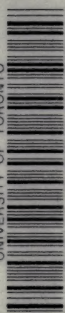


UNIVERSITY OF TORONTO



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OF
TO
BY

JUSTINI

DIALOGUS DE MARTYRIBUS



DIALOGUS

DE MARTYRIBUS

DE

BY THE REV. W. PROLLOPE, M.A.

LONDON: PRINTED BY...

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~~J96dT~~

S. JUSTINI

PHILOSOPHI ET MARTYRIS

CUM

TRYPHONE JUDÆO

DIALOGUS.

—
PARS ALTERA,

COLLOQUIUM SECUNDI DIEI CONTINENS.

—
EDITED,

WITH A CORRECTED TEXT AND ENGLISH INTRODUCTION
AND NOTES,

BY THE REV. W. TROLLOPE, M.A.

PEMBROKE COLLEGE, CAMBRIDGE.

Ἀνὴρ οὐτε τῷ χρόνῳ πόρρω ὢν τῶν Ἀποστόλων, οὐτε τῇ ἀρετῇ.
Methodius *ap. Phot.*

CAMBRIDGE :

PRINTED BY AND FOR J. HALL, OPPOSITE THE PITT PRESS ;
AND G. BELL, 186, FLEET STREET, LONDON.

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INTRODUCTORY OBSERVATIONS.

SOME remarks on the *reality* and the *date* of the *Dialogue with Trypho*, were offered in the account of the Life and writings of JUSTIN MARTYR, prefixed to the *First Apology*, as recently edited on the plan of the present volume. It is a consideration of trifling moment indeed, in connexion with Justin's opinions, and the light which his writings throw upon the condition and prospects of the primitive Church, whether the Dialogue actually took place, or not; but if it did, the date of the occurrence is clearly fixed to the close of the year A. D. 140, though it may have been committed to writing some time afterwards. From a passage however in which Justin reproaches the Jews with a disposition at all times to oppress the brethren, which was now happily restrained *by their present masters*, the Benedictine editor simply infers, that the meeting with Trypho must have preceded the accession of M. Aurelius (A. D. 161.), who certainly was not likely to extend his protection to the Christians; but the context plainly refers this allusion to the revolt under Barchochebas, and the expression $\delta\acute{\iota}\alpha\ \tau\omicron\upsilon\varsigma\ \nu\acute{\upsilon}\nu\ \acute{\epsilon}\pi\iota\kappa\rho\alpha\tau\omicron\upsilon\nu\tau\alpha\varsigma$ ¹ designates the existing government, by whom the rebellion had been quelled, and the malice of the rebels against the Christians restrained. Nor does the mention of the Marcionite heresy afford any argument against the date in question, since the opinions of Marcion had been already somewhat widely diffused.²

This latter circumstance of course equally fails, as an objection against the genuineness of the Dialogue, which has also been

1. Dial. Tryph. c. 16.

2. See note on Apol. I. c. 26, 22.

disputed by Koch, Wagner, and other writers, though with far more confidence than success. "Father Hardouin also," says Dr. Jortin,¹ "did it the honour to reject it, along with the rest of Justin's works; which is one argument, and not a bad one, in its favour." Not only does the fact that Irenæus and Tertullian were acquainted with the Dialogue, as appears from the references which they make to it,² clearly stamp it as a production of the second century; but the writer himself distinctly identifies himself by birth and education, as well as by direct reference, with Justin's two Apologies in behalf of the persecuted brethren.³ Eusebius also, in speaking of a dialogue in which Justin engaged with one Trypho, the most distinguished of the Hebrews at that time, so exactly characterises the work which we now possess, that there cannot be a doubt of his alluding to the same production.⁴ It is moreover impossible to

1. Remarks on Eccles. Hist. Vol. I. p. 249. (Lond. 1846.)

2. There are manifest allusions to the Dialogue in Iren. adv. Hær. II. 64. III. 27. IV. 67. Tertull. adv. Marcion. III. 13. 18. V. 9. Adv. Jud. cc. 2. 9. 10. 13. See notes on cc. 6. 19. 34. &c.

3. Compare Dial. Tryph. cc. 2. 120. with Apol. I. c. 26. II. c. 12.

4. Euseb. Hist. Eccl. IV. 18. Διάλογον πρὸς Ἰουδαίους συνέταξεν (ὁ Ἰουστῖνος), ὃν πρὸς Τρύφωνα, τῶν τότε Ἑβραίων ἐπισημότατον, πεποιήται ἐν ᾧ τινὰ τρόπον ἢ θεία χάρις αὐτὸν ἐπὶ τὸν τῆς πίστεως παρῶρμησε λόγον δηλοῖ, ὅποιαν τε πρότερον περὶ τὰ φιλόσοφα μαθήματα σπουδὴν εἰσηνήκεται, καὶ ὅσην ἐποιήσατο τῆς ἀληθείας ἐκθυμοτάτην ζήτησιν. Ἱστορεῖ δὲ ἐν ταύτῳ περὶ Ἰουδαίων, ὡς κατὰ τῆς τοῦ Χριστοῦ διδασκαλίας ἐπιβουλήν συσκευασαμένων, αὐτὰ ταῦτα πρὸς τὸν Τρύφωνα ἀποτεινόμενος· Οὐ μόνον δὲ οὐ μετενοήσατε ἐφ' οἷς ἐπράξατε κακῶς, κ. τ. λ. Γράφει δὲ καὶ ὡς ὅτι μέχρι καὶ αὐτοῦ, χαρίσματα προφητικά διέλαμπεν ἐπὶ τῆς ἐκκλησίας. Μέννηται δὲ καὶ τῆς Ἰωάννου ἀποκαλύψεως, σαφῶς τοῦ ἀποστόλου αὐτὴν εἶναι λέγων. Καὶ ῥητῶν δὲ τινῶν προφητικῶν μνημονεύει, διελέγχων τὸν Τρύφωνα, ὡς ἂν περικοψάντων αὐτὰ Ἰουδαίων ἀπὸ τῆς γραφῆς. Compare Dial. Tryph. cc. 2. sqq. 17. 39. 71. sqq. 81. 88. With respect to the notion entertained by Cave (*Hist. Lit.* p. 37.) and Grabe (*Spiceleg.* p. 157.), and grounded on the reputation ascribed to him by the historian, that *Trypho* was none other than the famous Rabbi *Tarphon*, so frequently mentioned in the Jewish writings, it is perhaps possible, though scarcely probable. He certainly was not a Rabbi at the time of his meeting with Justin, who tells him that he is deceived by the Rabbins (c. 9.); and he confesses himself to be under their guidance (c. 38.). Whether he subsequently became one of these *teachers of Israel*, is another question; but from the impression which it is clear that Justin's reasoning produced upon his mind, it is perhaps more likely that he became a Christian.

overlook the striking marks of similarity which exist between the Dialogue and the two Apologies; such as the peculiar title, 'Απομνημονεύματα τῶν Ἀποστόλων,¹ by which this writer, and none else, distinguishes the canonical Gospels; the remarkable agreement in passages of Scripture, incorrectly cited from the sacred text;² the ascription of the origin of Grecian fable to the invention of dæmons;³ the sameness of interpretation affixed to passages fancifully explained; and numerous marks of identity, both in doctrinal and practical observations, which present themselves at every step. Indeed the only plausible argument on the side of spuriousness is that of Wetstein, in the *Prolegomena* to his edition of the Greek Testament, where he remarks that the Old Testament citations in the Dialogue, rarely correspond with the present text of the Septuagint, but with the version of Symmachus and Theodotion, who lived long after Justin; and thence he infers that the writer must have quoted, not from the Septuagint, but from the Hexaplar Text, as framed by Origen.⁴ Not only, however, has Wetstein greatly overstated the extent of variation from the LXX. version, but there is every reason to believe that many of the citations, as they now stand, have been altered from the original copy of the Dialogue. It should seem that some transcriber had marked in the margin such readings as he may have conceived to be more conformable to the Hebrew; and that those marginal *memoranda* were afterwards inserted in the text. The intrinsic genuineness of the Dialogue is therefore unaffected by the form of the citations as they now appear, though it may not be altogether free from corruption, or exhibit an exact verbal transcript of the conversation between Justin and his opponents. At the same time the instances of supposed interpolation, which have hitherto been pointed out, have been more industriously sought, than even plausibly established.

On the supposition of a real occurrence, of which Eusebius never entertained a doubt, there is no reason to question the

1. See the note on Apol. i. c. 33, 22.

2. See notes on Apol. i. cc. 15, 43.; 16, 39.; 37, 8.; 54, 5.; 41.

3. Compare Dial. Tryph. cc. 69, 70. with Apol. i. cc. 25, 54.

4. Wetstein's Proleg. in N. T. p. LXVI. This question is examined at length by the Bp. of Lincoln, in his account of Justin, p. 20, note 3.

historian's statement, that the Dialogue took place under the Piazzas at Ephesus. It is certainly too much to infer from the observation of Trypho, that, since the recent disturbances, he had spent much time in Corinth, that he fell in with Justin in that city. In the Dialogue itself, there is no definite allusion to the scene of the conference; nor, after all, is it a matter of any very serious importance.

The *Dialogue with Trypho* is valuable, not only as a refutation of the tenets of the Jews in the early ages of the Gospel, but as a proof that the same opinions are still cherished among their descendants. In fact the reasoning of Justin may be adopted, with very little modification, to the state of the controversy between Jews and Christians at the present day. He seems to have been preceded in the same course of argument by *Aristo* of *Pella*, who is said to have been the author of an attempt, in the form of a *dialogue between Jason and Papiscus*, to prove from the Prophets that Jesus was the Messiah;¹ and, in like manner, the arguments of Justin subsequently re-appear in the writings of Tertullian, and other Fathers. As might perhaps be expected in a desultory conversation, there is little method in the conduct of the discussion with Trypho; but, indeed, a connected arrangement of his subject is by no means a distinguishing feature of Justin's productions. At the same time a little attention will avail to unravel the general scope of the Dialogue, of which a brief outline will here suffice to prepare the way for the more extended analysis, contained in the marginal headings to the several chapters.

The manner in which the Dialogue is brought about, leads to an account in detail of Justin's conversion to Christianity (cc. 1—9.); after which the discussion resolves itself, with some repetitions and occasional digressions, into the following heads: I. A refutation of the Jewish prejudices in favour of the perpetuity of the Mosaic Law. II. The evidence of the Incarnation and Crucifixion of the Eternal Son of God. III. The call of the Gentiles, and the constitution of the Christian Church. Under the first head, Justin asserts the identity of the one true God of

1. See Euseb. Hist. Eccl. iv. 6. Origen c. Cels. iv. 52.

Christians and of Jews, and maintains that the New covenant was promised in the Old. He warns the Jews that their ceremonial observances, which were instituted on account of the hardness of their hearts, were no longer acceptable in the sight of God; and that the atonement of Christ for the sins of the world, which could not now be expiated by the blood of bulls and of goats, was alone effectual through faith unto Salvation (cc. 10—31). A retort from Trypho with respect to a prophecy of Daniel (VII. 9. sqq.), from which he argues in favour of the Jewish expectation of the Messiah's appearance in all the state and glory of a temporal prince, introduces the second part of the argument, which is established by an appeal to the prophecies of the Old Testament, adduced at considerable length. The two Advents of Christ, one in humiliation, and the other in glory, are shown to be contra-distinguished in the Hebrew Scriptures; the divinity of Christ is proved by a reference to those passages in which he is called *God*, and the *Lord of Hosts*; his incarnation is manifested in his predicted birth from a Virgin; and his suffering, death, and resurrection, are shewn to have been also foretold (cc. 32—108). With respect to the conversion of the Gentiles, he maintains, in the last place, that the circumcision of the heart, rather than the letter of the Law, indicates the true people of God; and, asserting that a genuine and lively faith is the true characteristic of the seed of Abraham, he directs the attention of his companions to the judgments which the rejection and crucifixion of Jesus had brought upon their nation, and concludes with exhorting them to embrace Christianity, as their only hope of acceptance with God (cc. 109—142).

From several internal marks in the Dialogue, it is clearly ascertained to have occupied two days. Thus in the second day's conversation, Justin repeats an observation, relative to a cave near Bethlehem in which he supposed that Christ was born, for the benefit of certain new comers, who had not been present at the previous disputation; and of one of whom the name was *Mnaseas*.¹ There are also several references in the latter part of the Dialogue to remarks and quotations, which had been made in the earlier portion of it, but of which no vestige remains. It should seem

1. See cc. 85. 94. 102.

therefore that the end of the first, and the beginning of the second day's conversation, are lost; and there is a manifest hiatus in the 74th chapter, which has doubtless engulfed the portion of the debate, in which the missing arguments would have been found. The Benedictine editor affirms indeed, that, with the exception perhaps of a word or two, nothing has been lost; but that Justin, in committing the conversation to writing, has referred to observations, which he had forgotten to insert. It is far more probable, however, that a considerable part of the dialogue is wanting.

ΤΟΥ ΑΓΙΟΥ

ΙΟΥΣΤΙΝΟΥ

ΠΡΟΣ ΤΡΥΦΩΝΑ ΙΟΥΔΑΙΟΝ

ΔΙΑΛΟΓΟΣ.

—
ΛΟΓΟΣ Β΄.
—

*** τῆς γῆς, εἰς ἣν οὗτος εἰσπορεύεται εἰς αὐτήν, καὶ ἐγκαταλείψουσί με, καὶ διασκεδάσουσι τὴν διαθήκην μου, ἣν διεθέμην

*** τῆς γῆς, εἰς ἣν οὗτος κ. τ. λ. Although there is ample proof that the *hiatus* preceding these words must be very considerable, any attempt to guess at the subject matter which has been lost is altogether idle. Even in a writer far less discursive than Justin, a probable conjecture could scarcely be formed on a point so uncertain; and the gap here occurs in the midst of digression within digression, so as to cut off the remotest clue whereby the investigation could be conducted. It is enough to remark that in c. 77. is resumed the consideration of Isaiah's prophecy of the Immaculate Conception, which had been interrupted by certain objections on the part of Trypho; that the reply to these objections had elicited a charge from Justin against the Jews, of mutilating the Scriptures; and that this charge broke off suddenly in the midst of an argument therewith connected, and tending to prove that Christ was, at least in part, the subject of the 96th Psalm. The *lacuna* ends with a mutilated quotation from the Pentateuch, having reference to Joshua's appointment as the successor of Moses, and immediately followed, before the resumption of the prophecy in question, by another quotation designed to represent the great Israelitish leader as an emblem both of the name and office of Christ. Hence the subject seems to have been gradually reverting to the subject of the *Incarnation*; and several other passages of Scripture are accordingly introduced, in which an intimation of the majesty of the Godhead together with the humility of man's nature, as united in Jesus, is apparently designed. There is little doubt, therefore, that the citation from Deut. xxxi. should be thus completed, beginning at v. 14:—[Καὶ εἶπε κύριος πρὸς Μωϋσῆν, Ἴδου ἐγγίκασι αἱ ἡμέραι τοῦ θανάτου σου· κάλεσον Ἰησοῦν, καὶ στήτε παρὰ τὰς θύρας τῆς σκηνῆς τοῦ

αὐτοῖς ἐν τῇ ἡμέρᾳ ἐκέλευ. Καὶ καταλείψω αὐτούς, καὶ ἀποσ-
 25 τρέψω τὸ πρόσωπόν μου ἀπ' αὐτῶν· καὶ ἔσται κατάβρωμα, καὶ
 εὐρήσουσιν αὐτὸν κακὰ πολλὰ καὶ θλίψεις. Καὶ ἐρεῖ τῇ ἡμέρᾳ
 ἐκέλευ, Διότι οὐκ ἔστι κύριος ὁ Θεὸς μου ἐν ἡμῖν, εὐροσάν με
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 μου ἀπ' αὐτῶν τῇ ἡμέρᾳ ἐκέλευ, διὰ πάσας τὰς κακίας ἃς ἐποίη-
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 μηδὲ τῷ Ἰακώβ, διὰ Μωσέως ἐν μυστηρίῳ ὁμοίως ἐξηγγέλθη, καὶ
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 5 Εἶπέ τῷ λαῷ τούτῳ, Ἴδου ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ
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 σκηνὴν τοῦ μαρτυρίου, καὶ ἔστησαν παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυ-
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 τοῦ μαρτυρίου· καὶ ἔστη ὁ στύλος τῆς νεφέλης παρὰ τὰς θύρας τῆς σκηνῆς
 τοῦ μαρτυρίου. Καὶ εἶπε κύριος πρὸς Μωϋσῆν· Ἴδου σὺ κοιμᾷ μετὰ τῶν πα-
 τέρων σου, καὶ ἀναστὰς οὗτος ὁ λαὸς ἐκπορευέσει ὀπίσω θεῶν ἄλλοτρίων]
 τῆς γῆς, εἰς ἣν οὗτος εἰσπορευέται εἰς αὐτήν, καὶ ἐγκαταλείψουσί με, καὶ ὁ. τ.
 ὁ. μου, ἦν ὁ. αὐτοῖς, καὶ ὀργισθήσονται θυμῷ εἰς αὐτούς ἐν τῇ ἡμέρᾳ
 ἐκέλευ. Καὶ καταλείψω αὐτούς, κ. τ. λ. The words in spaced type are found
 in the LXX., and Thirlby would replace them in Justin's text.

LXXV. 1. ἐν δὲ τῷ β. τ. Ἐξόδου. It is generally supposed that Justin
 alludes to Exod. vi. 2, 3. The name indeed, by which God is there said not to
 have been known to the Patriarchs, is expressly stated to be *Jehovah*; but from
 the inaccuracy of citation and reference, so frequent in this writer, it is still more
 than probable that he had that passage in view. Hence it has been thought that
 the words μηδὲ τῷ Ἰσαὰκ should be inserted. Compare, however, c. 59, 4.

3. ἐν μυστηρίῳ. That is, *typically* or *prophetically*. Compare cc. 76. 81.
 125. 138. *et alibi*.

4. καὶ εἶπε κύριος κ. τ. λ. From Exod. xxiii. 20, 21. After πρόσεχε, there
 is an ellipsis of τὸν νοῦν, as in Matt. vi. 1. See the Interpp. *ad loc*.

10. ὅτι ὁ ἐν τῷ ὀνόματι κ. τ. λ. Supply εἰσήγαγε from the preceding
 sentence. The punctuation here adopted is that of Thirlby and Otto, who have

ἐπονομασθεὶς Ἰησοῦς, πρότερον Αὐσῆς καλούμενος. Εἰ γὰρ τοῦτο νοήσετε, καὶ ὅτι τὸ ὄνομα αὐτοῦ εἰπόντος τῷ Μωσεῖ, Τὸ γὰρ ὄνομα μου ἐστὶν ἐπ' αὐτῷ, Ἰησοῦς ἦν, ἐπιγνώσεσθε. Καὶ γὰρ καὶ Ἰσραὴλ αὐτὸς ἦν καλούμενος, καὶ τὸν Ἰακῶβ τούτῳ τῷ ὀνόματι ὁμοίως μετωνομάκει. Ὅτι δὲ καὶ ἄγγελοι καὶ ἀπόστολοι 15 τοῦ Θεοῦ λέγονται οἱ ἀγγέλλειν τὰ παρ' αὐτοῦ ἀποστελλόμενοι προφήται, ἐν τῷ Ἡσαΐα δεδήλωται. Λέγει γὰρ ἐκεῖ ὁ Ἡσαΐας· Ἀπόστειλόν με. Καὶ ὅτι προφήτης ἰσχυρὸς καὶ μέγας γέγονεν ὁ ἐπονομασθεὶς τῷ Ἰησοῦ ὀνόματι, φανερὸν πᾶσιν ἐστίν. Εἰ οὖν ἐν τῶσάυταις μορφαῖς οἶδαμεν πεφανερῶσθαι τὸν Θεὸν ἐκείνῳ τῷ 20 Ἀβραὰμ καὶ τῷ Ἰακῶβ καὶ τῷ Μωσεῖ, πῶς ἀποροῦμεν καὶ ἀπιστοῦμεν κατὰ τὴν τοῦ πατρὸς τῶν ὄλων βουλήν καὶ ἄνθρωπον

properly replaced the comma, which formerly stood at *υμῶν*, by a note of interrogation.

11. πρότερον Αὐσῆς καλούμενος. Numb. xiii. 16. *And Moses called Oshea, the son of Nun, Jehoshua.* In the LXX. thus:—*καὶ ἐπωνόμασε Μωϋσῆς τὸν Αὐσῆ, υἱὸν Ναυῆ, Ἰησοῦν.* According to Justin's principle of interpretation, the Mosaic history and institutions are throughout emblematic of Christ and Christianity; and in the case of Joshua he considers that all his actions were performed by virtue of the divine name with which, as was Jacob with that of *Israel*, he was invested. See further, under cc. 113. 115. 132. Thus also Tertull. adv. Marc. III. 16. *Cum successor Moysi destinaretur Auses filius Nave, transfertur certe de pristino nominis, et incipit vocari Jesus. . . . Etiam nominis Domini inauguratus est figura, Jesus cognominatus. Hoc nomen ipse Christus suum jam tunc esse testatus est, cum ad Moysen loquebatur, Ecce ego mitto angelum meum &c.* Again, in Lib. IV. 7. *Nam et prophetam meminerat sanctum Dei predicasse, et Jesu, nomen Dei, esse in filio Nave.* Lactant. Inst. Div. IV. 17. *Christi figuram gerebat ille Jesus: qui cum primum Auses vocaretur, Moyses futura presentiens jusset eum Jesum vocari.* See also Tertull. adv. Jud. c. 9. Clem. Alex. Pædag. I. 7. 60. Euseb. H. Eccl. I. 3. Demonst. Ev. IV. 17. Cyrill. adv. Julian. VIII. p. 281.

12. αὐτοῦ εἰπόντος. *Legendum, ni fallor*, says the Benedictine editor, αὐτοῦ τοῦ εἰπόντος.

14. Ἰσραὴλ αὐτὸς ἦν καλούμενος. That is, *Christ*: as shewn at large in c. 125. *Vide locum.*

18. ἀπόστειλόν με. From Isai. vi. 8. In this respect also *Joshua* was emblematic of *Christ*. See on Apol. I. c. 63, 11.

20. τὸν Θεόν. Otto seems to regard the article with suspicion; but see above, on c. 56, 59. For ἐκείνῳ, Sylburg would read ἐκείνον.

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 25 τρέψω τὸ πρόσωπόν μου ἀπ' αὐτῶν· καὶ ἔσται κατάβρωμα, καὶ
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 10 πατέρας ὑμῶν; Ἦδη ποτὲ νοήσατε, ὅτι ὁ ἐν τῷ ὀνόματι τούτῳ

μαρτυρίου, καὶ ἐντελοῦμαι αὐτῷ. Καὶ ἐπορεύθη Μωϋσῆς καὶ Ἰησοῦς εἰς τὴν
 σκηνὴν τοῦ μαρτυρίου, καὶ ἔστησαν παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυ-
 ρίου. Καὶ κατέβη κύριος ἐν νεφέλῃ, καὶ ἔστη παρὰ τὰς θύρας τῆς σκηνῆς
 τοῦ μαρτυρίου· καὶ ἔστη ὁ στύλος τῆς νεφέλης παρὰ τὰς θύρας τῆς σκηνῆς
 τοῦ μαρτυρίου. Καὶ εἶπε κύριος πρὸς Μωϋσῆν· Ἰδοὺ σὺ κοιμᾷ μετὰ τῶν πα-
 τέρων σου, καὶ ἀναστὰς οὗτος ὁ λαὸς ἐκπορευέσεται ὀπίσω θεῶν ἄλλοτρίων]
 τῆς γῆς, εἰς ἣν οὗτος εἰσπορεύεται εἰς αὐτήν, καὶ ἐγκαταλείψουσί με, καὶ δ. τ.
 δ. μου, ἣν δ. αὐτοῖς, καὶ ὀργισθήσονται θυμῷ εἰς αὐτούς ἐν τῇ ἡμέρᾳ
 ἐκείνῃ. Καὶ καταλείψω αὐτούς, κ. τ. λ. The words in spaced type are found
 in the LXX., and Thirlby would replace them in Justin's text.

LXXV. 1. ἐν δὲ τῷ β. τ. Ἐξόδου. It is generally supposed that Justin
 alludes to Exod. vi. 2, 3. The name indeed, by which God is there said not to
 have been known to the Patriarchs, is expressly stated to be *Jehovah*; but from
 the inaccuracy of citation and reference, so frequent in this writer, it is still more
 than probable that he had that passage in view. Hence it has been thought that
 the words μηδὲ τῷ Ἰσαὰκ should be inserted. Compare, however, c. 59, 4.

3. ἐν μυστηρίῳ. That is, *typically* or *prophetically*. Compare cc. 76. 81.
 125. 138. *et alibi*.

4. καὶ εἶπε κύριος κ. τ. λ. From Exod. xxiii. 20, 21. After πρόσεχε, there
 is an ellipsis of τὸν νοῦν, as in Matt. vi. 1. See the Interpp. *ad loc*.

10. ὅτι ὁ ἐν τῷ ὀνόματι κ. τ. λ. Supply εἰσήγαγε from the preceding
 sentence. The punctuation here adopted is that of Thirlby and Otto, who have

ἐπονομασθεὶς Ἰησοῦς, πρότερον Αὐσῆς καλούμενος. Εἰ γὰρ τοῦτο νοήσετε, καὶ ὅτι τὸ ὄνομα αὐτοῦ εἰπόντος τῷ Μωσεῖ, Τὸ γὰρ ὄνομά μου ἐστὶν ἐπ' αὐτῷ, Ἰησοῦς ἦν, ἐπιγνώσεσθε. Καὶ γὰρ καὶ Ἰσραὴλ αὐτὸς ἦν καλούμενος, καὶ τὸν Ἰακῶβ τούτῳ τῷ ὀνόματι ὁμοίως μετωνομάκει. Ὅτι δὲ καὶ ἄγγελοι καὶ ἀπόστολοι 15 τοῦ Θεοῦ λέγονται οἱ ἀγγέλλειν τὰ παρ' αὐτοῦ ἀποστελλόμενοι προφηῆται, ἐν τῷ Ἡσαΐα δεδήλωται. Λέγει γὰρ ἐκεῖ ὁ Ἡσαΐας· Ἀπόστειλόν με. Καὶ ὅτι προφήτης ἰσχυρὸς καὶ μέγας γέγονεν ὁ ἐπονομασθεὶς τῷ Ἰησοῦ ὀνόματι, φανερὸν πᾶσιν ἐστίν. Εἰ οὖν ἐν τοσαύταις μορφαῖς οἶδαμεν πεφανερώσθαι τὸν Θεὸν ἐκείνῳ τῷ 20 Ἀβραὰμ καὶ τῷ Ἰακῶβ καὶ τῷ Μωσεῖ, πῶς ἀποροῦμεν καὶ ἀπιστοῦμεν κατὰ τὴν τοῦ πατρὸς τῶν ὄλων βουλήν καὶ ἄνθρωπον

properly replaced the comma, which formerly stood at *ὕμῶν*, by a note of interrogation.

11. πρότερον Αὐσῆς καλούμενος. Numb. xiii. 16. *And Moses called Oshea, the son of Nun, Jehoshua.* In the LXX. thus:—καὶ ἐπωνόμασε Μωϋσῆς τὸν Αὐσῆ, υἱὸν Ναυῆ, Ἰησοῦν. According to Justin's principle of interpretation, the Mosaic history and institutions are throughout emblematic of Christ and Christianity; and in the case of Joshua he considers that all his actions were performed by virtue of the divine name with which, as was Jacob with that of *Israel*, he was invested. See further, under cc. 113. 115. 132. Thus also Tertull. adv. Marc. III. 16. *Cum successor Moysi destinaretur Auses filius Nave, transfertur certe de pristino nominis, et incipit vocari Jesus. . . . Etiam nominis Domini inauguratus est figura, Jesus cognominatus. Hoc nomen ipse Christus suum jam tunc esse testatus est, cum ad Moysen loquebatur, Ecce ego mitto angelum meum &c.* Again, in Lib. IV. 7. *Nam et prophetam meminerat sanctum Dei prædicasse, et Jesu, nomen Dei, esse in filio Nave.* Lactant. Inst. Div. IV. 17. *Christi figuram gerebat ille Jesus: qui cum primum Auses vocaretur, Moyses futura præsentiens jussit eum Jesum vocari.* See also Tertull. adv. Jud. c. 9. Clem. Alex. Pædag. I. 7. 60. Euseb. H. Eccl. I. 3. Demonst. Ev. IV. 17. Cyrill. adv. Julian. VIII. p. 281.

12. αὐτοῦ εἰπόντος. *Legendum, ni fallor, says the Benedictine editor, αὐτοῦ τοῦ εἰπόντος.*

14. Ἰσραὴλ αὐτὸς ἦν καλούμενος. That is, *Christ*: as shewn at large in c. 125. *Vide locum.*

18. ἀπόστειλόν με. From Isai. vi. 8. In this respect also *Joshua* was emblematic of *Christ*. See on Apol. I. c. 63, 11.

20. τὸν Θεόν. Otto seems to regard the article with suspicion; but see above, on c. 56, 59. For ἐκείνῳ, Sylburg would read ἐκείνον.

αὐτὸν διὰ παρθένου γεννηθῆναι μὴ δεδυνῆσθαι, καὶ ταῦτα ἔχοντες
 γραφὰς τοσαύτας, ἐξ ὧν συννοῆσαι ἔστι διαρρήδημ ὅτι κατὰ τὴν
 25 τοῦ πατρὸς βουλήν καὶ τοῦτο γέγονεν;

Proofs from
 Scripture, not
 only of the
 dignity of
 Christ's nature,
 but of his
 Incarnation
 and sufferings.

ζ LXXVI. Ὅταν γὰρ ὡς υἱὸν ἀνθρώπου λέγῃ Δαυὶδ τὸν
 παραλαμβάνοντα τὴν αἰώνιον βασιλείαν, οὐκ αὐτὸ τοῦτο αἰνί-
 σεται; Τὸ γὰρ ὡς υἱὸν ἀνθρώπου εἰπεῖν, φαινόμενον μὲν καὶ
 γενόμενον ἀνθρώπου μνηύει, οὐκ ἐξ ἀνθρωπίνου δὲ σπέρματος
 ὑπάρχοντα δηλοῖ. Καὶ τὸ λίθον τοῦτον εἰπεῖν ἄνευ χειρῶν τμη-
 θέντα, ἐν μυστηρίῳ τὸ αὐτὸ κέκραγε· τὸ γὰρ ἄνευ χειρῶν εἰπεῖν
 αὐτὸν ἐκτεμῆσθαι, ὅτι οὐκ ἔστω ἀνθρώπινον ἔργον, ἀλλὰ τῆς
 βουλῆς τοῦ προβάλλοντος αὐτὸν πατρὸς τῶν ὄλων Θεοῦ. Καὶ τὸ
 Ἡσαΐαν φάσαι, Τὴν γενεὰν αὐτοῦ τίς διηγῆσεται; ἀνεκδιήγητον
 10 ἔχοντα τὸ γένος αὐτὸν ἐδήλου· οὐδεὶς γὰρ, ἀνθρώπος ὧν ἐξ ἀν-
 θρώπων, ἀνεκδιήγητον ἔχει τὸ γένος. Καὶ τὸ τὸν Μωσέα εἰπεῖν,
 Πλυνεῖν αὐτὸν τὴν στολὴν αὐτοῦ ἐν αἵματι σταφυλῆς, οὐχ, ὃ
 καὶ ἤδη πολλάκις πρὸς ὑμᾶς παρακεκαλυμμένως πεπροφητεῦκέναι

23. καὶ ταῦτα ἔχοντες γ. τ. *And this too, when we have so many passages of Scripture.* The vulgar reading is *τοιαύτας*. Thirlby's emendation is confirmed by cc. 68. 100. and elsewhere frequently.

24. κατὰ τὴν τοῦ πατρὸς βουλήν. So in cc. 61. 76. 100. and elsewhere frequently. Compare also Ignat. ad Smyrn. c. i. Theoph. ad Autol. ii. 22. Tertull. adv. Prax. cc. 6. 27. Origen. in Cantic. Hom. 2. De Princip. i. 2. 6. It may be observed that this act of the divine will, in compassing the eternal generation of the Son, is expressed by the verbs *γεννᾶν* or *προβάλλειν* (cc. 62. 76. 129.), and the *coming forth of the Son* by the verb *προέρχασθαι* (c. 100.). See also on c. 61. 2.

LXXVI. 1. ὡς υἱὸν ἀνθρώπου λέγῃ Δ. The reference is to Dan. vii. 13, 14. See Bp. Kaye's Justin, p. 67. note 1.

5. τὸ λίθον τοῦτον εἰπεῖν ἄνευ χ. τ. See Dan. ii. 34. Thus Iren. Hær. ii. 28. *Daniel, prævidens ejus adventum, lapidem sine manibus abscissum dixit. Sine manibus enim virorum illorum, qui solent lapides cædere, in hunc mundum ejus adventus erat; id est, non operante in eum Joseph, sed sola Maria, co-operante dispositione. . . . Propter hoc et Esaias ait, Ecce ego mitto in fundamenta Sion lapidem pretiosum, electum, summum angularein, honorificum; uti non ex voluntate viri, sed ex voluntate Dei, adventum ejus intelligamus.*

7. ὅτι οὐκ ἔστιν κ. τ. λ. Repeat δηλοῖ, or μνηύει.

9. τὴν γενεὰν αὐτοῦ τ. δ. From Isai. liii. 8. Compare cc. 43. 63. supra.

12. πλυνεῖν αὐτὸν κ. τ. λ. Of this prophecy from Gen. xlix. 11. see above on cc. 54, 3; 63, 4.

13. πεπροφητεῦκέναι. Cod. Reg. et Cod. Clar. in marg. *προπεφητεῦκέναι.*

αὐτὸν εἶπον, ἐστίν; Ὅτι αἷμα μὲν ἔχειν αὐτὸν προεμήνυεν, ἀλλ' οὐκ ἐξ ἀνθρώπων· ὃν τρόπον τὸ τῆς ἀμπέλου αἷμα οὐκ ἄν- 15
 θρωπος ἐγέννησεν, ἀλλ' ὁ Θεός. Καὶ Ἰσαίας δὲ, [μεγάλης
 βουλῆς ἄγγελον] αὐτὸν εἰπὼν, οὐχὶ τούτων, ὥνπερ ἐδίδαξεν
 ἐλθὼν, διδάσκαλον αὐτὸν γεγενῆσθαι προεκήρυσσεν; Ἄ γὰρ
 μεγάλα ἐβεβούλευτο ὁ πατήρ εἰς τε πάντας τοὺς εὐαρέστους
 γενομένους αὐτῷ καὶ γενησομένους ἀνθρώπους, καὶ τοὺς ἀποστάν- 20
 τας τῆς βουλῆς αὐτοῦ ὁμοίως ἀνθρώπους ἢ ἀγγέλους, οὗτος μόνος
 ἀπαρακαλύπτως ἐδίδαξεν, εἰπὼν· Ἦξουσιν ἀπὸ ἀνατολῶν καὶ δυσ-
 μῶν, καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν
 τῇ βασιλείᾳ τῶν οὐρανῶν· οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται
 εἰς τὸ σκότος τὸ ἐξώτερον. Καί· Πολλοὶ ἐροῦσί μοι τῇ ἡμέρᾳ 25
 ἐκείνῃ, Κύριε, κύριε, οὐ τῷ σῷ ὀνόματι ἐφάγομεν, καὶ ἐπίομεν,
 καὶ προεφητεύσαμεν, καὶ δαιμόνια ἐξεβάλομεν; Καὶ ἐρῶ αὐτοῖς,
 Ἄναχωρεῖτε ἀπ' ἐμοῦ. Καὶ ἐν ἄλλοις λόγοις, οἷς καταδικάζειν
 τοὺς ἀναξίους μὴ σώζεσθαι μέλλει, ἔφη ἐρεῖν, Ὑπάγετε εἰς τὸ
 σκότος τὸ ἐξώτερον, ὃ ἠτοίμασεν ὁ πατήρ τῷ Σατανᾷ καὶ τοῖς 30
 ἀγγέλοις αὐτοῦ. Καὶ πάλιν ἐν ἑτέροις λόγοις ἔφη· Δίδωμι ὑμῖν
 ἐξουσίαν καταπατεῖν ἐπάνω ὄφρων καὶ σκόρπιων καὶ σκολοπενδρῶν,
 καὶ ἐπάνω πάσης δυνάμεως τοῦ ἐχθροῦ. Καὶ νῦν ἡμεῖς, οἱ πισ-
 τεύοντες ἐπὶ τὸν σταυρωθέντα ἐπὶ Ποντίου Πιλάτου Ἰησοῦν κύριον
 ἡμῶν, τὰ δαιμόνια πάντα καὶ πνεύματα πονηρὰ ἐξορκίζοντες ὑπο- 35

The reading of the text is, however, in the margin of Cod. Reg., and it is fully confirmed by cc. 77, 84. and Justin's ordinary usage.

16. *μεγάλης βουλῆς ἄγγελον.* See Isai. ix. 6.

18. *γεγενῆσθαι.* Sylburg suggests *γενήσεσθαι* in the future: but compare Apol. i. c. 43, 9.

22. *ἤξουσιν ἀπὸ ἀνατολῶν κ. τ. λ.* Compare Matt. viii. 11, 12. Luke xiii. 28, 29. The words *καὶ δυσμῶν* are omitted in the Benedictine edition.

25. *πολλοὶ ἐροῦσι κ. τ. λ.* Compare Matt. vii. 22, 23. Luke xiii. 26.

29. *μέλλει.* Otto was the first to introduce this obvious emendation into the text. The reading of the MSS. and other editions is *μέλλειν*, which doubtless originated with some transcriber who connected the infinitive with *ἔφη*. Similar errors have been already in cc. 61, 7; 70, 30. In the construction *μέλλει* must be taken with *καταδικάζειν*. The two quotations which follow are from Matt. xxv. 41. Luke x. 19.

35. *δαιμόνια καὶ πν. π. ἐξορκίζοντες ὑποτασσόμενα ἡμῖν ἔχομεν.* See on c. 30, 20. Justin speaks also to the same effect in cc. 85, 121. At the same time

τασσόμενα ἡμῶν ἔχομεν. Εἰ γὰρ διὰ τῶν προφητῶν παρακεκαλυμμένως κεκήρυκτο παθητὸς γενησόμενος ὁ Χριστὸς, καὶ μετὰ ταῦτα πάντων κυριεύσων, ἀλλ' οὖν γε ὑπ' οὐδενὸς νοείσθαι ἐδύνατο, μέχρις αὐτὸς ἔπεισε τοὺς ἀποστόλους ἐν ταῖς γραφαῖς ταῦτα κερύχθαι διαρρήδην. Ἐβόα γὰρ πρὸ τοῦ σταυρωθῆναι. Δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ὑπὸ τῶν γραμματέων καὶ Φαρισαίων, καὶ σταυρωθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι. Καὶ Δαβὶδ δὲ πρὸ ἡλίου καὶ σελήνης ἐκ γαστρὸς γεννηθήσεται αὐτὸν κατὰ τὴν τοῦ πατρὸς βουλὴν ἐκήρυξε, καὶ

45 Θεὸν ἰσχυρὸν καὶ προσκυνητὸν, Χριστὸν ὄντα, ἐδήλωσε.

Returning to the consideration of Isaiah's prophecy of the Immaculate Conception, Justin shews that *Hezekiah* could not be the object of it.

LXXVII. Καὶ ὁ Τρύφων εἶπεν· Ὅτι μὲν οὖν καὶ τοιαῦτα καὶ

he admits that both Jews and Heathens had the power of exorcising evil spirits, but with this essential difference, that whereas their attempts were frequently abortive, the name of *Jesus* was always effectual with the Christians to the expulsion of a dæmon. Tertullian also expresses his readiness to test the truth of Christianity by the power of Christians to eject dæmons. See Apol. c. 23. Ad Scap. c. 2. De Cor. Mil. c. 11. De Idol. c. 11. De Spectac. c. 29. De Testim. An. c. 3.

36. εἰ γὰρ διὰ τῶν προφητῶν κ. τ. λ. Compare Acts xxvi. 22, 23. True it is, observes Justin, that the predictions of the prophets were not distinctly understood, until Christ had opened the understandings of his Apostles; but it is now clear that, according to the declarations of David, he is entitled, as Christ, to be worshipped as God.

40. δεῖ τὸν υἱὸν τοῦ ἀνθρώπου κ. τ. λ. Compare Mark viii. 31. Luke ix. 22.

43. Δαβίδ. So both MSS. The Ed. Ben. has Δαβίδ. The passage, to which Justin refers, is Ps. cx. 3. It has been already quoted to the same effect in c. 63. In applying it to the Incarnation, the Benedictine editor remarks that Justin must either have considered the verb ἐγέννησα as equivalent to *gignere decrevi*; or have supposed with Tertullian (adv. Marc. v. 9.) that the birth of Christ took place *ante Luciferum*, inasmuch as it happened *in the night*. This latter supposition, however, is contradicted by the fact that πρὸ ἡλίου καὶ σελήνης is here written as a substitute for πρὸ ἑωσφόρου. See, on the whole subject of the Son's *generation*, Bp. Kaye's Justin; pp. 57. sqq.

45. Χριστὸν ὄντα. The Benedictine editor supposes that Justin refers to Ps. xlv. 7. ἔχρισέ σε ὁ Θεός, understanding the words of the *divine unction*, whereby the Son was invested with his Father's glory, and became *God of God*. Compare Apol. II. c. 6. With respect to the testimony of David that Christ was to be worshipped as God, see Ps. xlv. 12. Ixxii. 11. as quoted above in cc. 34. 38. 63. Compare also cc. 68. 126; and see above, on c. 48, 11.

LXXVII. 1. ὅτι μὲν οὖν κ. τ. λ. This, among other similar passages, leads to the very probable inference that Trypho was eventually led by Justin to embrace Christianity. The particle οὖν is omitted in the Benedictine edition.

τοσαῦτα ἱκανὰ δυσωπήσαι ἔστι, σύμφημί σοι· ὅτι δὲ ἀπαιτῶ σε τὸν λόγον, ὃν πολλάκις προεβάλλον, ἀποδείξαι, εἰδέναι σε βούλομαι. Περαιώσον οὖν καὶ αὐτὸν ἡμῖν, ἵνα ἴδωμεν καὶ ὡς ἐκείνον εἰς Χριστὸν τοῦτον τὸν ὑμέτερον ἀποδεικνύεις εἰρηῆσθαι· ἡμεῖς 5 γὰρ εἰς Ἐζεκίαν αὐτὸν λέγομεν πεπροφητεῦσθαι.—Κἀγὼ ἔφην· Ὡς βούλεσθε, καὶ τοῦτο πράξω· ἀποδείξατε δέ μοι ὑμεῖς πρῶτον, ὅτι εἰς τὸν Ἐζεκίαν εἴρηται, ὅτι, πρὶν ἢ γνῶναι αὐτὸν καλεῖν πατέρα ἢ μητέρα, ἔλαβε δύναμιν Δαμασκοῦ καὶ τὰ σκύλα Σα-

3. τὸν λόγον, ὃν πόλλακις κ. τ. λ. That is, the prophecy of Isai. vii. 14. ἰδοὺ ἡ παρθένος κ. τ. λ. The MSS. and Edd. have λόγον ὧν π. Otto, however, has properly received the emendation proposed by Thirlby, which is fully confirmed by the pronouns αὐτὸν and ἐκείνον in the following sentence. Moreover, the infinitive ἀποδείξαι clearly depends upon ἀπαιτῶ, not upon προεβάλλον. In the end of the clause, the insertion of σε, after εἰδέναι, is due to Sylburg. Thus in c. 39. ἐπίστασθαί σε βούλομαι. Compare c. 71. *et alibi sæpius*.

4. περαιώσον οὖν καὶ αὐτόν. c. 68. περαιωθῆναι τὸν λόγον ἀγωνιοῦμαι. c. 65. πέραινε τὰ ἐπίλοιπα τοῦ λόγου. OTTO.

7. βούλεσθε. Ed. Ben. βούλεσθαι. Probably a printer's error.

8. πρὶν ἢ γνῶναι κ. τ. λ. Having already proved (cc. 43. 68. 71.), that none of Abraham's seed, according to the flesh, had been born of a virgin; and that the substitution of νεάνις for παρθένος, as advocated by the Jews, is a wanton tampering with the prophetic writings; Justin now proceeds, by connecting Isai vii. 14. with Isai. viii. 4., to prove that the prediction could not apply to Hezekiah, inasmuch as he had not fought against Damascus and Samaria, before he could articulate the words *Father* and *Mother*; whereas Christ, in whom the prophecy must therefore be fulfilled, had, as an infant, prevailed against Samaria and Damascus, in the sight of the King of Assyria. This he maintains to have been the case, when, in the offerings of the Magi, he received the spoil of those countries in the sight of Herod, who is called the King of Assyria, on account of his impious and cruel disposition. He argues also that the journey of the Magi to Bethlehem implied their revolt from the dæmons of Damascus, to whom they had hitherto rendered a wicked and unholy service; and consequently that their acknowledgement of the kingdom of Christ, was to be regarded as a victory achieved by Christ over their former masters. For other proofs of the inapplicability of the prophecy to Hezekiah, which will doubtless appear more satisfactory, it will suffice to refer to the Biblical Commentaries. Bishops Kidder and Pearson remark, after Epiphanius, that it could not possibly relate to that monarch, since he must have been already born some years before it was delivered. At c. 79. the argument is again interrupted, to be finally resumed in c. 84. Justin there maintains, that, as the miraculous conception was expressly announced as a sign, it cannot be interrupted of the ordinary birth of a mere mortal.

10 μαρείας ἔναντι βασιλέως Ἀσσυρίων. Οὐ γὰρ, ὡς βούλεσθε ἐξη-
 γείσθαι, συγχωρηθήσεται ὑμῖν, ὅτι Ἐζεκίας ἐπολέμησε τοῖς ἐν
 Δαμασκῷ ἢ ἐν Σαμαρείᾳ ἔναντι βασιλέως Ἀσσυρίων. Πρὶν ἢ
 γὰρ γνῶναι τὸ παιδίον καλεῖν πατέρα ἢ μητέρα, ὁ προφητικὸς
 λόγος ἔφη, λήψεται δύναμιν Δαμασκοῦ καὶ σκύλα Σαμαρείας
 15 ἔναντι βασιλέως Ἀσσυρίων. Εἰ γὰρ μὴ μετὰ προσθήκης ταῦτα
 εἶπε τὸ προφητικὸν πνεῦμα, Πρὶν ἢ γνῶναι τὸ παιδίον καλεῖν
 πατέρα ἢ μητέρα, λήψεται δύναμιν Δαμασκοῦ καὶ σκύλα Σαμαρείας·
 ἀλλὰ μόνον εἰρήκει, Καὶ τέξεται υἶόν, καὶ λήψεται δύναμιν
 Δαμασκοῦ καὶ σκύλα Σαμαρείας· ἐδύνασθε λέγειν, Ἐπειδὴ προ-
 20 εγίνωσκεν ὁ Θεὸς μέλλειν αὐτὸν λήψεσθαι ταῦτα, προειρήκει.
 Νῦν δὲ μετὰ τῆς προσθήκης ταύτης εἶρηκεν ἡ προφητεία, Πρὶν
 ἢ γνῶναι τὸ παιδίον καλεῖν πατέρα ἢ μητέρα, λήψεται δύναμιν
 Δαμασκοῦ καὶ σκύλα Σαμαρείας. Καὶ οὐδενὶ τῶν ἐν Ἰουδαίοις
 ποτὲ συμβεβηκέναι τοῦτο ἀποδείξαι ἔχετε, ἡμεῖς δὲ ἔχομεν ἀποδείξαι
 25 τοῦτο γενόμενον ἐν τῷ ἡμετέρῳ Χριστῷ. Ἄμα γὰρ τῷ γεννηθῆναι

10. οὐ γὰρ, ὡς βούλεσθε κ. τ. λ. The Jewish interpretation of the prophecy is thus ridiculed in Tertull. adv. Jud. c. 9. *Scilicet vagitu ad arma esset convocaturus infans, et signum belli non tuba, sed crepitaculo, daturus; nec ex equo vel de muro, sed de nutricis et gerulae suae dorso sive collo, hostem designaturus; atque ita Damascum et Samariam pro mammis subacturus. Aliud est, si penes vos infantes in praelium erumpunt, credo ad solem uncti prius, dehinc pannis armati, et butyro stipendiati, qui ante norint lanceare quam lancinare.* Indeed the entire argument of Justin is borrowed by this writer, not only in the treatise above cited, but more at length in that against Marcion (III. 13.).

21. νῦν δὲ μετὰ τῆς προσθήκης ταύτης κ. τ. λ. The same inference is thus drawn by Tertullian, adv. Jud. c. 9. *Enimvero si nusquam hoc natura concedit, ante militare quam virum facere, ante virtutem, Damasci sumere quam patrem nosse sequitur ut figurate pronuntiatum videatur.*

25. ἄμα γὰρ τῷ γεννηθῆναι αὐτὸν μάγοι κ. τ. λ. Tertull. adv. Marc. III. 13. *Serva modum ætatis, et quære sensum prædicationis; imo redde Evangelio veritatis quæ posterior detraquisti; et tam intelligitur prophetia, quam renuntiatum expuncta. Maneant autem orientales illi Magi, in infantia Christum recentem auro et thure munerantes; et accesserit infans virtutem Damasci sine praelio et armis. . . . Nam et Magos reges habuit fere Oriens, et Damascus Arabiae retro deputabatur, antequam transcripta erat in Syrophœnicen, ex distinctione Syriarum; cujus tunc virtutem Christus accepit, accipiendo insignia ejus, aurum scilicet et odores: spolia autem Samariæ, ipsos Magos; qui cum illum cognovissent, et muneribus honorassent, et genu posito adorassent, spolia sunt facti*

αὐτὸν μάγοι ἀπὸ Ἀρραβίας παραγενόμενοι προσεκύνησαν αὐτῷ, πρότερον ἐλθόντες πρὸς Ἡρώδη τὸν ἐν τῇ γῆ ὑμῶν τότε βασιλεύοντα, ὃν ὁ λόγος καλεῖ βασιλέα Ἀσσυρίων διὰ τὴν ἄθεον καὶ ἄνομον αὐτοῦ γνώμην. Ἐπίστασθε γὰρ τοιαῦτα, ἔφην, ἐν παρα-

Samariæ, id est, Idololatriæ, credentes videlicet in Christum. Idololatriam enim Samariæ nomine notavit, ut ignominiosæ ob idololatriam. It is to be observed, however, that Tertullian so far differs from Justin (c. 78.), that he regards the Magi as *spoils of Samaria*, not while enslaved by Satan, but when surrendered to Christ. See on c. 78, 56. With respect to the particular country from which the Magi came on a visit of adoration to the new-born King of the Jews, the primitive writers are not agreed. In Matt. ii. 1. they are called simply *μάγοι ἀπὸ ἀνατολῶν, Eastern Magi*; and although they were originally a tribe or caste of the Medo-Persian empire, they gradually spread over Chaldæa, Mesopotamia, Assyria, and Arabia, acquiring the most powerful influence both as ministers of religion and men of science. See Herod. i. 101. III. 61. Xen. Cyr. VIII. 1, 2, 3. Plin. N. H. v. 29. xxx. 1. Now Clement of Alexandria, Origen, Chrysostom, Basil, and others suppose that those who followed the Star of Bethlehem, came from Persia or Chaldæa; and that their expectation of the promised Saviour was built upon the prophecy of Balaam in Numb. xxiv. 17. On the other hand, to the testimony of Justin and Tertullian, that they were Arabians, may be added that of Epiphanius (Hær. III. 80.); and in this case they would have been farther influenced by the promise made to Abraham, from whom they were descended through Ishmael. This opinion is moreover corroborated by the consideration that Arabia is called *the East* in Scripture (Judg. vi. 3. Job i. 3.); and that it produces the gifts of gold, frankincense, and myrrh, which the Magi offered to the infant Jesus. See 1 Kings x. 2. 11. 2 Chron. ix. 1. Psal. lxxii. 13. Isai. lx. 6. Jerem. vi. 20. Plin. N. H. VI. 28. XII. 13. Virg. Georg. I. 57. Æn. I. 416. Of the *Magi* themselves, see *Prideaux, Hyde, and Heeren.*

28. ὃν ὁ λόγος κ. τ. λ. Tertull. ubi supra:—*Adversus regem autem Assyriorum, adversus Herodem intellige, cui utique adversati sunt Magi tunc non renuntiando de Christo, quem interficere quærebat.*

29. ἐν παραβολαῖς καὶ ὁμοίωσει κ. τ. λ. See above, on c. 36, 10. Here also again Tertullian, adv. Jud. c. 9. *Nec hoc enim novum est Scripturis divinis, figurate uti translatione hominum ex comparatione criminum. Nam et archontas Sodomorum appellat archontas vestros; populum vestrum populum Gomorræ vocat, cum jam olim essent civitates istæ extinctæ. Et alibi per prophetam ad populum Israel dicit, Pater tuus Amorrhæus et mater tua Cethæa, [ob consinilem impietatem.]* The words in brackets are added from the parallel place in the book against Marcion. From the manner in which Justin has introduced the proverb from Ezek. xvi. 3, a key is at once given to his system of Biblical Interpretation, and the sanction upon which he grounded it. Upon the

30 βολαῖς καὶ ὁμοιώσει πολλὰκίς λαλοῦν τὸ ἅγιον πνεῦμα· οἶον πεποίηκε καὶ πρὸς τὸν λαὸν ἅπαντα τὸν ἐν Ἱεροσολύμοις, πολλὰκίς φῆσαν πρὸς αὐτοὺς, Ὁ πατήρ σου Ἀμορράιος καὶ ἡ μήτηρ σου Χετταία.

Proof of the fulfilment of Isaiah's prophecy in Christ.

LXXVIII. Καὶ γὰρ οὗτος ὁ βασιλεὺς Ἡρώδης, μαθὼν παρὰ τῶν πρεσβυτέρων τοῦ λαοῦ ὑμῶν, τότε ἐλθόντων πρὸς αὐτὸν τῶν ἀπὸ Ἀρραβίας μάγων, καὶ εἰπόντων, ἐξ ἀστέρος τοῦ ἐν τῷ οὐρανῷ φανέντος ἐγνωκέναι ὅτι βασιλεὺς γεγένηται ἐν τῇ χώρᾳ ὑμῶν, 5 καὶ ἤλθομεν προσκυνῆσαι αὐτὸν, καὶ ἐν Βηθλεέμ τῶν πρεσβυτέρων εἰπόντων, ὅτι γέγραπται ἐν τῷ προφήτῃ οὕτως· Καὶ σὺ Βηθλεέμ, γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ

principle that many passages in the Old Testament will only admit of a figurative application, he sought for an allegorical meaning in every transaction, and in every prophecy; looked upon his skill in investigating types and tropes as a special gift from God; and maintained that, without this divine grace and illumination, any attempt to understand the things said and done by the prophets must necessarily be unavailing. Compare cc. 57. 78. 85. 91. 112. 119. Resting his defence upon this ground, he vindicates the Old Testament from apparent contradiction, from immoral sanctions, and from every other difficulty (cc. 86. 112. 134. 141.); and argues that a conversion from Judaism to Christianity involved the sacrifice of no article of faith, or the admission of any thing that was not implied in the Hebrew Scriptures (c. 113.). On the other hand, he declares that the perversion of their own Scriptures by the Jews, was the effect of judicial blindness inflicted by God. See above, cc. 55. 64.

LXXVIII. 1. καὶ γὰρ οὗτος ὁ β. Ἡρώδης, κ. τ. λ. The sentence concludes without any verb, upon which the nominative depends; and is succeeded by a long parenthesis, interrupted again by parenthesis within parenthesis relating to matters which preceded the consummation of Herod's wickedness, until at length the subject is again resumed at the words Καὶ ὁ Ἡρώδης, μὴ ἐπανελθόντων κ. τ. λ. It is not therefore altogether without reason that Thirlby complains of the confusion by which the chapter is disfigured, and condemns this utter disregard of order and method, as betraying a careless inattention to the ordinary rules of composition, for which it would be difficult to find any reasonable excuse.

3. ἐξ ἀστέρος τοῦ ἐν τῷ οὐρανῷ κ. τ. λ. See Matt. ii. 2. sqq.; and the Commentators *ad loc.* For γεγένηται, Thirlby would read γεγέννηται. See however on Apol. i. c. 21. 2; and compare Dial. cc. 8. 23. 61. 69. 70. *et alibi*. Instead of προσκυνῆσαι αὐτὸν also, the margins of both MSS. have αὐτῷ in the dative. Both constructions are equally employed. Compare cc. 88. 106; and see the interpreters on Matt. ii. 2.

6. καὶ σὺ Βηθλεέμ, κ. τ. λ. From Micah v. 2. as quoted by the Evangelist. See the Commentators.

γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου. Τῶν ἀπὸ Ἀρραβίας οὖν μάγων ἐλθόντων εἰς Βηθλεὲμ, καὶ προσκυνησάντων τὸ παιδίον, καὶ προσενεγκάντων αὐτῷ δῶρα, χρυσὸν καὶ 10 λίβανον καὶ σμύρναν, ἐπειδὴ κατὰ ἀποκάλυψιν μετὰ τὸ προσκυνῆσαι τὸν παῖδα ἐν Βηθλεὲμ ἐκελεύσθησαν μὴ ἐπανελθεῖν πρὸς τὸν Ἡρώδην· καὶ Ἰωσήφ δὲ, ὁ τὴν Μαρίαν μεμνηστευμένος, βουληθεὶς πρότερον ἐκβαλεῖν τὴν μνηστὴν αὐτῷ Μαριάμ, νομίζων ἐγκυμονεῖν αὐτὴν ἀπὸ συνουσίας ἀνδρὸς, τουτέστι ἀπὸ πορνείας, 15 δι' ὀράματος κεκέλευστο μὴ ἐκβαλεῖν τὴν γυναῖκα αὐτοῦ, εἰπόντος αὐτῷ τοῦ φανέντος ἀγγέλου, ὅτι ἐκ πνεύματος ἁγίου ὃ ἔχει κατὰ γαστρός ἐστι· φοβηθεὶς οὖν οὐκ ἐκβέβληκεν αὐτὴν, ἀλλὰ, ἀπογραφῆς οὔσης ἐν τῇ Ἰουδαίᾳ τότε πρώτης ἐπὶ Κυρηνίου, ἀνεληλύθει ἀπὸ Ναζαρέτ, ἔνθα ᾧκει, εἰς Βηθλεὲμ, ὅθεν ἦν, ἀπογράψασθαι 20 ἀπὸ γὰρ τῆς κατοικουμένης τὴν γῆν ἐκείνην φυλῆς Ἰούδα τὸ γένος ἦν. Καὶ αὐτὸς ἅμα τῇ Μαρίᾳ κελεύεται ἐξελθεῖν εἰς Αἴγυπτον, καὶ εἶναι ἐκεῖ ἅμα τῷ παιδίῳ, ἄχρις ἂν αὐτοῖς πάλιν ἀποκαλυφθῇ ἐπανελθεῖν εἰς τὴν Ἰουδαίαν. Γεννηθέντος δὲ τότε τοῦ παιδίου ἐν Βηθλεὲμ, ἐπειδὴ Ἰωσήφ οὐκ εἶχε ἐν τῇ κώμῃ ἐκείνῃ που 25 καταλύσαι, ἐν σπηλαίῳ τινὶ σύνεγγυς τῆς κώμης κατέλυσε· καὶ

11. ἐπειδὴ κατὰ ἀποκάλυψιν κ. τ. λ. According to the old punctuation, *ἔπειτα* would be preferable; but the force of the particle continues through the next sentence relating to Joseph's dream, at the end of which the event is marked by the clause, *φοβηθεὶς οὖν οὐκ ἐκβέβληκεν αὐτὴν*, *When the Magi were enjoined not to return, and Joseph had been forbidden to divorce his wife, alarmed by the angelic vision he did not put her away, &c.* The pointing therefore at Ἡρώδην, and *κατὰ γαστρός ἐστι*, has been changed to a colon, instead of *full stop*. For the particulars of the narrative, see Matt. i. 18. sqq.

18. ἀλλὰ, ἀπογραφῆς οὔσης κ. τ. λ. See Luke ii. 1. sqq. and the Commentators. Compare also Apol. i. c. 34.

22. καὶ αὐτὸς ἅμα τῇ Μαρίᾳ κ. τ. λ. See Matt. ii. 13.

24. γεννηθέντος δὲ τότε κ. τ. λ. Compare Luke ii. 6. sqq. The vulgar reading is *ποῦ καταλύσαι*, whence Sylburg conjectures that *ποῦ καταλύσαι* may possibly have been found in some copies.

26. ἐν σπηλαίῳ τινὶ σύνεγγυς κ. τ. λ. Origen c. Cels. i. 51. *δείκνυται τὸ ἐν Βηθλεὲμ σπηλαίον ἐνθα ἐγεννήθη, καὶ ἡ ἐν τῷ σπηλαίῳ φάτιν ἐνθα ἐσπαργαγώθη*. Basil also, and Epiphanius, Theodoret, and Jerome distinctly assert that our Lord was born in a cave; and the same tradition appears in several of the Apocryphal Gospels. See Protevang. Jacob. c. 18. Joseph. Hist. c. 7. Evang. Infant. c. 2.

τότε, αὐτῶν ὄντων ἐκεῖ, ἐτετόκει ἡ Μαρία τον Χριστόν, καὶ ἐν φάτῃ αὐτὸν ἐτεθείκει, ὅπου ἐλθόντες οἱ ἀπὸ Ἀρράβιας μάγοι εἶδον αὐτόν. Ὅτι δὲ Ἡσαίας καὶ περὶ τοῦ συμβόλου τοῦ κατὰ
 30 τὸ σπήλαιον προεκεκηρύχει, ἀνιστόρησα ὑμῖν, ἔφη· καὶ δι' αὐτοὺς δὲ τοὺς σήμερον σὺν ὑμῖν ἐλθόντας πάλιν τῆς περικοπῆς ἐπιμνησθήσομαι, εἶπον· καὶ ἀνιστόρησα ἦν καὶ προέγραφα ἀπὸ τοῦ Ἡσαίου περικοπῆν, εἰπὼν διὰ τοὺς λόγους ἐκεῖνους τοὺς τὰ Μίθρα μυστήρια παραδιδόντας, ἐν τόπῳ ἐπικαλουμένῳ παρ' αὐτοῖς σπηλαίῳ
 35 μνεῖσθαι ὑπ' αὐτῶν, ὑπὸ τοῦ διαβόλου ἐνεργηθῆναι εἰπεῖν. Καὶ ὁ Ἡρώδης, μὴ ἐπανελθόντων πρὸς αὐτὸν τῶν ἀπὸ Ἀρράβιας

Hist. Mariæ Nativ. c. 14. Over this cave, according to the historian Socrates (H. E. i. 17.), the empress Helena built a Church; and in the Church of the Nativity, attached to the Latin Convent near the town, there is still a spiral staircase leading to a cave, above twenty feet deep, in which the Saviour of the world is said to have been born. Now it may well be doubted, although cattle are and have been stabled in caves in the East, whether one so deep and precipitous as this could have been used for such a purpose; so that the claims of this particular cave to the reputed honour are somewhat questionable. At the same time, tradition is strongly in favour of Justin's statement; and though St. Luke does not mention the cave, there is no inconsistency in supposing that the manger, which he does mention, may have appertained to a stable, which had been excavated from the rock. It is, however, further observable, that Justin places the cave near Bethlehem, whereas St. Luke (ii. 11.) says that Christ was born in the city of David: but this discrepancy is rather apparent than real. The Inn might be *without* the village; and yet, inasmuch as it belonged to Bethlehem, whatever happened there might fairly be said to have happened *in Bethlehem*: not to mention that houses of public entertainment in the East were generally situated beyond the precincts of towns. See Baron. Ann. i. 2. Casaubon. Exercit. i. 4.

30. ἀνιστόρησα ὑμῖν· καὶ δι' αὐτοὺς κ. τ. λ. Justin refers to his exposition of Isai. xxxiii. 13. sqq. with reference to the cave in which the mysteries of Mithras were solemnized; which he here repeats for the advantage of certain new comers, who were not present at the conference of the preceding day. See on c. 70. 1; and Introd. Obs. p. 5.

35. μνεῖσθαι ὑπ' αὐτῶν. Scil. τῶν τὰ Μ. μυστήρια παραδιδόντων. The order of construction is, τοὺς τὰ Μ. μ. π. ἐνεργηθῆναι ὑπὸ τοῦ διαβόλου εἰπεῖν, τοὺς πειθομένους αὐτῷ (c. 70.) μνεῖσθαι ὑπ' αὐτῶν ἐν τόπῳ κ. τ. λ. Of Justin's opinions respecting dæmons and dæmoniacal influence, see Bp. Kaye's treatise, pp. 105. sqq.; and the notes to Apol. i. *passim*.

— καὶ ὁ Ἡρώδης, κ. τ. λ. See above, note 1; and compare Matt. ii. 16. sqq.

μάγων, ὡς ἤξιωσεν αὐτοὺς ποιῆσαι, ἀλλὰ κατὰ τὰ κελευσθέντα αὐτοῖς δι' ἄλλης ὁδοῦ εἰς τὴν χώραν αὐτῶν ἀπαλλαγέντων, καὶ τοῦ Ἰωσήφ ἅμα τῇ Μαρίᾳ καὶ τῷ παιδίῳ, ὡς καὶ αὐτοῖς ἀποκεκάλυπτο, ἤδη ἐξελθόντων εἰς Αἴγυπτον, οὐ γινώσκων τὸν παῖδα, ὃν 40 ἐληλύθεισαν προσκυνῆσαι οἱ μάγοι, πάντας ἀπλῶς τοὺς παῖδας τοὺς ἐν Βηθλεὲμ ἐκέλευσεν ἀναιρεθῆναι. Καὶ τοῦτο ἐπεπροφήτευτο μέλλειν γίνεσθαι διὰ Ἱερεμίου, εἰπόντος δι' αὐτοῦ τοῦ ἁγίου πνεύματος οὕτως· Φωνὴ ἐν Ῥαμᾷ ἠκούσθη, κλαυθμὸς καὶ ὄδυρμος πολὺς· Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς, καὶ οὐκ ἤθελε παρα- 45 κληθῆναι, ὅτι οὐκ εἰσὶ. Διὰ οὖν τὴν φωνὴν, ἣ ἐμελλεν ἀκούεσθαι ἀπὸ Ῥαμᾶ, τουτέστιν ἀπὸ τῆς Ἀρράβιας,—ἔστι γὰρ καὶ μέχρι τοῦ νῦν τόπος καλούμενος ἐν Ἀρράβια Ῥαμᾶ,—κλαυθμὸς ἐμελλεν τὸν τόπον καταλαμβάνειν, ὅπου Ῥαχὴλ, ἡ γυνὴ Ἰακώβ, τοῦ ἐπικληθέντος Ἰσραὴλ, τοῦ ἁγίου πατριάρχου, τέθαιπται, τουτέστι 50 τὴν Βηθλεὲμ, κλαιουσῶν τῶν γυναικῶν τὰ τέκνα τὰ ἴδια τὰ ἀνηρημένα, καὶ μὴ παράκλησιν ἔχουσῶν ἐπὶ τῷ συμβεβηκότι αὐταῖς. Καὶ γὰρ τὸ εἰπεῖν τὸν Ἡσαΐαν, Λήψεται δύναμιν Δαμασκοῦ καὶ σκύλα Σαμαρείας, (τὴν τοῦ πονηροῦ δαίμονος, τοῦ ἐν Δαμασκῷ οἰκοῦντος, δύναμιν ἐσήμεινε νικηθήσεσθαι τῷ Χριστῷ ἅμα τῷ 55 γεννηθῆναι· ὅπερ δείκνυται γεγενημένον. Οἱ γὰρ μάγοι, οὔτινες ἐσκυλευμένοι ἦσαν πρὸς πάσας κακὰς πράξεις τὰς ἐνεργουμένας

41. πάντας ἀπλῶς τοὺς παῖδας κ. τ. λ. There is a tradition that Herod's own child was included in the number of the Innocents. Macrob. Saturn. ii. 4. *Cum audisset Augustus inter pueros, quos in Syria Herodes rex Judæorum infra bimatum jussit interfici, filium quoque ejus occisum, dicebat, Melius est Herodis porcum esse quam filium.*

44. φωνὴ ἐν Ῥαμᾷ κ. τ. λ. From Jerem. xxxi. 15. as quoted in Matt. ii. 18. Of the application which the Evangelist has made of the passage, see the Commentators. As to Justin's interpretation, since Ramah was a town in the tribe of Benjamin (Josh. xviii. 25. Judg. xix. 13.), only a few miles from Jerusalem, he has either committed an egregious geographical blunder, or connected the prediction with another town of the same name in Arabia, which happened to fall in more conveniently with his line of argument.

56. οἱ γὰρ μάγοι, οὔτινες ἐσκυλευμένοι ἦσαν κ. τ. λ. Justin means that the Magi were appropriated to himself by the dæmon of Damascus, as spoils taken in war, inasmuch as they were subject to his sway, and performed at his instigation every kind of wickedness. See on c. 77, 25. In proof of their vicious and demoralizing practices, see Tatian. Orat. ad Gr. cc. 28, 29, 30. 45.

- ὑπὸ τοῦ δαιμονίου ἐκείνου, ἐλθόντες καὶ προσκυνήσαντες τῷ Χριστῷ φαίνονται ἀποστάντες τῆς σκυλευσάσης αὐτοὺς δυνάμεως ἐκείνης,
- 60 ἦν ἐν μυστηρίῳ ἐσήμαιεν ἡμῖν ὁ λόγος οἰκεῖν ἐν Δαμασκῷ. Ἀμαρτωλὸν δὲ καὶ ἄδικον οὖσαν ἐν παραβολῇ τὴν δύναμιν ἐκείνην καλῶς Σαμάρειαν καλεῖ. Ὅτι δὲ Δαμασκὸς τῆς Ἀρράβικῆς γῆς ἦν καὶ ἔστιν, εἰ καὶ νῦν προσενέμεται τῇ Συροφοινίῃ λεγομένῃ, οὐδ' ὑμῶν τινὲς ἀρνήσασθαι δύνανται. Ὅστε καλὸν ἂν εἴη ὑμᾶς,
- 65 ὧ ἄνδρες, ἃ μὴ νενοήκατε, παρὰ τῶν (λαβόντων χάριν ἀπὸ τοῦ Θεοῦ) ἡμῶν τῶν Χριστιανῶν μαθάνειν, ἀλλὰ μὴ κατὰ πάντα ἀγωνίζεσθαι τὰ ὑμέτερα διδάγματα κρατύνειν, ἀτιμάζοντας τὰ τοῦ Θεοῦ. Διὸ καὶ εἰς ἡμᾶς μετετέθη ἡ χάρις αὕτη, ὡς Ἡσαΐας φησὶν εἰπὼν οὕτως· Ἐγγίξει μοι ὁ λαὸς οὗτος, τοῖς χεῖλεσιν
- 70 αὐτῶν τιμῶσί με, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ· μάτην δὲ σέβονται με, ἐντάλματα ἀνθρώπων καὶ διδασκαλίας διδάσκοντες. Διὰ τοῦτο, ἰδοὺ, ἐγὼ προσθήσω τοῦ μεταθεῖναι τὸν λαὸν τοῦτον, καὶ μεταθήσω αὐτοὺς, καὶ ἀφελῶ τὴν σοφίαν τῶν σοφῶν αὐτῶν, τὴν δὲ σύνεσιν τῶν συνετῶν ἀθετήσω.

An objection of Trypho, who seems to have considered the apostacy of the Angels as incredible, answered from the Scriptures. This again by way of digression.

LXXIX. Καὶ ὁ Τρύφων, ὑπαγανακτῶν μὲν, αἰδούμενος δὲ τὰς γραφὰς, ὡς ἐδηλοῦτο ἀπὸ τοῦ προσώπου αὐτοῦ, εἶπε πρὸς με· Τὰ μὲν τοῦ Θεοῦ ἁγία ἔστιν, αἱ δὲ ὑμέτεροι ἐξηγήσεις τετρασμένα ἐσίν, ὡς φαίνεται καὶ ἐκ τῶν ἐξηγημένων ὑπὸ σου, μᾶλλον δὲ καὶ βλάσφημοι· ἀγγέλους γὰρ πονηρευσαμένους καὶ ἀποστάντας τοῦ Θεοῦ λέγεις.—Κἀγὼ ἐνδοτικώτερον τῇ φωνῇ,

62. ὅτι δὲ Δαμασκὸς κ. τ. λ. Though Damascus originally belonged to the Syrians (2 Sam. viii. 5, 6. Isai. vii. 8. Plin. N. H. v. 13.), it is sometimes spoken of by the ancients as an Arabian city, and in the time of St Paul it was subject to Aretas, an Arabian prince (2 Cor. xi. 32.). Subsequently it was added by the Romans, as here stated, to the province of *Phœnice*. Compare Ammian. Marcel. xiv. 8.

65. παρὰ τῶν λαβόντων χάριν κ. τ. λ. See above, on c. 76, 39.

69. ἐγγίξει μοι κ. τ. λ. From Isai. xxix. 13, 14.

LXXIX. 5. ἀγγέλους γὰρ πονηρευσαμένους κ. τ. λ. No assertion to this effect having been apparently made by Justin, it should seem that Trypho alludes to some observation which had fallen from him during that part of the discussion, of which the record is lost. For Justin's opinion respecting the fallen angels, see below, c. 140.

6. ἐνδοτικώτερον τῇ φωνῇ. *In a lower tone of voice.* The neuter adjective

παρασκευάσαι αὐτὸν βουλόμενος πρὸς τὸ ἀκούειν μου, ἀπεκρινά-
 μην λέγων· Ἀγαθαί σου, ἄνθρωπε, τὸ εὐλαβῆς τοῦτο, καὶ εὐχομαι
 τὴν αὐτὴν διάθεσίν σε ἔχειν καὶ περὶ ὃν διακουεῖν γεγραμμένοι
 εἰσὶν οἱ ἄγγελοι, ὡς Δανιὴλ φησιν, ὅτι [ὡς υἱὸς ἀνθρώπου] πρὸς 10
 τὸν παλαιὸν τῶν ἡμερῶν προσάγεται, καὶ αὐτῷ δίδοται πᾶσα βασι-
 λεία εἰς τὸν αἰῶνα τοῦ αἰῶνος. Ἴνα δὲ γνωρίζῃς, εἶπον, ὦ ἄνθρω-
 πε, μὴ ἡμετέρα τόλμη χρησάμενους τὴν ἐξήγησιν ταύτην, ἣν
 μέμφη, πεποιῆσθαι ἡμᾶς, μαρτυρίαν σοι ἀπ' αὐτοῦ τοῦ Ἡσαίου
 δώσω, ὅτι πονηροὺς ἀγγέλους κατωκκέναι καὶ κατοικεῖν λέγει καὶ 15
 ἐν Τάνει, τῇ Αἰγυπτίᾳ χώρᾳ. Εἰσὶ δὲ οἱ λόγοι οὗτοι· Οὐαὶ
 τέκνα ἀποστάται, τάδε λέγει κύριος· Ἐποιήσατε βουλήν οὐ δι'
 ἐμοῦ, καὶ συνθήκας οὐ διὰ τοῦ πνεύματός μου, προσθεῖναι ἁμαρ-
 τίας ἐφ' ἁμαρτίας, οἱ πονηρευόμενοι καταβῆναι εἰς Αἴγυπτον,
 ἐμὲ δὲ οὐκ ἠρώτησαν, τοῦ βοηθηθῆναι ὑπὸ Φαραῶ καὶ σκεπασ- 20
 θῆναι σκέπην Αἰγυπτίων. Ἔσται γὰρ ὑμῖν ἡ σκέπη Φαραῶ εἰς
 αἰσχύνην, καὶ τοῖς πεποιθόσιν ἐπ' Αἰγυπτίους ὄνειδος, ὅτι εἰσὶν
 ἐν Τάνει ἀρχηγοὶ ἄγγελοι πονηροί. Μάτην κοπιᾶσουσι πρὸς λαὸν,
 ὃς οὐκ ὠφελήσει αὐτοὺς εἰς βοήθειαν, ἀλλ' εἰς αἰσχύνην καὶ
 ὄνειδος. Ἄλλὰ καὶ Ζαχαρίας φησὶν, ὡς καὶ αὐτὸς ἐμνημόνευσας, 25
 ὅτι ὁ διάβολος εἰστήκει ἐκ δεξιῶν Ἰησοῦ τοῦ ἱερέως, ἀντικεῖσθαι

is used adverbially, and in a sense analogous to that of the verb ἐνδιδόναι in
 c. 90. *infra*.

11. προσάγεται. *Scil.* τοῖς ἀγγέλοις, as plainly indicated by the foregoing
 clause. The reference is to Dan. vii. 13, 14.

16. οὐαὶ τέκνα ἀποστάται, κ. τ. λ. From Isai. xxx. 1. sqq. It will imme-
 diately appear that the interpretation which Justin has put upon the passage
 depends entirely upon the LXX. version of v. 4. ὅτι εἰσὶν ἐν Τάνει ἀρχηγοὶ
 ἄγγελοι πονηροί, which does not correspond with the original Hebrew. With
 respect to the word πονηρευόμενοι in v. 2, it is possible that it may have been
 connected in Justin's mind with these ἄγγελοι πονηροί, and accordingly substi-
 tuted by himself for the true reading πορευόμενοι. Perhaps indeed it is a mere
 error of transcription; but, as it so stands in both MSS. and all the editions, a
 change in the text would be altogether unwarrantable.

25. ὡς καὶ αὐτὸς ἐμνημόνευσας. In the former part of the Dialogue, as it
 now exists, Trypho has made no allusion to the text here cited from Zach. iii. 1, 2.
 Neither has he previously adverted to the appearance of the devil and his angels
 in the presence of God, as related in Job i. 6. ii. 1. The Benedictine editor
 supposes that in committing the Dialogue to writing, Justin has forgotten to record

- αὐτῷ, καὶ εἶπεν, Ἐπιτιμήσαι σοι κύριος ὁ ἐκλεξάμενος Ἱερουσαλήμ. Καὶ πάλιν ἐν τῷ Ἰώβ γέγραπται, ὡς καὶ αὐτὸς ἔφη, ὅτι οἱ ἄγγελοι ἦλθον στήναι ἔμπροσθεν κυρίου, καὶ ὁ διάβολος ἅμα 30 αὐτοῖς ἐηλύθει. Καὶ ὑπὸ Μωσέως, ἐν ἀρχῇ τῆς Γενέσεως, ὅφω πλανήσαντα τὴν Εὐάν γεγραμμένον ἔχομεν, καὶ κεκατηραμένον. Καὶ ἐν Αἰγύπτῳ ὅτι μάγοι ἦσαν ἐξισοῦσθαι τῇ δυνάμει τῇ ἐνεργουμένη διὰ τοῦ πιστοῦ θεράποντος Μωσέως ὑπὸ τοῦ Θεοῦ, ἔγνωμεν. Καὶ Δαβὶδ ὅτι, Οἱ θεοὶ τῶν ἔθνῶν δαιμόνιά εἰσι, 35 εἶπεν, ἐπίστασθε.

Justin's opinion respecting the *Millennium*; which, however, was not entertained universally by the Christians of his age.

LXXX. Καὶ ὁ Τρύφων πρὸς ταῦτα ἔφη· Εἶπον πρὸς σε, ὦ ἄνθρωπε, ὅτι ἀσφαλῆς ἐν πᾶσι σπουδάξεις εἶναι, ταῖς γραφαῖς προσπλεκόμενος. Εἶπε δέ μοι, ἀληθῶς ὑμεῖς ἀνοικοδομηθῆναι τὸν τόπον Ἱερουσαλήμ τοῦτον ὁμολογεῖτε, καὶ συναχθήσεσθαι τὸν

some particulars of the conversation to which he afterwards refers. Surely such an hypothesis is not only inconsistent with the ordinary care bestowed upon a work intended for publication, but altogether unnecessary when a glaring hiatus of uncertain, but apparently considerable, length, will abundantly account for the absent means of verifying his references. It is moreover observable that these references occur for the most part in the earlier portion of the second day's conference, and in connexion with the division of his subject in which the *lacuna* occurs.

27. καὶ εἶπεν. *Scil. τὸν κύριον*, which is duly inserted in the text, as again cited in c. 115. With respect to the change in the construction, from ὅτι to an accusative with the infinitive, similar *anacolutha* frequently present themselves. Thus in Mark vi. 7. παρήγγειλεν αὐτοῖς, ἵνα μὴ ἐνδύσασθαι εἰς ὁδόν, ἀλλ' ὑποδεδεμένους σανδάλια (εἶναι), καὶ μὴ ἐνδύσασθαι δύο χιτῶνας. 1 Cor. xiv. 5. θέλω δὲ πάντας ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον δὲ ἵνα προφητεύητε. Compare also Gen. xxxi. 33. Josh. xxiii. 16. Judg. xvi. 24. LXX. 2 Cor. vi. 9. Phil. ii. 22. Thucyd. viii. 78. Xen. Mem. ii. 7. 8; and see Matth. Gr. Gr. §. 632. For ἐκλεξάμενος, the vulgar reading is ἐκδεξάμενος. Compare, however, c. 115. The confusion of Λ and Δ is by no means an unusual source of error among the copyists.

30. καὶ ὑπὸ Μωσέως κ. τ. λ. See Gen. iii. 1. 14.

32. καὶ ἐν Αἰγύπτῳ κ. τ. λ. Compare Exod. vii. 12. 22. vii. 7. The verb ἦσαν is manifestly corrupt; and as it appears from Exod. viii. 18. ix. 11. that the magicians failed in many of their attempts to imitate the miracles performed by Moses, the conjecture of the Benedictine editor, who would read ἐπέιρσαν, is probably correct.

33. πιστοῦ θεράποντος. See above, on c. 46, 21.

34. οἱ θεοὶ κ. τ. λ. From Ps. xvi. 5.

λαὸν ὑμῶν, καὶ εὐφρανθῆναι σὺν τῷ Χριστῷ ἅμα τοῖς πατριάρχαις 5
καὶ τοῖς προφήταις καὶ τοῖς ἀπὸ τοῦ ἡμετέρου γένους ἢ καὶ τῶν
προσηλύτων γενομένων, πρὶν ἔλθεῖν ὑμῶν τὸν Χριστὸν, προσδοκᾶτε ;
ἢ ἵνα δόξης περικρατεῖν ἡμῶν ἐν ταῖς ζητήσεσι, πρὸς τὸ ταῦτα
ὁμολογεῖν ἐχώρησας ;—Κἀγὼ εἶπον· Οὐχ οὕτω τάλας ἐγὼ, ὡς
Τρύφων, ὡς ἕτερα λέγειν παρ' ἃ φρονῶ. Ὁμολόγησα οὖν σοι 10
καὶ πρότερον, ὅτι ἐγὼ μὲν καὶ ἄλλοι πολλοὶ ταῦτα φρονούμεν, ὡς καὶ
πάντως ἐπίστασθε τοῦτο γενησόμενον· πολλοὺς δ' αὖ καὶ τῶν τῆς

LXXX. 6. τῶν προσηλύτων γενομένων. Otto seems to doubt whether *Jewish proselytes* or *Christian converts* are here intended; but as contradistinguished from τὸν λαὸν ὑμῶν, the former meaning can alone be admitted. Indeed Justin elsewhere applies the term to *Jewish proselytes*; of whom, moreover, he appears to have recognized one class only, namely, *proselytes of righteousness*. See *infra*, c. 123. As both the genitives, which are coupled by the particle ἢ, are equally dependent on the preposition ἀπὸ, there is no occasion to read, as Thirlby proposes, τοῖς προσηλύτοις γενομένοις.

10. ὁμολόγησα οὖν σοι κ. τ. λ. No admission to this effect appears in the former part of the Dialogue, as it now stands. See above, on c. 79, 25.

11. ὡς καὶ πάντως ἐπίστασθε τ. γ. It was the prevailing notion of the Jewish people that, immediately on his coming, the Messiah would re-assemble the scattered descendants of Abraham, that the dead would be summoned from the place of departed spirits, and that every Israelite, who did not, like the Sadducees, deny the resurrection of the dead, would enter upon the enjoyment of a thousand years of national prosperity, under the dominion of their triumphant King. Numerous are the testimonies to this effect in the Rabbinical writings. Thus in Tanchuma, p. 255. *Quot sunt dies Messiaë? R. Eliezer, filius R. Jose, Galilæus, dixit, Messiaë tempora sunt mille anni, secundum dictum Jerem. xxiii. 4. Dies enim Dei mille annorum.* See also the *Mischna*, in *Sanhedr.* xi. 12. This belief may be traced in 2 Esdr. ii. 23. xi. 10. sqq. 2 Macc. ix. 14. xii. 44.; and it was retained as an essential part of their creed by the converts from Judaism to Christianity. See Euseb. *Hist. Eccl.* iii. 28. *Iren. Hær.* v. 34. Hence the Benedictine conjecture ἐπίστασθαι, suggested also by Thirlby, perverts the sense which Justin intended to convey.

12. πολλοὺς δ' αὖ καὶ τ. τ. καθαρᾶς κ. τ. λ. At the close of the chapter Justin says, ἐγὼ δὲ, καὶ εἴ τιwές εἰσιν ὀρθογνώμονες κατὰ πάντα Χριστιανοὶ, καὶ σαρκὸς ἀνάστασιν γενήσεσθαι ἐπιστάμεθα, καὶ χίλια ἔτη κ. τ. λ. In order to remove the discrepancy, which they suppose to exist between these passages, Daillé, Tillotson, and others maintain that a negative particle has by some means disappeared from the present context. It will be observed, however, that there is a palpable distinction between two classes of believers, of which the

καθαρᾶς καὶ εὐσεβοῦς ὄντων Χριστιανῶν γνώμης τοῦτο μὴ γνωρίζειν, ἐσημανά σοι. Τοὺς γὰρ λεγομένους μὲν Χριστιανούς, ὄντας δὲ
 15 ἀθέους καὶ ἀσεβεῖς αἰρεσιώτας, ὅτι κατὰ πάντα βλάβσημα καὶ
 ἄθεα καὶ ἀνόητα διδάσκουσιν, ἐδήλωσά σοι. Ὅτι δ' οὐκ ἐφ'
 ὑμῶν μόνων τοῦτο λέγειν με ἐπίστασθε, τῶν γεγενημένων ἡμῖν
 λόγων ἀπάντων, ὡς δύναμις μου, σύνταξιν ποιήσομαι, ἐν οἷς καὶ
 τοῦτο ὁμολογοῦντά με, ὃ καὶ πρὸς ὑμᾶς ὁμολογῶ, ἐγγράψω. Οὐ
 20 γὰρ ἀνθρώποις μᾶλλον ἢ ἀνθρωπίνοις διδάγμασιν αἰροῦμαι ἀκο-
 λουθεῖν, ἀλλὰ Θεῷ καὶ τοῖς παρ' ἐκείνου διδάγμασιν. Εἰ γὰρ καὶ
 συνεβάλετε ὑμεῖς τισὶ λεγομένοις Χριστιανοῖς, καὶ τοῦτο μὴ ὁμολο-
 γοῦσιν, ἀλλὰ καὶ βλασφημεῖν τολμῶσι τὸν Θεὸν Ἀβραὰμ καὶ τὸν
 Θεὸν Ἰσαὰκ καὶ τὸν Θεὸν Ἰακώβ, οἱ καὶ λέγουσι μὴ εἶναι

former, though in other respects holding a pure and pious creed, reject the millenarian scheme; while the latter, being *in every respect* (κατὰ πάντα) orthodox, regard that doctrine as an essential article of the true faith. Whether Clement of Rome, Ignatius, Polycarp, Tatian, Athenagoras, Theophilus, and those who thought with them, are to be ranked with *perfect* or *imperfect* believers, cannot be ascertained from their writings; but there is a passage in Tertullian (*adv. Marc.* III. 24.), from which it may be inferred that his notions on the subject of the *Millennium* were substantially the same as those of Justin. See *Bp. Kaye* on Tertullian, pp. 19. 345. Similar also were the views of Papias, Irenæus, Apollinaris, Lactantius, and other Fathers.

16. ἐδήλωσά σοι. In c. 35. supra.

18. ὡς δύναμις μου, κ. τ. λ. *Apol.* I. c. 67. ὅση δύναμις αὐτῷ. Here also, as Sylburg remarks, the dative would be equally admissible; if indeed it is not even preferable. The phrase σύνταξιν ποιῆσθαι is analogous to λόγον ποιῆσθαι, and like expressions; of which see on *Apol.* I. c. 1, 8. Compare also *Acts* I. 1. From Justin's promise of committing the Dialogue to writing, in order to prove that the sentiments which he expressed were not merely put forth for the purpose of making converts, but such as he really entertained; and more especially from his avowed intention of observing, *as far as possible*, the most scrupulous accuracy; it is difficult to account for the numerous references to statements which no longer appear, except on the supposition that some portion of the work has been lost. An exact report of all that was actually said, is probably more than was to be expected; but the omissions would scarcely be such as to involve statements of sufficient importance to need repetition, with a view to their further consideration. See on c. 79, 25.

23. βλασφημεῖν τολμῶσι τὸν Θεὸν κ. τ. λ. The allusion is to the Gnostics in general; but more particularly to the Marcionites. See above, on c. 35, 23; and on *Apol.* I. c. 26, 22.

νεκρῶν ἀνάστασις, ἀλλὰ ἅμα τῷ ἀποθνήσκειν τὰς ψυχὰς αὐτῶν 25
ἀναλαμβάνεσθαι εἰς τὸν οὐρανὸν, μὴ ὑπολάβητε αὐτοῦς Χριστιανούς·
ὥσπερ οὐδὲ Ἰουδαίους, ἂν τις ὀρθῶς ἐξετάσῃ, ὁμολογήσειεν εἶναι
τοὺς Σαδδουκαίους, ἢ τὰς ὁμοίας αἵρέσεις Γενιστῶν καὶ Μεριστῶν
καὶ Γαλιλαίων καὶ Ἑλληνιανῶν καὶ Φαρισαίων καὶ Βαπτιστῶν,—
καὶ μὴ ἀηδῶς ἀκούσητέ μου πάντα ἃ φρονῶ λέγοντος,—ἀλλὰ 30
λεγομένους μὲν Ἰουδαίους καὶ τέκνα Ἀβραάμ, καὶ χεῖλεσις ὁμολο-

25. ἅμα τῷ ἀποθνήσκειν κ. τ. λ. Regarding as heretical the opinion that the soul is received into heaven immediately after the death of the body, Justin supposes, in common with most of the Fathers, that it took up its residence in Hades, and there, with a presentiment of its future destiny, awaited the final award of happiness or misery to be pronounced at the second coming of Christ to judgment. See above, on c. 5, 17; and compare supra, c. 80. Cohort. ad Græc. c. 35.

28. τοὺς Σαδδουκαίους, κ. τ. λ. Hegesippus also enumerates seven Jewish sects, ap. Euseb. H. E. IV. 22. ἦσαν δὲ γνώμαι διάφοραι ἐν τῇ περιτομῇ, . . . Ἑσσαῖοι, Γαλιλαῖοι, Ἡμεροβαπτισταὶ, Μασβωθαῖοι, Σαμαρεῖται, Σαδδουκαῖοι, Φαρισαῖοι. The same number, but with some variation in the names, is given by Epiphanius; ten are included in an *Index of Heresies* copied by Jerome; and eight are named by Isidorus. See the Interpp. ad. Euseb. l. c. With respect to Justin's list, the tenets of the *Sadducees* and *Pharisees* are sufficiently developed in the New Testament. Of the *Genistæ* and *Meristæ*, the following account is given in Isidor. Orig. VIII. 4. *Genistæ dicti eo quod de genere Abrahamæ esse se gloriantur: nam cum in Babyloniam venisset populus Dei, plerique, relinquentes uxores suas, Babylonicis mulieribus adhæserunt; quidam autem Israeliticis tantum conjugii contenti, vel ex eis geniti, cum reversi essent de Babylonia, divisērunt se ab omni populo, et assumpserunt sibi hoc nomen jactantiæ.* *Meristæ appellati eo quod separant Scripturas, non credentes omnibus prophetis, sed dicentes aliis et aliis spiritibus illos prophetasse: μέγος enim Græcè, Latine pars dicitur.* Other opinions, equally trifling and unsatisfactory, are offered by other writers. The *Galileans* were probably the followers of *Judas of Galilee*. See Joseph. Ant. XVIII. 1; and the Commentators on Acts x. 37. Justin is the only writer who mentions the *Helleniani*, whom conjecture has identified with the *Herodians*. Doubtless the *Baptistæ* are the same as the *Hemerobaptistæ* of Hegesippus and Epiphanius, *qui quotidie et corpora sua, et domum, et supellectilem laverint, ne qua ipsis peccati macula adhæresceret.* That *kai*, which the copies omit between *Φαρισαίων* and *Βαπτιστῶν*, has been properly restored by the later editors, is obvious. The vulgar reading also is *Φαρισσαίων*. Compare, however, cc. 17. 51. Both forms indeed occur; but the orthography should be uniform.

31. χεῖλεσις ὁμολογῶντας κ. τ. λ. See Isai. xxix. 13. The change of construction in the succeeding clause, from the participle to an infinitive depen-

γούντας τὸν Θεὸν, ὡς αὐτὸς κέκραγεν ὁ Θεὸς, τὴν δὲ καρδίαν πόρρω ἔχει ἀπ' αὐτοῦ. Ἐγὼ δὲ, καὶ εἴ τινές εἰσι ὀρθογνώμονες κατὰ πάντα Χριστιανοὶ, καὶ σαρκὸς ἀνάστασις γενήσεσθαι ἐπισ-
 35 τάμεθα, καὶ χίλια ἔτη ἐν Ἱερουσαλήμ οἰκοδομηθείσῃ καὶ κοσμη-
 θείσῃ καὶ πλατυθείσῃ, ὡς οἱ προφήται Ἰεζεκιήλ καὶ Ἡσαΐας καὶ οἱ ἄλλοι ὁμολογοῦσιν.

Testimony of
 Scripture
 alleged in
 favour of the
 Millennial
 hypothesis.

LXXXI. Οὕτως γὰρ Ἡσαΐας περὶ τῆς χιλιονταετηρίδος ταύ-
 τῆς εἶπεν· Ἔσται γὰρ ὁ οὐρανὸς καινὸς καὶ ἡ γῆ καινὴ, καὶ
 οὐ μὴ μνησθῶσι τῶν προτέρων, οὐδὲ μὴ ἐπέλθῃ αὐτῶν ἐπὶ τὴν

dent on the verb *κέκραγεν*, is quite in Justin's manner; nor is it without frequent examples in the best writers. See *Matth. Gr. Gr.* §. 631.

35. *χίλια ἔτη ἐν Ἱερουσαλήμ κ. τ. λ.* According to Justin's view of the final consummation of all things, immediately after the second Advent of the Saviour, who will be preceded by the re-appearance of Elias and the Apostacy of the Man of Sin (cc. 32. 40. 49. 110.), the first resurrection, *ἡ πάλιν γένεσις* (c. 85.), of true believers will take place, and the Millennial reign of the Messiah will be established. Hereupon, the living and revived Saints will take possession of the New Jerusalem, and flourish, under the personal dominion of Christ, in the uninterrupted enjoyment of prosperity and peace (cc. 69. 121.). At the expiration of a thousand years the general resurrection is to take place, and after the final judgment of Adam and every member of the human race without exception, exercised by Christ in the name of the Father (cc. 58. 81. 118.), the world will be consumed by fire. See on *Apol. i.* cc. 8. 13; 20. 1. By a most unfair interpolation of a clause into his translation of this passage, Middleton has made Justin assert that the *saints will be raised in the flesh, and reign with Christ in Jerusalem, enlarged and beautified in a wonderful manner for their reception*, in the enjoyment of sensual pleasures, *for a thousand years before the general resurrection*. Now it is true that in another place (c. 51.), if the Millennium be there really intended, it is said that Christ, on his re-appearance in Jerusalem, will again *eat and drink* with his disciples; but, while there is not a vestige of any idea of *sensual* indulgence in the present context, the notion is elsewhere plainly opposed, and the promised bliss described as consisting in freedom from pain and sorrow, and the enjoyment of unvarying repose in communion with Christ. See also *Bp. Kaye's Justin*, pp. 38. 104.

36. *ὡς οἱ προφήται κ. τ. λ.* The particle *ὡς* is wanting in the MSS. Otto has judiciously restored it to the text at the suggestion of Thirlby and the Benedictine Editor; and he has corrected a similar omission in c. 84. See also on c. 57, 7. The first reference is probably to *Ezek. xxxvii. 12. sqq.* Compare *Iren. Hær. v. 15.* That to Isaiah is the subject of the next chapter.

LXXXI. 2. *ἔσται γὰρ ὁ οὐρανός κ. τ. λ.* From *Isai. lxxv. 17. sqq.*

καρδίαν, ἀλλ' εὐφροσύνην καὶ ἀγαλλίαμα εὐρήσουσιν ἐν αὐτῇ, ὅσα ἐγὼ κτίζω· ὅτι ἰδοὺ ἐγὼ ποιῶ τὴν Ἱερουσαλήμ ἀγαλλίαμα, 5 καὶ τὸν λαὸν μου εὐφροσύνην, καὶ ἀγαλλιᾶσθαι ἐπὶ Ἱερουσαλήμ, καὶ εὐφρανθῆσθαι ἐπὶ τῷ λαῷ μου. Καὶ οὐκέτι οὐ μὴ ἀκουσθῆ ἐν αὐτῇ φωνὴ κλαυθμοῦ οὐδὲ φωνὴ κραυγῆς, καὶ οὐ μὴ γένηται ἔτι ἐκεῖ ἄωρος ἡμέραις καὶ πρεσβύτης, ὅς οὐκ ἐμπλήσει τὸν χρόνον αὐτοῦ· ἔσται γὰρ ὁ νέος υἱὸς ἑκατὸν ἐτῶν, ὁ δὲ ἀπο- 10 θνήσκων ἀμαρτωλὸς υἱὸς ἑκατὸν ἐτῶν καὶ ἐπικατάρατος ἔσται. Καὶ οἰκοδομήσουσιν οἰκίας, καὶ αὐτοὶ ἐνοικήσουσι· καὶ καταφυτεύσουσιν ἀμπελώνας, καὶ αὐτοὶ φάγονται τὰ γεννήματα, αὐτῶν καὶ τὸν οἶνον πίνονται. Οὐ μὴ οἰκοδομήσωσι καὶ ἄλλοι κατοικήσουσι, καὶ οὐ μὴ φυτεύσωσι καὶ ἄλλοι φάγονται· κατὰ γὰρ τὰς ἡμέρας τοῦ 15 ξύλου τῆς ζωῆς αἱ ἡμέραι τοῦ λαοῦ μου ἔσονται, τὰ ἔργα τῶν πόνων αὐτῶν πλεονάσουσιν. Οἱ ἐκλεκτοὶ μου οὐ μὴ ποδέσουσιν εἰς κενὸν, οὐδὲ τεκνοποιήσουσιν εἰς κατάραν· ὅτι σπέρμα δίκαιον καὶ εὐλογημένον ὑπὸ κυρίου ἔσονται, καὶ ἔγγονα αὐτῶν μετ' αὐτῶν. Καὶ ἔσται πρὶν ἢ κεκράξαι αὐτοὺς, ἐγὼ ἐπακούσομαι αὐτῶν· ἔτι λα- 20 λούντων αὐτῶν ἐρῶ, τί ἐστι; Τότε λύκοι καὶ ἄρνες ἅμα βοσκηθήσονται, καὶ λέων ὡς βοῦς φάγεται ἄχυρα, ὄφεις δὲ γῆν ὡς ἄρτον. Οὐκ ἀδικήσουσιν οὐδὲ λυμανοῦνται ἐπὶ τῷ ὄρει τῷ ἁγίῳ, λέγει κύριος. Τὸ οὖν εἰρημένον ἐν τοῖς λόγοις τούτοις, ἔφην, Κατὰ γὰρ τὰς ἡμέρας τοῦ ξύλου αἱ ἡμέραι τοῦ λαοῦ μου ἔσονται 25

13. φάγονται τὰ γεννήματα, κ. τ. λ. So the LXX. The MSS. and editors give φάγονται, γεννήματα, πίνονται. Otto's correction of the substantive is unquestionable; and, with respect to the verb, it seems scarcely possible that a change, so harshly ungrammatical, could have been made, even by Justin, as the vulgar reading exhibits. At the suggestion of Thirlby, therefore, the future forms have been replaced. In the next verse also, οἰκοδομήσουσι and φυτεύσουσι are found in the margin of Cod. Reg. There, however, it is possible, if not probable, that a departure from the LXX. may have been made.

17. πλεονάσουσιν. The LXX. have παλαιώσουσιν, which Otto believes to have been also written by Justin. It should seem that the verb has been casually omitted, when the clause is again cited a few lines onward. There also Sylburg has repeated τῆς ζωῆς, as if this omission were likewise an oversight; but perhaps it was designed to mark more pointedly the connexion which Justin would fain establish, between the words of Isaiah and the Mosaic record of the primæval duration of life.

ται, τὰ ἔργα τῶν πόνων αὐτῶν, νενοήκαμεν, ὅτι χίλια ἔτη ἐν
 μυστηρίῳ μνηύει. Ὡς γὰρ τῷ Ἀδὰμ εἶρητο, ὅτι ἢ δ' ἂν ἡμέρα
 φάγη ἀπὸ τοῦ ξύλου, ἐν ἐκείνῃ ἀποθαιεῖται, ἔγνωμεν αὐτὸν μὴ
 ἀναπληρώσαντα χίλια ἔτη. Συνήκαμεν καὶ τὸ εἰρημένον, ὅτι
 30 ἡμέρα κυρίου ὡς χίλια ἔτη, εἰς τοῦτο συνάγειν. Καὶ ἐπειδὴ καὶ
 παρ' ἡμῖν ἀνὴρ τις, ᾧ ὄνομα Ἰωάννης, εἰς τῶν ἀποστόλων τοῦ
 Χριστοῦ, ἐν ἀποκαλύψει γενομένη αὐτῷ χίλια ἔτη ποιήσιν ἐν

27. τῷ Ἀδὰμ εἶρητο, κ. τ. λ. Compare Gen. ii. 17. v. 5. Ps. xc. 4. 2 Pet. iii. 8. Justin's application of these combined passages is arbitrary in the extreme. Since, he argues, *the days of God's people are according to the days of the tree of life* (Isai. lxv. 22.); and since, although death was denounced against Adam *on the day whereon he ate the forbidden fruit* (Gen. ii. 17.), we know that nevertheless he attained to an age little short of 1000 years (Gen. v. 5.); we therefore understand that *a day of the Lord is as a thousand years*, and thence infer the millennial reign of Christ. To the same effect is the opinion of Irenæus (Hær. v. 23. 2.) :— *Quidam autem rursus in millesimum annum revocant mortem Adæ; quoniam enim dies Domini sicut mille anni, non superposuit mille annos, sed intra eos mortuus est, transgressionis adimplens sententiam.* With respect to the punctuation and construction of the passage, Thirlby would read καὶ ἔγνωμεν αὐτὸν μὴ ἀν. χ. ἔτη, συνήκαμεν κ. τ. λ. Possibly, it would be a more simple contrivance, merely removing the point after ἔτη, to transpose καὶ before συνήκαμεν. At the end of this clause the substitution of the infinitive συνάγειν, for συνάγει, is the sure emendation of Otto.

30. καὶ ἐπειδὴ κ. τ. λ. Since there is no apodosis, the true reading is probably καὶ ἔπειτα. It is worthy of remark that we have here the distinct testimony of Justin to the Canonical authority of the *Apocalypse*, as the genuine and inspired production of the Apostle St John. According to Jerome (Vir. Ill. c. 9.), *Joannes Apostolus, in Patmon insulam religatus, scripsit Apocalypsin, quam interpretatur Justinus Martyr et Irenæus.* This is unquestionably a mistake. Should we read *attestantur*? Compare Euseb. H. E. iv. 18. cited in Prelim. Obs. p. 2. note. Justin's acquaintance with our Canonical Gospels, and the *Epistle to the Hebrews*, has been already pointed out. See on Apol. i. cc. 33, 22; 63, 11. To the *Acts of the Apostles* he alludes in Apol. i. c. 49. Dial. cc. 39. 76; and to the *Pauline Epistles* in a variety of forms and places. He does not indeed mention the Apostle by name, inasmuch as his authority would have had little weight with those for whom he wrote; but the very fact of his having composed a Treatise against Marcion, who acknowledged *ten* of his epistles, proves that he could not have been unacquainted with them. Although references to the Catholic Epistles have also been pointed out, they are not only rare, but doubtful.

32. χίλια ἔτη ποιήσιν ἐν Ἱερουσαλήμ κ. τ. λ. The reference is to Rev. xx. 4. sqq. Be it observed, however, that *Jerusalem* is not there mentioned; and

Ἱερουσαλημ τοὺς τῷ ἡμετέρῳ Χριστῷ πιστεύσαντας προεφήτευσε, καὶ μετὰ ταῦτα τὴν καθολικὴν καί, συνελόντι φάναι, αἰώνιαν ὁμοθυμαδὸν ἅμα πάντων ἀνάστασιν γενήσεσθαι καὶ κρίσιν. "Ὅπερ 35 καὶ ὁ κύριος ἡμῶν εἶπεν, ὅτι οὔτε γαμήσουσιν οὔτε γαμηθήσονται, ἀλλὰ ἰσάγγελοι ἔσονται, τέκνα τοῦ Θεοῦ τῆς ἀναστάσεως ὄντες.

LXXXII. Παρὰ γὰρ ἡμῶν καὶ μέχρι νῦν προφητικὰ χαρίσ-
ματὰ ἔστιν, ἐξ οὗ καὶ αὐτοὶ συνιέναι ὀφείλετε, ὅτι τὰ πάσαι ἐν
τῷ γένει ὑμῶν ὄντα εἰς ἡμᾶς μετετέθη. "Ὅνπερ δὲ τρόπον καὶ
ψευδοπροφητῆται ἐπὶ τῶν παρ' ὑμῶν γενομένων ἀγίων προφητῶν
ἦσαν, καὶ παρ' ἡμῶν νῦν πολλοὶ εἰσι καὶ ψευδοδιδάσκαλοι, οὓς
φυλάσσεσθαι προεῖπεν ἡμῶν ὁ ἡμέτερος κύριος, ὡς ἐν μηδενὶ
ὕστερεῖσθαι ἡμᾶς, ἐπισταμένους ὅτι προγνώστης ἦν τῶν μετὰ τὴν
ἀνάστασιν αὐτοῦ τὴν ἀπὸ τῶν νεκρῶν καὶ ἄνοδον τὴν εἰς οὐρα-
νὸν μελλόντων γίνεσθαι ἡμῶν. Εἶπε γάρ, ὅτι φονεύεσθαι καὶ

Having men-
tioned the
Apocalypse,
Justin asserts
that the *gift*
of *prophecy*
had passed
from Jews to
Christians, by
whom it was
still exercised ;
and, maintain-
ing that the
divine mission
of Christ was
proved by the
fulfilment of
his predictions
respecting the
rise of heresies
and persecu-
tions, cautions
Trypho against
being led by
heretics to
pervert the
Scriptures.

indeed, according to the more sober and generally received opinion, the doctrine of the *Millenium* has no foundation in the passage. See the Commentators. With reference to time, the verb *ποιεῖν* is frequently used, as here, in the sense of *διατρίβειν*, in the New Testament. Compare Acts xv. 33. xviii. 28. xx. 3. 2 Cor. xi. 25. James iv. 13. So Plat. Epict. c. 7. *ἐναντὸν ποιῆσθαι*. And, in Latin, Senec. Epist. 67. *Quamvis paucissimos una fecerimus dies*.

35. ὁμοθυμαδόν. Of this adverb, see the Commentators on Acts i. 14. Here, however, it implies no more than *simultaneously* ; and so in Job xvi. 10. xxi. 26. LXX. The addition of ἅμα only conveys the same idea more forcibly ; as in Plaut. Mostell. iv. 3. 43. *I necum, obsecro, una simul*.

36. οὔτε γαμήσουσιν κ. τ. λ. See Luke xx. 35, 36.

LXXXII. 1. προφητικὰ χαρίσματα. Not only the *gift of prophecy*, but the gifts of the Spirit generally, are said by Justin to have been exercised by the Christians of his time. Compare cc. 34. 88. So Clem. Alex. Strom. iv. 21. ἕκαστος ἴδιον ἔχει χάρισμα ἀπὶ Θεοῦ, ὁ μὲν οὕτως, ὁ δὲ οὕτως· οἱ ἀπόστολοι δὲ ἐν πᾶσι πεπληρωμένοι. Tertull. de exhort. Cast. c. 4. *Propriè Apostolì spiritum sanctum habent, qui plenè habent in operibus, prophetia, et efficacia virtutum, atque documentis linguarum ; non quasi ex parte quod ceteri*. See Bp. Kaye's Justin, pp. 121. sqq.

5. καὶ παρ' ἡμῶν κ. τ. λ. Otto suggests that, although the vulgar reading may be correct, Justin more probably wrote either οὕτως καί, or ὁμοίως καί, or τὸν αὐτὸν τρόπον καί. Compare cc. 27. 33. 39.

7. ἐπισταμένους ὅτι προγνώστης κ. τ. λ. Justin speaks to the same effect in c. 35. supra ; and in Apol. I. c. 12. For the prophecies of Christ, which he quotes, see Matt. x. 21, 22. xxiv. 5. sqq.

10 μισείσθαι διὰ τὸ ὄνομα αὐτοῦ μέλλομεν, καὶ ὅτι ψευδοπροφήται
καὶ ψευδόχριστοι πολλοὶ ἐπὶ τῷ ὀνόματι αὐτοῦ παρελεύσονται,
καὶ πολλοὺς πλανήσουσιν ὅπερ καὶ ἔστι. Πολλοὶ γὰρ ἄθεα καὶ
βλάσφημα καὶ ἄδικα ἐν ὀνόματι αὐτοῦ παραχαράσσοντες ἐδίδαξαν,
15 διανοίαις αὐτῶν ἐδίδαξαν, καὶ διδάσκουσι μέχρι νῦν οὗς ὁμοίως
ὑμῖν μεταπείθειν μὴ πλανᾶσθαι ἀγωνιζόμεθα, εἰδότες ὅτι πᾶς ὁ
δυνάμενος λέγειν τὸ ἀληθές, καὶ μὴ λέγων, κριθήσεται ὑπὸ τοῦ
Θεοῦ, ὡς διὰ τοῦ Ἰεζεκιήλ διεμαρτύρατο ὁ Θεὸς, εἰπὼν ὅτι
Σκοπὸν τέθεικά σε τῷ οἴκῳ Ἰούδα. Ἐὰν ἀμάρτη ὁ ἀμαρτωλὸς,
20 καὶ μὴ διαμαρτύρη αὐτῷ, αὐτὸς μὲν τῇ ἀμαρτίᾳ αὐτοῦ ἀπολείται,
παρά σου δὲ τὸ αἷμα αὐτοῦ ἐκζητήσω· ἐὰν δὲ διαμαρτύρη αὐτῷ,
ἀθῶος ἔση. Διὰ δέος οὖν καὶ ἡμεῖς σπουδάζομεν ὁμιλεῖν κατὰ
τὰς γραφὰς, ἀλλ' οὐ διὰ φιλοχρηματίαν ἢ φιλοδοξίαν ἢ φιλη-
-δουλίαν· ἐν οὐδενὶ γὰρ τούτων ἐλέγξει ἡμᾶς ὄντας δύναται τις.
25 Οὐδὲ γὰρ ὁμοίως τοῖς ἄρχουσι τοῦ λαοῦ τοῦ ὑμετέρου θέλομεν
ζῆν, οὗς οὐνειδίξει ὁ Θεὸς, λέγων, Οἱ ἄρχοντες ὑμῶν κοινῶν
κλεπτῶν, φιλοῦντες δῶρα, διώκοντες ἀνταπόδομα. Εἰ δέ τις
καὶ ἐν ἡμῖν τοιοῦτους γνωρίζετε, ἀλλ' οὖν γε τὰς γραφὰς καὶ
τὸν Χριστὸν διὰ τοὺς τοιοῦτους μὴ βλασφημῆτε καὶ παρεξηγεῖσ-
30 θαι σπουδάζητε.

The perversion
of Scripture
exemplified
in the misap-
plication of
Ps. cx. to
Hezekiah
instead of
Christ.

LXXXIII. Καὶ γὰρ τὸ, Λέγει κύριος τῷ κυρίῳ μου· Κά-
θου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν
ποδῶν σου, εἰς Ἰεζεκιάν εἰρήσθαι ἐτόλμησαν ὑμῶν οἱ διδάσκαλοι
ἐξηγήσασθαι, ὡς κελουσθέντος αὐτοῦ ἐν δεξιᾷ τοῦ ναοῦ καθεσ-
θῆναι, ὅτε προσέπεμψεν αὐτῷ ὁ βασιλεὺς Ἀσσυρίων ἀπειλῶν,
καὶ ἐσημάνθη αὐτῷ διὰ τοῦ Ἡσαίου μὴ φοβεῖσθαι αὐτόν. Καὶ

16. εἰδότες ὅτι πᾶς ὁ δυνάμενος κ. τ. λ. See above, on c. 38, 11.

19. σκοπὸν τέθεικά σε κ. τ. λ. Compare Ezek. iii. 17. sqq. xxxiii. 7. sqq.

26. οἱ ἄρχοντες κ. τ. λ. From Isai. i. 23.

29. μὴ βλασφήμητε καὶ π. σπ. The first verb manifestly applies to Χριστὸν, the latter to γραφὰς. Such inversions are not uncommon.

LXXXIII. 4. ὡς κελουσθέντος αὐτοῦ κ. τ. λ. See above, on c. 33, 1. For the accomplishment of the prophecy of Isaiah, see 2 Kings xix. 32. sqq. Isai. xxxvii. 3. sqq.

ὅτι μὲν γέγονε τὰ λεχθέντα ὑπὸ Ἡσαίου οὕτως, καὶ ἀπεστράφη ὁ βασιλεὺς Ἀσσυρίων τοῦ μὴ πολεμῆσαι τὴν Ἱερουσαλήμ ἐν ἡμέραις τοῦ Ἐζεκιου, καὶ ἄγγελος κυρίου ἀνεῖλεν ἐκ τῆς παρεμβολῆς τῶν Ἀσσυρίων εἰς ἑκατὸν ὀγδοήκοντα πέντε χιλιάδας, καὶ 10 ἐπιστάμεθα καὶ ὁμολογοῦμεν. Ὅτι δὲ εἰς αὐτὸν οὐκ εἴρηται ὁ ψαλμὸς, δῆλον. Ἐχει γὰρ οὕτως· Λέγει κύριος τῷ κυρίῳ μου· Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. Ῥάβδον δυνάμεως ἐξαποστειλεῖ ἐπὶ Ἱερουσαλήμ, καὶ κατακυριεύσει ἐν μέσῳ τῶν ἐχθρῶν σου. Ἐν λαμπρότητι τῶν 15 ἀγίων πρὸ ἑωσφόρου ἐγέννησά σε. Ὡμοσε κύριος, καὶ οὐ μεταμεληθήσεται· Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ. Ὅτι οὖν Ἐζεκιᾶς οὐκ ἔστιν ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ, τίς οὐχ ὁμολογεῖ; Καὶ ὅτι οὐκ ἔστιν ὁ λυτρούμενος τὴν Ἱερουσαλήμ, τίς οὐκ ἐπίσταται; Καὶ ὅτι Ῥάβδον 20 δυνάμεως αὐτὸς οὐκ ἀπέστειλεν εἰς Ἱερουσαλήμ, καὶ κατεκυρίευσεν ἐν μέσῳ τῶν ἐχθρῶν αὐτοῦ, ἀλλ' ὁ Θεὸς ἦν ὁ ἀποστρέψας ἀπ' αὐτοῦ κλαίοντος καὶ ὀδυρομένου τοὺς πολεμίους, τίς οὐ γινώσκει; Ὁ δὲ ἡμέτερος Ἰησοῦς, οὐδέπω ἐνδόξως ἔλθων, Ῥάβδον δυνάμεως εἰς Ἱερουσαλήμ ἐξαπέστειλε, τὸν λόγου τῆς κλήσεως καὶ τῆς 25 μετανοίας πρὸς τὰ ἔθνη ἅπαντα, ὅπου τὰ δαιμόνια ἀπεκυρίευσεν αὐτῶν, ὡς φησι Δαβίδ· Οἱ θεοὶ τῶν ἐθνῶν δαιμόνια. Καὶ

12. λέγει κύριος κ. τ. λ. From Ps. cx. 1. sqq.

18. ὅτι οὖν Ἐζεκιᾶς οὐκ ἔστιν ἱερεὺς κ. τ. λ. The same argument is used in Tertull. adv. Marc. v. 9. *Nec sacerdos autem Ezechias, &c.*

25. εἰς Ἱερουσαλήμ ἐξαπέστειλε. This corresponds exactly with the preceding observation respecting *Hezekiah*, and virtually with the Psalm itself, as above quoted, under the equivalent form ἐπὶ Ἱερουσαλήμ. On the other hand, the original would require, as in c. 33. ἐκ Σιών, or as in Apol. 1. c. 45. ἐξ Ἱερουσαλήμ. Moreover, the spread of the Gospel from Jerusalem over the Gentile world, to which Justin elsewhere applies the prophecy, would equally suit the present context. Since, however, the threefold repetition of the altered text can scarcely have been accidental, it may imply that the *rod of Christ's power* was first manifested in Jerusalem, and thence extended its influence over the Gentile world.

27. οἱ θεοὶ τῶν ἐθνῶν δ. From Ps. xcvi. 5. Compare cc. 55. 73. 79. Apol. c. 41; and see Bp. Kaye's Justin, pp. 105. sqq. Thirlby supposes that the repetition of this text at the end of the next sentence is an accidental interpolation from the margin.

ισχυρὸς ὁ λόγος αὐτοῦ πέπεικε πολλοὺς καταλιπεῖν δαιμόνια, οἷς ἐδούλευον, καὶ ἐπὶ τὸν παντοκράτορα Θεόν. δι' αὐτοῦ πιστεύειν, 30 ὅτι δαιμόνιά εἰσι· οἱ θεοὶ τῶν ἐθνῶν. Καὶ τὸ, 'Ἐν τῇ λαμπρότητι τῶν ἁγίων ἐκ γαστρὸς πρὸ ἑωσφόρου ἐγέννησά σε, τῷ Χριστῷ εἴρηται, ὡς προέφημεν.

In further proof of the misinterpretation of Scripture by the Jews, Justin reverts to the exposition of Isaiah's prophecy of the miraculous conception of the Virgin.

LXXXIV. Καὶ τὸ, 'Ἰδοὺ ἡ παρθένος ἐν γαστρὶ λήψεται καὶ τέξεται υἱόν, εἰς τοῦτον προεῖρητο. Εἰ γὰρ μὴ ἐκ παρθένου οὗτος, περὶ οὗ Ἡσαΐας ἔλεγεν, ἔμελλεν γεννᾶσθαι, (εἰς ὃν τὸ ἅγιον πνεῦμα ἐβόα, 'Ἰδοὺ κύριος αὐτὸς δώσει σημεῖον· ἰδοὺ ἡ παρθένος ἐν γαστρὶ λήψεται καὶ τέξεται υἱόν;) Εἰ γὰρ ὁμοίως τοῖς ἄλλοις ἅπασιν πρωτοτόκοις καὶ οὗτος γεννᾶσθαι ἐκ συνουσίας ἔμελλε, τί καὶ ὁ Θεὸς σημεῖον, ὃ μὴ πᾶσι τοῖς πρωτοτόκοις κοινὸν ἐστίν, ἔλεγε ποιεῖν; 'Ἄλλ' ὅπερ ἐστὶν ἀληθῶς σημεῖον, καὶ πιστὸν τῷ γένει τῶν ἀνθρώπων ἔμελλε γίνεσθαι, τουτέστι 10 διὰ παρθενικῆς μήτρας τὸν πρωτότοκον τῶν πάντων ποιημάτων

28. ἰσχυρὸς ὁ λόγος αὐτοῦ κ. τ. λ. Compare Apol. i. cc. 10. 14.

32. ὡς προέφημεν. See on cc. 63, 17; 76, 43.

LXXXIV. 3. εἰς ὃν κ. τ. λ. The relative is here used in the place of the interrogative pronoun; as in Matt. xxvi. 50. ἑταῖρε, ἐφ' ᾧ πάρει; Moreover, the preposition εἰς, by which *direction to an object* is properly expressed, and which thence denotes the *aim* or *purport* of an action, is sometimes, after verbs of *speaking*, to be rendered, as in this instance, *concerning, with respect to*. Thus in Acts ii. 26. Δαβὶδ γὰρ λέγει εἰς αὐτόν. Compare also 2 Sam. xi. 4. LXX. Matt. vi. 34. Heb. vii. 14. Pausan. x. 24. Diod. Sic. xi. 50.

4. ἰδοὺ κύριος αὐτὸς δώσει κ. τ. λ. From Isai. vii. 14. The Ed. Ben. has αὐτὸς ἡμῖν δ. And so the LXX.

7. τί καὶ ὁ Θεὸς σημεῖον, κ. τ. λ. See on c. 77, 8. The same argument is alleged in Tertull. adv. Jud. c. 9. *Sed et virginem, inquit Judæi, parere Natura non patitur, et tamen credendum est prophetæ. Et merito. Præstruxit enim fidem incredibili rei, dicendo quod signum esset futurum.* Propterea, inquit, dabitur vobis signum: ecce virgo concipiet in utero, et pariet filium. *Signum autem a Deo nisi novitas aliqua monstruosa fuisset, signum non videretur.* Compare also adv. Marc. III. 13.

10. τὸν πρωτότοκον τῶν πάντων κ. τ. λ. In this passage the distinct personality of each of the persons in the Trinity is clearly recognized. See on Apol. i. c. 33, 26; and note the remark of Tertullian, adv. Prax. c. 11. *Scripturæ omnes et demonstrationem et distinctionem Trinitatis ostendunt, a quibus et præscriptio nostra deducitur, non posse unum atque eundem videri, qui loquitur, et de quo loquitur, et ad quem loquitur.* Of the epithets applied to Christ, see on Apol. i. cc. 5, 18; 53, 7.

σαρκοποιηθέντα ἀληθῶς παιδίον γενέσθαι, προλαβὼν αὐτὸ διὰ τοῦ προφητικοῦ πνεύματος κατὰ ἄλλον καὶ ἄλλον τρόπον, ὡς ἀνιστόρησα ὑμῖν, προεκήρυξεν, ἵνα, ὅταν γένηται, δυνάμει καὶ βουλή τοῦ τῶν ὄλων ποιητοῦ γενόμενον γνώσθῃ· ὡς καὶ ἀπὸ πλευρᾶς μιᾶς τοῦ Ἀδὰμ ἢ Εὔα γέγονε, καὶ ὡσπερ τᾶλλα πάντα ζῶα 15 λόγῳ Θεοῦ τὴν ἀρχὴν ἐγεννήθη; Ὑμεῖς δὲ καὶ ἐν τούτοις παραγράφειν τὰς ἐξηγήσεις, ἃς ἐξηγήσαντο οἱ πρεσβύτεροι ὑμῶν παρὰ Πτολεμαίῳ, τῷ τῶν Αἰγυπτίων βασιλεῖ γενομένῳ, τολμᾶτε, λέγοντες μὴ ἔχει τὴν γραφὴν, ὡς ἐκεῖνοι ἐξηγήσαντο, ἀλλ', Ἴδου, φησὶν, ἢ νεάνις ἐν γαστρὶ ἔξει· ὡς μεγάλων πραγμάτων σηματομένων, 20 εἰ γυνὴ ἀπὸ συνουσίας τίκτει ἔμμελλεν, ὅπερ πᾶσαι αἱ νεάνιδες γυναικες ποιούσι πλὴν τῶν στείρων, ἃς καὶ αὐτὰς βουληθεῖς ὁ Θεὸς γεννᾶν ποιῆσαι δυνατός. Ἡ μήτηρ γὰρ τοῦ Σαμουὴλ μὴ τίκτουσα διὰ βουλήν Θεοῦ τέτοκε, καὶ ἡ γυνὴ τοῦ ἁγίου πατριάρχου Ἀβραὰμ, καὶ Ἐλισάβετ ἢ τὸν βαπτιστὴν Ἰωάννην τεκούσα, 25 καὶ ἄλλαι τιτὲς ὁμοίως. Ὡστε οὐκ ἀδύνατον ὑπολαμβάνειν δεῖ ὑμᾶς πάντα δύνασθαι τὸν Θεὸν, ὅσα βούλεται. Καὶ μάλιστα ἐπειδὴ ἐπεπροφήτετο μέλλειν γίνεσθαι, μὴ παραγράφειν ἢ παρεξηγεῖσθαι τολμᾶτε τὰς προφητείας, ἐπεὶ ἑαυτοὺς μόνους ἀδικήσετε, τὸν δὲ Θεὸν οὐ βλάψετε. 30

12. ὡς ἀνιστόρησα ὑμῖν. The MSS. and Edd. omit ὡς. See above on c. 80, 37.

13. ἵνα, ὅταν γένηται, κ. τ. λ. See on Apol. I. c. 33, 7.

14. ὡς καὶ ἀπὸ πλ. μιᾶς κ. τ. λ. See Gen. i. 24, 25. ii. 21, 22.

16. παραγράφειν τὰς ἐξηγήσεις, κ. τ. λ. Compare c. 68, 48; and see note in loc.

20. ὡς μεγάλων πραγμάτων κ. τ. λ. So Iren. Hæg. III. 27. *Quid enim magnum, aut quod signum fieret in eo, quod adolescentula concipiens ex viro peperisset; quod evenit omnibus, quæ pariunt, mulieribus?* Tertull. adv. Marc. III. 13. *Denique et Judæi, si quando ad nos dejiciendos mentiri audent, quasi non virginem, sed juvenulam, concepturam et parituram Scriptura contineat, hinc revincuntur, quod nihil signi videri possit res quotidiana, juvenculæ scilicet prægnatus et partus.* See also above, on c. 43, 47.

22. ἃς καὶ αὐτὰς κ. τ. λ. Compare Psal. cxii. 9. For the instances alleged, see Gen. xxi. 2. 1 Sam. i. 20. Luke i. 57.

28. παραγράφειν ἢ παρεξηγεῖσθαι. *To falsify*, as by the erasure of one word and the substitution of another; *or to pervert*, as by misinterpretation. The alteration of παρθένος into νεάνις (Isai. vii. 14.) exemplifies the first verb; and the application of the prophecy to Hezekiah, the other.

Another instance of the perversion of Scripture in the misapplication of Ps. xxiv.

LXXXV. Καὶ γὰρ τὴν προφητείαν τὴν λέγουσαν, Ἄρατε πύλας, οἱ ἄρχοντες, ὑμῶν, καὶ ἐπάρθητε, πύλαι αἰώνιοι, ἵνα εἰσελθῇ ὁ βασιλεὺς τῆς δόξης, ὁμοίως εἰς τὸν Ἐζεκιάν τολμῶσι τινες ἐξ ὑμῶν ἐξηγεῖσθαι εἰρήσθαι, ἄλλοι δὲ εἰς Σολομῶνα· οὐδὲ εἰς τούτου οὐδὲ εἰς ἐκείνου οὔτε εἰς ἄλλον ἀπλῶς λεγόμενον ὑμῶν βασιλέα δυνατὸν ἀποδειχθῆναι εἰρήσθαι, εἰς δὲ μόνου τούτου τὸν ἡμέτερον Χριστὸν, τὸν ἀειδῆ καὶ ἄτιμον φανέντα, ὡς Ἡσαΐας ἔφη καὶ Δαβιδὸς καὶ πᾶσαι αἱ γραφαὶ, ὅς ἐστι κύριος τῶν δυνάμεων διὰ τὸ θέλημα τοῦ δόντος αὐτῷ πατρὸς, ὅς καὶ ἀνέστη ἐκ νεκρῶν καὶ ἀνῆλθεν εἰς τὸν οὐρανόν· ὡς καὶ ὁ ψαλμὸς καὶ αἱ ἄλλαι γραφαὶ ἐδήλουν, καὶ κύριον αὐτῶν τῶν δυνάμεων κατήγγελλον, ὡς καὶ νῦν ἐκ τῶν ὑπ' ὄψιν γινομένων ῥᾶον ὑμᾶς πεισθῆναι, ἐὰν θέλητε. Κατὰ γὰρ τοῦ ὀνόματος αὐτοῦ τούτου τοῦ υἱοῦ τοῦ Θεοῦ καὶ πρωτοτόκου πάσης κτίσεως, καὶ διὰ παρθένου γεννηθέντος καὶ παθητοῦ γενομένου ἀνθρώπου, καὶ σταυρωθέντος ἐπὶ Πον-

LXXXV. 1. ἄρατε πύλας, κ. τ. λ. From Ps. xxiv. 7. A very similar exposition of the passage has been already given in c. 36.

7. τὸν ἀειδῆ καὶ ἄτιμον φ. See above, on c. 36, 36; and compare Ps. xxii. 6, 7. Isai. xlix. 7. lii. 14. liii. 2, 3. On the subject of Christ's mean appearance, as foretold by the prophets, compare also Tertull. de Carn. Chr. c. 9. Clem. Alex. Pæd. III. 1. 3. Strom. III. 17. 103. Origen. c. Cels. vi. 75.

8. κύριος τῶν δυνάμεων διὰ τ. θ. τ. δ. αὐτῷ π. See on cc. 36, 10; 43. 4; 75, 24.

12. ὡς καὶ νῦν ἐκ τῶν ὑπ' ὄψιν κ. τ. λ. So Apol. II. c. 6. Καὶ νῦν ἐκ τῶν ὑπ' ὄψιν γινομένων μαθεῖν δύνασθε· δαμονιολήπτους γὰρ πολλοὺς κατὰ πάντα τὸν κόσμον καὶ ἐν τῇ ὑμετέρα πόλει πολλοὶ τῶν ἡμετέρων ἀνθρώπων τῶν Χριστιανῶν, ἐπορκίζοντες κατὰ τοῦ ὀνόματος Ἰ. Χ. τοῦ σταυρωθέντος ἐπὶ Π. Πιλάτου, ὑπὸ τῶν ἄλλων πάντων ἐπορκιστῶν καὶ ἐπαστῶν καὶ φαρμακευτῶν μὴ ἰαθέντας ἰάσαντο, καὶ ἔτι νῦν ἰώνται, καταργοῦντες καὶ ἐκδιώκοντες τοὺς κατέχοντας τοὺς ἀνθρώπους δαίμονας. Hence it will appear that ἐπορκισταὶ, which occurs a few lines onward, is the true reading of the present context; and not, as might perhaps be thought, ἐξορκισταὶ.

13. κατὰ γὰρ τοῦ ὀνόματος κ. τ. λ. Thirlby is very probably correct in his suggestion that Justin has here preserved the antient form of exorcising dæmons, in which the main particulars of our Lord's history were briefly enumerated. Origen c. Cels. I. 6. οὐ γὰρ κατακληύσεσιν ἰσχύειν δοκοῦσιν, ἀλλὰ τῷ ὀνόματι Ἰησοῦ μετὰ τῆς ἀπαγγελίας τῶν περὶ αὐτὸν ἱστοριῶν. It is worthy of remark that Middleton, in his *Free Inquiry* (pp. 84, 85.), asserts that Justin, in this passage, allows the same powers of exorcism both to Jews, Gentiles,

τιου Πιλάτου ὑπὸ τοῦ λαοῦ ὑμῶν, καὶ ἀποθανόντος, καὶ ἀναστάν-
 τος ἐκ νεκρῶν, καὶ ἀναβάντος εἰς τὸν οὐρανόν, πᾶν δαιμόνιον
 ἐξορκιζόμενον νικᾶται καὶ ὑποτάσσεται. Ἐὰν δὲ κατὰ παντὸς
 ὀνόματος τῶν παρ' ὑμῖν γεγενημένων ἢ βασιλέων ἢ δικαίων ἢ
 προφητῶν ἢ πατριαρχῶν ἐξορκίζητε ὑμεῖς, οὐχ ὑποταγήσεται οὐδὲν 20
 τῶν δαιμονίων· ἀλλ' εἰ ἄρα ἐξορκίζοι τις ὑμῶν κατὰ τοῦ Θεοῦ
 Ἀβραὰμ καὶ Θεοῦ Ἰσαὰκ καὶ Θεοῦ Ἰακώβ, ἴσως ὑποταγήσεται.
 Ἦδη μέντοι οἱ ἐξ ὑμῶν ἐπορκιστὰι τῇ τέχνῃ, ὥσπερ καὶ τὰ ἔθνη,
 χρώμενοι ἐξορκίζουσι, καὶ θυμιάμασι καὶ καταδέσμοις χρώνται,
 εἶπον. (Ὅτι) δὲ καὶ ἄγγελοι καὶ δυνάμεις εἰσιν, οἷς ὁ λόγος ὁ 25
 τῆς προφητείας τῆς διὰ Δαβίδ ἐπάροι τὰς πύλας, ἵνα εἰσέλθῃ
 οὗτος ὁ ἐκ νεκρῶν ἀναστὰς κύριος τῶν δυνάμεων κατὰ τὸ θέλημα
 τοῦ πατρὸς, Ἰησοῦς Χριστὸς, ὁ λόγος τοῦ Δαβίδ ὁμοίως ἀπέ-
 δειξεν· οὐ καὶ πάλιν ἐπιμνησθήσομαι διὰ τούτους τοὺς μὴ καὶ
 χθὲς συνόντας ἡμῖν, δι' οὓς καὶ πολλὰ τῶν χθὲς εἰρημένων ἐπὶ 30

and Christians; and for this purpose most unfairly translates the adverb ἴσως, *in like manner*. See, however, on c. 76, 35. For the rest, it was the well-known opinion of the Jews in Justin's time, that dæmons might be expelled by invoking the names of the Deity, or prophets, or patriarchs; and not only was exorcism among the reputed endowments of King Solomon, but he is said to have left behind him instructions how to proceed in the matter. It appears, moreover, that in the exorcisms of the heathen the name of the God of Abraham, Isaac, and Jacob, was pronounced in order to give effect to their charms and incantations. See Joseph. Ant. VIII. 2. 5. Iren. Hær. II. 6. 2. Origen c. Cels. I. 22. IV. 33. v. 45. Lucian. Trag. p. 141.

24. *καταδέσμοις*. The import of this term is not very apparent. Justin clearly intended to designate some magical power, by which the return of the ejected dæmon was prevented; but in other writers it rather means a *band* or *tie* by which the magician secured the services of a dæmon, as in Plato Polit. II. p. 364. *ἐπαγωγαῖς τισι καὶ καταδέσμοις τοὺς θεοὺς, ὡς φασι, πείθοντές σφισιν ὑπηρετεῖν*. See Stallbaum *ad loc.* Thus also Euseb. Laud. Const. p. 644. *αὐτοῦς, i. e. τοὺς δαίμονας, καταδέσμοις τισι παρέδρους ἑαυτοῖς ἐφειλκύσαντο*. In Artemid. I. 77. *κατάδεσμοι καὶ φαρμακείαι* are united. Hence there is no foundation for the conjecture of Casaubon (on M. Anton. I. 6.), who would read *καταδέσμοις χρώνται ἐπὼν, vinculis utuntur verborum*, i. e. incantations: and indeed the received text is amply confirmed by its manifest accordance with Justin's manner. Compare c. 78, 32; and elsewhere frequently.

26. *ἐπάροι τὰς π. Scil. κελεύει*. Similar ellipses are not unusual in Justin. See on c. 38, 16; and compare also cc. 89. 90.

κεφαλαίων λέγω. Καὶ νῦν πρὸς ὑμᾶς ἔαν τοῦτο λέγω, εἰ καὶ ἔταυτολόγησα πολλάκις, οὐκ ἄτοπον εἰπεῖν ἐπίσταμαι· γελοῖον μὲν γὰρ πρᾶγμά ἐστιν ὄραν τὸν ἥλιον καὶ τὴν σελήνην καὶ τὰ ἄλλα ἄστρα τὴν αὐτὴν ὁδὸν αἰεὶ καὶ τὰς τροπὰς τῶν ὠρῶν ποι-
 35 εῖσθαι· καὶ τὸν ψηφιστικὸν ἄνδρα, εἰ ἐξετάζοιτο τὰ δις δύο πόσα ἐστὶ, διὰ τὸ πολλάκις εἰρηκέναι ὅτι τέσσαρα, οὐ παύσεσθαι τοῦ πάλιν λέγειν ὅτι τέσσαρα· καὶ τὰ ἄλλα ὁμοίως, ὅσα παγίως ὁμολογεῖται, αἰεὶ ὡσαύτως λέγεσθαι καὶ ὁμολογεῖσθαι· τὸν δὲ ἀπὸ τῶν γραφῶν τῶν προφητικῶν ὁμιλίας ποιούμενον ἔαν, καὶ μὴ τὰς
 40 αὐτὰς αἰεὶ λέγειν γραφὰς, ἀλλ' ἠγεῖσθαι ἑαυτὸν βέλτιον τῆς γραφῆς γεννήσαντα εἰπεῖν. Ἔστιν οὖν ὁ λόγος, δι' οὗ ἐσήμανα τὸν Θεὸν δηλοῦν ὅτι καὶ ἄγγελοι εἰσιν ἐν οὐρανῷ καὶ δυνάμεις, οὗτος· Αἰνεῖτε τὸν κύριον ἐκ τῶν οὐρανῶν, αἰνεῖτε αὐτὸν ἐν τοῖς ὑψίστοις· αἰνεῖτε αὐτὸν πάντες οἱ ἄγγελοι αὐτοῦ, αἰνεῖτε αὐτὸν
 45 πᾶσαι αἱ δυνάμεις αὐτοῦ.—Καὶ Μνασέας δέ τις ὀνόματι τῶν συνελθόντων αὐτοῖς τῇ δευτέρᾳ ἡμέρᾳ εἶπε· Καὶ ἡμεῖς χαίρομεν πάλιν πευρωμένου σου τὰ αὐτὰ λέγειν δι' ἡμᾶς.—Κάγω εἶπον·

32. ἔταυτολόγησα. This is the reading of all the Editions subsequent to that of Stephens, who, with both the MSS., has ἔπαυτολόγησα.

33. τὰ ἄλλα ἄστρα. So Ed. Ben. after both MSS. In previous editions ἄλλα was omitted.

35. ψηφιστικὸν ἄνδρα. An accountant or arithmetician; from ψῆφος, a pebble used in counting. Herod. II. 36. γράμματα γράφουσι καὶ λογίζονται ψήφοις. Arist. Vesp. 656. λόγισαι φαύλως, μὴ ψηφοῖς, ἀλλ' ἀπὸ χειρός. For ἐξετάζοιτο, the vulgar reading is ἐξετάζοι. It is surprising that an error so palpable should have been first corrected by Otto. The same editor has also inserted the negative particle οὐ before παύσεσθαι, as manifestly essential to the sense. This, however, at the suggestion of Langus.

37. παγίως. Certainly; assuredly; from πήγνυμι. So παγίως λέγειν, to speak confidently, in Plat. Polit. p. 434. See also Heindorf. ad Plat. Theæt. p. 157.

41. ἐσήμανα. Vulgo ἐσήμανε. It is clear however, as Thirlby, the Benedictine, and Otto remark, that Justin is referring to the citation of the Psalms, which he had just promised to repeat for the benefit of those who had not been present on the preceding day. The passage is taken from Ps. cxlviii. 1, 2. In the foregoing part of the Dialogue, as it now exists, no reference has been made to it.

45. καὶ Μνασέας κ. τ. λ. See Prelim. Obs. p. 5.

Ἀκούσατε, φίλοι, τίνι γραφῇ πειθόμενος ταῦτα πράττω. Ἰησοῦς ἐκέλευσεν ἀγαπᾶν καὶ τοὺς ἐχθροὺς, ὅπερ καὶ διὰ Ἡσαίου ἐκεκήρυκτο διὰ πλειόνων, ἐν οἷς καὶ τὸ μυστήριον τῆς πάλιν γενέσεως 50 ἡμῶν, καὶ ἀπλῶς πάντων τῶν τὸν Χριστὸν ἐν Ἱερουσαλήμ φανήσεσθαι προσδοκῶντων, καὶ δι' ἔργων εὐαρεστεῖν αὐτῷ σπουδαζόντων. Εἰσὶ δὲ οἱ διὰ Ἡσαίου λόγοι οὗτοι· Ἀκούσατε τὸ ῥῆμα κυρίου, οἱ τρέμουντες τὸ ῥῆμα αὐτοῦ. Εἶπατε, ἀδελφοὶ ἡμῶν, τοῖς μισοῦσιν ὑμᾶς καὶ βδελυσσομένοις, τὸ ὄνομα κυρίου δοξασ- 55 θῆναι. Ὡφθη ἐν τῇ εὐφροσύνῃ αὐτῶν, κἀκέωιο αἰσχυρθήσονται. Φωνὴ κραυγῆς ἐκ πόλεως, φωνὴ λαοῦ, φωνὴ κυρίου ἀποδιδόντος ἀναπαύσει τοὺς ὑπερηφάνους. Πρὶν ἢ τὴν ὠδίνουσαν τεκεῖν, καὶ πρὶν ἔλθειν τὸν πόνον τῶν ὠδίνων, ἐξέτεκεν ἄρσεν. Τίς ἤκουσε τοιοῦτον, καὶ τίς ἐώρακεν οὕτως, εἰ ὠδινεν ἢ γῆ ἐν μιᾷ ἡμέρᾳ, 60 εἰ δὲ καὶ τέκοι ἕνος εἰσάπαξ, ὅτι ὠδινε καὶ ἔτεκε Σιών τὰ παιδία αὐτῆς; Ἐγὼ δὲ ἔδωκα τὴν προσδοκίαν ταύτην καὶ οὐ γεννώση, εἶπε κύριος· Ἰδοὺ ἐγὼ γεννώσω καὶ στεῖραν ἐποίησα, λέγει κύριος. Εὐφράνθητι, Ἱερουσαλήμ· καὶ πανηγυρίσατε, πάντες οἱ ἀγαπῶντες αὐτήν· χαίρετε πάντες, ὅσοι πενθεῖτε ἐπ' αὐτήν, ἵνα 65 θηλάσητε καὶ ἐμπλησθῆτε ἀπὸ μασθοῦ παρακλήσεως αὐτῆς, ἵνα ἐκθηλάσαντες τρυφήσητε ἀπὸ εἰσόδου δόξης αὐτοῦ.

LXXXVI. Καὶ ταῦτα εἰπὼν προσέθηκα· Ὅτι δὲ μετὰ τὸ In order to remove the scandal of the cross, Justin refers to several events recorded in the Old Testament, in which mention of a tree or wooden staff is, most fancifully, explained to be typical of Christ's death by crucifixion.

50. τῆς πάλιν γενέσεως. *Vulgo πάλιν τῆς γ.* The transposition was doubtless owing to the carelessness of a copyist; and the correction, previously suggested by others, is confidently adopted by Otto. Thus in c. 118. ἐν τῇ πάλιν παρουσίᾳ. It is clear from the succeeding clause that the term is applied by Justin to the resurrection of the saints, in order to the erection of Christ's Millennial reign in Jerusalem. See above, on c. 80, 35.

53. ἀκούσατε τὸ ῥῆμα κυρίου, κ. τ. λ. From Isai. lxxvi. 5. sqq.

57. φωνὴ λαοῦ. This is the reading of both MSS., as restored by Otto. The earlier editions give φωνὴ ἐκ ναοῦ, with the LXX.

67. ἀπὸ εἰσόδου δόξης αὐτοῦ. The LXX, in accordance with the original Hebrew, have αὐτῆς. It is far from improbable, however, that Justin wrote αὐτοῦ, with reference to Christ, and his glorious entrance into the New Jerusalem.

LXXXVI. 3. σύμβολον εἶχε τοῦ ξύλου κ. τ. λ. Justin evidently means that the Tree of Life in Paradise was typical of the Crucifixion; though he has

παραδείσῳ πεφυτεῦσθαι ἐλέλεκτο, καὶ τῶν γενησομένων πᾶσι τοῖς
 5 δικαίοις, ἀκούσατε. Μωσῆς μετὰ ῥάβδον ἐπὶ τὴν τοῦ λαοῦ ἀπο-
 λύτρωσιν ἐπέμφθη, καὶ ταύτην ἔχων μετὰ χεῖρας ἐν ἀρχῇ τοῦ
 λαοῦ διέτεμε τὴν θάλασσαν· διὰ ταύτης ἀπὸ τῆς πέτρας ὕδωρ
 ἀναβλύσαν ἑώρα· καὶ ξύλον βαλὼν εἰς τὸ ἐν Μερῤῥᾶ ὕδωρ, πι-
 κρὸν ὄν, γλυκὺ ἐποίησε. Ῥάβδους βαλὼν Ἰακῶβ εἰς τὰς ληνοὺς
 10 τῶν ὑδάτων ἐγκισσῆσαι τὰ πρόβατα τοῦ μητραδέλφου, ἵνα τὰ
 γεννώμενα ἐξ αὐτῶν κτήσῃται, ἐπέτυχεν· ἐν ῥάβδῳ αὐτοῦ διε-
 ληλυθέναι τὸν ποταμὸν ὁ αὐτὸς Ἰακῶβ καυχᾶται· κλίμακα ἔφη
 ἑωρᾶσθαι αὐτῷ, καὶ τὸν Θεὸν ἐπ' αὐτῆς ἐστηρίχθαι ἢ γραφὴ δε-
 δήλωκε·—καὶ ὅτι οὐχ ὁ πατὴρ ἦν, ἀπὸ τῶν γραφῶν ἀπεδείξαμεν·—

inverted the idea which he intended to express. Indeed the construction of the
 entire sentence is so embarrassed, as to have greatly perplexed the Commentators.
 Without recording their conjectural emendations, it will suffice to point out that
 arrangement of the words, which would more conveniently have indicated the
 sense they are manifestly designed to convey. It is this:—ὅτι δὲ οὐτος, ὄν,
 μετὰ τὸ σταυρωθῆναι, ἔνδοξον π. π. ἀποδ. αἱ γραφαὶ, σύμβολον εἶχε τὸ ξύλον
 τῆς ζωῆς, κ. τ. λ. Equally intricate transpositions are not uncommon in Justin.
 See on cc. 3, 15; 43, 11; 111, 1. For γενησομένων, Thirlby would read γενομέ-
 νων. The future however seems to be used in respect of events in the lives of
 holy men *about to become* types of the wood of the Cross, subsequently to the
 planting of the Tree of Life.

5. Μωσῆς μετὰ ῥάβδον κ. τ. λ. See Exod. iv. 17. xiv. 16. 21. xv. 25. xvii.
 5, 6. Numb. xx. 8. Although it will not be denied that these emblematic deduc-
 tions of Justin are very far-fetched and somewhat whimsical, they certainly do not
 support the charge, which Middleton has brought against him, of indulgence in
*a wild and enthusiastic fancy, in the invention of typical senses and forced
 allusions, utterly trifling and contemptible.* In adopting the allegorical method
 of Scriptural Interpretation, he merely followed the mode of reasoning peculiar to
 most of the writers of his time, and not altogether without example in the writings
 of the Apostles. See 1 Cor. x. 1. sqq. Gal. iv. 24. To those for whom the
 early Fathers wrote, such arguments would therefore appear as forcible and conclu-
 sive, as they now seem weak and unsatisfactory; and indeed any other form of
 interpretation would probably have met with comparatively little attention. See on
 Apol. i. c. 55, 8. Compare also Iren. Hær. v. 17. Tertull. adv. Jud. c. 13.
 Prudent. Cathem. v. 93. sqq.

9. ῥάβδους βαλὼν Ἰακῶβ κ. τ. λ. See Gen. xxviii. 12. 18. xxx. 37, 38.
 xxxi. 13. xxxii. 10. At the suggestion of Thirlby, the clause καὶ ὅτι οὐχ ὁ πατὴρ
 κ. τ. λ., has been enclosed in a parenthesis. Compare c. 60; and see on Apol. i.
 c. 62, 13.

καὶ ἐπὶ λίθου καταχέας ἔλαιον ἐν τῷ αὐτῷ τόπῳ Ἰακώβ στήλην 15
 τῷ ὀφθέντι αὐτῷ Θεῷ ἀληλιφέναι (ὑπ' αὐτοῦ τοῦ ὀφθέντος αὐτῷ
 Θεοῦ μαρτυρεῖται.) Καὶ ὅτι λίθος Χριστὸς διὰ πολλῶν γραφῶν
 συμβολικῶς ἐκηρῦσseto, ὁμοίως ἀπεδείξαμεν· καὶ ὅτι τὸ χρίσμα
 πάν, εἴτε ἔλαιον εἴτε στακτῆς εἴτε τῶν ἄλλων τῶν τῆς συνθέσεως
 τοῦ μύρου χρισμάτων, τούτου ἦν, ὁμοίως ἀπεδείξαμεν τοῦ λόγου 20
 λέγοντος, Διὰ τοῦτο ἔχρισέ σε ὁ Θεός, ὁ Θεός σου, ἔλαιον
 ἀγαλλιάσεως παρὰ τοὺς μετόχους σου. Καὶ γὰρ οἱ βασιλεῖς πάν-
 τες καὶ οἱ χριστοὶ ἀπὸ τούτου μετέσχον (καὶ βασιλεῖς καλεῖσθαι
 καὶ χριστοὶ) ὃν τρόπον καὶ αὐτὸς ἀπὸ τοῦ πατρὸς ἔλαβε τὸ
 βασιλεὺς καὶ Χριστὸς καὶ ἱερεὺς καὶ ἄγγελος, καὶ ὅσα ἄλλα τοιαῦτα 25
 ἔχει ἢ ἔσχε. Ῥάβδος ἢ Ἀαρὼν βλαστὸν κομίσασα ἀρχιερέα αὐτὸν
 ἀπέδειξε. Ῥάβδον ἐκ ρίζης Ἰεσσαὶ γενήσεσθαι τὸν Χριστὸν Ἡσαίας
 προεφήτευσε. Καὶ Δαβιδ ὡς τὸ ξύλον τὸ πεφυτευμένον παρὰ
 τὰς διεξόδους τῶν ὑδάτων, ὃ τὸν καρπὸν αὐτοῦ δώσειν ἐν καιρῷ
 αὐτοῦ, καὶ τὸ φύλλον αὐτοῦ οὐκ ἀπορῥυήσεσθαι, φησὶν εἶναι τὸν 30
 δίκαιον. Καὶ ὡς φοῖνιξ ἀνθήσει ὁ δίκαιος εἶρηται. Ἀπὸ ξύλου
 τῷ Ἀβραὰμ ὠφθη ὁ Θεός, ὡς γέγραπται, πρὸς τῇ δρυὶ τῇ
 Μαμβρῇ. Ἐβδομήκοντα ἰτέας καὶ δώδεκα πηγάς εὔρεν ὁ λαὸς

16. ἀληλιφέναι. Ed. Ben. ἀληλειφέναι. The received text is correct.

17. καὶ ὅτι λίθος κ. τ. λ. See above, cc. 70, 4; 76, 5.

21. διὰ τοῦτο κ. τ. λ. From Psal. xlv. 7. Compare cc. 56. 63; and see on c. 76, 45.

24. ὃν τρόπον καὶ αὐτὸς κ. τ. λ. See Br. Kaye's Justin, pp. 63. sqq. With τὸ βασιλεὺς κ. τ. λ. repeat καλεῖσθαι, and with ὅσα ἄλλα τοιαῦτα, in the next clause, supply ὀνόματα.

26. Ῥάβδος ἢ Ἀαρὼν κ. τ. λ. See Numb. xvii. 8.

27. Ῥάβδον ἐκ ρίζης κ. τ. λ. See Isai. xi. 1.

28. καὶ Δαβιδ ὡς τὸ ξύλον κ. τ. λ. In Psal. i. 3. In the construction, either μέλλει is understood before the infinitives δώσειν and ἀπορῥυήσεσθαι, or φησὶ must be made to connect with both clauses.

31. ὡς φοῖνιξ κ. τ. λ. See Psal. xcii. 13. The reading of the LXX, which Otto has restored at the suggestion of Sylburg and the Benedictine, is doubtless correct. *Vulgo.* ἀνθήσειν.

31. ἀπὸ ξύλου κ. τ. λ. Compare Gen. xviii. 1. 4. 8. In the margin of both MSS. is written ἐπὶ ξύλου, and ἐν τῇ Μαμβρῇ. Compare, however, c. 56. Sylburg suggests ὑπὸ ξύλου. No change is required.

33. ἐβδομήκοντα ἰτέας κ. τ. λ. This is a mistake. It was at the station of

διαβάς τὸν Ἰορδάνην. Ἐν ῥάβδῳ καὶ βακτηρίῳ παρακεκλήσθαι
 35 ὑπὸ τοῦ Θεοῦ Δαβὶδ λέγει. Ξύλον Ἐλισσαῖος βαλὼν εἰς τὸν
 Ἰορδάνην ποταμὸν ἀνήνεγκε τὸν σιδηρὸν τῆς ἀξίως, ἐν ἣ πεπορευ-
 μένοι ἦσαν οἱ υἱοὶ τῶν προφητῶν κόψαι ξύλα εἰς οἰκοδομὴν τοῦ
 οἴκου, ἐν ᾧ τὸν νόμον καὶ τὰ προστάγματα τοῦ Θεοῦ λέγειν
 καὶ μελετᾶν ἐβούλουτο· ὡς καὶ ἡμᾶς βεβαπτισμένους ταῖς βαρῦ-
 40 τάταις ἀμαρτίαις, ἃς ἐπράξαμεν, διὰ τοῦ σταυρωθῆναι ἐπὶ τοῦ
 ξύλου καὶ δι' ὕδατος ἀγνίσαι ὁ Χριστὸς ἡμῶν ἐλυτρώσατο, καὶ
 οἴκου εὐχῆς καὶ προσκυνήσεως ἐποίησε. Καὶ ῥάβδος ἦν ἡ δείξασα
 Ἰούδαν πατέρα τῶν ἀπὸ Θάμαρ διὰ μέγα μυστήριον γεννηθέντων.
 LXXXVII. Καὶ ὁ Τρύφων, εἰπόντος μου ταῦτα, ἔφη· Μὴ με-
 λοιπὸν ὑπολάμβανε, ἀνατρέπειν πειρώμενον τὰ ὑπὸ σου λεγόμενα,
 πυνθάνεσθαι ὅσα ἂν πυνθάνωμαι, ἀλλὰ βούλεσθαι μανθάνειν περὶ
 τούτων αὐτῶν ὧν ἂν ἐρωτῶ. Εἰπέ οὖν μοι, διὰ τοῦ Ἡσαίου
 εἰπόντος τοῦ λόγου, Ἐξελεύσεται ῥάβδος ἐκ τῆς ῥίζης Ἰεσσαί,
 καὶ ἄνθος ἀναβήσεται ἐκ τῆς ῥίζης Ἰεσσαί, καὶ ἀναπαύσεται ἐπ'
 αὐτὸν πνεῦμα Θεοῦ, πνεῦμα σοφίας καὶ συνέσεως, πνεῦμα βουλήs
 καὶ ἰσχύος, πνεῦμα γνώσεως καὶ εὐσεβίας, καὶ ἐμπλήσει αὐτὸν πνεῦμα
 φόβου Θεοῦ,—καὶ ὁμολογήσας ταῦτα πρὸς με, ἔλεγεν, εἰς Χριστὸν
 10 εἰρηῆσθαι, καὶ Θεὸν αὐτὸν προϋπάρχοντα λέγεις, καὶ κατὰ τὴν

Reply to an
 objection,
 which Trypho
 grounds upon
 the passage
 of Isaiah cited
 in the last
 chapter.

Elim, after their passage of the *Red Sea*, not after crossing the Jordan, that this incident occurred. See Exod. xv. 27. Numb. xxxiii. 9. Compare note on Apol. i. c. 32, 46.

34. ἐν ῥάβδῳ κ. τ. λ. See Psal. xxiii. 4.

35. ξύλον Ἐλισσαῖος κ. τ. λ. See 2 Kings ii. 5.

39. ὡς καὶ ἡμᾶς βεβαπτισμένους κ. τ. λ. See on c. 14, 1. Apol. i. c. 61.

42. οἴκου εὐχῆς κ. π. ἐπ. Compare 1 Cor. iii. 9. 16. vi. 19.

43. διὰ μέγα μυστήριον. Irenæus (Hær. i. 4. 25.), and many other Fathers, suppose that the rejection of the Jews and the call of the Gentiles are mystically foreshadowed in Tamar's incest, as recorded in Gen. xxxviii. 24. sqq. Justin therefore has incidentally adopted this interpretation of the entire narrative; though speaking more immediately of the allegorical import of *Judah's Staff*.

LXXXVII. 5. τοῦ λόγου. Scil. τοῦ Θεοῦ. See on cc. 15, 35; 19, 33. The citation is from Isai. xi. 1. sqq.

9. καὶ ὁμολογήσας. The Benedictine Editor has correctly thrown this observation of Trypho into a parenthesis; and thus there is no necessity to read, with Sylburg and Thirlby, ἐπεὶ ὁμολογήσας.

βουλὴν τοῦ Θεοῦ σαρκοποιθέντα αὐτὸν λέγεις διὰ τῆς παρθένου γεγεννηῆσθαι ἄνθρωπον,—πῶς δύναται ἀποδειχθῆναι προϋπάρχων, ὅστις διὰ τῶν δυνάμεων τοῦ πνεύματος τοῦ ἁγίου, ἅς καταριθμεῖ ὁ λόγος διὰ Ἡσαΐου, πληροῦται, ὡς ἐνδεὴς τούτων ὑπάρχων; —Κἀγὼ ἀπεκρινάμην· Νουνεχέστατα μὲν καὶ συνετώτατα ἡρώ- 15 τησας· ἀληθῶς γὰρ ἀπόρημα δοκεῖ εἶναι· ἀλλ' ἵνα ἴδῃς καὶ τὸν περὶ τούτων λόγον, ἄκουε ὧν λέγω. Ταύτας τὰς κατηριθμημένας τοῦ πνεύματος δυνάμεις, οὐχ ὡς ἐνδεοῦς αὐτοῦ τούτων ὄντος, φησὶν ὁ λόγος ἐπεληλυθέναι ἐπ' αὐτὸν, ἀλλ' ὡς ἐπ' ἐκείνον ἀνάπαισιν μελλουσῶν ποιείσθαι, τουτέστιν ἐπ' αὐτοῦ πέρασ ποιείσθαι 20 τοῦ μηκέτι ἐν τῷ γένει ὑμῶν κατὰ τὸ παλαιὸν ἔθος προφήτας γενήσεσθαι, ὅπερ καὶ ὄψει ὑμῖν ἰδεῖν ἐστί· μετ' ἐκείνον γὰρ οὐδεὶς ὄλως προφήτης παρ' ὑμῖν γεγένηται. Καὶ ὅτι οἱ παρ' ὑμῖν προφήται, ἕκαστος μίαν τινὰ ἢ καὶ δευτέραν δύναμιν παρὰ τοῦ Θεοῦ λαμβάνοντες, ταῦτα ἐποίουν καὶ ἐλάλουν, ἃ καὶ ἡμεῖς ἀπὸ τῶν 25 γραφῶν ἐμάθομεν, κατανοήσατε καὶ τὰ ὑπ' ἐμοῦ λεγόμενα. Σοφίας μὲν γὰρ πνεῦμα Σολομῶν ἔσχε, συνέσεως δὲ καὶ βουλῆς Δανιὴλ, ἰσχύος δὲ καὶ εὐσεβείας Μωσῆς, καὶ Ἡλίας φόβου, καὶ γνώσεως Ἡσαΐας· καὶ οἱ ἄλλοι αὐτὸ ὁμοίως ἢ μίαν ἕκαστος ἢ ἐναλλάξ ἄλλην τινὰ μετ' ἄλλης δυνάμεως ἔσχον, οἷον καὶ Ἰερεμίας 30 καὶ οἱ δώδεκα καὶ Δαβὶδ καὶ οἱ ἄλλοι ἀπλῶς, ὅσοι γεγόνασι παρ' ὑμῖν προφήται. Ἀνεπαύσατο οὖν, τουτέστιν ἐπαύσατο, ἐλθόντος ἐκείνου, μεθ' ὃν τῆς οἰκονομίας ταύτης τοῖς ἐν ἀνθρώποις αὐτοῦ

18. οὐχ ὡς ἐνδεοῦς κ. τ. λ. In reply to Trypho's objection that Christ, being represented as acting under the influence of the Holy Spirit, could not be an independent free-existent God, Justin maintains that the powers of the Spirit, formerly distributed by measure among the prophets, were concentrated in his person; not because he stood in need of them, but in order that, their operation with reference to the old dispensation terminating in himself, he might transfer them, as foretold in the Scriptures, to such as were worthy to exercise them under the Gospel. Tertullian (adv. Jud. cc. 8. 9. adv. Marc. v. 8.) differs from this interpretation of the prophecy, and explains it more correctly as declaring that Christ, in his human nature, would be endowed with the gifts and graces of the Spirit in a most eminent degree above all others whomsoever. See Bp. Bull's Def. Fid. Nic. II. 4. 2.

31. οἱ δώδεκα. The twelve minor Prophets.

33. μεθ' ὃν τῆς οἰκονομίας κ. τ. λ. It is agreed on all hands that this

γενομένοις χρόνοις παύσασθαι ἔδει αὐτὰ ἀφ' ὑμῶν, καὶ ἐν τούτῳ
 35 ἀνάπανσιν λαβόντα πάλιν, ὡς ἐπεπροφήτετο, γενήσεσθαι δόματα,
 ἃ ἀπὸ τῆς χάριτος τῆς δυνάμεως τοῦ πνεύματος ἐκείνου τοῖς ἐπ'
 αὐτὸν πιστεύουσι δίδωσιν, ὡς ἄξιον ἕκαστον ἐπίσταται. Ὅτι
 ἐπεπροφήτετο τοῦτο μέλλειν γίνεσθαι ὑπ' αὐτοῦ μετὰ τὴν εἰς
 οὐρανὸν ἀνέλευσιν αὐτοῦ, εἶπον μὲν ἦδη, καὶ πάλιν λέγω. Εἶπεν
 40 οὖν Ἄνεβη εἰς ὕψος, ἠχμαλώτευσεν αἰχμαλωσίαν, ἔδωκε δόματα
 τοῖς υἱοῖς τῶν ἀνθρώπων. Καὶ πάλιν ἐν ἐτέρῳ προφητεῖα εἴρηται·
 Καὶ ἔσται μετὰ ταῦτα, ἐκχεῶ τὸ πνεῦμά μου ἐπὶ πᾶσαν σάρκα,
 καὶ ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας μου, καὶ προφη-
 τεύσουσι.

Christ was not endowed with the power of the Spirit, on account of his own necessities; but it was manifested, in connexion with his Incarnation and crucifixion, for the furtherance of the salvation of mankind.

LXXXVIII. Καὶ παρ' ἡμῖν ἐστὶν ἰδεῖν καὶ θηλείας καὶ ἄρσε-
 νας, χαρίσματα ἀπὸ τοῦ πνεύματος τοῦ Θεοῦ ἔχοντας. Ὅστε οὐ διὰ
 τὸ εἶναι αὐτὸν ἐνδεῆ δυνάμεως ἐπεπροφήτετο ἐλεύσεσθαι ἐπ' αὐτὸν
 τὰς δυνάμεις τὰς κατηριθμημένας ὑπὸ Ἡσαίου, ἀλλὰ διὰ τὸ ἐπέ-

passage is corrupt; and various emendations have been proposed accordingly. Thirlby suggests μεθ' ὧν, τῆς οἰκ. τ. τῆς ἐν ἀνθρώποις γενομένης, παύσασθαι κ. τ. λ., so as to get rid of αὐτοῦ and χρόνοις altogether; or he would read γενομένης χρόνοις, or γενομένων χρόνων; or merely changing τοῖς into τῆς, he would take γενομένοις χρόνοις absolutely. The Benedictine editor would write τῆς ἐν ἀνθρώποις αὐτῷ γενομένης χρόνοις. Otto prefers τῆς ἐν ἀνθρώποις αὐτοῦ γενομένης χρόνοις, rendering ἐν ἀνθρ. αὐτοῦ, *inter homines ipsius*, nempe, *inter populares*. As another venture upon the sea of conjecture, the following emendation is offered:—ἐφ' ὧν, ἐν τοῖς τῆς οἰκονομίας ταύτης τοῦ ἐν ἀνθρ. αὐτὸν γενέσθαι χρόνοις, παύσασθαι κ. τ. λ. Thus in c. 30. τῷ τοῦ γενομένου πάθους αὐτοῦ οἰκονομία. c. 107. διὰ τῆς οἰκονομίας τοῦ ἐκ τῆς γῆς ἀνατεῖλαι αὐτῷ σικνωάνα. c. 120. κατὰ τὴν οἰκονομίαν τὴν διὰ τῆς παρθένου Μ. Of the import of the term οἰκονομία, see Bp. Kaye's Justin, p. 61. note.

36. ἃ ἀπὸ τῆς χάριτος κ. τ. λ. See 1 Cor. xii. 8. sqq. Hence Tertull. adv. Marc. v. 8. *Compara denique species Apostoli et Esaiæ. Alii, inquit, datur per Spiritum sermo sapientiæ; statim et Esaias spiritum sapientiæ posuit: alii sermo scientiæ; hic erit sermo intelligentiæ et consilii: alii fides in eodem spiritu; hic erit spiritus religionis et timoris Dei. . . . Vides Apostolum et in distributione ferenda unius Spiritus, et in specialitate interpretanda, Prophetæ conspirantem.*

39. εἶπον μὲν ἦδη. Namely, in c. 39.

40. ἀνέβη εἰς ὕψος, κ. τ. λ. From Psal. lxxviii. 18. Compare Eph. iv. 8.

42. καὶ ἔσται κ. τ. λ. From Joel ii. 28, 29.

LXXXVIII. 2. χαρίσματα ἔχοντας. See above, on c. 82, 1.

κεινα μὴ μέλλειν ἔσεσθαι. Μαρτύριον δὲ καὶ τοῦτο ἔστω ὑμῶν, ὃ 5
 ἔφην πρὸς ὑμᾶς γεγονέναι ὑπὸ τῶν Ἀρραβίας μάγων, οἵτινες ἅμα
 τῷ γεννηθῆναι τὸ παιδίον ἐλθόντες προσεκύνησαν αὐτῷ. Καὶ γὰρ
 γεννηθεὶς δυνάμιν τὴν αὐτοῦ ἔσχες· καὶ αὐξάνων κατὰ τὸ κοινὸν
 τῶν ἄλλων ἀπάντων ἀνθρώπων, χρώμενος τοῖς ἀρμόζουσιν, ἐκάστη
 αὐξήσει τὸ οἰκεῖον ἀπένειμε, τρεφόμενος τὰς πάσας τροφὰς, καὶ 10
 τριάκοντα ἔτη ἢ πλείονα ἢ καὶ ἐλάσσονα μείνας, μέχρις οὗ
 προελήλυθεν Ἰωάννης κῆρυξ αὐτοῦ τῆς παρουσίας, καὶ τὴν τοῦ
 βαπτίσματος ὁδὸν προῖων, ὡς καὶ προαπέδειξα. Καὶ τότε ἐλθόν-
 τος τοῦ Ἰησοῦ ἐπὶ τὸν Ἰορδάνην ποταμὸν, ἔνθα ὁ Ἰωάννης
 ἐβάπτισε, κατελθόντος τοῦ Ἰησοῦ ἐπὶ τὸ ὕδωρ καὶ πῦρ ἀνήφθη 15
 ἐν τῷ Ἰορδάνῃ, καὶ ἀναδύντος αὐτοῦ ἀπὸ τοῦ ὕδατος ὡς περι-

6. ὃ ἔφην κ. τ. λ. Namely, in c. 78. Thirlby would read ἀπὸ Ἀρραβίας.

8. δυνάμιν τὴν αὐτοῦ. *His own inherent power.* He could not therefore
 require the co-operation of the Holy Spirit; although its powers, which had ceased
 to inspire the Jewish prophets, were concentrated in him, and communicated those
 χαρίσματα, which were necessary to the first propagation of his religion. At the
 same time, Justin speaks of Christ as *perfect man*, as well as *perfect God*; and
 the proofs which he here gives of a corporeal existence, such as *growth* and *food*,
 are also adduced in the Fragment de Resurrect. Carn. c. 3.

11. τριάκοντα ἔτη κ. τ. λ. See Matt. iii. 13. 16. Luke iii. 21. sqq.; and
 compare c. 51. supra.

15. καὶ πῦρ ἀνήφθη ἐν τῷ Ἰ. Some have supposed that ἀνήφθαι is the true
 reading; whereas it is evident, on the other hand, that Justin, who seems in this
 statement to have followed some current tradition, has intimated, by the change of
 construction, that the authority of the Apostles is only alleged in confirmation of
 the descent of the Holy Spirit in the shape of a dove. Certain it is that what is
 said respecting *the fire*, is not recorded by any of the Evangelists; and accord-
 ingly it has been thought that Justin may have derived his information from the
 Ebionite Gospel according to the Hebrews, otherwise called the *Gospel of the*
twelve Apostles. That Gospel relates, as we learn from Epiphanius (Hær. xxx.
 13.), ὅτι, τοῦ λαοῦ βαπτισθέντος, ἦλθε καὶ Ἰησοῦς, καὶ ἐβαπτίσθη ὑπὸ τοῦ
 Ἰωάννου· καὶ ὡς ἀνήλθεν ἀπὸ τοῦ ὕδατος, ἠνοίγησαν οἱ οὐρανοὶ, καὶ
 εἶδε τὸ πνεῦμα. . . ., καὶ εὐθὺς περιέλαμψε τὸν τόπον φῶς μέγα. This
 account differs from Justin as to the *time* of the occurrence; but the author of a
 treatise *de Baptismo Hæreticorum*, printed with the works of Cyprian, says that in
 another Apocryphal book, entitled *Prædicatio Petri*, you will find it recorded
 that, when Christ was baptised, *ignem super aquam visum esse: quod in evangelio*
nullo est scriptum. Compare also the Sibylline Oracles (VII. 83.); and see Bp.
 Kaye's Justin, pp. 147. sqq.

τερὰν τὸ ἅγιον πνεῦμα ἐπιπῆναι ἐπ' αὐτὸν ἔγραψαν οἱ ἀπόστολοι αὐτοῦ τούτου τοῦ Χριστοῦ ἡμῶν. Καὶ οὐχ ὡς ἐνδεᾶ αὐτὸν τοῦ βαπτισθῆναι, ἢ τοῦ ἐπελθόντος ἐν εἴδει περιστερᾶς πνεύματος, 20 οἶδαμεν αὐτὸν ἐληλυθέναι ἐπὶ τὸν ποταμὸν, ὥσπερ οὐδὲ τὸ γεννηθῆναι αὐτὸν καὶ σταυρωθῆναι ὡς ἐνδεῆς τούτων ὑπέμεινεν, ἀλλ' ὑπὲρ τοῦ γένους τοῦ τῶν ἀνθρώπων, ὃ ἀπὸ τοῦ Ἀδάμ ὑπὸ θάνατον καὶ πλάνην τὴν τοῦ ὄφους ἐπεπτώκει, παρὰ τὴν ἰδίαν αἰτίαν ἐκάστου αὐτῶν πονηρευσαμένου. (Βουλόμενος γὰρ τούτους 25 ἐν ἐλευθέρᾳ προαιρέσει καὶ αὐτεξουσίους γενομένους, τοὺς τε

22. ἀπὸ τοῦ Ἀδάμ. *From Adam*; i. e. *since the time of Adam*; as in Rom. v. 14. ἀπὸ Ἀδάμ μέχρι Μωσέως. It may appear at first sight that Justin here distinguishes between *original* and *actual* sin; but it is by no means clear that the former, in its strict Theological sense, entered into his consideration. He seems to have thought that the consequences of Adam's sin to his posterity rested on themselves; inasmuch as, of their own will, they purchased death to themselves by imitating his transgression. Thus in c. 124. καὶ οὗτοι ὁμοίως τῷ Ἀδάμ καὶ τῷ Εὔᾳ ἐξομοιούμενοι θάνατον ἑαυτοῖς ἐργάζονται. See also on Apol. i. c. 61, 27. In like manner, it has been doubted whether his views of the doctrine of the Atonement were absolutely correct; for though he frequently asserts, as in the foregoing clause, that Christ died upon the cross for men, the preposition ὑπὲρ signifies *in behalf of*, not *instead of*. Compare cc. 74. 134. Apol. i. 63. Thus he argues (cc. 94. 111.) that Christ took away the sins of men who deserve the curse, but that the curse did not rest upon him, so as to effect an expiation in his own person. At the same time, as Bp. Kaye remarks (p. 79.) with respect to the doctrine of Justification, though "we may not find in Justin those nice and subtle distinctions which controversy subsequently introduced into the question, the substance of the doctrine is there," defective indeed and inexplicit, but not intrinsically unsound. With respect to Thirlby's conjecture, who would read *διὰ πλάνην*, the received text is at least equally satisfactory, if indeed it be not preferable.

23. παρὰ τὴν ἰδίαν αἰτίαν. *By his own fault*: as in c. 140. τῷ ἑαυτῶν ἕκαστος αἰτία. In this sense the preposition *παρὰ* is frequently employed. Thus in Ap. II. c. 14. οὐ παρὰ τὴν ἑαυτῶν αἰτίαν ὑπεύθυνον ταῖς τιμωρίας γίνονται. Athenag. de Resur. c. 16. παρ' ἣν αἰτίαν. Iren. Hær. IV. 76. παρὰ τὴν αὐτῶν ἀπέστησαν αἰτίαν. Clem. Alex. Pæd. I. 8. 66. οὐς καὶ ἐξὸν αὐτῷ ἀπολέσαι παρὰ τὰς ἰδίας αἰτίας. Demosth. Phil. I. οὐδὲ γὰρ οὗτος παρὰ τὴν αὐτοῦ ῥώμην τοσοῦτον ἐπηύξεται, ὅσον παρὰ τὴν ἡμετέραν ἀμέλειαν. The clause is not opposed to that which precedes, but explanatory of it.

25. ἐν ἐλευθέρᾳ προαιρέσει κ. τ. λ. See on Apol. i. cc. 10, 15; 28, 8; 43, 8; and Bp. Kaye, as there cited. Compare also cc. 102. 141. Apol. i. cc.

ἀγγέλους καὶ τοὺς ἀνθρώπους, ὁ Θεὸς πράττειν) ὅσα ἕκαστον ἐνεδυναμώσῃ δύνασθαι ποιεῖν, ἐποίησεν, εἰ μὲν τὰ εὐάρεστα αὐτῷ αἰροῦντο, καὶ ἀφθάρτους καὶ ἀτιμωρήτους αὐτοὺς τηρῆσαι, ἐὰν δὲ πονηρεύσωνται, ὡς αὐτῷ δοκεῖ, ἕκαστον κολάζειν. Καὶ γὰρ οὐδὲ τὸ καθεστῆντα αὐτὸν ὄνῃ εἰσελθεῖν εἰς Ἱεροσόλυμα, ὡς ἀπεδείξαμεν 30 πεπροφητεῦσθαι, δύναμιν αὐτῷ ἐνεποίει εἰς τὸ Χριστὸν εἶναι, ἀλλὰ τοῖς ἀνθρώποις γνώρισμα ἔφερεν, ὅτι αὐτός ἐστιν ὁ Χριστός, ὅνπερ τρόπον καὶ ἐπὶ τοῦ Ἰωάννου ἔδει γνώρισμα τοῖς ἀνθρώποις εἶναι, ὅπως ἐπιγνώσι, τίς ἐστὶν ὁ Χριστός. Ἰωάννου γὰρ καθεζομένου ἐπὶ τοῦ Ἰορδάνου, καὶ κηρύσσοντος βάπτισμα 35 μετανοίας, καὶ ζώνην δερματίνην καὶ ἔνδυμα ἀπὸ τριχῶν καμήλου μόνου φοροῦντος, καὶ μηδὲν ἐσθίουτος πλὴν ἀκρίδας καὶ μέλι ἄγριον, οἱ ἄνθρωποι ὑπελάμβανον αὐτὸν εἶναι τὸν Χριστόν· πρὸς οὗς καὶ αὐτὸς ἐβόα, Οὐκ εἰμι ὁ Χριστός, ἀλλὰ φωνὴ βοῶντος· ἤξει γὰρ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμι ἱκανὸς τὰ ὑποδήματα 40 βαστάσαι. Καὶ ἔλθοντας τοῦ Ἰησοῦ ἐπὶ τὸν Ἰορδάνην, καὶ νομιζομένου Ἰωσήφ τοῦ τέκτονος υἱοῦ ὑπάρχειν, καὶ ἀειδοῦς, ὡς αἰ γραφαὶ ἐκήρυσσον, φαιωμένου, καὶ τέκτονος νομιζομένου,—ταῦτα

12. 17. 44. II. c. 7. At p. 106. the learned prelate observes, that the freedom of men and angels seems to be here limited to the extent of the powers, with which they have been respectively endowed by God.

30. ὡς ἀπεδείξαμεν πεπρ. Namely, in c. 53.

34. Ἰωάννου γὰρ καθεζομένου κ. τ. λ. See Matt. iii. 1. 4. 11. Mark i. 4. 6. Luke iii. 3. 15, 16. 23. John i. 20. 23.

42. καὶ ἀειδοῦς, κ. τ. λ. See above, on c. 85, 7.

43. τέκτονος νομιζομένου. Mark vi. 3. οὐχ οὗτός ἐστιν ὁ τέκτων; It is however broadly affirmed by Origen (c. Cels. vi. 36.), that οὐδαμοῦ τῶν ἐν ταῖς ἐκκλησίαις φερομένων εὐαγγελίων τέκτων αὐτὸς ὁ Ἰησοῦς ἀναγέγραπται. Hence it should seem that all the copies of Mark's Gospel, with which Origen was acquainted, corresponded, as some existing MSS. do, with Matt. xiii. 55. οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; See also Theodoret. H. E. III. 18. At the same time, there was a prevalent opinion that Jesus, in his youth, assisted his father in working as a carpenter; nor would this be inconsistent with the obligations, under which parents were bound by the Jewish law, to instruct their children in some trade. See Wetstein on Mark vi. 3. Lightfoot's Hor. Hebr. p. 616; and compare 1 Thess. ii. 9. The tradition is found in Evang. Thom. c. 13. ὁ δὲ πατὴρ αὐτοῦ τέκτων ἦν, καὶ ἐποίει ἐν τῇ καιρῷ ἐκείνῃ ἄροτρα καὶ ζυγούς. Compare also Evang. Infant. cc. 38. 39.

γὰρ τὰ τεκτονικὰ ἔργα εἰργάζετο ἐν ἀνθρώποις ὧν, ἄροτρα καὶ
 45 ζυγά, διὰ τούτων καὶ τὰ τῆς δικαιοσύνης σύμβολα διδάσκων καὶ
 ἐνεργῆ βίον,—τὸ πνεῦμα οὖν τὸ ἅγιον καὶ διὰ τοὺς ἀνθρώπους,
 ὡς προέφην, ἐν εἴδει περιστερᾶς ἐπέπη αὐτῷ, καὶ φωνὴ ἐκ τῶν
 οὐρανῶν ἅμα ἐληλύθει, ἥτις καὶ διὰ Δαβὶδ λεγομένη, ὡς ἀπὸ
 προσώπου αὐτοῦ λέγοντος ὅπερ αὐτῷ ἀπὸ τοῦ πατρὸς ἔμελλε
 50 λέγεσθαι, Υἱὸς μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε· τότε
 γένεσιν αὐτοῦ λέγων γίνεσθαι τοῖς ἀνθρώποις, ἐξότου ἢ γνῶσις
 αὐτοῦ ἔμελλε γίνεσθαι· Υἱὸς μου εἶ σύ, ἐγὼ σήμερον γεγέν-
 νηκά σε.

44. τεκτονικὰ ἔργα. Edd. Ben. Clar. in marg. τεκτονικὰ ὄργανα.

46. ἐνεργῆ βίον. So Otto, at the suggestion of Sylburg and others. Compare cc. 96, 102. Vulgo ἀεργῆ.

48. ἀπὸ προσώπου αὐτοῦ. That is, in the person of Christ: for it is the Messiah that speaks in Ps. ii. 7. κύριος εἶπε πρὸς με, Υἱὸς μου κ. τ. λ. See Apol. i. cc. 36, 38. Justin again quotes this psalm with reference to the baptism of Christ in c. 103; and the Codex Bezae, with some other MSS. of the New Testament, so read the voice from heaven in Luke iii. 22. Thus also Clem. Alex. Pæd. i. 6. 25. αὐτίκα γοῦν βαπτιζομένῳ τῷ κυρίῳ ἀπ' οὐρανῶν ἐπήχησε φωνὴ μάρτυς ἠγαπημένου, Υἱὸς μου εἶ σύ ἀγαπητός· ἐγὼ σήμερον γεγέννηκά σε. Evang. XII. Apost. ap. Eriphan. Hæc. xxx. 13. καὶ φωνὴ ἐγένετο ἐκ τοῦ οὐρανοῦ λέγουσα, Σὺ μου εἶ ὁ υἱὸς ὁ ἀγαπητός, ἐν σοὶ ἠδόκησα καὶ πάλιν, Ἐγὼ σήμερον γεγέννηκά σε. And so Method. Conv. Virg. p. 112. Lactant. Instit. Div. III. 15. Augustin. Enchir. ad Laurent. c. 49. This last writer has also the following remark, *de Consens. Evang. II. 14. Illud vero quod nonnulli codices habent secundum Lucam, hoc illa voce sonuisse quod in Psalmo scriptum est, Filius meus es tu, ego hodie genui te, quamquam in antiquioribus codicibus Græcis non inveniri perhibeatur, tamen si aliquibus fide dignis exemplaribus confirmari possit, quid aliud quam utrumque intelligendum est quolibet verborum ordine de caelo sonuisse.* With respect to the sense, in which the citation is applied by the sacred writers, see the commentators on Acts xiii. 33. Heb. i. 5. v. 5. The repetition of the words at the end of the chapter seems to be superfluous.

50. τότε γένεσιν κ. τ. λ. So Methodius, *ubi supra*:—τὸ δε, Ἐγὼ σήμερον γεγέννηκά σε, ὅτι προῦντα ἤδη πρὸ τῶν αἰώνων ἐν τοῖς οὐρανοῖς ἐβουλήθην καὶ τῷ κόσμῳ γεννηῆσαι, ὃ δὴ ἐστὶν, πρόσθεν ἀγνωσούμενον γνωρίσαι. To the like effect is the expression in Epist. ad Diogn. c. 11. οὗτος ὁ ἀεὶ, σήμερον υἱὸς λογισθεῖς. Bp. Kaye observes (p. 64, *note*), that γένεσις is here used with reference to the time when the Holy Spirit descended upon Christ at his baptism; but it is clearly only so used in immediate connection with the verb γεγέννηκα in the previous citation. The participle λέγων must be referred to God, as the speaker by whom the heavenly voice was uttered. Compare cc. 61, 18; 63. 22; and see notes in *locis*.

LXXXIX. Καὶ ὁ Τρύφων, Εὖ ἴσθι, ἔφη, ὅτι καὶ πάν τὸ γένος ἡμῶν τὸν Χριστὸν ἐκδέχεται, καὶ ὅτι πᾶσαι αἱ γραφαὶ, ἃς ἔφησ, εἰς αὐτὸν εἴρηται, ὁμολογοῦμεν· καὶ ὅτι τὸ Ἰησοῦς ὄνομα δεδυσώπηκέ με, τῷ τοῦ Ναυῆ υἱῷ ἐπικληθὲν, ἐκδότως ἔχειν καὶ πρὸς τοῦτο, καὶ τοῦτό φημι. Εἰ δὲ καὶ ἀτίμως οὕτως σταυρωθῆναι τὸν Χριστὸν, ἀποροῦμεν· ἐπικατάρατος γὰρ ὁ σταυρούμενος ἐν τῷ νόμῳ λέγεται εἶναι· ὥστε πρὸς τοῦτο ἀκμὴν δυσπέλιστος ἔχω. Παθητὸν μὲν τὸν Χριστὸν ὅτι αἱ γραφαὶ κηρύσσουσι, φανερόν ἐστίν· εἰ δὲ διὰ τοῦ ἐν τῷ νόμῳ κεκατηραμένου πάθους, βουλόμεθα μαθεῖν, εἰ ἔχεις καὶ περὶ τοῦτου ἀποδείξει. — Εἰ μὲν μὴ ἔμελλε πάσχειν ὁ Χριστὸς, φημι αὐτῷ ἐγὼ, μηδὲ προεἶπον οἱ προφήται ὅτι ἀπὸ τῶν ἀνομιῶν τοῦ λαοῦ ἀχθήσεται εἰς θάνατον, καὶ ἀτιμωθήσεται, καὶ μαστιχθήσεται, καὶ ἐν τοῖς ἀνόμοις λογισθήσεται, καὶ ὡς πρόβατον ἐπὶ σφαγὴν ἀχθήσεται, οὐ τὸ γένος ἐξηγήσασθαι ἔχειν οὐδένα φησὶν ὁ προφήτης, καλῶς εἶχε θαυμά- 15 ζειν. Εἰ δὲ τοῦτό ἐστι τὸ χαρακτηρίζον αὐτὸν καὶ πᾶσι μνηνόν, πῶς οὐχὶ καὶ ἡμεῖς θαρρόντες πεπιστεύκαμεν εἰς αὐτόν; Καὶ ὅσοι νενοήκασι τὰ τῶν προφητῶν, τοῦτον φήσουσιν, οὐκ ἄλλον, εἰ μόνον ἀκούσειαν ὅτι οὗτος ἐσταυρωμένος.

LXXXIX. 3. εἴρηται. Edd. Steph. Jebb. εὔρηται.

— ὅτι τὸ Ἰησοῦς ὄνομα κ. τ. λ. See above, c. 75. It is here to be observed that, although Trypho admits that the expectation of the Messiah's coming was general among the Jews, he confines the impression in favour of Jesus to himself alone.

4. ἐκδότως ἔχειν. Thirlby proposes ἐνδότως. Compare c. 79, 6; and see note *in loc.* Otto also, but with little confidence, suggests πρὸς τοῦτον as a possible emendation.

5. εἰ δὲ καὶ ἀτίμως κ. τ. λ. So again, εἰ δὲ διὰ τοῦ ἐν τ. ν. κ. π. Sylburg, Jebb, and Thirlby, supply ἔδει, or something to that effect. See on cc. 38, 16; 85, 27.

6. ἐπικατάρατος κ. τ. λ. Jerome in Comment. in Gal. iii. 13. *Famosissima quaestio est, et nobis solet a Judæis pro infamia objici, quod Salvator noster et dominus sub Dei fuerit maledicto.* The allusion is to Deut. xxi. 23. See on c. 32, 5. Apol. i. c. 13, 20.

12. ἀπὸ τῶν ἀνομιῶν κ. τ. λ. See Isai. liii. 3. 7, 8.

18. τοῦτον φήσουσιν. Subaud. Χριστὸν εἶναι.

— εἰ μόνον ἀκούσειαν κ. τ. λ. *If they simply hear that he was crucified:* that is, his death, even by crucifixion, is enough to prove the fact. So Tertull. adv.

As to the death of Christ by crucifixion in particular, it was typified, in the first place, by the uplifted hands of Moses during the war with Amalek.

XC. Καὶ ἡμᾶς οὖν, ἔφη, προβίβασον ἐκ τῶν γραφῶν, ἵνα σοὶ πεισθῶμεν καὶ ἡμεῖς. Παθεῖν μὲν γὰρ, καὶ ὡς πρόβατον ἀχθήσεσθαι, οἶδαμεν· εἰ δὲ καὶ σταυρωθῆναι, καὶ οὕτως αἰσχροῦς καὶ ἀτίμως ἀποθανεῖν διὰ τοῦ κεκατηραμένου ἐν τῷ νόμῳ θανάτου, ἀπόδειξον ἡμῖν· ἡμεῖς γὰρ οὐδ' εἰς ἔννοιαν τούτου ἔλθειν δύναμεθα.—Ὅσθα, ἔφην, ὅτι, ὅσα εἶπον καὶ ἐποίησαν οἱ προφῆται, ὡς καὶ ὁμολογήθη ὑμῖν, παραβολαῖς καὶ τύποις ἀπεκάλυψαν, ὡς μὴ ῥαδίως τὰ πλεῖστα ὑπὸ πάντων νοηθῆναι, κρύπτουτες τὴν ἐν αὐτοῖς ἀλήθειαν, ὡς καὶ πονέσαι τοὺς ζητοῦντας εὐρεῖν καὶ μαθεῖν.—Οἱ δὲ ἔφησαν· Καὶ ὁμολογήθη ἡμῖν.—Ἀκούοις ἂν οὖν, φημί, τὸ μετὰ τοῦτο. Μωσῆς γὰρ πρῶτος ἐξέφανε αὐτοῦ ταύτην τὴν δοκοῦσαν κατάραν δι' ᾧ ἐποίησε σημεῖων.—Τίνων τούτων, ἔφη, λέγεις;—Ὅτε ὁ λαὸς, φημί, ἐπολέμει τῷ Ἀμαλήκ, καὶ ὁ τοῦ Ναυῆ υἱὸς ὁ ἐπονομασθεὶς τῷ Ἰησοῦ ὀνόματι τῆς μάχης ἦρχεν, αὐτὸς Μωσῆς ἠῦχeto τῷ Θεῷ τὰς χεῖρας ἐκατέρως ἐκπετάσας, Ὡρ δὲ καὶ Ἀαρὼν ὑπεβάσταζον αὐτὰς πανῆμαρ, ἵνα μὴ κοπωθέντος αὐτοῦ χαλασθῶσιν. Εἰ γὰρ ἐνεδεδώκει τι τοῦ σχήματος τούτου τοῦ τὸν σταυρὸν μιμουμένου, ὡς γέγραπται ἐν ταῖς Μωσέως γραφαῖς, ὁ λαὸς ἠττάτο· εἰ δὲ ἐν τῇ τάξει ἔμνευε ταύτη, Ἀμαλήκ 20 ἐνικᾶτο τοσοῦτον, καὶ ἰσχύων διὰ τοῦ σταυροῦ ἴσχυεν. Οὐ γὰρ

Marc. III. 19. *Sufficit in meum Christum solius mortis prophetia. Ex hoc enim, quod non est edita qualitas mortis, potuit et per crucem evenisse.*

XC. 3. εἰ δὲ καὶ σταυρωθῆναι, κ. τ. λ. Supply ἐμελλεν, or ἔδει, as in c. 89, 5.

7. παραβολαῖς κ. τ. ἀπεκάλυψαν. So Cohort. ad Gr. c. 29. οὐδὲν ἐκτὸς μυστικῆς θεωρίας τῶν ὑπὸ Μωσέως εἰρημένων σαφῶς γινώσκειν ἐστὶ δυνατόν. For ἀπεκάλυψαν, they have revealed, Thirlby would read ἐπέκάλυψαν, they have obscured; but the change is not here necessary. In c. 68, 41. the case is different. *Vide locum.* It is there that Trypho makes the omission to which Justin alludes.

13. ὅτε ὁ λαὸς, κ. τ. λ. See Exod. xvii. 9. sqq.

20. ἰσχύων διὰ τοῦ σταυροῦ ἴσχυεν. So Barnab. Ep. Cath. c. 12. Καὶ ἵνα ὑπομνήσῃ αὐτοῖς πολεμουμένους, ὅτι διὰ τὰς ἀμαρτίας αὐτῶν παρεδόθησαν εἰς θάνατον, λέγει εἰς τὴν καρδίαν Μωσῆ τὸ πνεῦμα, ἵνα ποιήσῃ τύπον σταυροῦ, καὶ τοῦ μέλλοντος πάσχειν. Μωσῆς οὖν, σταθεὶς ὑψηλότερος πάντων, ἐξέτεινε τὰς χεῖρας, καὶ οὕτως πάλιν ἐνίκα ὁ Ἰσραὴλ· εἶτα, ὅπoταν πάλιν καθεῖλε, πάλιν ἐθανατοῦντο. Πρὸς τί; Ἴνα γνῶσιν ὅτι οὐ δύνανται σωθῆναι, εἰ μὴ ἐπ' αὐτῷ ἐλπίσωσι. Augustin. de Temp. Serm. CI. *Si Amelek xenus*

ὅτι οὕτως ἤρχετο Μωσῆς, διὰ τοῦτο κρείσσων ὁ λαὸς ἐγίνετο, ἀλλ' ὅτι, ἐν ἀρχῇ τῆς μάχης τοῦ ὀνόματος τοῦ Ἰησοῦ ὄντος, αὐτὸς τὸ σημεῖον τοῦ σταυροῦ ἐποίησεν. Τίς γὰρ οὐκ ἐπίσταται ὑμῶν, ὅτι μάλιστα μὲν ἢ μετὰ ὄκτου καὶ δακρύων εὐχὴ μειλίσσεται τὸν Θεὸν, καὶ ἢ ἐν πρηνεὶ κατακλίσει καὶ ἐν γόνασι ὀκλάσαντός τινος; 25 Τοῦτου δὲ τὸν τρόπον ἐπὶ λίθου καθεζόμενος οὔτε αὐτὸς ἠΐξατο,

hostis occurrit, Jesus filius Navæ virgam tenere manu jubetur, et Moses brachia sua in modum crucis extendere: ac sic per figuram crucis vincitur insuperabilis inimicus. Prudent. Cathem. XII. 169. *Hic, præliante exercitu, Passis in altum brachiis Sublimis Amalech premit; Crucis quod instar tunc fuit.* Compare also Cyprian. Exhort. Mart. c. 8.

21. ὅτι οὕτως ἤρχετο κ. τ. λ. Justin argues that it could not have been the prayers of Moses which obtained the victory, for in that case he would have prayed, not in a sitting posture, but on his bended knees: and consequently that the result can only be attributed to the figure of the cross, represented by his outstretched hands. Thus also Tertull. adv. Jud. c. 10. *Jam vero Moses, quid utique tantum tunc, cum Jesus adversus Amalech præliabatur, expansis manibus orabat residens, quando in rebus tam attonitis magis utique genibus positus, et manibus cadentibus pectus, et facie humi volutata, orationem commendare debuisset: nisi quia illic, ubi nomen Jesu dicebatur dimicaturi quandoque adversus diabolum, Crucis habitus quoque erat necessarius, per quam Jesus victoriam esset relaturus?* Precisely the same words recur in the Treatise adv. Marc. III. 18. Bishop Pearson however very justly remarks that the antient Fathers, in addition to the types and prophecies recognized by the Apostles, adopt others, partly from their own conceptions, and partly from mistranslations, which the Jews may easily evade, and of which we can have little or no pretence to avail ourselves. As to the extension of the hands of the Moses, the Scripture merely states that he held up his hands; and this might be without any similitude of a Cross whatsoever. See also above, on c. 86, 5.

25. ἐν πρηνεὶ κ. κ. ἐν γόνασι. Although *standing* was by no means an unusual attitude of prayer in the primitive Church, that of *kneeling* was regarded as indicative of deeper humiliation; and *prostration on the ground*, though not prescribed to worshippers, was sometimes practised on occasions of peculiar sorrow, contrition, and zeal. It may be added also that, as a significant emblem of the cross, the hands were frequently lifted up, in order to express a devout remembrance of Christ crucified. See Clem. Rom. ad. Cor. c. 48. Constt. Apost. VIII. 9, 10. Tertull. ad Scap. c. 4. Origen de Orat. cc. 15. 31. Euseb. H. E. II. 23. v. 5. Vit. Constant. IV. 15. 61. Socrat. H. E. III. 13. 37. Augustin. Civ. D. XXII. 8. On the entire subject, see Bürger *de gestibus precant. vett. Chr.*; Hübner *de genuflexione*; Hildebrandi *Rituale Orantium*; Sturm *de ritu vett. sublati manibus precandi*; and Rechenberg *de χειραψία orantium*.

οὔτε ἄλλος ὕστερον ἔχει δὲ καὶ ὁ λίθος σύμβολον, ὡς ἀπέδειξα, πρὸς τὸν Χριστόν.

The cross foretold in the benediction of Joseph, and typified in the elevation of the Brazen Serpent.

XCI. Καὶ γὰρ δι' ἄλλου μηνύων τὴν ἰσχὺν τοῦ μυστηρίου τοῦ σταυροῦ ὁ Θεὸς διὰ Μωσέως εἶπεν ἐν εὐλογία, ἣν εὐλόγει τὸν Ἰωσήφ· Ἐκ τῆς εὐλογίας κυρίου ἡ γῆ αὐτοῦ, ἀπὸ ὠρῶν οὐρανῶν καὶ δρόσων, καὶ ἀπὸ ἀβύσσου πηγῶν κάτωθεν καὶ καθαρῶν γενήματα ἡλίου τροπῶν· καὶ ἀπὸ συνόδων μηνῶν, καὶ ἀπὸ κορυφῆς ὄρέων ἀρχῆς, καὶ ἀπὸ κορυφῆς βουνῶν, καὶ ποταμῶν ἀεννάων, καὶ καρπῶν γῆς πληρώσεως. Καὶ τὰ δεκτὰ τῷ ὀφθέντι ἐν τῇ βάτῳ ἔλθοισαν ἐπὶ κεφαλὴν Ἰωσήφ καὶ ἐπὶ κορυφῆς. Δοξασθεὶς ἐν ἀδελφοῖς πρωτότοκος, ταύρου τὸ κάλλος αὐτοῦ, κέρατα μονοκέρωτος τὰ κέρατα αὐτοῦ· ἐν αὐτοῖς ἔθη κεραιεὶ ἅμα ἕως ἀπ' ἄκρου τῆς γῆς. Μονοκέρωτος γὰρ κέρατα οὐδενὸς ἄλλου πράγματος ἢ σχήματος ἔχει ἄν τις εἰπεῖν καὶ ἀποδείξαι, εἰ μὴ τοῦ

27. ὡς ἀπέδειξα. See on c. 76, 5.; and compare cc. 70. 86. 100. 113.

XCI. 3. ἀπὸ εὐλογίας κ. τ. λ. From Deut. xxxiii. 13. sqq.

4. καὶ καθαρῶν γενήματα ἡ. τ. The LXX. has καὶ καθ' ὥραν γεννημάτων, with γεννήματα for a *Var. Lect.* Otto simply adopts γεννήματα. Probably the true reading is καθ' ὥραν γενομένων ἡλίου τ.

6. καὶ ποταμῶν. Thirlby supposes that these words, which are found neither in the LXX. nor the Hebrew, have arisen out of the epithet ἀεννάων. There is manifestly some latent corruption, rendered perhaps irremediable by a very general misconception of the sense; of which the first clause completes the *general* import, and is followed by an enumeration of the various *particulars* wherein the εὐλογία κυρίου consists. In other words, are not the several subdivisions, ἀπὸ ὠρῶν, ἀπὸ ἀβύσσου, ἀπὸ τροπῶν, ἀπὸ σ. μηνῶν, &c. in apposition with ἀπὸ εὐλογίας? It is true that the original Hebrew affords no clue for emendation; and with the hint thus thrown out, the passage must still be left to abler hands. Possibly the word ἀεννάων may have displaced ἀνέμων, inasmuch, as *the winds from the mountains* are not unlikely to have been classed among other sources of fertility. For καρπῶν, in the next clause, the LXX. have again καθ' ὥραν.

8. δοξασθεὶς ἐν ἀδ. πρωτότοκος, κ. τ. λ. Such is the reading and punctuation of both MSS. followed by the edd. of Stephens, Thirlby, and Otto. The LXX. have a full point at ἀδελφοῖς. *An legendum?*—καὶ ἐπὶ κορυφῆς δοξασθέντος ἐν ἀδελφοῖς. Πρωτοτόκου ταύρου κ. τ. λ. See my note on Hom. II. Δ. 102. (ed. 1847.).

12. ἔχει ἄν τις εἰπεῖν. So Codd. Reg. Clar. and Edd. Ben. Ott. Vulgo ἔχει. The application of the type is thus explained in Tertull. adv. Jud. c. 10. *Non utique rhinoceros destinabatur unicornis vel minotaurus bicornis, sed Christus in illo significabatur, taurus ob utramque dispositionem, alius ferus ut*

τύπου, ὃς τὸν σταυρὸν δείκνυσιν. *Ὀρθιον γὰρ τὸ ἔν ἐστι ξύλον, ἀφ' οὗ ἐστὶ τὸ ἀνώτατον μέρος εἰς κέρας ὑπερρημένον, ὅταν τὸ ἄλλο ξύλον προσαρμοσθῇ, καὶ ἐκατέρωθεν ὡς κέρατα τῷ ἐνὶ 15 κέρατι παρεξυγμένα τὰ ἄκρα φαίνηται· καὶ τὸ ἐν τῷ μέσῳ πηγνύμενον ὡς κέρας καὶ αὐτὸ ἐξέχον ἐστίν, ἐφ' ᾧ ἐποχοῦνται οἱ σταυρούμενοι, καὶ βλέπεται ὡς κέρας καὶ αὐτὸ σὺν τοῖς ἄλλοις κέρασι συνεσχηματισμένον καὶ πεπηγμένον. Καὶ τὸ, 'Ἐν αὐτοῖς ἔθνη κερατιεῖ ἅμα ἕως ἀπ' ἄκρου τῆς γῆς, δηλωτικόν ἐστὶ τοῦ 20 ἡν γεγενημένου πράγματος ἐν πᾶσι τοῖς ἔθνεσι. Κερατισθέντες γὰρ, τουτέστι κατανυγέντες, οἱ ἐκ πάντων τῶν ἔθνων διὰ τούτου τοῦ μυστηρίου εἰς τὴν θεοσέβειαν ἐτράπησαν ἀπὸ τῶν ματαίων εἰδώλων καὶ δαιμόνων, τοῖς δὲ ἀπίστοις τὸ αὐτὸ σχῆμα εἰς κατάλυσιν καὶ καταδίκην δηλοῦται· ὃν τρόπον ἐν τῷ ἀπ' 25 Αἰγύπτου ἐξελθόντι λαῷ διὰ τε τοῦ τύπου τῆς ἐκτάσεως τῶν χειρῶν τοῦ Μωϋσέως, καὶ τῆς τοῦ Ναυῆ υἱοῦ ἐπικλήσεως τοῦ ὀνόματος Ἰησοῦ, ὃ Ἀμαλῆκ μὲν ἠττάτο, Ἰσραὴλ δὲ ἐνίκα. Καὶ διὰ τοῦ τύπου δὲ καὶ σημείου τοῦ κατὰ τῶν δακόντων τῷ Ἰσραὴλ ὄφειν ἢ ἀνάθεσις φαίνεται γεγενημένη ἐπὶ σωτηρίᾳ τῶν πισ- 30 τεύοντων, ὅτι διὰ τοῦ σταυροῦσθαι μέλλοντος θάνατος γενήσεσθαι ἔκτοτε προεκηρύσσεται τῷ ὄφει, σωτηρία δὲ τοῖς καταδακνομένοις ὑπ' αὐτοῦ καὶ προσφεύγουσι τῷ τὸν ἐσταυρωμένον υἷον αὐτοῦ

judex, aliis mansuetus ut salvator, cujus cornua essent crucis extima. Nam et in antenna navis, quæ crucis pars est, cornua extremitates hujus vocantur; unicornis autem media stipite palus. See also adv. Marc. III. 18.

13. ὀρθιον γὰρ τὸ ἔν ἐστὶ κ. τ. λ. Iren. Hæg. II. 24. 4. *Habitus crucis fines et summitates habet quinque; duos in longitudine, et duos in latitudine, et unum in medio, in quo requiescit qui clavis affigitur.* See Pearson on the Creed; Art. IV. 3. 3.

16. φαίνηται. *Conjeceris φαίνεταί.* Otto.

22. κατανυγέντες. *Scil. τῇ καρδίᾳ.* See the Interpp. on Acts ii. 37.

29. τοῦ κατὰ τ. δ. τ. Ἰσραὴλ, ὄφειν. See Numb. xxi. 6. sqq. For τοῦ, Thirlby suggests τούτου. Compare, however, c. 78, 29; and elsewhere. Far more probable, and indeed necessary, is the proposed emendation of Sylburg, who would either read τὸν Ἰσραὴλ, or transpose the dative after ὄφειν. Justin also asserts the typical import of the elevation of the Brazen Serpent in Apol. I. c. 60. *Vide locum.* See also at cc. 94. 112. 131. infra.

33. τὸν ἐσταυρωμένον. Ed. Steph. τῶν ἐσταυρωμένων. A misprint. In

πέμφαντι εἰς τὸν κόσμον. Οὐ γὰρ ἐπὶ ὄφιν ἡμᾶς πιστεύει τὸ
 35 προφητικὸν πνεῦμα διὰ Μωσέως ἐδίδασκειν, ὅποτε καὶ καταρᾶσθαι
 αὐτὸν τὴν ἀρχὴν ὑπὸ τοῦ Θεοῦ δηλοῖ, καὶ ἐν τῷ Ἑσαΐα ἀναι-
 ρεθήσεσθαι ὡς πολέμιον διὰ τῆς μεγάλης μαχαίρας, ἣτις ἐστὶν ὁ
 Χριστὸς, σημαίνει.

The Scriptures
 are not to be
 so interpreted
 as to exhibit
 any inconsis-
 tency in the
 divine dispen-
 sations.

XCII. Εἰ οὖν τις μὴ μετὰ μεγάλης χάριτος τῆς παρὰ Θεοῦ
 λάβοι νοῆσαι τὰ εἰρημένα καὶ γεγενημένα ὑπὸ τῶν προφητῶν,
 οὐδὲν αὐτὸν ὀνήσει τὸ τὰς ῥήσεις δοκεῖν λέγειν ἢ τὰ γεγενη-
 μένα, εἰ μὴ λόγον ἔχει καὶ περὶ αὐτῶν ἀποδιδόναι. Ἄλλὰ μήτι
 γε καὶ εὐκαταφρόνητα δόξει τοῖς πολλοῖς ὑπὸ τῶν μὴ νοούντων
 αὐτὰ λεγόμενα; Εἰ γὰρ τις ἐξετάξει βούλοιο ὑμᾶς, ὅτι Ἐνώχ
 καὶ Νῶε ἅμα τοῖς τέκνοις, καὶ εἰ τινες ἄλλοι τοιοῦτοι γεγόνασι,
 μήτε ἐν περιτομῇ γενόμενοι μήτε σαββατίσαντες εὐηρέστησαν τῷ
 Θεῷ, τίς ἢ αἰτία τοῦ δι' ἄλλων προστατῶν καὶ νομοθεσίας μετὰ
 10 τοσαύτας γενεὰς ἀξιῶν τὸν Θεὸν δικαιοῦσθαι μὲν τοὺς ἀπὸ
 Ἀβραὰμ μέχρι Μωσέως διὰ περιτομῆς, τοὺς δὲ ἀπὸ Μωσέως καὶ
 διὰ περιτομῆς καὶ τῶν ἄλλων ἐντολῶν, τουτέστι σαββάτου καὶ
 θυσιῶν καὶ σποδῶν καὶ προσφορῶν, εἰ μὴ, ὡς προείρηται ὑπ'

the next line Thirlby would read ὑμᾶς, as in c. 112. Either pronoun will equally suit the sense.

35. καταρᾶσθαι. Sylburg and Otto are of opinion that the perfect *κατηρᾶσθαι* would be more correct. The passages referred to are Gen. iii. 14. Isai. xxvii. 1. Justin, however, seems to have entertained the notion that the threats of his eternal perdition, being couched in allegorical terms, were not fully comprehended by Satan himself. The idea is not indeed expressed in any of his extant writings; but the following passage occurs in Iren. Hær. v. 26. *καλῶς ὁ Ἰουστίνος ἔφη ὅτι, πρὸ μὲν τῆς τοῦ κυρίου παρουσίας, οὐδέποτε ἐτόλμησεν ὁ Σατανᾶς βλασφημῆσαι τὸν Θεόν, ἅτε μηδέπω εἰδὼς αὐτοῦ τὴν κατάκρισιν, quoniam et in parabolis et allegoriis a prophetis de eo sic dictum est.*

XCII. 1. χάριτος τῆς παρὰ Θεοῦ. See above, on c. 77, 29.

9. δι' ἄλλων προστατῶν. Namely, *Abraham* and *Moses*. Sylburg's observation that *προσταγῶν* might be the reading, is somewhat idle; nor is Thirlby's conjecture of *σπονδῶν* for *σποδῶν*, though supported by the Benedictine, much more to the point. The received text is fully confirmed by *σποδῶν* *δαμάλεως* in c. 13.

13. εἰ μὴ, ὡς προείρηται κ. τ. λ. Otto supposes, with great probability, that *τί ἔξετε ἀποκρίνασθαι*, or something to that effect, must here be understood: observing also, that similar omissions are of frequent occurrence. Thus again,

έμου, ἀποδείξετε, ὅτι διὰ τὸ τὸν Θεὸν, προγνώστην ὄντα, ἐγνω-
 κέναι ἄξιον γενησόμενον τὸν λαὸν ὑμῶν ἐκβληθῆναι ἀπὸ τῆς 15
 Ἱερουσαλήμ, καὶ μηδένα ἐπιτρέπεσθαι εἰσελθεῖν ἐκεῖ; Οὐδαμόθεν
 γὰρ ἀλλαχόθεν ἐστὲ γνωρίζομενοι, ὡς προέφην, εἰ μὴ ἀπὸ τῆς
 περὶ τὴν σάρκα περιτομῆς. Οὐδὲ γὰρ Ἀβραὰμ διὰ τὴν περιτο-
 μὴν δίκαιος εἶναι ὑπὸ τοῦ Θεοῦ ἐμαρτυρήθη, ἀλλὰ διὰ τὴν
 πίστιν· πρὸ τοῦ γὰρ περιτμηθῆναι αὐτὸν εἴρηται περὶ αὐτοῦ οὐ- 20
 τως· Ἐπίστευσε δὲ τῷ Θεῷ Ἀβραὰμ, καὶ ἐλογίσθη αὐτῷ εἰς
 δικαιοσύνην. Καὶ ἡμεῖς οὖν ἐν ἀκροβυστία τῆς σαρκὸς ἡμῶν
 πιστεύοντες τῷ Θεῷ διὰ τοῦ Χριστοῦ, καὶ περιτομὴν ἔχοντες τὴν
 ὠφελουῖσαν ἡμᾶς τοὺς κεκτημένους, τουτέστι τῆς καρδίας, δίκαιοι
 καὶ εὐάρεστοι τῷ Θεῷ ἐλπίζομεν φανῆναι, ἐπειδὴ καὶ ἤδη με- 25
 μαρτυρήμεθα διὰ τῶν προφητικῶν λόγων ὑπ' αὐτοῦ. Τὸ δὲ σαβ-
 βατίζειν καὶ τὰς προσφορὰς φέρειν κελευσθῆναι ὑμᾶς, καὶ τόπον
 εἰς ὄνομα τοῦ Θεοῦ ἐπικληθῆναι ἀνασχέσθαι τὸν κύριον, ἵνα, ὡς
 εἴρηται, μὴ εἰδωλολατροῦντες καὶ ἀμνημονοῦντες τοῦ Θεοῦ, ἀσε-
 βεῖς καὶ ἄθεοι γένησθε, ὡς ἀεὶ φαίνεσθε γεγενημένοι. Καὶ ὅτι 30
 διὰ ταυτὰ ἐνετέταλτο ὁ Θεὸς τὰς περὶ σαββάτων καὶ προσφορῶν
 ἐντολὰς, προαποδέδεικται μοι διὰ τῶν προειρημένων· διὰ δὲ τοὺς
 σήμερον ἐλθόντας καὶ τὰ αὐτὰ σχεδὸν πάντα βούλομαι ἀναλαμ-
 βάνειν. Ἐπεὶ εἰ μὴ τοῦτό ἐστι, συκοφαντηθήσεται ὁ Θεὸς, ὡς
 μήτε πρόγνωσιν ἔχων, μήτε τὰ αὐτὰ δίκαια πάντας διδάσκων καὶ 35
 εἰδέναι καὶ πράττειν,—πολλὰ γὰρ γενεὰ ἀνθρώπων πρὸ Μωσέως
 φαίνονται γεγενημένοι,—καὶ οὐκ ἔστιν ἀληθῆς λόγος ὁ λέγων, ὡς

almost immediately, ἐγένετο, or some like word is wanting before ἵνα, ὡς εἴρηται, κ. τ. λ. The words συκοφαντηθήσεται ὁ Θεὸς, which the Benedictine editor would supply from a succeeding sentence, would be clearly out of place. Would it mend the matter to read, τί ἀποδείξετε, ὡς πρ. ὑπ' ἐμοῦ, ὅτι κ. τ. λ.? The subject has been previously discussed in cc. 16. 40. See also on c. 16, 15; 44, 9. *Apol. i. c. 47, 14.*

21. ἐπίστευσε δὲ τῷ Θεῷ κ. τ. λ. From Gen. xv. 6. Compare Rom. iv. 3. sqq. See also c. 23, 20.

28. ὡς εἴρηται. This argument is fully treated in cc. 19. sqq.

34. ἐπεὶ εἰ μὴ τοῦτό ἐστι, κ. τ. λ. The same conclusion is thus drawn in c. 23. εἰάν δὲ ταῦτα οὕτως μὴ ὁμολογήσωμεν, συμβήσεται ἡμῖν εἰς ἀτοπα ἐμπίπτειν νοήματα, ὡς τοῦ αὐτοῦ Θεοῦ μὴ ὄντος τοῦ κατὰ τὸν Ἐνώχ, κ. τ. λ.

37. καὶ οὐκ ἔστιν ἀληθῆς λόγος ὁ λέγων, κ. τ. λ. This emendation of Otto

ἀληθῆς ὁ Θεὸς καὶ δίκαιος, καὶ πᾶσαι αἱ ὁδοὶ αὐτοῦ κρίσεις, καὶ οὐκ ἔστιν ἀδικία ἐν αὐτῷ. Ἐπειδὴ δὲ ἀληθῆς ὁ λόγος, καὶ Θεὸς
 40 ὑμᾶς τοιοῦτους μὴ εἶναι ἀσυνέτους καὶ φιλαύτους αἰεὶ βούλεται,
 ὅπως σωθῆτε μετὰ τοῦ Χριστοῦ, τοῦ εὐαρεστοῦντος τῷ Θεῷ καὶ
 μεμαρτυρημένου, ὡς προέφην διὰ τῶν ἁγίων προφητικῶν λόγων
 τὴν ἀπόδειξιν ποιήσας.

The same power of distinguishing between right and wrong was equally imparted to all men; and Christ has comprehended the whole moral Law in the two great precepts of duty towards God and duty towards man.

XCIII. Τὰ γὰρ αἰεὶ καὶ δι' ὅλου δίκαια καὶ πᾶσαν δικαιοσύνην παρέχει ἐν παντὶ γένει ἀνθρώπων, καὶ ἔστι πᾶν γένος γνωρίζον ὅτι μοιχεία κακόν, καὶ πορνεία καὶ ἀνδροφονία καὶ ὅσα ἄλλα τοιαῦτα. Κἂν πάντες πράττωσιν αὐτὰ, ἀλλ' οὖν γε τοῦ ἐπίστασθαι ἀδικούντες, ὅταν πράττωσι ταῦτα, οὐκ ἀπηλλαγμένοι εἰσὶ, πλὴν ὅσοι ὑπὸ ἀκαθάρτου πνεύματος ἐμπεφορημένοι, καὶ ἀνατροφῆς καὶ ἐθῶν φαύλων καὶ νόμων πονηρῶν διαφθαρέντες, τὰς φυσικὰς ἐννοίας ἀπώλεσαν, μᾶλλον δὲ ἔσβεσαν ἢ ἐπεσχημένας ἔχουσιν. Ἰδεῖν γὰρ ἔστι καὶ τοὺς τοιοῦτους μὴ τὰ αὐτὰ παθεῖν βουλομέ-

is so palpably correct, that it is needless to enumerate the conjectures of preceding critics. Vulgo οὐκ ἔστι λόγος ὁ λέγων, ὡς οὐκ ἀληθῆς κ. τ. λ. Hence it should seem that the repetition of ἀληθῆς gave rise to its omission in the first clause; and this also is a reason why εὐθὺς, the reading of the LXX., ought not to be substituted in Justin's text. The references are to Deut. xxxii. 4. Ps. xcii. 15. Compare also Ps. xxv. 10.

39. Θεός. Ed. Ben. ὁ Θεός.

41. μετὰ τοῦ Χριστοῦ. That is, *in his presence*. Thus in c. 80. εὐφρανθῆναι σὺν τῷ Χριστῷ. Apol. I. c. 8. τῆς μετὰ Θεοῦ διαγωγῆς. See John xii. 26. xvii. 24. Otto gives as another interpretation, *ejus auxilio*; in which sense the preposition μετὰ is sometimes used: as in Acts xiii. 17. The above meaning, however, seems to be preferable.

XCIII. 3. ἀνδροφονία. Codd. Reg. Clar. in marg. ἀνδρομανία.

4. ἀλλ' οὖν γε τοῦ ἐπίστασθαι κ. τ. λ. Compare Apol. II. c. 14; and see on Apol. I. cc. 10, 15; 28, 8.

6. καὶ ἀνατροφῆς. It is very generally agreed that something is here wanting; and ὑπὸ φαύλης ἀνατροφῆς or ὑπὸ κακῆς ἀνατροφῆς has been proposed to supply the omission. The latter is clearly preferable as varying the epithet; but the order of construction requires ὑπ' ἀνατροφῆς κακῆς.

7. φυσικὰς ἐννοίας. *Innate notions* of right and wrong, which may be stifled and kept in check (ἐπεσχημένας), though they can scarcely be wholly destroyed.

9. τοιοῦτους. This word, previously omitted, was restored to the text by the Benedictine editor, on the authority of both MSS.

νους ἄπερ αὐτοὶ τοὺς ἄλλους διατιθέασι, καὶ ἐν συνειδήσεσιν ἐχ- 10
 θραῖς ταῦτα ὀνειδίζοντας ἀλλήλοις ἄπερ ἐργάζονται. Ὅθεν μοι
 δοκεῖ καλῶς εἰρηῆσθαι ὑπὸ τοῦ ἡμετέρου κυρίου καὶ σωτήρος Ἰησοῦ
 Χριστοῦ, ἐν δυσὶν ἐντολαῖς πᾶσαν δικαιοσύνην καὶ εὐσέβειαν πλη-
 ροῦσθαι· εἰσὶ δὲ αὐταί· Ἀγαπήσεις κύριον τὸν Θεόν σου ἐξ ὅλης
 τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ἰσχύος σου, καὶ τὸν πλησίον σου 15
 ὡς σεαυτὸν. Ὁ γὰρ ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς ἰσχύος
 ἀγαπῶν τὸν Θεόν, πλήρης θεοσεβούς γνώμης ὑπάρχων, οὐδένα
 ἄλλον τιμῆσει Θεόν· καὶ ἄγγελον ἐκείνον ἂν τιμήσῃ, Θεοῦ βουλο-
 μένου, τὸν ἀγαπῶμενον ὑπ' αὐτοῦ τοῦ κυρίου καὶ Θεοῦ. Καὶ ὁ
 τὸν πλησίον ὡς ἑαυτὸν ἀγαπῶν, ἄπερ αὐτῷ βούλεται ἀγαθὰ, 20
 κακείῳ βουλήσεται· οὐδεὶς δὲ ἑαυτῷ κακὰ βουλήσεται. Ταῦτ'
 οὖν τῷ πλησίον καὶ εὖξαιτ' ἂν καὶ ἐργάσαιτο γενέσθαι, ἄπερ
 καὶ ἑαυτῷ, ὁ τὸν πλησίον ἀγαπῶν· πλησίον δὲ ἀνθρώπου οὐδὲν
 ἄλλο ἐστίν, ἢ τὸ ὁμοιοπαθὲς καὶ λογικὸν ζῶον, ὁ ἄνθρωπος. Διχῆ
 οὖν τῆς πάσης δικαιοσύνης τετμημένης, πρὸς τε Θεὸν καὶ ἀνθρώ- 25
 πους, ὅστις, φησὶν ὁ λόγος, ἀγαπᾷ κύριον τὸν Θεὸν ἐξ ὅλης τῆς
 καρδίας καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ τὸν πλησίον ὡς ἑαυτὸν, δίκαιος
 ἀληθῶς ἂν εἴη. Ὑμεῖς δὲ οὔτε πρὸς Θεὸν οὔτε πρὸς τοὺς προφή-
 τας, οὔτε πρὸς ἑαυτοὺς, φιλίαν ἢ ἀγάπην ἔχοντες οὐδέποτε ἐδείχθη-
 τε, ἀλλ', ὡς δείκνυται, καὶ εἰδωλολάτραι πάντοτε καὶ φονεῖς τῶν 30
 δικαίων εὐρίσκεισθε, ὡς καὶ μέχρις αὐτοῦ τοῦ Χριστοῦ τὰς χεῖρας
 ἐπιβαλεῖν ὑμᾶς, καὶ μέχρι νῦν ἐπιμένειν τῇ κακίᾳ ὑμῶν, καταρω-
 μένους καὶ τῶν τοῦτον τὸν ἐσταυρωμένον ὑφ' ὑμῶν ἀποδεικνύντων
 εἶναι τὸν Χριστόν· καὶ πρὸς τούτοις ἐκείνον μὲν ὡς ἐχθρὸν Θεοῦ
 καὶ καταηραμένον ἀξιοῦτε ἀποδεικνύναι ἐσταυρωῆσθαι, ὅπερ τῆς 35

13. ἐν δύσιν ἐντολαῖς κ. τ. λ. Compare Matt. xxii. 40. Mark xii. 30, 31. Luke x. 27.

18. ἄγγελον ἐκείνον κ. τ. λ. See on Apol. i. cc. 62, 13; 63, 11. For ἂν τιμήσῃ, Otto would read, after Sylburg, τιμήσαι or τιμήσειε, as, immediately below, εὖξαιτ' ἂν and ἂν εἴη.

21. οὐδεὶς δὲ ἑαυτῷ κ. β. Compare Eph. v. 29.

24. λογικὸν ζῶον, ὁ ἄνθρωπος. Compare Apol. i. c. 55, 13.

28. ὑμεῖς δὲ οὔτε πρὸς Θεόν, κ. τ. λ. Of Justin's warmth and impetuosity in reproof, see on Apol. i. c. 12, 16.

32. καταρωμένους καὶ τῶν τοῦτον κ. τ. λ. See above, on c. 16, 22.

35. ὅπερ τῆς ἀλογίστου κ. τ. λ. See on c. 88, 22.

ἀλογίστου ὑμῶν γνώμης ἔργον ἐστίν. Ἐχοντες γὰρ ἀφορμὰς ἀπὸ τῶν γενομένων σημείων διὰ Μωσέως συνιέναι ὅτι οὗτός ἐστιν, οὐ βούλεσθε, ἀλλὰ καὶ πρὸς τούτοις, ἡμᾶς ἀλογεῖν δύνασθαι ὑπολαμβάνοντες, συζητεῖτε ὅπερ ὑμῖν συμβάλει, καὶ ὑμεῖς ἀπορεῖτε
40 λόγων, ὅταν εὐτόνῳ τιῶν Χριστιανῶν συμβάλητε.

As the Brazen Serpent was not an idol, but a type; so the Curse lays against those who are deservedly crucified, not against Christ.

XCIV. Εἶπατε γάρ μοι, οὐχὶ Θεὸς ἦν ὁ ἐντειλάμενος διὰ Μωσέως μήτε εἰκόνα μήτε ὁμοίωμα μήτε τῶν ἐν οὐρανῶν ἄνω μήτε τῶν ἐπὶ γῆς ὄλως ποιῆσαι, καὶ αὐτὸς ἐν τῇ ἐρήμῳ διὰ τοῦ Μωσέως τὸν χαλκοῦν ὄφιν ἐνήργησε γενέσθαι, καὶ ἐπὶ σημείου

37. σημείων διὰ Μ. More particularly, the victory obtained over Amalek by the outstretched arms of Moses, and the elevation of the Brazen Serpent, as explained in the foregoing chapter.

39. καὶ ὑμεῖς ἀπορεῖτε λόγων, κ. τ. λ. See above, on c. 38, 2.

XCIV. 2. μήτε εἰκόνα κ. τ. λ. See Exod. xx. 4. Thus also Barnab. Epist. Cath. c. 12. Πέρας γε τοι αὐτὸς Μωσῆς ἐντειλάμενος, Οὐκ ἔσται ὑμῖν οὔτε γλυπτὸν οὔτε χωνευτὸν εἰς Θεὸν ὑμῶν, ποιεῖ ἕνα τύπον τοῦ Ἰησοῦ δεῖξθ. Ποιεῖ οὖν Μωσῆς χαλκοῦν ὄφιν, καὶ τίθησιν ἐνδόξως, καὶ κηρύγματι καλεῖ τὸν λαόν κ. τ. λ. Ἔχεις οὖν ἐν τούτῳ τὴν δόξαν τοῦ Ἰησοῦ, ὅτι ἐν αὐτῷ πάντα, καὶ εἰς αὐτόν. Compare also Apol. i. c. 60; and note *in loc.*

4. ἐπὶ σημείον ἔστησε. According to the Benedictine Editor, *signo imposuit*, id est, *cruci*. Hence also he would read, in the passage of Tertullian, to be immediately quoted, *signo impositum* for *ligno*. This is less likely, inasmuch as *ξύλον* and *lignum* are constantly used by the Fathers for the *wood of the cross*. Moreover in this same chapter we have the altered form, *ἐπὶ σημείον ἔστησε*, as the reading of both MSS., and so edited by the Benedictine himself, though by no other editor except Otto. It should seem therefore that the preposition *ἐπὶ* should be differently rendered with each case respectively; so that *ἐπὶ σημείον ἔστησε* will here signify *in signum constituit*, i. e. *in order to be a sign*; and below, *ἐπὶ σημείον ἔστησε*, *signo imposuit*, still in allusion to the typical character of the elevation. In illustration of the distinct signification of the two forms, we may compare Matt. iii. 7. *ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ, coming in order to receive his baptism*; and Matt. xxvii. 19. *καθημένον αὐτοῦ ἐπὶ τοῦ βήματος, sitting upon the judgment-seat*. Justin's argument is adopted in Tertull. adv. Jud. c. 10. *Idem rursus Moyses, post interdictam omnis rei similitudinem, cur aeneum serpentem ligno impositum pendentis habitu in spectaculum Israeli salutare proposuit eo tempore, quo a serpentibus post idololatriam exterminabantur, nisi quod hic dominicam crucem intentabat, qua serpens diabolus designabatur, et laeso cuique ab ejusmodi colubris, id est, angelis ejus, a delictorum peccantia ad Christi crucis sacramenta intento, salus efficiebatur? Nam qui in illam tunc respiciebat, a morsu serpentium liberabatur.*

ἔστησε, δι' οὗ σημείου ἐσώζοντο οἱ ὀφιοῦδοι, καὶ ἀναίτιός ἐστιν 5
 ἀδικίας; Μυστήριον γὰρ διὰ τούτου, ὡς προέφη, ἐκήρυσσε, δι'
 οὗ καταλύει μὲν τὴν δύναμιν τοῦ ὄφους, τοῦ καὶ τὴν παράβασιν
 ὑπὸ τοῦ Ἀδὰμ γενέσθαι ἐργασαμένου, ἐκήρυσσε, σωτηρίαν δὲ τοῖς
 πιστεύουσιν ἐπὶ τοῦτον τὸν διὰ τοῦ σημείου τούτου, τουτέστι τὸν
 σταυροῦσθαι μέλλοντα, ἀπὸ τῶν δηγμάτων τοῦ ὄφους, ἅπερ εἰσὶν 10
 αἱ κακαὶ πράξεις, εἰδωλολατρεῖαι, καὶ ἄλλαι ἀδικίαι. Ἐπεὶ εἰ μὴ
 τοῦτο νοηθήσεται, δότε μοι λόγον, ὅτου χάριν τὸν χαλκοῦν ὄφιν
 Μωσῆς ἐπὶ σημείου ἔστησε, καὶ προσβλέπειν αὐτῷ τοὺς δακνόμε-
 νους ἐκέλευσε, καὶ ἐθεραπεύοντο οἱ δακνόμενοι, καὶ ταῦτα αὐτὸς
 κεύσας μηδενὸς ὅλως ὁμοίωμα ποιεῖν.—Καὶ ὁ ἕτερος τῶν τῆ 15
 δευτέρᾳ ἀφιγμένων εἶπεν· Ἀληθῶς εἶπας· οὐκ ἔχομεν λόγον δι-
 δόναι· καὶ γὰρ ἐγὼ περὶ τούτου πολλάκις τοὺς διδασκάλους
 ἠρώτησα, καὶ οὐδεὶς μοι λόγον ἀπέδωκεν. Ὡστε λέγε σὺ, ἂ
 λέγεις· προσέχομεν γὰρ σοι μυστήριον ἀποκαλύπτουσι, δι' ὧν καὶ
 τὰ τῶν προφητῶν διδάγματα συκοφαντητά ἐστι.—Κἀγώ· Ὅνπερ 20
 οὖν τρόπον τὸ σημεῖον διὰ τοῦ χαλκοῦ ὄφους γενέσθαι ὁ Θεὸς
 ἐκέλευσε, καὶ ἀναίτιός ἐστιν, οὕτω δὴ καὶ ἐν τῷ νόμῳ κατὰ
 κείτῃ κατὰ τῶν σταυρουμένων ἀνθρώπων· οὐκ ἔτι δὲ καὶ κατὰ
 τοῦ Χριστοῦ τοῦ Θεοῦ κατὰ κείτῃ, δι' οὗ σώζει πάντας τοὺς
 κατὰρας ἄξια πράξαντας.

25

XCV. Καὶ γὰρ πᾶν γένος ἀνθρώπων εὑρεθήσεται ὑπὸ κατὰ-
 ραν ὃν κατὰ τὸν νόμον Μωσέως. Ἐπικατάρματος γὰρ εἴρηται πᾶς, ὅς

Sin has laid all mankind under the curse; but Christ, in taking the curse upon himself, does not thereby become personally accursed before God.

6. ὡς προέφη. See above, c. 91; and compare John iii. 14.

9. τὸν σταυροῦσθαι μέλλοντα. Probably τοῦ σταυροῦ ἀποθανεῖν μέλλ. There is clearly something which requires to be put right.

13. προσβλέπειν αὐτῷ. Both MSS. have προβλέπειν αὐτόν, with αὐτῷ in the margin. Jebb and Thirlby retain the vulgar reading; but Otto has properly corrected the verb. The present text is fully confirmed by Apol. i. c. 60. εἶν προσβλέπητε τῷ τύπῳ τούτῳ. In Numb. xxi. 9. we have ἐπέβλεψεν.

19. δι' ὧν. For τούτων δι' ἃ.

XCV. 2. ἐπικατάρματος γὰρ εἴρηται κ. τ. λ. From Deut. xxvii. 26. Compare Gal. iii. 10. The adjective πᾶσι is introduced before τοῖς γεγραμμένοις after the LXX. and at the suggestion of Thirlby. That Justin so quoted, or intended to quote, the text, is manifest from πάντα twice repeated with reference to the quotation.

οὐκ ἐμμένει ἐν πάσι τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου, τοῦ ποιῆσαι αὐτά. Καὶ ὅτι οὐδεὶς ἀκριβῶς πάντα ἐποίησεν, οὐδ' ὑμεῖς
 5 τολμήσετε ἀντειπεῖν· ἀλλ' εἰσὶν οἱ μᾶλλον καὶ ἤττον ἀλλήλων τὰ ἐντεταλμένα ἐφύλαξαν. Εἰ δὲ οἱ ὑπὸ τὸν νόμον τοῦτον ὑπὸ κατάραν φαίνονται εἶναι διὰ τὸ μὴ πάντα φυλάξαι, οὐχὶ πολὺ μᾶλλον πάντα τὰ ἔθνη φανήσονται ὑπὸ κατάραν ὄντα, καὶ εἰδωλολατροῦντα, καὶ παιδοφθοροῦντα, καὶ τὰ ἄλλα κακὰ ἐργαζόμενα ;
 10 Εἰ οὖν καὶ τὸν ἑαυτοῦ Χριστὸν ὑπὲρ τῶν ἐκ παντὸς γένους ἀνθρώπων ὁ πατὴρ τῶν ὄλων τὰς πάντων κατάρας ἀναδέξασθαι ἐβουλήθη, εἰδὼς ὅτι ἀναστήσει αὐτὸν σταυρωθέντα καὶ ἀποθανόντα, διὰ τί ὡς κεκατηραμένου τοῦ ὑπομείναντος κατὰ τὴν τοῦ πατρὸς βουλήν ταῦτα παθεῖν τὸν λόγον ποιεῖτε, καὶ οὐχὶ μᾶλλον ἑαυτοῦς
 15 θρηνεῖτε ; Εἰ γὰρ καὶ ὁ πατὴρ αὐτοῦ καὶ αὐτὸς παθεῖν ταῦτα αὐτὸν ὑπὲρ τοῦ ἀνθρωπεῖου γένους ἐνήργησεν, ὑμεῖς οὐχ ὡς γνώμη Θεοῦ ὑπηρετοῦντες τοῦτο ἐπράξατε· οὐδὲ γὰρ τοὺς προφήτας ἀναιροῦντες εὐσέβειαν εἰργάσασθε. Καὶ μὴ τις ὑμῶν λεγέτω, εἰ ὁ πατὴρ αὐτὸν ἠθέλησε ταῦτα παθεῖν, ἵνα τῷ μώλωπι
 20 αὐτοῦ ἴασις γένηται τῷ γένει τῶν ἀνθρώπων, ἡμεῖς οὐδὲν ἡδικήσαμεν. Εἰ μὲν οὖν μετανοοῦντες ἐπὶ τοῖς ἡμαρτημένοις, καὶ ἐπιγνόντες τοῦτον εἶναι τὸν Χριστὸν, καὶ φυλάσσοντες αὐτοῦ τὰς ἐντολάς, ταῦτα φήσετε, ἄφεισις ὑμῖν τῶν ἁμαρτιῶν ὅτι ἔσται, προεῖπον. Εἰ δὲ αὐτοῦ τε ἐκείνου καὶ τῶν εἰς ἐκείνον πιστευόντων καταρᾶσθε,
 25 καὶ, ὅποταν ἐξουσίαν ἔχητε, ἀναιρεῖτε, πῶς οὐχὶ καὶ τὸ ἐκείνῳ ἐπιβεβληκέναι τὰς χεῖρας ὑμῶν, ὡς παρὰ ἀδίκων καὶ ἁμαρτωλῶν καὶ μέχρις ὄλου σκληροκαρδίῶν καὶ ἀσυνέτων, ἐκζητηθήσεται ;

In its true import the Levitical curse is prophetic of the imprecations denounced by Jews and Gentiles against Christ and his followers.

XCVI. Καὶ γὰρ τὸ εἰρημένον ἐν τῷ νόμῳ, ὅτι Ἐπικατάρatos πᾶς ὁ κρεμᾶμενος ἐπὶ ξύλου, οὐχ, ὡς τοῦ Θεοῦ καταρωμένου τού-

4. καὶ ὅτι οὐδεὶς κ. τ. λ. The conjunction ὅτι, which is omitted in the MSS. and Edd., is inserted as proposed by Sylburg, from its obvious necessity. Compare c. 33, 6.

23. ταῦτα φήσετε. Scil. ἵνα τῷ μώλωπι κ. τ. λ. (Isai. liii. 5.). Compare cc. 13. 40. 44. 47. 138 ; and see Bp. Kaye's Justin, p. 77.

25. ὅποταν ἐξουσίαν ἔχητε. See on Apol. I. c. 31, 21.

XCVI. 1. ἐπικατάρatos κ. τ. λ. From Deut. xxi. 23. Compare Gal. iii. 13. It is remarkable that the words ὑπὸ Θεοῦ, which appear in the LXX., are omitted also by the Apostle.

του τοῦ ἐσταυρωμένου ἡμῶν, τοιοῦ τὴν ἐλπίδα ἐκκρεμαμένην ἀπὸ τοῦ σταυρωθέντος Χριστοῦ, ἀλλ' ὡς προειπόντος τοῦ Θεοῦ τὸ ὑφ' ὑμῶν πάντων καὶ τῶν ὁμοίων ὑμῖν, μὴ ἐπισταμένων τούτου εἶναι 5 τὸν πρὸ πάντων ὄντα καὶ αἰώνιον τοῦ Θεοῦ ἱερέα καὶ βασιλέα καὶ Χριστὸν, μέλλον γενέσθαι. Ὅπερ καὶ ὄψει ἰδεῖν ὑμῖν ἐστι γινόμενον· ὑμεῖς γὰρ ἐν ταῖς συναγωγαῖς ὑμῶν καταρᾶσθε πάντων τῶν ἀπ' ἐκείνου γενομένων Χριστιανῶν, καὶ τὰ ἄλλα ἔβη, ἃ καὶ ἐνεργῆ τὴν κατάραν ἐργάζονται, ἀναιροῦντα τοὺς μόνον ὁμολογοῦν- 10 τας ἑαυτοὺς εἶναι Χριστιανούς· οἷς ἡμεῖς ἅπασι λέγομεν ὅτι Ἀδελφοὶ ἡμῶν ἐστέ, ἐπίγνωτέ μᾶλλον τὴν ἀλήθειαν τοῦ Θεοῦ, Καὶ μὴ πειθομένων ἡμῖν μήτε ἐκείνων μήτε ὑμῶν, ἀλλὰ ἀρνεῖσθαι ἡμᾶς τὸ ὄνομα τοῦ Χριστοῦ ἀγωνιζομένων, θανατοῦσθαι μᾶλλον αἰρούμεθα καὶ ὑπομένομεν, πεπεισμένοι ὅτι πάνθ' ὅσα 15 ὑπέσχηται ὁ Θεὸς διὰ τοῦ Χριστοῦ ἀγαθὰ, ἀποδώσει ἡμῖν. Καὶ πρὸς τούτοις πάσιν εὐχόμεθα ὑπὲρ ὑμῶν, ἵνα ἐλεθῆγῃτε ὑπὸ τοῦ Χριστοῦ. Οὗτος γὰρ ἐδίδαξεν ἡμᾶς καὶ ὑπὲρ τῶν ἐχθρῶν εὐχεσθαι, εἰπών· Γίνεσθε χρηστοὶ καὶ οἰκτίρμονες, ὡς καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος. Καὶ γὰρ τὸν παντοκράτορα Θεὸν χρηστὸν καὶ οἰκτίρ- 20 μονα ὀρώμεν, τὸν ἥλιον αὐτοῦ ἀνατέλλοντα ἐπὶ ἀχαρίστους καὶ δικαίους, καὶ βρέχοντα ἐπὶ ὀσίους καὶ πονηροὺς, οὓς πάντας ὅτι καὶ κρίνειν μέλλει ἐδίδαξε.

XCVII. Καὶ γὰρ οὐδὲ τὸ μέχρις ἐσπέρας μεῖναι τὸν προφήτην Other passages from the Old Testament which are prophetic of the crucifixion and resurrection of Christ.

5. μὴ ἐπισταμένον κ. τ. λ. Thus Otto, after Thirlby. The vulgar text has ἐπισταμένον, followed by μέλλοντα, which is thus rendered by the Interpreters:— *God having foretold that which was unknown to you, namely, that he was in existence before all things, and about to become an everlasting priest, &c.* Not only however does this militate against the obvious sense of the passage, but induces the irregular use of ἐπίστασθαι in a passive acceptation.

6. αἰώνιον τοῦ Θεοῦ ἱερέα. Compare Ps. cx. 4; and see Bp. Bull's *Judicium Eccl. Cath.* c. 7, 5.

8. ὑμεῖς γὰρ ἐν τ. σ. ὑμῶν καταρᾶσθε κ. τ. λ. See above, on c. 16, 22. For γενομένων, Sylburg would read λεγομένων. See on c. 63, 37.

12. ἀδελφοὶ ἡμῶν ἐστέ. Otto compares Isai. lxi. 5.

14. θανατοῦσθαι μᾶλλον κ. τ. λ. See on Apol. i. c. 11, 9; 39, 15.

18. καὶ ὑπὲρ τῶν ἐχθρῶν εὐχεσθαι. See on Apol. i. c. 14, 17. The citations from Matt. v. 45. Luke vi. 36. are also cited in Apol. i. c. 15. *Vide locum.*

XCVII. 1. μέχρις ἐσπέρας. See Exod. xvii. 12.

Μωσῆν, ὅτε τὰς χεῖρας αὐτοῦ ὑπεβάσταζον Ὠρ καὶ Ἀαρὼν, ἐπὶ τοῦ σχήματος τούτου εἰκῆ γέγονε. Καὶ γὰρ ὁ κύριος σχεδὸν μέχρῃς ἐσπέρας ἔμεινεν ἐπὶ τοῦ ξύλου, καὶ πρὸς ἐσπέραν ἔθαψαν 5 αὐτόν· εἶτα ἀνέστη τῇ τρίτῃ ἡμέρᾳ. Τοῦτο διὰ Δαβὶδ οὕτως ἐκπεφώνητο· Φωνῇ μου πρὸς κύριον ἐκέκραξα, καὶ ἐπήκουσέ μου ἐξ ὄρους ἁγίου αὐτοῦ. Ἐγὼ ἐκοιμήθην καὶ ὕπνωσα· ἐξηγέρθην, ὅτι κύριος ἀντελάβετό μου. Καὶ διὰ Ἡσαΐου ὁμοίως εἶρητο περὶ τούτου, δι' οὗ τρόπου ἀποσθηθήσκειν ἔμελλεν, οὕτως· Ἐξεπέτασά 10 μου τὰς χεῖρας ἐπὶ λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα, τοῖς πορευομένοις ἐν ὁδῷ οὐ καλῇ. Καὶ ὅτι ἔμελλεν ἀνίστασθαι, αὐτὸς Ἡσαΐας ἔφη· Ἡ ταφὴ αὐτοῦ ἦρται ἐκ τοῦ μέσου. Καὶ Δάσω τοὺς πλουσίους ἀντὶ τοῦ θανάτου αὐτοῦ. Καὶ ἐν ἄλλοις πάλιν λόγοις Δαβὶδ εἰς τὸ πάθος καὶ τὸν σταυρὸν ἐν παραβολῇ 15 μυστηριώδει οὕτως εἶπεν ἐν εἰκοστῷ πρώτῳ ψαλμῷ· Ὠρυζαν χεῖράς μου καὶ πόδας μου, ἐξηρίθμησαν πάντα τὰ ὀστά μου· αὐτοὶ δὲ κατενόησαν καὶ ἐπεῖδόν με. Διεμερίσαντο τὰ ἱμάτιά μου

6. φωνῇ μου κ. τ. λ. From Psal. iii. 5, 6.

9. ἐξεπέτασά μου τὰς χεῖρας κ. τ. λ. From Isai. lxxv. 2. Both MSS. here read *πονηρομένοις*, but the received text is confirmed by c. 24. supra, and Apol. i. cc. 35. 38. 49. See also above, on c. 79, 17. In the place last cited from the Apology, Justin has applied the passage, after St Paul (Rom. x. 21.), to the rejection of the Jews and the call of the Gentiles. The view which regards it as prophetic of the Crucifixion, is adopted also in Barnab. Epist. Cath. c. 12. Tertull. adv. Jud. c. 13. Cyprian. adv. Jud. II. 20.

12. ἡ ταφὴ αὐτοῦ ἦρται ἐκ τ. μ. So again in c. 118. Compare, however, c. 16. Apol. i. c. 48. The citation is from Isai. lvii. 2; and thus Tertull. adv. Marc. III. 19. *Et mortem autem et sepulturam et resurrectionem Christi mei una voce Isaia volo ostendere dicentis, Sepultura ejus sublata de medio est. Nec sepultus enim esset, nisi mortuus; nec sepultura ejus sublata de medio, nisi per resurrectionem.* According to the vulgar punctuation,—μέσου, καὶ δάσω κ. τ. λ., two distinct references are united. The latter is from Isai. liii. 9.

15. Ὠρυζαν χεῖράς μου κ. τ. λ. From Psal. xxii. 16. sqq. Compare Matt. xxvii. 35. John xx. 25. Thus also Tertull. adv. Jud. c. 10. *Si adhuc quaeris Dominicae crucis praedicationem, satis jam tibi facere potest Psal. xxii., totam Christi continens passionem, canentis jam tunc gloriam suam. Foderunt, inquit, manus meas et pedes; quae proprie atrocitas crucis &c. Quam crucem nec ipse David passus est, nec ultus rex Judaeorum; ne putes alterius alicujus prophetari passionem, quam ejus qui solus a populo tam insigniter crucifixus est.* See also adv. Marc. III. 19.

ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κλῆρον. Ὅτε γὰρ ἑσταύρωσαν αὐτὸν, ἐμπήσσουντες τοὺς ἥλους τὰς χεῖρας καὶ τοὺς πόδας αὐτοῦ ὄρυξαν, καὶ οἱ σταυρώσαντες αὐτὸν ἐμέρισαν τὰ 20 ἱμάτια αὐτοῦ ἑαυτοῖς, λαχμὸν βάλλοντες ἕκαστος κατὰ τὴν τοῦ κλήρου ἐπιβολὴν, ὃ ἐκλέξασθαι ἐβεβούλητο. Καὶ τοῦτον αὐτὸν τὸν ψαλμὸν οὐκ εἰς τὸν Χριστὸν εἰρήσθαι λέγετε, κατὰ πάντα τυφλώπτοντες, καὶ μὴ συνιέντες ὅτι οὐδεὶς ἐν τῷ γένει ὑμῶν λεχθεὶς ποτε βασιλεὺς, χριστὸς, πόδας καὶ χεῖρας ὠρύγη ζῶν, 25 καὶ διὰ τούτου τοῦ μυστηρίου ἀποθανῶν, τουτέστι τοῦ σταυρωθῆναι, εἰ μὴ μόνος οὗτος ὁ Ἰησοῦς.

XCVIII. Καὶ τὸν πάντα δὲ ψαλμὸν εἶπομι ἄν, ὅπως καὶ τὸ Psal. xxii. πρὸς τὸν πατέρα εὐσεβὲς αὐτοῦ ἀκούσητε, καὶ ὡς εἰς ἐκείνον recited at length. πάντα ἀναφέρει, ὡς αὐτὸς δι' ἐκείνου καὶ σωθῆναι ἀπὸ τοῦ θανάτου τούτου αἰτῶν, ἅμα τε δηλῶν ἐν τῷ ψαλμῷ, ὅποιοι ἦσαν οἱ ἐπισυνιστάμενοι κατ' αὐτοῦ, καὶ ἀποδεικνύων ὅτι ἀληθῶς 5 γέγονεν ἄνθρωπος ἀντιληπτικὸς παθῶν. Ἔστι δὲ οὗτος Ὁ Θεὸς, ὁ Θεὸς μου, πρόσχες μοι. Ἴνα τί ἐγκατέλιπές με; Μακρὰν ἀπὸ τῆς σωτηρίας μου οἱ λόγοι τῶν παραπτωμάτων μου. Ὁ Θεὸς μου, κεκράξομαι ἡμέρας πρὸς σε, καὶ οὐκ εἰσακούση· καὶ νυκτὸς, καὶ οὐκ εἰς ἄνοιαν ἐμοί. Σὺ δὲ ἐν ἀγίῳ κατοικεῖς, ὁ 10 ἔπαινος τοῦ Ἰσραὴλ. Ἐπὶ σοι ἤλπισαν οἱ πατέρες ἡμῶν, ἤλπισαν, καὶ ἐρύσω αὐτούς· πρὸς σε ἐκέκραξαν, καὶ ἐσώθησαν· ἐπὶ σοι

19. ἐμπήσσουντες. Arcerius *manu*lt ἐμπήξαντες. JEBB. The Benedictine editor supposes also that the true reading is ἐφ' ὃ ἐκλέξασθαι ἐβ., with reference to ἐπὶ τὸν ἱματισμὸν, in the passage cited.

25. βασιλεὺς, χριστός. Thirlby would insert καὶ or ἦ. Probably, χριστὸς is a mere marginal gloss, which has, as Otto remarks, found its way improperly into the text. Tertullian, as just cited, has simply *rex*.

XCVIII. 6. ἀντιληπτικὸς παθῶν. *Capable of suffering*; as in c. 99. ἀληθῶς παθητὸς ἄνθρωπος γεγέννηται. *Vulgo ἀντιληπτικῶς*. Hence Otto and others, ἀντιληπτικῶς παθῶν. There is probably an allusion to the *Docetæ*; of whom Justin speaks in the Fragment de Resurr. c. 2. εἰσὶ δὲ τινες οἱ λέγουσι καὶ αὐτὸν τὸν Ἰησοῦν πνευματικὸν μόνον παρῆναι. See also towards the end of c. 103; and compare cc. 48. 88. Apol. I. c. 66. Cohort. ad Gr. c. 38.

6. ὁ Θεὸς, ὁ Θεὸς μου, κ. τ. λ. From Psal. xxii. 1. sqq.

12. ἐρύσω. The LXX. have ἐρύσω, as *infra* c. 101. There is a variation however in the MSS. of the LXX.

ἤλπισαν, καὶ οὐ κατησχύνθησαν. Ἐγὼ δέ εἰμι σκώληξ καὶ οὐκ ἄνθρωπος, ὄνειδος ἀνθρώπων καὶ ἐξουθένημα λαοῦ. Πάντες οἱ 15 θεωροῦντές με ἐξεμυκτήρισάν με, καὶ ἐλάλησαν χεῖλεσιν, ἐκίνησαν κεφαλὴν. Ἦλπισεν ἐπὶ κύριον, ῥυσάσθω αὐτὸν, σωσάτω αὐτὸν, ὅτι θέλει αὐτόν. Ὅτι σὺ εἶ ὁ ἐκσπάσας με ἐκ γαστρὸς, ἢ ἐλπίς μου ἀπὸ μασθῶν τῆς μητρός μου· ἐπὶ σε ἐπεβρίβην ἐκ μητρας, ἀπὸ γαστρὸς μητρός μου Θεὸς μου εἶ σύ. Μὴ ἀποστῆς 20 ἀπ' ἐμοῦ; ὅτι θλίψις ἐγγύς, ὅτι οὐκ ἔστιν ὁ βοηθῶν μοι. Περιεκύκλωσάν με μόσχοι πολλοὶ, ταῦροι πίονες περιέσχον με· ἤνοιξαν ἐπ' ἐμέ τὸ στόμα αὐτῶν, ὡς λέων ἀρπάξων καὶ ἄρνούμενος. Ὅσει ὕδωρ ἐξεχύθη καὶ διεσκορπίσθη πάντα τὰ ὀστᾶ μου. Ἐγενήθη ἢ καρδία μου ὡσεὶ κηρὸς τηκόμενος ἐν μέσῳ τῆς κοιτίας μου· ἐξη- 25 ράνθη ὡς ὄστρακον ἢ ἰσχύς μου, καὶ ἡ γλῶσσά μου κεκόλληται τῷ λάρυγγί μου, καὶ εἰς χοῦν θανάτου κατήγαγές με· ὅτι ἐκύκλωσάν με κύνες πολλοὶ, συναγωγὴ πονηρευομένων περιέσχον με. Ὄρυσαν χεῖράς μου καὶ πόδας μου, ἐξηρίθμησαν πάντα τὰ ὀστᾶ μου· αὐτοὶ δὲ κατενόησαν καὶ ἐπέιδόν με. Διμερίσαντο 30 τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κλῆρον. Σὺ δὲ, κύριε, μὴ μακρύνῃς τὴν βοήθειάν σου ἀπ' ἐμοῦ· εἰς τὴν ἀντίληψίν μου πρόσχες. Ῥῦσαι ἀπὸ ῥομφαίας τὴν ψυχὴν μου, καὶ ἐκ χειρὸς κυνὸς τὴν μονογενῆ μου· σώσον με ἐκ στόματος λέοντος, καὶ ἀπὸ κεράτων μονοκερῶτων τὴν ταπείνωσίν μου. Διηγῆσομαι 35 τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνήσω σε. Οἱ φοβούμενοι τὸν κύριον, αἰνέσατε αὐτόν· ἅπαν τὸ σπέρμα Ἰακώβ, δοξάσατε αὐτόν· φοβηθήτωσαν ἀπ' αὐτοῦ ἅπαν τὸ σπέρμα Ἰσραὴλ.

Exposition of
Psal. xxii. 1, 2.

XCIX. Καὶ εἰπὼν ταῦτα ἐπήνεγκα· Ὅλον οὖν τὸν ψαλμὸν οὕτως ἀποδείξω ὑμῖν εἰς τὸν Χριστὸν εἰρημένον, πάλιν αὐτὸν δι' ὧν ἐξηγοῦμαι. Ὁ οὖν εὐθὺς λέγει, Ὁ Θεὸς, ὁ Θεὸς μου, πρόσχες μοι. Ἴνα τί ἐγκατέλιπές με; τοῦτο ἄνωθεν προείπεν, ὅπερ ἐπὶ

23. ἐγενήθη. Codd. Ben. Clar. ἐγενήθη. The error has been corrected by Otto and preceding editors.

XCIX. 2. πάλιν αὐτῶν δι' ὧν ἐξ. Probably by transposition, δι' ὧν π. αὐτὸν ἐξηγοῦμαι.

4. ἄνωθεν. Formerly; from the first; i. e. in the time of David, as opposed

Χριστοῦ ἔμελλε λέγεσθαι. Σταυρωθεὶς γὰρ εἶπεν· Ὁ Θεὸς, ὁ 5
 Θεὸς, ἵνα τί ἐγκατέλιπές με; Καὶ τὰ ἐξῆς, Μακρὰν ἀπὸ τῆς
 σωτηρίας μου οἱ λόγοι τῶν παραπτωμάτων μου. Ὁ Θεός μου,
 κεκράξομαι ἡμέρας πρὸς σε, καὶ οὐκ εἰσακούσῃ· καὶ νεκτὸς, καὶ
 οὐκ εἰς ἄνοιαν ἐμοί, ὥσπερ καὶ αὐτὰ ἃ ποιεῖν ἔμελλε, ἐλέλεκτο.
 Τῇ γὰρ ἡμέρᾳ, ἥπερ ἔμελλε σταυροῦσθαι, τρεῖς τῶν μαθητῶν 10
 αὐτοῦ παραλαβὸν εἰς τὸ ὄρος τὸ λεγόμενον Ἐλαιῶν, παρακείμενον
 εὐθὺς τῷ ναῷ τῷ ἐν Ἱερουσαλήμ, ἠΰχετο λέγων· Πάτερ, εἰ
 δυνατὸν ἐστι, παρελθέτω τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ. Καὶ μετὰ
 τοῦτο εὐχόμενος λέγει, Μὴ ὡς ἐγὼ βούλομαι, ἀλλ' ὡς σὺ θέ-
 λεις· δηλῶν διὰ τούτων ὅτι ἀληθῶς παθητὸς ἄνθρωπος γεγένηται. 15
 Ἀλλ' ἵνα μή τις λέγῃ, Ἠγνόει οὖν ὅτι μέλλει πάσχειν, ἐπάγει
 ἐν τῷ ψαλμῷ εὐθύς· Καὶ οὐκ εἰς ἄνοιαν ἐμοί. Ὅνπερ τρόπον
 οὐδὲ τῷ Θεῷ εἰς ἄνοιαν ἦν τὸ ἐρωτᾶν τὸν Ἀδὰμ, ποῦ ἐστίν;
 οὐδὲ τὸν Κάιν, ποῦ Ἀβελ; ἀλλ' εἰς τὸ ἕκαστον ἐλέγξει ὁποῖός
 ἐστι, καὶ εἰς ἡμᾶς τὴν γνώσιν πάντων διὰ τοῦ ἀναγραφῆναι 20
 ἐλθεῖν, καὶ οὕτως ἐσήμαιεν οὐκ εἰς ἄνοιαν τὴν ἑαυτοῦ, ἀλλὰ

to ἐπὶ Χριστοῦ, in the time of Christ. See Wetstein on Luke i. 3; and compare
 infra cc. 111. 115. 119. Acts xxvi. 5. Joseph. Ant. xv. 7, 8. Herodian. iv. 13. 5.
 viii. 6. 13. For λέγεσθαι, Sylburg would again read γενέσθαι; but the sayings,
 ὅπερ ἔμελλε λέγεσθαι, are here manifestly opposed to the doings of Christ, ἃ
 ποιεῖν ἔμελλε. For the prophecy and its fulfilment, compare Ps. xxii. 1. Matt.
 xxvii. 46. Mark xv. 34.

9. οὐκ εἰς ἄνοιαν ἐμοί. It should be observed that Justin cites the version of
 the LXX., and that the translation varies considerably from the Hebrew, which he
 did not understand. The conclusion, however, which is here drawn by him is highly
 important; to the effect that, although Christ was fully aware of his approach-
 ing sufferings, his prayer that the cup might pass from him was at once indicative
 to mankind in general of his perfect humanity, and at the same time calculated to
 expose the ignorance of those, who regarded him as nothing more than man.
 Although the word ἄνοιαν recurs throughout the chapter, yet it is not improbable,
 from the clause ἡγνόει οὖν ὅτι μέλλει πάσχειν, that ἄγνοιαν was written by
 Justin. At all events, as remarked by Sylburg, he regarded the words as syno-
 nymous.

11. Ἐλαιῶν. Otto gives ἐλαιῶν, as in c. 103. Compare, however, Acts
 i. 12. Joseph. Ant. xx. 7. 6.

12. πάτερ, εἰ δυνατὸν ἐστι, κ. τ. λ. From Matt. xxvi. 39. 42.

18. τὸ ἐρωτᾶν τὸν Ἀδὰμ, κ. τ. λ. See Gen. iii. 9. iv. 9.

τῶν νομιζόντων μὴ εἶναι αὐτὸν Χριστὸν, ἀλλ' ἡγουμένων θανατώσειν αὐτὸν, καὶ ὡς κοινὸν ἄνθρωπον ἐν Ἄιδου μενεῖν.

The third verse of Ps. xxii. explained to the effect that the glory of Christ was not diminished by his humiliation and crucifixion; inasmuch as he was the Son of God as well as the Son of Man.

C. Τὸ δὲ ἀκόλουθον, Σὺ δὲ ἐν ἀγίῳ κατοικεῖς, ὁ ἔπαινος τοῦ Ἰσραὴλ, ἐσήμαιεν ὅτι ἐπαίνου ἀξίον καὶ θαυμασμοῦ μέλλει ποιεῖν, μετὰ τὸ σταυρωθῆναι ἀνίστασθαι μέλλων τῇ τρίτῃ ἡμέρᾳ ἐκ νεκρῶν, ὃ ἀπὸ τοῦ πατρὸς αὐτοῦ λαβὼν ἔχει. Ὅτι γὰρ καὶ Ἰακώβ καὶ Ἰσραὴλ καλεῖται ὁ Χριστὸς, ἀπέδειξα· καὶ οὐ μόνον ἐν τῇ εὐλογίᾳ καὶ Ἰωσήφ καὶ Ἰούδα τὰ περὶ αὐτοῦ κεκηρύχθαι ἐν μυστηρίῳ ἀπέδειξα· καὶ ἐν τῷ εὐαγγελίῳ δὲ γέγραπται εἰπὼν, Πάντα μοι παραδέδοται ὑπὸ τοῦ πατρὸς, καὶ οὐδεὶς γινώσκει τὸν πατέρα εἰ μὴ ὁ υἱὸς, οὐδὲ τὸν υἱὸν εἰ μὴ ὁ πατήρ, καὶ οἷς ἂν ὁ υἱὸς ἀποκαλύψῃ. Ἀπεκάλυψεν οὖν ἡμῖν πάντα, ὅσα καὶ ἀπὸ τῶν γραφῶν διὰ τῆς χάριτος αὐτοῦ νενοήκαμεν, γνόντες αὐτὸν πρωτότοκον μὲν τοῦ Θεοῦ καὶ πρὸ πάντων τῶν κτισμάτων, καὶ τῶν πατριαρχῶν υἱὸν, ἐπειδὴ, διὰ τῆς ἀπὸ γένους αὐτῶν παρθένου σαρκοποιηθεὶς ἄνθρωπος, αἰδιῆς καὶ ἄτιμος καὶ παθητὸς ὑπέμεινε γενέσθαι. Ὅθεν καὶ ἐν τοῖς λόγοις αὐτοῦ ἔφη, ὅτε περὶ τοῦ πάσχειν αὐτὸν μέλλει διελέγετο, ὅτι Δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ὑπὸ τῶν Φαρισαίων καὶ γραμματέων, καὶ σταυρωθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι.

23. μενεῖν. So Otto. *Vulgo μένειν.* Compare note on cc. 63, 14; 76, 11. Hence it should seem that the *descent of Christ into hell*, or *Hades*, but *without his remaining there*, was an article of Justin's creed; and hence perhaps his defence of the passage of Jeremiah, which he charged the Jews with erasing. See above, c. 72, 23; and note *in loc.*

C. 1. σὺ δὲ ἐν ἀγίῳ κ. τ. λ. From Ps. xxii. 3. Justin's interpretation depends entirely upon the LXX. version, which, it will be remembered, is not borne out by the original.

3. ἀνίστασθαι μέλλων κ. τ. λ. Compare John x. 18.

5. ἀπέδειξα. Namely, in cc. 36. 75. Compare also c. 123.

6. ἐν τῇ εὐλογίᾳ κ. τ. λ. See above, in cc. 52. 91.

7. ἐν τῷ εὐαγγελίῳ. The reference is to Matt. xi. 27.

12. πρωτότοκον τοῦ Θεοῦ. See on Apol. i. c. 53, 7.

14. ἄνθρωπος, αἰδιῆς καὶ ἄτ. *Vulgo σαρκοποιηθεὶς καὶ ἄνθ. αἰδιῆς, ἄτιμος κ. τ. λ.* The emendation of Thirlby has been adopted without hesitation.

16. Δεῖ τὸν υἱὸν κ. τ. λ. Compare Matt. xvi. 21. Mark viii. 31. Luke ix.

22. Here also *Φαρισαίων* is the vulgar reading; but see on c. 80, 28.

Υἱὸν οὖν ἀνθρώπου ἑαυτὸν ἔλεγεν, ἥτοι ἀπὸ τῆς γεννήσεως τῆς
 διὰ παρθένου, ἣτις ἦν, ὡς ἔφην, ἀπὸ τοῦ Δαβὶδ καὶ Ἰακώβ καὶ 20
 Ἰσαὰκ καὶ Ἀβραὰμ γένους, ἣ διὰ τὸ εἶναι αὐτὸν τὸν Ἀβραὰμ
 πατέρα καὶ τούτων τῶν κατηριθμημένων, ἐξ ὧν κατάγει ἡ Μαρία
 τὸ γένος· καὶ γὰρ πατέρας τῶν γεινωμένων ταῖς θυγατράσι αὐ-
 τῶν τέκνων τοὺς τῶν θηλειῶν γεννήτορας ἐπιστάμεθα. Καὶ γὰρ
 υἱὸν Θεοῦ, Χριστὸν, κατὰ τὴν τοῦ πατρὸς αὐτοῦ ἀποκάλυψιν 25
 ἐπιγνόντα αὐτὸν ἕνα τῶν μαθητῶν αὐτοῦ, Σίμωνα πρότερον κα-
 λούμενον, ἐπωνόμασε Πέτρον. Καὶ υἱὸν Θεοῦ γεγραμμένον αὐτὸν
 ἐν τοῖς ἀπομνημονεύμασι τῶν ἀποστόλων αὐτοῦ ἔχοντες, καὶ υἱὸν
 αὐτὸν λέγοντες νενοήκαμεν ὄντα, καὶ πρὸ πάντων ποιημάτων ἀπὸ
 τοῦ πατρὸς δυνάμει αὐτοῦ καὶ βουλῇ προελθόντα, ὃς καὶ σοφία, 30
 καὶ ἡμέρα, καὶ ἀνατολή, καὶ μάχαιρα, καὶ λίθος, καὶ ῥάβδος, καὶ
 Ἰακώβ, καὶ Ἰσραὴλ, κατ' ἄλλον καὶ ἄλλον τρόπον ἐν τοῖς τῶν
 προφητῶν λόγοις προσηγόρευται, καὶ διὰ τῆς παρθένου ἀνθρωπον
 γεγονέναι, ἵνα καὶ δι' ἧς ὁδοῦ ἢ ἀπὸ τοῦ ὄφεως παρακοῇ τὴν
 ἀρχὴν ἔλαβε, διὰ ταύτης τῆς ὁδοῦ καὶ κατάλυσιν λάβῃ. Παρθένος 35
 γὰρ οὕσα Εὔα καὶ ἄφθορος, τὸν λόγον τὸν ἀπὸ τοῦ ὄφεως συλ-
 λαβοῦσα, παρακοὴν καὶ θάνατον ἔτεκε· πίστιν δὲ καὶ χαρὰν

20. ὡς ἔφην. In cc. 23, 43.

24. καὶ γὰρ υἱὸν Θεοῦ, Χριστὸν, κ. τ. λ. See Matt. xvi. 15. sqq.

28. ἐν τοῖς ἀπομνημονεύμασι τῶν ἀπ. See on Apol. i. c. 33, 22.

— καὶ υἱὸν αὐτὸν λέγοντες κ. τ. λ. In speaking of him as a son we consider him both as existing, and as having come forth from the Father, &c. The participle ὄντα is omitted in the Ed. Ben. See also above, on c. 75, 24.

30. ὃς καὶ σοφία, κ. τ. λ. Justin frequently speaks of the various titles by which Christ is designated in the Scriptures. Compare cc. 34. 61. 76. 87. 91. 121. 126. *et alibi*. The only difficulty is attached to the term ἡμέρα, which Otto refers to Ps. cxiii. 24. *This is the day, which the Lord hath made*. What if the true reading be ἡμέρας ἀνατολή? It is true that ἀνατολή is used alone in Zech. vi. 12. Luke i. 78; but compare 2 Pet. i. 19. Possibly, however, ἡμέρα may be synonymous with φῶς, under which appellation our Lord is frequently spoken of; as, for instance, in John i. 7. sqq.

33. ἀνθρωπον γεγονέναι. So Otto, after Grabe. *Vulgo ἀνθρωπος*. According to the amended text, of which the correctness seems to be unquestionable, the infinitive is dependent upon νενοήκαμεν, to be repeated after the parenthesis.

35. διὰ ταύτης τ. ὁδ. Ed. Ben. καὶ διὰ τ.

— παρθένος γὰρ οὕσα Εὔα κ. τ. λ. A similar contrast between *Eve* and the

λαβούσα Μαρία ἢ παρθένος, εὐαγγελιζομένου αὐτῇ Γαβριὴλ ἀγγέλου ὅτι Πνεῦμα κυρίου ἐπ' αὐτὴν ἐπελεύσεται, καὶ δύναμις
 40 ὑψίστου ἐπισκιάσει αὐτήν, διὸ καὶ τὸ γεννώμενον ἐξ αὐτῆς ἁγίον
 ἔστω υἱὸς Θεοῦ, ἀπεκρίνατο· Γένοιτό μοι κατὰ τὸ ῥῆμά σου.
 Καὶ διὰ ταύτης γεγέννηται οὗτος, περὶ οὗ τὰς τοσαύτας γραφὰς
 ἀπεδείξαμεν εἰρησθαι, δι' οὗ ὁ Θεὸς τὸν τε ὄφιν καὶ τοὺς ὁμοι-
 ωθέντας ἀγγέλους καὶ ἀνθρώπους καταλύει, ἀπαλλαγὴν δὲ τοῦ
 45 θανάτου τοῖς μεταγινώσκουσιν ἀπὸ τῶν φαύλων καὶ πιστεύουσιν
 εἰς αὐτὸν ἐργάζεται.

Christ, in subordination to the Father's will, accepted the Patriarchs through a prospective faith. This, and the contempt cast on himself and his followers, foreshewn in Ps. xxii. 4—8.

CI. Τὰ δὲ ἀκόλουθα τοῦ ψαλμοῦ ταῦτα, ἐν οἷς λέγει, Ἐπί

Virgin Mary is drawn by Tertullian, de Carne Chr. c. 17. *Ante omnia autem commendanda erit ratio, quæ præfuit, ut Dei filius de Virgine nasceretur. In virginem enim adhuc Evam irrepserat verbum ædificatorium mortis: in virginem æque introducendum erat Dei verbum exstructorium vitæ, ut, quod per ejusmodi sexum abierat in perditionem, per eundem sexum redigeretur in salutem. Crediderat Eva serpenti; credidit Maria Gabrieli: quod illa credendo deliquit, hæc credendo delevit.* So Iren. Hær. III. 22. 4. *Quemadmodum Eva virum quidem habens Adam, virgo tamen adhuc existens, inobediens facta et sibi et universo generi humano causa facta est mortis; sic et Maria habens prædestinatum virum, et tamen virgo, et sibi et universo generi humano causa facta est salutis.* Compare also Hær. γ. 19. 1. Epiphan. Hær. LXXXVIII. 18. It will be observed that the terms συλλαβούσα and ἔτεκε are employed metaphorically. As Eve conceived the word from the serpent, and brought forth disobedience and death; so Mary conceived by the Spirit, and brought forth the Redeemer. Compare James i. 15. For another reason why Christ was born of a virgin, see the Fragm. de Resur. c. 3.

39. πνεῦμα κυρίου ἐπ' αὐτήν κ. τ. λ. From Luke i. 35. 38. For ἁγίον ἔστι, Sylburg would read ἔσται, as it is κληθήσεται in the Evangelist: but see on c. 28, 13.

44. ἀπαλλαγὴν δὲ τοῦ θανάτου κ. τ. λ. Compare cc. 40. 47. 141. Jebb also compares the following passage from some lost work of Justin, of which a fragment is found in Grabe's *Spicilegium* (p. 172.); but its genuineness may probably be questioned:—Φύσει τῆς φθορᾶς προσγενομένης, ἀναγκαῖον ἦν ὅτι σῶσαι βουλόμενος ἢ τὴν φθοροποιὸν οὐσίαν ἀφανίσας. Τοῦτο δὲ οὐκ ἦν ἐτέρως γενέσθαι, εἰ μήπερ ἢ κατὰ φύσιν ζωὴν προσεπλάκη τῷ τὴν φθορὰν δεξαμένῳ, ἀφανίζουσα μὲν τὴν φθορὰν, ἀθάνατον δὲ τοῦ λοιποῦ τὸ δεξάμενον διατηροῦσα. Διὰ τοῦτο τὸν λόγον ἐδέχθη ἐν σώματι γενέσθαι, ἵνα τοῦ θανάτου τῆς κατὰ φύσιν φθορᾶς ἡμᾶς ἐλευθερώσῃ.

CI. 1. ἐπί σοι ἤλπισαν κ. τ. λ. From Ps. xxii. 4. sqq. The words καὶ ἐσώθησαν, ἐπί σοι ἤλπισαν are not found in the MSS. Not only, however, do they appear in the LXX. and in c. 98. supra, but they are especially recognised in

σοι ἤλπισαν οἱ πατέρες ἡμῶν, ἤλπισαν, καὶ ἐρρύσω αὐτούς· πρὸς σε ἐκέκραξαν, καὶ ἐσώθησαν· ἐπὶ σοι ἤλπισαν, καὶ οὐ κατησχύνθησαν. Ἐγὼ δὲ εἰμι σκώληξ καὶ οὐκ ἄνθρωπος, ὄνειδος ἀνθρώπων καὶ ἐξουθένωμα λαοῦ, δηλωτικά ἐστι τοῦ καὶ πατέρας αὐτὸν ὁμο- 5 λογεῖν τοὺς ἐλπίσαντας ἐπὶ τὸν Θεὸν καὶ σωθέντας ὑπ' αὐτοῦ, οἷτινες καὶ πατέρες ἦσαν τῆς παρθένου, δι' ἧς ἐγεννήθη ἄνθρωπος γενόμενος· καὶ αὐτὸς σωθήσεσθαι ὑπὸ τοῦ αὐτοῦ Θεοῦ μη- νύων, ἀλλ' οὐ τῇ αὐτοῦ βουλῇ ἢ ἰσχύϊ πράττειν τι καυχώμενος. Καὶ γὰρ ἐπὶ γῆς τὸ αὐτὸ ἔπραξε. Λέγοντος αὐτῷ τῶς, Διδάσ- 10 καλε ἀγαθὲ, ἀπεκρίνατο· Τί με λέγεις ἀγαθόν; Εἰς ἐστὶν ἀγαθὸς, ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς. Τὸ δὲ εἰπεῖν, Ἐγὼ εἰμι σκώληξ καὶ οὐκ ἄνθρωπος, ὄνειδος ἀνθρώπων καὶ ἐξουθένωμα λαοῦ, ἄπερ φαίνεται καὶ ὄντα, καὶ γινόμενα αὐτῷ προέλεγεν. Ὅνειδος μὲν γὰρ ἡμῖν, τοῖς εἰς αὐτὸν πιστεύουσιν ἀνθρώποις, 15 πανταχοῦ ἐστίν· ἐξουθένημα δὲ τοῦ λαοῦ, ὅτι ὑπὸ τοῦ λαοῦ ὑμῶν ἐξουθενωθεῖς καὶ ἀτιμωθεῖς ταῦτα ἔπαθεν, ἄπερ διεθήκατε αὐτόν. Καὶ τὰ ἀκόλουθα, Πάντες οἱ θεωροῦντές με ἐξεμυκτήρισάν με, καὶ ἐλάλησαν ἐν χεῖλεσιν, ἐκίνησαν κεφαλὴν· Ἦλπισεν ἐπὶ κύριον, ῥυσάσθω αὐτόν, ὅτι θέλει αὐτόν, τὰ αὐτὰ ὁμοίως ἐγγίνεσθαι 20 αὐτῷ προεῖπεν. Οἱ γὰρ θεωροῦντες αὐτόν ἐσταυρωμένον καὶ κεφαλὰς ἕκαστος ἐκίνουν, καὶ τὰ χεῖλη διέστρεφον, καὶ τοῖς μνξωτῆρ- σιν ἐν ἀλλήλοις διερινοῦντες ἔλεγον εἰρωνευόμενοι ταῦτα, ἃ καὶ

Justin's argument (τοὺς ἐλπίσαντας ἐπὶ τ. Θ. καὶ σ.), so that Otto is abundantly justified in receiving them, after Thirlby and the Benedictine, into the text.

5. τοῦ καὶ πατέρας αὐτόν ὁμολογεῖν κ. τ. λ. See on Apol. I. c. 46, 2.

8. σωθήσεσθαι. *Scil.* τοὺς πατέρας. With *μηνύων* supply *ἐστί*. Of Justin's opinion respecting the subordination of the *Logos*, see on cc. 56, 21 ; 57, 20.

10. λέγοντος αὐτῷ κ. τ. λ. See Matt. xix. 16, 17.

13. ἐξουθένημα. A later Greek form from οὐθείς, as ἐξουθένωμα, before cited, from οὐδεῖς. Phrynich. p. 76. Οὐθείς διὰ τοῦ θ, εἰ καὶ Χρῆσιππος καὶ οἱ ἀμφ' αὐτόν οὕτω λέγουσι, σὺ δὲ ἀποτρέπου λέγειν· οἱ γὰρ ἀρχαῖοι διὰ τοῦ δ λέγουσιν οὐδεῖς. And so Thom. M. p. 661.

18. πάντες οἱ θεωροῦντες κ. τ. λ. From Ps. xxii. 7, 8. Compare also Matt. xxvii. 39. sq. Luke xxiii. 35. See also Apol. I. c. 38. As cited in c. 98. supra, the words *ρυσάσθω αὐτόν* follow after *ρυσάσθω αὐτόν*. So also in the LXX.

23. ἐν ἀλλήλοις διερινοῦντες. Thus Otto, after Sylburg ; who would also read *διαρινοῦντες* or *διαρρινοῦντες*. Whether derived, however, from *ρίσι*, or *ἐρισι*, the verb equally appears to be *semel dictum*.

ἐν τοῖς ἀπομνημονεύμασι τῶν ἀποστόλων αὐτοῦ γέγραπται· Τὸν
 25 Θεοῦ ἑαυτὸν ἔλεγε, καταβὰς περιπατεῖτω· σωσάτω αὐτὸν ὁ
 Θεός.

The exposition
 of Psal. xxii.
 continued.—
 God permitted
 the sufferings
 of Christ in
 accordance
 with the gen-
 eral scheme
 of his moral
 government
 of mankind.

CII. Καὶ τὰ ἐξῆς, Ἡ ἐλπίς μου ἀπὸ μασθῶν τῆς μητρός
 μου· ἐπὶ σε ἐπεβρίφην ἐκ μήτρας, ἀπὸ γαστρὸς μητρός μου Θεός
 μου εἶ σὺ, ὅτι οὐκ ἔστιν ὁ βοηθῶν μοι. Περιεκύκλωσάν με μόσ-
 χοι πολλοὶ, ταῦροι πλοῦτες περιέσχον με· ἤνοιξαν ἐπ' ἐμὲ τὸ
 στόμα αὐτῶν ὡς λέων ἀρπάξων καὶ ὠρυόμενος. Ὡσεὶ ὕδωρ
 ἐξεχύθη καὶ διεσκορπίσθη πάντα τὰ ὀστά μου. Ἐγενήθη ἡ καρδία
 μου ὡσεὶ κηρὸς τηκόμενος ἐν μέσῳ τῆς κοιλίας μου· ἐξηράνθη ὡς
 ὄστρακον ἡ ἰσχὺς μου, καὶ ἡ γλῶσσά μου κεκόλληται τῷ λάρυγγί
 μου, τῶν γεγεννημένων τὴν προαγγελίαν ἐποιεῖτο. Τὸ γὰρ, Ἡ ἐλ-
 10 πὶς μου ἀπὸ μασθῶν τῆς μητρός μου. Ἄμα γὰρ τῷ γεννηθῆναι
 αὐτὸν ἐν Βηθλεὲμ, ὡς προέφην, παρὰ τῶν ἀπὸ Ἀβραβίας μά-
 γων μαθὼν Ἡρώδης ὁ βασιλεὺς τὰ κατ' αὐτὸν, ἐπεβούλευσεν ἀνε-
 λεῖν αὐτὸν, καὶ κατὰ τὴν τοῦ Θεοῦ κέλευσιν Ἰωσήφ λαβὼν αὐτὸν
 ἄμα τῇ Μαρίᾳ ἀπῆλθεν εἰς Αἴγυπτον· μετὰ γὰρ τὸ κηρύξαι αὐ-
 15 τὸν τὸν παρ' αὐτοῦ λόγον, ἀνδρωθέντα ὁ πατὴρ θανατωθήσεσθαι
 αὐτὸν ἐκεκρίκει, ὃν ἐγεγεννήκει. Ἐὰν δέ τις ἡμῖν λέγῃ, Μὴ γὰρ
 οὐκ ἠδύνατο ὁ Θεὸς μᾶλλον τὸν Ἡρώδη ἀποκτείνειν; προλαβὼν
 λέγω, Μὴ γὰρ οὐκ ἠδύνατο ὁ Θεὸς τὴν ἀρχὴν καὶ τὸν ὄφιον ἐξᾶ-
 20 ραι τοῦ μὴ εἶναι, καὶ μὴ εἰπεῖν ὅτι Καὶ ἐχθραν θήσω ἀναμέ-
 στον αὐτοῦ καὶ τῆς γυναικὸς, καὶ τοῦ σπέρματος αὐτοῦ καὶ τοῦ
 σπέρματος αὐτῆς; Μὴ γὰρ οὐκ ἠδύνατο εὐθὺς πλήθος ἀνθρώπων
 ποιῆσαι; Ἄλλ' ὡς ἐγίνωσκε καλὸν εἶναι γενέσθαι, ἐποίησεν αὐτεξ-
 ουσίους πρὸς δικαιοπραξίαν καὶ ἀγγέλους καὶ ἀνθρώπους, καὶ

CII. 1. ἡ ἐλπίς μου κ. τ. λ. From Psal. xxii. 9. sqq. The clause *μη ἀποστῆς ἀπ' ἐμοῦ, ὅτι θλίψις ἐγγύς*, which in the LXX. precedes *ὅτι οὐκ ἔστιν ὁ β. μοι*, is duly inserted by Justin himself in c. 98. Probably it was here intentionally omitted, as it forms the subject of special comment at the end of the chapter, independently of the extract now under consideration.

9. τὸ γὰρ, Ἡ ἐλπίς κ. τ. λ. Repeat the foregoing clause, τῶν γεγεννημένων τ. π. ἐποιεῖτο.

11. ὡς προέφην. Namely, in c. 78.

19. καὶ ἐχθραν θήσω κ. τ. λ. From Gen. iii. 15.

22. ἐποίησεν αὐτεξουσίους κ. τ. λ. Compare c. 88. supra.

χρόνους ὤρισε μέχρις οὗ ἐγίνωσκε καλὸν εἶναι τὸ αὐτεξούσιον
 ἔχειν αὐτούς· καὶ ὅτι καλὸν εἶναι ὁμοίως ἐγνώριζε, καὶ καθολικὰς 25
 καὶ μερικὰς κρίσεις ἐποίει, πεφυλαγμένου μέντοι τοῦ αὐτεξουσίου.
 Ὅθεν φησὶν ὁ λόγος καὶ ἐν τῇ ἐπὶ τοῦ πύργου καταβολῇ καὶ
 τῇ τῶν γλωσσῶν πολυφθογγίᾳ καὶ ἐξαλλοιώσει ταῦτα· Καὶ εἶπε
 κύριος, Ἰδοὺ γένος ἐν καὶ χεῖλος ἐν πάντων, καὶ τοῦτο ἤρξαντο
 ποιῆσαι· καὶ νῦν οὐκ ἐκλείψει ἐξ αὐτῶν πάντα, ὅσα ἂν ἐπίθωνται 30
 ποιεῖν. Καὶ τό τε, Ἐξηράνθη ὡς ὄστρακον ἡ ἰσχὺς μου, καὶ ἡ
 γλώσσά μου κεκόλληται τῷ λάρυγγί μου, ὁμοίως τῶν ὑπ' αὐτοῦ
 μελλόντων γίνεσθαι κατὰ τὸ τοῦ πατρὸς θέλημα προαγγελία ἦν.
 Ἡ γὰρ τοῦ ἰσχυροῦ αὐτοῦ λόγου δύναμις, δι' ἧς αἰεὶ ἤλεγχε τοὺς
 συζητούντας αὐτῷ Φαρισαίους καὶ γραμματεῖς καὶ ἀπλῶς τοὺς 35
 ἐν τῷ γένει ὑμῶν διδασκάλους, ἐποχὴν ἔσχε δίκην πολυῦδρου καὶ
 ἰσχυρᾶς πηγῆς, ἧς τὸ ὕδωρ ἀπεστράφη, σιγήσαντος αὐτοῦ καὶ
 μηκέτι ἐπὶ Πιλάτου ἀποκρίνασθαι μηδὲν μηδενὶ βουλομένου, ὡς
 ἐν τοῖς ἀπομνημονεύμασι τῶν ἀποστόλων αὐτοῦ δεδήλωται, ὅπως
 καὶ τὸ διὰ Ἡσαίου εἰρημένου καρπὸν ἐνεργῆ ἔχη, ὅπου εἴρηται· 40
 Κύριος δίδωσί μοι γλώσσαν τοῦ γινῶναι ἡνίκα με δεῖ εἰπεῖν

25. καὶ ὅτι καλὸν κ. τ. λ. Certainly ὅτε, as conjectured by Thirlby, would be preferable. With respect to the *general* and *partial judgments* of which Justin here speaks, he gives an instance of the former in the Confusion of Babel; and the destruction of Korah and his company may probably furnish an example of what he means by the latter. In *καλὸν εἶναι ἐγν.* there is probably an allusion to Gen. i. 31.

27. ἐν τῇ ἐπὶ τοῦ πύργου καταβολῇ κ. τ. λ. Thirlby supposes that ἐν τῇ κρίσει τῇ ἐπὶ τ. π. κ. is intended. Perhaps the omission of the preposition ἐπὶ is all that is required.

28. καὶ εἶπε κύριος, κ. τ. λ. From Gen. xi. 6.

31. καὶ τό τε. Sylburg would expunge one or other of the copulæ; but Otto aptly compares Hom. II. A. 521. I. 159.

34. δι' ἧς αἰεὶ ἤλεγχε κ. τ. λ. Compare Matt. xxii. 22. 34. 46. xxiii. 13. sqq. *et alibi*. The vulgar reading is Φαρισαίων. But see on c. 80, 28.

37. σιγήσαντος αὐτοῦ κ. τ. λ. See Matt. xxvii. 13, 14. Mark xv. 4, 5. Luke xxiii. 9. Thus also Tertull. adv. Marc. v. 42. Tanquam agnus enim coram tondeute, sic non aperuit os suum (Isai. liii. 7.), quia Dominus dederat illi linguam disciplinæ, ut sciret quomodo eum oporteret proferre sermonem; illum scilicet linguam, quam in Psalmo adglutinatam gutturis suo probabat non loquendo.

41. κύριος δίδωστί κ. τ. λ. From Isai. l. 4.

λόγον. Τὸ δὲ καὶ εἶπεν αὐτὸν, Θεὸς μου εἶ σὺ, μὴ ἀποστῆς ἀπ' ἐμοῦ, διδάσκοντος ἅμα ὅτι ἐπὶ Θεὸν τὸν πάντα ποιήσαντα ἐλπίσειν δεῖ πάντας, καὶ παρ' ἐκείνου μόνου σωτηρίαν καὶ βοήθειαν 45 ζητεῖν, ἀλλὰ μὴ ὡς τοὺς λοιποὺς τῶν ἀνθρώπων διὰ γένος ἢ πλοῦτον ἢ ἰσχυρὸν ἢ σοφίαν νομίζων δύνασθαι σώζεσθαι ὁποῖον καὶ ὑμεῖς αἰεὶ δὲ ἐπράξατε, ποτὲ μὲν μοσχόποιήσαντες, αἰεὶ δὲ ἀχάριστοι καὶ φονεῖς τῶν δικαίων καὶ τετυφωμένοι διὰ τὸ γένος φαινόμενοι. Εἰ γὰρ ὁ υἱὸς τοῦ Θεοῦ φαίνεται μήτε διὰ τὸ εἶ- 50 ναι υἱὸς μήτε κατὰ τὸ εἶναι ἰσχυρὸς μήτε διὰ τὸ σοφὸς λέγων δύνασθαι σώζεσθαι, ἀλλὰ πρὸς τὸ ἀναμάρτητος εἶναι, ὡς Ἡσαίας φησὶν μηδὲ μέχρι φωνῆς ἡμαρτηκέναι αὐτὸν,—ἀνομίαν γὰρ οὐκ ἐποίησεν, οὐδὲ δόλον τῷ στόματι.—ἄνευ τῷ Θεοῦ σωθῆσθαι μὴ δύνασθαι, πῶς ὑμεῖς, ἢ καὶ οἱ ἄλλοι οἱ ἄνευ τῆς ἐλπίδος ταύτης 55 σωθῆσθαι προσδοκῶντες, οὐχ ἑαυτοὺς ἀπατᾶν λογίσεσθε;

Proceeding with his Exposition, Justin shews that the malice of the Pharisees, and the persecution either of Herod or Satan, are presignified in Psal. xxii. 11—14.

CIII. Τὰ δὲ ἐξῆς εἰρημένα ἐν τῷ ψαλμῷ, Ὅτι θλίψις ἐγγὺς, ὅτι οὐκ ἔστιν ὁ βοηθῶν μοι. Περιεκύκλωσάν με μόσχοι πολλοὶ, ταῦροι πίονες περιέσχον με· ἤνοιξαν ἐπ' ἐμὲ τὸ στόμα αὐτῶν ὡς λέων ἀρπάζων καὶ ἄρῦόμενος. Ὡσεὶ ὕδωρ ἐξεχύθη καὶ διεσκορπίσθη πάντα τὰ ἰσθᾶ μου, τῶν ὁμοίως αὐτῷ συμβάντων προαγγελία ἦν. Ἐκείνης γὰρ τῆς νυκτὸς, ὅτε ἀπὸ τοῦ ὄρους τῶν ἐλαιῶν

42. Θεὸς μου εἶ σὺ, κ. τ. λ. From Psal. xxii. 10, 11. After διδάσκοντος, supply ἔπος ἐστί.

45. τοὺς λοιποὺς. *Sunt qui legerent πλείους, πλείστους, πολλοὺς, ἀλόγους, quidvis potius quam hæc ferrent. Tu, si me audies, nihil mutabis.* THIRLBY.

49. μήτε διὰ τὸ εἶναι κ. τ. λ. The particle μήτε, which is wanting in the MSS. and early Edd., is properly supplied by more recent editors. Before σοφὸς also, Thirlby and others would insert εἶναι; but, though obviously understood, it does not require to be inserted in the text.

51. ἀναμάρτητος. Compare cc. 17. 23. 35; and see Br. Kaye's Justin; p. 67.

52. ἀνομίαν γὰρ κ. τ. λ. From Isai. liii. 9.

CIII. 1. ὅτι θλίψις ἐγγὺς, κ. τ. λ. From Psal. xxii. 11. sqq.

6. ὅτε ἀπὸ τοῦ ὄρους τῶν ἐλαιῶν κ. τ. λ. Compare Matt. xxvi. 30. Mark xiv. 26. Luke xxii. 39. Justin almost immediately changes ἀπὸ τοῦ ὄρους into εἰς τὸ ὄρος, whence it has been thought that the former is corrupt, and emendations have been suggested. Both expressions however may be explained upon the supposition that the emissaries followed Christ *to the mountain*; but that the immediate seizure was made by a descent *from a height* upon their victim who

ἐπήλθον αὐτῷ οἱ ἀπὸ τοῦ λαοῦ ὑμῶν ὑπὸ τῶν Φαρισαίων καὶ γραμματέων κατὰ τὴν διδασκαλίαν ἔπιπεμφθέντες, ἐκύκλωσαν αὐτὸν, οὓς μόσχους κερατιστὰς καὶ προώλεις ὁ λόγος ἔλεγε. Καὶ τὸ, Ταῦροι πλοῦτες περιέσχον με, εἰπεῖν, τοὺς καὶ αὐτοὺς μὲν τὰ 10 ὅμοια τοῖς μόσχοις ποιήσαντας, ὅτε ἤχθη πρὸς τοὺς διδασκάλους ὑμῶν, προέλεγεν· οὓς ὡς ταύρους διὰ τοῦτο ὁ λόγος εἶπεν, ἐπειδὴ τοὺς ταύρους τοῦ εἶναι μόσχους αἰτίους οἶδαμεν. Ὡς οὖν πατέρες εἰσὶ τῶν μόσχων οἱ ταῦροι, οὕτως οἱ διδάσκαλοι ὑμῶν τοῖς τέκνοις αὐτῶν αἴτιοι ἦσαν τοῦ ἐξελθόντας εἰς τὸ ὄρος τῶν 15 ἔλαιῶν συλλαβεῖν αὐτὸν, καὶ ἄγειν ἐπ' αὐτούς. Καὶ τὸ εἰπεῖν, Ὅτι οὐκ ἔστιν ὁ βοηθῶν, δηλωτικὸν καὶ αὐτὸ τοῦ γενομένου. Οὐδεὶς γὰρ οὐδὲ μέχρις ἐνὸς ἀνθρώπου βοηθεῖν αὐτῷ ὡς ἀναμαρτήτῳ βοηθὸς ὑπῆρχε. Καὶ τὸ, Ἦνοιξαν ἐπ' ἐμὲ τὸ στόμα αὐτῶν ὡς λέων ὠρνόμενος, δηλοῖ τὸν βασιλέα τῶν Ἰουδαίων τότε 20 ὄντα, καὶ αὐτὸν Ἡρώδην λεγόμενον, διάδοχον γεγενημένον Ἡρώδου τοῦ, ὅτε ἐγεγέννητο, ἀνελόντος πάντας τοὺς ἐν Βηθλεὲμ ἐκείνου τοῦ καιροῦ γεννηθέντας παῖδας, διὰ τὸ ὑπονοεῖν ἐν αὐτοῖς πάντως εἶναι τὸν περὶ οὗ εἰρήκεισαν αὐτῷ οἱ ἀπὸ Ἀβραάμιας ἐλθόντες μάγοι· μὴ ἐπιστάμενος τὴν τοῦ ἰσχυροτέρου πάντων βουλήν, 25

was in a valley. In *Φαρισαίων*, the same orthography has been adopted, as in c. 102. and elsewhere.

8. κατὰ τὴν διδασκαλίαν. *By virtue of the authority of Teachers*; as immediately explained in the parallel clause, οὕτως οἱ διδάσκαλοι ὑμῶν τοῖς τέκνοις αὐτῶν αἴτιοι ἦσαν τοῦ ἐξελθόντας συλλαβεῖν αὐτόν. Thirlby's conjecture, καὶ τῶν διδασκάλων, however ingenious, would not only form a combination which does not occur in the Gospels, but effect a change which the context seems to repudiate.

9. οὓς μόσχους κερατιστὰς κ. τ. λ. In this, and some other particulars of his exposition, the views of Justin may appear to be arbitrary and far-fetched; but at the same time it will be observed that our Church has given her sanction to the general principal of his interpretation, by appointing this Psalm to be read on *Good Friday*. In like manner the selection of Psalms xxiv. and xlv. as proper for the *Ascension* and *Christmas Day* respectively, accords with the scheme of interpretation adopted in cc. 36. 63.

18. οὐδεὶς γὰρ οὐδὲ κ. τ. λ. See Matt. xxvi. 56. Bp. Pearson's conjecture, βουληθεὶς ὑπῆρχε, is at least worthy of consideration.

25. μὴ ἐπιστάμενος. The construction requires the genitive; and thus again,

ὡς εἰς Αἴγυπτον τῷ Ἰωσήφ καὶ τῇ Μαρίᾳ ἐκεκελεύκει ἀπαλλαγῆναι
 λαβοῦσι τὸ παιδίον, καὶ εἶναι ἐκεῖ, ἄχρις ἂν πάλιν αὐτοῖς ἀποκα-
 λυθῆ ἔπαυελθεῖν εἰς τὴν χώραν αὐτῶν· κακεῖ ἦσαν ἀπελθόντες,
 ἄχρις ἂν ἀπέθανεν ὁ ἀποκτείνων τὰ ἐν Βηθλεὲμ παιδία Ἡρώ-
 30 δης, καὶ Ἀρχέλαος αὐτὸν διεδέξατο· καὶ οὗτος ἐτελεύτα πρὶν τοῦ
 Χριστοῦ τὴν οἰκονομίαν, τὴν κατὰ τὸ βούλημα τοῦ πατρὸς γεγε-
 νημένην ὑπὲρ αὐτοῦ, ἐπὶ τῷ σταυρωθῆναι ἔλθειν. Ἡρώδου δὲ,
 τὸν Ἀρχέλαον διαδεξαμένου, λαβόντος τὴν ἐξουσίαν τὴν ἀπονε-
 μηθείσαν αὐτῷ, ᾧ καὶ Πιλάτος χαριζόμενος δεδεμένος τὸν Ἰησοῦν
 35 ἔπεμψε, καὶ τοῦτο γενησόμενον προειδὼς ὁ Θεὸς εἰρήκει οὕτως·
 Καὶ γε αὐτὸν εἰς Ἀσσυρίου ἀπήνεγκαν ξένια τῷ βασιλεῖ. Ἡ λέ-
 οντα τὸν ὠρῶμενον ἐπὶ αὐτὸν ἔλεγε τὸν διάβολον, ὃν Μωϋσῆς μὲν
 ὄφιν καλεῖ, ἐν δὲ τῷ Ἰώβ καὶ τῷ Ζαχαρίᾳ διάβολος κέκληται,

after a few lines, *μηνύων* for *μηνύοντος*. Similar anacolutha are common in Justin, and have been frequently noticed. See above, on c. 61, 18.

28. *κακεῖ ἦσαν ἀπελθόντες*, κ. τ. λ. See Matt. ii. 19. sqq.

30. Ἀρχέλαος αὐτὸν διεδέξατο. This is not strictly accurate; but although Archelaus did not succeed to the entire dominions of his Father, he reigned in that part of them, with which the narrative is concerned. Neither was Herod Antipas the successor of Archelaus, nor did he bear the title of *King*. A similar inaccuracy occurs in Eriphan. Hær. i. 1. 48. III. 78. 9. See also on Apol. i. c. 31, 11.

31. *τὴν οἰκονομίαν ἐλθεῖν*. The Benedictine would read *εἰς τὴν οἶκ*. After verbs of motion however the preposition is frequently omitted; and thus Otto adduces Hom. II. Γ. 262. *βήσατο δίφρον*. Od. A. 332. *μνηστῆρας ἀφίκετο*. Eur. Phœn. 110. *ἦλθε χθόνα*. Sylburg proposes *ἐπὶ τὸ στ.* in the accusative; but the dative is equally correct.

32. Ἡρώδου δὲ, κ. τ. λ. See Luke xxiii. 7, 8. It seems probable that Sylburg may be right in supposing that the true reading is either *τοῦ Ἀρχ. διαδεξαμένου*, or with the article repeated, *τοῦ τὸν Ἀρχ. δ.*

36. *εἰς Ἀσσυρίου*. Subaud. *οἶκον*. The citation is from Hos. x. 6. It is similarly applied in Tertull. adv. Marc. iv. 42. *Nam et Herodî velut nimus a Pilato missus. Osee vocibus fidem reddidit: de Christo enim prophetaverat*, Et vincit eum ducent xenium regi. Compare Cyrill. Hier. Catech. XIII. 7, 8.

— ἡ λέοντα τὸν ὠρῶμενον κ. τ. λ. It was also usual with Philo, whose writings possessed considerable influence with Justin, to attach a variety of allegorical senses to the same passage of Scripture. See Philo de Cherub. c. 7. De Leg. Alleg. i. cc. 19. 24.

37. *ὃν Μωϋσῆς μὲν* κ. τ. λ. See Gen. iii. 1. sqq. Job i. 6. ii. 1. Zech. iii. 1, 2. Compare also Apol. i. c. 28.

καὶ ὑπὸ τοῦ Ἰησοῦ Σατανᾶς προσηγόρευται, ὄνομα ἀπὸ τῆς πρά-
 ξεως ἧς ἐπραξε σύνθετον κτησάμενον αὐτὸν μὴνύων. Τὸ γὰρ 40
 Σατὰν τῇ Ἰουδαίων καὶ Σύρων φωνῇ ἀποστάτης ἐστὶ, το δὲ Nās
 ὄνομα, ἐξ οὗ ἡ ἐρμηνεία ὄφεις ἐκλήθη, ταῦτόν ἐστι Σατὰ τῇ ↓
 Ἑβραίων ἐρμηνευθείσῃ φωνῇ, ἐξ ὧν ἀμφοτέρων τῶν εἰρημένων
 ἐν ὄνομα γίνεται, Σατανᾶς. Καὶ γὰρ οὗτος ὁ διάβολος ἅμα τῷ
 ἀναβῆναι αὐτὸν ἀπὸ τοῦ ποταμοῦ τοῦ Ἰορδάνου, τῆς φωνῆς αὐ- 45
 τοῦ λεχθείσης, Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε, ἐν
 τοῖς ἀπομνημονεύμασι τῶν ἀποστόλων γέγραπται προσελθὼν αὐ-
 τῷ, καὶ πειράζων μέχρι τοῦ εἰπεῖν αὐτῷ, Προσκύνησόν μοι· καὶ
 ἀποκρίνασθαι αὐτῷ τὸν Χριστὸν, Ὑπαγε ὀπίσω μου, Σατανᾶ· κύ-
 ριον τὸν Θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις. Ὡς 50
 γὰρ τὸν Ἀδὰμ ἐπλάνησεν, ἔλεγε καὶ τοῦτον δυνηθῆναι ἐργά-

40. τὸ γὰρ Σατὰν κ. τ. λ. Though it has been thought that Justin's ignorance of the Hebrew language is not decidedly proved by the derivation which he has here ventured of the word Σατανᾶς, yet other instances of a like nature, for instance the etymology of the word Ἰσραήλ in c. 125, are sufficient to shew that he was at least very imperfectly acquainted with it. Possibly he may have been misled by some informant, who, with nearly as little knowledge of the language as himself, mistook the Greek termination of the name for an element in its composition. In the Hebrew, the word is simply שָׂטָן, *Satan*; and the addition of נָשׁ, *nachash*, contracted into *nas*, is altogether gratuitous. The term is thus correctly explained by Origen, c. Cels. vi. ὁ δ' Ἑβραίων διαλέκτῳ Σατὰν, καὶ Ἑλληνικώτερον ὑπὸ τίνων ὀνομασθεὶς Σατανᾶς, μεταλαμβάνόμενος εἰς Ἑλλάδα φωνὴν ἐστὶν ἀντικείμενος.

42. ἐξ οὗ ἡ ἐρμηνεία κ. τ. λ. Little discernment is required to detect an inveterate corruption in this passage. In the opinion of some, the clause ταῦτόν ἐστι κ. τ. λ. is a gloss introduced from the margin. The Benedictine would read τοῦτό ἐστι κατὰ τὴν Ἑβ. ἐρμηνευθεῖσαν φωνήν. Otto prefers τουτέστι τῇ Ἑβ. ἐρμηνευθείσῃ φωνῇ. *Aliter alii*. May not possibly text and gloss have been jumbled together, from which the former may be thus extricated; τὸ δὲ Nās ὄνομα ὄφεις ἐκλήθη τῇ Ἑβρ. ἐρμ. φωνῇ? Let this be granted, and the latter, ἐξ οὗ ἡ ἐρμηνεία ταῦτόν ἐστι Σατᾶ, or whatever can be made of it, may be left to shift for itself.

46. υἱός μου εἶ σύ, κ. τ. λ. Compare Psal. ii. 7. Luke iii. 22; and see on c. 88, 49. See also Bp. Kaye's Justin; p. 143.

48. προσκύνησόν μοι κ. τ. λ. See Matt. iv. 9, 10. Luke iv. 7, 8.

51. ἔλεγε. That is, *he mentally said; he expected*. Thirlby aptly compares Hom. II. B. 37. Γ. 28.

σασθαί τι. Καὶ τὸ, Ὡσεὶ ὕδωρ ἐξεχύθη καὶ διεσκορπίσθη
 πάντα τὰ ὀστᾶ μου· ἐγενήθη ἡ καρδία μου ὡσεὶ κηρὸς τηκόμενος
 ἐν μέσῳ τῆς κοιλίας μου, ὅπερ γέγονεν αὐτῷ ἐκείνης τῆς νυκτός,
 55 ὅτε ἐπ' αὐτὸν ἐξήλθον εἰς τὸ ὄρος τῶν ἐλαίων συλλαβεῖν αὐτὸν,
 προαγγελία ἦν. Ἐν γὰρ τοῖς ἀπομνημονεύμασι, ἃ φημι ὑπὸ τῶν
 ἀποστόλων αὐτοῦ καὶ τῶν ἐκείνοις παρακολουθησάντων συντετά-
 χθαι, ὅτι ἰδρῶς, ὡσεὶ θρόμβοι, κατεχεῖτο αὐτοῦ εὐχομένου καὶ λέ-
 γουτος, Παρελθέτω, εἰ δυνατὸν, τὸ ποτήριον τοῦτο· ἐντῷ μου
 60 τῆς καρδίας δηλονότι οὐσης, καὶ τῶν ὀστέων ὁμοίως, καὶ ἐοικίας
 τῆς καρδίας κηρῷ τηκόμενῳ εἰς τὴν κοιλίαν, ὅπως εἶδωμεν ὅτι
 ὁ πατὴρ τὸν ἑαυτοῦ υἱὸν καὶ ἐν τοιούτοις πάθεσιν ἀληθῶς γεγο-
 νέναι δι' ἡμᾶς βεβούληται, καὶ μὴ λέγωμεν ὅτι ἐκεῖνος, τοῦ Θεοῦ
 υἱὸς ὢν, οὐκ ἀντελαμβάνετο τῶν γινομένων καὶ συμβαιόντων αὐ-
 65 τῷ. Καὶ τὸ, Ἐξηράνθη ὡς ὄστρακον ἡ ἰσχύς μου, καὶ ἡ γλῶσ-
 σά μου κεκόλληται τῷ λάρυγγί μου, ὅπερ προείπον, τῆς σιγῆς—
 ἐν μηδενὶ μηδὲν ἀποκρινόμενος ὁ πάντας ἐλέγχων ἀσόφους τοὺς
 παρ' ὑμῶν διδασκάλους—προαγγελία ἦν.

52. ἐξεχύθη. So the text has been already quoted in the present chapter, and in cc. 98. 102. Many MSS. also of the LXX. have the same reading; nor does there appear to be any reason for preferring ἐξεχύθη in this particular instance, as the Benedictine Editor suggests.

56. προαγγελία ἦν. There is here a false construction, which may possibly have arisen out of the other form προέλεγεν, which Justin has also used in this chapter. See cc. 6. 12. supra.

— ὑπὸ τῶν ἀποστόλων κ. τ. λ. It will be observed that this account agrees precisely with the origin which is assigned to the Canonical Gospels. See Bp. Kaye's Justin; p. 134.

58. ὅτι ἰδρῶς, κ. τ. λ. Supply γέγραπται, as in c. 104. The references are to Matt. xxvi. 39. Luke xxii. 42. 44.

62. ἐν τ. π. ἀληθῶς γεγονέναι κ. τ. λ. So Ignat. Epist. ad. Smyrn. c. 2. ταῦτα γὰρ πάντα ἔπαθεν δι' ἡμᾶς, ἵνα σωθῶμεν· καὶ ἀληθῶς ἔπαθεν κ. τ. λ. Ad Trall. c. 9. ὁ δὲ ἀληθῶς ἐγεννήθη, ἔφανέν τε καὶ ἔπιεν, ἀληθῶς ἐδιώχθη ἐπὶ Π. Πιλάτου, ἀληθῶς ἐσταυρώθη καὶ ἀπέθανεν, κ. τ. λ. The Docetæ are clearly indicated. Compare also cc. 84. 98. 99.

66. ὅπερ προείπον. See on c. 102, 37.

67. ἐν μηδενὶ μηδὲν ἀποκρινόμενος κ. τ. λ. This *anacoluthon*, is somewhat harsh, even for Justin. Sylburg would read ἐν ᾗ μηδενὶ μ. ἀπεκρίνετο. Thirlby conjectures τῆς σιγῆς, ἣν ἐσίγησε μηδενὶ κ. τ. λ. Otto merely resorts to a paren-

CIV. Καὶ τὸ, Εἰς χοῦν θανάτου κατήγαγές με, ὅτι ἐκκλωσάν με κύνες πολλοὶ, συναγωγῇ πονηρευομένων περιέσχον με. Ὡρυξαν χεῖράς μου καὶ πόδας μου, ἐξηρίθμησαν πάντα τὰ ὅσῳ μου· αὐτοὶ δὲ κατενόησαν καὶ ἐπειδὸν με· διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κλῆρον, ὡς προεῖπον, προαγγελία ἦν, διὰ ποίου θανάτου καταδικάζειν αὐτὸν ἔμελλεν ἡ συναγωγὴ τῶν πονηρευομένων, οὓς καὶ κύνας καλεῖ, καὶ κυνηγοὺς μηνύων, ὅτι αὐτοὶ οἱ κυνηγήσαντες καὶ συνήχθησαν οἱ ἀγωνιζόμενοι ἐπὶ τῷ καταδικάσασθαι αὐτόν· ὅπερ καὶ ἐν τοῖς ἀπομνημονεύμασι τῶν ἀποστόλων αὐτοῦ γέγραπται γενόμενον. Καὶ 10 ὅτι μετὰ τὸ σταυρωθῆναι αὐτὸν ἐμέρισαν ἑαυτοῖς οἱ σταυρώσαντες αὐτὸν τὰ ἱμάτια αὐτοῦ, ἐδήλωσα.

The events which attended the crucifixion of Christ, are described in Ps. xxii. 15—18.

CV. Τὰ δὲ ἀκόλουθα τοῦ ψαλμοῦ, Σὺ δὲ, κύριε, μὴ μακρύνης τὴν βοήθειάν σου ἀπ' ἐμοῦ· εἰς τὴν ἀντίληψίν μου πρόσχες. Ῥῦσαι ἀπὸ ῥομφαίας τὴν ψυχὴν μου, καὶ ἐκ χειρὸς κυνὸς τὴν μονογενῆ μου· σῶσόν με ἐκ στόματος λέοντος, καὶ ἀπὸ κερμάτων μονοκερώτων τὴν ταπείνωσίν μου, ὁμοίως πάλιν διδασκαλία καὶ προαγγελία τῶν ὄντων αὐτῷ καὶ συμβαίνειν μελλόντων. Μονογενὴς γὰρ ὅτι ἦν τῷ πατρὶ τῶν ὄλων οὗτος, ἰδίως ἐξ αὐ-

The crucifixion itself, and the dying words of the Saviour, are foreshewn in Ps. xxii. 19—21.

thesis, which has been adopted in order to avoid an uncertain emendation; though perhaps a change of ἐν into ἦν would even thus be preferable.

CIV. 1. εἰς χοῦν θανάτου κ. τ. λ. From Ps. xxii. 15. sqq. The editions, previous to that of Otto, read ἐκκλωσάν με κύνες πολλοὶ καὶ κυνηγοὶ πολλοὶ, and the reading is noted in the margin of both MSS. Neither in the LXX. however, nor in c. 98. supra, is the addition recognised; so that it has clearly arisen out of the subjoined exposition, οὓς καὶ κύνας καλεῖ, καὶ κυνηγοὺς μηνύων, κ. τ. λ. In this comment Justin means to say that, under the mention of *dogs*, the *huntsmen* also are included in the prophecy, who were congregated for the purpose of Christ's condemnation. See Matt. xxvi. 3, 4. The clause, ὅτι αὐτοὶ κ. τ. λ., is somewhat involved, but not more so than many others in the Dialogue.

9. καταδικάσασθαι. Codd. Reg. Clar. in marg. καταδικασθῆναι.

12. ἐδήλωσα. Namely, in c. 97.

CV. 1. σὺ δὲ, κύριε, κ. τ. λ. From Ps. xxii. 19. sqq. In v. 20. the Benedictine editor supposes that Justin wrote τὸν μονογενῆ σου, but the received text is confirmed by the LXX. and by the same mode of citation in c. 98.

7. μονογένης γὰρ ὅτι κ. τ. λ. Compare John i. 18.

— ἰδίως ἐξ αὐτοῦ λόγος καὶ δ. So in c. 61. λόγος καὶ δύναμις τοῦ γεννησάντος ὑπάρχων. Compare also Apol. I. cc. 14. 32. 33.

τοῦ λόγος καὶ δύναμις γεγενημένος, καὶ ὕστερον ἄνθρωπος διὰ
 τῆς παρθένου γενόμενος, ὡς ἀπὸ τῶν ἀπομνημονευμάτων ἐμάθομεν,
 10 προεδήλωσα. Καὶ ὅτι σταυρωθεὶς ἀπέθανεν, ὁμοίως προεῖπε. Τὸ
 γὰρ, Ῥῦσαι ἀπὸ ῥομφαίας τὴν ψυχὴν μου, καὶ ἐκ χειρὸς κυνὸς
 τὴν μονογενῆ μου· σῶσόν με ἐκ στόματος λέοντος, καὶ ἀπὸ
 κεράτων μονοκεράτων τὴν ταπείνωσίν μου, ὁμοίως μνηύοντος,
 δι' οὗ πάθους ἐμελλεν ἀποθνήσκειν, τουτέστι σταυροῦσθαι· τὸ
 15 γὰρ, Κεράτων μονοκεράτων, ὅτι τὸ σχῆμα τοῦ σταυροῦ ἐστὶ μό-
 νου, προεξηγησάμην ὑμῖν. Καὶ τὸ ἀπὸ ῥομφαίας καὶ στόματος
 λέοντος καὶ ἐκ χειρὸς κυνὸς αἰτεῖν αὐτὸν τὴν ψυχὴν σωθῆναι, ἵνα
 μηδεὶς κυριεύσῃ τῆς ψυχῆς αὐτοῦ αἰτησις ἦν, ἵνα, ἡνίκα ἡμεῖς
 πρὸς τῇ ἐξόδῳ τοῦ βίου γινόμεθα, τὰ αὐτὰ αἰτῶμεν τὸν Θεὸν τὸν
 20 δυνάμενον ἀποστρέψαι πάντα ἀναιδῆ πονηρὸν ἄγγελον, μὴ λα-

10. προεδήλωσα. Namely, in c. 100.

13. ὁμοίως μνηύοντος κ. τ. λ. *Scil. ῥῆμά ἐστι.* The same explanation is given in Tertull. adv. Jud. c. 10. *Cum auxilium patris imploraret, Salvum me fac, inquit, ex ore leonis, utique mortis; et de cornibus unicornuorum humilitatem meam, de apicibus scilicet Crucis.*

16. προεξηγησάμην ὑμῖν. See above, at c. 91; and note *ad loc.*

20. ἀποστρέψαι π. ἀναιδῆ π. ἄγγ. κ. τ. λ. Hence it appears that Justin entertained an opinion that the departing soul was in danger of falling a prey to evil spirits; and that not only constant prayer through life, but, as indicated by the quotation which closes the chapter, earnest endeavours after righteousness, were necessary to defeat the watchful enemy. His opinion is here grounded upon the words in which Christ commended his spirit into the Father's hands, combined with the appearance of the ghost of Samuel at the call of the witch of Endor (1 Sam. xxviii. 7. sq.); and the manner in which he expresses himself may seem to imply that a prayer for deliverance from the power of wicked angels entered very commonly into the devotion of the early Christians. See Br. Kaye's Justin, pp. 110, 111. He seems even to aver that all the prophets and righteous men of old had fallen for a time under the authority of Satan and his agents; and this notion, though sanctioned by none of the earlier Fathers, is followed by Anastasius of Antioch, who writes thus in Quæst. 112. ὑπὸ τὴν χεῖρα τοῦ διαβόλου ὑπῆρχον πᾶσαι αἱ ψυχαὶ τῶν ἁγίων καὶ τῶν ἁμαρτωλῶν, ἕως οὗ κατελθὼν ἐν τῷ ἄδῳ ὁ Χριστὸς εἶπε τοῖς ἐν δεσμοῖς, Ἐξέλθετε. A prayer indeed for the conveyance of the departed spirit into the bosom of the Patriarchs, founded on Luke xvi. 42, is found in Const. Apost. VIII. 41; but it affords no sanction to the doctrine here stated. As to the question whether the apparition of Samuel was *real* or *imaginary*, the Fathers are divided in opinion. Origen (Hom. in 1 Reg. xxviii.),

βέσθαι ἡμῶν τῆς ψυχῆς. Καὶ ὅτι μένουσιν αἱ ψυχαὶ, ἀπέδειξα ὑμῖν ἐκ τοῦ καὶ τὴν Σαμουὴλ ψυχὴν κληθῆναι ὑπὸ τῆς ἐγγαστριμύθου, ὡς ἤξιωσεν ὁ Σαούλ. Φαίνεται δὲ καὶ ὅτι πᾶσαι αἱ ψυχαὶ τῶν οὕτως δικαίων καὶ προφητῶν ὑπὸ ἐξουσίαν ἔπιπτον τῶν τοιούτων δυνάμεων, ὅποια δὴ καὶ ἐν τῇ ἐγγαστριμύθῳ ἐκείνῃ 25 ἐξ αὐτῶν τῶν πραγμάτων ὁμολογεῖται. "Ὅθεν καὶ οὗτος διδάσκει ἡμᾶς καὶ διὰ τοῦ υἱοῦ αὐτοῦ τὸ πάντως ἀγωνίζεσθαι, δι' οὗς γίνεσθαι, καὶ πρὸς τῇ ἐξόδῳ αἰτεῖν μὴ ὑπὸ τοιαύτην τιὰ δύναμιν ὑποπεσεῖν τὰς ψυχὰς ἡμῶν, φαίνεται. Καὶ γὰρ ἀποδιδούς τὸ πνεῦμα ἐπὶ τῷ σταυρῷ εἶπε, Πάτερ, εἰς χεῖράς σου παρατί- 30 θεμαι τὸ πνεῦμά μου· ὡς καὶ ἐκ τῶν ἀπομνημονευμάτων καὶ τοῦτο ἔμαθον. Καὶ γὰρ πρὸς τὸ ὑπερβάλλειν τὴν Φαρισαίων πολιτεῖαν τοὺς μαθητὰς αὐτοῦ συνωθῶν, εἰ δὲ μὴ γε, ἐπίστασθαι ὅτι οὐ σωθήσονται, ταῦτα εἰρηκέναι ἐν τοῖς ἀπομνημονεύμασι γέγραπται· Ἐὰν μὴ περισσεύσῃ ὑμῶν ἡ δικαιοσύνη πλείον τῶν γραμ- 35 ματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

CVI. Καὶ ὅτι ἠπίστατο τὸν πατέρα αὐτοῦ πάντα παρέχειν αὐτῷ, ὡς ἤξιον, καὶ ἀνήγειρεν αὐτὸν ἐκ τῶν νεκρῶν, καὶ πάντας

The resurrection of Christ may be inferred from Ps. xxii. 22—24. Conclusion of the Exposition; with some considerations less obviously bearing upon the subject.

Sulpicius Severus (H. S. I. 36.), and others agree with Justin; Tertullian (de Anim. c. 57.), and Jerome (Comm. on Matt. vi. 31.), regard the whole transaction as a deceitful juggle; while Basil sides with the former in one place (Ep. 80.), and with the latter in another (Comm. in Isai. viii.). See also on Apol. I. c. 18, 6. —Between ἀναιδῆ and πονηρὸν Otto suggests the insertion of καί.

21. ἀπέδειξα. This proof does not appear in the former part of the Dialogue. Compare, however, cc. 5. 6.

26. ὅθεν καὶ οὗτος. This sentence is corrupt in more than one instance. For οὗτος, Thirlby and Otto conjecture ὁ Θεός, and they are in all probability correct. The former also would omit φαίνεται at the close, which the Benedictine construes, somewhat unintelligibly however, with δι' οὗς γίνεσθαι. Sylburg's conjecture, δικαίους γίνεσθαι, is at least ingenious; but in so great uncertainty the text can only be left as it is.

30. πάτερ, εἰς χεῖρας κ. τ. λ. From Luke. xxiii. 46.

32. καὶ γὰρ πρὸς τὸ ὑπερβάλλειν κ. τ. λ. Otto would cancel the particle γὰρ, which is manifestly superfluous. The reference is to Matt. v. 20.

CVI. 1. πάντα παρέχειν αὐτῷ, ὡς ἤξιον. Compare Matt. xi. 27. xxviii. 18. Luke x. 22. John v. 26. xiii. 3. 1 Cor. xv. 27. Heb. ii. 8.

2. ἀνήγειρεν αὐτὸν κ. τ. λ. See Matt. xvi. 21. xx. 19. As Sylburg remarks, ἀνεγερεῖν, in the future infinitive, would be the proper construction.

τοὺς φοβουμένους τὸν Θεὸν προέτρεπεν αἰνεῖν τὸν Θεὸν, διὰ το
 ἔλεῃσαι καὶ διὰ τοῦ μυστηρίου τοῦ σταυρωθέντος τούτου πάντων γένος
 5 τῶν πιστευόντων ἀνθρώπων, καὶ ὅτι ἐν μέσῳ τῶν ἀδελφῶν αὐτοῦ
 ἔσται, τῶν ἀποστόλων,—οἵτινες μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ νε-
 κρῶν, καὶ πεισθῆναι ὑπ' αὐτοῦ, ὅτι καὶ πρὸ τοῦ παθεῖν ἔλεγεν αὐ-
 τοῖς, ὅτι ταῦτα αὐτὸν δεῖ παθεῖν, καὶ ἀπὸ τῶν προφητῶν ὅτι προε-
 κекήρυκτο ταῦτα, μετενόησαν ἐπὶ τῷ ἀφίστασθαι αὐτοῦ, ὅτε ἔσταν-
 10 ρώθη,—καὶ μετ' αὐτῶν διάγων ὑμνησε τὸν Θεὸν, ὡς καὶ ἐν τοῖς
 ἀπομνημονεύμασι τῶν ἀποστόλων δηλοῦται γεγενημένον, τὰ λεί-
 ποντα τοῦ ψαλμοῦ ἐδήλωσεν. Ἔστι δὲ ταῦτα: Διηγῆσομαι τὸ
 ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμῆσω σε. Οἱ
 φοβούμενοι τὸν κύριον, αἰέσατε αὐτόν· ἅπαν τὸ σπέρμα Ἰακώβ,
 15 δοξάσατε αὐτόν· φοβηθήτωσαν αὐτὸν ἅπαν τὸ σπέρμα Ἰσραὴλ.
 Καὶ τὸ εἰπεῖν μετωνομακεῖν αὐτὸν Πέτρον ἓνα τῶν ἀποστόλων,

4. καὶ διὰ τοῦ μυστηρίου κ. τ. λ. *Even through the mystery of Christ crucified. It is not necessary to understand σωσαι, as Sylburg imagines.*

5. ὅτι ἐν μέσῳ κ. τ. λ. *See Matt. xxviii. 10. 16. Luke xxiv. 36. John xx. 17. sqq.; and compare Heb. ii. 11, 12.*

6. οἵτινες μετὰ τὸ ἀναστῆναι κ. τ. λ. *Compare Luke xxiv. 25, 26.*

8. ἀπὸ τῶν πρ. *Legendum videtur ὑπό. OTTO.*

10. μετ' αὐτῶν δ. ὑμνησε τ. Θ. *See Matt. xxvi. 30.*

12. διηγῆσομαι κ. τ. λ. *From Psal. xxii. 22, 23.*

16. μετωνομακεῖν αὐτόν Π. κ. τ. λ. *See Mark iii. 16, 17. It is difficult, if not impossible, to trace any real connexion between the remainder of the chapter and the subject under discussion; and it should seem that the mere mention of Christ's intercourse with his disciples struck out a sudden thought in the writer's mind, which he pursued on the instant. As to the digression respecting the rising of the star, it is purely accidental; nor are such irrelevancies unfrequent in Justin. With respect to the analogy between the change of name in the Apostles and Patriarchs, it is adopted in Tertull. adv. Marc. iv. 13. Mutat et Petro nomen de Simone, quia et Creator Abrahæ et Saræ et Ausæ nomina reformavit, hunc vocando Jesum, illis syllabas adjiciendo. Compare also Chrysost. Hom. in. Joh. 19. The same point was thus before noticed in c. 100. ἓνα τῶν μαθητῶν αὐτοῦ, Σιμῶνα πρότερον καλούμενον, ἐπώνομασε Πέτρον· καὶ... ἐν τοῖς ἀπομν. τῶν ἀποστόλων αὐτοῦ ἔχοντες κ. τ. λ. Possibly therefore τῶν ἀποστ. should here also be inserted after ἀπομνημονεύμασι, since the phrase ἀπομνημονεύματα Χριστοῦ never occurs. Neither is it likely, that αὐτοῦ is to be referred to Peter, although, as Otto observes, St Mark's Gospel was not uncommonly in the early Church ascribed to him. See Tertull. adv. Marc. vi. 5. Iren. Hær. III.*

καὶ γεγράφθαι ἐν τοῖς ἀπομνημονεύμασιν αὐτοῦ γεγενημένον καὶ τοῦτο, μετὰ τοῦ καὶ ἄλλους δύο ἀδελφοῦς, υἱοὺς Ζεβεδαίου ὄντας, μετωνομακέναι ὀνόματι τοῦ Βοαβεργές, ὃ ἔστιν υἱὸς βρουτῆς, σημαντικὸν ἦν τοῦ αὐτὸν ἐκεῖνον εἶναι, δι' οὗ καὶ τὸ ἐπώνυμον 20 Ἰακώβ τῷ Ἰσραὴλ ἐπικληθέντι ἐδόθη, καὶ τῷ Αὐσῆ ὄνομα Ἰησοῦς ἐπεκλήθη, δι' οὗ ὀνόματος καὶ εἰσήχθη εἰς τὴν ἐπηγγελμένην τοῖς πατριάρχαις γῆν ὃ περιλειφθεὶς ἀπὸ τῶν ἀπ' Αἰγύπτου ἐξελθόντων λαός. Καὶ ὅτι ὡς ἄστρον ἔμελλεν ἀνατέλλειν αὐτὸς διὰ τοῦ γένους τοῦ Ἀβραὰμ, Μωϋσῆς παρεδήλωσεν οὕτως εἰπών· 25 Ἀνατελεῖ ἄστρον ἐξ Ἰακώβ, καὶ ἡγούμενος ἐξ Ἰσραὴλ. Καὶ ἄλλη δὲ γραφή φησιν· Ἰδοὺ ἀνὴρ, ἀνατολὴ ὄνομα αὐτῷ. Ἀνατείλαντος οὖν καὶ ἐν οὐρανῷ ἅμα τῷ γεννηθῆναι αὐτὸν ἀστέρος, ὡς γέγραπται ἐν τοῖς ἀπομνημονεύμασι τῶν ἀποστόλων αὐτοῦ, οἱ ἀπὸ Ἀρράβιας μάγοι ἐκ τούτου ἐπιγινόντες παρεγένοντο, καὶ προσεκύνησαν αὐτῷ. 30

CVII. Καὶ ὅτι τῇ τρίτῃ ἡμέρᾳ ἔμελλεν ἀναστήσεσθαι μετὰ τὸ σταυρωθῆναι, γέγραπται ἐν τοῖς ἀπομνημονεύμασιν ὅτι οἱ ἀπὸ τοῦ γένους ὑμῶν συζητοῦντες αὐτῷ ἔλεγον, ὅτι Δεῖξον ἡμῶν σημεῖον. Καὶ ἀπεκρίνατο αὐτοῖς· Γενεὰ ποιηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτοῖς, εἰ μὴ τὸ

Christ's resurrection typified in the history of Jonah.

1. 1. Euseb. E. H. III. 39. v. 8. vi. 25. Jerom. Epist. 150. Indeed Otto himself is manifestly in favour of the above insertion, as preferable even to the mere substitution of the plural αὐτῶν for αὐτοῦ. Compare also cc. 101. 102. 103. 104. et alibi.

20. δι' οὗ. *Vulgo διό.* The obvious emendation, which is due to Casaubon, has been properly adopted by Otto.

21. τῷ Αὐσῆ. So Thirlby and Otto. *Vulgo τὸ Αὐσῆ.* See above, on c. 75, 11.

25. παρεδήλωσεν. Thirlby would read προεδήλωσεν. The reference is to Numb. xxiv. 17.

27. ἰδοὺ ἀνὴρ, κ. τ. λ. From Zech. vi. 12.

29. οἱ ἀπὸ Ἀ. μάγοι κ. τ. λ. See on c. 77, 25.

CVII. 3. ὅτι Δεῖξον κ. τ. λ. Compare Matt. xii. 38. sqq. xvi. 1. 4. Of the typical import of the history of Jonah, see the Biblical Commentators, and Pearson on the Creed, Art. v. 4. 1. In marking the awkward repetition of the particle ὅτι thrice in this sentence, it is scarcely necessary to add that such negligence is not unfrequent in Justin.

- σημείον Ἰωνᾶ. Καὶ ταῦτα λέγοντος αὐτοῦ παρακεκαλυμμένα ἦν νοεῖσθαι ὑπὸ τῶν ἀκούοντων, ὅτι μετὰ τὸ σταυρωθῆναι αὐτὸν τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται. Καὶ ποιηροτέραν τὴν γενεὰν ὑμῶν καὶ μοιχαλίδα μᾶλλον τῆς Νινευιτῶν πόλεως ἐδήλου, οἵτινες, τοῦ
- 10 Ἰωνᾶ κηρύξαντος αὐτοῖς μετὰ τὸ ἐκβρασθῆναι αὐτὸν τῇ τρίτῃ ἡμέρᾳ ἀπὸ τῆς κοιλίας τοῦ ἄδρου ἰχθύος, ὅτι μετὰ τρεῖς ἡμέρας παμπληθεὶ ἀπολούνται, νηστεῖαν ἀπλῶς πάντων ζώων, ἀνθρώπων τε καὶ ἀλόγων, μετὰ σακκοφορίας καὶ ἐκτενοῦς ὄλουγμου καὶ ἀπὸ τῶν καρδιῶν ἀληθινῆς μετανοίας αὐτῶν καὶ
- 15 ἀποταγῆς τῆς πρὸς ἀδικίαν ἐκήρυξαν, πιστεύσαντες ὅτι ἐλεήμων ὁ Θεὸς καὶ φιλόανθρωπός ἐστιν ἐπὶ πάντας τοὺς μετατιθεμένους ἀπὸ τῆς κακίας, ὡς καὶ αὐτὸν τὸν βασιλέα τῆς πόλεως ἐκείνης καὶ τοὺς μεγιστάνας ὁμοίως σακκοφορήσαντας προσμεμνηκῆναι τῇ νηστείᾳ καὶ τῇ ἱεσσίᾳ, καὶ ἐπιτυχεῖν μὴ καταστραφῆναι
- 20 τὴν πόλιν αὐτῶν. Ἄλλὰ καὶ τοῦ Ἰωνᾶ ἀνωμένου ἐπὶ τῷ τῇ τρίτῃ ἡμέρᾳ, ὡς ἐκήρυξε, μὴ καταστραφῆναι τὴν πόλιν, διὰ τῆς οἰκονομίας τοῦ ἐκ τῆς γῆς ἀνατεῖλαι αὐτῷ σικυῶνα, ὑφ' ὃν καθε-

11. μετὰ τρεῖς ἡμέρας. So the LXX. Both the MSS. of Justin read μετὰ ἐν ἄλλοις τεσσαρακοντατρεῖς ἡμέρας, where the space indicates the omission of the word γράφεται, and the form of expression betrays at once a marginal gloss inserted in the text. Now, according to the original Hebrew of Jonah iii. 4, *forty days* was the period of grace allowed to the repentant Ninevites; and it was doubtless this circumstance which gave rise to the glossarial correction of Justin's statement, who followed in this, as in other instances, the LXX. version. So again immediately below, the two MSS. read τῇ τεσσαρακοστῇ τρίτῃ ἡμέρᾳ, where the former numeral is, in like manner, a contribution from the margin. The version of Aquila, Theodotion, and Symmachus follow the Hebrew.

15. τῆς πρὸς ἀδικίαν. Sylburg conjectures τῆς προτέρας ἀδικίας. The text can scarcely be sound.

17. ὡς καὶ αὐτὸν τὸν βασιλέα κ. τ. λ. See Jonah iii. 5. sqq.

22. σικυῶνα. The Hebrew term in Jonah iv. 6. sqq., to which σικυῶν, thrice used by Justin, answers, is rendered a *gourd* in the E. Tr., and *hedera* by the Vulgate. Leaving the rapidity of growth and decay, which were clearly miraculous, out of the question, neither the *ivy* nor the *gourd* correspond in character with the plant which sheltered the prophet, and which is now very generally identified with the *ricinus communis*, or castor-oil plant. In the East it grows rapidly, and attains a considerable size; its leaves are broad and palmate, so as to

ζόμενος ἐσκιάζετο ἀπὸ καύματος,—ἦν δὲ ὁ σικυῶν κολόκυνθα αἰφνίδιος, μήτε φυτεύσαντος τοῦ Ἰωνᾶ μήτε ποτίσαντος, ἀλλ' ἐξαίφνης ἐπανατείλας αὐτῷ σκιὰν παρέχειν, — καὶ τῆς ἄλλης 25 ξηρᾶναι αὐτὸν, ἐφ' ᾧ ἔλυπεῖτο Ἰωνᾶς, καὶ ἤλεγξεν αὐτὸν οὐ δικαίως ἀθουοῦντα ἐπὶ τῷ μὴ κατεστράφθαι τὴν Νινευϊτῶν πόλιν, λέγων· Σὺ ἐφείσω περὶ τοῦ σικυῶνος, οὐ οὐκ ἐκοπίασας ἐν αὐτῷ, οὔτε ἐξέθρεψας αὐτὸν, ὅς ὑπὸ νύκτα αὐτοῦ ἦλθε καὶ ὑπὸ νύκτα αὐτοῦ ἀπόλετο· καγὼ οὐ φείσομαι ὑπὲρ Νινευϊ, τῆς πόλεως 30 τῆς μεγάλης, ἐν ἣ κατοικοῦσι πλείους ἢ δώδεκα μυριάδες ἀνδρῶν, οἳ οὐκ ἔγνωσαν ἀνὰ μέσον δεξιᾶς αὐτῶν καὶ ἀνὰ μέσον ἀριστερᾶς αὐτῶν, καὶ κτήνη πολλά;

CVIII. Καὶ ταῦτα οἱ ἀπὸ τοῦ γένους ὑμῶν ἐπιστάμενοι ἀπαν-

Perverseness of the Jews in rejecting the evidence of Christ's resurrection, and in calumniating and cursing those who believe in him.

afford a considerable shade; and at the same time, from the softness of its stem, it would easily be destroyed by worms. Now this plant was called by the Greeks *κίκι*. See Herod. II. 94. Diod. Sic. I. 34. Dioscor. IV. 164. Hence Otto favours a very plausible conjecture, that the true reading is here *κικυῶνα*. Be it observed, however, that the manner in which Justin employs the word in connexion with *κολόκυνθα*, which designates another species of *gourd*, affords a strong presumption that by him, at least, a plant of that genus was intended. Moreover, *σικυῶν* does not mean a *gourd* singly, but a *plantation of gourds*; just as *ἐλαιῶν*, *ἀμπελῶν*, and like derivatives in *ῶν*, are collective nouns, implying a number of the objects expressed by the substantives from which they are respectively derived. Hence it would seem that Justin has not only used the word in this collective sense, but immediately adds a parenthesis to guard, as it were, against misconception. God reproved Jonah, he observes, by causing an *arbour of gourds* (*σικυῶνα*) to spring up, so as to shelter him from the heat:—*now this arbour* (ἦν δὲ ὁ σικυῶν κολόκυνθα αἰφνίδιος) *was but a single gourd of sudden growth*, &c. &c. It may be added that Theophrastus (Ch. Plant. I. 10. 4.) speaks of the *σικύα* as sometimes attaining the height of a tree. The form *κολόκυνθα* is used by the later writers only, instead of the Attic *κολοκύνθη*.

25. σκιὰν παρέχειν. *Subaud. ὄσπερ.*

— καὶ τῆς ἄλλης. *Scil. οἰκονομίας*, to be repeated from the clause preceding the parenthesis.

26. καὶ ἤλεγξεν αὐτόν. Supply ὁ Θεός. The *copula* is redundant, and was probably inserted through inattention to the construction of a long disjointed sentence. So again in the beginning of the next chapter, the apodosis, after a lengthened introduction, is *καὶ οὐ μόνον οὐ μετενοήσατε*, in which *καὶ* is in like manner superfluous. Similar instances abound.

28. σὺ ἐφείσω κ. τ. λ. From Jonah IV. 10, 11.

τες γεγενημένα ὑπὸ τοῦ Ἰωάν, καὶ τοῦ Χριστοῦ παρ' ὑμῖν βοῶν-
 τος ὅτι τὸ σημεῖον Ἰωάν δώσει ὑμῖν, προτρεπόμενος ἵνα κἂν
 μετὰ τὸ ἀναστῆναι αὐτὸν ἀπὸ τῶν νεκρῶν μετανοήσητε ἐφ' οἷς
 5 ἐπράξατε κακοῖς, καὶ ὁμοίως Νινευίταις προσκλαύσητε τῷ Θεῷ,
 ὅπως καὶ τὸ ἔθνος καὶ ἡ πόλις ὑμῶν μὴ ἀλφ καταστραφεῖσα, ὡς
 κατεστράφη, καὶ οὐ μόνον οὐ μετενοήσατε, μαθόντες αὐτὸν ἀνασ-
 τάντα ἐκ νεκρῶν, ἀλλ', ὡς προεῖπον, ἄνδρας χειροτονήσαντες
 ἐκλεκτοὺς εἰς πᾶσαν τὴν οἰκουμένην ἐπέμψατε, κηρύσσοντας ὅτι
 10 αἴρεσίς τις ἄθεος καὶ ἄνομος ἐγγήγερται ἀπὸ Ἰησοῦ τινὸς Γαλι-
 λαίου πλάνου, ὃν σταυρωσάντων ἡμῶν, οἱ μαθηταὶ αὐτοῦ κλέψ-
 αντες αὐτὸν ἀπὸ τοῦ μνήματος νεκτὸς, ὁπόθεν κατετέθη ἀφη-
 λωθεὶς ἀπὸ τοῦ σταυροῦ, πλανῶσι τοὺς ἀνθρώπους λέγοντες
 ἐγγήγερθαι αὐτὸν ἐκ νεκρῶν, καὶ εἰς οὐρανὸν ἀνεληλυθέναι· κατει-
 15 πόντες δεδιδαχέναι καὶ ταῦτα, ἅπερ κατὰ τῶν ὁμολογούντων Χρισ-
 τὸν καὶ διδάσκαλον καὶ υἱὸν Θεοῦ εἶναι παντὶ γένει ἀνθρώπων
 ἄθεα καὶ ἄνομα καὶ ἀνόσια λέγετε. Πρὸς τούτοις, καὶ ἀλούσης
 ὑμῶν τῆς πόλεως καὶ τῆς γῆς ἐρημωθείσης, οὐ μετανοεῖτε, ἀλλὰ
 καὶ καταρᾶσθαι αὐτοῦ καὶ τῶν πιστευόντων εἰς αὐτὸν πάντων
 20 τολμᾶτε. Καὶ ἡμεῖς ὑμᾶς καὶ τοὺς δι' ὑμᾶς τοιαῦτα καθ' ἡμῶν
 ὑπειληφότας οὐ μισοῦμεν, ἀλλ' εὐχόμεθα κἂν νῦν μετανοήσαντας
 πάντας ἐλέους τυχεῖν παρὰ τοῦ εὐσπλάγχνου καὶ πολυελέου πα-
 τρὸς τῶν ὄλων Θεοῦ.

A prophecy of
 Micah re-
 specting the
 conversion of
 the Gentiles.

CIX. Ἄλλ' ὅτι τὰ ἔθνη μετανοεῖν ἀπὸ τῆς κακίας, ἐν ᾗ

CVIII. 8. ὡς προεῖπον, ἄνδρας κ. τ. λ. The reference is to c. 17. See notes *ad loc.*

10. Γαλιλαίου πλάνου, ὃν οἱ μαθηταὶ κ. τ. λ. See Matt. xxvii. 63. xxviii. 13. 15; and the Commentators.

12. ὁπόθεν. It should seem that this adverb is inadvertently used with refer-
 ence to κλέψαντες, since ὅπου is properly required with κατετέθη.

14. κατεῖποντες. The construction with the nominative is resumed from
 χειροτονησάντες ἐπέμψατε.

15. ἅπερ κατὰ τῶν ὁμολογούντων κ. τ. λ. Compare c. 10, 6. Apol. I. c. 26,
 32; and see notes and references in ll. cc.

19. καταρᾶσθαι αὐτοῦ κ. τ. λ. See above, on c. 16, 22.

21. οὐ μισοῦμεν, κ. τ. λ. See on Apol. I. c. 14, 17.

CIX. 1. μετανοεῖν. Understand ἐμελλον, which is supplied in a similar

πλανώμενοι ἐπολιτεύοντο, ἀκούσαντα τὸν ἀπὸ τῶν ἀποστόλων
 αὐτοῦ ἀπὸ Ἱερουσαλὴμ κηρυχθέντα δι' αὐτῶν παθόντα λόγον, καὶ
 λόγους βραχεῖς λέγοντός μου ἀπὸ προφητείας Μιχαίου, ἐνὸς τῶν
 δώδεκα, ἀνάσχεσθε. Εἰσὶ δὲ οὗτοι· Καὶ ἔσται ἐπ' ἐσχάτου ἡμε- 5
 ρῶν ἐμφάνες τὸ ὄρος κυρίου, ἔτοιμον ἐπ' ἄκρον τῶν ὀρέων, ἐπηρε-
 μένον αὐτὸ ὑπὲρ τοὺς βουνούς· καὶ ποταμοὶ ^{ἰσχυροὶ} θήσονται ἐπ' αὐτῷ
 λαοὶ, καὶ πορεύσονται ἔθνη πολλὰ, καὶ ἐροῦσι, Δεῦτε, ἀναβῶμεν
 εἰς τὸ ὄρος κυρίου, καὶ εἰς τὸν οἶκον τοῦ Θεοῦ Ἰακώβ· καὶ φωτιού-
 σιν ἡμᾶς τὴν ὁδὸν αὐτοῦ, καὶ πορευσόμεθα ἐν ταῖς τρίβοις αὐτοῦ. 10
 Ὅτι ἐκ Σιών ἐξελεύσεται νόμος, καὶ λόγος κυρίου ἐξ Ἱερουσαλήμ.
 Καὶ κρινεῖ ἀνὰ μέσον λαῶν πολλῶν, καὶ ἐλέγξει ἔθνη ἰσχυρὰ ἕως
 μακρᾶν· καὶ συγκόψουσι τὰς μαχαίρας αὐτῶν εἰς ἄροτρα, καὶ τὰς
 ζιβύνας αὐτῶν εἰς δρέπανα, καὶ οὐ μὴ ἄρη ἔθνος ἐπ' ἔθνος μά-
 χαιραν, καὶ οὐ μὴ μάθωσιν ἔτι πολεμεῖν. Καὶ καθίσεται ἀνὴρ 15
 ὑποκάτω ἀμπέλου αὐτοῦ καὶ ὑποκάτω συκῆς αὐτοῦ, καὶ οὐκ ἔσται
 ὁ ἐκφοβῶν, ὅτι στόμα κυρίου τῶν δυνάμεων ἐλάλησεν· ὅτι πάν-
 τες οἱ λαοὶ πορεύσονται ἐν ὀνόματι θεῶν αὐτῶν, ἡμεῖς δὲ πορευ-
 σόμεθα ἐν ὀνόματι κυρίου Θεοῦ ἡμῶν εἰς τὸν αἰῶνα. Καὶ ἔσται
 ἐν τῇ ἡμέρᾳ ἐκείνῃ, συνάξω τὴν ἐκτεθλιμμένην, καὶ τὴν ἐξωσμέ- 20
 νην ἀθροίσω καὶ ἦν ἐκάκωσα, καὶ θήσω τὴν ἐκτεθλιμμένην εἰς
 ὑπόλειμμα, καὶ τὴν ἐκπεπισμένην εἰς ἔθνος ἰσχυρόν· καὶ βασι-

construction in c. 107. and elsewhere. From the observations which closed the preceding chapter, Justin now very naturally enters upon the last division of his subject, which treats of the conversion of the Gentiles and the rejection of the Jews.

3. δι' αὐτῶν παθόντα. There can be little doubt that the conjecture of the Benedictine Editor, καὶ δι' αὐτῶν μαθόντα, is substantially correct. At all events the text, as it stands, is manifestly corrupt.

5. καὶ ἔσται ἐπ' ἐσχάτου ἡμερῶν κ. τ. λ. From Micah iv. 1. sqq. Whatever difference of opinion exists between Jews and Christians respecting the Messiah and his advent, both are equally agreed that the *Last Days* is a prophetic designation of the Messianic period. See Kimchi on Isai. ii. 2. Aben Ezra on Hos. iii. 5; and the commentators on Acts ii. 17. Heb. i. 2. 1 Pet. i. 20.

6. ἐπ' ἄκρον. So Codd. Reg. Clar. and Edd. Ben. Ott. *Vulgo* ἀπ' ἄκρον.

22. ἐκπεπισμένην. This is the elegant conjecture of Sylburg, which the Benedictine and Otto have received into the text. *Vulgo* ἐκπεπισμένην.

λεύσει κύριος ἐπ' αὐτῶν ἐν τῷ ὄρει Σιών ἀπὸ τοῦ νῦν καὶ ἕως τοῦ αἰῶνος.

CX. Καὶ τελέσας ταῦτα ἐπέειπον· Καὶ ὅτι οἱ διδάσκαλοι ὑμῶν, ὧ ἄνδρες, τοὺς πάντας λόγους τῆς περικοῆς ταύτης εἰς τὸν Χριστὸν ὁμολογοῦσιν εἰρησθαι, ἐπίσταμαι· καὶ αὐτὸν ὅτι οὐδέπω φασὶν ἐληλυθῆναι, καὶ τοῦτο γινώσκω· εἰ δὲ καὶ ἐληλυθῆναι λέγουσιν, οὐ γινώσκεται ὅς ἐστιν, ἀλλ' ὅταν ἐμφανῆς καὶ ἔνδοξος γένηται, τότε γνωσθήσεται ὅς ἐστι, φασί. Καὶ τότε τὰ εἰρημένα ἐν τῇ περικοῇ ταύτῃ φασὶν ἀποβήσεσθαι, ὡς μηδενὸς μηδέπω καρποῦ ἀπὸ τῶν λόγων τῆς προφητείας γενομένου· ἀλόγιστοι, μὴ συνιέντες, ὅπερ διὰ πάντων τῶν λόγων ἀποδέδεικται, ὅτι δύο 10 παρουσίαι αὐτοῦ καταγγελλόμεναι εἰσὶ· μία μὲν, ἐν ἣ παθητὸς καὶ ἄδοξος καὶ ἄτιμος καὶ σταυρούμενος κεκήρυκται· ἡ δὲ δευτέρα, ἐν ἣ μετὰ δόξης ἀπὸ τῶν οὐρανῶν παρέσται, ἵσταται καὶ ὁ τῆς ἀποστασίας ἄνθρωπος, ὁ καὶ εἰς τὸν ὕψιστον ἕξαλλα λαλῶν, ἐπὶ τῆς γῆς ἄνομα τολμῆσι εἰς ἡμᾶς τοὺς Χριστιανούς, οἷτινες, ἀπὸ

CX. 1. οἱ διδάσκαλοι. In Ed. Ben. the article is wanting.

5. οὐ γινώσκεται ὅς ἐστιν, κ. τ. λ. Thus Trypho himself in c. 8. Χριστὸς δὲ εἰ καὶ γεγένηται καὶ ἔστι πῶς, ἀγνωστός ἐστι, καὶ οὐδὲ αὐτὸς πῶς εἶναι ἐπίσταται, οὐδὲ ἔχει δύνάμιν τινα, μέχρις ἂν ἐλθῶν Ἡλίας χρίσῃ αὐτὸν, καὶ φανερὸν πᾶσι ποιήσῃ. See on c. 49, 21. The main point of controversy indeed between Jews and Christians still is, and ever has been, whether the Messiah has already appeared in the person of Jesus of Nazareth, or is still to be expected. Clem. Recogn. i. 50. *Erraverunt Judæi de primo Domini adventu; et inter nos atque ipsos de hoc est solum dissidium.* See also Tertull. Apol. i. c. 21. Jerom. Prolog. in Jerem. c. 30.

9. ὅτι δύο παρουσίαι κ. τ. λ. Compare ec. 14. 32. 49. 89. Apol. i. cc. 50. 52.

12. ὅταν ὁ τῆς ἀποστ. ἄνθρωπος, κ. τ. λ. Compare Dan. vii. 25. 2 Thess. ii. 3. 8. See also c. 32. 38; and Bp. Kaye's Justin, as there referred to. The word ἕξαλλα means, as Sylburg well explains it, *extra cæterorum morem exorbitantia*, i. e. *enormia et insolentia*. In the parallel place just cited it is replaced by βλάβος φημα καὶ τολμηρά.

14. οἷτινες, ἀπὸ τοῦ νόμου κ. τ. λ. So Iren. Hær. iv. 34. 4. *Si autem libertatis lex, id est verbum Dei ab Apostolis, qui ab Hierusalem exierunt, annuntiatum in universam terram, in tantum transmutationem fecit, ut gladios et lanceas bellatorias in aratra fabricaverint ipsi; et in falces, quæ donavit ad metendum frumentum, in organa pacifica demutaverint; et jam nescirent pugnaire, sed percussi et alteram præbent maxillam; non de aliquo alio Propheta*

The above prophecy, partially fulfilled already in the treatment and endurance of Christians, will be fully accomplished at Christ's second coming.

τοῦ νόμου καὶ τοῦ λόγου τοῦ ἐπελθόντος ἀπὸ Ἱερουσαλήμ διὰ τῶν 15
 τοῦ Ἰησοῦ ἀποστόλων τὴν θεοσέβειαν ἐπιγνόντες, ἐπὶ τὸν Θεὸν
 Ἰακώβ καὶ Θεὸν Ἰσραὴλ κατεφύγομεν· καὶ οἱ πολέμου καὶ ἀλλη-
 λοφονίας καὶ πάσης κακίας μεμestωμένοι, ἀπὸ πάσης τῆς γῆς τὰ
 πολεμικὰ ὄργανα ἕκαστος, τὰς μαχαίρας εἰς ἄροτρα καὶ τὰς ζιβύ-
 νας εἰς γεωργικὰ, μετεβάλομεν, καὶ γεωργοῦμεν εὐσέβειαν, δικαιοσύ- 20
 νην, φιλανθρωπίαν, πίστιν, ἐλπίδα τὴν παρ' αὐτοῦ τοῦ πατρὸς διὰ
 τοῦ σταυρωθέντος, ὑπὸ τὴν ἄμπελον τὴν ἑαυτοῦ ἕκαστος καθεζό-
 μενοι, τουτέστι μόνῃ τῇ γαμετῇ γυναικὶ ἕκαστος χρώμενοι· ὅτι γὰρ
 ὁ λόγος ὁ προφητικὸς λέγει, Καὶ ἡ γυνὴ αὐτοῦ ὡς ἄμπελος εὐθη-
 νοῦσα, ἐπίστασθε. Καὶ ὅτι οὐκ ἔστιν ὁ ἐκφοβῶν καὶ δουλαγωγῶν 25
 ἡμᾶς τοὺς ἐπὶ τὸν Ἰησοῦν πεπιστευκότας κατὰ πᾶσαν τὴν γῆν, φα-
 νερόν ἐστι. Κεφαλοτομούμενοι γὰρ καὶ σταυρούμενοι, καὶ θηρίοις
 παραβαλλόμενοι καὶ δεσμοῖς καὶ πυρὶ καὶ πάσαις ταῖς ἄλλαις βασά-
 νοις, ὅτι οὐκ ἀφιστάμεθα τῆς ὁμολογίας, δῆλόν ἐστιν· ἀλλ' ὅσῳ περ ἂν
 τοιαῦτά τινα γίνηται, τοσοῦτ' μᾶλλον ἄλλοι πλείονες πιστοὶ καὶ θεο- 30
 σεβεῖς διὰ τοῦ ὀνόματος τοῦ Ἰησοῦ γίνονται. Ὅποῖον ἐὰν ἀμπέ-

dixerunt hæc, quam de eo, quæ fecit ea. Of the moral influence of Christianity, see also on Apol. I. c. 14, 9. Thirlby is very probably correct in supposing that *ἐξελθόντος*, rather than *ἐπελθόντος*, is here the true reading; since there is clearly a reference to the words *ἐξελεύσεται νόμος*, as cited from Micah in c. 109.

23. *μόνῃ τῇ γαμέτῃ κ. τ. λ.* See on Apol. I. c. 15, 11, 18.

24. *καὶ ἡ γυνὴ κ. τ. λ.* From Psal. cxxviii. 3.

27. *κεφαλοτομούμενοι γὰρ κ. τ. λ.* So in Epist. ad Diogn. c. 7. *Οὐκ ὄρῳς παραβαλλομένους θηρίοις, ἵνα ἀρνήσωνται τὸν κύριον, καὶ μὴ νικωμένους; Οὐκ ὄρῳς, ὅσῳ πλείονες κολάζονται, τοσοῦτ' πλεονάζοντας ἄλλους; Ταῦτα ἀνθρώπου οὐ δοκεῖ τὰ ἔργα, ταῦτα δύνამίς ἐστι Θεοῦ, ταῦτα τῆς παρουσίας αὐτοῦ δείγματα.* Compare Apol. II. c. 10; and see on Apol. I. cc. 11, 9; 25, 7; 39, 15. Dial. c. 9, 5. As to the fact that the number of Christians increased with the increasing severity of persecution, there are repeated affirmations of it in the early writers. Thus Tertull. Apol. c. 50. *Nec quicquam tamen proficit exquisitior quæque crudelitas vestra: illecebra est magis sectæ. Plures efficitur, quoties metimur a vobis: semen est sanguis Christianorum.* Lactant. Instt. Div. v. 19. *Augetur religio Dei, quanto magis premitur.* Augustin. Epist. 3. *Christiani inter inimicos augetur, persecutionibus crescunt, per afflictionum angustias usque in terrarum extrema dilatantur.* See also Cic. D. xxii. 7. Chrysost. Hom. 74.

31. *ὅποῖον ἐὰν ἀμπέλου κ. τ. λ.* With this simile Thirlby and Jortin compare Hor. Carm. iv. 4. 57. *Duris ut ilex tonsa bipennibus Nigræ feraci frondis in*

λον τις ἐκτέμη τὰ καρποφορήσαντα μέρη, εἰς τὸ ἀναβλαστῆσαι ἐτέ-
 ρους κλάδους καὶ εὐθαλεῖς καὶ καρποφόρους ἀναδίδωσι, τὸν αὐτὸν
 τρόπον καὶ ἐφ' ἡμῶν γίνεται· ἡ γὰρ φυτευθεῖσα ὑπὸ τοῦ Θεοῦ
 35 ἄμπελος καὶ σωτήρος Χριστοῦ ὁ λαὸς αὐτοῦ ἐστι. Τὰ δὲ λοιπὰ τῆς
 προφητείας ἐν τῇ δευτέρᾳ αὐτοῦ παρουσίᾳ ἀποβήσεται. Τὴν
 γὰρ ἐκτεθλιμμένην, τουτέστιν ἀπὸ τοῦ κόσμου, ὅσον ἐφ' ὑμῖν καὶ
 τοῖς ἄλλοις ἄπασιν ἀνθρώποις, οὐ μόνου ἀπὸ τῶν κτημάτων τῶν
 ἰδίων ἕκαστος τῶν Χριστιανῶν ἐκβέβληται, ἀλλὰ καὶ τοῦ κόσμου
 40 παντὸς, ζῆν μηδενὶ Χριστιανῶ συγχωροῦντες. Ὑμεῖς δὲ ἐπὶ
 τὸν λαὸν ὑμῶν συμβεβηκέναι τοῦτό φατε. Εἰ δὲ ἐξεβλήθητε πο-
 λεμηθέντες, δικαίως μὲν ὑμεῖς ταῦτα πεπόνθατε, ὡς αἱ γραφαὶ
 πᾶσαι μαρτυροῦσιν· ἡμεῖς δὲ, οὐδὲν τοιοῦτου πράξαντες μετὰ
 τὸ ἐπιγνῶναι τὴν ἀλήθειαν τοῦ Θεοῦ, μαρτυρούμεθα ὑπὸ τοῦ
 45 Θεοῦ, σὺν τῷ δικαιοτάτῳ καὶ μόνῳ ἀσπίλῳ καὶ ἀναμαρτήτῳ Χρισ-
 τῷ ὅτι ἀπὸ γῆς αἰρόμεθα. Βοᾷ γὰρ Ἡσαίας· Ἴδου ὡς ὁ δίκαιος
 ἀπόλετο, καὶ οὐδεὶς ἐκδέχεται τῇ καρδίᾳ· καὶ ἄνδρες δίκαιοι
 αἴρονται, καὶ οὐδεὶς κατανοεῖ.

Old Testament
 Types of the
 Two Advents
 of Christ, and
 of the Atonement.
 Moses and Joshua
 represent the
 expiation of
 the cross, and
 the triumph
 of redemption,
 respectively.

CXI. Καὶ ὅτι δύο παρουσίας συμβολικῶς γενήσεσθαι τούτου

Algido, per damna, per caedes, ab ipso Ducit opes animumque ferro. Probably Justin had more particularly in view Psal. lxxx. 8. sqq. Isai. v. 1. sqq. John xv. 1. sqq.

36. τὴν γὰρ ἐκτεθλιμμένην, κ. τ. λ. As the clause τουτέστιν ἀπὸ τοῦ κόσμου more properly refers to the participle ἐξωσμένην than to ἐκτεθλιμμένην, it should seem that Justin has merely repeated, for the sake of brevity, the commencement of that portion of Micah's prophecy which he is about to illustrate, leaving the reader to supply the rest. It would scarcely be justifiable to insert the entire passage into the text. With the accusative, placed *absolutely* at the beginning of the sentence, supply *κατὰ*, with respect to. Compare Luke xxi. 6. Acts x. 36. Rom. vi. 10. viii. 3. Gal. ii. 20; and see Buttmann's Gr. Gr. §. 151. In the last clause, Sylburg would read *συγχωροῦσιν*, to agree with *ὑμῖν*, in the dative; but similar anacolutha abound in Justin. See on c. 53, 25. Of the unrelenting hostility of the Jews against Christians, see on Apol. I, c. 31, 21.

46. ἴδου ὡς ὁ δίκαιος κ. τ. λ. From Isai. lvii. 1. The copula *καὶ* is omitted before *ἄνδρες* in Ed. Ben. Compare c. 16, 26. Apol. I. c. 48, 11.

CXI. 1. *καὶ ὅτι δύο κ. τ. λ.* The order is, *καὶ ὅτι συμβολικῶς προελέγετο καὶ ἐπὶ Μ. δύο π. τ. τ. X. γενήσεσθαι, προεῖπον κ. τ. λ.* Sylburg would read *ὑπὸ Μωσέως*, but the Benedictine aptly compares c. 99. *ὅπερ ἐπὶ Χριστοῦ ἐμελλε λέγεσθαι.* So again in c. 119. *τὸ λελεγμένον ἐπὶ Μωσέως.* The construction is clearly that of a *definition of time.*

τοῦ Χριστοῦ καὶ ἐπὶ Μωσέως προελέγετο, προεῖπον διὰ τοῦ συμβόλου τῶν ἐν τῇ νηστείᾳ προσφερομένων τράγων. Καὶ πάλιν ἐν οἷς ἐποίησαν Μωσῆς καὶ Ἰησοῦς, τὸ αὐτὸ προκηρυσσόμενον συμβολικῶς ἦν καὶ λεγόμενον. Ὁ μὲν γὰρ αὐτῶν τὰς χεῖρας ἐκ- 5 τεύνας ἐπὶ τοῦ βουνοῦ μέχρις ἑσπέρας ἔμενευ, ὑποβασταζομένων τῶν χειρῶν, ὃ οὐδενὸς ἄλλου τύπον δείκνυσι ἢ τοῦ σταυροῦ· ὃ δὲ τῷ Ἰησοῦ ὀνόματι μετονομασθεὶς ἦρχε τῆς μάχης, καὶ ἐνίκα Ἰσραήλ. Ἦν, δὲ καὶ τοῦτο ἐπ' ἀμφοτέρων τῶν ἁγίων ἀνδρῶν ἐκείνων καὶ προφητῶν τοῦ Θεοῦ νοῆσαι γεγενημένον, ὅτι ἀμφό- 10 τερα τὰ μυστήρια εἰς αὐτῶν βαστάσαι οὐκ ἦν δυνατὸς, λέγω δὲ τὸν τύπον τοῦ σταυροῦ, καὶ τὸν τύπον τῆς τοῦ ὀνόματος ἐπικλήσεως· ἐνὸς γὰρ μόνου ἢ ἰσχύς αὐτῆ ἐστὶ καὶ ἦν καὶ ἔσται, οὐ καὶ τὸ ὄνομα πᾶσα ἀρχὴ δέδιεν, ὠδίνουσα ὅτι δι' αὐτοῦ καταλύεσθαι μέλλουσι. Ὁ οὖν παθητὸς ἡμῶν καὶ σταυρωθεὶς Χριστὸς οὐ 15 κατηράθη ὑπὸ τοῦ νόμου, ἀλλὰ μόνος σώσειν τοὺς μὴ ἀφισταμένους τῆς πίστεως αὐτοῦ ἐδήλου. Καὶ τοὺς ἐν Αἰγύπτῳ δὲ σωθέντας, ὅτε ἀπώλλυντο τὰ πρωτότοκα τῶν Αἰγυπτίων, τὸ τοῦ πάσχα ἐβρύσατο αἷμα τὸ ἐκατέρωσε τῶν σταθμῶν καὶ τοῦ ὑπερθύρου χρισθέν. Ἦν γὰρ τὸ πάσχα ὁ Χριστὸς, ὁ τυθεὶς ὕστε- 20 ρον, ὡς καὶ Ἡσαΐας ἔφη· Αὐτὸς ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη. Καὶ ὅτι ἐν ἡμέρᾳ τοῦ πάσχα συνελάβετε αὐτὸν, καὶ ὁμοίως ἐν τῷ πάσχα ἔσταυρώσατε, γέγραπται. Ὡς δὲ τοὺς ἐν Αἰγύπτῳ ἔσωσε

2. προεῖπον διὰ τ. σ. τῶν τράγων. See on c. 40, 17.

5. ὁ μὲν γὰρ αὐτῶν κ. τ. λ. Compare cc. 90. 97 ; and see notes in ll. cc.

14. πᾶσα ἀρχη. Including *wicked men* as well as *evil spirits*. Compare cc. 117. 121. See also Iren. Hær. v. 33. Lactant. Instt. Div. vii. 14.

15. οὐ κατηράθη ὑπὸ τ. ν. See above, on c. 88, 22.

17. τῆς πίστεως. Both MSS. and Editions have τῆς γῆς τέως. Though Sylburg pointed out the error, and its obvious correction, Otto was the first to correct the text.

18. ὅτε ἀπώλλυντο κ. τ. λ. See Exod. xii. 7. 12. 21.

20. ἦν γὰρ τὸ πάσχα κ. τ. λ. Compare 1 Cor. v. 7.

21. αὐτὸς ὡς πρόβατον κ. τ. λ. From Isai. liii. 7.

22. ἐν ἡμέρᾳ τοῦ πάσχα κ. τ. λ. Not only was Christ crucified on the day of the Passover, but he expired on the cross at the exact time when the paschal lamb was slain. See Mark xv. 25. sqq. and the Commentators.

23. ὡς δὲ τοὺς ἐν Αἰγύπτῳ κ. τ. λ. See on c. 40, 1.

τὸ αἷμα τοῦ πάσχα, οὕτως καὶ τοὺς πιστεύσαντας ῥύσεται ἐκ θα-
 25 νάτου τὸ αἷμα τοῦ Χριστοῦ. Ἐμελλεν οὖν ὁ Θεὸς πλανᾶσθαι, εἰ
 μὴ τὸ σημεῖον τοῦτο ἐπὶ τῶν θυρῶν ἐγεγόνει; Οὐ φημί ἐγὼ, ἀλλ'
 ὅτι προεκήρυσσε τὴν μέλλουσαν δι' αἵματος τοῦ Χριστοῦ γενήσε-
 σθαι σωτηρίαν τῷ γένει τῶν ἀνθρώπων. Καὶ γὰρ τὸ σύμβολον
 τοῦ κοκκίνου σπαρτίου, οὐ ἔδωκαν ἐν Ἱεριχῶ οἱ ἀπὸ Ἰησοῦ τοῦ
 30 Ναυῆ πεμφθέντες κατάσκοποι Ῥαὰβ τῇ πόρῃ, εἰπόντες προσδή-
 σαι αὐτὸ τῇ θυρῷ, δι' ἧς αὐτοὺς ἐχάλασεν ὅπως λάθωσι τοὺς
 πολεμίους, ὁμοίως τὸ σύμβολον τοῦ αἵματος τοῦ Χριστοῦ ἐδήλου,
 δι' οὗ οἱ πάλαι πόρνοι καὶ ἄδικοι ἐκ πάντων τῶν ἐθνῶν σώζον-
 ται, ἄφесιν ἁμαρτιῶν λαβόντες καὶ μηκέτι ἁμαρτάνοντες.

The trivial and meagre expositions of the Jewish Rabbins do not exhibit the full meaning of Scripture, and yield no beneficial result.

CXII. Ὑμεῖς δὲ, ταῦτα ταπεινῶς ἐξηγούμενοι, πολλὴν ἀσθένειαν καταψηφίζεσθε τοῦ Θεοῦ, εἰ ταῦτα οὕτω ψιλῶς ἀκούετε, καὶ μὴ τὴν δύναμιν ἐξετάζετε τῶν εἰρημένων. Ἐπεὶ καὶ Μωϋσῆς οὕτω παράνομος ἂν κριθείη· αὐτὸς παραγγέλλας μηδενὸς ὁμοίωμα

26. τὸ σημεῖον τοῦτο. *The sign of the Cross.* Thus Lactant. Instt. Div. IV. 26. *Cujus rei figuram Judæi etiam nunc exhibent, cum limina sua de cruore agni notant.* Jerome on Isai. xxvi. *Venient autem omnes ut videant gloriam Dei; et ponet in eis signum quod in Ezechielis principio sub Thau literæ Hebraicæ monstratur. Quo signo qui fuerit impressus, manus persequentis effugiet. Hoc et hostes dominum in Ægypto signabantur, quando percunte Ægypto solus Israel mansit illæsus.*

28. τὸ σύμβολον τοῦ κοκκίνου σπαρτίου, κ. τ. λ. See Josh. ii. 18. 21. The same allegorical import is attached to the incident in Clem. Rom. ad Cor. c. 12. καὶ προσέθεντο αὐτῇ δοῦναι σημεῖον, ὅπως κρεμάσῃ ἐκ τοῦ οἴκου αὐτῆς κόκκινον, πρόδηλον ποιούντες ὅτι διὰ τοῦ αἵματος τοῦ κυρίου λύτρωσις ἔσται πᾶσιν τοῖς πιστεύουσιν καὶ ἐλπίζουσιν ἐπὶ τὸν Θεόν. Iren. Hær. IV. 20. 12. *Cum universa civitas, in qua habitabat, concidisset in ruinam, canentibus septem tibicinis, in ultimis Rahab fornicaria conservata est cum universa domo sua, fide signi coccini; sicut et Dominus dicebat his qui adventum ejus nil excipiebant, Pharisæis scilicet, et coccini signum nullificant, quod erat pascha, redemptio et exodus populi ex Ægypto, dicens, Publicani et meretrices præcedunt vos in regno cælorum (Matt. xxi. 31.).* Compare also Origen. in Josh. Hom. III. VI. Ambros. de Salom. c. 5. De Fid. v. 4. Augustin. in Psal. lxxxvi. 4. Theodoret in Josh. Quæst. 2. Comm. in Epist. ad Hebr. xi. 31. In Ed. Ben. the article τὸ is omitted before σύμβολον.

CXII. 4. ἂν κριθείη· αὐτὸς κ. τ. λ. Thirlby would remove the point at κριθείη, and read αὐτὸς, ὡς παραγγ. The Benedictine proposes κριθείη αὐτὸς·

γίνεσθαι, μήτε τῶν ἐπὶ τῷ οὐρανῷ μήτε τῶν ἐπὶ γῆς ἢ θαλάσ- 5
σης, ἔπειτα ὄφιν χαλκοῦν αὐτὸς ἐποίει, καὶ στήσας ἐπὶ σημείου
τινὸς ἐκέλευσεν εἰς αὐτὸν ὄρῳ τοὺς δεδηγμένους· οἱ δ' ἐσώζοντο
εἰς αὐτὸν ἀποβλέποντες. Ὁ ὄφιν ἄρα νοηθήσεται σεσωκέναι τὸν
λαὸν τότε, ὃν, ὡς προεῖπον, κατηράσατο ὁ Θεὸς τὴν ἀρχὴν,
καὶ ἀνεῖλε διὰ τῆς μεγάλης μαχαίρας, ὡς Ἑσαίας βοᾷ; Καὶ οὐ- 10
τως ἀφρόνως παραδεξόμεθα τὰ τοιαῦτα, ὡς οἱ διδάσκαλοι ὑμῶν
φασὶ, καὶ οὐ σύμβολα; Οὐχὶ δὲ ἀνοίσομεν ἐπὶ τὴν εἰκόνα τοῦ
σταυρωθέντος Ἰησοῦ τὸ σημεῖον, ἐπεὶ καὶ Μωϋσῆς διὰ τῆς ἐκτά-
σεως τῶν χειρῶν σὺν τῷ ἐπικληθέντι Ἰησοῦ ὀνόματι καὶ νικᾷν τὸν
λαὸν ὑμῶν εἰργάζοντο; Οὕτω γὰρ καὶ τοῦ ἀπορεῖν περὶ ὧν ἐποίη- 15
σεν ὁ νομοθέτης παυσόμεθα. Οὐ γὰρ καταλιπὼν τὸν Θεὸν ἐπὶ
θηρίου, δι' οὗ ἡ παράβασις καὶ παρακοὴ τὴν ἀρχὴν ἔλαβεν, ἔπειθε
τὸν λαὸν ἐλπίζειν. Καὶ ταῦτα μετὰ πολλοῦ νοῦ καὶ μυστηρίου
γένεον καὶ ἑρρέθη διὰ τοῦ μακαρίου προφήτου· καὶ οὐδὲν ἔστιν,
ὃ τις μέμψασθαι δικαίως ἔχει τῶν λελεγμένων ἢ γεγενημένων ὑπὸ 20
πάντων ἀπλῶς τῶν προφητῶν, ἐὰν τὴν γνώσιν τὴν ἐν αὐτοῖς
ἔχητε. Ἐὰν δὲ ὡς οἱ διδάσκαλοι ὑμῶν, διὰ τί κάμηλοι μὲν

παραγγείλας γὰρ κ. τ. λ. Perhaps the former is preferable; but the received text may stand.

5. ἐπὶ τῷ οὐρανῷ. *Usitatus ἐν τῷ οὐρανῷ, ut supra, c. 94. Exod. xx. 4.* SYLBURG.

6. ἐπὶ σημείου τινός. See above, on cc. 91, 29; 94, 4. Justin does not specify the particular sign, as in the latter passage; since it is sufficient for his argument, whether that sign were a cross or not, that the Brazen Serpent was elevated by Moses upon some *σημεῖον* or other; and this the Jews themselves would not be prepared to deny.

9. ὡς προεῖπον. See on c. 91, 35. Here again Otto has inserted the particle *ὡς*, which is wanting in the MSS. See on c. 80, 37. He would also read, by a slight transposition of the letters, *ἀνελεῖ* in the future, so as to agree with the sacred text. Justin, in the parallel place, has *ἀναيرهθήσεται*. The references are to Gen. iii. 14. Isai. xxvii. 1.

17. δι' οὗ ἡ παράβασις κ. τ. λ. Compare cc. 100. 103.

22. ἐὰν δὲ ὡς οἱ διδάσκαλοι κ. τ. λ. Otto would cancel the particle, or substitute either *οὕτως* with Thirlby, or *ὅσοι* with the Benedictine. The latter is preferable. In the punctuation of the passage, a comma has been placed at *προσφοραῖς* instead of *μόνα*, and the full point removed after *ἐλθεῖν*, in retaining which, as Otto observes, the Benedictine's motive is altogether inconceivable.

θήλειαι ἐν τῷδε τῷ τόπῳ οὐ λέγονται, ἢ τί εἰσω αἱ λεγόμεναι
 κάμηλοι θήλειαι, ἢ διὰ τί σεμιδάλεως μέτρα τόσα καὶ ἐλαίου μέτρα
 25 τόσα ἐν ταῖς προσφοραῖς, μόνα ἐξηγοῦνται ὑμῖν, καὶ ταῦτα τα-
 πειωῶς καὶ χαμερπῶς, τὰ δὲ μεγάλα καὶ ἄξια ζητήσεως μηδέποτε
 τολμῶσι λέγειν μηδὲ ἐξηγεῖσθαι, ἢ καὶ ἡμῶν ἐξηγουμένων παραγ-
 γέλλουσιν ὑμῖν μηδὲ ὅλως ἐπαίειν μηδὲ εἰς κοινωνίαν λόγων ἐλθεῖν, †
 οὐχὶ δικαίως ἀκούσονται ἄπερ πρὸς αὐτοὺς ἔφη ὁ ἡμέτερος κύ-
 30 ριος Ἰησοῦς Χριστός· Τάφοι κεκοιναμένοι, ἔξωθεν φαινόμενοι
 ὠραῖοι, καὶ ἔσωθεν γέμοντες ὀστέων νεκρῶν, τὸ ἡδύοσμον ἀπο-
 δεκατοῦντες, τὴν δὲ κάμηλον καταπίνοντες, τυφλοὶ ὁδηγοί; Ἐὰν
 οὖν μὴ τῶν διδαγμάτων τῶν ἑαυτοὺς ὑψοῦντων, καὶ θελούντων
 Ῥαββὶ Ῥαββὶ καλεῖσθαι, καταφρονήσητε, καὶ μετὰ τοιαύτης ἐν-
 35 στάσεως καὶ νοῦ τοῖς προφητικοῖς λόγοις προσέλθητε, ἵνα τὰ
 αὐτὰ πάθητε ὑπὸ τῶν ὑμετέρων ἀνθρώπων ἃ καὶ αὐτοὶ οἱ προ-
 φῆται ἔπαθον, οὐ δύνασθε ὅλως οὐδὲν ἀπὸ τῶν προφητικῶν
 ἀφέλιμον λαβεῖν.

This trifling exemplified in the inattention given to the typical character of *Joshua*; while a merely literal change in the names of *Abraham* and *Sarah* elicits the most anxious enquiry.

CXIII. Ὁ δὲ λέγω τοιοῦτόν ἐστιν. Ἰησοῦν, ὡς προέφην
 πολλάκις, Ἀύσῃν καλούμενον, ἐκείνον τὸν μετὰ τοῦ Χαλεβ κατά-
 σκοπον εἰς τὴν Χαναὰν ἐπὶ τὴν γῆν ἀποσταλέντα, Ἰησοῦν
 Μωσῆς ἐκάλεσε. Τοῦτο σὺ οὐ ζητεῖς, δι' ἣν αἰτίαν ἐποίησεν,
 οὐκ ἀπορεῖς, οὐδὲ φιλοπευστεῖς· τοιγαροῦν λέληθέ σε ὁ Χριστὸς,

With respect to the Rabbinical expositions, to which Justin alludes, it is probable that they have reference to the *gender* of the word *κάμηλος*, which in the LXX. is generally *feminine*, but in one or two instances *masculine*; and to some traditional minutiae concerning the respective quantities of oil and flour to be mixed in the offerings. The point, however, cannot be determined; nor is it very momentous.

27. ἢ καὶ ἡμῶν ἐξηγουμένων κ. τ. λ. See on c. 38, 2.

30. ταφοὶ κεκοιναμένοι, κ. τ. λ. See Matt. xxiii. 23. sqq. The omitted clause, καὶ διυλίζοντες τὸν κώνωπα, which Sylburg has inserted in the text, may possibly have escaped Justin's attention, in quoting from memory.

33. τῶν διδαγμάτων τῶν ἑαυτοὺς ὑψοῦντων, κ. τ. λ. See Matt. xxiii. 6, 7. There is no occasion to read διδασκάλων, with H. Stephens. The received text is fully confirmed by c. 38. καταφρονούντες τῆς παραδόσεως τῶν ἡμετέρων διδασκάλων.

CXIII. 3. ἐπὶ τὴν γῆν. For ἐπὶ τὴν τῆς γῆς ἐπίσκεψιν. See Numb. xiii. 17. sqq.

καὶ ἀναγνώσκων οὐ συνίης, οὐδὲ νῦν, ἀκούων ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς ἡμῶν, συλλογίζη οὐκ ἀργῶς οὐδ' ὡς ἔτυχεν ἐκείνῳ τεθείσθαι τοῦνομα. Ἀλλὰ διὰ τί μὲν ἐν ἄλφᾳ πρώτῳ προσετέθη τῷ Ἀβραὰμ ὀνόματι θεολογεῖς, καὶ διὰ τί ἐν βῶ τῷ Σάρρας ὀνόματι, ὁμοίως κομπολογεῖς· διὰ τί δὲ τὸ πατρόθεν ὄνομα τῷ Αὐσῆ, τῷ 10
 υἱῷ Ναυῆ, ὅλον μετωνόμασται τῷ Ἰησοῦ, οὐ ζητεῖς ὁμοίως. Ἐπειδὴ οὐ μόνον μετωνομάσθη αὐτοῦ τὸ ὄνομα, ἀλλὰ καὶ διάδοχος γενόμενος Μωσέως, μόνος τῶν ἀπ' Αἰγύπτου ἐξελεθόντων ἐν ἡλικίᾳ τοιαύτῃ ὄντων εἰσήγαγεν εἰς τὴν ἁγίαν γῆν τὸν περιλειφθέντα λαὸν· καὶ ὃν τρόπον ἐκεῖνος εἰσήγαγεν εἰς τὴν ἁγίαν 15
 γῆν τὸν λαὸν, οὐχὶ Μωσῆς, καὶ ὡς ἐκεῖνος ἐν κλήρῳ διέειμμεν αὐτῆν τοῖς εἰσελθοῦσι μετ' αὐτοῦ, οὕτως καὶ Ἰησοῦς ὁ Χριστὸς τὴν διασπορὰν τοῦ λαοῦ ἐπιστρέψει, καὶ διαμεριεῖ τὴν ἀγαθὴν γῆν ἐκάστῳ, οὐκέτι δὲ κατὰ ταῦτά. Ὁ μὲν γὰρ πρόσκαιρον ἔδωκεν αὐτοῖς τὴν κληρονομίαν, ἅτε οὐ Χριστὸς ὁ Θεὸς ὢν, οὐδὲ 20

8. διὰ τί μὲν ἐν ἄλφᾳ κ. τ. λ. It should seem that these enquiries were the source of much of the ridicule which the Gentiles cast upon the Jews and their religion. Thus Philo (de Nom. Mut. p. 1053.) speaks of a certain scoffer, who sneered at the exceeding kindness of God to Abraham in adding an α to his name, and a ρ to that of Sarah. Be it observed however that these changes are not those recorded in the Hebrew, but in the LXX. version, of Gen. xvii. 5. 15. Justin, however, is not the only Father who has thus referred to them. In like manner, we read in Sulp. Sever. H. S. I. 21. *Tunc ei atque uxori ejus adjectione unius literæ nomen immutatum: ita nunc ex Abram, Abraam; ex Sara, Sarra dicitur.* Of the verb θεολογεῖν, see above on c. 56, 93.

15. ὃν τρόπον ἐκεῖνος κ. τ. λ. So Tertullian, adv. Marc. III. 16. *Quia Jesus Christus secundum populum, quod sumus nos nati in sæculi desertis, introducturus erat in terram promissionis melle et lacte manantem, id est, vitæ æternæ possessionem, qua nihil dulcius; idque non per Moysen, id est, non per Legis disciplinam, sed per Jesum, id est, per Evangelii gratiam, provenire habebat; circumcisis nobis petrina acie, id est, Christi præceptis, petra enim Christus: ideo is vir, qui in hujus sacramenti imagines parabatur, etiam nominis Domini inauguratus est figura, Jesus cognominatus.* To the same effect is the parallel passage in the treatise adv. Jud. c. 9. See also on c. 75, 11; and for a full exposition of the typical character of Joshua, see Pearson on the Creed, Art. II. Sect. I.

19. κατὰ ταῦτά. Vulgo ταῦτα. See on c. I. 33.

20. ὁ Θεός. Otto says, fortasse Θεός sine articulo. But see on c. 56, 59:

υἱὸς Θεοῦ· ὁ δὲ μετὰ τὴν ἀγίαν ἀνάστασιν αἰώνιον ἡμῖν τὴν
 κατὰσχεσιν δώσει. Τὸν ἥλιον ἔστησεν ἐκεῖνος, μετονομασθεὶς
 πρότερον τῷ Ἰησοῦ ὀνόματι, καὶ λαβὼν ἀπὸ τοῦ πνεύματος αὐ-
 τοῦ ἰσχύν. Ὅτι γὰρ Ἰησοῦς ἦν ὁ Μωσεὶ καὶ τῷ Ἀβραὰμ καὶ
 25 τοῖς ἄλλοις ἀπλῶς πατριάρχαις φανείς καὶ ὁμιλήσας, τῷ τοῦ
 πατρὸς θελήματι ὑπηρετῶν, ἀπέδειξα· ὃς καὶ ἄνθρωπος γεννηθῆναι
 διὰ τῆς παρθένου Μαρίας ἦλθε, καὶ ἐστὶν αἰεὶ, ἐρῶ. Οὗτος γὰρ
 ἐστὶν, ἀφ' οὗ καὶ τὸν οὐρανὸν καὶ τὴν γῆν καὶ δι' οὗ ὁ πατὴρ
 μέλλει καινουργεῖν· οὗτός ἐστιν ὁ ἐν Ἱερουσαλὴμ αἰώνιον φῶς
 30 λάμπειν μέλλων· οὗτός ἐστιν ὁ κατὰ τὴν τάξιν Μελχισεδὲκ βασι-
 λεὺς Σαλῆμ καὶ αἰώνιος ἱερεὺς ὑψίστου ὑπάρχων. Ἐκεῖνος λέ-
 γεται δευτέραν περιτομὴν μαχαίραις πετρίναις τὸν λαὸν περιτε-
 τμηκέναι,—ὅπερ κήρυγμα ἦν τῆς περιτομῆς ταύτης ἧς περιέτεμεν
 ἡμᾶς αὐτοὺς Ἰησοῦς Χριστὸς ἀπὸ τῶν λίθων καὶ τῶν ἄλλων εἰδώ-
 35 λων,—καὶ θημωνιάς ποιήσας τῶν ἀπὸ ἀκροβυστίας, τουτέστιν ἀπὸ
 τῆς πλάνης τοῦ κόσμου, ἐν παντὶ τόπῳ περιτμηθέντων πετρίναις
 μαχαίραις, τοῖς Ἰησοῦ τοῦ κυρίου ἡμῶν λόγοις. Ὅτι γὰρ λίθος
 καὶ πέτρα ἐν παραβολαῖς ὁ Χριστὸς διὰ τῶν προφητῶν ἐκηρύσσεται,
 ἀποδέδεικται μοι. Καὶ τὰς μαχαίρας οὖν τὰς πετρίνας τοὺς
 40 λόγους αὐτοῦ ἀκουσόμεθα, δι' ὧν ἀπὸ τῆς ἀκροβυστίας οἱ πλα-
 νώμενοι τοσοῦτοι καρδίας περιτομὴν περιετμήθησαν, ἣν περιτμη-
 θῆναι καὶ τοὺς ἔχοντας τὴν ἀπὸ τοῦ Ἀβραὰμ ἀρχὴν λαβοῦσαν

21. τὴν ἀγίαν ἀνάστασιν. That is, the first resurrection, which is called
holy, as being confined to the saints alone, who will rise to partake in Christ's
 millennian kingdom. See on c. 80, 35. Thirlby's conjecture, *ἀγίων*, is unneces-
 sary.

24. ὅτι γὰρ Ἰησοῦς κ. τ. λ. Compare cc. 56. 60; and see on *Apol. i. c.*
62, 13. Sylburg and Thirlby are of opinion that the foregoing sentence forms
 part of a comparison, of which the latter part has been lost; but it should rather
 seem that, before proceeding with the type itself, Justin here shews the pre-
 eminence of Christ above Joshua, inasmuch as it was only through his power that
 the miracle in question was performed.

29. οὗτός ἐστιν ὁ ἐν Ἱερ. κ. τ. λ. Compare *Isai. lx. 1. 19, 20.*

31. ἐκεῖνος. *Joshua.* The reference is to *Josh. v. 2.* A similar application of
 the text will be found above, at c. 24. Compare also the passage of Tertullian
 cited above.

37. λίθος καὶ πέτρα. Compare cc. 34. 86. 100. 113.

περιτομήν ὁ Θεὸς διὰ τοῦ Ἰησοῦ προὔτρεπεν ἕκτοτε, καὶ τοὺς εἰσελθόντας εἰς τὴν γῆν ἐκείνην τὴν ἁγίαν δευτέραν περιτομὴν πετρίαις μαχαίραις εἰπὼν τὸν Ἰησοῦν περιτετηκέναι αὐτούς.

CXIV. Ἔσθ' ὅτε γὰρ τὸ ἅγιον πνεῦμα καὶ ἐναργῶς πράττε-
σθαί τι, ὁ τύπος τοῦ μέλλοντος γίνεσθαι ἦν, ἐποίει ἔσθ' ὅτε δὲ
καὶ λόγους ἐφθέγγετο περὶ τῶν ἀποβαίνειν μελλόντων, φθεγγό-
μενον αὐτοὺς ὡς τότε γινομένων ἢ καὶ γεγενημένων ἦν τέχνην
ἐὰν μὴ εἰδῶσι οἱ ἐντυγχάνοντες, οὐδὲ παρακολουθήσαι τοῖς τῶν 5
προφητῶν λόγοις, ὡς δεῖ, δυνήσονται. Παραδείγματος δὲ χάριν
λόγους τινὰς προφητικὸς εἶπομι' ἄν, ὅπως παρακολουθήσητε τῷ
λεγομένῳ. Ὅταν λέγῃ διὰ Ἡσαίου, Αὐτὸς ὡς πρόβατον ἐπὶ
σφαγῆν ἤχθη, καὶ ὡς ἀμνὸς ἐναντίον τοῦ κειροῦτος, ὡς ἤδη τοῦ
πάθους γενομένου λέγει. Καὶ ὅταν πάλιν λέγῃ, Ἐγὼ ἐξε- 10
πέτασα τὰς χεῖράς μου ἐπὶ λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα
καὶ ὅταν λέγῃ, Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; ὡς ἤδη
γεγενημένων πραγμάτων ἐξαγγελίαν οἱ λόγοι σημαίνοντες λελεγ-
μένοι εἰσί. Καὶ γὰρ ἐν παραβολῇ λίθον πολλαχοῦ καλεῖν ἀπέ-
δειξα τὸν Χριστὸν, καὶ ἐν τροπολογία Ἰακώβ καὶ Ἰσραήλ. Καὶ 15

45. εἰπὼν. *Subaud.* ἐστι, *scil.* ὁ Θεός. *Vulgo* εἶπον. Other conjectures have been offered, but the emendation of the Benedictine is so entirely in Justin's manner, that it has every probability of being correct. Thus immediately above, ἐκέινος λέγεται.....περιτετηκέναι, καὶ θημωνιάς ποιήσας κ. τ. λ.

CXIV. 1. ἐναργῶς. *Cod. Clar.* ἐνεργῶς. So also *Cod. Reg.* in margin.

4. ἦν τέχνην κ. τ. λ. Justin has treated more at length on the interpretation of prophecy, in *Apol.* i. cc. 36. sqq.

8. αὐτὸς ὡς πρόβατον κ. τ. λ. From *Isai.* liii. 7. In the end of the citation, which breaks off abruptly, *Sylburg* and *Jebb* add ἄφρονος, and the Benedictine editor suggests that the clause οὕτως οὐκ ἀνοίγει τὸ στόμα may also have been carelessly omitted by the copyists. Since the prophecy speaks in the present tense, he would likewise read γινομένου, as indicated by the introductory sentence, and as opposed to ὡς ἤδη γεγενημένων which follows. The vulgar reading, κείραντος, has been properly replaced in *Otto's* edition by κείροντος, on the authority of Justin himself in c. 13. *Apol.* i. c. 50.

10. ἐγὼ ἐξεπέτασα κ. τ. λ. From *Isai.* lxxv. 2.

12. κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; From *Isai.* liiii. 1. Into the clause ὡς ἤδη γεγενημένων κ. τ. λ. the particle ὡς, which is wanting in the MSS. and *Edd.*, has been introduced, as being manifestly essential, by *Otto*.

15. Ἰακώβ καὶ Ἰσραήλ. See cc. 36. 100. *supra*; and again *infra* cc. 123. 126. 134.

Certain rules for the Interpretation of Prophecy.

πάλιν ὅταν λέγῃ, *Ὁψομαι τοὺς οὐρανοὺς, ἔργα τῶν δακτύλων σου, ἐὰν μὴ ἀκούω τῶν λόγων αὐτοῦ τὴν ἐργασίαν, οὐ συνετώσ ἀκούσομαι, ὥσπερ ὑμῶν οἱ διδάσκαλοι ἀξιοῦσιν, οἰόμενοι χεῖρας καὶ πόδας καὶ δακτύλους καὶ ψυχὴν ἔχειν, ὡς σύνθετον ζῶον,

20 τὸν πατέρα τῶν ὄλων καὶ ἀγέννητον Θεόν· οἷτινες καὶ διὰ τοῦτο ὤφθαι τῷ Ἀβραάμ καὶ τῷ Ἰακώβ αὐτὸν τὸν πατέρα διδάσκουσι. Μακάριοι οὖν ἡμεῖς οἱ περιτμηθέντες πετρίναις μαχαίραις τὴν δευτέραν περιτομὴν. Ὑμῶν μὲν γὰρ ἡ πρώτη διὰ σιδήρου γέγονε καὶ γίνεταί σκληροκάρδιοι γὰρ μένετε· ἡμῶν δὲ ἡ περιτομὴ,

25 ἥτις δευτέρα ἀριθμῶ, μετὰ τὴν ὑμετέραν φανερωθεῖσα, (διὰ λίθων ἀκροτόμων, τουτέστι διὰ τῶν λόγων τῶν διὰ τῶν ἀποστόλων τοῦ ἀκρογωνιαίου λίθου καὶ τοῦ ἀνευ χειρῶν τμηθέντος,) περιτέμνει ἡμᾶς ἀπὸ τε εἰδωλολατρείας καὶ πάσης ἀπλῶς κακίας· ὧν αἱ καρδίαι οὕτως περιτετμημέναι εἰσὶν ἀπὸ τῆς πονηρίας, ὡς καὶ

30 χαίρειν ἀποθνήσκοντας διὰ τὸ ὄνομα τὸ τῆς καλῆς πέτρας, καὶ ζῶν ὑδωρ ταῖς καρδίαις τῶν δι' αὐτοῦ ἀγαπησάντων τὸν πατέρα τῶν ὄλων βρουούσης, καὶ ποτιζούσης τοὺς βουλομένους τὸ τῆς ζωῆς ὑδωρ πιεῖν. Ἀλλὰ ταῦτα μὲν οὐ νοεῖτε λέγοντος· ἃ γὰρ ποιῆσαι τὸν Χριστὸν πεπροφήτεται, οὐ νενοήκατε, οὐδὲ ἡμῖν

35 προσάγουσιν ὑμᾶς τοῖς γεγραμμένοις πιστεύετε. Ἰερεμίας μὲν γὰρ οὕτω βοᾷ· Οὐαὶ ὑμῖν, ὅτι ἐγκατελίπετε πηγὴν ζῶσαν, καὶ

16. ὀψομαι τοὺς οὐρανοὺς, κ. τ. λ. From Ps. viii. 3.

17. τῶν λόγων αὐτοῦ τὴν ἐργ. There can be little doubt that Otto is here correct in supposing that the true reading is τοῦ λόγου, and that the *personal* sense is intended. The work of creation is constantly ascribed by Justin to the *Logos*. See Apol. i. c. 64. ii. c. 6. Cohort. ad Gr. c. 15. Epist. ad Diog. c. 7.

20. οἷτινες καὶ διὰ τοῦτο κ. τ. λ. Compare Apol. i. c. 63. Against the *anthropomorphism*, with which he here charges the Jews, Justin inveighs with great severity in the case of the Gentiles, in Apol. i. c. 9.

22. οἱ π. πετρίναις μαχαίραις τ. δ. π. After a short digression on the interpretation of prophecy, the subject now reverts to the spiritual circumcision of Christians, typified by that rite as renewed by Joshua, according to the views expressed at the close of the last chapter.

26. τοῦ ἀκρογωνιαίου λίθου καὶ τοῦ ἀνευ χ. τ. Compare Dan. ii. 34. Eph. ii. 20. 1 Pet. ii. 6; and see above on c. 76, 5.

30. καὶ ζῶν ὑδωρ κ. τ. λ. Compare John iv. 14.

36. οὐαὶ ὑμῖν, κ. τ. λ. This quotation is made up of Jerem. ii. 13. iii. 8; together with a clause apparently from Isai. xvi. 1. inserted in the middle. Doubt-

ὠρύξατε ἑαυτοῖς λάκκους συντετριμμένους, οἳ οὐ δυνήσονται συνέχειν ὕδωρ. Μὴ ἔρημον ἦ, οὗ ἔστι τὸ ὄρος Σιών· ὅτι Ἱερουσαλήμ βιβλίον ἀποστασίου ἔδωκα ἔμπροσθεν ὑμῶν;

CXV. Ἀλλὰ Ζαχαρία, ἐν παραβολῇ δεικνύντι τὸ μυστήριον τοῦ Χριστοῦ καὶ ἀποκεκρυμμένως κηρύσσουντι, πιστεῦσαι ὀφείλετε. Ἔστι δὲ τὰ λεγόμενα ταῦτα· Χαῖρε καὶ εὐφραίνου, θύγατερ Σιών, ὅτι ἰδοὺ ἐγὼ ἔρχομαι καὶ κατασκηνώσω ἐν μέσῳ σου, λέγει κύριος. Καὶ προστεθήσονται ἔθνη πολλὰ πρὸς κύριον ἐν τῇ ἡμέρᾳ ἐκείνῃ, καὶ ἔσονται μοι εἰς λαόν· καὶ κατασκηνώσω ἐν μέσῳ σου, καὶ γνώσονται ὅτι κύριος τῶν δυνάμεων ἀπέσταλκέ με πρὸς σε. Καὶ κατακληρονομήσει κύριος τὸν Ἰούδαν καὶ τὴν μερίδα αὐτοῦ ἐπὶ τὴν γῆν τὴν ἀγίαν, καὶ ἐκλέξεται ἐπὶ τὴν Ἱερουσαλήμ. Εὐλαβείσθω πᾶσα σὰρξ ἀπὸ προσώπου κυρίου, ὅτι ἐξε- 10 γήγερται ἐκ νεφελῶν ἀγίων αὐτοῦ. Καὶ ἔδειξέ μοι Ἰησοῦν, τὸν ἱερέα τὸν μέγαν, ἑστῶτα πρὸ προσώπου ἀγγέλου· καὶ διάβολος εἰσπτήκει ἐκ δεξιῶν αὐτοῦ, τοῦ ἀντικεῖσθαι αὐτῷ. Καὶ εἶπε κύριος πρὸς τὸν διάβολον· Ἐπιτιμήσαι κύριος ἔν σοι, ὃ ἐκλεξάμενος τὴν Ἱερουσαλήμ. Οὐχὶ ἰδοὺ τοῦτο δαλὸς ἐξεσπασμένος ἐκ πυρός; 15 —Μέλλοντί τε τῷ Τρύφωνι ἀποκρίνεσθαι καὶ ἀντιλέγειν μοι ἔφην· Πρῶτον ἀνάμεινον, καὶ ἄκουσον ἃ λέγω. Οὐ γὰρ, ἦν ὑπολαμβάνεις, ἐξήγησιν ποιεῖσθαι μέλλω, ὡς μὴ γεγενημένου ἱερέως τινὸς Ἰησοῦ ὀνόματι ἐν τῇ Βαβυλωνίᾳ γῆ, ὅπου αἰχμάλωτος ὁ λαὸς ὑμῶν. Ὅπερ εἰ καὶ ἐποίουν, ἀπέδειξα ὅτι ἦν μὲν Ἰησοῦς 20

Christ and Christians are typified in the prophecy of Zechariah respecting the High-priest Joshua.

less something has been lost, probably of an exhortatory character, between the first and second sentences. The sense indeed would be manifest by simply reading, Ὁρᾶτε οὖν μὴ ἔρημον κ. τ. λ. It is less clearly so, as an interrogation.

CXV. 3. χαῖρε καὶ εὐφραίνου, κ. τ. λ. From Zech. ii. 10. sqq. iii. 1, 2.

9. ἐπὶ τὴν Ἱερ. The LXX. have ἐπι, with ἐπὶ for a *var. lect.* very inadequately supported. See also the last verse of the citation.

12. πρὸ προσώπου ἀγγέλου. Probably κυρίου should be added from the LXX. The addition is clearly indicated in Justin's exposition.

20. ὅπερ εἰ καὶ ἐποίουν, ἀπέδειξα κ. τ. λ. If this reading can be made to mean any thing, it must be thus rendered in allusion to what has already been said of the successor of Moses;—*If I were to do this, I have nevertheless already shewn that there was a priest, named Jesus, of your race.* This, however, can scarcely be said of Joshua, the son of Nun. To get over the acknowledged difficulty of the passage, it has been proposed to read ἀπέδειξας, *you*, Trypho, *would*

ἱερεὺς ἐν τῷ γενεῖ ὑμῶν· τοῦτου δὲ αὐτὸν οὐκ ἐν τῇ ἀποκαλύψει αὐτοῦ ἐωράκει ὁ προφήτης, ὥσπερ οὐδὲ τὸν διάβολον καὶ τὸν τοῦ κυρίου ἄγγελον οὐκ αὐτοψία, ἐν καταστάσει ᾧν, ἐωράκει, ἀλλ' ἐν ἐκστάσει, ἀποκαλύψεως αὐτῷ γεγενημένης. Νῦν δὲ λέγω
 25 ὅτι ὄνπερ τρόπον διὰ τοῦ Ἰησοῦ ὀνόματος τῷ Ναυῆ νίφ καὶ δυνάμεις καὶ πράξεις τιὰς προκηρυσσούσας τὰ ὑπὸ τοῦ ἡμετέρου κυρίου μέλλοντα γίνεσθαι πεποικῆναι ἔφη, οὕτω καὶ τὴν ἐπὶ τοῦ

prove against me; and the Benedictine conjectures ἀπέδειξα ὅτι ἦν μὲν Ἰ. κ. τ. λ. (subaud. ἦν), I could still show that, even if he had existed, the prophet saw him not, &c. Now, passing over the solcæism in these constructions, Justin fairly admits at once the existence of Joshua the High-priest; and not only so, but proceeds to consider him as a type of Christ. The context therefore seems to require, ὅπερ εἶ τινας ἐποίουν, καὶ ἐγάγε ἂν ἀπέδειξα κ. τ. λ. At the same time it is with little confidence that the emendation is submitted to the consideration of future editors of the Dialogue.

24. ἐν ἐκστάσει. It was the opinion of the Montanists that the prophets, when under inspiration, lost their natural consciousness, and delivered their predictions in a state of *ecstasy*; that they were, in fact, as effectually controlled by the agency of the Holy Spirit, as a musical instrument by the musician. Tertull. adv. Marc. iv. 22. *In spiritu homo constitutus, præsertim cum gloriam Dei conspicit, vel cum per ipsum Deus loquitur, necesse est excidat sensu, obumbratus scilicet virtute divina.* Epiphan. Hær. XLVIII. 4. ἰδοὺ ἄνθρωπος ὡσεὶ λύρα, κἀγὼ ἴπταμαι ὡσεὶ πληκτρον· ὁ ἄνθρωπος κοιμᾶται, κἀγὼ γρηγορῶ· ἰδοὺ κύριός ἐστιν ὁ ἐκστάνων καρδίας ἀνθρώπων, καὶ διδοὺς καρδίας ἀνθρώποις. To this length Justin also seems to proceed in this passage, and again in Cohort. ad Gr. ec. 8. 37; in the former place adopting the simile of the *Lyre*, and in the latter adverting to the ravings of the Sibyl, and the Platonic opinion that prophets under inspiration were utterly unconscious of what they delivered. The comparison is found in other writers. See Theophil. ad Autol. II. 9, 10. Clem. Alex. Strom. vi. 18. 168. But with the exception of Justin and the Montanists, Athenagoras is perhaps the only Father who maintained that the inspiration of the prophets superseded the ordinary use of their faculties, while many of them strongly condemned the notion of an *ecstasy*. Thus Origen c. Cels. VII. 3. τὸ εἰς ἐκστασιν καὶ μανικὴν ἄγειν κατάστασιν τὴν δῆθεν προφητείουσαν, ὡς μηδαμῶς αὐτὴν εἰναι παρακολουθεῖν, οὐ θείου πνεύματος ἔργον ἐστίν. Compare Jerome on Isai. i. 1. Ephes. iii. 5. Epiphan. Hær. XLVIII. 3. Euseb. H. E. v. 17. See also Bp. Kaye's Justin, pp. 73. 179. sqq.

25. τῷ Ναυῆ νίφ. *Aut legendum τὸν Ναυῆ υἱὸν, aut πεποιῆσθαι προ πεποικῆναι. ΟΤΤΟ.*

27. ἔφη. *Scil. ὁ λόγος.*

ἐν Βαβυλῶνι Ἰησοῦ ἱερέως γενομένου ἐν τῷ λαῷ ὑμῶν ἀποκάλυψιν ἔρχομαι νῦν ἀποδείξαι ἀποκήρυξιν εἶναι τῶν ὑπὸ τοῦ ἡμετέρου ἱερέως καὶ Θεοῦ καὶ Χριστοῦ, υἱοῦ τοῦ πατρὸς τῶν ὄλων, 30 γίνεσθαι μελλόντων. Ἦδη μέντοι ἐθαύμαζον, ἔφην, διὰ τί καὶ πρὸ μικροῦ ἡσυχίαν ἠγάγετε ἐμοῦ λέγοντος, ἢ πῶς οὐκ ἐπελάβεσθέ μου εἰπόντος ὅτι ὁ τοῦ Ναυῆ υἱὸς τῶν ἐξεληθόντων ἀπ' Αἰγύπτου ὁμηλικῶν μόνος εἰσῆλθεν εἰς τὴν ἁγίαν γῆν, καὶ οἱ γεγραμμένοι ἀφήλικες τῆς γενεᾶς ἐκείνης. Ὡσπερ γὰρ αἱ μυῖαι 35 ἐπὶ τὰ ἔλκη προστρέχετε καὶ ἐφίπτασθε. Κἂν γὰρ μυρία τις εἴπη καλῶς, ἐν δὲ μικρὸν ὄτιοῦν εἴη μὴ εὐάρεστον ὑμῶν ἢ μὴ νοούμενον ἢ μὴ πρὸς τὸ ἀκριβές, τῶν μὲν πολλῶν καλῶν οὐ πεφροντίκατε, τοῦ δὲ μικροῦ ῥηματίου ἐπιλαμβάνεσθε, καὶ κατασκευάζειν αὐτὸ ὡς ἀσέβημα καὶ ἀδίκημα σπουδάξετε, ἵνα τῇ αὐτῇ 40 ὁμοίᾳ κρίσει ὑπὸ τοῦ Θεοῦ κρινόμενοι πολὺ μᾶλλον ὑπὲρ τῶν μεγάλων τολμημάτων, εἴτε κακῶν πράξεων, εἴτε φαύλων ἐξηγήσεων, ὡς παραποιῶντες ἐξηγήσθε, λόγον δώσετε. Ὁ γὰρ κρίμα κρίνετε, δίκαιόν ἐστιν ὑμᾶς κριθῆναι.

CXVI. Ἄλλ' ἵνα τὸν λόγον τὸν περὶ τῆς ἀποκαλύψεως Ἰησοῦ Χριστοῦ τοῦ ἁγίου ἀποδιδῶ ὑμῶν, ἀναλαμβάνω τὸν λόγον, καὶ φημι κάκελευν τὴν ἀποκάλυψιν εἰς ἡμᾶς τοὺς ἐπὶ τὸν Χριστὸν ἀρχιερέα τοῦτου τὸν σταυρωθέντα πιστεύοντας γεγενῆσθαι, οἷτινες

The typical character of Joshua the High-priest more closely analysed.

29. ἀποκήρυξιν. This seems to be the manifest error of some copyist, misled perhaps by the preceding word. Read, with Sylburg, προκήρυξιν.

33. εἰπόντος ὅτι ὁ τοῦ Ν. υἱὸς κ. τ. λ. Compare c. 113.

37. εἴη. Sylburg marks the change of mood from the subjunctive to the optative. See on c. 28, 21. Apol. i. c. 2, 13. and elsewhere.

40. τῇ αὐτῇ ὁμοίᾳ. Probably ἢ ὁμοίᾳ.

43. δώσετε. So Cod. Clar. At the suggestion of Thirlby, Otto has judiciously introduced the reading instead of the aorist δώσητε, which is incorrect. In the next clause, there is an allusion to Matt. vii. 2.

CXVI. 2. Ἰ. Χ. τοῦ ἁγίου. Thirlby avers that the man must be blind who does not see that these words are corrupt; whereas the Benedictine professes that, with all his eyes, he can see no corruption at all. Among other conjectures, the former would prefer Ἰησοῦ τοῦ ἱερέως τοῦ μεγάλου, comparing Zech. iii. 1. 8. vi. 11. The latter identifies the ἀποκάλυψιν Ἰ. Χ. τ. ἁγ. with τὸ μυστήριον τοῦ Χριστοῦ, which is said to have been foretold by Zechariah, in the beginning of the preceding chapter; and thus it is simply necessary that the expression be rendered *the revelation concerning Jesus Christ*.

5 ἐν πορνείαις καὶ ἀπλῶς πάσῃ ῥυπαρᾷ πράξει ὑπάρχοντες διὰ
 τῆς παρὰ τοῦ ἡμετέρου Ἰησοῦ κατὰ τὸ θέλημα τοῦ πατρὸς
 αὐτοῦ χάριτος τὰ ῥυπαρὰ πάντα, ἃ ἡμφιέσμεθα, κακὰ ἀπεδυσάμεθα,
 οἷς ὁ διάβολος ἐφέστηκεν αἰεὶ ἀντικείμενος, καὶ πρὸς ἑαυτὸν ἔλκειν
 10 πάντα βουλόμενος· καὶ ὁ ἄγγελος τοῦ Θεοῦ, τουτέστιν ἡ δύνα-
 μίς τοῦ Θεοῦ ἢ πεμφθείσα ἡμῖν διὰ Ἰησοῦ Χριστοῦ, ἐπιτιμᾷ
 αὐτῷ, καὶ ἀφίσταται ἀφ' ἡμῶν. Καὶ ὥσπερ ἀπὸ πυρὸς ἐξεσπασ-
 μένοι ἐσμὲν, ἀπὸ μὲν τῶν ἁμαρτιῶν τῶν προτέρων καθαρισθέντες,
 ἀπὸ δὲ τῆς θλίψεως καὶ τῆς πυρώσεως, ἣν πυροῦσιν ἡμᾶς ὁ τε

7. τὰ ῥυπαρὰ παντὰ, κ. τ. λ. Compare Zech. iii. 3, 4.

9. ὁ ἀγγ. τ. Θεοῦ, τουτέστιν ἡ δύναμις κ. τ. λ. From this passage Dr. Samuel Clarke, in his reply to Bp. Bull, maintained that Justin repudiated the divinity of the Holy Ghost, merely classing him with the highest order of angelic beings, though placing him perhaps at their head. The same opinion has been recently advocated by Otto, and other German writers. Even admitting, however, that the Holy Ghost is here intended, it is clear that he is called the *angel of God* only in the same sense in which Christ is continually so called; and that too with especial reference to the particular text of Scripture upon which the writer is discoursing. At the same time, it is more than probable that ὁ ἀγγ. τ. Θεοῦ in this instance, as well as others, designates Christ, who is generally regarded by Justin as the principle of moral life in Christians. Thus in c. 54. ἐν οἷς αἰεὶ δυνάμει πάρεστι. The opinion of the angelic nature of the Holy Spirit is also supported by Apol. i. c. 6, 5. That the passage admits, however, of no such interpretation will appear at once from the note on the place. See also, for Justin's general ideas respecting the third person in the Trinity, on Apol. i. 33, 26.

11. ἀφίσταται. *Positum pro activo ἀφίστησι.* SYLBURG. Rather understand ὁ διάβολος. The change of subject is by no means an unusual one. See on c. 28, 21. Compare also James iv. 7.

— ὥσπερ ἀπὸ πυρὸς κ. τ. λ. Justin now proceeds to place the several corresponding parts of the type and antitype in juxtaposition with each other. As a *brand snatched from the burning*, Christians, purified from their former sins, are delivered from the persecutions of Satan and his ministers: the soiled garments, worn by Joshua the High Priest, and the representative of Christ, are the impurities contracted by them before conversion, to be replaced by robes emblematic of obedience to the precepts of the Gospel; and Satan and the Angel are symbols of the seductive power of the Devil and the grace of God, by which his wiles are subdued. It is observable that the participle *καθαρισθέντες* must be repeated in the succeeding clause, but in a somewhat different meaning. The sense requires *ἀπαλλαγέντες*, or some word to that effect, which is omitted by the figure called Zeugma; of which see Matt. Gr. Gr. §. 634, 3.

διάβολος καὶ οἱ αὐτοῦ ὑπηρέται πάντες, ἐξ ὧν καὶ πάλιν ἀποσπῆ
 ἡμᾶς Ἰησοῦς ὁ υἱὸς τοῦ Θεοῦ· ἐνδύσαι ἡμᾶς τὰ ἡτομασμένα 15
 ἐνδύματα, ἐὰν πράξωμεν αὐτοῦ τὰς ἐντολάς, ὑπέσχετο, καὶ αἰώνιον
 βασιλείαν προνοῆσαι ἐπήγγελται. Ἄου γὰρ τρόπον Ἰησοῦς ἐκείνος,
 ὁ λεγόμενος ὑπὸ τοῦ προφήτου ἱερεὺς, ῥυπαρὰ ἱμάτια ἐφάνη φορῶν
 διὰ τὸ γυναῖκα πόρνην λελέχθαι εἰληφέναι αὐτὸν, καὶ δαλὸς ἐξε-
 σπασμένος ἐκ πυρὸς ἐκλήθη διὰ τὸ ἄφεισιν ἀμαρτιῶν εἰληφέναι, 20
 ἐπιτιμηθέντος καὶ τοῦ ἀντικειμένου αὐτῷ διαβόλου, οὕτως ἡμεῖς,
 οἱ διὰ τοῦ Ἰησοῦ ὀνόματος ὡς εἰς ἄνθρωπος πιστεύσαντες εἰς
 τὸν ποιητὴν τῶν ὅλων Θεὸν, διὰ τοῦ ὀνόματος τοῦ πρωτοτόκου
 αὐτοῦ υἱοῦ τὰ ῥυπαρὰ ἱμάτια, τουτέστι τὰς ἀμαρτίας, ἀπημφισ-
 μένοι, πυρωθέντες διὰ τοῦ λόγου τῆς κλήσεως αὐτοῦ, ἀρχιερα- 25
 τικὸν τὸ ἀληθινὸν γένος ἐσμὲν τοῦ Θεοῦ, ὡς καὶ αὐτὸς ὁ Θεὸς
 μαρτυρεῖ, εἰπὼν ὅτι ἐν παντὶ τόπῳ ἐν τοῖς ἔθνεσι θυσίας εὐα-
 ρέστους αὐτῷ καὶ καθαρὰς προσφέροντες. Οὐδέχεται δὲ παρ'
 οὐδενὸς θυσίας ὁ Θεὸς, εἰ μὴ διὰ τῶν ἱερέων αὐτοῦ.

14. ἐξ ὧν καὶ πάλιν ἀποσπῆ κ. τ. λ. Sylburg would read ἀποσπῶν or ἀποσπάσας, and the Benedictine either ὡς ἐνδύσαι or ἀποσπῶν καὶ ἐνδύσαι. Otto merely places a colon at Θεοῦ, instead of a comma; and this certainly avoids the absolute necessity of changing the text, which would nevertheless be greatly improved by one or other of the above emendations. With the clause ἐνδύσαι ἡμᾶς κ. τ. λ. and what follows, compare Zech. iii. 4. sqq. vi. 11. sqq. Matt. xxv. 34.

19. διὰ τὸ γυναῖκα π. λ. εἰλ. αὐτόν. This statement is found neither in Zechariah, nor in any other part of Scripture. In 1 Esdr. ix. 18. some of the sons of Joshua are enumerated among those who had taken *strange wives* during the Captivity; and hence perhaps the origin of Justin's mistake. Jerome seems to have conceived it possible that the father may have been liable to the same charge, since he has the following comment on Zech. iii. 4. *Quod Jesus erat indutus vestibus sordidis, tripliciter interpretantur: vel ob conjugium illicitum, vel ob peccata populi, vel propter squalorem Captivitates.*

22. πιστεύσαντες. *Vulgo πάντες ἔσονται.* Otto has adopted the emendation of Thirlby, which is fully confirmed by c. 133. ἡμᾶς τοὺς πιστεύσαντας δι' αὐτοῦ τῷ Θεῷ καὶ πατρὶ τῶν ὅλων. Compare also c. 119.

24. τὰ ῥυπαρὰ ἱμάτια, τ. τ. ἀμ. Zech. iii. 4. λέγων, Ἀφέλετε τὰ ἱμάτια τὰ ῥυπαρὰ ἀπ' αὐτοῦ. Καὶ εἶπε πρὸς αὐτόν· Ἰδοὺ ἀφῆρηκα τὰς ἀνομίας σου.

27. εἰπὼν ὅτι ἐν παντὶ τόπῳ κ. τ. λ. From Malachi i. 11. See the next chapter.

28. προσφέροντες. *Scil. εἰσίν.* Thirlb. *vero legit προσφέρονεν, vel θυσίαι εὐάρεστοι καὶ καθαρὰι προσφέρονται.* OTTO.

Christians are a priesthood dedicated to God, and offer him those spiritual sacrifices, which, according to Malachi, are most acceptable in his sight; and which cannot be the prayers of the Jews who were dispersed by the Captivity.

CXVII. Πάσας οὖν διὰ τοῦ ὀνόματος τούτου θυσίας, ἃς παρέδωκεν Ἰησοῦς ὁ Χριστὸς γίνεσθαι, τουτέστιν ἐπὶ τῇ εὐχαριστίᾳ τοῦ ἄρτου καὶ τοῦ ποτηρίου, τὰς ἐν παντὶ τόπῳ τῆς γῆς γινομένας ὑπὸ τῶν Χριστιανῶν, προλαβὼν ὁ Θεὸς μαρτυρεῖ εὐαρέστους ὑπάρχειν αὐτῷ· τὰς δὲ ὑφ' ὑμῶν καὶ δι' ἐκείνων ὑμῶν τῶν ἱερέων γινομένας ἀπαναίνεται, λέγων· Καὶ τὰς θυσίας ὑμῶν οὐ προσδέξομαι ἐκ τῶν χειρῶν ὑμῶν· διότι ἀπὸ ἀνατολῆς ἡλίου ἕως δυσμῶν τὸ ὄνομά μου δεδόξασται, λέγει, ἐν τοῖς ἔθνεσιν, ὑμεῖς δὲ βεβηλοῦτε αὐτό. Καὶ μέχρι νῦν φιλονεικοῦντες λέγετε, ὅτι τὰς μὲν ἐν Ἱερουσαλῆμ ἐπὶ τῶν ἐκεῖ τότε οἰκούντων Ἰσραηλιτῶν καλουμένων θυσίας οὐ προσδέχεται ὁ Θεὸς, τὰς δὲ διὰ τῶν ἐν τῇ διασπορᾷ τότε δὴ ὄντων ἀπὸ τοῦ γένους ἐκείνου ἀνθρώπων εὐχὰς προσίεσθαι αὐτὸν εἰρηκέναι, καὶ τὰς εὐχὰς αὐτῶν θυσίας |

CXVII. 1. *πάσας οὖν διὰ τοῦ ὀνόματος κ. τ. λ.* The vulgar reading is, *πάντας οὖν, οἱ διὰ τ. ὀνόμ. κ. τ. λ.*, and the editors attempt to make out the sense by understanding *προσφέρωμεν*, or *προσφέρουσιν αὐτῷ*, before *θυσίας*. This is lame work at the best; and especially as the easy emendation of Jebb is so manifestly borne out by the whole tenor of the chapter: for it is not the *priests*, but the *sacrifices*, which are represented throughout as *well-pleasing*, *εὐαρεστοί*, to God, and which he will accordingly accept. Perhaps also we should read *τουτέστι τὰς ἐπὶ τ. εὐχ. τ. ἄρτου κ. τ. π. ἐν π. τ. τ. γ. γινομένας*, but this is of little moment. Of the light in which the Eucharist was regarded by Justin as a sacrifice, see on c. 41, 1. Compare also the note on Apol. i. c. 13, 3.

4. *προλαβὼν μαρτυρεῖ.* Bears witness by anticipation; i. e. attests, or declares, prophetically. This meaning is surely preferable to the tautology, which would be effected by reading *προσλαβὼν*, as Sylburg and Otto seem to wish, in the sense of *προσδεχόμενος*.

6. *καὶ τὰς θυσίας ὑμῶν κ. τ. λ.* Mal. i. 10. sqq. LXX. Καὶ θυσίαν οὐ προσδέξομαι ἐκ τῶν χειρῶν ὑμῶν· διότι ἀπὸ ἀνατολῶν ἡλίου καὶ ἕως δυσμῶν τὸ ὄνομά μου δεδόξασται ἐν τοῖς ἔθνεσι, ἐν παντὶ τόπῳ θυμίαμα προσάγεται τῷ ὀνοματί μου, καὶ θυσία καθαρὰ· διότι μέγα τὸ ὄνομά μου ἐν τοῖς ἔθνεσι, λέγει κύριος παντοκράτωρ, ὑμεῖς δὲ βεβηλοῦτε αὐτό. The passage has been thus quoted at length, because Justin manifestly dilates upon the whole of it, and the position of the verb *λέγει* seems to indicate that the copyist has been misled, in making the transcript, by the repetition of the words *ἐν τοῖς ἔθνεσι*. Still it is possible, as Thirlby remarks, that Justin himself may have first only quoted so much of the prophecy as served his immediate purpose, and mentally referred to the part omitted in the sequel (*ὅτι δὲ ἐαντοῦς πλανᾶτε κ. τ. λ.*).

καλεῖν. Ὅτι μὲν οὖν καὶ εὐχαὶ καὶ εὐχαριστίαι, ὑπὸ τῶν ἀξίων γινόμεναι, τέλειαι μόναι καὶ εὐάρεστοί εἰσι τῷ Θεῷ θυσίαι, καὶ 15 αὐτός φημι. Ταῦτα γὰρ μόνα καὶ Χριστιανοὶ παρέλαβον ποιεῖν, καὶ ἐπ' ἀναμνήσει δὲ τῆς τροφῆς αὐτῶν ξηρᾶς τε καὶ ὑγρᾶς, ἐν ᾗ καὶ τοῦ πάθους, ὃ πέπονθε δι' αὐτοὺς ὁ υἱὸς τοῦ Θεοῦ, μέμνηται· οὗ τὸ ὄνομα βεβηλωθῆναι κατὰ πᾶσαν τὴν γῆν καὶ βλασφημεῖσθαι οἱ ἀρχιερεῖς τοῦ λαοῦ ὑμῶν καὶ διδάσκαλοι εἰργά- 20 σαντο· ἃ ῥυπαρὰ καὶ αὐτὰ ἐνδύματα, περιτεθέντα ὑφ' ὑμῶν πᾶσι τοῖς ἀπὸ τοῦ ὀνόματος τοῦ Ἰησοῦ γενομένοις Χριστιανοῖς, δείξει αἰρόμενα ἀφ' ἡμῶν ὁ Θεὸς, ὅταν πάντας ἀναστήσῃ, καὶ τοὺς μὲν ἐν αἰωνίῳ καὶ ἀλύτῳ βασιλείᾳ ἀφθάρτους καὶ ἀθανάτους καὶ ἀλύπους καταστήσῃ, τοὺς δὲ εἰς κόλασιν αἰώνιον πυρὸς παρα- 25 πέμψῃ. Ὅτι δὲ ἑαυτοὺς πλανᾶτε καὶ ὑμεῖς καὶ οἱ διδάσκαλοι ὑμῶν, ἐξηγουμένοι ὅτι περὶ τῶν ἀπὸ τοῦ γένους ὑμῶν ἐν τῇ διασπορᾷ ὄντων ἔλεγεν ὁ λόγος, ὅτι τὰς εὐχὰς αὐτῶν καὶ θυσίας καθαρὰς καὶ εὐάρεστους ἐν παντὶ τόπῳ γενομένας ἔλεγεν, ἐπί-

14. ὅτι μὲν οὖν εὐχαὶ κ. τ. λ. See on Apol. I. cc. 10, 1; 13, 3.

17. καὶ ἐπ' ἀναμνήσει δὲ κ. τ. λ. *Even at the commemoration of their dry and liquid food, &c.* The particle δὲ is redundant, as elsewhere in Justin. See above, on c. 48, 15. In Justin's mode of speaking of the Lord's Supper, he follows the prevailing notion of the early Christians, who regarded it as a *sacrifice* of thanksgiving for the gifts of providence in meat and drink, as well as *commemorative* of the sacrifice of the death of Christ. He had therefore no notion whatever of the Romish doctrine of the *Mass*, or of the *corporeal presence* of Christ in the Eucharistic elements. See also on c. 41, 3. Apol. I. c. 66, 6.

18. δι' αὐτοὺς ὁ υἱὸς τοῦ Θεοῦ, μ. Thus Otto, after Thirlby and the Benedictine, instead of the reading, manifestly corrupt, of the MSS. and other Edd. δι' αὐτοῦ ὁ Θεὸς τοῦ Θεοῦ. The latter editor would also read μέμνηται. It is just possible however, as the former remark, that the passive form is here to be taken in a passive acceptation.

19. οὗ τὸ ὄνομα κ. τ. λ. See above, on cc. 16, 22; 17, 8. The remark bears upon the citation from Malachi.

21. ῥυπαρὰ ἐνδύματα. In like manner the *calumnies*, with which the Christians were assailed at the instigation of dæmons, are spoken of in Apol. II. c. 13, as *περίβλημα πονηρὸν τοῖς Χριστιανῶν διδάγμασι περιτεθειμένον*. Somewhat similar is the metaphor by which *sins* are called *ῥυπαρὰ ἱμάτια* in c. 116. Compare Isai. lxiv. 6.

25. κόλασιν αἰώνιον πυρός. See on Apol. I. c. 8, 13.

30 γνωτε ὅτι ψεύδεσθε, καὶ ἑαυτοὺς κατὰ πάντα ἀπατᾶν πειρᾶσθε, ὅτι πρῶτον μὲν οὐδὲ νῦν ἀπὸ ἀνατολῶν ἡλίου ἕως δυσμῶν ἐστὶν ὑμῶν τὸ γένος, ἀλλ' ἐστὶ τὰ ἔθνη, ἐν οἷς οὐδέπω οὐδεὶς ὑμῶν τοῦ γένους ᾤκησεν. Οὐδὲ ἐν γὰρ ὅλως ἐστὶ τὸ γένος ἀνθρώπων, εἴτε βαρβάρων εἴτε Ἑλλήνων εἴτε ἀπλῶς ὀπιτιοῦν ὀνόματι
 35 προσαγορευομένων, ἢ ἀμαξοβίων ἢ ἀοίκων καλουμένων, ἢ ἐν σκηναῖς κτηνοτρόφων οἰκούντων, ἐν οἷς μὴ διὰ τοῦ ὀνόματος τοῦ σταυρωθέντος Ἰησοῦ, εὐχαὶ καὶ εὐχυστίαι τῷ πατρὶ καὶ ποιητῇ τῶν ὄλων γίνονται, Εἰδότες ὅτι κατ' ἐκεῖνο τοῦ καιροῦ, ὅτε ὁ προφήτης Μαλαχίας τοῦτο ἔλεγεν, οὐδέπω ἡ διασπορὰ ὑμῶν ἐν
 40 πάσῃ τῇ γῆ, ἐν ὅσῃ νῦν γεγόνατε, ἐγεγένητο, ὡς καὶ ἀπὸ τῶν γραφῶν ἀποδείκνυται.

The spiritual nature of Christ's kingdom is urged upon the Jews as a motive to prepare for his second coming, and to imitate the religious wisdom of Christians.

CXVIII. Ὅσπε μᾶλλον, παυσάμενοι τοῦ φιλεριστεῖν, μετανοήσατε πρὶν ἔλθειν τὴν μεγάλην ἡμέραν τῆς κρίσεως, ἐν ἣ κόπτεσθαι μέλλουσι πάντες οἱ ἀπὸ τῶν φυλῶν ὑμῶν ἐκκεντήσαντες τοῦτον τὸν Χριστὸν, ὡς ἀπὸ γραφῆς ἀπέδειξα προειρημένον. Καὶ ὅτι ὤμοσε κύριος κατὰ τὴν τάξιν Μελχισεδέκ, καὶ τί τὸ προειρη-

31. οὐδὲ νῦν. *Not even now*; and therefore much less, as presently shewn, in the time of the prophet Malachi. King Agrippa, however, makes an assertion to a different effect in Joseph. B. J. II. 16. 4. οὐ γὰρ ἐστὶν ἐπὶ τῆς οἰκουμένης ὄμιλος ὁ μὴ μοῖραν ὑμετέραν ἔχων.

33. οὐδὲ ἐν γὰρ ὅλως κ. τ. λ. See on Apol. I. c. 40, 18.

35. ἀμαξοβίων. Hor. Carm. III. 24. 9. *Campestris Scythæ, Quorum plaustra vagas rite trahunt domos.* Compare Plin. N. H. IV. 12. 25. Justin. Hist. II. 2. The ἀοικοὶ also were the nomade tribes, scattered over Scythia, Numidia, Arabia, India, and Æthiopia. See Plin. N. H. IV. 12. 26. V. 3. 2; 16. 16. VI. 17. 20; 30. 35.

— ἐν σκηναῖς κτηνοτρόφων οἰκούντων. Gen. IV. 20. LXX. οὗτος ἦν πατὴρ οἰκούντων ἐν σκηναῖς κτηνοτρόφων. Thus Plin. N. H. V. 24. 21. *Arabes Scenitæ.* VI. 8. 32. *Sabæi Scenitæ.* See Jul. Solin. Polyhist. c. 93.

38. γίνονται. So Edd. Steph. Thirl. Ott. *Vulgo γίνονται.*

— εἰδότες ὅτι κ. τ. λ. There seems to be something wanting to mark the opposition between this sentence, and ὅτι πρῶτον μὲν οὐδὲ νῦν κ. τ. λ. above. The Benedictine would read εἶτα δὲ for εἰδότες, in which case ἐπίγνωτε must be repeated; and hence it is possible that the error may have arisen.

CXVIII. 2. ἐν ἣ κόπτεσθαι κ. τ. λ. Compare Zech. XII. 12. For φύλων the vulgar reading is φαύλων, of which the correction was suggested by Wolf, approved by Sylburg, and received by Otto. Compare cc. 32. 126. Apol. I. c. 52.

5. κατὰ τὴν τάξιν M. *Scil. ἀρχιερέα αὐτὸν εἶναι.* The reference is to Ps. cx. 4. as explained in c. 93. supra.

μένον ἐστίν, ἐξηγησάμην. Καὶ ὅτι περὶ τοῦ θάπτεσθαι μέλλοντος καὶ ἀνίστασθαι Χριστοῦ ἦν ἡ προφητεία τοῦ Ἡσαίου, φήσωντος, Ἡ ταφή αὐτοῦ ἦρται ἐκ τοῦ μέσου, προεῖπον. Καὶ ὅτι κριτῆς ζώντων καὶ νεκρῶν ἀπάντων αὐτὸς οὗτός ὁ Χριστὸς, εἶπον ἐν πολλοῖς. Καὶ Νάθαν δὲ ὁμοίως περὶ τούτου λέγων πρὸς 10 Δαβίδ οὕτως ἐπήνεγκεν· Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν, καὶ τὸ ἔλεός μου οὐ μὴ ἀποστήσω ἀπ' αὐτοῦ, καθὼς ἐποίησα ἀπὸ τῶν ἔμπροσθεν αὐτοῦ· καὶ στήσω αὐτὸν ἐν τῷ οἴκῳ μου καὶ ἐν τῇ βασιλείᾳ αὐτοῦ ἕως αἰῶνος. Καὶ τὸν ἠγοούμενον δὲ ἐν τῷ οἴκῳ οὐκ ἄλλον Ἰεζεκιήλ λέγει ἢ 15 τούτου αὐτόν. Οὗτος γὰρ ἐξαίρετος ἱερεὺς καὶ αἰώνιος βασιλεὺς, ὁ Χριστὸς, ὡς υἱὸς Θεοῦ· οὐ ἐν τῇ πάλιν παρουσίᾳ μὴ δόξητε λέγειν Ἡσαίαν ἢ τοὺς ἄλλους προφήτας θυσίας ἀφ' αἱμάτων ἢ σπουδῶν ἐπὶ τὸ θυσιαστήριον ἀναφέρεσθαι, ἀλλὰ ἀληθινούς καὶ πνευματικούς αἶνους καὶ εὐχαριστίας. Καὶ οὐ μάτην ἡμεῖς εἰς 20 τούτου πεπιστεύκαμεν, οὐδ' ἐπλανήθημεν ὑπὸ τῶν οὕτως διδασκάντων, ἀλλὰ καὶ θαυμαστῇ προνοίᾳ Θεοῦ τοῦτο γέγονεν, ἵνα ἡμεῖς ὑμῶν τῶν νομιζομένων, οὐκ ὄντων δὲ οὔτε φιλοθέων οὔτε συνετῶν, συνετώτεροι καὶ θεοσεβέστεροι εὐρεθῶμεν διὰ τῆς κλήσεως τῆς καινῆς καὶ αἰωνίου διαθήκης, τουτέστι τοῦ Χριστοῦ. Τοῦτο 25 θαυμάζων Ἡσαίας ἔφη· Καὶ συνέξουσι βασιλεῖς τὸ στόμα αὐ-

8. ἡ ταφή αὐτοῦ ἦρται ἐκ τ. μ. From Isai. lvii. 2. See on c. 97, 12.

11. ἐγὼ ἔσομαι κ. τ. λ. Compare 2 Sam. vii. 14. sqq. 1 Chron. xvii. 13, 14. Although the promise belongs primarily to Solomon, it has a higher and spiritual reference to Christ.

15. καὶ τὸν ἠγοούμενον κ. τ. λ. It is generally supposed by the Commentators that Justin alludes to Ezek. xlv. 3.

17. οὐ ἐν τῇ πάλιν π. That is, during the Millennium. It is plain that *bloody* and *spiritual* sacrifices are here contradistinguished; but as the adjectives agree in gender with *αἶνους*, the comma after *πνευματικούς*, in the Benedictine edition, is incorrect. Thirlby would prefer *ἀληθινὰς καὶ πνευματικὰς* in the feminine; and so, it seems, would Otto: but the change, not being absolutely necessary, may not be made.

22. προνοία Θεοῦ τοῦτο γέγονεν, κ. τ. λ. Justin does not mean that God pre-ordained the impiety of the Jews; but that, having been called by his providence to embrace the new covenant, their folly and wickedness led them to reject it. See Bp. Kaye's Justin, pp. 79. sqq.

26. καὶ συνέξουσι κ. τ. λ. From Isai. lii. 15. liii. 1. The reading *περὶ*

τῶν ὅτι οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ, ὄψονται, καὶ οἱ οὐκ ἀκηκόασι, συνήσουσι. Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν, καὶ ὁ βραχίων κυρίου τίνι ἀπεκαλύφθη; Καὶ ταῦτα λέγων, ἔφη, ὦ 30 Τρύφων, ὡς ἐγχωρεῖ, διὰ τοὺς σήμερον σὺν σοὶ ἀφιγμένους ταῦτα λέγειν πειρῶμαι, βραχέως μέντοι καὶ περικεκομμένως.—Κἀκέινος, Ἐὖ ποιεῖς, ἔφη· κἂν διὰ πλειόνων δὲ καὶ τὰ αὐτὰ πάλιν λέγῃς, χαίρειν με καὶ τοὺς συνόντας τῇ ἀκροάσει γίνωσκε.

Christians are not only a people, but a holy people, the promised seed of Abraham; and, like him, both called and accounted righteous before God.

CXIX. Ἐγὼ τε αὖ εἶπον· Οἴεσθε ἂν ἡμᾶς ποτὲ, ὦ ἄνδρες, νενοηκέναι δυνηθῆναι ἐν ταῖς γραφαῖς ταῦτα, εἰ μὴ θελήματι τοῦ θελήσαντος αὐτὰ ἐλάβομεν χάριν τοῦ νοῆσαι; Ἴνα γένηται καὶ τὸ λελεγμένον ἐπὶ Μωσέως· Παρώξυνάν με ἐπ' ἄλλοτρίοις, ἐν βδελύγμασι αὐτῶν ἐξεπύκρυνάν με, ἔθυσαν δαιμονίοις, οἷς οὐκ οἶδασι· καινοὶ καὶ πρόσφατοι ἦκασιν, οὓς οὐκ ᾔδεισαν οἱ πατέρες αὐτῶν. Θεὸν τὸν γεννήσαντά σε ἐγκατέλιπες, καὶ ἐπελάθου Θεοῦ τοῦ τρέφοντός σε. Καὶ εἶδε κύριος, καὶ ἐζήλωσε, καὶ παρωξύνθη δι' ὄργην υἱῶν αὐτοῦ καὶ θυγατέρων, καὶ εἶπεν, Ἀποστρέψω τὸ 10 πρόσωπόν μου ἀπ' αὐτῶν, καὶ δεῖξω τί ἔσται αὐτοῖς ἐπ' ἐσχάτων, ὅτι γενεὰ ἐξεστραμμένη ἐστίν, υἱοὶ οἷς οὐκ ἔστι πίστις ἐν αὐτοῖς. Αὐτοὶ παρεζήλωσάν με ἐπ' οὐ θεῷ, παρώργισάν με ἐν τοῖς εἰδώλοις αὐτῶν· κἀγὼ παραζηλώσω αὐτοὺς ἐπ' οὐκ ἔθνει, ἐπ' ἔθνει ἀσυνέτῳ παροργιώ αὐτούς· ὅτι πῦρ ἐκκέκαυται ἐκ τοῦ θυμοῦ μου,

αὐτοῦ, *scil.* Χριστοῦ, has been adopted, after Otto, as essential to the sense of the context, and confirmed by c. 13. Apol. I. c. 50. Instances of the confusion of the terminations *ων* and *ου* are not uncommon in MSS.

30. ταῦτά. Thus Otto, for ταῦτα, which is the reading of the MSS. and Edd. Within a line or two we have τὰ αὐτά. Compare cc. 1. 33; 48, 24; 113, 19; and elsewhere.

CXIX. 2. ταῦτα. That is, the *Incarnation of Christ*, and the *Call of the Gentiles*. Compare c. 63, 34.

3. ἐλάβομεν χάριν τοῦ ν. In his *Free Inquiry* (p. 30.), Middleton asserts that Justin rests his interpretations of Scripture, however absurd, upon direct inspiration. See, however, on c. 58, 1.

— Ἴνα γένηται. Understand τοῦτο ἐγένετο, or something to that effect.

4. ἐπὶ Μωσέως. See on c. 111, 1. The citation is from Deut. xxxii. 16. sqq. In accordance with the Hebrew, the LXX. read ἔθυσαν δαιμονίοις, καὶ οὐ θεῷ, θεοῖς οἷς οὐκ ᾔδεισαν. The Targums however, both of Jonathan and Onkelos, agree with Justin.

καὶ καυθήσεται ἕως ἄδου· καταφάγεται τὴν γῆν καὶ τὰ γεννή- 15
 ματα αὐτῆς, φλέξει θεμέλια ὀρέων. Συνάξω εἰς αὐτοὺς κακά.¹⁹
 Καὶ μετὰ τὸ ἀναιρεθῆναι τὸν δίκαιον ἐκείνου ἡμεῖς λαὸς ἕτερος
 ἀνεθήλαμεν, καὶ ἐβλαστήσαμεν στάχυναι καινοὶ καὶ εὐθαλεῖς, ὡς
 ἔφασαν οἱ προφῆται· Καὶ καταφεύζονται ἔθνη πολλὰ ἐπὶ τὸν
 κύριον ἐν ἐκείνῃ τῇ ἡμέρᾳ εἰς λαὸν, καὶ κατασκηνώσουσιν ἐν μέ- 20
 σφ τῆς γῆς πάσης. Ἡμεῖς δὲ οὐ μόνον λαὸς, ἀλλὰ καὶ λαὸς
 ἅγιός ἐσμεν, ὡς ἐδείξαμεν ἠδῆ.²⁰ Καὶ καλέσουσιν αὐτὸν λαὸν ἅγιον,
 λευκωμένον ὑπὸ κυρίου. Οὐκοῦν οὐκ εὐκαταφρόνητος δῆμὸς
 ἐσμεν, οὐδὲ βάρβαρον φύλον, οὐδὲ ὅποια Καρῶν ἢ Φρυγῶν ἔθνη·
 ἀλλὰ καὶ ἡμᾶς ἐξελέξατο ὁ Θεὸς, καὶ ἐμφανῆς ἐγενήθη τοῖς μὴ 25
 ἐπερωτῶσιν αὐτόν. Ἴδου Θεός εἰμι, φησὶ, τῷ ἔθνει, οἷ οὐκ
 ἐπεκαλέσαντο τὸ ὄνομά μου. Τοῦτο γάρ ἐστιν ἐκεῖνο τὸ ἔθνος,
 ὃ πάλαι τῷ Ἀβραάμ ὁ Θεὸς ὑπέσχετο, καὶ πατέρα πολλῶν ἐθνῶν
 θήσει ἐπηγγείλατο, οὐκ Ἀράβων οὐδ' Αἰγυπτίων οὐδ' Ἴδου-
 μαίων λέγων· ἐπεὶ καὶ Ἰσμαὴλ μέγαλον πατὴρ ἔθνους ἐγένετο 30
 καὶ Ἡσαῦ, καὶ Ἀμανιτῶν ἔστι νῦν πολὺ πλῆθος. Νῶε δὲ καὶ
 αὐτοῦ Ἀβραάμ πατὴρ ἦν, καὶ ἀπλῶς παντὸς ἀνθρώπων γένους·
 ἄλλοι δὲ ἄλλων πρόγονοι. Τί οὖν πλεον ἐνθάδε ὁ Χριστὸς
 χαρίζεται τῷ Ἀβραάμ; Ὅτι διὰ τῆς ὁμοίας κλήσεως φωνῇ ἐκά-
 λεσεν αὐτόν, εἰπὼν ἐξελεῖν ἀπὸ τῆς γῆς, ἐν ᾗ ᾔκει. Καὶ ἡμᾶς 35

19. καὶ καταφεύζονται κ. τ. λ. From Zech. ii. 11. Compare also Isai. ii. 2, 3. xlix. 22. lx. 3. lxxviii. 23. Zech. viii. 22, 23.

20. ὡς ἐδείξαμεν ἠδῆ. Compare c. 110. The ensuing quotation is from Isai. lxii. 12. Probably the sense would be more complete by reading καὶ οὕτως λέγει Ἡσαίας· Καλέσουσιν αὐτόν κ. τ. λ.

23. οὐκοῦν οὐκ εὐκαταφρόνητος κ. τ. λ. See above, on c. 8, 20.

24. ὅποια Καρῶν ἢ Φ. ἔθνη. In regard to the *Carians*, Justin seems to allude to Hom. II. B. 867. Καρῶν ἠγήσατο βαρβαροφώνων. See also my note on II. I. 378. That the *Phrygians* also were held in considerable contempt, is evident from the proverb cited in Cic. pro Flacc. c. 27. *Phrygem plagis fieri solere meliorem.*

25. ἀλλὰ καὶ ἡμᾶς κ. τ. λ. Compare Deut. xiv. 2.

26. ἰδου Θεός εἰμι, κ. τ. λ. From Isai. lxv. 1.

28. ὃ πάλαι τῷ Ἀβ. κ. τ. λ. Compare Gen. xii. 2. xvii. 5. Gal. iii. 7. 29. See also the Commentators.

35. εἰπὼν ἐξελεῖν κ. τ. λ. See Gen. xii. 1.

δὲ ἅπαντας δι' ἐκείνης τῆς φωνῆς ἐκάλεσε, καὶ ἐξήλθομεν ἦδη ἀπὸ τῆς πολιτείας, ἐν ᾗ ἐζῶμεν κατὰ τὰ κοινὰ τῶν ἄλλων τῆς γῆς οικητόρων, καθὼς ζῶντες· καὶ σὺν τῷ Ἀβραάμ τὴν ἁγίαν κληρονομήσομεν γῆν, εἰς τὸν ἀπέραντον αἰῶνα τὴν κληρονομίαν
 40 ληψόμενοι, τέκνα τοῦ Ἀβραάμ διὰ τὴν ὁμοίαν πίστιν ὄντες.
 Ὁν γὰρ τρόπον ἐκεῖνος τῇ φωνῇ τοῦ Θεοῦ ἐπίστευσε, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην, τὸν αὐτὸν τρόπον καὶ ἡμεῖς τῇ φωνῇ τοῦ Θεοῦ, τῇ διὰ τε τῶν ἀποστόλων τοῦ Χριστοῦ λαληθείσῃ πάλιν, καὶ τῇ διὰ τῶν προφητῶν κηρυχθείσῃ ἡμῖν, πιστεύ-
 45 σαιτες μέχρι τοῦ ἀποθνήσκειν πᾶσι τοῖς ἐν τῷ κόσμῳ ἀπεταξάμεθα. Ὁμοιόπιστον οὖν τὸ ἔθνος καὶ θεοσεβὲς καὶ δίκαιον, εὐφραῖνον τὸν πατέρα, ὑπισχνεῖται αὐτῷ· ἀλλ' οὐχ ὑμᾶς, οἷς οὐκ ἔστι πίστις ἐν αὐτοῖς.

Christians are the subject of the promises to Isaac and Jacob, and of the blessing of Judah.

CXX. Ὅρατε μέντοι ὡς καὶ τῷ Ἰσαὰκ τὰ αὐτὰ καὶ τῷ Ἰακώβ ὑπισχνεῖται. Οὕτω γὰρ λέγει τῷ Ἰσαὰκ· Καὶ εὐλογηθήσονται ἐν τῷ σπέρματί σου πάντα τὰ ἔθνη τῆς γῆς· τῷ δὲ Ἰακώβ· Καὶ εὐλογηθήσονται ἐν σοὶ πᾶσαι αἱ φυλαὶ τῆς γῆς, καὶ ἐν τῷ σπέρματί σου. Οὐκέτι τοῦτο τῷ Ἠσαῦ, οὐδὲ τῷ Ρουβὶμ λέγει, οὐδὲ ἄλλω τι, ἀλλ' ἐκείνοις ἐξ ὧν ἔμελλεν ἔσσεσθαι κατὰ τὴν οἰκονομίαν τὴν διὰ τῆς παρθένου Μαρίας ὁ Χριστός. Εἶπε δὲ καὶ τὴν εὐλογίαν Ἰούδα καταμάθοις, ἴδοις ἂν ὃ λέγω. Μεριζέται γὰρ τὸ σπέρμα ἐξ Ἰακώβ, καὶ διὰ Ἰούδα καὶ Φαρὲς καὶ Ἰεσσαὶ καὶ Δαβὶδ
 10 κατέρχεται. Ταῦτα δ' ἦν σύμβολα, ὅτι τινὲς τοῦ γένους ὑμῶν εὐρεθήσονται τέκνα Ἀβραάμ, καὶ ἐν μερίδι τοῦ Χριστοῦ εὐρισκό-

38. καὶ σὺν τῷ Ἀβραάμ κ. τ. λ. Iren. Hæc. v. 32. 2. *Si ergo huic promisit Deus hereditatem terræ, non accepit autem in omni suo incolatu, oportet eum accipere eum semine suo, hoc est, qui timent Deum, et credunt in eum, in resurrectione justorum. Semen autem ejus Ecclesia, per Dominum adoptionem, quæ est ad Deum, accipiens.*

41. τῇ φωνῇ τοῦ Θεοῦ ἐπίστευσε, κ. τ. λ. Compare Gen. xv. 6. Rom. iv. 3. ix. 22. Gal. iii. 6. James ii. 23.

47. εὐφραῖνον τὸν πατέρα. Compare Prov. x. 1. xv. 20.

— οἷς οὐκ ἔστι π. ἐν αὐτοῖς. From Deut. xxxii. 20.

CXX. 1. τῷ Ἰσαὰκ καὶ τῷ Ἰακώβ. See Gen. xxvi. 4. xxviii. 14.

6. ἀλλ' ἐκείνοις. Thirlb. *mallet ἀλλ' ἢ ἐκείνοις. Sed etiam c. 74. legitur: οὐ δοκεῖ μοι εἰς ἄλλον τινὰ εἰρηῆσθαι, ἀλλ' εἰς τὸν πατέρα.* OTTO.

7. εὐλογίαν Ἰούδα. See Gen. xlix. 10. The text is cited almost immediately.

9. διὰ Ἰούδα καὶ Φ. κ. τ. λ. Compare Matt. i. 2, 3. 6.

μειοι, ἄλλοι δὲ τέκνα μὲν τοῦ Ἀβραὰμ, ὡς ἡ ἄμμος δὲ ἡ ἐπὶ τὸ
 χεῖλος τῆς θαλάσσης ὄντες, ἦτις ἄγονός τε καὶ ἄκαρπος, πολλὴ
 μὲν καὶ ἀναρίθμητος ὑπάρχουσα, οὐδὲν δὲ ὅλως καρπογονοῦσα,
 ἀλλὰ μόνον τὸ ὕδωρ τῆς θαλάσσης πίνουσα· ὅπερ καὶ τὸ ἐν τῷ 15
 γένει ὑμῶν πολὺ πλῆθος ἐλέγχεται, πικρίας μὲν διδάγματα καὶ ἀ-
 θεότητος συμπνίνοντες, τὸν δὲ τοῦ Θεοῦ λόγον ἀποπτύοντες. Φησὶ
 γοῦν καὶ ἐν τῷ Ἰούδα· Οὐκ ἐκλείψει ἄρχων ἐξ Ἰούδα, καὶ ἡ-
 γούμενος ἐκ τῶν μηρῶν αὐτοῦ, ἕως ἂν ἔλθῃ τὰ ἀποκείμενα αὐτῷ·
 καὶ αὐτὸς ἔσται προσδοκία ἐθνῶν. Καὶ τοῦτο ὅτι οὐκ εἰς Ἰούδαν 20
 ἐβρέθη, ἀλλ' εἰς τὸν Χριστὸν, φαίνεται· καὶ γὰρ Ἰούδαν πάντες
 οἱ ἀπὸ τῶν ἐθνῶν πάντων οὐ προσδοκῶμεν, ἀλλὰ Ἰησοῦν τὸν καὶ
 τοὺς πατέρας ὑμῶν ἐξ Αἰγύπτου ἐξαγαγόντα. Μέχρι γὰρ τῆς παρου-
 σίας τοῦ Χριστοῦ ἡ προφητεία προεκήρυσσεν· Ἔως ἂν ἔλθῃ ᾧ
 ἀπόκειται καὶ αὐτὸς ἔσται προσδοκία ἐθνῶν. Ἐλήλυθε τοιγαρ- 25
 οῦν, ὡς καὶ ἐν πολλοῖς ἀπεδείξαμεν, καὶ προσδοκᾶται πάλιν παρέ-
 σσῆσθαι ἐπάνω τῶν νεφελῶν Ἰησοῦς, οὗ τὸ ὄνομα βεβηλοῦτε
 ὑμεῖς, καὶ βεβηλοῦσθαι ἐν πάσῃ τῇ γῆ ἐξεργάζεσθε. Δυνατὸν
 δὲ ἦν μοι, ἔφην, ὦ ἄνδρες, μάχεσθαι πρὸς ὑμᾶς περὶ τῆς λέξεως,
 ἣν ὑμεῖς ἐξηγεῖσθε λέγοντες εἰρηῆσθαι, Ἔως ἂν ἔλθῃ τὰ ἀποκεί- 30
 μενα αὐτῷ· ἐπειδὴ οὐχ οὕτως ἐξηγήσαντο οἱ ἐβδομήκοντα, ἀλλ',

12. ὡς ἡ ἄμμος κ. τ. λ. The allusion is to Gen. xxii. 17. "The manner in which our author here censures the Jews," observes Jortin (*Remarks on Eccl. Hist.* vol. i. p. 245. Ed. 1846.), "is sprightly and entertaining. It was foretold of you, says he, that you should be as the sand of the sea-shore; and so indeed you are: if as numerous, as barren likewise, and as unfruitful of all that is good; ever ready to receive the refreshing dews and rain of heaven, and never willing and disposed to make any return." For the sake of the sprightliness, however, Justin has confined to the *carnal seed* of Abraham what belongs also to the *spiritual seed*, and thus to a certain extent weakens his main argument.

18. ἐν τῷ Ἰούδα. That is, in the section entitled Judah, or which records the blessing of Judah; with reference to the Hebrew division of the Scriptures. This was the usual form of Rabbinical citation, of which there are examples in the New Testament. See Mark ii. 26. xii. 26. Rom. xi. 2; and the Interpp. ad II. cc.

23. ἐξ Αἰγ. ἐξαγαγόντα. Namely, as the *Angel-Jehovah*. See on Apol. I. c. 62, 13.

27. οὗ τὸ ὄνομα κ. τ. λ. See above on c. 117, 19.

29. περὶ τῆς λέξεως. See on c. 52, 7. Apol. I. c. 32, 3.

Ἔως ἂν ἔλθῃ ᾧ ἀπόκειται. Ἐπειδὴ δὲ τὰ ἀκόλουθα μὴνύει ὅτι
περὶ Χριστοῦ εἶρηται,—οὕτω γὰρ ἔχουσι· Καὶ αὐτὸς ἔσται προσδο-
κία ἔθνων,—οὐ περὶ τοῦ λεξιδίου συζητῆσαι ὑμῖν ἔρχομαι, ὅνπερ
35 τρόπον οὐδὲ ἀπὸ τῶν μὴ ὁμολογουμένων ὑφ' ὑμῶν γραφῶν, ὧν
καὶ ἀνιστόρησα, ἀπὸ λόγων Ἰερεμίου τοῦ προφήτου καὶ Ἐσδρα
καὶ Δαβίδ, τὴν ἀπόδειξιν τὴν περὶ τοῦ Χριστοῦ ποιήσασθαι ἐσ-
πούδασα, ἀλλ' ἀπὸ τῶν ὁμολογουμένων μέχρι νῦν ὑφ' ὑμῶν ἂ
εἰ ἐνενοήκεισαν οἱ διδάσκαλοι ὑμῶν, εἴ ἴστε ὅτι ἀφανῆ ἐπεποιή-
40 κεισαν, ὡς καὶ τὰ περὶ τὸν θάνατον Ἡσαίου, ὃν πρίου ξυλίνῳ
ἐπίστατε, μυστήριον καὶ αὐτὸ τοῦ Χριστοῦ, τοῦ τέμνειν ὑμῶν τὸ
γένος διχῆ μέλλοντος, καὶ τοὺς μὲν ἀξίους σὺν τοῖς ἁγίοις πατριάρ-
χαῖς καὶ προφήταις τῆς αἰωνίου βασιλείας καταξιῶν μέλλοντος,
τοὺς δὲ ἐπὶ τὴν καταδίκην τοῦ ἀσβέστου πυρὸς σὺν τοῖς ὁμοίοις
45 ἀπειθέσι καὶ ἀμεταθέτοις ἀπὸ πάντων τῶν ἔθνων πέμψειν ἤδη
φῆσαντος. Ἦξουσι γάρ, εἶπεν, ἀπὸ δυσμῶν καὶ ἀνατολῶν, καὶ
ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βα-
σιλείᾳ τῶν οὐρανῶν· οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται
εἰς τὸ σκότος τὸ ἐξώτερον. Καὶ ταῦτα, εἶπον, ὅτι οὐδὲν οὐδενὸς

35. ὧν καὶ ἀνιστόρησα. See on cc. 71, 4; 72, 3. 10; 73, 2. *Apol.* i. c. 41, 14.

39. ἀφανῆ ἐπεποιήκεισαν. The same assertion is made in *Iren. Hær.* III. 21.

1. See also *Euseb. Demonstr. Ev.* vi. p. 257.

40. ὃν πρίου ξυλίνῳ ἐπ. There is no record of this fact in Scripture, though St Paul has been supposed to admit the tradition in *Heb.* xi. 37. Thus Theophylact *ad loc.* ἐπίσθησαν ὡς Ἡσαίας ὑπὸ Μανασσῆ, ὃν καὶ ξυλίνῳ πρίου φασι πρὸς θῆναι, ἵνα ἀλγεινότερα αὐτῷ εἴη ἢ τιμωρία ἐπὶ πλείον κολαζομένη. See also *Jerome's Comm. in Esai.* i. 10. LVII. 2. *Epiphan. Hær.* XL. 2. LXVII. 3. *Origen. in Matt.* x. 18. *Epist. ad African.* c. 9. As Justin distinctly alleges against the Jews the erasure of the account of Isaiah's murder from their Scriptures, he may possibly have met with it in some interpolated copy of the LXX. The legend is preserved in the apocryphal *Ascensio Jesaiæ vatis*, published by Dr. Lawrence, at Oxford, in 1819.

44. σὺν τοῖς ὁμοίοις ἀπ. Sylburg suggests ὁμοίως.

46. Ἦξουσι γάρ, εἶπεν, κ. τ. λ. From *Matt.* viii. 11, 12.

49. καὶ ταῦτα, εἶπον, ὅτι οὐδὲν κ. τ. λ. Vulgo, καὶ ταῦτα εἶπεν, ὅτι κ. τ. λ. Sylburg, the Benedictine, and others read εἶπον, but without correcting the punctuation. This was suggested by Thirlby, and there can be no doubt, if it were only from Justin's constant usage, that he is right. He would also read φροντίζω, but here, on the other hand, Justin's manner is against him; for the participle, with ἐστί understood, continually recurs.

φροντίζων ἢ τοῦ τάληθές λέγειν, λέγοιμι, οὐδένα δυσώπησεσθαι 50
μέλλων, κἄν δέη παραντίκα ὑφ' ὑμῶν μελισθῆναι. Οὐδὲ γὰρ
ἀπὸ τοῦ γένους τοῦ ἐμοῦ, λέγω δὲ τῶν Σαμαρέων, τινὸς φρον-
τίδα ποιούμενος, ἐγγράφως Καίσαρι προσομιλῶν εἶπον πλανᾶ-
σθαι αὐτοὺς πειθομένους τῷ ἐν τῷ γένει αὐτῶν μάγῳ Σίμωνι,
ὃν Θεὸν ὑπὲρ ἅνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως εἶναι 55
λέγουσι.

CXXI. Καὶ, ἡσυχίαν ἀγόντων αὐτῶν, ἔφερον· Διὰ Δαβὶδ The faith of
περὶ τούτου λέγων τοῦ Χριστοῦ, ὃ φίλοι, οὐκέτι ἐν τῷ σπέρματι
αὐτοῦ εἶπεν εὐλογηθῆσεσθαι τὰ ἔθνη, ἀλλὰ ἐν αὐτῷ. Οὕτω δὲ
ἐκεῖ ἐστὶ· Τὸ ὄνομα αὐτοῦ εἰς τὸν αἰῶνα, ὑπὲρ τὸν ἥλιον ἀνα-
τελεῖ· καὶ ἐνευλογηθῆσονται ἐν αὐτῷ πάντα τὰ ἔθνη. Εἰ δὲ ἐν
τῷ Χριστῷ εὐλογεῖται τὰ ἔθνη πάντα, καὶ ἐκ πάντων τῶν ἔθνῶν
ἐπὶ τοῦτον πιστεύομεν, καὶ αὐτός ἐστιν ὁ Χριστὸς, καὶ ἡμεῖς οἱ δι'
αὐτοῦ εὐλογημένοι. Τὸν μὲν ἥλιον ὁ Θεὸς ἐδεδώκει πρότερον εἰς
τὸ προσκυνεῖν αὐτὸν, ὡς γέγραπται, καὶ οὐδένα οὐδέποτε ἰδεῖν
ἐστὶν ὑπομείναντα διὰ τὴν πρὸς τὸν ἥλιον πίστιν ἀποθανεῖν· διὰ 10
δὲ τὸ ὄνομα τοῦ Ἰησοῦ ἐκ παντὸς γένους ἀνθρώπων καὶ ὑπομεί-
ναντας, καὶ ὑπομένοντας, πάντα πάσχειν ὑπὲρ τοῦ μὴ ἀρνήσασθαι
αὐτὸν ἰδεῖν ἐστὶ. Πυρωδέστερος γὰρ αὐτοῦ ὁ τῆς ἀληθείας καὶ

53. ἐγγράφως Καίσαρι προσομιλῶν. *When I appealed to Caesar in a
written address.* Justin manifestly alludes to his first Apology. In both his
Apologies he speaks indeed of the imposture of Simon Magus. See Apol. I. c. 26.
II. c. 15. The date of the second, however, was considerably later than that of the
Dialogue. See the Introd. Obs. to Apol. I. p. 8.

CXXI. 1. ἔφερον. *Rectius forsān ἐπέφερον, ut infra c. 126.* SYLBURG.

3. εἶπεν. Either ὁ Θεός, or ὁ λόγος, may be supplied. Compare c. 115. and
elsewhere. Bp. Pearson would read διὰ for διὰ in the beginning of the sentence;
but no change is necessary.

4. τὸ ὄνομα αὐτοῦ κ. τ. λ. From Psal. lxxii. 17. In the first clause, as
compared with c. 34. supra, ἔσται may be understood, though it is manifestly
impossible to decide with any like certainty as to the form of Justin's citations.
The Benedictine Editor removes the stop after αἰῶνα.

9. ὡς γέγραπται. Compare Deut. iv. 19; and see above, on c. 55, 6. Justin's
meaning, however, does not seem to be that God actually permitted the worship of
the Sun; but that he bore with it under the circumstances. Compare Acts xvii. 30.

10. διὰ δὲ τὸ ὄνομα τοῦ Ἰ. κ. τ. λ. Compare Apol. II. c. 10; and see Bp.
Kaye's Justin, p. 17. See also on Apol. I. cc. 25, 7; 26, 32.

σοφίας λόγος καὶ φωτειώτερος μᾶλλον τῶν ἡλίου δυνάμεών ἐστι,
 15 καὶ εἰς τὰ βάθη τῆς καρδίας καὶ τοῦ νοῦ εἰσδύνων. "Οθεν καὶ
 ὁ λόγος ἔφη· Ὑπὲρ τὸν ἡλίον ἀνατελεῖ τὸ ὄνομα αὐτοῦ. Καὶ
 πάλιν, Ἀνατολὴ ὄνομα αὐτοῦ, Ζαχαρίας φησί. Καὶ περὶ τοῦ
 αὐτοῦ λέγων εἶπεν, ὅτι Κόψονται φυλὴ κατὰ φυλὴν. Εἰ δὲ
 ἐν τῇ ἀτίμῃ καὶ ἀειδεῖ καὶ ἔξουθενημένη πρώτῃ παρουσίᾳ αὐτοῦ
 20 τοσοῦτον ἔλαμψε καὶ ἰσχυσευ, ὡς ἐν μηδενὶ γένει ἀγνοεῖσθαι αὐτὸν,
 καὶ ἀπὸ παντὸς μετάνοιαν πεποιῆσθαι ἀπὸ τῆς παλαιᾶς κακῆς
 ἐκάστου γένους πολιτείας, ὥστε καὶ τὰ δαιμόνια ὑποτάσσεσθαι
 αὐτοῦ τῷ ὀνόματι, καὶ πάσας τὰς ἀρχὰς καὶ τὰς βασιλείας τούτου
 τὸ ὄνομα παρὰ πάντας τοὺς ἀποθανόντας δεδοικέναι, οὐκ ἐκ
 25 παντὸς τρόπου ἐν τῇ ἐνδόξῃ αὐτοῦ παρουσίᾳ καταλύσει πάντας
 τοὺς μισήσαντας αὐτὸν, καὶ τοὺς αὐτοῦ ἀδικῶς ἀποστάντας, τοὺς
 δὲ ἰδίους ἀναπαύσει, ἀποδιδούς αὐτοῖς τὰ προσδοκώμενα πάντα;
 Ἡμῶν οὖν ἐδόθη καὶ ἀκούσαι καὶ συνεῖναι καὶ σωθῆναι διὰ τού-
 του τοῦ Χριστοῦ, καὶ τὰ τοῦ πατρὸς ἐπιγνῶναι πάντα. Διὰ
 30 τούτου ἔλεγε πρὸς αὐτόν· Μέγα σοὶ ἐστι τοῦ κληθῆναι σε παῖδά
 μου, τοῦ στήσαι τὰς φυλὰς τοῦ Ἰακώβ, καὶ τὰς διασπορὰς τοῦ
 Ἰσραὴλ ἐπιστρέψαι. Τέθεικά σε εἰς φῶς ἐθνῶν, τοῦ εἶναι σε εἰς
 σωτηρίαν αὐτῶν ἕως ἑσχάτου τῆς γῆς.

CXXII. Ταῦτα ὑμεῖς μὲν εἰς τὸν γήοραν καὶ τοὺς προσηλύ-

Such prophe-
 cies cannot
 refer to the
Proselytes,
 who believe in
 Christ as little
 as the Jews,
 and for whom
 a new cove-
 nant would
 not have been
 required.

17. ἀνατολὴ ὄνομα αὐτοῦ. This and the following citation are from Zech. vi. 12. xii. 12. In the latter, Stephens, Jebb, and Thirlby, read ὄψονται for κόψονται, without a shadow of authority.

22. ὥστε καὶ τὰ δαιμόνια κ. τ. λ. The same result is attributed to the spread of the Gospel in c. 49; and Justin constantly represents the efforts of the demons to arrest its progress as futile and powerless. Compare cc. 30. 76. 85. Apol. i. c. 57.

24. οὐκ ἐκ παντὸς τρόπου κ. τ. λ. Thus Otto, at the suggestion of the Benedictine. The relative οὖν, which the vulgar text exhibits, is meaningless. Thirlby would read πῶς οὐκ κ. τ. λ.

26. τοὺς δὲ ἰδίους ἀναπαύσει, κ. τ. λ. See on c. 80, 35.

28. συνεῖναι. Bp. Pearson reads συνιέναι. See, however, on Apol. i. c. 14, 3.

29. τὰ τοῦ π. ἐπιγν. πάντα. Compare John xiv. 7.

30. μέγα σοὶ ἐστι κ. τ. λ. From Isai. xlix. 6.

CXXII. 1. τὸν γήοραν. A Syriac word, signifying a stranger or sojourner,

τους εἰρήσθαι νομίζετε, τῷ ὄντι δὲ εἰς ἡμᾶς εἴρηται τοὺς διὰ Ἰησοῦ πεφωτισμένους. Ἡ γὰρ ἂν κάκεινους ἐμαρτύρει ὁ Χριστός· νῦν δὲ διπλότερον υἱὸν γεέννης, ὡς αὐτὸς εἶπε, γίνεσθε. Οὐ πρὸς ἐκείνους οὖν οὐδὲ τὰ διὰ τῶν προφητῶν εἰρημένα 5 λέλεκται, ἀλλὰ πρὸς ἡμᾶς, περὶ ὧν ὁ λόγος λέγει· Ἄξω ἐν ὁδῷ τυφλοὺς, ἦν οὐκ ἔγνωσαν καὶ τρίβους, οὓς οὐκ ᾔδεισαν, πατήσουσι. Καγὰ μάρτυς, λέγει κύριος ὁ Θεὸς, καὶ ὁ παῖς μου, ὃν ἐξελεξάμην. Τίσιν οὖν μαρτυρεῖ ὁ Χριστός; Δῆλον ὡς τοῖς

and appearing under the form *γειώρας* in the LXX. Thus in Exod. xii. 19. ἐν δὲ τοῖς γειώραις καὶ ἐν τοῖς ἀντοχοθόσι τῆς γῆς. Isai. xiv. 1. ὁ γειώρας προστεθήσεται πρὸς αὐτούς. The root of the word is manifestly the Hebrew גַּי, *to sojourn*; which appears in the form of a substantive as opposed to גַּיִן, *a native*, in Exod. xii. 19. 48. xx. 10. Lev. xvi. 29. xvii. 8. Hence it would be used to denote *a proselyte*; and Justin, quoting the above text from Isaiah in the next chapter, regards it as an exact synonym of *προσήλυτος*. Thus also Theodoret. ad l. c. *γειώρας* τῇ Ἑλλάδι φωνῇ ὁ *προσήλυτος* ἐρμηνεύεται *προσηλύτους* δὲ ἐκάλουν τοὺς ἐκ τῶν ἐθνῶν προσιόντας, καὶ τὴν νομικὴν πολιτείαν ἀσπαζομένους. And Hesychius: *γειώρας*· *γειτόνας* ἐξ ἄλλου γένους, καλουμένους τῷ Ἰσραὴλ *προσηλύτους*. It has been thought indeed that Justin in this passage distinguishes between ὁ *γηώρας* and ὁ *προσήλυτος*, so as to denote by the one perhaps *a proselyte of righteousness*, and by the other *a proselyte of the gate*; but from the ensuing chapter it is manifest that he recognised no such distinction. Hence it is likely that the words καὶ τοὺς *προσηλύτους* are a marginal gloss, which has been carelessly or ignorantly incorporated with the text; or, at all events, the particle καὶ has an *explanatory*, not a *copulative*, import. The change of number renders the former supposition far more probable. As to Justin's orthography, he may have written the word in the ordinary way; and the copyists, unacquainted with a word of foreign origin, may have transcribed it incorrectly. Indeed a confusion of *ει* and *η*, is by no means unfrequent in MSS. See on Apol. I. cc. 49, 7; 52, 7. Nor is the interchange of *ο* and *ω* less common.

3. *πεφωτισμένους*. See on Apol. I. c. 61, 39.

— ἦ γὰρ ἂν κάκεινους κ. τ. λ. So Edd. Ben. Ott. The vulgar reading ἦ is also observed to be incorrect by Sylburg and others. In the quotation which follows from Matt. xxiii. 15. H. Stephens conjectures that the true reading is υἱοὺς γεέννης γινέσθαι ποιεῖτε. Thirlby proposes γίνονται. On the other hand, the Benedictine upholds the received text, as implying that the proselytes, on embracing Judaism, became even more intolerant than the Jews themselves.

6. ἄξω ἐν ὁδῷ κ. τ. λ. From Isai. xlii. 16. xliii. 10. The masculine relative οὓς is found also in some MSS. of the LXX.

10 πεπιστευκόσιν. Οἱ δὲ προσήλυτοι οὐ μόνον οὐ πιστεύουσιν, ἀλλὰ διπλότερον ὑμῶν βλασφημοῦσιν εἰς τὸ ὄνομα αὐτοῦ, καὶ ἡμᾶς τοὺς εἰς ἐκεῖνον πιστεύοντας καὶ φονεύει καὶ αἰκίζει βούλονται· κατὰ πάντα γὰρ ὑμῖν ἕξομοιοῦσθαι σπεύδουσι. Καὶ πάλιν ἐν ἄλλοις βοᾷ· Ἐγὼ κύριος ἐκάλεσά σε τῇ δικαιοσύνῃ, καὶ κρα-
 15 τήσω τῆς χειρός σου, καὶ ἰσχύσω σε, καὶ θήσω σε εἰς διαθήκην γένους, εἰς φῶς ἔθνων, ἀνοίξαι ὀφθαλμοὺς τυφλῶν, ἐξαγαγεῖν ἐκ δεσμῶν πεπεδημένους. Ἐπεὶ καὶ ταῦτα, ὦ ἄνδρες, πρὸς τὸν Χριστὸν καὶ περὶ τῶν ἔθνων τῶν πεφωτισμένων εἴρηται. Ἡ πάλιν ὑμεῖς ἐρεῖτε, Πρὸς τὸν νόμον λέγει καὶ τοὺς προσηλύτους
 20 ταῦτα;—Καὶ ὡσπερ ἐν θεάτρῳ ἀνέκραγόν τιες τῶν τῇ δευτέρᾳ ἀφιγμένων· Ἄλλὰ τί; Οὐ πρὸς τὸν νόμον λέγει καὶ τοὺς φωτιζομένους ὑπ' αὐτοῦ; Οὗτοι δὲ εἰσιν οἱ προσήλυτοι.—Οὐκ ἔφη, ἀπιδὼν πρὸς τὸν Τρύφωνα. Ἐπεὶ εἰ νόμος εἶχε τὸ φωτίζειν τὰ ἔθνη καὶ τοὺς ἔχοντας αὐτὸν, τίς χρεῖα καινῆς
 25 διαθήκης; Ἐπειδὴ καινὴν διαθήκην καὶ νόμον αἰώνιον καὶ πρόσταγμα ὃ Θεὸς προεκήρυσσε πέμψειν, οὐχὶ τὸν παλαιὸν νόμον ἀκουσόμεθα καὶ τοὺς προσηλύτους αὐτοῦ, ἀλλὰ τὸν Χριστὸν καὶ τοὺς προσηλύτους αὐτοῦ, ἡμᾶς τὰ ἔθνη, οὓς ἐφώτισεν, ὡς που φησὶν· Οὕτω λέγει κύριος, Καιρῷ δεκτῷ ἐπήκουσά σου, καὶ ἐν
 30 ἡμέρᾳ σωτηρίας ἐβοήθησά σοι, καὶ ἔδωκά σε εἰς διαθήκην ἔθνων, τοῦ καταστήσαι τὴν γῆν καὶ κληρονομίαν κληρονομησαί ἐρήμους. Τίς οὖν ἡ κληρονομία τοῦ Χριστοῦ; Οὐχὶ τὰ ἔθνη; Τίς ἡ διαθήκη τοῦ Θεοῦ; Οὐχ ὁ Χριστός; Ὡς καὶ ἀλλαχοῦ φησὶν· Υἱὸς μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε· αἴτησαι παρ' ἐμοῦ,
 35 καὶ δώσω σοι ἔθνη τὴν κληρονομίαν σου, καὶ τὴν κατάσχεσίν σου τὰ πέρατα τῆς γῆς.

Neither can the *Proselytes* be meant, inasmuch as they are identified, as a people, with the Jews; and it would be absurd to speak of the Jews as *blind*, and their *Proselytes* as *illuminated*.

CXXIII. Ὡς οὖν πάντα ταῦτα εἴρηται πρὸς τὸν Χριστὸν καὶ

τὰ ἔθνη, οὕτως κάκεῖνα εἰρηῆσθαι νομίζετε. Οὐδὲν γὰρ χρήζουσιν οἱ προσήλυτοι διαθήκης, εἰ, ἐνὸς καὶ τοῦ αὐτοῦ πᾶσι τοῖς περι-

14. ἐγὼ κύριος κ. τ. λ. From Isai. xlii. 6, 7. Ed. Ben. omits the copula before ἰσχύσω.

29. οὕτω λέγει κύριος, κ. τ. λ. From Isai. xlix. 8.

34. υἱὸς μου εἶ σὺ, κ. τ. λ. From Ps. ii. 7, 8.

CXXIII. 2. κάκεῖνα. The prophecies quoted in c. 121.

τεμνομένοις κειμένοι νόμου, περὶ ἐκείνων οὕτως ἢ γραφὴ λέγει·
 Καὶ προστεθήσεται καὶ ὁ γηόρας πρὸς αὐτοὺς, καὶ προστεθήσεται 5
 πρὸς τὸν οἶκον Ἰακώβ. Καὶ ὅτι μὲν προσήλυτος, ὁ περιτεμνόμενος
 εἰς τῷ λαῷ προσκεχωρηκέναι, ἐστὶν ὡς αὐτόχθων· ἡμεῖς δὲ λαὸς
 κεκλήσθαι ἡξιωμένοι ὁμοίως ἔθνος ἐσμὲν διὰ τὸ ἀπερίμητοι
 εἶναι. Πρὸς δὲ καὶ γελοῖόν ἐστιν ἡγεῖσθαι ὑμᾶς τῶν μὲν προση-
 λύτων αὐτῶν ἀνεῶχθαι τὰ ὄμματα, ὑμῶν δὲ οὐ· καὶ ὑμᾶς μὲν 10
 ἀκούειν τυφλοὺς καὶ κωφοὺς, ἐκείνους δὲ πεφωτισμένους. Καὶ
 ὅτι γελοιότερον ἀποβήσεται ὑμῖν τὸ πᾶγμα, εἰ τὸν νόμον τοῖς
 ἔθνεσι δεδόσθαι φήσετε, ὑμεῖς οὔτε ἐκείνων τὸν νόμον ἔγνωτε.
 Ἡύλαβεῖσθε γὰρ ἂν τὴν τοῦ Θεοῦ ὄργην, καὶ υἱοὶ ἄνομοι καὶ
 ῥεμβεύοντες οὐκ ἂν ἦτε, δυσωπούμενοι ἀκούειν ἐκάστοτε λέγοντος 15
 αὐτοῦ, Υἱοὶ, οἷς οὐκ ἔστι πίστις ἐν αὐτοῖς· καὶ, Τίς τυφλὸς,
 ἀλλ' ἢ οἱ παῖδές μου; καὶ κωφὸς, ἀλλ' ἢ οἱ κυριεύοντες αὐτῶν;
 Καὶ ἐτυφλώθησαν οἱ δούλοι τοῦ Θεοῦ. Εἶδετε πολλάκις, καὶ
 οὐκ ἐφυλάξασθε· ἀνεφγμένα τὰ ὦτα ὑμῶν, καὶ οὐκ ἤκούσατε.
 Εἰ καλὸς ὑμῶν ὁ ἔπαινος τοῦ Θεοῦ, καὶ Θεοῦ μαρτυρία δού- 20

5. καὶ προστεθήσεται κ. τ. λ. From Isai. xiv. 1. See above, on c. 122, 1.

7. εἰς τῷ λαῷ πρ. Cod. Reg. and Edd. Steph. Jebb. Thirlb. εἰ τῷ λαῷ π. Cod. Clar. εἰς τῷ καλῷ π. Ed. Sylb. εἰ τ. λ. προσκεχώρηκεν. The text is that of the Benedictine Editor, which Otto has also adopted, and for which the *Var. Lect.* of Cod. Clar. is ample authority. Assuredly εἰς τὸ τ. λ. π. would be more eligible; but in these minutiae Justin was not nice. Before ὅτι understand ἐπίστασθε, and so again before ὅτι γελοιότερον κ. τ. λ.

8. ὁμοίως ἔθνος ἐσμὲν. For ὁμοίως, some would read ὁμῶς, *tamen*. Frequently however, as Otto observes, ὁμοίως is used in the sense of ὁμῶς. Thus again in c. 124. οὗτοι ὁμοίως τῷ Ἀδὰμ κ. τ. λ. So likewise in Herod. vii. 121. οἱ μὲν δὴ πιεζόμενοι ὁμοίως τὰ ἐπιτασσόμενα ἐπετέλεον. Unless indeed the copyists are at fault. For ἔθνος, Thirlby would prefer ἔθνη.

10. ὑμῶν δὲ οὐ· καὶ ὑμᾶς. Thus Otto. *Vulgo* ἡμῶν and ἡμᾶς.

13. ὑμεῖς οὔτε. *Fortasse* ὑμεῖς δὲ οὐκ. OTTO.

16. υἱοὶ, οἷς οὐκ ἔστι κ. τ. λ. For this and the following quotation, see Deut. xxxii. 20. Isai. xlii. 19, 20. With respect to the latter, the MSS. and Edd., prior to the Benedictine, represent the last clause as the words of Justin himself, read εἰ δὲ γε for εἶδετε, and exhibit a punctuation which throws the entire context into utter confusion.

20. εἰ καλὸς κ. τ. λ. Thirlby and Otto would read ἢ καλὸς κ. τ. λ. Rather

λοισ πρέπουσα; Οὐκ αἰσχύνεσθε πολλάκις ταῦτα ἀκούοντες, οὐδὲ ἀπειλοῦντος τοῦ Θεοῦ φρίσσετε, ἀλλ' ἡ λαὸς μωρὸς καὶ σκληροκάρδιός ἐστε. Διὰ τοῦτο ἰδοὺ προσθήσω τοῦ μεταθεῖναι τὸν λαὸν τοῦτον, λέγει κύριος, καὶ μεταθήσω αὐτοὺς, καὶ ἀπολώ τὴν
 25 σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν τῶν συνετῶν κρύψω. Εὐλόγως. Οὐ γὰρ σοφοὶ ἐστε οὐδὲ συνετοὶ, ἀλλὰ δριμεῖς καὶ πανοὔργοι· σοφοὶ εἰς τὸ κακοποιῆσαι μόνον, γνῶναι δὲ βουλήν Θεοῦ κεκρυμμένην, ἢ διαθήκην κυρίου πιστὴν ἢ τρίβους αἰωνίους εὐρεῖν, ἀδύνατοι. Τοιγαροῦν, Ἐγερωῶ, φησί, τῷ Ἰσραὴλ
 30 καὶ τῷ Ἰούδα σπέρμα ἀνθρώπων καὶ σπέρμα κτηνῶν. Καὶ διὰ Ἡσαίου περὶ ἄλλου Ἰσραὴλ οὕτω φησί· Τῇ ἡμέρᾳ ἐκείνῃ ἔσται τρίτος Ἰσραὴλ ἐν τοῖς Ἀσσυρίοις καὶ Αἰγυπτίοις, εὐλογημένος ἐν τῇ γῆ, ἣν εὐλόγησε κύριος σαβαὼθ λέγων, Εὐλογημένος ἔσται ὁ λαὸς μου ὁ ἐν Αἰγύπτῳ καὶ ὁ ἐν Ἀσσυρίοις, καὶ ἡ κληρονομία μου
 35 Ἰσραὴλ. Εὐλογοῦντος οὖν τοῦ Θεοῦ καὶ Ἰσραὴλ τοῦτον τὸν λαὸν καλοῦντος, καὶ κληρονομίαν αὐτοῦ βοῶντος εἶναι, πῶς οὐ μετανοεῖτε ἐπὶ τε τῷ ἑαυτοὺς ἀπατᾶν ὡς μόνου Ἰσραὴλ ὄντες, καὶ ἐπὶ τῷ καταρᾶσθαι τὸν εὐλογημένον τοῦ Θεοῦ λαόν; Καὶ γὰρ ὅτε πρὸς τὴν Ἱερουσαλήμ καὶ τὰς πέριξ αὐτῆς ἔλεγε χώρας, οὕτω πάλιν
 40 ἐπέειπε· Καὶ γεννήσω ἐφ' ὑμᾶς ἀνθρώπους, τὸν λαόν μου Ἰσραὴλ· καὶ κληρονομήσουσιν ὑμᾶς, καὶ ἔσεσθε αὐτοῖς εἰς κατάσχεσιν, καὶ οὐ μὴ προστεθῆτε ἔτι ἀτεκνωθῆναι ἀπ' αὐτῶν.—Τί οὖν; φησὶν ὁ Τρύφων. Ὑμεῖς Ἰσραὴλ ἐστε; καὶ περὶ ὑμῶν λέγει ταῦτα; —Εἰ μὲν, ἔφην αὐτῷ, μὴ περὶ τούτων καὶ πολὺν λόγον πε-

Christians are the true spiritual Israel, as being begotten of him, who is typically designated Jacob and Israel.

perhaps ἦ. See on c. 122, l. 3. Clearly the interrogation is bitterly sarcastic. For the rest, the transposition proposed by Thirlby, μαρτυρία δούλοις Θεοῦ πρέπουσα, is perhaps desirable; unless, as the same critic also suggests, Θεοῦ should be cancelled in this latter clause.

22. λαὸς μωρὸς καὶ σκλ. Compare Jerem. v. 21, 22. LXX. Hence Thirlby would read ἀκάρδιος. Surely without reason.

23. διὰ τοῦτο κ. τ. λ. From Isai. xxix. 14.

27. σοφοὶ εἰς τὸ κακοποιῆσαι κ. τ. λ. Compare Jerem. iv. 22, vi. 16. Thirlby suggests that ἀσύνητοι would be a more elegant reading than ἀδύνατοι.

29. ἐγερωῶ τῷ Ἰσραὴλ κ. τ. λ. From Jerem. xxxi. 27.

31. τῇ ἡμέρᾳ ἐκείνῃ κ. τ. λ. From Isai. xix. 24, 25.

40. καὶ γεννήσω κ. τ. λ. From Ezek. xxxvi. 12.

ποιήμεθα, κὰν ἄμφέβαλλον, μή τι οὐ συνιωῶν τοῦτο ἐρωτᾷς· 45
 ἐπειδὴ δὲ καὶ μετὰ ἀποδείξεως καὶ συγκαταθέσεως καὶ τοῦτο συν-
 ηγάγομεν τὸ ζήτημα, οὐ νομίζω σε ἀγνοεῖν μὲν τὰ προειρημένα,
 οὐδὲ πάλιν φιλεριστεῖν, ἀλλὰ προκαλεῖσθαί με καὶ τούτοις τὴν
 αὐτὴν ἀπόδειξιν ποιήσασθαι. Καὶ τῷ διὰ τῶν ὀφθαλμῶν νεύματι
 συντιθεμένον, Πάλιν, ἔλεγον ἐγὼ, ἐν τῷ Ἡσαΐα, ὡσὶν ἀκούον- 50
 τες εἰ ἄρα ἀκούετε, περὶ τοῦ Χριστοῦ λέγων ὁ Θεὸς ἐν παραβολῇ
 Ἰακῶβ αὐτὸν καλεῖ καὶ Ἰσραὴλ. Οὕτω λέγει· Ἰακῶβ ὁ παῖς
 μου, ἀντιλήψομαι αὐτὸν· Ἰσραὴλ ἐκλεκτός μου, θήσω τὸ πνεῦ-
 μά μου ἐπ' αὐτὸν, καὶ κρίσιν τοῖς ἔθνεσιν ἐξοίσει. Οὐκ ἐρίσει
 οὔτε κράξει, οὔτε ἀκούσεται τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐ- 55
 τοῦ· κάλαμον συντετριμμένον οὐ κατεάξει, καὶ λίθον τυφόμενον
 οὐ μὴ σβέσει, ἀλλὰ εἰς ἀλήθειαν ἐξοίσει, κρίσιν ἀναλήψει, καὶ οὐ
 μὴ θραυσθήσεται, ἕως ἂν θῆ ἐπὶ τῆς γῆς κρίσιν· καὶ ἐπὶ τῷ ὀνό-
 ματι αὐτοῦ ἐλπιούσων ἔθνη. Ὡς οὖν ἀπὸ τοῦ ἐνὸς Ἰακῶβ ἐκείνου,
 τοῦ καὶ Ἰσραὴλ ἐπικληθέντος, τὸ πᾶν γένος ὑμῶν προσηγόρευτο 60
 Ἰακῶβ καὶ Ἰσραὴλ, οὕτω καὶ ἡμεῖς ἀπὸ τοῦ γεννήσαντος ἡμᾶς
 εἰς Θεὸν Χριστοῦ, ὡς καὶ Ἰακῶβ καὶ Ἰσραὴλ καὶ Ἰούδα καὶ Ἰωσήφ
 καὶ Δαβὶδ, καὶ Θεοῦ τέκνα ἀληθινὰ καλούμεθα καὶ ἐσμέν, οἱ τὰς
 ἐντολὰς τοῦ Χριστοῦ φυλάσσοντες.

CXXIV. Καὶ ἐπειδὴ εἶδον αὐτοὺς συνταραχθέντας ἐπὶ τῷ Christians be-
 εἰπεῖν με καὶ Θεοῦ τέκνα εἶναι ἡμᾶς, προλαβὼν τὸ ἀνερωτηθῆναι
 εἶπον· Ἀκούσατε, ὦ ἄνδρες, πῶς τὸ ἅγιον πνεῦμα λέγει περὶ
 τοῦ λαοῦ τούτου, ὅτι υἱοὶ ὑψίστου πάντες εἰσὶ, καὶ ἐν τῇ συνα-

come the Sons
 of God by
 keeping his
 command-
 ments; and
 thus regain
 the gift of im-
 mortality,
 which Adam
 lost by his
 transgression.

45. συνιωῶν. Vulgo συνιών. Compare c. 27, 21.

48. καὶ τούτοις. Scil. τοῖς τῷ δευτέρῳ ἀφιγμένοις, as in c. 122.

52. Ἰακῶβ ὁ παῖς μου, κ. τ. λ. From Isai. xlii. 1. sqq. In the second clause Otto, after Stephens, has properly restored ἐκλεκτός, instead of the vulgar reading ἐκλεκτοῦ. Without hesitation, the article has likewise been prefixed, as in c. 135. The copyist, who blundered in the termination, must necessarily have overlooked the article also.

57. ἀλλὰ εἰς ἀλήθειαν κ. τ. λ. Legendum cum LXX. ἀλλὰ εἰς ἀλήθειαν ἐξοίσει κρίσιν, ἀναλάβει, καὶ οὐ μὴ κ. τ. λ. THIRLBY. See also Grotius on Matt. xii. 20.

63. Θεοῦ τέκνα ἀληθινὰ κ. τ. λ. Compare John i. 12. 1 John iii. 1, 2.

5 γωγῇ αὐτῶν παρέσται αὐτὸς οὗτος ὁ Χριστὸς, τὴν κρίσιν ἀπὸ παντὸς γένους ἀνθρώπων ποιούμενος. Εἴρηται δὲ οἱ λόγοι διὰ Δαβίδ, ὡς μὲν ὑμεῖς ἐξηγείσθε, οὕτως· Ὁ Θεὸς ἔσθη ἐν συναγωγῇ θεῶν, ἐν μέσῳ δὲ θεοῦ διακρίνει. Ἔως πότε κρίνετε ἀδικίαν, καὶ πρόσωπα ἀμαρτωλῶν λαμβάνετε; Κρίνατε ὄρφανῶν
 10 καὶ πτωχῶν, καὶ ταπεινῶν καὶ πένητα δικαιώσατε. Ἐξέλεσθε πένητα, καὶ πτωχὸν ἐκ χειρὸς ἀμαρτωλοῦ ῥύσασθε. Οὐκ ἔγνωσαν οὐδὲ συνήκαν, ἐν σκοτει διαπορεύονται· σαλευθήσονται πάντα τὰ θεμέλια τῆς γῆς. Ἐγὼ εἶπα, Θεοὶ ἐστε, καὶ υἱοὶ ὑψίστου πάντες· ὑμεῖς δὲ ὡς ἄνθρωποι ἀποθνήσκετε, καὶ ὡς εἰς τῶν
 15 ἀρχόντων πίπτετε. Ἀνάστα, ὁ Θεός· κρῖνον τὴν γῆν, ὅτι σὺ κατακληρονομήσεις ἐν πᾶσι τοῖς ἔθνεσιν. Ἐν δὲ τῇ τῶν ἑβδομήκοντα ἐξηγήσει εἴρηται, Ἴδου δὴ ὡς ἄνθρωποι ἀποθνήσκετε, καὶ ὡς εἰς τῶν ἀρχόντων πίπτετε· ἵνα δηλώσῃ καὶ τὴν παρακοὴν τῶν ἀνθρώπων, τοῦ Ἀδὰμ λέγω καὶ τῆς Εὐας, καὶ τὴν πτώσιν τοῦ
 20 ἐνὸς τῶν ἀρχόντων, τουτέστι τοῦ κεκλημένου ἐκείνου ὄφεως, πεσόντος πτώσῳ μεγάλῃν διὰ τὸ ἀποπλανῆσαι τὴν Εὐαν. Ἄλλ' ἐπειδὴ οὐ πρὸς τοῦτό μοι νῦν ὁ λόγος λέλεκται, ἀλλὰ πρὸς τὸ ἀποδείξαι ὑμῖν ὅτι τὸ πνεῦμα τὸ ἅγιον ὀνειδίζει τοὺς ἀνθρώπους,

CXXIV. 5. ἀπὸ παντὸς γ. ἀνθ. The Benedictine observes that such is Justin's *familiaris loquendi ratio*; and thus in c. 121. ἀπὸ παντὸς μετάνοιαν πεποιῆσθαι. Certainly τῶν ἀπὸ π. γ. would be preferable.

7. ὁ Θεὸς ἔσθη κ. τ. λ. From Ps. lxxii. 1. sqq.

16. ἐν δὲ τῇ τῶν ἐβδ. ἐξηγήσει. As to this difference between the version employed by the Jews, and that of the LXX., either the copyists, or Justin himself, have left no manifest indication. According to the Hebrew original, however, the correct translation would be ὡς ἄνθρωπος, in the singular; whereas, Justin's interpretation speaks of τὴν παρακοὴν τῶν ἀνθρώπων. The Benedictine Editor accordingly suggests that this may be the point in question. It is generally supposed that Justin alludes to the version of *Aquila*. See Bp. Kaye's Justin; p. 23, *note*.

21. διὰ τὸ ἀποπλανῆσαι τὴν Εὐαν. Many of the early Fathers, besides Justin, seem to have dated the fall of Satan from the seduction of Eve. See Tatian. c. Græc. c. 7. Tertull. adv. Marc. II. 10. De Patient. c. 5. Iren. Hær. III. 39. IV. 78. Cyprian. de bono Patient. c. 19. De Zel. et Liv. c. 4. The fall of the angels generally he appears to have identified with their intercourse with the daughters of men, immediately antecedent to the deluge. See Gen. vi. 1. Apol. II. c. 5.

τους καὶ Θεῷ ὁμοίως ἀπαθεῖς καὶ ἀθανάτους, ἐὰν φυλάξωσι τὰ
 προστάγματα αὐτοῦ, γεγεννημένους, καὶ κατηξιωμένους ὑπ' αὐτοῦ 25
 υἱοὺς αὐτοῦ καλεῖσθαι, καὶ οὗτοι ὁμοίως τῷ Ἀδὰμ καὶ τῇ Εὐᾶ
 ἐξομοιούμενοι θάνατον ἑαυτοῖς ἐργάζονται· ἐχέτω καὶ ἡ ἐρμηνεία
 τοῦ ψαλμοῦ ὡς βούλεσθε, καὶ οὕτως ἀποδέδεικται, ὅτι θεοὶ
 κατηξίωνται γενέσθαι, καὶ υἱοὶ ὑψίστου πάντες δύνασθαι γενέσθαι
 κατηξίωνται, καὶ παρ' ἑαυτοῦς καὶ κρίνεσθαι καὶ καταδικάζεσθαι 30
 μέλλουσιν, ὡς καὶ Ἀδὰμ καὶ Εὐᾶ. Ὅτι δὲ καὶ Θεὸν τὸν Χρισ-
 τὸν καλεῖ, ἐν πολλοῖς ἀποδέδεικται.

CXXV. Ἐβουλόμην, λέγω, παρ' ὑμῶν μαθεῖν, ὦ ἄνδρες, τίς The derivative import of the name Israel; and its application to Christ and Christians.
 ἡ δύναμις τοῦ Ἰσραὴλ ὀνόματος. Καὶ ἡσυχάζοντων αὐτῶν ἐπή-
 νεγκα· Ἐγὼ ὁ ἐπίσταμαι ἐρῶ· οὔτε γὰρ εἰδῶτα μὴ λέγειν δίκαιον
 ἠγοῦμαι, οὔτε ὑπονοοῦντα ἐπίστασθαι ὑμᾶς καὶ διὰ φθόνου ἢ δι'
 ἀπειρίαν τὴν τοῦ βούλεσθαι ἐπίσταμαι αὐτὸς φροντίζειν αἰεὶ, ἀλλὰ
 πάντα ἀπλῶς καὶ ἀδόλως λέγειν, ὡς ὁ ἐμὸς κύριος εἶπεν· Ἐξῆλ-
 θεν ὁ σπείρων τοῦ σπεῖραι τὸν σπόρον· καὶ ὁ μὲν ἔπescen εἰς
 τὴν ὁδὸν, ὁ δὲ εἰς τὰς ἀκάνθας, ὁ δὲ ἐπὶ τὰ πετρώδη, ὁ δὲ ἐπὶ
 τὴν γῆν τὴν καλήν. Ἐλπίδι οὖν τοῦ εἶναι πού καλήν γῆν λέγειν
 δεῖ· ἐπειδὴ γε ἐκεῖνος ὁ ἐμὸς κύριος, ὡς ἰσχυρὸς καὶ δυνατὸς, 10
 τὰ ἴδια παρὰ πάντων ἀπαιτήσει ἐλθὼν, καὶ τὸν οἰκονόμον τὸν
 ἑαυτοῦ οὐ καταδικάσει, εἰ γνωρίζοι αὐτὸν, διὰ τὸ ἐπίστασθαι ὅτι
 δυνατὸς ἐστὶν ὁ κύριος αὐτοῦ καὶ ἐλθὼν ἀπαιτήσει τὰ ἴδια, ἐπὶ
 πάσαν τράπεζαν διδόντα, ἀλλ' οὐ δι' αἰτίαν οἰανδηποτοῦν κατορού-

26. καὶ οὗτοι ὁμοίως κ. τ. λ. See above, on c. 88, 22. For ὁμοίως, Thirlby and the Benedictine would read ὁμῶς. See, however, on c. 123, 8.

29. γενέσθαι. Thirlb. *manult λέγεσθαι*. *Supra* Ps. lxxii. 6. θεοὶ ἐστε, καὶ υἱοὶ ὑψίστου πάντες. OTTO.

31. ὅτε δὲ καὶ Θεὸν κ. τ. λ. Compare c. 58, 60; and note *in loc*.

CXXV. 3. οὔτε γὰρ εἰδῶτα κ. τ. λ. *Neque enim æquum esse arbitror, ut quod scio non eloquar, aut, vos scire quidem sed invidia aut voluntaria imperitia vosmetipsos decipere suspicans, semper sollicitudine dstringar*. Such is the Latin version given by Otto, in accordance with the emendation proposed by the Benedictine, who would read ἀπατᾶν ἑαυτοῦς for ἐπίσταμαι αὐτός. So far, perhaps, so good: but the corruption manifestly lies much deeper, and requires further aid.

6. ἐξῆλθεν ὁ σπείρων κ. τ. λ. From Matt. xiii. 3. sqq.

11. τὰ ἴδια παρὰ πάντων κ. τ. λ. Compare Matt. xxv. 18. sqq.

— τὸν ἑαυτοῦ. The article is omitted in Ed. Ben.

15 ξαντα. Καὶ τὸ οὖν Ἰσραὴλ ὄνομα τοῦτο σημαίνει, ἄνθρωπος
 νικῶν δύναν· τὸ γὰρ Ἰσρα ἄνθρωπος νικῶν ἐστὶ, τὸ δὲ ἥλ
 δύναμις. Ὅπερ καὶ διὰ τοῦ μυστηρίου τῆς πάλης, ἣν ἐπάλαισεν
 Ἰακώβ μετὰ τοῦ φαινομένου μὲν ἐκ τοῦ τῆ τοῦ πατρὸς βουλῆ
 ὑπηρετεῖν, Θεοῦ δὲ ἐκ τοῦ εἶναι τέκνον πρωτότοκον τῶν ὄλων
 20 κτισμάτων, ἐπεπροφήτετο οὕτως καὶ ἄνθρωπος γενόμενος ὁ Χρισ-
 τὸς ποιήσῃν. Ὅτε γὰρ ἄνθρωπος γέγονεν, ὡς προεῖπον, προσῆλ-
 θεν αὐτῷ ὁ διάβολος, τουτέστιν ἡ δύναμις ἐκείνη ἢ καὶ ὄφιν
 κεκλημένη καὶ Σατανᾶς, πειράζων αὐτὸν, καὶ ἀγωνιζόμενος κατα-
 βαλεῖν διὰ τοῦ ἀξιοῦν προσκυνῆσαι αὐτόν. Ὁ δὲ αὐτὸν κατέλυσε
 25 καὶ κατέβαλεν, ἐλέγξας ὅτι πονηρός ἐστι, παρὰ τὴν γραφὴν ἀξιών
 προσκυνεῖσθαι ὡς Θεός, ἀποστάτης τῆς τοῦ Θεοῦ γνώμης γεγε-
 νημέτος, Ἀποκρίνεται γὰρ αὐτῷ· Γέγραπται, Κύριον τὸν Θεόν
 σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις. Καὶ ἠττημένος καὶ
 ἐληλεγμένος ἀπένευσε τότε ὁ διάβολος. Ἄλλ' ἐπεὶ καὶ ναρκᾶν
 30 ἔμελλε, τουτέστιν ἐν πόνῳ καὶ ἐν ἀντιλήψει τοῦ πάθους, ὅτε
 σταυροῦσθαι ἔμελλεν, ὁ Χριστὸς ὁ ἡμέτερος, καὶ τούτου προκήρυξιν
 ἐποίησε διὰ τοῦ ἄψασθαι τοῦ μηροῦ τοῦ Ἰακώβ, καὶ ναρκήσαι
 ποιῆσαι. Ὁ δὲ Ἰσραὴλ ἦν ὄνομα αὐτῷ ἄνωθεν, ὃ ἐπωνόμασε
 τὸν μακάριον Ἰακώβ· εὐλογῶν τῷ ἑαυτοῦ ὀνόματι, κηρύσσων καὶ
 35 διὰ τούτου ὅτι πάντες οἱ δι' αὐτοῦ τῷ πατρὶ προσφεύγοντες εὐ-

15. *ἄνθρωπος νικῶν δύναμις*. Hence it appears that Justin regarded the name *Ἰσραήλ* as compounded of the three words *ἰσρα ηρω ψα*, whereas *ψα*, a man, does not enter into the composition. The name implies, as indicated by the circumstances related in Gen. xxxii. 29, *one who wrestles with God*, from *ηρω*, to be strong, and *ἰσρα*, God. In the next clause *νικῶν* is wanting in the MSS. and Edd. Since it is absolutely essential to the context, Otto was more than justified in inserting it.

18. *μετὰ τοῦ φαινομένου*. *Scil. ἐν ιδέᾳ ἀνθρώπου*. Compare c. 58, 64; and see Br. Kaye's Justin, pp. 60. sqq.

19. *Θεοῦ δὲ κ. τ. λ.* See on Apol. i. c. 63, 45.

21. *ὡς προεῖπον*. Namely, in c. 103.

26. *ἀποστάτης*. It should seem therefore that Justin not only mistook the formation of the word *Σατανᾶς*, but derived it from *ηρω*, *deficere*, instead of *ηρω*, *adversari*. See on c. 103, 40. Irenæus has fallen into the same error in Hær. v. 21. 2. *Satana enim, verbum Hebraicum, Apostatam significat*.

27. *γέγραπται, Κύριον κ. τ. λ.* From Matt. iv. 10.

35. *εὐλογημένος Ἰσραὴλ ἐστιν*. Compare Isai. xix. 24, 25; and see also c. 123. supra.

λογημένος Ἰσραὴλ ἔστιν. Ὑμεῖς δὲ, μηδὲν τούτων νενοηκότες μηδὲ νοεῖν παρασκευαζόμενοι, ἐπειδὴ κατὰ τὸ σαρκικὸν σπέρμα τοῦ Ἰακῶβ τέκνα ἐστέ, πάντως σωθήσεσθαι προσδοκάτε. Ἄλλ' ὅτι καὶ ἐν τούτοις ἑαυτοὺς πλανᾶτε, ἀποδέδεικται μοι ἐν πολλοῖς.

CXXVI. Τίς δ' ἐστὶν οὗτος, ὃς καὶ ἄγγελος μεγάλης βουλήs ποτέ, καὶ ἀνὴρ διὰ Ἰεζεκιήλ, καὶ ὡς υἱὸς ἀνθρώπου διὰ Δανιήλ, καὶ παιδίον διὰ Ἡσαίου, καὶ Χριστὸς καὶ Θεὸς προσκνητὸς διὰ Δαβιδ, καὶ Χριστὸς καὶ λίθος διὰ πολλῶν, καὶ σοφία διὰ Σολομῶνος, καὶ Ἰωσήφ καὶ Ἰούδας καὶ ἄστρον διὰ Μωϋσέως, καὶ ἀνατολή διὰ Ζαχαρίου, καὶ παθητὸς καὶ Ἰακῶβ καὶ Ἰσραὴλ πάλιν διὰ Ἡσαίου, καὶ ῥάβδος καὶ ἄνθος καὶ λίθος ἀκρογωνιαίος κέκληται, καὶ υἱὸς Θεοῦ, εἰ ἐγγράκειτε, ὧ Τρύφων, ἔφην, οὐκ ἂν ἐβλασφημεῖτε εἰς αὐτὸν ἤδη καὶ παραγενόμενον, καὶ γεννηθέντα, καὶ παθόντα, καὶ ἀναβάντα εἰς τὸν οὐρανόν· ὃς καὶ πάλιν παρέσται, 10 καὶ τότε κόψονται ὑμῶν αἱ δώδεκα φυλαί. Ἐπεὶ εἰ νενοήκατε τὰ εἰρημένα ὑπὸ τῶν προφητῶν, οὐκ ἂν ἐξηρνεῖσθε αὐτὸν εἶναι Θεόν, τοῦ μόνου καὶ ἀγεννήτου καὶ ἀρρήτου Θεοῦ υἱόν. Εἴρηται γάρ που καὶ διὰ Μωϋσέως ἐν τῇ Ἐξόδῳ οὕτως· Ἐλάλησε δὲ κύριος πρὸς Μωσῆν, καὶ εἶπε πρὸς αὐτὸν, Εγὼ εἰμι κύριος, καὶ ὧ- 15 φθην πρὸς τὸν Ἀβραάμ καὶ Ἰσαάκ καὶ Ἰακῶβ, Θεὸς αὐτῶν, καὶ τὸ ὄνομά μου οὐκ ἐδόλωσα αὐτοῖς, καὶ ἔστησα τὴν διαθήκην μου πρὸς αὐτούς. Καὶ οὕτω πάλιν λέγει· Μετὰ Ἰακῶβ ἀνθρώπος ἐπάλαιε· καὶ Θεόν φησιν εἶναι. Εἶδον γὰρ Θεὸν πρόσωπον πρὸς

The names given to Christ in the Old Testament, and the several *Christophanies*, are accompanied with statements proving him to be both *God and Man*.

CXXVI. 1. ὃς καὶ ἄγγελος κ. τ. λ. These several titles have been repeatedly noticed. Compare cc. 33. 34. 36. 58. 61. 68. 76. 86. 98. 100. 103. 113. 121. and elsewhere.

3. καὶ Θεὸς προσκνητὸς διὰ Δ. Otto is disposed to insert *καὶ* before *προσκ.* See, however, on c. 68, 63. The same editor has correctly given *διὰ Δαβιδ* instead of *καὶ Δαβιδ*, as in the common text; for although the Jews acknowledged that Christ is often called *David* in Scripture, it does not appear that this is one of the titles to which Justin has previously referred.

11. καὶ τότε κόψονται ὑμῶν αἱ δ. φ. See Zech. xii. 12.

—νενοήκατε. Thirlby would read *ἐνενοηκαίτε*.

13. τοῦ μόνου καὶ ἀγ. καὶ ἀρρήτου Θεοῦ. See on Apol. i. cc. 10, 6; 14, 8.

14. ἐλάλησε δὲ κύριος κ. τ. λ. From Exod. vi. 2. sqq.

18. μετὰ Ἰακῶβ κ. τ. λ. So both MSS. The Ed. Ben. has *κατὰ*. The reference is to Gen. xxxii. 24. 30.

20 πρόσωπον, καὶ ἐσώθη ἡ ψυχὴ μου, λέγει εἰρηκέναι τὸν Ἰακώβ.
 Καὶ ὅτι καὶ τὸν τόπον, ὅπου αὐτῷ ἐπάλαυσε καὶ ὤφθη καὶ εὐλό-
 γησε, καὶ ἐκάλεσεν Εἶδος Θεοῦ, ἀνέγραψε. Καὶ τῷ Ἀβραάμ ὁ-
 μοίως, Μωσῆς φησὶν, ὤφθη ὁ Θεὸς πρὸς τῇ δρυὶ τῇ Μαμβρῆ,
 καθημένῳ ἐπὶ τῆς θύρας τῆς σκηνῆς αὐτοῦ μεσημβρίας. Εἶτα
 25 ταῦτα εἰπὼν ἐπιφέρει· Ἀναβλέψας δὲ τοῖς ὀφθαλμοῖς εἶδε, καὶ
 ἰδοὺ τρεῖς ἄνδρες εἰστήκεισαν ἐπάνω αὐτοῦ· καὶ ἰδὼν συνέδραμεν
 εἰς συνάντησιν αὐτοῖς. Μετ' ὀλίγον δὲ εἰς ἕξ αὐτῶν ὑπισχνεῖται
 τῷ Ἀβραάμ υἱόν· Τί ὅτι ἐγέλασε Σάρρα λέγουσα, Ἄρά γε τέξο-
 μαι; Ἐγὼ δὲ γεγήρακα. Μὴ ἀδυνατεῖ παρὰ τῷ Θεῷ ῥῆμα; Εἰς
 30 τὸν καιρὸν τοῦτον ἀποστρέψω εἰς ὄρας, καὶ ἔσται τῇ Σάρρᾳ
 υἱός. Καὶ ἀπαλλάσσονται ἀπὸ Ἀβραάμ. Καὶ οὕτω περὶ αὐτῶν
 πάλιν λέγει· Ἐξαναστάντες δὲ ἐκεῖθεν οἱ ἄνδρες κατέβλεψαν ἐπὶ
 πρόσωπον Σοδόμων. Εἶτα πάλιν πρὸς τὸν Ἀβραάμ ὃς ἦν καὶ
 ἔστιν ὡς λέγει· Οὐ μὴ κρύψω ἀπὸ τοῦ παιδός μου Ἀβραάμ ἐγὼ
 35 ἃ μέλλω ποιεῖν· καὶ τὰ ἐξῆς ἀνιστορημένα ἀπὸ τῶν τοῦ Μωϋ-
 σέως καὶ ἐξηγημένα ὑπ' ἐμοῦ πάλιν ἔλεγον, δι' ὧν ἀποδέδεικται
 ὑπὸ τῷ πατρὶ καὶ κυρίῳ τεταγμένους καὶ ὑπηρετῶν τῇ βουλῇ αὐτοῦ
 οὗτος, ὃς ὤφθη τῷ τε Ἀβραάμ καὶ τῷ Ἰσαὰκ καὶ τῷ Ἰακώβ καὶ
 τοῖς ἄλλοις πατριάρχαις, ἀναγεγραμμένος Θεὸς, ἔλεγον. Ἐπέφε-
 40 ρον δὲ, εἰ καὶ μὴ εἶπον ἐν τοῖς ἔμπροσθεν· Οὕτως δὲ καὶ, ὅτε
 κρέας ἐπεθύμησεν ὁ λαὸς φαγεῖν, καὶ ἀπιστεῖ Μωσῆς τῷ λελεγ-
 μένῳ κάκει ἀγγέλῳ, ἐπαγγελιομένῳ δώσειν αὐτοῖς τὸν Θεὸν εἰς
 πλησμονήν, αὐτὸς, ὧν καὶ Θεὸς καὶ ἄγγελος παρὰ τοῦ πατρὸς
 πεπεμμένος, ταῦτα εἰπεῖν καὶ πρᾶξαι δηλοῦται. Οὕτως γὰρ ἐπά-

22. ὁμοίως, M. φησὶν, κ. τ. λ. Fortasse ὁμοίως ad φησὶν retuleris. OTTO.

24. μεσημβρίας. H. Steph. μεσουμβρίας.

25. ἀναβλέψας δὲ κ. τ. λ. This and the following citations are from Gen. xviii. 2. 13. 16. 17.

34. ἔστιν ὡς λέγει. For ὡς Sylburg proposes to read οὕτως, and Thirlby Θεός. In the next line the Ed. Ben. has ποιεῖ, evidently a misprint.

41. τῷ λελεγμένῳ κάκει ἀγγέλῳ. This is a mistake; for the speaker is not called ἄγγελος, but κύριος. The reference is to Numb. xi. 10. sqq.; and Thirlby infers from the verb πρᾶξαι, that Justin intended to have given the passage more at length. He would also read ἐπικαταλήψεται, with the LXX, in v. 23; and in this opinion Otto coincides.

γει ἢ γραφὴ λέγουσα· Καὶ εἶπε κύριος πρὸς Μωϋσῆν, Μὴ ἢ 45
 χεὶρ κυρίου οὐκ ἐξαρκέσει; Ἦδη γνώσῃ, εἰ ἐπικαλύψεται σε ὁ
 λόγος μου, ἢ οὐ· Καὶ πάλιν ἐν ἄλλοις λόγοις οὕτω φησί· Κύ-
 ριος δὲ εἶπε πρὸς με, Οὐ διαβήσῃ τὸν Ἰορδάνην τοῦτον. Κύριος
 ὁ Θεὸς σου, ὁ προπορευόμενος τοῦ προσώπου σου, αὐτὸς ἐξολο-
 θρεύσει τὰ ἔθνη.

50

CXXVII. Καὶ τὰ ἄλλα δὲ τοιαῦτά ἐστιν εἰρημένα τῷ νομοθέτῃ
 καὶ τοῖς προφήταις. Καὶ ἱκανῶς εἰρησθαί μοι ὑπολαμβάνω, ὅτι,
 ὅταν μου ὁ Θεὸς λέγῃ, Ἀνέβη ὁ Θεὸς ἀπὸ Ἀβραάμ· ἢ, Ἐλά-
 λησε κύριος πρὸς Μωσῆν· καὶ, Κατέβη κύριος τὸν πύργου Ἰδεῖν,
 ὃν ὠκοδόμησαν οἱ υἱοὶ τῶν ἀνθρώπων· ἢ ὅτε, Ἐκλείσεν ὁ Θεὸς
 τὴν κιβωτὸν Νῶε ἐξωθεν, μὴ ἡγείσθε αὐτὸν τὸν ἀγέννητον Θεὸν
 καταβεβηκέναι ἢ ἀναβεβηκέναι ποθέν. Ὁ γὰρ ἄβρῆτος πατήρ καὶ
 κύριος τῶν πάντων οὔτε ποι ἀφίκται οὔτε περιπατεῖ οὔτε καθεύ-
 δει οὔτε ἀνίσταται, ἀλλ' ἐν τῇ αὐτοῦ χώρᾳ, ὅπου ποτὲ, μένει, ὃξϛ

Such passages cannot possibly refer to God the Father, whom no man hath seen at any time; but to the Son, as the minister of the divine dispensations.

47. κύριος δὲ εἶπε κ. τ. λ. From Deut. xxxi. 2, 3.

CXXVII. 2. ὅτι, ὅταν μου ὁ Θεὸς κ. τ. λ. This construction is certainly harsh; but there is a passage, in form precisely similar, in c. 80. ὅτι δ' οὐκ ἐφ' ἡμῶν μόνων τοῦτο λέγειν με ἐπίστασθε, γεγεννημένων ἡμῖν λόγων ἀπάντων, . . . σύνταξιν ποιήσομαι. Except, therefore, that the substitution of *που* for *μου*, as recommended by the Benedictine, is at least worth consideration, the emendations which have been proposed need not be particularised.

3. ἀνέβη ὁ Θεὸς ἀπὸ Ἀ. From Gen. xvii. 22.

— ἐλάλησε κύριος πρὸς Μ. See Exod. vi. 2. 29. *et passim*.

4. κατέβη κύριος κ. τ. λ. From Gen. xi. 5.

5. ἔκλεισεν ὁ Θεὸς κ. τ. λ. From Gen. vii. 16.

9. ἐν τῇ αὐτοῦ χώρᾳ, ὅπου ποτὲ, μένει. It has been alleged by Daillé and others that Justin here limits the presence of the Deity to a definite locality; but surely such an inference is at once refuted by the assertion which immediately follows, that God is *incomprehensible by space, nay, even by the Universe*. Motion is not necessary to a Being who is *ever present in every place*; and the expressions employed mean simply to convey the idea that it was not necessary that he should move from one spot in order to be present in another. A similar mode of speaking is found in Origen c. Cels. iv. 5. *κάν ὁ Θεὸς τῶν ὄλων τῇ ἑαυτοῦ δυνάμει συγκαταβαίνει τῷ Ἰησοῦ εἰς τὸν τῶν ἀνθρώπων βίον, οὐκ ἐξεδρος γίνεται, οὐδὲ καταλείπει τὴν ἑαυτοῦ ἔδραν, ὡς τινα μὲν τόπον κενὸν εἶναι, ἕτερον δὲ πλήρη οὐ πρότερον αὐτὸν ἔχοντα· ἐπιδημεῖ δὲ δύναμις καὶ θεότης Θεοῦ δι' οὐ βούλεται, καὶ ἐν ᾧ εὐρίσκει χώραν, οὐκ ἀμείβοντος τόπον, οὐδ' ἐκλείποντος χώραν ἑαυτοῦ κενήν, καὶ ἄλλην πληροῦντος.* Compare also Phil. Jud. Fragm. in Exod. T. vi.

- 10 ὁρῶν καὶ ὄξυ ἀκούων, οὐκ ὀφθαλμοῖς οὐδὲ ὤσιν, ἀλλὰ δυνάμει ἀλέκτω· καὶ πάντα ἐφορᾷ, καὶ πάντα γινώσκει, καὶ οὐδεὶς ἡμῶν λέληθεν αὐτόν· οὔτε κινούμενος, ὁ τόφω τε ἀχώρητος καὶ τῷ κόσμῳ ὄλφ, ὅς γε ἦν καὶ πρὶν τὸν κόσμον γενέσθαι. Πῶς ἂν οὖν οὗτος ἢ λαλήσει πρὸς τινα, ἢ ὀφθείη τι, ἢ ἐν ἐλαχίστῳ μέρει γῆς
- 15 φανείη, ὅποτε γε οὐδὲ τὴν δόξαν τοῦ παρ' αὐτοῦ πεμφθέντος ἴσχυεν ὁ λαὸς ἰδεῖν ἐν Σινᾷ, οὐδ' αὐτὸς Μωσῆς ἴσχυσεν εἰσελθεῖν εἰς τὴν σκηνὴν, ἣν ἐποίησεν, εἰ μὲν ἐπληρώθη τῆς παρὰ τοῦ Θεοῦ δόξης, οὐδὲ μὴν ὁ ἱερεὺς ὑπέμεινε κατενώπιον τοῦ ναοῦ στήναι, ὅτε τὴν κιβωτὸν Σολομῶν εἰσεκόμισεν εἰς τὸν οἶκον τὸν ἐν Ἱερουσαλὴμ, ὃν
- 20 αὐτὸς ὁ Σολομῶν ὠκοδομήκει; Οὔτε οὖν Ἀβραὰμ οὔτε Ἰσαὰκ οὔτε Ἰακώβ οὔτε ἄλλος ἀνθρώπων εἶδε τὸν πατέρα καὶ ἄρῆρτον κύριον τῶν πάντων ἀπλῶς καὶ αὐτοῦ τοῦ Χριστοῦ, ἀλλ' ἐκείνον τὸν κατὰ βουλὴν τὴν ἐκείνου καὶ Θεὸν ὄντα, υἱὸν αὐτοῦ, καὶ ἄγγελον ἐκ τοῦ ὑπηρετεῖν τῇ γνώμῃ αὐτοῦ· ὃν καὶ ἀνθρώπου γεννηθῆναι διὰ τῆς
- 25 παρθένου βεβούληται, ὃς καὶ πῦρ ποτὲ γέγονε τῇ πρὸς Μωσέα ὀμιλίᾳ τῇ ἀπὸ τῆς βάτου. Ἐπεὶ ἐὰν μὴ οὕτω νοήσωμεν τὰς γραφὰς, συμβήσεται τὸν πατέρα καὶ κύριον τῶν ὄλων μὴ γεγενῆσθαι τότε ἐν τοῖς οὐρανοῖς, ὅτε διὰ Μωσέως λέλεκται, Καὶ κύριος ἔβρεξεν ἐπὶ Σόδομα πῦρ καὶ θείον παρὰ κυρίου ἐκ τοῦ οὐρανοῦ· καὶ πάλιν

p. 44. ἐναργέστατα δυσωπεῖ τοὺς ἐγγὺς ὑπὸ ἀσεβείας εἴτε ἡλιθιότητος οἰομένους τοπικὰς καὶ μεταβατικὰς κινήσεις εἶναι περὶ τὸ θεῖον· ἰδοὺ γὰρ ἐμφανῶς οὐ τὸν οὐσιώδη Θεόν, τὸν κατὰ τὸ εἶναι μόνον ἐπινοούμενον, καταλελυθῆναι φησιν, ἀλλὰ τὴν δόξαν αὐτοῦ. As to Daillé's observation that the visible ministry of the Son in subjection to the Father, cannot be very well explained without admitting a difference of nature in the Father and the Son, and thus establishing *Arianism*; it will be merely necessary to point to the reasoning of the two next chapters of the Dialogue, as affording the most irrefragable proof that Justin regards both the Father and the Son as one in nature, and one in substance, in full accordance with the teaching of the Nicene Creed. See also Bp. Kaye's Justin, p. 65.

16. ἐν Σινᾷ. See Exod. xix. 21.

17. εἰ μὲν ἐπληρώθη. Vulgo εἰ μὴ ἐπλ. Otto, after the Benedictine editor, has properly corrected the text, in accordance with Exod. xl. 35. LXX.

18. ὁ ἱερεὺς. In 2 Chron. v. 14. οἱ ἱερεῖς.

25. ὃς καὶ πῦρ κ. τ. λ. See Exod. iii. 2. sqq.

28. καὶ κύριος κ. τ. λ. From Gen. xix. 24. The citations which follow, are from Psal. xxiv. 7. cx. 1.

διὰ Δαβιδ ὅτε λέλεκται οὕτως, Ἄρατε πύλας, οἱ ἄρχοντες, ὑμῶν, 30
καὶ ἐπάρθητε, πύλαι αἰώνιοι, καὶ εἰσελεύσεται ὁ βασιλεὺς τῆς δό-
ξης· καὶ πάλιν ὅτε φησὶ, Λέγει κύριος τῷ κυρίῳ μου· Κάθου
ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν πο-
δῶν σου.

CXXVIII. Καὶ ὅτι κύριος ὢν ὁ Χριστὸς, καὶ Θεὸς Θεοῦ Christ is not essentially distinct from the Father in substance, but numerically in person.
υἱὸς ὑπάρχων, καὶ δυνάμει φαινόμενος πρότερον ὡς ἀνὴρ καὶ ἄγ-
γελος, καὶ ἐν πυρὸς δόξῃ, ὡς ἐν τῇ βάτῳ, πέφανται, καὶ ἐπὶ τῆς
κρίσεως τῆς γεγενημένης ἐπὶ Σόδομα, ἀποδέδεικται ἐν πολλοῖς
τοῖς εἰρημένοις. Ἄνιστόρου δὲ πάλιν ἂ καὶ προέγραφα ἀπὸ τῆς
Ἐξόδου πάντα, περὶ τε τῆς ὀπτασίας τῆς ἐπὶ τῆς βάτου, καὶ τῆς
ἐπικλήσεως τοῦ Ἰησοῦ ὀνόματος, καὶ ἐπέλεγον· Καὶ μὴ νομίζητε,
ὦ οὗτοι, ὅτι περιπτολογῶν ταῦτα λέγω πολλάκις, ἀλλ' ἐπεὶ γι-
νώσκω καὶ τινὰς προλέγειν ταῦτα βουλομένους, καὶ φάσκειν τὴν
δύναμιν τὴν παρὰ τοῦ πατρὸς τῶν ὄλων φανείσαν τῷ Μωσεῖ, ἢ 10
τῷ Ἀβραάμ, ἢ τῷ Ἰακώβ, ἄγγελον καλεῖσθαι ἐν τῇ πρὸς ἀνθρώ-
πους προόδῳ, ἐπειδὴ δι' αὐτῆς τὰ παρὰ τοῦ πατρὸς τοῖς ἀνθρώποις
ἀγγέλλεται· δόξαν δὲ, ἐπειδὴ ἐν ἀχωρήτῳ ποτὲ φαντασίᾳ φαίνεται·
ἄνδρα δὲ ποτὲ καὶ ἄνθρωπον καλεῖσθαι, ἐπειδὴ ἐν μορφαῖς τοιαύ-
ταις σχηματιζόμενος φαίνεται, αἵσπερ βούλεται ὁ πατήρ· καὶ λόγον 15
καλοῦσιν, ἐπειδὴ καὶ τὰς παρὰ τοῦ πατρὸς ὁμιλίαις φέρει τοῖς ἀν-
θρώποις. Ἄτμητον δὲ καὶ ἀχώριστον τοῦ πατρὸς ταύτην τὴν
δύναμιν ὑπάρχειν, ὄνπερ τρόπον τὸ τοῦ ἡλίου φασὶ φῶς ἐπὶ γῆς

CXXVIII. 2. *πρότερον*. That is, *before his incarnation*. Among other conjectures, subsequently abandoned by Thirlby, he proposed to read *δύναμις* for *δυνάμει*. The dative may be taken *adverbially*.

5. ἀπὸ τῆς Ἐξόδου κ. τ. λ. See above, cc. 60. 75. 113.

8. ὅτι περιπτολογῶν κ. τ. λ. Compare c. 87, 71. *supra*.

9. *τινὰς προλέγειν ταῦτα* κ. τ. λ. The notion, controverted by Justin, that the Logos was a mere occasional emanation from the Father, without any substantial existence, was subsequently revived by Praxeas, Sabellius, and others; and Sabellius even repeated the image of *light derived from the sun*, of which the irrelevancy is here exposed. Compare Epiphan. Hæc. LXII. 1. See also Bp. Kaye's Justin, pp. 65, 66; and Bp. Bull's Defens. Fid. Nic. II. 4. 3, 4.

17. ἄτμητον δὲ καὶ ἀχώριστον κ. τ. λ. Repeat the words *γινώσκω τινὰς φάσκειν*.

εἶναι ἄτμητον καὶ ἀχώριστον ὄντος τοῦ ἡλλίου ἐν τῷ οὐρανῷ, καὶ
 20 ὅταν δύσῃ, συναποφέρεται τὸ φῶς· οὕτως ὁ πατήρ, ὅταν βούληται,
 λέγουσι, δύναμιν αὐτοῦ προπηδᾶν ποιεῖ, καὶ ὅταν βούληται,
 πάλιν ἀναστέλλει εἰς ἑαυτόν. Κατὰ τοῦτου τὸν τρόπον καὶ τοὺς
 ἀγγέλους ποιεῖν αὐτὸν διδάσκουσιν. Ἄλλ' ὅτι μὲν οὖν εἰσὶν
 ἄγγελοι, καὶ αἰεὶ μένοντες καὶ μὴ ἀναλυόμενοι εἰς ἐκεῖνο ἐξ οὐπερ
 25 γεγόνασιν, ἀποδέδεικται· καὶ ὅτι δύναμις αὕτη, ἣν καὶ Θεὸν καλεῖ
 ὁ προφητικὸς λόγος, ὡς διὰ πολλῶν ὡσαύτως ἀποδέδεικται, καὶ
 ἄγγελον, οὐχ ὡς τὸ τοῦ ἡλλίου φῶς ὀνόματι μόνον ἀριθμεῖται,
 ἀλλὰ καὶ ἀριθμῷ ἕτερόν τι ἐστὶ, καὶ ἐν τοῖς προειρημένοις διὰ
 βραχέων τὸν λόγον ἐξήτασα, εἰπὼν τὴν δύναμιν ταύτην γεγεν-
 30 νῆσθαι ἀπὸ τοῦ πατρὸς δυνάμει καὶ βουλῇ αὐτοῦ, ἀλλ' οὐ κατὰ
 ἀποτομῆν, ὡς ἀπομεριζομένης τῆς τοῦ πατρὸς οὐσίας, ὅποια τὰ
 ἄλλα πάντα μεριζόμενα καὶ τεμνόμενα οὐ τὰ αὐτὰ ἐστὶν ἂ καὶ
 πρὶν τμηθῆναι· καὶ παραδείγματος χάριν παρειλήφειν τὰ ὡς ἀπὸ
 πυρὸς ἀναπτόμενα πυρὰ ἕτερα ὀρώμεν, οὐδὲν ἐλαττουμένου ἐκεῖνου,
 35 ἐξ οὗ ἀναφθῆναι πολλὰ δύνανται, ἀλλὰ ταῦτοῦ μένοντος.

Proof from
 Scripture that
 Christ, who is
 of the same
 essence and
 substance
 with the
 Father, is still
 numerically
 distinct, and
 subservient to
 his will by
 reason of *filial*
 subordination.

CXXIX. Καὶ νῦν δὲ ἔτι καὶ οὖς εἶπον λόγους εἰς ἀπόδειξιν
 τούτου ἐρώ. Ὅταν λέγῃ, Ἐβρεξε κύριος πῦρ παρὰ κυρίου ἐκ
 τοῦ οὐρανοῦ, δύο ὄντας ἀριθμῷ μνηύει ὁ λόγος ὁ προφητικὸς, τὸν
 μὲν ἐπὶ γῆς ὄντα, ὃς φησι καταβεβηκέναι ἰδεῖν τὴν κραυγὴν Σο-
 δόμων, τὸν δὲ ἐν τοῖς οὐρανοῖς ὑπάρχοντα, ὃς καὶ τοῦ ἐπὶ γῆς

20. συναποφέρεται. *Expectaveris συναποφέρεσθαι. Non tuto.* OTTO. Of course not. There is a similar *anacoluthon* in *καλοῦσιν* just above, where Thirlby's conjecture, *καλεῖσθαι*, would be equally inadmissible.

23. ἀλλ' ὅτι μὲν οὖν εἰσὶν ἄγγελοι, κ. τ. λ. Compare c. 85. supra; and see Br. Kaye's Justin, p. 105.

26. ὡς διὰ πολλῶν ὡσανῶς ἀπ. Here again Otto has replaced the particle *ὡς*, of which the omission was previously indicated by Sylburg and the Benedictine. Sylburg also suggests *σαφῶς* instead of *ὡσανῶς*.

28. ἐν τοῖς προειρημένοις. Compare c. 61. supra.

33. παραδείγματος χάριν κ. τ. λ. See above on c. 61, 10. The construction is somewhat harsh; and perhaps the words *τὰ ὡς* should be read, by transposition, *ὡς τὰ*, as recommended by Sylburg. The Benedictine suggests *πυρὰ, ἃ ἕτερα ὀρώμεν*. If the change were not somewhat too bold, perhaps *τὰ ἐνὸς ἀπὸ πυρὸς ἀν. πυρὰ, ἃ ἕτερα ὀρώμεν*, would not be amiss. Compare the parallel place.

CXXIX. 2. ἔβρεξε κύριος κ. τ. λ. From Gen. xix. 24.

κυρίου κύριός ἐστιν, ὡς πατήρ καὶ Θεός, αἰτιός τε αὐτῷ τοῦ εἶναι καὶ δυνατῷ καὶ κυρίῳ καὶ Θεῷ. Καὶ πάλιν ὅταν λέγῃ ὁ λόγος εἰρηκέναι τὸν Θεὸν ἐν ἀρχῇ, Ἴδου Ἄδὰμ γέγονεν ὡς εἷς ἐξ ἡμῶν, τόδε, Ὡς εἷς ἐξ ἡμῶν, καὶ αὐτὸ ἀριθμοῦ δηλωτικόν ἐστιν, ἀλλ' οὐ τροπολογίαν χωροῦσιν οἱ λόγοι, ὡς ἐξηγεῖσθαι ἐπιχειροῦ- 10
 σιν οἱ σοφισταί, καὶ μηδὲ λέγειν τὴν ἀλήθειαν μηδὲ νοεῖν δυνάμενοι. Καὶ ἐν τῇ Σοφίᾳ εἴρηται· Ἐὰν ἀναγγείλω ὑμῖν τὰ καθ' ἡμέραν γινόμενα, μνημονεύσω τὰ ἐξ αἰῶνος ἀριθμῆσαι. Κύριος ἔκτισέ με ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ. Πρὸ τοῦ αἰῶνος ἐθεμελίωσέ με ἐν ἀρχῇ, πρὸ τοῦ τὴν γῆν ποιῆσαι, καὶ πρὸ τοῦ τὰς 15
 ἀβύσσους ποιῆσαι, καὶ πρὸ τοῦ προελθεῖν τὰς πηγὰς τῶν ὑδάτων, πρὸ τοῦ ὄρη ἐδρασθῆναι· πρὸ δὲ πάντων βουνῶν γεννᾶ με. Καὶ εἰπὼν ταῦτα ἐπήγαγον· Νοεῖτε, ὧ ἀκροαταί, εἴ γε καὶ τὸν νοῦν προσέχετε, καὶ ὅτι γεγεννησθαι ὑπὸ τοῦ πατρὸς τοῦτο τὸ γέννημα πρὸ πάντων ἀπλῶς τῶν κτισμάτων ὁ λόγος ἐδήλου· καὶ τὸ γεν- 20
 νώμενον τοῦ γεννῶντος ἀριθμῷ ἑτερόν ἐστι, πᾶς ὅστισούν ὁμολογήσειε.

CXXX. Καὶ συντιθεμένων πάντων εἶπον· Καὶ λόγους δέ The subject returns to the conversion of the Gentiles, who are called, as the true Israel of God, to the same inheritance with the patriarchs, prophets, and holy men of the Jews.
 τινας, οὓς μὴ ἀπεμνημόνευσα πρότερον, εἶπομ' ἂν ἄρτι. Εἰςὶ δὲ εἰρημένοι ὑπὸ τοῦ πιστοῦ θεράποντος Μωσέως ἐπικεκαλυμμένως.

6. αἰτιός τε αὐτῷ κ. τ. λ. As in the preceding chapter it was distinctly affirmed that the Son was begotten of the Father *without dividing the substance*; so it is here assumed that the Son is *God of God*, though inferior to the Father in respect of the *cause* of his generation. See Bp. Bull's. Def. Fid. Nic. iv. 2. 2.

9. τόδε. So Ed. Ott. *Vulgo τὸ δέ*. The reference is to Gen. iii. 22.

10. ἀλλ' οὐ τροπολογίαν κ. τ. λ. Compare c. 62, 23; and note *in loc*.

12. ἐὰν ἀναγγείλω κ. τ. λ. From Prov. viii. 21. sqq. This book is called the *Wisdom of Solomon* in Clem. R. ad. Cor. c. 57. Clem. Alex. Strom. II. 18. Pæd. II. 2. Constt. Apost. I. 7, 10. II. 3. IV. 11. Iren. Hær. IV. 37; and it seems to have been generally known by this title in the early Church. See Euseb. Hist. Eccl. I. 22. IV. 26.

14. ἀρχὴν ὁδῶν. Codd. Reg. Clar. in marg. ὁδόν. See above on c. 61, 20.

20. καὶ τὸ γεννώμενον κ. τ. λ. The Benedictine would insert ὅτι before τὸ γεννώμενον, and at all events it must be mentally repeated from the last clause. As to removing the colon after ἐδήλου, and placing it after ἐστι, by which means Otto seeks to obviate the difficulty in the construction, it is any thing but a happy expedient.

CXXX. 3. τοῦ πιστοῦ θεράποντος M. See on c. 46, 21.

Εἴρηται δὲ οὕτως· Εὐφράνθητε οὐρανοὶ ἅμα αὐτῷ, καὶ προσ-
 5 κυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ. Καὶ τὰ ἐξῆς τοῦ λόγου
 ἐπέφερον ταῦτα· Εὐφράνθητε ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ, καὶ
 ἐνισχυσάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ, ὅτι τὸ αἷμα τῶν υἱῶν
 αὐτοῦ ἐκδικεῖται, καὶ ἐκδικήσει καὶ ἀνταποδώσει δίκην τοῖς ἐχ-
 θροῖς, καὶ τοῖς μισοῦσιν αὐτὸν ἀνταποδώσει, καὶ ἐκαθαριεῖ κύριος
 10 τὴν γῆν τοῦ λαοῦ αὐτοῦ. Καὶ εἰπὼν ταῦτα ἡμᾶς τὰ ἔθνη λέγει
 εὐφραίνεσθαι μετὰ τοῦ λαοῦ αὐτοῦ, λέγω Ἀβραὰμ καὶ Ἰσαὰκ
 καὶ Ἰακώβ, καὶ τοὺς προφήτας ἀπλῶς καὶ τοὺς ἀπ' ἐκείνου τοῦ
 λαοῦ πάντας εὐαρεστούντας τῷ Θεῷ, κατὰ τὰ προωμολογημένα
 ἡμῖν· ἀλλ' οὐ πάντας τοὺς ἀπὸ τοῦ γένους ὑμῶν ἀκουσόμεθα,
 15 ἐπειδὴ ἔγνωμεν καὶ διὰ Ἡσαΐου τὰ κῶλα τῶν παραβεβηκότων
 ὑπὸ σκώληκος καὶ ἀπαύστου πυρὸς διαβιβρώσκεσθαι μέλλειν, ἀθά-
 νατα μένοντά, ὥστε καὶ εἶναι εἰς ὄρασιν πάσης σαρκός. Ἐπει-
 πεῖν δὲ ὑμῖν βούλομαι, καὶ πρὸς τούτοις, ὧ ἄνδρες, ἔφην, καὶ
 ἄλλους τινὰς λόγους ἀπ' αὐτῶν τῶν Μωσέως λόγων, ἐξ ὧν καὶ
 20 νοῆσαι δύνασθε, ὅτι ἄνωθεν μεν πάντας τοὺς ἀνθρώπους ὁ Θεὸς
 διεσκόρπισε καὶ τὰ γένη καὶ γλώσσας· ἐκ πάντων δὲ τῶν γενῶν
 γένος ἑαυτῷ λαβῶν τὸ ὑμέτερον, γένος ἄχρηστον καὶ ἀπειθὲς καὶ

4. εἴρηται. The change from the plural to the singular is remarkable; but in a writer like Justin any alteration in the text is out of the question. For the quotation, see Deut. xxxii. 43. LXX.

5. καὶ τὰ ἐξῆς κ. τ. λ. H. Steph. points at λόγου. Hence Sylburg would read καὶ ἐπέφερον. The punctuation of Thirlby and succeeding Editors removes every difficulty. In the annexed quotation also Sylburg gives ἐκδικεῖ τε after the LXX; but the received text is supported by many good MSS. of the LXX. itself.

12. καὶ τοὺς πρ. ἀπλῶς καὶ τοὺς κ. τ. λ. The transposition proposed by Thirlby, καὶ ἀπλῶς τοὺς ἀπ' ἐκείνου κ. τ. λ., is in all probability correct.

13. κατὰ τὰ προωμολογημένα ἡμῖν. See above, c. 80.

15. τὰ κῶλα τῶν παραβεβηκότων κ. τ. λ. Compare Isai. lxvi. 24. Mark ix. 44. sqq. In the end of the sentence Thirlby reads, with the LXX., πάσης σαρκί. And so Justin in cc. 44. 140. Since, however, in this place, the words are not a direct quotation, but simply a reference, the correction can scarcely be allowed.

21. καὶ τὰ γένη καὶ γλ. Here also there is neither authority nor necessity for adopting the conjecture of Thirlby and the Benedictine, who propose κατὰ γένη κ. γ. The passage is a simple allusion to Gen. xi. 6. sqq. compared with Deut. xxxii. 8.

ἄπιστον, δείξας τοὺς ἀπὸ παντὸς γένους αἰρουμένους πεπεῖσθαι αὐτοῦ τῇ βουλῇ διὰ τοῦ Χριστοῦ, ὃν καὶ Ἰακὼβ καλεῖ, καὶ Ἰσραὴλ ὀνομάζει, τούτους καὶ Ἰακὼβ καὶ Ἰσραὴλ, ὡς προέφην ἐν πολλοῖς, 25 εἶναι δεῖ. Ἐυφράνθητε γὰρ ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ εἰπὼν, τὴν μὲν ὁμοίαν αὐτοῖς ἀπονέμει κληρονομίαν, καὶ τὴν ὁμοίαν ὀνομασίαν δίδωσιν· ἔθνη δὲ αὐτοῦ καὶ εὐφραινομένους μετὰ τοῦ λαοῦ αὐτοῦ λέγων, εἰς ὄνειδος τὸ ὑμέτερον λέγει ἔθνος. Ὁν γὰρ καὶ ὑμεῖς τρόπον παρωργίσατε εἰδωλολατρήσαντες, οὕτω καὶ αὐ- 30 τοὺς εἰδωλολάτρας ὄντας κατηξίωσε γνῶναι τὴν βουλήν αὐτοῦ, καὶ κληρονομήσαι τὴν κληρονομίαν τὴν παρ' αὐτῶ.

CXXXI. Ἐρῶ δὲ καὶ τοὺς λόγους, δι' ὧν δηλοῦται μερίσας πάντα τὰ ἔθνη ὁ Θεός. Εἰσὶ δὲ οὗτοι· Ἐπερώτησον τὸν πατέρα σου, καὶ ἀναγγελεῖ σοι· τοὺς πρεσβυτέρους σου, καὶ ἐροῦσί σοι. Ὅτε διεμέριζεν ὁ ὕψιστος ἔθνη, ὡς διέσπειρεν υἱὸς Ἀδάμ· ἔστη- σεν ὅρια ἔθνῶν κατὰ ἀριθμοὺς υἱῶν Ἰσραὴλ· καὶ ἐγενήθη μερὶς κυρίου λαὸς αὐτοῦ Ἰακὼβ, σχοίνισμα κληρονομίας αὐτοῦ Ἰσραὴλ. Καὶ, εἰπὼν ταῦτα, ἐπήνεγκα λέγων ὅτι οἱ ἐβδομήκοντα ἐξηγήσαντο, ὅτι Ἔστησεν ὅρια ἔθνῶν κατὰ ἀριθμὸν ἀγγέλων Θεοῦ· ἀλλ' ἐπεὶ καὶ ἐκ τούτου πάλιν οὐδέν μοι ἐλαττοῦται ὁ λόγός, τὴν ὑμετέραν

The striking contrast presented between the fidelity and obedience of Christians, and the obstinacy and ingratitude of the Jewish nation, notwithstanding the repeated mercies and miracles wrought in their behalf.

25. τούτους καὶ Ἰακὼβ κ. τ. λ. Repeat the words νοῆσαι δύνασθε ὅτι. From a perplexed punctuation, and the apparent absence of any thing with which the verb δεῖ is to be connected, the critics sorely stumbled at this passage, until the Benedictine amended the former, and Otto pointed out the means of supplying the latter.

27. καὶ τὴν ὁμ. ὄνομ. δίδωσιν. Legendum οὐ δίδωσιν. ED. BEN. In this dictum Otto seems to concur; but the identity of name to which Justin alludes, is that of *Jacob* and *Israel*, as applied to the spiritual seed of Abraham, *i. e.* to *Christians*, in the preceding sentence. Compare also c. 123. At the same time he adds, that, in calling them *Gentiles*, God distinguishes them from the Jewish people, whom he had cast off with shame. For *ἔθνος* it has been proposed to read ὁ Θεός.

31. εἰδωλολάτρας ὄντας. *Though they were idolaters*: since in this respect, Justin intimates, they were not more culpable than the Jews themselves; while, for the rest, they were more worthy of the promised inheritance.

CXXXI. 2. ἐπερώτησον τὸν πατέρα κ. τ. λ. From Deut. xxxii. 7. sq. The punctuation followed is that of Thirlby and Otto. Other editions have a comma after ἐροῦσί σοι, and a full point at Ἀδάμ.

9. τὴν ὑμετέραν ἐξήγησιν. See above, on c. 124.

- 10 ἐξήγησιν εἶπον. Καὶ ὑμεῖς δ', εἰ βούλεσθε τὴν ἀλήθειαν ὁμολογήσαι, ὅτι πιστότεροι πρὸς τὸν Θεὸν ἔσμεν, οἵτινες, διὰ τοῦ ἐξουθενημένου καὶ οὐκ εὐδοκίμου μεστοῦ μυστηρίου τοῦ σταυροῦ κληθέντες ὑπὸ τοῦ Θεοῦ,—ὧν καὶ τῇ ὁμολογίᾳ καὶ τῇ ὑπακοῇ καὶ τῇ εὐσεβείᾳ κολάσεις μέχρι θανάτου ὑπὸ τῶν δαιμονίων καὶ τῆς στρα-
 15 τίας τοῦ διαβόλου διὰ τῆς ὑφ' ὑμῶν ἐκείνοις γεγενημένης ὑπηρεσίας προστετίμηνται,—πάνθ' ὑπομένομεν ὑπὲρ τοῦ μηδὲ μέχρι φωνῆς ἀρνείσθαι τὸν Χριστὸν, δι' οὗ ἐκλήθημεν εἰς σωτηρίαν τὴν προητοιμασμένην παρὰ τοῦ πατρὸς ἡμῶν, τῶν ἐν βραχίονι ὑψηλῶ καὶ ἐπισκοπῇ μεγάλης δόξης λυτρωθέντων ἀπὸ τῆς Αἰγύπτου,
 20 θαλάσσης ὑμῶν τμηθείσης καὶ γενομένης ὁδοῦ ξηρᾶς, ἐν ἣ τὸς διώκοντας ὑμᾶς μετὰ δυνάμεως πολλῆς πάνυ καὶ ἐνδόξων ἀρμάτων, ἐπικλύσας αὐτοῖς τὴν δι' ὑμᾶς ὁδοποιηθεῖσαν θάλασσαν, ἀπέκτεινεν· οἷς καὶ στύλος φωτὸς ἔλαμπεν, ἵνα καὶ παρὰ τὸν πάντα ἄλλον λαὸν τὸν ἐν τῷ κόσμῳ ἰδίῳ καὶ ἀνελλιπέι καὶ μὴ δύνοντι φωτὶ
 25 χρῆσθαι ἔχητε· οἷς ἄρτον εἰς τροφήν, ἴδιον ἀγγέλων οὐρανίων, τὸ

11. ὅτι πιστότεροι κ. τ. λ. The words ἀρνείσθαι οὐ δύνασθε, or something to that effect, are manifestly wanting in order to complete the sense. According to the Benedictine, who takes εἰ βούλεσθε absolutely, it is only necessary to understand δύνασθε before ὁμολογήσαι. Probably ὁμολογήσετε would thus be a better reading; but Thirlby's suggestion, in which Otto coincides, seems to be preferable. With respect to the construction of the entire passage, it will be seen that the genitive dependent upon the comparative adjective πιστότεροι only occurs at length, after a double parenthesis, in the clause τῶν ἐν βραχίονι κ. τ. λ. Compare note on c. 78, 1. Moreover, from its position, this genitive would be naturally taken in apposition with ἡμῶν, did not the sense most positively demand the subaddition of ὑμῶν. Indeed there can be little doubt that we should read, with Thirlby, παρὰ τοῦ πατρὸς, ὑμῶν τῶν ἐν βραχ. κ. τ. λ.

14. ὑπὸ τῶν δαιμονίων κ. τ. λ. See on Apol. I. cc. 5, 3; 25, 7.

21. μετὰ δυνάμεως π. π. κ. ἐνδ. ἀρμ. See Exod. xiv. 6. sqq. Joseph. Ant. II. 6.

23. οἷς καὶ στύλος φωτὸς κ. τ. λ. See Exod. xiii. 21, 22. xiv. 19, 20. *et passim*. The adjective ἀνελλιπέης, of which Thirlby would prefer the form ἀνεκλιπέης, signifies *unfailing*; as in Ælian. V. H. I. 33. In a passive sense, it elsewhere denotes *complete, perfect*.

25. ἴδιον ἀγγέλων οὐρανίων. This is the elegant emendation of the Benedictine. *Vulgo* δι' ἀγγέλων, which does not accord with the Scriptural account. See Exod. xvi. 14. sqq. Psal. lxxviii. 25. Compare also c. 57, 10; and note *in loc*.

μάννα ἔβρεξεν, ἵνα μηδὲ σιτοποιίας δεόμενοι ζητήσητε· καὶ τὸ ἐν Μερβῶ ὕδωρ ἐγλυκάνθη· καὶ σημείον τοῦ σταυροῦσθαι μέλλοντος καὶ ἐπὶ τῶν ὄφρων τῶν δακόντων ὑμᾶς, ὡς προεῖπον, γεγενῆται,—πάντα προλαμβάνοντος πρὸ τῶν ἰδίων καιρῶν τὰ μυστήρια χαρίζεσθαι ὑμῖν τοῦ Θεοῦ, πρὸς ὃν ἀχάριστοι ἐλέγχεσθε ἀεὶ 30 γεγενημένοι,—καὶ διὰ τοῦ τύπου τῆς ἐκτάσεως τῶν χειρῶν Μωϋσέως καὶ ὡς τοῦ ἐπονομασθέντος Ἰησοῦ πολεμουμένων τὸν Ἀμαλήκ, περὶ οὗ εἶπεν ὁ Θεὸς ἀναγραφῆναι τὸ γεγενημένον, φήσας καὶ εἰς τὰς ὑμῶν ἀκοὰς Ἰησοῦ παραθέσθαι τὸ ὄνομα, εἰπὼν ὅτι οὗτός ἐστιν ὁ μέλλων ἐξαλεφειν ἀπὸ τῆς ὑπὸ τὸν οὐρανὸν τὸ 35 μνημόσυνον τοῦ Ἀμαλήκ. Καὶ ὅτι τὸ μνημόσυνον τοῦ Ἀμαλήκ καὶ μετὰ τὸν τοῦ Ναυῆ υἱὸν μένει, φαίνεται· διὰ δὲ τοῦ Ἰησοῦ τοῦ σταυρωθέντος, οὗ καὶ τὰ σύμβολα ἐκεῖνὰ προκλήρυγματα ἦν τῶν κατ' αὐτοῦ ἀπάντων, ὅτι μέλλει ἐξολοθρευθῆσθαι τὰ δαιμόνια καὶ δεδιέναι τὸ ὄνομα αὐτοῦ, καὶ πάσας τὰς ἀρχὰς καὶ 40 τὰς βασιλείας ὁμοίως ὑφορᾶσθαι αὐτὸν, καὶ ἐκ παντὸς γένους ἀνθρώπων θεοσεβεῖς καὶ εἰρηνικοὺς δεικνυσθαι εἶναι τοὺς εἰς αὐ-

26. τὸ ἐν Μ. ὕδωρ ἐγλ. See Exod. xv. 25.

28. δακόντων ὑμᾶς, ὡς προεῖπον, γ. See above, cc. 91. 94. 112. The reading, which the text exhibits, is that of Otto. *Vulgo διδασκόντων* and *γεγενῆσθαι*.

29. πάντα προλαμβάνοντος κ. τ. λ. See on c. 77, 28.

32. καὶ ὡς τοῦ ἐπονομασθέντος κ. τ. λ. For ὡς, Sylburg would read ἐπί or διὰ, or perhaps αὐ with διὰ understood from the previous genitive. In all probability the true reading is ὀνόματος, and this, being written by abbreviation in the MSS. may have been mistaken for the particle ὡς, which is altogether out of place. Compare cc. 75. 90. 91. 111. 113. 115.

33. περὶ οὗ. *Scil. ὀνόματος*, which, unless the preceding conjecture be received, is implied in the participle ἐπονομασθέντος. These words, to the end of the long period which follows, Thirlby has included in a parenthesis; but this is scarcely necessary. The same critic would read φθάσας for φήσας, as carrying out the idea expressed in the clause πάντα προλαμβάνοντος κ. τ. λ. There is an allusion to Exod. xvii. 14. Compare also Deut. xxv. 19. A similar application of these texts will be found in Barnab. Ep. Cath. c. 12.

35. ὅτι οὗτος. Cod. Reg. in marg. ὁ τοιοῦτος.

39. τῶν κατ' αὐτοῦ. Thirlby and the Benedictine are right in preferring τῶν κατ' αὐτόν.

41. ὑφορᾶσθαι. Supply μέλλειν. Similar changes of construction, which are frequent in Justin, have been repeatedly noticed.

τὸν πιστεύοντας, φανερόν ποιεῖ, καὶ τὰ προανιστορημένα ὑπ' ἐμοῦ, Τρύφων, σημαίνουσι. Καὶ τοσαύτη δὲ ὀρτυγομήτρα ἐδόθη
 45 ὑμῖν ἐπιθυμήσασι κρεωφαγίας, ὅση ἀνάριθμος εἶπεν· οἷς καὶ ἐκ πέτρας ὕδωρ ἀνέβλυσε, καὶ νεφέλη εἰς σκίαν ἀπὸ καύματος καὶ φυλακὴν ἀπὸ κρύους εἶπετο, ἄλλου οὐρανοῦ καινοῦ τρόπον καὶ προαγγελίαν ἀπαγγέλλουσα· ὧν καὶ οἱ ἱμάντες τῶν ὑποδημάτων οὐκ ἐρράγησαν, οὐδὲ αὐτὰ τὰ ὑποδήματα ἐπαλαιώθη, οὐδὲ τὰ ἐν-
 50 δύματα κατετρίβη, ἀλλὰ καὶ τὰ τῶν νεωτέρων συνηύξανε.

The mysterious influence of the name of *Jesus* was clearly shewn in the miracles wrought under the Jewish dispensation.

CXXXII. Καὶ πρὸς τούτοις ἔμοσχοποιήσατε, καὶ πρὸς τὰς θυγατέρας τῶν ἀλλογενῶν πορνεύσαι καὶ εἰδωλολατρῆσαι ἐσπουδάσατε, καὶ μετὰ ταῦτα πάλιν τῆς γῆς ὑμῖν παραδοθείσης μετὰ δυνάμεως τοσαύτης, ὡς καὶ τὸν ἥλιον θεάσασθαι ὑμᾶς προστάξει τοῦ ἀνδρὸς ἐκείνου τοῦ ἐπονομασθέντος τῷ Ἰησοῦ ὀνόματι σταθέντα ἐν τῷ οὐρανῷ, καὶ μὴ δύναντα μέχρι ὠρῶν τριακονταεξί, καὶ τὰς ἄλλας πάσας δυνάμεις τὰς κατὰ καιρὸν γεγενημένας ὑμῖν, ὧν καὶ ἄλλην μίαν καταριθμῆσαι ταυτὺν εἶναί μοι δοκεῖ· συναίρεται γὰρ πρὸς τὸ καὶ ἐξ αὐτῆς συνιέναι ὑμᾶς τὸν Ἰησοῦν, ὃν καὶ ἡμεῖς
 10 ἐπέγνωμεν Χριστὸν υἱὸν Θεοῦ, σταυρωθέντα καὶ ἀναστάντα καὶ

43. φανερόν ποιεῖ. *Scil.* ὁ Θεός.

44. καὶ τοσαύτη κ. τ. λ. See Exod. xvi. 13. Numb. xi. 4. 31.

45. ἐκ πέτρας ὕδωρ ἀνέβλυσε. See Exod. xvii. 6. Numb. xx. 11.

46. νεφέλη εἰς σκίαν κ. τ. λ. Constt. Apost. viii. 12. στύλον πυρὸς τὴν νύκτα πρὸς φωτισμόν, καὶ στύλον νεφέλης ἡμέραν πρὸς σκιασμόν θάλπους. Hence Thirlby suggests the possibility that Justin may have written, καὶ στύλος πυρὸς εἰς φυλακὴν ἀπὸ κ. Compare Psal. lxxviii. 14. cv. 39. Isai. v. 4.

47. τρόπον. Thirlby and Otto suggest τύπον. Both however acquiesce in retaining the received reading, as not unlikely to be the true one.

50. ἀλλὰ καὶ τὰ τῶν νεωτέρων συνηύξανε. This appears to be a mere Jewish fable, founded upon Deut. viii. 4. xxix. 5. See the Commentators.

CXXXII. 4. ὡς καὶ τὸν ἥλιον κ. τ. λ. See Josh. x. 12. sqq.

6. δύναντα. Sylburg would reject this form as altogether unknown, and substitute either δύνοντα, δύσαντα, or δύντα. It was however in common use among the later writers, and occurs in Ælian. V. H. iv. 1. Pausan. ii. 11. 1. and elsewhere.

8. ταυτὺν εἶναί μοι δοκεῖ. The Benedictine would insert δίκαιον, as at the end of c. 137. Unless some such word has been dropped, or is understood, the infinitive εἶναι is altogether superfluous.

ἀνεληλυθότα εἰς τοὺς οὐρανοὺς, καὶ πάλιν παραγενησόμενον κρι-
 τὴν πάντων ἀπλῶς ἀνθρώπων μέχρις αὐτοῦ Ἀδάμ. Ἐπίστασθε
 οὖν, ἔλεγον, ὅτι τῆς σκηνῆς τοῦ μαρτυρίου ὑπὸ τῶν περὶ Ἄζω-
 τίους πολεμίων ἀρπαγείσης, καὶ πληγῆς αὐτοῖς γεγενημένης φοβε- 15
 ρᾶς καὶ ἀνάτου ἐβουλεύσαντο ἐφ' ἀμάξης, ὑφ' ἧς δαμάλεις νεοτό-
 κους ἔξευξαν, ἐπιθεῖναι εἰς πείραν τοῦ γινῶναι, εἰ δυνάμει Θεοῦ
 διὰ τὴν σκηνὴν πεπληγμένοι εἰσὶ, καὶ βούλεται ὁ Θεὸς ἀπενεχθῆναι
 αὐτὴν ὅθεν ἐλήφθη. Καὶ πραξάντων τοῦτο, αἱ δαμάλεις, ὑπὸ μη-
 δενὸς ὀδηγούμεναι ἀνθρώπων, οὐκ ἦλθον μὲν εἰς τὸν τόπον ὀπό-
 θεν εἴληπτο ἡ σκηνή, ἀλλ' εἰς χωρίον τινὸς ἀνδρὸς καλουμένου 20
 Αὐσῆ, ὁμωνύμου ἐκείνου τοῦ μετονομάσθεντος τῷ Ἰησοῦ ὀνόματι,
 ὡς προελέεκτο, ὃς καὶ εἰσήγαγε τὸν λαὸν εἰς τὴν γῆν, καὶ κατε-
 κληροδότησεν αὐτοῖς αὐτήν· εἰς δὲ χωρίον ἐλθοῦσαι μεμενῆκασι,
 δεικνυμένου ὑμῖν καὶ διὰ τούτων ὅτι τῷ τῆς δυνάμεως ὀνόματι
 ὀδηγήθησαν, ὡς πρότερον ὁ περιλειφθεὶς λαὸς ἀπὸ τῶν ἀπ' Αἰ- 25
 γύπτου ἐξεληθόντων διὰ τοῦ λαβόντος τὸ Ἰησοῦ ὄνομα, Αὐσῆ πρό-
 τερον καλουμένου, εἰς τὴν γῆν ὀδηγήθη.

CXXXIII. Καὶ τούτων καὶ πάντων τῶν τοιούτων παραδόξων καὶ θαυμαστῶν ὑμῖν γενομένων τε καὶ ὀρωμένων κατὰ καιροῦς, ἐλέγχεσθε καὶ διὰ τῶν προφητῶν μέχρι τοῦ καὶ τὰ ἑαυτῶν τέκνα τεθυκέναι τοῖς δαιμονίοις, καὶ ἐπὶ τούτοις πᾶσι τοιαῦτα τετολημέ-
 Prophetic denunciations against Jewish hardness of heart.

13. ὅτι τῆς σκηνῆς κ. τ. λ. See 1 Sam. vi. 1. sqq.

20. ἀνδρὸς καλουμένου Αὐσῆ, κ. τ. λ. Justin would mark it as a striking proof of the divine authority of the name of Jesus, that the kine stood still in the field of a man whose name was the same as that borne by Joshua, the son of Nun, before his name was changed by Moses. It will be observed however that he builds his inference upon the LXX. version; since in the Hebrew of 1 Sam. vi. 14. the name is *Joshua*.

24. τῷ τῆς δυν. ὀνόμ. Thirlby maintains that Justin either wrote, or meant to write, τῇ τοῦ ὀνόματος δυνάμει. Otto, however, aptly compares Heb. i. 3. φέρων τὰ πάντα τῷ ῥήματι τῆς δυνάμεως.

CXXXIII. 2. κατὰ καιροῦς. Supra c. 132. δυνάμεις τὰς κατὰ καιρὸν γεγενημένας. Hence Thirlby, the Benedictine, and Otto, give the words a backward reference, rather than connect them forward with ἐλέγχεσθε.

3. καὶ διὰ τῶν πρ. By the prophets also, as well as Moses and Joshua. Ed. Ben. omits the article.

5 ναι εἰς τὸν Χριστὸν καὶ ἔτι τολμᾶν, ἐφ' οἷς πᾶσι γένοιτο ὑμῶν,
 ἔλεος παρὰ τοῦ Θεοῦ καὶ τοῦ Χριστοῦ αὐτοῦ λαβοῦσι, σωθῆναι.
 Διὰ γὰρ τοῦ προφήτου Ἡσαίου προεπιστάμενος ὁ Θεὸς ταῦτα
 μέλλειν ὑμᾶς ποιεῖν κατηράσατο οὕτως· Οὐαὶ τῇ ψυχῇ αὐτῶν
 βεβούλευνται βουλήν πονηράν καθ' ἑαυτῶν, εἰπόντες, Δήσωμεν
 10 τὸν δίκαιον, ὅτι δύσχρηστος ἡμῶν ἐστί. Τοίνυν τὰ γεννήματα τῶν
 ἔργων αὐτῶν φάγονται. Οὐαὶ τῷ ἀνόμῳ· πονηρὰ κατὰ τὰ ἔργα
 τῶν χειρῶν αὐτοῦ συμβήσεται αὐτῷ. Λαὸς μου, οἱ πράκτορες
 ὑμῶν καλαμῶνται ὑμᾶς, καὶ οἱ ἀπαιτοῦντες κυριεύσουσιν ὑμῶν.
 Λαὸς μου, οἱ μακαρίζοντες ὑμᾶς πλανῶσιν ὑμᾶς, καὶ τὴν τρίβον
 15 τῶν ὁδῶν ὑμῶν ταράσσουσιν. Ἄλλα νῦν καταστήσεται εἰς κρίσιν
 τὸν λαὸν αὐτοῦ, καὶ αὐτὸς κύριος εἰς κρίσιν ἤξει μετὰ τῶν
 πρεσβυτέρων τοῦ λαοῦ καὶ τῶν ἀρχόντων αὐτοῦ· Ἔμεῖς δὲ τί
 ἐνεπυρίσατε τὸν ἀμπελώνά μου, καὶ ἡ ἀρπαγὴ τοῦ πτωχοῦ ἐν
 τοῖς οἴκοις ὑμῶν; Ἔμεῖς τί ἀδικεῖτε τὸν λαόν μου, καὶ τὸ πρόσω-
 20 πον τῶν ταπεινῶν κατησχύνετε; Καὶ ἐν ἑτέροις πάλιν λόγοις ὁ
 αὐτὸς προφήτης εἰς τὸ αὐτὸ εἶπεν· Οὐαὶ οἱ ἐπισπώμενοι τὰς
 ἀμαρτίας αὐτῶν ὡς ἐν σχοινίῳ μακρῷ, καὶ ὡς ζυγοῦ ἱμάντι δαμά-
 λεως τὰς ἀνομίας, οἱ λέγοντες, Τὸ τάχος αὐτοῦ ἐγγισάτω, καὶ
 ἐλθέτω ἡ βουλή τοῦ ἁγίου Ἰσραὴλ, ἵνα γνῶμεν. Οὐαὶ οἱ λέ-
 25 γοντες τὸ πονηρὸν καλὸν, καὶ τὸ καλὸν πονηρὸν, οἱ τιθέντες τὸ
 φῶς σκότος, καὶ τὸ σκότος φῶς, οἱ τιθέντες τὸ πικρὸν γλυκὺ, καὶ
 τὸ γλυκὺ πικρὸν. Οὐαὶ οἱ συνετοὶ ἐν ἑαυτοῖς, καὶ ἐνώπιον αὐτῶν
 ἐπιστήμονες. Οὐαὶ οἱ ἰσχύοντες ὑμῶν, οἱ τὸν οἶνον πίνοντες, καὶ
 οἱ δυνάσται, καὶ οἱ κερνῶντες τὸ σίκερα, οἱ δικαιοῦντες τὸν ἀσεβῆ
 30 ἕνεκεν δώρων, καὶ τὸ δίκαιον τοῦ δικαίου αἴρουντες. Διὰ τοῦτο,
 ὃν τρόπον καυθήσεται καλάμη ὑπὸ ἄνθρακος πυρὸς, καὶ συγκαυ-

8. οὐαὶ τῇ ψυχῇ κ. τ. λ. From Isai. iii. 9. sqq.

14. τὴν τρίβον τῶν ὁδῶν ὑμῶν τ. The LXX. have τῶν ποδῶν. Justin here agrees with the Hebrew.

15. καταστήσεται εἰς κρίσιν κ. τ. λ. In the LXX. καταστήσεται εἰς κρίσιν κύριος, καὶ στήσει εἰς κρίσιν τὸν λαόν αὐτοῦ, κ. τ. λ. Doubtless the repetition of εἰς κρίσιν led to the amalgamation of the two clauses, either by Justin himself, or his transcribers.

21. οὐαὶ οἱ ἐπισπώμενοι κ. τ. λ. From Isai. v. 18. sqq.

θήσεται ὑπὸ φλογὸς καιομένης, ἡ ρίζα ὡς χροῦς ἔσται, καὶ τὸ ἄνθος αὐτῶν ὡς κοινορτὸς ἀναβήσεται· οὐ γὰρ ἠθέλησαν τὸν νόμον κυρίου σαβαῶθ, ἀλλὰ τὸ λόγιον κυρίου τοῦ ἁγίου Ἰσραὴλ παρώξυναν. Καὶ ἐθυμώθη ὀργῇ κύριος σαβαῶθ, καὶ ἐπέβαλέ τὰς 35 χεῖρας ἐπ' αὐτούς, καὶ ἐπάταξεν αὐτούς, καὶ παρωξύνθη ἐπὶ τὰ ὄρη, καὶ ἐγενήθη τὰ θνησιμαῖα αὐτῶν ἐν μέσῳ ὡς κοπρία ὁδοῦ· καὶ ἐν πᾶσι τούτοις οὐκ ἀπεστράφησαν, ἀλλ' ἔτι ἡ χεὶρ αὐτῶν ὑψηλή. Ἔτι γὰρ ἀληθῶς ἡ χεὶρ ὑμῶν πρὸς κακοποιῶν ὑψηλή, ὅτι καὶ τὸν Χριστὸν ἀποκτείναντες οὐδ' οὕτως μετανοεῖτε, ἀλλὰ 40 καὶ ἡμᾶς τοὺς πιστεύσαντας δι' αὐτοῦ τῷ Θεῷ καὶ πατρὶ τῶν ὄλων μισεῖτε καὶ φονεύετε, ὅσάκις ἂν λάβητε ἐξουσίαν, ἀδιαλείπτως δὲ καταρᾶσθε αὐτῷ τε ἐκείνῳ καὶ τοῖς ἀπ' αὐτοῦ, πάντων ἡμῶν εὐχομένων ὑπὲρ ὑμῶν καὶ ὑπὲρ πάντων ἀπλῶς ἀνθρώπων, ὡς ὑπὸ τοῦ Χριστοῦ ἡμῶν καὶ κυρίου ποιεῖν ἐδιδάχθημεν, 45 παραγγείλαντος ἡμῖν εὐχεσθαι καὶ ὑπὲρ τῶν ἐχθρῶν, καὶ ἀγαπᾶν τοὺς μισοῦντας, καὶ εὐλογεῖν τοὺς καταρωμένους.

CXXXIV. Εἰ οὖν καὶ ὑμᾶς δυσωπεῖ τά τε τῶν προφητῶν διδάγματα καὶ τὰ ἐκείνου αὐτοῦ, βέλτιόν ἐστιν ὑμᾶς τῷ Θεῷ ἐπεσθαι, ἢ τοῖς ἀσυνέτοις καὶ τυφλοῖς διδασκάλοις ὑμῶν, οἵτινες καὶ μέχρι νῦν καὶ τεσσάρων καὶ πέντε ἔχειν ὑμᾶς γυναῖκας ἕκαστον συγχωροῦσι, καὶ ἐὰν εὐμορφόν τις ἰδὼν ἐπιθυμήσῃ αὐτῆς, The double marriage of Jacob was typical of the synagogue of the Jews and the church of Christ.

32. καιομένης. Thirlby would read ἀνειμένης, with the LXX.

37. ἐν μέσῳ ὡς κ. ὁδ. Better perhaps, as transposed in the LXX., ὡς κοπρία ἐν μέσῳ ὁδοῦ. So says Thirlby.

40. ἀλλα καὶ ἡμᾶς τοὺς πιστεύσαντας κ. τ. λ. Compare cc. 16. 95. Apol. i. c. 15; and see on Apol. i. cc. 14, 17; 31, 21.

CXXXIV. 3. Ἐπεσθαι. *Obsequi*. See on Apol. i. c. 6, 5.

5. καὶ ἐὰν εὐμορφον κ. τ. λ. Repeat αὐτὴν ἔχειν συγχώρουσι. It should seem that the Mosaic precept, which prohibited the kings of Israel from multiplying wives (Deut. xvii. 17.), was generally interpreted by the Rabbins to limit the number to four; and the limitation was grounded on the example of Jacob. At the same time, no restraint whatever was placed upon the will of individuals, provided they were rich enough to maintain as many as they married. Thus Maimonides in Halach Ishoth, c. 14. *Fas est quotcumque uxores, etiam centum, sive simul omnes, sive alteram post alteram, ducere; neque potestas uxori antea ductæ virum hic impediendi, modo illi facultas fuerit præstare alimenta*. That this license was freely exercised, appears from the assertion of Justin in c. 141, uncontradicted by Trypho, that the Jews took wives in every country which they visited. In the

- τὰς Ἰακώβ τοῦ Ἰσραὴλ καὶ τῶν ἄλλων πατριάρχων πράξεις ἀνιστοροῦντες καὶ μηδὲν ἀδικεῖν λέγοντες τοὺς τὰ ὅμοια πράττοντας, τάλανες καὶ ἀνόητοι καὶ κατὰ τοῦτο ὄντες. Ὡς προέφην γὰρ, οἰκονομίαι τιwὲς μεγάλων μυστηρίων ἐν ἐκάστη τιwὶ τοιαύτῃ
- 10 πράξει ἀπετελοῦντο. Ἐν γὰρ τοῖς γάμοις τοῦ Ἰακώβ τίς οἰκονομία καὶ προκήρυξις ἀπετελείτο, ἐρῶ, ὅπως καὶ ἐν τούτοις ἐπιγνῶτε ὅτι οὐδὲν πρὸς τὸ θειωδέστερον, δι' ὃ ἐκάστη πράξις γέγονεν, ἀπέιδον ὑμῶν αἰεὶ οἱ διδάσκαλοι, ἀλλὰ πρὸς τὰ χαμαιπετῆ καὶ τὰ διαφθορᾶς μᾶλλον πάθη. Προσέχετε τοιγαροῦν οἷς λέγω. Τῆς
- 15 ὑπὸ τοῦ Χριστοῦ μελλούσης ἀπαρτίξεσθαι πράξεως τύποι ἦσαν οἱ γάμοι τοῦ Ἰακώβ. Δύο γὰρ ἀδελφὰς κατὰ τὸ αὐτὸ οὐ θεμιτὸν γαμησαὶ τὸν Ἰακώβ· καὶ δουλεύει δὲ τῷ Λάβαν ὑπὲρ τῶν θυγατέρων, καὶ ψευσθεῖς ἐπὶ τῇ νεωτέρῃ πάλιν ἐδούλευσεν ἑπτὰ ἔτη. Ἀλλὰ Λεῖα μὲν ὁ λαὸς ὑμῶν καὶ ἡ συναγωγὴ· Ῥαχὴλ δὲ ἡ
- 20 ἐκκλησία ἡμῶν. Καὶ ὑπὲρ τούτων δουλεύει μέχρι νῦν ὁ Χριστὸς, καὶ τῶν ἐν ἀμφοτέραις δούλων. Ἐπεὶ γὰρ τοῖς δυσὶν υἱοῖς τὸ

same chapter he repeats the observation that the marriages of the patriarchs, as well as the other events of sacred history, had a mystical import, which gave them a peculiar character, and thus rendered them unfit examples for general imitation.

8. ὡς προέφην. See above, c. 112. and elsewhere.

15. τύποι ἦσαν οἱ γ. τ. Ἰακώβ. A similar view is taken in Iren. Hær. iv. 21. 3. *Et quoniam multitudinis filiorum Domini prophetice fiebant Jacob, necessitas omnis fuit ex duabus sororibus eum filios facere; quemadmodum Christus ex duabus Legibus unius et ejusdem Patris. Omnia autem ille faciebat propter illam juniorem, bonos oculos habentem, Rachel; quæ præfigurabat Ecclesiam, propter quam sustinuit Christus. Similiter autem et ex ancillis; significans quoniam secundum carnem ex liberis et ex servis Christus statuet filios Dei, similiter omnibus dans munus Spiritus vivificantis nos.* Compare also Cyprian. Test. adv. Jud. i. 20. For the history, see Gen. xxix. 16. sqq.

16. δύο γὰρ ἀδελφὰς κ. τ. λ. See Levit. xviii. 18. Since, however, the Levitical Law was not binding upon Jacob, Justin probably meant to intimate that the marriage of two sisters to the same man, though permitted with an ulterior object under the patriarchal dispensation, was not designed to be taken as a precedent by the Jews.

17. ὑπὲρ τῶν θυγατέρων. Thirlby imagines that ὑπὲρ τῆς νεωτέρας τ. θ. is the correct reading; but perhaps Justin, having spoken of the servitude in general terms, added the clause καὶ ψευσθεῖς κ. τ. λ. by way of explanation.

21. τὸ τρίτου. Fortasse τὸ τοῦ τρίτου. OTTO. The reference is to Gen. ix. 25. sqq.

τρίτου σπέρμα εἰς δουλείαν ὁ Νῶε ἔδωκε, νῦν πάλιν εἰς ἀποκα-
τάστασιν ἀμφοτέρων τε τῶν ἐλευθέρων τέκνων καὶ τῶν ἐν αὐτοῖς
δούλων Χριστὸς ἐλήλυθε, τῶν αὐτῶν πάντας καταξιῶν τοὺς φυ-
λάσσουντας τὰς ἐντολὰς αὐτοῦ, ὃν τρόπον καὶ οἱ ἀπὸ τῶν ἐλευ- 25
θέρων καὶ οἱ ἀπὸ τῶν δούλων γενόμενοι τῷ Ἰακώβ πάντες υἱοὶ
καὶ ὁμότιμοι γεγόνασι· κατὰ δὲ τὴν τάξιν καὶ κατὰ τὴν πρόγνω-
σιν, ὁποῖος ἕκαστος ἔσται, προλέλεκται. Ἐδούλευσεν Ἰακώβ τῷ
Λάβαν ὑπὲρ τῶν ραντῶν καὶ πολυμόρφων θρεμμάτων· ἐδούλευσε
καὶ τὴν μέχρι σταυροῦ δουλείαν ὁ Χριστὸς ὑπὲρ τῶν ἐκ παντὸς 30
γένους ποικίλων καὶ πολυειδῶν ἀνθρώπων, δι' αἵματος καὶ μυσ-
τηρίου τοῦ σταυροῦ κτησάμενος αὐτούς. Λείας ἀσθενεῖς ἦσαν οἱ
ὀφθαλμοί· καὶ γὰρ ὑμῶν σφόδρα οἱ τῆς ψυχῆς ὀφθαλμοί. Ἐ-
κλειψε Ῥαχὴλ τοὺς θεοὺς Λάβαν, καὶ κατέκρυσεν αὐτοὺς ἕως τῆς
σήμερον ἡμέρας· καὶ ἡμῖν ἀπολώλασιν οἱ πατρικοὶ καὶ ὑλικοὶ 35
θεοί. Τὸν χρόνον πάντα ἐμισεῖτο ὑπὸ τοῦ ἀδελφοῦ ὁ Ἰακώβ·
καὶ ἡμεῖς νῦν καὶ αὐτὸς ὁ κύριος ἡμῶν μισεῖται ὑφ' ὑμῶν καὶ
ὑπὸ τῶν ἄλλων ἀπλῶς ἀνθρώπων, ὄντων πάντων τῇ φύσει ἀδελ-
φῶν. Ἰσραὴλ ἐπεκλήθη Ἰακώβ· καὶ Ἰσραὴλ καὶ ὁ Χριστὸς ἀπο-
δέδεικται, ὁ ὧν καὶ καλούμενος Ἰησοῦς.

CXXXV. Καὶ ὅταν ἡ γραφὴ λέγῃ, Ἐγὼ κύριος ὁ Θεὸς, ὁ Christ is the
ἅγιος Ἰσραὴλ, ὁ καταδείξας Ἰσραὴλ βασιλεῖα ὑμῶν, οὐχὶ ἀληθῶς king of the
true Israel :
since there are
two families of
Judah, and
two houses of
Jacob ; the
one carnal,
the other
spiritual.

27. κατὰ τὴν τάξιν κ. τ. λ. An allusion to the dying prediction of Jacob respecting his sons in Gen. xlix. 1. sqq.

28. ἐδούλευσεν Ἰακώβ κ. τ. λ. See Gen. xxx. 31. sqq. xxxi. 41.

30. τὴν μέχρι σταυροῦ δ. Crucifixion was a servile punishment. To this Justin probably alludes. With respect to the comparison between the different breeds of Jacob's sheep, and the various races of Christians, it is imitated by Irenæus, *ubi supra* :—*Variæ oves, quæ fiebant huic Jacob merces : et Christi merces ex variis et differentibus gentibus in unam cohortem fidei convenientes fiunt homines.*

33. οἱ τ. ψ. ὀφθαλμοί. Scil. ἀσθενεῖς εἰσίν.

— ἐκλειψε Ῥαχὴλ κ. τ. λ. See Gen. xxxi. 19. 34.

36. τὸν χρόνον πάντα ἐμισεῖτο κ. τ. λ. So Irenæus :—*Ob quam causam fratris patiebatur invidias et persecutiones frater suus ; sicut et Ecclesia hoc idem a Judæis patitur.*

39. ἀποδέδεικται. Compare cc. 100. 123. 126.

CXXXV. 1. ἐγὼ κύριος κ. τ. λ. From Isai. xliii. 15.

τὸν Χριστὸν τὸν αἰώνιον βασιλέα ἀκούσεσθε; Καὶ Ἰακῶβ γὰρ, ὁ τοῦ Ἰσαὰκ υἱός, ὅτι οὐδέποτε βασιλεὺς γέγονεν, ἐπίστασθε· καὶ 5 διὰ τοῦτο ἢ γραφῇ, πάλιν ἐξηγουμένη ἡμῖν τίνα λέγει βασιλέα Ἰακῶβ καὶ Ἰσραὴλ, οὕτως ἔφη· Ἰακῶβ ὁ παῖς μου, ἀντιλήσομαι αὐτοῦ· καὶ Ἰσραὴλ ὁ ἐκλεκτός μου, προσδέξεται αὐτὸν ἢ ψυχῇ μου. Δέδωκα τὸ πνεῦμά μου ἐπ' αὐτὸν, καὶ κρίσω τοῖς ἔθνεσιν ἐξοίσει. Οὐ κεκράξεται, οὐδὲ ἀκουσθήσεται ἕξω ἢ φωνῇ αὐτοῦ· 10 κάλαμον τεθραυσμένον οὐ συντρίψει, καὶ λίνον τυφόμενον οὐ σβέσει, ἕως οὗ νίκος ἐξοίσει, κρίσω ἀναλήψει, καὶ οὐ θρασυθήσεται, ἕως ἂν θῆ ἐπὶ τῆς γῆς κρίσω· καὶ ἐπὶ τῷ ὀνόματι αὐτοῦ ἐλπιοῦσιν ἔθνη. Μῆτι οὖν ἐπὶ τὸν Ἰακῶβ τὸν πατριάρχην οἱ ἀπὸ τῶν ἐθνῶν ἐλπίζουσιν, ἀλλ' οὐκ ἐπὶ τὸν Χριστὸν, καὶ ὑμεῖς δὲ αὐτοί; Ὡς 15 οὖν Ἰσραὴλ τὸν Χριστὸν καὶ Ἰακῶβ οὕτως λέγει, καὶ ἡμεῖς ἐκ τῆς κοιλίας τοῦ Χριστοῦ λατομηθέντες Ἰσραηλιτικὸν τὸ ἀληθινὸν ἐσμεν γένος. Αὐτῷ δὲ μᾶλλον τῷ ῥητῷ προσέχωμεν. Καὶ ἐξαγάγω, φησὶ, τὸ ἐξ Ἰακῶβ σπέρμα καὶ ἐξ Ἰούδα· καὶ κληρονομήσει τὸ ὄρος τὸ ἅγιόν μου, καὶ κληρονομήσουσιν οἱ ἐκλεκτοὶ 20 μου καὶ οἱ δοῦλοι μου, καὶ κατοικήσουσιν ἐκεῖ· καὶ ἔσονται ἐν τῷ ὄρει ἐπαύλεις ποιμνίων, καὶ φάραγξ Ἀχωρ εἰς ἀνάπαυσιν βουκολίων τῷ λαῷ, οἱ ἐζήτησάν με. Ὑμεῖς δὲ, οἱ ἐγκαταλείποντές με, καὶ ἐπιλανθανόμενοι τὸ ὄρος τὸ ἅγιόν μου, καὶ ἐτοιμάζοντες τοῖς δαιμονίοις τράπεζαν, καὶ πληροῦντες τῷ δαίμονι κέρασμα, ἐγὼ 25 παραδώσω ὑμᾶς εἰς μάχαιραν· πάντες σφαγῇ πεσεῖσθε, ὅτι ἐκάλεσα ὑμᾶς καὶ οὐχ ὑπηκούσατε, ἐλάλησα καὶ παρηκούσατε, καὶ

6. Ἰακῶβ ὁ παῖς μου, κ. τ. λ. From Isai. xlii. 1. sqq.

11. ἕως οὗ νίκος ἐξοίσει, κ. ἀναλήψει. *Legō ἕως οὗ εἰς νίκος ἐξοίσει κρίσω, ἀναλάμψει.* Matt. xii. 20. ἕως ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν. THIRLBY. See above, on c. 123, 52.

15. Ἰακῶβ οὕτως λέγει, καὶ ὑμεῖς κ. τ. λ. It would certainly be better to read, with Thirlby, Ἰακῶβ λέγει, οὕτως καὶ ἡμεῖς κ. τ. λ.

16. Ἰσρ. τὸ ἀληθινόν γ. Compare cc. 123. 125. supra.

17. καὶ ἐξαγάγω, κ. τ. λ. From Isai. lxxv. 9. sqq. For ἐξαγάγω, the LXX. have ἐξάξω. And so Justin himself in c. 136.

26. ἐλάλησα καὶ παρηκούσατε. Otto has inserted this from the LXX., at the suggestion of Thirlby and the Benedictine, inasmuch as it is clearly recognised by Justin himself in c. 136. ὑμεῖς γὰρ οὐτε καλοῦντος αὐτοῦ ἀνέχεσθε, οὐτε

ἐποιήσατε τὸ πονηρὸν ἐνώπιόν μου, καὶ ἂ οὐκ ἐβουλόμην ἐξελέ-
 ξασθε. Καὶ τὰ μὲν τῆς γραφῆς ταῦτα συννοεῖτε δὲ καὶ αὐτοὶ
 ὅτι ἄλλο τί ἐστὶ τὸ ἐξ Ἰακώβ σπέρμα νῦν λεγόμενον, οὐχ ὡς
 οἰηθείη τις ἂν περὶ τοῦ λαοῦ λέγεσθαι. Οὐ γὰρ ἐνδέχεται τοῖς 30
 ἐξ Ἰακώβ γεγεννημένοις ἀπολιπεῖν ἐπίσαξι τούς ἐξ Ἰακώβ
 σπαρέντας, οὐδὲ ὀνειδίζοντα τῷ λαῷ, ὡς μὴ ἀξίῳ τῆς κληρονο-
 μίας, πάλιν ὡς ὑπολαβόμενος τοῖς αὐτοῖς ὑπισχνεῖσθαι. Ἄλλ'
 ὄνπερ τρόπον ἐκεῖ φησὶν ὁ προφήτης, Καὶ νῦν σὺ οἶκος τοῦ
 Ἰακώβ, δεῦρο καὶ πορευθώμεν ἐν φωτὶ κυρίου· ἀνῆκε γὰρ τὸν 35
 λαὸν αὐτοῦ, τὸν οἶκον Ἰακώβ, ὅτι ἐπλήσθη ἡ χώρα αὐτῶν, ὡς
 τὸ ἀπαρχῆς, μαντειῶν καὶ κληδοπισμῶν· οὕτω καὶ ἐνθάδε δεῖ νοεῖν
 ἡμᾶς δύο σπέρματα Ἰουδα καὶ δύο γένη, ὡς δύο οἴκους Ἰακώβ,
 τὸν μὲν ἐξ αἵματος καὶ σαρκὸς, τὸν δὲ ἐκ πίστεως καὶ πνεύματος
 γεγεννημένον. 40

CXXXVI. Ὁράτε γὰρ, ὡς πρὸς τὸν λαὸν νῦν λέγει, ἀνω- Since the Jews
 τέρω εἰπών· Ὁν τρόπον εὐρεθήσεται ῥᾶξ ἐν βότρυϊ, καὶ ἐροῦσι, had now for-
 Μὴ λυμανῆ αὐτὸν, ὅτι εὐλογία ἐν αὐτῷ ἐστίν, οὕτω ποιήσω, saken idolatry,
 ἔνεκεν τοῦ δουλεύοντός μοι· τούτου ἔνεκεν οὐ μὴ ἀπολέσω πάν- their exceed-
 τας. Καὶ μετὰ τούτου ἐπιφέρει· Καὶ ἐξάξω τὸ ἐξ Ἰακώβ καὶ ἐξ ing wickedness
 Ἰουδα. Δῆλον οὖν, εἰ ἐκείνοις οὕτως ὀργίζεται, καὶ ὀλιγοστοὺς consisted in
 καταλείψει ἀπειλεῖ, ἄλλους τινὰς ἐξάξειν ἐπαγγέλλεται, οἱ κα- the rejection
 τοικήσουσιν ἐν τῷ ὄρει αὐτοῦ. Οὗτοι δὲ εἰσιν, οὓς εἶπε σπερεῖν and crucifixion
 of Christ.

λαλοῦντος ἀκούετε, κ. τ. λ. The copyists were doubtless misled by the
 occurrence of the same form in the preceding clause.

33. ὑπολαβόμενος. *Tanquam se revocans.* THIRLBY. He would also read
 ὀνειδίσαντα.

34. καὶ νῦν σὺ κ. τ. λ. From Isai. ii. 5, 6.

38. δύο σπέρματα κ. τ. λ. Lactant. Instt. Div. iv. 20. *Domum Juda et
 Israel non utique Judæos significat, quos abdicavit; sed nos, qui ab eo convocati
 ex gentibus in illum locum adoptione successimus, et appellamur filii Judæo-
 rum. Quod declarat Sibylla, cum dicit, Ἰουδαίων μακάρων θεῖον γένος οὐ-
 ρανιώνων.*

CXXXVI. 2. ὄν τρόπον κ. τ. λ. From Isai. lxxv. 8, 9. In the latter verse
 σπέρμα must be supplied, as in c. 135.

6. δῆλον οὖν, εἰ κ. τ. λ. *Pro his legendum videtur δῆλον ὅτι, εἰ κ. τ. λ.*
 ΟΥΤΟ.

8. οὗτοι δὲ εἰσιν, κ. τ. λ. Compare Jerem. xxxi. 27. Ezek. xxxvi. 12.

καὶ γεννήσει· ὑμεῖς γὰρ οὔτε καλοῦντος αὐτοῦ ἀνέχεσθε, οὔτε
 10 λαλοῦντος ἀκούετε, ἀλλὰ καὶ τὸ πονηρὸν ἐποιήσατε ἐνώπιον κυ-
 ρίου. Τὸ δὲ ὑπερβάλλον ὑμῶν τῆς κακίας τὸ καὶ μισεῖν, ὃν
 ἐφονεύσατε, δίκαιον, καὶ τοὺς ἀπ' αὐτοῦ λαβόντας εἶναι ὅπερ εἰσὶν,
 εὐσεβεῖς καὶ δίκαιοι καὶ φιλόανθρωποι. Τοιγαροῦν, Οὐαὶ τῇ ψυχῇ
 αὐτῶν, λέγει κύριος, διὸ βεβούλευνται βουλὴν πονηρὰν καθ' ἑαν-
 15 τῶν, εἰπόντες· Ἄρωμεν τὸν δίκαιον, ὅτι δύσχρηστος ἡμῶν ἐστίν.
 Οὐ γὰρ καὶ ὑμεῖς τῇ Βάαλ ἐθύετε, ὡς οἱ πατέρες ὑμῶν, οὐδὲ ἐν
 συσκίοις ἢ μετεώροις τόποις πέμματα ἐποιεῖτε τῇ στρατιᾷ τοῦ
 οὐρανοῦ, ἀλλ' ὅτι οὐκ ἐδέξασθε τὸν Χριστὸν αὐτοῦ. Ὁ γὰρ τοῦ-
 20 ζων καὶ μισῶν καὶ τὸν πέμψαντα δηλονότι καὶ μισεῖ καὶ ὑβρίζει·
 καὶ εἰ οὐ πιστεύει τις εἰς αὐτὸν, οὐ πιστεύει τοῖς τῶν προφητῶν
 κηρύγμασι τοῖς αὐτὸν εὐαγγελισαμένοις καὶ κηρύξασιν εἰς πάντας.

Justin exhorts
 Trypho and
 his companions
 to embrace
 Christianity.

CXXXVII. Μὴ δὴ, ὦ ἀδελφοὶ, κακόν τι εἶπητε εἰς ἐκεῖνον
 τὸν ἐσταυρωμένον, μηδὲ χλευάσητε αὐτοῦ τοὺς μῶλωπας, οἷς ἰαθῆ-
 ναι πᾶσι δυνατὸν, ὡς καὶ ἡμεῖς ἰάθημεν. Καλὸν γὰρ, ἦν πεισθέν-
 5 ἔγγυομένην γνώμην ἔχετε, ἐπειδὴ εἰς σημείου ἦν δεδομένη, ἀλλ'
 οὐκ εἰς δικαιοπραξίας ἔργον, ὡς οἱ λόγοι ἀναγκάζουσι. Συμφά-

9. ὑμεῖς γὰρ κ. τ. λ. There is a reference to Isai. lxx. 12. as quoted in the last chapter.

11. τὸ καὶ μισεῖν, ὃν ἐφονεύσατε, δ. The relative ὃν, which is wanting in the MSS. is inserted after Thirlby and Otto; and the truth of the emendation, as the latter justly remarks, is amply proved by the omission of the article before δίκαιον. Before τὸ καὶ μισεῖν, the verb ἐστὶ is understood. Of the Messianic title ὁ δίκαιος, see the Commentators on Acts iii. 14.

13. οὐαὶ τῇ ψυχῇ αὐτῶν, κ. τ. λ. From Isai. iii. 9, 10.

16. οὐ γὰρ καὶ ὑμεῖς τῇ Βάαλ κ. τ. λ. Compare Jerem. vii. 18.

18. ὁ γὰρ τοῦτον ἀγνοῶν κ. τ. λ. See John v. 23. 46. xv. 21.

CXXXVII. 4. τοῖς λόγοις. *By the Scriptures.* See on cc. 15, 35; 19, 33.

— ἦν. Scil. περιτομῆν, which is implied in the verb περιτμηθῆτε. *Which circumcision, namely, that of the heart, ye have not, by reason of your prejudices; whereas that which ye have was given for a sign, &c.* See above, on c. 16, 15. It does not appear that there is any necessity for reading οὐχὶ ἦν, by transposition, as the Benedictine and Otto suppose.

6. ὡς οἱ λόγοι ἀνάγκ. Here, also the insertion of the particle is due to Otto,

μειοὶ οὖν μὴ λοιδορήτε ἐπὶ τὸν υἱὸν τοῦ Θεοῦ, μηδὲ Φαρισαίοις
 πειθόμενοι διδασκάλοις τὸν βασιλέα τοῦ Ἰσραὴλ ἐπισκώψητέ ποτε,
 ὅποια διδάσκουσιν οἱ ἀρχισυνάγωγοι ὑμῶν, μετὰ τὴν προσευχὴν.
 Εἰ γὰρ ὁ ἀπτόμενος τῶν μὴ εὐαρέστων τῷ Θεῷ ὡς ὁ ἀπτόμενος 10
 κόρης τοῦ Θεοῦ, πολὺ μᾶλλον ὁ τοῦ ἡγαπημένου καθαπτόμενος.
 "Ὅτι δὲ οὗτος αὐτός ἐστι, καὶ ἰκανῶς ἀποδέδεικται.—Καὶ σιγών-
 των αὐτῶν, εἶπον· Ἐγὼ, ὦ φίλοι, καὶ τὰς γραφὰς λέγω ὑῖν, ὡς
 ἐξηγήσαντο οἱ ἐβδομήκοντα· εἰπὼν γὰρ αὐτὰς πρότερον, ὡς ὑμεῖς
 αὐτὰς ἔχετε, πείραν ὑμῶν ἐποιοῦμην, πῶς διάκεισθε ἢδὲ τὴν γνώ- 15
 μην. Λέγων γὰρ τὴν γραφὴν, ἣ λέγει, Οὐαὶ αὐτοῖς, ὅτι βεβού-
 λυνται βουλήν πονηρὰν καθ' ἑαυτῶν, εἰπόντες, ὡς ἐξηγήσαντο οἱ
 ἐβδομήκοντα, ἐπήνεγκα, Ἄρωμεν τὸν δίκαιον, ὅτι δύσχρηστος
 ἡμῖν ἐστίν· ἐμοῦ ἐν ἀρχῇ τῆς ὀμιλίας καὶ εἰπόντος ὅπερ ὑμεῖς
 εἰρησθαι βούλεσθε, Εἰπόντες, Δήσωμεν τὸν δίκαιον, ὅτι δύσχρησ- 20
 τος ἡμῖν ἐστίν. Ἄλλα δέ τινα ἐπράξατε, καὶ οὐ δοκεῖτέ μοι
 ἀνηκόως τῶν λόγων ἐπακηκοέναι. Ἄλλ' ἐπεὶ καὶ ὑῖν ἤδη ἡ

though former editors have observed the omission. See above on cc. 80, 37 ; 112, 9 ; 128, 26.

7. Φαρισαίοις. *Vulgo Φαρισσαίοις.* See on c. 80, 28.

9. μετὰ τὴν προσευχὴν. See above, on c. 16, 22.

10. τῶν μὴ εὐαρέστων. That is, *the Jews*. The reference is to Zech. ii. 8. Sylburg would cancel the negative particle; whereas it is upon this that the whole force of the inference depends. If God protected his chosen, though disobedient, people; how much rather will he punish those who revile his beloved Son.

19. ἐν ἀρχῇ τῆς ὀμιλίας κ. τ. λ. In c. 17. Justin had cited from Isai. iii. 9. *δήσωμεν τὸν δίκαιον.* So again in c. 133. This, he remarks, is the Jewish version; but that he has here given (c. 136.), with a view to try the effect which it would have upon his hearers, that of the LXX. *ἄρωμεν τὸν δ.* Now it so happens that every copy of the LXX. now extant gives *δήσωμεν*, without a vestige of the reading, which Justin assigns to it; and it is supported by Barn. Ep. Cath. c. 6. On the other hand, *ἄρωμεν* is the reading which is recognised by Hegesippus (ap. Euseb. Hist. Eccl. II. 23.), Clement of Alexandria (Strom. v. 14. 109.), and Tertullian (adv. Marc. III. 22.). Thirlby supposes that *ἄρωμεν* may very probably have arisen from a confusion of the passage with Isai. lvii. 1, 2; and Scaliger (Animadv. in Chronic. Euseb. p. 194.) that the text has been in some way mixed up with Wisd. ii. 12. *ἐνεδρεύσαμεν τὸν δίκαιον, ἐπεὶ δύσχρηστος ἡμῖν ἐστίν.*

21. καὶ οὐ δοκεῖτέ μοι ἀνηκόως τ. λ. ἐπ. The import of the context is so manifest, that it is matter of surprise how a palpable corruption could have led the

ἡμέρα πέρασ ποιείσθαι μέλλει,—πρὸς δυσμὰς γὰρ ἤδη ὁ ἥλιός
 25 ἔστι,—καὶ ἐν τι προσθεῖς τοῖς εἰρημένοις παύσομαι· τοῦτο δ' αὐτὸ
 καὶ ἐν τοῖς εἰρημένοις μοι ἐρρήθη, ἀλλὰ πάλιν αὐτῷ ἐπεξεργάσασ-
 θαι ἂν δίκαιον εἶναι μοι δοκεῖ.

The number of persons saved in the Ark of Noah indicated the day of the week on which Christ would rise from the dead; and the wood of the Ark itself typified the Salvation of the Cross.

CXXXVIII. Γινώσκετε οὖν, ὦ ἄνδρες, ἔφην, ὅτι ἐν τῷ
 Ἰσαΐφ λέλεκται ὑπὸ τοῦ Θεοῦ πρὸς τὴν Ἱερουσαλήμ, ὅτι Ἐπὶ τοῦ
 κατακλυσμοῦ Νῶε ἔσωσά σε. Τοῦτο δέ ἐστιν ὃ ἔλεγεν ὁ Θεός, ὅτι
 τὸ μυστήριον τῶν σωζομένων ἀνθρώπων ἐπὶ τοῦ κατακλυσμοῦ γέγο-
 νεν. Ὁ δίκαιος γὰρ Νῶε μετὰ τῶν ἄλλων ἀνθρώπων ἐπὶ τοῦ
 κατακλυσμοῦ, τουτέστι τῆς τε γυναικὸς τῆς αὐτοῦ καὶ τῶν τριῶν
 τέκνων αὐτῶν καὶ τῶν γυναικῶν τῶν υἱῶν αὐτοῦ, οἴτινες, ἀρι-
 θμῷ ὄντες ὀκτῶ, σύμβολον εἶχον τῆς ἀριθμῷ μὲν ὀγδόης, ἡμέ-
 ρας, ἐν ἧ ἐφάνη ὁ Χριστὸς ἡμῶν ἀπὸ νεκρῶν ἀναστὰς, δυνάμει
 10 δ' αἰὲ πρώτης ὑπαρχούσης. Ὁ γὰρ Χριστὸς, πρωτότοκος πάσης
 κτίσεως ὢν, καὶ ἀρχὴ πάλιν ἄλλου γένους γέγονεν τοῦ ἀναγεννη-
 θέντος ὑπ' αὐτοῦ δι' ὕδατος καὶ πίστεως καὶ ξύλου, τοῦ τὸ μυ-
 στήριον τοῦ σταυροῦ ἔχοντος, ὃν τρόπον καὶ ὁ Νῶε ἐν ξύλῳ διε-
 σώθη ἐποχούμενος τοῖς ὕδασι μετὰ τῶν ἰδίων. Ὅταν οὖν εἴπη

Commentators to mistake its meaning. Justin clearly intimates, that his hearers were so intent upon other matters as to pay little attention to the mode of citing the text in question. To meet this view of the case, which former editors had overlooked, the Benedictine proposes to omit the negative particle, and Otto would read *ἐνηκόως* for *ἀνηκόως*.

26. ἐρρήθη. Sylburg would read *ἐρρέθη*, as the form more usually employed by the later writers. Compare c. 120. In the next clause also, he would read *αὐτὸ* for *αὐτῷ*. The Benedictine however remarks that the received text may be considered as equivalent to *ἐπ' αὐτῷ ἐξεργάσασθαι*.

CXXXVIII. 2. ἐπὶ τοῦ κατακλ. N. ἔσωσά σε. This text is found neither in Isaiah, nor in any other passage of Scripture; but it is nevertheless probable, as Thirlby supposes, that Justin, quoting from memory, may refer to Isai. liv. 8, 9. καὶ ἐν ἐλέει αἰωνίῳ ἐλεήσω σε, εἶπεν ὁ ῥυσάμενός σε κύριος· ἀπὸ τοῦ ὕδατος τοῦ ἐπὶ Νῶε τοῦτό μοι ἐστι.

6. τ. τ. τέκνων αὐτῶν. Otto is doubtless right in preferring *τέκνων αὐτοῦ*, as *υἱῶν αὐτοῦ* immediately afterwards.

8. τῆς ἀριθμῷ μὲν ὀγδ. ἡμ. Compare c. 41, 21; and note, *in loc.*

11. ἀναγεννηθέντος δι' ὕδατος. Hence then it is clear that Justin connected *regeneration* with *baptism*, as well as *redemption* with the sacrifice of Christ upon the Cross. See Bp. Kaye's Justin; pp. 77. 90. Compare also 1 Pet. iii. 19, 20.

ὁ προφήτης, Ἐπὶ Νῶε ἔσωσά σε, ὡς προέφην, τῷ ὁμοίως πι-15
 στῷ λαῷ πρὸς Θεὸν ὄντι, καὶ τὰ σύμβολα ταῦτα ἔχοντι, λέγει.
 Καὶ γὰρ βίβδον ἔχων ὁ Μωσῆς μετὰ χεῖρα διὰ τῆς θαλάσσης
 διήγαγεν ὑμῶν τὸν λαόν. Ὑμεῖς δὲ ὑπολαμβάνετε ὅτι τῷ γένει
 ὑμῶν μόνων ἔλεγεν, ἢ τῇ γῆ. Ὅτι γὰρ πᾶσα ἡ γῆ, ὡς ἡ γραφή
 λέγει, κατεκλύσθη, καὶ ὑψώθη τὸ ὕδωρ ἐπάνω πάντων ὁρέων πῆ-20
 χεις δεκαπέντε· ὥστε οὐ τῇ γῆ φαίνεται εἰρηκῶς, ἀλλὰ τῷ λαῷ
 τῷ πειθομένῳ αὐτῷ, ᾧ καὶ ἀνάπανσιν προητοίμασεν ἐν Ἱερουσα-
 λῆμ, ὡς προαποδέδεικται διὰ πάντων τῶν ἐπὶ τοῦ κατακλυσμοῦ
 συμβόλων· εἶπον δὲ, δι' ὕδατος καὶ πίστεως καὶ ξύλου οἱ προπα-
 ρασκεναζόμενοι, καὶ μετανοοῦντες ἐφ' οἷς ἡμαρτον, ἐκφεύζονται 25
 τὴν μέλλουσαν ἐπέρχεσθαι τοῦ Θεοῦ κρίσιν.

CXXXIX. Καὶ γὰρ ἄλλο μυστήριον ἐπὶ τοῦ Νῶε προεφητεύθη The conversion of the Gentiles, and their admission into the Church of Christ, are mystically set forth in the prophecy of Noah respecting the posterity of his three sons.
 τελούμενον, ὃ οὐκ ἐπίστασθε. Ἔστι δὲ τοῦτο. Ἐν ταῖς εὐλογίαις,
 αἷς εὐλόγει ὁ Νῶε τοὺς δύο υἱοὺς αὐτοῦ, καὶ τὸν υἱὸν τοῦ υἱοῦ
 αὐτοῦ καταρᾶται· τὸν γὰρ υἱόν, συνευλογηθέντα ὑπὸ τοῦ Θεοῦ,
 τὸ προφητικὸν πνεῦμα καταρᾶσθαι οὐκ ἔμελλεν, ἀλλ' ἐπεὶ δι' ὄλου
 τοῦ γένους τοῦ ἐπιγελάσαντος τῇ γυμνώσει υἱοῦ αὐτοῦ ἢ προστί-
 μησις τοῦ ἀμαρτήματος εἶναι ἔμελλεν, ἀπὸ τοῦ υἱοῦ τὴν κα-
 τάραν πεποιήται. Ἐν δὲ οἷς εἶπε, προέλεγεν ὅτι καὶ οἱ ἀπὸ

15. ὡς προέφην. Here again the particle is omitted in the MSS. and Edd. before Otto; who has also given ἔχοντι for ἔχοντα in the following clause. The emendation is manifestly correct.

17. μετὰ χεῖρα. Thirlby would read μετὰ χεῖρας, as in c. 86, 6.

18. τῷ γένει ὑμῶν μόνων. Otto, after Thirlby, is doubtless right in supposing that μόνον or μόνῳ is the true reading.

19. ὅτι γὰρ πᾶσα ἡ γῆ κ. τ. λ. Understand ἐπίγνωτε, or φανερόν ἐστι, aut tale quid. The reference is to Gen. vii. 19, 20.

22. ᾧ καὶ ἀνάπανσιν πρ. ἐν Ἱ. See on c. 80, 35. The Benedictine adverts however to a similar passage, which has no millennial reference, in Iren. Hær. v. 20. 4.

CXXXIX. 4. τὸν γὰρ υἱόν, συνευλογηθέντα κ. τ. λ. See Gen. ix. 1. sqq.

6. τῇ γυμνώσει. Scil. τοῦ πατρός. The order of construction is, ἀλλ' ἐπεὶ ἡ προστίμησις τοῦ ἀμαρτήματος ἔμελλεν εἶναι δι' ὄλου τοῦ γένους (τοῦ) υἱοῦ αὐτοῦ τοῦ ἐπιγελάσαντος τ. γ. τ. π. For εἶναι Sylburg would read ἰεῖναι.

7. ἀπὸ τοῦ υἱοῦ. That is, *Canaan*, the son of Ham, and grandson of Noah. Otto supposes that Justin probably wrote ἀπὸ τοῦ υἱωνοῦ.

Σὴμ γενησόμενοι διακαθέξουσι τὰς κτήσεις καὶ οἰκίσεις τοῦ Χαναὰν,
 10 καὶ πάλιν οἱ ἀπὸ τοῦ Ἰάφεθ αὐτὰς, ἅς διακατέσχον παρὰ τῶν
 τοῦ Χαναὰν οἱ ἀπὸ Σὴμ, παραλαβόντες καὶ ἀπὸ τοῦ Ἰάφεθ δια-
 καθέξουσιν, ἀφελόμενοι τοὺς ἀπὸ Σὴμ γενομένους, ὃν τρόπον ἀ-
 φαιρεθέντων αὐτὰ τῶν υἱῶν Χαναὰν αὐτοὶ διακατέσχον. Καὶ
 ὅτι οὕτω γέγονεν, ἀκούσατε. Ὑμεῖς γὰρ, οἱ ἀπὸ τοῦ Σὴμ κατὰ-
 15 γοντες τὸ γένος, ἐπήλθετε κατὰ τὴν τοῦ Θεοῦ βουλήν τῇ γῆ τῶν
 υἱῶν Χαναὰν, καὶ διακατέσχετε αὐτήν. Καὶ ὅτι οἱ υἱοὶ Ἰάφεθ,
 κατὰ τὴν τοῦ Θεοῦ κρίσιν ἐπελθόντες καὶ αὐτοὶ ὑμῖν, ἀφείλonto
 ὑμῶν τὴν γῆν, καὶ διακατέσχον αὐτήν, φαίνεται. Εἰρηται δὲ ταῦ-
 τα οὕτως· Ἐξένηψε δὲ Νῶε ἀπὸ τοῦ οἴνου, καὶ ἔγνω ὅσα ἐποίη-
 20 σεν αὐτῷ ὁ υἱὸς αὐτοῦ ὁ νεώτερος· καὶ εἶπεν, Ἐπικατάρατος
 Χαναὰν παῖς, οἰκέτης ἔσται τοῖς ἀδελφοῖς αὐτοῦ. Καὶ εἶπεν,
 Εὐλογητὸς κύριος, ὁ Θεὸς Σὴμ, καὶ ἔσται Χαναὰν παῖς αὐτοῦ.
 Πλατύναι κύριος τῷ Ἰάφεθ, καὶ κατοικησάτω ἐν τοῖς οἴκοις Σὴμ,
 καὶ γενηθήτω Χαναὰν παῖς αὐτοῦ. Δύο οὖν λαῶν εὐλογηθέντων,
 25 τῶν ἀπὸ τοῦ Σὴμ καὶ τοῦ Ἰάφεθ, καὶ πρώτων κατασχεῖν τοὺς οἴ-
 κους τοῦ Χαναὰν ἐγνωσμένων τῶν ἀπὸ Σὴμ, καὶ πάλιν διαδέξα-
 σθαι παρ' αὐτῶν τὰς αὐτὰς κτήσεις τῶν ἀπὸ Ἰάφεθ προειρημένων,
 καὶ τοῖς δυσὶ λαοῖς τοῦ ἑνὸς λαοῦ τοῦ ἀπὸ Χαναὰν εἰς δουλείαν
 παραδοθέντος, ὁ Χριστὸς κατὰ τὴν τοῦ παντοκράτορος πατρὸς δύ-
 30 ναμιν δοθεῖσαν αὐτῷ παρεγένετο, εἰς φιλίαν καὶ εὐλογίαν καὶ

9. Σὴμ. *Vulgo* Σήθ. A manifest error.

11. καὶ ἀπὸ τοῦ Ἰάφεθ. These words, which are altogether superfluous, were probably repeated by Justin inadvertently.

13. αὐτά. It is possible that the copyists may have carelessly omitted the final *ς* in αὐτάς. At the same time similar changes in gender are not without example in the best writers; of which the following, among other instances, are adduced by Thirlby. Plato in *Theæt.* p. 206. ἀλλὰ δὴ τοῦτο μὲν ἔτι κἀν ἄλλα φανεῖεν ἀποδείξεις, ὡς ἐμοὶ δοκεῖ· τὸ δὲ προκείμενον μὴ ἐπιλαθώμεθα δι' αὐτά. Cic. N. D. II. 5. *Quarum rerum aspectus ipse satis indicaret non esse ea fortuita.*

16. οἱ υἱοὶ Ἰάφεθ. That is, *the Romans*.

19. ἐξένηψε δὲ Νῶε κ. τ. λ. From Gen. ix. 24. sqq. For ὁ υἱὸς αὐτοῦ, Edd. Steph. Thirl. have ὁ υἱὸς αὐτῷ. The latter no doubt carelessly repeated the error of the former.

30. εἰς φιλίαν κ. τ. λ. Compare 1 Pet. iii. 8, 9. In the beginning of this or the following clause, the conjunction *καὶ* is obviously wanting.

μετάνοιαν καὶ συνοικίαν καλῶν, τὴν ἐν τῇ αὐτῇ γῆ τῶν ἀγίων πάντων μέλλουσαν γίνεσθαι, ὡς προαποδέδεικται, διακατάσχεσιν ἐπήγγελται. Ὅθεν οἱ πάντοθεν ἄνθρωποι, εἴτε δούλοι εἴτε ἐλεύθεροι, πιστεύοντες ἐπὶ τὸν Χριστὸν, καὶ ἐγνωκότες τὴν ἐν τοῖς λόγοις αὐτοῦ καὶ τῶν προφητῶν αὐτοῦ ἀλήθειαν, ἐπίστανται ἅμα 35 αὐτῷ ἐν τῇ γῆ ἐκεῖνη γενησόμενοι καὶ τὰ αἰώνια καὶ ἄφθαρτα κληρονομήσειν.

CXL. Ὅθεν καὶ Ἰακώβ, ὡς προεῖπον, τύπος ὢν καὶ αὐτὸς τοῦ Χριστοῦ, καὶ τὰς δύο δούλας τῶν δύο ἐλευθέρων αὐτοῦ γυναικῶν ἐγεγαμήκει, καὶ ἐξ αὐτῶν ἐτέκνωσεν υἱοὺς, εἰς τὸ προμηνυθῆναι ὅτι ὁ Χριστὸς προσλήψεται καὶ τοὺς ἐν γένει τοῦ Ἰάφεθ ὄντας ἀπὸ τοῦ Χαναὰν πάντας ὁμοίως τοῖς ἐλευθέροις, καὶ τέκνα συγκληρονοῦμα ἕξει· ἅπερ ἡμεῖς ὄντες, συνιέναι ὑμεῖς οὐ δύνασθε διὰ τὸ μὴ δύνασθαι ἀπὸ τῆς τοῦ Θεοῦ ζωῆς πηγῆς πιεῖν, ἀλλὰ ἀπὸ τῶν συντετριμμένων λάκκων καὶ ὕδωρ μὴ δυναμένων συνέχειν, ὡς ἡ γραφὴ λέγει. Εἰσὶ δὲ λάκκοι συντετριμμένοι καὶ ὕδωρ μὴ συνέχοντες, οὓς ὠρυξαν ὑμῖν οἱ διδάσκαλοι ὑμῶν αὐτῶν, ὡς καὶ ἡ 10 γραφὴ διαβρήδην λέγει, διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων. Καὶ πρὸς τούτοις ἑαυτοὺς καὶ ὑμᾶς βουκολοῦσιν, ὑπο-

32. ὡς προαποδέδεικται. In cc. 80. 118. and elsewhere.

CXL. 1. ὡς προεῖπον. Namely, in c. 134.

4. ὅτι ὁ Χ. προσλήψεται κ. τ. λ. The order of construction is, ὅτι ὁ Χ. προσλ. πάντας ἀπὸ τοῦ Χαναὰν, καὶ τοὺς ἐν γένει τοῦ Ἰ. ὄντας, ὁμοίως τοῖς ἐλευθέροις. Justin inferred from the prophecy of Noah that all the descendants of Canaan were slaves; and argued that the equality between the children of the bondwomen and their mistresses in the family of Jacob, was a type of the admission of the posterity of the Canaanites, dispersed among that of Shem and Japheth, without distinction into the Christian Covenant, and on equal terms with the Israelites themselves.

6. ἅπερ ἡμεῖς ὄντες, κ. τ. λ. The Syntax requires either ἡμᾶς ὄντας, or ἡμᾶς εἶναι. It should seem that Justin, beginning the period with the nominative, unthinkingly changed the construction as he proceeded.

7. ἀπὸ τῆς τοῦ Θεοῦ κ. τ. λ. See Jerem. ii. 13; and compare cc. 14. 19. supra.

11. διδάσκοντες διδασκαλίας ἐντ. ἀνθρ. Compare Isai. xxix. 13. Matt. xv. 9.

12. ὑπολαμβάνοντες ὅτι πάντως κ. τ. λ. Many are the traditions preserved in the Rabbinical writings, which mark the prevailing belief of the Jews that they were irreversibly certain of the divine favour, in consideration of their descent from

- λαμβάνοντες ὅτι πάντως τοῖς ἀπὸ τῆς σπορᾶς τῆς κατὰ σάρκα τοῦ Ἀβραὰμ οὐσι, κἂν ἁμαρτωλοὶ ὧσι καὶ ἄπιστοι καὶ ἀπειθεῖς πρὸς 15 τὸν Θεὸν, ἢ βασιλεία ἢ αἰώνιος δοθήσεται, ἅπερ ἀπέδειξαν αἱ γραφαὶ οὐκ ὄντα. Ἡ γὰρ τοῦτο οὐκ ἂν εἶπεν Ἡσαΐας, Καὶ εἰ μὴ κύριος σαβαὼθ ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα ἂν καὶ Γόμορρα ἐγενήθημεν· καὶ Ἰεζεκιήλ, ὅτι Κἂν Νῶε καὶ Ἰακῶβ καὶ Δαυιὴλ ἐξαιτήσωνται υἱοὺς ἢ θυγατέρας, οὐ μὴ δοθῆ ἑαυτοῖς· 20 ἀλλ' οὔτε πατὴρ ὑπὲρ υἱοῦ οὔτε υἱὸς ὑπὲρ πατρὸς, ἀλλ' ἕκαστος τῇ ἁμαρτίᾳ αὐτοῦ ἀπολείται, καὶ ἕκαστος τῇ ἑαυτοῦ δικαιοπραξίᾳ σωθήσεται· καὶ πάλιν Ἡσαΐας, Ὅψονται τὰ κῶλα τῶν παραβεβηκότων· ὁ σκώληξ αὐτῶν οὐ παύσεται, καὶ τὸ πῦρ αὐτῶν οὐ σβεσθήσεται, καὶ ἔσονται εἰς ὄρασιν πάση σαρκί. Καὶ ὁ κύριος ἡμῶν 25 κατὰ τὸ θέλημα τοῦ πέμψαντος αὐτὸν πατρὸς καὶ δεσπότου τῶν ὄλων οὐκ ἂν εἶπεν· Ἡξουσιν ἀπὸ δυσμῶν καὶ ἀνατολῶν, καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακῶβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον. Ἀλλὰ καὶ ὅτι οὐκ αἰτία τοῦ Θεοῦ οἱ προγι- 30 νωσκόμενοι καὶ γενησόμενοι ἄδικοι, εἴτε ἄγγελοι εἴτε ἄνθρωποι, γίνονται φαῦλοι, ἀλλὰ τῇ ἑαυτῶν ἕκαστος αἰτία τοιούτοί εἰσιν, ὁποῖος ἕκαστος φανήσεται, ἀπέδειξα καὶ ἐν τοῖς ἔμπροσθεν.

Abraham. They looked upon the promise, made to their illustrious ancestor, as altogether unconditional, and entertained a ridiculous notion, founded perhaps upon a wretched perversion of Jerem. xxxi. 35, that *Abraham sat by the gates of Hell, so that no wicked Israelite could descend into it*. The Chaldee Paraphrasts also assert that *Hell fire has no power over sinners of Israel, because Abraham and Isaac descend thither to fetch them out*. See Misch. in Sanhedr. c. 10. Maimon. Tr. de Pœnit. c. 3. To these prejudices John the Baptist alludes in Matt. iii. 9. See Lightfoot, Whitby, and the other Commentators, *in loc*.

16. καὶ εἰ μὴ κύριος κ. τ. λ. From Isai. i. 9.

18. κἂν Νῶε κ. τ. λ. See Ezek. xiv. 14. 16. 18. 20. xviii. 4. 20; and compare Deut. xxiv. 16. For Ἰακῶβ, Sylburg reads Ἰώβ. See, however, on cc. 44, 14; 45, 10.

22. ὄψονται τὰ κῶλα κ. τ. λ. From Isai. lxvi. 24.

26. ἡξουσιν ἀπὸ δυσμῶν κ. τ. λ. From Matt. viii. 11, 12.

32. ἀπέδειξα καὶ ἐν τ. ἔμπ. In cc. 88. 102. See note on c. 88, 25; and references. In the beginning of this sentence, all the editions, except those of Otto and the Benedictine, read *αἰτία* in the nominative.

CXLI. Ἴνα δὲ μὴ πρόφασιν ἔχητε λέγειν ὅτι ἔδει τὸν Χριστὸν σταυρωθῆναι, ἢ καὶ ἐν τῷ γενεῖ ὑμῶν εἶναι τοὺς παραβαίνοντας, καὶ οὐκ ἂν ἄλλως ἐδύνατο γενέσθαι, φθάσας διὰ βραχέων εἶπον, ὅτι βουλόμενος τοὺς ἀγγέλους καὶ τοὺς ἀνθρώπους ἔπεσθαι τῇ βουλῇ αὐτοῦ ὁ Θεὸς ἐβουλήθη ποιῆσαι τούτους ἀυτεξουσίους πρὸς δικαιοπραξίαν, μετὰ λόγου τοῦ ἐπίστασθαι αὐτοὺς ὑφ' οὗ γέγονασι, καὶ δι' ὃν εἰσι πρότερον οὐκ ὄντες, καὶ μετὰ νόμου τοῦ ὑπ' αὐτοῦ κρίνεσθαι, ἐὰν παρὰ τὸν ὀρθὸν λόγον πράττωσι· καὶ δι' ἑαυτοὺς ἡμεῖς, οἱ ἀνθρώποι καὶ οἱ ἄγγελοι, ἐλεγχθησόμεθα πονηρουσάμενοι, ἐὰν μὴ φθάσαντες μεταθώμεθα. 10

Εἰ δὲ ὁ λόγος τοῦ Θεοῦ προμηνύει πάντως τινας, καὶ ἀγγέλους καὶ ἀνθρώπους, κολασθήσεσθαι μέλλοντας, διότι προεγίνωσκεν αὐτοὺς ἀμεταβλήτους γενησομένους πονηροὺς, προεῖπε ταῦτα, ἀλλ' οὐχ ὅτι αὐτοὺς ὁ Θεὸς τοιούτους ἐποίησεν. Ὡστε ἐὰν μετανοήσωσι, πάντες, βουλόμενοι τυχεῖν τοῦ παρὰ τοῦ Θεοῦ ἐλέους, 15

δύναται, καὶ μακαρίους αὐτοὺς ὁ λόγος προλέγει εἰπὼν· Μακάριος, ᾧ οὐ μὴ λογίσηται κύριος ἁμαρτίαν. Τοῦτο δὲ ἐστίν, ὡς μετανοήσας ἐπὶ τοῖς ἁμαρτήμασι τῶν ἁμαρτημάτων παρὰ τοῦ Θεοῦ λάβῃ ἄφεσιν, ἀλλ' οὐχ, ὡς ὑμεῖς ἀπατάτε ἑαυτοὺς, καὶ ἄλλοι τινὲς ὑμῖν ὅμοιοι κατὰ τοῦτο, οἱ λέγουσιν ὅτι, κἂν ἁμαρτωλοὶ 20

ᾧσι, Θεὸν δὲ γινώσκουσιν, οὐ μὴ λογίσηται αὐτοῖς κύριος ἁμαρτίαν. Μαρτύριον δὲ τούτου τὴν μίαν τοῦ Δαβὶδ διὰ τὴν καύχησιν αὐτοῦ γενομένην παράπτωσιν ἔχομεν, ἣτις τότε ἀφείθη, ὅτε οὕτως ἔκλαυσε καὶ ἐθρήνησεν, ὡς γέγραπται. Εἰ δὲ τῷ τοιούτῳ ἄφεσις, πρὶν μετανοῆσαι, οὐκ, ἐδόθη, ἀλλ' ὅτε τοιαῦτα ἔκλαυσε καὶ ἔπραξεν 25

CXLI. 5. ποιῆσαι τούτους ἀυτεξουσίους κ. τ. λ. See, on this subject, Bp. Kaye's Justin, ch. III. pp. 75. sqq.

13. ἀμεταβλήτους. It has been proposed to read ἀμεταβλήτως, adverbially.

16. μακάριος, ᾧ οὐ μὴ λ. κ. ἁμ. From Psal. xxxii. 2.

19. ἄλλοι τινὲς ὑμῖν ὅμ. κ. τ. Alluding, in all probability to the Gnostics. Compare Iren. Hær. i. 1. 20. See also Bp. Bull's Harmon. Apost. p. 108.

21. γινώσκουσιν. Sylburg again notices the change of mood, as in c. 115, 37. Vide locum.

24. ὡς γέγραπται. See 2 Sam. xii. 13.

25. ὅτε τοιαῦτα κ. τ. λ. Cod. Reg. in marg. ὅτε τοιαῦτα ἔπραξε καὶ οὕτως ἔκλαυσεν.

ὁ μέγας οὗτος βασιλεὺς καὶ χριστὸς καὶ προφήτης, πῶς οἱ ἀκά-
 θαρτοι καὶ πάντα ἀπονενοημένοι, ἐὰν μὴ θρηνήσωσι καὶ κόψωνται
 καὶ μετανοήσωσιν, ἐλπίδα ἔχειν δύνανται, ὅτι οὐ μὴ λογίσηται
 αὐτοῖς κύριος ἁμαρτίαν; Καὶ ἡ μία δὲ αὕτη τῆς παραπτώσεως
 30 τοῦ Δαβὶδ πρὸς τὴν τοῦ Οὐρλου γυναικα πρᾶξις, ᾧ ἄνδρες, ἔφην,
 δέικνυσιν ὅτι οὐχ ὡς πορνεύοντες πολλὰς ἔσχον γυναῖκας οἱ πα-
 τριάρχαι, ἀλλ' οἰκονομία τις καὶ μυστήρια πάντα δι' αὐτῶν ἀπε-
 τελεῖτο· ἐπεὶ εἰ συνεχωρεῖτο, ἦν βούλεται τις καὶ ὡς βούλεται
 καὶ ὅσας βούλεται, λαμβάνειν γυναῖκας, ὁποῖον πράττουσιν οἱ ἀπὸ
 35 τοῦ γένους ὑμῶν ἄνθρωποι, κατὰ πᾶσαν γῆν, ἔνθα ἂν ἐπιδημή-
 σωσιν ἢ προσπεμφθῶσιν, ἀγόμενοι ὀνόματι γάμου γυναικας, πολλὸν
 μᾶλλον ἂν τῷ Δαβὶδ τοῦτο συνεχωρεῖτο πράξειν.—Ταῦτα εἰπὼν,
 ᾧ φίλτατε Μάρκε Πομπήϊε, ἐπανασάμην.

The conference
 ended with
 expressions of
 courtesy on
 both sides.

CXLII. Ἐπὶ ποσὸν δὲ ὁ Τρύφων ἐπισχῶν, Ὁρᾶς, ἔφη, ὅτι
 οὐκ ἀπὸ ἐπιτηδεύσεως γέγονεν ἐν τούτοις ἡμᾶς συμβαλεῖν. Καὶ
 ὅτι ἐξαιρέτως ἦσθην τῇ συνουσίᾳ, ὁμολογῶ, καὶ τούτους δὲ οἶμαι
 ὁμοίως ἐμοὶ διατεθεῖσθαι· πλέον γὰρ εὐρομεν, ἢ προσδοκῶμεν
 καὶ προσδοκηθῆναι ποτε δυνατὸν ἦν. Εἰ δὲ συνεχέστερον ἦν
 τοῦτο ποιεῖν ἡμᾶς, μᾶλλον ἂν ὠφεληθεῖμεν, ἐξετάζοντες αὐτοὺς
 τοὺς λόγους· ἀλλ' ἐπειδὴ, φησί, πρὸς τῇ ἀναγωγῇ εἶ, καὶ καθ'

27. ἐὰν μὴ θρηνήσωσι κ. τ. λ. Herm. Past. III. 7. *Nunquid protinus putas aboleri delicta eorum, qui agunt pœnitentiam? Non proinde continuo: sed oportet eum, qui agit pœnitentiam, affligere animam suam, et humilem animo se præstare in omni negotio, et vexationes multas variasque perferre.*

32. οἰκονομία τις κ. τ. λ. See above, on c. 134. 5. Justin, it will be observed, makes the crime of David to have consisted in his *Polygamy*; whereas against this there was not only no law, but he had previously contracted several marriages without any imputation of guilt. It was the double and aggravated sin of *adultery* and *murder*, for which the vengeance of God was denounced against him by the prophet Nathan. See 2 Sam. xii. 8, 9.

36. πόλυ μᾶλλον ἂν τῷ Δ. κ. τ. λ. So Cod. Clar. Edd. Ben. Ott. In Cod. Reg. and most Edd. ἐν τῷ Δ. For πράξειν Sylburg and Otto would read πράξει, in the aorist.

38. Μάρκε Πομπήϊε. See above, on c. 8, 14.

CXLII. 6. αὐτοὺς τοὺς λόγους. *The prophetic Scriptures*: as in c. 137, 4.

7. φησί. *Vulgo φημί*. The correction of the text, which is due to Otto, will be readily seen to be indispensable. Compare c. 4, 8.

ἡμέραν πλοῦν ποιείσθαι προσδοκᾶς, μὴ ὄκνει ὡς φίλων ἡμῶν μεμνηῖσθαι, ἐὰν ἀπαλλαγῆς.—'Εμοῦ δὲ χάριν, ἔφην, εἰ ἐπέμενον, καθ' ἡμέραν ἐβουλόμην ταῦτὸ γίνεσθαι· ἀναχθήσεσθαι δὲ ἤδη 10 προσδοκῶν, ἐπιτρέποντος τοῦ Θεοῦ καὶ συνεργούντος, ὑμᾶς προτρέπομαι, ἐνστησαμένους ὑπὲρ τῆς ἑαυτῶν σωτηρίας μέγιστον τούτου ἀγῶνα, τῶν διδασκάλων ὑμῶν σπουδάσαι προτιμῆσαι μᾶλλον τὸν τοῦ παντοκράτορος Θεοῦ Χριστόν. Μεθ' ἃ ἀπήεσαν λοιπὸν εὐχόμενοι τέ μοι σωτηρίαν καὶ ἀπὸ τοῦ πλοῦ καὶ ἀπὸ 15 πάσης κακίας. 'Εγὼ τε ὑπὲρ αὐτῶν εὐχόμενος ἔφην· Οὐδὲν ἄλλο μείζον ὑμῖν εὐχεσθαι δύναμαι, ὧ ἄνδρες, ἢ ἴνα, ἐπιγνόντες διὰ ταύτης τῆς ὁδοῦ δίδοσθαι παντὶ ἀνθρώπινον νοῦν, πάντως καὶ αὐτοὶ ἡμῖν ὅμοια ποιήσητε, τὸν Ἰησοῦν εἶναι τὸν Χριστόν τοῦ Θεοῦ. 20

8. πλοῦν ποιείσθαι. *Vulgo* τι λογιεῖσθαι, which is meaningless. The Benedictine suggested πλοῦν γενέσθαι, a correction in itself both apt and elegant, but yielding the palm to that of Otto, which has been unhesitatingly admitted into the text. Thus Herod. vi. 95. διὰ νήσων τὸν πλόον ἐποιεῦντο.

18. παντὶ ἀνθρώπινον νοῦν, κ. τ. λ. There is here manifestly some latent corruption. The Benedictine would read, and with some appearance of probability, παντὶ ἀνθρώπῳ τὸν νοῦν, πάντως καὶ αὐτοὶ ἡμῖν ὅμοιον ποιήσητε, scil. τὸν νοῦν. Thus somewhat similarly in c. 8. βουλόμην δ' ἂν καὶ πάντας ἴσον ἐμοὶ θυμὸν ποιησαμένους μὴ ἀφίστασθαι τῶν τοῦ σωτῆρος λόγων. Another conjecture, in which he substitutes πιστεύσητε for ποιήσητε, will appear to some perhaps less objectionable.

20. τὸν Ἰησοῦν. *Vulgo* τὸ ἡμῶν. Here the emendation of the Benedictine has been at once received into the text.

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