

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

Chapter LXX

1 Ὅταν δὲ οἱ τὰ τοῦ Μίθρου μυστήρια παραδιδόντες λέγωσιν ἐκ πέτρας
When and the the things of the Mithras mysteries recording say of a rock
γεγενῆσθαι αὐτόν, καὶ σπήλαιον καλῶσι τὸν τόπον ἔνθα μυεῖν τοὺς
to have been begotten him, and a cave they call the place where to initiate the
πειθομένους αὐτῷ παραδιδούσιν, ἐνταῦθα οὐχὶ τὸ εἰρημένον ὑπὸ Δανιήλ, ὅτι
being persuaded in him commit themselves, there not the having been said by Daniel, that
λίθος ἄνευ χειρῶν ἐτμήθη ἐξ ὄρους μεγάλου, μεμιῆσθαι αὐτοὺς ἐπίσταμαι, καὶ
a stone without hands was cut out of a mountain great, to be imitated by them I know, and
τὰ ὑπὸ Ἡσαίου ὁμοίως, οὗ καὶ τοὺς λόγους πάντας μιμήσασθαι ἐπεχείρησαν;
the things by Isaiah likewise, not also the words all to imitate they attempted?
Δικαιοπραξίας γὰρ λόγους καὶ παρ' ἐκείνοις λέγεσθαι ἐτεχνάσαντο.
Of righteousness for words also by those ones to speak they contrived.

2 Τοὺς δὲ εἰρημένους λόγους τοῦ Ἡσαίου ἀναγκαίως ἀνιστορήσω ὑμῖν, ὅπως
The but having been said words of the Isaiah it is necessary to relate to you, so that
ἐξ αὐτῶν γινώτε ταῦθ' οὕτως ἔχειν. Εἰσὶ δὲ οὗτοι, Ἀκούσατε, οἱ
from of them you may know these things thus to have. They are and these, Let you hear, the
πόρρωθεν, ἃ ἐποίησα· γινώσκονται οἱ ἐγγίζοντες τὴν ἰσχύν μου. Ἀπέστησαν οἱ ἐν
afar off, what I did: shall come to know the near the might of me. Removed the in
Σιών ἄνομοι· ἄνομοι, λήψεται τρόμος τοὺς ἀσεβεῖς. Τίς ἀναγγελεῖ ὑμῖν τὸν
Zion lawless; impious, shall be seized trembling the ungodly. Who shall announce to you the
τόπον τὸν αἰώνιον; Πορευόμενος ἐν δικαιοσύνῃ, λαλῶν εὐθεῖαν ὁδόν, μισῶν
place the everlasting? Walking in righteousness, speaking in an open way, hating
ἀνομίαν καὶ ἀδικίαν, καὶ τὰς χεῖρας ἀφωσιωμένος ἀπὸ δώρων, βαρύνων ὦτα ἵνα
lawlessness and unrighteousness and the hands having been purified from of bribes, stopping ears that
μὴ ἀκούσῃ κρίσιν ἀδικῶν αἵματος, καμύων τοὺς ὀφθαλμοὺς ἵνα μὴ ἴδῃ
not hearing judgement unrighteous, of blood, closing the eyes that not let to see
ἀδικίαν· οὗτος οἰκήσει ἐν ὑψηλῷ σπηλαίῳ πέτρας ἰσχυρᾶς.
unrighteousness; this one shall dwell in highest cave of rock strong.¹

3 Ἄρτος δοθήσεται αὐτῷ, καὶ τὸ ὕδωρ αὐτοῦ πιστόν. Βασιλέα μετὰ δόξης
Bread shall be given to him, and the water of him sure. King with glory
ὄψεσθε, καὶ οἱ ὀφθαλμοὶ ὑμῶν ὄψονται πόρρωθεν. Ἡ ψυχὴ ὑμῶν μελετήσῃ φόβον
you shall see, and the eyes of you shall see afar off. The soul of you shall practice fear
Κυρίου. Ποῦ ἐστὶν ὁ γραμματικός; Ποῦ εἰσὶν οἱ βουλευόντες; Ποῦ ἐστὶν ὁ ἀριθμῶν
of Lord. Where is the scribe? Where is the counsellors? Where is he counting
τοὺς τρεφομένους, μικρὸν καὶ μέγαν λαόν; Ὡς οὐ συνεβουλεύσαντο, οὐδὲ ᾔδεισαν
the being nourished, small and great people? With whom not they consulted, nor had known
βάθη φωνῶν, ὥστε μὴ ἀκοῦσαι· λαὸς πεφραυλισμένος, καὶ οὐκ ἔστι τῷ ἀκούοντι σύνεσις.
depth of voices, so that not they heard, people belittled², and not is to the hearing understanding.³

1 Above Isaiah 33:13-16a.

2 Greek word obscure.

3 Above Isaiah 33:16b - 19

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4 Ὅτι μὲν οὖν καὶ ἐν ταύτῃ τῇ προφητείᾳ περὶ τοῦ ἄρτου, ὃν παρέδωκεν
For indeed therefore also in this the prophecy concerning of the bread, which gave
ἡμῖν ὁ ἡμέτερος Χριστὸς ποιεῖν εἰς ἀνάμνησιν τοῦ τε σωματοποιήσασθαι αὐτὸν
to us the our Christ to make into a remembrance of the both to be made flesh Him
διὰ τοὺς πιστεύοντας εἰς αὐτόν, δι' οὓς καὶ παθητὸς γέγονε, καὶ περὶ
by the believing in Him, by which also destined to suffer He has become, and about
τοῦ ποτηρίου, ὃ εἰς ἀνάμνησιν τοῦ αἵματος αὐτοῦ παρέδωκεν εὐχαριστοῦντας
of the cup, which for a remembrance of the blood of Him given a being thankfull
ποιεῖν, φαίνεται. Καὶ ὅτι βασιλέα τοῦτον αὐτὸν μετὰ δόξης ὀψόμεθα, αὕτη ἡ
to make, showing. And that King this One Him with glory we shall behold, same the
προφητεία δηλοῖ.
prophecy makes clear.

5 Καὶ ὅτι λαός, ὁ εἰς αὐτὸν πιστεύειν προεγνωσμένος, μελετήσῃ φόβον Κυρίου
And that people, the into him to believe having been fore-known, to quest after fear of Lord
προέγνωστο, αὗται αἱ λέξεις τῆς προφητείας βοῶσι. Καὶ ὅτι οἱ τὰ γράμματα
it had been fore-known, these the texts of the prophecies declaring. And that the writings
τῶν γραφῶν ἐπίστασθαι λογιζόμενοι, καὶ ἀκούοντες τῶν προφητειῶν, οὐκ ἔχουσι
of the texts to know reckoning, and hearing of the prophecies, not having
σύνεσιν, ὁμοίως αὗται αἱ γραφαὶ κεκράγασι. Ὅταν δέ, ὦ Τρύφων, ἔφην, ἐκ
understanding, equally same the texts have explicitness. When but, O Trypho, I said, from
παρθένου γεγεννησθαι τὸν Περσέα ἀκούσω, καὶ τοῦτο μιμήσασθαι τὸν πλάνον
of a virgin to have been born the Perseus I hear, and this to be a falshood by the deceiving
ὄφιν συνήμι.
serpent I perceive.

Chapter LXXI

1 Ἄλλ' οὐχὶ τοῖς διδασκάλοις ὑμῶν πείθομαι, μὴ συντεθειμένοις καλῶς ἐξηγεῖσθαι
But not in the teachers of you I am persuaded, not to agree with well to be put forward
τὰ ὑπὸ τῶν παρὰ Πτολεμαίῳ τῶ Ἀιγυπτίων γενομένῳ βασιλεῖ
the *interpretations* by of the with Ptolemy the of Egyptians having become king
ἑβδομήκοντα πρεσβυτέρων, ἀλλ' αὐτοὶ ἐξηγεῖσθαι πειρῶνται.
seventy elders, but they to put forward another attempt.

2 Καὶ ὅτι πολλὰς γραφὰς τέλεον περιεῖλον ἀπὸ τῶν ἐξηγήσεων τῶν
And that many Scriptures completed they took away from of the narratives of the
γεγενημένων ὑπὸ τῶν παρὰ Πτολεμαίῳ γεγενημένων πρεσβυτέρων, ἐξ ὧν
having been produced by of the with Ptolemy⁴ having been effected of elders,
διάρρηδην οὗτος αὐτὸς ὁ σταυρωθεὶς ὅτι Θεὸς καὶ ἄνθρωπος καὶ σταυρούμενος καὶ
expressly this One same the having been crucified for God and mankind and was crucified and
ἀποθνήσκων κεκηρυγμένος ἀποδείκνυται, εἶδέναι ὑμᾶς βούλομαι· ἅς, ἐπειδὴ
dying having been proclaimed was made known, to have known you I wish; which, since
ἀρνεῖσθαι πάντας τοὺς ἀπὸ τοῦ γένους ὑμῶν ἐπίσταμαι, ταῖς τοιαύταις ζητήσεσιν
to deny all the from of the nation of you I am mindful, such as these seeking

4 Ptolemy 11 -c. 281 BC. Ptolemy invited 6 scholars from each of the twelve tribes to translate th Hebrew Scriptures into Greek. Some have the opinion that the title 'Septuagint' should only be applied to the 5 books of Moses.

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οὐ προσβάλλω, ἀλλ' ἐπὶ τὰς ἐκ τῶν ὁμολογουμένων ἔτι παρ' ὑμῖν τὰς ζητήσεις
not I address, but upon the from of the being accepted still by you the seeking
ποιεῖν ἔρχομαι.
to make to happen.

3 Καὶ γὰρ ὅσας ὑμῖν ἀνήνεγκα ταύτας γνωρίζετε, πλὴν ὅτι περὶ τῆς λέξεως,
Also for as much as to you I offered these are commending, except that about of the statement
τῆς, Ἴδου ἡ παρθένος ἐν γαστρὶ λήψεται, ἀντίπατε, λέγοντες εἰρῆσθαι, Ἴδου ἡ
of the, Behold the virgin in womb will carry, you contradict, saying to say, Behold the
νεᾶνις ἐν γαστρὶ λήψεται. Καὶ ὑπεσχόμην ἀπόδειξιν ποιήσασθαι, οὐκ εἰς
young woman in womb shall carry. And I promised a proving to make, not to
Ἐζεκιάν, ὡς ἐδιδάχθητε, τὴν προφητείαν εἰρῆσθαι, ἀλλ' εἰς τοῦτον τὸν ἐμὸν
Hezekiah, as you were taught, the prophecy to say, but to this the my
Χριστόν· καὶ δὴ τὴν ἀπόδειξιν ποιήσομαι.
Christ; and now the proof I shall make.

4 Καὶ ὁ Τρύφων εἶπε, Πρῶτον ἀξιούμεν εἰπεῖν σε ἡμῖν καὶ τινὰς ὧν λέγεις
And the Trypho said, First we request to say you to us also certain of which you declare
τέλεον παραγεγράφθαι γραφῶν.
completely to have been excluded Scriptures.

Chapter LXXII

1 Κάγὼ εἶπον, Ὡς ὑμῖν φίλον, πράξω. Ἀπὸ μὲν οὖν τῶν ἐξηγήσεων, ὧν ἐξηγήσατο
And I said, As you wish, I shall do. From indeed then of the statements, which stated
Ἔσδρας εἰς τὸν νόμον τὸν περὶ τοῦ πάσχα, τὴν ἐξήγησιν ταύτην ἀφείλοντο,
Esdras in the law the concerning the Passover, the the narrative of this they took away,
Καὶ εἶπεν Ἔσδρας τῷ λαῷ, Τοῦτο τὸ πάσχα ὁ σωτὴρ ἡμῶν, καὶ ἡ καταφυγὴ ἡμῶν.
And said Esdras to the people, This the Passover the Saviour of us, and the refuge of us.
Καὶ ἐὰν διανοηθῆτε, καὶ ἀναβῆ ὑμῶν ἐπὶ τὴν καρδίαν, ὅτι μέλλομεν
And if you should be mindful, and should take up of you upon the heart, that we are intending
αὐτὸν ταπεινοῦν ἐν σημείῳ, καὶ μετὰ ταῦτα ἐλπίζομεν ἐπ' αὐτόν, οὐ μὴ
Him to abase by a mark, and after these things we should hope upon Him, by no means
ἐρημωθῆ ὁ τόπος οὗτος εἰς τὸν ἅπαντα χρόνον, λέγει ὁ Θεὸς τῶν δυνάμεων·
shall be desolated the place this for the all time says the God of the hosts;
ἂν δὲ μὴ πιστεύσητε αὐτῷ, μηδὲ εἰσακούσητε τοῦ κηρύγματος αὐτοῦ, ἔσεσθε
but not you will believe in Him, and not will listen of the proclamation of Him, you shall be
ἐπίχαρμα τοῖς ἔθνεσι.
A laughing stock to the nations.

2 Καὶ ἀπὸ τῶν διὰ Ἰερεμίου λεχθέντων ταῦτα περιέκοψαν, Ἐγὼ ὡς ἀρνίον
And from of the by Jeremiah sayings these things they cut out, I as a lamb
φερόμενον τοῦ θύεσθαι. Ἐπ' ἐμέ ἐλογίζοντο λογισμόν, λέγοντες, Δεῦτε,
being brought of to be sacrificed. Against me they were conspiring a reckoning, saying, Come,
ἐμβάλωμεν ξύλον εἰς τὸν ἄρτον αὐτοῦ, καὶ ἐκτρίψωμεν αὐτόν ἐκ γῆς ζώντων,
let us throw wood into the bread of Him, and let us remove Him from of land of living,

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καὶ τὸ ὄνομα αὐτοῦ οὐ μὴ μνησθῆ οὐκέτι.
And the name of Him certainly not may be remembered any more.⁵

3 Καὶ ἐπειδὴ αὕτη ἡ περικοπή, ἡ ἐκ τῶν λόγων τοῦ Ἰερεμίου, ἔτι ἐστὶν ἐγγεγραμμένη
And since this the portion, the from of the words of the Jeremiah, still it is having been written
ἐν τισιν ἀντιγράφοις τῶν ἐν συναγωγαῖς Ἰουδαίων (πρὸ γὰρ ὀλίγου χρόνου ταῦτα
in some copies of the in synagogues of the Jews (before for a little time these things
ἐξέκοψαν), ἐπειδὴ καὶ ἐκ τούτων τῶν λόγων ἀποδεικνύηται ὅτι ἐβουλεύσαντο
cut out), since also from of these of the words it may be demonstrated that deliberated
Ἰουδαῖοι περὶ αὐτοῦ τοῦ Χριστοῦ, ἀναίρειν αὐτὸν σταυρώσαντες βουλευσάμενοι,
Jews concerning of Him of the Christ, to raise up Him they having crucified having deliberated,
καὶ αὐτὸς μνηύεται, ὡς καὶ διὰ τοῦ Ἡσαίου προεφητεύθη, ὡς πρόβατον ἐπὶ σφαγῆν
and same is revealed, as also by of the Isaiah predicted, as a sheep to slaughter
ἀγόμενος, καὶ ἐνθάδε ὡς ἀρνίον ἄκακον δηλοῦται· ὧν ἀπορούμενοι ἐπὶ τὸ
being led, and now as a lamb innocent disclosed; upon which they turned upon the
βλασφημεῖν χωροῦσι.
to blaspheme they withdrew.

4 Καὶ ἀπὸ τῶν λόγων τοῦ αὐτοῦ Ἰερεμίου ὁμοίως ταῦτα περιέκοψαν, Ἐμνήσθη δὲ
And from of the words of the same Jeremiah similarly these words are cut out, Remembered and
Κύριος ὁ Θεὸς ἀπὸ Ἰσραὴλ τῶν νεκρῶν αὐτοῦ, τῶν κεκοιμημένων εἰς γῆν
Lord the God from of Israel of the dead of Him, of the having been put to rest in an earthen
χώματος, καὶ κατέβη πρὸς αὐτοὺς εὐαγγελίσασθαι αὐτοῖς τὸ σωτήριον αὐτοῦ.
Mound, and He went down unto them to preach to them the salvation of him.⁶

Chapter LXXIII

1 Καὶ ἀπὸ τοῦ ἐνενηκοστοῦ πέμπτου ψαλμοῦ τῶν διὰ Δαυεὶδ λεχθέντων λόγων
And from of the ninety fifth⁷ psalm of the by David having been said of words
λέξεις βραχείας ἀφείλοντο ταύτας, Ἀπὸ τοῦ ξύλου. Εἰρημένου γὰρ τοῦ λόγου,
saying short removed what follows, From of the wood, Said for the passage,
Εἶπατε τοῖς ἔθνεσιν, Ὁ Κύριος ἐβασίλευσεν, ἀπὸ τοῦ ξύλου, ἀφῆκαν, Εἶπατε
Let you tell to the nations, The Lord reigned, from of the wood, they left out, Let you tell
ἐν τοῖς ἔθνεσιν, ὁ Κύριος ἐβασίλευσεν.
among the nations, the Lord reigned.

2 Ἐν δὲ τοῖς ἔθνεσι περὶ οὐδενὸς ὡς Θεοῦ καὶ Κυρίου ἐλέχθη ποτὲ ἀπὸ τῶν τοῦ
Among but the nation about no one as God and Lord was said at any time from of the of the
γένους ὑμῶν ἀνθρώπων, ὅτι ἐβασίλευσεν, ἀλλ' ἢ περὶ τούτου μόνου τοῦ
people of you of men, that reigned, but surely concerning of this One only of the
σταυρωθέντος, ὃν καὶ σεσῶσθαι ἀναστάντα ἐν τῷ αὐτῷ ψαλμῷ τὸ
having been crucified, of whom also to have been saved having raised up in the same psalm the

5 Above Jeremiah 11: 19.

6 The Septuagint Greek version of Jeremiah has many alterations when compared with the Hebrew text. (See the appendix to Jeremiah in the Brenton edition published by Zondervan.)

7 96th psalm in the AV. See above Psalm 95.

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Πνεῦμα τὸ Ἅγιον λέγει, μηνύον ὅτι οὐκ ἔστιν ὅμοιος τοῖς τῶν ἐθνῶν θεοῖς· ἐκεῖνα Spirit the Holy says, being disclosed for not is like to the of the nations gods; those γὰρ εἰδωλά ἐστι δαιμονίων.
for idols is of demons.

3 Ἄλλ' ὅπως τὸ λεγόμενον νοήσητε, τὸν πάντα ψαλμὸν ἀπαγγελῶ ὑμῖν.
But, however, the I am recounting you may consider, the whole psalm I shall relate to you.

Ἔστι δὲ οὗτος, Ἄισατε τῷ Κυρίῳ ἄσμα καινόν, ἄσατε τῷ Κυρίῳ πᾶσα ἡ γῆ.
It is and thus, Let you sing to the Lord a song new, let you sing to the Lord all the earth.

Ἄισατε τῷ Κυρίῳ καὶ εὐλογήσατε τὸ ὄνομα αὐτοῦ· εὐαγγελίσετε ἡμέραν ἐξ ἡμέρας τὸ σωτήριον αὐτοῦ.
Let you sing to the Lord and let you bless the name of Him; let you bless day from day the salvation of him.

Ἀναγγεῖλατε ἐν τοῖς ἔθνεσι τὴν δόξαν αὐτοῦ, ἐν πᾶσι τοῖς λαοῖς τὰ θαυμάσια αὐτοῦ.
Let you announce among the nations the glory of him, among all the peoples the wonders of him.

Ὅτι μέγας Κύριος καὶ αἰνετὸς σφόδρα, φοβερὸς ἐστὶν ὑπὲρ πάντας τοὺς θεοὺς.
For great Lord and praiseworthy exceedingly, fearful He is above all the Gods.

Ὅτι πάντες οἱ θεοὶ τῶν ἐθνῶν δαιμόνια, ὁ δὲ Κύριος τοὺς οὐρανοὺς ἐποίησεν.
For all the gods of the nations devils, the but Lord the heavens made.

Ἐξομολόγησις καὶ ὠραιότης ἐνώπιον αὐτοῦ. Ἁγιωσύνη καὶ μεγαλοπρέπεια ἐν τῷ ἁγιάσματι αὐτοῦ.
Thanksgiving and beauty before of Him. Holiness and majesty in the sanctuary of Him.

Ἐνέγκατε τῷ Κυρίῳ, αἱ πατριαὶ τῶν ἐθνῶν, ἐνέγκατε τῷ Κυρίῳ δόξαν καὶ τιμὴν.
Let you bring to the Lord, the families of the nations, let you bring to the Lord glory and honour.

Ἐνέγκατε τῷ Κυρίῳ δόξαν ἐν ὀνόματι αὐτοῦ, αἴρετε θυσίας, καὶ εἰσπορεύεσθε εἰς τὰς αὐλὰς αὐτοῦ.
Let you bring to the Lord glory in name of Him, let you take offerings, and let you enter into the courts of Him.

The courts of Him.

Προσκυνήσατε τῷ Κυρίῳ ἐν αὐλῇ ἁγίᾳ αὐτοῦ. Σαλευθήτω ἀπὸ προσώπου αὐτοῦ πᾶσα ἡ γῆ.
Let you worship the Lord in court holy of Him. Let be shaken from before of Him all the earth.

Εἶπατε ἐν τοῖς ἔθνεσιν, Ὁ Κύριος ἐβασίλευσε. Καὶ γὰρ κατώρθωσε τὴν οἰκουμένην, ἥτις οὐ σαλευθήσεται, κρινεῖ λαοὺς ἐν εὐθύτητι.
Let you say among the nations, The Lord reigns. Also for He established the inhabited earth, so that not shall it be shaken, He shall judge people in righteousness.

Εὐφραινέσθωσαν οἱ οὐρανοὶ, καὶ ἀγαλλιάσθω ἡ γῆ, σαλευθήσεται ἡ θάλασσα, καὶ τὸ πλήρωμα αὐτῆς.
Let rejoice the heavens, and let exult the earth, shall be shaken the sea, and the fullness of it.

Χαρήσεται τὰ πεδία, καὶ πάντα τὰ ἐν αὐτοῖς, ἀγαλλιάσονται πάντα τὰ ξύλα τοῦ δρυμοῦ ἀπὸ προσώπου Κυρίου, of the wood before presence of Lord,

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ὅτι ἔρχεται, ὅτι ἔρχεται κρῖναι τὴν γῆν. Κρινεῖ τὴν οἰκουμένην ἐν δικαιοσύνῃ,
for He comes, for He comes to judge the earth. He shall judge the inhabited world in righteousness,
καὶ λαοὺς ἐν τῇ ἀληθείᾳ αὐτοῦ.
and people in the truth of him.

5 Καὶ ὁ Τρύφων, Εἰ μὲν, ὡς ἔφησ, εἶπε, παρέγραψάν τι ἀπὸ τῶν γραφῶν
And the Trypho, If indeed, as you are affirming, let you say, erased anything from of the Scripture
οἱ ἄρχοντες τοῦ λαοῦ, Θεὸς δύναται ἐπίστασθαι· ἀπίστῳ δὲ ἔοικε τὸ τοιοῦτον.
the rulers of the people, God is able to know; incredible but it has seemed the such as this.

6 Ναί, ἔφην, ἀπίστῳ ἔοικε· φοβερώτερον γὰρ ἐστὶ τῆς μοσχοποιίας, ἣν ἐποίησαν
Yes, I said, incredible it seems; more fearful for it is of the fabricated calf, which they made
ἐπὶ γῆς μάννα πεπλησμένοι, καὶ τοῦ τὰ τέκνα θύειν τοῖς δαιμονίοις,
upon earth manna they having been satisfied, and of the children to offer to the demons,
ἢ τοῦ αὐτοὺς τοὺς προφήτας ἀνηρηκέναι. Ἀλλὰ δὴ, ἔφην, μοι νομιζεσθε μηδὲ
or of the them the prophets to have killed. But now, I said, to me you appear not
ἀκηκοέναι ἅς εἶπον περικεκοφέναι αὐτοὺς γραφάς. Ὑπὲρ αὐταρκειᾶς γὰρ αἱ
to have heard that which I said to have cut out them Scriptures. Above sufficiency for the
τοσαῦται προανιστορημέναι εἰσὶν εἰς ἀπόδειξιν τῶν ζητηθέντων μετὰ τῶν
such as before having been quoted they are for proof of the having been sought besides of the
λεχθήσεσθαι μελλόντων παρ' ὑμῖν παραπεφυλαγμένων.
to be chosen being intended by us shall be kept in mind.

Chapter LXXIV

1 Καὶ ὁ Τρύφων ἔφη, Ὅτι δι' ἡμᾶς ἀξιώσαντας ἀνιστόρησας αὐτάς, ἐπιστάμεθα.
And the Trypho said, That by us having thought fit you to ask these things, we know.
Περὶ δὲ τοῦ ψαλμοῦ τούτου, ὃν τελευταῖον ἔφησ ἀπὸ τῶν Δαυεὶδ λόγων, οὐ
About but of the psalm of this, which last you quoted from of the David words, not
δοκεῖ μοι εἰς ἄλλον τινὰ εἰρῆσθαι, ἀλλ' εἰς τὸν Πατέρα, τὸν καὶ τοὺς οὐρανοὺς καὶ
it seems to me to another one certain to refer, but to the Father, the also the heavens and
τὴν γῆν ποιήσαντα· σὺ δ' αὐτὸν φῆς εἰς τὸν παθητὸν τοῦτον, ὃν καὶ Χριστὸν εἶναι
the earth having made; you but Him assert into the to suffer this, whom also Christ to be
σπουδάζεις ἀποδεικνύναι, εἰρῆσθαι.
you are eager to prove, you have declared.

2 Καὶ ἀπεκρινάμην, Διὰ λέξεως, ἣν τὸ Ἅγιον Πνεῦμα ἐν τούτῳ τῷ ψαλμῷ
And I answered, Through saying, which the Holy Spirit in this the psalm
ἀνεφθέγγετο, νοήσατε λέγοντός μου, παρακαλῶ, καὶ γνώσεσθε οὔτε κακῶς με
called out, let you apprehend meaning of me, I shall invite, and you shall know not wickedly me
λέγειν οὐθ' ὑμᾶς ὄντως κεκληθῆσθαι· οὕτως γὰρ ἂν καὶ πολλὰ ἄλλα νοῆσαι τῶν
to speak and not your truly to have called, thus for also many other to understand of the
ὑπὸ τοῦ Ἁγίου Πνεύματος εἰρημένων καθ' ἑαυτοὺς γενόμενοι δυνήσεσθε.
by of the Holy Spirit having been spoken to yourselves having come you shall be able.
Ἄισατε τῷ Κυρίῳ ᾠσμα καινόν, ᾠσατε τῷ Κυρίῳ πᾶσα ἡ γῆ. Ἄισατε τῷ
Let you sing to the Lord a song new, let you sing to the Lord all the earth. Let you sing to the

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

Κυρίῳ, καὶ εὐλογήσατε τὸ ὄνομα αὐτοῦ· εὐαγγελίζεσθε ἡμέραν ἐξ ἡμέρας τὸ
Lord, and let you bless the name of Him; let you proclaim day by day the
σωτήριον αὐτοῦ, ἐν πᾶσι τοῖς λαοῖς τὰ θαυμάσια αὐτοῦ.
salvaion of Him, among all the peoples the wonders of Him.

3 Ὡς τῷ Θεῷ καὶ Πατρὶ τῶν ὅλων ᾄδοντας καὶ ψάλλοντας τοὺς ἀπὸ πάσης τῆς
As to the God and Father of all things celebrating and singing the from of all of the
γῆς γνόντας τὸ σωτήριον τοῦτο μυστήριον, τοῦτ' ἔστι τὸ πάθος τοῦ Χριστοῦ,
earth having known the salvation this mystery, this is the suffering of the Christ,
δι' οὗ τούτους ἔσωσεν, ἐνδιάγοντας κελεύει, ἐπιγνόντας ὅτι καὶ αἰνετὸς καὶ
by which these He saved, carrying over exhorting, having recognised that also praiseworthy and
φοβερὸς καὶ ποιητὴς τοῦ τε οὐρανοῦ καὶ τῆς γῆς ὁ τοῦτο τὸ σωτήριον ὑπὲρ τοῦ
fearful and Maker of the both heaven and of the earth the this the salvation on behalf of the
ἀνθρωπέου γένους ποιήσας, τὸν καὶ μετὰ τὸ σταυρωθῆναι ἀποθνήσκοντα καὶ
human race having made, the also after the to be crucified dying and
βασιλεύειν πάσης τῆς γῆς κατηξιωμένον ὑπ' αὐτοῦ, ὡς καὶ διὰ ...
to reign over all of the earth having been deemed worthy by of Him, as also through

4 ... τῆς γῆς, εἰς ἣν οὗτος εἰσπορεύεται εἰς αὐτήν, καὶ ἐγκαταλείψουσί με, καὶ
of the land, into which this One leads into it, and forsaking Me, and
διασκεδάσουσι τὴν διαθήκην μου, ἣν διεθέμην αὐτοῖς ἐν τῇ ἡμέρᾳ ἐκείνῃ. Καὶ
breaking the covenant of Me, which I arranged with them in the day that. And
καταλείψω αὐτούς, καὶ ἀποστρέψω τὸ πρόσωπόν μου ἀπ' αὐτῶν· καὶ ἔσται
I shall forsake them, and shall turn away the face of Me from of them; and they shall be
κατάβρωμα, καὶ εὐρήσουσιν αὐτὸν κακὰ πολλὰ καὶ θλίψεις. Καὶ ἐρεῖ τῇ ἡμέρᾳ
devoured, and shall find out him evils many and afflictions, And they shall say on the day
ἐκείνῃ, Διότι οὐκ ἔστι Κύριος ὁ Θεός μου ἐν ἡμῖν, εὐροσάν με τὰ κακὰ ταῦτα.
that, Because not is Lord the God of me among us, found out me the evil things.
Ἐγὼ δὲ ἀποστροφῆ ἀποστρέψω τὸ πρόσωπόν μου ἀπ' αὐτῶν τῇ ἡμέρᾳ ἐκείνῃ,
I and a turning away I shall turn away the face of Me from of them in the day that,
διὰ πάσας τὰς κακίας ἃς ἐποίησαν, ὅτι ἐπέστρεψαν ἐπὶ θεοὺς ἄλλοτρίους.
on account of all the evils which they did, for they turned to gods strange.

Chapter LXXV

1 Ἐν δὲ τῷ βιβλίῳ τῆς Ἐξόδου, ὅτι αὐτοῦ τὸ ὄνομα τοῦ Θεοῦ καὶ Ἰησοῦς ἦν,
In and the book of the Exodus, that of Him the name of the God and Jesus was,
ὃ λέγει τῷ Ἀβραάμ μὴ δεδηλωθῆναι μηδὲ τῷ Ἰακώβ, διὰ Μωυσέως
which He says to the Abraham not to have been revealed and not to the Jacob, through Moses
ἐν μυστηρίῳ ὁμοίως ἐξηγγέλη, καὶ ἡμεῖς νενοήκαμεν. Οὕτως δὲ εἴρηται, Καὶ εἶπε
in mystery similarly was proclaimed, and we perceive. Thus and it has been said, And said
Κύριος τῷ Μωυσεῖ, Εἶπε τῷ λαῷ τούτῳ, Ἴδου ἐγὼ ἀποστέλλω τὸν ἄγγελόν
Lord to the Moses, Say to the people this, Behold I send the angel

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

μου πρὸ προσώπου σου, ἵνα φυλάσῃ σε ἐν τῇ ὁδῷ, ὅπως εἰσαγάγῃ σε εἰς τὴν γῆν ἣν ἠτοίμασά σοι. Πρόσεχε αὐτῷ, καὶ εἰσάκουε αὐτοῦ, μὴ ἀπειθῆαι αὐτῷ. Οὐ γὰρ μὴ ὑποστείληταί σε· τὸ γὰρ ὄνομά μου ἐστὶν ἐπ' αὐτῷ. Him. Not for not may He draw back from you; the for name of Me it is upon Him.⁸

2 Τίς οὖν εἰς τὴν γῆν εἰσήγαγε τοὺς πατέρας ὑμῶν; Ποτὲ νοήσατε ὅτι ὁ ἐν τῷ ὀνόματι τούτῳ ἐπονομασθεὶς Ἰησοῦς, πρότερον Αὐσῆς καλούμενος. Εἰ γὰρ τοῦτο νοήσετε, καὶ ὅτι τὸ ὄνομα αὐτοῦ τοῦ εἰπόντος τῷ Μωυσεῖ, τὸ γὰρ ὄνομά μου ἐστὶν ἐπ' αὐτῷ. Ἰησοῦς ἦν, ἐπιγνώσεσθε. Καὶ γὰρ καὶ Ἰσραὴλ αὐτὸς ἦν καλούμενος, καὶ τὸν Ἰακώβ τούτῳ τῷ ὀνόματι ὁμοίως μετωνομάκει. being called, and the Jacob this the name similarly was changed.

3 Ὅτι δὲ καὶ ἄγγελοι καὶ ἀπόστολοι τοῦ Θεοῦ λέγονται οἱ ἀγγέλλειν τὰ παρ' αὐτοῦ ἀποστελλόμενοι προφητῶν, ἐν τῷ Ἰσαΐα δεδήλωται. Λέγει γὰρ ἐκεῖ ὁ Ἰσαΐας, Ἀπόστειλόν με. Καὶ ὅτι προφήτης ἰσχυρὸς καὶ μέγας γέγονεν ὁ ἐπονομασθεὶς τῷ Ἰησοῦ ὀνόματι, φανερὸν πᾶσιν ἐστίν. having been named the of Jesus¹² name, manifest to all it is.

4 Εἰ οὖν ἐν τοσαύταις μορφαῖς οἶδαμεν πεφανερωθῆναι τὸν Θεὸν ἐκεῖνον τῷ Ἀβραάμ καὶ τῷ Ἰακώβ καὶ τῷ Μωυσεῖ, πῶς ἀποροῦμεν, καὶ ἀπιστοῦμεν, κατὰ τὴν τοῦ Πατρὸς τῶν ὅλων βουλήν, καὶ ἄνθρωπον αὐτὸν διὰ παρθένου γεννηθῆναι μὴ δεδυνῆσθαι, καὶ ταῦτα ἔχοντες ἐξ γραφῶν τοιαύτας, ἐξ ὧν συννοῆσαι ἔστιν ὅτι δυνατόν ἐστιν εἶναι.

8 Exodus 23:20,21.

9 Jesus is the Greek word for 'Joshua'.

10 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 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"

11 See above Isaiah 6:8.

12 Joshua.

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

διάρρηδην ὅτι κατὰ τὴν τοῦ Πατρὸς βουλήν καὶ τοῦτο γέγονεν.
plainly, that according to the of the Father wish also this He became.

Chapter LXXVI

1 Ὅταν γὰρ ὡς Υἱὸν ἀνθρώπου λέγη Δανιὴλ τὸν παραλαμβάνοντα τὴν αἰώνιον
When for as Son of man speaks Daniel the One receiving the everlasting
βασιλείαν, οὐκ αὐτὸ τοῦτο αἰνίσσεται; Τὸ γὰρ ὡς Υἱὸν ἀνθρώπου εἰπεῖν,
kingdom, not same this he hints at? The for as Son of man to say,
φαινόμενον μὲν καὶ γενόμενον ἄνθρωπον μηνύει, οὐκ ἐξ ἀνθρωπίνου δὲ σπέρματος
appearing indeed and was a man being revealed, not from of human but seed
ὑπάρχοντα δηλοῖ. Καὶ τὸ λίθον τοῦτον εἰπεῖν ἄνευ χειρῶν τμηθέντα, ἐν μυστηρίῳ
arising visible. And the stone this to declare without of hands having been cut¹³, in mystery
τὸ αὐτὸ κέκραγε· τὸ γὰρ ἄνευ χειρῶν εἰπεῖν αὐτὸν ἐκτετμηθῆναι, ὅτι οὐκ ἔστιν
the same he has proclaimed; the for without hands to say him to have been cut out, that not it is
ἀνθρωπίνον ἔργον, ἀλλὰ τῆς βουλῆς τοῦ προβάλλοντος αὐτὸν Πατρὸς τῶν
of a human work, but of the wish of the being brought forward same Father of the
ὅλων Θεοῦ.
all things God.

2 Καὶ τὸ Ἰσαΐαν φάναι, Τὴν γενεὰν αὐτοῦ τίς διηγήσεται; Ἀνεκδιήγητον ἔχοντα
Also the Isaiah to assert, The generation of Him who shall declare?¹⁴ Not declarable being
τὸ γένος αὐτὸν ἐδήλου· οὐδεὶς γάρ, ἄνθρωπος ὢν ἐξ ἀνθρώπων, ἀνεκδιήγητον ἔχει
the decent of Him was manifest; no one for, a man who out of men, not declarable it has
τὸ γένος. Καὶ τὸ τὸν Μωυσῆα εἰπεῖν πλύνειν αὐτὸν τὴν στολὴν αὐτοῦ ἐν αἵματι
the descent. And the the Moses to say to wash Him the garment of Him in blood
σταφυλῆς, οὐχ ὃ καὶ ἤδη πολλάκις πρὸς ὑμᾶς παρακεκαλυμμένως προπεφητευσκέναι
of grapes,¹⁵ not which also already often unto you having disguised a prediction
αὐτὸν εἶπον ἐστίν, ὅτι αἷμα μὲν ἔχειν αὐτὸν προεμήνυσεν, ἀλλ' οὐκ ἐξ ἀνθρώπων, ὃν
He said it is, that blood indeed to have Him being predicted, but not from of men, which
τρόπον τὸ τῆς ἀμπέλου αἷμα οὐκ ἄνθρωπος ἐγέννησεν, ἀλλ' ὁ Θεός;
after the manner the of the vine blood not by man begotten, but the God.

3 Καὶ Ἰσαΐας δὲ μεγάλης βουλῆς ἄγγελον αὐτὸν εἰπὼν, οὐχὶ τούτων ὢνπερ
Also Isaiah and of mighty counsel Angel Him calling, not of this which
ἐδίδαξεν ἐλθὼν διδάσκαλον αὐτὸν γεγενῆσθαι προεκήρυσσεν; Ἄ γὰρ μέγала
He taught having come Teacher Him to have arrived was foretelling? Which for mighty
ἐβεβούλευτο ὁ Πατὴρ εἰς τε πάντας τοὺς εὐαρέστους γενομένους αὐτῷ, καὶ
counsels the Father for both all the acceptable having ben to Him, and
γενησομένους ἀνθρώπους, καὶ τοὺς ἀποστάντας τῆς βουλῆς αὐτοῦ, ὁμοίως
shall be persons, and the having been disobedient of the will of Him, similarly
ἀνθρώπους ἢ ἀγγέλους, οὗτος μόνος ἀπαρακαλύπτως ἐδίδαξεν, εἰπὼν,
humans or angels, this One alone with openness taught, having said,

13 Daniel 2:34.

14 Above Isaiah 53:8b.

15 Genesis 49:11.

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

4 Ἦξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν, καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ
They shall come from east and west, and they shall recline with Abraham and
Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται
Isaac and Jacob in the kingdom of the heavens; the but sons of the kingdom shall be thrown
εἰς τὸ σκότος τὸ ἐξώτερον.
into the darkness the outer.¹⁶

5 Καί, Πολλοὶ ἐροῦσί μοι τῇ ἡμέρᾳ ἐκείνῃ, Κύριε, Κύριε, οὐ τῷ σῷ ὀνόματι
And, Many shall say to Me in the day that, Lord, Lord, not in the your name
ἐφάγομεν, καὶ ἐπίομεν, καὶ προεφητεύσαμεν, καὶ δαιμόνια ἐξεβάλομεν; Καὶ ἐρῶ
eaten, and drunk, and prophesied, and demons cast out? And I will say
αὐτοῖς, Ἀναχωρεῖτε ἀπ' ἐμοῦ. Καὶ ἐν ἄλλοις λόγοις, οἷς καταδικάζειν τοὺς
to them, Let you depart from of Me.¹⁷ And in other words, by which to condemn the
ἀναξίους μὴ σώζεσθαι μέλλει, ἔφη ἐρεῖν, Ὑπάγετε εἰς τὸ σκότος
unworthy not to be saved destined, He was saying to announce, Let you depart into the darkness
τὸ ἐξώτερον, ὃ ἠτοίμασεν ὁ Πατήρ τῷ Σατανᾶ καὶ τοῖς ἀγγέλοις αὐτοῦ.
the outer, which prepared the Father for the Satan and the angels of him.

6 Καὶ πάλιν ἐν ἑτέροις λόγοις, ἔφη, Δίδωμι ὑμῖν ἐξουσίαν καταπατεῖν ἐπάνω
And again in other words, He said, I give to you power to tread down over
ὄφρων, καὶ σκορπίων, καὶ σκολοπενδρῶν, καὶ ἐπάνω πάσης δυνάμεως τοῦ ἐχθροῦ.
serpents, and scorpions, and millepedes, and on of all might of the enemy.¹⁸
Καὶ νῦν ἡμεῖς, οἱ πιστεύοντες ἐπὶ τὸν σταυρωθέντα ἐπὶ Ποντίου Πιλάτου Ἰησοῦν
And now we, the believing upon the One having been crucified by Pontius Pilate Jesus
Κύριον ἡμῶν, τὰ δαιμόνια πάντα καὶ πνεύματα πονηρὰ ἐξορκίζοντες ὑποτασσόμενα
Lord of us, the demons all and spirits evil we exorcise under subjection
ἡμῖν ἔχομεν. Εἰ γὰρ διὰ τῶν προφητῶν παρακεκαλυμμένως κεκήρυκτο παθητὸς
to us we have. If for by of the prophets concealedly had predicted suffering
γενησόμενος ὁ Χριστὸς, καὶ μετὰ ταῦτα πάντων Κυριεύσων, ἀλλ' οὖν γε ὑπ' οὐδενὸς
would the Christ and after these things of all Lord, but then by no one
νοεῖσθαι ἐδύνατο, μέχρις αὐτὸς ἔπεισε τοὺς ἀποστόλους ἐν ταῖς γραφαῖς
to understand was being able, until He to persuade the apostles in the Scriptures
ταῦτα κεκηρύχθαι διαρρήδην.
these things to have been heralded expressly.

7 Ἐβόα γὰρ πρὸ τοῦ σταυρωθῆναι, Δεῖ τὸν Ὑῖὸν τοῦ ἀνθρώπου πολλὰ
He exclaimed for before of the to be crucified, It behoves the Son of te man many things
παθεῖν, καὶ ἀποδοκιμασθῆναι ὑπὸ τῶν γραμματέων καὶ Φαρισαίων, καὶ σταυρωθῆναι,
to suffer, and to be rejected by of the scribes and Pharisees, and to be crucified,
καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι. Καὶ Δαυεὶδ δὲ πρὸ ἡλίου καὶ σελήνης ἐκ γαστρὸς
and on the third day to rise again.¹⁹ Also David and before sun and moon from womb
γεννηθήσεται αὐτὸν κατὰ τὴν τοῦ Πατρὸς βουλήν ἐκήρυξε, καὶ Θεὸν
would be born Him according to the of the Father will proclaimed, and God

16 Above Matthew 8:11,12.

17 Above Matthew 7:22.

18 Above Luke:19:19.

19 Above Luke 9:22.

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

ἰσχυρὸν καὶ προσκυνητὸν, Χριστὸν ὄντα, ἐδήλωσε.
strong and worshipped, Christ being, made known.

Chapter LXXVII

1 Καὶ ὁ Τρύφων εἶπεν, Ὅτι μὲν οὖν καὶ τοιαῦτα καὶ τοσαῦτα ἱκανὰ δυσωπῆσαί ἐστι,
And the Trypho said, That indeed then also such as these and so great sufficient to persuade it is,
σύμφημί σοι· ὅτι δὲ ἀπαιτῶ σε τὸν λόγον, ὃν πολλάκις προεβάλλου, ἀποδείξει,
I concede to you; that but I require of you the reason, which often you put forward, to prove,
εἰδέναι σε βούλομαι. Περαιώσον οὖν καὶ αὐτὸν ἡμῖν, ἵνα ἴδωμεν, καὶ ὡς ἐκεῖνον εἰς
to know you I wish. Continue then also same to us, that we should see, and that to
Χριστὸν τοῦτον τὸν ὑμέτερον ἀποδεικνύεις εἰρησθαι· ἡμεῖς γὰρ εἰς Ἐζεκίαν αὐτὸν
Christ this the yours you refer to have said; we for to Hezekiah same
λέγομεν πεπροφητεῦσθαι.
we assert to have been prophesied.

2 Κἀγὼ ἔφην, Ὡς βούλεσθε, καὶ τοῦτο πράξω· ἀποδείξατε δέ μοι ὑμεῖς πρῶτον ὅτι
And I said, As you wish, also this I will effect: let you prove but to me you first that
εἰς τὸν Ἐζεκίαν εἴρηται, ὅτι, πρὶν ἢ γινῶναι αὐτὸν καλεῖν πατέρα ἢ μητέρα, ἔλαβε
to the Hezekiah it has related, for, before surely to know him to call father or mother, he received
δύναμιν Δαμασκοῦ καὶ τὰ σκῦλα Σαμαρείας ἔναντι βασιλέως Ἀσσυρίων. Οὐ γὰρ
power of Damascus and the spoils of Samaria in presence of King of Assyria. Not for
ὡς βούλεσθε ἐξηγεῖσθαι συγχωρηθήσεται ὑμῖν, ὅτι Ἐζεκίας ἐπολέμησε τοῖς ἐν
as you wish to explain it will not be conceded to you, that Hezekiah made war with the in
Δαμασκῶ ἢ ἐν Σαμαρείᾳ ἔναντι βασιλέως Ἀσσυρίων. Πρὶν ἢ γὰρ γινῶναι τὸ παιδίον
Damascus or in Samaria in presence of king of Assyria. Before or for to know the child
καλεῖν πατέρα ἢ μητέρα, ὁ προφητικὸς λόγος ἔφη, Λήψεται δύναμιν Δαμασκοῦ καὶ
to call father or mother the prophetic word said, He shall seize power of Damascus and
σκῦλα Σαμαρείας ἔναντι βασιλέως Ἀσσυρίων.
spoils of Samaria in presence of king of Assyria.²⁰

3 Εἰ γὰρ μὴ μετὰ προσθήκης ταῦτα εἶπε τὸ προφητικὸν Πνεῦμα, Πρὶν ἢ γινῶναι τὸ
If for not after an addition these things said the prophetic Spirit, Before which to know the
παιδίον καλεῖν πατέρα ἢ μητέρα λήψεται δύναμιν Δαμασκοῦ καὶ σκῦλα Σαμαρείας,
child to call father or mother he shall take power of Damascus and spoils of Samaria,
ἀλλὰ μόνον εἰρήκει, Καὶ τέξεται υἱὸν καὶ λήψεται δύναμιν Δαμασκοῦ καὶ σκῦλα
but only had said, And shall bear a son and he shall take power of Damascus and spoils
Σαμαρείας, ἐδύνασθε λέγειν, ἐπειδὴ προεγίνωσκεν ὁ Θεὸς μέλλειν αὐτὸν λήψεσθαι
of Syria, you might be able to say, after that fore-knew the God to be destined him to take
ταῦτα, προειρήκει. Νῦν δὲ μετὰ τῆς προσθήκης ταύτης εἴρηκεν ἡ προφητεία, Πρὶν
these things, had foretold. Now but after of the addition of this has stated the prophecy, Before
ἢ γινῶναι τὸ παιδίον καλεῖν πατέρα ἢ μητέρα λήψεται δύναμιν Δαμασκοῦ καὶ σκῦλα
which to know the child to call father or mother he shall take power of Damascus and spoils
Σαμαρείας. Καὶ οὐδενὶ τῶν ἐν Ἰουδαίοις ποτὲ συμβεβηκέναι τοῦτο ἀποδείξει ἔχετε,
of Samaria. And not one of the among Jews ever to have corresponded to this to prove you have,

20 Above Isaiah 8:4.

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

ἡμεῖς δὲ ἔχομεν ἀποδείξει τοῦτο γινόμενον ἐν τῷ ἡμετέρῳ Χριστῷ.
we but have proof this happened in the our Christ.

4 Ἄμα γὰρ τῷ γεννηθῆναι αὐτὸν, μάγοι ἀπὸ Ἀρράβιας παραγενόμενοι προσεκύνησαν αὐτῷ, πρότερον ἐλθόντες πρὸς Ἡρώδη τὸν ἐν τῇ γῆ ὑμῶν τότε βασιλεύοντα, ὃν ὁ λόγος καλεῖ βασιλέα Ἀσσυρίων διὰ τὴν ἄθεον καὶ ἄνομον αὐτοῦ γνώμην. Ἐπίστασθε γὰρ τοιαῦτα, ἔφην, ἐν παραβολαῖς καὶ ὁμοιώσει πολλὰκις λαλοῦν τὸ Ἅγιον Πνεῦμα· οἷον πεποίηκε καὶ πρὸς τὸν λαὸν ἅπαντα τὸν ἐν Ἱεροσολύμοις, πολλὰκις φῆσαν πρὸς αὐτούς, Ὁ πατὴρ σου Ἀμορραῖος, καὶ ἡ μήτηρ σου Χετταία.
At the time for the to be born Him, Magi from Arabia having come gave worship to Him, first having come unto Herod the in the land of you then ruling,²¹ whom the Scripture calls king of Assyria on account of the ungodly and lawless of him disposition. You acknowledge for such wise, I said, in parables also in simile often speaking the Holy Spirit; just as He has done also unto the people all the in Jerusalem, often having said unto them, The father of you an Amorite, and the mother of you a Hittite.²²

Chapter LXXVIII

1 Καὶ γὰρ οὗτος ὁ βασιλεὺς Ἡρώδης, μαθὼν παρὰ τῶν πρεσβυτέρων τοῦ λαοῦ ὑμῶν, τότε ἐλθόντων πρὸς αὐτὸν τῶν ἀπὸ Ἀρράβιας μάγων, καὶ εἰπόντων ἐξ ἀστέρος τοῦ ἐν τῷ οὐρανῷ φανέντος ἐγνωκέναι ὅτι βασιλεὺς γεγένηται ἐν τῇ χώρᾳ ὑμῶν, καὶ ἤλθομεν προσκυνῆσαι αὐτόν, καὶ ἐν Βηθλεὲμ τῶν πρεσβυτέρων εἰπόντων, ὅτι γέγραπται ἐν τῷ προφῆτῃ οὕτως, Καὶ σὺ Βηθλεὲμ, γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου.
Also for this one the king Herod, having learned from of the elders of the people of you, then having come unto him of the from Arabia Magi, and having said from a star of the in the heavens having revealed to have known that a king has been born in the country of you, and we came to worship him, and in Bethlehem of the elders having been written, that it has been written by the prophet tus, And you Bethlehem, in land of Judah, in no way least you are among the leaders of Judah; out of you for shall go out a leader, who shall tend the people of me.²³

2 Τῶν ἀπὸ Ἀρράβιας οὖν μάγων ἐλθόντων εἰς Βηθλεὲμ καὶ προσκυνησάντων τὸ παιδίον καὶ προσενεγκάντων αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν, ἔπειτα κατὰ ἀποκάλυψιν, μετὰ τὸ προσκυνῆσαι τὸν παῖδα ἐν Βηθλεὲμ, thereafter according to a revelation, after the to worship the Child in Bethlehem, ἐκελεύσθησαν μὴ ἐπανελθεῖν πρὸς τὸν Ἡρώδη.
they were exhorted not to return unto the Herod.²⁴

21 Above Matthew 2:1-3.

22 Ezekiel 16:3.

23 Above Matthew 2:2-6 and in paraphrase Micah 5:2.

24 Above Matthew 2:11,12.

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

3 Καὶ Ἰωσήφ δέ, ὁ τὴν Μαρίαν μεμνηστευμένος, βουληθεὶς πρότερον ἐκβαλεῖν τὴν
Also Joseph and, he the Mary having been espoused, having been wishing at first to throw out the
μνηστὴν αὐτῷ Μαριάμ, νομίζων ἐγκυμονεῖν αὐτὴν ἀπὸ συνουσίας ἀνδρός, τοῦτ'
wedded to him Mary, supposing to be pregnant her from being with a man, this
ἔστιν ἀπὸ πορνείας, δι' ὀράματος κεκέλευστο μὴ ἐκβαλεῖν τὴν γυναῖκα αὐτοῦ,
is from fornication, by a dream having been commanded not to throw out the wife of him,
εἰπόντος αὐτῷ τοῦ φανέντος ἀγγέλου, ὅτι ἐκ Πνεύματος Ἁγίου ὃ ἔχει κατὰ γαστρός
having said to him of the having appeared angel, that by Spirit Holy which she has in womb
ἔστι.
is.²⁵

4 Φοβηθεὶς οὖν οὐκ ἐκβέβληκεν αὐτὴν, ἀλλὰ, ἀπογραφῆς οὔσης ἐν τῇ Ἰουδαίᾳ τότε
Having been frightened then not he threw out her, but, a registration being in the Judea then
πρώτης ἐπὶ Κυρηνίου, ἀνεληλύθει ἀπὸ Ναζαρέτ, ἔνθα ᾤκει, εἰς Βηθλεέμ, ὅθεν
first by Cyrenius, he had gone up from Nazareth, where he was living, into Bethlehem, whence
ἦν, ἀπογράψασθαι ἀπὸ γὰρ τῆς κατοικοῦσης τὴν γῆν ἐκείνην φυλῆς Ἰούδα τὸ
he was, to be registered; from for of the inhabiting the land there tribe Judah the
γένος ἦν. Καὶ αὐτὸς ἅμα τῇ Μαρίᾳ κελεύεται ἐξελθεῖν εἰς Αἴγυπτον καὶ εἶναι
family was.²⁶ And same together with the Mary he was commanded to go on into Egypt and to be
ἐκεῖ ἅμα τῷ παιδίῳ, ἄχρις ἂν αὐτοῖς πάλιν ἀποκαλυφθῇ ἐπανελθεῖν εἰς τὴν Ἰουδαίαν.
there along with the Child, until would to them again should be revealed to go back into the Judea.²⁷

5 Γεννηθέντος δὲ τότε τοῦ παιδίου ἐν Βηθλεέμ, ἐπειδὴ Ἰωσήφ οὐκ εἶχεν ἐν τῇ
Having been born but then the Child in Bethlehem, since Joseph not was having in the
κώμῃ ἐκείνῃ που καταλῦσαι, ἐν σπηλαίῳ τινὶ σύνεγγυς τῆς κώμης κατέλυσε· καὶ τότε,
village that where to lodge, in a cave certain near by of the village he lodged; and at that time,
αὐτῶν ὄντων ἐκεῖ, ἐτετόκει ἡ Μαρία τὸν Χριστὸν καὶ ἐν φάτνῃ αὐτὸν ἐτεθείκει,
of them being there, brought forth the Maria the Christ and in a manger Him placed,
ὅπου ἐλθόντες οἱ ἀπὸ Ἀράβιας μάγοι εὔρον αὐτόν.
where having come the from Arabia Magi found Him.²⁸

6 Ὅτι δὲ Ἡσαίας καὶ περὶ τοῦ συμβόλου τοῦ κατὰ τὸ σπήλαιον
That but Isaiah also for sake of the newly arrived of the according to the cave
προεκεκηρύχει, ἀνιστόρησα ὑμῖν, ἔφην, καὶ δι' αὐτοὺς δὲ τοὺς σήμερον
previously announced, I investigated with you, I was saying, also by them and the sign
σὺν ὑμῖν ἐλθόντας πάλιν τῆς περικοπῆς ἐπιμνησθήσομαι, εἶπον· καὶ ἀνιστόρησα
with you having come again of the outline I will mention, I said, and I asked about
ἦν καὶ προέγραψα ἀπὸ τοῦ Ἡσαίου περικοπὴν, εἰπὼν διὰ τοὺς λόγους ἐκείνους
which also before mentioned from of the Isaiah passage, saying by the words those
τοὺς τὰ Μίθρα μυστήρια παραδιδόντας, ἐν τόπῳ ἐπικαλουμένῳ παρ' αὐτοῖς
the the of Mithras mysteries handing over, in a place being called by them a
σπηλαίῳ μνεῖσθαι ὑπ' αὐτῶν, ὑπὸ τοῦ διαβόλου ἐνεργηθῆναι εἰπεῖν.
cave to be initiated by them, by of the Devil to be stirred up to say,

25 Above Matthew 1:18-20.

26 Above Luke 2:1-5.

27 Above Matthew 1:13.

28 Above Luke 2:6,7.

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

7 Καὶ ὁ Ἡρώδης, μὴ ἐπανελθόντων πρὸς αὐτὸν τῶν ἀπὸ Ἀράβιας μάγων, ὡς
And the Herod, not having returned unto him of the from Arabia Magi, as
ἠξίωσεν αὐτοὺς ποιῆσαι, ἀλλὰ κατὰ τὰ κελευσθέντα αὐτοῖς δι' ἄλλης ὁδοῦ εἰς
he expected them to do, but according to the having been ordered to them by another way into
τὴν χώραν αὐτῶν ἀπαλλαγέντων, καὶ τοῦ Ἰωσήφ ἅμα τῇ Μαρίᾳ καὶ τῷ παιδίῳ,
the country of them having departed, and the Joseph long with the Mary and the Child,
ὡς καὶ αὐτοῖς ἀποκεκάλυπτο, ἥδη ἐξεληθόντων εἰς Αἴγυπτον, οὐ γινώσκων τὸν
as also to them it had been revealed, already having gone into Egypt, not knowing the
παῖδα, ὃν ἐληλύθεισαν προσκυνῆσαι οἱ μάγοι, πάντας ἀπλῶς τοὺς παῖδας τοὺς
Child, whom had come to worship the Magi, all simply the children the
ἐν Βηθλεέμ ἐκέλευσεν ἀναιρεθῆναι.
in Bethlehem he ordered to be massacred.²⁹

8 Καὶ τοῦτο ἐπεπροφήτευτο μέλλειν γίνεσθαι διὰ Ἰερεμίου, εἰπόντος δι' αὐτοῦ τοῦ
And this was prophesied to be destined to happen by Jeremiah, having spoken bi of him of the
Ἁγίου Πνεύματος οὕτως, Φωνὴ ἐν Ῥαμᾷ ἠκούσθη, κλαυθμὸς καὶ ὄδυρμὸς πολὺς·
Holy Spirit thus, A voice in Ramah was heard, weeping and mourning much;
Ῥαχήλ κλαίουσα τὰ τέκνα αὐτῆς, καὶ οὐκ ἤθελε παρακληθῆναι, ὅτι οὐκ εἰσὶ.
Rachel lamenting the children of her, and not she wished to be comforted, for not they are.³⁰
Διὰ οὖν τὴν φωνὴν, ἣ ἐμελλεν ἀκούεσθαι ἀπὸ Ῥαμᾶ, τοῦτ' ἔστιν ἀπὸ
On this account therefore the voice, which would be to hear from Ramah, this is from
(ἔστι γὰρ καὶ μέχρι τοῦ νῦν τόπος καλούμενος ἐν Ἀράβια Ῥαμᾶ), κλαυθμὸς ἐμελλεν
(is for also as far as of the now a place being called in Arabia Rama), weeping was destined
τὸν τόπον καταλαμβάνειν, ὅπου Ῥαχήλ, ἡ γυνὴ Ἰακώβ, τοῦ ἐπικληθέντος Ἰσραήλ,
the place to befall, where Rachel,³¹ the wife of Jacob, of the having been called Israel,
τοῦ ἁγίου πατριάρχου, τέθαπται, τοῦτ' ἔστι τὴν Βηθλεέμ, κλαιουσῶν τῶν
the holy patriarch, has been buried, this is the Bethlehem, mourning of the
γυναικῶν τὰ τέκνα τὰ ἴδια τὰ ἀνηρημένα, καὶ μὴ παράκλησιν ἐχουσῶν ἐπὶ τῷ
women the children the own the having been slaughtered, and not a consolation having over the
συμβεβηκότι αὐταῖς.
having to them.

9 Καὶ γὰρ τὸ εἰπεῖν τὸν Ἡσαΐαν, Λήψεται δύναμιν Δαμασκοῦ καὶ σκῦλα Σαμαρείας,
And for the to say the Isaiah, He shall take power of Damascus and spoils of Damascus,

29 Above Matthew 2:16.

30 Jeremiah 31:15.

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

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

τὴν τοῦ πονηροῦ δαίμονος, τοῦ ἐν Δαμασκῶ οἰκοῦντος, δύναμιν ἐσήμαινε
the of the evil demon, of the in Damascus dwelling, power he was signalling
νικηθήσεσθαι τῷ Χριστῷ ἅμα τῷ γεννηθῆναι· ὅπερ δείκνυται γεγενημένον.
to be overcome by the Christ as soon as the to be born; this is proved by the having happened.
Οἱ γὰρ μάγοι, οἵτινες ἐσκυλευμένοι ἦσαν πρὸς πάσας κακὰς πράξεις, τὰς
The for Magi, who confined in slavery³² were unto all evil actions, the
ἐνεργουμένας ὑπὸ τοῦ δαιμονίου ἐκείνου, ἐλθόντες καὶ προσκυνήσαντες τῷ Χριστῷ
being energised by of the demon of that, having come and having worshipped the Christ
φαίνονται ἀποστάντες τῆς σκυλευσάσης αὐτοὺς δυνάμεως ἐκείνης, ἣν ἐν μυστηρίῳ
reveals having deserted the capturing³³ them power of that, which in superstition
ἐσήμαινεν ἡμῖν ὁ λόγος οἰκεῖν ἐν Δαμασκῶ.
was showing to us the Scripture to reside in Damascus.

10 Ἄμαρτωλὸν δὲ καὶ ἄδικον οὖσαν ἐν παραβολῇ τὴν δύναμιν ἐκείνην καλῶς
Sinful but and unjust being in parable the power of that finely
Σαμαρείαν καλεῖ. Ὅτι δὲ Δαμασκὸς τῆς Ἀράβικῆς γῆς ἦν καὶ ἔστιν, εἰ καὶ νῦν
in Samamascusia well. For and Damascus of the Arabia region was and is, if also now
προσενεμένηται τῇ Συροφαινίῳ λεγομένη, οὐδ' ὑμῶν τινες ἀρνήσασθαι δύνανται.
it has been assigned to the Syrophenicia being called, nor of you certain to deny power.
Ὅστε καλὸν ἂν εἴη ὑμᾶς, ὧ ἄνδρες, ἃ μὴ νανοήκατε, παρὰ τῶν
In as much good it would be for you, O men, who not have perceived³⁴ from of the
λαβόντων χάριν ἀπὸ τοῦ Θεοῦ ἡμῶν τῶν Χριστιανῶν μαθάνειν, ἀλλὰ μὴ κατὰ
having received grace from of the God of us of the Christianity to learn, but not according to
πάντα ἀγωνίζεσθαι τὰ ὑμέτερα διδάγματα κρατύνειν, ἀτιμάζοντας τὰ τοῦ Θεοῦ.
every to struggle for the own doctrines to strengthen, dishonouring the of the God.

11 Διὸ καὶ εἰς ἡμᾶς μετετέθη ἡ χάρις αὕτη, ὡς Ἡσαίας φησὶν εἰπὼν οὕτως, Ἐγγίξει
Therefore also to us was transferred the grace this, as Isaiah says speaking thus, Draws near
μοι ὁ λαὸς οὗτος· τοῖς χείλεσιν αὐτῶν τιμῶσί με, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει
to Me the people this; with the lips of them they honour Me, the but heart of them far off away
ἀπ' ἐμοῦ· μάτην δὲ σέβονται με, ἐντάλματα ἀνθρώπων καὶ διδασκαλίας διδάσκοντες.
from of Me; vainly but they worship Me, commands of men and doctrines teaching.
Διὰ τοῦτο, ἰδοὺ ἐγὼ προσθήσω τοῦ μεταθεῖναι τὸν λαὸν τοῦτον, καὶ μεταθήσω
On account of this, behold I shall proceed of the to remove the people this, and I shall remove
αὐτούς, καὶ ἀφελῶ τὴν σοφίαν τῶν σοφῶν αὐτῶν, τὴν δὲ σύνεσιν τῶν
them, and I shall take away the wisdom of the wise of them, the and understanding of the
συνετῶν ἀθετήσω.
wise I will set aside.³⁵

Chapter LXXIX

1 Καὶ ὁ Τρύφων, ὑπαγανακτῶν μὲν, αἰδούμενος δὲ τὰς γραφάς, ὡς ἐδηλοῦτο
And the Trypho, feeling vexed indeed, respecting but the Scriptures, as was showing

32 Greek word obscure.

33 Greek word obscure.

34 Greek word obscure.

35 Above Isaiah 29:13.

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

ἀπὸ τοῦ προσώπου αὐτοῦ, εἶπε πρὸς με, Τὰ μὲν τοῦ Θεοῦ ἅγια ἐστίν, αἱ δὲ ὑμέτεραι
from of the face of him, said unto me, The indeed of the God holy is, the but your
ἐξηγήσεις τετεχνασμένοι εἰσίν, ὡς φαίνεται καὶ ἐκ τῶν ἐξηγημένων ὑπὸ σοῦ,
statements having been contrived they are, as it shows also from of the having explained by you,
μᾶλλον δὲ καὶ βλάσφημοι· ἀγγέλους γὰρ πονηρευσαμένους καὶ ἀποστάντας τοῦ Θεοῦ λέγεις.
rather and also blasphemies; angels for having sinned and having deserted the God you say.

2 Κἀγὼ ἐνδοτικώτερον τῇ φωνῇ, παρασκευάσαι αὐτὸν βουλόμενος πρὸς τὸ
And I moderating³⁶ the voice, to prepare him wishing unto the
ἀκούειν μου, ἀπεκρινάμην λέγων, Ἄγαμαί σου, ἄνθρωπε, τὸ εὐλαβὲς τοῦτο, καὶ
to listen to me, I answered saying, I admire you, sir, the piety this, and
εὐχομαι τὴν αὐτὴν διάθεσιν σε ἔχειν καὶ περὶ ὃν διακονεῖν γεγραμμένοι
eἰσίν οἱ

I pray the same disposition you to have also concerning whom to minister having been recorded
are the

ἄγγελοι, ὡς Δανιήλ φησιν, ὅτι ὡς Υἱὸς ἀνθρώπου πρὸς τὸν Παλιὸν τῶν ἡμερῶν
angels, as Daniel says, for as Son of man unto the Ancient of the days
προσάγεται, καὶ αὐτῷ δίδοται πᾶσα βασιλεία εἰς τὸν αἰῶνα τοῦ αἰῶνος. Ἴνα δὲ γνωρίζῃς,
is brought to, and to Him is given every kingdom unto the age of the age. That but you may
know,

εἶπον, ὦ ἄνθρωπε, μὴ ἡμετέρα τόλμη χρησαμένους τὴν ἐξήγησιν ταύτην, ἣν μέμφη,
I said, O sir, not our over-boldness having declared the narrative this, which you
censure,

πεποιῆσθαι ἡμᾶς, μαρτυρίαν σοι ἀπ' αὐτοῦ τοῦ Ἰσαίου δώσω, ὅτι πονηροὺς
ἄγγέλους

to have made us, a testimony to you from of himself of the Isaiah I shall give, for evil angels
κατωρκῆναι καὶ κατοικεῖν λέγει καὶ ἐν Τάνει, τῇ Αἰγυπτίᾳ χώρᾳ.

to have dwelt and to dwell he says and in Tanis,³⁷ in the Egyptian country.

3 Εἰσὶ δὲ οἱ λόγοι οὗτοι, Οὐαὶ τέκνα ἀποστάται, τάδε λέγει Κύριος, Ἐποιήσατε βουλήν οὐ δι'
Are and the words these, Woe to children apostate, thus says Lord, You created counsel not
through

ἐμοῦ καὶ συνθήκας οὐ διὰ τοῦ πνεύματός μου, προσθεῖναι ἁμαρτίας ἐφ' ἁμαρτίας· οἱ
Me and made a compact not through the Spirit of Me, to add sins upon sins; the ones
πονηρευόμενοι καταβῆναι εἰς Αἴγυπτον, ἐμὲ δὲ οὐκ ἠρώτησαν, τοῦ βοηθηθῆναι ὑπὸ
going down into Egypt, of Me but not they inquired, of the to be helped by
Φαραῶ καὶ σκεπασθῆναι σκέπη Αἰγυπτίων. Ἔσται γὰρ ὑμῖν ἡ σκέπη Φαραῶ εἰς
Pharaoh and to be protected in shelter of Egyptians, Shall be for you the protection of Pharaoh for
αἰσχύνην, καὶ τοῖς πεποιθόσιν ἐπ' Αἰγυπτίους ὄνειδος, ὅτι εἰσὶν ἐν Τάνει ἀρχηγοὶ
a disgrace, and to the having been won over by Egyptians a censure, for are in Tanis leaders
ἄγγελοι πονηροί. Μάτην κοπιᾶσουσι πρὸς λαόν, ὃς οὐκ ὠφελήσει αὐτοὺς εἰς βοήθειαν,
angels evil. In vain shall the work unto a people, which not shall aid them for help,
ἀλλ' εἰς αἰσχύνην καὶ ὄνειδος.

36 Greek word obscure.

37 **Zoan** (Old Egypt. Sant = "stronghold," the modern San). A city on the Tanitic branch of the Nile, called by the
Greeks Tanis. (Easton).

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

but for a shame and reproach.³⁸

4 Ἀλλὰ καὶ Ζαχαρίας φησὶν, ὡς καὶ αὐτὸς ἐμνημόνευσας, ὅτι ὁ διάβολος εἰστήκει ἐκ δεξιῶν
But also Zechariah says, as also selves recall, that the Devil stood at right hand
Ἰησοῦ τοῦ ἱερέως, ἀντικεῖσθαι αὐτῷ, καὶ εἰπεῖν, Ἐπιτιμήσαι σοι Κύριος, ὁ ἐκδεξάμενος
Joshua the priest, to oppose him, and said, A censure to you Lord, He having taken
Ἱερουσαλήμ. Καὶ πάλιν ἐν τῷ Ἰώβ γέγραπται, ὡς καὶ αὐτὸς ἔφη, ὅτι οἱ ἄγγελοι ἦλθον
Jerusalem.³⁹ And again in the Job it has been written, as also yourself said, that the angels came
στῆναι ἔμπροσθεν Κυρίου, καὶ ὁ διάβολος ἅμα αὐτοῖς ἐληλύθει. Καὶ ὑπὸ Μωυσέως ἐν
to stand before Lord, and the Devil at the same time to them had come. And by Moses in
ἀρχῇ τῆς Γενέσεως ὄφιν πλανήσαντα τὴν Εὐάν γεγραμμένον ἔχομεν καὶ
κεκατηραμένον.

beginning of the Genesis a snake led astray the Eve it having been written being held and under
curse.⁴⁰

Καὶ ἐν Αἰγύπτῳ ὅτι μάγοι ἦσαν ἐξισοῦσθαι τῇ δυνάμει τῇ ἐνεργουμένη διὰ τοῦ πιστοῦ
And in Egypt that magicians were to rival the power the being effected by of the faithful
θεράποντος Μωυσέως ὑπὸ τοῦ Θεοῦ, ἔγνωμεν. Καὶ Δαυεὶδ ὅτι, Οἱ θεοὶ τῶν ἐθνῶν δαιμόνιά
servant Moses by of the God, we know. And David that, The gods of the nations
demons
εἰσιν εἶπεν, ἐπίστασθε.
they are he said, you are aware.

38 Above Isaiah 30:1-5.

39 Zechariah 3:1,2a.

40 Greek obscure.