

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

### Chapter LXXX

1 Καὶ ὁ Τρύφων πρὸς ταῦτα ἔφη, Εἶπον πρὸς σε, ὦ ἄνθρωπε, ὅτι ἀσφαλῆς ἐν  
And the Trypho against these thing said, I said unto you, O man, that steadfast in  
πᾶσι σπουδάξεις εἶναι ταῖς γραφαῖς προσπλεκόμενος. Εἰπέ δέ μοι, ἀληθῶς ὑμεῖς  
all earnest to be to the Scriptures clinging. Let you tell but to me, truly you  
ἀνοικοδομηθῆναι τὸν τόπον Ἰερουσαλήμ τοῦτον ὁμολογεῖτε, καὶ συναχθῆσεσθαι  
to be built again the place Jerusalem this you agree, and to be brought together  
τὸν λαὸν ὑμῶν, καὶ συναχθῆσεσθαι σὺν τῷ Χριστῷ, ἅμα τοῖς πατριάρχαις, καὶ  
the people of you, and to be brought together with the Christ, together with the patriarchs, and  
τοῖς προφήταις, καὶ τοῖς ἀπὸ τοῦ ἡμετέρου γένους, ἢ καὶ τῶν προσηλύτων  
with the prophets, and with from of the our nation, or also of the proselytes  
γενομένων πρὶν ἔλθειν ὑμῶν τὸν Χριστόν, προσδοκᾶτε, ἢ, ἵνα δόξης περικρατεῖν  
having come before to come of you the Christ, is expected, or, that you imagine to lord over  
ἡμῶν ἐν ταῖς ζητήσεσι, πρὸς τὰ ταῦτα ὁμολογεῖν ἐχώρησας;  
us in the considerations, with the these things to agree with giving way?

2 Κἀγὼ εἶπον, Οὐχ οὕτω τάλας ἐγώ, ὡς ἕτερα λέγειν παρ' ἃ  
And I said, Not thus wretched I, O Trypho, as other that to say against which  
φρονῶ. Ὑμολόγησα οὖν σοι καὶ πρότερον ὅτι ἐγὼ μὲν καὶ ἄλλοι πολλοὶ ταῦτα  
I am minded. I admitted then to you also formerly that I indeed and others many these things  
φρονοῦμεν, ὡς καὶ πάντως ἐπίστασθε τοῦτο γενησόμενον· πολλοὺς δ' αὖ καὶ  
are minded, as also of all you are aware this will be happening; many and which also  
τῶν τῆς καθαρᾶς καὶ εὐ καὶ εὐσεβοῦς ὄντων Χριστιανῶν γνώμης τοῦτο μὴ γνωρίζειν  
of the of the spotless and which also pious being Christians of opinion this not to acknowledge  
ἐσήμανά σοι.  
I signalled to you.

3 Τοὺς γὰρ λεγομένους μὲν Χριστιανούς, ὄντας δὲ ἀθέους καὶ ἀσεβεῖς αἰρεσιώτας,  
The for being called indeed Christians, being but are godless and impious heretics,  
ὅτι κατὰ πάντα βλάσφημα καὶ ἄθεα καὶ ἀνόητα διδάσκουσιν, ἐδήλωσά σοι.  
that in every way are blasphemous and atheistic and mindless doctrines teaching, I disclosed to you.  
Ὅτι δ' οὐκ ἐφ' ὑμῶν μόνων τοῦτο λέγειν με ἐπίστασθε, τῶν γεγενημένων ἡμῖν  
That but not from of you alone this to say me you may know, of the having happened to us  
λόγων ἀπάντων, ὡς δύναμις μου, σύνταξιν ποιήσομαι, ἐν οἷς καὶ τοῦτο  
arguments of all, as ability of me, an arrangement to make, in which also this  
ὁμολογοῦντά με, ὃ καὶ πρὸς ὑμᾶς ὁμολογῶ, ἐγγράψω. Οὐ γὰρ ἀνθρώποις μᾶλλον  
admitting me, which also unto you I admit, I shall record. Not for to men more  
ἢ ἀνθρωπίνους διδάγμασιν αἰροῦμαι ἀκολουθεῖν, ἀλλὰ Θεῷ καὶ τοῖς παρ' διδάγμασιν  
or to men's doctrines I take up to follow, but God and to the by doctrines  
ἐκείνου.  
of that One.

4 Εἰ γὰρ καὶ συνεβάλετε ὑμεῖς τισὶ λεγομένοις Χριστιανοῖς, καὶ τοῦτο μὴ  
If for also have fallen in with you certain calling themselves Christians, and this not

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ὁμολογοῦσιν, ἀλλὰ καὶ βλασφημεῖν τολμῶσι τὸν Θεὸν Ἀβραάμ καὶ τὸν Θεὸν admitting, but also to blaspheme they dare the God of Abraham and the God Ἰσαὰκ καὶ τὸν Θεὸν Ἰακώβ, οἱ καὶ λέγουσι μὴ εἶναι νεκρῶν ἀνάστασιν, ἀλλὰ Isaac and the God of Jacob, who also say not to be of dead a resurrection, but ἅμα τῷ ἀποθνήσκειν τὰς ψυχὰς αὐτῶν ἀναλαμβάνεσθαι εἰς τὸν οὐρανόν, μὴ together with the to die the souls of them to be taken up into the heaven, not ὑπολάβητε αὐτοὺς Χριστιανούς, ὡσπερ οὐδὲ Ἰουδαίους, ἂν τις ὀρθῶς ἐξετάσῃ, should you regard them Christians, just as if not are Jews, anyone of right consideration, ὁμολογήσειεν εἶναι τοὺς Σαδδουκαίους ἢ τὰς ὁμοίας αἰρέσεις Γενιστῶν, καὶ to admuiceest to be the Sadducees or the similar sects Genists, and Μεριστῶν, καὶ Γαλιλαίων, καὶ Ἑλληνιανῶν, καὶ Φαρισαίων καὶ Βαπτιστῶν (καὶ Meristae, and Galileans, and Hellenists, and Pharisees, and Baptists (and μὴ ἀηδῶς ἀκούσητέ μου πάντα ἃ φρονῶ λέγοντος), ἀλλὰ λεγομένους μὲν not odiously let you hear of me all which I think telling), but being called indeed Ἰουδαίους καὶ τέκνα Ἀβραάμ, καὶ χεῖλεσιν ὁμολογοῦντας τὸν Θεόν, ὡς αὐτὸς Jews also children of Abraham, and with lips confessing to the God, as Himself κέκραγεν ὁ Θεός, τὴν δὲ καρδίαν πόρρω ἔχειν ἀπ' αὐτοῦ. declared the God, the but heart afar off to have from of Him.

5 Ἐγὼ δέ, καὶ εἴ τινές εἰσιν ὀρθογνώμονες κατὰ πάντα Χριστιανοί, καὶ σαρκὸς I but, and if certain are right-minded according to all Christians, and of flesh ἀνάστασιν γενήσεσθαι ἐπιστάμεθα, καὶ χίλια ἔτη ἐν Ἱερουσαλήμ οἰκοδομηθῆσιν resurrection will happen are assured, and a thousand years in Jerusalem will be built καὶ κοσμηθῆσιν καὶ πλατυνθῆσιν, ὡς οἱ προφηταὶ Ἰεζεκιὴλ καὶ Ἡσαίας καὶ and adorned and extended, as the prophets Ezekiel and Isaiah and οἱ ἄλλοι ὁμολογοῦσιν. the others promise.

### Chapter LXXXI

1 Οὕτως γὰρ Ἡσαίας περὶ τῆς χιλιονταετηρίδος ταύτης εἶπεν, Ἔσται γὰρ ὁ Thus for Isaiah concerning of the space of a thousand years of this he said, Shall be for the οὐρανὸς καινός, καὶ ἡ γῆ καινή, καὶ οὐ μὴ μνησθῶσι τῶν προτέρων, οὐδὲ haven new, and the earth new, and by no means should they remember the former, nor μὴ ἐπέλθῃ αὐτῶν ἐπὶ τὴν καρδίαν, ἀλλ' εὐφροσύνην καὶ ἀγαλλίαμα εὐρήσουσιν ἐν not may it come of them upon the heart, but gladness and exceeding joy they shall find in αὐτῇ, ὅσα ἐγὼ κτίζω· ὅτι ἰδοὺ ἐγὼ ποιῶ τὴν Ἱερουσαλήμ ἀγαλλίαμα, καὶ τὸν her, as much as I create; for behold I make the Jerusalem exceeding joyful, and the λαόν μου εὐφροσύνην, καὶ ἀγαλλιάσομαι ἐπὶ Ἱερουσαλήμ, καὶ εὐφρανθήσομαι people of me a gladness, and I shall be exceeding joyful over Jerusalem, and I shall be gladdened ἐπὶ τῷ λαῷ μου. Καὶ οὐκέτι οὐ μὴ ἀκουσθῆ ἔν αὐτῇ φωνὴ κλαυθμοῦ over the people of me. And no more by no means may be heard in her a voice of weeping οὐδὲ φωνὴ κραυγῆς, καὶ οὐ μὴ γένηται ἔτι ἐκεῖ ἄωρος ἡμέραις καὶ πρεσβύτης ὅς οὐκ nor a voice of crying, and by no means may be still there untimely days and a geriatric who not ἐμπλήσει τὸν χρόνον αὐτοῦ· ἔσται γὰρ ὁ νέος υἱὸς ἑκατὸν ἐτῶν, ὁ δὲ ἀποθνήσκων shall complete the season of him; will be for the youth a child a hundred years, the but dying

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ἁμαρτωλὸς υἱὸς ἑκατὸν ἐτῶν καὶ ἐπικατάρατος ἔσται.  
sinner a child a hundred years and more accursed shall be.<sup>1</sup>

2 Καὶ οἰκοδομήσουσιν οἰκίας, καὶ αὐτοὶ ἐνοικήσουσι, καὶ καταφυτεύσουσιν ἀμπελῶνας  
And they shall build houses, and selves shall dwell in, and they shall plant vineyards  
καὶ αὐτοὶ φάγονται τὰ γενήματα αὐτῶν. Οὐ μὴ οἰκοδομήσωσι, καὶ ἄλλοι κατοικήσουσι,  
and selves shall eat the fruits of them. By no means shall they build, and others inhabit,  
καὶ οὐ μὴ φυτεύσωσι, καὶ ἄλλοι φάγονται· κατὰ γὰρ τὰς ἡμέρας τοῦ ξύλου τῆς ζωῆς  
and by no means shall they plant, and others eat; according to for the days of the tree of the life  
αἱ ἡμέραι τοῦ λαοῦ μου ἔσονται, τὰ ἔργα τῶν πόνων αὐτῶν πλεονάσουσιν. Οἱ  
the days of the people of me shall be, the works of the toils of them shall be annulled. The  
ἐκλεκτοὶ μου οὐ μὴ πονέσουσιν εἰς κενόν, οὐδὲ τεκνοποιήσουσιν εἰς κατάραν· ὅτι  
chosen of Me by no means shall they weary in vain, neither make children for a curse; for  
σπέρμα δίκαιον καὶ εὐλογημένον ὑπὸ Κυρίου ἔσονται, καὶ ἔγγονα αὐτῶν μετ' αὐτῶν.  
seed righteous and blessed by Lord shall be, and offspring of them with of them.  
Καὶ ἔσται πρὶν ἢ κεκράξαι αὐτοὺς, ἐγὼ ἐπακούσομαι αὐτῶν· ἔτι λαλούντων αὐτῶν ἐρῶ,  
And it will be before or outcry out them, I I will hear them; still speaking them I will say,  
Τί ἐστί; Τότε λύκοι καὶ ἄρνες ἅμα βοσκηθήσονται, καὶ λέων ὡς βοῦς φάγεται ἄχυρα,  
What is it? Then wolves and lambs together shall feed, and lion as an ox shall eat chaff,  
ὄφις δὲ γῆν ὡς ἄρτον. Οὐκ ἀδικήσουσιν, οὐδὲ λυμανοῦνται ἐπὶ τῷ ὄρει τῷ ἁγίῳ,  
a snake and earth as bread. Not shall they damage, shall they ravage upon mountain of the holy,  
λέγει Κύριος.  
says Lord.<sup>2</sup>

3 Τὸ οὖν εἰρημένον ἐν τοῖς λόγοις τούτοις, ἔφην, Κατὰ γὰρ τὰς ἡμέρας τοῦ ξύλου  
The then expression among the words these, was asserting, According to for the days of the tree  
αἱ ἡμέραι τοῦ λαοῦ μου ἔσονται, τὰ ἔργα τῶν πόνων αὐτῶν <παλαιώσουσι>,  
the days of the people of me shall be, the works of the toil of them ?,  
νενοήκαμεν ὅτι χίλια ἔτη ἐν μυστηρίῳ μνησθῆναι. Ὡς γὰρ τῷ Ἀδὰμ εἶρητο, ὅτι ἡ  
? that a thousand years in mystery is revealed. As for the Adam had been told, that which  
δ' ἂν ἡμέρα φάγη ἀπὸ τοῦ ξύλου, ἐν ἐκείνῃ ἀποθανεῖται, ἔγνωμεν αὐτὸν μὴ  
but day he should eat from of the tree, in that he will die, we know he not  
ἀναπληρώσαντα χίλια ἔτη. Συνήκαμεν καὶ τὸ εἰρημένον, ὅτι Ἡμέρα Κυρίου  
having completed a thousand years. We understood also the expression, that Day of Lord  
ὡς χίλια ἔτη, εἰς τοῦτο συνάγειν.  
as a thousand years, to this to refer.

4 Καὶ ἔπειτα καὶ παρ' ἡμῖν ἀνὴρ τις, ᾧ ὄνομα Ἰωάννης, εἷς τῶν ἀποστόλων τοῦ  
And thereafter also with of us a man certain, whose name John, one of the apostles of the  
Χριστοῦ, ἐν ἀποκαλύψει γενομένη αὐτῷ χίλια ἔτη ποιήσῃ ἐν Ἱερουσαλὴμ  
Christ, by revelation having come to him a thousand years to spend in Jerusalem  
τοὺς τῷ ἡμετέρῳ Χριστῷ πιστεύσαντας προεφήτευσεν,<sup>3</sup> καὶ μετὰ ταῦτα τὴν  
the in the our Christ having believed prophesied, and after these things the

1 Above Isaiah 65:17-20.

2 Above Isaiah 65:21-25.

3 Above Revelation 20:6.

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καθολικὴν, καί, συνελόντι φάναι, αἰώνιαν ὁμοθυμαδὸν ἅμα πάντων ἀνάστασιν  
general, and, in a word to affirm, eternal with one accord at once of all a rising up  
γενήσεσθαι καὶ κρίσιν. Ὅπερ καὶ ὁ Κύριος ἡμῶν εἶπεν, ὅτι, Οὔτε γαμήσουσιν οὔτε  
to happen and judgement. Just as also the Lord of us said, that, Neither may they marry nor  
γαμηθήσονται, ἀλλὰ ἰσάγγελοι ἔσονται, τέκνα τοῦ Θεοῦ τῆς ἀναστάσεως ὄντες.  
be given in marriage, but like angels they shall be, children of the God of the resurrection being.<sup>4</sup>

### Chapter LXXXII

1 Παρὰ γὰρ ἡμῖν καὶ μέχρι νῦν προφητικὰ χαρίσματα ἔστιν, ἐξ οὗ καὶ αὐτοὶ συνιέναι  
With for us also even to now prophetic gifts is, from which also yourselves to gather  
ὀφείλετε, ὅτι τὰ πάλαι ἐν τῷ γένει ὑμῶν ὄντα εἰς ἡμᾶς μετετέθη. Ὅνπερ δὲ  
you ought, that the things long ago in the nation of you being to us were transferred. Just as and  
τρόπον καὶ ψευδοπροφηταὶ ἐπὶ τῶν παρ' ὑμῖν γενομένων ἁγίων προφητῶν ἦσαν,  
in manner also false prophets over of the with you having been holy prophets were,  
καὶ παρ' ἡμῖν νῦν πολλοὶ εἰσι καὶ ψευδοδιδάσκαλοι, οὓς φυλάσσεσθαι προεἶπεν  
and with us now many are also false teacher, of whom to guard against forewarned  
ἡμῖν ὁ ἡμέτερος Κύριος, ὡς ἐν μηδενὶ ὑστερεῖσθαι ἡμᾶς, ἐπισταμένους ὅτι προγνώστης  
us the our Lord, so in no way to be lacking us, we knowing that He foreknew  
ἦν τῶν μετὰ τὴν ἀνάστασιν αὐτοῦ τὴν ἀπὸ τῶν νεκρῶν καὶ ἄνοδον τὴν εἰς οὐρανὸν  
what of the after the resurrection of Him the from of the dead and ascension the into heaven  
μελλόντων γίνεσθαι ἡμῖν.  
being destined to happen to us.

2 Εἶπε γὰρ ὅτι φονεύεσθαι καὶ μισεῖσθαι διὰ τὸ ἰσὺν ὄνομα αὐτοῦ μέλλομεν, καὶ  
He said for that to be killed and to be hated on account of the name of Him we being destined, and  
ὅτι ψευδοπροφηταὶ καὶ ψευδόχριστοι πολλοὶ ἐπὶ τῷ ὀνόματι αὐτοῦ παρελεύσονται  
that false prophets and false teachers many over the name of Him will come forward  
καὶ πολλοὺς πλανήσουσιν· ὅπερ καὶ ἔστι.  
and many they will deceive; just as also it is.<sup>5</sup>

3 Πολλοὶ γὰρ ἄθεα καὶ βλάσφημα καὶ ἄδικα ἐν ὀνόματι αὐτοῦ παραχαράσσοντες  
Many for godless and blasphemous and unrighteous in name of Him forging  
ἐδίδαξαν, καὶ τὰ ἀπὸ τοῦ ἀκαθάρτου πνεύματος διαβόλου ἐμβαλλόμενα ταῖς  
taught, and the things from of the unclean spirit of the Devil inserting in the  
διανοίαις αὐτῶν ἐδίδαξαν, καὶ διδάσκουσι μέχρι νῦν· οὓς ὁμοίως ὑμῖν μεταπίθειν μὴ  
thoughts of them taught, and they teach up to now; which similarly you to be persuaded not  
πλανᾶσθαι ἀγωνιζόμεθα, εἰδότες ὅτι πᾶς ὁ δυνάμενος λέγειν τὸ ἀληθές, καὶ μὴ  
to be misled I am anxious, having known that all the able to speak the truth, and not  
λέγων κριθήσεται ὑπὸ τοῦ Θεοῦ, ὡς διὰ τοῦ Ἰεζεκιήλ διεμαρτύρατο ὁ Θεός, εἰπὼν  
speaking shall be judged by of the God, as through of the Ezekiel testified the God, saying  
ὅτι, Σκοπὸν τέθεικά σε τῷ οἴκῳ Ἰούδα. Ἐὰν ἁμάρτη ὁ ἁμαρτωλὸς, καὶ μὴ  
that, A watchman I have placed you to the house of Judah. If a sinner he sins, and not  
διαμαρτύρη αὐτῷ, αὐτὸς μὲν τῇ ἁμαρτίᾳ αὐτοῦ ἀπολεῖται, παρὰ σοῦ δὲ τὸ αἷμα  
you should warn him, same indeed in the sin of him shall be destroyed, by of you but the blood

4 Above Matthew 22:30

5 Above Matthew 7:15, 24:11, 24:24; Mark 13:22.

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αὐτοῦ ἐκζητήσω· ἐὰν δὲ διαμαρτύρη αὐτῷ, ἀθῶος ἔση.  
of him I shall seek; if but you warn him, unpunished you shall be.<sup>6</sup>

4 Διὰ δέος οὖν καὶ ἡμεῖς σπουδάζομεν ὁμιλεῖν κατὰ τὰς γραφάς, ἀλλ'  
On this account in fear then also we are eager to associate according to the Scriptures, but  
οὐ διὰ φιλοχρηματίαν, ἢ φιλοδοξίαν, ἢ φιληδονίαν· ἐν οὐδενὶ γὰρ τούτων ἐλέγξαι  
not through love of money, or love of glory, or love of pleasures; by no one for of these may censure  
ἡμᾶς ὄντας δύναται τις. Οὐδὲ γὰρ ὁμοίως τοῖς ἄρχουσι τοῦ λαοῦ τοῦ ὑμετέρου  
us being able any one. Neither for like to the rulers of the people of the your  
θέλομεν ζῆν, οὓς ὀνειδίζει ὁ Θεὸς λέγων, Οἱ ἄρχοντες ὑμῶν κοινωνοὶ κλεπτῶν,  
we wish to live, whom reproaches the God saying, The rulers of you companions of thieves,  
φιλοῦντες δῶρα, διώκοντες ἀνταπόδομα. Εἰ δέ τις καὶ ἐν ἡμῖν τοιοῦτους γνωρίζετε,  
lovers of bribes, pursuing repayment.<sup>7</sup> If and certain among us such as these you know,  
ἀλλ' οὖν γε τὰς γραφάς καὶ τὸν Χριστὸν διὰ τοὺς τοιοῦτους μὴ βλασφημῆτε,  
but then at least the Scriptures and the Christ on account of the such as these not let you blaspheme,  
καὶ παρεξηγεῖσθαι σπουδάζητε.  
and to expound eagerly.

### Chapter LXXXIII

1 Καὶ γὰρ τὸ, Λέγει Κύριος τῷ Κυρίῳ μου· Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ  
Also for the, Says Lord to the Lord of me, let you sit at right-hand of me, until I should make  
τοὺς ἐχθροὺς σου ὑποπόδιον τῶν ποδῶν σου,<sup>8</sup> εἰς Ἐζεκίαν εἰρησθαι ἐτόλμησαν ὑμῶν  
the enemies of you a footstool of the feet of you, to Hezekiah to say were daring them  
οἱ διδάσκαλοι ἐξηγήσασθαι, ὡς κελευσθέντος αὐτοῦ ἐν δεξιᾷ τοῦ ναοῦ καθεσθῆναι,  
the teachers to order, as having been bidden of him at right side of the temple to be seated,  
ὅτε προσέπεμψεν αὐτῷ ὁ βασιλεὺς Ἀσσυρίων ἀπειλῶν, καὶ ἐσημάνθη αὐτῷ διὰ τοῦ  
when sent to him the king of Assyria threatening, and it was signalled to him by of the  
'Ἡσαίου μὴ φοβεῖσθαι αὐτόν. Καὶ ὅτι μὲν γέγονε τὰ λεχθέντα ὑπὸ  
Isaiah not to fear him. And that indeed having happened the things having been said by  
'Ἡσαίου οὕτως, Καὶ ἀπεστράφη ὁ βασιλεὺς Ἀσσυρίων τοῦ μὴ πολεμῆσαι τὴν  
Isaiah thus, And was turned away the king of Assyria of the not to wage war against the  
'Ιερουσαλήμ ἐν ἡμέραις τοῦ Ἐζεκίου, καὶ ἄγγελος Κυρίου ἀνεῖλεν ἐκ τῆς παρεμβολῆς  
Jerusalem in days of the Hezekiah, and an angel of Lord killed from of the company  
τῶν Ἀσσυρίων εἰς ἑκατὸν ὀγδοήκοντα πέντε χιλιάδας, καὶ ἐπιστάμεθα καὶ ὁμολογοῦμεν.  
of the Assyrians about a hundred eighty five thousands,<sup>9</sup> also we know and admit.

2 Ὅτι δὲ εἰς αὐτὸν οὐκ εἴρηται ὁ ψαλμὸς, δῆλον. Ἐχει γὰρ οὕτως, Λέγει Κύριος  
That but to him not refers the psalm, it is evident. It having for thus, Says Lord  
τῷ Κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθροὺς σου ὑποπόδιον  
to the Lord of me, Let you sit at right-hand of me, until I should make the enemies of you a footstool  
τῶν ποδῶν σου. Ῥάβδον δυνάμεως ἐξαποστελεῖ ἐπὶ Ἱερουσαλήμ, καὶ κατακυριεύσει  
of the feet of you. A rod of power He shall send out upon Jerusalem, and let you gain dominance

6 Above Ezekiel 3:17.

7 Above Isaiah 1:23.

8 Above Psalm 109 (110):1.

9 Isaiah 37:36.

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ἐν μέσῳ τῶν ἐχθρῶν σου. Ἐν λαμπρότητι τῶν ἁγίων, πρὸ ἑωσφόρου ἐγέννησά σε.  
in midst of the enemies of you. In brilliancy of the saints, before Morning Star I begot you.  
Ἔωμοσε Κύριος καὶ οὐ μεταμεληθήσεται· Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν  
Swore Lord and not shall He be turned back; You a priest into the age according to the  
τάξιν Μελχισεδέκ.  
order of Melchizedek.<sup>10</sup>

3 Ὅτι οὖν Ἐζεκίας οὐκ ἔστιν ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ,  
That the Hezekiah not is a priest into the age according to the order of Melchizedek,  
τίς οὐχ ὁμολογεῖ; Καὶ ὅτι οὐκ ἔστιν ὁ λυτρούμενος τὴν Ἱερουσαλήμ, τίς οὐκ  
anyone not admit? And that not he is the redeemer of the Jerusalem, anyone not  
ἐπίσταται; Καὶ ὅτι ῥάβδον δυνάμεως αὐτὸς οὐκ ἀπέστειλεν εἰς Ἱερουσαλήμ, καὶ  
know? And that a rod of power he not sent into Jerusalem, and  
κατεκυρίευσεν ἐν μέσῳ τῶν ἐχθρῶν αὐτοῦ, ἀλλ' ὁ Θεὸς ἦν ὁ ἀποστρέψας ἀπ' αὐτοῦ  
ruled in midst of the enemies of him, but the God was the having diverted from of him  
κλαίοντος καὶ ὀδυρομένου τοὺς πολεμίους, τίς οὐ γινώσκει;  
lamenting and mourning the adversity, who not know?

4 Ὁ δὲ ἡμέτερος Ἰησοῦς, οὐδέπω ἐνδόξως ἐλθὼν, ῥάβδον δυνάμεως εἰς  
The but our Jesus, not as yet into esteem having come, a rod of power into  
Ἱερουσαλήμ ἐξαπέστειλε, τὸν λόγον τῆς κλήσεως καὶ τῆς μετανοίας πρὸς τὰ ἔθνη  
Jerusalem sent forth, the word of the calling and of the repentance unto the nations  
ἅπαντα, ὅπου τὰ δαιμόνια ἀπεκυρίευσεν αὐτῶν, ὡς φησι Δαυεὶδ, Οἱ θεοὶ τῶν ἐθνῶν  
all, over which the demons were lording of them, as says David, The gods of the nations  
δαιμόνια. Καὶ ἰσχυρὸς ὁ λόγος αὐτοῦ πέπεικε πολλοὺς καταλιπεῖν δαιμόνια, οἷς  
demons. And strong the word of him has prevailed on many to forsake demons, who  
ἐδούλευον, καὶ ἐπὶ τὸν παντοκράτορα Θεὸν δι' αὐτοῦ πιστεύειν, ὅτι δαιμόνιά εἰσιν  
they served, and upon the Almighty God through of Him to believe, that demons are  
οἱ θεοὶ τῶν ἐθνῶν. Καὶ τὸ, Ἐν τῇ λαμπρότητι τῶν ἁγίων, ἐκ γαστρὸς πρὸ ἑωσφόρου  
the gods of the nations. And the, In the splendour of the saints, from womb before Morning Star  
ἐγέννησά σε, τῷ Χριστῷ εἴρηται, ὡς προέφημεν.  
I begot you, to the Christ it refers, as before we were affirming.

### Chapter LXXXIV

1 Καὶ τὸ, Ἴδου, ἡ παρθένος ἐν γαστρὶ λήψεται καὶ τέξεται υἱόν, εἰς τοῦτον προεἶρητο.  
And the, Behold, the virgin in in womb shall conceive and bear a son, to this One it had foretold.  
Εἰ γὰρ μὴ ἐκ παρθένου οὗτος, περὶ οὗ Ἡσαίας ἔλεγεν, ἔμελλε γεννᾶσθαι,  
If for not from a of a virgin this One, about whom Isaiah referred, being destined to be begotten  
εἰς ὃν τὸ Ἅγιον Πνεῦμα ἐβόα, Ἴδου Κύριος αὐτὸς ἡμῖν δώσει σημεῖον, ἰδοὺ ἡ  
to whom the Holy Spirit was declaring, Behold Lord Himself to us shall give a sign, behold the

10 Above Psalm 109 (110) :1-4. In the NT this Psalm is quoted in reference to Christ – above Matthew 22:44; Mark 12:36; Luke 20:42f. **Melchizedek** King of righteousness, the king of Salem. All we know of him is recorded in **Genesis 14:18**. He is subsequently mentioned only once in the Old Testament, in **Psalm 109 (110):4**. The typical significance of his history is set forth in detail in the Epistle to the Hebrews,- Hebrews. 7. The author there points out the superiority of his priesthood to that of Aaron in several respects. (Easton).

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

παρθένος ἐν γαστρὶ λήψεται καὶ τέξεται υἱόν; Εἰ γὰρ ὁμοίως τοῖς ἄλλοις ἅπασιν  
virgin in womb shall conceive and bear a son? If for like as to the other all  
πρωτοτόκοις, καὶ οὗτος γεννηᾶσθαι ἐκ συνουσίας ἔμελλε, τί καὶ ὁ Θεὸς  
first born, also this One to be begotten out of sexual intercourse was intended, why also the God  
σημεῖον, ὃ μὴ πᾶσι τοῖς πρωτοτόκοις κοινόν ἐστιν, ἔλεγε ποιεῖν;  
a sign, which not to all the first born common it is, He was saying to make?

2 Ἄλλ' ὅπερ ἐστὶν ἀληθῶς σημεῖον, καὶ πιστὸν τῷ γένει τῶν ἀνθρώπων ἔμελλε  
But that which is truly a sign, and trustworthy to the family of the humans being destined  
γίνεσθαι, τοῦτ' ἐστὶ διὰ παρθενικῆς μήτρας τὸν πρωτότοκον τῶν πάντων ποιημάτων  
to become, this is through of a Virgin womb the first-born of the of all creation  
σαρκοποιηθέντα, ἀληθῶς παιδίον γενέσθαι, προλαβὼν αὐτὸ διὰ τοῦ προφητικοῦ  
in flesh having been made, truly a child to be born, having anticipated same by of the prophecy  
Πνεύματος κατὰ ἄλλον καὶ ἄλλον τρόπον, ἀνιστόρησα ὑμῖν, προεκήρυξεν, ἵνα  
Spirit according to other and another way, I investigated with you, predicted, that  
ὅταν γένηται δυνάμει καὶ βουλή τοῦ τῶν ὅλων ποιητοῦ γενόμενον γνωσθῆ·  
when it should happen power and will of the of the all things Maker having come it may be known;  
ὡς καὶ ἀπὸ πλευρᾶς μιᾶς τοῦ Ἀδάμ ἢ Εὔα γέγονε, καὶ ὡσπερ τὰλλα πάντα  
as also from of rib one of the Adam the Eve He has made, and just as other things all  
ζῶα λόγῳ Θεοῦ τὴν ἀρχὴν ἐγεννήθη.  
living by word of God the beginning were created.

3 Ὑμεῖς δὲ καὶ ἐν τούτοις παραγράφειν τὰς ἐξηγήσεις, ἃς ἐξηγήσαντο οἱ  
You and also in these to sideline the statements, which ordered the  
πρεσβύτεροι ὑμῶν παρὰ Πτολεμαίῳ τῷ τῶν Αἰγυπτίων βασιλεῖ γενομένῳ,  
elders of you with Ptolemy the of the Egyptians king having been,  
τολμᾶτε, λέγοντες μὴ ἔχειν τὴν γραφὴν ὡς ἐκεῖνοι ἐξηγήσαντο, ἀλλ', Ἴδού, φησὶν,  
you dare, saying not to have the Scripture, as they have expounded, but, Behold, it says,  
ἡ νεᾶνις ἐν γαστρὶ ἔξει, ὡς μεγάλων πραγμάτων σημαιομένων, εἰ γυνὴ  
the young woman in womb she will have, as of great deeds being indicated, if a woman  
ἀπὸ συνουσίας τίκτει ἔμελλεν, ὅπερ πᾶσαι αἱ νεάνιδες γυναῖκες ποιοῦσι  
from sexual intercourse to beget being destined, which all the young women wives do  
πλὴν τῶν στείρων, ἃς καὶ αὐτὰς βουληθεῖς ὁ Θεὸς γεννᾶν ποιῆσαι δυνατός.  
except of the sterile, which also these by will of the God to beget to do able.

4 Ἡ μήτηρ γὰρ τοῦ Σαμουὴλ μὴ τίκτουσα διὰ βουλήν Θεοῦ τέτοκε, καὶ ἡ γυνὴ  
The mother for of the Samuel not to beget by will of God has begot, and the wife  
τοῦ ἁγίου πατριάρχου Ἀβραάμ, καὶ Ἐλισάβετ ἡ τὸν βαπτιστὴν Ἰωάννην τεκοῦσα,  
of the holy patriarch Abraham, and Elisabeth she the Baptiser John having begot,  
καὶ ἄλλαι τινὲς ὁμοίως. Ὅστε οὐκ ἀδύνατον ὑπολαμβάνειν δεῖ ὑμᾶς πάντα  
and others certain such like. So that not unable to suppose that there is need in you all  
δύνασθαι τὸν Θεὸν ὅσα βούλεται. Καὶ μάλιστα, ἐπειδὴ ἐπεπροφήτευτο μέλλειν  
to be able the God as much as He should wish. And especially, when it was predicted to be destined  
γίνεσθαι, μὴ παραγράφειν ἢ παρεξηγεῖσθαι τολμᾶτε τὰς προφητείας, ἐπεὶ ἑαυτοὺς  
to happen, not to sideline or misconstrue let you dare the prophesies, since yourselves  
μόνους ἀδικήσετε, τὸν δὲ Θεὸν οὐ βλάψετε.  
alone will you injure, the but God not will you hurt.



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

θυμιάμασι, καὶ καταδέσμοις χρῶνται, εἶπον.  
incenses, and magic knots they proclaim, I said.

4 Ὅτι δὲ καὶ ἄγγελοι καὶ δυνάμεις εἰσὶν, οἷς ὁ λόγος ὁ τῆς προφητείας τῆς διὰ Δαυεὶδ  
For but also angels and powers are, whom the word the of the prophecy of the by David  
ἐπάραι τὰς πύλας, ἵνα εἰσέλθῃ οὗτος ὁ ἐκ νεκρῶν ἀναστὰς, Κύριος τῶν δυνάμεων,  
to lift up the gates, that might enter this One He from of dead arose, Lord of the hosts,  
κατὰ τὸ θέλημα τοῦ Πατρὸς, Ἰησοῦς Χριστός, ὁ λόγος τοῦ Δαυεὶδ ὁμοίως ἀπέδειξεν,  
according to the will of the Father, Jesus Christ, the word of the David likewise showed,  
οὗ καὶ πάλιν ἐπιμνησθήσομαι διὰ τούτους τοὺς μὴ καὶ χθὲς συνόντας ἡμῖν,  
which also again I will mention for sake of those the not also yesterday being with us,  
δι' οὓς καὶ πολλὰ τῶν χθὲς εἰρημένων ἐπὶ κεφαλαίων λέγω.  
for whom also many of the yesterday having been said upon to sum up I say.

5 Καὶ νῦν πρὸς ὑμᾶς ἐὰν τοῦτο λέγω, εἰ καὶ ἐταυτολόγησα πολλάκις, οὐκ ἄτοπον  
And now unto you concede this I say, if also I repeated many times, not out of place  
εἰπεῖν ἐπίσταμαι· γελοῖον μὲν γὰρ πρᾶγμα ἐστίν, ὄραν τὸν ἥλιον καὶ τὴν σελήνην  
to say I know; laughable indeed for an occurrence it is, to see the sun and the moon  
καὶ τὰ ἄλλα ἄστρα τὴν αὐτὴν ὁδὸν αἰεὶ, καὶ τὰς τροπὰς τῶν ὥρῶν ποιεῖσθαι,  
and the other stars the same way ever, and the changes of the seasons to make,  
καὶ τὸν ψηφιστικὸν ἄνδρα, εἰ ἐξετάζοιτο τὰ δις δύο πόσα ἐστὶ, διὰ τὸ  
and the counting man, if he should be inquired of the twice two how much it is, because the  
πολλάκις εἰρηκέναι, ὅτι τέσσαρα, οὐ παύσεσθαι τοῦ πάλιν λέγειν, ὅτι τέσσαρα, καὶ  
many times to have said, that fours, not to cease of the again to say, that fours, and  
τὰ ἄλλα ὁμοίως ὅσα παγίως ὁμολογεῖται αἰεὶ ὡσαύτως λέγεσθαι,  
the things other likewise as many as without reservations to be agreed ever in like manner to be said,  
καὶ ὁμολογεῖσθαι, τὸν δὲ ἀπὸ τῶν γραφῶν τῶν προφητικῶν ὁμιλίας ποιούμενον,  
and to be admitted, the but from of the Scriptures of the prophetic instruction making,  
ἐὰν καὶ μὴ τὰς αὐτὰς αἰεὶ λέγειν γραφάς, ἀλλ' ἠγεῖσθαι ἑαυτὸν βέλτιον τῆς  
if also not the same always to quote Scriptures, but to lead away himself to improve of the  
γραφῆς γεννήσαντα εἰπεῖν.  
Scripture having brought forth to say.

6 Ἔστιν οὖν ὁ λόγος, δι' οὗ ἐσήμανα τὸν Θεὸν δηλοῦν, ὅτι καὶ ἄγγελοί εἰσιν ἐν  
It is then the passage, by which I contend<sup>12</sup> the God to reveal, that also angels are in  
οὐρανῶ καὶ δυνάμεις, οὗτος, Αἰνεῖτε τὸν Κύριον ἐκ τῶν οὐρανῶν, αἰνεῖτε αὐτὸν  
the heaven and hosts, this, Let you praise the Lord from of the heavens, let you praise Him  
ἐν τοῖς ὑψίστοις· αἰνεῖτε αὐτὸν πάντες οἱ ἄγγελοι αὐτοῦ, αἰνεῖτε αὐτὸν πᾶσαι  
in the highest; let you praise Him all the angels of Him, let you praise Him all  
αἱ δυνάμεις αὐτοῦ.  
the hosts of Him.

Καὶ Μνασέας δὲ τις ὀνόματι τῶν συνελθόντων αὐτοῖς τῇ δευτέρᾳ ἡμέρᾳ εἶπε,  
Also Mnaseas and a certain by name of the having come with them on the second day said,  
Καὶ ἡμεῖς χαίρομεν πάλιν πειρωμένου σου τὰ αὐτὰ λέγειν δι' ἡμᾶς.  
Also we are delighted again undertake you the things same to say on account of us.

12 Greek word obscure.

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

7 Κἀγὼ εἶπον, Ἀκούσατε, φίλοι, τίνι γραφῇ πειθόμενος ταῦτα  
And I said, Let you listen to, O friends, a certain Scripture persuading me these things  
πράττω. Ἰησοῦς ἐκέλευσεν ἀγαπᾶν καὶ τοὺς ἐχθροὺς, ὅπερ καὶ διὰ Ἡσαίου  
I should achieve. Jesus commands love also the enemies, just as also by Isaiah  
ἐκεκήρυκτο διὰ πλειόνων, ἐν οἷς καὶ τὸ μυστήριον πάλιν τῆς γενέσεως ἡμῶν, καὶ  
had predicted in more, in which also the mystery again of the generation of us, and  
ἀπλῶς πάντων τῶν τὸν Χριστὸν ἐν Ἱερουσαλήμ φανήσεσθαι προσδοκῶντων, καὶ  
simply of all of the the Christ in Jerusalem to appear expect, and  
δι' ἔργων εὐαρεστεῖν αὐτῷ σπουδαζόντων.  
by of works to please Him eagerly.

8 Εἰσὶ δὲ οἱ διὰ Ἡσαίου λόγοι οὗτοι, Ἀκούσατε τὸ ῥῆμα Κυρίου, οἱ τρέμοντες τὸ ῥῆμα  
Are and the by Isaiah words these, Let you hear the word of Lord, the trembling at the word  
αὐτοῦ. Εἶπατε, ἀδελφοὶ ἡμῶν, τοῖς μισοῦσιν ὑμᾶς, καὶ βδελυσομένοις τὸ ὄνομα  
of Him. Let you speak, brothers of us, to the hating you, and to te loathing the name  
Κυρίου δοξασθῆναι. Ὡφθη ἐν τῇ εὐφροσύνῃ αὐτῶν, κάκεῖνοι αἰσχυνηθήσονται.  
of Lord may be glorified. I may be seen in the joy of them, and they shall be ashamed.  
Φωνὴ κραυγῆς ἐκ πόλεως, φωνὴ ἐκ ναοῦ, φωνὴ Κυρίου ἀποδιδόντος ἀνταπόδοσιν  
A sound of a shout from city, a sound from of temple, voice of Lord tendering pay-back  
τοῖς ὑπερηφάνοις. Πρὶν ἢ τὴν ὠδίνουσαν τεκεῖν, καὶ πρὶν ἐλθεῖν τὸν πόνον τῶν  
to the arrogant. Before she the travailing to bring forth, and before to come the pain of the  
ὠδίνων, ἐξέφυγε καὶ ἔτεκε ἄρσεν.  
birth, she escaped and gave birth to a male child.<sup>13</sup>

9 Τίς ἤκουσε τοιοῦτον, καὶ τίς ἐώρακεν οὕτως, εἰ ὠδινεν ἡ γῆ ἐν μιᾷ ἡμέρᾳ, εἰ δὲ καὶ  
Who heard such as this, and who has seen thus, if in anguish the earth in one day, if but also  
τέκοι ἔθνος εἰς ἅπαξ, ὅτι ὠδινε καὶ ἔτεκε Σιών τὰ παιδιά αὐτῆς; Ἐγὼ ἔδωκα τὴν  
begot a nation at once, that to travail and begot Zion the children of her? I gave the  
προσδοκίαν ταύτην, καὶ οὐ γεννώσῃ, εἶπε Κύριος. Ἴδου ἐγὼ γεννῶσάν καὶ στεῖραν  
expectation of this, and not you are growing, said Lord. Behold I engendered an sterile  
ἐποίησα, λέγει Κύριος. Εὐφράνθητι Ἱερουσαλήμ, καὶ πανηγυρίσατε πάντες οἱ  
made, says Lord. Let you be gladdened O Jerusalem, and let you hold a festal gathering all the  
ἀγαπῶντες αὐτήν· χαίρετε πάντες ὅσοι πενθεῖτε ἐπ' αὐτήν, ἵνα θηλάσητε καὶ  
loving her; let you be glad all as many as lament over of her, that you may suck and  
ἐμπλησθῆτε ἀπὸ μασθοῦ παρακλήσεως αὐτῆς, ἵνα ἐκθηλάσαντες τρυφήσητε ἀπὸ  
may be filled from of breast consolation of her, that you may suck out let you indulge from  
εἰσόδου δόξης αὐτοῦ.  
of entrance of glory of her.<sup>14</sup>

13 Above Isaiah 66:6,7.

14 Isaiah 66: 8-11. The saint's remembrance of Isaiah 66:9-11 seems not to agree with other Greek versions – the modern accepted version is - 9 ἐγὼ δὲ ἔδωκα τὴν προσδοκίαν ταύτην, καὶ οὐκ ἐμνήσθησιν μου, εἶπε Κύριος. οὐκ ἰδοὺ ἐγὼ γεννῶσάν καὶ στεῖραν ἐποίησα; εἶπεν ὁ Θεός σου. 10 εὐφράνθητι, Ἱερουσαλήμ, καὶ πανηγυρίσατε ἐν αὐτῇ, πάντες οἱ ἀγαπῶντες αὐτήν, χάριτε ἅμα αὐτῇ χαρᾷ, πάντες ὅσοι πενθεῖτε ἐπ' αὐτῇ, 11 ἵνα θηλάσητε καὶ ἐμπλησθῆτε ἀπὸ μαστοῦ παρακλήσεως αὐτῆς, ἵνα ἐκθηλάσαντες τρυφήσητε ἀπὸ εἰσόδου δόξης αὐτῆς.  
Brenton's translation - 8 Who has heard such a thing? and who has seen after this manner? Has the earth travailed in one day? or has even a nation been born at once, that Zion has travailed, and brought forth her children? 9 But I have

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

### Chapter LXXXVI

1 Καὶ ταῦτα εἰπὼν προσέθηκα, Ὅτι δέ, μετὰ τὸ σταυρωθῆναι τοῦτον ὃν ἔνδοξον  
And these things saying I added, That and, after the crucifixion this One whom in glory  
πάλιν παραγενήσεσθαι ἀποδεικνύουσιν αἱ γραφαί, σύμβολον εἶχε τοῦ ξύλου  
again He will come show the Scriptures, a symbol it was being of the tree  
τῆς ζωῆς, ὃ ἐν τῷ παραδείσῳ πεφυτεῦσθαι ἐλέετο, καὶ τῶν γενησομένων  
of the life, which in the paradise to have planted it had been said, and of the shall be happening  
πᾶσι τοῖς δικαίοις, ἀκούσατε. Μωυσῆς μετὰ ῥάβδου ἐπὶ τὴν τοῦ λαοῦ  
to all the righteous, let you hear. Moses with a rod upon the of the people  
ἀπολύτρωσιν ἐπέμφθη, καὶ ταύτην ἔχων μετὰ χειρᾶς ἐν ἀρχῇ τοῦ λαοῦ  
redemption was sent, and this having with hands as leader of the people  
διέτεμε τὴν θάλασσαν, διὰ ταύτης ἀπὸ τῆς πέτρας ὕδωρ ἀναβλύσαν ἑώρα·  
he divided the sea, by of this from of the rock water gushing out he was seeing;  
καὶ ξύλον βαλὼν εἰς τὸ ἐν Μερρᾶ ὕδωρ, πικρὸν ὄν, γλυκὺ ἐποίησε.  
and a tree throwing into the in Marah<sup>15</sup> water, bitter being, sweet he made.

2 Ῥάβδους βαλὼν Ἰακώβ εἰς τὰς ληνοὺς τῶν ὑδάτων ἐγκισσῆσαι τὰ πρόβατα τοῦ  
Rods putting Jacob into the troughs of the water to conceive the sheep of the  
μητραδέλφου, ἵνα τὰ γεννώμενα ἐξ αὐτῶν κτήσῃται, ἐπέτυχεν· ἐν ῥάβδῳ αὐτοῦ  
uncle, that the produce from of them he should procure, caused; with rod of him  
διεληλυθέναι τὸν ποταμὸν ὁ αὐτὸς Ἰακώβ καυχᾶται. Κλίμακα ἔφη ἑωρᾶσθαι αὐτῷ,  
to have crossed the river the same Jacob boasts. A ladder<sup>16</sup> he said to have seen him,  
καὶ τὸν Θεὸν ἐπ' αὐτῆς ἐστηρίχθαι ἡ γραφὴ δεδήλωκε· καὶ ὅτι οὐχ ὁ Πατὴρ ἦν,  
and the God above of it stood the Scripture has made known; and that not the Father was,  
ἀπὸ τῶν γραφῶν ἀπεδείξαμεν. Καὶ ἐπὶ λίθου καταχέας ἔλαιον ἐν τῷ αὐτῷ τόπῳ  
from of the Scriptures proved. And upon of a stone having poured oil in the to him place  
Ἰακώβ στήλην τῷ ὀφθέντι αὐτῷ Θεῷ ἀληλιφέναι ὑπ' αὐτοῦ τοῦ  
Jacob a pillar to the having been seen by him God anointed<sup>17</sup> by of him of the  
ὀφθέντος αὐτῷ Θεοῦ μαρτυρεῖται.  
having having appeared to him God to testify.

3 Καὶ ὅτι λίθος Χριστὸς διὰ πολλῶν γραφῶν συμβολικῶς ἐκηρύσσετο, ὁμοίως  
And that stone Christ by of many Scriptures symbolically was heralding, similarly  
ἀπεδείξαμεν· καὶ ὅτι τὸ χρίσμα πᾶν, εἴτε ἐλαίου, εἴτε στακτῆς, εἴτε τῶν ἄλλων  
we proved; and that the unguent whole, whether of oil, or of of oil of myrrh, or of the other

raised this expectation, yet thou hast not remembered me, saith the Lord: behold, have not I made the bearing and barren woman? saith thy God. 10 Rejoice, O Jerusalem, and all ye that love her hold in her a general assembly: rejoice greatly with her, all that *now* mourn over her: 11 that ye may suck, and be satisfied with the breast of her consolation; that ye may milk out, and delight yourselves with the influx of her glory.

15 **Marah** Bitterness, a fountain at the sixth station of the Israelites ([Exo 15:23](#), [Exo 15:24](#); [Num 33:8](#)) whose waters were so bitter that they could not drink them. On this account they murmured against Moses, who, under divine direction, cast into the fountain "a certain tree" which took away its bitterness, so that the people drank of it. This was probably the 'Ain Hawarah, where there are still several springs of water that are very "bitter," distant some 47 miles from 'Ayun Mousa. (Easton)

16 **Ladder** in the account of Jacob's vision ([Gen 28:12](#)).

17 Greek word obscure.

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

τῶν τῆς συνθέσεως τοῦ μύρου χρισμάτων, τούτου ἦν, ὁμοίως ἀπεδείξαμεν, τοῦ of the of the combination of the balsam of anointing, of this it was, likewise we proved, of the λόγου λέγοντος, Διὰ τοῦτο ἔχρισέ σε ὁ Θεός, ὁ Θεός σου, ἔλαιον ἀγαλλιίασεως word saying, Therefore anointed You the God, the God of you, oil of gladness παρὰ τοὺς μετόχους σου. Καὶ γὰρ οἱ βασιλεῖς πάντες καὶ οἱ χριστοὶ ἀπὸ τούτου above the companions of You.<sup>18</sup> Also for the kings all and the anointed by of this μετέσχον καὶ βασιλεῖς καλεῖσθαι καὶ χριστοί· ὃν τρόπον καὶ αὐτὸς ἀπὸ τοῦ Πατρὸς companions and kings to be called and anointed; in which manner also He from of the Father ἔλαβε τὸ βασιλεὺς, καὶ Χριστὸς καὶ ἱερεὺς καὶ ἄγγελος, καὶ ὅσα ἄλλα τοιαῦτα ἔχει ἢ ἔσχε. received the King, and Christ, and Priest and Angel, and as many as other such He has or had.

4 Ῥάβδος ἡ Ἀαρὼν βλαστὸν κομίσασα ἀρχιερέα αὐτὸν ἀπέδειξε. Ῥάβδον ἐκ ρίζης Rod the of Aaron blossoms having brought forth high-priest him declared. A rod out of root Ἰεσσαὶ γενήσεσθαι τὸν Χριστὸν Ἰσαίας προεφήτευσε. Καὶ Δαυεὶδ ὡς τὸ ξύλον τὸ Jesse to be born the Christ Isaiah prophesied.<sup>19</sup> And David as the tree the πεφυτευμένον παρὰ τὰς διεξόδους τῶν ὑδάτων, ὃ τὸν καρπὸν αὐτοῦ δώσει ἐν having been planted by the outlets of the waters, which the fruit of it will yield καιρῷ αὐτοῦ, καὶ τὸ φύλλον αὐτοῦ οὐκ ἀπορρήσεσθαι, φησὶν εἶναι τὸν δίκαιον. season of it, and the leaf of it not shall not fall off, he says to be the righteous.<sup>20</sup> Καὶ ὡς φοῖνιξ ἀνθήσειν ὁ δίκαιος εἴρηται. And as date palm to flourish the righteous.

5 Ἀπὸ ξύλου τῷ Ἀβραάμ ὤφθη ὁ Θεός, ὡς γέγραπται, πρὸς τῇ δρυὶ τῇ Μαμβρῇ. From of a tree to the Abraham was seen the God, as written, by the oak in the Mambre Ἑβδομήκοντα ἰτέας καὶ δώδεκα πηγὰς εὔρεν ὁ λαὸς διαβάς τὸν Ἰορδάνην. Seventy willows and twelve fountains found the people having crossed the Jordan.<sup>21</sup> Ἐν ῥάβδῳ καὶ βακτηρίᾳ παρακεκλησθαι ὑπὸ τοῦ Θεοῦ Δαυεὶδ λέγει. By rod and staff to have been comforted by of the God David says.<sup>22</sup>

6 Ξύλον Ἐλισσαῖος βαλὼν εἰς τὸν Ἰορδάνην ποταμὸν ἀνήνεγκε τὸν σίδηρον τῆς, A stick Elisha<sup>23</sup> having thrown into the Jordan river recovered the iron of the ἀξίνης ἐν ἣ πεπορευμένοι ἦσαν οἱ υἱοὶ τῶν προφητῶν κόψαι ξύλα εἰς οἰκοδομὴν axe-head by which having gone were the sons of the prophets to cut down trees for to build τοῦ οἴκου, ἐν ᾧ τὸν νόμον καὶ τὰ προστάγματα τοῦ Θεοῦ λέγειν καὶ μελετᾶν the house, in which the law and the commandments of the God to say and to study ἐβούλοντο· ὡς καὶ ἡμᾶς βεβαπτισμένους ταῖς βαρυτάταις ἀμαρτίαις, ἃς they were wishing; as also we having been immersed in the most grievous of sins, which ἐπράξαμεν, διὰ τοῦ σταυρωθῆναι ἐπὶ τοῦ ξύλου, καὶ δι' ὕδατος ἀγνίσει ὁ Χριστὸς we accomplished, by of the to be crucified upon the tree, and by water to cleanse the Christ ἡμῶν ἐλυτρώσατο, καὶ οἶκον εὐχῆς καὶ προσκυνήσεως ἐποίησε. Καὶ ῥάβδος ἦν ἡ of us He redeemed, and a house of aspiration and prayer made. And a rod it was that

18 Above Psalm 44(45):7.

19 Above Isaiah 11:1.

20 Above Psalm 1:3.

21 Is this a garbled version of Numbers 33:9 ?

22 Above Psalm 22(23):4.

23 **Elisha** God his salvation, the son of Shaphat of Abel-meholah, who became the attendant and disciple of Elijah ([Kgl 19:16](#)).

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

δείξασα Ἰούδαν πατέρα τῶν ἀπὸ Θάμαρ διὰ μέγα μυστήριον γεννηθέντων.  
pointed out Judah father of the from Tamar<sup>24</sup> by a great mystery having been begot.

### Chapter LXXXVII

1 Καὶ ὁ Τρύφων, εἰπόντος μου ταῦτα, ἔφη, Μή με λοιπὸν, ὑπολάβανε,  
And the Trypho, having said by me these things, said, Not me it remains, he was replying,  
ἀνατρέπειν πειρώμενον τὰ ὑπὸ σοῦ λεγόμενα, πυνθάνεσθαι ὅσα ἂν πυνθάνωμαι,  
to overturn I am endeavouring the things by of you are saying, to learn as much as I should ask,  
ἀλλὰ βούλεσθαι μανθάνειν περὶ τούτων αὐτῶν ὧν ἂν ἐρωτῶ.  
but I wish to know concerning of these of them of which I may inquire.

2 Εἰπέ οὖν μοι, διὰ τοῦ Ἡσαίου εἰπόντος τοῦ λόγου, Ἐξελεύσεται ῥάβδος ἐκ  
Let you tell then to me, trough of the Isaiah having said the Scripture, Shall come forth a rod out  
τῆς ρίζης Ἰεσσαί, καὶ ἄνθος ἀναβήσεται ἐκ τῆς ρίζης Ἰεσσαί, καὶ ἀναπαύσεται ἐπ'  
of the root of Jesse, and a flower shall spring up from of the root of Jesse, and shall be rested upon  
αὐτὸν Πνεῦμα Θεοῦ, πνεῦμα σοφίας καὶ συνέσεως, πνεῦμα βουλήs καὶ ἰσχύος, πνεῦμα  
Him Spirit of God, spirit of wisdom and of understanding, a spirit of counsel and strength, a spirit  
γνώσεως καὶ εὐσεβείας, καὶ ἐμπλήσει αὐτὸν πνεῦμα φόβου Θεοῦ, καὶ ὁμολογήσας  
of knowledge and of piety, and shall fill up Him spirit of fear of God,<sup>25</sup> and you agreed  
ταῦτα πρὸς με, ἔλεγεν, εἰς Χριστὸν εἰρηῆσθαι, καὶ Θεὸν αὐτὸν προϋπάρχοντα λέγεις,  
these things unto me, he was saying, to Christ to refer, and God Him pre-existing you say,  
καὶ κατὰ τὴν βουλήν τοῦ Θεοῦ σαρκοποιηθέντα αὐτὸν, λέγεις, διὰ τῆς παρθένου  
and according to the will of the God having been made flesh Him, you say, by of the Virgin  
γεγεννησθαι ἄνθρωπον, πῶς δύναται ἀποδειχθῆναι προϋπάρχων, ὅστις διὰ τῶν  
to be born human, how can to be proven He existing before, who by of the  
δυνάμεων τοῦ Πνεύματος τοῦ Ἁγίου, ἃς καταριθμεῖ ὁ λόγος διὰ Ἡσαίου, πληροῦται  
powers of the Spirit of the Holy, which recounts the Scripture by Isaiah, made full  
ὡς ἐνδεής τούτων ὑπάρχων;  
as if wanting of these being?

3 Καγὼ ἀπεκρινάμην, Νουνεχέστατα μὲν καὶ συνετώτατα ἠρώτησας· ἀληθῶς γὰρ  
And I replied, Most thoughtfully indeed and most wisely you enquired; truly for  
ἀπόρημα δοκεῖ εἶναι· ἀλλ' ἵνα εἰδῆς καὶ τὸν περὶ τούτων λόγον,  
an objection appears to be; but that let you have known also the concerning of these reason,  
ἄκουε ὧν λέγω. Ταύτας τὰς κατηριθμημένας τοῦ Πνεύματος δυνάμεις, οὐχ ὡς ἐνδεοῦς  
listen to what I say. These the enumerated<sup>26</sup> of the Spirit powers, not as in need  
αὐτοῦ τούτων ὄντος, φησὶν ὁ λόγος, ἐπεληλυθέναι ἐπ' αὐτόν, ἀλλ' ὡς ἐπ' ἐκεῖνον  
of Him of them being, says the Scripture, to have come upon Him, but as upon that One  
ἀνάπαυσιν μελλουσῶν ποιεῖσθαι, τοῦτ' ἔστιν ἐπ' αὐτοῦ πέρας ποιεῖσθαι, τοῦ μηκέτι  
rest being destined to be brought about, this is upon of Him end to make, of the no more

24 **Tamar** Palm. The daughter-in-law of Judah, to whose eldest son, Er, she was married ([Gen 38:6](#)). After her husband's death, she was married to Onan, his brother ([Gen 38:8](#)), and on his death, Judah promised to her that his third son, Shelah, would become her husband. This promise was not fulfilled, and hence Tamar's revenge and Judah's great guilt ([Gen. 38:12-30](#)). (Easton).

25 Above Isaiah 11:1,2.

26 Greek word obscure.

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

ἐν τῷ γενεῖ ὑμῶν κατὰ τὸ παλαιὸν ἔθος προφήτας γενήσεσθαι, ὅπερ καὶ ὄψει  
among the nation of you according to the ancient custom prophets to be, where also clearly  
ὑμῖν ἰδεῖν ἔστι· μετ' ἐκεῖνον γὰρ οὐδεὶς ὅλως προφήτης παρ' ὑμῖν γεγένηται.  
you to see it is; after that One for not one entirely prophet among you has happened.

4 Καὶ ὅτι οἱ παρ' ὑμῖν προφηῆται, ἕκαστος μίαν τινὰ ἢ καὶ δευτέραν δύναμιν παρὰ  
And that the with you prophets, each one certain or also two powers from  
τοῦ Θεοῦ λαμβάνοντες, ταῦτα ἐποίουν καὶ ἐλάλουν, ἃ καὶ ἡμεῖς ἀπὸ  
of the God receiving, these things being endowed and they were speaking, which also we from  
τῶν γραφῶν ἐμάθομεν, κατανοήσατε καὶ τὰ ὑπ' ἐμοῦ λεγόμενα. Σοφίας μὲν γὰρ  
of the Scriptures we learn, let you attend also to the by of me remarks. Wisdom indeed for  
πνεῦμα Σολομῶν ἔσχε, συνέσεως δὲ καὶ βουλῆς Δανιήλ, ἰσχύος δὲ καὶ εὐσεβείας  
spirit Solomon had, understanding and also counsel Daniel, might and also piety  
Μωυσῆς, καὶ Ἠλίας φόβου, καὶ γνώσεως Ἰσαΐας· καὶ οἱ ἄλλοι αὖ ὁμοίως ἢ μίαν  
Moses, and Elijah of fear, and knowledge Isaiah; and the others again similarly or one  
ἕκαστος ἢ ἐναλλάξ ἄλλην τινὰ μετ' ἄλλης δυνάμεως ἔσχον, οἷον καὶ Ἰερεμίας καὶ  
each or alternately another certain with another power acquired, such as also Jeremiah and  
οἱ δώδεκα καὶ Δαυεὶδ καὶ οἱ ἄλλοι, ἀπλῶς, ὅσοι γεγόνασι παρ' ὑμῖν προφηῆται.  
the twelve, and David and the others, in short, as many as have been among you prophets.

5 Ἀεπαύσατο οὖν, τοῦτ' ἔστιν ἐπαύσατο, ἐλθόντος ἐκείνου, μεθ' ὃν, τῆς οἰκονομίας  
He left off then, this is He rested, having come that One, after whom, of the regulation  
ταύτης τῆς ἐν ἀνθρώποις αὐτοῦ γενομένης χρόνοις, παύσασθαι ἔδει αὐτὰ ἀφ'  
of this of the among men of Him having come to pass times, to cease it was needed them from  
ὑμῶν, καὶ ἐν τούτῳ ἀνάπαυσιν λαβόντα πάλιν, ὡς ἐπεπροφήτευτο γενήσεσθαι  
of you, and by this a rest having taken again, as had been predicted to ecome  
δόματα, ἃ ἀπὸ τῆς χάριτος τῆς δυνάμεως τοῦ Πνεύματος ἐκείνου τοῖς ἐπ' αὐτὸν  
gifts, which from of the grace of the power of the Spirit of that One to the upon Him  
πιστεύουσι δίδωσιν, ὡς ἄξιον ἕκαστον ἐπίσταται.  
believing He gives, as worthy each one He sets upon.

6 Ὅτι ἐπεπροφήτευτο τοῦτο μέλλειν γίνεσθαι ὑπ' αὐτοῦ μετὰ τὴν εἰς οὐρανὸν  
That it had been prophesied this to be destined to happen to Him after the into heaven  
ἀνέλευσιν αὐτοῦ, εἶπον μὲν ἤδη καὶ πάλιν λέγω. Εἶπεν οὖν, Ἀνέβη εἰς ὕψος,  
ascension of Him, I said indeed already and again I say. Said then, He ascended into height,  
ἠχμαλώτευσεν αἰχμαλωσίαν, ἔδωκε δόματα τοῖς υἱοῖς τῶν ἀνθρώπων. Καὶ πάλιν  
He led captivity captive, He gave gifts to the sons of the men. And again  
ἐν ἑτέρᾳ προφητεῖᾳ εἴρηται, Καὶ ἔσται μετὰ ταῦτα, ἐκχεῶ τὸ Πνεῦμά μου  
in another prophecy it is said, And it shall be after these things, I shall pour out the Spirit of Me  
ἐπὶ πᾶσαν σάρκα, καὶ ἐπὶ τοὺς δούλους μου, καὶ ἐπὶ τὰς δούλας μου, καὶ  
upon all flesh, and upon the servants of Me, and upon the maidservants of Me, and  
προφητεύσουσι.  
they shall prophesy.

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

### Chapter LXXXVIII

1 Καὶ παρ' ἡμῖν ἔστιν ἰδεῖν καὶ θηλείας καὶ ἄρσενας, χαρίσματα ἀπὸ τοῦ Πνεύματος τοῦ Θεοῦ ἔχοντας. Ὡστε οὐ διὰ τὸ εἶναι αὐτὸν ἐνδεῆ δυνάμεως ἐπεπροφήτευτο ἐλεύσεσθαι ἐπ' αὐτὸν τὰς δυνάμεις τὰς κατηριθμημένας ὑπὸ Ἡσαίου, ἀλλὰ διὰ τὸ ἐπέκεινα μὴ μέλλειν ἔσεσθαι. Μαρτύριον δὲ καὶ τοῦτο ἔστω ὑμῖν, ὃ ἔφην πρὸς ὑμᾶς γεγονέναι ὑπὸ τῶν Ἀράβιας μάγων, οἵτινες ἅμα τῷ γεννηθῆναι τὸ παιδίον ἐλθόντες προσεκύνησαν αὐτῷ.  
And with us is to see also women and men, gifts from of the Spirit of the God having. So as not by the to be Him in need of power it was prophesied to come upon Him the powers the categorised by Isaiiah, but because the beyond not to be destined to be. A testimony and also this let it be to you, what I said unto you to have been by of the Arabian Magi, that as soon as the to be born the Child having come made worship to Him.

2 Καὶ γὰρ γεννηθεὶς δύναμιν τὴν αὐτοῦ ἔσχε· καὶ αὐξάνων κατὰ τὸ κοινὸν τῶν ἄλλων ἀπάντων ἀνθρώπων, χρώμενος τοῖς ἀρμόζουσιν, ἐκάστη αὐξήσει τὸ οἰκεῖον ἀπένειμε, τρεφόμενος τὰς πάσας τροφάς, καὶ τριάκοντα εἴτη ἢ πλείονα ἢ καὶ ἐλάσσονα μείνας, μέχρις οὗ προελήλυθεν Ἰωάννης κήρυξ αὐτοῦ τῆς παρουσίας, καὶ τὴν τοῦ βαπτίσματος ὁδὸν προϊών, ὡς καὶ προαπέδειξα.  
Even for having been begot power the of Him He had; and growing up according to the common of the other of all men, being subject to the fitting means, to each increase the managing taking to Himself, being maintained by the all foods, and thirty years or more or also less having waited, until which came forward John herald of Him of the Advent, and the of the baptism way preceded, as also I showed before.

3 Καὶ τότε ἐλθόντος τοῦ Ἰησοῦ ἐπὶ τὸν Ἰορδάνην ποταμὸν, ἔνθα ὁ Ἰωάννης ἐβάπτιζε, κατελθόντος τοῦ Ἰησοῦ ἐπὶ τὸ ὕδωρ καὶ πῦρ ἀνήφθη ἐν τῷ Ἰορδάνη, καὶ ἀναδύντος αὐτοῦ ἀπὸ τοῦ ὕδατος ὡς περιστερὰν τὸ Ἅγιον Πνεῦμα ἐπιπτῆναι ἐπ' αὐτὸν ἔγραψαν οἱ ἀπόστολοι αὐτοῦ τούτου τοῦ Χριστοῦ ἡμῶν.  
And then having come of the Jesus upon the Jordan river, where the John was baptising, having descended the Jesus upon of the water and a fire was lit in the Jordan, and having ascended Him from of the water as a dove the Holy Spirit flew down upon Him wrote down the apostles of Him of this of the Christ of us.<sup>27</sup>

4 Καὶ οὐχ ὡς ἐνδεᾶ αὐτὸν τοῦ βαπτισθῆναι ἢ τοῦ ἐπελθόντος ἐν εἶδει περιστερᾶς Πνεύματος οἶδαμεν αὐτὸν ἐληλυθέναι ἐπὶ τὸν ποταμὸν, ὡσπερ οὐδὲ τὸ γεννηθῆναι αὐτὸν καὶ σταυρωθῆναι ὡς ἐνδεῆς τούτων ὑπέμεινεν, ἀλλ' ὑπὲρ τοῦ γένους τοῦ ἀνθρώπων, ὃ ἀπὸ τοῦ Ἀδάμ ὑπὸ θάνατον καὶ πλάνην τὴν τοῦ ὄφεως ἐπεπτῶκει, παρὰ τὴν ἰδίαν αἰτίαν ἐκάστου αὐτῶν πονηρευσαμένου.  
And not as in need Him of the to be baptised or of the having come upon in form of a dove Spirit we have known Him to have come upon the river, just as neither the to be born Him and to be crucified as in need of these He submitted, but over of the race of the human, which from of the Adam under death and misleading the of the serpent had fallen, by the own fault of each of them transgression.

27 Above Matthew 3:13-17; Mark 1:9-11; Luke 3:21-22.

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

5 Βουλόμενος γὰρ τούτους ἐν ἐλευθέρᾳ προαιρέσει, καὶ αὐτεξουσίους γενομένους,  
Wishing for these in freedom choosing, and in own power having become,  
τούς τε ἀγγέλους καὶ τοὺς ἀνθρώπους, ὁ Θεὸς πράττειν ὅσα ἕκαστον ἐνεδυνάμωσε  
the both angels and the men, the God to achieve as much as each one He had empowered  
δύνασθαι ποιεῖν, ἐποίησεν, εἰ μὲν τὰ εὐάρεστα αὐτῷ αἰροῖντο, καὶ  
to be strong enough to do, made, if indeed the things acceptable to Him they should choose, and  
ἀφθάρτους καὶ ἀτιμωρήτους αὐτοὺς τηρῆσαι, ἐὰν δὲ πονηρεύσωνται, ὡς αὐτῷ,  
incorruptible and unpunished them He would keep, if but they did evil, as to them  
δοκεῖ ἕκαστον κολάζειν.  
seems fit each one to chastise.

6 Καὶ γὰρ οὐδὲ τὸ καθεσθέντα αὐτὸν ὄνω εἰσελθεῖν εἰς Ἱεροσόλυμα, ὡς ἀπεδείξαμεν  
And for not the having been sitting Him an ass to enter into Jerusalem, as we showed  
πεπροφητεῦσθαι, δύναμιν αὐτῷ ἐνεποιεῖ εἰς τὸ Χριστὸν εἶναι, ἀλλὰ τοῖς ἀνθρώποις  
to have been prophesied, power to him making into the Christ to be, but to the men  
γνώρισμα ἔφερεν, ὅτι αὐτὸς ἐστὶν ὁ Χριστός, ὅνπερ τρόπον καὶ ἐπὶ τοῦ Ἰωάννου ἔδει  
a mark was bringing, that He is the Christ, in which manner also upon of the John need  
γνώρισμα τοῖς ἀνθρώποις εἶναι, ὅπως ἐπιγνῶσι τίς ἐστὶν ὁ Χριστός.  
to make known to the men to be, so that they might know who is the Christ.

7 Ἰωάννου γὰρ καθεζομένου ἐπὶ τοῦ Ἰορδάνου, καὶ κηρύσσοντος βάπτισμα μετανοίας,  
John for remains himself upo of the Jordan, and proclaiming baptism of repentance,  
καὶ ζώνην δερματίνην, καὶ ἔνδυμα ἀπὸ τριχῶν καμήλου μόνον φοροῦντος, καὶ μηδὲν  
and a belt of leather, and a garment from of hairs of camel only wearing, and nothing  
ἐσθίουτος πλὴν ἀκρίδας καὶ μέλι ἄγριον, οἱ ἄνθρωποι ὑπελάμβανον αὐτὸν εἶναι τὸν  
eating except locusts and honey wild, the men were supposing him to be the  
Χριστὸν· πρὸς οὓς καὶ αὐτὸς ἐβόα, Οὐκ εἰμὶ ὁ Χριστός, ἀλλὰ φωνὴ βοῶντος, Ἥξει  
Christ unto whom also he cried out, Not I am the Christ, but voice of one shouting, Shall come  
γὰρ ὁ ἰσχυρότερός μου, οὐδὲ οὐκ εἰμὶ ἰκανὸς τὰ ὑποδήματα βαστάσαι.  
for He stronger than me, by no means am I sufficient the sandals to bear.<sup>28</sup>

8 Καὶ ἐλθόντος τοῦ Ἰησοῦ ἐπὶ τὸν Ἰορδάνην, καὶ νομιζομένου Ἰωσήφ τοῦ τέκτονος  
And having come the Jesus upon the Jordan, and being considered of Joseph the carpenter  
υἱοῦ ὑπάρχειν, καὶ ἀειδοῦς, ὡς αἱ γραφαὶ ἐκήρυσσον, φαινομένου, καὶ τέκτονος  
son to be, and formless, as the Scriptures declare, appearing, and a carpenter  
νομιζομένου (ταῦτα γὰρ τὰ τεκτονικὰ ἔργα εἰργάζετο), ἐν ἀνθρώποις ὢν, ἄροτρα  
deemed (these things for the carpentry works He was labouring), among men being, ploughs  
καὶ ζυγά, διὰ τούτων καὶ τὰ τῆς δικαιοσύνης σύμβολα διδάσκων καὶ ἐνεργῆ βίον,  
and yokes, by of these also the things of the righteousness symbols teaching and an active life,  
τὸ Πνεῦμα οὖν τὸ Ἅγιον καὶ διὰ τοὺς ἀνθρώπους, ὡς προέφην, ἐν εἶδει περιστερᾶς  
the Spirit then the Holy and for sake of the mankind, as I said before, in form of a dove  
ἐπέπτη αὐτῷ, καὶ φωνὴ ἐκ τῶν οὐρανῶν ἅμα ἐληλύθει, ἥτις καὶ διὰ  
descended on Him, and a voice out of the heavens at the same moment had come, which also by  
Δαυεὶδ λεγομένη, ὡς ἀπὸ προσώπου αὐτοῦ λέγοντος ὅπερ αὐτῷ ἀπὸ τοῦ Πατρὸς  
David declaring, as from of before of him saying that which to him from of the Father

28 Above Mark 1:6.

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

ἔμελλε λέγεσθαι, Υἱὸς μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε· τότε γένεσιν αὐτοῦ  
likely to say, Son of me are you, I this day have begotten you; then generation of Him  
λέγων γίνεσθαι τοῖς ἀνθρώποις, ἐξ ὅτου ἢ γινῶσις αὐτοῦ ἔμελλε  
saying to come to pass to the men, from which time the acquaintance of Him being destined  
γίνεσθαι, Υἱὸς μου εἶ σύ· ἐγὼ σήμερον γεγέννηκά σε.  
would become, Son of Me are you; I this day I have begotten you.

### Chapter LXXXIX

1 Καὶ ὁ Τρύφων, Εὖ ἴσθι, ἔφη, ὅτι καὶ πᾶν τὸ γένος ἡμῶν τὸν Χριστὸν  
And the Trypho, Well let you be assured, he said, that also all the nation of us the Christ  
ἐκδέχεται, καὶ ὅτι πᾶσαι αἱ γραφαί, ἅς ἔφης, εἰς αὐτὸν εἴρηνται, ὁμολογοῦμεν·  
waits for, and that all the Scriptures, which you are quoting, to Him have referred, we admit;  
καὶ ὅτι τὸ Ἰησοῦς ὄνομα δεδυσώπηκέ με, τῷ τοῦ Ναυῆ υἱῷ ἐπικληθέν, ἐκδότως ἔχειν,  
and that the Jesus name has brought<sup>29</sup> me to the of the Nave<sup>30</sup> son was called, I gave up to have,  
καὶ πρὸς τοῦτο, καὶ τοῦτό φημι.  
and unto this, and this I declare.

2 Εἰ δὲ καὶ ἀτίμως οὕτως σταυρωθῆναι τὸν Χριστὸν, ἀποροῦμεν· ἐπικατάρατος  
If but and dishonourably thus to be crucified the Christ, we are doubting; accursed  
γὰρ ὁ σταυρούμενος ἐν τῷ νόμῳ λέγεται εἶναι· ὥστε πρὸς τοῦτο ἀκμὴν δυσπείστως  
for the one being crucified in the law it is said to be; so that unto this point hard to persuade  
ἔχω. Παθητὸν μὲν τὸν Χριστὸν, ὅτι αἱ γραφαὶ κηρύσσουν, φανερόν ἐστιν· εἰ δὲ διὰ  
I am. That to suffer indeed the Christ, for the Scriptures proclaim so, clear it is; if but by  
τοῦ ἐν τῷ νόμῳ κεκατηραμένου πάθους, βουλόμεθα μαθεῖν, εἰ ἔχεις καὶ περὶ  
of the in the law having been accursed<sup>31</sup> suffering, we wish to learn, if you can also concerning  
τούτου ἀποδείξαι.  
of this to prove.

3 Εἰ μὲν μὴ ἔμελλε πάσχειν ὁ Χριστός, φημὶ αὐτῷ ἐγὼ, μηδὲ προεῖπον οἱ προφῆται,  
If indeed not destined to suffer the Christ, said to him I, and not foretold the prophets,  
ὅτι ἀπὸ τῶν ἀνομιῶν τοῦ λαοῦ ἀχθήσεται εἰς θάνατον, καὶ ἀτιμωθήσεται καὶ  
that from of the lawlessness of the people he will be led to death, and dishonoured and  
μαστιχθήσεται, καὶ ἐν τοῖς ἀνόμοις λογισθήσεται, καὶ ὡς πρόβατον ἐπὶ σφαγῆν  
whipped, and among the lawless will be counted, and as a sheep to slaughter  
ἀχθήσεται, οὗ τὸ γένος ἐξηγήσασθαι ἔχειν οὐδένα, φησὶν ὁ προφήτης, καλῶς εἶχε  
shall be led, whose the generation to relate to keep no man, says the prophet, good you are having  
θαυμάζειν. Εἰ δὲ τοῦτό ἐστι τὸ χαρακτηρίζον αὐτὸν καὶ πᾶσι μηνύον, πῶς οὐχὶ καὶ  
to wonder. If but this is the characterising Him and all revealing, how not also  
ἡμεῖς θαρρόντες πεπιστεύκαμεν εἰς αὐτόν; Καὶ ὅσοι νενοήκασι τὰ τῶν προφητῶν,  
we being confident have believed in Him? And as many as understood the of the prophets,  
τοῦτον φήσουσιν, οὐκ ἄλλον, εἰ μόνον ἀκούσειαν, ὅτι οὗτος ἐσταυρωμένος.  
this One affirm, not another, if only they heard, that this One was crucified.

29 Greek word obscure.

30 **Nun** was the father of Joshua, ([Exo 33:11](#)). 'Jesus' is the Greek word for 'Joshua'.

31 Greek word obscure,