

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

Chapter XX

1 Καὶ γὰρ βρωμάτων τινῶν ἀπέχεσθαι προσέταξεν ὑμῖν, ἵνα καὶ ἐν τῷ ἐσθίειν καὶ πίνειν πρὸ ὀφθαλμῶν ἔχητε τὸν Θεόν, εὐκατάφοροι ὄντες καὶ εὐχερεῖς πρὸς τὸ ἀφίστασθαι τῆς γνώσεως αὐτοῦ, ὡς καὶ Μωσῆς φησιν, Ἔφαγε καὶ ἔπιεν ὁ λαὸς καὶ ἀνέστη τοῦ παιζέειν. Καὶ πάλιν, Ἔφαγεν Ἰακώβ καὶ ἐνεπλήσθη, καὶ ἐλιπάνθη, καὶ ἀπελάκτισεν ὁ ἠγαπημένος· ἐλιπάνθη, ἐπαχύνθη, ἐπλατύνη, καὶ ἐγκατέλιπε Θεὸν τὸν ποιήσαντα αὐτόν. Τῷ γὰρ Νῶε ὅτι συγκεχώρητο ὑπὸ τοῦ Θεοῦ, δικαίως ὄντι, πᾶν ἔμψυχον ἐσθίειν πλὴν κρέας ἐν αἵματι, ὅπερ ἐστὶ νεκριμαῖον, διὰ Μωυσέως ἀνιστορήθη ὑμῖν ἐν τῇ βίβλῳ τῆς Γενέσεως. it was told³ to you in the book of the Genesis.

2 Καὶ βουλομένου αὐτοῦ εἰπεῖν, Ὡς λάχανα χόρτου, προεῖπον ἐγώ, Τὸ ὡς λάχανα χόρτου τοῦ μὴ ἀκούσεσθε, ὡς εἴρηται ὑπὸ τοῦ Θεοῦ, ὅτι ὡς τὰ λάχανα εἰς τροφήν τῷ ἀνθρώπῳ ἐπεποιήκει ὁ Θεός, οὕτως καὶ τὰ ζῶα εἰς κρεωφαγίαν ἐδεδώκει; Ἄλλ' ἐπεὶ τίνα τῶν χόρτων οὐκ ἐσθίομεν, οὕτως καὶ διαστολήν ἔκτοτε τῷ Νῶε διεστάλθαι φατέ. a distinction thereafter to the Noah to have been defined to you it was instructed.

3 Οὐχ ὡς ἐξηγεῖσθε πιστευτέον. Πρῶτον μὲν γὰρ ὅτι πᾶν λάχανον χόρτος ἐστὶ, καὶ βιβρώσκεσθαι δυνάμενος λέγειν, καὶ κρατύνειν, οὐκ ἐν τούτῳ ἀσχοληθήσομαι. is, and may be eaten⁴ being able to say, and to insist, not in this I will dwell.⁵ Ἀλλὰ εἰ καὶ τὰ λάχανα τοῦ χόρτου διακρίνομεν, μὴ πάντα ἐσθίοντες, οὐ διὰ τὸ εἶναι αὐτὰ κοινὰ ἢ ἀκάθαρτα οὐκ ἐσθίομεν, ἀλλὰ ἢ διὰ τὸ πικρὰ ἢ θανάσιμα ἢ ἀκανθώδη· τῶν δὲ γλυκέων πάντων, καὶ τροφιμωτάτων καὶ καλλίστων, θαλασσιῶν τε καὶ of the but sweet of all, also very nutritive and good, of sea both and

1 Greek word obscure.

2 Greek word obscure.

3 Greek word obscure.

4 Greek word obscure.

5 Greek word obscure.

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χερσαίων, ἐφίεμεθα καὶ μετέχομεν.
of land, we permit and we enjoy.

4 Οὕτω καὶ τῶν ἀκαθάρτων καὶ ἀδίκων καὶ παρανόμων ἀπέχεσθαι ὑμᾶς ἐκέλευσεν
Thus also of the unclean and injurious and violent to keep away from you commanded
ὁ Θεὸς διὰ Μωυσέως, ἐπειδὴ καὶ τὸ μάννα ἐσθίοντες ἐν τῇ ἐρήμῳ, καὶ τὰ θαυμάσια
the God through Moses, when also the manna you ate in the desert, and the things wonderful
πάντα ὁρῶντες ὑμῖν ὑπὸ τοῦ Θεοῦ γινόμενα, μόσχον τὸν χρύσειον ποιήσαντες
all seeing for you by of the God being brought, a calf the golden you made
προσεκυνεῖτε. Ὡστε δικαίως αἰεὶ βοᾷ, Υἱοὶ ἀσύνετοι, οὐκ ἔστι πίστις ἐν αὐτοῖς.
worshipping, So that justly persistently he shouts, Children witless, not is faith in them.

Chapter XXI

1 Καὶ ὅτι διὰ τὰς ἀδικίας ὑμῶν, καὶ τῶν πατέρων ὑμῶν εἰς σημεῖον, ὡς προέφη, καὶ
And for through the wrongs of you, and of the fathers of you for a sign, as I said before, and
τὸ Σάββατον ἐντέταλται ὁ Θεὸς φυλάσσειν ὑμᾶς, καὶ τὰ ἄλλα προσετετάχει,
the Sabbath has commanded the God to keep you, and the others He had imposed,
καὶ σημαίνει ὅτι διὰ τὰ ἔθνη, ἵνα μὴ βεβηλωθῇ τὸ ὄνομα αὐτοῦ παρ'
also He pronounces that on account of the nations, that not may be profaned the name of Him by
αὐτοῖς, διὰ τοῦτο εἶασέ τινας ἐξ ὑμῶν ὅλως ζῶντας, αὐταὶ αἰ φωναὶ αὐτοῦ τὴν
them, through this He permitted certain out of you whole to live, these the saying of Him the
ἀπόδειξιν ποιήσασθαι δύνανται ὑμῖν.
a proof to make able to you.

2 Εἰσὶ δὲ εἰρημέναι διὰ τοῦ Ἰεζεκιήλ οὕτως, Ἐγὼ Κύριος ὁ Θεὸς ὑμῶν· ἐν τοῖς
They are and having been spoken by of the Ezekiel thus, I Lord the God of you; in the
προστάγμασί μου πορεύεσθε, καὶ τὰ δικαιώματά μου φυλάσσετε, καὶ ἐν τοῖς
statutes of Me let you walk, and the judgements of me let you keep, and in the
ἐπιτηδεύμασιν Αἰγύπτου μὴ συναναμίγνυσθε, καὶ τὰ Σάββατά μου ἀγιάζετε,
customs of Egypt not let you take part, and the Sabbaths of Me let you make holy,
καὶ ἔσται εἰς σημεῖον ἀνά μέσον ἐμοῦ καὶ ὑμῶν τοῦ γινώσκειν ὅτι ἐγὼ Κύριος ὁ Θεὸς
and they shall be for a sign between of Me and of you of the to know that I Lord the God
ὑμῶν. Καὶ παρεπικράνατέ με, καὶ τὰ τέκνα ὑμῶν ἐν τοῖς προσταγμασί μου οὐκ
of you. And you rebelled against⁶ Me, and the children of you in the statutes of Me not
ἐπορεύθησαν, καὶ τὰ δικαιώματά μου οὐκ ἐφύλαξαν τοῦ ποιεῖν αὐτά, ἃ ποιήσας αὐτὰ
they walked, and the judgements of Me not they kept of the to do them, which having done them
ἄνθρωπος ζήσεται ἐν αὐτοῖς, ἀλλὰ τὰ Σάββατά μου ἐβεβήλουν.
a man he shall live by them, but the Sabbaths of me you defiled.⁷

3 Καὶ εἶπα τοῦ ἐκχεῖαι τὸν θυμὸν μου ἐπ' αὐτούς ἐν τῇ ἐρήμῳ, τοῦ συντελέσαι ὀργὴν
And I said of the to pour out the wrath of Me upon them in the desert, of the to complete anger
μου ἐπ' αὐτούς, καὶ οὐκ ἐποίησα, ὅπως τὸ ὄνομά μου τὸ παράπαν μὴ βεβηλωθῇ
of Me upon them, but not I did, so that the name of Me the totally not should be profaned

6 Greek word obscure.

7 Ezekiel 20:12ff.

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ἐνώπιον τῶν ἔθνων. Ἐξήγαγον αὐτούς κατ' ὀφθαλμούς αὐτῶν. Καὶ ἐγὼ ἐξήρα τὴν
in sight of the nations. I led out them before eyes of them. And I lifted up the
χεῖρά μου ἐπ' αὐτούς ἐν τῇ ἐρήμῳ, τοῦ διασκορπίσαι ἐν τοῖς ἔθνεσι, καὶ διασπεῖραι
hand of Me over them in the desert, of the to disperse them among the nations, and scatter
αὐτούς ἐν ταῖς χώραις, ἀνθ' ὧν τὰ δικαιώματά μου οὐκ ἐποίησαν, καὶ τὰ
them among the countries, because the judgements of Me not they carried out, and the
προστάγματά μου ἀπώσαντο, καὶ τὰ Σάββατά μου ἐβεβήλουν, καὶ ὀπίσω τῶν
statutes of me they rejected, and the Sabbaths of me they defiles, and after of the
ἐνθυμημάτων τῶν πατέρων αὐτῶν ἦσαν οἱ ὀφθαλμοὶ αὐτῶν.
devices of the fathers of them were the eyes of them.⁸

4 Καὶ ἐγὼ ἔδωκα αὐτοῖς προστάγματα οὐ καλὰ, καὶ δικαιώματα ἐν οἷς οὐ ζήσονται
And I gave to them statutes not good, and judgements by which not they will live
ἐν αὐτοῖς· καὶ μιανῶ αὐτούς ἐν τοῖς δώμασιν αὐτῶν, ἐν τῷ διαπορεύεσθαι με πᾶν
in them; and I shall defile them in the houses of them, by the to pass through Me all
διανοῖγον μήτραν ὅπως ἀφανίσω.
laying open womb so that I may obliterate *them*.⁹

Chapter XXII

1 Καὶ ὅτι διὰ τὰς ἀμαρτίας τοῦ λαοῦ ὑμῶν, καὶ διὰ τὰς εἰδωλολατρείας, ἀλλ' οὐ διὰ
And that through the sins of the people of you, and through the idolatries, but not because
τὸ ἐνδεὲς εἶναι τῶν τοιούτων προσφορῶν, ἐνετείλατο ὁμοίως ταῦτα γίνεσθαι,
the need to be of the such offerings, was commanded the same these things to be,
ἀκούσατε πῶς περὶ τούτων λέγει διὰ Ἀμώς, ἐνὸς τῶν δώδεκα, βοῶν,
let you hear how concerning of these He speaks through Amos, one of the twelve, calling,

2 Οὐαὶ οἱ ἐπιθυμοῦντες τὴν ἡμέραν Κυρίου. Ἴνα τί αὕτη ὑμῖν ἡ ἡμέρα τοῦ Κυρίου;
Woe to the desiring the day of Lord. That what it to you the day of the Lord?
Καὶ αὕτη ἐστὶ σκότος καὶ οὐ φῶς. Ὅν τρόπον ὅταν ἐκφύγη ἄνθρωπος ἐκ προσώπου
And it is darkness and not light. Which way being when should flee a man from of face
τοῦ λέοντος, καὶ συναντήσῃ αὐτῷ ἡ ἄρκος, καὶ εἰσπηδήσῃ εἰς τὸν οἶκον αὐτοῦ, καὶ
of the lion, and sould meet with him the bear, and he enters into the house of him, and
ἀπερείσῃται τὰς χεῖρας αὐτοῦ ἐπὶ τὸν τοῖχον, καὶ δάκῃ αὐτὸν ὁ ὄφις. Οὐχὶ σκότος
should rest the hands of him upon the wall, and should bite him the snake. Not darkness
ἡ ἡμέρα τοῦ Κυρίου καὶ οὐ φῶς, καὶ γνόφος οὐκ ἔχων φέγγος αὐτῆς; Μεμίσηκα,
the day of the Lord and not light, and darkness not having light of it? I have hated
ἀπῶσμαι τὰς ἑορτὰς ὑμῶν, καὶ οὐ μὴ ὀσφρανθῶ ἐν ταῖς πανηγύρεσιν ὑμῶν.
I have rejected the feast-days of you, and by no means shall I smell¹⁰ in the festal assemblies of you.¹¹

3 Διότι ἐὰν ἐνέγκητέ μοι τὰ ὀλοκαυτώματα καὶ τὰς θυσίας ὑμῶν, οὐ προσδέξομαι
Wherefore if you should bring to Me the burnt-offerings and the sacrifices of you, not shall I accept

8 Ezekiel 20:13b ff.

9 Ezekiel 20:25 f.

10 Greek word obscure.

11 Amos 5:18-21.

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αὐτὰ, καὶ σωτηρίου ἐπιφανείας ὑμῶν οὐκ ἐπιβλέψομαι. Ἀπόστησον ἀπ' ἐμοῦ
them, and a deliverance celebration of you not will I look upon. Let you remove from of Me
πλῆθος ᾠδῶν σου καὶ ψαλμῶν· ὀργάνων σου οὐκ ἀκούσομαι. Καὶ κυλισθήσεται ὡς
multitude of songs of you and of psalms; instruments of you not will I hear. And let roll down as
ὔδωρ κρίμα, καὶ ἡ δικαιοσύνη ὡς χειμάρρους ἄβατος. Μὴ σφάγια καὶ θυσίας
water judgement, and the righteousness as torrents not fordable. Not victims and sacrifices
προσηνέγκατέ μοι ἐν τῇ ἐρήμῳ, οἶκος Ἰσραήλ; λέγει Κύριος. Καὶ ἀνελάβετε τὴν σκηνὴν
you brought to Me in te desert, O house of Israel? says Lord. And you took up the tabernacle
τοῦ Μολοχ¹², καὶ τὸ ἄστρον τοῦ θεοῦ ὑμῶν Ῥαφάν, τοὺς τύπους, οὓς ἐποιήσατε
of the Moloch¹², and the star of the god of you Raphan, the figures, which you made
ἑαυτοῖς.
for yourselves.¹³

4 Καὶ μετοικιῶ ὑμᾶς ἐπέκεινα Δαμασκοῦ, λέγει Κύριος, ὁ Θεὸς ὁ Παντοκράτωρ ὄνομα
And I will lead away you beyond Damascus, says Lord, the God the Almighty name
αὐτῷ. Οὐαὶ οἱ κατασπαταλῶντες Σιών, καὶ τοῖς πεποιθόσιν ἐπὶ τὸ ὄρος
to him. Woe to the at ease¹⁴ in Zion, and to the having trusted upon the mountain
Σαμαρείας. Οἱ ὀνομασμένοι ἐπὶ τοῖς ἀρχηγοῖς ἀπετρύγησαν ἀρχὰς ἐθνῶν·
of Samaria. The having been named among the chiefs have plucked away first of nations;
εἰσῆλθον ἑαυτοῖς οἶκος Ἰσραήλ. Διάβητε πάντες εἰς Χαλάνην, καὶ ἴδετε, καὶ
entered in for themselves house of Israel. Let you pass over all into Calneh¹⁵, and let you see, and
πορεύθητε ἐκεῖθεν εἰς Ἀμάθ τὴν μεγάλην, καὶ κατάβητε ἐκεῖθεν εἰς Γέθ τῶν
let you go from there into Hamath¹⁶ the great, and let you go down from there into Geth¹⁷ of the
ἀλλοφύλων, τὰς κρατίστας ἐκ πασῶν τῶν βασιλειῶν τούτων, εἰ πλείονά ἐστι
foreigners, the mightiest out of all of the kingdoms of these, if greater is
τὰ ὅρια αὐτῶν τῶν ὀρίων ὑμῶν.
the boundaries of them of the boundaries of you.¹⁸

5 Οἱ ἐρχόμενοι εἰς ἡμέραν πονηράν, οἱ ἐγγίζοντες, καὶ ἐφαπτόμενοι Σαββάτων
The ones coming to day evil, the ones coming near, and holding Sabbaths

12 A Canaanite god associated with child sacrifice. Wikipedia.

13 Amos 5:22-26.

14 Greek word obscure.

15 **Calneh** Fort, one of the four cities founded by Nimrod ([Gen 10:10](#)). It is the modern Niffer, a lofty mound of earth and rubbish situated in the marshes on the left, i.e., the east, bank of the Euphrates, but 30 miles distant from its present course, and about 60 miles south-south-east from Babylon. It is mentioned as one of the towns with which Tyre carried on trade. It was finally taken and probably destroyed by one of the Assyrian kings ([Amo 6:2](#)). It is called Calno ([Isa 10:9](#)) and Canneh ([Eze 27:23](#)).

16 A city in Syria north of Damascus.

17 **Gath** A wine-vat one of the five royal cities of the Philistines ([Jos 13:3](#)) on which the ark brought calamity ([Sa1 5:8](#), [Sa1 5:9](#); [Sa1 6:17](#)). It was famous also as being the birthplace or residence of Goliath ([Sa1 17:4](#)). David fled from Saul to Achish, king of Gath ([Sa1 21:10](#); [Sa1 27:2](#); [Psa 56:1](#)), and his connection with it will account for the words in [Sa2 1:20](#). It was afterwards conquered by David ([Sa2 8:1](#)). It occupied a strong position on the borders of Judah and Philistia ([Sa1 21:10](#); [Ch1 18:1](#)). Its site has been identified with the hill called Tell es Safieh, the Alba Specula of the Middle Ages, which rises 695 feet above the plain on its east edge. It is noticed on monuments about 1500 B.C. Easton.

18 Amos 5:27 – 6:2.

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ψευδῶν, οἱ κοιμώμενοι ἐπὶ κλινῶν ἐλεφαντίνων, καὶ κατασπαταλῶντες ἐπὶ ταῖς
false, the ones sleeping upon beds of ivory, and are at ease¹⁹ upon the
στρωματῖς αὐτῶν, οἱ ἐσθίοντες ἄρνας ἐκ ποιμνίων, καὶ μοσχάρια ἐκ μέσου βουκολίων
couches of them, the ones eating lambs out of flock, and little calves out of midst herd
γαλαθηνά, οἱ ἐπικροτοῦντες πρὸς τὴν φωνὴν τῶν ὀργάνων, ὡς ἐστῶτα ἐλογίσαντο,
sucking, the ones clapping at the sound of the instruments, as having firmness they deem,
καὶ οὐχ ὡς φεύγοντα, οἱ πίνοντες ἐν φιάλαις οἶνον, καὶ τὰ πρῶτα μύρα
and not as fleeting, the ones drinking in bowls wine, and with the superior ointments
χρισμένοι, καὶ οὐκ ἔπασχον οὐδὲν ἐπὶ τῇ συντριβῇ τοῦ Ἰωσήφ. Διὰ τοῦτο νῦν
anoint themselves and not they suffer nothing over the beating of the Joseph. Through this now
αἰχμάλωτοι ἔσονται ἀπὸ ἀρχῆς δυναστῶν τῶν ἀποικιζομένων, καὶ μεταστραφήσεται
prisoners they will be from of first of rulers of the being carried off,²⁰ and shall be dispatched
οἴκημα κακούργων, καὶ ἐξαρθήσεται χρεμετισμὸς ἵππων ἐξ Ἐφραΐμ.
house of evil doers, and shall be taken away neighing of horses from Ephraim.²¹

6 Καὶ πάλιν διὰ Ἰερεμίου, Συναγάγετε τὰ κρέα ὑμῶν, καὶ τὰς θυσίας, καὶ
And again through Jeremiah, Let you gather together the meats of you, and the sacrifices, and
φάγετε, ὅτι οὔτε περὶ θυσιῶν ἢ σπονδῶν ἐνετειλάμην τοῖς πατράσιν ὑμῶν,
let you eat, for neither concerning sacrifices or drink-offerings I commanded to the fathers of you,
ἢ ἡμέρᾳ ἐπελαβόμην τῆς χειρὸς αὐτῶν ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου.
the day I took by the hand of them to lead them out of land Egypt.²²

7 Καὶ πάλιν διὰ Δαυεὶδ ἐν τεσσαρακοστῷ ἐνάτῳ ψαλμῷ οὕτως ἔφη, Θεὸς θεῶν
And again through David in forty ninth psalm thus He was saying, God of gods
Κύριος ἐλάλησε, καὶ ἐκάλεσε τὴν γῆν ἀπὸ ἀνατολῶν ἡλίου μέχρι δυσμῶν. Ἐκ
Lord spoke, and called the earth from of rising of sun until going down, Out of
Σιών ἢ εὐπρέπεια τῆς ὠραιότητος αὐτοῦ. Ὁ Θεὸς ἐμφανῶς ἦξει, ὁ Θεὸς
Zion the goodly appearance of the beauty of Him. The God openly shall be present, the God
ἡμῶν, καὶ οὐ παρασιωπήσεται· πῦρ ἐνώπιον αὐτοῦ καυθήσεται, καὶ κύκλῳ αὐτοῦ
of us, and not shall be silent; a fire before of Him shall be lit, and around of Him
καταιγὶς σφόδρα. Προσκαλέσεται τὸν οὐρανὸν ἄνω, καὶ τὴν γῆν τοῦ διακρίναι
a tempest violent. He shall call to the heaven above, and the earth of the to judge
τὸν λαὸν αὐτοῦ. Συναγάγετε αὐτῷ τοὺς ὁσίους αὐτοῦ, τοὺς διατιθεμένους τὴν
the people of Him. Let you gather together to Him the holy ones of Him, the making the
διαθήκην αὐτοῦ ἐπὶ θυσίαις. Καὶ ἀναγγελοῦσιν οἱ οὐρανοὶ τὴν δικαιοσύνην αὐτοῦ,
covenant of Him over sacrifice. And shall proclaim the heavens the righteousness of Him,
ὅτι Θεὸς κριτὴς ἐστὶ.
for God judge He is.²³

8 Ἄκουσον, λαὸς μου, καὶ λαλήσω σοι, Ἰσραὴλ, καὶ διαμαρτυροῦμαί σοι· ὁ Θεός,
Let you hear, O people of Me, and I shall speak to you, O Israel, and I shall testify to you; the God

19 Greek word obscure.

20 Greek word obscure.

21 Amos 6:3-6.

22 Jeremiah 7:21,22.

23 See above Psalm 49 (50) :1-6.

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ὁ Θεὸς σου εἰμὶ ἐγώ. Οὐκ ἐπὶ ταῖς θυσίαις σου ἐλέγξω σε· τὰ δὲ ὀλοκαυτώματά
the God of you I am I. Not over the sacrifices of you shall I rebuke you; the but burnt-offerings
σου ἐνώπιόν μου ἐστὶ διὰ παντός. Οὐ δέξομαι ἐκ τοῦ οἴκου σου μόσχους, οὐδὲ ἐκ
of you before of Me is continuous. Not will I take from of the house of you calves, neither from
τῶν ποιμνίων σου χιμάρους, ὅτι ἐμὰ ἐστὶ πάντα τὰ θηρία τοῦ ἀγροῦ, κτήνη ἐν τοῖς
of the flocks of you male goat kids, for Mine is all the beasts of the field, herds in the
ὄρεσι καὶ βόες· ἔγνωκα πάντα τὰ πετεινὰ τοῦ οὐρανοῦ, καὶ ὠραιότης ἀγροῦ μετ'
mountains and oxen; I know all the birds of the heaven, and of beauty of field with
ἐμοῦ ἐστὶν.
of Me it is.²⁴

9 Ἐὰν πεινάσω, οὐ μή σοι εἶπω· ἐμὴ γὰρ ἐστὶν ἡ οἰκουμένη καὶ τὸ
If I should hunger, by no means to you would I tell; Mine for is the world and the
πλήρωμα αὐτῆς. Μὴ φάγωμαι κρέα ταύρων, ἢ αἷμα τράγων πίωμαι; Θῦσον τῷ
fulness of it. Not shall I eat meats of bulls, or blood of goats shall I drink? Let you offer to the
Θεῷ θυσίαν αἰνέσεως, καὶ ἀπόδος τῷ Ὑψίστῳ τὰς εὐχάς σου· καὶ ἐπικάλεσά με
God a sacrifice of praise, and let you give to the Most High the vows of you; and let you call on me
ἐν ἡμέρᾳ θλίψεως, καὶ ἐξελοῦμαι σε, καὶ δοξάσεις με. Τῷ δὲ ἁμαρτωλῷ εἶπεν
in day of tribulation, and I will deliver you, and you will glorify me, To the but sinner says
ὁ Θεός, Ἵνατί σὺ ἐκδιηγῇ τὰ δικαιώματά μου, καὶ ἀναλαμβάνεις τὴν διαθήκην μου
the God, Why you recount the statutes of Me, and take up the covenant of me
διὰ στόματός σου; Σὺ δὲ ἐμίσησας παιδείαν, καὶ ἐξέβαλες τοὺς λόγους μου εἰς
through mouth of you; You but destested instruction, and you threw out the words of me into
τὰ ὀπίσω.
the rear.²⁵

10 Εἰ ἐθεώρεις κλέπτην, συνέτρεχες αὐτῷ, καὶ μετὰ μοιχοῦ τὴν μερίδα σου
If you were observing a thief, you were running with him, and with an adulterer the portion of you
ἐτίθεις. Τὸ στόμα σου ἐπλεόνασε κακίαν, καὶ ἡ γλῶσσά σου περιέπλεκε δολιότητος.
you placed, The mouth of you abounded with evil, and the tongue of you contrived deceit.
Καθήμενος κατὰ τοῦ ἀδελφοῦ σου κατελάλεις, καὶ κατὰ τοῦ υἱοῦ τῆς μητρὸς
Sitting down against of the brother of you you spoke against, and against of the son of the mother
σου ἐτίθεις σκάνδαλον. Ταῦτα ἐποίησας, καὶ ἐσίγησα· ὑπέλαβες ἀνομίαν,
of you you were setting a trap. These things you did, and I kept silent; you took up lawlessness,
ὅτι ἔσομαι σοι ὅμοιος. Ἐλέγξω σε, καὶ παραστήσω κατὰ πρόσωπόν σου τὰς
for I will be to you a likeness, I will rebuke you, and I shall set against face of you the
ἀμαρτίας σου. Σύνετε δὴ ταῦτα οἱ ἐπιλανθανόμενοι τοῦ Θεοῦ, μήποτε
sins of you. Let you consider then these things the forgetting of the God, lest
ἀρπάσῃ, καὶ οὐ μή ἦ ὁ ρύόμενος. Θυσία αἰνέσεως δοξάσει με,
He should snatch away, and by no means may be the saving. A sacrifice of praise shall glorify Me,
καὶ ἐκεῖ ὁδός, ἣν δείξω αὐτῷ τὸ σωτήριόν μου.
and there a way, by which I will disclose to him the salvation of Me.²⁶

24 Above Psalm 49(50):7-11.

25 Above Psalm 49(50) :12-17.

26 Above Psalm 49(50);18-3.

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

11 Οὔτε οὖν θυσίας παρ' ὑμῶν λαμβάνει, οὔτε ὡς ἐνδεής τὴν ἀρχὴν ἐνετείλατο ποιεῖν,
Neither then sacrifices from of you He takes, nor as needful the at first He commanded to do,
ἀλλὰ διὰ τὰς ἀμαρτίας ὑμῶν. Καὶ γὰρ τὸν ναὸν τὸν ἐν Ἱερουσαλήμ ἐπικληθέντα
but through the sins of you. And for the temple the in Jerusalem having been called
οὐχ ὡς ἐνδεής ὢν ὠμολόγησεν οἶκον αὐτοῦ ἢ αὐλήν, ἀλλ' ὅπως καὶ κατὰ τοῦτο
not as a need being He conceded a house of Him or a court, but so that also according to this
προσέχοντες αὐτῷ μὴ εἰδωλολατρῆτε. Καὶ ὅτι τοῦτό ἐστιν, Ἰσαίας λέγει,
worshipping to Him not you should worship idols. And that this is so, Isaiah says,
Ποῖον οἶκον ᾠκοδομήσατέ μοι; Λέγει Κύριος. Ὁ Οὐρανός μοι θρόνος, καὶ ἡ γῆ
Where house you builded to Me? Says Lord. The Heaven to Me a throne, and the earth
ὑποπόδιον τῶν ποδῶν μου.
a footstool of the feet of Me.²⁷

Chapter XXIII

1 Ἐὰν δὲ ταῦτα οὕτως μὴ ὁμολογήσωμεν, συμβήσεται ἡμῖν εἰς ἄτοπα ἐμπίπτειν
If but these things thus not we admit, at risk we are into wrong to fall
νοήματα, ὡς τοῦ αὐτοῦ Θεοῦ μὴ ὄντος τοῦ κατὰ τὸν Ἐνῶχ καὶ τοὺς ἄλλους πάντας,
ideas, as of the same God not being of the time the of Enoch and the others all,
οἱ μὴτε περιτομὴν τὴν κατὰ σάρκα ἔχοντες, μὴτε Σάββατα ἐφύλαξαν, μὴτε δὲ
who neither circumcision the according to flesh having, nor Sabbaths they kept, nor and
τὰ ἄλλα, Μωυσέως ἐντειλαμένου ταῦτα ποιεῖν, ἢ τὰ αὐτὰ αὐτὸν δίκαια
the rites other, Moses having commanded these things to do, or the things same Him righteous
μὴ ἀεὶ πᾶν γένος ἀνθρώπων βεβουληθῆσθαι πράσσειν· ἅπερ γελοῖα καὶ ἀνόητα
not for ever every race of mankind to have wished to perform; which laughable and senseless
ὁμολογεῖν φαίνεται.
to concede it seems.

2 Δι' αἰτίαν δὲ τὴν τῶν ἀμαρτωλῶν ἀνθρώπων τὸν αὐτὸν ὄντα ἀεὶ ταῦτα, καὶ
Through cause and the of the sinful men the Him being ever these things, and
τὰ τοιαῦτα ἐντετάλθαι ὁμολογεῖν, καὶ φιλόφρονος, καὶ προγνώστην, καὶ
the things such as these to have commanded to admit to, and benevolent, and foreknowing, and
ἀνευδεῆ, καὶ δίκαιον, καὶ ἀγαθὸν ἀποφαίνειν ἔστιν. Ἐπεὶ εἰ μὴ ταῦτα οὕτως ἔχει,
wanting nothing, and righteous, and good to declare He is. Say if not these things thus you hold,
ἀποκρίνασθέ μοι, ὦ ἄνδρες, περὶ τῶν ζητούμενων τούτων ὅτι
let you answer to me, O man, concerning of the we are looking into of these which certain
φρονεῖτε.
we are minded.

3 Καὶ μηδὲν μηδενὸς ἀποκρινομένου. Διὰ ταῦτά σοι, ὦ Τρύφων, καὶ τοῖς
And not one nothing replied. On account of these things to you, O Trypho, and to the
βουλομένοις προσηλύτοις γενέσθαι, κηρύξω ἐγὼ θεῖον λόγον, ὃν παρ' ἐκείνου
wishing proselytes to become, will proclaim I divine message, which from of that

27 Isaiah 66:1.

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

ἤκουσα τοῦ ἀνδρός. Ὁρᾶτε ὅτι τὰ στοιχεῖα οὐκ ἀργεῖ οὐδὲ Σαββατίζει.

I heard of the man. Let you see that the elements²⁸ not idle nor they Sabbaths.

Μεῖνατε ὡς γεγένησθε. Εἰ γὰρ πρὸ τοῦ Ἀβραάμ οὐκ ἦν χρεία περιτομῆς, οὐδὲ πρὸ Μωυσέως Σαββατισμοῦ, καὶ ἑορτῶν καὶ προσφορῶν, οὐδὲ νῦν, μετὰ τὸν κατὰ τὴν βουλήν τοῦ Θεοῦ διὰ Μαρίας τῆς ἀπὸ γένους τοῦ Ἀβραάμ παρθένου γεννηθέντα Υἱὸν Θεοῦ Ἰησοῦν Χριστόν, ὁμοίως ἐστὶ χρεία. having been born Son of God Jesus Christ, similarly is needful.

4 Καὶ γὰρ αὐτὸς ὁ Ἀβραάμ ἐν ἀκροβυστίᾳ ὢν, διὰ τὴν πίστιν, ἦν ἐπίστευσε τῷ Θεῷ, ἐδικαιώθη καὶ εὐλογήθη, ὡς ἡ γραφὴ σημαίνει· τὴν δὲ περιτομὴν εἰς σημεῖον, ἀλλ' οὐκ εἰς δικαιοσύνην ἔλαβεν, ὡς καὶ αἱ γραφαὶ καὶ τὰ πράγματα ἀναγκάζει ἡμᾶς ὁμολογεῖν. Ὡστε δικαίως εἴρητο περὶ ἐκείνου τοῦ λαοῦ, ὅτι ἐξολοθρευθήσεται ἡ ψυχὴ ἐκείνη ἐκ τοῦ γένους αὐτῆς, ἢ οὐ περιτμηθήσεται τῇ ἡμέρᾳ τῇ ὀγδόῃ. the eighth.

5 Καὶ τὸ μὴ δύνασθαι δὲ τὸ θῆλυ γένος τὴν σαρκικὴν περιτομὴν λαμβάνειν, δείκνυσιν ὅτι εἰς σημεῖον ἡ περιτομὴ αὕτη δέδοται, ἀλλ' οὐχ ὡς ἔργον δικαιοσύνης· τὰ things γὰρ δίκαια καὶ ἐνάρετα ἅπαντα ὁμοίως, καὶ τὰς θηλείας δύνασθαι φυλάσσειν ὁ Θεὸς ἐποίησεν. Ἀλλὰ σχῆμα μὲν τὸ τῆς σαρκὸς ἕτερον καὶ ἕτερον ὁρῶμεν γεγεννημένον He made. But figure indeed the of the body different and different we see having been made ἄρρενος καὶ θηλείας, διὰ δὲ τοῦτο οὐδὲ δίκαιον οὐδὲ ἄδικον οὐδέτερον αὐτῶν ἐπιστάμεθα, ἀλλὰ δι' εὐσέβειαν καὶ δικαιοσύνην. we know, but through piety and righteousness.

Chapter XXIV

Καὶ τοῦτο μὲν οὖν δυνατὸν, ἦν, ἡμῖν ἐπιδειξαι, ὧ ἄνδρες, ἔλεγον, ὅτι ἡ ἡμέρα ἡ ὀγδόη μυστήριόν τι εἶχε κηρυσσόμενον διὰ τούτων ὑπὸ τοῦ Θεοῦ μᾶλλον τῆς ἑβδόμης. ἀλλ' ἵνα τὰ νῦν μὴ ἐπ' ἄλλους ἐκτρέπεσθαι λόγους δοκῶ, σύνετε, βοῶ, But that the things now not upon other to deviate subjects I should appear, understand, I will say,

28 This refers to the shadow on a sundial which does not stay still.

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

ὅτι τὸ αἷμα τῆς περιτομῆς ἐκείνης κατήργηται, καὶ αἷματι σωτηρίῳ πεπιστεύκαμεν·
that the blood of the circumcision of that has been abolished, and blood of salvation we have trusted;
ἄλλη διαθήκη τὰ νῦν, καὶ ἄλλος ἐξῆλθεν ἐκ Σιών νόμος.
another covenant the things now, and another went out from Zion law.

2 Ἰησοῦς Χριστὸς πάντας τοὺς βουλομένους περιτέμνει, ὥσπερ ἄνωθεν ἐκηρύσσετο,
Jesus Christ all the wishing circumcises, just as above it was declared,
πετρίναις μαχαίραις, ἵνα γένηται ἔθνος δίκαιον, λαὸς φυλάσσων πίστιν,
of stones knives, that they may be a nation righteous, a people keeping faith,
ἀντιλαμβανόμενος ἀληθείας, καὶ φυλάσσων εἰρήνην.
holding truth, and keeping peace.

3 Δεῦτε σὺν ἐμοὶ πάντες οἱ φοβούμενοι τὸν Θεόν, οἱ θέλοντες τὰ ἀγαθὰ
Come you with me all the fearing the God, the wishing the good
Ἱερουσαλήμ ἰδεῖν. Δεῦτε, πορευθῶμεν τῷ φωτὶ Κυρίου· ἀνῆκε γὰρ τὸν λαὸν αὐτοῦ,
Jerusalem to see. Come, let us be gone to the light of Lord; He has let loose for the people of Him,
τὸν οἶκον Ἰακώβ. Δεῦτε, πάντα τὰ ἔθνη, συναχθῶμεν εἰς Ἱερουσαλήμ τὴν μηκέτι
the house of Jacob. Come, all the nations, let us collect together²⁹ into Jerusalem the no longer
πολεμουμένην διὰ τὰς ἀνομίας τῶν λαῶν. Ἐμφανῆς γὰρ ἐγενήθην τοῖς ἐμὲ μὴ
being at war as a result of the lawlessnesses of the people. Manifest for I became to the Me not
ζητοῦσιν, εὐρέθην τοῖς ἐμὲ μὴ ἐπερωτῶσι, βοᾷ διὰ Ἡσαίου.
seeking, I was found by the Me not inquiring, He calls out through Isaiah.

4 Εἶπα, ἰδοὺ εἰμι, ἔθνεσιν οἱ οὐκ ἐπεκαλέσαντό μου τὸ ὄνομα. Ἐξεπέτασα τὰς χεῖράς
I say, behold I am, nations which not called of Me the name, I spread out the hands
μου ὅλην τὴν ἡμέραν ἐπὶ λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα, τοῖς πορευομένοις ὁδῷ
of Me all the day over a people disobeying and contradicting, to the walking a road
οὐ καλῆ, ἀλλὰ ὀπίσω τῶν ἀμαρτιῶν αὐτῶν. Λαὸς ὁ παροξύνων με ἐναντίον μου.
not good, but after of the sins of them. A people the provoking Me to face of Me.³⁰

Chapter XXV

1 Σὺν ἡμῖν καὶ κληρονομήσαι βουλήσονται, κἂν ὀλίγον τόπον οὗτοι οἱ δικαιοῦντες
With us and to inherit we will wish, and if a little place these the righteous
ἑαυτοὺς, καὶ λέγοντες εἶναι τέκνα Ἀβραάμ, ὡς διὰ τοῦ Ἡσαίου βοᾷ τὸ Ἅγιον Πνεῦμα,
ourselves, and saying to be sons of Abraham, as through of the Isaiah cries the Holy Spirit,
ὡς ἀπὸ προσώπου αὐτῶν λέγων τάδε,
as from before of them saying thus,

2 Ἐπίστρεψον ἐκ τοῦ οὐρανοῦ, καὶ ἴδε ἐκ τοῦ οἴκου τοῦ ἁγίου σου καὶ δόξης.
Return from of the heaven, and behold out of the house of you holy of You and of glory.
Ποῦ δὴ ἐστὶν ὁ ζῆλος σου καὶ ἡ ἰσχὺς; Ποῦ ἔστι τὸ πλῆθος τοῦ ἐλέους σου, ὅτι
Where is the zeal of You and the strength? Where is the multitude of the mercy of You, for

29 Greek word obscure.

30 Isaiah 68:1b-3a.

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

ἀνέσχου ἡμῶν, Κύριε; Σὺ γὰρ ἡμῶν εἶ Πατήρ, ὅτι Ἀβραὰμ οὐκ ἔγνω ἡμᾶς, καὶ sustainer of us, O Lord? You for of us are Father, because Abraham not knew us, and Ἰσραὴλ οὐκ ἐπέγνω ἡμᾶς. Ἀλλὰ σὺ, Κύριε, Πατήρ ἡμῶν, ρῦσαι ἡμᾶς· ἀπ' ἀρχῆς τὸ Israel not approved of us. But You, O Lord, Father of us, rescue us; from of beginning the ὄνομά σου ἐφ' ἡμᾶς ἐστί. Τί ἐπλάνησας ἡμᾶς, Κύριε, ἀπὸ τῆς ὁδοῦ σου, ἐσκλήρυνας name of You upon us is. Why You let to wander us, O Lord, from of the way of You, hardened ἡμῶν τὴν καρδίαν τοῦ μὴ φοβεῖσθαι σε; of us the heart of the not to fear You?³¹

3 Ἐπίστρεψον διὰ τοὺς δούλους σου, διὰ τὰς φυλὰς τῆς κληρονομίας σου, ἵνα Return for sake of the slave of You, for sake of tribes of the inheritance of You, that μικρὸν κληρονομήσωμεν τοῦ ὄρους τοῦ ἁγίου σου. Ἐγενόμεθα ὡς τὸ ἀπ' ἀρχῆς, a little we may inherit of the mountain the holy of You. We were as the from of beginning, ὅτε οὐκ ἤρξας ἡμῶν, οὐδὲ ἐπεκλήθη τὸ ὄνομά σου ἐφ' ἡμᾶς. Ἐὰν ἀνοίξης τὸν when not You ruled over of us, neither was called the name of You upon us. If You will open the οὐρανόν, τρόμος λήψεται ἀπὸ σοῦ ὄρη, καὶ τακῆσονται ὡς ἀπὸ πυρὸς κηρὸς heaven, trembling shall sieze before of You mountains, and they shall be melted as from fire wax τήκεται· καὶ κατακαύσει πῦρ τοὺς ὑπεναντίους, καὶ φανερόν ἐστί τὸ ὄνομά σου ἐν melts; and shall devour fire the enemies, and manifest shall be the name of you among τοῖς ὑπεναντίοις, ἀπὸ προσώπου σου ἔθνη ταραχθήσονται. the enemies, before of face of You nations shall be disarrayed.³²

4 Ὄταν ποιῆς τὰ ἔνδοξα, τρόμος λήψεται ἀπὸ σοῦ ὄρη. Whenever You should make the glorious works, trembling will grip by means of You mountains. Ἀπὸ τοῦ αἰῶνος οὐκ ἠκούσαμεν, οὐδὲ οἱ ὀφθαλμοὶ ἡμῶν εἶδον Θεὸν πλὴν σοῦ, καὶ From of the age not we heard, neither the eyes of us saw God except of You, τὰ ἔργα σου. Ποιήσει τοῖς μετανοοῦσιν ἔλεον. Συναντήσεται τοῖς ποιούσι τὸ the works of You. You shall show to the repenting mercy. Shall partake the doing the δίκαιον, καὶ τῶν ὁδῶν σου μνησθήσονται. Ἴδου σὺ ὠργίσθης, καὶ ἡμεῖς righteous, and of the ways of You they will remember. Behold You were angered, an we ἡμάρτομεν· διὰ τοῦτο ἐπλανήθημεν, καὶ ἐγενόμεθα ἀκάθαρτοι πάντες, καὶ ὡς ῥάκος sinned; because of this we wandered, and became unclean all, and as a rag ἀποκαθημένης πᾶσα ἡ δικαιοσύνη ἡμῶν, καὶ ἐξερῥύθημεν ὡς φύλλα διὰ τὰς ἀνομίας being set lower all the righteousness of us, and we fell as leaves because of the lawlessness ἡμῶν· οὕτως ἄνεμος οἴσει ἡμᾶς. of us; so wind shall bear away us.³³

5 Καὶ οὐκ ἔστιν ὁ ἐπικαλούμενος τὸ ὄνομά σου, καὶ ὁ μνησθεὶς ἀντιλαβέσθαι, ὅτι And not is the calling upon the name of You, and the remembrance to take hold, because ἀπέστρεψας τὸ πρόσωπόν σου ἀφ' ἡμῶν, καὶ παρέδωκας ἡμᾶς διὰ τὰς ἀμαρτίας you turned away the face of You from of us, and You gave over us on account of the sins ἡμῶν. Καὶ νῦν ἐπίστρεψον, Κύριε, ὅτι λαός σου πάντες ἡμεῖς. Ἡ πόλις τοῦ ἁγίου of us. And now turn about, O Lord, for a people of You all we are. The city the holy

31 Isaiah 63:15-17a.

32 Isaiah 63:17b-64:1.

33 Above Isaiah 64:2-5.

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

σου ἐγενήθη ἔρημος, Σιών ὡς ἔρημος ἐγενήθη, Ἱερουσαλήμ εἰς κατάραν· ὁ οἶκος, of You became desolate, Zion as a desert became, Jerusalem for a curse; the house τὸ ἅγιον ἡμῶν, καὶ ἡ δόξα, ἦν εὐλόγησαν οἱ πατέρες ἡμῶν, ἐγενήθη πυρίκαυστος, the holy of us, and the glory, which blessed the fathers of us, became burned in fire, καὶ πάντα τὰ ἔθνη ἔνδοξα συνέπεσε. Καὶ ἐπὶ τούτοις ἀνέσχου, Κύριε, καὶ and all the nations glorious fell together. And upon these things You endured, O Lord, and ἐσιώπησας, καὶ ἔταπείνωσας ἡμᾶς σφόδρα. You kept silent, and cast down us exceedingly.³⁴

6 Καὶ ὁ Τρύφων, Τί οὖν ἐστὶν ὃ λέγεις, ὅτι οὐδεὶς ἡμῶν κληρονομήσει ἐν τῷ ὄρει τῷ ἁγίῳ τοῦ Θεοῦ οὐδέν;
And the Trypho, What then is which you say, that not one of us shall inherit on the mountain the holy of the God nothing?
holy of the God nothing?

Chapter XXVI

1 Κἀγὼ, Οὐ τοῦτό φημι, ἀλλ' οἱ τὸν Χριστὸν διώξαντες καὶ διώκοντες, καὶ μὴ And I, Not this I say, but the the Christ having persecuted and are persecuting, and not μετανοοῦντες, οὐ κληρονομήσουσιν ἐν τῷ ὄρει τῷ ἁγίῳ οὐδέν· τὰ δὲ ἔθνη τὰ repenting, not shall inherit in the mountain the holy nothing; the but nations τὰ πιστεύσαντα εἰς αὐτὸν, καὶ μετανοήσαντα ἐφ' οἷς ἥμαρτον, αὐτοὶ κληρονομήσουσι having believed in Him, and having repented from which sins, these shall inherit μετὰ τῶν πατριαρχῶν καὶ τῶν προφητῶν, καὶ τῶν δικαίων ὅσοι ἀπὸ Ἰακώβ with of the patriarchs and of the prophets, and of the righteous as many as from of Jacob γεγέννηνται· εἰ καὶ μὴ Σαββατίζουσι, μηδὲ περιτέμνονται, μηδὲ τὰς ἐορτὰς having desended; if also not keep Sabbath, and not are circumcised, and not the feasts φυλάσσουσι, πάντως κληρονομήσουσι τὴν ἁγίαν τοῦ Θεοῦ κληρονομίαν. keeping, all shall inherit the holy of the God inheritance

2 Λέγει γὰρ ὁ Θεὸς διὰ Ἡσαίου οὕτως, Ἐγὼ Κύριος ὁ Θεὸς ἐκάλεσά σε ἐν δικαιοσύνῃ, Says for the God through Isaiah thus, I the Lord the God called You in righteousness, ὁ δὲ Θεὸς ἐκάλεσέ σε ἐν δικαιοσύνῃ, ord the God called you in righteousness, καὶ κρατήσω τῆς χειρὸς σου, καὶ ἰσχύσω σε, καὶ ἔδωκά σε εἰς διαθήκην and I will strengthen the hand of You, and I will empower You, and I gave You a covenant γένους, εἰς φῶς ἐθνῶν, ἀνοίξαι ὀφθαλμοὺς τυφλῶν, ἐξαγαγεῖν ἐκ δεσμῶν a race, for a light of nations, I will open eyes of blind, to bring out from being bound πεπεδημένους, καὶ ἐξ οἴκου φυλακῆς καθημένους ἐν σκότει. having been fettered, and from of house of prison having been seated in darkness.³⁵

3 Καὶ πάλιν, Ἐξάρατε σύσημον εἰς τὰ ἔθνη. Ἴδου γὰρ Κύριος ἐποίησεν ἀκουστὸν And again, Let you lift up a banner for the nation. Behold for Lord made it heard ἕως ἐσχάτου τῆς γῆς· εἶπατε ταῖς θυγατράσι Σιών· ἰδοὺ σοὶ ὁ σωτὴρ παραγέγονεν to of end of earth; let you say to the daughters of Zion; behold to you the Saviour has come

34 Above Isaiah 64:6-11.

35 Above Isaiah 42:6,7.

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

ἀπέχων τὸν ἑαυτοῦ μισθόν, καὶ τὸ ἔργον ἀπὸ προσώπου αὐτοῦ. Καὶ καλέσει αὐτὸν
having the of himself reward, and the reward before of face of Him. And shall call Him
λαὸν ἅγιον, λελυτρωμένον ὑπὸ Κυρίου, σὺ δὲ κληθήσῃ ἐπιζητουμένη πόλις, καὶ οὐ
a People Holy, being ransomed by of Lord, you but shall be called a sought out city, and not
καταλελειμμένη.
forsaken.³⁶

Τίς οὗτος ὁ παραγινόμενος ἐξ Ἐδῶμ, ἐρύθημα ἱματίων αὐτοῦ ἐκ Βοσόρ; Οὗτος
Who this one He coming out of Edom, of red garments of him from Bosor?³⁷ This
ώραῖος ἐν στολῇ, ἀναβαίνων βίᾳ μετὰ ἰσχύος; Ἐγὼ διαλέγομαι δικαιοσύνην καὶ
lovely in clothes, going up violently with strength? I speak righteousness and
κρίσιν σωτηρίου.
a judgement of salvation.³⁸

4 Διὰ τί σου ἐρυθρὰ τὰ ἱμάτια, καὶ τὰ ἐνδύματά σου ὡς ἀπὸ πατητοῦ ληνοῦ;
Why of You red the garments, and the clothes of You as from of a trodden wine press?³⁹
Πλήρης καταπεπατημένης ληνὸν ἐπάτησα μονώτατος, καὶ τῶν ἐθνῶν οὐκ ἔστιν
Full of having been trodden wine press I trod alone, and of the peoples not is
ἀνὴρ μετ' ἐμοῦ· καὶ κατεπάτησα αὐτοὺς ἐν θυμῷ, καὶ κατέθλασα αὐτοὺς ὡς γῆν,
a man with of Me; and I trod down them in anger, and I crushed them as dirt,
καὶ κατήγαγον τὸ αἷμα αὐτῶν εἰς γῆν. Ἡμέρα γὰρ ἀνταποδόσεως ἦλθεν αὐτοῖς,
and brought down the blood of them into earth. Day for of retribution came to them,
καὶ ἐνιαυτὸς λυτρώσεως πάρεστι. Καὶ ἐπέβλεψα καὶ οὐκ ἦν βοηθός, καὶ προσενόησα
and year redemption is present. And I looked up and not was helping, and I wondered
καὶ οὐδεὶς ἀντελάβετο· καὶ ἐρρύσατο ὁ βραχίον, καὶ ὁ θυμὸς μου ἐπέστη· καὶ
and not one helped; and I bent the arm, and the anger of Me I had set down; and
κατεπάτησα αὐτοὺς ἐν τῇ ὀργῇ μου, καὶ κατήγαγον τὸ αἷμα αὐτῶν εἰς γῆν.
I trampled down them in the wrath of Me, and came down the blood of them into earth.⁴⁰

Chapter XXVII

1 Καὶ ὁ Τρύφων, Διὰ τί ἄπερ βούλει ἐκλεγόμενος ἀπὸ τῶν προφητικῶν λόγων
And the Trypho, Why above those you wish you are picking from of the prophetic writings
λέγεις, ἃ δὲ διαρρήδην κελεύει Σαββατίζειν οὐ μέμνησαι;
was saying, which but explicitly command to observe Sabbath not you have been minded?

36 Isaiah 62:10c-12.

37 **Bosor** The Chaldee or Aramaic form of the name Beor, the father of Balaam ([Pe2 2:15](#))

38 Isaiah 63:1.

39 **Wine-press** Consisted of two vats or receptacles, (1.) a trough (Heb. gath, Gr. lenos) into which the grapes were thrown and where they were trodden upon and bruised ([Isa 16:10](#); [Lam 1:15](#); [Joe 3:13](#)); and (2.) a trough or vat (Heb. yekebh, Gr. hypolenion) into which the juice ran from the trough above, the gath ([Neh 13:15](#); [Job 24:11](#); [Isa 63:2](#); [Isa 63:3](#); [Hag 2:16](#); [Joe 2:24](#)). Wine-presses are found in almost every part of Palestine. They are "the only sure relics we have of the old days of Israel before the Captivity. Between Hebron and Beersheba they are found on all the hill slopes; they abound in southern Judea; they are no less common in the many valleys of Carmel; and they are numerous in Galilee." The "treading of the wine-press" is emblematic of divine judgment ([Isa 63:2](#); [Lam 1:15](#); [Rev 14:19](#), [Rev 14:20](#)).

40 Isaiah 63:2-6.

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

Διὰ γὰρ Ἰσαίου οὕτως εἴρηται, Ἐὰν ἀποστρέψῃς τὸν πόδα σου ἀπὸ τῶν
By for Isaiah thus He has spoken, If you should turn away the foot of you from of the
Σαββάτων τοῦ μὴ ποιεῖν τὰ θελήματά σου ἐν τῇ ἡμέρᾳ τῇ ἁγίᾳ, καὶ καλέσῃς
Sabbaths of the not to do the wishes of you in the day the holy, and you should call
τὰ Σάββατα τρυφερὰ ἅγια τοῦ Θεοῦ σου, οὐκ ἄρῃς τὸν πόδα σου ἐπ'
the Sabbaths pleasures holy of the God of you, not should you raise up the foot of you upon
ἔργον, οὐδὲ μὴ λαλήσῃς λόγον ἐκ τοῦ στόματός σου, καὶ ἔσῃ πεπειθῶς
work, neither not let you speak a word from of the mouth of you, and you shall be having trusted
ἐπὶ Κύριον, καὶ ἀναβιβάσει σε ἐπὶ τὰ ἀγαθὰ τῆς γῆς, καὶ ψωμιεῖ
upon Lord, and He shall cause to go up you upon the things good of the land, and He shall feed
σε τὴν κληρονομίαν Ἰακώβ, τοῦ πατρός σου· τὸ γὰρ στόμα Κυρίου ἐλάλησε ταῦτα.
you the inheritance of Jacob, of the father of you; the for mouth of Lord spoke these things.⁴¹

2 Κἀγὼ, Οὐχ ὡς ἐναντιουμένων μοι τῶν τοιούτων προφητειῶν, ὦ φίλοι,
And I, Not as opposing to me of the such as these prophecies, O friends,
παρέλιπον αὐτάς, ἀλλὰ ὡς ὑμῶν νενοηκότων καὶ νοούντων, ὅτι, κἂν διὰ
I leave aside them, but as of you having understood and understand,⁴² that, and if through
πάντων τῶν προφητῶν κελεύῃ ὑμῖν τὰ αὐτὰ ποιεῖν ἅ καὶ διὰ Μωυσέως
of all of the prophets commands you the things same to do which also through Moses
ἐκέλευσε, διὰ τὸ σκληροκάρδιον ὑμῶν, καὶ ἀχάριστον εἰς αὐτὸν ἀεὶ
He commanded, through the hardness of heart of you, and ingratitude towards Him always
τὰ αὐτὰ βοᾷ, ἵνα κἂν οὕτως ποτὲ μετανοήσαντες εὐαρεστήτε αὐτῷ,
the things Himself exclaims, that also if thus when having repented you might be pleasing to Him,
καὶ μήτε τὰ τέκνα ὑμῶν τοῖς δαιμονίοις θύητε, μήτε κοινωνοὶ κλεπτῶν καὶ
and neither the children of you to the demons should sacrifice, nor companions of thieves and
φιλοῦντες δῶρα, καὶ διώκοντες ἀνταπόδομα, ὀρφανοῖς οὐ κρίνοντες, καὶ κρίσει
lovers of gifts, also persueing repayment, for orphans not picking out, and justice
χήρας οὐ προσέχοντες, ἀλλ' οὐδὲ πλήρεις τὰς χεῖρας αἵματος.
to widows not offering, but not full of the hands blood.

3 Καὶ γὰρ αἱ θυγατέρες Σιών ἐπορεύθησαν ἐν ὑψηλῷ τραχήλῳ, καὶ ἐν νεύμασιν
Also for the daughters of Zion walked in high neck, and in a wink
ὀφθαλμῶν ἅμα παίζουσαι καὶ σύρουσαι τοὺς χιτῶνας. Καὶ πάντες γὰρ ἐξέκλιναν,
of eyes at the same time sporting and trailing along the frocks.⁴³ And all for turned aside,
βοᾷ, πάντες ἄρα ἠχρειώθησαν· οὐκ ἔστιν ὁ συνίων, οὐκ ἔστιν ἕως ἑνός. Ταῖς
he shouts, all then infantile;⁴⁴ not is the understanding, not is as many as one.
γλώσσαις αὐτῶν ἐδολιοῦσαν, τάφος ἀνεωγμένος ὁ λάρυγξ αὐτῶν, ἰὸς ἀσπίδων
tongues of them deceitful, a grave open the throat of them, poison of asp
ὑπὸ τὰ χεῖλη αὐτῶν, σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν, καὶ ὁδὸν
under the lips of them, ruin and suffering in the path of them, and way

41 Isaiah 58:13,14.

42 Greek words obscure.

43 Isaiah 3:16.

44 Greek word obscure

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

εἰρήνης οὐκ ἔγνωσαν.
of peace not they knew.⁴⁵

4 Ὡστε ὄν τρόπον τὴν ἀρχὴν διὰ τὰς τρόπων ὑμῶν ταῦτα ἐντέταλτο,
So that which way the beginning through the directions of you these things had been commanded,
ὁμοίως διὰ τὴν ἐν τούτοις ὑπομονήν, μᾶλλον δὲ ἐπίτασιν, διὰ τῶν εἰς
likewise through the by therefore obstinacy, rather but your vehemence, by means of the into
αὐτῶν ἀνάμνησιν αὐτοῦ, καὶ γνῶσιν ὑμᾶς καλεῖ. Ὑμεῖς δὲ λαὸς σκληροκάρδιος καὶ
of them a recollection of it, also to knowledge you He calls. You but a people hard of heart and
ἀσύνετος καὶ τυφλὸς καὶ χωλὸς, καὶ υἱοὶ οἷς οὐκ ἔστι πίστις ἐν αὐτοῖς, ὡς αὐτὸς
witless and blind and lame, and children in whom not is faith in them, as Himself
λέγει, Ἐστέ, τοῖς χείλεσιν αὐτὸν μόνον τιμῶντες, τῇ δὲ καρδίᾳ πόρρω αὐτοῦ
says, That, with the lips Him only honouring, the but heart far from of Him
ὄντες, ἰδίας διδασκαλίας καὶ μὴ τὰ ἐκείνου διδάσκοντες.
being, own doctrines and not the ones of that One teaching.⁴⁶

5 Ἐπεὶ, εἶπατέ μοι, τοὺς ἀρχιερεῖς ἀμαρτάνειν τοῖς Σάββασι προσφέροντας τὰς
For, let you tell to me, the chief-priests to sin on the Sabbaths offering the
προσφορὰς ἐβούλετο ὁ Θεός, ἢ τοὺς περιτεμνομένους καὶ περιτέμνοντας τῇ ἡμέρᾳ
sacrifices was wishing the God, or the circumcised and circumcise on th day
τῶν Σαββάτων, κελεύων τῇ ἡμέρᾳ τῇ ὀγδόῃ ἐκ παντὸς περιτέμνεσθαι τοὺς
of the Sabbath, commanding the day the eighth from all to circumcise the
γεννηθέντας ὁμοίως, κἂν ἢ ἡμέρα τῶν Σαββάτων; Ἡ οὐκ ἠδύνατο πρὸ μιᾶς
having been born like wise, even if it should be day of the Sabbath? Or not it possible before one
ἡμέρας, ἢ μετὰ μίαν ἡμέραν τοῦ Σαββάτου ἐνεργεῖν περιτέμνεσθαι τοὺς γεννωμένους,
day, or after one day of the Sabbath to operate to circumcise the being infant,
εἰ ἠπίστατο κακὸν εἶναι ἐν τοῖς Σάββασι; Ἡ καὶ τοὺς πρὸ Μωυσέως καὶ Ἀβραάμ
if He knew sinful to be in the Sabbaths? Or also the before Moses and Abraham
ὠνομασμένους δικαίους καὶ εὐαρέστους αὐτῷ γενομένους, μήτε τὴν ἀκροβυστίαν
having been named righteous and pleasing to Him having been, and not the foreskin
περιτετμημένους, μήτε τὰ Σάββατα φυλάξαντας, διὰ τί οὐκ ἐδίδασκε ταῦτα
having been circumcised, and not the Sabbaths having kept, why not He was teaching these things
ποιεῖν;
to do?

Chapter XXVIII

1 Καὶ ὁ Τρύφων, Καὶ πρότερον ἀκηκόαμέν σου τοῦτο προβάλλοντος, καὶ ἐπεστήσαμεν·
And the Trypho, And earlier we have heard you this putting forward, and we gave attention;
ἄξιον γάρ, ὡς ἀληθῶς εἰπεῖν, ἐπιστάσεως. Καὶ οὐ μοι, ὁ τοῖς πολλοῖς, δοκεῖ
worthy for, as true to say, of attention. And certainly not to me, which to the many, it seemed
λέγειν, ὅτι ἔδοξεν αὐτῷ· τοῦτο γάρ ἐστι πρόφασις αἰεὶ τοῖς μὴ δυναμένοις
to say, that it seemed good to Him; this for is a pretext ever to the not being able

45 Above Romans 3:10-18.

46 Isaiah 29:13.

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

ἀποκρίνασθαι πρὸς τὸ ζητούμενον.
to answer unto the question.

2 Κἀγώ, Ἐπειδὴ ἀπὸ τε τῶν Γραφῶν καὶ τῶν πραγμάτων τὰς τε ἀποδείξεις καὶ
And I, Since from both of the Scriptures and of the acts the both proofs and
τὰς ὁμιλίας ποιοῦμαι, ἔλεγον, μὴ ὑπερτίθεσθε μηδὲ διστάζετε πιστεῦσαι τῷ
the associations I make, I am saying, not let you stay neither let you pause to trust in the
ἀπεριτομήτῳ ἐμοί. Βραχὺς οὗτος ὑμῖν περιλείπεται προσηλύσεως χρόνος· ἐὰν φθάσῃ
uncircumcised me. Short so to you left of converting time; if before
ὁ Χριστὸς ἔλθειν, μάτην μετανοήσετε, μάτην κλαύσετε· οὐ γὰρ εἰσακούσεται ὑμῶν.
the Christ to come, in vain you will repent, in vain you will weep; not for He will hear you.
Νεώσατε ἑαυτοῖς νεώματα, Ἰερεμίας τῷ λαῷ κέκραγε, καὶ μὴ
Restore to yourselves fallow land freshly tilled, Jeremiah to the people has cried out, and not
σπείρετε ἐπ' ἀκάνθας. Περιτέμνετε τῷ Κυρίῳ, καὶ περιτέμνεσθε τὴν
let you sow among thorns. Let you circumcise yourselves to the Lord, let you circumcise the
ἀκροβυστίαν τῆς καρδίας ὑμῶν.
foreskin of the heart of you.⁴⁷

3 Μὴ οὖν εἰς ἀκάνθας σπείρετε, καὶ ἀνήροτον χωρίον, ὅθεν ὑμῖν καρπὸς οὐκ ἔστι.
Not then among thorns let you sow, also uncultivated ground, from where to you fruit not it is.
Γνωῶτε τὸν Χριστὸν, καὶ ἰδοὺ νειὸς καλὴ, καλὴ καὶ πίων ἐν ταῖς καρδίαις ὑμῶν.
Know the Christ, and behold fresh ground good, good also of fat in the hearts of you.
Ἴδου γὰρ ἡμέραι ἔρχονται, λέγει Κύριος, καὶ ἐπισκέψομαι ἐπὶ πάντας περιτετμημένους
Behold for days come, says Lord, and I shall review over all having circumcised
ἀκροβυστίας αὐτῶν, ἐπ' Αἴγυπτον, καὶ ἐπὶ Ἰουδαν καὶ ἐπὶ Ἐδῶμ καὶ ἐπὶ υἱοὺς
foreskin of them, over Egypt, and over Judah, and over Edom and over sons
Μωάβ, ὅτι πάντα τὰ ἔθνη ἀπερίτμητα, καὶ πᾶς οἶκος Ἰσραὴλ ἀπερίτμητος καρδίας.
of Moab, for all the nations uncircumcised, and all house of Israel uncircumcised in hearts
αὐτῶν.
of them.⁴⁸

4 Ὅρατε ὡς οὐ ταύτην τὴν περιτομὴν τὴν εἰς σημεῖον δοθεῖσαν ὁ Θεὸς θέλει·
Let you see as not of this the circumcision the for a sign having been given the God wishes;
οὐδὲ γὰρ Αἰγυπτίοις χρήσιμος, οὐδὲ τοῖς υἱοῖς Μωάβ, οὐδὲ τοῖς υἱοῖς Ἐδῶμ. Ἀλλὰ
neither for Egyptians useful, nor to the sons of Moab, nor to the sons of Edom. But
κἂν Σκύθης ἦ τις, ἢ Πέρσης, ἔχει δὲ τὴν τοῦ Θεοῦ γνῶσιν καὶ τοῦ
even if Scythian should be anyone, or a Persian, has but the of the God knowledge and of the
Χριστοῦ αὐτοῦ, καὶ φυλάσσει τὰ αἰώνια δίκαια, περιτέμνηται τὴν καλὴν καὶ
Christ of Him, and keeps the everlasting righteousness, he is circumcised with the good and
ὠφέλιμον περιτομὴν, καὶ φίλος ἐστὶ τῷ Θεῷ, καὶ ἐπὶ τοῖς δώροις αὐτοῦ καὶ ταῖς
beneficial circumcision, and a friend he is to the God, and over the gifts of him and the
προσφοραῖς χαίρει.
offerings He rejoices.

47 Jeremiah 4:3.

48 Jeremiah 9:25,26.

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

5 Παρέξω δὲ ὑμῖν, ἄνδρες φίλοι, καὶ αὐτοῦ ῥήματα τοῦ Θεοῦ, ὅποτε πρὸς τὸν λαὸν
I will put before but you, O men friends, and of Him words of the God, when unto the people
εἶπε διὰ Μαλαχίου, ἐνὸς τῶν δώδεκα προφητῶν. Ἔστι δὲ ταῦτα, Οὐκ ἔστι
He said through Malachi, one of the twelve prophets. It is and these things, Not is
θέλημά μου ἐν ὑμῖν, λέγει Κύριος, καὶ τὰς θυσίας ὑμῶν οὐ προσδέχομαι ἐκ τῶν χειρῶν
pleasure of Me in you, says Lord, and the sacrifices of you not I accept from of the hands
ὑμῶν· διότι ἀπὸ ἀνατολῆς ἡλίου ἕως δυσμῶν τὸ ὄνομά μου δεδόξασται ἐν τοῖς
of you; for from of rising of sun until setting the name of Me having been glorified among the
ἔθνεσι, καὶ ἐν παντὶ τόπῳ θυσία προσφέρεται τῷ ὀνόματί μου, καὶ θυσία καθαρὰ,
nations, and in every place a sacrifice is offered to the name of Me, and a sacrifice spotless,
ὅτι τιμᾶται τὸ ὄνομά μου ἐν τοῖς ἔθνεσι, λέγει Κύριος, ὑμεῖς δὲ βεβηλοῦτε αὐτό.
for is honoured the name of Me among the nations, says Lord, you but profane it.⁴⁹

6 Καὶ διὰ τοῦ Δαυεὶδ ἔφη, Λαός, ὃν οὐκ ἔγνων, ἐδούλευσέ μοι· εἰς ἀκοὴν ὠτίου
And through the David He said, A people, which not I knew, served Me; in a hearing of ear
ὑπήκουσέ μου.
it submitted to me.

Chapter XXIX

1 Δοξάσωμεν τὸν Θεόν, ἅμα τὰ ἔθνη συναλεθόντα, ὅτι καὶ ἡμᾶς ἐπεσκέψατο·
Let us glorify the God, at once the nations having gathered together, for also us He visited;
δοξάσωμεν αὐτὸν διὰ τοῦ βασιλέως τῆς δόξης, διὰ τοῦ Κυρίου τῶν δυνάμεων. Εὐδόκησε
let us glorify Him through of the King of the glory, by of the Lord of the hosts. He approved
γὰρ καὶ εἰς τὰ ἔθνη, καὶ τὰς θυσίας ἥδιον παρ' ἡμῶν ἢ παρ' ὑμῶν λαμβάνει.
for also to the nations, and the sacrifices more pleasurable from of us than from of you He holds.
Τίς οὖν ἔτι μοι περιτομῆς λόγος ὑπὸ τοῦ Θεοῦ μαρτυρηθέντι; Τίς
What then still to me circumcision a consideration by of the God having been witnessed? What
ἐκείνου τοῦ βαπτίσματος χρεία, Ἁγίῳ Πνεύματι βεβαπτισμένῳ;
of that of the baptism need, by of Holy Spirit having been baptized.

2 Ταῦτα οἶμαι λέγων πείσειν καὶ τοὺς βραχύν νοῦν κεκτημένους. Οὐ γὰρ
These things I think saying to persuade also the small mind having received. Not for
ὑπ' ἐμοῦ συνεσκευασμένοι εἰσὶν οἱ λόγοι, οὐδὲ τέχνη ἀνθρωπίνη κεκαλλωπισμένοι,⁵⁰
by of me having been prepared are the words, neither skill human having been decorated,
ἀλλὰ τούτους Δαυεὶδ μὲν ἔψαλλον, Ἰσαίας δὲ εὐηγγελίζετο, Ζαχαρίας δὲ ἐκήρυξε,
but these by David indeed sung, Isaiah and was preaching, Zachariah and proclaimed,
Μωυσῆς δὲ ἀνέγραψεν. Ἐπιγινώσκεις αὐτούς, Τρύφων; Ἐν τοῖς ὑμετέροις ἀπόκεινται
Moses and wrote down. You recognize them, Trypho? In the your they are stored
Γράμμασι, μᾶλλον δὲ οὐχ ὑμετέροις ἀλλ' ἡμετέροις· ἡμεῖς γὰρ αὐτοῖς πειθόμεθα,
Scriptures, rather but not yours but ours; we for in them we are persuaded,
ὑμεῖς δὲ ἀναγινώσκοντες οὐ νοεῖτε τὸν ἐν αὐτοῖς νοῦν.
you but are reading not you are perceiving the in them sense.

49 Malachai 1:10b -12a.

50 Greek word obscure.

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

3 Μὴ οὖν ἄχθεσθε, μηδὲ ὀνειδίετε ἡμῖν τὴν τοῦ σώματος ἀκροβυστίαν,
Not then let you be annoyed, and not let you reproach us the of the bodily uncircumcision,
ἣν αὐτὸς ὁ Θεὸς ἔπλασε, μηδέ, ὅτι θερμὸν πίνομεν ἐν τοῖς Σάββασι, δεινὸν ἡγεῖσθε·
which same the God formed, neither, that heated we drink in the Sabbaths, such as you prescribe;
ἐπεὶ καὶ ὁ Θεὸς τὴν αὐτὴν διοίκησιν τοῦ κόσμου ὁμοίως, καὶ ἐν ταύτῃ τῇ ἡμέρᾳ
since also the God the same government of the universe equally, also in this the day
πεποιήται καθάπερ, καὶ ἐν ταῖς ἄλλαις ἀπάσαις, καὶ οἱ ἀρχιερεῖς τὰς προσφορὰς
He made just as, also in the others altogether, and the chief-priests the offerings
καθὰ καὶ ταῖς ἄλλαις ἡμέραις, καὶ ἐν ταύτῃ κεκελευσμένοι ἦσαν ποιεῖσθαι, καὶ οἱ
like as also the other days, and in this having been commanded they were to do, and the
τοσοῦτοι δίκαιοι μηδὲν τούτων τῶν νομίμων πράξαντες μεμαρτύρηται ὑπὸ
so many righteous not one of these of the lawful having accomplished having been witnessed by
τοῦ Θεοῦ αὐτοῦ.
of the God of Himself.