Ναυῆ υἱὸν μένει, φαίνεται·

5 **Marah** Bitterness, a fountain at the sixth station of the Israelites ([Exo 15:23](#), [Exo 15:24](#); [Num 33:8](#)) whose waters were so bitter that they could not drink them. On this account they murmured against Moses, who, under divine direction, cast into the fountain "a certain tree" which took away its bitterness, so that the people drank of it. This was probably the 'Ain Hawarah, where there are still several springs of water that are very "bitter," distant some 47 miles from 'Ayun Mousa. Easton.

6 Joshua.

7 Joshua.

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Also that the remembrance of the Amalek also after the of the Nun son remains, it is plain; διὰ δὲ τοῦ Ἰησοῦ τοῦ σταυρωθέντος, οὗ καὶ τὰ σύμβολα ἐκεῖνα by but of the Jesus of the having been crucified, of whom also the tokens those προκηρύγματα ἦν τῶν κατ' αὐτὸν ἀπάντων, ὅτι μέλλει ἐξολοθρευθῆσθαι τὰ prediction was of the against Him of all, that was to happen were to be utterly destroyed the δαιμόνια καὶ δεδιέναι τὸ ὄνομα αὐτοῦ, καὶ πάσας τὰς ἀρχὰς καὶ τὰς βασιλείας demons and to have feared the name of Him, and all the principalities and the kingdoms ὁμοίως ὑφορᾶσθαι αὐτόν, καὶ ἐκ παντὸς γένους ἀνθρώπων θεοσεβεῖς καὶ εἰρηνικούς likewise to cower before Him, and out of every race of men God-fearing and peaceful δεικνύσθαι εἶναι τοὺς εἰς αὐτόν πιστεύοντας, φανερόν ποιεῖ, καὶ τὰ προανιστορημένα to be shown to be the in Him believing, manifest makes, and the *already related* ὑπ' ἐμοῦ, Τρύφων, σημαίνουσι. by me, O Trypho, indicate.

6 Καὶ τοσαύτη δὲ ὀρτυγομήτρα ἐδόθη ὑμῖν ἐπιθυμήσασι κρεωφαγίας, ὅση ἀνάριθμος Also so many and migratory birds was given you *lusting after* flesh to eat, so great countless εἰπεῖν<sup>8</sup> οἷς καὶ ἐκ πέτρας ὕδωρ ἀνέβλυσε, καὶ νεφέλη εἰς σκιάν ἀπὸ καύματος καὶ φυλακὴν to tell, which also out of rock water gushed, and a cloud for a shade from heat<sup>9</sup> and a guard ἀπὸ κρύους εἶπετο, ἄλλου οὐρανοῦ καινοῦ τρόπον καὶ προαγγελίαν ἀπαγγέλλουσα· from frost was following, another heaven new fashion and tidings announcing; ὧν καὶ οἱ ἱμάντες τῶν ὑποδημάτων οὐκ ἐρράγησαν, οὐδὲ αὐτὰ τὰ ὑποδήματα which also the straps of the sandals not were broken, nor themselves the sandals ἐπαλαιώθη, οὐδὲ τὰ ἐνδύματα κατετρίβη, ἀλλὰ καὶ τὰ τῶν νεωτέρων συνηύξανε. *grow old*,<sup>10</sup> neither the clothes worn out,<sup>11</sup> but also the clothes of the young people were growing.

### Chapter CXXXII

1 Καὶ πρὸς τούτοις ἐμοσχοποιήσατε καὶ πρὸς τὰς θυγατέρας τῶν ἀλλογενῶν And against this *you made a calf* and with the daughters of the aliens πορνεῦσαι καὶ εἰδωλολατρῆσαι ἐσπουδάσατε, καὶ μετὰ ταῦτα πάλιν, τῆς γῆς you fornicated and in idolatry you were zealous, and after these things again, of the land ὑμῖν παραδοθείσης μετὰ δυνάμεως τοσαύτης, ὡς καὶ τὸν ἥλιον θεάσασθαι ὑμᾶς you having been granted with of power such, as also the sun to behold you προστάξει τοῦ ἀνδρὸς ἐκείνου τοῦ ἐπονομασθέντος τῷ Ἰησοῦ ὀνόματι set in place of the Man of that One of the having been surnamed by the of Jesus name σταθέντα ἐν τῷ οὐρανῷ καὶ μὴ δύναντα μέχρις ὥρων τριάκοντα ἕξ, καὶ τὰς ἄλλας having been stood in the heaven and not setting until of hours thirty six, and the other πάσας δυνάμεις τὰς κατὰ καιρὸν γεγενημένας ὑμῖν· ὧν καὶ ἄλλην μίαν every powers the according to season having been wrought for you; which also another one καταριθμῆσαι τὰ νῦν εἶναί μοι δοκεῖ· συναίρεται γὰρ πρὸς τὸ καὶ ἐξ αὐτῆς to recount the things now to be to me it seems right; it contributes for unto the also from of it συνιέναι ὑμᾶς τὸν Ἰησοῦν, ὃν καὶ ἡμεῖς ἐπέγνωμεν Χριστὸν Υἱὸν Θεοῦ, to understand you the Jesus, whom also we recognized as Christ Son of God,

8 Above Exodus 16:13.

9 Numbers 20:11.

10 Deuteronomy 29:5.

11 Deuteronomy 8:4; 29:5.

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σταυρωθέντα καὶ ἀναστάντα καὶ ἀνεληλυθότα εἰς τοὺς οὐρανοὺς καὶ πάλιν  
having been crucified and having risen and having gone up into the heavens and again  
παραγεννησόμενον κριτὴν πάντων ἀπλῶς ἀνθρώπων μέχρις αὐτοῦ Ἀδάμ.  
will be coming again sJudge of all simply of men as far as of him Adam.

2 Ἐπίστασθε οὖν, ἔλεγον, ὅτι, τῆς σκηνῆς τοῦ μαρτυρίου ὑπὸ τῶν περὶ Ἀζωτίους  
You know then, I said, that, of the tabernacle of the witness by of the around Ashod  
πολεμίων ἀρπαγείσης καὶ πληγῆς αὐτοῖς γεγεννημένης φοβερᾶς καὶ ἀνιάτου,  
enemies having been carried of and a plague to them having happened fearful and incurable,  
ἐβουλεύσαντο ἐφ' ἀμάξης, ὑφ' ἧ δαμάλεις νεοτόκους ἔζευξαν, ἐπιθεῖναι, εἰς  
they deliberated over a chassis, to which heifers newly having calved they yoked, to attempt, for  
πεῖραν τοῦ γνῶναι εἰ δυνάμει Θεοῦ διὰ τὴν σκηνὴν πεπληγμένοι εἰσὶ  
a trial of the to be aware if power of God through the tabernacle they having been struck they are  
καὶ βούλεται ὁ Θεὸς ἀπενεχθῆναι αὐτὴν ὅθεν ἐλήφθη.  
and wishes the God to carry back it from where it was seized.

3 Καὶ πραξάντων τοῦτο αἱ δαμάλεις, ὑπὸ μηδενὸς ὀδηγούμεναι ἀνθρώπων, οὐκ  
And they having done this the heifers, by nobody being guided by a man, not

ἦλθον μὲν εἰς τὸν τόπον ὁπόθεν εἴληπτο ἡ σκηνή, ἀλλ' εἰς χωρίον τινὸς  
they came indeed into the place whence had been seized the tabernacle, but into farm of a certain  
ἀνδρὸς καλουμένον Αὐσῆ, ὁμωνύμου ἐκείνου τοῦ μετονομασθέντος τῷ Ἰησοῦ  
man being called Oshea, of same name of that one of the having been changed to the Joshua  
ὀνόματι, ὡς προελέεκτο, ὃς καὶ εἰσήγαγε τὸν λαὸν εἰς τὴν γῆν καὶ  
name, as before had been said, who also led in the people into the land and  
κατεκληροδότησεν αὐτοῖς αὐτήν· εἰς ὃ χωρίον ἐλθοῦσαι μεμενήκασι, δεικνυμένου  
gave by lots to them it; into which farm having come they remained, being shown  
ὑμῖν καὶ διὰ τούτων, ὅτι τῷ τῆς δυνάμεως ὀνόματι ὠδηγήθησαν, ὡς πρότερον ὁ  
you also by of this, that by the of this power name *they were guided*, as formerly the  
περιλειφθεῖς λαὸς ἀπὸ τῶν ἀπ' Αἰγύπτου ἐξεληθόντων διὰ τοῦ λαβόντος τὸ Ἰησοῦ  
having survived people from of the Egypt having come through of the having taken the Jesus<sup>12</sup>  
ὄνομα, Αὐσῆ πρότερον καλουμένου, εἰς τὴν γῆν ὠδηγήθη.  
name, Oshea formerly being called, into the land *guided*.

### Chapter CXXXIII

1 Καὶ τούτων καὶ πάντων τῶν τοιούτων παραδόξων καὶ θαυμαστῶν ὑμῖν γενομένων  
And of this also of all of the such like strange and marvelous to you having happened  
τε καὶ ὀρωμένων κατὰ καιροῦς, ἐλέγχεσθε καὶ διὰ τῶν προφητῶν μέχρι τοῦ  
both also being seen according to time, you are shamed also by of the prophets even so far as of the  
καὶ τὰ ἑαυτῶν τέκνα τεθυκέναι τοῖς δαιμονίοις καὶ ἐπὶ τούτοις πᾶσι τοιαῦτα  
even the of you children to have sacrificed to the demons and upon to these all such  
τετολημῆναι εἰς τὸν Χριστὸν καὶ ἔτι τολμᾶν, ἐφ' οἷς πᾶσι γένοιτο ὑμῖν, ἔλεος παρὰ  
to have dared against the Christ and still dare, over which all may become to you, mercy from  
τοῦ Θεοῦ καὶ τοῦ Χριστοῦ αὐτοῦ λαβοῦσι, σωθῆναι.

12 Joshua.

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of the God and of the Christ of Him having received, to be saved.

2 Διὰ γὰρ τοῦ προφήτου Ἰσαίου προεπιστάμενος ὁ Θεὸς ταῦτα μέλλειν ὑμᾶς  
Through for of the prophet Isaiah knowing in advance the God these things to intend you  
ποιεῖν κατηράσατο οὕτως, Οὐαὶ τῇ ψυχῇ αὐτῶν· βεβούλευνται βουλήν πονηρὰν  
to do called a curse thus, Woe to the soul of them; to have counselled a counsel evil  
καθ' ἑαυτῶν, εἰπόντες, Δήσωμεν τὸν δίκαιον, ὅτι δύσχρηστος ἡμῖν ἐστί. Τοῖνυν τὰ  
gainst themselves, saying, Let us bind the righteous, for useless to us he is. Therefore the  
γεννήματα τῶν ἔργων αὐτῶν φάγονται. Οὐαὶ τῷ ἀνόμῳ· πονηρὰ κατὰ τὰ ἔργα  
fruits of the works of them shall they eat. Woe to the lawless; evils according to the works  
τῶν χειρῶν αὐτοῦ συμβήσεται αὐτῷ. Λαὸς μου, οἱ πράκτορες ὑμῶν καλαμῶνται  
of the hands of him shall meet him. People of me the bailiffs of you shall reap  
ὑμᾶς καὶ οἱ ἀπαιτοῦντες κυριεύσουσιν ὑμῶν.  
you and the demanding payment shall lord it over of you.<sup>13</sup>

3 Λαὸς μου, οἱ μακαρίζοντες ὑμᾶς πλανῶσιν ὑμᾶς καὶ τὴν τρίβον τῶν ὁδῶν ὑμῶν  
People of me, the deeming happy you are you deceiving and the path of the ways of you  
ταράσουσιν. Ἀλλὰ νῦν καταστήσεται εἰς κρίσιν τὸν λαὸν αὐτοῦ, καὶ αὐτὸς Κύριος  
they trouble. And now shall be brought down into judgement the people of him, and himself Lord  
εἰς κρίσιν ἥξει μετὰ τῶν πρεσβυτέρων τοῦ λαοῦ καὶ τῶν ἀρχόντων αὐτοῦ· ὑμεῖς  
for judgement shall come with of the elders of the people and of the rulers of it; you  
δὲ τί ἐνεπυρίσατε τὸν ἀμπελῶνά μου, καὶ ἡ ἄρπαγὴ τοῦ πτωχοῦ ἐν τοῖς οἴκοις ὑμῶν;  
but why did you burn down the vineyard of me, and the booty of the poor in the houses of you?  
Ἵμεῖς τί ἀδικεῖτε τὸν λαὸν μου καὶ τὸ πρόσωπον τῶν ταπεινῶν κατησχύνετε;  
You why wronged the people of me and the face of the poor you put to shame?<sup>14</sup>

4 Καὶ ἐν ἑτέροις πάλιν λόγοις ὁ αὐτὸς προφήτης εἰς τὸ αὐτὸ εἶπεν, Οὐαὶ οἱ  
And in another place again stated the same prophet for the same said. Woe to the  
ἐπισπώμενοι τὰς ἀμαρτίας αὐτῶν ὡς ἐν σχοινίῳ μακρῷ καὶ ὡς ζυγοῦ ἱμάντι  
drawing the sins of them as by a rope long and as a yoke strap  
δαμάλεως τὰς ἀνομίας, οἱ λέγοντες, Τὸ τάχος αὐτοῦ ἐγγισάτω, καὶ ἐλθέτω ἡ  
of a heifer the lawlessness, the saying, The speed of Him let draw near, and let come the  
βουλή τοῦ Ἁγίου Ἰσραὴλ, ἵνα γνῶμεν. Οὐαὶ οἱ λέγοντες τὸ πονηρὸν καλὸν καὶ  
counsel of the Holy One of Israel, that we may know it. Woe to the saying the evil good and  
τὸ καλὸν πονηρὸν, οἱ τιθέντες τὸ φῶς σκότος καὶ τὸ σκότος φῶς, οἱ τιθέντες τὸ  
the good evil, the setting the light darkness and the darknes light, the setting the  
πικρὸν γλυκὺ καὶ τὸ γλυκὺ πικρὸν. Οὐαὶ οἱ συνετοὶ ἐν ἑαυτοῖς καὶ ἐνώπιον αὐτῶν  
bitter sweet and the sweet bitter. Woe to the sagacious in themselves and before of themselves  
ἐπιστήμονες.  
knowledgeable.<sup>15</sup>

5 Οὐαὶ οἱ ἰσχύοντες ὑμῶν, οἱ τὸν οἶνον πίνοντες, καὶ οἱ δυνάσται, καὶ οἱ κερνῶντες  
Woe to the strong of you, the ones the wine drinking, and the mighty, and the mixing  
τὸ σίκερα, οἱ δικαιοῦντες τὸν ἀσεβῆ ἕνεκεν δώρων, καὶ τὸ δίκαιον τοῦ δικαίου

13 Above Isaiah 3:9b-12a.

14 Above Isaiah 3:12b-15.

15 Above Isaiah 5:18-21.

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

the strong drink, the justifying the ungodly on account of gifts, and the righteous of the righteousness αἴροντες. Διὰ τοῦτο, ὃν τρόπον καυθήσεται καλάμη ὑπὸ ἄνθρακος πυρὸς καὶ taking away. Therefore, by which custom shall be burned up stubble by a coal of fire also συγκαυθήσεται ὑπὸ φλογὸς καιομένης, ἡ ρίζα ὡς χνοῦς ἔσται καὶ τὸ ἄνθος αὐτῶν shall be consumed by a flame being kindled, the root as fine down shall be and the flower of them ὡς κονιορτὸς ἀναβήσεται· οὐ γὰρ ἠθέλησαν τὸν νόμον Κυρίου Σαβαώθ, ἀλλὰ τὸ as dust shall go up; not for they wished the Law of Lord of Hosts, but the λόγιον Κυρίου τοῦ Ἁγίου Ἰσραὴλ παρώξυναν. Καὶ ἐθυμώθη ὀργῇ Κύριος word of Lord of the Holy One of Israel they provoked. And having been drawn to anger Lord Σαβαώθ, καὶ ἐπέβαλε τὰς χεῖρας ἐπ' αὐτούς καὶ ἐπάταξεν αὐτούς καὶ παρωξύνθη of Hosts, and He put forth the hand upon them and He stuck them and and they were provoked ἐπὶ τὰ ὄρη, καὶ ἐγενήθη τὰ θνησιμαῖα αὐτῶν ἐν μέσῳ ὡς κοπρία ὁδοῦ· καὶ ἐν πᾶσι upon the mountains, and became the perishing *flesh* of them in middle as manure of road; and in all τοῦτοις οὐκ ἀπεστράφησαν, ἀλλ' ἔτι ἡ χεὶρ αὐτῶν ὑψηλή. these things not they were turned back, but still the hand of them raised.<sup>16</sup>

6 Ἔτι γὰρ ἀληθῶς ἡ χεὶρ ὑμῶν πρὸς κακοποιίαν ὑψηλή, ὅτι καὶ τὸν Χριστὸν Still for of a truth the hand of you unto evil-doing high, for even the Christ ἀποκτείναντες οὐδ' οὕτως μετανοεῖτε, ἀλλὰ καὶ ἡμᾶς, τοὺς πιστεύσαντας δι' αὐτοῦ you having killed not so you repent, but also you, the having believed through of Him τῷ Θεῷ καὶ Πατρὶ τῶν ὅλων, μισεῖτε καὶ φονεύετε, ὡσάκις ἂν λάβητε ἐξουσίαν, in the God and Father of the whole, you hate and murder, as often as you should receive authority, ἀδιαλείπτως δὲ καταρᾶσθε αὐτῷ τε ἐκείνῳ καὶ τοῖς ἀπ' αὐτοῦ, πάντων ἡμῶν incessant and call down curses on Him both that One and the from of Him, of all of you εὐχομένων ὑπὲρ ὑμῶν καὶ ὑπὲρ πάντων ἀπλῶς ἀνθρώπων, ὡς ὑπὸ τοῦ Χριστοῦ we are praying on behalf of you and on behalf of all in fact of men as by of the Christ ἡμῶν καὶ Κυρίου ποιεῖν ἐδιδάχθημεν, παραγγείλαντος ἡμῖν εὐχεσθαι καὶ ὑπὲρ τῶν of us and Lord to do we were instructed, having been exhorted us to pray even on behalf of the ἐχθρῶν καὶ ἀγαπᾶν τοὺς μισοῦντας καὶ εὐλογεῖν τοὺς καταρωμένους. enemies and loving the hating and to bless the cursing.

### Chapter CXXXIV

1 Εἰ οὖν καὶ ὑμᾶς δυσωπεῖ τά τε τῶν προφητῶν διδάγματα καὶ τὰ If then also you are troubled by the things both of the prophets instructions and the things ἐκείνου αὐτοῦ, βέλτιόν ἐστιν ὑμᾶς τῷ Θεῷ ἔπεςθαι ἢ τοῖς ἀσυνέτοις καὶ τυφλοῖς of that One of Him, better it is for you the God to follow than to the witless and blind διδασκάλοις ὑμῶν, οἵτινες καὶ μέχρι νῦν καὶ τέσσαρας καὶ πέντε ἔχειν ὑμᾶς γυναῖκας teachers of you, who also even to now also four and five to have you wives ἕκαστον συγχωροῦσι, καὶ ἔαν εὐμορφόν τις ἰδῶν ἐπιθυμήσῃ αὐτῆς, τὰς Ἰακώβ τοῦ each you are permitted, and if of fair form any one seeing he may desire of her, the Jacob of the Ἰσραὴλ καὶ τῶν ἄλλων πατριαρχῶν πράξεις ἀνιστοροῦντες καὶ μηδὲν ἀδικεῖν λέγοντες Israel and of the other patriarchs practices not inquiring of and nothing to do wrong saying τοὺς τὰ ὅμοια πράττοντας, τάλανες καὶ ἀνόητοι καὶ κατὰ τοῦτο ὄντες. the the things suchlike doing, wretched and senseless also by this being.

16 Above Isaiah 5:22-25.

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

2 Ὡς προέφην γάρ, οἰκονομίαι τινὲς μεγάλων μυστηρίων ἐν ἐκάστη τινὶ τοιαύτη  
As I was saying before for, dispensations certain of great mysteries in each certain such as this  
πράξει ἀπετελοῦντο. Ἐν γὰρ τοῖς γάμοις τοῦ Ἰακώβ τὴν οἰκονομίαν καὶ προκήρυξις  
action being performed. In for the marriages of the Jacob a certain dispensation and prediction  
ἀπετελεῖτο, ἐρῶ, ὅπως καὶ ἐν τούτοις ἐπιγνώτε ὅτι οὐδὲν πρὸς τὸ  
was performed, I would say, so that even in them you might observe that not at all unto the  
θειωδέστερον, δι' ὅ ἐκάστη πράξις γέγονεν, ἀπείδον ὑμῶν ἀεὶ οἱ διδάσκαλοι, ἀλλὰ  
more divine purpose, by which each action had happened, they looked of you ever the teachers, but  
πρὸς τὰ χαμαιπετῆ καὶ τὰ διαφθορᾶς μᾶλλον πάθη. Προσέχετε  
unto the things grovelling and the things of corruption rather happenings. Let you attend to  
τοιγαροῦν οἷς λέγω.  
therefore to what I say.

3 Τῆς ὑπὸ τοῦ Χριστοῦ μελλούσης ἀπαρτίξεσθαι πράξεως τύποι ἦσαν οἱ γάμοι  
Of the by of the Christ being destined to be completed action types were the marriages  
τοῦ Ἰακώβ. Δύο γὰρ ἀδελφᾶς κατὰ τὸ αὐτὸ οὐ θεμιτὸν γαμῆσαι τὸν Ἰακώβ· καὶ  
of the Jacob. Two for sisters at the same time not allowed to marry the Jacob; also  
δουλεύει δὲ τῷ Λάβαν ὑπὲρ τῶν θυγατέρων, καὶ ψευθεῖς ἐπὶ τῇ νεωτέρᾳ πάλιν  
to serve and the Laban<sup>17</sup> for of the daughters, and having been deceived over the younger again  
ἐδούλευσεν ἑπτὰ ἔτη. Ἀλλὰ Λεία μὲν ὁ λαὸς ὑμῶν καὶ ἡ συναγωγὴ, Ῥαχήλ δὲ ἡ  
he served seven years. But Leah<sup>18</sup> indeed the people of you and the Synagogue, Rachel<sup>19</sup> but the  
ἐκκλησία ἡμῶν. Καὶ ὑπὲρ τούτων δουλεύει μέχρι νῦν ὁ Χριστὸς καὶ τῶν ἐν  
Church of us. And over of these serves even now the Christ and of the in  
ἀμφοτέραις δούλων.  
to both serving.

4 Ἐπεὶ γὰρ τοῖς δυσὶν υἱοῖς τὸ τοῦ τρίτου σπέρμα εἰς δουλείαν ὁ Νῶε ἔδωκε, νῦν  
Since for to the two sons the of the third seed for slavery the Noah gave, now  
πάλιν εἰς ἀποκατάστασιν ἀμφοτέρων τε τῶν ἐλευθέρων τέκνων καὶ τῶν ἐν αὐτοῖς  
again for having restored both of the free children and of the among them  
δούλων Χριστὸς ἐλήλυθε, τῶν αὐτῶν πάντας καταξιῶν τοὺς φυλάσσοντας τὰς

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17 **Laban** White. The son of Bethuel, who was the son of Nahor, Abraham's brother. He lived at Haran in Mesopotamia. His sister Rebekah was Isaac's wife (Gen. 24). Jacob, one of the sons of this marriage, fled to the house of Laban, whose daughters Leah and Rachel (Gen. 29) he eventually married.

18 **Leah** Weary, the eldest daughter of Laban, and sister of Rachel (Gen 29:16). Jacob took her to wife through a deceit of her father (Gen 29:23). She was "tender-eyed" (Gen 29:17). She bore to Jacob six sons (Gen 29:32), also one daughter, Dinah (Gen 30:21). She accompanied Jacob into Canaan, and died there before the time of the going down into Egypt (Gen. 31), and was buried in the cave of Machpelah (Gen 49:31).

19 **Rachel** Eve, "the daughter", "the somewhat petulant, peevish, and self-willed though beautiful younger daughter" of Laban, and one of Jacob's wives (Gen 29:6, Gen 29:28). He served Laban fourteen years for her, so deep was Jacob's affection for her. She was the mother of Joseph (Gen 30:22). Afterwards, on Jacob's departure from Mesopotamia, she took with her father's teraphim (Gen 31:34, Gen 31:35). As they journeyed on from Bethel, Rachel died in giving birth to Benjamin (Gen 35:18, Gen 35:19), and was buried "in the way to Ephrath, which is Bethlehem. And Jacob set a pillar upon her grave". Her sepulchre is still regarded with great veneration by the Jews. Its traditional site is about half a mile from Jerusalem. This name is used poetically by Jeremiah (Jer 31:15) to denote God's people mourning under their calamities. This passage is also quoted by Matthew as fulfilled in the lamentation at Bethlehem on account of the slaughter of the infants there at the command of Herod (Mat 2:17, Mat 2:18).

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

female slaves Christ He has given back, of the of them all worthy the keeping the  
ἐντολὰς αὐτοῦ, ὃν τρόπον καὶ οἱ ἀπὸ τῶν ἐλευθέρων καὶ οἱ ἀπὸ δούλων  
commands of Him, in which manner also the from of the free and the from of slaves  
γενόμενοι τῷ Ἰακώβ πάντες υἱοὶ καὶ ὁμότιμοι γέγονασι· κατὰ δὲ  
having been born to the Jacob all sons and equally valued having become; according to and  
τὴν τάξιν καὶ κατὰ τὴν πρόγνωσιν, ὅποιος ἕκαστος ἔσται, προλέλεκται.  
the rank and according to the foreknowledge, like as each one will be, it has been foretold.

5 Ἐδούλευσεν Ἰακώβ τῷ Λάβαν ὑπὲρ τῶν ῥαντῶν καὶ πολυμόρφων θρεμμάτων·  
Slaved Jacob to the Laban for of the spotted and speckled sheep;  
ἔδούλευσε καὶ τὴν μέχρι σταυροῦ δουλείαν ὁ Χριστὸς ὑπὲρ τῶν ἐκ παντὸς γένους  
served even the as far as cross bondage the Christ for of the out of every nation  
ποικίλων καὶ πολυειδῶν ἀνθρώπων, δι' αἵματος καὶ μυστηρίου τοῦ σταυροῦ  
of many colours and of many kinds of men, by blood and mystery of the cross  
κτησάμενος αὐτούς· Λείας ἀσθενεῖς ἦσαν οἱ ὀφθαλμοί· καὶ γὰρ ὑμῶν σφόδρα οἱ  
He procured them; Leah weak were the eyes; also for of you exceedingly the  
τῆς ψυχῆς ὀφθαλμοί. Ἔκλεψε Ῥαχήλ τοὺς θεοὺς Λάβαν καὶ κατέκρυψεν αὐτούς  
of the soul eyes. Stole Rachel the gods of Laban and she hid them  
ἕως τῆς σήμερον ἡμέρας· καὶ ἡμῖν ἀπολώλασιν οἱ πατρικοὶ καὶ ὑλικοὶ θεοί.  
until of the present day; also for us has perished the ancestral and material gods.

6 Τὸν χρόνον πάντα ἐμισεῖτο ὑπὸ τοῦ ἀδελφοῦ ὁ Ἰακώβ· καὶ ἡμεῖς νῦν καὶ αὐτὸς  
The time all was being hated by of the brother the Jacob; and we now also Himself  
ὁ Κύριος ἡμῶν μισεῖται ὑφ' ὑμῶν καὶ ὑπὸ τῶν ἄλλων ἀπλῶς ἀνθρώπων, ὄντων  
the Lord of us is hated by of you and by of the others absolutely of men, being  
πάντων τῆ φύσει ἀδελφῶν. Ἰσραὴλ ἐπεκλήθη Ἰακώβ· καὶ Ἰσραὴλ καὶ ὁ Χριστὸς  
of all by the origin brothers. Israel was surnamed Jacob, and Israel also the Christ  
ἀποδέδεικται, ὁ ὢν καὶ καλούμενος Ἰησοῦς.  
it has been shown, He certainly also being called Jesus.

### Chapter CXXXV

1 Καὶ ὅταν ἡ γραφὴ λέγῃ, Ἐγὼ Κύριος ὁ Θεός, ὁ Ἅγιος Ἰσραὴλ, ὁ καταδείξας  
And when the Scripture says, I Lord the God, the Holy One of Israel, He having disclosed  
Ἰσραὴλ βασιλέα ὑμῶν· οὐχὶ ἀληθῶς τὸν Χριστὸν τὸν αἰώνιον Βασιλέα ἀκούσεσθε;  
Israel king of you;<sup>20</sup> not truth the Christ the eternal King will you understand?  
Καὶ Ἰακώβ γάρ, ὁ τοῦ Ἰσαὰκ υἱός, ὅτι οὐδέποτε βασιλεὺς γέγονεν, ἐπίστασθε· καὶ  
Also Jacob for, he of the Isaac son, that never king to have become, let you be aware; and  
διὰ τοῦτο ἡ γραφὴ, πάλιν ἐξηγουμένη ἡμῖν τίνα λέγει βασιλέα Ἰακώβ καὶ Ἰσραὴλ,  
through this the Scripture, again showing us a certain it says a king Jacob and Israel,  
οὕτως ἔφη,  
thus said,

2 Ἰακώβ ὁ παῖς μου, ἀντιλήψομαι αὐτοῦ· καὶ Ἰσραὴλ ὁ ἐκλεκτός μου, προσδέξεται  
Jacob the servant of Me, I will help him; and Israel the chosen of Me, shall receive  
αὐτὸν ἢ ψυχὴ μου. Δέδωκα τὸ πνεῦμά μου ἐπ' αὐτόν, καὶ κρίσιν τοῖς ἔθνεσιν

<sup>20</sup> Above Isaiah 43:15.

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

him the soul of Me. I have assigned the Spirit of Me upon him, and judgement to the nations  
ἐξοίσει. Οὐ κεκράξεται, οὐδὲ ἀκουσθήσεται ἔξω ἢ φωνῇ αὐτοῦ· κάλαμον  
he shall bring forth. Not shall he have cried, neither shall be heard without the voice of him; a reed  
τεθραυσμένον οὐ συντρίψει καὶ λίνον τυφόμενον οὐ σβέσει, ἕως οὗ νίκος  
having been broken not shall he crush and flax smoking not will will he quench, until not victory  
ἐξοίσει, κρίσιν ἀναλήψει, καὶ οὐ θραυσθήσεται, ἕως ἂν θῆ ἐπὶ τῆς  
he brings out, judgement he shall take up, and not shall he be broken, until he should lay upon of the  
γῆς κρίσιν· καὶ ἐπὶ τῷ ὀνόματι αὐτοῦ ἐλπιούσιν ἔθνη.  
earth judgement; and upon the name of him shall hope nations.<sup>21</sup>

3 Μῆτι οὖν ἐπὶ τὸν Ἰακώβ τὸν πατριάρχην οἱ ἀπὸ τῶν ἐθνῶν ἐλπίζουσιν, ἀλλ' οὐκ  
Not anyone then upon the Jacob the patriarch the from of the nations hoping, but not  
ἐπὶ τὸν Χριστόν, καὶ ὑμεῖς δὲ αὐτοί; Ὡς οὖν Ἰσραὴλ τὸν Χριστόν καὶ Ἰακώβ λέγει,  
upon the Christ, also you yourselves? As therefore Israel the Christ and Jacob he says,  
οὕτως καὶ ἡμεῖς ἐκ τῆς κοιλίας τοῦ Χριστοῦ λατομηθέντες Ἰσραηλιτικὸν τὸ ἀληθινόν  
so also we out of the intestine of the Christ having been quarried of Israel proper the true  
ἐσμεν γένος. Αὐτῷ δὲ μᾶλλον τῷ ῥητῷ προσέχωμεν.  
we are race. To it but rather the spoken word let us hold to.

4 Καὶ ἐξάξω, φησί, τὸ ἐξ Ἰακώβ σπέρμα καὶ ἐξ Ἰούδα· καὶ κληρονομήσει τὸ ὄρος τὸ  
And I will lead out, it says, the from Jacob seed and from Judah; and it shall inherit the mountain the  
Ἅγιόν μου, καὶ κληρονομήσουσιν οἱ ἐκλεκτοί μου καὶ οἱ δοῦλοί μου, καὶ κατοικήσουσιν  
Holy of me, and shall inherit the chosen of Me and the servants of me, they shall dwell  
ἐκεῖ· καὶ ἔσονται ἐν τῷ δρυμῷ ἐπαύλεις ποιμνίων, καὶ φάραγξ Ἀχώρ εἰς ἀνάπαυσιν  
there; and shall be in the grove folds of flocks, and valley of Achor for a rest  
βουκολίων τῷ λαῷ οἱ ἐζήτησάν με. Ὑμεῖς δέ, οἱ ἐγκαταλείποντές με καὶ  
of herds to the people the sought Me. You but, the forsaking Me and  
ἐπιλανθανόμενοι τὸ ὄρος τὸ Ἅγιόν μου καὶ ἐτοιμάζοντες τοῖς δαιμονίοις τράπεζαν  
forgetting the mountain the Holy of Me and preparing for the demons a table  
καὶ πληροῦντες τῷ δαίμονι κέρασμα, ἐγὼ παραδώσω ὑμᾶς εἰς μάχαιραν· πάντες  
and are filling for the demons a horn goblet, I shall give over you to sword; all  
σφαγῆ πεσεῖσθε ὅτι ἐκάλεσα ὑμᾶς καὶ οὐχ ὑπηκούσατε, καὶ ἐποιήσατε τὸ πονηρὸν  
in slaughter shall fall because I called you and not you complied, and you did the evil  
ἐνώπιόν μου, καὶ ἃ οὐκ ἐβουλόμην ἐξελέξασθε.  
before of Me, and what not I wished you chose.<sup>22</sup>

5 Καὶ τὰ μὲν τῆς γραφῆς ταῦτα· συννοεῖτε δὲ καὶ αὐτοὶ ὅτι ἄλλο τί  
And the indeed of the Scripture these things; you suppose but also to yourselves that another kind

ἐστὶ τὸ ἐξ Ἰακώβ σπέρμα νῦν λεγόμενον, οὐχ ὡς οἰηθεῖ τις ἂν περὶ τοῦ λαοῦ  
it is the from of Jacob seed nowbeing spoke of, not as deemed certain concerning of the people  
λέγεσθαι. Οὐ γὰρ ἐνδέχεται τοῖς ἐξ Ἰακώβ γεγεννημένοις ἀπολιπεῖν ἐπίεσαξιν  
to speak. Not for it is granted to the from of Jacob having descended to leave a right of entrance to  
τούς ἐξ Ἰακώβ σπαρέντας, οὐδὲ ὀνειδίζοντα τῷ λαῷ ὡς μὴ ἀξίω τῆς κληρονομίας,

21 Above Isaiah 42:1-4.

22 Above Isaiah 65:9-12.

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

the from of Jacob seeded, neither reproaching the people as not worthy of the inheritance,  
πάλιν, ὡς ὑπολαβόμενος, τοῖς αὐτοῖς ὑπισχνεῖσθαι.  
again, as having been received, by the to them to be promised.

6 Ἄλλ' ὄνπερ τρόπον ἐκεῖ φησιν ὁ προφήτης, Καὶ νῦν σὺ οἶκος τοῦ Ἰακώβ,  
But which way there says the prophet, And now you house of the Jacob,  
δεῦρο καὶ πορευθῶμεν ἐν φωτὶ Κυρίου· ἀνῆκε γὰρ τὸν λαὸν αὐτοῦ, τὸν οἶκον  
let you come and let us be led in light of Lord; He forsook for the people of Him, the house  
Ἰακώβ, ὅτι ἐπλήσθη ἡ χώρα αὐτῶν, ὡς τὸ ἀπ' ἀρχῆς, μαντειῶν καὶ  
of Jacob, because was filled the country of them, as the from of beginning, of divinations and  
κληδονισμῶν· οὕτω καὶ ἐνθάδε δεῖ νοεῖν ἡμᾶς δύο σπέρματα Ἰουδα καὶ δύο γένη,  
soothsayers;<sup>23</sup> so also here we must to see us two seeds of Judah and two races,  
ὡς δύο οἴκους Ἰακώβ, τὸν μὲν ἐξ αἵματος καὶ σαρκός, τὸν δὲ ἐκ πίστεως καὶ  
as two houses of Jacob, the indeed out of blood and flesh, the but out of faith and  
πνεύματος γεγεννημένον.  
spirit having been begotten.<sup>24</sup>

### Chapter CXXXVI

1 Ὅρατε γὰρ ὡς πρὸς τὸν λαὸν νῦν λέγει, ἀνωτέρω εἰπών, Ὅν τρόπον εὑρεθήσεται  
Let you see for as unto the people now He speaks, above saying, Which way will be found  
ῥάξ ἐν βότρυϊ, καὶ ἐροῦσι, Μὴ λυμανῆ αὐτόν, ὅτι εὐλογία ἐν αὐτῷ ἐστίν, οὕτω  
a berry in a bunch, and they shall say, Not let you injure it, for a blessing in it is, thus  
ποιήσω ἕνεκεν τοῦ δουλεύοντός μοι· τούτου ἕνεκεν οὐ μὴ ἀπολέσω πάντας·  
will I do for sake of the serving me; of this One for sake of by no means shall I destroy all;<sup>25</sup>  
καὶ μετὰ τοῦτο ἐπιφέρει, Καὶ ἐξάξω τὸ ἐξ Ἰακώβ καὶ ἐξ Ἰουδα. Δῆλον οὖν, εἰ ἐκείνοις  
and after this He adds, I will lead out the from of Jacob and from of Judah.<sup>26</sup> Clear then, if that One  
οὕτως ὀργίζεται καὶ ὀλιγοστοὺς καταλείψειν ἀπειλεῖ, ἄλλους τινὰς ἐξάξειν  
thus is angered and very few to leave behind He threatens, others certain to lead out  
ἐπαγγέλλεται οἱ κατοικήσουσιν ἐν τῷ ὄρει αὐτοῦ.  
He promises who shall dwell in the mountain of Him.

2 Οὗτοι δὲ εἰσιν οὓς εἶπε σπερεῖν καὶ γεννήσειν· ὑμεῖς γὰρ οὔτε καλοῦντος αὐτοῦ  
These but are they whom He said to sow and to beget;<sup>27</sup> you for neither calling of Him  
ἀνέχεσθε οὔτε λαλοῦντος ἀκούετε, ἀλλὰ καὶ τὸ πονηρὸν ἐποιήσατε ἐνώπιον Κυρίου.  
you hold to Him nor speaking Him you hear, but also the evil you did before of Lord.<sup>28</sup>

23 Above Isaiah 2:5-6a.

24 Above John 1:13; οἱ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκός οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ θεοῦ ἐγεννήθησαν. who not out of bloods nor out of will of flesh nor out of will of a male but out of God were begotten

25 Above Isaiah 65:8.

26 Above Isaiah 65:9.

27 Jeremiah 31:27: Behold, the days come, saith the LORD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. Ezekiel 36:11: And I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better unto you than at your beginnings: and ye shall know that I am the LORD.

28 Above Isaiah 55:12.

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

Τὸ δὲ ὑπερβάλλον ὑμῶν τῆς κακίας τὸ καὶ μισεῖν, ὃν ἐφονεύσατε, δίκαιον καὶ  
The but excess of you of the badness the also to hate, whom you murdered,<sup>29</sup> Righteous and  
τοὺς ἀπ' αὐτοῦ λαβόντας εἶναι ὅπερ εἰσίν, εὐσεβεῖς καὶ δίκαιοι καὶ φιλόανθρωποι.  
the from of Him having received to be what they are, pious and righteous an lovers of mankind.  
Τοιγαροῦν, Οὐαὶ τῇ ψυχῇ αὐτῶν, λέγει Κύριος, διότι βεβούλευνται βουλήν πονηράν  
Therefore, Woe to the soul of them, says Lord, because they have deliberated counsel evil  
καθ' ἑαυτῶν, εἰπόντες, Ἄρωμεν τὸν δίκαιον, ὅτι δύσχρηστος ἡμῖν ἐστίν.  
against themselves, having said, Let us remove the righteous, because inconvenient to us he is.<sup>30</sup>

3 Οὐ γὰρ καὶ ὑμεῖς τῇ Βάαλ ἐθύετε, ὡς οἱ πατέρες ὑμῶν, οὐδὲ ἐν συσκίοις ἢ  
Not for also you to the Baal were sacrificing, as the fathers of you, neither in groves or  
μετεώροις ὅποις πέμματα ἐποιεῖτε τῇ στρατιᾷ τοῦ οὐρανοῦ, ἀλλ' ὅτι  
lifted up places of what sort of of pastries you were offering to the host of the heaven,<sup>31</sup> but because  
οὐκ ἐδέξασθε τὸν Χριστὸν αὐτοῦ. Ὁ γὰρ τοῦτον ἀγνοῶν ἀγνοεῖ καὶ τὴν βουλήν  
not you received the Christ of Him. He for in this being ignorant is ignorant also of the counsel  
τοῦ Θεοῦ, καὶ ὁ τοῦτον ὑβρίζων καὶ μισῶν καὶ τὸν πέμψαντα δῆλον ὅτι καὶ μισεῖ  
of the God, and he this One affronting and hating and the One having sent plainly, for also hates  
καὶ ὑβρίζει· καὶ εἰ οὐ πιστεύει τις εἰς αὐτόν, οὐ πιστεύει τοῖς τῶν προφητῶν  
and affronts; and if not believes anyone in Him, not he believes in the of the prophets  
κηρύγμασι τοῖς αὐτὸν εὐαγγελισαμένοις καὶ κηρύξασιν εἰς πάντας.  
proclamations to Him good tidings and proclaimed to all.<sup>32</sup>

### Chapter CXXXVII

1 Μὴ δὴ, ὦ ἀδελφοί, κακὸν τι εἶπητε εἰς ἐκεῖνον τὸν ἐσταυρωμένον,  
Not there is need, O brothers, evil any let you say against that One the having been crucified,  
μηδὲ χλευάσητε αὐτοῦ τοὺς μώλωπας, οἷς ἰαθῆναι πᾶσι δυνατὸν, ὡς καὶ ἡμεῖς  
and not let you deride of Him the weals, by which to be healed all are able, as also we  
ἰάθημεν. Καλὸν γάρ, ἦν πεισθέντες τοῖς λόγοις περιτμηθῆτε τὴν  
were healed. Good for, it was you being persuaded in the words you were circumcised the  
σκληροκαρδίαν, ἣν οὐχὶ δι' ὑμῶν ἐγγινομένην γνώμην ἔχετε, ἐπειδὴ εἰς σημεῖον  
hardness of heart, was not by of you being inbred opinion you are holding, seeing that for a sign  
ἦν δεδομένη, ἀλλ' οὐκ εἰς δικαιοπραξίας ἔργον, ὡς οἱ λόγοι ἀναγκάζουσι.  
it was having been given, but not for of righteousness work, as by the words we are compelled

2 Συμφάμενοι οὖν μὴ λοιδορῆτε ἐπὶ τὸν Υἱὸν τοῦ Θεοῦ, μηδὲ Φαρισαίοις πειθόμενοι  
Affirm with us then not let you revile over the Son of the God, and not with Pharisees obeying  
διδασκάλοις τὸν Βασιλέα τοῦ Ἰσραὴλ ἐπισκώπητέ ποτε, ὅποια διδάσκουσιν οἱ  
teachers the King of the Israel overseers ever, like as teach the  
ἀρχισυνάγωγοι ὑμῶν, μετὰ τὴν προσευχὴν. Εἰ γὰρ ὁ ἀπτόμενος τῶν μὴ  
rulers of synagogues of you. after the prayer. If for he touching of the not

29 Above James 5:6.

30 Above Isaiah 3:9,10.

31 Jeremiah 7:18: The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger.

32 Above John 5:23.

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

εὐαρέστων τῷ Θεῷ ὡς ὁ ἀπτόμενος κόρης τοῦ Θεοῦ, πολὺ μᾶλλον ὁ τοῦ  
acceptable to the God as he touching pupil of the God,<sup>33</sup> much more the of the

Ἦγαπημένου καθαπτόμενος. Ὅτι δὲ οὗτος αὐτός ἐστι, καὶ ἰκανῶς,  
Having Been Beloved laying hold of. That and this One Himself He is, and sufficiently  
ἀποδέδεικται  
it has been shown.

3 Καὶ σιγώντων αὐτῶν εἶπον, Ἐγώ, ὧ φίλοι, καὶ τὰς γραφὰς λέγω νῦν ὡς  
And keeping silent them I said, I, O friends, also the Scriptures I explain now as  
ἐξηγήσαντο οἱ ἑβδομήκοντα· εἰπὼν γὰρ αὐτὰς πρότερον ὡς ὑμεῖς αὐτὰς ἔχετε,  
expounded the Seventy; saying for them before as you yourselves have,  
πεῖραν ὑμῶν ἐποιούμην πῶς διάκεισθε ἤδη τὴν γνώμην. Λέγων γὰρ τὴν γραφήν,  
trial of you I was making how disposed already the opinion. Expounding for the Scripture,  
ἣ λέγει, Οὐαὶ αὐτοῖς, ὅτι βεβούλευνται βουλήν πονηρὰν καθ' ἑαυτῶν,  
which says, Woe to them, because they have deliberated a counsel evil against themselves,  
εἰπόντες ὡς ἐξηγήσαντο οἱ ἑβδομήκοντα ἐπήνεγκα, Ἄρωμεν τὸν δίκαιον, ὅτι  
having said as expounded the Seventy I offered, Let us take up the righteous, because  
δύσχηστος ἡμῖν ἐστίν· ἐμοῦ ἐν ἀρχῇ τῆς ὁμιλίας καὶ εἰπόντος ὅπερ ὑμεῖς εἰρῆσθαι  
inconvenient to us he is; of me in beginning of the discourse having said where you to say  
βούλεσθε, εἰπόντες, Δήσωμεν τὸν δίκαιον, ὅτι δύσχηστος ἡμῖν ἐστίν.  
you wish, having said, Let us fetter the righteous, for inconvenient to us he is.

4 Ἄλλα δέ τινα ἐπράξατε, καὶ οὐ δοκεῖτέ μοι ἐνηκόως τῶν λόγων ἐπακηκοέναι.  
But and certain busied, and not seem to me *to be listening* to the words *with due attention*.  
Ἄλλ' ἐπεὶ καὶ νῦν ἤδη ἡ ἡμέρα πέρασ ποιεῖσθαι μέλλει, πρὸς δυσμὰς γὰρ ἤδη ὁ ἥλιός  
But since also now already the day an end to make being about, unto setting for already the sun  
ἐστίν, καὶ ἓν τι προσθεῖς τοῖς εἰρημένοις παύσομαι· τοῦτο δ' αὐτὸ καὶ ἐν τοῖς  
it is, and one thing to add to the having been said I will end; this but same also in the  
εἰρημένοις μοι ἐρρήθη, ἀλλὰ πάλιν αὐτὸ ἐπεξεργάσασθαι ἂν δίκαιον εἶναί  
having been said by me it will be told, but again same to investigate right to be  
μοι δοκεῖ.  
to me it would seem.

### Chapter CXXXVIII

1 Γινώσκετε οὖν, ὧ ἄνδρες, ἔφην, ὅτι ἐν τῷ Ἠσαΐα λέλεκται ὑπὸ τοῦ Θεοῦ πρὸς  
You know then, O men, I said, that in the Isaiah it has been said by of the God unto  
τὴν Ἱερουσαλήμ, ὅτι, Ἐπὶ τοῦ κατακλισμοῦ τοῦ Νῶε ἔσωσά σε. Τοῦτο δέ ἐστιν ὃ  
the Jerusalem, that, Upon of the flood of the Noah I saved you. This but is what  
ἔλεγεν ὁ Θεός, ὅτι τὸ μυστήριον τῶν σωζομένων ἀνθρώπων ἐπὶ τοῦ κατακλισμοῦ  
said the God, that the mystery of the being saved men at of the flood  
γέγονεν. Ὁ δίκαιος γὰρ Νῶε μετὰ τῶν ἄλλων ἀνθρώπων ἐπὶ τοῦ κατακλισμοῦ,  
to have happened. The righteous for Noah with of the other humans at of the flood,  
τουτ' ἐστὶ τῆς τε γυναικὸς τῆς αὐτοῦ καὶ τῶν τριῶν τέκνων αὐτῶν καὶ τῶν  
this is of the both wife of the of him and of the three children of them and of the

33 Above Zechariah 2:8.

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

γυναικῶν τῶν υἱῶν αὐτοῦ, οἵτινες ἀριθμῶ ὄντες ὀκτώ, σύμβολον εἶχον τῆς  
wives of the sons of him. these in number being eight,<sup>34</sup> a symbol were of the  
ἀριθμῶ μὲν ὀγδόης ἡμέρας, ἐν ἣ ἐφάνη ὁ Χριστὸς ἡμῶν ἀπὸ νεκρῶν ἀναστάς, δυνάμει  
number indeed eight days, in which appeared the Christ of us from of dead having risen, in power  
δ' αἰεὶ πρώτης ὑπαρχούσης.  
but ever first being.

2 Ὁ γὰρ Χριστὸς, πρωτότοκος πάσης κτίσεως ὦν, καὶ ἀρχὴ πάλιν ἄλλου γένους  
The for Christ, Firstborn of every creature being, and head again of another race  
γένεονε, τοῦ ἀναγεννηθέντος ὑπ' αὐτοῦ δι' ὕδατος καὶ πίστεως καὶ ξύλου,  
has become, of the having been begotten anew by of Him by water and faith and wood,  
τοῦ τὸ μυστήριον τοῦ σταυροῦ ἔχοντος, ὃν τρόπον καὶ ὁ Νῶε ἐν ξύλῳ διεσώθη  
of the the mystery of the cross being held, by which manner also the Noah in wood was preserved  
ἐποχούμενος τοῖς ὕδασι μετὰ τῶν ἰδίων. Ὅταν οὖν εἶπη ὁ προφήτης, Ἐπὶ Νῶε  
being carried upon the waters with of the own. When therefore says the prophet, Upon Noah  
ἔσωσά σε, προέφη, τῶ ὁμοίως πιστῶ λαῶ πρὸς Θεὸν ὄντι καὶ τὰ σύμβολα  
I saved you, I was saying, to the similar faithful people with the God being and the symbols  
ταῦτα ἔχοντι λέγει. Καὶ γὰρ ῥάβδον ἔχων ὁ Μωυσῆς μετὰ χεῖρα διὰ τῆς θαλάσσης  
these having he is saying. Also for a rod having the Moses with hand through of the sea  
διήγαγεν ὑμῶν τὸν λαόν.  
led over of you the people.

3 Ὑμεῖς δὲ ὑπολαμβάνετε ὅτι τῶ γένει ὑμῶν μόνων ἔλεγεν ἡ τῆ γῆ. Ὅτι γὰρ πᾶσα  
You but suppose that to the nation of you only He spoke or the land, That for all  
ἡ γῆ, ὡς ἡ γραφὴ λέγει, κατεκλύσθη, καὶ ὑψώθη τὸ ὕδωρ ἐπάνω πάντων ὀρέων  
the earth, as Scripture says,<sup>35</sup> was flooded, and was raised up the water above of all of mountains  
πήχεις δεκαπέντε, ὁ Θεὸς οὐ τῆ γῆ φαίνεται εἰρηκῶς, ἀλλὰ τῶ λαῶ τῶ πειθομένῳ  
cubits<sup>36</sup> fifteen, the God not to the land it is clear having said, but to the people the obeying  
αὐτῶ, ᾧ καὶ ἀνάπαυσιν προητοίμασεν ἐν Ἱερουσαλήμ, ὡς προαποδέδεικται διὰ  
Him, whom also a rest He prepared in Jerusalem, as has been proved beforehand through  
πάντων τῶν ἐπὶ τοῦ κατακλισμοῦ συμβόλων· εἶπον δέ, δι' ὕδατος καὶ πίστεως  
of all of the over of the flood symbols; I said but, by water and faith  
καὶ ξύλου οἱ προπαρασκευαζόμενοι καὶ μετανοοῦντες ἐφ' οἷς ἤμαρτον ἐκφεύξονται  
and wood the preparing beforehand and repenting over which they sinned they will escape  
τὴν μέλλουσαν ἐπέρχεσθαι τοῦ Θεοῦ κρίσιν.  
the being about to come upon them of the God judgement.

### Chapter CXXXIX

1 Καὶ γὰρ ἄλλο μυστήριον ἐπὶ τοῦ Νῶε προεφητεύθη τελούμενον, ὃ οὐκ  
Also for another mystery over of the Noah having been predicted being fulfilled, of which not  
ἐπίστασθε. Ἔστι δὲ τοῦτο. Ἐν ταῖς εὐλογίαις, αἷς εὐλόγει ὁ Νῶε τοὺς δύο υἱοὺς αὐτοῦ,  
you know. It is and this. In the blessings, bywhich blessed the Noah the two sons of him,

34 Above 1 Peter 3:20b.

35 Genesis 7:19ff.

36 A cubit – length of the forearm.

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

καὶ τὸν υἱὸν τοῦ υἱοῦ αὐτοῦ καταρᾶται· τὸν γὰρ υἱόν, συνευλογηθέντα ὑπὸ τοῦ  
also the son of the son of him he curses; the for son, blessed together with by of the  
Θεοῦ, τὸ προφητικὸν πνεῦμα καταρᾶσθαι οὐκ ἔμελλεν, ἀλλ', ἐπεὶ δι' ὅλου τοῦ  
of God, the prophetic spirit to curse not was being about, but, since throughout whole of the  
γένους τοῦ ἐπιγελάσαντος τῇ γυμνώσει υἱοῦ αὐτοῦ ἢ προστίμησις τοῦ ἁμαρτήματος  
race of the having laughed over the nakedness of son of him the further penalty of the sin  
εἶναι ἔμελλεν, ἀπὸ τοῦ υἱοῦ τὴν κατάραν πεποιήται.  
to be it was intended, from of the son the curse He has made.

2 Ἐν δὲ οἷς εἶπε προέλεγεν ὅτι καὶ οἱ ἀπὸ Σὴμ γενησόμενοι διακαθέξουσι τὰς  
In and what he said he foretold that also the from Shem<sup>37</sup> posterity will hold fast the  
κτήσεις καὶ οἰκίσεις τοῦ Χαναάν, καὶ πάλιν οἱ ἀπὸ τοῦ Ἰάφεθ αὐτάς, ἃς διακατέσχον  
possessions and dwellings of the Canaan, and again the from of the Japhet<sup>38</sup> same, which shall retain  
παρὰ τῶν τοῦ Χαναάν οἱ ἀπὸ Σὴμ παραλαβόντες, διακαθέξουσιν, ἀφελόμενοι  
from of the of the Canaan the from of Shem having received, they shall hold fast, having taken away  
τοὺς ἀπὸ Σὴμ γενομένους, ὃν τρόπον ἀφαιρεθέντων αὐτὰ τῶν υἱῶν  
the from of Shem having come, in which manner having taken away themselves of the sons  
Χαναάν αὐτοὶ διακατέσχον.  
of Canaan themselve had held.

3 Καὶ ὅτι οὕτω γέγονεν, ἀκούσατε. Ὑμεῖς γάρ, οἱ ἀπὸ τοῦ Σὴμ κατάγοντες τὸ  
And that thus it has happened, let you understand. You for, the from of the Shem being drawn the  
γένος, ἐπήλθετε κατὰ τὴν τοῦ Θεοῦ βουλήν τῇ γῆ τῶν υἱῶν Χαναάν καὶ διακατέσχετε  
race, you entered according to the of the God wish the land of the sons of Canaan and held fast  
αὐτήν. Καὶ ὅτι οἱ υἱοὶ Ἰάφεθ, κατὰ τὴν τοῦ Θεοῦ κρίσιν ἐπελθόντες καὶ  
of it. And that the sons of Japhet, according to the of the God judgement having come upon also  
αὐτοὶ ὑμῖν, ἀφείλοντο ὑμῶν τὴν γῆν καὶ διακατέσχον αὐτήν, φαίνεται. Εἴρηται  
themselves you, they took away of you the land and held fast it, it is clear. Said  
δὲ ταῦτα οὕτως, Ἐξένηψε δὲ Νῶε ἀπὸ τοῦ οἴνου, καὶ ἔγνω ὅσα ἐποίησεν αὐτῷ ὁ  
and these things thus, Sobered and Noah from of the wine, and knew what did to him the  
υἱὸς αὐτοῦ ὁ νεώτερος. Καὶ εἶπεν, Ἐπικατάρατος Χαναάν παῖς, οἰκέτης ἔσται  
son of him the younger. And he said, Cursed let be Canaan servant, house-servant he shall be  
τοῖς ἀδελφοῖς αὐτοῦ. Καὶ εἶπεν, Εὐλογητὸς Κύριος, ὁ Θεὸς Σὴμ, καὶ ἔσται Χαναάν  
to the brother of him. And he said, Blessed be Lord, the God of Shem, and shall be Canaan  
παῖς αὐτοῦ. Πλατύναι Κύριος τῷ Ἰάφεθ, καὶ κατοικησάτω ἐν τοῖς οἴκοις Σὴμ,  
servant of him. Let enlarge Lord the Japhet, and let him live in the houses of Shem,  
καὶ γενηθήτω Χαναάν παῖς αὐτοῦ.

37 **Shem** A name; renown, the first mentioned of the sons of Noah ([Gen 5:32](#)). He was probably the eldest of Noah's sons. The words "brother of Japheth the elder" in [Gen 10:21](#) are more correctly rendered "the elder brother of Japheth," as in the Revised Version. Shem's name is generally mentioned first in the list of Noah's sons. He and his wife were saved in the ark ([Gen 7:13](#)). Noah foretold his preeminence over Canaan ([Gen 9:23](#)).

38 **Japheth** Wide spreading: "God shall enlarge Japheth" (Heb. Yaphat Elohim le-Yephet, [Gen 9:27](#)). Some, however, derive the name from yaphah, "to be beautiful;" hence white), one of the sons of Noah, mentioned last in order ([Gen 6:10](#); [Gen 5:32](#); [Gen 7:13](#)), perhaps first by birth ([Gen 10:21](#); compare [Gen 9:24](#)). He and his wife were two of the eight saved in the ark ([Pe1 3:20](#)). He was the progenitor of many tribes inhabiting the east of Europe and the north of Asia ([Gen 10:2](#)). An act of filial piety ([Gen 9:20](#)) was the occasion of Noah's prophecy of the extension of his posterity. (Easton)

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

and let be Canaan servant of him.<sup>39</sup>

4 Δύο οὖν λαῶν εὐλογηθέντων, τῶν ἀπὸ τοῦ Σὴμ καὶ τοῦ Ἰάφεθ, καὶ  
Two then of peoples having been blessed, of the from of the Shem and of the Japhet, and  
πρώτων κατασχεῖν τοὺς οἴκους τοῦ Χαναάν ἐγνωσμένων τῶν ἀπὸ Σὴμ, καὶ  
first to hold the houses of the Canaan having been known of the from Shem, and  
πάλιν διαδέξασθαι παρ' αὐτῶν τὰς αὐτὰς κτήσεις τῶν ἀπὸ Ἰάφεθ  
again to receive in succession from of them the same possessions of the from Japhet  
προειρημένων, καὶ τοῖς δυσὶ λαοῖς τοῦ ἑνὸς λαοῦ τοῦ ἀπὸ Χαναάν εἰς  
having been ordered beforehand, and to the two peoples of the one people of the from Canaan into  
δουλείαν παραδοθέντος, ὁ Χριστὸς κατὰ τὴν τοῦ Παντοκράτορος Πατρὸς δύναμιν  
slavery having been given over, the Christ in accordance with the of the Almighty Father power  
δοθεῖσαν αὐτῷ παρεγένετο, εἰς φιλίαν καὶ εὐλογίαν καὶ μετάνοιαν καὶ συνοικίαν  
having been given to Him arrived, to friendship and blessing and repentance and family life  
καλῶν, τὴν ἐν τῇ αὐτῇ γῇ τῶν ἁγίων πάντων μέλλουσαν γίνεσθαι, ἧς, ὡς  
calling, the in the same land of the saints all intending to come to pass, of which, as  
προαποδέδεικται, διακατάσχεσιν ἐπήγγελται.  
before having been shown, possession He has promised.

5 Ὅθεν οἱ πάντοθεν ἄνθρωποι, εἴτε δούλοι εἴτε ἐλεύθεροι, πιστεύοντες ἐπὶ τὸν  
Wherefore the from every part men, whether slave whether free, believing upon the  
Χριστὸν καὶ ἐγνωκότες τὴν ἐν τοῖς λόγοις αὐτοῦ καὶ τῶν προφητῶν αὐτοῦ  
Christ and knowing the in the words of Him and of the prophets of Him  
ἀλήθειαν, ἐπίστανται ἅμα αὐτῷ ἐν τῇ γῇ ἐκείνῃ γενησόμενοι καὶ τὰ αἰώνια  
truth, they are aware at once with Him in the land that shall be coming and the things eternal  
καὶ ἀφθαρτα κληρονομήσειν.  
and incorruptible shall inherit.

### Chapter CXL

1 Ὅθεν καὶ Ἰακώβ, ὡς προεῖπον, τύπος ὢν καὶ αὐτὸς τοῦ Χριστοῦ, καὶ τὰς δύο  
Wherefore also Jacob, as I said before, a type being also himself of the Christ, and the two  
δούλας τῶν δύο ἐλευθέρων αὐτοῦ γυναικῶν ἐγεγαμήκει, καὶ ἐξ αὐτῶν ἐτέκνωσεν  
female slaves of the two free of him wives he had married, and from of them he begot  
υἱούς, εἰς τὸ προμνησθῆναι ὅτι ὁ Χριστὸς προσλήψεται καὶ τοὺς ἐν γένει τοῦ  
sons, to the to be indicated before that the Christ will receive to himself also the among race of the  
Ἰάφεθ ὄντας ἀπὸ τοῦ Χαναάν πάντας ὁμοίως τοῖς ἐλευθέροις καὶ τέκνα συγκληρονόμα  
Japhet being from of the Canaan all likewise to the free and children co-heirs  
ἔξει· ἅπερ ἡμεῖς ὄντες, συνιέναι ὑμεῖς οὐ δύνασθε, διὰ τὸ μὴ δύνασθαι ἀπὸ  
having possession; namely we being, to understand you not able, through the not to be able  
τῆς τοῦ Θεοῦ ζώσης πηγῆς πιεῖν, ἀλλὰ ἀπὸ τῶν συντετριμμένων λάκκων καὶ  
of the of the God living fountain to drink, but from of the having been broken tanks and  
ὑδωρ μὴ δυναμένων συνέχειν, ὡς ἡ γραφὴ λέγει.  
water not being able to hold, as the Scripture says.<sup>40</sup>

39 Above Genesis 9:24-26.

40 Jeremiah 2:13 - For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.

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

2 Εἰσὶ δὲ λάκκοι συντετριμμένοι καὶ ὕδωρ μὴ συνέχοντες οὓς ὥρυξαν ὑμῖν οἱ  
They are and tanks having been broken and water not holding which dug for you the  
διδάσκαλοι ὑμῶν αὐτῶν, ὡς καὶ ἡ γραφὴ διαρρήδην λέγει, διδάσκοντες διδασκαλίας  
teachers of you them, as also the Scripture expressly says, teaching for doctrine  
ἐντάλματα ἀνθρώπων. Καὶ πρὸς τούτοις ἑαυτοὺς καὶ ὑμᾶς βουκολοῦσιν, ὑπολαμβάνοντες  
commandments for men<sup>41</sup>. And with these themselves and you they delude, supposing  
ὅτι πάντως τοῖς ἀπὸ τῆς σπορᾶς τῆς κατὰ σάρκα τοῦ Ἀβραάμ οὔσι, κὰν ἁμαρτωλοὶ  
that of all the from of the sowing of the according to flesh of the Abraham being, and if sinners  
ᾧσι καὶ ἄπιστοι καὶ ἀπειθεῖς πρὸς τὸν Θεόν, ἡ βασιλεία ἡ αἰώνιος  
they should be and unbelievers and disobedient towards the God, the kingdom the eternal  
δοθήσεται, ἅπερ ἀπέδειξαν αἱ γραφαὶ οὐκ ὄντα.  
shall be given, which prove the Scriptures not existing.

3 Ἡ γὰρ τοῦτο οὐκ ἂν εἶπεν Ἡσαίας, Καὶ εἰ μὴ Κύριος Σαβαώθ ἐγκατέλιπεν ἡμῖν  
Surely for this not would have said Isaiah, And except Lord of Sabaoth had left us  
σπέρμα, ὡς Σόδομα ἂν καὶ Γόμορρα ἐγενήθημεν· καὶ Ἰεζεκιήλ, Ὅτι κὰν Νῶε καὶ  
a seed, as Sodom and Gomorrah we had become;<sup>42</sup> and Ezekiel, That also if Noah and  
Ἰακώβ καὶ Δανιήλ ἐξαιτήσωνται υἱοὺς ἢ θυγατέρας, οὐ μὴ δοθῇ αὐτοῖς·  
Jacob and Daniel should demand sons or daughters, by no means may it be given to them;

ἀλλ' οὔτε πατὴρ ὑπὲρ υἱοῦ οὔτε υἱὸς ὑπὲρ πατρός, ἀλλ' ἕκαστος τῇ ἁμαρτίᾳ αὐτοῦ  
but neither father for son nor son for father, but each one in the sin of him  
ἀπολεῖται καὶ ἕκαστος τῇ ἑαυτοῦ δικαιοπραξίᾳ σωθήσεται· καὶ πάλιν Ἡσαίας,  
shall perish and each one in the of himself practice of righteousness shall be saved; and again Isaiah,  
Ὅψονται τὰ κῶλα τῶν παραβεβηκότων· ὁ σκώληξ αὐτῶν οὐ παύσεται,  
They shall see the limbs of the transgressors; the worms of them not shall be brought to an end,  
καὶ τὸ πῦρ αὐτῶν οὐ σβεσθήσεται, καὶ ἔσονται εἰς ὄρασιν πάση σαρκί.  
and the fire of them not shall be quenched, and they shall be for a spectacle for all flesh.<sup>43</sup>

4 Καὶ ὁ Κύριος ἡμῶν κατὰ τὸ θέλημα τοῦ πέμψαντος αὐτὸν Πατρὸς καὶ Δεσπότη  
And the Lord of us in accordance with the wish of the having sent Him Father and Master  
τῶν ὅλων οὐκ ἂν εἶπεν, Ἥξουσιν ἀπὸ Δυσμῶν καὶ Ἀνατολῶν, καὶ  
of the universe not would have said, They shall come from West and East, and  
ἀνακλιθήσονται μετὰ Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν·  
they shall recline at table with Abraham and Isaac and Jacob in the kingdom of the heavens;  
οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον. Ἀλλὰ καὶ ὅτι οὐκ  
the but sons of the kingdom shall be thrown out into the the outer.<sup>44</sup> But also that not  
αἰτία τοῦ Θεοῦ οἱ προγινωσκόμενοι καὶ γενησόμενοι ἄδικοι, εἴτε ἄγγελοι εἴτε  
fault of the God the being before known and becoming unrighteous, whether angels whether  
ἄνθρωποι, γίνονται φαῦλοι, ἀλλὰ τῇ ἑαυτῶν ἕκαστος αἰτία τοιοῦτοί εἰσιν ὁποῖος  
men, become slight, but by the of self each one fault such they are of what sort

41 Above Isaiah 29:13b.

42 Above Isaiah 1:9.

43 Above Isaiah 66:24.

44 Above Matthew 8:11ff.

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

ἕκαστος φανήσεται, ἀπέδειξα καὶ ἐν τοῖς ἔμπροσθεν.  
each one will be shown, I proved also in the before.

### Chapter CXLI

1 Ἴνα δὲ μὴ πρόφασιν ἔχητε λέγειν ὅτι ἔδει τὸν Χριστὸν σταυρωθῆναι,  
That but not an excuse you may have to say that it was necessary the Christ to be crucified,  
ἢ καὶ ἐν τῷ γένει ὑμῶν εἶναι τοὺς παραβαίνοντας, καὶ οὐκ ἂν ἄλλως ἐδύνατο  
or also in the race of you to be the transgressors, and not otherwise being able  
γενέσθαι, φθάσας διὰ βραχέων εἶπον, ὅτι βουλόμενος τοὺς ἀγγέλους καὶ τοὺς  
to have been, having been overtaken by of arm I said, for wishing the angels and the  
ἀνθρώπους ἔπεσθαι τῇ βουλῇ αὐτοῦ ὁ Θεὸς ἐβουλήθη ποιῆσαι τούτους αὐτεξουσίους  
men to follow the will of Him the God desiring to make these free to choose  
πρὸς δικαιοπραξίαν, μετὰ λόγου τοῦ ἐπίστασθαι αὐτοὺς ὑφ' οὗ γέγονασι,  
unto practice of righteousness, with of Reason of the to know them by Whom they have come to be,  
καὶ δι' ὃν εἰσι πρότερον οὐκ ὄντες, καὶ μετὰ νόμου τοῦ ὑπ' αὐτοῦ κρίνεσθαι,  
and through whom they are before not existing, and with of a Law of the by of Him to be judged,  
ἐὰν παρὰ τὸν ὀρθὸν λόγον πράττωσι· καὶ δι' ἑαυτοὺς ἡμεῖς, οἱ ἄνθρωποι καὶ οἱ  
if against the sound reason they act; and by ourselves we, the men and the  
ἄγγελοι, ἐλεγχθησόμεθα πονηρευσάμενοι, ἐὰν μὴ φθάσαντες μεταθώμεθα.  
angels, *we shall be convicted we have done evil*, except beforehand we change.

2 Εἰ δὲ ὁ λόγος τοῦ Θεοῦ προμηνύει πάντως τινὰς καὶ ἀγγέλους καὶ ἀνθρώπους  
If but the word of the God foretells of all certain also angels and men  
κολασθῆσεσθαι μέλλοντας, διότι προεγίνωσκεν αὐτοὺς ἀμεταβλήτως  
to be punished being about, since beforehand He was knowing they unchangeably  
γενησομένους πονηροὺς, προεἶπε ταῦτα, ἀλλ' οὐχ, ὅτι αὐτοὺς ὁ Θεὸς τοιούτους  
would become evil, He said beforehand these things, but not, that same the God such  
ἐποίησεν. Ὡστε, ἐὰν μετανοήσωσι, πάντες βουλόμενοι τυχεῖν τοῦ παρὰ τοῦ Θεοῦ ἐλέους  
made. So that, if they should repent, all wishing to obtain of the from of the God mercy  
δύνανται, καὶ μακαρίου αὐτοὺς ὁ λόγος προλέγει εἰπών, Μακάριος, ὃ οὐ μὴ  
they are able, and blessed them the word beforehand saying, Blessed, to whom by no means  
λογίσηται Κύριος ἁμαρτίαν· τοῦτο δὲ ἐστίν, ὃς μετανοήσας ἐπὶ τοῖς ἁμαρτήμασι  
should reckon Lord sin;<sup>45</sup> this but is, whom having repented over the sins  
τῶν ἁμαρτημάτων παρὰ τοῦ Θεοῦ λάβη ἄφεσιν, ἀλλ' οὐχ, ὡς ὑμεῖς ἀπατᾶτε  
of the sins from of the God he receives remission, but not, as you deceive  
ἑαυτοὺς καὶ ἄλλοι τινὲς ὑμῖν ὅμοιοι κατὰ τοῦτο, οἱ λέγουσιν ὅτι, κἂν ἁμαρτωλοὶ ᾧσι,  
yourselves and other certain you like according to this, who saying that, even sinners being,  
Θεὸν δὲ γινώσκουσιν, οὐ μὴ λογίσηται αὐτοῖς Κύριος ἁμαρτίαν.  
God but knowing, by no means will reckon to them Lord sin.

3 Μαρτύριον δὲ τούτου τὴν μίαν τοῦ Δαυεὶδ διὰ τὴν καύχησιν αὐτοῦ γενομένην  
Witnesses and of this the first of the David through the boasting of him having happened  
παράπτωσιν ἔχομεν, ἥτις τότε ἀφείθη, ὅτε οὕτως ἔκλαυσε καὶ ἐθρήνησεν ὡς  
transgression we have, which then was forgiven, when thus he cried and wailed as

45 Above Psalm 31(32):2.

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

γέγραπται. Εἰ δὲ τῷ τοιούτῳ ἄφεσις πρὶν μετανοῆσαι οὐκ ἐδόθη, ἀλλ' ὅτε  
it is written. If but to the such as this forgiveness before he repented not was given, but when  
τοιαῦτα ἔκλαυσε καὶ ἔπραξεν ὁ μέγας οὗτος βασιλεὺς καὶ χριστὸς καὶ προφήτης,  
such as this cried and practised the Great this King and Anointed and Prophet,  
πῶς οἱ ἀκάθαρτοι καὶ πάντα ἀπονενοημένοι, ἐὰν μὴ θρηνήσωσι καὶ κόψωνται  
how the unclean and all having been abandoned, except wail and lament  
καὶ μετανοήσωσιν, ἐλπίδα ἔχειν δύνανται ὅτι οὐ μὴ λογίσηται αὐτοῖς Κύριος ἁμαρτίαν;  
and repent, hope to have able that certainly not will reckon to them Lord sin?

4 Καὶ ἡ μία δὲ αὕτη τῆς παραπτώσεως τοῦ Δαυεὶδ πρὸς τὴν τοῦ Οὐρίου γυναῖκα  
Also the first and of this of the transgression of the David with the of the Uriah wife  
πρᾶξις, ὧς ἄνδρες, ἔφην, δείκνυσιν ὅτι οὐχ ὡς πορνεύοντες πολλὰς ἔσχον γυναῖκας  
act, O men, I said, showing that not as fornication many had wives  
οἱ πατριάρχαι, ἀλλ' οἰκονομία τις καὶ μυστήρια πάντα δι' αὐτῶν ἀπετελεῖτο·  
the patriarchs, but a Dispensation certain and mysteries many by of them were performed  
ἐπεὶ εἰ συνεχωρεῖτο, ἦν βούλεται τις καὶ ὡς βούλεται καὶ ὅσας βούλεται, λαμβάνειν  
since if it was assented to, whom wishes a certain and as he wishes also as many he wishes, to take  
γυναῖκας, ὅποιον πράττουσιν οἱ ἀπὸ τοῦ γένους ὑμῶν ἄνθρωποι, κατὰ πᾶσαν  
wives, like as practises the from of the race of you men, through every  
γῆν, ἔνθα ἂν ἐπιδημήσωσιν ἢ προσπεμφθῶσιν, ἀγόμενοι ὀνόματι γάμου γυναῖκας,  
land, wherever they should stay or they should be sent, taking by name of marriage women,  
πολύ μᾶλλον ἂν τῷ Δαυεὶδ τοῦτο συνεχωρεῖτο πράξειν.  
much more the David this being permitted to practise.

5 Ταῦτα εἰπὼν, ὧς φίλτατε Μάρκε Πομπήιε, ἐπαυσάμην.  
These things saying, O dear friend Marcus Pompeius, I left off.

### Chapter CXLII

1 Ἐπὶ ποσὸν δὲ ὁ Τρύφων ἐπισχών, Ὁρᾶς, ἔφη, ὅτι οὐκ ἀπὸ ἐπιτηδεύσεως γέγονεν ἐν  
After a while and the Trypho paused, See, he said, that not by pursuit we had come in  
τούτοις ἡμᾶς συμβαλεῖν. Καὶ ὅτι ἐξαιρέτως ἦσθην τῇ συνουσίᾳ ὁμολογῶ,  
to this we to engage. And that extraordinarily I was delighting in the conversation agreeable,  
καὶ τούτους δὲ οἶμαι ὁμοίως ἐμοὶ διατεθεῖσθαι· πλέον γὰρ εὔρομεν ἢ προσδοκῶμεν  
also these and think like to me to be disposed; more for we found or we were expecting  
καὶ προσδοκηθῆναι ποτε δυνατὸν ἦν. Εἰ δὲ συνεχέστερον ἦν τοῦτο ποιεῖν ἡμᾶς,  
and to expect more than possible it was. If and more often it was this to do we,  
μᾶλλον ἂν ὠφελήθημεν, ἐξετάζοντες αὐτοὺς τοὺς λόγους· ἀλλ' ἐπειδὴ, φησί,  
more benefit we should receive, examining same the words; but since, he added,  
πρὸς τῇ ἀναγωγῇ εἶ καὶ καθ' ἡμέραν πλοῦν ποιεῖσθαι προσδοκᾶς, μὴ ὀκνεῖ  
unto the putting to sea you are and daily a voyage to make you are expecting, not hesitate  
ὡς φίλων ἡμῶν μεμνησθαι ἐὰν ἀπαλλαγῆς.  
as friends of us to be minded when you depart.

2 Ἐμοῦ δὲ χάριν, ἔφην, εἰ ἐπέμενον, καθ' ἡμέραν ἐβουλόμην ταῦτό γίνεσθαι·  
Of myself and freely, I said, if I was staying, daily I am wishing that such to take place;

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

ἀναχθήσεσθαι δὲ ἤδη προσδοκῶν, ἐπιτρέποντος τοῦ Θεοῦ καὶ συνεργοῦντος, ὑμᾶς  
to embark but soon I am expecting, yielding to the God and helping, you  
προτρέπομαι, ἐνστησαμένους ὑπὲρ τῆς ἑαυτῶν σωτηρίας μέγιστον τοῦτον  
I urge, Having made a stand over of the of selves salvation greatest of this  
ἀγῶνα, τῶν διδασκάλων ὑμῶν σπουδάσαι προτιμῆσαι μᾶλλον τὸν τοῦ  
struggles, of the teachers of you be zealous prefer in honour more the of the  
Παντοκράτορος Θεοῦ Χριστόν.  
Almighty God Christ.

3 Μεθ' ἧς ἀπήεσαν λοιπὸν εὐχόμενοι τέ μοι σωτηρίαν καὶ ἀπὸ τοῦ πλοῦ  
After which they were departing finally praying both for my deliverance and from of the voyage  
καὶ ἀπὸ πάσης κακίας· ἐγὼ τε ὑπὲρ αὐτῶν εὐχόμενος ἔφην, Οὐδὲν ἄλλο μεῖζον ὑμῖν  
and from of all ill; I both over of them prayed saying, Nothing other greater for you  
εὐχεσθαι δύναμαι, ὧ ἄνδρες, ἢ ἵνα, ἐπιγνόντες διὰ ταύτης τῆς ὁδοῦ δίδοσθαι παντὶ  
prayer am I able, O men, or that, having come to know by of this of the way to be given to all  
ἀνθρώπων εὐδαιμονεῖν, πάντως καὶ αὐτοὶ ἡμῖν ὅμοια ποιήσητε, τὸ ἡμῶν εἶναι τὸν  
humans to be happy, of all and same we likewise you should do, the of us to be the  
Χριστὸν τοῦ Θεοῦ.  
Christ of the God.

**Τέλος τοῦ πρὸς Τρύφωνα Ἰουδαῖον διαλόγου τοῦ Ἁγίου Ἰουστίνου.  
End of the with Trypho Jew dialogue with the Saint Justin.**