

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

## Chapter L

1 Καὶ ὁ Τρύφων, Ἔοικάς μοι ἐκ πολλῆς προστρίψεως τῆς πρὸς πολλοὺς περὶ  
And the Trypho, You have seemed to me from of much friction of the with many about  
πάντων τῶν ζητουμένων γεγονέναι, καὶ διὰ τοῦτο ἐτοιμῶς ἔχειν  
of all of the we are seeking to have been, and on account of this ready to have  
ἀποκρίνεσθαι πρὸς πάντα ἃ ἂν ἐπερωτηθῆς. Ἀποκρίναι οὖν μοι πρότερον,  
answers unto all to which you should be asked. Let you answer then to me first,  
πῶς ἔχεις ἀποδείξει ὅτι καὶ ἄλλος Θεὸς παρὰ τὸν Ποιητὴν τῶν ὅλων,  
how you are able to show that also another God besides the Maker of the all things,  
καὶ τότε ἀποδείξεις ὅτι καὶ γεννηθῆναι διὰ τῆς Παρθένου ὑπέμεινε.  
and then you will show that also to be born through of the Virgin He submitted to.

2 Κἀγὼ ἔφην, Πρότερόν μοι συγχώρησον εἰπεῖν λόγους τινὰς ἐκ τῆς Ἡσαίου  
And I said, First to me let you agree to quote passages certain from of the Isaiah  
προφητείας, τοὺς εἰρημένους περὶ τῆς προελεύσεως ἣν προελήλυθεν  
prophecy, the having been told regarding of the coming before which to have come first  
αὐτοῦ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τούτου Ἰωάννης ὁ Βαπτιστὴς καὶ προφήτης  
of him of the Lord of us Jesus Christ of this John the Baptist and prophet  
γενόμενος. Κἀκεῖνος, Συγχωρῶ.  
having been. And that one, I agree.

3 Κἀγὼ εἶπον, Ἡσαίας οὖν περὶ τῆς Ἰωάννου προελεύσεως οὕτως προεῖπε,  
And I said, Isaiah then concerning of the John forerunning thus foretold,  
Καὶ εἶπεν Ἐζεκίας πρὸς Ἡσαίαν, Ἀγαθὸς ὁ λόγος Κυρίου, ὃν ἐλάλησε, Γενέσθω  
And said Hezekiah unto Isaiah, Good the word of Lord, which He spoke, Let be  
εἰρήνη καὶ δικαιοσύνη ἐν ταῖς ἡμέραις μου. Καί, Παρακαλεῖτε τὸν λαόν, ἱερεῖς,  
peace and righteousness in the days of me<sup>1</sup>. And, Let you comfort the people, O priests,  
λαλήσατε εἰς τὴν καρδίαν Ἰερουσαλήμ, καὶ παρακαλέσατε αὐτήν, ὅτι ἐπλήσθη  
let you speak into the heart of Jerusalem, and let you comfort her, for was completed  
ἡ ταπείνωσις αὐτῆς, λέλυται αὐτῆς ἡ ἁμαρτία, ὅτι ἐδέξατο ἐκ χειρὸς Κυρίου  
the humiliation of her, has been set aside of her the sins, for she receive from hand of Lord  
διπλᾶ τὰ ἁμαρτήματα αὐτῆς. Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, ἐτοιμάσατε τὰς  
double the sins of her. A voice crying in the desert, let you prepare the  
ὁδοὺς Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους τοῦ Θεοῦ ἡμῶν. Πᾶσα φάραγξ  
ways of Lord, straight let you make the paths of the God of us. Every valley  
πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται· καὶ ἔσται πάντα τὰ  
shall be filled up, and every mountain hill to be brought low; and shall be every the  
σκολιὰ εἰς εὐθείαν, καὶ ἡ τραχεῖα εἰς ὁδοὺς λείας· καὶ ὀφθήσεται ἡ δόξα Κυρίου,  
crooked into straight, and the rough into ways smooth; and shall be seen the glory of Lord,  
καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ, ὅτι Κύριος ἐλάλησε.  
and shall see all flesh the salvation of the God, for Lord said.<sup>2</sup>

1 Isaiah 39:8.

2 Below Isaiah 40:1-5.

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4 Φωνὴ λέγοντος, Βόησον. Καὶ εἶπον, Τί βοήσω; Πᾶσα σὰρξ χόρτος, A voice saying, Let you shout out, And I said, What shall I shout out? All flesh grass, καὶ πᾶσα δόξα ἀνθρώπου ὡς ἄνθος χόρτου. Ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος αὐτοῦ and all glory of man as flower of grass. Was dried the grass, and the flower of it ἐξέπεσε, τὸ δὲ ῥῆμα Κυρίου μένει εἰς τὸν αἰῶνα. Ἐπ' ὄρους ὑψηλοῦ ἀνάβηθι, ὁ fell away, the but word of Lord abides into the age. Upon mountain high let you go up, the εὐαγγελιζόμενος Σιών· ὕψωσον τῇ ἰσχύϊ τὴν φωνήν σου, ὁ preaching the Good News to Zion; let you lift up the strength of the voice of you, the εὐαγγελιζόμενος Ἱερουσαλήμ. Ὑψώσατε, μὴ φοβεῖσθε. Εἶπον ταῖς preaching the Good News to Jerusalem. Let you lift it up, not let you fear. Let you say to the πόλεσιν Ἰούδα, Ἴδου ὁ Θεὸς ὑμῶν, Κύριος ἰδοὺ μετ' ἰσχύος ἔρχεται, καὶ ὁ βραχίων cities of Judah, Behold the God of you, Lord beold with might comes, and the arm μετὰ κυρίας ἔρχεται. Ἴδου ὁ μισθὸς μετ' αὐτοῦ, καὶ τὸ ἔργον ἐναντίον αὐτοῦ. with authority comes. Behold the reward with of Him, and the work before of him. Ὡς ποιμὴν ποιμανεῖ τὸ ποίμνιον αὐτοῦ, καὶ τῷ βραχίονι συνάξει ἄρνas, As shepherd He shall tend the flock of Him, and with the arm He shall gather together lambs, καὶ τὴν ἐν γαστρὶ ἔχουσαν παρακαλέσει. and the in womb having He will comfort.<sup>3</sup>

5 Τίς ἐμέτρησε τῇ χειρὶ τὸ ὕδωρ, καὶ τὸν οὐρανὸν σπιθαμῇ, καὶ πᾶσαν τὴν γῆν Who measured with the hand the water, and the heaven with a span, and all the earth δρακί; Τίς ἔστησε τὰ ὄρη σταθμῶ, καὶ τὰς νάπας ζυγῶ; Τίς ἐγνώ νοῦν a handful? Who set the mountains weight, and the woody glens in a balance? Who knew mind Κυρίου, καὶ τίς αὐτοῦ σύμβουλος ἐγένετο, ὃς συμβιβάσει αὐτόν; Ἡ πρὸς τίνα of Lord, and who of Him a counsellor became, who shall advise Him? Or with whom συνεβουλεύσατο, καὶ συνεβίβασεν αὐτόν; Ἡ τίς ἔδειξεν αὐτῷ κρίσιν; Ἡ ὁδὸν He counsel, and instructed Him? Or who explained to Him judgement? Or a way συνέσεως τίς ἐγνώρισεν αὐτῷ; Πάντα τὰ ἔθνη ὡς σταγῶν ἀπὸ κάδου, καὶ ὡς of understanding who explained to Him? All the nations as a drop from of a cask, and as ῥοπή ζυγοῦ ἐλογίσθησαν, καὶ ὡς πτύελος λογισθήσονται. Ὁ δὲ a tipping point of a balance were counted, and as a spitting shall they be counted. The and Λίβανος οὐχ ἰκανὸς εἰς καῦσιν, καὶ τὰ τετράποδα οὐχ ἰκανὰ εἰς Lebanon not sufficient for a burning, and the four footed animals not sufficient for ὀλοκάρπωσιν, καὶ πάντα τὰ ἔθνη οὐθέν, καὶ εἰς οὐδὲν ἐλογίσθησαν.<sup>4</sup> whole burnt offering, and all the nations nothing, and for nothing they were counted.

### Chapter LI

1 Καὶ παυσαμένου μου εἶπεν ὁ Τρύφων, Ἀμφίβολοι μὲν πάντες οἱ λόγοι τῆς And having left off me said the Trypho, Are ambiguous indeed all the words of the προφητείας, ἣν φῆς σύ, ὦ ἄνθρωπε, καὶ οὐδὲν τμητικὸν εἰς ἀπόδειξιν οὐπὲρ βούλει prophecy, which say you, O man, and nothing cutting in proving that which you wish

3 Above Isaiah 40: 6 - 11.

4 Above Isaiah 40:12-17.

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ἀποδείξαι ἔχοντες. Καγὼ ἀπεκρινάμην, Εἰ μὲν μὴ ἐπαύσαντο καὶ εἰσέτι ἐγένοντο οἱ  
to prove having. And I in answer, If indeed not ceased and yet came to pass the  
προφηταὶ ἐν τῷ γένει ὑμῶν, ὧ Τρύφων, μετὰ τοῦτον τὸν Ἰωάννην, ἴσως ἀμφίβολα  
prophets in the race of you, O Trypho, after this the John, equally ambiguous  
ἐνοεῖτε εἶναι τὰ λεγόμενα.  
could be thought to be the sayings.

2 Εἰ δὲ Ἰωάννης μὲν προελήλυθε βοῶν τοῖς ἀνθρώποις μετανοεῖν, καὶ Χριστὸς  
If but John indeed has come before calling to the men to repent, and Christ  
ἔτι αὐτοῦ καθεζομένου ἐπὶ τοῦ Ἰορδάνου ποταμοῦ ἐπελθὼν ἔπαυσέ τε αὐτὸν τοῦ  
still of him sitting by of the Jordan river having made an end both his of the  
προφητεύειν καὶ βαπτίζειν, καὶ εὐηγγελίζετο, καὶ αὐτὸς λέγων ὅτι ἐγγύς ἐστιν  
to prophesy and to baptize, and was announcing, and Himself saying the near is  
ἡ βασιλεία τῶν οὐρανῶν, καὶ ὅτι δεῖ αὐτὸν πολλὰ παθεῖν ἀπὸ τῶν Γραμματέων  
the kingdom of the heavens,<sup>5</sup> and that must He much to suffer from of the scribes  
καὶ Φαρισαίων, καὶ σταυρωθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι, καὶ πάλιν  
and Pharisees,<sup>6</sup> and to be crucified, and on the third day to raise up, and again  
παραγενήσεσθαι ἐν Ἱερουσαλήμ, καὶ τότε τοῖς μαθηταῖς αὐτοῦ συμπιεῖν πάλιν  
will appear in Jerusalem, and then with the disciples of Him to drink again  
καὶ συμφαγεῖν, καὶ ἐν τῷ μεταξύ τῆς παρουσίας αὐτοῦ χρόνῳ, ὡς προέφην,  
and to eat, and in the between of the advent of Him period, as I said before  
γενήσεσθαι ἱερεῖς καὶ ψευδοπροφήτας ἐπὶ τῷ ὀνόματι αὐτοῦ προεμήνυσε,  
shall happen priests and false prophets upon the Name of Him were foretold,  
καὶ οὕτω φαίνεται ὄντα· πῶς ἔτι ἀμφιβάλλειν ἔστιν, ἔργῳ πεισθῆναι ὑμῶν  
and thus appear actually exist; how still ambiguous is it, by deed to be persuaded of you  
ἔχόντων;  
having?

3 Εἰρήκει δὲ περὶ τοῦ μηκέτι γενήσεσθαι ἐν τῷ γένει ὑμῶν προφήτην, καὶ περὶ  
He had said and about of the no longer will be in the nation of you a prophet, and concerning  
τοῦ ἐπιγινῶναι ὅτι ἡ πάλαι κηρυσσομένη ὑπὸ τοῦ Θεοῦ Καινὴ Διαθήκη  
of the to observe that the long ago proclaimed by of the God New Covenant  
διαταχθήσεσθαι ἤδη τότε παρῆν, τοῦτ' ἔστιν αὐτὸς ὢν ὁ Χριστός, οὕτως, Ὁ νόμος  
shall be drawn up already then present, this is Himself being the Christ, thus, The law  
καὶ οἱ προφῆται μέχρι Ἰωάννου τοῦ Βαπτιστοῦ· ἐξ ὅτου ἡ βασιλεία τῶν οὐρανῶν  
and the prophets so far as John the Baptist; from which time the kingdom of the heaven  
βιάζεται, καὶ βιασταὶ ἀρπάζουσιν αὐτήν. Καὶ εἰ θέλετε δέξασθαι, αὐτὸς ἐστιν  
overpowered, and violent snatch away it. And if you are willing to accept, he is  
Ἰλιῆς ὁ μέλλων ἔρχεσθαι. Ὁ ἔχων ὦτα ἀκούειν ἀκούετω.  
Elijah the being destined to come. He having ears to hear let him hear.

5 Above Mark 1:15.

6 Above Matthew 16:21; Mark 8:31; Luke 9:22.

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### Chapter LII

1 Καὶ διὰ Ἰακώβ δὲ τοῦ πατριάρχου προεφητεύθη ὅτι δύο τοῦ Χριστοῦ παρουσίαι  
Also by Jacob but of the patriarch foresaw<sup>7</sup> that two of the Christ advents  
ἔσονται, καὶ ὅτι ἐν τῇ πρώτῃ παθητὸς ἔσται, καὶ ὅτι μετὰ τὸ αὐτὸν ἐλθεῖν οὔτε  
will be, and that in the first subject to suffering He will be, and that after the Him to come neither  
προφήτης οὔτε βασιλεὺς ἐν τῷ γένει ὑμῶν, ἐπήνεγκα, καὶ ὅτι τὰ ἔθνη, πιστεύοντα  
prophet nor king in the nation of you, I added, and that the nations, believing  
ἐπὶ τὸν παθητὸν Χριστόν, πάλιν παραγενησόμενον προσδοκῆσει. Ἐν παραβολῇ  
upon the suffering Christ, again will expect His second appearance.<sup>8</sup> In a parable  
δὲ καὶ παρακεκαλυμμένως τὸ Πνεῦμα τὸ Ἅγιον διὰ τοῦτο αὐτὰ ἐλελαλήκει, ἔφην.  
and also concealedly the Spirit the Holy by this Himself uttered,<sup>9</sup> I was saying.

2 Οὕτως δὲ εἰρηκέναι ἐπήνεγκα Ἰούδα, ἤνεσάν σε οἱ ἀδελφοί σου, αἱ χεῖρές σου  
Thus and to have said I placed Judah, they told you the brethren of you, the hands of you  
ἐπὶ νώτου τῶν ἐχθρῶν σου. Προσκυνήσουσί σε οἱ υἱοὶ τοῦ πατρός σου. Σκύμνος  
upon of neck of the enemies of you. Shall worship you the sons of the father of you. Whelp  
λέοντος Ἰούδα· ἐκ βλαστοῦ, υἱέ μου, ἀνέβης. Ἀναπεσὼν, ἐκοιμήθη ὡς λέων,  
of a lion Judah; from a germ, son of me, you sprung up. Having reclined, he was rested as a lion,  
καὶ ὡς σκύμνος· τίς ἐγερεῖ αὐτόν; Οὐκ ἐκλείψει ἄρχων ἐξ Ἰούδα, καὶ ἡγούμενος ἐκ  
and as a cub; who shall rouse him? Not shall forsake a ruler out of Judah, and a leader from  
τῶν μηρῶν αὐτοῦ, ἕως ἂν ἔλθῃ τὰ ἀποκείμενα αὐτῷ· καὶ αὐτὸς  
of the thighs of him, until should come the things having been stored up for him; and same  
ἔσται προσδοκία ἐθνῶν. Δεσμεύων πρὸς ἄμπελον τὸν πῶλον αὐτοῦ, καὶ τῇ ἔλικι  
shall be desire of nations. Tying unto a vine the foal of him, and to the tendril  
τὸν πῶλον τῆς ὄνου αὐτοῦ. Πλυνεῖ ἐν οἴνῳ τὴν στολὴν αὐτοῦ, καὶ ἐν αἵματι  
the foal of the ass of him. He shall wash in wine the garment of him, and in blood  
σταφυλῆς τὴν περιβολὴν αὐτοῦ. Χαροποῖ οἱ ὀφθαλμοὶ αὐτοῦ ἀπὸ οἴνου,  
a grape bunch the enclothing of him. Gladsome the eyes of him from of wine.  
καὶ λευκοὶ οἱ ὀδόντες αὐτοῦ ὡς γάλα.  
and white the teeth of him as milk.<sup>10</sup>

3 Ὅτι οὖν οὐδέποτε ἐν τῷ γένει ὑμῶν ἐπαύσατο οὔτε προφήτης οὔτε ἄρχων,  
For then never in the nation of you made an end of neither prophets nor rulers,  
ἐξ ὅτου ἀρχὴν ἔλαβε, μέχρις οὗ οὗτος Ἰησοῦς Χριστὸς καὶ γέγονε καὶ  
from which time to begin it took hold, until which this Jesus Christ also has come and  
ἔπαθεν, οὐδ' ἀναισχύντως τολμήσετε εἰπεῖν ἢ ἀποδείξαι ἔχετε. Καὶ γὰρ Ἡρώδην,  
suffered, nor shameless will you dare to say or to prove you have. Also for Herod,  
ἀφ' οὗ ἔπαθεν, Ἀσκαλωνίτην γεγονέναι λέγοντες, ὅμως ἐν τῷ γένει  
after whom He suffered, of Ashkalon<sup>11</sup> to have come they are saying, nevertheless in the nation

7 Greek word obscure.

8 παραγενησόμενον προσδοκῆσει Greek words obscure.

9 Greek word obscure.

10 Genesis 49:8-12.

11 **Ashkelon** =Askelon = Ascalon was one of the five cities of the Philistines ([Jos 13:3](#); [Sal 6:17](#)). It stood on the shore of the Mediterranean, 12 miles north of Gaza. It is mentioned on an inscription at Karnak in Egypt as having been

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ὕμῶν ὄντα λέγετε ἀρχιερέα ὥστε, καὶ τότε ὄντος ὑμῖν κατὰ τὸν  
of you in truth you admit to a high priest, as being, and at that time being you according to the  
νόμον τοῦ Μωυσέως καὶ προσφορὰς προσφέροντος, καὶ τὰ ἄλλα νόμιμα φυλάσσοντος,  
law of the Moses also offerings presenting, and the other usages keeping,  
καὶ προφητῶν κατὰ διαδοχὴν μέχρις Ἰωάννου γεγεννημένων, ὡς καὶ ὅτε εἰς  
and prophets according to succession until John having come, as also when into  
Βαβυλῶνα ἀπήχθη ὁ λαὸς ὑμῶν, πολεμηθείσης τῆς γῆς καὶ τῶν ἱερῶν  
Babylon was carried off the people of you, having ben made war on the land and of the hallowed  
σκευῶν ἀρθέντων, μὴ παύσασθαι ἐξ ὑμῶν προφήτην, ὃς κύριος, καὶ  
vessels having been taken away, not to cease from of you a prophet, who lord and  
ἡγούμενος, καὶ ἄρχων τοῦ λαοῦ ὑμῶν ἦν. Τὸ γὰρ ἐν τοῖς προφήταις Πνεῦμα καὶ τοὺς  
leader, and ruler of the people of you was. The for in the prophets Spirit also the  
βασιλεῖς ὑμῖν ἔχριε, καὶ καθίστα.  
kings your anointed,<sup>12</sup> and were appointed.

4 Μετὰ δὲ τὴν Ἰησοῦ τοῦ ἡμετέρου Χριστοῦ ἐν τῷ γένει ὑμῶν φανέρωσιν, καὶ  
After but the Jesus of the our Christ in the nation of you manifestation, and  
θάνατον οὐδαμοῦ προφήτης γέγονεν οὐδέ ἐστιν, ἀλλὰ καὶ τὸ εἶναι ὑμᾶς ὑπὸ  
death not even one prophet has come nor is, but also the to be you under  
ἴδιον βασιλέα ἐπαύσατο, καὶ προσέτι ἡ γῆ ὑμῶν ἠρημώθη, καὶ ὡς ὀπωροφυλάκιον  
own king ceased, and besides the land of you was wasted, and as hut of a vineyard guard  
καταλέλειπται. Τὸ δὲ εἰπεῖν τὸν λόγον διὰ τοῦ Ἰακώβ, Καὶ αὐτὸς ἔσται προσδοκία  
had been deserted. The but to say the word through of the Jacob, And He shall be expectation  
ἔθνῶν, συμβολικῶς δύο παρουσίας αὐτοῦ ἐσήμανε, καὶ τὰ ἔθνη μέλλειν αὐτῷ  
of nations, symbolic of two advents of Him a sign,<sup>13</sup> and the nations to be destined in Him  
πιστεῦειν, ὅπερ ὁπότε πάρεστιν ἰδεῖν ὑμῖν· οἱ γὰρ ἀπὸ τῶν ἔθνῶν  
to believe, which at length now are ready to perceive you; the for from of the nations  
ἀπάντων διὰ τῆς πίστεως τῆς τοῦ Χριστοῦ θεοσεβεῖς καὶ δίκαιοι γενόμενοι,  
quite all through of the faith of the of the Christ virtuous and righteous having become,  
πάλιν παραγεννησόμενον αὐτὸν προσδοκῶμεν.  
again will be coming Him we are expecting.

### Chapter LIII

1 Καὶ τὸ, Δεσμεύων πρὸς ἄμπελον τὸν πῶλον αὐτοῦ, καὶ τῇ ἔλικι τὸν πῶλον τῆς  
And the, Fastening unto vine the foal of him, and to the tendril the foal of the

taken by king Rameses II., the oppressor of the Hebrews. In the time of the judges ([Jdg 1:18](#)) it fell into the possession of the tribe of Judah; but it was soon after retaken by the Philistines ([Sa2 1:20](#)), who were not finally dispossessed till the time of Alexander the Great. Samson went down to this place from Timnath, and slew thirty men and took their spoil. The prophets foretold its destruction ([Jer 25:20](#); [Jer 47:5](#), [Jer 47:7](#)). It became a noted place in the Middle Ages, having been the scene of many a bloody battle between the Saracens and the Crusaders. It was besieged and taken by Richard the Lion-hearted, and "within its walls and towers now standing he held his court." Among the Tell Amarna tablets are found letters or official dispatches from Yadaya, "captain of horse and dust of the king's feet," to the "great king" of Egypt, dated from Ascalon. It is now called 'Askalan'.

12 Greek word obscure.

13 Greek word obscure.

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

ὄνου, καὶ τῶν ἔργων, τῶν ἐπὶ τῆς πρώτης αὐτοῦ παρουσίας γενομένων ὑπ' αὐτοῦ, ass, also of the works, of the upon of the first of Him advent having happened by of Him, καὶ τῶν ἐθνῶν ὁμοίως, τῶν μελλόντων πιστεῦειν αὐτῷ, προδήλωσις ἦν. and of the nations similar, of the being destined to believe in Him, a prognostication it was. Οὗτοι γὰρ ὡς πῶλος ἀσαγῆς καὶ ζυγὸν ἐπὶ αὐχένα μὴ ἔχων τὸν ἑαυτοῦ, μέχρις These for as a foal without harness and a yoke upon neck not having the of itself, until ὁ Χριστὸς οὗτος ἐλθὼν διὰ τῶν μαθητῶν αὐτοῦ πέμψας ἐμαθήτευσεν αὐτούς, καὶ the Christ this came by of the disciples of Him having sent to instruct them, and τὸν ζυγὸν τοῦ λόγου αὐτοῦ βαστάσαντες τὸν νῶτον ὑπέθηκαν πρὸς τὸ πάντα the yoke of the word of Him having carried on the neck they yielded with the all ὑπομένειν διὰ τὰ προσδοκώμενα καὶ ὑπ' αὐτοῦ κατηγγελέμενα ἀγαθὰ. to submit to through the things being expected and by of Him announced good things.

2 Καὶ ὄνον δέ τινα ἀληθῶς σὺν πῶλῳ αὐτῆς προσδεδεμένην ἐν τινι εἰσόδῳ Also an ass and certain truly with foal of her having been tied up which at a certain entrance κώμης Βηθσφαγῆς λεγομένης, ὅτε ἔμελλεν εἰσερχεσθαι εἰς τὰ Ἱεροσόλυμα ὁ of a village Bethphage being called,<sup>14</sup> when He intended to enter into the Jerusalem the Κύριος ἡμῶν Ἰησοῦς Χριστὸς, ἐκέλευσε τοὺς μαθητὰς αὐτοῦ ἀγαγεῖν αὐτῷ, καὶ Lord of us Jesus Christ, He commanded the disciples of Him to bring to Him, and ἐπικαθίσας ἐπεισελήλυθεν εἰς τὰ Ἱεροσόλυμα· ὅπερ ὡς ἐπεπροφήτετο διαρρήδην He having mounted He entered into the Jerusalem; in a manner as prophesied exactly γενήσεσθαι ὑπὸ τοῦ Χριστοῦ, γενόμενον ὑπ' αὐτοῦ καὶ γνωσθέν, τὸν Χριστὸν would happen by of the Christ, having been done by of Him and perceived, the Christ ὄντα αὐτὸν φανερὸν ἐποίει. Καί, τούτων ἀπάντων γενομένων καὶ ἀπὸ τῶν being Him manifest it was making. And, of these of all having happened also from of the Γραφῶν ἀποδεικνυμένων, ὑμεῖς ἔτι σκληροκάριοι ἐστε. Scriptures being proved, you still hard-hearted are.

3 Προεφητεύθη δὲ ὑπὸ Ζαχαρίου, ἐνὸς τῶν δώδεκα, τοῦτο μέλλειν γίνεσθαι οὕτως, It was prophesied and by Zachariah, one of the twelve, this to be destined to happen thus, Χαῖρε σφόδρα, θύγατερ Σιών, ἀλάλαξον, κήρυσσε θύγατερ Ἱερουσαλήμ· Let you rejoice, O daughter of Zion, let you cry out, let you proclaim, O daughter of Jerusalem; ἰδοὺ ὁ Βασιλεὺς σου ἥξει σοι δίκαιος καὶ σώζων, αὐτὸς καὶ πραῦς, καὶ πτωχός, behold the King of you He will come to you righteous and saving, same also meek, and lowly, ἐπιβεβηκὼς ἐπὶ ὑποζύγιον, καὶ πῶλον ὄνου. having been mounted upon an ass, and foal of an ass.<sup>15</sup>

4 Τὸ δὲ καὶ ὄνον ἤδη μετὰ τοῦ πῶλου αὐτῆς ὀνομάζειν τὸ προφητικὸν Πνεῦμα μετὰ The and also ass already with of the foal of her to specify the of prophecy Spirit with τοῦ πατριάρχου Ἰακώβ ἐν τῇ κτήσει αὐτὸν ἔχειν, ἀλλὰ καὶ αὐτὸν τοῖς μαθηταῖς of the patriarch Jacob in the acquisition Him to have, but also He to the disciples

14 **Beth-phage** House of the unripe fig, a village on the Mount of Olives, on the road from Jerusalem to Jericho (Above Matthew 21:1; Mark 11:1; Luke 19:29), and very close to Bethany. It was the limit of a Sabbath-day's journey from Jerusalem. (Easton).

15 Above Zachariah 9:9.

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

αὐτοῦ, ὡς προέφην, ἀμφοτέρω τὰ ζῶα κελεῦσαι ἀγαγεῖν, προαγγελία ἦν καὶ  
of Him, as I said earlier, both the beasts to command to bring, a prediction it was also  
τοῖς ἀπὸ τῆς συναγωγῆς ὑμῶν ἅμα τοῖς ἀπὸ τῶν ἐθνῶν πιστεύειν ἐπ' αὐτὸν  
to the from of the synagogue of you together with the from of the nations to believe upon him  
μέλλουσιν. Ὡς γὰρ τῶν ἀπὸ τῶν ἐθνῶν σύμβολον ἦν ὁ ἀσαγῆς πῶλος, οὕτως  
being destined. As for of the from of the nations a symbol was the unharnessed colt, so  
καὶ τῶν ἀπὸ τοῦ ὑμετέρου λαοῦ ἡ ὑποσαγῆς ὄνος· τὸν γὰρ διὰ τῶν προφητῶν  
also of the from of the your people the harnessed ass; the for by of the prophets  
νόμον ἐπικείμενον ἔχετε.  
law being imposed you have.

5 Ἀλλὰ καὶ διὰ τοῦ προφήτου Ζαχαρίου, ὅτι παταχθήσεται αὐτὸς οὗτος ὁ  
But also through of the prophet Zechariah, that will be carried off same this One the  
Χριστὸς, καὶ διασκορπισθήσονται οἱ μαθηταὶ αὐτοῦ, προεφητεύθη ὅπερ καὶ γέγονε.  
Christ, and will be scattered abroad the disciple of Him, foretold; which also happened.  
Μετὰ γὰρ τὸ σταυρωθῆναι αὐτὸν οἱ σὺν αὐτῷ ὄντες μαθηταὶ αὐτοῦ διεσκεδάσθησαν,  
After for the crucifixion His the with him being disciples of Him were scattered,  
μέχρις ὅτου ἀνέστη ἐκ νεκρῶν, καὶ πέπεικεν αὐτοὺς ὅτι οὕτως προεπεφήτετο  
until when He arose from of dead, and persuaded them that thus it had been prophesied<sup>16</sup>  
περὶ αὐτοῦ παθεῖν αὐτόν· καὶ οὕτως πεισθέντες, καὶ εἰς τὴν πᾶσαν  
concerning of Him to suffer im; and thus having been persuaded, and into the all  
οἰκουμένην ἐξελθόντες ταῦτα ἐδίδαξαν.  
inhabited world having gone these things they taught.

6 Ὅθεν καὶ ἡμεῖς βέβαιοι ἐν τῇ πίστει καὶ μαθητείᾳ αὐτοῦ ἐσμεν, ἐπειδὴ καὶ ἀπὸ  
By which also firm in the faith and instruction of Him we are, since also from  
τῶν προφητῶν, καὶ ἀπὸ τῶν κατὰ τὴν οἰκουμένην εἰς ὄνομα τοῦ ἐσταυρωμένου  
of the prophets, and from of the according to the inhabited world in name of the One crucified  
ἐκείνου ὁρωμένων, καὶ γενομένων θεοσεβῶν τὴν πειθῶ ἔχομεν. Ἔστι δὲ  
of that one we are being seen, and having become God fearing the persuasion we have. It is and  
τὰ λεχθέντα ὑπὸ τοῦ Ζαχαρίου ταῦτα, Ῥομφαία, ἐξεγέρθητι ἐπὶ τὸν Ποιμένα  
the having been said by of the Zechariah these things, O sword, let you rise up over the Shepherd  
μου, καὶ ἐπ' ἄνδρα τοῦ λαοῦ μου, λέγει Κύριος τῶν δυνάμεων· πάταξον τὸν  
of me, and against man of the people of Me, says Lord of the hosts; let you smite the  
Ποιμένα, καὶ διασκορπισθήσονται τὰ πρόβατα αὐτοῦ.  
Shepherd, and shall be scattered the flock of Him.<sup>17</sup>

### Chapter LIV

1 Καὶ τὸ ὑπὸ Μωυσέως δὲ ἀνιστορημένον, καὶ ὑπὸ τοῦ πατριάρχου Ἰακώβ  
Also the by Moses and having been recounted, and by of the patriarch Jacob  
προπεφητευμένον, τὸ, Πλυνεῖ ἐν οἴνῳ τὴν στολὴν αὐτοῦ, καὶ ἐν αἵματι σταφυλῆς

<sup>16</sup> Greek word obscure.

<sup>17</sup> Zechariah 13:7a. Sword, awake against My shepherd, And against a hero -- My fellow, An affirmation of Jehovah of Hosts. Smite the shepherd, and scattered is the flock, (Young).

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

prophesied, the following, He shall wash in wine the garment of him, and in blood of grape  
τὴν περιβολὴν αὐτοῦ, τὸ τῷ αἵματι αὐτοῦ ἀποπλύνειν μέλλειν τοὺς πιστεύοντας  
the covering of Him,<sup>18</sup> the in the blood of Him to wash to be destined the believing  
αὐτῷ ἐδήλου. Στολὴν γὰρ αὐτοῦ ἐκάλεσε τὸ Ἅγιον Πνεῦμα τοὺς δι' αὐτοῦ ἄφεισιν  
in Him it was indicating. Garment for of Him called the Holy Spirit the by of Him remission  
ἀμαρτιῶν λαβόντας, ἐν οἷς αἰεὶ δυνάμει μὲν πάρεστι, καὶ ἐναργῶς δὲ  
of sins having received, among whom ever in power indeed present, and distinctly but  
παρέσται ἐν τῇ δευτέρᾳ αὐτοῦ παρουσίᾳ.  
present in the second of Him coming.

2 Τὸ δὲ αἷμα τῆς σταφυλῆς εἰπεῖν τὸν λόγον, διὰ τῆς τέχνης δεδήλωκεν ὅτι αἷμα  
The but blood of the grape to say the word, through of the design has disclosed that blood  
μὲν ἔχει ὁ Χριστός, οὐκ ἐξ ἀνθρώπου σπέρματος, ἀλλ' ἐκ τῆς τοῦ Θεοῦ δυνάμεως.  
indeed possesses the Christ, not from of man seed, but from of the of the God power.  
Ὅν γὰρ τρόπον τὸ τῆς ἀμπέλου αἷμα οὐκ ἄνθρωπος ἐγέννησεν ἀλλὰ Θεός, οὕτως  
Which for manner the of the vine blood not man produced but God, so  
καὶ τὸ τοῦ Χριστοῦ αἷμα οὐκ ἐξ ἀνθρωπείου γένους ἔσεσθαι, ἀλλ' ἐκ Θεοῦ δυνάμεως  
also the of the Christ blood not from of human kind will be, but from of God power  
προεμήνυσεν. Ἡ δὲ προφητεία αὕτη, ᾧ ἄνδρες, ἦν ἔλεγον, ἀποδεικνύει ὅτι οὐκ  
predicted. The but prophecy this, O men, which I was saying, proves that not  
ἔστιν ὁ Χριστός ἀνθρωπος ἐξ ἀνθρώπων, κατὰ τὸ κοινὸν τῶν ἀνθρώπων.  
is the Christ a man out of men, according to the common course of the men.  
γεννηθεῖς  
having been begotten.

### Chapter LV

1 Καὶ ὁ Τρύφων ἀπεκρίνατο, Μεμνησόμεθα καὶ ταύτης τῆς ἐξηγήσεώς σου, ἐὰν καὶ  
And the Trypho answered, We will have remembered also of this of the statement of you, if also  
δι' ἄλλων κρατύνης, καὶ τοῦτο τὸ ἀπόρημα. Τὰ νῦν δὲ ἤδη ἀναλαβὼν  
by of other you should support, and this the question. The things now but already having taken up  
τὸν λόγον ἀπόδειξον ἡμῖν ὅτι ἕτερος Θεὸς παρὰ τὸν Ποιητὴν τῶν ὅλων ὑπὸ τοῦ  
the Scripture let you show to us that another God besides the Maker of the whole by of the  
προφητικοῦ Πνεύματος ὠμολόγηται εἶναι, φυλαξάμενος λέγειν τὸν ἥλιον καὶ τὴν  
of prophecy Spirit has been confessed to be, having taken guard to say the sun and the  
σελήνην, ἃ γέγραπται τοῖς ἔθνεσι συγκεχωρηκέναι τὸν Θεὸν ὡς θεοὺς  
moon, which it has been written to the nations to have yielded to the God as gods  
προσκυνεῖν· καὶ τούτῳ τῷ λόγῳ ὡς παραχρῶμενοι προφητῆται πολλάκις λέγουσιν  
to worship; and this the writing as using improperly prophets ften saying  
ὅτι, Ὁ Θεός σου Θεὸς τῶν θεῶν ἐστὶ καὶ Κύριος τῶν κυρίων, προστιθέντες, Ὁ μέγας  
that, The God of you God of the gods He is and Lord of the lords, adding, The great  
καὶ ἰσχυρὸς καὶ φοβερὸς πολλάκις.  
and strong and fearful, frequently.

18 Genesis 49:11 Binding to the vine his ass, And to the choice vine the colt of his ass, He hath washed in wine his clothing, And in the blood of grapes his covering; (Robert Young).

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

2 Οὐ γὰρ ὡς ὄντων θεῶν ταῦτα λέγεται, ἀλλ' ὡς τοῦ λόγου διδάσκοντος ἡμᾶς  
Not for as in reality gods these things it is said, but as of the Scripture instructing us  
ὅτι τῶν νομιζομένων θεῶν καὶ κυρίων ὁ τῶ ὄντι Θεός, ὁ τὰ πάντα ποιήσας,  
that of the being reputed gods and lords He the being God, He the things all having made,  
Κύριος μόνος ἐστίν. Ἴνα γὰρ καὶ τοῦτο ἐλέγξη τὸ Ἅγιον Πνεῦμα, διὰ τοῦ ἁγίου  
Lord alone He is. In order that for also this may convince the Holy Spirit, through of the holy  
Δαυεὶδ εἶπεν, Οἱ θεοὶ τῶν ἐθνῶν, νομιζόμενοι θεοί, εἶδωλα δαιμονίων εἰσίν,  
David said, The gods of the nations, reputed gods, idols of demons thy are,  
ἀλλ' οὐ θεοί. Καὶ ἐπάγει κατάραν τοῖς ποιοῦσιν αὐτὰ καὶ προσκυνοῦσι.  
but not gods, And he brings on a curse to the making them and worshipping.

3 Καγὼ, Οὐ ταύτας μὲν τὰς ἀποδείξεις ἔμελλον φέρειν, εἶπον, ὦ Τρύφων,  
And I, Not these indeed the proofs I was intending to bring, I said, O Trypho,  
δι' ὧν καταδικάζεσθαι τοὺς ταῦτα καὶ τὰ τοιαῦτα προσκυνοῦντας ἐπίσταμαι,  
by which to be judged the these things and the such as these worshipping I bring in,  
ἀλλὰ τοιαύτας πρὸς ἃς ἀντειπεῖν μὲν οὐδεὶς δυνήσεται. Ξέναι δέ σοι  
but such as against which to contradict indeed not one will be able. Alien but to you  
δόξουσιν εἶναι, καίπερ καθ' ἡμέραν ἀναγινωσκόμενοι ὑφ' ὑμῶν, ὡς καὶ ἐκ τούτου  
they will appear to be, although daily they are read by of you, as also from of this  
συνεῖναι ὑμᾶς ὅτι διὰ τὴν ὑμετέραν κακίαν ἀπέκρυπεν ὁ Θεὸς ἀφ' ὑμῶν τὸ δύνασθαι  
to undertand we that through the your wickedness kept hidden te God from of you the to be able  
νοεῖν τὴν σοφίαν τὴν ἐν τοῖς λόγοις αὐτοῦ, πλήν τινων, οἷς κατὰ  
to discern the wisdom the in the Scriptures of Him, except of certain, to whom according to  
χάριν τῆς πολυσπλαγχνίας αὐτοῦ, ὡς ἔφη Ἰσαίας, Ἐγκατέλιπε σπέρμα εἰς σωτηρίαν,  
grace of the much suffering of Him, as said Isaiah, Left behind a seed for salvation,  
ἵνα μὴ ὡς Σοδομιτῶν καὶ Γομορραίων τέλειον, καὶ τὸ ὑμέτερον γένος ἀπόληται.<sup>19</sup>  
that not as Sodom and Gomorrah ending, and the your race should be destroyed utterly.<sup>19</sup>  
Προσέχετε, τοιγαροῦν, οἷσπερ μέλλω ἀναμνησκειν ἀπὸ τῶν ἁγίων γραφῶν,  
Let you heed, therefore, to what I intend to recall from of the holy Scriptures,  
οὐδὲ ἐξηγηθῆναι δεομένων, ἀλλὰ μόνον ἀκουσθῆναι.  
not to be expounded needing, but only to be heard.

### Chapter LVI

1 Μωυσῆς οὖν, ὁ μακάριος καὶ πιστὸς θεράπων Θεοῦ, μηνύων ὅτι ὁ ὀφθεις τῶ  
Moses then, the blessed and faithful servant of God, revealing that the having been seen by the  
Ἀβραάμ πρὸς τῆ δρυὶ τῆ Μαμβρῆ Θεός, σὺν τοῖς ἅμα αὐτῶ ἐπὶ τὴν  
Abraham against the oak in the Mambre<sup>20</sup> God, with the at the same time with Him upon the

<sup>19</sup> Above, Isaiah 1:9,10.

<sup>20</sup> **Mamre** The name of the place in the neighbourhood of Hebron where Abraham dwelt ([Gen 23:17](#), [Gen 23:19](#); [Gen 35:27](#)); called also in Authorized Version ([Gen 13:18](#)) the "plain of Mamre," but in Revised Version more correctly "the oaks [marg., 'terebinths'] of Mamre." The name probably denotes the "oak grove" or the "wood of Mamre," thus designated after Abraham's ally. This "grove" must have been within sight of or "facing" Machpelah. The site of Mamre has been identified with Ballatet Selta, i.e., "the oak of rest", where there is a tree called "Abraham's oak", about a mile and a half west of Hebron.

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

Σοδόμων κρίσιν πεμφθεῖσι δύο ἀγγέλοις ὑπὸ ἄλλου, τοῦ ἐν τοῖς ὑπερουρανίοις  
Sodom judging having been sent two angels by of Another, of the in the above heavenly places  
ἀεὶ μένοντος, καὶ οὐδενὶ ὀφθέντος ἢ ὁμιλήσαντος δι' ἑαυτοῦ ποτε, ὃν Ποιητὴν  
ever staying, and none having seen or having company with by of himself ever, whom maker  
τῶν ὅλων καὶ Πατέρα νοοῦμεν.  
of the whole and Father we suppose.

2 Οὕτω γὰρ φησιν, Ὡφθη δὲ αὐτῷ ὁ Θεὸς πρὸς τῇ δρυὶ τῇ Μαμβρῇ,  
Thus for he speaks, Appeared and to him the God against the oak in the Mambre,  
καθημένου αὐτοῦ ἐπὶ τῇ θύρᾳ τῆς σκηνῆς μεσημβρίας. Ἀναβλέψας δὲ τοῖς ὀφθαλμοῖς  
having been seated of him at the door of the tent at noon. Having looked up and the eyes  
εἶδε, καὶ ἰδοὺ τρεῖς ἄνδρες εἰστήκεισαν ἐπ' αὐτοῦ. Καὶ ἰδὼν συνέδραμεν εἰς  
he saw, and behold three men they had stood before of him. And havig seen he ran to  
συνάντησιν αὐτοῖς ἀπὸ τῆς θύρας τῆς σκηνῆς αὐτοῦ, καὶ προσεκύνησεν ἐπὶ τὴν γῆν,  
meeting them from of the door of the tent of him, and bowed upon the ground,<sup>21</sup>  
καὶ εἶπε, καὶ τὰ λοιπὰ μέχρι τοῦ, Ὡρθρισε δὲ Ἀβραάμ τὸ  
and said, also the things remaining as far as of the following, Arose and Abraham at the  
πρωῖ εἰς τὸν τόπον οὗ εἰστήκει ἔναντι Κυρίου, καὶ ἐπέβλεψεν ἐπὶ πρόσωπον  
dawn in the place where he had stood before of Lord, and he looked upon domain  
Σοδόμων καὶ Γομόρρας καὶ ἐπὶ πρόσωπον τῆς γῆς ἢ τῆς περιχώρου, καὶ  
of Sodom and Gomorrah and upon face of the land of the country round about, and  
εἶδε, καὶ ἰδοὺ ἀνέβαινε φλόξ ἐκ τῆς γῆς ὡσεὶ ἀτμὶς καμίνου. Καὶ  
saw, and behold was going up a flame out of the earth as if smoke of a furnace.<sup>22</sup> And  
παυσάμενος λοιπὸν τοῦ λέγειν, ἐπυθόμην αὐτῶν εἰ ἐνενοήκεισαν τὰ εἰρημένα.  
having ended remainder of the to say, I learned of them if they understood the having been said.

3 Οἱ δὲ ἔφασαν νενοηκέναι μὲν, μηδὲν δὲ ἔχειν εἰς ἀπόδειξιν τοὺς  
They and affirmed to have understood indeed, nothing but to hold for a proof the  
λελεγμένους λόγους ὅτι Θεὸς ἢ Κύριος ἄλλος τίς ἐστίν ἢ λέλεκται ἀπὸ τοῦ  
having been quoted passages that God or Lord other any is or it has been said by of the  
Ἁγίου Πνεύματος παρὰ τὸν Ποιητὴν τῶν ὅλων.  
Holy Spirit beside the Maker of the whole.

4 Κἀγὼ πάλιν, Ἄ λέγω πειράσομαι ὑμᾶς πείσαι, νοήσαντας τὰς γραφάς,  
And I again, What I say I shall attempt you to persuade, having understood the Scriptures,  
ὅτι ἐστὶ καὶ λέγεται Θεὸς καὶ Κύριος ἕτερος ὑπὸ τὸν Ποιητὴν τῶν ὅλων, ὃς καὶ  
that is also to say God and Lord another under the Maker of the all things, who also  
ἄγγελος καλεῖται, διὰ τὸ ἀγγέλλειν τοῖς ἀνθρώποις ὅσαπερ βούλεται αὐτοῖς

21 Genesis 18:1 And Jehovah appeareth unto him among the oaks of Mamre, and he is sitting at the opening of the tent, about the heat of the day;

18:2 and he lifteth up his eyes and looketh, and lo, three men standing by him, and he seeth, and runneth to meet them from the opening of the tent, and boweth himself towards the earth, (Robert Young)

22 Genesis 19:27 And Abraham riseth early in the morning, unto the place where he hath stood [before] the face of Jehovah;

19:28 and he looketh on the face of Sodom and Gomorrah, and on all the face of the land of the circuit, and seeth, and lo, the smoke of the land went up as smoke of the furnace. (Robert Young).

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

an angel is called, because the to announce to the men as much as wishes to them  
ἀγγεῖλαι ὁ τῶν ὅλων Ποιητής, ὑπὲρ ὃν ἄλλος Θεὸς οὐκ ἔστι. Καὶ ἀνιστορῶν  
to announce the of the all things Maker, above whom another God not is. And asking of  
πάλιν τὰ προλεχθέντα ἐπυθόμην τοῦ Τρύφωνος, Δοκεῖ σοι ὀφθῆναι  
again the things having been said before I inquired of the Trypho, Think you to have appeared  
ὑπὸ τὴν δρυῖν τὴν Μαμβρῆ ὁ Θεὸς τῷ Ἀβραάμ, ὡς ὁ λόγος λέγει; Κάκεινος,  
under the oak the of Mambre the God to the Abraham, as the Scripture says? And that one,  
Μάλιστα.  
Most certainly.

5 Καὶ εἷς, ἔφην, ἐκείνων ἦν τῶν τριῶν, οὓς ἄνδρας ἑωρᾶσθαι τῷ Ἀβραάμ τὸ  
And one, I said, of those was he of the three, whom men to have seen the Abraham the  
Ἅγιον προφητικὸν Πνεῦμα λέγει; Κάκεινος, Οὐ, ἀλλὰ ὥπτο μὲν αὐτῷ ὁ Θεὸς  
Holy prophetic Spirit says? And that one, No, but appeared<sup>23</sup> indeed to him the God  
πρὸ τῆς τῶν τριῶν ὀπτασίας· εἶτα οἱ τρεῖς ἐκεῖνοι, οὓς ἄνδρας ὁ λόγος ὀνομάζει,  
before of the of the three vision; then the three those, whom men the Scripture names,  
ἄγγελοι ἦσαν, δύο μὲν αὐτῶν πεμφθέντες ἐπὶ τὴν Σοδόμων ἀπώλειαν, εἷς δὲ  
angels were, two indeed of them having been sent upon the Sodom a destruction, one but  
εὐαγγελιζόμενος τῇ Σάρρα ὅτι τέκνον ἔξει, ἐφ' ᾧ ἐπέπεμπτο, καὶ  
proclaiming good news to the Sarah that a child she will have, for which he had been sent, and  
ἀπαρτίσας ἀπήλλακτο.  
having accomplished he had departed.

6 Πῶς οὖν, εἶπον, ὁ εἷς τῶν τριῶν γενόμενος ἐν τῇ σκηνῇ, ὁ καὶ εἰπὼν, Εἰς ὥρας  
How then, I said, the one of the three having come in the tent, he and having said, In a time  
ἀνακάμψω πρὸς σε, καὶ τῇ Σάρρα υἱὸς γενήσεται, φαίνεται ἐπανελθὼν γενομένου  
I will return unto you, and the Sarah a son shall have, appears having returned having born  
τῇ Σάρρα υἱοῦ, καὶ Θεὸν αὐτὸν ὄντα ὁ προφητικὸς λόγος κάκει σημαίνει; Ἴνα δὲ  
the Sarah a son, and God him being the prophetic word there made known? That but  
φανερὸν ὑμῖν γένηται ὃ λέγω, ἀκούσατε τῶν ὑπὸ Μωυσέως διαρρήδην.  
manifest to you may become what I say, let you hear of the by of Moses expressly  
εἰρημένων.  
having been said.

7 Ἔστι δὲ ταῦτα, Ἰδοῦσα δὲ Σάρρα τὸν υἱὸν Ἄγαρ, τῆς παιδίσκης τῆς Αἰγυπτίας,  
It is and these words, Having seen and Sarah the son of Hagar,<sup>24</sup> of the bondmaid of the Egypt,

23 Greek word obscure.

24 **Hagar** Flight, or, according to others, stranger, an Egyptian, Sarah's handmaid ([Gen 16:1](#); [Gen 21:9](#), [Gen 21:10](#)), whom she gave to Abraham (q.v.) as a secondary wife ([Gen 16:2](#)). When she was about to become a mother she fled from the cruelty of her mistress, intending apparently to return to her relatives in Egypt, through the desert of Shur, which lay between. Wearing and worn she had reached the place she distinguished by the name of Beer-lahai-roi ("the well of the visible God"), where the angel of the Lord appeared to her. In obedience to the heavenly visitor she returned to the tent of Abraham, where her son Ishmael was born, and where she remained (Gen. 16) till after the birth of Isaac, the space of fourteen years. Sarah after this began to vent her dissatisfaction both on Hagar and her child. Ishmael's conduct was insulting to Sarah, and she insisted that he and his mother should be dismissed. This was accordingly done, although with reluctance on the part of Abraham ([Gen 21:14](#)). They wandered out into the wilderness, where Ishmael, exhausted with his journey and faint from thirst, seemed about to die. Hagar "lifted up

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

ὅς ἐγένετο τῷ Ἀβραάμ, παίζοντα μετὰ Ἰσαὰκ τοῦ υἱοῦ αὐτῆς, εἶπε τῷ Ἀβραάμ, who she bore to the Abraham, playing with Isaac the son of her, she said to the Abraham, Ἔκβαλε τὴν παιδίσκην ταύτην καὶ τὸν υἱὸν αὐτῆς· οὐ γὰρ κληρονομήσει ὁ υἱὸς Let you throw out the bondmaid this and the son of her; not for shall inherit the son τῆς παιδίσκης ταύτης μετὰ τοῦ υἱοῦ μου Ἰσαὰκ. Σκληρὸν δὲ ἐφάνη τὸ ῥῆμα σφόδρα of the bondmaid this with of the son of me Isaac. Hard but it was seeming the word exceedingly ἐναντίον Ἀβραάμ περὶ τοῦ υἱοῦ αὐτοῦ. Εἶπε δὲ ὁ Θεὸς τῷ Ἀβραάμ, Μὴ σκληρὸν ἔστω before Abraham about of the son of him. Said but the God to the Abraham, Not hard let be ἐναντίον σου περὶ τοῦ παιδίου, καὶ περὶ τῆς παιδίσκης· πάντα ὅσα ἂν εἶπη σοι in sight of you concerning of the child, and about of the bondmaid; all as much as said to you Σάρρα, ἄκουε τῆς φωνῆς αὐτῆς, ὅτι ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα. Sarah, let you hear the voice of her, for in Isaac shall be called to you seed.<sup>25</sup>

8 Νενοήκατε οὖν ὅτι ὁ εἰπὼν τότε ὑπὸ τὴν δρυὶν ἐπαναστρέψαι, Have you observed<sup>26</sup> then that He having said at that time under the oak would return, ὡς προηπίστατο ἀναγκαῖον εἶναι τῷ Ἀβραάμ συμβουλευῆσαι ἅπερ ἐβούλετο since He knew before hand necessary to be to the Abraham to advise what was wishing αὐτὸν Σάρρα, ἐπανελήλυθεν, ὡς γέγραπται, καὶ Θεὸς ἐστίν, ὡς οἱ λόγοι him Sarah, to have returned, as it has been written, and God is, as the words σημαίνουσιν οὕτως εἰρημένον, Εἶπε δὲ ὁ Θεὸς τῷ Ἀβραάμ, Μὴ σκληρὸν ἔστω are indicating thus it having been written, Said and the God to the Abraham, Not hard let you be ἐναντίον σου περὶ τοῦ παιδίου καὶ περὶ τῆς παιδίσκης; Ἐπυθανόμην. in sight of you concerning of the child and regarding of the bond maid? I was asking.

9 Καὶ ὁ Τρύφων ἔφη, Μάλιστα· οὐκ ἐκ τούτου δὲ ἀπέδειξας ὅτι ἄλλος ἐστὶν ὁ Θεὸς And the Trypho said, Certainly; not from of this but you proved that another is the God παρὰ τοῦτον τὸν ὀφθέντα τῷ Ἀβραάμ, ὅς καὶ τοῖς ἄλλοις πατριάρχαις καὶ besides this One the having appeared to the Abraham, who also to the other patriarchs and προφήταις ὤπτο, ἀλλ' ἡμᾶς ἀπέδειξας οὐκ ὀρθῶς νενοηκότας ὅτι οἱ τρεῖς, οἱ ἐν prophets appeared,<sup>27</sup>but we you showed not right having supposed that the three, the in τῇ σκηνῇ παρὰ τῷ Ἀβραάμ γενόμενοι, ὅλοι ἄγγελοι ἦσαν. the tent with the Abraham having been, all angels were.

10 Καὶ πάλιν ἐγώ, Εἰ οὖν καὶ ἀπὸ τῶν γραφῶν μὴ εἶχον ἀποδειξαι ὑμῖν ὅτι εἷς And again I, If then also from of the Scriptures not I am able to prove to you that one

τῶν τριῶν ἐκείνων καὶ ὁ Θεὸς ἐστι, καὶ Ἄγγελος καλεῖται, ἐκ τοῦ ἀγγέλλειν, of the three of those also the God is, and Angel is called, from of the to announce, ὡς προέφη, οἷσπερ βούλεται τὰ παρ' αὐτοῦ ὁ τῶν ὅλων Ποιητῆς Θεός, τοῦτον τὸν

her voice and wept," and the angel of the Lord, as before, appeared unto her, and she was comforted and delivered out of her distresses ([Gen 21:18](#), [Gen 21:19](#)). Ishmael afterwards established himself in the wilderness of Paran, where he married an Egyptian ([Gen 21:20](#), [Gen 21:21](#)). "Hagar" allegorically represents the Jewish church ([Gal 4:24](#)), in bondage to the ceremonial law; while "Sarah" represents the Christian church, which is free. (Easton).

25 Genesis 21:9-12.

26 Greek word obscure.

27 Greek word obscure.

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

as I said before, to whom wishes the things by of Him the of the whole Maker God, this the ἐπὶ τῆς γῆς ἐν ιδέα ἀνδρὸς ὁμοίως τοῖς σὺν αὐτῷ παραγενομένοις δυσὶν ἀγγέλοις upon of the earth in form hman similar to the with him having been beside two angels φαινόμενον τῷ Ἀβραάμ, τὸν καὶ πρὸ ποιήσεως κόσμου ὄντα Θεόν, τοῦτον νοεῖν appearing to the Abraham, the also before creation of world being God, this to think ὑμᾶς εὐλογον ἦν, ὅπερ τὸ πᾶν ἔθνος ὑμῶν νοεῖ. Καὶ πάνυ, ἔφη, οὕτως γὰρ καὶ you reasonable it was, which the whole nation of you thinks. And no doubt, he said, thus for also μέχρι τοῦ δεῦρο εἴχομεν. up to of the this point we are having.

11 Κάγώ πάλιν εἶπον, Ἐπὶ τὰς γραφὰς ἐπανελθὼν πειράσομαι πείσαι ὑμᾶς, And I again said, Upon the Scriptures having returned I shall endeavour to persuade you, ὅτι οὗτος ὁ τε τῷ Ἀβραάμ, καὶ τῷ Ἰακώβ, καὶ τῷ Μωυσεῖ ὤφθαι that this One wo both to the Abraham, and to the Jacob, and to the Moses to have appeared λεγόμενος καὶ γεγραμμένος Θεὸς ἕτερός ἐστι τοῦ τὰ πάντα ποιήσαντος Θεοῦ, being called and it having been written God other He is of the the things having made God, ἀριθμῶ λέγω, ἀλλὰ οὐ γνώμη· οὐδὲν γὰρ φημι αὐτὸν πεπραχέναι ποτὲ numerically I say, but not in will; nothing for I affirm Him to have brought about at any time ἢ ἄπερ αὐτὸς ὁ τὸν κόσμον ποιήσας, ὑπὲρ ὃν ἄλλος οὐκ ἐστι Θεός, βεβούληται which who He the One world having made, above whom another not is God, has wished καὶ πράξαι καὶ ὁμιλῆσαι. also to bring about and to associate with.

12 Καὶ ὁ Τρύφων, Ὅτι οὖν καὶ ἔστιν ἀπόδειξον ἤδη, ἵνα καὶ τούτῳ συνθώμεθα· And the Trypho, That then also it is let you prove presently, that also to this we may agree; οὐ γὰρ παρὰ γνώμην τοῦ Ποιητοῦ τῶν ὅλων φάσκειν τι ἢ πεποιηκέναι not for with an proposition of the Maker of the all things to assert anyone either to have done αὐτὸν ἢ λελαληκέναι λέγειν σε ὑπολαμβάνομεν. Κάγώ εἶπον, Ἡ γραφή οὖν ἢ Him or to have said to say you we apprehend. And I said The Scripture then the προλελεγμένη παρ' ἐμοῦ τοῦτο φανερόν ὑμῖν ποιήσει. Ἔστι δὲ ταῦτα, before having been quoted by of me this manifest to you it will make. It is and these words, Ὁ ἥλιος ἐξηλθεν ἐπὶ τὴν γῆν, καὶ Λῶτ εἰσηλθεν εἰς Σηγῶρ. Καὶ ὁ Κύριος ἔβρεξεν The sun came out upon the earth, and Lot entered into Segor.<sup>28</sup> And the Lord rained ἐπὶ Σόδομα θεῖον καὶ πῦρ παρὰ Κυρίου ἐκ τοῦ οὐρανοῦ, καὶ κατέστρεψε τὰς πόλεις upon Sodom sulphur and fire by of Lord out of the heaven, and ruined the cities ταύτας καὶ πᾶσαν τὴν περίοικον. these and all the neighbouring area.<sup>29</sup>

13 Καὶ ὁ τέταρτος τῶν σὺν Τρύφῳ παραμεινάντων ἔφη, Ὅν οὖν ὁ λόγος διὰ And the fourth man of the with Trypho having stayed said, Who then the Scripture by Μωυσεῶς τῶν δύο ἀγγέλων κατελθόντων εἰς Σόδομα καὶ Κύριον ἓνα ὠνόμασε,

28 Segor – Zoar. **Zoar** Small, a town on the east or south-east of the Dead Sea, to which Lot and his daughters fled from Sodom ([Gen 19:22](#), [Gen 19:23](#)). It was originally called Bela ([Gen 14:2](#), [Gen 14:8](#)). It is referred to by the prophets Isaiah ([Isa 15:5](#)) and Jeremiah ([Jer 48:34](#)). Its ruins are still seen at the opening of the ravine of Kerak, the Kir-Moab referred to in 2 Kings 3, the modern Tell esh-Shaghur. (Easton)

29 Genesis 19:22-26.

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

Moses of the two angels having gone down into Sodom and Lord one named,  
παρὰ τοῦτον καὶ τὸν Θεὸν αὐτὸν τὸν ὀφθέντα τῷ Ἀβραάμ λέγειν ἀνάγκη.  
contrary this one also the God Him having been seen by the Abraham to say a necessity.

14 Οὐ διὰ τοῦτο, ἔφην, μόνον, ὅπερ ἦν, ἐκ παντὸς τρόπου ὁμολογεῖν ἔδει, ὅτι καὶ  
Not by this, I said, alone, although it was, from every way to agree there is need, that also  
παρὰ τὸν νοούμενον Ποιητὴν τῶν ὅλων ἄλλος τις Κυριολογεῖται ὑπὸ τοῦ  
besides the One being deemed Maker of the all things other someone Lord called by of the  
Ἁγίου Πνεύματος· οὐ μόνον δὲ διὰ Μωυσέως, ἀλλὰ καὶ διὰ Δαυεῖδ. Καὶ γὰρ καὶ  
Holy Spirit; not only but but Moses, but also by David. And for also  
δι' ἐκείνου εἴρηται, Λέγει ὁ Κύριος τῷ Κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως ἄν  
by of thar one it is said, Says the Lord to the Lord of me, Let uou sit at right of me, until I  
θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου, ὡς προεῖρηκα. Καὶ πάλιν ἐν  
should make the enemies of you a footstool to the feet of you,<sup>30</sup> as I said before. And again in  
ἄλλοις λόγοις, Ὁ θρόνος σου, ὁ Θεός, εἰς τὸν αἰῶνα τοῦ αἰῶνος· ῥάβδος εὐθύτητος  
other words, The throne of you, O God, into the age of the age; a rod righteousness  
ἢ ῥάβδος τῆς βασιλείας σου. Ἠγάπησας δικαιοσύνην καὶ ἐμίσησας ἀνομίαν· διὰ  
the rod of the kingdom of You. You loved righteousness and hated lawlessness; by  
τοῦτο ἔχρισέ σε ὁ Θεός, ὁ Θεός σου, ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου.  
this anointed you the God, the God of you, with oil of gladness above the companions of you.<sup>31</sup>

15 Εἰ οὖν καὶ ἄλλον τινὰ Θεολογεῖν καὶ Κυριολογεῖν τὸ Πνεῦμα τὸ Ἅγιόν φατε  
If then also another certain refers to God and refers to Lord the Spirit the Holy let declare  
ὑμεῖς παρὰ τὸν Πατέρα τῶν ὅλων καὶ τὸν Χριστὸν αὐτοῦ, ἀποκρίνασθέ μοι, ἐμοῦ  
you besides the Father of the all things and the Christ of Him, let you answer to me, of my  
ἀποδείξει ὑμῖν ὑπισχνουμένου ἀπ' αὐτῶν τῶν γραφῶν ὅτι οὐχ εἷς τῶν δύο  
to prove to you I am undertaking from of them of the Scriptures that not one of the two  
ἀγγέλων τῶν κατελθόντων εἰς Σόδομά ἐστὶν ὃν ἔφη ἡ γραφὴ Κύριον, ἀλλ' ἐκεῖνον  
angels of the having gone down into Sodom is whom says the Scripture Lord, but that One  
τὸν σὺν αὐτοῖς, καὶ Θεὸν λεγόμενον ὀφθέντα τῷ Ἀβραάμ.  
the with them, and God being called having been seen by the Abraham.

16 Καὶ ὁ Τρύφων, Ἀποδείκνυε· καὶ γάρ, ὡς ὄρας, ἢ τε ἡμέρα προκόπτει, καὶ ἡμεῖς  
And the Trypho, Let you prove this; also for, as you see, that both day far spent, and we  
πρὸς τὰς οὕτως ἐπικινδύνους ἀποκρίσεις οὐκ ἐσμὲν ἔτοιμοι, ἐπειδὴ οὐδενὸς  
with the such dangerous answers not we are ready, since not at all  
οὐδέποτε ταῦτα ἐρευνῶντος, ἢ ζητοῦντος, ἢ ἀποδεικνύντος ἀκηκόαμεν.  
nor ever these things being investigated, or being searched into, or being proved we have heard.  
Καὶ σοῦ λέγοντος οὐκ ἠνεχόμεθα, εἰ μὴ πάντα ἐπὶ τὰς γραφὰς  
And of you conversing not would we be enduring, except all upon the Scriptures  
ἀνηγες· ἐξ αὐτῶν γὰρ τὰς ἀποδείξεις ποιεῖσθαι σπουδάζεις, καὶ μηδένα ὑπὲρ  
you were referring; out of them for the proofs to produce you are eager, and naught above  
τὸν Ποιητὴν τῶν ὅλων εἶναι Θεὸν ἀποφαινή.

30 Above Psalm 109 (110) :1.

31 Above Psalm 44(45):6,7.

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

the Maker of the all things to be God you reason.

17 Καγὼ, Ἐπίστασθε οὖν, ἔφην, ὅτι ἡ γραφή λέγει, Καὶ εἶπε Κύριος πρὸς Ἀβραάμ,  
And I, Know you then, I said, that the Scripture says, And said Lord unto Abraham,  
Τί ὅτι ἐγέλασε Σάρρα, λέγουσα, Ἄρά γε ἀληθῶς τέξομαι; Ἐγὼ δὲ γεγήρακα.  
Why for laughed Sarah, saying, Then truly shall I give birth? I but have grown old.  
Μὴ ἀδυνατεῖ παρά τῷ Θεῷ ῥῆμα; Εἰς τὸν καιρὸν τοῦτον ἀναστρέφω πρὸς σε  
Not impossible with the God a matter? In the time this I return unto you  
εἰς ὥρας, καὶ τῇ Σάρρᾳ υἱὸς ἔσται. Καὶ μετὰ μικρὸν, Ἐξαναστάντες δὲ ἐκεῖθεν οἱ  
for a time, and the Sarah a son shall have.<sup>32</sup> And after a little, Having risen up and from there the  
ἄνδρες κατέβλεψαν ἐπὶ πρόσωπον Σοδόμων καὶ Γομόρρας· Ἀβραάμ δὲ  
men looked down upon before Sodom and Gomorra; Abraham and  
συνεπορεύετο μετ' αὐτῶν, συμπέμπων αὐτούς. Ὁ δὲ Κύριος εἶπεν, Οὐ μὴ  
was going with of them, helping at the same time them. The and Lord said, Certainly not  
κρύψω ἐγὼ ἀπὸ Ἀβραάμ τοῦ παιδὸς μου ἃ ἐγὼ ποιῶ.  
shall hide I from of Abraham of the servant of Me what I do.<sup>33</sup>

18 Καὶ μετ' ὀλίγον πάλιν οὕτως φησὶν, Εἶπε Κύριος, Κραυγὴ Σοδόμων καὶ Γομόρρας  
And after a little again thus it says, Said Lord, Cry of Sodom and Gomorrah  
πεπλήθυνται, καὶ αἱ ἁμαρτίαι αὐτῶν μεγάλαι σφόδρα. Καταβάς οὖν ὄψομαι εἰ  
has increased, and the sins of them great exceedingly. I will go down then to see if  
κατὰ τὴν κραυγὴν αὐτῶν τὴν ἐρχομένην πρὸς με συντελοῦνται, εἰ δὲ μὴ, ἵνα  
according to the cry of them the coming unto Me they complete, if but not, that  
γινῶ. Καὶ ἀποστρέψαντες οἱ ἄνδρες ἐκεῖθεν ἦλθον εἰς Σόδομα. Ἀβραάμ δὲ  
I may know. And having turned away the men from there they went into Sodom. Abraham but  
ἦν ἐστηκὼς ἔναντι Κυρίου, καὶ ἐγγίσας Ἀβραάμ εἶπεν, Μὴ συναπολέσης δίκαιον  
was standing before of Lord, and drawing near Abraham said, Not let destroy together righteous  
μετὰ ἀσεβοῦς, καὶ τὰ ἐξῆς· οὐ γὰρ γράφειν πάλιν τὰ αὐτά, τῶν πάντων  
with unrighteous,<sup>34</sup> and the things next; not for to write again the things same, of the of all  
προγεγραμμένων, δοκεῖ μοι, ἀλλ' ἐκεῖνα, δι' ὧν καὶ τὴν ἀπόδειξιν τῷ Τρύφῳ καὶ  
having written before, it supposes to me, but those, by which also the setting forth to the Trypho and  
τοῖς σὺν αὐτῷ πεποιήμαι, λέγειν ἀναγκαῖον.  
to the with him to have established, to say necessary.

19 Τότε οὖν ἦλθον ἐπὶ τὰ ἐξῆς, ἐν οἷς λέλεκται ταῦτα, Ἀπῆλθε  
At that time therefore I went upon the words next, in which has been recorded these things, Departed  
δὲ Κύριος, ὡς ἐπαύσατο λέγων τῷ Ἀβραάμ, καὶ ἀπῆλθεν εἰς τὸν τόπον αὐτοῦ.  
and Lord, as ending of speaking to the Araham, and went away into te place of Him.

Ἦλθον δὲ οἱ δύο ἄγγελοι εἰς Σόδομα ἐσπέρας· Λῶτ δὲ ἐκάθητο παρά τὴν πύλην  
Came and the two angels into Sodom at eventide; Lot and was sitting in the gate  
Σοδόμων· καὶ τὰ ἐξῆς ὁμοίως μέχρι τοῦ, Ἐκτείναντες δὲ οἱ ἄνδρες τὰς χεῖρας

32 Genesis 18:13,14.

33 Genesis 18:16,17.

34 Genesis 18:20-23.

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

Sodom; and the the following likewise until of the, Having stretched out and the men the hands ἐπίασαν τὸν Λῶτ πρὸς ἑαυτοὺς εἰς τὸν οἶκον, καὶ τὴν θύραν τοῦ οἴκου they laid hold of the Lot unto themselves into the house, and the door of the house προσέκλεισαν· καὶ τὰ ἐπόμενα μέχρι τοῦ, Καὶ ἐκράτησαν οἱ ἄγγελοι τῆς χειρὸς they shut; and the following until of the, And held fast the angels of the hand αὐτοῦ, καὶ τῆς χειρὸς τῆς γυναικὸς αὐτοῦ, καὶ τῶν χειρῶν τῶν θυγατέρων αὐτοῦ, of him, and of the hand of the wife of him, and of the hands of the daughters of him, ἐν τῷ φείσασθαι Κύριον αὐτοῦ. in the to spare Lord him.<sup>35</sup>

20 Καὶ ἐγένετο ἡνίκα ἐξήγαγον αὐτοὺς ἔξω, καὶ εἶπον, Σῶζε, σῶζε τὴν σεαυτοῦ And it came to pass when they led out them outside, and said, Save, save, the of youself ψυχὴν. Μὴ περιβλέψῃ εἰς τὰ ὀπίσω, μηδὲ στήσῃ ἐν πάσῃ τῇ περιχώρῳ· life. Not look round towards the things behind, nor let you stay in all the country around; εἰς τὸ ὄρος σῶζου, μήποτε συμπαραληφθῆς. Εἶπε δὲ Λῶτ πρὸς αὐτούς, into the mountain let you be saved, lest with them you should be taken. Said and Lot unto them, Δέομαι, Κύριε, ἐπειδὴ εὔρεν ὁ παῖς σου ἔλεος ἐναντίον σου, καὶ ἐμεγάλυνας τὴν We ask, O Lord, since found the servant of You mercy in sight of You, and magnified the δικαιοσύνην σου, ἃ ποιεῖς ἐπ' ἐμὲ τοῦ ζῆν τὴν ψυχὴν μου· ἐγὼ δὲ οὐ δύναμαι righteousness of You, which You made upon me of the to live the soul of me; I but not am able διασωθῆναι εἰς τὸ ὄρος, μὴ καταλάβῃ με τὰ κακὰ, καὶ ἀποθάνω. to be saved in the mountain, not let overtake me the things evil, and I should die.<sup>36</sup>

21 Ἴδου ἡ πόλις αὕτη ἐγγὺς τοῦ καταφυγεῖν ἐστὶν ἐκεῖ μικρά· ἐκεῖ σωθήσομαι, ὡς Behold the city this near of the to flee to it is there small; there I shall be safe, as μικρά ἐστὶ, καὶ ζήσεται ἡ ψυχὴ μου. Καὶ εἶπεν αὐτῷ, Ἴδου ἐθαύμασά σου τὸ πρόσωπον little it is, and shall live the soul of me. And he said to him, Behold I honoured of you the person καὶ ἐπὶ τῷ ῥήματι τούτῳ τοῦ μὴ καταστρέψαι τὴν πόλιν περὶ ἧς ἐλάλησας. and over the matter this of the not to destroy the city about which you spoke. Σπεῦσον τοῦ σωθῆναι ἐκεῖ· οὐ γὰρ δυνήσομαι ποιῆσαι πρᾶγμα ἕως τοῦ I Let you hurry of the to be saved there; not for shall I be able to do anything until of the I εἰσελθεῖν σε ἐκεῖ. Διὰ τοῦτο ἐκάλεσε τὸ ὄνομα τῆς πόλεως Σηγῶρ. Ὁ ἥλιος ἐξῆλθεν to come from you there. Therefore he called the name of the city Segor.<sup>37</sup> The sun came out ἐπὶ τὴν γῆν, καὶ Λῶτ εἰσῆλθεν εἰς Σηγῶρ. Καὶ ὁ Κύριος ἔβρεξεν εἰς Σόδομα καὶ over the earth, and Lot went into Segor. And the Lord rained into Sodom and Γόμορρα θεῖον καὶ πῦρ παρὰ Κυρίου ἐκ τοῦ οὐρανοῦ, καὶ κατέστρεψε τὰς πόλεις Gomorra sulphur and fire rom of Lord out of the heaven, and overthrew the cities ταύτας καὶ πᾶσαν τὴν περίοικον. these and all the surrounding dwelling.<sup>38</sup>

22 Καὶ πάλιν παυσάμενος ἐπέφερον, Καὶ νῦν οὐ νενοήκατε, φίλοι, ὅτι ὁ εἶς

35 Genesis 18:33-19:1.

36 Genesis 19:17-19.

37 Zoar

38 Genesis 19: 20-25.

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

And again having paused I was adding, And now not you perceived, O friends, that the one τῶν τριῶν, ὁ καὶ Θεὸς καὶ Κύριος τῶ ἐν τοῖς οὐρανοῖς ὑπηρετῶν, Κύριος τῶν δύο of the three, He also God and Lord to the in the heavens servants, Lord of the two ἀγγέλων; Προσελθόντων γὰρ αὐτῶν εἰς Σόδομα, αὐτὸς ὑπολειφθεὶς προσωμίλει angels? Having proceeded for of them into Sodom, He having been left behind was conversing τῶ Ἀβραάμ τὰ ἀναγεγραμμένα ὑπὸ Μωυσέως· οὐ καὶ αὐτοῦ ἀπελθόντος with the Abraham the things having been written by Moses; who also of Him having departed μετὰ τὰς ὁμιλίας, ὁ Ἀβραάμ ὑπέστρεψεν εἰς τὸν τόπον αὐτοῦ. after the conversations, the Abraham returned into the place of him.

23 Οὐ ἔλθόντος, οὐκέτι δύο ἄγγελοι ὁμιλοῦσι τῶ Λῶτ ἀλλ' αὐτός, ὡς ὁ λόγος Not having come, any more two angels conversinf with the Lot but He himself, as the Scripture δηλοῖ, καὶ Κύριός ἐστι, παρὰ Κυρίου τοῦ ἐν τῶ οὐρανῶ, τοῦτ' ἐστὶ τοῦ Ποιητοῦ indicates, and Lord He is, with of Lord of the in the heaven, this is of the Maker τῶν ὅλων, λαβὼν τὸ ταῦτα ἐπενεγκεῖν Σοδόμοις καὶ Γομόρροις ἅπερ ὁ λόγος of the all tings, having received the these things to inflict on Sodom and Gomorra which the Scripture καταριθμεῖ, οὕτως εἰπὼν, Κύριος ἔβρεξεν ἐπὶ Σόδομα καὶ Γόμορρα θεῖον καὶ πῦρ describes, thus saying, Lord rained down upon Sodom and Gomorra sulphur and fire παρὰ Κυρίου ἐκ τοῦ οὐρανοῦ. from of Lord out of the heaven.<sup>39</sup>

### Chapter LVII

1 Καὶ ὁ Τρύφων σιγήσαντός μου εἶπεν, "Ὅτι μὲν ἡ γραφή τοῦτο ἀναγκάζει And the Trypho having kept silent me said, That inded the Scripture this compels ὁμολογεῖν ἡμᾶς, φαίνεται, ὅτι δὲ ἀπορηῆσαι ἄξιόν ἐστὶ περὶ τοῦ λεγομένου, to concede us, is manifest, for but to be puzzled worthy it is regarding of the being said, ὅτι ἔφαγε τὰ ὑπὸ τοῦ Ἀβραάμ κατασκευασθέντα καὶ παρατεθέντα, that He ate the things by of the Abraham having been prepared and having been offered, καὶ σὺ ἂν ὁμολογήσεις. and you would agree.

2 Κἀγὼ ἀπεκρινάμην, "Ὅτι μὲν βεβρώκασι, γέγραπται· εἰ δὲ τοὺς τρεῖς ἀκούσαιμεν And I in answer, That indeed they ate, it has been written; if but the three we understand λελέχθαι βεβρωκέσαι, καὶ μὴ τοὺς δύο μόνους, οἵτινες ἄγγελοι τῶ ὄντι ἦσαν καὶ to have been said to eat, and not the two alone, whichsoever angels the being were and ἐν τοῖς οὐρανοῖς, δηλόν ἐστὶν ἡμῖν, τρεφόμενοι, κἂν μὴ ὁμοίαν τροφήν ἤπερ οἱ in the heavens, evident it is to us, being nourished, even if not like food in same way as the ἄνθρωποι χρώμεθα τρέφονται (περὶ γὰρ τῆς τροφῆς τοῦ μάννα, ἣν ἐτράφησαν humans we consume are nourished ( about for of the provision of the manna, which maintained οἱ πατέρες ὑμῶν ἐν τῇ ἐρήμῳ, ἡ γραφή οὕτω λέγει, ὅτι ἄρτον ἀγγέλων ἔφαγον), the fathers of you in the desert, the Scripture thus says, that bread of angels they ate), εἴποιμ' ἂν ὅτι ὁ λόγος, ὁ λέγων βεβρωκέσαι, οὕτως ἂν λέγοι ὡς ἂν καὶ αὐτοὶ I would say that the Scripture, the saying to have eaten up, thus would say as also these εἴποιμεν ἐπὶ πυρὸς, ὅτι πάντα κατέφαγεν, ἀλλὰ μὴ πάντως τοῦτο ἐξακούειν ὅτι

<sup>39</sup> Genesis 19:24.

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

we would say about fire, that all things it devoured, but not of all this understood that  
ὁδοῦσι καὶ γνάθοις μασώμενοι βεβρώκασι. Ὅστε οὐδὲ ἐνταῦθα ἀπορήσαιμεν  
with teeth and jaws chewing they ate, So that neither here should we be puzzled  
ἂν περὶ οὐδενός, εἰ τροπολογίας ἔμπειροι κἂν μικρὸν ὑπάρχωμεν.  
concerning anything, if versed and acquainted with even slightly able to overcome.

3 Καὶ ὁ Τρύφων, Δυνατὸν καὶ ταῦτα οὕτω θεραπευθῆναι περὶ τρόπου βρώσεως,  
And the Trypho, Possible also these things thus to be explained about of mode of eating,  
παρ' ὃν ἀναλώσαντας τὰ παρασκευασθέντα ὑπὸ τοῦ Ἀβραάμ βεβρωκέναι  
by which they having used up the things having been prepared by of the Abraham to have eaten up  
γεγραμμένον ἐστίν. Ὅστε ἔρχου ἤδη ἀποδώσω ἡμῖν τὸν λόγον, πῶς  
having been written it is. So that you are proceeding already rendering to us the explanation, how  
οὗτος ὁ τῷ Ἀβραάμ ὄφθεις Θεός, καὶ ὑπηρέτης ὢν τοῦ Ποιητοῦ τῶν  
same He to the Abraham having appeared God, and attendant being of the Maker of the  
ὅλων Θεοῦ, διὰ τῆς Παρθένου γεννηθείς, ἄνθρωπος ὁμοιοπαθῆς πᾶσιν,  
all things of God, by of the Virgin having been born, a man of like passions to all,  
ὡς προέφη, γέγονεν.  
as you said before, to have been born.

4 Κἀγώ, Συγχώρει, ὦ Τρύφων, πρότερον, εἶπον, καὶ ἄλλας τινὰς ἀποδείξεις  
And I, Let you agree, O Trypho, first, I said, and other certain proofs  
τῷ κεφαλαίῳ τούτῳ συναγαγεῖν διὰ πολλῶν, ἵνα καὶ ὑμεῖς πεπεισμένοι καὶ περὶ  
to the heading this to gather together by of many, that also you having been persuaded also about  
τούτου ἦτε, καὶ μετὰ τοῦτο ὃν ἀπαιτεῖς λόγον ἀποδώσω. Κάκεινος, Ὅς σοὶ  
of this surely, and after this which you are asking matter I shall render. And that one, As to you  
δοκεῖ, ἔφη, πρᾶττε· καὶ ἐμοὶ γὰρ πάνυ ποθητὸν πρᾶγμα πράξεις.  
it seems, he said, let you do; and to me for altogether let you wish expedient act.

### Chapter LVIII

1 Κἀγώ εἶπον, Γραφὰς ὑμῖν ἀνιστορεῖν μέλλω, οὐ κατασκευὴν λόγων ἐν μόνῃ  
And I said, Scriptures to you to narrate I am intending, not an elaboration of words merely  
τέχνη ἐπιδείκνυσθαι σπεύδω· οὐδὲ γὰρ δύναμις ἐμοὶ τοιαύτη τίς ἐστίν,  
by skill to show off I am anxious; neither for ability to me such as this anything it is,  
ἀλλὰ χάρις παρὰ Θεοῦ μόνῃ εἰς τὸ συνιέναι τὰς γραφὰς αὐτοῦ ἐδόθη μοι,  
but grace by God alone for the to understand the Scriptures of Him was granted to me,  
ἧς χάριτος καὶ πάντας κοινωνοὺς ἀμισθωτὶ καὶ ἀφθόνως παρακαλῶ γίνεσθαι,  
of which grace also all fellows freely<sup>40</sup> and bounteously I call on to become,  
ὅπως μὴ καὶ τούτου χάριν κρίσιν ὀφλήσω ἐν ἧπερ μέλλει κρίσει διὰ  
so that not also of this grace a judgement I will be liable in same way as is destined a judgement by  
τοῦ Κυρίου μου Ἰησοῦ Χριστοῦ ὁ Ποιητῆς τῶν ὅλων Θεὸς ποιεῖσθαι.  
of the Lord of me Jesus Christ the Maker of the all things God to make.

40 Greek word obscure



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

Laban does. I I am the God He having appeared to you in place place of God,<sup>43</sup> where ἤλειψάς μοι ἐκεῖ στήλην, καὶ ἠῤῥω ἐκεῖ εὐχήν. Νῦν οὖν ἔξελθε καὶ ἀνάστηθι ἐκ you anointed to me there a pillar, and vowed there a vow. Now then let you go and let you arise out τῆς γῆς ταύτης, καὶ ἄπελθε εἰς τὴν γῆν τῆς γενέσεώς σου, καὶ ἔσομαι μετὰ σοῦ. of the land of this, and let you depart into the land of the birth of you, and I shall be with of you.<sup>44</sup>

6 Καὶ πάλιν ἐν ἄλλοις λόγοις περὶ αὐτοῦ τοῦ Ἰακώβ λέγων οὕτως φησὶν, Ἀναστὰς δὲ And again in other words about of him of the Jacob speaking thus it says, Having arisen and τὴν νύκτα ἐκείνην ἔλαβε τὰς δύο γυναῖκας, καὶ τὰς δύο παιδίσκας, καὶ τὰ ἔνδεκα παιδιά the night of that he took the two wives, and the two maidservants, and the eleven children αὐτοῦ, καὶ διέβη τὴν διάβασιν τοῦ Ἰαβώχ, καὶ ἔλαβεν αὐτοὺς καὶ διέβη τὸν χειμάρρουν of him, and stepped over the ford of the Jabbok,<sup>45</sup> and he took them and crossed the brook καὶ διεβίβασε πάντα τὰ αὐτοῦ. Ὑπελείφθη δὲ Ἰακώβ μόνος· καὶ ἐπάλαιεν ἄγγελος and he carried of all the things of him. Was left behind but Jacob alone; and wrestled an angel μετ' αὐτοῦ ἕως πρωῒ. Εἶδε δὲ ὅτι δύναται πρὸς αὐτόν, καὶ ἤψατο τοῦ πλάτους τοῦ with of him until dawn. He saw but that able against him, and he touched of the breadth of the μηροῦ αὐτοῦ, καὶ ἐνάρκησε τὸ πλάτος τοῦ μηροῦ Ἰακώβ ἐν τῷ παλαίειν thigh of him, and was beginning to hurt the breadth of the thigh of Jacob in the to wrestle αὐτόν μετ' αὐτοῦ. Καὶ εἶπεν αὐτῷ, Ἀπόστειλόν με· ἀνέβη γὰρ ὁ ὄρθρος. him with of him. And he said to him, Let you send away me; comes up for the dawn.<sup>46</sup>

7 Ὁ δὲ εἶπεν, Οὐ μὴ σε ἀποστείλω, ἂν μὴ με εὐλογήσῃς. Εἶπε δὲ αὐτῷ, He but said, Certainly not you will I let go, unless me you should bless. He said and to him, Τί τὸ ὄνομά σου ἐστίν; Ὁ δὲ εἶπεν, Ἰακώβ. Εἶπε δὲ αὐτῷ, Οὐ κληθήσεται τὸ ὄνομα What the name of you it is? He and said, Jacob, He said and to him, Not shall be called the name σου Ἰακώβ, ἀλλὰ Ἰσραὴλ ἔσται τὸ ὄνομά σου· ὅτι ἐνίσχυσας μετὰ τοῦ Θεοῦ, καὶ μετὰ of you Jacob, but Israel shall be the name of you; for you prevailed with of the God, and with ἀνθρώπων δυνατὸς ἔση. Ἠρώτησε δὲ Ἰακώβ καὶ εἶπεν, Ἀνάγγειλόν μοι τὸ ὄνομά σου. of men mighty you shall be. Asked and Jacob and said, Let you tell to me the name of you. Καὶ εἶπεν, Ἰνα τί τοῦτο ἐρωτᾷς τὸ ὄνομά μου; Καὶ εὐλόγησεν αὐτόν ἐκεῖ. Καὶ ἐκάλεσεν And he said, That why this you ask the name of Me? And he blessed him there. And called Ἰακώβ τὸ ὄνομα τοῦ τόπου ἐκείνου, Εἶδος Θεοῦ· εἶδον γὰρ Θεὸν πρόσωπον πρὸς Jacob the name of the place of that, Face of God;<sup>47</sup> I saw for God face unto πρόσωπον, καὶ ἐχάρη ἡ ψυχὴ μου.

43 Bethel House of God

44 Genesis 31:12,13.

45 **Jabbok** A pouring out, or a wrestling, one of the streams on the east of Jordan, into which it falls about midway between the Sea of Galilee and the Dead Sea, or about 45 miles below the Sea of Galilee. It rises on the eastern side of the mountains of Gilead, and runs a course of about 65 miles in a wild and deep ravine. It was the boundary between the territory of the Ammonites and that of Og, king of Bashan ([Jos 12:1](#); [Num 21:24](#)); also between the tribe of Reuben and the half tribe of Manasseh ([Num 21:24](#); [Deu 3:16](#)).

46 Genesis 32:22 – 25a.

47 **Peniel** Face of God, a place not far from Succoth, on the east of the Jordan and north of the river Jabbok. It is also called "Peniel." Here Jacob wrestled ([Gen 32:24](#)) "with a man" ("the angel", [Hos 12:4](#). Jacob says of him, "I have seen God face to face") "till the break of day." A town was afterwards built there ([Jdg 8:8](#); [Kg1 12:25](#)). The men of this place refused to succour Gideon and his little army when they were in pursuit of the Midianites ([Judg. 8:1-21](#)). On his return, Gideon slew the men of this city and razed its lofty watch-tower to the ground.

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

face, and rejoiced the soul of me.<sup>48</sup>

8 Καὶ πάλιν ἐν ἑτέροις περὶ τοῦ αὐτοῦ Ἰακώβ ἐξαγγέλλων ταῦτά φησιν, ἦλθε δὲ  
And again in an other about of the of same Jacob having told of these things it says, came and  
Ἰακώβ εἰς Λουζᾶ, ἣ ἐστὶν εἰς γῆν Χαναάν, ἣ ἐστὶ Βαιθήλ, αὐτὸς καὶ πᾶς ὁ λαός, ὃς ἦν  
Jacob into Luz, which is in land of Canaan, which is Bethel, he and all the people, which  
was

μετ' αὐτοῦ. Καὶ ᾠκοδόμησεν ἐκεῖ θυσιαστήριον, καὶ ἐκάλεσε τὸ ὄνομα τοῦ τόπου ἐκείνου  
Βαιθήλ·

with of him. And he built there an altar, and he called the name of the place of that Bethel;

ἐκεῖ γὰρ ἐφάνη αὐτῷ ὁ Θεὸς ἐν τῷ ἀποδιδράσκειν ἀπὸ προσώπου τοῦ ἀδελφοῦ  
there for appeared to him the God in the to escape from of before of the brother  
αὐτοῦ Ἡσαῦ. Ἀπέθανε δὲ Δεβόρρα, ἡ τροφὸς Ῥεβέκκας, κατωτέρω Βαιθήλ ὑπὸ τὴν  
of him Esau. Died and Deborrah, the nurse of Rebekah, buried beneath Bethel under the  
βάλανον, καὶ ἐκάλεσεν Ἰακώβ τὸ ὄνομα αὐτῆς Βάλανον Πένθους. Ὁφθη δὲ ὁ Θεὸς  
oak, and called Jacob the name of it Oak of Sorrow. Appeared and the God  
Ἰακώβ ἔτι ἐν Λουζᾶ, ὅτε παρεγένετο ἐν Μεσοποταμίᾳ τῆς Συρίας, καὶ εὐλόγησεν  
Jacob yet in Luz, when he came out in Mesopotamia of the Syria, and he blessed  
αὐτόν. Καὶ εἶπεν αὐτῷ ὁ Θεός, Τὸ ὄνομά σου Ἰακώβ οὐ κληθήσεται ἔτι, ἀλλὰ Ἰσραὴλ  
him. and said to him the God, The name of you Jacob not shall be called still, but Israel  
ἔσται τὸ ὄνομά σου.

shall be the name of you.<sup>49</sup>

9 Θεὸς καλεῖται καὶ Θεὸς ἐστὶ καὶ ἔσται.

God He is called and God He is and shall be.

10 Καὶ συννευσάντων ταῖς κεφαλαῖς ἀπάντων ἔφην ἐγώ, Καὶ τοὺς λόγους, οἱ

And having agreed to the headings of all said I, And the words, which  
ἀγγέλλουσι πῶς ᾤφθη αὐτῷ, φεύγοντι τὸν ἀδελφὸν Ἡσαῦ, οὗτος καὶ ἄγγελος καὶ  
announced in some way were seen by him, fleeing the brother Esau, this One also angel  
Θεὸς καὶ Κύριος, καὶ ἐν ιδέα ἀνδρὸς τῷ Ἀβραάμ φανείς, καὶ ἐν ιδέα ἀνθρώπου αὐτῷ  
God and Lord, and in form of a man to the Abraham revealed, and in form of a human with him  
τῷ Ἰακώβ παλαίσας, ἀναγκαῖον εἶναι εἰπεῖν ὑμῖν λογιζόμενος, λέγω.  
the Jacob having wrestled, of with to be to say to you reckoning, I say.

11 Εἰσὶ δὲ οὗτοι, Καὶ ἐξῆλθεν Ἰακώβ ἀπὸ τοῦ φρέατος τοῦ ὄρκου, καὶ ἐπορεύθη εἰς

They are and these, And went out Jacob from of the well of the oath, and proceeded into  
Χαράν. Καὶ ἀπήντησε τόπῳ, καὶ ἐκοιμήθη ἐκεῖ· ἔδυσεν γὰρ ὁ ἥλιος. Καὶ ἔλαβεν ἀπὸ τῶν  
Charran. And he came to a place, and he slept there; set for the sun, And he took from of the  
λίθων τοῦ τόπου, καὶ ἔθηκε πρὸς κεφαλῆς αὐτοῦ, καὶ ἐκοιμήθη ἐν τῷ τόπῳ ἐκείνῳ, καὶ  
stones of the place, and set thm under of head of him, and he slept in the place that, and

48 Genesis 32:26-30.

49 **Luz** A nut-bearing tree, the almond. The ancient name of a royal Canaanitish city near the site of Bethel ([Gen 28:19](#); [Gen 35:6](#)), on the border of Benjamin ([Jos 18:13](#)). Here Jacob halted, and had a prophetic vision. Genesis 35:6-10.

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

ἐνυπνιάσθη· καὶ ἰδοὺ κλίμαξ ἐστηριγμένη ἐν τῇ γῆ, ἧς ἡ κεφαλὴ ἀφικνεῖτο εἰς τὸν οὐρανόν, καὶ οἱ ἄγγελοι τοῦ Θεοῦ ἀνέβαινον καὶ κατέβαινον ἐπ' αὐτῆς, ὁ δὲ Κύριος ἐστήρικτο ἐπ' αὐτήν.  
he dreamed; and behold a ladder was set up on the earth, whose the top was reaching into the heaven, and the angels of the God ascended and descended upon of it, the and Lord had stood above of it.<sup>50</sup>

12 Ὁ δὲ εἶπεν, Ἐγὼ εἰμι Κύριος, ὁ Θεὸς Ἀβραάμ, τοῦ πατρός σου, καὶ Ἰσαάκ. Μὴ φοβοῦ· ἡ γῆ, ἐφ' ἧς σὺ καθεύδεις ἐπ' αὐτῆς, σοὶ δώσω αὐτήν, καὶ τῷ σπέρματί σου·

let you fear; the land, upon which you sleep over of it, to you I will give of it, and to the seed of you;

καὶ ἔσται τὸ σπέρμα σου ὡς ἡ ἄμμος τῆς γῆς, καὶ πλατυνθήσεται εἰς θάλασσαν, καὶ νότον καὶ βορρᾶν καὶ ἀνατολάς, καὶ ἐνευλογηθήσονται ἐν σοὶ πᾶσαι αἱ φυλαὶ τῆς γῆς, καὶ ἐν τῷ σπέρματί σου. Καὶ ἰδοὺ ἐγὼ μετὰ σοῦ, διαφυλάσσω σε ἐν ὁδῷ πάση, ἣ ἂν πορευθῆς, καὶ ἀποστρέψω σε εἰς τὴν γῆν ταύτην, ὅτι οὐ μὴ σε ἐγκαταλίπω ἕως τοῦ ποιῆσαί με πάντα ὅσα ἐλάλησά σοι.  
and shall be the seed of you as the dust of the earth, and shall be extended into sea, and south and west and east, and shall be blessed in you all the tribes of the earth, also in the seed of you. And behold I with of you, guarding you in way every, which you should go, and I will return you into the land of this, for by no means you may I leave until of the to do me all as much as I said to you.<sup>51</sup>

13 Καὶ ἐξηγέρθη Ἰακώβ ἐκ τοῦ ὕπνου αὐτοῦ, καὶ εἶπεν ὅτι, Ἔστι Κύριος ἐν τῷ τόπῳ τούτῳ, ἐγὼ δὲ οὐκ ᾔδειν. Καὶ ἐφοβήθη, καὶ εἶπεν, Ὡς φοβερός ὁ τόπος οὗτος. Οὐκ ἔστι τοῦτο ἀλλ' ἡ οἶκος τοῦ Θεοῦ, καὶ αὕτη ἡ πύλη τοῦ οὐρανοῦ. Καὶ ἀνέστη Ἰακώβ τῷ πρωί, καὶ ἔλαβε τὸν λίθον ὃν ὑπέθηκεν ἐκεῖ πρὸς κεφαλῆς αὐτοῦ, καὶ ἔστησεν αὐτὸν στήλην, καὶ ἐπέχεε τὸ ἔλαιον ἐπὶ τὸ ἄκρον αὐτοῦ. Καὶ ἐκάλεσεν Ἰακώβ τὸ ὄνομα τοῦ τόπου Οἶκος Θεοῦ· καὶ Οὐλαμμάους ἦν τὸ ὄνομα τῇ πόλει τὸ πρότερον.  
And was awakened Jacob from of the sleep of him, and said that, Is Lord in the place this, I but not I had known. And he was afraid, and said, How fearful the place this. Not is this but which house of the God, and it the gate of the heaven, And arose Jacob in the morning, and he took the stone which he placed under there against of head of him, and set up him a pillar, and poured the oil upon the point of it. And called Jacob the name of the place House of God; and Ulammaus was the name to the city the formerly.<sup>52</sup>

### Chapter LIX

1 Καὶ ταῦτα εἰπὼν, Ἀνάσχεσθέ μου, ἔλεγον, καὶ ἀπὸ τῆς βίβλου τῆς Ἐξόδου ἀποδεικνύοντος ὑμῖν, πῶς ὁ αὐτὸς οὗτος καὶ ἄγγελος καὶ Θεὸς καὶ Κύριος καὶ

50 Genesis 28:12,13a.

51 Genesis 28:13b-15.

52 Genesis 28:16 -19.

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

Exodus I am disclosing to you, how the same this One also angel and God and Lord and ἀνὴρ καὶ ἄνθρωπος, Ἀβραὰμ καὶ Ἰσαὰκ φανείς, ἐν πυρὶ φλογὸς ἐκ βάλτου man and human, to Abraham and Isaac having appeared, in fire of flame from of bush πέφανται καὶ ὠμίλησε τῷ Μωυσεῖ. Κάκεινων ἠδέως καὶ ἀκαμάτως καὶ it has appeared and accompanied the Moses. And they were well-pleased and not troubled and προθύμως ἀκούειν λεγόντων, ἐπέφερον. eager to hear of narrative, I was offering.

2 Ταῦτα δὲ ἐστὶν ἐν τῇ βίβλῳ ἣ ἐπιγράφεται Ἔξοδος. Μετὰ δὲ τὰς ἡμέρας τὰς These things and is in the book which is entitled 'Exodus' After and the days the πολλὰς ἐκεῖνας ἐτελεύτησεν ὁ βασιλεὺς Αἰγύπτου, καὶ κατεστέναξαν οἱ υἱοὶ Ἰσραὴλ many those ones died the king of Egypt, and sighed deeply the children of Israel ἀπὸ τῶν ἔργων· καὶ τὰ λοιπὰ μέχρι τοῦ, Ἐλθὼν συνάγαγε τὴν γερουσίαν from of the works; and the things remaining up to of the, Having gone let you gather the elders Ἰσραὴλ, καὶ ἐρεῖς πρὸς αὐτούς, Κύριος, ὁ Θεὸς τῶν πατέρων ὑμῶν, ὠφθη μοι, ὁ of Israel, and you will say unto them, Lord, the God of the fathers of you, let you heed me, the Θεὸς Ἀβραὰμ καὶ ὁ Θεὸς Ἰσαὰκ καὶ ὁ Θεὸς Ἰακώβ, λέγων, Ἐπισκοπῆ God of Abraham and the God of Isaac and the God of Jacob, saying,<sup>53</sup> As a watchman ἐπισκέπτομαι ὑμᾶς καὶ ὅσα συμβέβηκεν ὑμῖν ἐν Αἰγύπτῳ. I am watching over you and as much as has fallen upon you in Egypt.

3 Καὶ ἐπὶ τούτοις ἐπέφερον, Ὡ ἄνδρες, νενόηκατε, λέγων, ὅτι ὃν λέγει Μωυσεῖς ἄγγελον And upon to these I was adding, O men, you perceived,<sup>54</sup> saying, that whom speaks to Moses angel ἐν πυρὶ φλογὸς λελαληκέναι αὐτῷ οὗτος αὐτός, Θεὸς ὢν, σημαίνει τῷ Μωυσεῖ ὅτι in fire of flame to have spoken to him this One same, God being, declares to the Moses that αὐτός ἐστὶν ὁ Θεὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ; same He is the God of Abraham and Isaac and Jacob?

53 Exodus 3:2ff.

54 Greek word obscure.