

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

## Chapter XL

1 Τὸ μυστήριον οὖν τοῦ προβάτου, ὃ τὸ πάσχα θύειν ἐντέταλται ὁ Θεός,  
The mystery then of the lamb, which at the passover to be sacrificed commanded the God,  
τύπος ἦν τοῦ Χριστοῦ, οὗ τῷ αἵματι κατὰ τὸν λόγον τῆς εἰς αὐτὸν πίστεως,  
a type was of the Christ, whose the blood according to the reckoning of the into Him faith,  
χρίονται τοὺς οἴκους ἑαυτῶν, τοῦτ' ἔστιν ἑαυτοῦς, οἱ πιστεύοντες εἰς αὐτόν·  
they anoint the houses of them, this is themselves, the believing into Him;  
ὅτι γὰρ τὸ πλάσμα, ὃ ἔπλασεν ὁ Θεὸς τὸν Ἀδάμ, οἶκος ἐγένετο τοῦ ἐμφυσήματος  
that for the mould, which moulded the God – the Adam, a house became of the breath  
τοῦ παρὰ τοῦ Θεοῦ, καὶ πάντες νοεῖν δύνασθε. Καὶ ὅτι πρόσκαιρος ἦν, καὶ αὕτη  
of the from of the God, and all to know are able. And that temporary it was, and it  
ἡ ἐντολή, οὕτως ἀποδείκνυμι.  
the command, thus I point out.

2 Οὐδαμοῦ θύεσθαι τὸ πρόβατον τοῦ πάσχα ὁ Θεὸς συγχωρεῖ, εἰ μὴ ἐπὶ τόπῳ  
Nowhere to be sacrificed the lamb of the passover the God assents, except at place  
ᾧ ἐπικέκληται τὸ ὄνομα αὐτοῦ, εἰδὼς ὅτι ἐλεύσονται ἡμέραι μετὰ τὸ  
where has been called upon the name of Him, having known that shall come days after the  
παθεῖν τὸν Χριστόν, ὅτε καὶ ὁ τόπος τῆς Ἱερουσαλήμ τοῖς ἐχθροῖς ὑμῶν  
to suffer the Christ, when also the place of the Jerusalem to the enemies of you  
παραδοθήσεται, καὶ παύσονται ἅπασαι ἀπλῶς προσφοραὶ γινόμεναι.  
shall be given over, and shall be made to end all together, in a word, an offering becoming.

3 Καὶ τὸ κελευσθὲν πρόβατον ἐκεῖνο ὅπτερον ὅλον γίνεσθαι τοῦ πάθους τοῦ σταυροῦ,  
And the having been ordered lamb that roasted whole to be of the suffering of the cross  
δι' οὗ πάσχει ἐμελλεν ὁ Χριστός, σύμβολον ἦν. Τὸ γὰρ ὀπτώμενον πρόβατον  
by which to suffer was destined the Christ, a symbol it was. The for being roasted lamb  
σχηματιζόμενον ὁμοίως τῷ σχήματι τοῦ σταυροῦ ὀπτᾶται· εἷς γὰρ ὄρθιος  
being configured like as to the figure of the cross is roasted; one for straight through  
ὀβελίσκος διαπερονᾶται ἀπὸ τῶν κατωτάτω μερῶν μέχρι τῆς κεφαλῆς, καὶ εἷς  
skewer crossing over from of the lowest parts up to of the head, and one  
πάλιν κατὰ τὸ μετάφρενον, ᾧ προσαρτῶνται καὶ αἱ χεῖρες τοῦ προβάτου.  
again across the back, to which are fixed<sup>1</sup> also the feet<sup>2</sup> of the lamb.

4 Καὶ οἱ ἐν τῇ νηστείᾳ δὲ τράγοι δύο ὅμοιοι κελευσθέντες γίνεσθαι, ὧν  
Also the in the fast and goats two likewise having been commanded to be produced, of which  
ὁ εἷς ἀποπομπᾶτος ἐγένετο, ὁ δὲ ἕτερος εἰς προσφορὰν, τῶν δύο παρουσιῶν  
the one carrying away evil was becoming, the but other for an offering, of the two appearances  
τοῦ Χριστοῦ καταγγελία ἦσαν· μᾶς μὲν, ἐν ἧ ὡς ἀποπομπᾶιον αὐτὸν  
of the Christ proclamations they were; firstly indeed, in which as escorting away Him

1 Greek word obscure.

2 Lit. 'hands'.

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παρεπέμψαντο οἱ πρεσβύτεροι τοῦ λαοῦ ὑμῶν καὶ οἱ ἱερεῖς, ἐπιβαλόντες αὐτῷ  
as csapegoat<sup>3</sup> the elders of the people of you and the priests, having laid on Him  
τὰς χεῖρας, καὶ θανατώσαντες αὐτόν, καὶ τῆς δευτέρας δὲ αὐτοῦ παρουσίας, ὅτι ἐν  
the hands, and having put to death Him, and of the second but of Him appearance, for in  
τῷ αὐτῷ τόπῳ τῶν Ἱεροσολύμων ἐπιγνωσθήσεσθε αὐτόν, τὸν ἀτιμωθέντα ὑφ'  
the to him place of the Jerusalem you shall recognise Him, the One having been dishonoured by  
ὑμῶν, καὶ προσφορὰ ἦν ὑπὲρ πάντων τῶν μετανοεῖν βουλομένων ἀμαρτωλῶν, καὶ  
of you, and an offering He was for of all of the to repent willing of sins, and  
νηστευόντων ἦν καταλέγει Ἰσαίας νηστείαν, διασπῶντες στραγγαλιὰς βιαίων  
fasting which laid down Isaiah fast, tearing out schlerosis of forcible  
συναλλαγμάτων, καὶ τὰ ἄλλα ὁμοίως τὰ κατηριθμημένα ὑπ' αὐτοῦ, ἃ καὶ  
contracts, and the other similar the things having been counted by of Him, which also  
αὐτὸς ἀνιστόρησα, φυλάσσουντες, ἃ ποιοῦσιν οἱ τῷ Ἰησοῦ πιστεύοντες.  
same I inquired of, guarding, which are doing the in the Jesus trusting.

5 Καὶ ὅτι καὶ ἡ τῶν δύο τράγων τῶν νηστεία κελευσθέντων προσφέρεσθαι  
And that also the of the two goats of the fast you having been commanded to be offered  
προσφορὰ οὐδαμοῦ ὁμοίως συγκεχώρηται γίνεσθαι εἰ μὴ ἐν Ἱεροσολύμοις,  
an offering nowhere similar may have permission to happen except in Jerusalem,  
ἐπίστασθε.  
you know.

### Chapter XLI

1 Καὶ ἡ τῆς σεμιδάλεως δὲ προσφορὰ, ὧ ἄνδρες, ἔλεγον, ἡ ὑπὲρ τῶν  
Also the of the finest flour and offering, O men, I said, which over of the  
καθαριζομένων ἀπὸ τῆς λέπρας προσφέρεσθαι παραδοθεῖσα, τύπος ἦν τοῦ ἄρτου  
cleansing from of the leprosy<sup>4</sup> to be offered having been ordered, a type it was of the bread

3 Greek word obscure.

4 **Leprosy** (Heb. tsara'ath, a "smiting," a "stroke," because the disease was regarded as a direct providential infliction). This name is from the Greek lepra, by which the Greek physicians designated the disease from its scaliness. We have the description of the disease, as well as the regulations connected with it, in Lev. 13; 14; [Num 12:10](#), etc. There were reckoned six different circumstances under which it might develop itself, (1.) without any apparent cause ([Lev 13:2](#)); (2.) its reappearance ([Lev 13:9](#)); (3.) from an inflammation ([Lev 13:18](#)); (4.) on the head or chin ([Lev 13:29](#)); (5.) in white polished spots ([Lev 13:38](#), [Lev 13:39](#)); (6.) at the back or in the front of the head ([Lev 13:40](#)). Lepers were required to live outside the camp or city ([Num 5:1](#); [Num 12:10](#), etc.). This disease was regarded as an awful punishment from the Lord ([Kg2 5:7](#); [Ch2 26:20](#)). This disease "begins with specks on the eyelids and on the palms, gradually spreading over the body, bleaching the hair white wherever they appear, crusting the affected parts with white scales, and causing terrible sores and swellings. From the skin the disease eats inward to the bones, rotting the whole body piecemeal." "In Christ's day no leper could live in a walled town, though he might in an open village. But wherever he was he was required to have his outer garment rent as a sign of deep grief, to go bareheaded, and to cover his beard with his mantle, as if in lamentation at his own virtual death. He had further to warn passers-by to keep away from him, by calling out, 'Unclean! unclean!' nor could he speak to any one, or receive or return a salutation, since in the East this involves an embrace." That the disease was not contagious is evident from the regulations regarding it ([Lev 13:12](#), [Lev 13:13](#), [Lev 13:36](#); [Kg2 5:1](#)). Leprosy was "the outward and visible sign of the innermost spiritual corruption; a meet emblem in its small beginnings, its gradual spread, its internal disfigurement, its dissolution little by little of the whole body, of that which corrupts, degrades, and defiles man's inner nature, and renders him unmeet to enter the presence of a pure and holy God". Our Lord cured lepers ([Mat 8:2](#), [Mat 8:3](#); [Mar 1:40](#)). This divine power so

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τῆς Εὐχαριστίας, ὃν εἰς ἀνάμνησιν τοῦ πάθους, οὗ ἔπαθεν ὑπὲρ τῶν  
of the Eucharist, being for a remembrance of the suffering, which He suffered on behalf of the  
καθαίρομένων τὰς ψυχὰς ἀπὸ πάσης πονηρίας ἀνθρώπων, Ἰησοῦς Χριστὸς ὁ  
cleansing of the souls from of all iniquities of men, Jesus Christ the  
Κύριος ἡμῶν παρέδωκε ποιεῖν, ἵνα ἅμα τε εὐχαριστῶμεν τῷ Θεῷ ὑπὲρ τε τοῦ  
Lord of us gave to do, that at the same time both we may thank the God over both of the  
τὸν κόσμον ἐκτίκεναι σὺν πᾶσι τοῖς ἐν αὐτῷ διὰ τὸν ἄνθρωπον, καὶ ὑπὲρ τοῦ ἀπὸ  
the world to have created with all the things in it on account of the man, and over of the from  
τῆς κακίας, ἐν ἣ γεγόναμεν, ἠλευθερωκέμεν ἡμᾶς, καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας  
of the evil, in which we were, to have set free us, and the principalities and the authorities  
καταλελυκέμεν τελείαν κατάλυσιν διὰ τοῦ παθητοῦ γενομένου κατὰ  
to have destroyed completely a putting down through of the suffering having happened according to  
βουλήν αὐτοῦ.  
will of Him.

2 Ὅθεν περὶ μὲν τῶν ὑφ' ὑμῶν τότε προσφερομένων θυσιῶν λέγει ὁ Θεός,  
From whom concerning indeed of the by of you at times of offerings of sacrifices says the God  
ὡς προέφη, διὰ Μαλαχίου, ἐνὸς τῶν δώδεκα, Οὐκ ἔστι θέλημά μου ἐν ὑμῖν, λέγει  
as I said before, by of Malachi, one of the twelve, Not is pleasure of me in you, says  
Κύριος, καὶ τὰς θυσίας ὑμῶν οὐ προσδέξομαι ἐκ τῶν χειρῶν ὑμῶν· διότι ἀπὸ  
Lord, and the sacrifices of you not will I accept out of the hands of you; for from  
ἀνατολῆς ἡλίου ἕως δυσμῶν τὸ ὄνομά μου δεδόξασται ἐν τοῖς ἔθνεσι, καὶ ἐν  
of rising of sun until setting the name of me has been extolled among the nations, and in  
παντὶ τόπῳ θυμίαμα προσφέρεται τῷ ὀνόματί μου, καὶ θυσία καθαρὰ, ὅτι μέγα τὸ  
every place incense is offered to the name of me, and an offering spotless, for great the  
ὄνομά μου ἐν τοῖς ἔθνεσι, λέγει Κύριος, ὑμεῖς δὲ βεβηλοῦτε αὐτό.  
name of me among the nations, says Lord, you but profaned it.<sup>5</sup>

3 Περὶ δὲ τῶν ἐν παντὶ τόπῳ ὑφ' ἡμῶν τῶν ἐθνῶν προσφερομένων αὐτῷ θυσιῶν,  
Regarding and of the in every place by of us of the nations offer to Him sacrifices,  
τοῦτ' ἔστι τοῦ ἄρτου τῆς Εὐχαριστίας, καὶ τοῦ ποτηρίου ὁμοίως τῆς Εὐχαριστίας,  
this is the bread of the Eucharist, and of the cup likewise of the Eucharist,  
προλέγει τότε, εἰπὼν, καὶ τὸ ὄνομα αὐτοῦ δοξάζειν ἡμᾶς, ὑμᾶς δὲ βεβηλοῦν.  
foretelling then, having said, and the name of Him to glorify us, you but profane.

4 Ἡ δὲ ἐντολὴ τῆς περιτομῆς, κελεύουσα τῇ ὀγδόῃ ἡμέρᾳ ἐκ παντὸς περιτέμνει τὰ  
The and command of the circumcision, exhorting on the eighth day out of all to circumcise the  
γεννώμενα, τύπος ἦν τῆς ἀληθινῆς περιτομῆς, ἣν περιετιμήθημεν ἀπὸ τῆς πλάνης  
children, a type it was of the true circumcision, by which we are circumcised from of the deceit  
καὶ πονηρίας διὰ τοῦ ἀπὸ νεκρῶν ἀναστάντος τῇ μιᾷ τῶν Σαββάτων ἡμέρᾳ  
and iniquity through of the One from of death having risen on the first of the Sabbath day  
Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν· μία γὰρ τῶν Σαββάτων, πρώτη μὲν οὕσα τῶν  
Jesus Christ the Lord of us; first for of the Sabbath, first indeed being of the

manifested illustrates his gracious dealings with men in curing the leprosy of the soul the fatal taint of sin. (Easton)

5 Above -Malachi 1:10b – 12a.

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πασῶν ἡμερῶν, κατὰ τὸν ἀριθμὸν πάλιν τῶν πασῶν ἡμερῶν τῆς κυκλοφορίας  
of all of days, according to the number in turn of the of all of days of the cycle  
ὄγδοη καλεῖται, καὶ πρώτη οὕσα μένει.  
eighth it is called, and first being it remains.

### Chapter XLII

1 Ἀλλὰ καὶ τὸ δώδεκα κώδωνας ἐξῆφθαι τοῦ ποδήρους τοῦ ἀρχιερέως  
But also the twelve bells to have been hanged from of the reaching to feet of the high priest  
παραδεδόσθαι τῶν δώδεκα ἀποστόλων τῶν ἑξαφθέντων ἀπὸ τῆς  
to have been given as symbolic of the twelve apostles of the having been dependent from of the  
δυνάμεως τοῦ Αἰωνίου Ἱερέως Χριστοῦ, δι' ὧν τῆς φωνῆς ἡ πᾶσα γῆ τῆς δόξης  
power of the Eternal Priest Christ, through of whom of the voices the all earth of the glory  
καὶ χάριτος τοῦ Θεοῦ καὶ τοῦ Χριστοῦ αὐτοῦ ἐπληρώθη, σύμβολον ἦν. Διὸ καὶ ὁ  
and grace of the God and of the Christ of Him was filled, a foretoken it was. Wherefore also the  
Δαυεὶδ λέγει, Εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα  
David says, Into all the earth went out the sound of them, and into the limits  
τῆς οἰκουμένης τὰ ῥήματα αὐτῶν.  
of the inhabited land the sayings of them.<sup>6</sup>

2 Καὶ ὁ Ἡσαίας ὡς ἀπὸ προσώπου τῶν ἀποστόλων, λεγόντων τῷ Χριστῷ ὅτι  
And the Isaiah as if from before of the apostles, speaking to the Christ that  
οὐχὶ τῆ ἀκοῇ αὐτῶν πιστεύουσιν, ἀλλὰ τῆ αὐτοῦ τοῦ πέμπσαντος αὐτοὺς δυνάμει,  
not the report of them they believe, but in the of Him of the having sent them power,  
διὸ λέγει οὕτως, Κύριε, τίς ἐπίστευσε τῆ ἀκοῇ ἡμῶν; Καὶ ὁ βραχίων Κυρίου τίνοι  
wherefore he says thus, Lord, who believed the report of us? And the arm of Lord to whom  
ἀπεκαλύφθη; Ἄνηγγεῖλαμεν ἐνώπιον αὐτοῦ ὡς παιδίον, ὡς ρίζα ἐν γῆ διψώση,<sup>7</sup>  
was it disclosed? We announced before of Him as a servant, as a root in the ground thirsty,<sup>7</sup>  
καὶ τὰ ἐξῆς τῆς προφητείας προλελεγμένα.  
and the next of the prophecy we have told earlier.

3 Τὸ δὲ εἰπεῖν τὸν λόγον ὡς ἀπὸ προσώπου πολλῶν ἀνηγγεῖλαμεν ἐνώπιον  
The but to say the quotation as if from of person of many announced before  
αὐτοῦ, καὶ ἐπαγαγεῖν, Ὡς παιδίον, δηλωτικὸν τοῦ τοὺς πονηροὺς ὑπηκόους αὐτοῦ  
of Him, and to bring in, As if a child, it makes clear of the the wicked subject of Him  
γενομένους ὑπηρετῆσαι τῆ κελεύσει αὐτοῦ, καὶ πάντας ὡς ἓν παιδίον γεγενῆσθαι.  
having become to obey the command of Him, and all as one child to have become.  
Ὅποῖον καὶ ἐπὶ τοῦ σώματος ἔστιν ἰδεῖν· πολλῶν ἀριθμουμένων μελῶν τὰ  
Of what sort also upon of the body it is to perceive, of many may be counted members the  
σύμπαντα ἓν καλεῖται, καὶ ἔστι σῶμα· καὶ γὰρ δῆμος καὶ ἐκκλησία, πολλοὶ τὸν  
altogether one are called, and is a body; also for a commonality and a church, many the  
ἀριθμὸν ὄντες ἄνθρωποι, ὡς ἓν ὄντες πρᾶγμα τῆ μιᾶ κλήσει καλοῦνται καὶ  
number being of people, as one being in fact the one called addressed and

6 Above Psalm 118(119):4.

7 Above Isaiah 53:1,2.

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προσαγορεύονται.  
they are spoken of.

4 Καὶ τὰ ἄλλα δὲ πάντα ἀπλῶς, ὧς ἄνδρες, ἔφην, τὰ ὑπὸ Μωυσέως διαταχθέντα  
Also the things other but all simply, O men, I said, the things by of Moses having been appointed  
δύναμαι καταριθμῶν ἀποδεικνύειν τύπους καὶ σύμβολα καὶ καταγγελίας τῶν τῶν  
I can count to point out types and symbols and proclamations of the to the  
Χριστῶ γίνεσθαι μελλόντων, καὶ τῶν εἰς αὐτὸν πιστεύειν προεγνωσμένων, καὶ τῶν  
Christ to happen being destined, and of the into Him to believe having been known, and of the  
ὑπ' αὐτοῦ Χριστοῦ ὁμοίως γίνεσθαι μελλόντων. Ἄλλ' ἐπειδὴ καὶ ἃ κατηριθμησάμην  
by of Him Christ likewise to happen being destined. But since also which I enumerated  
τὰ νῦν ἰκανὰ δοκεῖ μοι εἶναι, ἐπὶ τὸν λόγον τῇ τάξει παριῶν ἔρχομαι.  
the things now sufficing seem to me to be, upon the discourse the arrangement I pass on to come.

### Chapter XLIII

1 Ὡς οὖν ἀπὸ Ἀβραάμ ἤρξατο περιτομῆ, καὶ ἀπὸ Μωυσέως Σάββατον καὶ  
As then from Abraham began circumcision, and from Moses Sabbath and  
θυσίαι καὶ προσφοραὶ καὶ ἑορταί, καὶ ἀπεδείχθη διὰ τὸ σκληροκάρδιον τοῦ λαοῦ  
sacrifices and offerings and feasts, and it was shown through the hardness of heart of the people  
ὑμῶν ταῦτα διατετάχθαι, οὕτως παύσασθαι ἔδει κατὰ τὴν τοῦ  
of you these things to have been drawn up, thus to be ended it was needed according to the of the  
Πατρὸς βουλήν εἰς τὸν διὰ τῆς ἀπὸ τοῦ γένους τοῦ Ἀβραάμ καὶ φυλῆς Ἰούδα, καὶ  
Father will for the by of the from of the family of Abraham and tribe of Judah, and  
Δαυεὶδ παρθένου γεννηθέντα Υἱὸν τοῦ Θεοῦ Χριστόν, ὅστις καὶ αἰώνιος νόμος  
of David of a virgin having been born Son of the God Christ, who also everlasting law  
καὶ καινὴ διαθήκη τῶ παντὶ κόσμῳ ἐκηρύσσεται προελευσόμενος, ὡς αἱ  
and new covenant to the all world proclaimed will come, as the  
προλελεγμένοι προφητεῖαι σημαίνουσι.  
before mentioned prophecies show.

2 Καὶ ἡμεῖς, οἱ διὰ τούτου προσχωρήσαντες τῷ Θεῷ, οὐ ταύτην τὴν κατὰ  
And we, he ones by of this One having come near to the God, not of the this the according to  
σάρκα παρελάβομεν περιτομῆν, ἀλλὰ πνευματικὴν, ἣν Ἐνώχ καὶ οἱ ὅμοιοι ἐφύλαξαν·  
flesh we received circumcision, but of spiritualm which Enoch and the similar observed;  
ἡμεῖς δὲ διὰ τοῦ βαπτίσματος αὐτῆν, ἐπειδὴ ἁμαρτωλοὶ ἐγεγόνημεν, διὰ τὸ ἔλεος  
we and through of the baptism of it, since sinners we have been, by the mercy  
τὸ παρὰ τοῦ Θεοῦ ἐλάβομεν, καὶ πᾶσιν ἐφετὸν ὁμοίως λαμβάνειν.  
the rom of the God we received, and to all it is sent likewise to receive.

3 Περὶ δὲ τοῦ τῆς γενέσεως αὐτοῦ μυστηρίου ἤδη λέγειν κατεπείγοντος λέγω.  
About but of the of the birth of Him mystery already to quote is requiring I speak.  
Ἰσαίας οὖν περὶ τοῦ γένους αὐτοῦ τοῦ Χριστοῦ, ὅτι ἀνεκδιήγητόν ἐστιν  
Isaiah then concerning of the generation of Him of the Christ, that undeclarable it is  
ἀνθρώποις, οὕτως ἔφη ὡς καὶ προγέγραπται, Τὴν γενεὰν αὐτοῦ τίς  
to men, thus saying as also having been written before, The generation of Him who

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διηγήσεται; Ὅτι αἴρεται ἀπὸ τῆς γῆς ἢ ζωῆ αὐτοῦ, ἀπὸ τῶν ἀνομιῶν τοῦ  
shall declare? For born away from of the earth the life of Him, by of the lawlessness o  
λαοῦ μου ἤχθη εἰς θάνατον. Ὡς ἀνεκδιηγήτου οὖν ὄντος τοῦ γένους τούτου  
people of me He was brought into death. As not declarable then being of the generation of this One  
ἀποθνήσκειν μέλλοντος ἵνα τῷ μώλωπι αὐτοῦ ἰαθῶμεν οἱ ἁμαρτωλοὶ ἄνθρωποι,  
to die being destined by the bruise of Him are healed the sinful men,  
τὸ προφητικὸν πνεῦμα ταῦτα εἶπεν.  
the prophetic Spirit these things to say.

4 Ἔτι καὶ ἵνα ὄν τρόπον γέγονεν ἐν κόσμῳ γεννηθεὶς ἐπιγνῶναι  
Yet also that in which manner to have come in world He having been born to know  
ἔχωσιν οἱ πιστεύοντες αὐτῷ ἄνθρωποι, διὰ τοῦ αὐτοῦ Ἰσαίου τὸ προφητικὸν  
may have the believing in Him men, through of the same Isaiah the prophetic  
πνεῦμα ὡς μέλλει γίνεσθαι προεφήτευσεν οὕτως.  
Spirit as destined to happen foretold thus.

5 Καὶ προσέθετο Κύριος λαλῆσαι τῷ Ἀχαζ, λέγων, Αἴτησον σεαυτῷ σημεῖον  
And went on Lord to speak to the Ahaz, saying, Let you ask for yourself a sign  
παρὰ Κυρίου τοῦ Θεοῦ σου εἰς βάθος, ἢ εἰς ὕψος. Καὶ εἶπεν Ἀχαζ, Οὐ μὴ αἰτήσω  
by of Lord of the God of you in depth, or in height. And said Ahaz, Certainly not shall I ask  
οὐδ' οὐ μὴ πειράσω Κύριον. Καὶ εἶπεν Ἰσαίας, Ἀκούετε δὴ, οἶκος Δαυεὶδ.  
nither by no means tempt Lord. And said Isaiah, Let you hear then, hous of David.  
Μὴ μικρὸν ὑμῖν ἀγῶνα παρέχειν ἀνθρώποις; Καὶ πῶς Κυρίῳ παρέχετε ἀγῶνα;  
Not a small thing you a struggle to render to men? And how to Lord you render a struggle?  
Διὰ τοῦτο δώσει Κύριος αὐτὸς ὑμῖν σημεῖον, Ἰδοὺ ἡ παρθένος ἐν γαστρὶ λήψεται  
On account of this shall give Lord Himself to you a sign, Behold the virgin in womb shall conceive  
καὶ τέξεται υἱόν, καὶ καλέσεται τὸ ὄνομα αὐτοῦ Ἐμμανουήλ. Βούτυρον καὶ μέλι φάγεται.  
an she shall bear a son, and you shall call the name of him Immanuel. Butter and honey he will eat.<sup>8</sup>

6 Πρὶν ἢ γνῶναι αὐτὸν ἢ προελέσθαι πονηρὰ ἐκλέξεται τὸ ἀγαθόν· διότι, πρὶν ἢ  
Before which to know him or to prefer evil to choose the good; for, before which  
γνῶναι τὸ παιδίον ἀγαθὸν ἢ κακόν, ἀπειθεῖ πονηρὰ τοῦ ἐκλέξασθαι τὸ ἀγαθόν.  
to know the child good or bad, he rejects evil of the to choose the good.  
Διότι, πρὶν ἢ γνῶναι τὸ παιδίον καλεῖν πατέρα ἢ μητέρα, λήψεται δύναμιν  
For, before which to know the child to call father or mother, he shall gain power  
Δαμασκοῦ καὶ σκῦλα Σαμαρείας ἔναντι βασιλέως Ἀσσυρίων. Καὶ καταληφθήσεται ἡ  
o Damascus and spoil of Samaria before king of Assyria. And shall be seized the  
γῆ ἣν οὐ σκληρῶς οἴσεις ἀπὸ προσώπου τῶν δύο βασιλέων. Ἄλλ' ἐπάξει ὁ  
land which you with hardness will endure from of presence of the two kings. But shall bring the  
Θεὸς ἐπὶ σὲ καὶ ἐπὶ τὸν λαόν σου, καὶ ἐπὶ τὸν οἶκον τοῦ πατρός σου ἡμέρας, αἱ  
God upon you and upon the people of you, and upon the house of the father of you days, which  
οὐδέπω ἦκασιν ἐπὶ σέ, ἀπὸ τῆς ἡμέρας ἧς ἀφείλεν Ἐφραὶμ ἀπὸ Ἰούδα, τὸν βασιλέα  
not as yet are present upon you, from of the day which removed Ephraim from Judah, the king

8 Above Isaiah 7:11-15a.

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

τῶν Ἀσσυρίων.  
of the Assyrians.<sup>9</sup>

7 Ὅτι μὲν οὖν ἐν τῷ γένει τῷ κατὰ σάρκα τοῦ Ἀβραάμ οὐδεὶς οὐδέποτε ἀπὸ  
For indeed then in the race to the according to flesh of the Abraham not one nor ever from  
παρθένου γεγέννηται, οὐδὲ λέλεκται γεγεννημένος, ἀλλ' ἡ οὗτος ὁ ἡμέτερος  
of a virgin has been born, nor has been said having been born, but which this One the our  
Χριστός, πᾶσι φανερόν ἐστιν.  
Christ, to all manifest it is.

8 Ἐπεὶ δὲ ὑμεῖς καὶ οἱ διδάσκαλοι ὑμῶν τολμᾶτε λέγειν μηδὲ εἰρῆσθαι ἐν τῇ  
Since but you and the teachers of you are venturing to say not to state in the  
προφητεία τοῦ Ἡσαίου, Ἴδου ἡ παρθένος ἐν γαστρὶ ἔξει, ἀλλ' ἡ νεᾶνις ἐν  
prophecy of the Isaiah, Behold the virgin in womb se will have, but, Behold the young woman<sup>10</sup> in  
γαστρὶ λήψεται καὶ τέξεται υἱόν, καὶ ἐξηγεῖσθε τὴν προφητείαν ὡς εἰς Ἑζεκιάν,  
in womb shall conceive and bear a son, and interpret the prophecy as if for Hezekiah,<sup>11</sup>  
τὸν γενόμενον ὑμῶν βασιλέα, πειράσομαι καὶ ἐν τούτῳ καθ' ὑμῶν βραχεία  
the having been of you king, I will try also by to this against of you shortly  
ἐξηγήσασθαι, καὶ ἀποδείξαι εἰς τοῦτον εἰρῆσθαι τὸν ὁμολογούμενον ὑφ' ἡμῶν Χριστόν.  
to expound, and to show in this One to make plain the consenting by of us Christ.

### Chapter XLIV

1 Οὕτω γὰρ κατὰ πάντα ἀθῶος ὑμῶν χάριν εὔρεθήσομαι, εἰ ἀποδείξεις  
So for according to all without fault of you therefore I will be found, if demonstrations  
ποιούμενος ἀγωνίζομαι ὑμᾶς πεισθῆναι· ἐὰν δὲ ὑμεῖς σκληροκάρδιοι μένοντες,  
making forcibly you to be persuaded; if but you hard-hearted remain,  
ἢ ἀσθενεῖς τὴν γνώμην διὰ τὸν ἀφωρισμένον τοῖς Χριστιανοῖς θάνατον,  
or weak the resolve through the having been a characteristic to the Christians – death,  
τῷ ἀληθεῖ συντίθεσθαι μὴ βούλησθε, ἑαυτοῖς αἴτιοι φανήσεσθε. Καὶ ἐξαπατᾶτε  
to the truth to assent not willing, to yourselves cause you shall appear. And you are deceiving  
ἑαυτοὺς, ὑπονοοῦντες διὰ τὸ εἶναι τοῦ Ἀβραάμ κατὰ σάρκα σπέρμα πάντως  
yourselves, supposing through the to be of the Abraham according to flesh seed of all  
κληρονομῆσιν τὰ κατηγγελμένα παρὰ τοῦ Θεοῦ διὰ τοῦ Χριστοῦ δοθήσεσθαι  
to inherit the things to be proclaimed by of the God through of the Christ to be given  
ἀγαθὰ.  
good.

9 Above Isaiah 7:15b -17 (altered)

10 An unmarried young woman would be assumed to be a virgin, the German 'Young Woman' means 'virgin.'

11 **Hezekiah** Whom Jehovah has strengthened. 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). (Easton).

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

2 Οὐδεὶς γὰρ οὐδὲν ἐκείνων οὐδαμόθεν λαβεῖν ἔχει πλὴν οἱ τῇ γνώμῃ  
Not one for nothing of them from anywhere to gain has except the in the mind  
ἐξομοιωθέντες τῇ πίστει τοῦ Ἀβραάμ, καὶ ἐπιγνόντες τὰ μυστήρια πάντα, λέγω δὲ  
having been absorbed in the faith of the Abraham, and having observed the mysteries all, I say and  
ὅτι τὶς μὲν ἐντολὴ εἰς θεοσέβειαν καὶ δικαιοπραξίαν διετέτακτο, τὶς  
that certain indeed commands for worship of God and righteous practice had ben drawn up, some  
δὲ ἐντολὴ καὶ πράξις ὁμοίως εἶρητο ἢ εἰς μυστήριον τοῦ Χριστοῦ ἢ διὰ τὸ  
but commnds and practices likewise had been told of which in mystery of the Christ or through the  
σκληροκάριον τοῦ λαοῦ ὑμῶν. Καὶ ὅτι τοῦτο ἐστὶν ἐν τῷ Ἰεζεκιήλ περὶ τούτου  
hardness of heart of the people of you. And that this is in the Ezekiel concerning of this  
ἀποφαινόμενος ὁ Θεὸς εἶπεν, Ἐὰν Νῶε καὶ Ἰακώβ καὶ Δανιήλ ἐξαιτήσωνται  
making known the God he said, If Noah and Jacob and Daniel should beg  
ἢ υἱοὺς ἢ θυγατέρας, οὐ μὴ δοθήσεται αὐτοῖς.  
either sons or daughters, by no means will it say be given to them.<sup>12</sup>

3 Καὶ ἐν τῷ Ἡσαΐα εἰς τοῦτο αὐτὸ ἔφη οὕτως, Εἶπε Κύριος ὁ Θεός, Καὶ ἐξελεύσονται  
And in the Isaiah in this same subject He says thus, Said Lord the God, And they shall go forth  
καὶ ὄψονται τὰ κῶλα τῶν παραβεβηκότων ἀνθρώπων· ὁ γὰρ σκώληξ αὐτῶν  
and shall look on the members of the having transgressed men, the for worm of them  
οὐ τελευτήσει, καὶ τὸ πῦρ αὐτῶν οὐ σβεσθήσεται, καὶ ἔσονται εἰς ὄρασιν πάση σαρκί.  
not shall die, and the fire of them not shall be put out, and they shall be a ghastly sight to all flesh.<sup>13</sup>

4 Ὡς τεμόντας ὑμᾶς ἀπὸ τῶν ψυχῶν ὑμῶν τὴν ἐλπίδα ταύτην σπουδάσαι δεῖ  
So as cutting out you from of the souls of you the hope of this let you hasten it behoves you  
ἐπιγνῶναι, δι' ἧς ὁδοῦ ἄφεις ὑμῖν τῶν ἁμαρτιῶν γενήσεται, καὶ ἐλπίς τῆς  
to know, by which way a discharge to you of the sins will happen, and a hope of the  
κληρονομίας τῶν κατηγγελεμένων ἀγαθῶν· ἔστι δ' οὐκ ἄλλη ἢ αὕτη, ἵνα τοῦτον  
inheritance of the having been declared good things; it is by not other than this, than this One  
τὸν Χριστὸν ἐπιγνόντες, καὶ λουσάμενοι τὸ ὑπὲρ ἀφέσεως ἁμαρτιῶν διὰ Ἡσαίου  
the Christ having known, and having been washed the over remission of sins by Isaiah  
κηρυχθὲν λουτρὸν ἀναμαρτήτως λοιπὸν ζήσητε.  
heralded bath without fault remaining you shall live.

### Chapter XLV

1 Καὶ ὁ Τρύφων, Εἰ καὶ ἐγκόπτειν δοκῶ τοῖς λόγοις τούτοις οἷς λέγεις ἀναγκαίοις  
And the Trypho, If and to hinder I seem to the matters to these which you say necessary  
οὔσιν ἐξετασθῆναι, ἀλλ' οὖν κατεπεύγοντος τοῦ ἐπερωτήματος, ὃ ἐξετάσαι  
being to investigate, but then urgent of the question, which to investigate  
βούλομαι, ἀνάσχου μου πρῶτον. Καγὼ, Ὅσα βούλει ἐξέταζε, ὡς σοι ἐπέρχεται·  
I wish, let you endure of me first. And I, As much as you wish let you ask, as to you it comes;  
ἐγὼ γὰρ καὶ μετὰ τὰς ἐξετάσεις καὶ ἀποκρίσεις τοὺς λόγους ἀναλαμβάνειν  
I for and after the questions and answers the matters to take up

12 Ezekiel 14:20.

13 Isaiah 66:24.

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

πειράσομαι καὶ πληροῦν.  
I will attempt and to complete.

2 Κάκεῖνος, Εἰπέ οὖν μοι, ἔφη, Οἱ ζήσαντες κατὰ τὸν νόμον τὸν διαταχθέντα  
That one, Let you tell then to me, he said, The living according to the law the having been given  
διὰ Μωυσέως ζήσονται ὁμοίως τῷ Ἰακώβ, καὶ τῷ Ἐνώχ, καὶ τῷ Νῶε ἐν τῇ τῶν  
by Moses shall they live like to the Jacob, and to the Enoch<sup>14</sup>, and to the Noah in the of the  
νεκρῶν ἀναστάσει, ἢ οὐ;  
dead resurrection, or not?

3 Κάγώ πρὸς αὐτόν, Εἰπόντος μου, ὦ ἄνθρωπε, τὰ λελεγμένα ὑπὸ τοῦ Ἰεζεκιήλ,  
And I unto him, Having said of me, O man, the things having been said by of the Ezekiel,  
ὅτι, Κὰν Νῶε καὶ Δανιήλ καὶ Ἰακώβ ἐξαιτήσωνται υἱοὺς καὶ θυγατέρας, οὐ δοθήσεται  
that, Even if Noah and Daniel and Jacob should ask for sons and daughters, not will it be granted  
αὐτοῖς, ἀλλ' ἕκαστος τῇ αὐτοῦ δικαιοσύνη δῆλον ὅτι σωθήσεται, ὅτι καὶ τοὺς  
to them, but each one by the of him righteousness manifest that will be saved, for also the  
κατὰ τὸν νόμον τὸν Μωυσέως πολιτευσαμένους ὁμοίως σωθήσεσθαι εἶπον.  
according to the law of the Moses having conducted their lives likewise to be saved I said.  
Καὶ γὰρ ἐν τῷ Μωυσέως νόμῳ τὰ φύσει καλὰ καὶ εὐσεβῆ καὶ δίκαια νενομοθέτηται  
And for in the of Moses law the things naturally good and pious and righteous has been ordained  
πράττειν τοὺς πειθομένους αὐτοῖς, καὶ πρὸς σκληροκαρδίαν δὲ τοῦ λαοῦ  
to be achieved by the yielding to them, and unto hardness of heart but of the people  
διαταχθέντα γίνεσθαι ὁμοίως ἀναγέγραπται, ἃ καὶ ἔπραττον οἱ ὑπὸ τὸν  
having been appointed likewise having been recorded, which also were practicing the under the  
νόμον.  
law.

4 Ἐπεὶ οἱ τὰ καθόλου, καὶ φύσει, καὶ αἰώνια καλὰ ἐποίουν εὐάρεστοί εἰσι τῷ  
Since those the things universally, and naturally, and eternally good were doing pleasing are to the  
Θεῷ, καὶ διὰ τοῦ Χριστοῦ τούτου ἐν τῇ ἀναστάσει ὁμοίως τοῖς προγενομένοις  
God, and through of the Christ of this in the resurrection equal to the having come before  
αὐτῶν δικαίοις, Νῶε, καὶ Ἐνώχ, καὶ Ἰακώβ, καὶ εἴ τινες ἄλλοι γεγόνασι, σωθήσονται  
of them righteous, Noah, and Enoch, and Jacob, and if any others have been, will be saved  
σὺν τοῖς ἐπιγνοῦσι τὸν Χριστὸν τοῦτον τοῦ Θεοῦ Υἱόν, ὃς καὶ πρὸ ἑωσφόρου καὶ  
with the having known the Christ this of the God Son, who also before morning star and  
σελήνης ἦν, καὶ διὰ τῆς παρθένου ταύτης τῆς ἀπὸ τοῦ γένους τοῦ Δαυεὶδ γεννηθῆναι  
moon was, and by of the virgin of this of the from of the family of the David to be born

14 **Enoch** Initiated. The son of Jared, and father of Methuselah ([Gen 5:21](#); [Luk 3:37](#)). His father was one hundred and sixty-two years old when he was born. After the birth of Methuselah, Enoch "walked with God three hundred years" ([Gen 5:22](#)), when he was translated without tasting death. His whole life on earth was three hundred and sixty-five years. He was the "seventh from Adam" ([Jde 1:14](#)), as distinguished from the son of Cain, the third from Adam. He is spoken of in the catalogue of Old Testament worthies in the Epistle to the Hebrews ([Heb 11:5](#)). When he was translated, only Adam, so far as recorded, had as yet died a natural death, and Noah was not yet born. Mention is made of Enoch's prophesying only in [Jde 1:14](#). ( Easton).

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

σαρκοποιηθεῖς ὑπέμεινεν, ἵνα διὰ τῆς οἰκονομίας ταύτης ὁ πονηρευσάμενος τὴν  
having been made of flesh abided, that by of the arrangement of this the might be destroyed the  
ἀρχὴν ὄφιν καὶ οἱ ἐξομοιωθέντες αὐτῷ ἄγγελοι καταλυθῶσι, καὶ ὁ θάνατος  
of old serpent and the having been made like to him angels done away with, and the death  
καταφρονηθῆ, καὶ ἐν τῇ δευτέρᾳ αὐτοῦ τοῦ Χριστοῦ παρουσίᾳ ἀπὸ τῶν πιστευόντων  
may be despised, and at the second of Himself of the Christ presence from of the believing  
αὐτῷ, καὶ εὐαρέστως ζώντων παύσεται τέλεον, ὕστερον μηκέτ' ὢν, ὅταν  
of the in Him, and acceptably living shall rest completely, following no more being, whenever  
οἱ μὲν εἰς κρίσιν καὶ καταδίκην τοῦ πυρὸς ἀπαύστως κολάζεσθαι πεμφθῶσιν,  
the indeed for judgement and condemnation of the fire never-ending to be punished are despatched,  
οἱ δὲ ἐν ἀπαθείᾳ, καὶ ἀφθαρσίᾳ, καὶ ἀλυπίᾳ, καὶ ἀθανασίᾳ συνῶσιν.  
the but in exemption from suffering, and corruption, and pain, and in immortality they exist.

### Chapter XLVI

1 Ἐὰν δέ τινες καὶ νῦν ζῆν βούλωνται φυλάσσουντες τὰ διὰ Μωυσέως διαταχθέντα,  
If but certain even now to live wish observing the by of Moses having been ordained,  
καὶ πιστεύσωσιν ἐπὶ τοῦτον τὸν σταυρωθέντα Ἰησοῦν, ἐπιγνόντες ὅτι αὐτός ἐστιν  
and should trust upon this the having been crucified Jesus, having acknowledged that He is  
ὁ Χριστὸς τοῦ Θεοῦ, καὶ αὐτῷ δέδοται τὸ κρίναι πάντα ἀπλῶς, καὶ αὐτοῦ ἐστιν ἡ  
the Christ of the God, and to Him has been given the to judge all absolutely, and of Him is the  
αἰώνιος βασιλεία, δύναται καὶ αὐτοὶ σωθῆναι; Ἐπυνθάνετό μου.  
eternal kingdom, may be able also they to be saved? He was enquiring of me.

2 Κἀγὼ πάλιν, Συσκεψώμεθα κάκεινο, εἰ ἔνεστιν, ἔλεγον, φυλάσσειν τὰ διὰ  
And I again, Let us suppose together that, if it is possible, saying, to keep the things by  
Μωυσέως διαταχθέντα ἅπαντα νῦν. Κάκεινος ἀπεκρίνατο, Οὐ. Γνωρίζομεν  
Moses having been appointed all together now. And that one answered, No. We know  
γὰρ ὅτι, ὡς ἔφης, οὔτε πρόβατον τοῦ πάσχα ἀλλαχόσε θύειν δυνατὸν, οὔτε τοὺς  
for that, as as you said, neither lamb of the passover in another place to sacrifice possible, nor the  
τῇ νηστείᾳ κελευσθέντας προσφέρεσθαι χιμάρους, οὔτε τὰς ἄλλας ἀπλῶς ἀπάσας  
for the fast having been ordered to offer goats, not the other in a word quite all  
προσφοράς. Κἀγὼ, Τίνα οὖν ἂ δυνατὸν ἐστὶ φυλάσσειν, παρακαλῶ, λέγε αὐτός·  
offerings. And I, Certain then which possible it is to offer, I call, let you tell same;  
πεισθήσῃ γὰρ ὅτι μὴ φυλάσσων τὰ αἰώνια δικαιώματά τις, ἢ πράξας  
you will be persuaded for that not keeping the eternal decrees anyone, or having succeeded  
σωθῆναι ἐκ παντὸς ἔχει. Κάκεινος, Τὸ Σαββατίζειν λέγω, καὶ τὸ περιτέμνεσθαι  
to be saved from all he is kept. And that one, The to keep Sabbath I say, and to be circumcised  
καὶ τὸ τὰ ἔμμηνα φυλάσσειν, καὶ τὸ βαπτίζεσθαι ἀψάμενόν τινος ὦν  
and the the months to keep, and the to be washed having touched anything  
ἀπηγόρευται ὑπὸ Μωυσέως, ἢ ἐν συνουσίᾳ γενόμενον.  
having been forbidden by Moses, or after sexual intercourse having occurred.

3 Κἀγὼ ἔφην, Ἀβραὰμ, καὶ Ἰσαὰκ, καὶ Ἰακώβ, καὶ Νῶε, καὶ Ἰώβ, καὶ εἴ τινες ἄλλοι  
And I said, Abraham, and Isaac, and Jacob, and Noah, and Job and if any others

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

γεγόνασι πρὸ τούτων ἢ μετὰ τούτους ὁμοίως δίκαιοι, λέγω δὲ καὶ Σάρραν τὴν  
have been before of these or after them equally righteous, I say and also Sarah the  
γυναῖκα τοῦ Ἀβραάμ, καὶ Ῥεβέκκαν τὴν τοῦ Ἰσαάκ, καὶ Ῥαχήλ τὴν τοῦ Ἰακώβ, καὶ  
wife of the Abraha, and Rebekah the of the Isaac, and Rachel the of the Jacob, and  
Λεῖαν, καὶ τὰς λοιπὰς ἄλλας τὰς τοιαύτας μέχρι τῆς Μωυσέως, τοῦ πιστοῦ  
Leah, and the remaining others the such as these until of the Moses, of the faithful  
θεράποντος, μητρός, μηδὲν τούτων φυλάξαντας, εἰ δοκοῦσιν ὑμῖν σωθῆσθαι;  
servant, mother, none of these having kept, If supposing you will be saved?  
Καὶ ὁ Τρύφων ἀπεκρίνατο, Οὐ περιετέμμητο Ἀβραάμ καὶ οἱ μετ' αὐτόν;  
And the Trypho answered, Not circumcised Abraham and the after him?

4 Κἀγὼ, Ἐπίσταμαι, ἔφην, ὅτι περιετέμμητο Ἀβραάμ καὶ οἱ μετ' αὐτόν· διὰ τί δὲ  
And I, I know, I said, that were circumcised Abraham and the after him; by what and  
ἐδόθη αὐτοῖς ἡ περιτομή, ἐν πολλοῖς τοῖς προλελεγμένοις εἶπον, καὶ εἰ μὴ δυσωπεῖ  
was given to them the circumcision, by much to the beforehand said, and except are embarrassed  
ὑμᾶς τὰ λεγόμενα, πάλιν ἐξετάσωμεν τὸν λόγον. Ὅτι δὲ μέχρι Μωυσέως οὐδεὶς  
you by the being said, again let us examine well the matter, That and up to Moses not one  
ἀπλῶς δίκαιος οὐδὲν ὅλως τούτων περὶ ὧν ἐζητοῦμεν ἐφύλαξεν, οὐδὲ ἐντολὴν  
frankly righteous none entirely of these about of which we are investigating kept, neither a command  
ἔλαβε φυλάσσειν, πλὴν τὴν ἀρχὴν λαβούσης ἀπὸ Ἀβραάμ τῆς περιτομῆς,  
received to keep, except the beginning having received from Abraham of the circumcision,  
ἐπίστασθε. Κακεῖνος, Ἐπιστάμεθα, ἔφη, καὶ ὅτι σώζονται ὁμολογοῦμεν.  
you were commanded. That one, We know, he said, and that they are saved we confess.

5 Κἀγὼ πάλιν, Διὰ τὸ σκληροκάρδιον τοῦ λαοῦ ὑμῶν πάντα τὰ τοιαῦτα  
And I again, Through the hardness of heart of the people of you all the things such as these  
ἐντάλματα νοεῖτε τὸν Θεὸν διὰ Μωυσέως ἐντειλάμενον ὑμῖν, ἵνα διὰ πολλῶν  
commands you may perceive the God by of Moses having commanded you, that by of many  
τούτων ἐν πάσῃ πράξει πρὸ ὀφθαλμῶν αἰεὶ ἔχητε τὸν Θεὸν, καὶ μὴτε ἀδικεῖν  
of them in all acts before of eyes always you should hold the God, and neither to do wrong  
μὴτε ἀσεβεῖν ἀρχησθε. Καὶ γὰρ τὸ κόκκινον βάμμα περιτιθέναι αὐτοῖς ἐνετείλατο  
nor be impious should you begin. And for the purple dye to place around them he commanded  
ἵνα διὰ τούτου μὴ λήθη ὑμᾶς λαμβάνη τοῦ Θεοῦ, καὶ φυλακτήριον ἐν  
in order that by of this not a forgetting you may receive of the God, and a phylactery<sup>15</sup> on  
ὑμέσιν λεπτοτάτοις ὑμῖν, γεγραμμένων χαρακτήρων τινῶν, ἃ πάντως  
thin membrane which stretch<sup>16</sup> you, having been engraved of characters of certain, which of all  
ἅγια νοοῦμεν εἶναι, περικεῖσθαι ὑμᾶς ἐκέλευσε, καὶ διὰ τούτων δυσωπῶν ὑμᾶς αἰεὶ  
holy we consider to be, to be worn by you exhorting, and by of these retain you always  
μνήμην ἔχειν τοῦ Θεοῦ, ἅμα τε καὶ ἔλεγχον ἐν ταῖς καρδίαις ὑμῶν.  
a remembrance to have of the God, at the same time both also a scrutiny in the hearts of you.

15 Among the Jews φυλακτήρια were small rolls of parchment with texts from the Law written on them, bound to the forehead by persons praying, Above Matthew 23.5

16 Greek word obscure.

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

6 Οὐ δὲ μικρὰν μνήμην ἔχετε τοῦ θεοσεβεῖν, καὶ οὐδ' οὕτως ἐπέισθητε  
Not but a little remembrance you have of the to serve God, and neither thus were you won over  
μὴ εἰδωλολατρεῖν, ἀλλ' ἐπὶ Ἡλίου ὀνομάζων τὸν ἀριθμὸν τῶν μὴ καμψάντων γόνυ  
not to worship idols, but upon Elijah telling the number of the not having bent knee  
τῇ Βάαλ, ἑπτακισχιλίους τὸν ἀριθμὸν ὄντας εἶπε, καὶ ἐν τῷ Ἰσαΐα, καὶ τὰ τέκνα  
to the Baal,<sup>17</sup> seven thousand the number being said, and in the Isaiah, also the children  
ὑμῶν θυσίαν πεποιηκένα τοῖς εἰδώλοις ἐλέγχει ὑμᾶς.  
of you as sacrifices to have made to the idols He reproaches you.

7 Ἡμεῖς δέ, ὑπὲρ τοῦ μὴ θυσιάζειν οἷς πάλαι ἐθύομεν, ὑπομένομεν  
We but, because of the not to sacrifice that which in times gone by we were sacrificing  
τὰς ἐσχάτας τιμωρίας, καὶ θανατούμενοι χαίρομεν, πιστεύοντες ὅτι ἀναστήσει  
the most extreme retribution, and in being sentenced to death we rejoice, believing that will raise up  
ἡμᾶς ὁ Θεὸς διὰ τοῦ Χριστοῦ αὐτοῦ καὶ ἀφθάρτους, καὶ ἀπαθείς, καὶ ἀθανάτους  
us the God through of the Christ of Him and incorruptible, and impassive, and immortal  
ποιήσει· καὶ οὐδὲν συμβάλλεσθαι πρὸς δικαιοπραξίαν καὶ εὐσέβειαν, τὰ διὰ τὴν  
will make, and nothing to contribute unto acting righteously and piety, the things through the  
σκληροκαρδίαν τοῦ λαοῦ ὑμῶν διαταχθέντα γινώσκομεν.  
hardness of heart of the people of you having been drawn up we were knowing.

### Chapter XLVII

1 Καὶ ὁ Τρύφων πάλιν, Ἐὰν δέ τις, εἰδὼς ὅτι ταῦτα οὕτως ἔχει, μετὰ τοῦ  
And the Trypho again, If but certain, having known that these things thus he has, after of the  
καὶ τοῦτον εἶναι τὸν Χριστὸν ἐπίστασθαι δῆλον, ὅτι καὶ πεπιστευκένα καὶ πείθεσθαι  
also this One to be the Christ to know it is manifest, that and to have believed and to be persuaded  
αὐτῷ, βούλεται καὶ ταῦτα φυλάσσειν, σωθήσεται; Ἐπυνθάνετο. Κάγω, ὡς μὲν ἐμοὶ  
by im, wishes also these things to keep, will he be saved? He was inquiring. And I, As indeed to me  
δοκεῖ, ὦ Τρύφων, λέγω ὅτι σωθήσεται ὁ τοιοῦτος, ἐὰν μὴ τοὺς ἄλλους  
it seems, O Trypho, I should say that will be saved the such as this one, if not the other  
ἀνθρώπους, λέγω δὴ τοὺς ἀπὸ τῶν ἐθνῶν διὰ τοῦ Χριστοῦ ἀπὸ τῆς πλάνης  
men, I mean quite the from of the nations through of the Christ from of the going astray  
περιτμηθέντας, ἐκ παντὸς πείθειν ἀγωνίζηται ταῦτα αὐτῷ φυλάσσειν,  
having been circumcised, out of all to mislead he should contend these things with him to keep,  
λέγων οὐ σωθήσεται αὐτοὺς ἐὰν μὴ ταῦτα φυλάξωσιν, ὅποῖον ἐν ἀρχῇ τῶν  
saying not to be saved them if not theae things they should keep, like as in beginning of the

17 **Baal** Lord. The name appropriated to the principal male god of the Phoenicians. It is found in several places in the plural BAALIM ([Jdg 2:11](#); [Jdg 10:10](#); [Kg1 18:18](#); [Jer 2:23](#); [Hos 2:17](#)). Baal is identified with Molech ([Jer 19:5](#)). It was known to the Israelites as Baal-peor ([Num 25:3](#); [Deu 4:3](#)), was worshipped till the time of Samuel ([Sa1 7:4](#)), and was afterwards the religion of the ten tribes in the time of Ahab ([Kg1 16:31](#); [Kg1 18:19](#), [Kg1 18:22](#)). It prevailed also for a time in the kingdom of Judah ([Kg2 8:27](#); compare [Kg2 11:18](#); [Kg2 16:3](#); [Ch2 28:2](#)), till finally put an end to by the severe discipline of the Captivity ([Zep 1:4](#)). The priests of Baal were in great numbers ([Kg1 18:19](#)), and of various classes ([Kg2 10:19](#)). Their mode of offering sacrifices is described in [Kg1 18:25](#). The sun-god, under the general title of Baal, or "lord," was the chief object of worship of the Canaanites. Each locality had its special Baal, and the various local Baals were summed up under the name of Baalim, or "lords." Each Baal had a wife, who was a colourless reflection of himself. (Easton)

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

λόγων καὶ σὺ ἔπραττες, ἀποφαινόμενος οὐ σωθήσεσθαί με ἂν μὴ ταῦτα φυλάξω.  
discussion also you practised, you displayed not to be saved me if not these things I kept.

2 Κἀκεῖνος, Διὰ τί οὖν εἶπας, ὣς μὲν ἐμοὶ δοκεῖ, σωθήσεται ὁ τοιοῦτος, εἰ  
And that one, By what then you said, As indeed to me it seems, will be saved the such a one, if  
μήτι εἰσὶν οἱ λέγοντες ὅτι οὐ σωθήσονται οἱ τοιοῦτοι; Εἰσὶν, ἀπεκρινάμην, ὦ Τρύφων,  
not any are the sying that not will be saved the such as these? Are, I answred, O Trypho,  
καὶ μηδὲ κοινωνεῖν ὁμιλίας ἢ ἐστίας τοῖς τοιούτοις τολμῶντες· οἷς ἐγὼ οὐ  
and not have dealings in community or entertain the such as these are undertaking; with whom I not  
σύναινός εἰμι. Ἄλλ' ἂν αὐτοὶ, διὰ τὸ ἀσθενὲς τῆς γνώμης, καὶ τὰ ὅσα δύνανται νῦν ἐκ  
agreeing I am. But if some, by the feebleness of the mind, and the as many as are able now from  
τῶν Μωυσέως, ἃ διὰ τὸ σκληροκάρδιον τοῦ λαοῦ νοοῦμεν διατετάχθαι,  
of the Moses, which through the hardness of hearts of the people we believe to have been drawn up,  
μετὰ τοῦ ἐπὶ τοῦτον τὸν Χριστὸν ἐλπίζειν, καὶ τὰς αἰωνίους καὶ φύσει δικαιοπραξίας,  
with of the upon this the Christ to hope, and the eternal and natural righteous deeds,  
καὶ εὐσεβείας φυλάσσειν βούλωνται, καὶ αἰρῶνται συζῆν τοῖς Χριστιανοῖς, καὶ  
and piety to keep to wish, and should choose to live with the Christians, and  
πιστοῖς, ὡς προεῖπον, μὴ πείθοντες αὐτοὺς μήτε περιτέμνεσθαι ὁμοίως αὐτοῖς μήτε  
faithful, as I said before, not persuading them either to be circumcised like to them nor  
Σαββατίζειν μήτε ἄλλα ὅσα τοιαῦτά ἐστι τηρεῖν, καὶ προσλαμβάνεσθαι καὶ  
to keep Sabbath nor other as many as such as these is to keep, and to receive and  
κοινωνεῖν ἀπάντων, ὡς ὁμος πλάγχθοις καὶ ἀδελφοῖς, δεῖν ἀποφαίνομαι.  
to associate in all things, as joint ? ? ?<sup>18</sup> and brethren, there is need I declare.

3 Ἐὰν δὲ οἱ ἀπὸ τοῦ γένους τοῦ ὑμετέρου πιστεύειν λέγοντες ἐπὶ τοῦτον τὸν Χριστὸν, ὦ  
If but the from of the race of the yours to believe saying upon this the Christ, O  
Τρύφων, ἔλεγον, ἐκ παντὸς κατὰ τὸν διὰ Μωυσέως διαταχθέντα νόμον  
Trypho, they are insisting, agreeing with all according to the by of Moses having been appointed law  
ἀναγκάζουσι ζῆν τοὺς ἐξ ἔθνῶν πιστεύοντας ἐπὶ τοῦτον τὸν Χριστὸν, ἢ μὴ κοινωνεῖν  
compelling to live the from of nations believing upon this the Christ, or not to commune  
αὐτοῖς τῆς τοιαύτης συνδιαγωγῆς αἰροῦνται, ὁμοίως καὶ τούτους οὐκ ἀποδέχομαι.  
themselves of the such as this in association choosing, similarly also these not I approve of.

4 Τοὺς δὲ πειθομένους αὐτοῖς ἐπὶ τὴν ἔννομον πολιτείαν μετὰ τοῦ φυλάσσειν τὴν  
The but being persuaded by them over the legal constitution with of the to keep the  
εἰς τὸν Χριστὸν τοῦ Θεοῦ ὁμολογίαν, καὶ σωθήσεσθαι ἴσως ὑπολαμβάνω. Τοὺς δὲ  
into the Christ of the God confession, also shall be preserved equally I should accept. The but  
ὁμολογήσαντας καὶ ἐπιγνόντας τοῦτον εἶναι τὸν Χριστὸν, καὶ ἠτινιοῦν αἰτία  
having confessed and having known this One to be the Christ, and whoever a cause  
μεταβάνας ἐπὶ τὴν ἔννομον πολιτείαν, ἀρνησαμένους ὅτι οὗτός ἐστιν ὁ Χριστός,  
having changed over the legal constitution, having denied that this One is the Christ,  
καὶ πρὶν τελευτῆς μὴ μεταγνόντας, οὐδ' ὅλως σωθήσεσθαι ἀποφαίνομαι. Καὶ τοὺς  
and before of death not having changed mind, neither entirely shall be saved I declare. And the

18 Greek word obscure.

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

ἀπὸ τοῦ σπέρματος τοῦ Ἀβραάμ ζῶντας κατὰ τὸν νόμον, καὶ ἐπὶ τοῦτον τὸν  
from of the seed of the Abraham living according to the law, and upon this the  
Χριστὸν μὴ πιστεύοντας πρὶν τελευτῆς τοῦ βίου οὐ σωθήσονται ὁμοίως  
Christ not believing before of end of the life not shall be saved likewise  
ἀποφαίνομαι, καὶ μάλιστα τοὺς ἐν ταῖς συναγωγαῖς καταθεματίσαντας καὶ  
I declare, and especially the in the synagogues have cursed and  
καταθεματίζοντας τοὺς ἐπ' αὐτὸν τοῦτον τὸν Χριστὸν πιστεύοντας ὅπως τύχῳσι  
are cursing the over Him this One the Christ believing in any way they may have  
τῆς σωτηρίας καὶ τῆς τιμωρίας τῆς ἐν τῷ πυρὶ ἀπαλλαγῶσιν.  
of the salvation and of the retribution of the in the fire they may escape.

5 Ἡ γὰρ χρηστότης καὶ ἡ φιλάνθρωπία τοῦ Θεοῦ, καὶ τὸ ἄμετρον τοῦ πλούτου αὐτοῦ  
The for goodness and the benevolence of the God, and the boundlessness of the riches of Him  
τὸν μετανοοῦντα ἀπὸ τῶν ἀμαρτημάτων, ὡς δι' Ἐζεκιήλ μηνύει, ὡς δίκαιον καὶ  
the repenting from of the sinners, as through Ezekiel reveals, as righteous and  
ἀναμάρτητον ἔχει· καὶ τὸν ἀπὸ εὐσεβείας ἢ δικαιοπραξίας μετατιθέμενον ἐπὶ ἀδικίαν  
blameless has; and the from piety or righteousness falls away from upon unrighteousness  
καὶ ἀθεότητα ὡς ἀμαρτωλὸν καὶ ἄδικον καὶ ἀσεβῆ ἐπίσταται. Διὸ καὶ ὁ ἡμέτερος  
and ungodliness as sinful and unrighteous and impious regards. Wherefore also the our  
Κύριος Ἰησοῦς Χριστὸς εἶπεν, Ἐν οἷς ἂν ὑμᾶς καταλάβω, ἐν τούτοις καὶ κρινῶ.  
Lord Jesus Christ said, In whatsoever you I should take, in these also I may judge.

### Chapter XLVIII

1 Καὶ ὁ Τρύφων, Καὶ περὶ τούτων ὅσα φρονεῖς ἀκηκόαμεν, εἶπεν.  
And the Trypho, Also concerning of these as much as you think we have heard, he said.  
Ἀναλαβὼν οὖν τὸν λόγον, ὅθεν ἐπαύσσω, πέραινε παράδοξος  
Having taken up then the discourse, where you ceased, let you bring to an end; paradoxical  
τις γὰρ ποτε, καὶ μὴ δυνάμενος ὅλως ἀποδειχθῆναι δοκεῖ μοι εἶναι· τὸ γὰρ λέγειν σε  
some for time, and not capable wholly to be proved it appears to me to be; the for to say you  
προϋπάρχειν Θεὸν ὄντα πρὸ αἰώνων τοῦτον τὸν Χριστὸν, εἶτα καὶ γεννηθῆναι  
to exist as God being before of ages this the Christ, then also to be born  
ἄνθρωπον γενόμενον ὑπομεῖναι, καὶ ὅτι οὐκ ἄνθρωπος ἐξ ἀνθρώπου, οὐ μόνον  
a man having become to abide, and that not a man out of man, not only  
παράδοξον δοκεῖ μοι εἶναι, ἀλλὰ καὶ μωρόν.  
paradoxical it seems to me to be, but also foolish.

2 Κἀγὼ πρὸς ταῦτα ἔφην, Οἶδ' ὅτι παράδοξος ὁ λόγος δοκεῖ εἶναι, καὶ  
And I against these things said, I have known that paradoxical the statement appears to be, and  
μάλιστα τοῖς ἀπὸ τοῦ γένους ὑμῶν, οἵτινες τὰ τοῦ Θεοῦ οὔτε νοῆσαι οὔτε ποιῆσαι  
especially to the from of the race of you, who the things of the God neither to understand nor to do  
ποτε βεβούλησθε, ἀλλὰ τὰ τῶν διδασκάλων ὑμῶν, ὡς αὐτὸς ὁ Θεὸς βοᾷ.  
ever you had been willing, but the things of the teaching of you, as Himself the God proclaims.  
Ἦδη μέντοι, ὦ Τρύφων, εἶπον, οὐκ ἀπόλλυται τὸ τοῦτον εἶναι Χριστὸν τοῦ Θεοῦ,  
Now to be sure, O Trypho, I said, not fails the this One to be the Christ of the God,

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

ἐὰν ἀποδείξαι μὴ δύνωμαι ὅτι καὶ προὔπηρχεν Υἱὸς τοῦ Ποιητοῦ τῶν ὅλων,  
if to prove not I am able that also He had existed before as Son of the Maker of the whole,  
Θεὸς ὢν, καὶ γεγένηται ἄνθρωπος διὰ τῆς παρθένου.  
God being, and has been born a man by of the Virgin.

3 Ἀλλὰ ἐκ παντὸς ἀποδεικνυμένου ὅτι οὗτός ἐστιν ὁ Χριστὸς ὁ τοῦ Θεοῦ, ὅστις  
But by all showing that this One is the Christ the of the God, whosoever  
οὗτος ἔσται, ἐὰν δὲ μὴ ἀποδεικνύω ὅτι προὔπηρχε, καὶ γεννηθῆναι ἄνθρωπος  
this One will be, if but not should prove that He has existed beforehand, and to be born a man  
ὁμοιοπαθῆς ἡμῖν, σὰρκα ἔχων, κατὰ τὴν τοῦ Πατρὸς βουλὴν ὑπέμεινεν, ἐν τούτῳ  
having feelings like us, flesh having, according to the of the Father will He remained, in this  
πεπλανῆσθαί με μόνον λέγειν δίκαιον, ἀλλὰ μὴ ἀρνεῖσθαι ὅτι οὗτός ἐστιν ὁ  
wandered off me alone to say right, but not to deny that this One is the  
Χριστὸς, ἐὰν φαίνεται ὡς ἄνθρωπος ἐξ ἀνθρώπων γεννηθείς, καὶ ἐκλογή γενόμενος  
Christ, if it should appear as a man of men having been born, and by election having become  
εἰς τὸν Χριστὸν εἶναι ἀποδεικνύηται.  
into the Christ to be it should be shown.

4 Καὶ γὰρ εἰσὶ τινες, ὧ φίλοι, ἔλεγον, ἀπὸ τοῦ ὑμετέρου γένους ὁμολογοῦντες αὐτὸν  
And for are certain, O friends, I said, from of the our race confessing Him  
Χριστὸν εἶναι, ἄνθρωπον δὲ ἐξ ἀνθρώπων γενόμενον ἀποφαινόμενοι· οἷς οὐ  
Christ to be, a man but of of men having been born declaring; with whom not  
συντίθεμαι, οὐδ' ἂν πλεῖστοι ταῦτά μοι δοξάσαντες εἶποιεν, ἐπειδὴ  
I agree, nor would I if greater number of these to me having thought should say, since  
ἀνθρωπέοις οὐκ διδάγμασι κεκελεύσμεθα ὑπ' αὐτοῦ τοῦ Χριστοῦ πείθεσθαι, ἀλλὰ τοῖς διὰ  
in human not doctrines ? ? ? by of Himself of the Christ to be persuaded, but to the by  
τῶν μακαρίων προφητῶν κηρυχθεῖσι, καὶ δι' αὐτοῦ διδαχθεῖσι.  
of the blessed prophets proclaimed, and by of Himself having been taught.

### Chapter XLIX

1 Καὶ ὁ Τρύφων, Ἐμοὶ μὲν δοκοῦσιν, εἶπεν, οἱ λέγοντες ἄνθρωπον γεγονέναι αὐτὸν,  
And the Trypho, To me indeed it seems, he said, the saying a man to have become Him,  
καὶ κατ' ἐκλογὴν κεχρῖσθαι καὶ Χριστὸν γεγονέναι πιθανώτερον ὑμῶν  
and according to election to have been anointed and Christ to have become more persuasive of them  
λέγειν, τῶν ταῦτα ἅπερ φῆς λεγόντων· καὶ γὰρ πάντες ἡμεῖς τὸν Χριστὸν  
to say, of the these things which should say you are saying; and for all we the Christ  
ἐξ ἀνθρώπων προσδοκῶμεν γενήσεσθαι, καὶ τὸν Ἠλίαν χρῖσαι αὐτὸν ἐλθόντα. Ἐὰν  
from of man are expecting will be born, and the Elijah to anoint him having come. If  
δὲ οὗτος φαίνεται ὢν ὁ Χριστὸς, ἄνθρωπον μὲν ἐξ ἀνθρώπων γενόμενον ἐκ  
but this one should be revealed as being the Christ, a man indeed of men born by  
παντὸς ἐπίστασθαι δεῖ. Ἐκ δὲ τοῦ μηδὲ Ἠλίαν ἐληλυθέναι οὐδὲ τοῦτον ἀποφαίνομαι εἶναι.  
all to be must must. From but of the not Elijah to have come neither this one I reason to be.

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

2 Κἀγὼ πάλιν ἐπυθόμην αὐτοῦ, Οὐχὶ Ἠλίαν φησὶν ὁ λόγος διὰ Ζαχαρίου ἐλεύσεσθαι  
And I again I inquired of him, Not Elijah says the Scripture by of Zechariah to come  
πρὸ τῆς ἡμέρας τῆς μεγάλης καὶ φοβερᾶς ταύτης τοῦ Κυρίου; Κἀκεῖνος ἀπεκρίνατο,  
before of the day of the great and fearful of this of the Lord? And that one replied,  
Μάλιστα. Ἐὰν οὖν ὁ λόγος ἀναγκάζῃ ὁμολογεῖν ὅτι δύο παρουσίαι τοῦ Χριστοῦ  
Certainly. If then the Scripture compels to confess that two advents of the Christ  
προεφητεύοντο γενησόμενοι, μία μὲν, ἐν ἣ παθητὸς καὶ ἄτιμος, καὶ ἀειδῆς  
were predicted to happen, one indeed, in which He suffers, and without honour, and unsightly  
φανήσεται, ἡ δὲ ἑτέρα, ἐν ἣ καὶ ἔνδοξος, καὶ κριτῆς ἀπάντων ἐλεύσεται, ὡς καὶ ἐν  
He will appear, the but other, in which also in esteem, and Judge of all He will come, as also in  
πολλοῖς τοῖς προλελεγμένοις ἀποδέδεικται, οὐχὶ τῆς φοβερᾶς καὶ μεγάλης  
to many to the before having been mentioned it has been shown, not of the fearful and great  
ἡμέρας τοῦτ' ἔστι τῆς δευτέρας παρουσίας αὐτοῦ, πρόδον γενήσεσθαι τὸν Ἠλίαν  
day that is of the second advent of Him, a precursor to be the Elijah  
νοήσομεν τὸν λόγον τοῦ Θεοῦ κεκηρυχέναι; Μάλιστα, ἀπεκρίνατο.  
we suppose the word of the God has proclaimed? Certainly, he answered.

3 Καὶ ὁ ἡμέτερος οὖν Κύριος, ἔφην, τοῦτο αὐτὸ ἐν τοῖς διδάγμασιν αὐτοῦ παρέδωκε  
And the our then Lord, I said, this Himself in the teaching of Him He gave  
γενησόμενον, εἰπὼν καὶ Ἠλίαν ἐλεύσεσθαι· καὶ ἡμεῖς τοῦτο ἐπιστάμεθα γενησόμενον,  
will happen, saying also Elijah will come; and we this know will be happening,  
ὅταν μέλλῃ ἐν δόξῃ ἐξ οὐρανῶν παραγίνεσθαι ὁ ἡμέτερος Κύριος Ἰησοῦς Χριστός,  
when is destined in glory out of heaven to come the our Lord Jesus Christ,  
οὗ καὶ τῆς πρώτης φανερώσεως κῆρυξ προῆλθε τὸ ἐν Ἠλίᾳ γενόμενον Πνεῦμα τοῦ  
who also of the first manifestation as herald preceded the in Elijah having happened Spirit of the  
Θεοῦ, ἐν Ἰωάννῃ, τῷ γενομένῳ ἐν τῷ γένει ὑμῶν προφήτῃ, μεθ' ὃν οὐδεὶς ἕτερος  
God, in John, the having been in the race of you prophet, after whom not one other  
λοιπὸς παρ' ὑμῖν ἐφάνη προφήτης· ὅστις ἐπὶ τὸν Ἰορδάνην ποταμὸν καθεζόμενος  
remaining among you was made to appear prophet; who by the Jordan river sitting himself  
ἔβόα, Ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν ὕδατι εἰς μετάνοιαν· ἥξει δὲ ὁ ἰσχυρότερός μου,  
cried out, I indeed you I baptize in water for repentance; shall come but He stronger that me,  
οὗ οὐκ εἰμὶ ἰκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν Πνεύματι Ἁγίῳ καὶ  
of whom not I am adequate the sandals to bear; He you shall baptize in Spirit Holy and  
πυρὶ. Οὗ τὸ πτύον αὐτοῦ ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα  
fire. Of whom the fan of Him in the hand of him, and will thoroughly cleanse the floor  
αὐτοῦ καὶ τὸν σῖτον συνάξει εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει  
of Him, and the wheat he will gather together into the granary, the but chaff He will burn up in  
πυρὶ ἀσβέστῳ.  
fire unquenchable.<sup>19</sup>

4 Καὶ τοῦτον αὐτὸν τὸν προφήτην συνεκεκλείκει ὁ βασιλεὺς ὑμῶν Ἡρώδης εἰς φυλακὴν,  
And this same the prophet had celebrated the king of you Herod into prison,  
καὶ γενεσίων ἡμέρας τελουμένης, ὀρχουμένης τῆς ἐξαδέλφης αὐτοῦ τοῦ Ἡρώδου  
and birth day was come, dancing of the niece of him of the Herod

19 Above Matthew 3:11,12.Herod

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

εὐαρέστως αὐτῷ, εἶπεν αὐτῇ αἰτήσασθαι ὃ ἐὰν βούληται. Καὶ ἡ μήτηρ τῆς παιδὸς  
pleasing to him, he told her to ask what ever she wished. And the mother of the girl  
ὑπέβαλεν αὐτῇ αἰτήσασθαι τὴν κεφαλὴν Ἰωάννου τοῦ ἐν τῇ φυλακῇ· καὶ αἰτησάσης  
prompted her to request the head of John of the in the prison; and having asked  
ἔπεμψε καὶ ἐπὶ πίνακι ἐνεχθῆναι τὴν κεφαλὴν Ἰωάννου ἐκέλευσε.  
sent away and upon a platter to be brought the head of John he commanded.<sup>20</sup>

5 Διὸ καὶ ὁ ἡμέτερος Χριστὸς εἰρήκει ἐπὶ γῆς τότε τοῖς λέγουσι πρὸ τοῦ Χριστοῦ  
For this reason also the our Christ had sain upon earth that the insisting before of the Christ  
'Ἠλίαν δεῖν ἔλθειν, Ἠλίας μὲν ἐλεύσεται καὶ ἀποκαταστήσει πάντα· λέγω δὲ ὑμῖν  
Elijah must to come, Elijah indeed will come and he will restore all things; I say but to you  
ὅτι Ἠλίας ἤδη ἦλθε, καὶ οὐκ ἐπέγνωσαν αὐτόν, ἀλλ' ἐποίησαν αὐτῷ ὅσα  
that Elijah already came, and not they recognised him, but they did to him as much as  
ἠθέλησαν. Καὶ γέγραπται ὅτι, Τότε συνῆκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάννου τοῦ  
they wished.<sup>21</sup> And it has been written that, Then understood the disciples about of John of the  
βαπτιστοῦ εἶπεν αὐτοῖς.  
Baptizer He spoke to them.<sup>22</sup>

6 Καὶ ὁ Τρύφων, Καὶ τοῦτο παράδοξον λέγειν μοι δοκεῖς, ὅτι τὸ ἐν Ἠλίᾳ τοῦ Θεοῦ  
And the Trypho, And this paradoxical to say to me it seems, that the in Elijah of the God  
γενόμενον προφητικὸν Πνεῦμα, καὶ ἐν Ἰωάννῃ γέγονε. Καγὼ πρὸς ταῦτα, Οὐ  
having been prophetic Spirit, also in John has come. And I against these things. Not  
δοκεῖ σοι ἐπὶ Ἰησοῦν, τὸν τοῦ Ναυῆ, τὸν διαδεξάμενον τὴν λαογησίαν μετὰ  
it seems to you over Joshua,<sup>23</sup> the of the Nun, the having succeeded to be the people's leader after

20 Above Matthew 14:1-11; Mark 6:14-29; Luke 9:7-9.

21 Above Matthew 17:10 – 12.

22 Above Matthew 17:13.

23 **Joshua** Jehovah is his help, or Jehovah the Saviour. The son of Nun, of the tribe of Ephraim, the successor of Moses as the leader of Israel. He is called Jehoshua in [Num 13:16](#) (A.V.), and Jesus in [Act 7:45](#) and [Heb 4:8](#) (R.V., Joshua). He was born in Egypt, and was probably of the age of Caleb, with whom he is generally associated. He shared in all the events of the Exodus, and held the place of commander of the host of the Israelites at their great battle against the Amalekites in Rephidim ([Exo 17:8](#)). He became Moses' minister or servant, and accompanied him part of the way when he ascended Mount Sinai to receive the two tables ([Exo 32:17](#)). He was also one of the twelve who were sent on by Moses to explore the land of Canaan ([Num 13:16](#), [Num 13:17](#)), and only he and Caleb gave an encouraging report. Under the direction of God, Moses, before his death, invested Joshua in a public and solemn manner with authority over the people as his successor ([Deu 31:23](#)). The people were encamped at Shittim when he assumed the command ([Jos 1:1](#)); and crossing the Jordan, they encamped at Gilgal, where, having circumcised the people, he kept the Passover, and was visited by the Captain of the Lord's host, who spoke to him encouraging words ([Jos 1:1](#)). Now began the wars of conquest which Joshua carried on for many years, the record of which is in the book which bears his name. Six nations and thirty-one kings were conquered by him ([Jos 11:18](#); [Jos 12:24](#)). Having thus subdued the Canaanites, Joshua divided the land among the tribes, Timnath-serah in Mount Ephraim being assigned to himself as his own inheritance. (See SHILOH; PRIEST.) His work being done, he died, at the age of one hundred and ten years, twenty-five years after having crossed the Jordan. He was buried in his own city of Timnathserah (Josh. 24); and "the light of Israel for the time faded away." Joshua has been regarded as a type of Christ ([Heb 4:8](#)) in the following particulars: (1.) In the name common to both; (2.) Joshua brings the people into the possession of the Promised Land, as Jesus brings his people to the heavenly Canaan; and (3.) as Joshua succeeded Moses, so the Gospel succeeds the Law. The character of Joshua is thus well sketched by Edersheim, "Born a slave in Egypt, he must have been about forty years old at the time of the Exodus. Attached to the person of Moses, he led Israel in the first decisive battle against Amalek ([Exo 17:9](#), [Exo 17:13](#)), while Moses in the prayer of faith held up to heaven the God-given 'rod.' It was no doubt on that occasion that his name

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

Μωυσέα, τὸ αὐτὸ γεγονέναι, ὅτε ἐβρέθη τῷ Μωυσεῖ ἐπιθεῖναι τῷ Ἰησοῦ τὰς χεῖρας,  
Moses, the same to come to pass, when was said to the Moses to lay on the Joshua the hands,  
εἰπόντος αὐτοῦ τοῦ Θεοῦ, Κάγω μεταθήσω ἀπὸ τοῦ πνεύματος τοῦ ἐν σοὶ ἐπ' αὐτόν;  
having said to him the God, And I will transfer from of the spirit of the in you upon him?<sup>24</sup>

7 Κάκεῖνος, Μάλιστα. Ὡς οὖν, φημί, ἔτι ὄντος τότε ἐν ἀνθρώποις τοῦ Μωυσέως,  
And that one, Certainly, As therefore, I say, still being then among men of the Moses,  
μετέθηκεν ἐπὶ τὸν Ἰησοῦν ὁ Θεὸς ἀπὸ τοῦ ἐν Μωυσεῖ πνεύματος, οὕτως καὶ ἀπὸ τοῦ  
transposed upon the Joshua the God from of the in Moses spirit, so also from of the  
Ἠλίου ἐπὶ τὸν Ἰωάννην ἐλθεῖν ὁ Θεὸς δυνατὸς ἦν ποιῆσαι, ἵνα, ὡσπερ ὁ Χριστὸς  
Elijah upon the John to come the God able was to do, in order that, as the Christ  
τῇ πρώτῃ παρουσίᾳ ἄδοξος ἐφάνη, οὕτως καὶ τοῦ πνεύματος τοῦ ἐν Ἠλίᾳ πάντοτε  
at the first coming inglorious appeared, so also of the spirit of the in Elijah always  
καθαρεύοντος, τοῦ Χριστοῦ, ἄδοξος ἡ πρώτη παρουσία νοηθῆ.  
spotless, of the Christ, inglorious the first coming might be thought.<sup>25</sup>

8 Κρυφία γὰρ χειρὶ ὁ Κύριος πολεμεῖν τὸν Ἀμαλήκ εἴρηται, καὶ ὅτι ἔπεσεν ὁ  
With hidden for hand the Lord to wage war against the Amalek<sup>26</sup> has said, and that fell down the  
Ἀμαλήκ οὐκ ἀρνήσεσθε. Εἰ δὲ ἐν τῇ ἐνδόξῳ παρουσίᾳ τοῦ Χριστοῦ πολεμηθήσεσθαι  
Amalek not deniable. If but in the glorious coming of the Christ to wage war against  
τὸν Ἀμαλήκ μόνον λέγεται, ποῖος καρπὸς ἔσται τοῦ λόγου, ὅς φησι, Κρυφία χειρὶ  
the Amalek only it says, of what sort of fulfillment of the Scripture, which says, With hidden hand  
ὁ Θεὸς πολεμεῖ τὸν Ἀμαλήκ; Νοῆσαι δύνασθε ὅτι κρυφία δύναμις τοῦ Θεοῦ  
the God will wage war against the Amalek? To perceive you are able that hidden power of the God  
γέγονε τῷ σταυρωθέντι Χριστῷ, ὃν καὶ τὰ δαιμόνια φρίσσει, καὶ πᾶσαι ἀπλῶς αἰ  
was in the crucified Christ, at whom also the demons shudder, and all simply the  
ἀρχαὶ καὶ ἐξουσίαι τῆς γῆς.  
empires and authorities of the earth.

was changed from Oshea, 'help,' to Jehoshua, 'Jehovah is help' ([Num 13:16](#)). And this name is the key to his life and work. Alike in bringing the people into Canaan, in his wars, and in the distribution of the land among the tribes, from the miraculous crossing of Jordan and taking of Jericho to his last address, he was the embodiment of his new name, 'Jehovah is help.' To this outward calling his character also corresponded. It is marked by singleness of purpose, directness, and decision... He sets an object before him, and unswervingly follows it" (Easton)

24 Deuteronomy 34:9.

25 Greek word obscure.

26 **Amalek** Dweller in a valley, the son of Eliphaz and grandson of Esau ([Gen 36:12](#); [Ch1 1:36](#)); the chief of an Idumean tribe ([Gen 36:16](#)). His mother was a Horite, a tribe whose territory the descendants of Esau had seized. (Easton).