

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

Chapter XC

1 Καὶ ἡμᾶς οὖν, ἔφη, προβίβασον ἐκ τῶν γραφῶν, ἵνα σοι
Also us then, he was saying, bring forward from of the Scriptures, that by you
πεισθῶμεν καὶ ἡμεῖς. Παθεῖν μὲν γὰρ καὶ ὡς πρόβατον ἀχθήσεσθαι οἴδαμεν·
may be persuaded also us. To suffer indeed for also as a sheep to be led we have known;
εἰ δὲ καὶ σταυρωθῆναι καὶ οὕτως αἰσχρῶς καὶ ἀτίμως ἀποθανεῖν διὰ τοῦ
if but and to be crucified and thus shamefully and dishonourably to be killed by of the
κεκατηραμένου ἐν τῷ νόμῳ θανάτου, ἀπόδειξον ἡμῖν· ἡμεῖς γὰρ οὐδὲ εἰς ἔννοιαν τούτου
cursed by the law death, let you prove to us; we for not to think of this
ἐλθεῖν δυνάμεθα.
to come to we are able.

2 Οἶσθα, ἔφην, ὅτι ὅσα εἶπον καὶ ἐποίησαν οἱ προφῆται, ὡς καὶ ὡμολογήθη ὑμῖν,
You have known, I said, that how much said and did the prophets, as also you admitted to us,
παραβολαῖς καὶ τύποις ἀπεκάλυψαν, ὡς μὴ ῥᾳδίως τὰ πλεῖστα ὑπὸ πάντων
parables and types they disclosed, as not easy the most by of all
νοηθῆναι, κρύπτοντες τὴν ἐν αὐτοῖς ἀλήθειαν, ὡς καὶ πονέσαι τοὺς ζητοῦντας εὔρειν
to be understood, being concealed the in them truth, as also much work the seeking to find
καὶ μαθεῖν. Οἱ δὲ ἔφησαν, Καὶ ὡμολογήθη ὑμῖν.
and to learn. They and affirmed, Also admitted we.

3 Ἀκούοις ἂν οὖν, φημί, τὸ μετὰ τοῦτο. Μωσῆς γὰρ πρῶτος ἐξέφανεν αὐτοῦ
Hear then, I say, the after this. Moses for first exhibited of Him
ταύτην τὴν δοκοῦσαν κατάραν δι' ᾧν ἐποίησε σημείων. Τίνων τούτων, ἔφη, λέγεις;
of this the being supposed curse by which he made signs. Of which of these, he said, you speak?

4 "Οτε ὁ λαός, φημί, ἐπολέμει τῷ Ἀμαλὴκ καὶ ὁ τοῦ Ναυῆ υἱός, ὁ
For the people, I said, waged war with the Amalek and he of the Nave son, he
ἐπονομασθεῖς τῷ Ἱησοῦ ὄνόματι, τῆς μάχης ἥρχεν, αὐτὸς Μωσῆς ηὔχετο τῷ Θεῷ
having been called by the Jesus¹ name, of the battle leader, himself Moses was praying to the God
τὰς χεῖρας ἐκατέρως ἐκπετάσας, "Ὦρ δὲ καὶ Ἄαρὼν ὑπεβάσταζον αὐτὰς πανῆμαρ,
the hands each one spread out, Hur² and also Aaron were lifting up them all day,
ἵνα μὴ κοπωθέντος αὐτοῦ χαλασθῶσιν. Εἰ γὰρ ἐνεδεδώκει τι τοῦ
that not they might hang down of him if he should tire. If for he had given up any part of the
σχήματος τούτου τοῦ τὸν σταυρὸν μιμουμένου, ὡς γέγραπται ἐν ταῖς Μωσέως
gesture of this of the cross imitating, as it has been recorded in the of Moses
γραφαῖς· ὁ λαὸς ἡττᾶτο· εἰ δὲ ἐν τῇ τάξει ἔμενε ταύτη, Ἀμαλὴκ ἐνικᾶτο
writings; the people were beaten; if if but in the form he was remaining this, Amalek was defeated

1 Greek word for 'Joshua'.

2 **Hur** A hole, as of a viper, etc. The husband of Miriam, Moses' sister ([Exo 17:10](#)). He was associated with Aaron in charge of the people when Moses was absent on Sinai ([Exo 24:14](#)). He was probably of the tribe of Judah, and grandfather of Bezaleel ([Exo 31:2](#); [Exo 35:30](#); [Ch1 2:19](#)).

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τοσοῦτον, καὶ ισχύων διὰ τοῦ σταυροῦ ισχυεν.
so much, and he being strong by of the cross strong.

5 Οὐ γάρ, ὅτι οὕτως ηὔχετο Μωυσῆς, διὰ τοῦτο κρείσσων ὁ λαὸς ἐγίνετο, ἀλλ' ὅτι,
Not for, because thus prayed Moses, by this stronger the people became, but because,
ἐν ἀρχῇ τῆς μάχης τοῦ ὄνόματος τοῦ Ἰησοῦ ὄντος, αὐτὸς τὸ σημεῖον τοῦ σταυροῦ
at beginning of the battle of the name of the Jesus being, he himself the sign of the cross
ἐποίει. Τίς γὰρ οὐκ ἐπίσταται ὑμῶν, ὅτι μάλιστα μὲν ἡ μετὰ οἴκτου καὶ δακρύων
made. Who for not knows of you, that most of all indeed the with pity and tears
εὐχὴ μειλίσσεται τὸν Θεὸν, καὶ ἡ ἐν πρηνεῖ κατακλίσει, καὶ ἐν γόνασιν ὀκλάσαντός
prayer implores the God, and the by lying prostrate, and with knees bended
τινος; Τοῦτον δὲ τὸν τρόπον ἐπὶ λίθου καθεζόμενος, οὔτε αὐτὸς ηὔξατο, οὔτε ἄλλος
anyone? This but the manner upon of a stone sitting, neither he prayed, nor another
ὑστερον. "Ἐχει δὲ καὶ ὁ λίθος σύμβολον, ως ἀπέδειξα, πρὸς τὸν Χριστόν.
later. It has and also the stone a symbol, as I pointed out, with the Christ.

Chapter XCI

1 Καὶ γὰρ δι' ἄλλου μηνύων τὴν ισχὺν τοῦ μυστηρίου τοῦ σταυροῦ ὁ Θεὸς
Also for by another revealing the power of the mystery of the cross the God
διὰ Μωυσέως εἶπεν ἐν εὐλογίᾳ, ἦν εὐλόγει τὸν Ἰωσήφ, Ἀπὸ εὐλογίας Κυρίου ἡ γῆ
through Moses said in a blessing, which He blessed the Joseph, From blessing of Lord the earth
αὐτοῦ, ἀπὸ ὥρῶν οὐρανοῦ καὶ δρόσων, καὶ ἀπὸ ἀβύσσου πηγῶν κάτωθεν, καὶ
of him, from of seasons of heaven and of dews, and from of deep springs from beneath, and
καθ' ὥραν γεννημάτων ἥλιου τροπῶν, καὶ ἀπὸ συνόδων μηνῶν, καὶ ἀπὸ
from of seasons products of sun being furnished, and from of assemblies of months, and from
κορυφῆς ὀρέων ἀρχῆς, καὶ ἀπὸ κορυφῆς βουνῶν, καὶ ποταμῶν ἀεννάων, καὶ
of height of mountains everlasting, and from of height of hills, and of rivers ever-flowing, and
καρπῶν γῆς πληρώσεως. Καὶ τὰ δεκτὰ τῷ ὀφθέντι ἐν τῇ βάτῳ ἐλθοισαν ἐπὶ³
of fruits of earth of satiety. And the things the having been seen in the bush let come upon
κεφαλὴν Ἰωσήφ, καὶ ἐπὶ κορυφῆς. Δοξασθεὶς ἐν ἀδελφοῖς πρωτότοκος, ταύρου
head of Joseph, and upon crown. Let him be glorified among brethren firstborn, of a bullock
τὸ κάλλος αὐτοῦ, κέρατα μονοκέρωτος τὰ κέρατα αὐτοῦ, ἐν αὐτοῖς ἔθη κερατεῖ⁴
the beauty of him, horns of a unicorn the horns of him, by these peoples he shall persue⁵
ἄμα ἔως ἀπὸ ἄκρου τῆς γῆς.
at once as far as from of end of the earth.⁴

2 Μονοκέρωτος γὰρ κέρατα οὐδενὸς ἄλλου πράγματος ἢ σχήματος ἔχοι ἀν τις
Unicorn for horns no one of another thing or form may have anyone
εἰπεῖν καὶ ἀποδεῖξαι, εἰ μὴ τοῦ τύπου ὃς τὸν σταυρὸν δείκνυσιν. "Ορθιὸν γὰρ τὸ
to say and to prove, except of the type which the cross displays. Upright for the
ἐν ἐστι ξύλον, ἀφ' οὗ ἐστι τὸ ὀνώτατον μέρος εἰς κέρας ὑπερηρμένον, ὅταν τὸ
one is beam, from which is the topmost part into a horn raised up,⁵ when the

3 Greek word obscure.

4 Deuteronomy 33:13-17a.

5 Greek word obscure.

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ἄλλο ξύλον προσαρμοσθῆ, καὶ ἐκατέρωθεν ὡς κέρατα τῷ ἐνὶ κέρατι παρεζευγμένα
other beam fitted with it, and on each side as horns to the one horn having been joined
τὰ ἄκρα φαίνηται· καὶ τὸ ἐν τῷ μέσῳ πηγνύμενον ὡς κέρας καὶ αὐτὸ ἔξεχον
the highest appears; and the in the middle being fixed as a horn also same standing out
ἐστίν, ἐφ' ὃ ἐποχοῦνται οἱ σταυρούμενοι, καὶ βλέπεται ὡς κέρας καὶ αὐτὸ σὺν
it is, on which are mountd the ones being crucified, and it is seen as a horn also it with
τοῖς ἄλλοις κέρασι συνεσχηματισμένον καὶ πεπηγμένον.
the other horns having assumed with also having been fixed.

3 Καὶ τὸ, Ἐν αὐτοῖς ἔθνη κερατιεῖ ἄμα ἔως ἀπ' ἄκρου τῆς γῆς δηλωτικόν, ἐστι
And the, By these nations horns even as far as from end of the earth ?, is
τοῦ νῦν γεγενημένου πράγματος ἐν πᾶσι τοῖς ἔθνεσι. Κερατισθέντες γάρ,
of the now having happened a fact among all the nations. Having been pushed for
τοῦτ' ἐστι κατανυγέντες, οἱ ἐκ πάντων τῶν ἔθνῶν διὰ τούτου τοῦ μυστηρίου εἰς
that is by force, the out of all of the nations by of this of the mystery into
τὴν θεοσέβειαν ἐτράπησαν ἀπὸ τῶν ματαίων εἰδώλων καὶ δαιμόνων, τοῖς δὲ
the service having been directed from of the vain idols and demons, to the but
ἀπίστοις τὸ αὐτὸ σχῆμα εἰς κατάλυσιν καὶ καταδίκην δηλοῦται. ὃν τρόπον ἐν
not believing the same figure into dissolving and condemnation is revealed; by which way in
τῷ ἀπ' Αἴγυπτου ἐξελθόντι λαῷ διὰ τε τοῦ τύπου τῆς ἐκτάσεως τῶν χειρῶν
the from of Egypt having come people by both of the type of the stretching out of the hands
τοῦ Μωυσέως, καὶ τῆς τοῦ Ναυῆς υἱοῦ ἐπικλήσεως τοῦ ὄνόματος Ἰησοῦ ὁ Ἀμαλήκ
of the Moses, and of the Navs son was called of the name of Jesus⁶ the Amalek
μὲν ἦττατο, Ἰσραὴλ δὲ ἐνίκα.
indeed defeated, Israel but prevailing.

4 Καὶ διὰ τοῦ τύπου δὲ καὶ σημείου τοῦ κατὰ τῶν δακόντων τὸν Ἰσραὴλ ὄφεων
And by of the figure and also sign of the according to of the having bitten the Israel serpent
ἡ ἀνάθεσις φαίνεται γεγενημένη ἐπὶ σωτηρίᾳ τῶν πιστεύοντων, ὅτι διὰ τοῦ
the setting up to show having come upon salvation of the believing, that by of the
σταυροῦσθαι μέλλοντος θάνατος γενήσεσθαι ἔκτοτε προεκηρύσσετο τῷ ὄφει,
to be crucified being destined death will come thereafter being heralded by the serpent,
σωτηρίᾳ δὲ τοῖς καταδακομένοις ὑπ' αὐτοῦ, καὶ προσφεύγουσι τῷ τὸν
salvation but to the being bitten by of him, and sending to the the
ἐσταυρωμένον υἱὸν αὐτοῦ πέμψαντι εἰς τὸν κόσμον· οὐ γάρ ἐπὶ ὄφιν ἡμᾶς
to be crucified Son of Him having sent into the world; not for over serpent we
πιστεύειν τὸ προφητικὸν πνεῦμα διὰ Μωυσέως ἐδίδασκεν, ὅπότε καὶ κατηρᾶσθαι
to believe the of prophecy Spirit by Moses was teaching, since also cursed
αὐτὸν τὴν ἀρχὴν ὑπὸ τοῦ Θεοῦ δηλοῖ, καὶ ἐν τῷ Ἡσαΐᾳ ἀναιρεθήσεσθαι ὡς πολέμιον
him the beginning by of the God manifest, and in the Isaiah shall be destroyed as an enemy
διὰ τῆς μεγάλης μαχαίρας, ἥτις ἐστὶν ὁ Χριστός, σημαίνει.
by of the mighty sword, which is the Christ, it shows

6 Joshua.

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Chapter XCII

1 Εἰ οὖν τις μὴ μετὰ μεγάλης χάριτος τῆς παρὰ Θεοῦ λάβοι νοῆσαι
If then anyone not after of great of grace of the by of God should receive to perceive
τὰ εἰρημένα καὶ γεγενημένα ύπὸ τῶν προφητῶν, οὐδὲν αὐτὸν ὄνήσει τὸ
the things having been said and having been done by of the prophets, nothing him profits the
τὰς ῥήσεις δοκεῖν λέγειν ἢ τὰ γεγενημένα, εἰ μὴ λόγον ἔχει, καὶ
the sayings to think to say, or the things having been able, if not a reason he has, and
περὶ αὐτῶν ἀποδιδόναι. Άλλὰ μήτι γε καὶ εὔκαταφρόνητα δόξει
concerning of them to render. But lest anyone at least also contemptible he should be supposed
τοῖς πολλοῖς ύπὸ τῶν μὴ νοούντων αὐτὰ λεγόμενα;
to the many by of the not understanding them declaring?

2 Εἰ γάρ τις ἐξετάζειν βούλοιτο ὑμᾶς, ὅτι Ἐνὼχ καὶ Νῶε ἄμα τοῖς τέκνοις, καὶ εἴ
If for anyone to scrutinise should wish of you, for Enoch and Noah along with the children, and if
τινες ἄλλοι τοιοῦτοι γεγόνασι, μήτε ἐν περιτομῇ γενόμενοι, μήτε σαββατίσαντες
certain others such as these have come, neither in circumcision having been, nor kept Sabbath
εὐηρέστησαν τῷ Θεῷ, τίς ἡ αἵτια τοῦ δι' ἄλλων προστατῶν καὶ νομοθεσίας μετὰ
pleased the God, who the responsible of the by of other leaders and codes of law after
τοσαύτας γενεὰς ἀξιοῦν τὸν Θεὸν δικαιοῦσθαι τοὺς μὲν ἀπὸ Ἀβραὰμ μέχρι
so many generations to demand the God to be set right the indeed from Abraham until
Μωυσέως διὰ περιτομῆς, τοὺς δὲ ἀπὸ Μωυσέως καὶ διὰ περιτομῆς καὶ τῶν ἄλλων
Moses by circumcision, the and from Moses and through circumcision and o the other
ἐντολῶν, τοῦτ' ἔστι σαββάτου καὶ θυσιῶν καὶ σπονδῶν καὶ προσφορῶν, εἰ μή, ὡς
commands, this is of Sabbath and sacrifices and drink-offering and gifts, if not, as
προείρηται ύπ' ἐμοῦ, ἀποδείξετε ὅτι διὰ τὸ τὸν Θεόν, προγνώστην ὄντα,
said previously by me, you show that by the the God, foreknowing being,
ἔγνωκέναι ἄξιον γενησόμενον τὸν λαὸν ὑμῶν ἐκβληθῆναι ἀπὸ τῆς Ἱερουσαλήμ,
has discerned worthy shall be the people of you to be expelled from of the Jerusalem,
καὶ μηδένα ἐπιτρέπεσθαι εἰσελθεῖν ἐκεῖ;
and none to be permitted to enter there?

3 Οὐδαμόθεν γὰρ ἄλλαχθεν ἔστε γνωριζόμενοι, ως προέφην, εἰ μὴ ἀπὸ τῆς
From no place for another place are you being known, as I said previously, except by of the
περὶ τὴν σάρκα περιτομῆς. Οὐδὲ γὰρ Ἀβραὰμ διὰ τὴν περιτομὴν δίκαιος εἶναι
concerning the flesh of circumcision. Not for Abraham through the circumcision righteous to be
ὑπὸ τοῦ Θεοῦ ἐμαρτυρήθη, ἀλλὰ διὰ τὴν πίστιν πρὸ τοῦ γὰρ περιτμηθῆναι αὐτὸν
by of the God was he declared, but through the faith; before of the for to be circumcised him
εἴρηται περὶ αὐτοῦ οὕτως, Ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς
was said about of him thus, Believed but Abraham in the God, and it was accounted to him for
δικαιοσύνην.
righteousness.⁷

4 Καὶ ἡμεῖς οὖν, ἐν ἀκροβυστίᾳ τῆς σαρκὸς ἡμῶν πιστεύοντες τῷ Θεῷ διὰ τοῦ
And we then, in uncircumcision of the flesh of us believing the God through of the

7 Above Galstians 3:6.

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Χριστοῦ, καὶ περιτομὴν ἔχοντες τὴν ὡφελοῦσαν ἡμᾶς τοὺς κεκτημένους, τοῦτ' of Christ, and circumcision having the assisting us the acquiring, this ἔστι τῆς καρδίας, δίκαιοι καὶ εὐάρεστοι τῷ Θεῷ ἐλπίζομεν φανῆναι, ἐπειδὴ is of the heart, righteous and acceptable to the God we hope to appear, since καὶ ἥδη μεμαρτυρήμεθα διὰ τῶν προφητικῶν λόγων ὑπ' αὐτοῦ. also already we have received testimony through of the prophets words by of Him. Τὸ δὲ σαββατίζειν καὶ τὰς προσφορὰς φέρειν κελευσθῆναι ὑμᾶς, καὶ τόπον The and to observe the Sabbath and the offerings to bring to be commanded you, and a place εἰς ὄνομα τοῦ Θεοῦ ἐπικληθῆναι ἀνασχέσθαι τὸν Κύριον, ἵνα, ὡς εἴρηται, μὴ in name of the God to be called to uphold the Lord, that, as it has been said, not εἰδωλολατροῦντες καὶ ἀμνημονοῦντες τοῦ Θεοῦ ἀσεβεῖς καὶ ἄθεοι γένησθε, ὡς by idol worship and umindful of the God impious and godless you should become, as ἀεὶ φαίνεσθε γεγενημένοι. aways you having been.

5 Καὶ ὅτι διὰ ταῦτα ἐνετέταλτο ὁ Θεὸς τὰς περὶ σαββάτων καὶ προσφορῶν And that by these things had commanded the God the things concerning and of Sabbaths ἐντολάς, προαποδέδεικταί μοι διὰ τῶν προειρημένων διὰ δὲ τοὺς σήμερον ordinances, has been proved by of me of the before remarked; for but the today ἐλθόντας καὶ τὰ αὐτὰ σχεδὸν πάντα βούλομαι ἀναλαμβάνειν. Ἐπεί, εἰ μὴ having come also the things same nearly all I wish to take up again. Since, if not τοῦτό ἔστι, συκοφαντηθήσεται ὁ Θεός, ὡς μήτε πρόγνωσιν ἔχων μήτε τὰ αὐτὰ this it is, to be slandered the God, as neither foreknowledge having nor the thngs same δίκαια πάντας διδάσκων καὶ εἰδέναι καὶ πράττειν (πολλὰ γὰρ γενεαὶ ἀνθρώπων righteous all teaching and to have known and to do (many for generations of men πρὸ Μωυσέως φαίνονται γεγενημέναι), καὶ οὐκ ἔστι λόγος ὁ λέγων ὡς ἀληθῆς before Moses appear having existed), and not is word the saying as of truth ὁ Θεὸς καὶ δίκαιος καὶ πᾶσαι αἱ ὄδοι αὐτοῦ κρίσεις, καὶ οὐκ ἔστιν ἀδικία ἐν αὐτῷ. the God and righteous and all the ways of Him judgements, and not is unrighteousness in him.

6 Ἐπειδὴ δὲ ἀληθῆς ὁ λόγος, καὶ Θεὸς ὑμᾶς τοιούτους μὴ εἶναι ἀσυνέτους καὶ Since but true the word, and God you such as not to be foolish and φιλαύτους ἀεὶ βούλεται, ὅπως σωθῆτε μετὰ τοῦ Χριστοῦ, τοῦ εὐαρεστοῦντος loving selves ever wishing, in order that salvation by means of the Christ, of the having pleased τῷ Θεῷ, καὶ μεμαρτυρημένου, ὡς προέφην, διὰ τῶν ἀγίων προφητικῶν λόγων τὴν the God, and received witness, as I was saying before, by of holy of prophecy words the ἀπόδειξιν ποιήσας. proof having made.

Chapter XCIII

1 Τὰ γὰρ ἀεὶ καὶ δι' ὅλου, δίκαια, καὶ πᾶσαν δικαιοσύνην παρέχει ἐν παντὶ γένει The things for always and by of all righteous, and to all just is granted in all races ἀνθρώπων, καὶ ἔστι πᾶν γένος γνωρίζον ὅτι μοιχεία κακὸν καὶ πορνεία, καὶ of mankind, and is in every race knowing that adultery sinful, and fornication, and

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ἀνδροφονία, καὶ ὄσα ἄλλα τοιαῦτα. Κὰν πάντες πράττωσιν αὐτά, ἀλλ' οὖν
murder, and as many others such as these. Altoutgh all practise them, but then
γε οὐ ἐπίστασθαι ἀδικοῦντες, ὅταν πράττωσι ταῦτα, οὐκ
yet not to know they are doing wrong, whenever they should practice these things, not
ἀπηλλαγμένοι εἰσί, πλὴν ὄσοι ὑπὸ ἀκαθάρτου πνεύματος ἐμπεφορημένοι
having wished to be rid of they are, except as many as by an unclean spirit having been possessed
καὶ ἀνατροφῆς καὶ ἔθῶν φαύλων καὶ νόμων πονηρῶν διαφθαρέντες τὰς
and of education and of customs bad and ordinances evil having been corrupted the things
φυσικὰς ἐννοίας ἀπώλεσαν, μᾶλλον δὲ ἔσβεσαν ἡ ἐπεσχημένας ἔχουσιν.
of nature ideas they lost, even more but they quenched or put under are keeping.

2 Ιδεῖν γὰρ ἔστι καὶ τοὺς τοιούτους μὴ τὰ αὐτὰ παθεῖν βουλομένους ἀπερ αύτοὶ
To see for it is also the such as these not the things same to suffer wishing which they
τοὺς ἄλλους διατιθέασι, καὶ ἐν συνειδήσεσιν ἔχθραῖς ταῦτα ὄνειδίζοντας ἀλλήλοις
to the others they devise, and in guilt enmity these things they reproach each other
ἀπερ ἐργάζονται. "Οθεν μοι δοκεῖ καλῶς εἰρῆσθαι ὑπὸ τοῦ ἡμετέρου Κυρίου καὶ
which they practice. Whence to me it seems good to have said by of the our Lord and
Σωτῆρος Ἰησοῦ Χριστοῦ, ἐν δυσὶν ἐντολαῖς πᾶσαν δικαιοσύνην καὶ εὔσεβειαν
Saviour Jesus Christ, in two commandments all righteousness and piety
πληροῦσθαι, εἰσὶ δὲ αὗται, Ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας
to be completed, are and these, You shall love Lord the God of you with whole of the heart
σου καὶ ἐξ ὅλης τῆς ἰσχύος σου, καὶ τὸν πλησίον σου ὡς σεαυτόν. Ο γὰρ ἐξ ὅλης
of you and with whole of the strength, and the neighbour of you as yourself.⁸ He for with whole
τῆς καρδίας καὶ ἐξ ὅλης τῆς ἰσχύος ἀγαπῶν τὸν Θεόν, πλήρης θεοσεβοῦς γνώμης
of the heart and with whole of the strength is loving the God, full of a God-fearing mind
ὑπάρχων, οὐδένα ἄλλον τιμήσει θεόν· καὶ ἀγγελον ἐκεῖνον ἀν τιμήσῃ Θεοῦ
being, none other he reverences god; and angel that which is revered of God
βουλομένου, τὸν ἀγαπώμενον ὑπ' αὐτοῦ τοῦ Κυρίου καὶ Θεοῦ. Καὶ ὁ τὸν πλησίον
wishing, the one being loved by of him of the Lord and of God. And he the neigbour
ὡς ἔαυτὸν ἀγαπῶν, ἀπερ ἔαυτῷ βούλεται ἀγαθά, κάκείνῳ βουλήσεται·
as himself loving, that which to himsel he wishes good things, to that person he will wish;
οὐδεὶς δὲ ἔαυτῷ κακὰ βουλήσεται.
no one but to self bad things will wish.

3 Ταῦτ' οὖν τῷ πλησίον καὶ εὔξαιτ' ἂν καὶ ἐργάσαιτο γενέσθαι, ἄπερ καὶ These things then to the neighbour also should profess and should do to happen, which also ἔσαυτῷ, ὁ τὸν πλησίον ἀγαπῶν· πλησίον δὲ ἀνθρώπου οὐδὲν ἄλλο ἔστιν ἢ τὸ to self, he the neighbour loving; neighbour but of a man nothing other is or the ὁμοιοπαθὲς καὶ λογικὸν ζῶον, ὁ ἀνθρωπός. Διχῇ οὖν τῆς πάσης δικαιοσύνης of like nature and intellectual living, the man. In two ways then of the of all righteousness τετμημένης, πρός τε Θεὸν καὶ ἀνθρώπους, ὅστις, φησὶν ὁ λόγος, ἀγαπᾷ Κύριον having been cut, towards both God and man, whosoever, says the Scriptures, loves Lord τὸν Θεὸν ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς ισχύος, καὶ τὸν πλησίον ὡς ἔσαυτόν, the God with whole of the heart and with whole of the strengt, and the neighbour as himsel, δίκαιος ἀληθῶς ἂν εἴη.
righteous truly would be.

8 Above Matthew 22:36-40.

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

4 Ὅμεις δὲ οὕτε πρὸς Θεὸν οὕτε πρὸς τοὺς προφήτας οὕτε πρὸς ἑαυτοὺς φιλίαν ἢ
You but neither towards God nor towards the prophets nor towards yourselves friendship or
ἀγάπην ἔχοντες οὐδέποτε ἐδείχθητε, ἀλλ', ὡς δείκνυται, καὶ εἰδωλολάτραι
love having never have been shown,⁹ but, as is shown, also idolaters
πάντοτε, καὶ φονεῖς τῶν δικαίων εὔρισκεσθε, ὡς καὶ μέχρις αὐτοῦ τοῦ Χριστοῦ
at all times, and murderers of the righteous you are found, as also so far as of Him of the Christ
τὰς χεῖρας ἐπιβαλεῖν ὑμᾶς, καὶ μέχρι νῦν ἐπιμένειν τῇ κακίᾳ ὑμῶν, καταρωμένους
the hands to lay on you, and even now to remain in the wickedness of you, you accuse
καὶ τῶν τοῦτον τὸν ἐσταυρωμένον ὑφ' ὑμῶν ἀποδεικνύντων εἶναι τὸν Χριστόν·
and of the this One the having been crucified by of you proving to be the Christ;
καὶ πρὸς τούτοις ἐκεῖνον μὲν ὡς ἔχθρὸν Θεοῦ καὶ κατηραμένον ἀξιοῦτε
and unto these that One indeed an enemy of God and having been cursed you deemed worthy
ἀποδεικνύναι ἐσταυρῶσθαι, ὅπερ τῆς ἀλογίστου ὑμῶν γνώμης ἔργον ἐστίν.
to show to have been crucified, which of the irrational of you mind a work it is.

5 Ἔχοντες γὰρ ἀφορμὰς ἀπὸ τῶν γενομένων σημείων διὰ Μωυσέως συνιέναι

Having for resources from of the having come signs by Moses to understand
ὅτι οὗτός ἐστιν, οὐ βούλεσθε, ἀλλὰ, καὶ πρὸς τούτοις, ὑμᾶς ἀλογεῖν δύνασθαι
that this One is, not you will, but, also with these, you to disregard to be able
ὑπολαμβάνοντες, συζητεῖτε ὅπερ ὑμῖν συμβαίνει, καὶ ὑμεῖς ἀπορεῖτε λόγων,
apprehending, seeking what you chance, and you at a loss of arguments,
ὅταν εὔτόνω τινὶ Χριστιανῷ συμβάλητε.
whenever a vigorous certain Christian you should meet.

Chapter XCIV

1 Εἴπατε γάρ μοι, οὐχὶ Θεὸς ἦν ὁ ἐντειλάμενος διὰ Μωυσέως μήτε εἰκόνα μήτε
Let you tell for to me, not God was it the having commanded through Moses and not an image nor
όμοιόμα μήτε τῶν ἐν οὐρανῷ ἄνω μήτε τῶν ἐπὶ γῆς ὄλως ποιῆσαι, καὶ αὐτὸς
a likeness nor of the in heaven above and not of the upon of earth entire to make,¹⁰ and same
ἐν τῇ ἐρήμῳ διὰ τοῦ Μωυσέως τὸν χαλκοῦν ὄφιν ἐνήργησε γενέσθαι, καὶ ἐπὶ σημεῖον
in the desert by of the Moses the bronze serpent to be made to cause, and for a sign
ἔστησε, δι' οὐ σημείου ἐσώζοντο οἱ ὄφιόδηκτοι, καὶ ἀναίτιός ἐστιν ἀδικίας;
set it up, by which sign were preserved the by serpents bitten, and guiltless is of unrighteousness?

2 Μυστήριον γὰρ διὰ τούτου, ὡς προέφην, ἐκήρυξσε, δι' οὐ καταλύειν μὲν τὴν

A mystery for of this, as I said before, he proclaimed, by which to break up indeed the
δύναμιν τοῦ ὄφεως, τοῦ καὶ τὴν παράβασιν ὑπὸ τοῦ Ἀδὰμ γενέσθαι ἐργασαμένου,
power of the serpent, of the also the transgression by of the Adam to cause having been worked,
ἐκήρυξσε, σωτηρίαν δὲ τοῖς πιστεύουσιν ἐπὶ τοῦτον τὸν διὰ τοῦ σημείου τούτου,
he was heralding, salvation and to the believing upon this the by of the sign of this,
τοῦτ' ἔστι τοῦ σταυροῦ θανατοῦσθαι μέλλοντα ἀπὸ τῶν δηγμάτων τοῦ ὄφεως,
this is of the cross to be killed being destined by of the stings of the serpent,

9 Greek word obscure.

10 Above Exodus 20:4.

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

ἄπερ εἰσὶν αἱ κακαὶ πράξεις, εἰδωλολατρεῖαι, καὶ ἄλλαι ἀδικίαι.
which are the evil deeds, idolatries, and other wrongdoings.

3 Ἐπεὶ εἰ μὴ τοῦτο νοηθήσεται, δότε μοι λόγον ὅτου χάριν τὸν χαλκοῦν ὅφιν
Since if not this to be understood, let you give to me reason why for grace the bronze serpent
Μωυσῆς ἐπὶ σημείου ἔστησε, καὶ προβλέπειν αὐτὸν τοὺς δακνομένους ἐκέλευσε,
Moses for a sign set up, and to provide it for the being bitten exhorted,
καὶ ἐθεραπεύοντο οἱ δακνόμενοι, καὶ ταῦτα αὐτὸς κελεύσας μηδενὸς ὄλως
and were healed the being stung, and these things same having exhorted not one complete
ὅμοιώμα ποιεῖν.
likeness to make.

4 Καὶ ὁ ἔτερος τῶν τῇ δευτέρᾳ ἀφιγμένων εἶπεν, Ἀληθῶς εἶπας· οὐκ ἔχομεν λόγον
And the other of the on the second *day* having arrived said, Truly you spoke; not we have a reason
διδόναι· καὶ γὰρ ἐγὼ περὶ τούτου πολλάκις τοὺς διδασκάλους ἡρώτησα, καὶ
to give; also for I concerning of this many times the teachers asked about, and
οὐδεὶς μοι λόγον ἀπέδωκεν. "Ἄστε λέγε σὺ ἂ λέγεις· προσέχομεν γάρ σοι
not one to me a reason rendered. And so let say you what you say; we are attending for to you
μυστήριον ἀποκαλύπτοντι, δι' ὃν καὶ τὰ τῶν προφητῶν διδάγματα συκοφαντητά ἔστι.
a mystery uncover, through which also the of the prophets doctrines slandered is.

5 Κἀγώ, "Οὐπερ οὗν τρόπον τὸ σημεῖον διὰ τοῦ χαλκοῦ ὄφεως γενέσθαι ὁ Θεὸς
And I, Which then manner the sign by of the bronze serpent to be made the God
ἐκέλευσε καὶ ἀναίτιος ἔστιν, οὔτω δὴ καὶ ἐν τῷ νόμῳ κατάρα κεῖται κατὰ τῶν
commanded and guiltless He is, in this way so then also in the law a curse lies against of the
σταυρουμένων ἀνθρώπων· οὐκ ἔτι δὲ καὶ κατὰ τοῦ Χριστοῦ τοῦ Θεοῦ κατάρα
being crucified of men; not still but also against of the Christ of the God a curse
κεῖται, δι' οὗ σώζει πάντας τοὺς κατάρας ἄξια πράξαντας.
lies, by whom saved all the of a curse worthy having committed.

Chapter XCV

1 Καὶ γὰρ πᾶν γένος ἀνθρώπων εύρεθήσεται ὑπὸ κατάραν ὃν κατὰ τὸν νόμον
Also for every race of mankind shall be found under a curse which according to the law
Μωυσέως, Ἐπικατάρατος γὰρ εἴρηται πᾶς ὃς οὐκ ἐμμένει ἐν τοῖς γεγραμμένοις ἐν
of Moses, Accursed for it says all whom not abiding in the having been written in
τῷ βιβλίῳ τοῦ νόμου τοῦ ποιῆσαι αὐτά. Καὶ οὐδεὶς ἀκριβῶς πάντα ἐποίησεν,
the book of the law of the to do them.¹¹ And not one exactly all did,
οὐδὲ ὑμεῖς τολμήσετε ἀντειπεῖν· ἀλλ' εἰσὶν οἵ μᾶλλον καὶ ἥττον ἀλλήλων τὰ
nor you will venture to contradict; but are which more and less of others the
ἐντεταλμένα ἐφύλαξαν. Εἰ δὲ οἱ ὑπὸ τὸν νόμον τοῦτον ὑπὸ κατάραν φαίνονται
having been commanded kept. If but the under the law this under a curse they appear
εἶναι, διὰ τὸ μὴ πάντα φυλάξαι, οὐχὶ πολὺ μᾶλλον πάντα τὰ ἔθνη φανήσονται
to be, because of the not all to keep, not much more all the nations shall appear

11 Above, Deuteronomy 27:26.

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

ὑπὸ κατάραν ὅντα, καὶ εἰδωλολατροῦντα, καὶ παιδοφθοροῦντα, καὶ τὰ ἄλλα κακὰ
under a curse being, also idolatry, and child molesting, and the things other bad
ἐργαζόμενα;
doing?

2 Εἰ οὖν καὶ τὸν ἑαυτοῦ Χριστὸν ὑπὲρ τῶν ἐκ παντὸς γένους ἀνθρώπων ὁ Πατὴρ
If then also the of Him Christ for of the from all stock of mankind the Father
τῶν ὅλων τὰς πάντων κατάρας ἀναδέξασθαι ἐβουλήθη, εἰδὼς ὅτι, ἀναστήσει
of the of whole the of all curses to receive wished, knowing that, should be hanged up
αὐτὸν σταυρωθέντα καὶ ἀποθανόντα, διὰ τί ως κεκατηραμένου τοῦ
Him having been crucified and having died, through what as an argument against¹² of the
ὑπομείναντος κατὰ τὴν τοῦ Πατρὸς βουλὴν ταῦτα παθεῖν τὸν λόγον ποιεῖτε,
having submitted according to the of the Father wish these things to suffer the reason let you make,
καὶ οὐχὶ μᾶλλον ἔαυτοὺς θρηνεῖτε; Εἰ γὰρ καὶ ὁ Πατὴρ αὐτοῦ καὶ αὐτὸς παθεῖν
and not rather yourselves are bewailing? If for and the Father of Him also same to suffer
ταῦτα αὐτὸν ὑπὲρ τοῦ ἀνθρωπείου γένους ἐνήργησεν, ὑμεῖς οὐχ ως γνώμῃ Θεοῦ
these things Him on behalf of the human race caused, you not as a deed of God
ὑπηρετοῦντες τοῦτο ἐπράξατε· οὐδὲ γὰρ τοὺς προφήτας ἀναιροῦντες εὔσεβειαν
ministering this you accomplished; neither for the prophets taking up piety
εἰργάσασθε.
you practised.

3 Καὶ μή τις ὑμῶν λεγέτω, Εἰ ὁ Πατὴρ αὐτὸν ἡθέλησε ταῦτα παθεῖν, ἵνα τῷ
And not anyone of you let say, If the Father Him wished these things to suffer, that the
μῶλωπι αὐτοῦ ἵασις γένηται τῷ γένει τῶν ἀνθρώπων, ήμεῖς οὐδὲν ἡδικήσαμεν.
stripe of Him a healing might become to the races of the mankind, we nothing we did wrong.
Εἰ μὲν οὖν μετανοοῦντες ἐπὶ τοῖς ἡμαρτημένοις, καὶ ἐπιγνόντες τοῦτον εἶναι τὸν
If indeed then you are repenting over the having failed, and having recognised this One to be the
Χριστὸν, καὶ φυλάσσοντες αὐτοῦ τὰς ἐντολὰς ταῦτα φήσετε, ἄφεσις ὑμῖν τῶν
Christ, and keep of Him the commands these things you may say, discharged of the
ἀμαρτι. Ων ὅτι ἔσται προεῖπον.
sins. Which for I will say I said before.

4 Εἰ δὲ αὐτοῦ τε ἐκείνου καὶ τῶν εἰς ἐκεῖνον πιστεύοντων καταρᾶσθε, καί,
If but of Him both of that One and of the into that One believing you should curse, and,
ὅπόταν ἔξουσίαν ἔχητε, ἀναιρεῖτε, πῶς οὐχὶ καὶ τὸ ἐκείνῳ ἐπιβεβληκέναι
whensoever authority you should have, destroy, how not also the that One to have laid on
τὰς χεῖρας ὑμῶν, ως παρὰ ἀδίκων καὶ ἀμαρτωλῶν καὶ μέχρις ὅλου
the hands of you, as with unrighteous and sinful and even wholly
σκληροκαρδίων καὶ ἀσυνέτων, ἐκζητηθήσεται;
hard-hearted and witless, you shall be sought out?

12 Greek word obscure.

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

Chapter XCVI

1 Καὶ γὰρ τὸ εἰρημένον ἐν τῷ νόμῳ, ὅτι Ἐπικατάρατος πᾶς ὁ κρεμάμενος ἐπὶ ξύλου,
And for the statement in the law, that Cursed all the hanging upon a tree,
οὐχ ὡς τοῦ Θεοῦ καταρωμένου τούτου τοῦ ἐσταυρωμένου ήμῶν τονοῦ τὴν ἐλπίδα
not as of the God being cursed of this of the crucified of us confirms the hope
ἐκκρεμάμενην ἀπὸ τοῦ σταυρωθέντος Χριστοῦ, ἀλλ' ὡς προειπόντος τοῦ Θεοῦ
depending from of the crucified Christ, but because foretold the God
τὰ οὐφ' ήμῶν πάντων καὶ τῶν ὁμοίων ήμῖν, μὴ ἐπισταμένων τοῦτον εἶναι τὸν
the things by of you of all and of the of likeness to you, not knowing this to be the
πρὸ πάντων ὄντα καὶ αἰώνιον τοῦ Θεοῦ Ἱερέα καὶ Βασιλέα καὶ Χριστὸν μέλλοντα γίνεσθαι.
before of all being and eternal of the God Priest and King and Christ being destined to be.

2 Ὁπερ καὶ ὅψει ἰδεῖν ήμῖν ἔστι γινόμενον· ήμεῖς γὰρ ἐν ταῖς συναγωγαῖς ήμῶν
That also will see to behold you it is come to pass; you for in the synagogues of you
καταρᾶσθε πάντων τῶν ἀπ' ἑκείνου γενομένων Χριστιανῶν, καὶ τὰ ἄλλα ἔθνη,
curse all of the from of that One having become Christians, and the other nations
ἄ καὶ ἐνεργῆ τὴν κατάραν ἐργάζονται, ἀναιροῦντα τοὺς μόνον ὁμολογοῦντας
who also effectively the curse are practicing, killing the simply confessing
ἔαυτοὺς εἶναι Χριστιανούς· οἵς ήμεῖς ἄπασι λέγομεν ὅτι, Ἀδελφοί ήμῶν ἔστε, ἐπίγνωτε
themselves to be Christians; which to you all we say that, Brothers of us you are, let you admit
μᾶλλον τὴν ἀλήθειαν τοῦ Θεοῦ. Καὶ μὴ πειθομένων ήμῖν μήτε ἑκείνων μήτε ήμῶν,
rather the truth of the God. And not being persuaded you nor of those nor of us,
ἀλλὰ ἀρνεῖσθαι ήμᾶς τὸ ὄνομα τοῦ Χριστοῦ ἀγωνιζομένων, θανατοῦσθαι μᾶλλον
but to deny us the name of the Christ striving, to die rather
αἱρούμεθα καὶ ὑπομένομεν, πεπεισμένοι ὅτι πανθ' ὅσα
we are choosing and we abide, having been persuaded that altogether as much as
ὑπέσχηται ὁ Θεὸς διὰ τοῦ Χριστοῦ ἀγαθὰ ἀποδώσει ήμῖν.
has been promised by the God through of the Christ good He will render to us.

3 Καὶ πρὸς τούτοις πᾶσιν εὐχόμεθα ὑπὲρ ήμῶν, ἵνα ἐλεηθῆτε ὑπὸ τοῦ Χριστοῦ.
And with this for all we pray for you, that you may receive mercy from of the Christ.
Οὗτος γὰρ ἐδίδαξεν ήμᾶς καὶ ὑπέρ τῶν ἐχθρῶν εὔχεσθαι, εἰπών, Γίνεσθε
This One for taught us also for of the enemies to pray, saying, Let you be
χρηστοὶ καὶ οἰκτίρμονες, ὡς καὶ ὁ Πατὴρ ήμῶν ὁ οὐρανιος. Καὶ γὰρ τὸν
kind and merciful, as also the Father of you He in heaven. Also for the
Παντοκράτορα Θεὸν χρηστὸν καὶ οἰκτίρμονα ὁρῶμεν, τὸν ἥλιον αὐτοῦ
Almighty God kind and merciful we see, the sun of Him
ἀνατέλλοντα ἐπὶ ἀχαρίστους καὶ δικαίους, καὶ βρέχοντα ἐπὶ ὄσίους καὶ πονηρούς,
rising up upon ungrateful and on righteous, and sends rain upon holy and wicked,
οὓς πάντας ὅτι καὶ κρίνειν μέλλει ἐδίδαξε.
of whom all that also to judge He is destined He taught.

Chapter XCVII

1 Καὶ γὰρ οὐδὲ τὸ μέχρις ἐσπέρας μεῖναι τὸν προφήτην Μωυσῆν, ὅτε τὰς χεῖρας
And for not the until evening should remain the prophet Moses, that the hands

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

αὐτοῦ ὑπεβάσταζον Ὦρ καὶ Ἀαρὼν, ἐπὶ τοῦ σχήματος τούτου εἰκῆ γέγονε.
of him were holding up Hur and Aaron, upon of the form of this without plan has happened.
Καὶ γὰρ ὁ Κύριος σχεδὸν μέχρις ἐσπέρας ἔμεινεν ἐπὶ τοῦ ξύλου, καὶ πρὸς ἐσπέραν
Also for the Lord almost until evening remained upon the tree, and at eventide
ἔθαψαν αὐτόν· εἶτα ἀνέστη τῇ τρίτῃ ἡμέρᾳ. Τοῦτο διὰ Δαυεὶδ οὗτως ἐκπεφώνητο,
they buried Him; then He rose up on the third day. This by David thus was declared,
Φωνῇ μου πρὸς Κύριον ἐκέκραξα, καὶ ἐπήκουσέ μου ἐξ ὅρους ἀγίου αὐτοῦ. Ἐγὼ
With voice of me unto Lord I cried out, and He heard me out of the hill holy of Him. I
ἐκοιμήθην καὶ ὑπνωσα· ἐξηγέρθην, ὅτι Κύριος ἀντελάβετό μου.
was rested and sleeping; I awoke, for Lord assisted me.¹³

2 Καὶ διὰ Ἡσαίου ὄμοιώς εἴρητο περὶ τούτου, δι' οὗ τρόπου ἀποθνήσκειν ἔμελλεν,
And by Isaiah similarly had announced about of this One, by which manner to die destined,
οὗτως, Ἐξεπέτασά μου τὰς χεῖρας ἐπὶ λαὸν ἀπειθοῦντα, καὶ ἀντιλέγοντα, τοῖς
thus, I spread out of me the hands upon a people disobeying, and contradicting, the
πορευομένοις ἐν ὁδῷ οὐ καλῇ. Καὶ ὅτι ἔμελλεν ἀνίστασθαι, αὐτὸς Ἡσαίας ἔφη,
walking in a way not good.¹⁴ And that destined to rise again, himself Isaiah said,
Ἡ ταφὴ αὐτοῦ ἥρται ἐκ τοῦ μέσου, καὶ δῶσω τοὺς πλουσίους ἀντὶ τοῦ
The burial of Him has been taken up out of the midst, and I will give the rich against of the
θανάτου αὐτοῦ.
death of Him.

3 Καὶ ἐν ἄλλοις πάλιν λόγοις Δαυεὶδ εἰς τὸ πάθος καὶ τὸν σταυρὸν ἐν παραβολῇ
And in other again words David to the suffering and the cross in a parable
μυστηριώδει, οὗτως εἶπεν ἐν εἰκοστῷ πρώτῳ ψαλμῷ, Ὦρυξαν χεῖράς μου καὶ
of mystery, thus he said in twenty first palm, They dig through hands of me and
πόδας μου, ἐξηρίθμησαν πάντα τὰ ὄστα μου· αὐτοὶ δὲ κατενόησαν καὶ ἐπεῖδόν με.
feet of me, they counted all the bones of me; they and contemplated and beheld me.
Διεμερίσαντο τὰ ἴματιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἴματισμόν μου ἔβαλον κλῆρον.
They divided the garments of me themselves, and over the garments of me they cast a lot.¹⁵
"Οτε γὰρ ἐσταύρωσαν αὐτόν, ἐμπήσοντες τοὺς ἥλους τὰς χεῖρας καὶ τοὺς πόδας
When for they crucified Him, ? the nails the hands and the feet
αὐτοῦ ὠρυξαν, καὶ οἱ σταυρώσαντες αὐτὸν ἐμέρισαν τὰ ἴματια αὐτοῦ ἑαυτοῖς,
of Him driving in, and the having crucified Him divided the garments of Him among themselves,
λαχμὸν βάλλοντες ἕκαστος κατὰ τὴν τοῦ κλήρου ἐπιβολὴν ὃ ἐκλέξασθαι ἔβεβούλητο.
lots casting each one according to the of the lot throwing which to pick out he had wished.

4 Καὶ τοῦτον αὐτὸν τὸν ψαλμὸν οὐκ εἰς τὸν Χριστὸν εἰρῆσθαι λέγετε,
And this same the psalm not to the Christ to have referred you are saying,
κατὰ πάντα τυφλώττοντες, καὶ μὴ συνιέντες ὅτι οὐδεὶς ἐν τῷ γένει ὑμῶν
accprding to all things you are blind, and not understanding that no one in the nation of you
λεχθείς ποτε Βασιλεὺς Χριστὸς πόδας καὶ χεῖρας ὠρύγη ζῶν, καὶ διὰ
having been called at any time King Christ feet and hands dug through living, and by

13 Above Psalm 3:4,5.

14 Above Isaiah 65:2.

15 Above Psalm 21(22) : 16b–18.

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

τούτου τοῦ μυστηρίου ἀποθανών, τοῦτ' ἔστι τοῦ σταυρωθῆναι, εἰ μὴ μόνος
of this of the mystery having died, this is of the to be crucified, except only
οὗτος ὁ Ἰησοῦς.
this One the Jesus.

Chapter XCVIII

1 Καὶ τὸν πάντα δὲ ψαλμὸν εἴποιμι ἄν, ὅπως καὶ τὸ πρὸς τὸν Πατέρα εὔσεβες
Now the all and psalm I may repeat, so that also the unto the Father reverence
αὐτοῦ ἀκούσητε, καὶ ὡς εἰς ἐκεῖνον πάντα ἀναφέρει, ὡς αὐτὸς δι' ἐκείνου
of Him you may hear, and as to that One all things He offers, as Same through of that One
καὶ σωθῆναι ἀπὸ τοῦ θανάτου τούτου αἰτῶν, ἄμα τε δηλῶν ἐν τῷ
and to be saved from of the death of this asking, at the same time both showing in the
ψαλμῷ ὅποι οἱ ἥσαν οἱ ἐπισυνιστάμενοι κατ' αὐτοῦ, καὶ ἀποδεικνύων ὅτι ἀληθῶς
psalm who were the coming together against Him, and showing that truly
γέγονεν ἄνθρωπος ἀντιληπτικὸς παθῶν.
He has become human able to understand suffering.

2 Ἔστι δὲ οὗτος, Ὁ Θεός, ὁ Θεός μου, πρόσχεις μοι. "Ινα τί ἐγκατέλιπές με;
It is and what follows, O God, the God of me, let you observe me. Why you abandoned me?
Μακρὰν ἀπὸ τῆς σωτηρίας μου οἱ λόγοι τῶν παραπτωμάτων μου.
Far from of the salvation of me the accounts of the trespasses of me.
Ο Θεός μου, κεκράξομαι ἡμέρας πρὸς σὲ καὶ οὐκ εἰσακούσῃ,
O God of me, I have cried out and will cry out by day unto you and not will you listen,
καὶ νυκτὸς καὶ οὐκ εἰς ἄνοιαν ἐμοί. Σὺ δὲ ἐν ἀγίῳ κατοικεῖς, ὁ ἐπαινος τοῦ
and night and not for folly to me. You but in holy place dwell, the praise of the
Ἰσραὴλ. Ἐπὶ σοὶ ἥλπισαν οἱ πατέρες ἡμῶν, ἥλπισαν καὶ ἐρύσω αὐτούς.
Israel. Upon you hoped for the fathers of us, they hoped for and you delivered them;
πρὸς σὲ ἐκέκραξαν καὶ ἐσώθησαν, ἐπὶ σοὶ ἥλπισαν καὶ οὐ κατησχύνθησαν.
unto you they cried out and were saved, upon you they hoped for and not were they shamed.¹⁶

3 Ἔγὼ δέ εἰμι σκώληξ καὶ οὐκ ἄνθρωπος, ὄνειδος ἄνθρωπων καὶ ἔξουθένημα
I but I am a worm and not a man, a reproach of men and an object of contempt
λαοῦ. Πάντες οἱ θεωροῦντές με ἔξεμικτήρισάν με, καὶ ἐλάλησαν χείλεσιν,
of people. All the beholding me scolded me, and spoke lips,
ἐκίνησαν κεφαλήν, "Ηλπισεν ἐπὶ Κύριον, ὃ σάσθιστον αὐτόν, σωσάτω αὐτόν, ὅτι
shook head saying, He hoped upon Lord, let him rescue him, let him save him, because
θέλει αὐτόν. "Οτι σὺ εἶ ὁ ἐκσπάσας με ἐκ γαστρός, ἡ ἐλπίς μου ἀπὸ μασθῶν
he delights in him. For you are he drawing me out of womb, the hope of me from of breasts
τῆς μητρας μου· ἐπὶ σὲ ἐπερρίφην ἐκ μήτρας, ἀπὸ γαστρὸς μητρὸς μου Θεός
of the mother of me; upon you was I cast out of mother, from belly of mother of me God
μου εἴσι σύ. Μή ἀποστῆς ἀπ' ἐμοῦ, ὅτι θλίψις ἐγγύς, ὅτι οὐκ ἔστιν ὁ βοηθῶν μοι.
of me are you. Not let you be away from of me, for tribulation near, for not is the helping to me.¹⁷

16 Above Psalm 21(22):1-5.

17 Above Psalm 21(22):6-11.

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

4 Περιεκύκλωσάν με μόσχοι πολλοί, ταῦροι πίονες περιέσχον με· ἥνοιξαν ἐπ' ἐμὲ
Encircled me bullocks many, bulls fat they surround me; they opened upo me
τὸ στόμα αὐτῶν ὡς λέων ἀρπάζων καὶ ὡρυόμενος· ὡσεὶ ὕδωρ ἔξεχύθη, καὶ
the mouth of them as a lion seizing and roaring; as if water I was poured out, and
διεσκορπίσθη πάντα τὰ ὄστα μου. Ἐγενήθη ἡ καρδία μου ὡσεὶ κηρὸς τηκόμενος
scattered all the bones of me. Became the heart of me as if bees-wax melting
ἐν μέσῳ τῆς κοιλίας μου· ἔξηράνθη ὡς ὅστρακον ἡ ἰσχύς μου, καὶ ἡ γλῶσσά μου
in midst of the belly of me; dried up as a potsherd the strength of me, and the tongue of me
κεκόλληται τῷ λάρυγγί μου, καὶ εἰς χοῦν θανάτου κατήγαγές με· ὅτι
glued to the larynx of me, and into dust of death drew down me; for
ἐκύκλωσάν με κύνες πολλοί, συναγωγὴ πονηρευομένων περιέσχον με.
encompassed me dogs many, gathering of wicked they surround me.
”Ἄρυξαν χεῖράς μου καὶ πόδας μου, ἔξηρίθμησαν πάντα τὰ ὄστα μου· αὐτοὶ¹⁸
They dig through hands of me and feet of me, they counted all the bones of me; they
δὲ κατενόησαν καὶ ἐπεῖδόν με.
and contemplated and beheld me.¹⁸

5 Διεμερίσαντο τὰ ἴματιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἴματισμόν μου ἔβαλον κλῆρον.
They divided the garments of me to themselves, and over the clothes of me they cast a lot.
Σὺ δέ, Κύριε, μὴ μακρύνῃς τὴν βοήθειάν σου ἀπ' ἐμοῦ· εἰς τὴν ἀντίληψίν μου
You but, O Lord, not let be afar off the help of you from of me; for the aid of me
πρόσχες. Ρῦσαι ἀπὸ ρόμφαίας τὴν ψυχήν μου, καὶ ἐκ χειρὸς κυνὸς τὴν
let you hold before. Let you deliver from sword the soul of me, and from hand of dog the
μονογενῆ μου· σῶσόν με ἐκ στόματος λέοντος, καὶ ἀπὸ κεράτων μονοκερώτων
only begotten of you; save me from mouth of lion, and from of horns of unicorns
τὴν ταπείνωσίν μου. Διηγήσομαι τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ
the humiliation of me. I shall describe the name of you to the brothers of me, in midst
ἐκκλησίας ὑμνήσω σε. Οἱ φοβούμενοι τὸν Κύριον αἰνέσατε αὐτόν, ἀπαν τὸ
of gathering I will hymn you. The fearing the Lord let you praise Him, all the
σπέρμα Ἰακὼβ δοξάσατε αὐτόν, φοβηθήτωσαν ἀπ' αὐτοῦ ἀπαν τὸ σπέρμα Ἰσραήλ.
seed of Jacob let you glorify Him, let be fearfull from of Him all the seed of Israel.¹⁹

Chapter XCIX

1 Καὶ εἶπὼν ταῦτα ἐπήνεγκα, “Ολον οὖν τὸν ψαλμὸν οὕτως ἀποδείξω ὑμῖν εἰς
And saying these things I added, Whole then the psalm thus I will show to you to
τὸν Χριστὸν εἰρημένον, δι' ὃν πάλιν αὐτὸν ἔξηγοῦμαι. “Ο οὖν εὔθὺς λέγει, Ὁ Θεός,
the Christ refers, by which again it I relate. Which then first is said, O God,
ὁ Θεός μου, πρόσχες μοι· ἵνα τί ἐγκατέλιπές με; Τοῦτο ἄνωθεν προεῖπεν
the God of me, let you observe me; why you abandoned me? This from beginning foretold
ὅπερ ἐπὶ Χριστοῦ ἔμελλε λέγεσθαι. Σταυρωθεὶς γὰρ εἶπεν, Ὁ Θεός, ὁ Θεός,
that which over Christ was intended to be said. Having been crucified for He said, O God, the God,

18 Above Psalm 21(22):7-17.

19 Above Psalm 21(22):18-23.

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

ἴνα τί ἐγκατέλιπές με;
why you abandoned me?²⁰

2 Καὶ τὰ ἔξης, Μακρὰν ἀπὸ τῆς σωτηρίας μου οἱ λόγοι τῶν παραπτωμάτων
And the things next, Far from of the salvation of me the accounts of the trespasses
μου· ὁ Θεός μου, κεκράξομαι ἡμέρας πρὸς σὲ καὶ οὐκ εἰσακούσῃ, καὶ νυκτὸς καὶ οὐκ
of me; the God of me, I have cried out by day unto you and not you will listen, and night also not
εἰς ἄνοιαν ἐμοί, ὃσπερ καὶ αὐτὰ ἣ ποιεῖν ἔμελλε, ἐλέλεκτο. Τῇ γὰρ
for folly to me, just as also these which to do He was intending, had been said. The for
ἡμέρᾳ, ἥπερ ἔμελλε σταυροῦσθαι, τρεῖς τῶν μαθητῶν αὐτοῦ παραλαβόν εἰς
day, on which He was to be crucified, three of the disciples of Him having taken to
τὸ ὄρος τὸ λεγόμενον Ἐλαιών, παρακείμενον εὐθύς τῷ ναῷ τῷ ἐν Ἱερουσαλήμ,
the mountain the called Olives, lying beside opposite to the temple in Jerusalem,
ηὗχετο λέγων, Πάτερ εἰ δυνατόν ἐστι, παρελθέτω τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ.
He was praying saying, Father if possible it is, let pass by the cup this from of me.²¹
Καὶ μετὰ τοῦτο εὐχόμενος λέγει, Μὴ ως ἐγὼ βούλομαι, ἀλλ' ως σὺ θέλεις.
And after this praying He says, Not as I will, but as you will;
δηλῶν διὰ τούτων ὅτι ἀληθῶς παθητὸς ἄνθρωπος γεγένηται.
showing by of this that truly a suffering man He has become.

3 Ἀλλ' ἵνα μή τις λέγῃ, Ἡγνόει οὖν ὅτι μέλλει πάσχειν.
But that not anyone should say, He was not knowing then that being about to suffer;
ἐπάγει ἐν τῷ ψαλμῷ εὐθύς, Καὶ οὐκ εἰς ἄνοιαν ἐμοί. "Οὐπερ τρόπον οὐδὲ τῷ
He adds in the psalm straightway, And not for folly to me. Just as in manner neither the
Θεῷ εἰς ἄνοιαν ἦν τὸ ἐρωτᾶν τὸν Ἀδὰμ ποῦ ἐστιν, οὐδὲ τὸν Κάιν ποῦ Ἀβελ,
God in folly was the asking the Adam where he is, nor the Cain of the Abel,
ἀλλ' εἰς τὸ ἔκαστον ἐλέγειαι ὅποιός ἐστι, καὶ εἰς ἡμᾶς τὴν γνῶσιν πάντων
but to the each one to prove of what sort he is, and to us the knowledge of all
διὰ τοῦ ἀναγραφῆναι ἐλθεῖν, καὶ οὕτως ἐσήμαινεν οὐκ εἰς ἄνοιαν τὴν ἑαυτοῦ,
through of the to be recorded to return, and thus was indicating not in folly the ourself,
ἀλλὰ τῶν νομιζόντων μὴ εἶναι αὐτὸν Χριστόν, ἀλλ' ἡγουμένων θανατώσειν
but of the considering not to be Him Christ, but leading to death
αὐτὸν, καὶ ως κοινὸν ἄνθρωπον ἐν ἥδοι μένειν.
Him, and as a common human in Hades to remain.

20 Above Matthew 27:46.

21 Above Matthew 26:39,40.