

The Second Apology of St. Justin Martyr.

Justin Martyr -Christian apologist, born at Flavia Neapolis, about A.D. 100, converted to Christianity about A.D. 130, taught and defended the Christian religion in Asia_Minor and at Rome, where he suffered martyrdom about the year 165. Two "Apologies" bearing his name and his "Dialogue with the Jew Tryphon" have come down to us. Leo_XIII had a Mass and an Office composed in his honour and set his feast for 14 April.¹

Chapter 1.

Καὶ τὰ χθὲς δὲ καὶ πρῶν ἐν τῇ πόλει ὑμῶν γεινόμενα ἐπὶ Οὐρβίκου,
And the things of late but also just now in the city of you having happened under Orbicus,²
Ὡς Ῥωμαῖοι, καὶ τὰ πανταχοῦ ὁμοίως ὑπὸ τῶν ἡγουμένων ἀλόγως πραττόμενα
O Romans, and the things everywhere likewise by of the governors unreasonably being done
ἐξηνάγκασέ με ὑπὲρ ὑμῶν, ὁμοιοπαθῶν ἄντων καὶ ἀδελφῶν, κἂν ἀγνοῆτε καὶ μὴ
compels me over of you, in sympathy being and brotherly, even if not you know and not
θέλητε διὰ τὴν δόξαν τῶν νομιζομένων ἀξιομάτων, τὴν τῶνδε τῶν λόγων
you should wish through the glory of the acknowledging of honours, the of this of the reasons
συνταξιν ποιήσασθαι. Πανταχοῦ γὰρ, ὅς ἂν σωφρονίζηται ὀπὸ παντός ἢ γείτονος
a narrative to produce. Everywhere for, whoever should be corrected by father or neighbour
ἢ γυναικὸς κατὰ ἔλλειψιν, χωρὶς τῶν ἀδίκους καὶ ἀκολάστους ἐν αἰωνίῳ
or woman because of a defect, through of the being obstinate and unbridled by eternal
πυρὶ κολασθήσασθαι, τοὺς δὲ ἐναρέτους καὶ ὁμοίως Χριστῶ βιώσαντας ἐν ἀπαθείᾳ
fire they shall be chastised, the living in virtue and like unto Christ having lived without suffering
συγγενήσασθαι τῷ Θεῷ, λέγομεν δὲ τῶν γενομένων Χριστιανῶν, διὰ τὸ
to meet with the God, we are referring but to the having become Christians, through the
δυσμετάθετον καὶ φιλήδονον καὶ δυσκίητον πρὸς τὸ καλὸν ὀρμῆσαι καὶ οἱ
being obstinate and fond of pleasure and unwilling unto the good to move and the
φαῦλοι δαίμονες, ἐχθραίνοντες ἡμῖν τοὺς τοιοῦτους δικαστὰς ἔχοντες ὑποχειρίου
foul demons, hating us and the such as these judges having under control
καὶ λατρεύοντας, ὡς οὖν ἄρχοντας δαιμονιώτας, φονεύειν ἡμᾶς παρασκευάζουσιν.
and serving, so then rulers demonic, to kill us preparing.
Ὅπως δὲ καὶ ἡ αἰτία τοῦ παντός γενομένου ἐπὶ Οὐρβίκου φανερὰ ὑμῖν γένηται,
So but also the cause of the all having happened over Urbricus manifest to you might become,
τὰ πεπραγμένα ἀπαγγελάω.
the things having been done I shall relate.

Chapter 2

Γυνὴ τις συνεβίου ἀνδρὶ ἀκολασταίνοντι, ἀκολασταίνουσα καὶ αὐτὴ πρότερον.
A woman certain was living with a man licentious, being licentious also herself formerly.
Ἐπεὶ δὲ τὰ τοῦ Χριστοῦ διδάγματα ἔγνω αὕτη ἐσωφρονίσθη καὶ τὸν ἀνδρα ὁμοίως
After that and the of the Christ teachings knew she was moderated and the man likewise
σωφρονεῖν πείθειν ἐπειράτο, τὰ διδάγματα ἀναφέρουσα, τὴν τε
to be temperate to persuade she was endeavouring, the teachings promoting, the both
μέλλοθσαν τοῖς οὐ σωφρόνως καὶ μετὰ λόγου ὀρθοῦ βιοῦσιν ἔσεσθαι ἐν αἰωνίῳ
being destined to the not being temperate and with of reason right passing life shall be in eternal
πυρὶ κόλασιν ἀπανγγέλλουσα. Ὁ δὲ ταῖς αὐταῖς ἀσελγείαις ἐπιμένων ἄλλοτρίαν
fire punished persisting. The but in the same wantonness he remaining being alienated
διὰ τῶν πραξεῶν ἐποιεῖτο τὴν γαμετήν. Ἀσεβὲς γὰρ ἡγουμένη τὸ λοιπὸν τὸ γυνή

1 Catholic Encyclopedia.

2 A Roman personal name – of City.

The Second Apology of St. Justin Martyr.

by of the actions he having done the wife. Unholy for in remaining in the future the wife
συγκατακλίνεσθαι ἀνδρί παρὰ τὸν τῆς φύσεως νόμον καὶ παρὰ τὸ δίκαιον
to lie with a man against the of the natural law and against the just

πόρους ἡδονῆς ἐκ παντὸς πειρωμένῳ ποιεῖσθαι τῆς συζυγίας χωρισθῆναι ἐβουλήθη.
a path acceptable out of all attempting to make of the union to be severed she wished.
Καὶ ἐπειδὴ ἐξεδυσωπεῖτο ὑπὸ τῶν αὐτῆς, ἔτι προσμένειν συμβουλευόντων, ὡς εἰς ἐλπίδα
And since he was shaming her by of the same, still to persist being advised, as for after that
μεταβολῆς ἤξοντός ποτε τοῦ ἀνδρός, βιαζομένη ἑαυτὴν ἐπέμενε. Ἐπειδὴ δὲ ὁ ταύτης
a change deciding at a time of the man, making good herself was staying. Then and the of this
ἀνὴρ εἰς τὴν Ἀλεξάνδρειαν πορευθεὶς χαλεπώτερα πράττειν ἀπηγγέλη, ὅπως μὴ
man into the Alexandria having gone more grievous things to practise it was reported, that not
κοινωνὸς τῶν ἀδικημάτων καὶ ἀσεβημάτων γένηται, μένουσα ἐν τῇ συζυγίᾳ καὶ
partner of the doing wrongs and impious she should be, staying in the union and
ὁμοδιαιτος καὶ ὁμόκοιτος γινομένη, τὸ λεγόμενον παρ' ὑμῖν ῥεπούδιον δοῦσα
living and sharing bed being, the the laying with them both inclined to be fettered
ἐχωρίσθη. Ὁ δὲ καλὸς κάγαθὸς ταύτης ἀνὴρ, δέον αὐτὸν χαίρειν, ὅτι ἂ πάλαι
she was divorced. The and good noble of her husband, lacking him to be glad, that which formerly
μετὰ τῶν ὑπηρετῶν καὶ τῶν μισθοφόρων εὐχερῶς ἔπραττε, μέθαις
with of the servants and of the hired attendants she recklessly was practising, drunkenness
χαίρουσα καὶ κακίᾳ πάσῃ, τούτων μὲν τῶν πράξεων πέπαυτο καὶ αὐτὸν τὰ
delighting in and evil every, of these indeed of the actions she had stopped and he the things
αὐτὰ παύσασθαι πράττοντα ἐβούλετο, μὴ βουλομένου ἀπαλλαγείσης κατηγορίαν
same to cease being practised she was wishing, not he desiring she having gone an accusation
πεποιήται, λέγων αὐτὴν Χριστιανὴν εἶναι. Καὶ ἡ μὲν βιβλίδιον σοι τῷ αὐτοκράτορι
has made, saying of her a Christian to be. And she indeed a petition to you to the master
ἀναδέδωκε, πρότερον συγχωρηθῆναι αὐτῇ διοικήσασθαι τὰ ἑαυτῆς ἀξιούσα,
she published, sooner to be conceded to her to manage the affairs of herself being worthy
ἔπειτα ἀπολογήσασθαι περὶ τοῦ κατηγορήματος μετὰ τὴν τῶν πραγμάτων αὐτῆς
after that to defend herself against the accusation and then the of the affairs of her
διοίκησιν. Καὶ συνεχώρησας τοῦτο. Ὁ δὲ ταύτης ποτὲ ἀνὴρ, πρὸς ἐκείνην μὲν
should be settled. And you assented to this. The but of her once husband, unto of that one indeed
μὴ δυνάμενος τανῦν ἔτι λέγειν, πρὸς Πτολεμαῖόν τινα, ὃν Οὔρβικος ἐκολάσατο,
not having power now still to say, unto Ptolemaeus a certain, whom Urbricus punished,
διδάσκαλον ἐκείνης τῶν Χριστιανῶν μαθημάτων γενόμενον, ἐτράπετο διὰ
teacher of her of the Christian doctrines having been, he directed him by
τοῦδε τοῦ τρόπου. Ἐκατόνταρχον εἰς δεσμὰ ἐμβαλόντα τὸν Πτολεμαῖον, φίλον αὐτῷ
of this the way. A centurion into prison having thrown the Ptolemaeus, friendly to him
ὑπάρχοντα, ἔπεισε λαβέσθαι τοῦ Πτολεμαίου καὶ ἀνερωτῆσαι αὐτὸ τοῦτο μόνον
being, was persuaded to take the Ptolemaeus and to question him on this only -
εἰ Χριστιανὸς ἐστί. Καὶ τὸν Πτολεμαῖον, φιλαλήθη, ἀλλ' οὐκ ἀπατηλὸν οὐδὲ
if a Christian he is. And the Ptolemaeus, loving truth, but not guileful neither
ψευδολόγον τὴν γνώμην ὄντα, ὁμολογήσαντα ἑαυτὸν εἶναι Χριστιανὸν ἐν δεσμοῖς
lying the mind being, having confessed himself to be a Christian in bonds
γενέσθαι ὁ ἐκατόνταρχος πεποιήκε, καὶ ἐπὶ πολὺν χρόνον ἐν τῷ δεσμοῦ περιεῖχε
he came to be the centurion held, and over much time in the prison
ἐκολάσατο. Τελευταῖον δὲ ὅτε ἐπὶ Οὔρβικον ἤχθη ὁ ἄνθρωπος, ὁμοίως αὐτὸ
punished. At last and when upon Urbricus was fetched the man, likewise same

The Second Apology of St. Justin Martyr.

τοῦτο μόνον ἐξητάσθη εἰ εἴη Χριστιανός. Καὶ πάλιν τὰ καλὰ ἑαυτῷ
this alone he was asked – if he should be a Christian. And again the things noble to him
συνεπιστάμενος διὰ τὴν ἀπὸ τοῦ Χριστοῦ διδασχὴν τὸ διδασκάλιον τῆς θείας
knowing fully through the from of the Christ teaching the instruction of the divine
ἀρετῆς ὡμολόγησεν· ὁ γὰρ ἀρνούμενος ὅτιοῦν ἢ κατεγνωκῶν τοῦ πράγματος
excellence he confessed; he for denying anything or repudiating the deed
ἕξαρνος γίνεται ἢ ἑαυτὸν ἀνάξιον ἐπιστάμενος καὶ ἀλλότριον τοῦ πράγματος τὴν
denies thing itself or himself unworthy knowing and alienated from of the deed the

ὁμολογίαν φεύγει, ὧν οὐδὲν πρόσεστι τῷ ἀληθινῷ Χριστιανῷ. Καὶ τοῦ Οὐρβίκου
assent avoids, of which not one is present in the true Christian. And the Urbicus
κελεύσαντος αὐτὸν ἀπαχθῆναι Λούκιός τις, καὶ αὐτὸς ὡς Χριστιανός, ὁρῶν τὴν
having ordered him to be led away Lucius a certain, also himself being a Christian, seeing the
ἀλόγως οὕτως γενομένην κρίσιν πρὸς τὸν Οὐρβικὸν ἔφη, Τίς ἡ αἰτία;
unreasonable thus having been given judgement unto the Orbicus was saying, What the charge?
Τοῦ τὸν μήτε μοιχὸν μήτε πόρνον μήτε ἀνδροφόνον μήτε λωποδύτην
Of the the neither an adulterer nor a fornicator neither a murderer nor a thief
μήτε ἄρπαγα μήτε ἀπλῶς ἀδίκημά τι πράξαντα ἐλεγχόμενον, ὀνόματος δὲ
neither a robber nor simply doing wrong anything having done being proved, by name but
Χριστιανοῦ προσωνυμίαν ὁμολογοῦντα τὸν ἄνθρωπον ἐκολάσῃ; Οὐ becoming
a Christian called confessing the man this you punish? Not becoming of
εὐσεβεῖ αὐτοκράτορι οὐδὲ φιλοσόφῳ Καίσαρος παιδὶ οὐδὲ τῇ ἱερᾷ συγκλήτῳ κρίνεις,
a pious master neither philosopher of Caesar a son not the sacred senate judgement,
ὧ Οὐρβικε. Καὶ ὅς οὐδὲν ἄλλο ἀποκρινάμενος καὶ πρὸς τὸν Λούκιον ἔφη, Δοικεῖς
O Urbicus. And he nothing besides having answered and unto the Lucius said, It seems
μοι καὶ σὺ εἶναι τοιοῦτος. Καὶ τοῦ Λουκίου φήσαντος, Μάλιστα, πάλιν
to me also you to be of such kind. And the Lucius having answered, Most certainly, again
καὶ αὐτὸν ἀπαχθῆναι ἐκέλευσεν. Ὁ δὲ καὶ χάριν εἶδέναι ὡμολόγει, πονηρῶν
also him to be led away he commanded. He but also delight to have known was professing, evil
δεσποτῶν τῶν τοιούτων ἀπηλλάχθαι γινώσκων καὶ πρὸς τὸν Πατέρα καὶ
despots of the such as these to have been delivered from being aware and unto the Father and
Βασιλέα τῶν οὐρανῶν πορεύεσθαι. Καὶ ἄλλος δὲ τρίτος ἐπελθὼν κολασθῆναι
King of the heavens to go. Also another but third having come near to be punished
προσετιμήθη.
was condemned.

Chapter 3

Κάγῳ οὖν προσδοκῶ ὑπὸ τινος τῶν ὀνομασμένων ἐπιβουλευθῆναι καὶ
Also I therefore expect that by certain of the having been named to have been plotted against and
ξύλῳ ἐμπαγῆναι, ἢ καὶ ὑπὸ Κρίσκεντος τοῦ φιλοσόφου καὶ φιλοκόμπου. Οὐ γὰρ
to a stake to be fixed, or even by Crescens³ the lover of swagger and boasting. Not for
φιλόσοφον εἰπεῖν ἄξιον τὸν ἄνδρα, ὅς γε περὶ ἡμῶν ἄ μὴ ἐπίσταται δημοσίᾳ
a philosopher to name worthy the man, who really against us which not he knows in public
καταμαρτυρεῖ, ὡς ἀθέων καὶ ἀσεβῶν Χριστιανῶν ὄντων, πρὸς χάριν καὶ ἡδονὴν
against us witnesses, that godless and impious Christians being, with to please and delight
τῶν πολλῶν τῶν πεπλανημένων ταῦτα πράττων. Εἴτε γὰρ μὴ ἐντυχῶν τοῖς

3 Unlikely to be **Crescens of Timothy 2**, Increasing, probably one of the seventy disciples of Christ. He was one of Paul's assistants ([Ti2 4:10](#)), probably a Christian of Rome. (Easton).

The Second Apology of St. Justin Martyr.

of the many of the having been misled these things he is doing. Appearing for not having read the
τοῦ Χριστοῦ διδάγματα κατατρέχει ἡμῶν, παμπόνηρός ἐστι καὶ ἰδιωτῶν πολὺ
of the Christ teachings he inveighs against us, thoroughly depraved he is and of ignorant much
χείρων, οἱ φυλάττονται πολλάκις περὶ ὧν οὐκ ἐπίστανται διαλέγεσθαι καὶ
worse, who guard against often about which not know how to discuss and
ψευδομαρτυρεῖν· ἢ εἰ ἐντυχῶν μὴ συνῆκε τὸ ἐν αὐτοῖς μεγαλεῖον, ἢ συνεῖς
to bear false witness; or if having read not understands the in them majesty, or having understood
πρὸς τὸ μὴ ὑποπτευθῆναι τοιοῦτος ταῦτα ποιεῖ, πολὺ μᾶλλον ἀγεννῆς καὶ
with the not to be supposed such as these things he is doing, much more base and
παμπόνηρος, ἰδιωτικῆς καὶ ἀλόγου δόξης καὶ φόβου ἐλάττων ὢν. Καὶ γὰρ
thoroughly depraved rude and unreasonable opinion and fear meaner being. Also for
προθέντα με καὶ ἐρωτήσαντα αὐτὸν ἐρωτήσεις τινὰς τοιαύτας καὶ μαθεῖν καὶ
having proposed me and having asked him questions certain of such kind and to inquire and

ἐλέγξει ὅτι ἀληθῶς μηδὲν ἐπίσταται, εἰδέναι ὑμᾶς βούλομαι. Καὶ ὅτι ἀληθῆ
to to question that truthfully nothing he knows, to have known you I wish. And that truth
λέγω, εἰ μὴ ἀνηνέχθησαν ὑμῖν αἱ κοινωνίαι τῶν λόγων, ἔτοιμος καὶ ἐφ' ὑμῶν
I say, if not were conveyed to you the communication of the discourses, ready also with you
κοινωνεῖν τῶν ἐρωτήσεων πάλιν βασιλικὸν δ' ἂν καὶ τοῦτο ἔργον εἴη. Εἰ δὲ καὶ
to have share of the questioning again; princely but also this act it would be. If but and
ἐγνώσθησαν ὑμῖν αἱ ἐρωτήσεις μου καὶ αἱ ἐκείνου ἀποκρίσεις, φανερὸν ὑμῖν ἐστὶν
have learned you the questionings of me and the of that one answers, clear to you it is
ὅτι οὐδὲν τῶν ἡμετέρων ἐπίσταται, ἢ εἰ καὶ ἐπίσταται, διὰ τοὺς ἀκούοντας δὲ
that nothing of the our matters, or if also matters, through the hearing but
οὐ τολμᾷ λέγειν ὁμοίως Σωκράτει, ὡς προέφη, οὐ φιλόσοφος, ἀλλὰ φιλόδοξος
not courage to say like Socrates, as I said before, not a philosopher, but a glory seeking
ἀνὴρ δείκνυται, ὅς γε μηδὲ τὸ Σωκρατικὸν ἀξίεραστον ὄν τιμᾷ, Ἄλλ' οὐτὶ
man he displays, whom not the Socratic most worthy being of honour, But not at all
γε πρὸ τῆς ἀληθείας τιμητέος ἀνὴρ. Ἀδύνατον δὲ Κυνικῶ, ἀδιάφορον τὸ
before of the truth to be honoured a man. It is impossible and a Cynic, making indifferent the
τέλος προθεμένω, τὸ ἀγαθὸν εἰδέναι πλὴν ἀδιαφορίας.
end having placed, the good to have known except indifference.

Chapter 4

Ὅπως δὲ μή τις εἴπη, Πάντες οὖν ἑαυτοὺς φονεύσαντες πορεύεσθε ἤδη
Lest but not some one should say, All then yourselves having killed let you go now
παρὰ τὸν Θεὸν καὶ ἡμῖν πράγματα μὴ παρέχετε, ἐρῶ, δι' ἣν αἰτίαν τοῦτο οὐ
with the God and us with deeds not let you trouble, I will say, by what cause this not
πράττομεν καὶ δι' ἣν ἐξεταζόμενοι ἀφόβως ὁμολογοῦμεν. Οὐκ εἰκῆ τὸν
we are practising and by what being questioned fearlessly we confess. Not without purpose the
κόσμον πεποιηκέναι τὸν Θεὸν δεδιδάγμεθα, ἀλλ' ἢ διὰ τὸ ἀνθρώπειον γένος·
world to have made the God we have been taught, but surely to the end of the human race;
χαίρειν τε τοῖς τὰ προσόντα αὐτῷ μιμουμένοις προέφημεν, ἀπαρέσκεσθαι δὲ
to rejoice both in the things belonging to him imitating as we said before, to show displeasure and
τοῖς τὰ φαῦλα ἀσπαζόμενοις ἢ λόγῳ ἢ ἔργῳ. Εἰ οὖν πάντες ἑαυτοὺς φονεύσομεν,
with the things bad embracing either word or deed. If then all ourselves we kill,
τοῦ μὴ γεννηθῆναι τινα καὶ μαθητευθῆναι εἰς τὰ θεῖα διδάγματα, ἢ καὶ μὴ εἶναι τὸ
of the not to be born anyone also to be instructed in the divine doctrines, or even not to exist the

The Second Apology of St. Justin Martyr.

ἀνθρώπειον γένος, ὅσον ἐφ' ἡμῖν, αἴτιοι ἐσόμεθα, ἐναντίον τῇ τοῦ Θεοῦ βουλῇ
human race, in as far as being upon us, cause we will be, opposite to the of the God will
καὶ αὐτοὶ ποιοῦντες, ἐὰν τοῦτο πράξωμεν. Ἐξεταζόμενοι δὲ οὐκ ἀρνούμεθα διὰ
and ourselves are doing, if in these ways we act. Being examined but not we deny through
τὸ συνεπίστασθαι ἑαυτοῖς μηδὲν φαῦλον, ἀσεβῆς δὲ ἡγούμενοι μὴ κατὰ πάντα
the we are jointly conscious ourselves nothing evil, impious but we deem not according to all
ἀληθεύειν, ὃ καὶ φίλον τῷ Θεῷ γινώσκωμεν, ὑμᾶς δὲ καὶ τῆς ἀδίκου
to speak truth, which also pleasing to the God we know, you and also of the unjust
προλήψεως ἀπαλλάξαι νῦν σπεύδοντες.
preconceptions to deliver now being eager.

Chapter 5

Εἰ δέ τις ὑπέλθοι καὶ ἡ ἔννοια αὕτη, ὅτι εἰ Θεὸν ὡμολογοῦμεν
If but some one should take possession also the idea this, that if God we are acknowledging
βοηθόν, οὐκ ἄν, ὡς λέγομεν, ὑπὸ ἀδίκων ἐκρατούμεθα καὶ ἐτιμωρούμεθα, καὶ τοῦτο διαλύσω.
our helper, not, as we say, by being harmed oppressed and persecuted, and this I will resolve.
Ὁ Θεὸς τὸν πάντα κόσμον ποιήσας καὶ τὰ ἐπίγεια ἀνθρώποις ὑποτάξας καὶ τὰ
The God the whole world having made and the things terrestrial having placed under and the

οὐράνια στοιχεῖα εἰς αὔξησιν καρπῶν καὶ ὥρων μεταβολὰς κοσμήσας καὶ θεῖον
heavenly elements for increase of fruits and seasons transition having ordered and divine
τούτοις νόμον τάξας, ἃ καὶ αὐτὰ δι' ἀνθρώπους φαίνεται πεποιηκῶς, τὴν
to these law having appointed, which also same through man He to appear having made the
μὲν τῶν ἀνθρώπων καὶ τῶν ὑπὸ τὸν οὐρανὸν πρόνοιαν ἀγγέλοις, οὓς ἐπὶ τούτοις,
indeed of the men and of the under the heaven purposely angels, whom over these
ἔταξε παρέδωκεν. Οἱ δ' ἄγγελοι, παραβάντες τὴν δε τὴν τάξιν, γυναικῶν
He appointed ordered. The but angels, having transgressed the but the arrangement, of women
μίξεις ἠττήθησαν καὶ παῖδας ἐτέκνωσαν, οἳ εἰσιν οἱ λεγόμενοι δαίμονες. Καὶ
mixing they yielded and children begot, who are the being called demons. And
προσέτι λοιπὸν τὸ ἀνθρώπειον γένος ἑαυτοῖς ἐδούλωσαν τὰ μὲν διὰ μαγικῶν γραφῶν,
besides afterwards the human race to themselves they enslaved the indeed by magical writings,
τὰ δὲ διὰ φόβων καὶ τιμωριῶν ὧν ἐπέφερον, τὰ δὲ διὰ διδαχῆς
the and by of fears and retribution which would come afterwards, the and through of teaching
θυμάτων καὶ θυσιῶν καὶ σπονδῶν, ὧν ἐνδεεῖς γεγονάσι μετὰ τὸ πάθεισιν
sacrifices and incenses and drink-offerings, which in need of they have come after the passions
ἐπιθυμιῶν δουλωθῆναι, καὶ εἰς ἀνθρώπους φόνους, πολέμους, μοιχεῖας, ἀκολασίας
of desires to be enslaved, and into men murders, wars, adulteries, intemperance
καὶ πᾶσαν κακίαν ἔσπειραν. Ὅθεν καὶ ποιηταὶ καὶ μυθολόγοι, ἀγνοοῦντες τοὺς
and every wickedness they sowed. Whence also poets and mythologists, not knowing the
ἀγγέλους καὶ τοὺς ἐξ αὐτῶν γεννηθέντας δαίμονας ταῦτα πράξει εἰς ἄρρενας καὶ
angels and the out of them having been begotten demons these things to practice in men and
θηλείας καὶ πόλεις καὶ ἔθνη, ἅπερ συνέγραψαν, εἰς αὐτὸν τὸν θεὸν καὶ τοὺς ὡς
women and cities and nations, to which they contracted, to himself the god and the as
ἀπ' αὐτοῦ σπορᾶ γενομένους υἱοὺς καὶ τῶν λεχθέντων ἐκείνου ἀδελφῶν καὶ τέκνων
from of him seed having become sons and of the having been called of them brothers and children
ὁμοίως τῶν ἀπ' ἐπείνων Ποσειδῶνος καὶ Πλούτωνος ἀνήνεγκαν. Ὀνόματι γὰρ
similar to the from craving after Poseidon and Pluto they brought up. Name for
ἕκαστον, ὅπερ ἕκαστος ἑαυτῷ τῶν ἀγγέλων καὶ τοῖς τέκνοις ἔθετο, προσηγόρευσαν.

The Second Apology of St. Justin Martyr.

each one, whatever each one to himself of the angels and to the children gave, they addressed.

Chapter 6

Ὄνομα δὲ τῶ πάντων Πατρὶ θετόν, ἀγεννήτω ὄντι, οὐκ ἔστιν· ὃ γὰρ ἂν καὶ
Name but to the of all Father set, unbegotten being, not is; whatever for also
ὀνόματί τι προσαγορεύηται, πρεσβύτερον ἔχει τὸν θέμενον τὸ ὄνομα. Τὸ δὲ Πατὴρ
name any He should be addressed, an elder He has the having assigned the name. The but Father
καὶ Θεὸς καὶ Κτίστης καὶ Κύριος καὶ Δεσπότης οὐκ ὀνόματά ἐστιν, ἀλλ' ἐκ τῶν
and God and Creator and Lord and Master not names is, but from of the
εὐποιῶν καὶ τῶν ἔργωνπροσρήσεις. Ὁ δὲ Υἱὸς ἐκείνου, ὁ μόνος λεγόμενος Κυρίως
beneficences and of the functions. The but Son that One, He alone being called Lord
Υἱός, ὁ Λόγος πρὸ τῶν ποιημάτων καὶ συνῶν καὶ γεννώμενος, ὅτε τὴν ἀρχὴν
Son, the Word before of the works also being also being begot, when the first
δι' αὐτοῦ πάντα ἔκτισε καὶ ἐκόσμησε, Χριστὸς μὲν κατὰ τὸ καὶ χρῖσαι
by of Him all things He created and ordered, Christ indeed according to the also to anointed
καὶ κοσμηῖσαι τὰ πάντα δι' αὐτοῦ τὸν Θεὸν λέγεται, ὄνομα καὶ αὐτὸ περιέχον
and to order the things all through Him the God He is called, name also itself comprising
ἄγνωστον σημασίαν, ὃν τρόπον καὶ τὸ Θεὸς προσαγόρευμα οὐκ ὄνομά ἐστιν,
an unknown signification, in which a manner also the God an appellation not a name it is
ἀλλὰ πράγματος δυσεξηγήτου ἔμφυτος τῇ φύσει τῶν ἀνθρώπων δόξα.
but an action implanted difficult to explain the in nature of the human imagination.
Ἰησοῦς δὲ καὶ ἀνθρώπου καὶ Σωτῆρος ὄνομα καὶ σημασίαν ἔχει. Καὶ γὰρ καὶ
Jesus but also man and Saviour name and signification it has, And for also

ἄνθρωπος, ὡς προέφημεν, γέγονε κατὰ τὴν τοῦ Θεοῦ καὶ Πατρὸς βουλήν
a man, as before we said, having become according to the of the God and Father wish
ἀποκηθεὶς ὑπὲρ τῶν πιστευόντων ἀνθρώπων καὶ ἐπὶ καταλύσει τῶν δαιμόνων,
out of consideration over of the believing men and over destruction of the demons,
ὡς καὶ νῦν ἐκ τῶν ὑπ' ὄψιν γινομένων μαθεῖν δύνασθε. Δαιμονιολήπτους γὰρ
as also now out of the under observation you can come to learn you are able. Demoniacs for
πολλοὺς κατὰ πάντα τὸν κόσμον καὶ ἐν τῇ ὑμετέρα πόλει πολλοὶ τῶν ἡμετέρων
many throughout whole the world and in the your city many of the our
ἀνθρώπων τῶν Χριστιανῶν, ἐπορκίζοντες κατὰ τοῦ ὀνόματος Ἰησοῦ Χριστοῦ
men of the Christians, exorcising according to the name of Jesus Christ
τοῦ σταυρωθέντος ἐπὶ Ποντίου Πιλάτου, ὑπὸ τῶν ἄλλων πάντων ἐπορκιστῶν
of the having been crucified by Pontius Pilate, by means of the other of all driving out
καὶ ἐπαστῶν καὶ φαρμακευτῶν μὴ ἰαθέντας ἰάσαντο καὶ ἔτι νῦν ἰῶνται,
and by incantations and drugs not be cured are cured and still now are cured,
καταργοῦντες καὶ ἐκδιώκοντες τοὺς κατέχοντας τοὺς ἀνθρώπους δαίμονας.
rendering helpless and driving out the possessing the men demons.

Chapter 7

Ὅθεν καὶ ἐπιμένει ὁ Θεὸς τὴν σύγχυσιν καὶ κατάλυσιν τοῦ παντὸς κόσμου μὴ ποιῆσαι,
Wherefore also stays the God the confounding and dissolution of the whole world not to do,
ἵνα καὶ οἱ φαῦλοι ἄγγελοι καὶ δαίμονες καὶ ἀνθρωποι μηκέτι ᾧσι, διὰ τὸ σπέρμα
that also the foul angels and demons and men no more may exist, because of the seed
τῶν Χριστιανῶν, ὃ γινώσκει ἐν τῇ φύσει ὅτι αἴτιόν ἐστιν. Ἐπεὶ εἰ μὴ τοῦτο ἦν, οὐκ
of the Christians, who know in the nature that cause it is. Since if not this it was, not

The Second Apology of St. Justin Martyr.

ἂν οὐδὲ ὑμῖν ταῦτα ἔτι ποιεῖν καὶ ἐνεργεῖσθαι ὑπὸ τῶν φαύλων δαιμόνων
neither would you these things still to do and to be activated by of the foul demons
δυνατὸν ἦν, ἀλλὰ τὸ πῦρ τὸ τῆς κρίσεως κατελθὼν ἀνέδην πάντα διέκρινεν,
able to be, but the fire the of the judgement coming down violently all things decomposing,
ὡς καὶ πρότερον ὁ κατακλυσμὸς μηδὲνα λιπὼν ἀλλ' ἢ τὸν μόνον σὺν τοῖς ἰδίοις
as even formally the flood no one having left but him the alone with the own family
παρ' ἡμῖν καλούμενον Νῶε, παρ' ὑμῖν δὲ Δευκαλίωνα, ἐξ οὗ πάλιν οἱ τοσοῦτοι
by us being called Noah, by you but Deucalion⁴, from of whom the so many
γεγόνασιν, ὧν οἱ μὲν φαῦλοι, οἱ δὲ σπουδαῖοι.
have come into being, of whom the on one hand foul, the but on the other good.
Οὕτω γὰρ ἡμεῖς τὴν ἐκπύρωσίν φαμεν γενήσεσθαι, ἀλλ' οὐχ, ὡς οἱ Στωϊκοί, κατὰ
So for we the conflagration we say shall happen, but not, as the Stoics, according to
τὸν τῆς εἰς ἄλληλα πάντων μεταβολῆς λόγον, ὃ αἰσχιστον ἐφάνη.
the of the into one another all things change doctrine, which most outrageous it seems.
Ἀλλ' οὐδὲ καθ' εἰμαρμένην πράττειν τοὺς ἀνθρώπους ἢ πάσχειν τὰ
But neither through having been destined to bring about the men or to suffer the things
γινόμενα, ἀλλὰ κατὰ μὲν τὴν προαίρεσιν ἕκαστον κατορθοῦν ἢ ἀμαρτάνειν, καὶ
happening, but according to by the choosing each man acts rightly or to do wrong, and
κατὰ τὴν τῶν φαύλων δαιμόνων ἐνέργειαν τοὺς σπουδαίους, οἷον Σωκράτην
by the of the foul demons activated the serious men, such as Socrates
καὶ τοὺς ὁμοίους, διώκεσθαι καὶ ἐν δεσμοῖς εἶναι, Σαρδανάπαλον δὲ καὶ Ἐπίκουρον
and the like, to be persecuted and in chains to be, Sardanapalus⁵ and also Epicurus
καὶ τοὺς ὁμοίους ἐν ἀφθονίᾳ καὶ δόξῃ δοκεῖν εὐδαιμονεῖν. Ὁ μὴ νοήσαντες οἱ
and the like in abundance and glory to seem to prosper. Which not having observed the
Στωϊκοὶ καθ' εἰμαρμένης ἀνάγκην πάντα γίνεσθαι ἀπεφήναντο. Ἀλλ' ὅτι
Stoics according to having been allotted of necessity all things to happen they declared. But that

αὐτεξούσιον τό τε τῶν ἀγγέλων γένος καὶ τῶν ἀνθρώπων τὴν ἀρχὴν ἐποίησεν
with free will the both of the angels race and of the men in the beginning made
ὁ Θεὸς, δικαίως ὑπὲρ ὧν ἂν πλημμελήσωσι τὴν τιμωρίαν ἐν αἰωνίῳ πυρὶ κομίσονται.
the God, justly for themselves the sins cannot escape the retribution in eternal fire they must suffer.
Γεννητοῦ δὲ παντὸς ἤδη ἡ φύσις, κακίας καὶ ἀρετῆς δεκτικὸν εἶναι· οὐ γὰρ ἂν ἦν
Of begotten but of all this the quality, wickedness and virtue capable to be; not for would be
ἐπαινετὸν οὐδὲν αὐτῶν, εἰ οὐκ ἦν ἐπ' ἀμφοτέρα τρέπεσθαι καὶ δύναμιν εἶχε.
praiseworthy neither of themselves, if not was over both together to turn also power was having.
Δεικνύουσι δὲ τοῦτο καὶ οἱ πανταχοῦ κατὰ λόγον τὸν ὀρθὸν νομοθετήσαντες καὶ
Being shown and this also the everywhere according to reason the right having framed laws and
φιλοσοφῆσαντες ἄνθρωποι ἐκ τοῦ ὑπαγορεύειν τάδε μὲν πράττειν, τῶνδε δὲ
philosophized men from of the to dictate these things to do, those but
ἀπέχεσθαι. Καὶ οἱ Στωϊκοὶ φιλόσοφοι ἐν τῷ περὶ ἠθῶν λόγῳ τὰ αὐτὰ
to keep far from. And the Stoic philosophers in the concerning manners doctrine the things same
τιμῶσι καρτερῶς, ὡς δηλοῦσθαι ἐν τῷ περὶ ἀρχῶν καὶ ἀσωμάτων λόγῳ
honouring staunchly, as to be evident in the concerning principles and incorporeal matter
οὐκ εὐδοοῦν αὐτούς. Εἴτε γὰρ καθ' εἰμαρμένην φήσουσι τὰ γινόμενα πρὸς
not well chosen themselves. Either for by fate they say the things coming to pass unto
ἀνθρώπων γίνεσθαι, ἢ μηδὲν εἶναι Θεὸν παρὰ τρεπόμενα καὶ ἀλλοιούμενα καὶ

4 Son of Prometheus, associated in Greek Mythology with the Flood

5 Last king of Assyria, - a decadent individual who, when dying, commanded indiscriminate destruction.

The Second Apology of St. Justin Martyr.

humans to happen, or nothing to be God beside turning about and altering and αναλυόμενα εἰς τὰ αὐτὰ αἰεὶ, ἢ φθαρτῶν μόνων φανήσονται κατάληψιν disintegrating into the things same ever, or perishable staying they will appear comprehension ἐσχηκέναι καὶ αὐτὸν τὸν Θεὸν διὰ τε τῶν μερῶν καὶ διὰ τοῦ ὅλου ἐν πάσῃ κακίᾳ to have and Himself the God by both of the parts and by of the whole in every wickedness γινόμενον, ἢ μηδὲν εἶναι κακίαν μηδ' ἀρετὴν, ὅπερ καὶ παρὰ πᾶσαν σῶφρονα ἔννοιαν being, or nothing to be vice and not virtue, which also against every sound notion καὶ λόγον καὶ νοῦν ἐστί. and reason and sense it is.

Chapter 8

Καὶ τοὺς ἀπὸ τῶν Στωϊκῶν δὲ δογμάτων, ἐπειδὴ κἂν τὸν ἠθικὸν λόγον κόσμιοι Also the from of the Stoics and dogma, since even if the moral teaching should be ordered γεγόνασιν, ὡς καὶ ἐν τισὶν οἱ ποιηταὶ διὰ τὸ ἔμφυτον παντὶ γένει ἀνθρώπων to have been, as also in some ways the poets on account of the implanted in every race of me σπέρμα τοῦ Λόγου, μεμισῆσθαι καὶ πεφονεῦσθαι οἶδαμεν· Ἡράκλειτον seed of the Reason, to have been hated and to have been killed we have known; Heraclitus⁶ μὲν, ὡς προέφημεν, καὶ Μουσώνιου δὲ ἐν τοῖς καθ' ἡμᾶς καὶ ἄλλους οἶδαμεν. indeed, as we before said, also Musonius⁷ but among those with us and others we have known. Ὡς γὰρ ἐσημάναμεν, πάντας τοὺς κἂν ὅπως οἴποτε κατὰ Λόγον βιοῦν As for we affirmed, all the nevertheless in a manner according to Reason living σπουδάζοντας καὶ κακίαν φεύγειν μισεῖσθαι αἰεὶ ἐνήργησαν οἱ δαίμονες. Οὐδὲν δὲ earnestly and vice to flee to be hated always in action the demons. Not but θαυμαστόν, εἰ τοὺς οὐ κατὰ σπερματικῶν Λόγου μέρος, ἀλλὰ κατὰ τὴν τοῦ παντὸς wonderful, if the not according to innovative Word a part, but according to the of the whole Λόγου, ὃ ἐστὶ Χριστοῦ, γινώσκοντες καὶ θεωροῦντες πολὺ μᾶλλον μισεῖσθαι οἱ δαίμονες Word, which is Christ, knowing and seeing much more to be hated the demons ἐλεγχόμενοι ἐνεργοῦσιν· οἱ τὴν ἀξίαν κόλασιν καὶ τιμωρίαν κομίσονται ἐν being disgraced being active; who the deserving correction and retribution they must carry in αἰωνίῳ πυρὶ ἐγκλεισθέντες. Εἰ γὰρ ὑπὸ τῶν ἀνθρώπων ἤδη διὰ τοῦ ὀνόματος eternal fire being shut up. If for by of the men already through the name

Ἰησοῦ Χριστοῦ ἠττῶνται, δίδαγμα ἐστὶ τῆς καὶ μελλούσης αὐτοῖς καὶ τοῖς of Jesus Christ should be overcome, an instruction it is of the being intended for themselves and the λατρεύουσιν αὐτοῖς ἐσομένης ἐν πυρὶ αἰωνίῳ κολάσεως. Οὕτως γὰρ καὶ οἱ προφῆται serving them shall be in fire eternal punishment. Thus for also the prophets πάντες προεκήρυξαν γενήσεσθαι, καὶ Ἰησοῦς ὁ ἡμέτερος διδάσκαλος ἐδίδαξε. all foretold will come to pass, and Jesus the our teacher did teach.

Chapter 9

Ἴνα δὲ μή τις εἴπῃ τὸ λεγόμενον ὑπὸ τῶν νομιζομένων φιλοσόφων, ὅτι κόμπτοι That but not anyone should say the saying by of the being held philosophers, that vaunts καὶ φόβητρά ἐστὶ τὰ λεγόμενα ὑφ' ἡμῶν, ὅτι κολάζονται ἐν αἰωνίῳ πυρὶ οἱ ἄδικοι, and terrors is the things saying by of us, that are punished in eternal fire the wicked, καὶ διὰ φόβον ἀλλ' οὐ διὰ τὸ καλὸν εἶναι καὶ ἀρεστὸν ἐναρέτως βιοῦν τοὺς and through fear but not through the good to be and a pleasing good life the

6 A Greek philosopher from Ephesus, c.535-475BC. "Only change is the constant in life".

7 A Roman Stoic philosopher c. 2nd decade of 1st C. AD – may have lived until first decade of 2nd century.

The Second Apology of St. Justin Martyr.

ἀνθρώπους ἀξιοῦμεν, βραχυεπῶς πρὸς τοῦτο ἀποκρινοῦμαι, ὅτι, εἰ μὴ τοῦτό ἐστιν, men to deem worthy, briefly unto this I will answer, that, if not this it is, οὔτε ἔστι Θεός, ἢ εἰ ἔστιν, οὐ μέλει αὐτῷ τῶν ἀνθρώπων, καὶ οὐδὲν ἐστιν neither is God, or if He is, not an object of care to Him the men, and neither is ἀρετὴ οὐδὲ κακία, καὶ, ὡς προέφημεν, ἀδίκως τιμωροῦσιν οἱ νομοθέται τοὺς virtue nor vice, and, as we said before, unjustly are punishing the lawgivers the παραβαίνοντας τὰ διατεταγμένα καλά. Ἄλλ' ἐπεὶ οὐκ ἄδικοι ἐκεῖνοι καὶ Ὁ Αὐτῶν transgressing the things having been ordained good. But since not unjust those and He Himself Πατὴρ τὰ αὐτὰ Αὐτῷ πράττειν διὰ τοῦ Λόγου διδάσκων, οἱ τούτοις συντιθέμενοι Father the things same to Himself to do by of the Word teaching, they to these are agreeing on οὐκ ἄδικοι. Ἐὰν δὲ τις τοὺς διαφόρους νόμους τῶν ἀνθρώπων προβάληται, λέγων not unjust. If but anyone the differing laws of the men should complain, saying ὅτι παρ' οἷς μὲν ἀνθρώποις τάδε καλά, τὰ δὲ αἰσχροὶα νενόμισται, that with whom indeed men these good, the things but shameful having been considered, παρ' ἄλλοις δὲ τὰ παρ' ἐκείνοις αἰσχροὶα καλά, καὶ τὰ καλά αἰσχροὶα, with others but te things to them shameful good, and the things good shameful νομίζεται, ἀκουέτω καὶ τῶν εἰς τοῦτο λεγομένων. Καὶ νόμους διατάξασθαι τῇ having been considered, let him hear also of the to this we are saying. And laws appointed to the ἑαυτῶν κακία ὁμοίους τοὺς πονηροὺς ἀγγέλους ἐπιστάμεθα, οἷς χαίρουσιν οἱ ὅμοιοι of themselves badness like the wicked angels we know, in which rejoice the like γενόμενοι ἄνθρωποι, καὶ ὀρθὸς Λόγος παρελθὼν οὐ πάσας δόξας οὐδὲ πάντα having become men, and right Reason having come not all opinions nor all δόγματα καλά ἀποδείκνυσιν, ἀλλὰ τὰ μὲν φαῦλα, τὰ δὲ ἀγαθὰ· ὥστε μοι doctrines good He proved, but the things indeed foul, the things but good; in as much as to me καὶ πρὸς τοὺς τοιοῦτους τὰ αὐτὰ καὶ τὰ ὅμοια εἰρήσεται, καὶ λεχθήσεται διὰ also unto the such as thee the things same and the things similar will say, and it will be said through πλειόνων ἂν χρεῖα ἦ. Τανῦν δὲ ἐπὶ τὸ προκείμενον ἀνέρχομαι. more if needful it should be. The now but upon the set before I come back.

Chapter 10

Μεγαλειότερα μὲν οὖν πάσης ἀνθρωπέου διδασκαλίας φαίνεται τὰ ἡμέτερα διὰ Greater indeed then of all of humans teachings it appears, the things our because τὸ λογικὸν τὸ ὅλον τὸν φανέντα δι' ἡμᾶς Χριστὸν γεγονέναι, καὶ σῶμα the intellectual the whole the having been revealed for us Christ to have been, also body καὶ λόγον καὶ ψυχὴν. Ὅσα γὰρ καλῶς αἰεὶ ἐφθέγγαντο καὶ εὔρον οἱ φιλοσοφήσαντες ἢ and reason and soul. So much as for well ever uttered and having found the philosophers or νομοθετήσαντες, κατὰ Λόγου μέρος εὐρέσεως καὶ θεωρίας ἐστὶ laws having made, according to Word a part a finding and a contemplation it is

πονηθέντα αὐτοῖς. Ἐπειδὴ δὲ οὐ πάντα τὰ τοῦ Λόγου ἐγνώρισαν, ὅς ἐστι, they having busied themselves. Since but not all the things of the Word they knew, which is Χριστὸς καὶ ἐναντία ἑαυτοῖς πολλάκις εἶπον. Καὶ οἱ προγεγεννημένοι τοῦ Χριστοῦ Christ also opposite to themselves often they spoke. And the having been born before of the Christ κατὰ τὸ ἀνθρώπινον, λόγῳ πειραθέντες τὰ πράγματα θεωρῆσαι καὶ according to the human, reason having been attempted the actions to consider and ἐλέγξαι, ὡς ἀσεβεῖς καὶ περιέργοι εἰς δικαστήρια ἤχθησαν. Ὁ πάντων δὲ αὐτῶν to examine, as impious ones and meddlesome to courts were brought. He of all but of them εὐτονώτερος πρὸς τοῦτο γενόμενος Σωκράτης τὰ αὐτὰ ἡμῖν ἐνεκλήθη· καὶ γὰρ

The Second Apology of St. Justin Martyr.

more enthusiastic in this having been Socrates the things same as us he was prosecuted; also for ἔφασαν αὐτὸν καινὰ δαιμόνια εἰσφέρειν, καὶ οὐς ἡ πόλις νομίζει θεοὺς μὴ it was asserting him new divinities to introduce, and whom the city acknowledges gods not ἠγεῖσθαι αὐτόν. Ὁ δὲ δαίμονας μὲν τοὺς φαύλους καὶ τοὺς πράξαντας ἅ ἔφασαν to believe him. He but demons indeed the foul and the having effected what they asserted οἱ ποιηταί, ἐκβαλὼν τῆς πολιτείας καὶ Ὅμηρον καὶ τοὺς ἄλλους ποιητάς, the poets, having cast out of the state also Homer and the other poets, παραιτεῖσθαι τοὺς ἀνθρώπους ἐδίδαξε, πρὸς Θεοῦ δέ, τοῦ ἀγνώστου αὐτοῖς, διὰ to appeal to the men he taught, unto of God, of the unknown to them, by means of λόγου ζητήσεως ἐπίγνωσιν προὔτρεπετο εἰπὼν, Τὸν δὲ Πατέρα καὶ Δημιουργὸν reason seeking discovering he was exhorting saying, “The but Father and Maker πάντων οὐθ’ εὐρεῖν ῥάδιον οὐθ’ εὐρόντα εἰς πάντας εἰπεῖν ἀσφαλές. Ἄ ὁ ἡμέτερος of all neither to find easy nor having found to all to say in safety.” Which the our Χριστὸς διὰ τῆς ἑαυτοῦ δυνάμεως ἔπραξε. Σωκράτει μὲν γὰρ οὐδεὶς ἐπέισθη ὑπὲρ Christ through of the himself power achieved. Socrates indeed for not one was persuaded by τούτου τοῦ δόγματος ἀποθνήσκειν, Χριστῷ δέ, τῷ καὶ ὑπὸ Σωκράτους ἀπὸ μέρους of this of the doctrine to die, Christ but, to the also by Socrates from of a part γνωσθέντι Λόγος γὰρ ἦν καὶ ἔστιν ὁ ἐν παντὶ ὢν, καὶ διὰ τῶν προφητῶν known Word for He was and He is the One in all being, and through of the prophets προειπῶν τὰ μέλλοντα γίνεσθαι καὶ δι’ ἑαυτοῦ ὁμοιοπαθοῦς γενομένου foretold the things being destined to happen and though of himself like passions having been made καὶ διδάξαντος ταῦτα, οὐ φιλόσοφοι οὐδὲ φιλόλογοι μόνον ἐπέισθησαν, ἀλλὰ καὶ and having taught these things, not philosopher neither scholars only were won over, but also χειροτέχνη καὶ παντελῶς ἰδιῶται καὶ δόξης καὶ φόβου καὶ θανάτου artisans and entirely without education also glory and fear and death καταφρονήσαντες· ἐπειδὴ δύναμις ἐστὶ τοῦ ἀρρήτου Πατρὸς καὶ οὐχὶ ἀνθρωπίου having despised; since power He is of the indefinable Father and certainly not of human λόγου κατασκευή. reason a construction.

Chapter 11

Οὐκ ἂν δὲ οὐδὲ ἐφρονεούμεθα οὐδὲ δυνατώτεροι ἡμῶν ἦσαν οἱ τε ἄδικοι Not but neither would we be killed nor more powerful than of us were the both unjust ἄνθρωποι καὶ δαίμονες, εἰ μὴ πάντως παντὶ γεννωμένῳ ἀνθρώπῳ καὶ θανεῖν ὠφείλετο· men and demons,⁸ except altogether the whole being born man also to die is obliged; ὅθεν καὶ τὸ ὄφλημα ἀποδιδόντες εὐχαριστοῦμεν. Καίτοι γε καὶ τὸ Ξενοφώντειον whence also the debt being returned we are thankful. And indeed also the Xenophon ἐκεῖνο νῦν πρὸς τε Κρίσκεντα καὶ τοὺς ὁμοίως αὐτῷ ἀφραίνοντας καλὸν καὶ εὐκαιρὸν that one now unto both Crescens and the like to him being foolish good and well timed εἰπεῖν ἠγούμεθα. Τὸν Ἡρακλέα ἐπὶ τρίοδόν τινα ἔφη ὁ Ξενοφῶν to tell we lead on. The Heracles at a junction of three roads a certain was saying to the Xenophon βαδίζοντα εὐρεῖν τὴν τε Ἀρετὴν καὶ τὴν Κακίαν, ἐν γυναικῶν μορφαῖς φαινομένης. walking to find the both Virtue and the Vice, in of female form appearing. Καὶ τὴν μὲν Κακίαν, ἀβρᾶ ἐσθῆτι καὶ ἐρωτοπεποιημένῳ καὶ ἀνθοῦντι ἐκ τῶν And the indeed Vice, in luxurious clothing and beguiling semblance and blossoming from of the τοιοῦτων προσώπῳ, θελκτικὴν τε εὐθύς πρὸς τὰς ὄψεις οὔσαν, εἰπεῖν πρὸς τὸν such things countenance, enchanting both immediately unto the sight being, to say unto the

8 an evil spirit, a demon, devil.

The Second Apology of St. Justin Martyr.

Ἡρακλέα ὅτι, ἦν αὐτῇ ἔπηται, ἡδόμενον τε καὶ κεκοσμημένον τῷ
Heracles that, it would be to her he should follow, delighting both and she having arranged to the
λαμπροτάτῳ καὶ ὁμοίῳ τῷ περὶ αὐτὴν κόσμῳ διαιτήσιν αἰεὶ ποιήσει.
most splendid also like to the about of her fashion she will to treat ever she will make.
Καὶ τὴν Ἀρετὴν ἐν ἀύχμηρῷ μὲν τῷ προσώπῳ καὶ τῇ περιβολῇ οὕσαν εἰπεῖν,
And the Virtue in miserable indeed in the look and the concerning throw being to say,
Ἄλλ' ἦν ἐμοὶ πείθη, οὐ κόσμῳ οὐδὲ κάλλει τῷ ρέοντι
But it would be to me you should be won over, not in fashion neither in beauty the flowing away
καὶ φθειρομένῳ ἑαυτὸν, κοσμήσεις ἀλλὰ τοῖς αἰδίοις καὶ καλοῖς κόσμοις.
and being destroyed itself, you would be adorned but in the eternal and in finest fashion.
Καὶ πάνθ' ὄντιν' οὖν πεπείσμεθα φεύγοντα τὰ δοκοῦντα καλά, τὰ δὲ
And that whosoever has been persuaded fleeing the things being supposed good, the things but
νομιζόμενα σκληρὰ καὶ ἄλογα μετερχόμενον εὐδαιμονίαν ἐκδέχεσθαι. Ἡ γὰρ Κακία,
being deemed hard and without reason coming to good fortune to receive. The for Vice,
πρόβλημα ἑαυτῆς τῶν πράξεων τὰ προσόντα τῇ Ἀρετῇ καὶ ὄντως ὄντα καλά διὰ
putting before of herself of the actions the things belonging to the Virtue also truly being good by
μιμήσεως φθαρτῶν περιβαλλομένη (ἄφθαρτον γὰρ οὐδὲν ἔχει οὐδὲ ποιῆσαι δύναται),
imitation perishable throwing around (perishable for nothing she has nor to do is able),
δουλαγωγεῖ τοὺς χαμαιπετεῖς τῶν ἀνθρώπων, τὰ προσόντα αὐτῇ φαῦλα
bringing into slavery the falling of the men, the things belonging to her worthless
τῇ Ἀρετῇ περιθεῖσα. Οἱ δὲ νενοηκότες τὰ προσόντα τῷ ὄντι καλά
to the Virtue having placed, The but having perceived the things belonging therefore being good
καὶ ἀφθαρτοὶ τῇ ἀρετῇ· ὁ καὶ περὶ Χριστιανῶν καὶ τῶν ἀπὸ τοῦ ἄθλου
and incorruptible in the virtue; which also concerning Christians and of the from of the contest
καὶ τῶν ἀνθρώπων τῶν τοιαῦτα πραξάντων, ὅποια ἔφασαν οἱ ποιηταὶ περὶ τῶν
and of the men of the such things having done, like as was said the poets about of the
νομιζομένων θεῶν, ὑπολαβεῖν δεῖ πάντα νουνεχῆ, ἐκ τοῦ καὶ τοῦ φευκτοῦ
being deemed gods, to take up must all things with understanding, from of the also of the shunned
καταφρονεῖν ἡμᾶς θανάτου λογισμὸν ἔλκοντα.
to regard lightly us of death reckoning drawing after.

Chapter 12

Καὶ γὰρ αὐτὸς ἐγώ, τοῖς Πλάτωνος χαίρων διδάγμασι, διαβαλλομένους ἀκούων
Also for self I, in the of Plato I rejoiced lessons, being slandered hearing
Χριστιανούς, ὁρῶν δὲ ἀφόβους πρὸς θάνατον καὶ πάντα τὰ ἄλλα νομιζόμενα
Christians, seeing and without fear unto death and all the things other being considered
φοβερά, ἐνενοῦν ἀδύνατον εἶναι ἐν κακίᾳ καὶ φιληδονίᾳ ὑπάρχειν αὐτούς.
fearful, they were thinking that impossible to be in wickedness and fondness of pleasure to act them.
Τίς γὰρ φιληδονος ἢ ἀκρατῆς καὶ ἀνθρωπίνων σαρκῶν βορὰν
What for one fondness of pleasure or without self control⁹ and of human flesh eating
ἀγαθὸν ἡγούμενος δύναται ἂν θάνατον ἀσπάξασθαι, ὅπως τῶν αὐτοῦ ἀγαθῶν
good being led would be able death to welcome, how of the of him good things
στερηθῆ, ἀλλ' οὐκ ἐκ παντὸς ζῆν μὲν αἰεὶ τὴν ἐνθάδε βιοτήν καὶ λανθάνειν
he should be deprived, but not out of all to live indeed for ever the present living and to elude
τοὺς ἄρχοντας ἐπειράτο, οὐχ ὅτι γε ἑαυτὸν κατήγγελλε φονευθησόμενον; Ἡδὲ καὶ
the rulers attempt, not that at least himself denounce will be killed? Already also
τοῦτο ἐνήργησαν οἱ φαῦλοι δαίμονες διὰ τινῶν πονηρῶν ἀνθρώπων πραχθῆναι.

⁹ without command over oneself, incontinent.

The Second Apology of St. Justin Martyr.

this caused the foul demons through certain evil men to be brought about. Φονεύοντες γὰρ αὐτοὶ τινὰς ἐπὶ συκοφαντίᾳ τῇ εἰς ἡμᾶς καὶ εἰς βασάνους εἴλκυσαν Killing for these certain upon false accusations the against us and into tortures dragged οἰκέτας τῶν ἡμετέρων ἢ παῖδας ἢ γυναῖα, καὶ δι' αἰκισμῶν house servants of the our whether children or weak women, and through discomfort φοβερῶν ἐξαναγκάζουσι κατεπειν ταῦτα τὰ μυθολογούμενα, ἃ αὐτοὶ fearful forcing to to declare these the things being invented, which they themselves φανερώς πράττουσιν· ὧν ἐπειδὴ οὐδὲν πρόσεστιν ἡμῖν, οὐ φροντίζομεν, Θεὸν τὸν openly practising; of which seeing that none apply to us, not we give heed, God the ἀγέννητον καὶ ἄρρητον μάρτυρα ἔχοντες τῶν τε λογισμῶν καὶ τῶν πράξεων. Τίσιος unbegotten and indescribable witness having of the both reckoning and of the actions. Of certain γὰρ χάριν οὐχὶ καὶ ταῦτα δημοσίᾳ ὠμολογοῦμεν ἀγαθὰ καὶ φιλοσοφίαν for gratitude certainly not also these things in public we were admitting good and philosophy θείαν αὐτὰ ἀπεδείκνυμεν, φάσκοντες Κρόνου μὲν μυστήρια τελεῖν ἐν τῷ, divine same we were declaring, asserting Cronos indeed mysteries to complete in the ἀνδροφονεῖν καὶ ἐν τῷ αἵματος ἐμπίπλασθαι, ὡς λέγεται, τὰ ἴσα τῷ παρ' ὑμῖν to kill a man and in the blood to fill quite full, as it is said, the things same as the by you τιμωμένῳ εἰδώλῳ, ᾧ οὐ μόνον ἀλόγων ζώων αἵματα προσραίνετε, ἀλλὰ καὶ honouring an idol, which not only without reason animal blood is sprinkled about, but also ἀνθρώπεια, διὰ τοῦ παρ' ὑμῖν ἐπισημοτάτου καὶ εὐγενεστάτου ἀνδρὸς τὴν πρόσχυσι by humans, by of the with you most noble and well-born man the sprinkling τοῦ τῶν φονευθέντων αἵματος ποιούμενοι, Διὸς δὲ καὶ τῶν ἄλλων θεῶν μιμηταὶ of the of the having been killed blood making, Zeus and also of the other gods imitators γινόμενοι ἐν τῷ ἀνδροβατεῖν καὶ γυναιξίν ἀδεῶς μίγνυσθαι, Ἐπικούρου becoming in the to sodomise and with women without reserve to have intercourse, Epicurus μὲν καὶ τὰ τῶν ποιητῶν συγγράμματα ἀπολογία φέροντες; Ἐπειδὴ δὲ ταῦτα τὰ indeed also the of the poets writings in defence being brought? Since but these the μαθήματα καὶ τοὺς ταῦτα πράξαντας καὶ μιμουμένους φεύγειν πείθομεν, ὡς καὶ teachings and the these things having done and imitating to flee we are persuading, as even νῦν διὰ τῶν δε τῶν λόγων ἡγωνίσαμεθα, ποικίλως πολεμούμεθα· now through of the and of the arguments we have contended, in many ways fighting; ἀλλ' οὐ φροντίζομεν, ἐπεὶ Θεὸν τῶν πάντων ἐπόπτην δίκαιον οἶδαμεν. but not are we concerned, since God of the all things watcher righteous we have known¹⁰. Εἶθε καὶ νῦν τις ἐν τραγικῇ φωνῇ ἀνεβόησεν ἐπὶ τι βῆμα ὑψηλὸν Oh that also now someone in tragic voice shouted aloud upon a certain a place high ἀναβάς Αἰδέσθητε, αἰδέσθητε ἃ φανερώς πράττετε εἰς ἀναιτίους having gone up, Let you be ashamed, let you be ashamed who manifestly practice to guiltless ἀναφέροντες, καὶ τὰ προσόντα καὶ ἑαυτοῖς καὶ τοῖς ὑμετέροις θεοῖς περιβάλλοντες attributing, and the things belonging also to yourselves and to the your gods throwing around τοῦτοις· ὧν οὐδὲν οὐδ' ἐπὶ ποσὸν μετουσία ἐστί. Μετάθεσθε, those; of whom nothing nor upon in any degree participation is. Let you change yourselves, σωφρονίσθητε. let you become right-minded.

Chapter 13.

Καὶ γὰρ ἐγὼ μαθῶν περίβλημα πονηρὸν εἰς ἀποστροφὴν τῶν ἄλλων ἀνθρώπων

¹⁰ Perfect – have known and still know.

The Second Apology of St. Justin Martyr.

Also for I having learned a costume¹¹ evil for turning away of the other men περιτεθειμένον ὑπὸ τῶν φαύλων δαιμόνων τοῖς Χριστιανῶν θείοις διδάγμασι, καὶ having been placed around by of the foul demons the Christians divine teachings, and ψευδολογουμένων ταῦτα καὶ τοῦ περιβλήματος κατεγέλασα καὶ τῆς παρὰ τοῖς telling lies those and of the casting round robe jeered at and of the with the πολλοῖς δόξης. Χριστιανὸς εὑρεθῆναι καὶ εὐχόμενος καὶ παμμάχως ἀγωνιζόμενος to many opinions. A Christian to be found and praying and succeeding confessing ὁμολογῶ οὐχ ὅτι ἀλλότρια ἔστι τὰ Πλάτωνος διδάγματα τοῦ Χριστοῦ, ἀλλ' ὅτι agreeing not that foreign it is the of Plato teachings of the Christ, but that οὐκ ἔστι πάντη ὅμοια, ὥσπερ οὐδὲ τὰ τῶν ἄλλων, Στωϊκῶν τε καὶ ποιητῶν καὶ not it is entirely same, just as neither those of the others, Stoics both and poets and συγγραφέων. Ἐκαστος γὰρ τις ἀπὸ μέρους τοῦ σπερματικοῦ θείου Λόγου τὸ of historians. Each one for any from a portion of the seminal of divine Logos the συγγενὲς ὁρῶν καλῶς ἐφθέγγετο· οἱ δὲ τάναντία αὐτοῖς ἐν κυριωτέροις inborn seeing well uttered; the but opposite to themselves in more authoritative things εἰρηκότες οὐκ ἐπιστήμην τὴν ἀπρωτον καὶ γινῶσιν τὴν ἀνέλεγκτον φαίνονται having spoken not understanding the with certainty and knowledge the irrefutable they reveal ἐσχηκέναι. Ὅσα οὖν παρὰ πᾶσι καλῶς εἴρηται, ἡμῶν τῶν Χριστιανῶν to have possessed. As many as things then by all good may be said, of us of the Christians ἔστι· τὸν γὰρ ἀπὸ ἀγεννήτου καὶ ἀρρήτου Θεοῦ Λόγον μετὰ τὸν Θεὸν is; the for from of unbegotten and inexpressible God Logos with the God προσκυνοῦμεν καὶ ἀγαπῶμεν, ἐπειδὴ καὶ δι' ἡμᾶς ἄνθρωπος γέγονεν, ὅπως καὶ τῶν we worship and love, since and for us a man to become, so that also of the παθῶν τῶν ἡμετέρων συμμετόχος γενόμενος καὶ ἴασιν ποιήσεται. Οἱ γὰρ sufferings of the our a partaker having become also a cure He might provide. The for συγγραφεῖς πάντες διὰ τῆς ἐνούσης ἐμφύτου τοῦ Λόγου σπορᾶς ἀμυδρῶς ἐδύναντο writers all through of the natural implanting of the Logos seed dimly they were able ὁρᾶν τὰ ὄντα. Ἐτερον γὰρ ἔστι σπέρμα τινὸς καὶ μίμημα κατὰ δύναμιν to see the things real. One thing for it is a seed certain and an imitation according to ability δοθὲν καὶ ἕτερον αὐτὸ οὐ κατὰ χάριν τὴν ἀπ' ἐκείνου ἢ μετουσία καὶ having been given and another same not according to grace the from of that one the inferior and μίμησις γίνεται. an imitation it becomes.

Chapter 14.

Καὶ ὑμᾶς οὖν ἀξιοῦμεν ὑπογράψαντας τὸ ὑμῖν δοκοῦν προθεῖναι τουτὶ τὸ βιβλίδιον, And we then think fit having sketched out the to you supposing to set before this the petition ὅπως καὶ τοῖς ἄλλοις τὰ ἡμέτερα γνωσθῆ καὶ δύνωνται τῆς in such manner as also to the others the things ours may be known and they may be able of the ψευδοδοξίας καὶ ἀγνοίας τῶν καλῶν ἀπαλλαγῆναι, οἱ παρὰ τὴν ἑαυτῶν αἰτίαν false opinions and ignorance of the good things to be set free, who by the of themselves blame ὑπεύθυνοι ταῖς τιμωρίαις γίνονται [εἰς τὸ γνωσθῆναι τοῖς ἀνθρώποις ταῦτα], διὰ responsible for the retributions they are [for the to be made known to the men these things]¹² because τὸ ἐν τῇ φύσει τῇ τῶν ἀνθρώπων εἶναι τὸ γνωριστικὸν καλοῦ καὶ αἰσχροῦ, καὶ διὰ the in the nature the of the men to be the capable of knowing of good and of base, τὸ ἡμῶν, οὓς οὐκ ἐπίστανται τοιαῦτα ὅποια λέγουσιν αἰσχροῦ καταψηφιζομένους,

¹¹ garment, actor's robe

¹² Possibly a later addition.

The Second Apology of St. Justin Martyr.

the of us, whom not they understand such sorts they are saying shameful things condemning, καὶ διὰ τὸ χαίρειν τοιαῦτα πράξασι θεοῖς καὶ ἔτι νῦν ἀπαιτοῦσι παρὰ ἀνθρώπων and because the to rejoice in such deeds of gods and yet now they demand from of men τὰ ὅμοια, ὡς ἐκ τοῦ καὶ ἡμῖν, ὡς τοιαῦτα πράττουσι, θάνατον ἢ δεσμὰ ἢ ἄλλο τι the things same, as from of the also us, as such things they do, death or chains or other thing τοιοῦτον προστιμᾶν ἑαυτοὺς κατακρίνειν, ὡς μὴ δέεσθαι ἄλλων δικαστῶν. such as this further penalty themselves to condemn us, as not to need other judges.

Chapter 15.

Καὶ τοῦ ἐν τῷ ἐμῷ ἔθνει ἀσεβοῦς καὶ πλάνου Σιμωνιανοῦ διδάγματος κατεφρόνησα. And of in the my nation impious and deceitful Simon¹³ teaching I despised. Ἐὰν δὲ ὑμεῖς τοῦτο προγράψητε, ἡμεῖς τοῖς πᾶσι φανερόν ἂν ποιήσαιμεν, ἵνα εἰ If but you this you would publish, we to the all manifest we would make, that if δύναιντο μεταθῶνται· τούτου γε μόνου χάριν τούσδε τοὺς λόγους it should be possible they might be converted; of this namely alone favour these the arguments συνετάξαμεν. Οὐκ ἔστι δὲ ἡμῶν τὰ διδάγματα κατὰ κρίσιν σώφρονα αἰσχρά, ἀλλὰ we drew up. Not it is but of us the teachings with judgement sensible shameful, but πάσης μὲν φιλοσοφίας ἀνθρωπείου ὑπέρτερα· εἰ δὲ μή, κἂν Σωταδεῖοις καὶ Φιλαινιδεῖοις of all indeed philosophies human more excellent; if but not, and if Sotadists and Philandists καὶ Ἀρχεστρατεῖοις καὶ Ἐπικουρεῖοις καὶ τοῖς ἄλλοις τοῖς τοιούτοις ποιητικοῖς and Archestratians and Epicurians and the other the such as these poets διδάγμασιν οὐχ ὅμοια, οἷς ἐντυγχάνειν τᾶσι, καὶ λεγομένοις καὶ γεγραμμένοις, teachings not like, which to meet with by extension, also speaking and writing, συγκεχώρηται. Καὶ παυσόμεθα λοιπόν, ὅσον ἐφ' ἡμῖν ἦν πράξαντες it has been conceded. And we shall leave off remainder, as much as from us it was we having done καὶ προσεπευξάμενοι τῆς ἀληθείας καταξιωθῆναι τοὺς πάντη πάντας ἀνθρώπους. and having prayed of the truth to deem worthy the of all the whole humanity. Εἴη οὖν καὶ ὑμᾶς ἀξίως εὐσεβείας καὶ φιλοσοφίας τὰ δίκαια ὑπὲρ ἑαυτῶν. It may be then also you think fit in piety and love of wisdom the things righteous by yourselves κρῖναι to judge.

The Greek text above is that prepared by Basil L. Gidersleeve, 1877.

Basil L. Gildersleeve was a Presbyterian clergyman, professor, author, and translator. Gildersleeve fought in the American Civil war, and taught Greek and Hebrew at various universities including the University of Virginia and Johns Hopkins University, and served as the editor for the *American Journal of Philology*. Verbum.

13 Above: Acts 8, A sorcerer of great repute for his magical arts among the Samaritans ([Act 8:9](#)). He afterwards became a professed convert to the faith under the preaching of Philip the deacon and evangelist ([Act 8:12](#), [Act 8:13](#)). His profession was, however, soon found to be hollow. His conduct called forth from Peter a stern rebuke ([Act 8:18](#)). From this moment he disappears from the Church's history. The term "Simony," as denoting the purchase for money of spiritual offices, is derived from him. (Easton)
Above 1st Apology 26.