

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

## Chapter XXX

1 Ἀλλὰ τῇ αὐτῶν κακίᾳ ἐγκαλεῖτε, ὅτι καὶ συκοφαντεῖσθαι δυνατός ἐστιν ὁ Θεὸς  
But to the of you wickedness let you attribute, that also to be accused able is the God  
ὑπὸ τῶν νοῦν μὴ ἔχόντων, ὡς τὰ αὐτὰ δίκαια μὴ πάντας αἰεὶ διδάξας.  
by of the understanding not having, as the things same righteous not all always having taught.  
Πολλοῖς γὰρ ἀνθρώποις ἄλογα, καὶ οὐκ ἄξια Θεοῦ τὰ τοιαῦτα διδάγματα  
To many for men unreasonable, and not worthy of God the things such as these teachings  
ἔδοξεν εἶναι, μὴ λαβοῦσι χάριν τοῦ γνῶναι ὅτι τὸν λαὸν ὑμῶν πονηρευόμενον  
it seemed to be, not having received grace of the to know that the people of you are acting wickedly  
καὶ ἐν νόσῳ ψυχικῇ ὑπάρχοντα εἰς ἐπιστροφήν καὶ μετάνοιαν τοῦ πνεύματος κέκληκε,  
and in sickness of soul beginning into turning about and repentance of the spirit summoned,  
καὶ αἰώνιος ἐστι μετὰ τὸν Μωυσέως θάνατον προελθοῦσα ἡ προφητεία.  
and everlasting it is after the of Moses death having advanced the prophecy.

2 Καὶ διὰ τοῦ ψαλμοῦ τοῦτο εἴρηται, ὧ ἄνδρες. Καὶ ὅτι γλυκύτερα ὑπὲρ μέλι  
And by of the psalm this it has proclaimed, O men, And that sweeter above honey  
καὶ κηρίον ὁμολογοῦμεν αὐτά, οἱ σοφισθέντες ἀπ' αὐτῶν, ἐκ τοῦ καὶ  
and honeycomb we confess<sup>1</sup> same, the having been made wise by of them, from of the also  
μέχρι θανάτου ἀνεξαρνήτους ἡμᾶς γίνεσθαι τοῦ ὀνόματος αὐτοῦ φαίνεται.  
even to death threatened to us to happen of the name of Him it is manifest.  
"Ὅτι δὲ καὶ αἰτοῦμεν αὐτόν, οἱ πιστεύοντες εἰς αὐτόν, ἵνα ἀπὸ τῶν ἀλλοτρίων, τοῦτ' ἐστιν  
That and also we pray Him, the ones believing in Him, that from of the alien, this is  
ἀπὸ τῶν πονηρῶν καὶ πλάνων πνευμάτων, συντηρήσῃ ἡμᾶς, ἀπὸ προσώπου ἐνὸς  
from of the wicked and deceiving spirits, with watching over us, from of person one  
τῶν εἰς αὐτόν πιστευόντων σχηματοποιήσας ὁ λόγος τῆς προφητείας λέγει, πᾶσι  
of the in Him believing figuratively<sup>2</sup> the word of the prophet says, to all  
φανερὸν ἐστιν.  
manifest it is.

3 Ἀπὸ γὰρ τῶν δαιμονίων, ἃ ἐστιν ἀλλότρια τῆς θεοσεβείας τοῦ Θεοῦ, οἷς πάλαι  
From for of the demons, which is alien of the worshipping the God, whom long ago  
προσεκυνοῦμεν, τὸν Θεὸν αἰεὶ διὰ Ἰησοῦ Χριστοῦ συντηρηθῆναι παρακαλοῦμεν,  
we were serving, the God always by of Jesus Christ to be preserved we call upon,  
ἵνα μετὰ τὸ ἐπιστρέψαι πρὸς Θεὸν δι' αὐτοῦ ἄμωμοι ᾧμεν. Βοηθὸν γὰρ ἐκεῖνον  
that after the to turn unto God through of Him blameless we may be. Helper for that One  
καὶ Λυτρωτὴν καλοῦμεν, οὗ καὶ τὴν τοῦ ὀνόματος ἰσχὺν, καὶ τὰ δαιμόνια τρέμει,  
and Redeemer we call, of whom also the of the name power, and the demons tremble,  
καὶ σήμερον ἐξορκιζόμενα κατὰ τοῦ ὀνόματος Ἰησοῦ Χριστοῦ, τοῦ σταυρωθέντος  
and this day being exorcised by of the name of Jesus Christ, of the having been crucified  
ἐπὶ Ποντίου Πιλάτου, τοῦ γενομένου ἐπιτρόπου τῆς Ἰουδαίας, ὑποτάσσεται, ὡς καὶ ἐκ  
under Pontius Pilate, of the having become administrator of the Judaea, subdued, as also from

1 Psalm 118 (119) :103.

2 Greek word obscure.

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

τούτου πᾶσι φανερόν εἶναι, ὅτι ὁ Πατήρ αὐτοῦ τοσαύτην ἔδωκεν αὐτῷ δύναμιν,  
of this to all manifest to be, that the Father of Him so great gave to Him power,  
ὥστε καὶ τὰ δαιμόνια ὑποτάσσονται τῷ ὀνόματι αὐτοῦ, καὶ τῇ τοῦ γενομένου  
so that also the demons are subdued by the name of Him, and the of the having come to pass  
πάθους αὐτοῦ οἰκονομία.  
suffering of Him direction.

### Chapter XXXI

1 Εἰ δὲ τῇ τοῦ πάθους αὐτοῦ οἰκονομία τοσαύτη δύναμις δέικνυται παρακολουθήσασα  
If but by the of the suffering of Him dispensation so great a power is shown to have followed  
καὶ παρακολουθοῦσα, πόση ἢ ἐν τῇ ἐνδόξῳ γινομένη αὐτοῦ παρουσία; Ὡς υἱὸς γὰρ  
and be still following, how great the in the glory happening of Him Advent? As Son for  
ἀνθρώπου ἐπάνω νεφελῶν ἐλεύσεται, ὡς Δανιήλ ἐμήνυσεν, ἀγγέλων σὺν αὐτῷ  
of man above of clouds He shall come, as Daniel revealed, angels with Him  
ἀφικνουμένων.  
coming.<sup>3</sup>

2 Εἰσὶ δὲ οἱ λόγοι οὗτοι, Ἐθεώρουν ἕως ὅτου θρόνοι ἐτέθησαν, καὶ ὁ Παλαιὸς ἡμερῶν  
Are and the words these, I was looking until that thrones were placed, and the Ancient of days  
ἐκάθητο, ἔχων περιβολὴν ὡσεὶ χιόνα λευκὴν, καὶ τὸ τρίχωμα τῆς κεφαλῆς αὐτοῦ ὡσεὶ  
sat, having a garment as if snow white, and the hair of the head of Him as though  
ἔριον καθαρὸν, ὁ θρόνος αὐτοῦ ὡσεὶ φλόξ πυρός, οἱ τροχοὶ αὐτοῦ πῦρ φλέγον.  
wool pure, the throne of Him like as a flame fiery, the wheels of Him fire burning.  
Ποταμὸς πυρὸς εἴλκεν ἐκπορευόμενος ἐκ προσώπου αὐτοῦ· χίλια χιλιάδες  
A river of fire was flowing coming forth from before of Him; thousand thousands  
ἐλειτούργουν αὐτῷ, καὶ μύρια μυριάδες παρειστήκεισαν αὐτῷ. Βιβλοὶ ἀνεῳχθησαν,  
ministered to him, and myriads of myriads stood before Him. Books were opened,  
καὶ κριτήριον ἐκάθισεν.  
and judgement set.<sup>4</sup>

3 Ἐθεώρουν τότε τὴν φωνὴν τῶν μεγάλων λόγων ὧν τὸ κέρας λαλεῖ, καὶ  
I was observing then the voice of the great words which the horn speaks, and  
ἀπετυμπανίσθη τὸ θηρίον, καὶ ἀπώλετο τὸ σῶμα αὐτοῦ, καὶ ἐδόθη εἰς καῦσιν πυρός·  
was cudgelled the beast, and was destroyed the body of it, and it was given into a burning fire;  
καὶ τὰ λοιπὰ θηρία μετεστάθη τῆς ἀρχῆς αὐτῶν, καὶ χρόνος ζωῆς τοῖς  
and the left over beasts was removed of the sovereignty of them, and a time of life to the  
θηρίοις ἐδόθη ἕως καιροῦ καὶ χρόνου. Ἐθεώρουν ἐν ὀράματι τῆς νυκτός, καὶ  
beasts was given until of a measure and of a time. I was watching in vision of the night, and  
ἰδοῦ μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ ὡς Υἱὸς ἀνθρώπου ἐρχόμενος· καὶ ἦλθεν ἕως  
behold with of the clouds of the heaven as Son of man coming; and He came as far as  
τοῦ Παλαιοῦ τῶν ἡμερῶν, καὶ παρῆν ἐνώπιον αὐτοῦ, καὶ οἱ παρεστηκότες  
of the Ancient of the days, and was presented before of Him, and the having been standing

3 Above Daniel 7:13.

4 Above Daniel 7:9,10.

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

προσῆγαγον αὐτόν.  
drew close to Him.<sup>5</sup>

4 Καὶ ἐδόθη αὐτῷ ἐξουσία καὶ τιμὴ βασιλική, καὶ πάντα τὰ ἔθνη τῆς γῆς κατὰ  
And was given to Him authority and honour kingly, and all the nations of the earth according to  
γένη, καὶ πᾶσα δόξα λατρεύουσα· καὶ ἡ ἐξουσία αὐτοῦ ἐξουσία αἰώνιος, ἥτις  
race, and all glory serving; and the authority of Him everlasting authority, which  
οὐ μὴ ἀρθῆ, καὶ ἡ βασιλεία αὐτοῦ οὐ μὴ φθαρῆ.  
by no means may be removed, and the kingdom of Him by no means may be destroyed.<sup>6</sup>

Καὶ ἔφριξε τὸ πνεῦμά μου ἐν τῇ ἔξει μου, καὶ αἱ ὁράσεις τῆς κεφαλῆς μου ἐτάρασσόν  
And shivered the spirit of me in the being of me, and the visions of the head of me troubled  
με. Καὶ προσῆλθον πρὸς ἓνα τῶν ἐστῶτων, καὶ τὴν ἀκρίβειαν ἐζήτησα παρ' αὐτοῦ  
me. And I came near unto one of the having stood, and the exact meaning I sought from of him  
ὑπὲρ πάντων τούτων. Ἀποκριθεὶς δὲ λέγει μοι, καὶ τὴν κρίσιν τῶν λόγων  
over of all of these things. Answering and he says to me, and the judgement of the matters  
ἐδήλωσέ μοι, Ταῦτα τὰ θηρία τὰ μεγάλα εἰσὶ τέσσαρες βασιλεῖαι, αἱ ἀπολοῦνται ἀπὸ  
he explained to me, These beasts the great are four kingdoms, which shall perish from  
τῆς γῆς, καὶ οὐ παραλήψονται τὴν βασιλείαν ἕως αἰῶνος καὶ ἕως τοῦ αἰῶνος  
of the earth, and not shall they receive the rule until an age even until of the age  
τῶν αἰώνων.  
of the ages.<sup>7</sup>

5 Τότε ἤθελον ἐξακριβώσασθαι ὑπὲρ τοῦ τετάρτου θηρίου, τοῦ καταφθείροντος  
Then I was wishing to know exactly<sup>8</sup> about of the fourth beast, of the destroying  
πάντα, καὶ ὑπερφόβου, καὶ οἱ ὀδόντες αὐτοῦ σιδηροῖ, καὶ οἱ ὄνυχες αὐτοῦ χαλκοῖ,  
all, and very dreadful, and the teeth of it iron, and the claws of it brass,  
ἐσθίον, καὶ λεπτόν, καὶ τὰ ἐπίλοιπα αὐτοῦ τοῖς ποσὶ κατεπάτει·  
eating up, and cutting into fragments,<sup>9</sup> and the parts left over of it with feet it was trampling;  
καὶ περὶ τῶν δέκα κεράτων αὐτοῦ ἐπὶ τῆς κεφαλῆς, καὶ ἐκ τοῦ ἑνὸς τοῦ προσφυέντος,  
and about of the ten horns of it upon of the head, and from of the one of the having come up,  
καὶ ἐξέπεσον ἐκ τῶν προτέρων δι' αὐτοῦ τρία, καὶ τὸ κέρας ἐκεῖνο εἶχεν ὀφθαλμούς καὶ  
and displaced from of the former by of it three, and the horn that one had eyes and  
στόμα λαλοῦν μεγάλα, καὶ ἡ πρόσοψις αὐτοῦ ὑπερέφερε τὰ ἄλλα. Καὶ κατενόουν  
a mouth speaking great things, and the appearance of it surpassed the others. And I was observing  
τὸ κέρας ἐκεῖνο πόλεμον συνιστάμενον πρὸς τοὺς ἁγίους, καὶ τροπούμενον αὐτούς,  
the horn that one a war waging against the saints, and dominating<sup>10</sup> them,  
ἕως τοῦ ἐλθεῖν τὸν Παλαιὸν ἡμερῶν, καὶ τὴν κρίσιν ἔδωκε τοῖς ἁγίοις τοῦ Ὑψίστου,  
until of the to come the Ancient of days, and the judgement gave to the saints of the Most High,

5 Above Daniel 7:11-13.

6 Above Daniel 7:14.

7 Above Daniel 7:15-18.

8 Greek word obscure.

9 λεπτός = peeled, husked, threshed out, fine, small, of dust, ashes.

10 Greek word obscure.

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

καὶ ὁ καιρὸς ἐνέστη, καὶ τὸ βασίλειον κατέσχον ἅγιοι Ὑψίστου.  
and the time passed by, and the kingdom occupied by saints of Most High.<sup>11</sup>

6 Καὶ ἐρρέθη μοι περὶ τοῦ τετάρτου θηρίου, Βασιλεία τετάρτη ἔσται ἐπὶ τῆς γῆς,  
And it was told to me concerning of the fourth beast, A kingdom fourth shall upon of the earth,  
ἣτις διοίσει παρὰ πάσας τὰς βασιλείας ταύτας, καὶ καταφάγεται πᾶσαν τὴν γῆν,  
which shall prevail over all the kingdoms these, and it shall devour all the earth,  
καὶ ἀναστατώσει αὐτὴν καὶ καταλεανεῖ αὐτήν. Καὶ τὰ δέκα κέρατα, δέκα βασιλεῖς  
and shall destroy<sup>12</sup> it and completely lay to waste it.<sup>13</sup> And the ten horns, ten kings  
ἀναστήσονται, καὶ ἕτερος μετ' αὐτούς, καὶ οὗτος διοίσει κακοῖς ὑπὲρ τοὺς πρώτους,  
shall rise up, and another after them, and this one shall exceed in wickedness over the first,  
καὶ τρεῖς βασιλεῖς ταπεινώσει, καὶ ῥήματα πρὸς τὸν Ὑψίστον λαλήσει, καὶ ἑτέρους  
and three kings he shall humiliate, and words against the Most High he shall speak, and other  
ἁγίους τοῦ Ὑψίστου καταστρέψει, καὶ προσδέξεται ἀλλοιωσαὶ καιροὺς καὶ  
saints of the Most High he shall overturn, and he shall undertake to alter seasons and  
χρόνους· καὶ παραδοθήσεται εἰς χεῖρας ἕως καιροῦ αὐτοῦ καὶ καιρῶν καὶ ἥμισυ καιροῦ.  
times; and it shall be given over into hands until a time of it and of times and half a time.<sup>14</sup>

7 Καὶ ἡ κρίσις ἐκάθισε, καὶ τὴν ἀρχὴν μεταστήσουσι τοῦ ἀφανίσει, καὶ τοῦ ἀπολέσει  
And the judgement sat, and the rule transformed<sup>15</sup> of the to be removed, also of the to destroy  
ἕως τέλους. Καὶ ἡ βασιλεία καὶ ἡ ἐξουσία καὶ ἡ μεγαλειότης τῶν τόπων τῶν ὑπὸ  
until end. And the kingdom and the authority and the magnificence of the places of the under  
τὸν οὐρανὸν βασιλειῶν ἐδόθη λαῷ ἁγίῳ Ὑψίστου βασιλεῦσαι βασιλείαν αἰώνιον·  
the heaven kingdoms were given to people holy of Most High to reign a kingdom everlasting;  
καὶ πᾶσαι ἐξουσίαι ὑποταγήσονται αὐτῷ, καὶ πειθαρχήσουσιν αὐτῷ. Ἔως ὧδε τὸ  
and all authorities under rule of him, and shall be obedient to him. Until thus the  
τέλος τοῦ λόγου. Ἐγὼ Δανιήλ, ἐκστάσει περιειχόμεν ὑπέροχα, καὶ ἡ ἕξις διήνεγκεν  
end of the matter. I Daniel, a trance was possessing exceeding, and the habit changed  
ἐμοί, καὶ τὸ ῥῆμα ἐν τῇ καρδίᾳ μου ἐτήρησα.  
in me, and the matter in the heart of me I kept.<sup>16</sup>

### Chapter XXXII

1 Καὶ ὁ Τρύφων παυσαμένου μου εἶπεν, ὦ ἄνθρωπε, αὐταὶ ἡμᾶς αἱ γραφαὶ καὶ τοιαῦται  
ἐνδοξον καὶ μέγαν ἀναμένειν τὸν παρὰ τοῦ Παλαιοῦ τῶν ἡμερῶν ὡς Υἱὸν ἀνθρώπου  
παραλαμβάνοντα τὴν αἰώνιον βασιλείαν ἀναγκάζουσιν· οὗτος δὲ ὁ ὑμέτερος λεγόμενος  
Χριστὸς ἄτιμος καὶ ἄδοξος γέγονεν, ὡς καὶ τῇ ἐσχάτῃ κατάρῃ τῇ ἐν τῷ νόμῳ τοῦ θεοῦ  
περιπεσεῖν· ἐσταυρώθη γάρ.

11 Above Daniel 7:19 – 22.

12 Greek word obscure.

13 Greek word obscure.

14 Above Daniel 7:23-25.

15 Greek word obscure.

16 Above Daniel 7:26-28.

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

2 Κἀγὼ πρὸς αὐτόν, Εἰ μὲν, ὧ ἄνδρες, μὴ ἀπὸ τῶν γραφῶν, ὧν προανιστόρησα,  
And I unto him, If indeed, O men, not from of the Scripture, which I quoted before,  
τὸ εἶδος αὐτοῦ ἄδοξον, καὶ τὸ γένος αὐτοῦ ἀδιήγητον, καὶ ἀντὶ τοῦ θανάτου αὐτοῦ  
the form of Him inglorious, and the family of Him untellable, and before of the death o Him  
τούς πλουσίους θανατωθήσεσθαι, καὶ τῷ μώλωπι αὐτοῦ ἡμεῖς ἰάθημεν, καὶ ὡς  
the wealthy to be killed would, and by the weal of Him we to be healed, and as  
πρόβατον ἀχθήσεσθαι ἐλέγετο, καὶ δύο παρουσίας αὐτοῦ γενήσεσθαι ἐξηγησάμην,  
a sheep to be led away he was picked out, and two advents of Him to happen I related,  
μίαν μὲν ἐν ἣ ἐξεκεντήθη ὑφ' ὑμῶν, δευτέραν δὲ ὅτε ἐπιγνώσεσθε εἰς ὃν  
one inded in which He was stabbed by of you, a second and when you shall know into whom  
ἐξεκεντήσατε, καὶ κόψονται αἱ φυλαὶ ὑμῶν, φυλὴ πρὸς φυλὴν, αἱ γυναῖκες  
you stabbed, and shall strike themselves the tribes of you, a tribe a gainst a tribe, the wome  
κατ' ἰδίαν, καὶ οἱ ἄνδρες κατ' ἰδίαν, ἀσαφῆ καὶ ἄπορα ἐδόκουν λέγειν· νῦν δὲ διὰ  
against own, and the men against own, obscure and difficult I was seeming to say; now but through  
πάντων τῶν λόγων ἀπὸ τῶν παρ' ὑμῖν ἁγίων καὶ προφητικῶν γραφῶν τὰς  
of all of the words from of the by you of holy also prophetic Scriptures the  
πάσας ἀποδείξεις ποιοῦμαι ἐλπίζων τινὰ ἐξ ὑμῶν δύνασθαι εὑρεθῆναι ἐκ τοῦ  
all proofs I myself make hoping certain out of you may be able to be found from of the  
κατὰ χάριν τὴν ἀπὸ τοῦ Κυρίου Σαβαώθ περιλειφθέντος εἰς τὴν αἰώνιον σωτηρίαν.  
according to grace the from of the Lord Sabaoth having been left for the eternal salvation.

3 Οὖν καὶ σαφέστερον ὑμῖν τὸ ζητούμενον νῦν γένηται, ἐρῶ ὑμῖν καὶ ἄλλους λόγους  
Therefore also clearer to you the being sought now may be, I will say to you also other words  
τούς εἰρημένους διὰ Δαυεὶδ τοῦ μακαρίου, ἐξ ὧν καὶ Κύριον τὸν Χριστὸν ὑπὸ τοῦ  
the having been said by David the blessed, from which also Lord the Christ by of the  
Ἁγίου προφητικοῦ Πνεύματος λεγόμενον νοήσετε, καὶ τὸν Κύριον πάντων Πατέρα  
Holy of prophecy Spirit being called you will comprehend, and the Lord of all Father  
ἀνάγοντα αὐτὸν ἀπὸ τῆς γῆς, καὶ καθίζοντα αὐτὸν ἐν δεξιᾷ αὐτοῦ, ἕως ἂν θῆ  
leading up Him from of the earth, and seating Him at right hand of Him, until He sould set  
τούς ἐχθροὺς ὑποπόδιον τῶν ποδῶν αὐτοῦ· ὅπερ γίνεται ἐξ ὅτου εἰς τὸν οὐρανὸν  
the enemies a footstool of the feet of Him;<sup>17</sup> which happens from of when into the heaven  
ἀνελήφθη μετὰ τὸ ἐκ νεκρῶν ἀναστῆναι ὁ ἡμέτερος Κύριος Ἰησοῦς Χριστός, τῶν  
was taken up after the from of dead ascended the our Lord Jesus Christ, of the  
χρόνων συμπληρουμένων, καὶ τοῦ βλάσφημα, καὶ τολμηρὰ εἰς τὸν Ὑψιστον  
of times completing, and of the blpheming, and daring against the Most High  
μέλλοντος λαλεῖν ἤδη ἐπὶ θύραις ὄντος, ὃν καιρὸν, καὶ καιροὺς, καὶ ἥμισυ καιροῦ  
being destined to speak already at door being, whom a time, and times, and half of time  
διακαθέξειν Δανιὴλ μηνύει.  
to master Daniel reveals.

4 Καὶ ὑμεῖς, ἀγνοοῦντες πόσον χρόνον διακατέχειν μέλλει, ἄλλο ἡγεῖσθε·  
And you, being ignorant of how long a time to master through He is destined, another custom;

17 Above Psalm 109 (110):1

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

τὸν γὰρ καιρὸν ἑκατὸν ἔτη ἐξηγεῖσθε λέγεσθαι. Εἰ δὲ τοῦτό ἐστιν, εἰς τὸ ἐλάχιστον  
the for season a hundred years you prescribe to say. If but this is, into the least  
τὸν τῆς ἀνομίας ἄνθρωπον τριακόσια πενήκοντα ἔτη βασιλεῦσαι δεῖ, ἵνα τὸ  
the of the lawless man three hundred and fifty years reign must, that the  
εἰρημένον ὑπὸ τοῦ ἁγίου Δανιήλ, καὶ καιρῶν, δύο μόνους καιροὺς λέγεσθαι  
having been proclaimed by of the holy Daniel, and times, two only times to say  
ἀριθμήσωμεν.  
let us reckon.

5 Καὶ ταῦτα δὲ πάντα ἃ ἔλεγον ἐν παρεκβάσει λέγω πρὸς ὑμᾶς, ἵνα ἤδη  
And this but all which I was saying in digression I say unto you, that already  
ποτὲ πεισθέντες τῷ εἰρημένῳ καθ' ὑμῶν ὑπὸ τοῦ Θεοῦ, ὅτι υἱοὶ  
at some time having been persuaded to the having been spoken against you by of the God, that sons  
ἀσύνετοί ἐστε, καὶ τῷ διὰ τοῦτο ἰδοὺ προσθήσω τοῦ μεταθεῖναι τὸν λαὸν  
foolish you are, and by the through this behold I will hand over of the to transfer the people  
τοῦτον, καὶ μεταθήσω αὐτούς, καὶ ἀφελῶ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν  
this, and I will take away them, I will divest the wise of the wisdom, and the  
σύνεσιν τῶν συνετῶν αὐτῶν κρύψω, παύσησθε καὶ ἑαυτοὺς καὶ τοὺς ὑμῶν  
intelligence of the prudent of them will hide, you may cease also yourselves and the of you  
ἀκούοντας πλανῶντες, καὶ παρ' ἡμῶν μανθάνοντες τῶν σοφισθέντων ἀπὸ τῆς  
hearing wandering off, and from of us learning of the having received wisdom by of the  
τοῦ Χριστοῦ χάριτος.  
of the Christ grace,

6 Εἰσὶν οὖν καὶ οἱ λόγοι οἱ διὰ Δαυεὶδ λεχθέντες οὗτοι, Εἶπεν ὁ Κύριος τῷ Κυρίῳ  
Are then also the words the by David having been spoken these, Said the Lord to the Lord  
Μου, Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθροὺς σου ὑποπόδιον τῶν ποδῶν  
of Me, Let you sit at right of Me, until I should make the enemies of You a footstool of the feet  
σου. Ῥάβδον δυνάμεως ἐξαποστελεῖ σοι Κύριος ἐκ Σιών· καὶ κατακυριεύε  
of You. A rod of power He shall send out to You Lord out of Zion; and You let you become master  
ἐν μέσῳ τῶν ἐχθρῶν σου. Μετὰ σοῦ ἡ ἀρχὴ ἐν ἡμέρᾳ τῆς δυνάμεώς σου· ἐν ταῖς  
in midst of the enemies of You. With of you the sovereignty in day of the power of You; in the  
λαμπρότησι τῶν ἁγίων σου, ἐκ γαστροῦ πρὸ Ἐωσφόρου ἐγέννησά σε. Ὡμοσε Κύριος  
brilliancy of the saints of You, out of the before Mornng Star I begot You. Swore Lord  
καὶ οὐ μεταμεληθήσεται· Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ.<sup>18</sup> Κύριος

18 King of righteousness, the king of Salem (q.v.). All we know of him is recorded in [Gen 14:18](#). He is subsequently mentioned only once in the Old Testament, in [Psa 109 \(110\):4](#). The typical significance of his history is set forth in detail in the Epistle to the Hebrews, Heb. 7. The apostle there points out the superiority of his priesthood to that of Aaron in these several respects, (1.) Even Abraham paid him tithes; (2.) he blessed Abraham; (3.) he is the type of a Priest who lives for ever; (4.) Levi, yet unborn, paid him tithes in the person of Abraham; (5.) the permanence of his priesthood in Christ implied the abrogation of the Levitical system; (6.) he was made priest not without an oath; and (7.) his priesthood can neither be transmitted nor interrupted by death: "this man, because he continueth ever, hath an unchangeable priesthood." The question as to who this mysterious personage was has given rise to a great deal of modern speculation. It is an old tradition among the Jews that he was Shem, the son of Noah, who may have survived to this time. Melchizedek was a Canaanitish prince, a worshipper of the true God, and in his peculiar history and character an instructive type of our Lord, the great High Priest ([Heb 5:6](#), [Heb 5:7](#); [Heb 6:20](#)). One of the Amarna tablets is from Ebed-Tob, king of Jerusalem, the successor of Melchizedek, in which he claims the very attributes and dignity given to Melchizedek in the Epistle to the Hebrews.

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

and not shall be turned back; You a priest into the age according to the order of Melchisedek. Lord ἐκ δεξιῶν σου· συνέθλασεν ἐν ἡμέρᾳ ὀργῆς αὐτοῦ βασιλεῖς. Κρινεῖ ἐν τοῖς at right of You; crushed together in day of wrath of Him kings. He shall judge among the ἔθνεσι, πληρώσει πτώματα. Ἐκ χειμάρρου ἐν ὁδῷ πίεται· διὰ τοῦτο nations, He shall fill up corpses. From of a torrent in way He shall slake Himself; through this ὑψώσει κεφαλὴν. He shall raise up a head.<sup>19</sup>

### Chapter XXXIII

1 Καὶ τοῦτον τὸν ψαλμὸν ὅτι εἰς τὸν Ἐζεκιάν τὸν βασιλέα εἰρῆσθαι ἐξηγεῖσθαι  
And this the psalm that to the Hezekiah<sup>20</sup> the king to be said to be related  
τολμᾶτε, οὐκ ἄγνοῶ, ἐπεῖπον· ὅτι δὲ πεπλάνησθε, ἐξ αὐτῶν τῶν λόγων  
you venture, not am I ignorant, I added; that but you have been misled, from of them of the words  
αὐτίκα ὑμῖν ἀποδείξω. Ὡμοσε Κύριος, καὶ οὐ μεταμεληθήσεται, εἴρηται, καὶ, Σὺ ἱερεὺς  
at once to you I will prove. Swore Lord, and not will He be strained,<sup>21</sup> it is said, and, You a priest  
εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ, καὶ τὰ ἐπαγόμενα καὶ τὰ  
into the age according to the order of Melchizedek, and the things leading on and the things  
προάγοντα. Ἱερεὺς δὲ ὅτι οὔτε γέγονεν Ἐζεκίας, οὔτε ἐστὶν αἰώνιος ἱερεὺς τοῦ Θεοῦ,  
preceding. A priest but that either to be Hezekiah, or is everlasting priest of the God  
οὐδὲ ὑμεῖς ἀντειπεῖν τολμήσετε· ὅτι δὲ περὶ τοῦ ἡμετέρου Ἰησοῦ εἴρηται, καὶ αὐταὶ  
neither you to speak against you dare; that but concerning of the our Jesus it is spoken, and these  
αἱ φωναὶ σημαίνουσι. Τὰ δὲ ὦτα ὑμῶν πέφρακται, καὶ αἱ καρδίαι  
the sayings are indicating. The but ears of you have been stopped up, and the hearts  
πεπώρωνται.  
have been made insensitive.

19 Above Psalm 109 (110).

20 Whom Jehovah has strengthened. (1.) Son of Ahaz ([Kg2 18:1](#); [Ch2 29:1](#)), whom he succeeded on the throne of the kingdom of Judah. He reigned twenty-nine years (726-697 B.C.). The history of this king is contained in [Kg2 18:20](#), Isa. 36 - 39, and 2 Chr. 29 - 32. He is spoken of as a great and good king. In public life he followed the example of his great-grandfather Uzziah. He set himself to abolish idolatry from his kingdom, and among other things which he did for this end, he destroyed the "brazen serpent," which had been removed to Jerusalem, and had become an object of idolatrous worship ([Num 21:9](#)). A great reformation was wrought in the kingdom of Judah in his day ([Kg2 18:4](#); 2 Chr. 29:3-36). On the death of Sargon and the accession of his son Sennacherib to the throne of Assyria, Hezekiah refused to pay the tribute which his father had paid, and "rebelled against the king of Assyria, and served him not," but entered into a league with Egypt (Isa. 30; [Isa 31:1](#); [Isa 36:6](#)). This led to the invasion of Judah by Sennacherib ([Kg2 18:13](#)), who took forty cities, and besieged Jerusalem with mounds. Hezekiah yielded to the demands of the Assyrian king, and agreed to pay him three hundred talents of silver and thirty of gold ([Kg2 18:14](#)). But Sennacherib dealt treacherously with Hezekiah ([Isa 33:1](#)), and a second time within two years invaded his kingdom ([Kg2 18:17](#); [Ch2 32:9](#); Isa. 36). This invasion issued in the destruction of Sennacherib's army. Hezekiah prayed to God, and "that night the angel of the Lord went out, and smote in the camp of the Assyrians 185,000 men." Sennacherib fled with the shattered remnant of his forces to Nineveh, where, seventeen years after, he was assassinated by his sons Adrammelech and Sharezer ([Kg2 19:37](#)). The narrative of Hezekiah's sickness and miraculous recovery is found in [Kg2 20:1](#), [Ch2 32:24](#), [Isa 38:1](#). Various ambassadors came to congratulate him on his recovery, and among them Merodachbaladan, the viceroy of Babylon ([Ch2 32:23](#); [Kg2 20:12](#)). He closed his days in peace and prosperity, and was succeeded by his son Manasseh. He was buried in the "chiefest of the sepulchers of the sons of David" ([Ch2 32:27](#)). He had "after him none like him among all the kings of Judah, nor any that were before him" ([Kg2 18:5](#)) Easton.

21 Greek word obscure.

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

2 Τὸ γὰρ ὤμοσε Κύριος καὶ οὐ μεταμεληθήσεται. Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ  
The for Swore Lord and not will He be strained. You a priest into the age according to  
τὴν τάξιν Μελχισεδέκ· μεθ' ὅρκου ὁ Θεός, διὰ τὴν ἀπιστίαν ὑμῶν ἀρχιερέα αὐτὸν  
the order of Melchizedek; with of an oath the God, through the unbelief of you, High Priest Him  
κατὰ τὴν τάξιν Μελχισεδέκ εἶναι ἐδήλωσε, τοῦτ' ἔστιν, ὃν τρόπον ὁ Μελχισεδέκ  
according to the order Melchidezek to be He showed, this is, whom in manner of the Melchizedek  
ἱερεὺς Ὑψίστου ὑπὸ Μωυσέως ἀναγέγραπται γεγενῆσθαι, καὶ οὗτος τῶν ἐν  
priest of Most High by Moses it has been written to have been, and this one of the among  
ἀκροβυστία ἱερεὺς ἦν, καὶ τὸν ἐν περιτομῇ δεκάτας αὐτῷ προσενέγκαντα Ἀβραὰμ  
uncircumcised priest he was, and the in circumcision tithes to him he brought Abraham  
εὐλόγησεν, οὕτως τὸν αἰώνιον αὐτοῦ ἱερέα καὶ Κύριον ὑπὸ τοῦ Ἁγίου Πνεύματος  
he blessed, so the everlasting of Him priest and Lord by of the Holy Spirit  
καλούμενον, ὁ Θεὸς τῶν ἐν ἀκροβυστία γενήσεσθαι ἐδήλου· καὶ τοὺς ἐν περιτομῇ  
called, the God of the in uncircumcision He will be disclosed; and the among circumcised  
προσιόντας αὐτῷ τοῦτ' ἔστι πιστεύοντας αὐτῷ, καὶ τὰς εὐλογίας παρ' αὐτοῦ  
approaching to him, this is believing in Him, and the blessings from of Him  
ζητοῦντας, καὶ αὐτοὺς προσδέξεται καὶ εὐλογήσει. Καὶ ὅτι ταπεινὸς ἔσται πρῶτον  
seeking, also these He will receive and bless. And that humble He shall be at first  
ἄνθρωπος, εἶτα ὑψωθήσεται, τὰ ἐπὶ τέλει τοῦ ψαλμοῦ δηλοῖ. Ἐκ χειμάρρου γὰρ  
as a man, then exalted, the at end of the psalm disclose. Out of the brook for  
ἐν ὁδῷ πίεται, καὶ ἅμα, Διὰ τοῦτο ὑψώσει κεφαλὴν.  
in way He shall drink, and then, Through this He shall lift up head.

### Chapter XXXIV

1 Ἔτι δὲ καὶ πρὸς τὸ πείσαι ὑμᾶς ὅτι τῶν γραφῶν οὐδὲν συνήκατε, καὶ ἄλλου  
Further and also with the to persuade you that of the Scriptures nothing understood, and another  
ψαλμοῦ τῷ Δαυεὶδ ὑπὸ τοῦ Ἁγίου Πνεύματος εἰρημένου ἀναμνήσομαι, ὃν εἰς  
psalm by the David by of the Holy Spirit having been told I will remind, which to  
Σολομῶνα, τὸν γενόμενον, καὶ αὐτὸν βασιλέα ὑμῶν, εἰρῆσθαι λέγετε, εἰς δὲ τὸν  
Solomon, the having been assigned, and he king of you, to have referred you say, to but the  
Χριστὸν ἡμῶν καὶ αὐτὸς εἴρηται. Ὑμεῖς δὲ ἀπὸ τῶν ὁμωνύμων λέξεων ἑαυτοὺς  
Christ of us also it pertains.<sup>22</sup> You but by of the ambiguous speech yourselves  
ἐξαπατάτε. Ὅπου γὰρ ὁ νόμος τοῦ Κυρίου ἄμωμος εἴρηται, οὐχὶ τὸν μετ' ἐκεῖνον  
deceive. Where for the law of the Lord perfect it should say, not the after that  
μέλλοντα, ἀλλὰ τὸν διὰ Μωυσέως ἐξηγεῖσθε, τοῦ Θεοῦ βοῶντος καινὸν νόμον  
being destined, but the by Moses was being ordered, of the God declaring a new law  
καὶ καινὴν διαθήκην διαθήσεσθαι.  
and a new covenant to set forth.

2 Καὶ ὅπου λέλεκται, Ὁ Θεός, τὸ κρίμα σου τῷ βασιλεῖ δός, ἐπειδὴ βασιλεὺς  
And where it has been said, The God, the judgement of You to the king let you give, since king  
Σολομῶν γέγονεν, εἰς αὐτὸν τὸν ψαλμὸν εἰρῆσθαί φατε, τῶν λόγων τοῦ ψαλμοῦ  
Solomon he was, to him the psalm to say spoken, of the words of the psalm

22 Above Psalm 71 (72).



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

διὰ ῥήδην κηρυσσόντων εἰς τὸν αἰώνιον βασιλέα, τοῦτ' ἔστιν εἰς τὸν Χριστὸν εἰρηῆσθαι.  
expressly heralding into the age King, this is to the Christ to refer.  
Ὁ γὰρ Χριστὸς Βασιλεὺς, καὶ Ἱερεὺς, καὶ Θεὸς, καὶ Κύριος, καὶ ἄγγελος, καὶ ἄνθρωπος,  
The for Christ King, and Priest, and God, and Lord, and angel, and man.  
καὶ ἀρχιστράτηγος, καὶ λίθος, καὶ Παιδίον γεννώμενον, καὶ παθητὸς γενόμενος  
and commander in chief, and stone, and Son born, and subject to suffering having been  
πρῶτον, εἶτα εἰς οὐρανὸν ἀνερχόμενος, καὶ πάλιν παραγινόμενος μετὰ δόξης, καὶ αἰώνιον  
at first, then into heaven going up, and again coming near with glory, and everlasting  
τὴν βασιλείαν ἔχων κекήρυκται, ὡς ἀπὸ πασῶν τῶν γραφῶν ἀποδείκνυμι.  
the kingdom having He has been heralded, as from of all of the Scriptures I prove.

3 Ἴνα δὲ καὶ ὁ εἶπον νοήσητε, τοὺς τοῦ ψαλμοῦ λόγους λέγω. Εἰσὶ δ' οὗτοι,  
That but also what I said you may perceive, the of the psalm words I quote. They are and these,  
Ὁ Θεός, τὸ κρίμα σου τῷ βασιλεῖ δός, καὶ τὴν δικαιοσύνην σου τῷ υἱῷ  
The God, the judgement of You to the king let you give, and the righteousness of You to the son  
τοῦ βασιλέως, κρίνειν τὸν λαόν σου ἐν δικαιοσύνῃ, καὶ τοὺς πτωχοὺς σου ἐν κρίσει.  
of the king, to judge the people of You in righteousness and the poor of You in to judge.  
Ἀναλαβέτω τὰ ὄρη εἰρήνην τῷ λαῷ, καὶ οἱ βουνοὶ δικαιοσύνην. Κρίνει τοὺς τοῦ  
Let rise up the mountains in peace to the people, and the hills in justice. He shall judge the of the  
πτωχοὺς λαοῦ, καὶ σώσει τοὺς υἱοὺς τῶν πενήτων, καὶ ταπεινώσει συκοφάντην· καὶ  
poor people, and He shall save the sons of the poor, and shall humble slanderer; and  
συμπαραμενεῖ τῷ ἡλίῳ, καὶ πρὸ τῆς σελήνης εἰς γενεὰς γενεῶν. Καταβήσεται  
He shall abide as the sun, and before of the moon for generation of generations. He shall come down  
ὡς ὑετὸς ἐπὶ πόκον, καὶ ὡσεὶ σταγῶν ἢ στάζουσα ἐπὶ τὴν γῆν.  
as rain upon a fleece, and as though a drop the dropping upon the earth.

4 Ἀνατελεῖ ἐν ταῖς ἡμέραις αὐτοῦ δικαιοσύνη, καὶ πλῆθος εἰρήνης, ἕως οὗ ἀνταναιρεθῆ  
Shall rise up in the days of Him righteousness, and much peace, until which should be removed  
ἡ σελήνη. Καὶ κατακυριεύσει ἀπὸ θαλάσσης ἕως θαλάσσης, καὶ ἀπὸ ποταμῶν ἕως  
the moon. And He shall rule from sea unto sea, and from of river as far as  
περάτων τῆς οἰκουμένης. Ἀνώπιον αὐτοῦ προπεσοῦνται Αἰθίοπες, καὶ οἱ ἐχθροὶ αὐτοῦ  
limit of the inhabited world, Before of Him shall fall down Ethiopians, and the enemies of Him  
χοῦν λείξουσι. Βασιλεῖς Θαρσεῖς καὶ νῆσοι δῶρα προσάξουσι, βασιλεῖς Ἀράβων καὶ  
dust shall lick up. Kings of Tharsis and islands gifts shall bring, kings of Arabians and  
Σαββᾶ δῶρα προσάξουσι, καὶ προσκυνήσουσιν αὐτῷ πάντες οἱ βασιλεῖς τῆς γῆς,  
Sabba gifts shall offer and shall worship him all the kings of the earth,  
καὶ πάντα τὰ ἔθνη δουλεύσουσιν αὐτῷ· ὅτι ἐρρύσατο πτωχὸν ἐκ δυνάστου, καὶ  
and all the nations shall do service to Him; for He rescued poor from of might, and  
πένητα ᾧ οὐχ ὑπῆρχε βοηθός.  
needy who not had a helper.

5 Φείσεται πτωχοῦ καὶ πένητος, καὶ ψυχὰς πενήτων σώσει· ἐκ τόκου καὶ ἐξ  
He shall spare poor and needy, and souls of needy he shall save, from of usury and from  
ἀδικίας λυτρώσεται τὰς ψυχὰς αὐτῶν, καὶ ἔντιμον τὸ ὄνομα αὐτοῦ ἐνώπιον αὐτῶν.  
injustice He shall redeem the souls of them, and honoured the name of Him before of them.

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

Καὶ ζήσεται, καὶ δοθήσεται αὐτῷ ἐκ τοῦ χρυσοῦ τῆς Ἀράβιας, καὶ προσεύξονται  
And He shall live, and shall be given to Him from of the gold of the Arabia, and they shall pray  
διὰ παντός περὶ αὐτοῦ· ὅλην τὴν ἡμέραν εὐλογήσουσιν αὐτόν. Καὶ ἔσται στήριγμα ἐν  
continually about of Him, whole the day they shall celebrate Him. And will be a foundation in  
τῇ γῆ ἐπ' ἄκρων τῶν ὀρέων· ὑπεραρθήσεται ὑπὲρ τὸν Λίβανον ὁ καρπὸς αὐτοῦ,  
the earth upon peaks of the mountains; they shall be lifted up over the Lebanon the fruits of Him,  
καὶ ἐξανθήσουσιν ἐκ πόλεως ὡσεὶ χόρτος τῆς γῆς.  
and shall flourish from city as grass of the earth.

6 Ἔσται τὸ ὄνομα αὐτοῦ εὐλογημένον εἰς τοὺς αἰῶνας· πρὸ τοῦ ἡλίου διαμένει.

Let be the name of Him blessed into the age; before of the sun it shall remain.  
Καὶ ἐνευλογηθήσονται ἐν αὐτῷ πᾶσαι αἱ φυλαὶ τῆς γῆς· πάντα τὰ ἔθνη μακαριοῦσιν  
And shall be blessed in Him all the tribes of the earth; all the nations shall deem blessed  
αὐτόν. Εὐλογητὸς Κύριος, ὁ Θεὸς Ἰσραήλ, ὁ ποιῶν θαυμάσια μόνος, καὶ εὐλογημένον  
Him. Blessed be Lord, the God of Istael, He making wonders alone, and blessed  
τὸ ὄνομα τῆς δόξης αὐτοῦ εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος· καὶ  
the name of the glory of Him into the age and for the age of the age; and  
πληρωθήσεται τῆς δόξης αὐτοῦ πᾶσα ἡ γῆ. Γένοιτο, γένοιτο. Καὶ ἐπὶ τέλει τοῦ  
shall be filled of the glory of Him all the age. May it happen, may it happen. And at end of the  
ψαλμοῦ τούτου, οὗ ἔφην, γέγραπται, Ἐξέλιπον οἱ ὕμνοι Δαυεὶδ, υἱοῦ Ἰεσσαί.  
psalm of this, which I affirm, it has been written, Ended the hymns of David, son of Jesse.

7 Καὶ ὅτι μὲν βασιλεὺς ἐγένετο καὶ μέγας ὁ Σολομών, ἐφ' οὗ ὁ οἶκος Ἰερουσαλήμ

And tht indeed king became and gret the Solomon, by whom the House at Jerusalem  
ἐπικληθεὶς ἀνωκοδομήθη, ἐπίσταμαι. Ὅτι δὲ οὐδὲν τῶν ἐν τῷ ψαλμῷ εἰρημένων  
having been called was built up, I know. That but nothing of the in the psalm having been said  
συνέβη αὐτῷ, φαίνεται. Οὔτε γὰρ πάντες οἱ βασιλεῖς προσεκύνησαν αὐτῷ, οὔτε  
happened to him, is revealed. Neither for all the kings worshipped him, nor  
μέχρι τῶν περάτων τῆς οἰκουμένης ἐβασίλευσεν, οὔτε οἱ ἐχθροὶ αὐτοῦ ἔμπροσθεν  
as far as of the ends of the inhabited earth he reigned, nor the enemies of him before  
αὐτοῦ πεσόντες χοῦν ἔλειξαν.  
of him having fallen down dust licked up.

8 Ἀλλὰ καὶ τολμῶ λέγειν ἃ γέγραπται ἐν ταῖς Βασιλείαις ὑπ' αὐτοῦ πραχθέντα,

But also I dare to say what has been written in the Kings upon of him having been tempted  
ὅτι διὰ γυναῖκα ἐν Σιδῶνι εἰδωλολάτρει· ὅπερ οὐχ ὑπομένουσι πράξαι οἱ ἀπὸ τῶν  
that by a woman in Sidon worshipped idols; which not will submit to practice the from of the  
ἐθνῶν διὰ Ἰησοῦ τοῦ σταυρωθέντος ἐπιγνόντες τὸν Ποιητὴν τῶν  
nations through of Jesus of the having been crucified having acknowledged the Maker of the  
ὅλων Θεόν, ἀλλὰ πᾶσαν αἰκίαν καὶ τιμωρίαν μέχρις ἐσχάτου θανάτου ὑπομένουσι,  
whole God, but all outrages and retributions as far as extremity of death abiding,  
περὶ τοῦ μήτε εἰδωλολατρήσαι, μήτε εἰδωλόθυτα φαγεῖν.  
concerning of the neither to worship idols, nor meat offered to idols to eat.

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

### Chapter XXXV

1 Καὶ ὁ Τρύφων, Καὶ μὴν πολλοὺς τῶν τὸν Ἰησοῦν λεγόντων ὁμολογεῖν, καὶ  
And the Trypho, And indeed many of the the Jesus saying to confess, and  
λεγομένων Χριστιανῶν πυνθάνομαι ἐσθίειν τὰ εἰδωλόθυτα, καὶ μηδὲν ἐκ τούτου  
declaring Christians I hear to eat the meats offered to idols, and no body by of this  
βλάπτεσθαι λέγειν.  
to be damaged to say.

2 Κάγῳ ἀπεκρινάμην, Καὶ ἐκ τοῦ τοιούτους εἶναι ἄνδρας, ὁμολογοῦντας ἑαυτοὺς  
And I replied, And by of the such as these to be men, confessing themselves  
εἶναι Χριστιανούς, καὶ τὸν σταυρωθέντα Ἰησοῦν ὁμολογεῖν καὶ Κύριον καὶ Χριστόν,  
to be Christians, and the crucified Jesus to concede and Lord and Christ,  
καὶ μὴ τὰ ἐκείνου διδάγματα διδάσκοντας. Ἀλλὰ τὰ ἀπὸ τῶν τῆς πλάνης πνευμάτων,  
and not the of that One doctrines teaching. But the from of the of the deceiving spirits,  
ἡμεῖς, οἱ τῆς ἀληθινῆς Ἰησοῦ Χριστοῦ καὶ καθαρᾶς διδασκαλίας μαθηταί, πιστότεροι καὶ  
we, the of the true of Jesus Christ and pure doctrine disciples, more faithful and  
βεβαιότεροι γινόμεθα ἐν τῇ ἐλπίδι τῇ κατηγγελμένη ὑπ' αὐτοῦ. Ἄ γὰρ  
more steadfast we are in the hope the having been announced by of Him. Which for  
προλαβὼν μέλλειν γίνεσθαι ἐν ὀνόματι αὐτοῦ ἔφη, ταῦτα ὄψει καὶ  
He having predicted to happen in name of Him He was asserting, these things in sight and  
ἐνεργεῖα ὀρώμεν τελούμενα.  
in action we are seeing being accomplished.

3 Εἶπε γάρ, Πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, ἔξωθεν ἐνδεδυμένοι  
He said for, Many shall come upon the name of Me, from without having been clothed in  
δέρματα προβάτων, ἔσωθεν δὲ εἰσι λύκοι ἄρπαγες. Καί, Ἔσονται σχίσματα καὶ αἵρέσεις.  
skins of sheep, inwardly but are wolves rapacious.<sup>23</sup> And, Shall be schisms and heresies.<sup>24</sup>  
Καί, Προσέχετε ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἐλεύσονται πρὸς ὑμᾶς, ἔξωθεν  
And, Let you take heed from of the false prophets, who shall come unto you, outwardly  
ἐνδεδυμένοι δέρματα προβάτων, ἔσωθεν δὲ εἰσι λύκοι ἄρπαγες. Καί,  
having been clothed in skins of sheep, inwardly but they are wolves rapacious.<sup>25</sup> And,  
Ἀναστήσονται πολλοὶ ψευδόχριστοι καὶ ψευδαπόστολοι, καὶ πολλοὺς τῶν πιστῶν  
Shall rise up many false Christs and false apostles, and many of the believing  
πλανήσουσιν.  
shall be deceived.<sup>26</sup>

4 Εἰσὶν οὖν καὶ ἐγένοντο, ὧ φίλοι ἄνδρες, πολλοὶ οἱ ἄθεα καὶ βλάσφημα λέγειν καὶ  
Are then and were, O friends men, many who impious and blasphemous things to say and  
πράττειν ἐδίδαξαν, ἐν ὀνόματι τοῦ Ἰησοῦ προσελθόντες· καὶ καλούμενοί εἰσιν ὑφ'  
to do taught, in name of the Jesus having come forward; and called they are by

23 Matthew 7:15 and 24:5.

24 1 Corinthians 11:19; Galatians 5:20; 2 Peter 2:1.

25 Matthew 7:15.

26 Matthew 24:24; Mark 13:22.

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

ἡμῶν ἀπὸ τῆς προσωνυμίας τῶν ἀνδρῶν, ἐξ οὐπὲρ ἐκάστη διδαχὴ καὶ γνώμη ἤρξατο.  
of from of the surname of the men, from whom each doctrine and opinion began.

5 Ἄλλοι γὰρ κατ' ἄλλον τρόπον βλασφημεῖν τὸν Ποιητὴν τῶν ὅλων, καὶ τὸν ὑπ' αὐτοῦ προφητευόμενον ἐλεύσεσθαι Χριστὸν, καὶ τὸν Θεὸν Ἀβραάμ, καὶ Ἰσαάκ, καὶ Ἰακώβ διδάσκουσιν· ὧν οὐδενὶ κοινωνοῦμεν, οἱ γνωρίζοντες ἀθέους, καὶ ἀσεβεῖς, καὶ ἀδίκους, καὶ ἀνόμους αὐτοὺς ὑπάρχοντας, καὶ ἀντὶ τοῦ τὸν Ἰησοῦν σέβειν ὀνόματι μόνον ὁμολογεῖν.  
Others for according to another way to blaspheme the Maker of the all things, and the by of Him was foretold to come Christ, and the God of Abraham, and of Isaac, and of Jacob teaching; with whom nothing we have in common, the we are knowing atheists, and impious, and unrighteous, and lawless them being, and instead of the the Jesus to worship in name only to confess.<sup>27</sup>

6 Καὶ Χριστιανούς ἑαυτοὺς λέγουσιν, ὃν τρόπον οἱ ἐν τοῖς ἔθνεσι τὸ ὄνομα τοῦ Θεοῦ ἐπιγράφουσι τοῖς χειροποιήτοις, καὶ ἀνόμοις καὶ ἀθέοις τελεταῖς κοινωνοῦσι. Καὶ εἰσιν αὐτῶν οἱ μὲν τινες καλούμενοι Μαρκιανοί, οἱ δὲ Οὐαλεντινιανοί, οἱ δὲ Βασιλειδιανοί, οἱ δὲ Σατορνιλιανοί, καὶ ἄλλοι ἄλλῳ ὀνόματι, ἀπὸ τοῦ ἀρχηγέτου τῆς γνώμης ἕκαστος ὀνομαζόμενος, ὃν τρόπον καὶ ἕκαστος τῶν φιλοσοφεῖν νομιζόντων, ὡς ἐν ἀρχῇ προεῖπον, ἀπὸ τοῦ πατρὸς τοῦ λόγου τὸ ὄνομα ἧς φιλοσοφεῖ φιλοσοφίας ἡγεῖται φέρειν.  
And Christians themselves saying, which way the among the nations the name of the God entitle to the things hand made, and lawless and impious rites they share in. And are of them the indeed certain being called Markians, the and Valentians, the and Basilidians, the and Saturnilians, and others y other names, from of the originator of the opinion each one being named, which way also each one of the to philosophise practices, as in beginning before I said, from of the father of the doctrine the name which he philosophises philosophy he follows to bear.

7 Ὡς καὶ ἐκ τούτων ἡμεῖς, ὡς ἔφην, τὸν Ἰησοῦν καὶ τῶν μετ' αὐτὸν γενησομένων προγνώστην ἐπιστάμεθα, καὶ ἐξ ἄλλων δὲ πολλῶν ὧν προεῖπε γενήσεσθαι τοῖς πιστεύουσι καὶ ὁμολογοῦσιν αὐτὸν Χριστὸν. Καὶ γὰρ ἅ πάσχομεν πάντα, ἀναιρούμενοι ὑπὸ τῶν οἰκείων, προεῖπεν ἡμῖν μέλλειν γενέσθαι, ὡς κατὰ μηδένα τρόπον ἐπιλήψιμον αὐτοῦ λόγον ἢ πράξιν φαίνεσθαι.  
As also from of these we, as I was saying, the Jesus and of the after Him will happen foreknew we knew, and from of other and of many he foretold to happen to the believing and confessing Him Christ. And for which we suffer all, being taken away by of the family, He foretold to us to be destined to happen, as by not even one manner reprehensible of Him in word or practice to be manifest.

8 Διὸ καὶ ὑπὲρ ὑμῶν καὶ ὑπὲρ τῶν ἄλλων ἀπάντων ἀνθρώπων τῶν ἐχθραινόντων ἡμῖν εὐχόμεθα, ἵνα μεταγνόντες σὺν ἡμῖν, μὴ βλασφημῆτε τὸν διὰ τε τῶν  
Wherefore also over of you and over of the other of every of men of the being hostile to us we pray, that having repented with us, not you may blaspheme the One through both of the

27 For Early Christian Heresies see – Bettenson, H. 1963, Documents of the Christian Church, Oxford.

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

ἔργων καὶ τῶν ἀπὸ τοῦ ὀνόματος αὐτοῦ, καὶ νῦν γινομένων δυνάμεων, καὶ ἀπὸ  
of works and of the by of the name of Him, also now happening mighty deeds, and by  
τῶν τῆς διδαχῆς λόγων, καὶ ἀπὸ τῶν προφητευθεισῶν εἰς αὐτὸν προφητειῶν  
of the of the teaching of words, and by of the prophecies declared to Him gifts of prophecy  
ἄμωμον, καὶ ἀνέγκλητον κατὰ πάντα, Χριστὸν Ἰησοῦν, ἀλλὰ, πιστεύσαντες εἰς  
blameless, and without reproach according to all things, Christ Jesus, but, having believed in  
αὐτὸν ἐν τῇ πάλιν γενησομένη ἐνδόξῳ αὐτοῦ παρουσίᾳ σωθῆτε, καὶ μὴ  
Him in the again to come to pass in glory of Him advent you may be saved, and not  
καταδικασθῆτε εἰς τὸ πῦρ ὑπ' αὐτοῦ.  
condemned to the fire by of him.

### Chapter XXXVI

1 Κάκεῖνος ἀπεκρίνατο, Ἔστω καὶ ταῦτα οὕτως ἔχοντα ὡς λέγεις, καὶ ὅτι παθητὸς  
That person replied, Let it be also these things so having as you say, and that subject to passion  
Χριστὸς προεφητεύθη μέλλειν εἶναι, καὶ λίθος κέκληται, καὶ ἔνδοξος μετὰ τὴν  
Christ it was foretold destined to be, and a stone having been called, and honoured after the  
πρώτην αὐτοῦ παρουσίαν, ἐν ἣ παθητὸς φαίνεσθαι κεκήρυκτο,  
first of Him presence, in which He would suffer to be disclosed it had been heralded,  
ἐλευσόμενος, καὶ κριτῆς πάντων λοιπὸν, καὶ αἰώνιος βασιλεὺς καὶ ἱερεὺς γενησόμενος·  
He will return, and Judge of all remaining, and eternal King and Priest becoming;  
εἰ οὗτος δὲ ἐστὶ περὶ οὗ ταῦτα προεφητεύθη, ἀπόδειξον.  
if this One and is concerning of whom these things prophesied, let you show.

2 Κἀγὼ, ὡς βούλει, ὦ Τρύφων, ἐλεύσομαι πρὸς ἃς βούλει ταύτας ἀποδείξεις ἐν τῷ  
And I, As you wish, O Trupho, I will return unto wich you wish these things proofs in the  
ἀρμόζοντι τόπῳ, ἔφην, τὰ νῦν δὲ συγχωρήσεις μοι πρῶτον ἐπιμνησθῆναι ὧν περ  
appropriate place, I was saying, the now but you will consent to me first to mention which  
βούλομαι προφητειῶν, εἰς ἐπίδειξιν ὅτι καὶ Θεὸς καὶ Κύριος τῶν Δυνάμεων ὁ Χριστὸς,  
I wish prophecies, for a making known that also God and Lord of the Hosts the Christ,  
καὶ Ἰακώβ καλεῖται ἐν παραβολῇ ὑπὸ τοῦ Ἁγίου Πνεύματος, καὶ οἱ παρ' ὑμῖν ἐξηγηταί,  
and Jacob called in a parable by of the Holy Spirit, and the from of you interpreters,  
ὡς Θεὸς βοᾷ, ἀνόητοί εἰσι, μὴ εἰς τὸν Χριστὸν εἰρῆσθαι λέγοντες, ἀλλ'  
as God proclaims, not understanding are, not to the Christ to refer saying, but  
εἰς Σολομῶνα, ὅτε εἰσέφερε τὴν σκηνὴν τοῦ μαρτυρίου εἰς τὸν ναὸν ὃν ᾠκοδόμησεν.  
to Solomon, when he was carrying in the tent of the testimony into the temple which he built.

3 Ἔστι δὲ ψαλμὸς τοῦ Δαυεὶδ οὗτος, Τοῦ Κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς, ἡ  
Is and psalm of the David this, Of the Lord the earth and the fullness of it, the  
οἰκουμένη καὶ πάντες οἱ κατοικοῦντες ἐν αὐτῇ. Αὐτὸς ἐπὶ θαλασσῶν ἐθεμελίωσεν αὐτήν,  
inhabited earth and all the dwelling in it. Same upon of sea He founded it,  
καὶ ἐπὶ ποταμῶν ἠτοίμασεν αὐτήν. Τίς ἀναβήσεται εἰς τὸ ὄρος τοῦ Κυρίου, ἢ τίς  
and upon rivers He prepared it. Who shall ascend into the mountain of the Lord, or who  
στήσεται ἐν τόπῳ ἁγίῳ αὐτοῦ; Ἀθῶνος χερσὶ καὶ καθαρὸς τῇ καρδίᾳ, ὃς οὐκ ἔλαβεν  
shall stand in place holy of Him? Faultless in hands and spotless in the heart, which not took hold

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

ἐπὶ ματαίῳ τὴν ψυχὴν αὐτοῦ, καὶ οὐκ ὤμοσεν ἐπὶ δόλῳ τῷ πλησίον αὐτοῦ.  
upon vanity the soul of Him, and not swore upon deceit to the neighbour of Him.<sup>28</sup>

4 Οὗτος λήψεται εὐλογίαν παρὰ Κυρίου, καὶ ἐλεημοσύνην παρὰ Θεοῦ Σωτῆρος αὐτοῦ.  
This one will receive a blessing from of Lord, and mercy from of God Saviour o him.  
Αὕτη ἡ γενεὰ ζητούντων τὸν Κύριον, ζητούντων τὸ πρόσωπον τοῦ Θεοῦ Ἰακώβ.  
This the generation seeking the Lord, seeking the face of the God of Jacob.

Ἄρατε πύλας, οἱ ἄρχοντες ὑμῶν, καὶ ἐπάρθητε, πύλαι αἰώνιοι, καὶ εἰσελεύσεται  
Let you lift up gates, the rulers of them, and let be lifted up, doors everlasting, and shall come in  
ὁ βασιλεὺς τῆς δόξης. Τίς ἐστὶν οὗτος ὁ βασιλεὺς τῆς δόξης; Κύριος κραταῖος καὶ  
the King of the glory. Who is this one the King of the glory? Lord strong and  
δυνατὸς ἐν πολέμῳ. Ἄρατε πύλας οἱ ἄρχοντες ὑμῶν, καὶ ἐπάρθητε, πύλαι αἰώνιοι,  
mighty in battle. Let you lift up gates the rulers of them, and let be lifted up, gates everlasting,  
καὶ εἰσελεύσεται ὁ βασιλεὺς τῆς δόξης. Τίς ἐστὶν οὗτος ὁ βασιλεὺς τῆς δόξης;  
and shall come in the King of the glory. Who is this one the King of the glory?  
Κύριος τῶν δυνάμεων, αὐτὸς ἐστὶν ὁ βασιλεὺς τῆς δόξης.  
Lord of the hosts, He is the King of the glory.<sup>29</sup>

5 Κύριος οὖν τῶν δυνάμεων ὅτι οὐκ ἔστιν ὁ Σολομῶν ἀποδέδεικται· ἀλλὰ ὁ ἡμέτερος  
Lord then of the hosts that not is the Solomon it has been shown; but the our  
Χριστὸς ὅτε ἐκ νεκρῶν ἀνέστη καὶ ἀνέβαινεν εἰς τὸν οὐρανόν, κελεύονται οἱ ἐν  
Christ when from of dead He rose up and was going up into the heaven, are commanded the in  
τοῖς οὐρανοῖς ταχθέντες ὑπὸ τοῦ Θεοῦ ἄρχοντες ἀνοῖξαι τὰς πύλας τῶν οὐρανῶν,  
the heavens having been appointed by of the God rulers to open the gates of the heavens,  
ἵνα εἰσέλθῃ οὗτος ὅς ἐστι βασιλεὺς τῆς δόξης, καὶ ἀναβὰς καθίσῃ ἐν δεξιᾷ τοῦ Πατρὸς,  
that may enter tis one who is King of the glory, and having gone up may sit at right of the Father,  
ἕως ἂν θῇ τοὺς ἐχθροὺς ὑποπόδιον τῶν ποδῶν αὐτοῦ, ὡς διὰ τοῦ ἄλλου ψαλμοῦ  
until He should set the enemies a footstool of the feet of Him, as by of the other psalm  
δεδήλωται.  
having been manifested.

6 Ἐπειδὴ γὰρ οἱ ἐν οὐρανῷ ἄρχοντες ἐώρων ἀειδῆ καὶ ἄτιμον τὸ εἶδος,  
When for the in heaven rulers were seeing unsightly and dishonoured the appearance,  
καὶ ἄδοξον ἔχοντα αὐτόν, οὐ γνωρίζοντες αὐτόν, ἐπυνθάνοντο, Τίς ἐστὶν οὗτος  
and inglorious having Him, not recognising Him, they were asking, Who is this  
ὁ βασιλεὺς τῆς δόξης; Καὶ ἀποκρίνεται αὐτοῖς τὸ Πνεῦμα τὸ Ἅγιον ἢ ἀπὸ προσώπου  
the King of the glory? And replied to them the Spirit the Holy either from of person  
τοῦ Πατρὸς, ἢ ἀπὸ τοῦ ἰδίου, Κύριος τῶν δυνάμεων, αὐτὸς οὗτός ἐστιν ὁ βασιλεὺς  
of the Father, or from of the His own, Lord of the hosts, He this one is the King  
τῆς δόξης. Ὅτι γὰρ οὔτε περὶ Σολομῶνος, ἐνδόξου οὕτω βασιλέως ὄντος, οὔτε  
of the glory. That for neither about Solomon, highly regarded in this manner being, nor  
περὶ τῆς σκηνῆς τοῦ μαρτυρίου τῶν ἐφεστῶτων ταῖς πύλαις τοῦ ναοῦ τῶν  
concerning of the tent of the testimony of the having placed the gates of temple of the

28 Above Psalm 23 (24):1-4.

29 Above Psalm 23 (24): 5-10.

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

Ἱεροσολύμων ἐτόλμησεν ἄν τις εἰπεῖν, Τίς ἐστὶν οὗτος ὁ βασιλεὺς τῆς δόξης;  
Jerusalem would undertake anyone to say, Who is this the King of the glory?  
Πᾶς ὅστισοῦν ὁμολογήσει.  
All everyone will confess.

### Chapter XXXVII

1 Καὶ ἐν διαψάλματι τεσσαρακοστοῦ ἔκτου ψαλμοῦ, ἔφην, εἰς τὸν Χριστὸν οὕτως  
And in diapsalma of forty sixth psalm,<sup>30</sup> I was saying, to the Christ thus  
εἶρητα, Ἀνέβη ὁ Θεὸς ἐν ἀλαλαγμῶ, Κύριος ἐν φωνῇ σάλπιγγος. Ψάλατε τῷ Θεῷ  
it refers, Went up the God in shouting, Lord by sound of trumpet. Let you sing to the God  
ἡμῶν, ψάλατε· ψάλατε τῷ βασιλεῖ ἡμῶν, ψάλατε. Ὅτι βασιλεὺς πάσης τῆς γῆς  
of us, let you sing; let you sing to the King of us, let you sing. For King of all of the earth  
ὁ Θεός, ψάλατε συνετῶς. Ἐβασίλευσεν ὁ Θεὸς ἐπὶ τὰ ἔθνη, ὁ Θεὸς κάθηται ἐπὶ  
the God, let you sing with understanding. Reigned the God over the nations, the God may sit upon  
θρόνου ἁγίου αὐτοῦ. Ἄρχοντες λαῶν συνήχθησαν μετὰ τοῦ Θεοῦ Ἀβραάμ, ὅτι τοῦ  
throne holy of Him. Rulers of peoples were assembled with of the God of Abraham, for of the  
Θεοῦ οἱ κραταιοὶ τῆς γῆς σφόδρα ἐπήρθησαν.  
God the mighty ones of the earth greatly they were lifted up.<sup>31</sup>

2 Καὶ ἐν ἐνενηκοστῷ ὀγδόῳ ψαλμῷ ὀνειδίζει ὑμᾶς τὸ Πνεῦμα τὸ Ἅγιον, καὶ τοῦτον,  
And in ninety eighth psalm<sup>32</sup> reproaches you the Spirit the Holy, and this,  
ὃν μὴ θέλετε βασιλέα εἶναι, βασιλέα καὶ Κύριον, καὶ τοῦ Σαμουήλ, καὶ τοῦ Ἀαρών, καὶ  
whom not you wish king to be, King and Lord, also of the Samuel, and of the Aaron, and  
Μωυσέως, καὶ τῶν ἄλλων πάντων ἀπλῶς ὄντα μηνύει.  
Moses, and of the others of all in a word being are declared.

3 Εἰσὶ δὲ οἱ λόγοι τοῦ ψαλμοῦ οὗτοι, Ὁ Κύριος ἐβασίλευσεν, ὀργιζέσθωσαν λαοί· ὁ  
Are and the words of the psalm these, The Lord reigns, let you hurl out anger O peoples; He  
καθήμενος ἐπὶ τῶν χερουβίμ, σαλευθήτω ἡ γῆ. Κύριος ἐκ Σιών μέγας καὶ ὑψηλός  
has seated himself upon of the cherubs, let be shaken the earth. Lord from of Zion great and high  
ἐστὶν ἐπὶ πάντας τοὺς λαούς. Ἐξομολογησάσθωσαν τῷ ὀνόματί σου τῷ μεγάλῳ,  
He is over all the people. Let them extol the name of You to the great,  
ὅτι φοβερὸν καὶ ἅγιόν ἐστι, καὶ τιμὴ βασιλέως κρίσιν ἀγαπᾷ. Σὺ ἠτοίμασας εὐθύτητα,  
for fearful and holy it is, and honour of King judgement loves. You prepared equities,  
κρίσιν καὶ δικαιοσύνην ἐν Ἰακώβ σὺ ἐποίησας. Ὑψοῦτε Κύριον τὸν Θεὸν ἡμῶν καὶ  
judgement and justice in Jacob You made. Let you exalt Lord the God of us and  
προσκυνεῖτε τῷ ὑποποδίῳ τῶν ποδῶν αὐτοῦ, ὅτι ἅγιός ἐστι.  
let us worship at the footstool of the feet of Him, for holy He is.<sup>33</sup>

4 Μωυσεῖ καὶ Ἀαρών ἐν τοῖς ἱερεῦσιν αὐτοῦ, καὶ Σαμουήλ ἐν τοῖς ἐπικαλουμένοις  
Moses and Aaron among the priests of Him, and Samuel among the calling on

30 Psalm 47 in Anglican psalter.

31 Psalm 46 (47): 5-9.

32 Psalm 99 in Anglican psalter.

33 Above Psalm 98 (99):1-5.

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

τὸ ὄνομα αὐτοῦ· ἐπεκαλοῦντο, φησὶν ἡ γραφή, τὸν Κύριον, καὶ αὐτὸς εἰσήκουεν  
the name of Him; they were calling, says the Scripture, the Lord, and He listened  
αὐτῶν. Ἐν στύλῳ νεφέλης ἐλάλει πρὸς αὐτούς· ἐφύλασσον τὰ μαρτύρια αὐτοῦ,  
to them. In a pillar of cloud He spoke unto them; they kept the testimonies of Him,  
καὶ τὸ πρόσταγμα, ἃ ὁ ἔδωκεν αὐτοῖς. Κύριε ὁ Θεὸς ἡμῶν, σὺ ἐπήκουες αὐτῶν·  
and the ordinances, which He gave to them. Lord the God of us, You listened to them;  
ὁ Θεός, σὺ εὐίλατος ἐγένου αὐτοῖς, καὶ ἐκδικῶν ἐπὶ πάντα τὰ ἐπιτηδεύματα  
O the God, You very merciful became to them, and You shall judge over all the life styles  
αὐτῶν. Ὑψοῦτε Κύριον τὸν Θεὸν ἡμῶν καὶ προσκυνεῖτε εἰς ὄρος ἅγιον αὐτοῦ,  
of them. Let you exalt Lord the God of you and let you worship in mountain holy of Him,  
ὅτι ἅγιος Κύριος ὁ Θεὸς ἡμῶν.  
for holy Lord the God of us.<sup>34</sup>

### Chapter XXXVIII

1 Καὶ ὁ Τρύφων εἶπεν, ὦ ἄνθρωπε, καλὸν ἦν πεισθέντας ἡμᾶς τοῖς διδασκάλοις,  
And the Trypho said, O man, good it was having persuaded us the teachers,  
νομοθετήσασι μηδενὶ ἐξ ὑμῶν ὁμιλεῖν, μηδέ σοι τούτων κοινωνῆσαι τῶν  
made a law<sup>35</sup> not even one from of you to associate with, neither with you to communicate of the  
λόγων· βλάσφημα γὰρ πολλὰ λέγεις, τὸν σταυρωθέντα τοῦτον ἀξιῶν πείθειν  
matters; blasphemies for many you say, the having been crucified this thought worthy to persuade  
ἡμᾶς γεγενῆσθαι μετὰ Μωυσέως καὶ Ἀαρῶν, καὶ λελαληκέναι αὐτοῖς ἐν στύλῳ  
us to have been with Moses and Aaron, and to have talked with them in a pillar  
νεφέλης, εἶτα ἄνθρωπον γενόμενον, σταυρωθῆναι, καὶ ἀναβεβηκέναι εἰς τὸν οὐρανόν,  
of cloud, that man He became, to be crucified, and to be raised up into the heaven,  
καὶ πάλιν παραγίνεσθαι ἐπὶ τῆς γῆς, καὶ προσκυνητὸν εἶναι.  
and again to come upon of the earth, and worshipped to be.

2 Κἀγὼ ἀπεκρινάμην, Οἶδα ὅτι, ὡς ὁ τοῦ Θεοῦ λόγος ἔφη, κέκρυπται ἀφ' ὑμῶν  
And I answered, I have known that, as the of the God word says, has been hidden from of you  
ἡ σοφία ἡ μεγάλη αὕτη τοῦ Ποιητοῦ τῶν ὄλων καὶ Παντοκράτορος Θεοῦ. Διὸ  
the wisdom the great it of the Maker of the all things and Almighty God. Wherefore  
συμπαθῶν ὑμῖν προσκάμνειν ἀγωνίζομαι, ὅπως τὰ παράδοξα ἡμῶν ταῦτα  
in sympathy with you to labour I exert myself, in order that the paradox of you these things  
νοήσητε, εἰ δὲ μή, ἵνα κἂν αὐτὸς ἀθῶος ᾧ ἐν ἡμέρᾳ κρίσεως. Ἔτι γὰρ καὶ  
you may think out, if but not, that and if self unpunished may be in day of judgement. Yet for also  
παραδοξοτέρους δοκοῦντας ἄλλους λόγους ἀκούσετε· μὴ ταρασσεσθε δέ, ἀλλὰ  
more paradoxical appearing other words you shall hear; not let you be troubled and, but  
μᾶλλον προθυμότεροι γινόμενοι ἀκροαταὶ, καὶ ἐξετασταὶ μένετε, καταφρονοῦντες  
rather more zealous becoming hearers, and inquirers let you remain, despising  
τῆς παραδόσεως τῶν ὑμετέρων διδασκάλων, ἐπεὶ οὐ τὰ διὰ τοῦ Θεοῦ ὑπὸ τοῦ  
of the tradition of the your teachers, since not the things through of the God by of the  
προφητικοῦ Πνεύματος ἐλέγχονται νοεῖν δυνάμενοι, ἀλλὰ τὰ ἴδια μᾶλλον διδάσκειν  
prophecy Spirit disgraced to perceive being able, but the *doctrines* own rather to teach

34 Above Psalm 98 (99): 6-9.

35 Greek word obscure.



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

προαιρούμενοι.  
preferring.

3 Ἐν τεσσαρακοστῷ οὖν τετάρτῳ ψαλμῷ ὁμοίως εἴρηται εἰς τὸν Χριστὸν ταῦτα,  
In forty then fourth<sup>36</sup> psalm likewise has spoken for the Christ these things,  
Ἐξηρεύξατο ἡ καρδία μου λόγον ἀγαθόν, λέγω ἐγὼ τὰ ἔργα μου τῷ βασιλεῖ.  
Raised up the heart of me a matter good, tell I the works of me to the King.  
Ἡ γλῶσσά μου κάλαμος γραμματέως ὀξυγράφου. Ὡραῖος κάλλει παρὰ τοὺς υἱοὺς  
The tongue of me a pen of a clerk of a quick writer. Prime O beauty beside the sons  
τῶν ἀνθρώπων, ἐξεχύθη χάρις ἐν χεῖλεσί σου· διὰ τοῦτο εὐλόγησέ σε ὁ Θεὸς εἰς  
of the men, was poured out grace by lips of You; therefore blessed you the God into  
τὸν αἰῶνα. Περίζωσαι τὴν ῥομφαίαν σου ἐπὶ τὸν μηρόν σου, δυνατέ· τῇ ὠραιότητί  
the age. Let you gird the sword of you upon the thigh of You, O Mighty One; the bloom  
σου καὶ τῷ κάλλει σου, καὶ ἔντεινε, καὶ κατευσδοῦ, καὶ βασίλευε ἕνεκεν  
of You and the beauty, and let You stretch out, and let You prosper, and let You reign for sake of  
ἀληθείας καὶ πραότητος καὶ δικαιοσύνης· καὶ ὁδηγήσει σε θαυμαστῶς ἡ δεξιὰ σου.  
truth and gentleness and of righteousness; and shall guide You wondrously the right hand of You.  
Τὰ βέλη σου ἠκονημένα, δυνατέ, λαοὶ ὑποκάτω σου πεσοῦνται,  
The weapons of You having been sharpened, O Mighty One, peoples under of You shall fall down,  
ἐν καρδίᾳ τῶν ἐχθρῶν τοῦ βασιλέως.  
in heart of the enemies of the King.<sup>37</sup>

4 Ὁ θρόνος σου, ὁ Θεός, εἰς τὸν αἰῶνα τοῦ αἰῶνος, ῥάβδος εὐθύτητος ἢ ῥάβδος τῆς  
The throne of You, O God, into the age of the age, rod of rightepusness the rod of the  
βασιλείας σου. Ἠγάπησας δικαιοσύνην καὶ ἐμίσησας ἀνομίαν· διὰ τοῦτο ἔχρισέ σε  
kingdom of You. You loved righteousness and hated iniquity; therefore anointed You  
ὁ Θεός σου ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου.  
the God of You oil of gladness beyond the companions of You.

Σμύρναν καὶ στακτὴν καὶ κασίαν ἀπὸ τῶν ἱματίων σου, ἀπὸ βάρεων ἐλεφαντίνων,  
Myrrh and oil of myrrh and cassia from of the clothes of You, from towers of ivory,  
ἐξ ὧν εὐφρανάν σε. θυγατέρες βασιλέων ἐν τῇ τιμῇ σου· παρέστη ἡ βασίλισσα  
from which gladdened You. Daughters kings in the honour of You; stood beside the queen  
ἐκ δεξιῶν σου, ἐν ἱματισμῷ διαχρύσω περιβεβλημένη,  
at right hand of You, in clothing interwoven with gold having been wrapped,  
πεποικιλμένη. Ἄκουσον, θύγατερ, καὶ ἴδε καὶ κλῖνον τὸ οὖς σου,  
having been embroidered. Let you hear, O daughter, and see and let you incline the ear of you,  
καὶ ἐπιλάθου τοῦ λαοῦ σου καὶ τοῦ οἴκου τοῦ πατρὸς σου· καὶ ἐπιθυμήσει  
and let you be forgetful of the people of you and of the house of the father of you; and desires  
ὁ βασιλεὺς τοῦ κάλλους σου, ὅτι αὐτός ἐστι Κύριός σου, καὶ προσκυνήσουσιν αὐτῷ.  
the king of the beauty of you, because He is Lord of you, and they shall worship Him.<sup>38</sup>

36 Forty fifth in Anglican psalter.

37 Above Psalm 44 (45): 1-5.

38 Above Psalm 44 (45):6-11.

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

5 Καὶ θυγάτηρ Τύρου ἐν δώροις, τὸ πρόσωπόν σου λιτανεύσουσιν οἱ πλούσιοι  
And daughter of Tyre in gifts, the person of You they shall petition the wealthy  
τοῦ λαοῦ. Πᾶσα ἡ δόξα τῆς θυγατρὸς τοῦ βασιλέως Ἐσεβῶν, ἐν κροσωτοῖς χρυσοῖς  
of the people. All the glory of the daughter of the king Esebon, in tasselled golden  
περιβεβλημένη, πεποικιλμένη. Ἀπενεχθήσονται τῷ βασιλεῖ παρθένοι ὀπίσω  
having been robed, having been embroidered. Shall be brought to the King virgins after  
αὐτῆς· αἱ πλησίον αὐτῆς ἀπενεχθήσονται σοι. Ἀπενεχθήσονται ἐν εὐφροσύνῃ καὶ  
of her; the near of her shall be brought to You. They shall be brought merriment and  
ἀγαλλιάσει, ἀχθήσονται εἰς ναὸν βασιλέως. Ἄντι τῶν πατέρων σου ἐγεννήθησαν  
great joy, they shall be led into sanctuary of King. Instead of the fathers of you shall be born  
οἱ υἱοὶ σου· καταστήσεις αὐτοὺς ἄρχοντας ἐπὶ πᾶσαν τὴν γῆν. Μνησθήσομαι  
the sons of you; You shall appoint them rulers over all the earth. I shall put in mind  
τοῦ ὀνόματός σου ἐν πάσῃ γενεᾷ καὶ γενεᾷ· διὰ τοῦτο λαοὶ ἐξομολογήσονται  
the name of You in every generation and generation; therefore peoples shall give thanks  
σοι εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος.  
to You into the age and into the age of the ages.

### Chapter XXXIX

1 Καὶ οὐδὲν θαυμαστόν, ἐπεῖπον, εἰ καὶ ἡμᾶς μισεῖτε, τοὺς ταῦτα νοοῦντας, καὶ  
And nothing strange, I replied, if also you hate, the these things you are supposing, and  
ἐλέγχοντας ὑμῶν τὴν αἰὲς σκληροκάρδιον γνώμην. Καὶ γὰρ Ἡλίας περὶ ὑμῶν  
proving of you the persistent hardness of heart judgement. And for Elijah concerning of you  
πρὸς τὸν Θεὸν ἐντυγχάνων οὕτως λέγει, Κύριε, τοὺς προφῆτας σου ἀπέκτειναν,  
with the God conversing thus he says, Lord, the prophets of You they killed,  
καὶ τὰ θυσιαστήριά σου κατέσκαψαν· κἀγὼ ὑπελείφθην μόνος, καὶ ζητοῦσι τὴν  
and the altars of You they digged down; and I was left alone, and they seek the  
ψυχὴν μου. Καὶ ἀποκρίνεται αὐτῷ, Ἔτι εἰσὶ μοι ἑπτακισχίλιοι ἄνδρες, οἳ οὐκ ἔκαμψαν  
life of me. And He answers to him, Still are to me seven thousand men, who not bent  
γόνυ τῇ Βάαλ.  
knee to the Baal.<sup>39</sup>

2 Ὅν οὖν τρόπον διὰ τοὺς ἑπτακισχιλίους ἐκείνους τὴν ὀργὴν οὐκ ἐπέφερε τότε  
Which then course by the seven thousand those the wrath not was bringing then  
ὁ Θεός, τὸν αὐτὸν τρόπον, καὶ νῦν οὐδέπω τὴν κρίσιν ἐπήνεγκεν ἢ ἐπάγει,  
the God, the same course, and now not as yet the judgement He imposes or brings on,  
γινώσκων ἔτι καθ' ἡμέραν τινὰς μαθητευομένους εἰς τὸ ὄνομα τοῦ Χριστοῦ αὐτοῦ, καὶ  
knowing still daily certain are becoming disciples in the name of the Christ of him, and  
ἀπολείποντας τὴν ὁδὸν τῆς πλάνης, οἳ καὶ λαμβάνουσι δόματα ἕκαστος ὡς ἄξιό  
leaving the way of the error, who also receiving gifts each one as worthy  
εἰσι, φωτιζόμενοι διὰ τοῦ ὀνόματος τοῦ Χριστοῦ τούτου· ὁ μὲν γὰρ λαμβάνει  
are, enlightened by of the name of the Christ of this; the one indeed for receives  
συνέσεως πνεῦμα, ὁ δὲ βουλή, ὁ δὲ ἰσχύος, ὁ δὲ ἰάσεως,  
understanding spirit, the other but of counsel, another but of strength, another and of healing,

39 Kings 19:18 and above Romans 11:4.

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

ὁ δὲ προγνώσεως, ὁ δὲ διδασκαλίας, ὁ δὲ φόβου Θεοῦ.  
another and of foreknowledge, another and of teaching, another and of fear of God.<sup>40</sup>

3 Καὶ ὁ Τρύφων πρὸς ταῦτα εἶπέ μοι, Ὅτι παραφρονεῖς ταῦτα λέγων, ἐπίστασθαί  
And the Trypho about these things says to me, That you are deranged these things saying, to know  
σε βούλομαι.  
you I wish.

4 Κἀγὼ πρὸς αὐτόν, Ἄκουσον, ὦ οὗτος, ἔλεγον, ὅτι οὐ μέμνηνα οὐδὲ  
And I unto him, Let you hear, O this one, I was saying, that not I have madness neither  
παραφρονῶ· ἀλλὰ μετὰ τὴν τοῦ Χριστοῦ εἰς τὸν οὐρανὸν ἀνέλευσιν, προεφητεῦθη,  
am I deranged; but after the of the Christ into the heaven arriving up, it was prophesied,  
αἰχμαλωτεῦσαι αὐτόν ἡμᾶς ἀπὸ τῆς πλάνης καὶ δοῦναι ἡμῖν δόματα. Εἰσὶ δὲ οἱ  
would release from captivity<sup>41</sup> Him us from of the error and to give us gifts. Are and the  
λόγοι οὗτοι, Ἀνέβη εἰς ὕψος, ἠχμαλώτευσεν αἰχμαλωσίαν, ἔδωκε δόματα τοῖς  
words these, He ascended into height, He made captive captivity, He gave gifts to the  
ἀνθρώποις.  
men.<sup>42</sup>

5 Οἱ λαβόντες οὖν ἡμεῖς δόματα παρὰ τοῦ εἰς ὕψος ἀναβάντος Χριστοῦ ὑμᾶς, τοὺς  
The having received then we gifts from of the into height having gone up Christ you, the  
σοφούς ἐν ἑαυτοῖς καὶ ἐνώπιον ἑαυτῶν ἐπιστήμονας, ἀπὸ τῶν προφητικῶν λόγων  
wise in yourselves and facing to themselves wise, from of the prophecy words  
ἀποδείκνυμεν ἀνοήτους καὶ χεῖλεσι μόνον τιμῶντας τὸν Θεὸν καὶ τὸν Χριστὸν αὐτοῦ·  
point out not understanding and lips alone you honouring the God and the Christ of Him;  
ἡμεῖς δὲ καὶ ἐν ἔργοις καὶ γνώσει καὶ καρδίᾳ μέχρι θανάτου, οἱ ἐκ πάσης τῆς ἀληθείας  
we but also by works and knowledge and in heart unto of death, the from of all of the truth  
μεμαθητευμένοι τιμῶμεν.  
? we honour.

6 Ὑμεῖς δὲ ἴσως καὶ διὰ τοῦτο διστάζετε ὁμολογῆσαι ὅτι οὗτός ἐστιν ὁ Χριστός, ὡς  
You but in like manner also by this hesitate to confess that He is the Christ, as  
αἱ γραφαὶ ἀποδεικνύουσι καὶ τὰ φαινόμενα, καὶ τὰ γινόμενα ἐπὶ τῷ ὀνόματι  
the Scriptures point out and the things making clear, and the things happening upon the name  
αὐτοῦ, ἵνα μὴ διώκησθε ὑπὸ τῶν ἀρχόντων, οἳ οὐ παύσονται ἀπὸ τῆς τοῦ  
of Him, that not you should be persecuted by of the rulers, which not shall cease by of the  
πονηροῦ καὶ πλάνου πνεύματος, τοῦ ὄφεως, ἐνεργείας θανατοῦντες καὶ διώκοντες  
wicked and deceitful spirit, of the Serpent, actively putting to death and persecuting  
τοὺς τὸ ὄνομα τοῦ Χριστοῦ ὁμολογοῦντας, ἕως πάλιν παρῆ, καὶ καταλύσει πάντα  
the the name of the Christ confessing, until again He should be, and destroy all

40 See above 1 Corinthians 12:28; Ephesians 4:11.

41 Greek word obscure.

42 Above Psalm 67 (68):18; Ephesians 4:8.

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

καὶ τὸ κατ' ἀξίαν ἐκάστῳ προσνείμη.  
and the against worth of each one He should deal out.

7 Καὶ ὁ Τρύφων, Ἦδη οὖν τὸν λόγον ἀπόδος ἡμῖν, ὅτι οὗτος, ὃν φῆς ἐσταυρωθῆναι  
And the Trypho, Now then the reason let you give to us, that this One, whom you say was crucified  
καὶ ἀνεληλυθῆναι εἰς τὸν οὐρανόν, ἐστὶν ὁ Χριστὸς τοῦ Θεοῦ. Ὅτι γὰρ καὶ παθητὸς  
and to have gone up into the heaven, is the Christ of the God. That for also destined to suffer  
ὁ Χριστὸς διὰ τῶν γραφῶν κηρύσσεται, καὶ μετὰ δόξης πάλιν παραγίνεσθαι,  
the Christ through of the Scriptures it is declared, and with glory again to be near,  
καὶ αἰώνιον τὴν βασιλείαν πάντων τῶν ἐθνῶν λήψεσθαι, πάσης βασιλείας αὐτῷ  
and eternal the kingdom of all of the nations to possess, every kingdom to Him  
ὑποτασσομένης, ἱκανῶς διὰ τῶν προανιστορημένων ὑπὸ σοῦ γραφῶν  
made subject, sufficiently by of the previously quoted by of you Scriptures  
ἀποδέδεικται· ὅτι δὲ οὗτός ἐστιν, ἀπόδειξον ἡμῖν.  
it has been shown; that but this One He is, let you prove to us.

8 Κἀγώ, Ἀποδέδεικται μὲν ἤδη, ὧ ἄνδρες, τοῖς ὦτα ἔχουσι, καὶ ἐκ τῶν  
And I, It has been proven indeed already, O men, to ears having, and by of the  
ὁμολογουμένων ὑφ' ὑμῶν· ἀλλ' ὅπως μὴ νομίσητε ἀπορεῖν με, καὶ μὴ δύνασθαι  
being conceded by of you; but how not you should consider to be at a loss me, and not to be able,  
καὶ πρὸς ἃ ἀξιοῦτε ἀποδείξει ποιεῖσθαι, ὡς ὑπεσχόμην, ἐν τῷ προσήκοντι τόπῳ  
and unto which you require proof to make, as I promised, in the being proper place  
ποιήσομαι, τὰ νῦν δὲ ἐπὶ τὴν συνάφειαν ὧν ἐπιούμην λόγων ἀποτρέχω.  
I shall make, the present but over the consideration which I was of making subject I return.