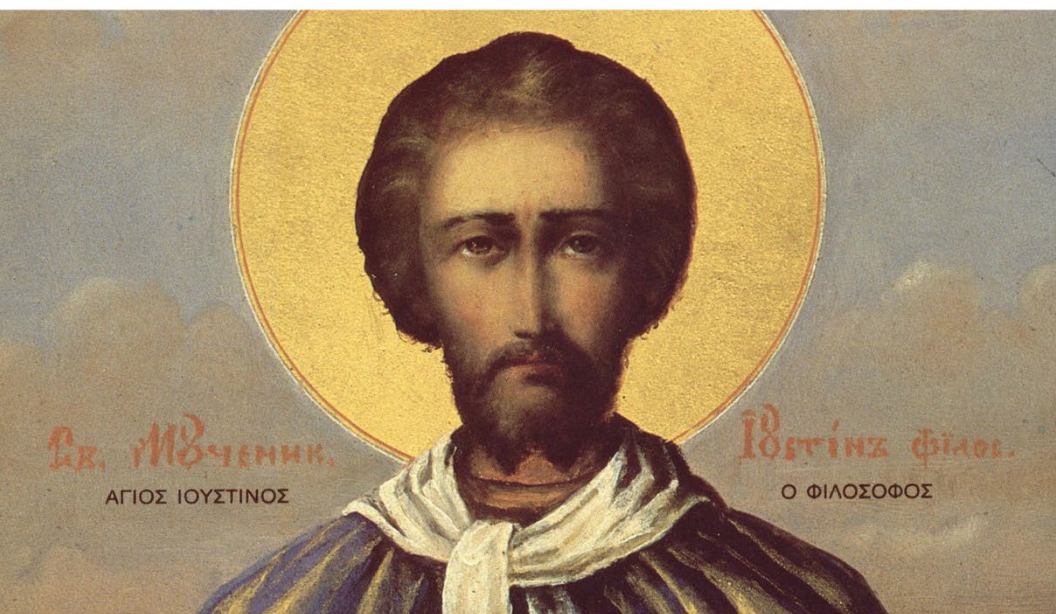


The Witness of Justin



The Twenty-One Witnesses

Books of Instruction

The Witness of Two Ways of Life and Death

The Witness of Two Paths of Light and Darkness

The Witness of The Twelve Apostles

Book of Christ

The Witness of Jesus

Books of Teaching

The Witness of the Barren Woman

The Witness of Rome's Letter to Corinth

The Witness of the Jewish Scriptures

Books of Visions

The Witness of the Four Visions

The Witness of the Shepherd

Books of Ignatius, Disciple of Apostles

The Witness of Ignatius: Ephesus

The Witness of Ignatius: Magnesia

The Witness of Ignatius: Tralles

The Witness of Ignatius: Rome

The Witness of Ignatius: Philadelphia

The Witness of Ignatius: Smyrna

The Witness of Ignatius: Polycarp

Books of Polycarp, Disciple of Apostle John

The Witness of Polycarp

The Witness of the State Execution of Polycarp

Books of Philosophers

The Witness of Aristides (Greek)

The Witness of Quadratus (Greek)

The Witness of Justin (Samaritan)

THE WITNESS OF JUSTIN

Compiled by
Philip Holdway-Davis

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Published by Philip Holdway-Davis

Scriptures of Unconditional Love

They are called Scriptures of Unconditional Love because GOD is Unconditional Love (1 John 4:16) and these Scriptures will help us to walk in the ways of Unconditional Love. We should live by Unconditional Love because Moses commanded it (Leviticus 19:18) and so did Jesus the Christ (Matthew 22:37-39). There are an initial thirty of these books to be published. Some are still in process but should be ready by the end of 2026. Once they are completed, more will be added.

The Twenty-One Witness books have been updated from their previous titles and translations using the South-London English that I grew up with. I also replaced the word “church” with “community of GOD’s people” and “Lord” with “RULER” as these are more accurate translations. These twenty-one were chosen because they do not contradict the Old or New Testaments in any way but rather provide us with a means to interpret the Holy Bible more accurately and with additional knowledge and understanding.

Nobody had ever told me what was going to happen when I submitted my life to Christ on a South-London Street in February 1974, aged 13. I had a physical Holy Spirit experience as an “atomic bomb of joy” exploded in my being. As I walked along the street, it was like I was floating three feet off the ground. That evening, a Spirit person visited me and wrote these words in my heart with light and fire, “Do not rebuke the church”. The end result of this encounter are these Scriptures of Unconditional Love.

The Four Gospels-In-Advance

The Gospel of Isaiah

The Gospel of King David

The Gospel of Moses

The Gospel of The Prophets

These are the books of Written Miracles. Ancient prophecies and predictions scattered throughout the Holy Bible's Old Testament concerning the appearance of Christ. These prophecies were made hundreds, some over a thousand, years before Christ appeared. They were all miraculously fulfilled with pin-point accuracy by Jesus of Bethlehem and Nazareth. There are so many of them that they could only have been put there by Holy Spirit. Certain Jewish scholars, who did not want Jesus to be their Messiah or Christ, started deleting the more obvious prophecies. You can find some of them restored in the books of the twenty-one witnesses. It is best to read the Gospels of Isaiah and King David first as they will strengthen your faith so that your heart can be prepared to receive the teachings and testimonies of the twenty-one witnesses.

The Twenty-One Witnesses

It is like we have twenty-one new witnesses presenting themselves before a court with new evidence and testimonies that GOD is real, and Christ is knowable. Some of these witnesses might have come forward from the era of 'Belonging to the Way' which was from AD 33 (Jesus's physical and spiritual resurrection from the dead) to AD 47 after which time those 'Belonging to the Way' were first called Christians. Most of the other witnesses belong to the pre-church era of the Original First Christians. This era spanned from AD 47 to AD 155 when Polycarp, the Disciple of John the Apostle, was executed for being a Christian by the Roman Empire. The Roman Church filled the vacuum with their own authority and 'brand' and were a powerful influence in starting the new 'church age'. Eventually, the twenty-one witnesses were banned from the New Testament in the fourth century by Emperor Constantine's Roman Church of Christendom, even though these scriptures were originally treasured by Christians of the first and second centuries. Fearing persecution, holders of the books managed to hide them and keep them safe. One thousand two hundred and fifty years later they began to be rediscovered again. Silence broken. Christianity unrestricted. Let them speak. Let us listen.

If they had been allowed to speak and were given their rightful place in the New Testament, they would have acted as salt and light to have a purifying effect on the religious authorities down the centuries. The world would not have experienced the abuses of zealous misguided religious powers. There would have been no crusades, no inquisitions, no witch hunts, no public burnings and no religious persecutions. There would have been no need for European colonialism either as the colonised nations would already be worshipping Christ, having destroyed their gods. The world would have been a better place as the unconditional love of Christ became the new currency that replaced cruelty. The Good Confession would have united the community of GOD's people and all the gods would have been annihilated. There would also have been no need for GOD to send the Qur'an. Having said that, the church has done a vital job in helping to get rid of many gods by either destroying or absorbing them. My hope is that these twenty-one witnesses will serve to destroy the remaining gods in the world leaving Devil Satan, who has won the right to remain here, as the sole survivor from the original sin rebellion. Hindus and similar, must abandon all their gods and worship Krishna alone. You can read the books of enlightenment when they have been published, to understand more about this. It is also now time for those churches that have absorbed pagan gods and practices, to get rid of them.

The church's shortcomings can be traced all the way back to AD 154 when Anicetus, Bishop of Rome, refused to accept the Nisan 14 Passover date that Polycarp, disciple of apostle John, and the other apostles observed, regardless of the day of the week it landed on. Anicetus instead kept to what we now know as the Easter dates which should be abandoned in favour of Nisan 14.

The twenty-one witnesses reveal to mankind that all the books of the Holy Bible should be read in the context of GOD versus the gods. In this war, each one of us finds ourselves at one of five stages.

Stage One: Individuals abandon their god(s). It is better to practice secular atheism than to worship demons.

Stage Two: Acknowledge GOD but don't agree with GOD. Presenting oneself regularly before GOD, either in a church or some other similar gathering will help your case with your Creator.

Stage Three: Agree with GOD but don't obey.

Stage Four: Try your best to obey GOD.

Stage Five: Full submission to GOD. This is perfection.

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The Witness of Justin (Samaritan)

The Twenty-Second Witness

The Witness of The Qur'an

The Witness of The Qur'an was delivered between AD 609–632. It was delivered by Angel Gabriel to Muhammad because both the Jewish and Church systems and authorities had become corrupt. It's rather like GOD opened another front in the war to destroy GOD's enemies who were the gods. Many of the gods were fallen angels, demigods and demons being worshipped by mankind.

Books of Enlightenment

Philip's Testimony

Enoch – Before Noah's Flood

The History of the Spirit World

Enlightenment

The books of enlightenment explain the war that has been, currently is and will be raging in heaven and on earth until it is won by Christ. They also provide a whole lot more information, which when combined with the knowledge of the twenty-one witnesses, helps the reader to understand life, the universe and everything a whole lot better.

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Introduction

The Witness of Justin is yet another book of EHYEH's Witnesses that belongs to the collection of the twenty-two books of EHYEH's Witnesses, which in turn belong to the collection of thirty books known as the *Scriptures of Unconditional Love*.

The Witness of Justin benefits us because it acts as another witness coming forward to testify that GOD is real and knowable and that what the Scriptures tell us about Jesus of Bethlehem and Nazareth is indeed true. We can walk in a relationship with EHYEH ASHER EHYEH which is the true Name of GOD (Exodus 3:14).

This book should be used alongside other books of *Scriptures of Unconditional Love* and *The SoUL Song* as they all glorify the Name of GOD. You will no longer be in two minds and question in your hearts whether these things are true or not, instead you will now know, beyond any reasonable or rational doubt, that these things are indeed true and that nothing really exists outside of the truth. All these truths are certain, powerful and established on a sure footing.

The Prayer of Jesus

Come near and draw close to GOD and GOD will draw near to you – James 4:8

The Spirit of Jesus is EHYEH ASHER EHYEH which is the Name GOD told Moses when asked (Exodus 3:14).

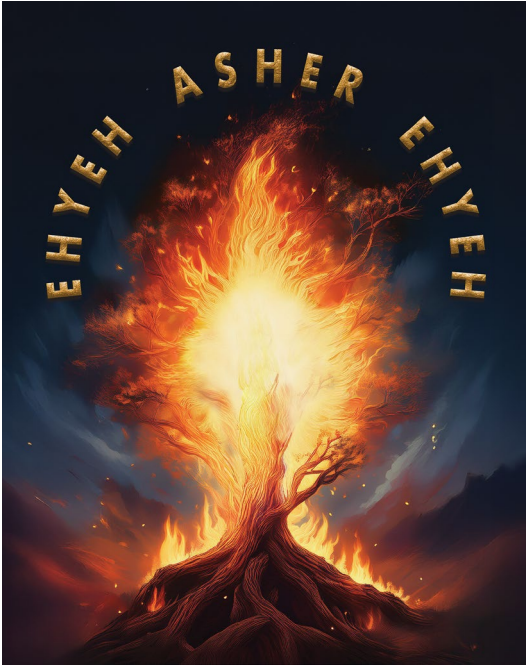
Jesus told us to use these words when talking to GOD:

***“Our Father in Heaven,
May your Name be kept Holy,
Your Kingdom come,
Your Will be done on earth as it is in Heaven.***

***Give us enough bread to eat today.
Forgive us our sin as we have forgiven those who
have sinned against us.
Do not allow us to be tempted, but deliver us from
the Evil One.
Yours is the power and the glory forever and ever.”***

The Witness of The Twelve Apostles.

The SoUL Song



EHYEH ASHER EHYEH

IHU KARAITI

EGO SUM QUI SUM

I AM WHO AM

EHYEH ASHER EHYEH

I AM THE WAY

I AM THE TRUTH

I AM THE LIFE

EHYEH ASHER EHYEH

I AM THE LIGHT

I AM THE DOOR

I AM THE GOOD

EHYEH ASHER EHYEH

I AM THE SHEPHERD

I AM THE BREAD

I AM THE VINE

EHYEH ASHER EHYEH

I AM THE RESURRECTION

I AM THE START

I AM THE END

EHYEH ASHER EHYEH

I AM THE ALPHA

I AM THE OMEGA

I AM WHO AM

EHYEH ASHER EHYEH

IHU KARAITI

EGO SUM QUI SUM

I AM WHO AM

Introduction To: The Witness of Justin

When was it written?

AD 135. Trypho had just escaped the Bar-Cocheba War of 132–135 and Justin had likely started to record their conversation. The writing may not have been completed until about twenty years later.

Where was it written?

Ephesus.

Who wrote it?

A Samaritan philosopher called Justin. He was born in Samaria but raised with a pagan Greek/Roman influence.

Why was it written?

To explain to the Jews that Christ is the new law for all mankind which was announced in advance by Moses and the Prophets.

What authority does it have?

It was recognised by Tatian, Methodius of Olympus and Eusebius. This work, along with the First Apology, influenced Tertullian, Athenagoras and Theophilus of Antioch.

How was it rediscovered?

A single manuscript which dates back to 11 September 1363 was discovered and purchased by Guillaume Pellicier circa 1540 in Venice.

THE WITNESS OF JUSTIN

As I was walking one morning in the cloisters of the Colonnade a man met me, with others round him.

Trypho: Good morning, Philosopher!

Upon saying this, he turned round and walked along with me, his friends also followed.

Justin: How can I help you?

Trypho: I was taught in Argos by Corinthus of the school of Socrates that I should not despise nor ignore those who wear the philosopher's clothes you have on. Instead, I should treat them kindly and talk with them, in the hope that some benefit will be gained from the discussion either to them or to myself. For it would be good if one of us was to benefit from it and better if we both did. For this reason, whenever I see anyone in such clothing, I gladly approach them and have now approached you. These associates of mine join me with the expectation of hearing something profitable from you.

Justin: Who are you, my brave but mortal man? (I asked this in jest, and he responded seriously with his name and nationality.)

Trypho: My name is Trypho; a circumcised Hebrew. I recently escaped from the war and am spending time in Greece, mainly Corinth.

Justin: How could you benefit from philosophy more so than Moses and the prophets?

Trypho: Why say that? Don't philosophers talk about GOD? Don't they discuss such things as heaven's government and providence? Isn't the way of philosophy to enquire about GOD?

Justin: Yes, we agree that is true. But most of them have not considered whether there is one GOD or multiple gods. Whether they affect us or not as though this knowledge contributed nothing to our happiness. They then tell us that GOD takes care of the universe with its types and species but not of me and you as individuals. If He did, should we not be spending all day and night in prayer? It is not difficult to understand how this theory works out for them for they have no need to take responsibility for speaking their opinions, doing and saying whatever they choose and are unconcerned about receiving punishment or reward from GOD. For how could they? They say everything will happen as before, and we all will live again much the same having become either better or worse people. Others believe the soul is both immortal and immaterial. They believe that even though they have committed wrong, they will not be punished because the non-physical cannot suffer and

therefore the soul, because of its immortality, has no need of GOD.

Trypho: (*Smiling politely.*) What is your opinion on these matters, what are your thoughts on GOD and what is your philosophy?

Justin: I will tell you what seems plain to me. Philosophy really is of greatest advantage and precious in the sight of GOD because it leads us to GOD due to its value. Those who have dwelt on philosophy are truly holy people. What philosophy is though, and the reason it was sent down to mankind has escaped the notice of the majority. Otherwise, there would be no Platonists, Stoics, Peripatetics, Theoretics or Pythagoreans because this knowledge is unified. I will tell you why it has become multi-headed. The first philosophers became famous and were followed by people who made no investigations about truth. They only admired the patience and self-discipline of the former, as well as the novelty of their doctrines which they thought were true because they came from their own teacher. They subsequently handed down these teachings to others who likewise called themselves after the name of the originator.

At first, I also wanted to converse with one of these men and I placed myself in the hands of a certain Stoic. But even after spending a lot of time with him, I had not progressed any further in the things of GOD of which he did not know himself and thought such instruction was unnecessary. So, I

left him and followed another, a Peripatetic who fancied himself as shrewd. But this man, after bearing with me for a few days, asked me to settle his fees so that our time together would be profitable. That is why I left him, also, because I believed he was no philosopher at all. But my soul was keen to hear the special pitch and supreme choice of philosophy, so I joined a Pythagorean of great reputation and a man who thought much of his own wisdom. After I had an interview with him, wanting to become his hearer and follower, he said, 'Well then? Do you know music, astronomy, and geometry? Surely you do not expect to understand any of those things that lead to happiness if you have not been taught those things that will draw your soul away from material objects and make it fit for the intellect so that it can grasp both the honourable and the good in their essence?' Having praised these branches of learning, telling me how necessary they were, he dismissed me after I told him I did not know them. Naturally I was upset and disappointed that my hopes had been dashed, especially as I thought he did know something useful. I considered the amount of time needed to learn and decided to leave it.

Feeling vulnerable I decided to visit the followers of Plato because of their fame. I spent as much time as I could in discussion with one of their highly intelligent leaders who had recently settled in our city. I made good progress and made great improvements daily. I was enthralled with the perception of immaterial things and the contemplation of ideas equipped my mind with wings. In a short time I began

to see myself as wise and in my stupidity, I expected immediately to understand the things of GOD as this is the aim of Plato's philosophy.

While in this state of mind, I decided to find tranquillity by isolating myself from people for a while and looked for a certain spot by the sea. When I came close to the spot I had chosen and hoped to be alone, an old man who appeared to be kind and sincere followed me at a short distance. When I turned round and stopped, I looked at him with keenness.

Old Man: Do you know me?

Justin: No.

Old Man: Why then do you look at me this way?

Justin: I am surprised that by chance you are here at the same time as me. I did not expect to see anyone here.

Old Man: I am worried about some of my household. They have disappeared somewhere, and I have come looking for them. Hopefully, they will turn up. What are you doing here?

Justin: I like spending time by myself here to think matters through without being interrupted. Such spots are great for contemplation.

Old Man: Are you learning about reason and not action or truth? Do you consider theory to be more important than practice?

Justin: What could be greater than showing reason more than anything else? Understanding it, living it, and then from a high position be able to look down on the faults of others with their bad habits and sin before GOD? Without philosophy and reason, nobody would become wise. Therefore, every human being should study philosophy and prioritise it as the most valuable act of all, elevating it above everything else as second or third in importance. Those who live by philosophy are of some value and become worthy of acceptance, but those who don't follow it become vulgar and troublesome.

Old Man: Is it philosophy then that brings happiness?

Justin: Yes, philosophy alone.

Old Man: What is philosophy and what is happiness? Tell me: unless you can't.

Justin: Philosophy is the science of reality and the knowledge of truth. Happiness is the reward of such science and wisdom.

Old Man: What is GOD to you?

Justin: That which always remains the same in being and nature. GOD is the cause of the existence of everything.

That's how I answered him, and he received my words well. He then asked me another question:

Old Man: Surely knowledge is a standard term for different skills? In all the arts a person of skill is called skilful whether military, medicine, navigation, etc. But in the things of GOD and man, it is not so. Is there knowledge that provides understanding of GOD and man that leads us to discovering righteousness?

Justin: There certainly is.

Old Man: Well then, is the knowledge of man and GOD much the same as we know music, arithmetic, astronomy, or anything else similar?

Justin: Not at all.

Old Man: Then you did not answer me correctly, for some knowledge comes to us by learning or using of our time, otherwise we gain skill by observation. If I were to tell you there was an animal in India with a different nature to anything else and looked like such and such with different kinds and forms, you would not be aware of it before you saw it. Neither would you be able to truly describe it unless you had heard about it from someone who had seen it.

Justin: Of course not.

Old Man: How is it then, that philosophers can judge correctly about GOD or say anything true, when they have

no knowledge of Him, having neither seen Him at any time nor heard from anyone who has?

Justin: But, father, GOD cannot be seen merely by the eyes as other living beings can, but is to be grasped by the mind alone, as Plato says. I agree with him.

Old Man: Does the mind have such great power and strength? Perhaps man can grasp Him more quickly with the senses? Can the mind of man see GOD at any time, if it is not enlightened by the Holy Spirit?

Justin: Plato does say that the mind's eye has this ability and has been given to us for this purpose, that when our mind is pure we may see the BEING who is the cause of all things within the area of understanding, having no colour, shape or size—indeed nothing which the physical eye can see. Yet this BEING, he goes on to say, is beyond all essence, indescribable and inexplicable, but alone honourable and good, entering suddenly into souls ready to receive because of their kinship and desire to see Him.

Old Man: What kinship, then, is there between us and GOD? Is the soul also divine and immortal, and a part of that sovereign mind? Because this sees GOD, are we also able to grasp GOD in our mind, leading us to become happy?

Justin: Absolutely.

Old Man: So then, do all the souls of all living beings comprehend Him, or are the souls of men of one kind and the souls of horses and asses of another kind?

Justin: No. All have souls.

Old Man: Therefore, both horses and asses will see GOD or have previously seen Him at some time or other?

Justin: No, for the majority of men will not accept those who live justly, cleansing themselves by righteousness and all the other virtues.

Old Man: So, it is not because a man has kinship that he sees GOD and not because of his mind, but because he is temperate and righteous?

Justin: Yes, and because of that and his intelligence he can see GOD.

Old Man: In that case, do goats or sheep act unjustly towards anyone?

Justin: Not towards anyone.

Old Man: Therefore, these animals will see GOD, according to your argument.

Justin: No, for their body being what it is, hinders them.

Old Man: If these animals could speak, they would find more fault with our bodies. Let's leave it at that, and let you

have your way. Tell me this though, does the soul see GOD while in the body, or only when it leaves?

Justin: So long as it is in the form of a man, it is possible for this to happen through the mind. But especially when it has been set free from the body and is alone by itself, it gets possession of what it loved and desired continually with its heart.

Old Man: Does it remember this vision of GOD when it is again in a man?

Justin: I don't think so.

Old Man: What, then, is the advantage of those who have seen GOD? What more has he who has seen over he who has not seen, unless he remembers the fact that he saw GOD?

Justin: I don't know.

Old Man: What happens to those who have not seen GOD?

Justin: They are imprisoned in the bodies of certain wild beasts as punishment.

Old Man: Do they know that it is for this reason they are in such bodies and that they have committed sin?

Justin: I don't suppose so.

Old Man: Then they learn nothing from their punishment, so it seems, and I would like to add that they should not be punished unless they are aware of the punishment.

Justin: No indeed.

Old Man: Then these souls neither see GOD nor migrate into other bodies, for they would know that they are being punished and would be afraid to commit even the smallest sin afterwards. But that they can understand that GOD exists, and that righteousness and honouring GOD are good, I, too, agree with you.

Justin: You are right.

Old Man: Those philosophers know nothing about these things, for they cannot tell us what a soul is.

Justin: Apparently not.

Old Man: Surely you cannot call it immortal, for if it is immortal it is clearly unbegotten.

Justin: It is both unbegotten and immortal according to Platonists.

Old Man: Do you say that the world is also unbegotten?

Justin: Some say so. I do not, however, agree with them.

Old Man: You are right. For what reason has one for supposing that a body so solid, possessing resistance,

composite, changeable, decaying and renewed every day, has not arisen from some cause? But if the world is begotten, then logically souls have come into being and perhaps may cease to be. For they were made for the sake of men and other living creatures, if you will say that they have been begotten by themselves, and not with the bodies they possess.

Justin: This seems to be correct.

Old Man: They are not then immortal?

Justin: No, since the world appears to be begotten.

Old Man: But I personally do not believe that all souls die as that would certainly be lucky for the bad. I am saying that the souls of the righteous go to a better place but those of the unjust and wicked go to a worse place waiting for their judgment. Therefore, those souls worthy of GOD never die, but the others are punished as long as GOD wills them to exist and be punished.

Justin: Is what you're saying similar to Plato in *Timaeus* where he says that the world is corruptible, in so far as it has come into existence, but because of GOD's will can neither be dissolved nor experience the fate of death? Do you believe the same thing happens with the soul, and generally speaking, everything else? For he means that those things which existed after GOD or will exist in the future, are prone to decay, and as such can disappear and cease to exist. GOD

alone is unbegotten and incorruptible which is why He is GOD, but all other things after Him are created and corruptible. For this reason, souls both die and are punished, for if they were unbegotten, they would neither sin nor be filled with foolishness, be cowardly, be ferocious and never willingly possess swine, serpents or dogs. If they are unbegotten, it would not be right to compel them to. For the unbegotten is like, equal to, and the same as the unbegotten and one should not be preferred in power nor in honour than the other. Therefore, there are not many things that are unbegotten, for if there were some difference between them, you would not discover the cause of the difference. If you searched for it and let your mind wander to infinity, you would at length become weary and decide to say that the one Unbegotten is the Cause of everything. Did this escape the notice of Plato and Pythagoras, those wise men who have become like a wall and fortress of philosophy to us?

Old Man: I don't care about Plato or Pythagoras or in fact anyone else who holds such opinions. The truth is this, and you should learn from it. The soul is, or has, life. If it is life, it would cause something else to live which is not of itself, just as motion moves something other than itself. The fact that the soul lives no one disputes. But if it lives, it lives not as being life but partakes of life. Anything that partakes is different from that in which it partakes. Now the soul partakes in life when GOD wills it to live. Likewise, it will not partake in life should GOD not will it to partake, whenever

that may be. Living is not the soul's normality, whereas living is GOD's normality. Man does not live forever, and the body is not always joined with the soul. When the time comes for them to be split up, the soul leaves the body and the man exists no more. In the same way, when a soul is to be no more, the spirit of life departs from it and there is no more soul, which goes back to the place from where it was taken.

Justin: Where else can you go for teaching? How can someone get help if there is no truth with the philosophers?

Old Man: Long ago, there existed certain men more ancient than all those reputed philosophers. Men both righteous and beloved by GOD, who spoke by the Divine Spirit and foretold events that would happen in the future and now have taken place. They are known as prophets. These alone saw the truth and declared it to mankind without reverencing or fearing any man. Not influenced by a desire for glory, but speaking only those things which they saw and heard being filled with the Holy Spirit. Their writings remain with us to this very day, and anyone can consult them to gain valuable knowledge of the beginning and end of all things, along with everything else that a philosopher should know, if they believe what they say. They did not use logical proof in their discourses when they wrote, because they were witnesses to the truth which is above logic and worthy of belief; because those events they spoke about actually came true and are coming true, which compels us to accept and agree to what they declared. Because of the miracles

they performed, they were entitled to credit since they both glorified the Creator, the GOD and Father of all things and proclaimed His Son the Christ sent by Him. The false prophets, who are filled with the lying unclean spirit, have never done and never do these things. But instead dare to work certain deeds for the purpose of astonishing men and glorifying the spirits and demons of error. But pray that above all things, the gates of light may be opened to you. These things are not understood by everyone, but only by the person to whom GOD and His Christ have granted understanding.

Justin: When he had spoken these and many other things, for which there is no time for mentioning at present, he went away urging me to follow his advice, and then I saw him no more. Straightway a fire was kindled in my soul and I was possessed by a love for the prophets and for those great men who are friends of Christ. As I judged his words within me, I came to the conclusion that this philosophy alone was safe and beneficial. For this reason, and in this way, I am a philosopher. Furthermore, I wish that everyone would form a desire as strong as mine not to depart from the words of the Saviour. They possess a powerful majesty and are sufficient to turn away those who are on the wrong path, while the sweetest rest comes to those who carry them out in practice. Therefore, if you care about yourself, and if you are keen to obtain salvation, and if you trust in GOD, you may, since you are no stranger to the subject, get

to know the Christ of GOD. Then after being initiated, live a beneficial and happy life.

When I had said this, dear friend, Trypho's companions laughed loudly, but Trypho just smiled.

Trypho: I agree with your other remarks and admire your zeal for the Divine, but it would be better for you to stick to the philosophy of Plato or of some other learned man, nurturing endurance, self-control, and moderation, rather than letting yourself be deceived by false words and following the opinions of men of no reputation. For while you remained in that mode of philosophy and lived blamelessly, a hope of a better destiny was left to you. However, you have forsaken GOD and placed your confidence in a man, so what kind of salvation awaits you? If you are willing to listen to me, for I already consider you a friend, first be circumcised, then as is commanded in the Law, keep the Sabbath, the feasts, GOD's new moons and in a word do all the things that are written in the Law, then perhaps you will obtain mercy from GOD. But Christ, if He has yet been born and exists anywhere, is unknown and does not even know Himself. He has no power until Elijah comes to anoint Him and makes Him known to everyone. But you people, having accepted a worthless rumour, invent a Christ for yourselves, and because of Him are blindly going to your deaths.

Justin: My friend, may you be pardoned and forgiven. You do not know what you are saying. You have obeyed teachers who do not know the Scriptures. You sound like a medium who says anything that comes into your mind. Let me provide you with information that will help you to see that we have not been led astray and will always confess Him, even though people continually attack us, and the most terrible tyrants try and force us to deny Him. If you are prepared to listen, I will prove to you that we have not believed empty fables or words that cannot be fully justified, to the contrary, we speak words full of the Spirit of GOD, gushing forth with power teeming with grace.

Then again those who were in his company laughed, shouted loudly and were quite rude. So, I decided to leave them to it but when I rose to go, Trypho grabbed my robe and said that I must not leave before fulfilling my promise.

Agreed, but your companions must not make a disturbance or behave so rudely. They can listen quietly if they like, or if they have some pressing engagement elsewhere then encourage them to leave. As for us, let us go to some quiet spot where we may relax and finish our discussion.

Trypho liked the idea, so we walked to the middle of the Colonnade. Two of his companions ridiculed us and made fun of our enthusiasm, so they left us. When we got there, we sat on stone seats on one side and his companions sat opposite. One of them had made a remark about the war in

Judea and they started discussing it. When they finished, I talked to them again.

Do you find any other fault with us, my friends, except that we do not live in compliance with your law, do not circumcise our flesh as your forefathers did, and do not keep the Sabbath as you do? Are there any wrongful accusations made against us regarding our way of living and morals? Do you really believe that we eat people, and then after that feast, we turn off the lights and have an orgy? Or do you condemn us in the sole fact that we observe the teaching I have mentioned and hold a belief you think is untrue?

Trypho: We are certainly surprised by that and think this popular belief of the masses holds no credibility. This behaviour goes against human nature. I also know that the commands given to you in the so-called 'Gospel' are so wonderful and so great, that I suspect no one can keep them. I did take the time to read them. But this is what is so confusing: you say you worship GOD and believe yourselves to be better than others, yet you do not keep away from other people but live like the nations of non-Jews, in that you do not observe festivals, Sabbaths or circumcision. Besides that, you set your hopes upon a man who was crucified, yet expect to obtain some good from GOD while not obeying His commandments. Have you not read, that soul will be cut off from his people who have not been circumcised on the eighth day? This has been decreed for strangers like you and slaves together. Logically, when you

have rejected this covenant, you also reject the commands that come after it. You then try and persuade yourselves that you know GOD but you don't practice any of those things which those who revere GOD practice. If you can defend yourself on these points mentioned and can also show us that there is any hope at all for you while not observing the Law, then we would very much like to hear from you. Afterwards, we will examine other points in the same manner.

Justin: There will be no other GOD, Trypho, nor has there been in eternity past except He who made and established this universe. Neither do we think that there is one GOD for us and another for you, but only He who brought your fathers out of the land of Egypt 'by a mighty hand and stretched out arm'. Nor have we set our hopes on any other for there is no other, but on Him in whom you also have trusted, the GOD of Abraham, Isaac and Jacob. But we do not set our hope on Him because of Moses or the Law, otherwise we would do the same as you. The truth is, I have read about there being a final law and disposition that is superior to all others and which must now be observed by all those who claim the inheritance of GOD. The Law given at Horeb is old and belongs to you alone, but the other law belongs to everyone in the world. This new law is superior to, and replaces the old Law. The new replacement law has made the old Law obsolete. This new covenant puts an end to the old covenant. This eternal and final law is Christ, given

for us. This covenant stands and there will be no other law, command or ordinance that will follow or replace it.

Have you not read what Isaiah says? 'Listen to Me My people, hear Me My nation. Instruction will go out from Me and My justice will become a light to the nations. My righteousness draws near speedily; My salvation is on the way and My arm will bring justice to the nations.'? Jeremiah also speaks concerning this new covenant: 'The days are coming, declares the RULER, when I will make a new covenant with the people of Israel and with the people of Judah. It will not be like the covenant I made with their ancestors when I took them by the hand to lead them out of Egypt.'

If, therefore, GOD proclaimed a new covenant which was about to be instituted as a light for the nations, we see and are persuaded that men draw near to GOD after leaving their idols and other unrighteousness, through the name of Him who was crucified, Jesus the Christ. They stand by their confession right up until their death, maintaining their worship of Him. Also, from the works and power they were known by, everyone understood that He was the new covenant, the new law and fulfilled expectation of those from amongst the nations who had waited for the good things that come to them from GOD. For we are the true and spiritual Israelite nation and descendants of the race of Judah, Jacob, Isaac, and Abraham. When Abraham was still uncircumcised he was approved of and blessed by GOD on

account of his faith and called the father of many nations. I declare that we are all of this, who have been led to GOD by the crucified Christ, as will be shown during our discussion.

I then continued by adding that Isaiah declared loudly, 'Hear My words, and your soul will live. I will make an everlasting covenant with you, even the blessings of David. Look, I have given Him as a witness to the nations. Nations that did not know You will run to You because of Your GOD, the Holy One of Israel, for He has glorified You.'

This same law you have despised and His new holy covenant you have slighted. Now you neither receive it nor repent of your evil deeds. For your ears are closed, your eyes are blinded, and the heart is hardened as Jeremiah has cried out, yet not even then do you listen. The Lawgiver is present, yet you do not see Him. To the poor the Gospel is preached, and the blind see, yet you do not understand. You now need a second circumcision but keep honouring the flesh instead. The new law requires you to keep the Sabbath every day and forever, but you think you are being worshipful by being lazy for one day only and not giving any thought as to the reason the command was given to you in the first place. You say that by eating unleavened bread, GOD's will has been done. The RULER our GOD takes no pleasure from such observances. Instead, if there is a false witness or thief among you, they should stop behaving that way, and adulterers should also repent. In that way, they will

have kept the pleasant and true Sabbaths of GOD. If any person has unclean hands, let them wash and become pure.

For certainly Isaiah did not send you to bathe to wash away murder and any other sins, which not even all the water in the sea is enough to cleanse, but, as expected, this was the bath that saved from ancient times. It followed those who repented and no longer purified themselves with the blood of goats and sheep, or by the ashes of a heifer, or by the offerings of fine flour, but by faith through the blood of Christ and through His death, who died for this very reason, as Isaiah himself said, when he spoke the following:

The RULER will bare His holy arm before the eyes of all the nations. All the nations and the ends of the earth will see the salvation of GOD. Flee, flee, flee from here and do not touch anything unclean. Depart from the midst of her and separate yourselves, you who bear the vessels of the RULER, for there is no indecision about going. The RULER will lead you from the front and the GOD of Israel will protect your rear.

Now know that My servant will act wisely, be raised up, lifted up and greatly glorified. Just as many were astonished at Him, for His appearance was more disfigured than any other man and His form marred more than any other man, so will many nations be amazed at Him and kings will keep silent because of Him. For what had not been told about Him they will

see, and what they have not heard they will understand. RULER, who has believed our report? To whom has the arm of the RULER been revealed? We announced Him as a child like a tender shoot and a root in dry ground. He had no beauty or majesty to attract us to Him, but He was dishonoured and rejected by mankind, a man of suffering and acquainted with bearing pain. He was one from whom people turned away their faces; He was dishonoured, and we considered He had little value. He bears our sins and took on our suffering, yet we believed that GOD was punishing Him. He was wounded for our sins and bruised for our iniquities, for the punishment that brought us peace fell upon Him and by His wounds we are healed. All of us are like sheep who have gone astray. Everyone has turned to his own way and the RULER has laid on Him the sins of us all.

He was oppressed yet did not open His mouth to resist. He was led like a sheep to the slaughter, and as a lamb before the shearer is dumb, He likewise kept his mouth shut. He was arrested and judged, yet who from His generation protested? His life was taken from the earth, and because of the transgressions of my people, He was punished. He was given a grave with the wicked and with the rich in His death because He committed no sin and no deceit was found in His mouth. Yet it was the RULER's will to punish Him and make Him suffer. Though the RULER makes His life an offering for sin, He will see His Offspring live long. The RULER's will was that He will

see the fruit of His suffering and be shown light and understanding. By His knowledge, the righteous servant will justify many and take on their sins. He will inherit many and will divide the spoils of the strong because His soul was delivered to death and He was numbered with the transgressors. He took upon Himself the sins of many, for His soul was delivered up for their transgression.

Rejoice barren woman who has not had any children. Shout out, you who were never in labour! For the infertile woman has more children than the one who has a husband. For the RULER said, 'Enlarge the place of your tent and open your curtains wide. Fix it in place and extend the space, lengthen your cords, strengthen your tent pegs, expand both to your right and to your left for your children will inherit the nations and you will live in deserted cities.' Don't be afraid because you will not be shamed and don't worry about disgrace for you will not be humiliated. You will forget the shame of your past and not remember the reproach of your widowhood, because the RULER has made a name for Himself, and He who has redeemed you will be called through the whole earth the GOD of Israel. The RULER has called you as a deserted woman and distressed in spirit, just like a woman that married young and was then rejected.

Justin: By reason, therefore, of this cleansing repentance and knowledge of GOD, which has been made because of the sins of GOD's people as Isaiah declares, we have believed and testify that the very baptism which he announced is alone able to purify those who have repented. This is the water of life. But the reservoirs you have dug for yourselves are broken and profitless to you. For what is the use of that baptism which cleanses the flesh and body alone? Baptise the soul from anger, greed, envy and hatred. This is what makes the body pure. For this is the symbolic significance of unleavened bread, in that you do not commit the old deeds of wicked leaven. But you have understood all things in a fleshly sense and suppose it to be worshipful to do such things. You do these things while your souls are filled with deceit and every type of basic wickedness. Accordingly, after the seven days of eating unleavened bread, GOD commanded them to mix in new leaven, that is, the performance of other works and not the imitation of the old and evil works. This represents what this new Lawgiver requires of you. Again, I will refer to the words which have been repeatedly quoted by me along with others that were omitted. They are spoken by Isaiah as follows:

Listen to me and your soul will live, and I will make with you an everlasting covenant, which are the sure mercies of David. Indeed, I have given Him for a witness to the people, a leader and commander to the nations. Truly nations that do not know You will call on You and nations that do not know You will run to You because

the RULER Your GOD, the Holy One of Israel, has glorified You. Seek the RULER while He is available to be found. Call upon Him while He is near. Let the sinner repent of their wrongdoing and the unrighteous person their thoughts. Let them return to the RULER and they will obtain mercy because He will abundantly pardon their sins. For My thoughts are not like your thoughts and neither are My ways like your ways, but as far removed as the heavens are from the earth, so far is My way removed from your way and your thoughts from My thoughts. Just as the snow or the rain descends from the sky and will not return until it waters the earth, then makes it bring forth and bud to give seed to the sower and bread for food, so will My Word go from My mouth and not return to me empty until it has accomplished everything that I desire, and fulfils every purpose for which I sent it.

For you will go out with joy and be brought out with peace. The mountains and the hills will leap in expectation of you and all the trees of the fields will applaud with their branches. Instead of thorns will grow the cypress, and instead of briers will grow the myrtle. The RULER will be the Name and an everlasting sign that will never end.

From these and other similar words written by the prophets, Trypho, there is some reference to the first coming of Christ in which He is foretold to be without honour, unattractive

and of mortal appearance. But others referred to His second coming when He will appear in glory and above the clouds. Your nation will see Him and know Him whom they have pierced, as Hosea, one of the twelve prophets, and Daniel, foretold.

Learn, therefore, to keep the true fast of GOD, as Isaiah says, that you may please GOD. Isaiah has declared the following:

Declare aloud and do not hold back. Lift your voice like a trumpet and tell My people about their sins, and the House of Jacob their sins. They seek Me from day to day and desire to know My ways. As a nation that did righteousness, they did not forsake My judgment. They ask of Me now righteous judgment, and desire to draw near to GOD, saying, 'When did You not see us fasting for things? Why have we afflicted our souls and You have not known about it?' Because during the days of your fasting you seek pleasure and exploit your workers. Indeed, you fast for strife and debate then strike the vulnerable with your fists. Why do you fast for Me like you do today? Is it so that your voice is heard by heaven? This is not the fast which I have chosen, a day in which a person humbles their soul. Even if you bend your neck round like a ring, or clothe yourself in sackcloth and ashes, can you call this a fast and a day acceptable to the RULER? This is not the fast which I have chosen, says the RULER, but instead loose the bonds of wickedness, dissolve the terms of wrongful

contracts, let the oppressed go free and break every yoke. Share your bread with the hungry and let the homeless poor stay in your home. Should you see someone naked then clothe them, and do not hide yourself from your own family. Then your light will break out like the dawn, your healing will appear quickly and your righteousness will go before you with the glory of GOD surrounding you. Then you will cry out and the RULER will listen to you. While you are still speaking, He will say, 'Truly, I am here.' If you take away the yoke of oppression from amongst you, the unjust accusation of others, the murmuring discontent, and instead enjoy giving your bread to the hungry and helping the afflicted soul, then your light will shine in the darkness and your darkness will be like midday, and your GOD will be with you continually. You will be satisfied according to your soul's desires. Your bones will become strong, you will be like a watered garden, a fountain of water, and as a land where water never runs out.

Justin: Therefore, you should circumcise the foreskin of your heart, as the words of GOD in all these passages demand.

GOD Himself spoke through Moses proclaiming the following: 'Go and circumcise the hardness of your hearts and stop being rebellious. For the RULER your GOD is GOD and RULER of rulers, the great GOD, mighty and awesome, who shows no partiality and takes no bribes.' Leviticus

states, 'Because they have transgressed against Me, despised Me, and walked contrary to Me, I also will walk contrary to them. I will cut them off in the land of their enemies and then their uncircumcised heart will be humbled.'

For the circumcision according to the flesh, which is from Abraham, was given for a sign so that you would be separated from other nations and from us. That you alone may suffer the things you are rightly suffering now. That your land will become desolate, and your cities burned by fire. Foreigners will eat your fruit in your presence and not one of you is allowed to go up to Jerusalem. You are not recognised by other men by any other means than your fleshly circumcision. None of you, I suppose, will venture to say that GOD neither did nor did not see the events that are to happen in the future and is also preparing in advance his just judgment for every person. Accordingly, these things have happened to you in fairness and justice, for you have slain the Just One along with His prophets before Him, and now you reject those who hope in Him and also reject Him who sent Him, GOD the Almighty and Maker of all things, cursing in your synagogues those that believe in Christ. You do not have any authority to lay a hand on us now because of those who are now your masters. Yet, as much as you could, you still did so. GOD also calls out to you by Isaiah saying, 'The righteous perish and no one cares about it. The righteous man is taken away from the iniquity around him. He will be in peace for he is taken away from the midst.

Draw near to Me you lawless children, seed of the adulterers and children of a whore. At whom did you make sport, against whom have you opened your mouth, and on whom have you loosened your tongues?’

No other nations are guilty of this injustice against us and Christ in the same way as you are. You are the cause of their prejudice against the Righteous One and against us who belong to Him. After you had crucified Him, the only blameless and righteous man through whose stripes those who approach the Father by Him are healed, when you knew that He had risen from the dead and ascended to heaven, as the prophets foretold He would, you not only did not repent of the wickedness which you had committed, but at that time you selected and sent out from Jerusalem chosen men through all the land to tell everyone that the godless heresy of the Christians had sprung up, then to slander us with lies that those who knew us, knew were untrue. Therefore, you are the cause not only of your own wrongdoing, but also the wrongdoing of all other people concerning us.

Rightly does Isaiah declare, ‘Because of you, My name is blasphemed among the nations. Misery to their soul! They have devised an evil plan against themselves, saying, ‘Let us bind the righteous because we do not like them.’ Therefore, they will eat the fruit of their actions. Misery to the lawless. Evil will befall them according to the works of their hands.’

Again elsewhere, 'Misery to them that draw their sins as with a long cord, and their transgressions as with the harness of a heifer's yoke, and who say, 'Let him quickly come near and let the counsel of the Holy One of Israel come so that we may know it.' Misery to them that call evil good and good evil, who put light for darkness and darkness for light, and put bitter for sweet and sweet for bitter!' You spent a lot of energy telling slanderous lies throughout all the land with bitterness and unjustness against the only blameless and righteous Light sent by GOD.

For He appeared distasteful to you when He cried among you, 'It is written, My House is a house of prayer but you have made it a den of thieves.' He also overturned the tables of the money-changers in the temple and exclaimed, 'Misery to you Scribes and Pharisees you hypocrites, because you pay tithes of mint and cummin but do not consider the love of GOD and justice. You are whitewashed tombs that look beautiful on the outside but are full of dead men's bones on the inside.' Also to the Scribes, 'Misery to you Scribes. You have the keys but do not enter in yourselves and also hinder those who do try and enter. You blind guides!'

For since you have read, Trypho, as you yourself admitted, the words taught by our Saviour, I do not think I have done anything wrong in adding some of His words to those of the prophets. Wash, therefore, and become clean. Get rid of sin from your souls, as GOD requires you to be washed in this

bath, and be circumcised with the true circumcision. For we, too, would observe the fleshly circumcision, the Sabbaths and, in essence, all the feasts, if we did not know for what reason they were prescribed to you, that is, because of your transgressions and the hardness of your hearts. For if we endure everything thrown at us by wicked men and evil demons, so that even while experiencing indescribable cruelty, death and torture, we pray for mercy to those who inflict us with such suffering and do not wish to give the least retribution to anyone just as the new Lawgiver commanded us, how is it, Trypho, that we would not observe those rites which do not harm us such as fleshly circumcision, Sabbaths and feasts?

Trypho: This is the very point about which we are at a loss and with good reason. While you endure such things, you do not observe all the other customs which we are now discussing.

Justin: This circumcision is not necessary for all men, but for you alone. In order that, as I have already said, you may suffer these things which you now justly suffer. Neither do we accept that useless baptism in ceremonial baths, for it has nothing to do with this baptism of life. GOD has also announced, 'They have forsaken Me, the fountain of living waters, and crafted themselves baths, cracked baths where the water escapes.' You who are circumcised according to the flesh have need of our circumcision, but we, having the latter, do not require the former. For if it were necessary as

you suppose, GOD would not have made Adam uncircumcised and would not have had respect to the gifts of Abel when, being uncircumcised, he offered sacrifice. He also would not have been pleased with the uncircumcision of Enoch, who was and then was not, because GOD had translated him. Lot, being uncircumcised, was saved from Sodom when the RULER, along with the angels, led him out. Noah, who was the beginning of our race and uncircumcised along with his children, went into the ark. Melchizedek, the priest of the Most High, was uncircumcised but made Abraham the first to receive bodily circumcision. Abraham then gave tithes and Melchizedek blessed him. GOD then declared through David that He would establish that everlasting priesthood. Therefore to you alone this circumcision was necessary, in order that the people may not be a people, and the nation not a nation, as Hosea, one of the twelve prophets, declares.

Further, all those righteous men already mentioned, though they kept no Sabbaths, were pleasing to GOD, and after them Abraham with all his descendants until Moses, under whom your nation appeared unrighteous and ungrateful to GOD, making a calf in the wilderness. For this reason, GOD accommodated Himself to those people and commanded them to offer sacrifices to His name in order that you might not worship idols. You did not even stick to this, for you sacrificed your children to demons. You were commanded to keep Sabbaths in order to keep a remembrance to GOD.

His Word also announces this stating, 'That they might know I am the GOD who redeemed you.'

He also commanded you to abstain from certain kinds of food, in order that you might keep GOD before your eyes while you ate and drank, seeing that you were prone and very ready to depart from the knowledge of Him. Moses confirms this: 'The people ate and drank, and rose up to play,' also, 'Jacob ate, was filled and grew fat. The beloved kicked, he grew fat, grew thick, grew wide, and then abandoned GOD who made him.' For it was told you by Moses in Genesis, that GOD granted to Noah, being a righteous man, to eat of every animal except dead meat that still had the blood in it.

And as Trypho was about to say, 'as with green herbs,' I anticipated him:

Why do you not understand this statement, 'as with green herbs,' in the sense in which it was given by GOD, that is, that just as GOD has granted the herbs as food for man, likewise he has given the animals as meat for him? But you say a further distinction was given afterwards, just for Noah, because we do not eat certain herbs. Your explanation is wrong. First though, I do not wish to waste much time on this, but to say and believe that while every vegetable is food and fit to be eaten, we discern between the green herbs, not eating all of them, not because they are common or unclean, but because they are bitter, deadly, or thorny.

But we do partake of all herbs which are sweet, nourishing and good, whether they are marine or land plants. In the same way, GOD spoke by the mouth of Moses and commanded you to abstain from unclean, improper and violent animals, because when you were in the desert eating manna and were seeing all those wonderful miracles done for you by GOD, you made and worshipped the golden calf. Hence he cries aloud continually, and justly, 'They are foolish children in whom there is no faith.'

Because of your sins and those of your fathers, GOD ordered you to keep the Sabbath as a sign, and imposed on you other requirements also. He also declares these for the sake of the nations, in case His name is blasphemed among them, which is also why He allowed some of you to remain alive. These words of His can be proven to you by His own words through Ezekiel:

I am the RULER your GOD; obey My Laws, stick to My teaching, take no part in the customs of Egypt, honour My Sabbaths and they will be a sign between Me and you, that you may know that I am the RULER your GOD. Regardless, you rebelled against Me and your children did not obey My Laws. Neither did they stick to My teaching to follow it which if a man does, he should live by it. But they polluted My Sabbaths. I told them that I would pour out My fury upon them in the wilderness to fulfil My anger upon them, which I actually did not, so that My name might not be blasphemed amongst the

nations in whose sight I led you out. I lifted up My hand against them in the wilderness to scatter them among the nations and disperse them through the countries, because they had not followed My teaching but had despised My Laws and polluted My Sabbaths, and their eyes followed the ways of their fathers. Therefore, I gave them Laws that were not good and judgments they were unable to live with. I polluted them in their own homes when I destroyed everything that opened the womb when I passed through them.

Justin: He commanded offerings because of the sins of your people and for their idolatries, not because He was in need of them. He spoke through Amos, one of the Twelve saying, 'Misery to you who desires the day of the RULER! To what end is this day of the RULER for you? It is darkness and not light, as when a man flees from the face of a lion, or he comes across a bear, or when he goes into his house, leans his hands against the wall and a snake bites him. Is not the day of the RULER darkness and not light, thick darkness with no brightness in it? I hate and despise your feast-days and My nostrils take no pleasure in your assemblies. If you offer Me your burnt offerings and sacrifices, I will not accept them and neither will I accept your peace-offerings that you present. Take away from Me the multitude of your songs and psalms as I will not hear your musical instruments. Judgment will fall like cascading water and righteousness like an uncrossable flood. Have you offered to Me victims and sacrifices in the wilderness, O House of Israel?' Says the

RULER. 'You have taken up the tent of Moloch and the star of your god Raphan, the images you made for yourselves. I will send you away beyond Damascus,' says the RULER, whose name is the Supreme GOD. 'Misery to them that are at ease in Zion and those who trust in the mountain of Samaria. Those who are known as rulers have gathered the heads of the nations like grapes but the House of Israel chose to join them voluntarily. All of you go over to Chalane and see. From there go to Hamath the Great, then go down to Gath of the foreigners which is the noblest of all these kingdoms, that is, if their boundaries are larger than your boundaries. Those that arrive at the evil day, who approach and hold false Sabbaths, who lie on beds of ivory and live lustfully on their mattresses, who eat the lambs of their flock and sucking calves from their herds, who applaud at the sound of musical instruments, have reckoned these things to be long-lasting and not as fleeting. Those who drink wine from goblets, anoint themselves with the best ointments and are not concerned about Joseph's suffering—they will now become captives among the first of the princes who are carried away to a far land and the home of evil-doers will be destroyed. The neighing of horses will be taken away from Ephraim.'

Jeremiah also said, 'Collect your meat offerings and sacrifices then eat, for I never gave commands to your fathers about sacrifices or libations when I took them by the hand to lead them out of Egypt.'

Then David in the Forty-ninth Psalm said this: ‘The GOD of gods, the RULER has spoken and called the earth from the rising of the sun to its setting. Out of Zion is the perfection of His beauty. GOD will come and will not be silent. Fire will burn before Him, and it will be very tempestuous round about Him. He will call to the heavens above and to the earth so that He may judge His people. Gather to Him His holy people, those who have cut the covenant with Him by sacrifice. The heavens will declare His righteousness for GOD Himself is Judge. Listen to Me, My people, and I will speak to you House of Israel and testify against you. I am GOD, even your GOD. I will not reprove you for your sacrifices or your burnt offerings which are continually before Me. I will take no bullocks out of your house nor goats out of your folds. All the beasts of the field are Mine as are the cattle on a thousand hills. I know all the birds of the air and the wild beasts of the field are Mine. If I were hungry, I would not tell you, for the world is Mine and everything in it. Will I eat the flesh of bulls or drink the blood of goats? Offer to GOD the sacrifice of thanksgiving and pay your vows to the Highest. Call upon Me in the day of trouble, I will deliver you and you will glorify Me.’ But to the wicked GOD says, ‘What right have you to declare My statutes or take My covenant in your mouth seeing you hate instruction and cast My words behind you? When you saw a thief, you consented with him and have been partakers with the adulterers. You give your mouth over to evil and your tongue over to deceit. You sit and speak against your

brother; you slander your own mother's son. These things have you done and I kept silent; you thought that I would be like yourself in wickedness. I will reprove you and set your sins in order before your eyes. Now consider this, you that forget GOD, lest He tear you in pieces and there be none to deliver. The sacrifice of praise will glorify Me, and in this lies the way in which I will show him My salvation.'

He neither takes sacrifices from you nor commanded them at first to be offered because they are needful to Him, but because of your sins. For indeed, the temple which is called the temple in Jerusalem, He admitted to be His house or court. Not as though He needed it, but in order that you would give yourselves to Him and not worship idols. Isaiah says, 'What house have you built Me?' Says the RULER. 'Heaven is My throne and the earth is My footstool.'

But if we do not admit this we will be liable to fall into foolish opinions, as if it were not the same GOD who existed at the time of Enoch and all the rest, who neither were circumcised in the body, nor observed Sabbaths, nor any other rites, seeing that Moses ordered these observance. Otherwise, GOD has not wished each race of mankind continually to perform the same righteous actions which admittedly seems to be ridiculous and absurd. Therefore, we must confess that He who is forever the same, has commanded these and such like institutions on account of sinful men, and we must declare Him to be benevolent, foreknowing, needing nothing, righteous and good. But if

this is not true, then tell me sir, what you think of those matters which we are investigating?

And when no one responded:

Therefore, Trypho, I will proclaim to you and to those who wish to become converted, the divine message which I heard from that man. Do you see that the elements are not lazy and don't keep Sabbaths? Remain as you were born. For if there was no need of circumcision before Abraham, observance of Sabbaths, feasts and sacrifices before Moses, then there is no need of them now. After that, according to the will of GOD, Jesus the Christ the SON of GOD has been born without sin, of a virgin descended from the seed of Abraham. For when Abraham himself was uncircumcised, he was justified and blessed by reason of the faith which he rested in GOD, just as the Scripture tells us. Furthermore, the Scriptures and the facts themselves compel us to admit that he received circumcision for a sign and not for righteousness. So that it was justly recorded concerning the people, that the soul which will not be circumcised on the eighth day will be cut off from his family. Furthermore, the inability of females to receive bodily circumcision, proves that this circumcision has been given for a sign and not for a work of righteousness. For GOD has given likewise to women the ability to observe all things which are righteous and virtuous, but we see that the bodily form of the male has been made different from the bodily form of the female, and yet we know that neither of them is righteous or

unrighteous because of circumcision, but by reason of serving GOD and doing what is right.

Now, Gentlemen, it is possible for us to show how the eighth day possessed a certain mystical meaning which the seventh day did not possess and which was proclaimed by GOD through these rites. So that I do not appear to divert to other subjects, I declare the following: that the blood of that circumcision is obsolete and instead we trust in the blood of salvation. There is now another covenant, and another law has gone forth from Zion. Jesus the Christ circumcises all who want it, as was declared above, with knives of stone so that they may be a righteous nation, a people keeping faith, holding to the truth and maintaining peace. Join me, all who fear GOD, and wish to see the good of Jerusalem. Come, let us go to the light of the RULER for He has liberated His people, the House of Jacob. Come, all nations, let us gather ourselves together at Jerusalem, no longer plagued by war for the sins of her people. 'For I was made known to them that did not look for Me and was found by them that did not ask for Me.' He proclaims in Isaiah, 'I said, look to Me all nations not called by My name. I have spread out My hands all day to a disobedient and contrary people who walked in a way that was not good but followed their own sins instead, a people that provokes Me to My face.'

Those who justify themselves by saying they are sons of Abraham will desire even just a little bit to receive the

inheritance along with you. Holy Spirit, by the mouth of Isaiah, proclaims the following while impersonating them:

Return from heaven and see from Your holy dwelling and glory. Where is Your zeal and strength? Where is the multitude of Your mercy? For You have sustained us, our RULER. For You are our Father because Abraham did not know us and Israel has not recognised us. But You, our RULER and Father, deliver us because from the beginning Your name was upon us. Our RULER, why have You made us to stray from Your way? Why harden our hearts so that we do not fear You? Return for Your servants' sake, the tribes of Your inheritance, that we may inherit a little of Your holy mountain. We became as we were in the beginning when You did not rule over us and when Your name was not called upon by us. If You will open the heavens, shaking will seize the mountains before You and they will melt away just as wax melts before the fire. Fire will consume Your enemies. Your name will be made known among Your enemies and the nations will be thrown into confusion. When You do miraculous things, shaking seizes the mountains before You. From the beginning we have not heard, nor have our eyes seen a GOD that equals You and Your works. You show mercy to those who repent. He meets with those who do righteousness, and they will remember Your ways. Look, You were angry when we sinned and consequently were led astray and have become unclean. All our righteousness is like discarded

feminine rags, and we have faded away like dying leaves by reason of our iniquities, therefore the wind will blow us away. No one calls upon Your name or remembers to draw near to You, for You have turned away Your face from us and have given us up on account of our sins. Return now our RULER, for we are all Your people. The city of Your sanctuary has become desolate. Zion has become a wilderness, Jerusalem a curse, the house of our holiness and the glory which our fathers blessed has been burned with fire and all the glorious customs have fallen along with it. During these things happening, our RULER, You waited, remained silent and have humbled us very much.

Trypho: What is this you say? That none of us will inherit anything on the holy mountain of GOD?

Justin: I did not mean that. I meant that those who have persecuted and are persecuting Christ, if they do not repent, will not inherit anything on the holy mountain. But the non-Jews who have believed on Him, and have repented of the sins which they have committed, they will receive the inheritance along with the patriarchs, prophets and just men who are descended from Jacob, even though they neither keep the Sabbath nor observe the feasts. They will certainly receive the holy inheritance of GOD.

GOD says this through Isaiah:

I, the RULER GOD, have called You in righteousness, will hold Your hand and strengthen You for I have given You for a covenant to the people, a light of the non-Jews, to open the eyes of the blind, to free them from their chains of bondage and release those who sit in darkness in prison.

In addition:

Lift up a standard for the nation. Look and see, the RULER has declared it through the whole earth. Say to the daughters of Zion, 'Take note, your Saviour has come, and his reward with Him because of His personal action.' He will call it a holy nation, redeemed by the RULER, and you will be called a city founded and not forsaken. Who is this that comes from Edom? In red garments from Bosra? This that is beautiful in apparel, going up with great strength? I speak righteousness and the judgment of salvation. Why are Your garments red and Your apparel as from the trodden wine-press? You are full of the trodden grape. I have trodden the wine-press all alone, and of the people there is no man with Me. I have trampled them in fury, crushed them to the ground and spilled their blood on the earth. For the day of retribution has come upon them and the year of redemption is present. I looked and there was none to help. I considered, and none assisted. My own arm

delivered, My fury came on them, I trampled them in My fury and spilled their blood on the earth.

Trypho: Why do you select and quote whatever you wish from the prophetic writings, but do not refer to those which expressly command the Sabbath to be observed? For Isaiah says the following:

If you will turn away your foot from the Sabbaths so as not to do your pleasure on the holy day, and will call the Sabbaths the holy delights of your GOD; if you will not lift your foot to work and will not speak a word from your own mouth, then you will trust in the RULER, and He will cause you to go up to the good things of the land. He will feed you with the inheritance of Jacob your father for the mouth of the RULER has said so.

Justin: I have passed them by, my friends, not because such prophecies were contrary to me, but because you have understood, and do understand, that although GOD commands you by all the prophets to do the same things which He also commanded by Moses, it was on account of the hardness of your hearts, and your ingratitude towards Him, that He continually proclaims them, in order that, even in this way, if you repented, you might please Him, and neither sacrifice your children to demons, nor be partakers with thieves, nor lovers of gifts, nor hunters after revenge, nor fail in doing judgment for orphans, nor be inattentive to the justice due to the widow nor have your hands full of

blood. 'For the daughters of Zion have walked with a high neck, both sporting by winking with their eyes, and sweeping along their dresses, and even the men have gone astray.' He exclaims, 'they have all become useless. There is none that understands, there is not so much as one. With their tongues they have practised deceit, their throat is an open sepulchre, the poison of asps is under their lips, destruction and misery are in their paths, and the way of peace they have not known.' So that, as in the beginning, these commands were given to you because of your wickedness, in like manner because of your persistence in it, or rather your increased proneness to it, by means of the same precepts He calls you to a remembrance or knowledge of it. But you are a people hard-hearted and without understanding, both blind and lame, children in whom is no faith. As He Himself says, honouring Him only with your lips, far from Him in your hearts, teaching doctrines that are your own and not His.

Tell me, did GOD wish the priests to sin when they offered the sacrifices on the Sabbaths? Or those to sin, who are circumcised and do circumcise on the Sabbaths, since He commands that on the eighth day—even though it happen to be a Sabbath—those who are born will be always circumcised? Could not the infants be operated upon one day previous or one day subsequent to the Sabbath, if He knew that it is a sinful act upon the Sabbaths? Why did He not teach those—who are called righteous and pleasing to Him, who lived before Moses and Abraham, who were not

circumcised in their foreskin, and observed no Sabbaths—to keep these institutions?

Trypho: We heard you cite this consideration a little ago, and we have given it attention. To tell the truth, it is worthy of attention, but it is not right to say, even though it appeals to most, that it seemed good to GOD, for that is what they say when they can't give a good enough answer.

Justin: Since I bring from the Scriptures and the facts themselves both the proofs and the consistency of them, do not delay or hesitate to put faith in my statements, even though I am uncircumcised. Only a short time is left you in which to become a convert and come over to us. If Christ comes suddenly, you will repent in vain and you will weep because He will not hear you. 'Break up your unproductive ground,' Jeremiah has cried out to the people, 'and do not sow among thorns. Circumcise yourselves to the RULER and circumcise your heart.' Do not sow, therefore, among thorns and in unploughed ground which cannot grow fruit. Get to know Christ and then suddenly the unproductive ground of your hearts becomes good and rich. 'Take note, the days will come,' says the RULER, 'that I will visit all them that are circumcised in their foreskins along with Egypt, Judah, Edom and the sons of Moab, for all the nations are uncircumcised and all the House of Israel are uncircumcised in their hearts.'

Do you see that GOD does not desire this circumcision which is given for a sign? For it is of no use to the Egyptians,

the sons of Moab, or the sons of Edom. But though a man be a Scythian or a Persian, if he has the knowledge of GOD, His Christ, and keeps the everlasting righteous decrees, he is circumcised with the good and useful circumcision. He is a friend of GOD and then GOD rejoices in his gifts and offerings. But I will lay before you, my friends, the very words of GOD, when He said to the people by Malachi, one of the twelve prophets, 'I have no pleasure in you,' says the RULER. 'I will not accept your sacrifices from your hands, for from the rising of the sun to its setting My name will be glorified among the non-Jews in every place a sacrifice is offered to My name, a pure sacrifice, for My name is honoured among the non-Jews,' says the RULER, 'but you profane it.' Also, by David He said, 'A people whom I have not known served Me as soon as they heard about Me. They obeyed Me.'

Let us glorify GOD, all nations gathered together, for He has also visited us. Let us glorify Him by the King of Glory, by the RULER of powers. For He has been gracious towards the non-Jews also, and our sacrifices He esteems more grateful than yours. What need then have I of circumcision, who has been witnessed to by GOD? What need have I of that other baptism who has been baptised with the Holy Spirit? I think that while I mention this, I would persuade even those who are possessed of low intelligence. For these words have neither been prepared by me, nor embellished by the art of man, but David sung them, Isaiah preached them, Zechariah proclaimed them and Moses wrote them. Are you

acquainted with them, Trypho? They are contained in your Scriptures, or rather not yours, but ours. For we believe them, but you, though you read them, do not catch the Spirit that is in them. Be not offended at, or reproach us with, the bodily uncircumcision with which GOD has created us, and think it not strange that we drink hot water on the Sabbaths, since GOD directs the government of the universe on this day equally as on all others, and the priests, as on other days, so on this, are ordered to offer sacrifices. There are so many righteous men who have performed none of these legal ceremonies and yet are witnessed to by GOD Himself.

But impute it to your own wickedness, that GOD even can be accused by those who have no understanding, of not having always instructed all in the same righteous statutes. For such institutions seemed to be unreasonable and unworthy of GOD to many men, who had not received grace to know that your nation was called to conversion and repentance of spirit, while they were in a sinful condition and labouring under spiritual disease, and that the prophecy which was announced subsequent to the death of Moses is everlasting. This is mentioned in the Psalm, my friends. We, who have been made wise by them, confess that the statutes of the RULER are sweeter than honey and the honeycomb, is clearly seen from the fact that, though threatened with death, we do not deny His Name. Further, it is also clear to all, that we who believe in Him pray to be kept by Him from strange, that is from evil and deceitful

spirits, as the word of prophecy, impersonating one of those who believe in Him, figuratively declares. For we do continually urgently ask GOD by Jesus the Christ to preserve us from the demons which are hostile to the worship of GOD, and whom we used to worship, in order that, after our conversion by Him to GOD, we may be blameless. For we call Him Helper and Redeemer, the power of whose name even the demons fear, and today, when they are exorcised in the name of Jesus the Christ, crucified under Pontius Pilate, governor of Judæa they are overpowered. It is plain for everyone to see that His Father has given Him so great power, by virtue of which demons are subdued to His name and to the dispensation brought in by His suffering.

But if so great a power is shown to have followed and to be still following the dispensation of His suffering, how great will that be which will follow His glorious appearance! For He will come on the clouds as the Son of Man, so Daniel foretold, and His angels will come with Him. These are the words:

I beheld till the thrones were set, and the Ancient of Days did sit, whose garment was white as snow, and the hair of His head like pure wool. His throne was like a fiery flame, His wheels as burning fire. A fiery stream issued and came forth from before Him. Thousand thousands ministered to Him, and ten thousand times ten thousand stood before Him. The books were opened, and the judgment was set. I beheld then the

voice of the great words which the horn speaks. The beast was beaten down and his body destroyed and given to the burning flame. The rest of the beasts were taken away from their dominion and a period of life was given to the beasts until a season and time.

I saw in the vision of the night one like the Son of Man coming with the clouds of heaven. He came to the Ancient of Days and stood before Him. They who stood by brought Him near and there was given Him power and kingly honour. All nations of the earth by their families and all glory, serve Him. His dominion is an everlasting dominion which will not be taken away. His kingdom will not be destroyed.

My spirit was chilled within my frame and the visions of my head troubled me. I came near to one of them that stood by and inquired the precise meaning of all these things. In answer, he spoke to me and showed me the judgment of the matters. These great beasts are four kingdoms which will perish from the earth. They will not receive dominion forever or for eternity.

Then I wished to know exactly about the fourth beast, which destroyed all before it and was very terrible, with teeth of iron and nails of brass, which devoured, made waste and stamped the residue with its feet, and also about the ten horns upon its head, and of the one which came up, by means of which three of the former fell.

That horn which had eyes and a mouth speaking great things, whose countenance excelled the rest. I saw that horn waging war against GOD's special people and overcoming them until the Ancient of Days came. He gave judgment in favour of GOD's special people of the Most High. The hour had come, and GOD's special people of the Most High possessed the kingdom. It was told me concerning the fourth beast: 'There will be a fourth kingdom upon earth which will prevail over all these kingdoms and will devour the whole earth, destroy it and make it a wasteland. The ten horns are ten kings that will arise, and one will arise after them. He will surpass the first in evil deeds and he will subdue three kings. He will speak words against the Most High and will overthrow the rest of GOD's special people of the Most High. He will expect to change the seasons and the times. It will be delivered into his hands for a time, times, and half a time. Then the judges will sit, and they will take away his dominion, to consume and to destroy it to the very end. The kingdom, the power, and the great places of the kingdoms under the heavens, were given to the holy people of the Most High, to reign in an everlasting kingdom. All powers will be subject to Him and will obey Him. This is the end of the matter. I, Daniel, was filled with great astonishment and my words changed within me, yet I kept the matter in my heart.'

Trypho: These and such like Scriptures, sir, compel us to wait for Him who, as Son of Man, receives from the Ancient of Days the everlasting kingdom. But this so-called Christ of yours was dishonourable and inglorious, so much so that the last curse contained in the law of GOD fell on Him, for He was crucified.

Justin: If, Gentlemen, it were not said by the Scriptures which I have already quoted, that His form was inglorious, His generation not declared, that for His death the rich would suffer death, with His stripes we should be healed and that He would be led away like a sheep, and if I had not explained that there would be two appearances of His—one in which He was pierced by you, a second, when you will know Him whom you have pierced, and your tribes will mourn, each tribe by itself, the women apart, and the men apart—then I must have been speaking dubious and obscure things. But now, by means of the contents of those Scriptures esteemed holy and prophetic among you, I attempt to prove all the words that I have cited from the passages of Scripture, in the hope that some one of you may be found to be of that remnant which has been left by the grace of the RULER of Armies for the eternal salvation. In order, therefore, that the matter inquired into may be plainer to you, I will mention to you other words also spoken by the blessed David, from which you will understand that the RULER is called the Christ by the Holy Spirit of prophecy. That the RULER, the Father of all, has brought Him again from the earth, setting Him at His own right hand, until He

makes His enemies His footstool, which indeed happens from the time that our RULER Jesus the Christ ascended to heaven, after He rose from the dead, the times now running on to their finalisation. He whom Daniel foretells would have dominion for a time, times, and a half, is even already at the door, about to speak blasphemous and daring things against the Most High.

But you, being ignorant of how long he will have dominion, hold another opinion. For you interpret the 'time' as being a hundred years. But if this is so, the man of sin must, at the shortest, reign three hundred and fifty years, in order that we may compute that which is said by the holy Daniel—'and times'—to be two times only. All this I have said to you in digression, in order that you at length may be persuaded of what has been declared against you by GOD, that you are foolish sons, and of this also, 'Therefore, look, I will proceed to take away this people and will take them all away. I will strip the wise of their wisdom, and will hide the understanding of their prudent men,' and you may cease to deceive yourselves and those who hear you, and may learn of us, who have been taught wisdom by the grace of Christ. The words, then, which were spoken by David, are these:

The RULER said to My RULER, 'Sit at My right hand, until I make Your enemies Your footstool. The RULER will send the rod of Your strength out of Zion and rule also in the midst of Your enemies. With You will be, in the day, the chief of Your power, in the beauties of Your special

people of GOD. From the womb, before the morning star, have I begotten You. The RULER has sworn, and will not repent; You are a priest forever after the order of Melchizedek. The RULER is at Your right hand: He has crushed kings in the day of His wrath. He will judge among the heathen and will fill the place with corpses. He will drink of the brook in the way; therefore will He lift up His head.'

I am not ignorant that you venture to expound this Psalm as if it referred to King Hezekiah, but in that, you are mistaken, as I will now prove to you from the following words: 'The RULER has sworn, and will not change His mind,' it is said, and, 'You are a priest forever, after the order of Melchizedek,' with what follows and precedes. Not even you will venture to object that Hezekiah was either a priest, or is the everlasting Priest of GOD, but that this is spoken of our Jesus, as these expressions show. But your ears are shut up, and your hearts are made dull. For by this statement, 'The RULER has sworn, and will not change His mind; You are a priest forever, after the order of Melchizedek,' with an oath GOD has shown Him, on account of your unbelief, to be the High Priest after the order of Melchizedek, that is, as Melchizedek was described by Moses as the priest of the Most High. He was a priest of those who were in uncircumcision and blessed the circumcised Abraham who brought him tithes. So, GOD has shown that His everlasting Priest, called also by the Holy Spirit as RULER, would be Priest of those in uncircumcision. Those too in circumcision

who approach Him, that is, believing Him and seeking blessings from Him, He will both receive and bless. That He will be first humble as a man and then exalted, these words at the end of the Psalm show, 'He will drink of the brook in the way,' and then, 'Therefore will He lift up His head.'

Further, to persuade you that you have not understood anything of the Scriptures, I will remind you of another psalm, dictated to David by the Holy Spirit, which you say refers to Solomon, who was also your king. But it instead refers also to our Christ. You deceive yourselves by the ambiguous forms of speech. For where it is said, 'The law of the RULER is perfect,' you do not understand it of the law which was to be after Moses, but of the law which was given by Moses, although GOD declared that He would establish a new law and a new covenant. Where it has been said, 'RULER GOD, give Your judgment to the king,' because Solomon was king, you say that the Psalm refers to him, although the words of the Psalm expressly proclaim that reference is made to the everlasting King, that is, to Christ. For Christ is King, Priest, GOD, and RULER, Angel, man, captain, stone, a Son born, first made subject to suffering then returning to heaven and coming again with glory. He is preached as having the everlasting kingdom which I prove from all the Scriptures. So that you may understand what I have said, I quote the words of the Psalm; they are these:

RULER GOD, give Your judgment to the king, and Your righteousness to the king's son, to judge Your people

with righteousness, and Your poor with justice. The mountains will take up peace to the people, and the little hills righteousness. He will judge the poor of the people, save the children of the needy, and will abase the slanderer. He will last as long as the sun and with the moon for all generations. He will come down like rain upon the fleece, as drops falling on the earth. In His days will righteousness flourish with abundant peace until the moon is taken away. He will have dominion from sea to sea and from the rivers to the ends of the earth. Ethiopians will fall down before Him and His enemies will lick the dust. The kings of Tarshish and the isles will offer gifts, the kings of Arabia and Seba will offer gifts, all the kings of the earth will worship Him, and all the nations will serve Him for He has delivered the poor from the man of power and the needy that has no helper. He will spare the poor and needy, save the souls of the needy, and He will redeem their souls from usury and injustice. His name will be honourable before them. He will live, and to Him will be given of the gold of Arabia. They will pray continually for Him, and they will bless Him all day long. There will be a foundation on the earth which will be exalted on the tops of the mountains. His fruit will be on Lebanon, and those in the city will flourish like the grass of the earth. His name will be blessed forever. His name will last longer than the sun. All tribes of the earth will be blessed in Him and all nations will call Him blessed. Blessed be the RULER, the

GOD of Israel, who only does wondrous things. Blessed be His glorious name forever and for all eternity, the whole earth will be filled with His glory. Let it be, Let it be.

At the close of this Psalm which I have quoted, it is written, 'The hymns of David the son of Jesse are ended.'

We know that Solomon was a renowned and great king, by whom the temple called that at Jerusalem was built, I know, but that none of those things mentioned in the Psalm happened to him, is evident. For neither did all kings worship him, nor did he reign to the ends of the earth, nor did his enemies, falling before him, lick the dust. I venture to repeat what is written in the book of Kings as committed by him, how through a woman's influence he worshipped the idols of Sidon, which those of the non-Jews who know GOD, the Maker of all things through Jesus the crucified, do not venture to do, but accept every torture and vengeance even to the extremity of death, rather than worship idols, or eat meat offered to idols.

Trypho: I believe, however, that many of those who say that they confess Jesus, and are called Christians, eat meats offered to idols, and declare that they are by no means harmed in any way.

Justin: The fact that there are such men confessing themselves to be Christian and admitting the crucified Jesus to be both RULER and Christ, yet not teaching His doctrines,

but those of the spirits of error, causes us who are disciples of the true and pure doctrine of Jesus the Christ, to be more faithful and steadfast in the hope announced by Him. For what things He predicted would take place in His name, these we do see being actually accomplished in our sight. For He said, 'Many will come in My name, clothed outwardly in sheep's clothing, but inwardly they are ravening wolves,' and, 'There will be schisms and heresies,' and, 'Many false Christs and false apostles will arise and will deceive many of the faithful.' There are, and there were, many, my friends, who, coming forward in the name of Jesus, taught both to speak and act impious and blasphemous things, and these are called by us after the name of the men from whom each doctrine and opinion had its origin. For some in one way, others in another, teach to blaspheme the Maker of all things, and Christ, who was foretold by Him as coming, and the GOD of Abraham, Isaac and Jacob, with whom we have nothing in common, since we know them to be atheists, impious, unrighteous, and sinful, and confessors of Jesus in name only, instead of worshippers of Him. Yet they style themselves Christians, just as certain among the non-Jews inscribe the name of GOD upon the works of their own hands, and partake in nefarious and impious rites. Some are called Marcians, some Valentinians, some Basilidians, some Saturnilians, and others by other names, each called after the originator of the individual opinion, just as each one of those who consider themselves philosophers, as I said before, thinks he must bear the name of the philosophy

which he follows, from the name of the father of the particular doctrine. So that, in consequence of these events, we know that Jesus foreknew what would happen after Him, as well as in consequence of many other events which He foretold would befall those who believed on and confessed Him, the Christ. For all that we suffer, even when killed by friends, He foretold would take place, so that it is manifest no word or act of His can be found fault with. Wherefore we pray for you and for all other men who hate us, in order that you, having repented along with us, may not blaspheme Him who, by His works, by the mighty deeds even now performed through His name, by the words He taught, by the prophecies announced concerning Him, is the blameless, and in all things irreproachable, Christ Jesus, but, believing on Him, may be saved in His second glorious appearance, and may not be condemned to fire by Him.

Trypho: Let these things be so as you say—that is, that it was foretold Christ would suffer, and be called a stone, and after His first appearance, in which it had been announced He would suffer, would come in glory, and be Judge finally of all, and eternal King and Priest. Now show if this man be He of whom these prophecies were made.

Justin: As you wish, Trypho, I will come to these proofs which you seek at the right time. But now you will permit me first to recount the prophecies, which I wish to do in order to prove that Christ is called both GOD and RULER of powers and also Jacob, in parable by the Holy Spirit. Your

interpreters, as GOD says, are foolish, since they say that reference is made to Solomon and not to Christ, when he bore the ark of testimony into the temple which he built. The Psalm of David says this:

The earth is the RULER's, and the fullness thereof; the world, and all that lives in it. He has founded it upon the seas and prepared it upon the floods. Who will ascend the hill of the RULER? Who will stand in His holy place? He that is clean of hands and pure of heart. He who has not received his soul in vain and has not sworn deceitfully to his neighbour. He will receive blessing from the RULER and mercy from GOD his Saviour. This is the generation of those that seek the RULER and seek the face of the GOD of Jacob. Lift up your gates, you rulers, and be lifted up, you everlasting doors, and the King of Glory will come in. Who is this King of Glory? The RULER strong and mighty in battle. Lift up your gates, you rulers, and be lifted up, you everlasting doors, for the King of Glory will come in. Who is this King of Glory? The RULER of powers, He is the King of Glory.

Accordingly, it is shown that Solomon is not the RULER of powers, but when our Christ rose from the dead and ascended to heaven, the rulers in heaven, under appointment of GOD, are commanded to open the gates of heaven, that He who is King of Glory may enter in, and having ascended, may sit on the right hand of the Father until He make the enemies His footstool, as has been made

manifest by another psalm. For when the rulers of heaven saw Him of uncomely and dishonoured appearance, and inglorious, not recognising Him, they inquired, 'Who is this King of Glory?' Then the Holy Spirit, either from the person of His Father, or from His own person, answers them, 'The RULER of powers, He is this King of Glory.' For every one will confess that not one of those who presided over the gates of the temple at Jerusalem would venture to say concerning Solomon, though he was so glorious a king, or concerning the ark of testimony, 'Who is this King of Glory?'

Further, in the diapsalma of the Forty-sixth Psalm, reference is thus made to Christ, 'GOD went up with a shout, the RULER with the sound of a trumpet. Sing to our GOD, sing, sing to our King, sing, for GOD is King of all the earth, sing with understanding. GOD has ruled over the nations. GOD sits upon His holy throne. The rulers of the nations were assembled along with the GOD of Abraham, for the strong ones of GOD are greatly exalted on the earth.' In the Ninety-eighth Psalm, the Holy Spirit reproaches you and predicts Him whom you do not wish to be King to be King and RULER of Samuel, Aaron, Moses and of all the others. The words of the Psalm are these:

The RULER has reigned, let the nations be angry, it is He who sits upon the cherubim, let the earth be shaken. The RULER is great in Zion and He is high above all the nations. Let them confess Your great name, for it is fearful and holy. The honour of the King loves judgment.

You have prepared equity, judgment and righteousness which You performed in Jacob. Exalt the RULER our GOD and worship at the footstool of His feet, for He is holy. Moses and Aaron among His priests and Samuel among those who call upon His name. They called, says the Scripture, on the RULER, and He heard them. In the pillar of the cloud He spoke to them, for they kept His testimonies and the commandment which he gave them. RULER our GOD, You heard them, RULER GOD, You were propitious to them, yet taking vengeance on all their inventions. Exalt the RULER our GOD, and worship at His holy hill, for the RULER our GOD is holy.

Trypho: Sir, it were good for us if we obeyed our teachers, who laid down a law that we should have no discussion with any of you, and that we should not have even any communication with you on these questions. For you utter many blasphemies, in that you seek to persuade us that this crucified man was with Moses and Aaron, spoke to them in the pillar of the cloud, then became man, was crucified, ascended up to heaven, comes again to earth and ought to be worshipped.

Justin: I know that, as the word of GOD says, this great wisdom of GOD, the Maker of all things, and the Almighty, is hid from you. Wherefore, in sympathy with you, I am striving to the utmost that you may understand these matters which to you are paradoxical, but if not, that I myself may be innocent in the day of judgment. For you will

hear other words which appear still more paradoxical but do not be confounded, rather remain still more zealous hearers and investigators, despising the tradition of your teachers, since they are convicted by the Holy Spirit of inability to understand the truths taught by GOD, preferring to teach their own doctrines. Accordingly, in the Forty-fourth Psalm, these words are in like manner referred to Christ:

My heart has brought forth a good matter; I tell my works to the King. My tongue is the pen of a ready writer. Fairer in beauty than the sons of men, grace is poured forth into Your lips, therefore GOD has blessed You forever. Bear Your sword upon Your thigh, Mighty One. Press on in Your fairness and in Your beauty. Prosper and reign because of truth, meekness and righteousness, for Your right hand will instruct You marvellously. Your arrows are sharpened, Mighty One, people will fall under You for in the heart of the enemies of the King the arrows are sharpened. Your throne, RULER GOD, is forever and ever, a sceptre of equity is the sceptre of Your kingdom. You have loved righteousness and hated iniquity, therefore Your GOD has anointed You with the oil of gladness above Your fellows. He has anointed You and all Your garments are fragrant with myrrh, oil and cassia from the ivory palaces, by which they made You glad. Kings' daughters are in Your honour. The queen stood at Your right hand, clad in garments embroidered with gold. 'Listen,

daughter, and look. Listen and forget your people and the house of your father, for the King will desire your beauty because He is your RULER, and they will worship Him also. The daughter of Tyre will be there with gifts. The rich of the people will entreat Your face. All the glory of the King's daughter is within, clad in embroidered garments of needlework. The virgins that follow her will be brought to the King, her neighbours will be brought to You, they will be brought with joy and gladness, they will be led into the King's shrine. Instead of Your fathers, Your sons have been born, You will appoint them rulers over all the earth. I will remember Your name in every generation; therefore the people will confess You forever, and forever and ever.'

Now it is not surprising, that you hate us who hold these opinions, and convict you of a continual hardness of heart. For indeed Elijah, conversing with GOD concerning you, speaks thus: 'RULER, they have killed Your prophets and torn down Your altars. I am left alone, and they want to kill me.' He answers him, 'I have still seven thousand men who have not bowed the knee to Baal.' Therefore, just as GOD did not inflict His anger on account of those seven thousand men, even so He has now neither yet inflicted judgment, nor does inflict it, knowing that daily some of you are becoming disciples in the name of Christ and quitting the path of error, who are also receiving gifts, each as he is worthy, illumined through the name of this Christ. For one receives the spirit of understanding, another of counsel, another of strength,

another of healing, another of foreknowledge, another of teaching, and another of the fear of GOD.

Trypho: I wish you knew that you are beside yourself, talking these sentiments.

Justin: Listen, friend, for I am not mad or beside myself. It was prophesied that, after the ascent of Christ to heaven, He would deliver us from error and give us gifts. The words are these: 'He ascended on high. He took captivity captive. He gave gifts to men.' Accordingly, we who have received gifts from Christ, who has ascended up on high, prove from the words of prophecy that you, 'calling yourselves wise and men of understanding in your own eyes,' are foolish. You honour GOD and His Christ by lip-service only. But we, who are instructed in the whole truth, honour Them both in acts, knowledge and heart, even to the death. But you hesitate to confess that He is Christ, as the Scriptures and the events witnessed and done in His name prove. Perhaps it is for this reason; in case you are persecuted by the rulers, who, under the influence of the wicked and deceitful spirit, the serpent, will not cease putting to death and persecuting those who confess the name of Christ until He comes again and destroys them all, and renders to each his just desserts.

Trypho: Now then, show us proof that this man who you say was crucified and ascended into heaven is the Christ of GOD. For you have sufficiently proved by means of the Scriptures previously quoted by you, that it is declared in the

Scriptures that Christ must suffer, come again in glory and receive the eternal kingdom over all the nations, every kingdom being made subject to Him; now show us that this man is He.

Justin: It has been already proved, Gentlemen, to those who have ears, even from the facts which have been conceded by you, but so that you may not think me at a loss and unable to give proof of what you ask as I promised, I will do so at a fitting time and place. Right now, I will resume the consideration of the subject which I was discussing.

The mystery then, of the lamb which GOD required to be sacrificed as the Passover, was a type of Christ, whose blood, in proportion to their faith in Him, they anoint their houses; that is themselves, who believe in Him. For that the creation which GOD created, that is Adam, was a house for the spirit which proceeded from GOD—this you all can understand and I can prove that this injunction was temporary. GOD does not permit the lamb of the Passover to be sacrificed in any other place than where His name was named, knowing that the days will come, after the suffering of Christ, when even the place in Jerusalem will be given over to your enemies. All the offerings will cease and that lamb which was commanded to be wholly roasted was a symbol of the suffering of the execution wood which Christ would undergo. For the lamb, which is roasted, is roasted and dressed up in the form of the execution wood. For one spit is transfixes right through from the lower parts up to

the head, with one fixed across the back to which are attached the legs of the lamb. The two goats which were ordered to be offered during the fast, of which one was sent away as the scapegoat and the other sacrificed, were similarly declarative of the two appearances of Christ. The first, in which the elders of your people and the priests, having laid hands on Him and put Him to death, sent Him away as the scapegoat. The second appearance, because in the same place in Jerusalem you will recognise Him whom you have dishonoured. He who was an offering for all sinners willing to repent and keeping the fast which Isaiah speaks of, loosening the terms of the forced contracts and keeping the other precepts likewise enumerated by him which I have quoted, which those believing in Jesus do. Furthermore, you are aware that the offering of the two goats, which were commanded to be sacrificed at the fast, was not permitted to take place similarly anywhere else but only in Jerusalem.

The offering of fine flour, Gentlemen, which was prescribed to be presented on behalf of those purified from leprosy, was a type of the bread of the Thanksgiving, the celebration of which our RULER Jesus the Christ prescribed, in remembrance of the suffering which He endured on behalf of those who are purified in soul from all iniquity. In order that we may at the same time thank GOD for having created the world with everything in it for the sake of man, and for delivering us from the evil that surrounded us and that we ourselves were, and for utterly overthrowing principalities

and powers by Him who suffered according to His will. Hence GOD speaks by the mouth of Malachi, one of the twelve prophets, as I said before, about the sacrifices at that time presented by you: 'I have no pleasure in you,' says the RULER, 'and I will not accept your sacrifices at your hands, for from the rising of the sun to the going down of the same, My name has been glorified among the non-Jews. In every place incense is offered to My name with a pure offering, for My name is great among the non-Jews,' says the RULER, 'but you profane it.' He then speaks of those non-Jews, that is us, who in every place offer sacrifices to Him, that is the bread of the Thanksgiving along with the cup of the Thanksgiving, affirming both that we glorify His name while you profane it. The command of circumcision, again, bidding them always circumcise the children on the eighth day, was a type of the true circumcision, by which we are circumcised from deceit and iniquity through Him who rose from the dead on the first day after the Sabbath, that is through our RULER Jesus the Christ. For the first day after the Sabbath, remaining the first of all the days, is called, however, the eighth, according to the number of all the days of the cycle, and yet also remains the first.

Furthermore, the prescription that twelve bells are to be attached to the robe of the high priest, which hung down to the feet, was a symbol of the twelve apostles who depend on the power of Christ, the eternal Priest. Through their voice it is that all the earth has been filled with the glory and grace of GOD and of His Christ. David also says, 'Their voice

has gone out into all the earth and their words to the ends of the world.' Isaiah speaks as if he were impersonating the apostles when they say to Christ that they do not believe in their own report, but in the power of Him who sent them. He says, 'RULER, who has believed our report? And to whom is the arm of the RULER revealed? We have preached before Him as if He were a child, as if a root in a dry ground.' And what follows in order of the prophecy already quoted. But when the passage speaks as from the lips of many, 'We have preached before Him,' and adds, 'as if a child,' it signifies that the wicked will become subject to Him, will obey His command and that all will become as one child. Such a thing as you may witness in the body, although the members are numbered as many, all are called one and are one body. For, indeed, a commonwealth and a community of GOD's people, though many individuals in number are in fact as one, called and addressed by one name. In short, Gentlemen, by numbering all the other appointments of Moses I can demonstrate that they were types, symbols, and declarations of those things which would happen to Christ, of those who it was foreknown were to believe in Him, and of those things which would also be done by Christ Himself. But since what I have now numbered appears to me to be sufficient, I revert again to the order of the discourse.

Circumcision began with Abraham. The Sabbath, sacrifices, offerings and feasts with Moses. It has been proved they were commanded on account of the hardness of your

people's heart, so it was necessary in accordance with the Father's will, that they should have an end in Him who was born of a virgin, of the family of Abraham, from the tribe of Judah and David, in Christ the SON of GOD, who was proclaimed as about to come to all the world, to be the everlasting law and the everlasting covenant, even as the forementioned prophecies show. We, who have approached GOD through Him, have received not bodily but spiritual circumcision, which Enoch and those like him observed. We have received it through baptism by GOD's mercy because we were sinners and all men may equally obtain it. But since the mystery of His birth now demands our attention, I will speak of it. Isaiah then asserted in regard to the generation of Christ, that it could not be declared by man in words already quoted: 'Who will declare His generation? For His life is taken from the earth, for the transgressions of my people was He led to death.' The Spirit of prophecy thus affirmed that the generation of Him who was to die, that we sinful men might be healed by His stripes, was such as could not be declared. Furthermore, that the men who believe in Him may possess the knowledge of the manner in which He came into the world, the Spirit of prophecy by the same Isaiah foretold how it would happen:

The RULER spoke again to Ahaz saying, 'Ask for yourself a sign from the RULER your GOD, in the depth or in the height.' Ahaz said, 'I will not ask, and neither will I tempt the RULER.' Isaiah said, 'Hear then, House of David, is it

a small thing for you to contend with men, then how do you contend with the RULER? Therefore, the RULER Himself will give you a sign. Look, the Virgin will conceive and will bear a son, his name will be called Immanuel. Butter and honey will he eat before he knows or prefers the evil and chooses out the good, for before the child knows good or evil, he rejects evil by choosing out the good. For before the child knows how to call father or mother, he will receive the power of Damascus and the spoil of Samaria in presence of the king of Assyria. The land will be forsaken which you will with difficulty endure in consequence of the presence of its two kings. But GOD will bring on you, your people and the house of your father, days which have not yet come upon you since the day in which Ephraim took away from Judah the king of Assyria.'

Now it is evident to all, that in the race of Abraham according to the flesh no one has been born of a virgin, or is said to have been born of a virgin, save this our Christ. But since you and your teachers venture to affirm that in the prophecy of Isaiah it is not said, 'Look, the Virgin will conceive,' but, 'Look, the young woman will conceive and bear a son,' and since you explain the prophecy as if it referred to Hezekiah who was your king, I will endeavour to discuss shortly this point in opposition to you and to show that reference is made to Him who is acknowledged by us as Christ.

As far as you are concerned, I will be found in all respects innocent if I strive earnestly to persuade you by bringing forward examples. But if you remain hard-hearted or weak in forming a resolution on account of death, which is the lot of the Christians, and are unwilling to agree to the truth, you will appear as the authors of your own evils. You deceive yourselves while you fancy that, because you are the seed of Abraham through the flesh, therefore you will fully inherit the good things announced to be bestowed by GOD through Christ. For no one, not even of them, has anything to look for but only those who in mind are assimilated to the faith of Abraham, and who have recognised all the mysteries. For I say that some injunctions were laid on you in reference to the worship of GOD and practice of righteousness, but some injunctions and acts were likewise mentioned in reference to the mystery of Christ, on account of the hardness of your people's hearts. That this is true, GOD makes known in Ezekiel when He said concerning it, 'If Noah, Jacob and Daniel should beg for their sons or daughters, the request would not be granted them.' In Isaiah, of the very same matter He spoke thus: 'The RULER GOD said they will both go forth and look on the members of the bodies of the men that have transgressed. For their worm will not die, their fire will not be quenched, and they will be a gazing-stock to all flesh.' So that it becomes you to eradicate this hope from your souls, and hasten to know in what way forgiveness of sins and a hope of inheriting the promised good things, will be yours. But there is no other way than this: to become

acquainted with this Christ and to be washed in the fountain spoken of by Isaiah for the remission of sins, and from then onwards to live sinless lives.

Trypho: If I seem to interrupt these matters, which you say must be investigated, yet the question which I mean to put is urgent. Allow me first.

Justin: Ask whatever you please, as it occurs to you, and I will endeavour, after questions and answers, to resume and complete the discourse.

Trypho: Tell me, then, will those who lived according to the law given by Moses, live in the same manner with Jacob, Enoch, and Noah, in the resurrection of the dead, or not?

Justin: When I quoted, sir, the words spoken by Ezekiel, that ‘even if Noah, Daniel and Jacob were to beg for their sons and daughters, the request would not be granted them,’ but that each one, that is to say, will be saved by his own righteousness, I said also, that those who regulated their lives by the Law of Moses would in like manner be saved. For what in the Law of Moses is naturally good, pious and righteous, and has been prescribed to be done by those who obey it, and what was appointed to be performed by reason of the hardness of the people’s hearts, was similarly recorded, and done also by those who were under the law. Since those who did that which is universally, naturally, and eternally good are pleasing to GOD, they will be saved through this Christ in the resurrection equally with those

righteous men who were before them, that is Noah, Enoch and Jacob, and whoever else there be, along with those who have known this Christ, SON of GOD, who was before the morning star and the moon, and submitted to become flesh and be born of this virgin of the family of David, in order that, by this dispensation, the serpent that sinned from the beginning, and the angels like him, may be destroyed, and that death may be condemned, and forever finished, at the second coming of the Christ Himself, those who believe in Him and live acceptably—and be no more, when some are sent to be punished unceasingly into judgment and condemnation of fire, but others will exist in freedom from suffering, from corruption, and from grief, and in immortality.

Trypho: But if some, even now, wish to live in the observance of the institutions given by Moses, and yet believe in this Jesus who was crucified, recognising Him to be the Christ of GOD, and that it is given to Him to be absolute Judge of all, and that His is the everlasting kingdom, can they also be saved?

Justin: Let us consider that also together, whether one may now observe all the Mosaic institutions.

Trypho: No. For we know that, as you said, it is not possible either anywhere to sacrifice the lamb of the Passover, or to offer the goats ordered for the fast, or, in short, to present all the other offerings.

Justin: Tell me then yourself, I pray, some things which can be observed, for you will be persuaded that, though a man does not keep or has not performed the eternal decrees, he may assuredly be saved.

Trypho: To keep the Sabbath, to be circumcised, to observe months, and to be washed if you touch anything prohibited by Moses, or after sexual intercourse.

Justin: Do you think that Abraham, Isaac, Jacob, Noah, Job and all the rest before or after them equally righteous, also Sarah the wife of Abraham, Rebekah the wife of Isaac, Rachel the wife of Jacob, and Leah, and all the rest of them, until the mother of Moses the faithful servant, who observed none of these statutes, will be saved?

Trypho: Were not Abraham and his descendants circumcised?

Justin: I know that Abraham and his descendants were circumcised. The reason why circumcision was given to them I stated at length in what has gone before, and if what has been said does not convince you, let us again search into the matter. But you are aware that, up to Moses, no one in fact who was righteous observed any of these rites at all of which we are talking, or received one commandment to observe, except that of circumcision, which began from Abraham.

Trypho: We know it and admit that they are saved.

Justin: You understand that GOD by Moses laid all such ordinances upon you on account of the hardness of your people's hearts, in order that, by the large number of them, you might keep GOD continually, and in every action, before your eyes, and never begin to act unjustly or impiously. For He commanded you to place around you a fringe of purple dye, in order that you might not forget GOD, and He commanded you to wear a phylactery, which indeed we consider holy, being engraved on very thin parchment, and by these means stirring you up to retain a constant remembrance of GOD, at the same time, however, convincing you, that in your hearts you have not even a faint remembrance of GOD's worship. Yet not even so were you dissuaded from idolatry, for in the times of Elijah, when GOD recounted the number of those who had not bowed the knee to Baal, He said the number was seven thousand, and in Isaiah He rebukes you for having sacrificed your children to idols. But we, because we refuse to sacrifice to those to whom we were of old accustomed to sacrifice, undergo extreme penalties, and rejoice in death—believing that GOD will raise us up by His Christ, and will make us incorruptible, and undisturbed, and immortal, and we know that the ordinances imposed by reason of the hardness of your people's hearts, contribute nothing to the performance of righteousness and of piety.

Trypho: But if someone, knowing that this is so, after he recognises that this man is Christ, and has believed in and

obeys Him, wishes, however, to observe these institutions, will he be saved?

Justin: In my opinion, Trypho, such a person will be saved, if he does not strive in every way to persuade other men—I mean those non-Jews who have been circumcised from error by Christ, to observe the same things as himself, telling them that they will not be saved unless they do so. This you did yourself at the commencement of the discourse, when you declared that I would not be saved unless I observe these institutions.

Trypho: Why then have you said, ‘In my opinion, such a person will be saved,’ unless there are some who affirm that such will not be saved?

Justin: There are such people, Trypho, and these do not venture to have any discussion with or to extend hospitality to such persons, but I do not agree with them. But if some, through weak-mindedness, wish to observe such institutions as were given by Moses, from which they expect some virtue, but which we believe were appointed by reason of the hardness of the people’s hearts, along with their hope in this Christ, and wish to perform the eternal and natural acts of righteousness and piety, yet choose to live with the Christians and the faithful, as I said before, not inducing them either to be circumcised like themselves, or to keep the Sabbath, or to observe any other such ceremonies, then I hold that we ought to join ourselves to

such, and associate with them in all things as kinsmen and brethren. But if, Trypho, some of your race, who say they believe in this Christ, compel those non-Jews who believe in this Christ to live in all respects according to the law given by Moses, or choose not to associate so intimately with them, I in like manner do not approve of them. But I believe that even those, who have been persuaded by them to observe the legal dispensation along with their confession of GOD in Christ, will probably be saved. I hold, further, that such as have confessed and known this man to be Christ, yet who have gone back from some cause to the legal dispensation, and have denied that this man is Christ, and have repented not before death, will by no means be saved. Further, I hold that those of the seed of Abraham who live according to the law, and do not believe in this Christ before death, will likewise not be saved, and especially those who condemn and curse this very Christ in the synagogues, and everything by which they might obtain salvation and escape the vengeance of fire. For the goodness and the loving-kindness of GOD, and His boundless riches, hold righteous and sinless the man who, as Ezekiel tells, repents of sins, and reckons sinful, unrighteous, and impious the man who fails away from piety and righteousness to unrighteousness and ungodliness. Wherefore also our RULER Jesus the Christ said, 'In whatsoever things I will take you, in these I will judge you.'

Trypho: We have heard what you think of these matters. Resume the discourse where you left off and bring it to an

end. For some of it appears to me to be paradoxical, and wholly incapable of proof. For when you say that this Christ existed as GOD before the ages, then that He submitted to be born and become man, yet that He is not man of man, this appears to me to be not merely paradoxical, but also foolish.

Justin: I know that the statement does appear to be paradoxical, especially to those of your race, who are ever unwilling to understand or to perform the requirements of GOD, but ready to perform those of your teachers, as GOD Himself declares. Now assuredly, Trypho, the proof that this man is the Christ of GOD does not fail, though I be unable to prove that He existed formerly as Son of the Maker of all things, being GOD, and was born a man by the Virgin. But since I have certainly proved that this man is the Christ of GOD, whoever He be, even if I do not prove that He pre-existed, and submitted to be born a man of like passions with us, having a body, according to the Father's will, in this last matter alone is it just to say that I have erred, and not to deny that He is the Christ, though it should appear that He was born man of men, and nothing more is proved than this, that He has become Christ by election. For there are some, my friends, of our race, who admit that He is Christ, while holding Him to be man of men, with whom I do not agree, nor would I, even though most of those who have now the same opinions as myself should say so, since we were commanded by Christ Himself to put no faith in human

doctrines, but in those proclaimed by the blessed prophets and taught by Himself.

Trypho: Those who affirm him to have been a man, and to have been anointed by election, and then to have become Christ, appear to me to speak more plausibly than you who hold those opinions which you express. For we all expect that Christ will be a man born of men, and that Elijah when he comes will anoint him. But if this man appears to be Christ, he must certainly be known as man born of men, but from the circumstance that Elijah has not yet come, I infer that this man is not He the Christ.

Justin: Does not Scripture, in the book of Zechariah, say that Elijah will come before the great and terrible day of the RULER?

Trypho: Certainly.

Justin: If, therefore, Scripture compels you to admit that two appearances of Christ were predicted to take place—one in which He would appear suffering, and dishonoured, and without comeliness, but the other in which He would come glorious and Judge of all, as has been made manifest in many of the forecited passages—will we not suppose that the word of GOD has proclaimed that Elijah will be the precursor of the great and terrible day, that is, of His second appearance?

Trypho: Certainly.

Justin: Accordingly, our RULER in His teaching proclaimed that this very thing would take place, saying that Elijah would also come. And we know that this will take place when our RULER Jesus the Christ will come in glory from heaven, whose first manifestation the Spirit of GOD who was in Elijah preceded as herald in the person of John, a prophet among your nation, after whom no other prophet appeared among you. He cried, as he sat by the river Jordan, 'I baptise you with water to repentance, but He that is stronger than I will come, whose shoes I am not worthy to bear. He will baptise you with the Holy Spirit and with fire, whose fan is in His hand, and He will thoroughly purge His floor, and will gather the wheat into the barn, but the chaff He will burn up with unquenchable fire.' This very prophet your King Herod had shut up in prison, and when his birthday was celebrated, and the niece of the same Herod by her dancing had pleased him, he told her to ask whatever she pleased. Then the mother of the maiden instigated her to ask the head of John, who was in prison, and having asked it, Herod sent and ordered the head of John to be brought in on a charger. Wherefore also our Christ said, when He was on earth, to those who were affirming that Elijah must come before Christ, 'Elijah will come, and restore all things, but I say to you, that Elijah has already come, and they knew him not, but have done to him whatsoever they chose.' It is written, 'Then the disciples understood that He spoke to them about John the Baptist.'

Trypho: This statement also seems to me paradoxical, that is, that the prophetic Spirit of GOD, who was in Elijah, was also in John.

Justin: Do you not think that the same thing happened in the case of Joshua the son of Nun, who succeeded to the command of the people after Moses, when Moses was commanded to lay his hands on Joshua, and GOD said to him, 'I will take of the spirit which is in you, and put it on him?'

Trypho: Certainly.

Justin: As therefore, while Moses was still among men, GOD took of the spirit which was in Moses and put it on Joshua, even so GOD was able to cause the spirit of Elijah to come upon John, in order that, as Christ at His first coming appeared inglorious, even so the first coming of the spirit, which remained always pure in Elijah like that of Christ, might be understood to be inglorious. For the RULER said He would wage war against Amalek with concealed hand, and you will not deny that Amalek fell. But if it is said that only in the glorious appearance of Christ war will be waged with Amalek, how great will the fulfilment of Scripture be which says, 'GOD will wage war against Amalek with concealed hand!' You can understand that the concealed power of GOD was in Christ the crucified, before whom demons, and all the principalities and powers of the earth, tremble.

Trypho: You seem to me to have come out of a great conflict with many persons about all the points we have been searching into, and therefore quite ready to return answers to all questions put to you. Answer me then, first, how you can prove that there is another GOD besides the Maker of all things, and then you will prove that He submitted to be born of the Virgin.

Justin: Give me permission first of all to quote certain passages from the prophecy of Isaiah, which refer to the office of forerunner discharged by John the Baptist and prophet forerunner to our RULER Jesus the Christ.

Trypho: Go ahead.

Justin: Isaiah thus foretold John's forerunning: 'And Hezekiah said to Isaiah, "Good is the word of the RULER which He spoke: Let there be peace and righteousness in my days. Encourage the people, you priests, speak to the heart of Jerusalem, and encourage her, because her humiliation is accomplished. Her sin is annulled, for she has received of the RULER's hand double for her sins. A voice of one crying in the wilderness, 'Prepare the ways of the RULER, make straight the paths of our GOD.' Every valley will be filled up, and every mountain and hill will be brought low, and the crooked will be made straight, and the rough way will be plain ways, and the glory of the RULER will be seen, and all flesh will see the salvation of GOD, for the RULER has spoken it. A voice of one saying, 'Cry,' and I said, 'What will I cry?'

All flesh is grass, and all the glory of man as the flower of grass. The grass has withered, and the flower of it has fallen away, but the word of the RULER endures forever. You that brings good tidings to Zion, go up to the high mountain, you that brings good tidings to Jerusalem, lift up your voice with strength. Lift up, be not afraid, tell the cities of Judah, 'Look! The RULER comes with strength, and His arm comes with authority. Look! His reward is with Him, and His work before Him. As a shepherd He will tend His flock, and will gather the lambs with His arm, and cheer on her that is with young. Who has measured the water with his hand, and the heaven with a span, and all the earth with his fist? Who has weighed the mountains, and put the valleys into a balance? Who has known the mind of the RULER? And who has been His counsellor, and who will advise Him? Or with whom did He take counsel, and he instructed Him? Or who showed Him judgment? Or who made Him to know the way of understanding? All the nations are reckoned as a drop of a bucket, and as a turning of a balance, and will be reckoned as spittle. But Lebanon is not sufficient to burn, nor the beasts sufficient for a burnt offering, and all the nations are considered nothing, and for nothing.'"

Trypho: All the words of the prophecy you repeat, sir, are ambiguous, and have no force in proving what you wish to prove.

Justin: If the prophets had not ceased, so that there were no more in your nation, Trypho, after this John, it is evident

that what I say in reference to Jesus the Christ might be regarded perhaps as ambiguous. But if John came first calling on men to repent, and Christ, while John still sat by the river Jordan, having come, put an end to his prophesying and baptising, and preached also Himself, saying that the kingdom of heaven is at hand, and that He must suffer many things from the Scribes and Pharisees, and be crucified, and on the third day rise again, and would appear again in Jerusalem, and would again eat and drink with His disciples, and foretold that in the interval between His first and second appearance, as I previously said, priests and false prophets would arise in His name, which things do actually appear, then how can they be ambiguous, when you may be persuaded by the facts? Further, He referred to the fact that there would be no longer in your nation any prophet, and to the fact that men recognised how that the new covenant, which GOD formerly announced His intention of promulgating, was then present, that is, Christ Himself, and in the following terms: 'The law and the prophets were until John the Baptist, from that time the kingdom of heaven suffers violence, and the violent take it by force. And if you can receive it, he is Elijah, who was to come. He that has ears to hear, let him hear.'

It was prophesied by Jacob the patriarch that there would be two appearances of Christ, and that in the first He would suffer, and that after He came there would be neither prophet nor king in your nation, as I have brought forward, and that the nations who believed in the suffering Christ

would look for His future appearance. For this reason the Holy Spirit had uttered these truths in a parable, and obscurely: for it is said, 'Judah, your brethren have praised you, your hands will be on the neck of your enemies, the sons of your father will worship you. Judah is a lion's cub, from a shoot, my son, you are sprung up. Reclining, he lay down like a lion, and like a lion's cub, who will raise him up? A ruler will not depart from Judah, or a leader from his thighs, until that which is laid up in store for him will come, and he will be the desire of nations, binding his foal to the vine, and the foal of his ass to the tendril of the vine. He will wash his garments in wine, and his vesture in the blood of the grape. His eyes will be bright with wine, and his teeth white like milk.' Further, that in your nation there never failed either prophet or ruler, from the time when they began until the time when this Jesus the Christ appeared and suffered, you will not venture shamelessly to assert, nor can you prove it. For though you affirm that Herod, after whose reign He suffered, was an Ashkelonite, nevertheless you admit that there was a high priest in your nation, so that you then had one who presented offerings according to the Law of Moses, and observed the other legal ceremonies, also you had prophets in succession until John, even then, too, when your nation was carried captive to Babylon, when your land was ravaged by war, and the sacred vessels carried off, there never failed to be a prophet among you, who was RULER, and leader, and ruler of your nation. For the Spirit which was in the prophets anointed your kings and

established them. But after the manifestation and death of our Jesus the Christ in your nation, there was and is nowhere any prophet, no, further, you ceased to exist under your own king, your land was laid waste, and forsaken like a lodge in a vineyard, and the statement of Scripture, in the mouth of Jacob, 'And He will be the desire of nations,' meant symbolically His two appearances, and that the nations would believe in Him, which facts you may now at length discern. For those out of all the nations who are pious and righteous through the faith of Christ, look for His future appearance.

That expression, 'binding his foal to the vine, and the ass's foal to the vine tendril,' was a declaring beforehand both of the works performed by Him at His first appearance, and also of that belief in Him which the nations would repose. For they were like an unharnessed foal, which was not bearing a yoke on its neck, until this Christ came, and sent His disciples to instruct them, and they bore the yoke of His word, and yielded the neck to endure all hardships, for the sake of the good things promised by Himself, and expected by them. And truly our RULER Jesus the Christ, when He intended to go into Jerusalem, requested His disciples to bring Him a certain ass, along with its foal, which was bound in an entrance of a village called Bethphage, and having seated Himself on it, He entered into Jerusalem. As this was done by Him in the manner in which it was prophesied in precise terms that it would be done by the Christ, and as the fulfilment was recognised, it became a clear proof that He

was the Christ. Though all this happened and is proved from Scripture, you are still hard-hearted. No, it was prophesied by Zechariah, one of the twelve prophets, that such would take place, in the following words: 'Rejoice greatly, daughter of Zion, shout, and declare, daughter of Jerusalem. Look, your King will come to you, righteous, bringing salvation, meek, and lowly, riding on an ass, and the foal of an ass.' Now, that the Spirit of prophecy, as well as the patriarch Jacob, mentioned both an ass and its foal, which would be used by Him, and, further, that He, as I previously said, requested His disciples to bring both beasts, this fact was a prediction that you of the synagogue, along with the non-Jews, would believe in Him. For as the unharnessed colt was a symbol of the non-Jews even so the harnessed ass was a symbol of your nation. For you possess the law which was imposed by the prophets. Further, the prophet Zechariah foretold that this same Christ would be smitten, and His disciples scattered, which also took place. For after His crucifixion, the disciples that accompanied Him were dispersed, until He rose from the dead, and persuaded them that so it had been prophesied concerning Him, that He would suffer, and being thus persuaded, they went into all the world, and taught these truths. Hence also we are strong in His faith and doctrine, since we have persuasion both from the prophets, and from those who throughout the world are seen to be worshippers of GOD in the name of that crucified One. The following is said, too, by Zechariah: 'Sword, rise up against My Shepherd, and against

the man of My people,' says the RULER of powers. 'Smite the Shepherd, and His flock will be scattered.'

That expression which was committed to writing by Moses, and prophesied by the patriarch Jacob, that is, 'He will wash His garments with wine, and His vesture with the blood of the grape,' signified that He would wash those that believe in Him with His own blood. For the Holy Spirit called those who receive remission of sins through Him His garments, among whom He is always present in power, but will be manifestly present at His second coming. That the Scripture mentions the blood of the grape has been evidently designed, because Christ derives blood not from the seed of man, but from the power of GOD. For as GOD, and not man, has produced the blood of the vine, so also Scripture has predicted that the blood of Christ would be not of the seed of man, but of the power of GOD. But this prophecy, Gentlemen, which I repeated, proves that Christ is not man of men, begotten in the ordinary course of humanity.

Trypho: We will remember this interpretation of yours if you can establish this question by other arguments as well. Meantime, resume the discourse, and show us that the Spirit of prophecy admits another GOD besides the Maker of all things, taking care not to speak of the sun and moon, which, it is written, GOD has given to the nations to worship as gods, and oftentimes the prophets, employing this manner of speech, say that 'your GOD is GOD of gods, and RULER of rulers,' adding frequently, 'the great and strong

and Mighty GOD.’ For such expressions are used, not as if they really were gods, but because the Scripture is teaching us that the true GOD, who made all things, is RULER alone of those who are reputed gods and rulers. In order that the Holy Spirit may convince us of this, He said by the holy David, ‘The gods of the nations, known to be gods, are images of demons, and not actual gods,’ and He lays a curse on those who make and worship them.

Justin: I would not bring forward these proofs, Trypho, by which I am aware those who worship these idols and such like are condemned, but such proofs as no one could find any objection to. They will appear strange to you, although you read them every day, so that even from this fact we understand that, because of your wickedness, GOD has withheld from you the ability to discern the wisdom of His Scriptures, yet there are some exceptions, to whom, according to the grace of His long-suffering, as Isaiah said, He has left a seed of salvation, lest your race be utterly destroyed, like Sodom and Gomorrha. Pay attention, therefore, to what I will record out of the holy Scriptures, which do not need to be expounded, but only listened to.

Moses, then, the blessed and faithful servant of GOD, declares that He who appeared to Abraham under the oak in Mamre is GOD, sent with the two angels in His company to judge Sodom by Another who remains ever in the highest heavens, invisible to all men, holding personal discussion with none, whom we believe to be Maker and Father of all

things, for he speaks thus, 'GOD appeared to him under the oak in Mamre, as he sat at his tent-door at noontide. And lifting up his eyes, he saw, and look, three men stood before him, and when he saw them, he ran to meet them from the door of his tent, and he bowed himself toward the ground, and said ...' and so on until, 'Abraham went up early in the morning to the place where he stood before the RULER, and he looked toward Sodom and Gomorrha, and toward the adjacent country, and looked and saw a flame arising up from the earth, like the smoke of a furnace.'

When I had made an end of quoting these words, I asked them if they had understood them. They said they had understood them, but that the passages cited brought forward no proof that there is any other GOD or RULER, or that the Holy Spirit says so, besides the Maker of all things.

I will attempt to persuade you, since you have understood the Scriptures, about what I say, that there is, and that there is said to be, another GOD and RULER subject to the Maker of all things, who is also called an angel, because He announces to men whatsoever the Maker of all things—above whom there is no other GOD—wishes to announce to them.

I quoted once more the previous passage.

Do you think that GOD appeared to Abraham under the oak in Mamre, as the Scripture asserts?

Trypho: Assuredly.

Justin: Was He one of those three whom Abraham saw, and whom the Holy Spirit of prophecy describes as men?

Trypho: No, but GOD appeared to him, before the vision of the three. Then those three whom the Scripture calls men, were angels; two of them sent to destroy Sodom, and one to announce the joyful tidings to Sarah, that she would bear a son, for which cause he was sent, and having accomplished his errand, went away.

Justin: How then does the one of the three, who was in the tent, and who said, 'I will return to you hereafter, and Sarah will have a son,' appear to have returned when Sarah had begotten a son, and to be there declared, by the prophetic word, GOD? But that you may clearly discern what I say, listen to the words expressly employed by Moses; they are these: 'And Sarah saw the son of Hagar the Egyptian bond-woman, whom she bore to Abraham, sporting with Isaac her son, and said to Abraham, "Cast out this bond-woman and her son, for the son of this bond-woman will not share the inheritance of my son Isaac." And the matter seemed very grievous in Abraham's sight, because of his son. But GOD said to Abraham, "Let it not be grievous in your sight because of the son, and because of the bond-woman. In all that Sarah has said to you, listen to her voice, for in Isaac will your seed be called.'" Have you understood, then, that He who said under the oak that He would return, since He

knew it would be necessary to advise Abraham to do what Sarah wished him, came back as it is written, and is GOD, as the words declare, when they so speak, 'GOD said to Abraham, "Let it not be grievous in your sight because of the son, and because of the bond-woman?"'

Trypho: Certainly, but you have not proved from this that there is another GOD besides Him who appeared to Abraham, and who also appeared to the other patriarchs and prophets. You have proved, however, that we were wrong in believing that the three who were in the tent with Abraham were all angels.

Justin: If I could not have proved to you from the Scriptures that one of those three is GOD, and is called Angel, because, as I already said, He brings messages to those to whom GOD the Maker of all things wishes, then in regard to Him who appeared to Abraham on earth in human form in like manner as the two angels who came with Him, and who was GOD even before the creation of the world, it were reasonable for you to entertain the same belief as is entertained by the whole of your nation.

Trypho: Assuredly, for up to this moment this has been our belief.

Justin: Reverting to the Scriptures, I will endeavour to persuade you, that He who is said to have appeared to Abraham, and to Jacob, and to Moses, and who is called GOD, is distinct from Him who made all things—numerically,

I mean, not in will. For I affirm that He has never at any time done anything which He who made the world—above whom there is no other GOD—has not wished Him both to do and to engage Himself with.

Trypho: Prove now that this is the case, that we also may agree with you. For we do not understand you to affirm that He has done or said anything contrary to the will of the Maker of all things.

Justin: The Scripture just quoted by me will make this plain to you. It is thus: ‘The sun was risen on the earth, and Lot entered into Zoar, and the RULER rained on Sodom sulphur and fire from the RULER out of heaven, and overthrew these cities and all the neighbourhood.’

Trypho’s Fourth Companion: It must therefore necessarily be said that one of the two angels who went to Sodom, and is named by Moses in the Scripture RULER, is different from Him who also is GOD and appeared to Abraham.

Justin: It is not on this ground solely that it must be admitted absolutely that some other one is called RULER by the Holy Spirit besides Him who is considered Maker of all things, not solely for what is said by Moses, but also by David. For there is written by him: ‘The RULER says to my RULER, “Sit on My right hand, until I make Your enemies Your footstool,”’ as I have already quoted. And again, in other words, ‘Your throne, Supreme GOD, is forever and ever. A sceptre of equity is the sceptre of Your kingdom, You have loved

righteousness and hated iniquity, therefore GOD, even Your GOD, has anointed You with the oil of gladness above Your fellows.' If, therefore, you assert that the Holy Spirit calls some other one GOD and RULER, besides the Father of all things and His Christ, answer me, for I undertake to prove to you from Scriptures themselves, that He whom the Scripture calls RULER is not one of the two angels that went to Sodom, but He who was with them, and is called GOD, that appeared to Abraham.

Trypho: Prove this, for, as you see, the day advances, and we are not prepared for such perilous replies, since never yet have we heard any man investigating, or searching into, or proving these matters, nor would we have tolerated your conversation, had you not referred everything to the Scriptures, for you are very zealous in citing proofs from them, and you are of opinion that there is no GOD above the Maker of all things.

Justin: You are aware, then, that the Scripture says, 'And the RULER said to Abraham, "Why did Sarah laugh, saying, 'Will I truly conceive? For I am old.' Is anything impossible with GOD? At the time appointed will I return to you according to the time of life, and Sarah will have a son.' And after a little interval: 'And the men rose up from thence, and looked towards Sodom and Gomorrha, and Abraham went with them, to bring them on the way. And the RULER said, "I will not conceal from Abraham, My servant, what I do.'" And again, after a little, it thus says, 'The RULER said, "The cry of

Sodom and Gomorrha is great, and their sins are very grievous. I will go down now, and see whether they have done altogether according to their cry which has come to me, and if not, that I may know.” And the men turned away thence and went to Sodom. But Abraham was standing before the RULER, and Abraham drew near, and said, “Will You destroy the righteous with the wicked?””

And so on, for I do not think fit to write over again the same words, having written them all before, but will of necessity give those by which I established the proof to Trypho and his companions. Then I proceeded to what follows, in which these words are recorded:

Justin: ‘The RULER went His way as soon as He had left communing with Abraham, and Abraham went to his place. There came two angels to Sodom in the evening. Lot sat in the gate of Sodom,’ and so on, until, ‘But the men put forth their hands, and pulled Lot into the house to them, and shut to the door of the house,’ and so on, until:

The angels laid hold on his hand, and on the hand of his wife, and on the hands of his daughters, the RULER being merciful to him. It happened, when they had brought them out, that they said, ‘Save, save your life. Do not look behind you or stay in the neighbourhood, escape to the mountain, lest you be taken along with them.’ Lot said to them, ‘I urge You, Great RULER, since Your servant has found grace in Your sight, and You have

magnified Your righteousness, which You show towards me in saving my life, but I cannot escape to the mountain, lest evil overtake me, and I die. Look, this city is near to flee to, and it is small: there I will be safe, since it is small, and any soul will live.’ And He said to him, ‘Look, I have accepted you also in this matter, so as not to destroy the city for which you have spoken. Make haste to save yourself there, for I will not do anything till you have arrived there.’ Therefore, he called the name of the city Zoar. The sun was risen upon the earth, and Lot entered into Zoar. Then the RULER rained on Sodom and Gomorrha sulphur and fire from the RULER out of heaven, and He overthrew these cities, and all the neighbourhood.

Then I stopped talking and after a while began to speak again.

Now have you not understood, my friends, that one of the three, who is both GOD and RULER, and ministers to Him who is in the heavens, is RULER of the two angels? For when the angels proceeded to Sodom, He remained behind, and talked with Abraham in the words recorded by Moses, and when He departed after the conversation, Abraham went back to his place. And when he came to Sodom, the two angels no longer conversed with Lot, but Himself, as the Scripture makes evident, and He is the RULER who received commission from the RULER who remains in the heavens, that is, the Maker of all things, to inflict upon Sodom and

Gomorrha the judgment which the Scripture describes in these terms, ‘The RULER rained down upon Sodom and Gomorrha sulphur and fire from the RULER out of heaven.’

Trypho: (*When I was quiet.*) The Scripture does compel us to admit this. But, there is a matter about which we are deservedly at a loss—that is, about what was said to the effect that the RULER ate what was prepared and placed before him by Abraham, does cause some doubt.

Justin: It is written that they ate, and if we believe that it is said the three ate, and not the two alone—who were really angels, and are nourished in the heavens, as is evident to us, even though they are not nourished by food similar to that which mortals use—for, concerning the sustenance of manna which supported your fathers in the desert, Scripture tells us that they ate angels’ food. If we believe that three ate, then I would say that the Scripture which affirms they ate bears the same meaning as when we would say about fire that it has devoured all things, yet it is not certainly understood that they ate, masticating with teeth and jaws. So that not even here should we be at a loss about anything, if we are acquainted even slightly with figurative modes of expression, and able to rise above them.

Trypho: It is possible that the mode of eating may be thus explained; the mode, that is to say, in which it is written, they took and ate what had been prepared by Abraham, so that you may now proceed to explain to us how this GOD

who appeared to Abraham, and is minister to GOD the Maker of all things, being born of the Virgin, became man, of like passions with all, as you said previously.

Justin: Permit me first, Trypho, to collect some other proofs on this head, so that you, by the large number of them, may be persuaded of the truth of it, and thereafter I will explain what you ask.

Trypho: Do as seems good to you, for I will be thoroughly pleased.

Justin: I purpose to quote to you Scriptures, not that I am anxious to make merely an artful display of words, for I possess no such faculty, but GOD's grace alone has been granted to me to the understanding of His Scriptures, of which grace I exhort all to become partakers freely and bounteously, in order that they may not, through want of it, incur condemnation in the judgment which GOD the Maker of all things will hold through my RULER Jesus the Christ.

Trypho: What you do is worthy of the worship of GOD, but you appear to me to feign ignorance when you say that you do not possess a store of artful words.

Justin: Be it so, since you think so, yet I am persuaded that I speak the truth. But give me your attention, that I may now rather cite the remaining proofs.

Trypho: Proceed.

Justin: It is again written by Moses, my brethren, that He who is called GOD and appeared to the patriarchs is called both Angel and RULER, in order that from this you may understand Him to be minister to the Father of all things, as you have already admitted, and may remain firm, persuaded by additional arguments. The word of GOD, therefore, recorded by Moses, when referring to Jacob the grandson of Abraham, speaks thus:

And it happened, when the sheep conceived, that I saw them with my eyes in the dream. Look, the he-goats and the rams which leaped upon the sheep and she-goats were spotted with white, and speckled and sprinkled with a dun colour. The Angel of GOD said to me in the dream, 'Jacob, Jacob.' I said, 'What is it, RULER?' He said, 'Lift up your eyes, and see that the he-goats and rams leaping on the sheep and she-goats are spotted with white, speckled, and sprinkled with a dun colour. For I have seen what Laban does to you. I am the GOD who appeared to you in Bethel, where you anointed a pillar and vowed a vow to Me. Now therefore arise, and get you out of this land, and depart to the land of your birth, and I will be with you.'

Again, in other words, speaking of the same Jacob, it thus says:

Having risen up that night, he took the two wives, and the two women-servants, and his eleven children, and

passed over the ford Jabbok, and he took them and went over the brook, and sent over all his belongings. But Jacob was left behind alone, and an Angel wrestled with him until morning. He saw that He was not prevailing against him, and He touched the broad part of his thigh, and the broad part of Jacob's thigh grew stiff while he wrestled with Him. He said, 'Let Me go, for the day breaks.' But he said, 'I will not let You go, except You bless me.' He said to him, 'What is your name?' He said, 'Jacob.' He said, 'Your name will be called no more Jacob, but Israel will be your name, for you have prevailed with GOD, and with men will be powerful.' Jacob asked Him, and said, 'Tell me Your name.' But he said, 'Why do you ask after My name?' He blessed him there. Jacob called the name of that place Peniel, for I saw GOD face to face, and my soul rejoiced.

Again, in other terms, referring to the same Jacob, it says the following:

Jacob came to Luz, in the land of Canaan, which is Bethel, he and all the people that were with him. There he built an altar, and called the name of that place Bethel, for there GOD appeared to him when he fled from the face of his brother Esau. And Deborah, Rebekah's nurse, died, and was buried beneath Bethel under an oak, and Jacob called the name of it The Oak of Sorrow. GOD appeared again to Jacob in Luz, when he came out from Mesopotamia in Syria, and He blessed

him. GOD said to him, 'Your name will be no more called Jacob, but Israel will be your name.'

He is called GOD, and He is and will be GOD.

And when all had agreed on these grounds, I continued:

Further, I consider it necessary to repeat to you the words which narrate how He who is both Angel and GOD and RULER, and who appeared as a man to Abraham, and who wrestled in human form with Jacob, was seen by him when he fled from his brother Esau. They are as follows: 'Jacob went out from the well of the oath, and went toward Charran. He lighted on a spot, and slept there, for the sun was set, and he gathered of the stones of the place, and put them under his head. He slept in that place, and he dreamed, and saw a ladder was set up on the earth, whose top reached to heaven, and the angels of GOD ascended and descended upon it. The RULER stood above it, and He said, "I am the RULER, the GOD of Abraham your father, and of Isaac, be not afraid. The land whereon you lie to you will I give it, and to your seed, and your seed will be as the dust of the earth, and will be extended to the west, and south, and north, and east, and in you, and in your seed, will all families of the earth be blessed. Look, I am with you, keeping you in every way wherein you go, and will bring you again into this land, for I will not leave you, until I have done all that I have spoken to you of." Jacob awaked out of his sleep, and said, "Surely the RULER is in this place, and I knew

it not.” He was afraid, and said, “How dreadful is this place! This is none other than the House of GOD, and this is the gate of heaven.” Jacob rose up in the morning, and took the stone which he had placed under his head, and he set it up for a pillar, and poured oil upon the top of it, and Jacob called the name of the place the House of GOD, and the name of the city formerly was Ulammaus.’

Permit me, further, to show you from the book of Exodus how this same One, who is both Angel, and GOD, and RULER, and man, and who appeared in human form to Abraham and Isaac, appeared in a flame of fire from the bush, and conversed with Moses.

And after they said they would listen cheerfully, patiently, and eagerly, I went on:

These words are in the book which bears the title of Exodus. ‘After many days the king of Egypt died, and the children of Israel groaned by reason of the works,’ and so on until, ‘Go and gather the elders of Israel, and you will say to them, “The RULER GOD of your fathers, the GOD of Abraham, the GOD of Isaac, and the GOD of Jacob, has appeared to me, saying, I am surely watching over you, and the things which have befallen you in Egypt.”’

In addition to these words, I went on:

Have you understood, Gentlemen, that this very GOD whom Moses speaks of as an Angel that talked to him in the flame

of fire, declares to Moses that He is the GOD of Abraham, of Isaac, and of Jacob?

Trypho: We do not understand this from the passage quoted by you, but that it was an angel who appeared in the flame of fire, but GOD who conversed with Moses, so that there were really two persons in company with each other, an angel and GOD, that appeared in that vision.

Justin: Even if this were so, my friends, that an angel and GOD were together in the vision seen by Moses, yet, as has already been proved to you by the passages previously quoted, it will not be the Creator of all things that is the GOD that said to Moses that He was the GOD of Abraham, and the GOD of Isaac, and the GOD of Jacob, but it will be He who has been proved to you to have appeared to Abraham, ministering to the will of the Maker of all things, and likewise carrying into execution His counsel in the judgment of Sodom, so that, even though it be as you say, that there were two—an angel and GOD—he who has but the smallest intelligence will not venture to assert that the Maker and Father of all things, having left all supercelestial matters, was visible on a little portion of the earth.

Trypho: Since it has been previously proved that He who is called GOD and RULER, and appeared to Abraham, received from the RULER, who is in the heavens, that which He inflicted on the land of Sodom, even although an angel had accompanied the GOD who appeared to Moses, we will

understand that the GOD who talked with Moses from the bush was not the Maker of all things, but He who has been shown to have manifested Himself to Abraham and to Isaac and to Jacob, who also is called and is understood to be the Angel of GOD the Maker of all things, because He publishes to men the commands of the Father and Maker of all things.

Justin: Now assuredly, Trypho, I will show that, in the vision of Moses, this same One alone who is called an Angel, and who is GOD, appeared to and talked with Moses. For the Scripture says this: ‘The Angel of the RULER appeared to him in a flame of fire from the bush, and he sees that the bush burns with fire, but the bush was not consumed. And Moses said, “I will turn aside and see this great sight, for the bush is not burned.” And when the RULER saw that he is turning aside to look, the RULER called to him out of the bush.’ In the same manner, therefore, in which the Scripture calls Him who appeared to Jacob in the dream an Angel, then says that the same Angel who appeared in the dream spoke to him, saying, ‘I am the GOD that appeared to you when you fled from the face of Esau your brother,’ and again says that, in the judgment which befell Sodom in the days of Abraham, the RULER had inflicted the punishment of the RULER who dwells in the heavens—even so here, the Scripture, in announcing that the Angel of the RULER appeared to Moses, and in afterwards declaring him to be RULER and GOD, speaks of the same One, whom it declares by the many testimonies already quoted to be minister to

GOD, who is above the world, above whom there is no other GOD.

I will give you another testimony, my friends, from the Scriptures, that GOD begot before all creatures a Beginning, who was a certain rational power proceeding from Himself, who is called by the Holy Spirit, now the glory of the RULER, now the Son, again Wisdom, again an Angel, then GOD, and then RULER and Logos, and on another occasion He calls Himself Captain, when He appeared in human form to Joshua the son of Nun. For He can be called by all those names, since He ministers to the Father's will, and since He was begotten of the Father by an act of will, just as we see happening among ourselves, for when we give out some word, we beget the word, yet not by abscission, so as to lessen the word which remains in us, when we give it out, and just as we see also happening in the case of a fire, which is not lessened when it has kindled another, but remains the same, and that which has been kindled by it likewise appears to exist by itself, not diminishing that from which it was kindled. The Word of Wisdom, who is Himself this GOD begotten of the Father of all things, and Word, and Wisdom, and Power, and the glory of the Begetter, will bear evidence to me, when He speaks by Solomon the following:

If I will declare to you what happens daily, I will call to mind events from everlasting and review them. The RULER made me the beginning of His ways for His works. From everlasting He established me in the

beginning, before He had made the earth, and before He had made the deeps, before the springs of the waters had issued forth, before the mountains had been established. Before all the hills He begets me. GOD made the country, and the desert, and the highest inhabited places under the sky. When He made ready the heavens, I was along with Him, and when He set up His throne on the winds, when He made the high clouds strong, and the springs of the deep safe, when He made the foundations of the earth, I was with Him arranging. I was that in which He rejoiced, daily and at all times I delighted in His countenance, because He delighted in the finishing of the habitable world and delighted in the sons of men. Now, therefore, O son, hear me. Blessed is the man who will listen to Me, and the mortal who will keep My ways, watching daily at My doors, observing the posts of My entrances. For My exits are the exits of life, and My will has been prepared by the RULER. But they who sin against Me, trespass against their own souls, and they who hate Me love death.

The same sentiment was expressed, my friends, by the word of GOD through Moses, when it indicated to us, with regard to Him whom it has pointed out, that GOD speaks in the creation of man with the very same design, in the following words: 'Let Us make man after our image and likeness. And let them have dominion over the fish of the sea, and over the fowl of the heaven, and over the cattle, and over all the earth, and over all the creeping things that creep on the

earth.' And GOD created man, after the image of GOD did He create him; male and female created He them. GOD blessed them, and said, 'Increase and multiply, and fill the earth, and have power over it.' And that you may not change the words and repeat what your teachers assert—either that GOD said to Himself, 'Let Us make,' just as we, when about to do something, oftentimes say to ourselves, 'Let us make,' or that GOD spoke to the elements, that is, the earth and other similar substances of which we believe man was formed, 'Let Us make'—I will quote again the words narrated by Moses himself, from which we can indisputably learn that GOD conversed with someone who was numerically distinct from Himself, and also a rational Being. These are the words, 'GOD said, "Look, Adam has become as one of us, to know good and evil."' In saying, therefore, 'as one of us,' Moses has declared that there is a certain number of persons associated with one another, and that they are at least two. For I would not say that the dogma of that heresy which is said to be among you is true, or that the teachers of it can prove that GOD spoke to angels, or that the human frame was the workmanship of angels. But this Offspring, which was truly brought forth from the Father, was with the Father before all the creatures, and the Father talked with Him, even as the Scripture by Solomon has made clear, that He whom Solomon calls Wisdom, was begotten as a Beginning before all His creatures and as offspring by GOD, who has also declared this same thing in the revelation made by Joshua the son of Nun. Listen,

therefore, to the following from the book of Joshua, that what I say may become manifest to you; it is this: ‘It happened, when Joshua was near Jericho, he lifted up his eyes, and sees a man standing in front of him. And Joshua approached to Him, and said, “Are you for us, or for our adversaries?” He said to him, “I am Captain of the RULER’s army, now have I come.” And Joshua fell on his face on the ground, and said to Him, “RULER, what do You command Your servant?” The RULER’s Captain said to Joshua, “Loose the shoes off your feet, for the place whereon you stand is holy ground.” Jericho was shut up and fortified, and no one went out of it. The RULER said to Joshua, “Look, I give into your hand Jericho, and its king, and its mighty men.”’

Trypho: This point has been proved to me forcibly, and by many arguments, my friend. It remains, then, to prove that He submitted to become man by the Virgin, according to the will of His Father, and to be crucified, and to die. Prove also clearly, that after this He rose again and ascended to heaven.

Justin: This, too, has been already demonstrated by me in the previously quoted words of the prophecies, my friends, which, by recalling and expounding for your sakes, I will endeavour to lead you to agree with me also about this matter. The passage, then, which Isaiah records, ‘Who will declare His generation? For His life is taken away from the earth’—does it not appear to you to refer to One who, not having descent from men, was said to be delivered over to

death by GOD for the transgressions of the people?—of whose blood, Moses, when speaking in parable, said, that He would wash His garments in the blood of the grape, since His blood did not spring from the seed of man, but from the will of GOD. And then, what is said by David, ‘In the splendours of Your holiness have I begotten You from the womb, before the morning star. The RULER has sworn, and will not repent, You are a priest forever, after the order of Melchizedek,’—does this not declare to you that He was from of old, and that the GOD and Father of all things intended Him to be begotten by a human womb? And speaking in other words, which also have been already quoted: ‘Your throne, Great GOD, is forever and ever, a sceptre of rectitude is the sceptre of Your kingdom. You have loved righteousness, and have hated iniquity, therefore GOD, even your GOD, has anointed You with the oil of gladness above Your fellows. He has anointed You and all Your garments are fragrant with myrrh, and oil, and cassia, from the ivory palaces, by which they made You glad. King’s daughters are in Your honour. The queen stood at Your right hand, clad in garments embroidered with gold. “Listen, daughter, look and incline your ear, and forget your people and the house of your father, and the King will desire your beauty, because He is your RULER, and you will worship Him.”’ Therefore, these words testify explicitly that He is witnessed to by Him who established these things, as deserving to be worshipped, as GOD and as Christ. Further, that the word of GOD speaks to those who believe in Him as

being one soul, and one synagogue, and one community of GOD's people, as to a daughter, that it thus addresses the community of GOD's people which has sprung from His name and partakes of His name, for we are all called Christians, is distinctly proclaimed in like manner in the following words, which teach us also to forget our old ancestral customs, when they speak thus: 'Listen daughter, and look, and incline your ear, forget your people and the house of your father, and the King will desire your beauty, because He is your RULER, and you will worship Him.'

Trypho: Let Him be recognised as RULER and Christ and GOD, as the Scriptures declare, by you of the non-Jews, who have from His name been all called Christians, but we who are servants of GOD that made this same Christ, do not require to confess or worship Him.

Justin: If I were to be quarrelsome and light-minded like you, Trypho, I would no longer continue to converse with you, since you are prepared not to understand what has been said, but only to return some captious answer, but now, since I fear the judgment of GOD, I do not state an untimely opinion concerning any one of your nation, as to whether or not some of them may be saved by the grace of the RULER of Armies. Therefore, although you act wrongfully, I will continue to reply to any proposition you will bring forward, and to any contradiction which you make, and, in fact, I do the very same to all men of every nation, who wish to examine along with me, or make inquiry

at me, regarding this subject. Accordingly, if you had bestowed attention on the Scriptures previously quoted by me, you would already have understood, that those who are saved of your own nation are saved through this man, and partake of His lot, and you would not certainly have asked me about this matter. I will again repeat the words of David previously quoted by me, and beg of you to comprehend them, and not to act wrongfully, and stir each other up to give merely some contradiction. The words which David speaks, then, are these: 'The RULER has reigned, let the nations be angry, He who sits upon the cherubim, let the earth be shaken. The RULER is great in Zion, and He is high above all the nations. Let them confess Your great name, for it is fearful and holy, and the honour of the King loves judgment. You have prepared equity, judgment and righteousness have You performed in Jacob. Exalt the RULER our GOD, and worship the footstool of His feet, for He is holy. Moses and Aaron among His priests, and Samuel among them that call upon His name, they called on the RULER, and He heard them. In the pillar of the cloud He spoke to them, for they kept His testimonies and His commandments which He gave them.' And from the other words of David, also previously quoted, which you foolishly affirm refer to Solomon, inscribed for Solomon, it can be proved that they do not refer to Solomon, and that this Christ existed before the sun, and that those of your nation who are saved will be saved through Him. The words are these: 'Great GOD, give Your judgment to the King, and Your

righteousness to the King's son. He will judge Your people with righteousness, and Your poor with judgment. The mountains will take up peace to the people, and the little hills righteousness. He will judge the poor of the people, and will save the children of the needy, and will abase the slanderer, and He will co-endure with the sun, and before the moon to all generations,' and so on until, 'His name endures before the sun, and all tribes of the earth will be blessed in Him. All nations will call Him blessed. Blessed be the RULER, the GOD of Israel, who only does wondrous things, and blessed be His glorious name forever and ever, and the whole earth will be filled with His glory. Let it be, Let it be.' And you remember from other words also spoken by David, and which I have mentioned before, how it is declared that He would come forth from the highest heavens, and again return to the same places, in order that you may recognise Him as GOD coming forth from above, and man living among men, and how it is declared that He will again appear, and they who pierced Him will see Him, and will lament Him. The words are these: 'The heavens declare the glory of GOD, and the firmaments shows His handiwork. Day to day utters speech, and night to night shows knowledge. They are not speeches or words whose voices are heard. Their sound has gone out through all the earth, and their words to the ends of the world. In the sun has He set His habitation, and He, like a bridegroom going forth from His chamber, will rejoice as a giant to run His race, from the highest heaven is His going forth, and He returns

to the highest heaven, and there is not one who will be hidden from His heat.'

Trypho: Being shaken by so many Scriptures, I know not what to say about the Scripture which Isaiah writes, in which GOD says that He gives not His glory to another, speaking thus: 'I am the RULER GOD, this is My name, My glory will I not give to another, nor My virtues.'

Justin: If you spoke these words, Trypho, and then kept silence in simplicity and with no ill intent, neither repeating what goes before nor adding what comes after, you must be forgiven, but if because you imagined that you could throw doubt on the passage, in order that I might say the Scriptures contradicted each other, you have erred. But I will not venture to suppose or to say such a thing, and if a Scripture which appears to be of such a kind be brought forward, and if there be a pretext that it is contrary, since I am entirely convinced that no Scripture contradicts another, I will admit rather that I do not understand what is recorded, and will strive to persuade those who imagine that the Scriptures are contradictory, to be rather of the same opinion as myself. With what intent, then, you have brought forward the difficulty, GOD knows. But I will remind you of what the passage says, in order that you may recognise even from this very place that GOD gives glory to His Christ alone. And I will take up some short passages, Gentlemen, those which are in connection with what has been said by Trypho, and those which are also joined on in consecutive order. For

I will not repeat those of another section, but those which are joined together in one. Do you also give me your attention. The words are these:

Thus says the RULER, the GOD that created the heavens, and made them fast, that established the earth, and that which is in it, and gave breath to the people upon it, and spirit to them who walk therein: 'I the RULER GOD have called You in righteousness, and will hold Your hand, and will strengthen You, and I have given You for a covenant of the people, for a light of the non-Jews, to open the eyes of the blind, to bring out them that are bound from the chains, and those who sit in darkness from the prison-house. I am the RULER GOD, this is My name, My glory will I not give to another, nor My virtues to graven images. Look, the former things have happened, new things which I announce, and before they are announced they are made manifest to you. Sing to the RULER a new song, His sovereignty from the end of the earth. Sing, you who descend into the sea, and continually sail, you islands, and inhabitants thereof. Rejoice wilderness, and the villages thereof, and the houses, and the inhabitants of Cedar will rejoice, and the inhabitants of the rock will cry aloud from the top of the mountains, they will give glory to GOD, they will publish His virtues among the islands. The RULER GOD of powers will go forth, He will destroy war utterly, He will stir up zeal, and He will cry aloud to the enemies with strength.'

And when I repeated this, I continued:

Have you understood, my friends, that GOD says He will give Him whom He has established as a light of the non-Jews, glory, and to no other, and not, as Trypho said, that GOD was retaining the glory to Himself?

Trypho: We have understood this also, pass on therefore to the remainder of the discourse.

JUSTIN: And I, resuming the discourse where I had left off at a previous stage, when proving that He was born of a virgin, and that His birth of a virgin had been predicted by Isaiah, quoted again the same prophecy. It is as follows:

And the RULER spoke again to Ahaz, saying, 'Ask for yourself a sign from the RULER your GOD, in the depth or in the height.' And Ahaz said, 'I will not ask, neither will I tempt the RULER.' And Isaiah said, 'Hear then, House of David. Is it no small thing for you to contend with men? And how do you contend with the RULER? Therefore, the RULER Himself will give you a sign. Look, the Virgin will conceive, and will bear a son, and they will call his name Immanuel. Butter and honey will he eat, before he knows or prefers the evil he will choose out the good. For before the child knows ill or good, he rejects evil by choosing out the good. For before the child knows how to call father or mother, he will receive the power of Damascus, and the spoil of Samaria, in presence of the king of Assyria. And the land will be

forsaken, which you will with difficulty endure in consequence of the presence of its two kings. But GOD will bring on you, and on your people, and on the house of your father, days which have not yet come upon you since the day in which Ephraim took away from Judah the king of Assyria.'

Justin: Now it is evident to all, that in the race of Abraham according to the flesh no one has been born of a virgin, or is said to have been born of a virgin, save this our Christ.

Trypho: The Scripture has not, 'Look, the Virgin will conceive, and bear a son,' but, 'Look, the young woman will conceive, and bear a son,' and so on, as you quoted. But the whole prophecy refers to Hezekiah, and it is proved that it was fulfilled in him, according to the terms of this prophecy. Further, in the fables of those who are called Greeks, it is written that Perseus was begotten of Danae, who was a virgin, he who was called among them Zeus having descended on her in the form of a golden shower. And you ought to feel ashamed when you make assertions similar to theirs and rather should say that this Jesus was born man of men. And if you prove from the Scriptures that He is the Christ, and that on account of having led a life conformed to the law, and perfect, He deserved the honour of being elected to be Christ, it is well, but do not venture to tell monstrous phenomena, lest you be convicted of talking foolishly like the Greeks.

Justin: Trypho, I wish to persuade you, and all men in short, of this, that even though you talk worse things in ridicule and in jest, you will not move me from my fixed design, but I will always quote from the words which you think can be brought forward as proof, the demonstration of what I have stated along with the testimony of the Scriptures. You are not, however, acting fairly or truthfully in attempting to undo those things in which there has been constantly agreement between us, that is, that certain commands were instituted by Moses on account of the hardness of your people's hearts. For you said that, by reason of His living conformably to law, He was elected and became Christ, if indeed He were proved to be so.

Trypho: You admitted to us that He was both circumcised, and observed the other legal ceremonies ordained by Moses.

Justin: I have admitted it, and do admit it, yet I have admitted that He endured all these not as if He were justified by them, but completing the dispensation which His Father, the Maker of all things, and RULER and GOD, wished Him to complete. For I admit that He endured crucifixion and death, and the incarnation, and the suffering of as many afflictions as your nation put upon Him. But since again you disagree from that to which you but lately agreed, Trypho, answer me: Are those righteous patriarchs who lived before Moses, who observed none of those ordinances which, the Scripture shows, received the commencement of

their institution from Moses, saved, and have they attained to the inheritance of the blessed?

Trypho: The Scriptures compel me to admit it.

Justin: Likewise I again ask you, did GOD command your fathers to present the offerings and sacrifices because He had need of them, or because of the hardness of their hearts and tendency to idolatry?

Trypho: The latter the Scriptures in like manner compel us to admit.

Justin: Likewise, did not the Scriptures predict that GOD promised to dispense a new covenant besides that which was dispensed in the mountain Horeb?

Trypho: This, too, had been predicted.

Justin: Was not the old covenant laid on your fathers with fear and trembling, so that they could not give ear to GOD?

Trypho: He admitted it.

Justin: What then? GOD promised that there would be another covenant, not like that old one, and said that it would be laid on them without fear, and trembling, and lightnings, and that it would be such as to show what kind of commands and deeds GOD knows to be eternal and suited to every nation, and what commandments He has

given, suiting them to the hardness of your people's hearts, as He exclaims also by the prophets.

Trypho: To this also, those who are lovers of truth and not lovers of strife must assuredly agree.

Justin: I know not how you speak of persons very fond of strife, since you yourself oftentimes were plainly acting in this very manner, frequently contradicting what you had agreed to.

Trypho: You endeavour to prove an incredible and nearly impossible thing; that is that GOD endured to be born and become man.

Justin: If I undertook to prove this by doctrines or arguments of man, you should not bear with me. But if I quote frequently Scriptures, and so many of them, referring to this point, and ask you to comprehend them, you are hard-hearted in the recognition of the mind and will of GOD. But if you wish to remain forever so, I would not be injured at all; and forever retaining the same opinions which I had before I met with you, I will leave you.

Trypho: Look, my friend, you made yourself master of these truths with much labour and toil. And we accordingly must diligently scrutinise all that we meet with, in order to give our agreement to those things which the Scriptures compel us to believe.

Justin: I do not ask you not to strive earnestly by all means, in making an investigation of the matters inquired into, but I ask you, when you have nothing to say, not to contradict those things which you said you had admitted.

Trypho: We will endeavour to do so.

Justin: In addition to the questions I have just now put to you, I wish to put more, for by means of these questions I will strive to bring the discourse to a speedy termination.

Trypho: Ask the questions.

Justin: Do you think that any other one is said to be worthy of worship and called RULER and GOD in the Scriptures, except the Maker of all, and Christ, who by so many Scriptures was proved to you to have become man?

Trypho: How can we admit this, when we have instituted so great an inquiry as to whether there is any other than the Father alone?

Justin: I must ask you this also, that I may know whether or not you are of a different opinion from that which you admitted some time ago.

Trypho: It is not, sir.

Justin: Since you certainly admit these things, and since Scripture says, 'Who will declare His generation?' ought you not now to suppose that He is not the seed of a human race?

Trypho: How then does the Word say to David, that out of his loins GOD will take to Himself a Son, and will establish His kingdom, and will set Him on the throne of His glory?

Justin: Trypho, if the prophecy which Isaiah uttered, 'Look, the Virgin will conceive,' is said not to the House of David, but to another House of The Twelve Tribes, perhaps the matter would have some difficulty, but since this prophecy refers to the House of David, Isaiah has explained how that which was spoken by GOD to David in mystery would take place. But perhaps you are not aware of this, my friends, that there were many sayings written obscurely, or parabolically, or mysteriously, and symbolic actions, which the prophets who lived after the persons who said or did them expounded.

Trypho: Assuredly.

Justin: If therefore, I will show that this prophecy of Isaiah refers to our Christ, and not to Hezekiah, as you say, will I not in this matter, too, compel you not to believe your teachers, who venture to assert that the explanation which your seventy elders that were with Ptolemy the king of the Egyptians gave, is untrue in certain respects? For some statements in the Scriptures, which appear explicitly to convict them of a foolish and vain opinion, these they venture to assert have not been so written. But other statements, which they fancy they can distort and harmonise with human actions, these, they say, refer not to

this Jesus the Christ of ours, but to him of whom they are pleased to explain them. Thus, for instance, they have taught you that this Scripture which we are now discussing refers to Hezekiah, in which, as I promised, I will show they are wrong. And since they are compelled, they agree that some Scriptures which we mention to them, and which expressly prove that Christ was to suffer, to be worshipped, and to be called GOD, and which I have already recited to you, do refer indeed to Christ, but they venture to assert that this man is not Christ. But they admit that He will come to suffer, and to reign, and to be worshipped, and to be GOD, and this opinion I will in like manner show to be ridiculous and silly. But since I am pressed to answer first to what was said by you in jest, I will make answer to it, and will afterwards give replies to what follows.

Be well assured, then, Trypho, that I am established in the knowledge of and faith in the Scriptures by those counterfeits which he who is called Devil Satan is said to have performed among the Greeks, just as some were performed by the Magi in Egypt, and others by the false prophets in Elijah's days. For when they tell that Bacchus, son of Jupiter, was begotten by Jupiter's intercourse with Semele, and that he was the discoverer of the vine, and when they relate, that being torn in pieces, and having died, he rose again, and ascended to heaven, and when they introduce wine into his mysteries, do I not understand that Devil Satan has imitated the prophecy announced by the patriarch Jacob, and recorded by Moses? And when they tell

that Hercules was strong, and travelled over all the world, and was begotten to Zeus by Alcmene, and ascended to heaven when he died, do I not understand that the Scripture which speaks of Christ, 'strong as a giant to run his race,' has been in like manner imitated? And when Devil Satan brings forward Æsculapius as the raiser of the dead and healer of all diseases, may I not say that in this matter likewise he has imitated the prophecies about Christ? But since I have not quoted to you such Scripture as tells that Christ will do these things, I must necessarily remind you of one such: from which you can understand, how that to those destitute of a knowledge of GOD, I mean the non-Jews, who, 'having eyes, saw not, and having a heart, understood not,' worshipping the images of wood, Scripture prophesied that they would renounce this and hope in this Christ. It is thus written:

Rejoice, thirsty wilderness, let the wilderness be glad, and blossom as the lily, the deserts of the Jordan will both blossom and be glad, and the glory of Lebanon was given to it, and the honour of Carmel. And my people will see the exaltation of the RULER, and the glory of GOD. Be strong, you careless hands and enfeebled knees. Be comforted, you faint in soul, be strong, fear not. Look, our GOD gives, and will give, retributive judgment. He will come and save us. Then the eyes of the blind will be opened, and the ears of the deaf will hear. Then the lame will leap as a deer and the tongue of the stammerers will be distinct, for water has broken forth in the wilderness, and a valley in the thirsty

land, and the parched ground will become pools, and a spring of water will rise up in the thirsty land.

The spring of living water which gushed forth from GOD in the land destitute of the knowledge of GOD, that is the land of the non-Jews, was this Christ, who also appeared in your nation, and healed those who were maimed, and deaf, and lame in body from their birth, causing them to leap, to hear, and to see, by His word. And having raised the dead, and causing them to live, by His deeds He compelled the men who lived at that time to recognise Him. But though they saw such works, they asserted it was magical art. For they dared to call Him a magician, and a deceiver of the people. Yet He performed such works, and persuaded those who would believe in Him, for even if anyone be labouring under a defect of body, yet be an observer of the doctrines delivered by Him, He will raise him up at His second appearance perfectly sound, after He has made him immortal, and incorruptible, and free from grief.

And when those who record the mysteries of Mithras say that he was begotten of a rock, and call the place where those who believe in him are initiated a cave, do I not understand here that the utterance of Daniel, that a stone without hands was cut out of a great mountain, has been imitated by them, and that they have attempted likewise to imitate the whole of Isaiah's words? For they contrived that the words of righteousness be quoted also by them. But I must repeat to you the words of Isaiah referred to, in order

that from them you may know that these things are so. They are these: 'Hear, you that are far off, what I have done, those that are near will know My might. The sinners in Zion are removed, trembling will seize the impious. Who will announce to you the everlasting place? The man who walks in righteousness, speaks in the right way, hates sin and unrighteousness, and keeps his hands pure from bribes, stops the ears from hearing the unjust judgment of blood closes the eyes from seeing unrighteousness, he will dwell in the lofty cave of the strong rock. Bread will be given to him, and his water sure. You will see the King with glory, and your eyes will look far off. Your soul will pursue diligently the fear of the RULER. Where is the scribe? Where are the counsellors? Where is he that numbers those who are nourished—the small and great people? With whom they did not take counsel, nor knew the depth of the voices, so that they heard not. The people who have become depreciated, and there is no understanding in him who hears.' Now it is evident, that in this prophecy allusion is made to the bread which our Christ gave us to eat, in remembrance of His being made flesh for the sake of His believers, for whom also He suffered, and to the cup which He gave us to drink, in remembrance of His own blood, with giving of thanks. And this prophecy proves that we will witness this very King with glory, and the very terms of the prophecy declare loudly, that the people foreknown to believe in Him were foreknown to pursue diligently the fear of the RULER. Further, these Scriptures are equally explicit

in saying, that those who are reputed to know the writings of the Scriptures, and who hear the prophecies, have no understanding. And when I hear, Trypho, that Perseus was begotten of a virgin, I understand that the deceiving serpent counterfeited also this.

But I am far from putting reliance in your teachers, who refuse to admit that the interpretation made by the seventy elders who were with Ptolemy king of Egypt is a correct one, and they attempt to frame another. And I wish you to observe, that they have altogether taken away many Scriptures from the translations effected by those seventy elders who were with Ptolemy, and by which this very man who was crucified is proved to have been set forth expressly as GOD, and man, and as being crucified, and as dying, but since I am aware that this is denied by all of your nation, I do not address myself to these points, but I proceed to carry on my discussions by means of those passages which are still admitted by you. For you agree to those which I have brought before your attention, except that you contradict the statement, 'Look, the Virgin will conceive,' and say it ought to be read, 'Look, the young woman will conceive.' And I promised to prove that the prophecy referred, not, as you were taught, to Hezekiah, but to this Christ of mine, and now I will go to the proof.

Trypho: We ask you first of all to tell us some of the Scriptures which you allege have been completely cancelled.

Justin: I will do as you please. From the statements, then, which Esdras made in reference to the law of the Passover, they have taken away the following: ‘And Esdras said to the people, “This Passover is our Saviour and our refuge. And if you have understood, and your heart has taken it in, that we will humble Him on a standard, and thereafter hope in Him, then this place will not be forsaken forever, says the GOD of powers. But if you will not believe Him, and will not listen to His declaration, you will be a laughing-stock to the nations.”’ And from the sayings of Jeremiah they have cut out the following: ‘I was like an innocent lamb that is brought to be sacrificed, they devised a plan against me, saying, “Come, let us lay wood on His bread, and let us destroy Him from the land of the living, and His name will no more be remembered.”’ This passage from the sayings of Jeremiah is still written in some copies of the Scriptures in the synagogues of the Jews, for it is only a short time since they were cut out, and since from these words it is demonstrated that the Jews deliberated about the Christ Himself, to crucify and put Him to death, He Himself is both declared to be led as a sheep to the slaughter, as was predicted by Isaiah, and is here represented as a harmless lamb, but being in a difficulty about them, they give themselves over to blasphemy. And again, from the sayings of the same Jeremiah these have been cut out: ‘The RULER GOD remembered His dead people of Israel who lay in the graves, and He descended to preach to them His own salvation.’

And from the Ninety-fifth Psalm they have taken away this short saying of the words of David, 'From the wood.' For when the passage said, 'Tell among the nations, the RULER has reigned from the wood,' they have left, 'Tell among the nations, the RULER has reigned.' Now no one of your people has ever been said to have reigned as GOD and RULER among the nations, with the exception of Him only who was crucified, of whom also the Holy Spirit affirms in the same Psalm that He was raised again, and freed, declaring that there is none like Him among the gods of the nations, for they are idols of demons. But I will repeat the whole Psalm to you, that you may understand what has been said. It is this: 'Sing to the RULER a new song, sing to the RULER, all the earth. Sing to the RULER, and bless His name, show forth His salvation from day to day. Declare His glory among the nations, His wonders among all people. For the RULER is great, and greatly to be praised, He is to be feared above all the gods. For all the gods of the nations are demons but the RULER made the heavens. Confession and beauty are in His presence, holiness and magnificence are in His sanctuary. Bring to the RULER, you countries of the nations, bring to the RULER glory and honour, bring to the RULER glory in His name. Take sacrifices, and go into His courts, worship the RULER in His holy temple. Let the whole earth be moved before Him, tell among the nations, the RULER has reigned. For He has established the world, which will not be moved, He will judge the nations with equity. Let the heavens rejoice, and the earth be glad, let the sea and its fullness

shake. Let the fields and all therein be joyful. Let all the trees of the wood be glad before the RULER, for He comes, for He comes to judge the earth. He will judge the world with righteousness, and the people with His truth.'

Trypho: Whether or not the rulers of the people have erased any portion of the Scriptures, as you affirm, GOD knows, but it seems incredible.

Justin: Assuredly, it does seem incredible. For it is more horrible than the calf which they made, when satisfied with manna on the earth, or than the sacrifice of children to demons, or than the slaying of the prophets. But you appear to me not to have heard the Scriptures which I said they had stolen away. For such as have been quoted are more than enough to prove the points in dispute, besides those which are retained by us, and will yet be brought forward.

Trypho: We know that you quoted these because we asked you. But it does not appear to me that this Psalm which you quoted last from the words of David refers to any other than the Father and Maker of the heavens and earth. You, however, asserted that it referred to Him who suffered, whom you also are eagerly endeavouring to prove to be Christ.

Justin: Attend to me, I beseech you, while I speak of the statement which the Holy Spirit gave utterance to in this Psalm, and you will know that I speak not sinfully, and that we are not really bewitched, for so you will be enabled of

yourselves to understand many other statements made by the Holy Spirit. 'Sing to the RULER a new song, sing to the RULER, all the earth, sing to the RULER, and bless His name, show forth His salvation from day to day, His wonderful works among all people.' He bids the inhabitants of all the earth, who have known the mystery of this salvation, that is, the suffering of Christ, by which He saved them, sing and give praises to GOD the Father of all things, and recognise that He is to be praised and feared, and that He is the Maker of heaven and earth, who effected this salvation on behalf of the human race, who also was crucified and was dead, and who was deemed worthy by GOD to reign over all the earth. As is clearly seen also by the land into which He said He would bring your fathers, for He thus speaks: 'This people will go a whoring after other gods, and will forsake Me, and will break My covenant which I made with them in that day, and I will forsake them, and will turn away My face from them, and they will be devoured, and many evils and afflictions will find them out, and they will say in that day, "Because the RULER my GOD is not among us, these misfortunes have found us out." And I will certainly turn away My face from them in that day, on account of all the evils which they have committed, in that they have turned to other gods.'

Further, in the book of Exodus we have also understood that the name of GOD Himself which, He says, was not revealed to Abraham or to Jacob, was Jesus, and was declared mysteriously through Moses. Thus it is written: 'And the

RULER spoke to Moses, "Say to this people; Look, I send My angel before your face, to keep you in the way, to bring you into the land which I have prepared for you. Give heed to Him, and obey Him; do not disobey Him. For He will not draw back from you, for My name is in Him." Now understand that He who led your fathers into the land is called by this name Joshua, which is the same as Jesus, and originally Oshea. For if you will understand this, you will likewise understand that the name of Him who said to Moses, 'for My name is in Him,' was Jesus. For, indeed, He was also called Israel, and Jacob, whose name was changed. Now Isaiah shows that those prophets who are sent to publish news from GOD are called His angels and apostles. For Isaiah says in a certain place, 'Send me.' And that the prophet whose name was changed, Jesus or Joshua, was strong and great, is manifest to all. If, then, we know that GOD revealed Himself in so many forms to Abraham, and to Jacob, and to Moses, how are we at a loss, and do not believe that, according to the will of the Father of all things, it was possible for Him to be born man of the Virgin, especially after we have such Scriptures, from which it can be clearly seen that He became so according to the will of the Father?

For when Daniel speaks of 'one like the Son of Man' who received the everlasting kingdom, does he not hint at this very thing? For he declares that, in saying 'like the Son of Man,' He appeared, and was man, but not of human seed. And the same thing he proclaimed in mystery when he

speaks of this stone which was cut out without hands. For the expression 'it was cut out without hands' signified that it is not a work of man, but of the will of the Father and GOD of all things, who brought Him forth. And when Isaiah says, 'Who will declare His generation?' he meant that His descent could not be declared. Now no one who is a man of men has a descent that cannot be declared. And when Moses says that He will wash His garments in the blood of the grape, does not this signify what I have now often told you is an obscure prediction, that is, that He had blood, but not from men, just as not man, but GOD, has begotten the blood of the vine? And when Isaiah calls Him the Angel of mighty counsel, did he not foretell Him to be the Teacher of those truths which He did teach when He came? For He alone taught openly those mighty counsels which the Father designed both for all those who have been and will be well-pleasing to Him, and also for those who have rebelled against His will, whether men or angels, when He said, 'They will come from the east and from the west, and will sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven, but the children of the kingdom will be cast out into outer darkness.' And, 'Many will say to Me in that day, "RULER, RULER, have we not eaten, and drunk, and prophesied, and cast out demons in Your name?" And I will say to them, "Depart from Me."' Again, in other words, by which He will condemn those who are unworthy of salvation, He said, 'Depart into outer darkness, which the Father has prepared for Satan and his angels.' And again, in

other words, He said, 'I give to you power to tread on serpents, and on scorpions, and on centipedes, and on all the might of the enemy.' And now we, who believe in our RULER Jesus, who was crucified under Pontius Pilate, when we exorcise all demons and evil spirits, have them subjected to us. For if the prophets declared obscurely that Christ would suffer, and thereafter be RULER of all, yet that declaration could not be understood by any man until He Himself persuaded the apostles that such statements were expressly related in the Scriptures. For He exclaimed before His crucifixion, 'The Son of Man must suffer many things, and be rejected by the Scribes and Pharisees, and be crucified, and on the third day rise again.' And David predicted that He would be born from the womb before sun and moon, according to the Father's will, and declared that He, being Christ, was the Mighty GOD, and was to be worshipped.

Trypho: I admit that such and so great arguments are sufficient to persuade one, but I wish to know about the proof which you have frequently proposed to give me. Proceed then to make this plain to us, that we may see how you prove that that passage refers to this Christ of yours. For we assert that the prophecy relates to Hezekiah.

Justin: I will do as you wish. But show me yourselves first of all how it is said of Hezekiah, that before he knew how to call father or mother, he received the power of Damascus and the spoils of Samaria in the presence of the king of

Assyria. For it will not be conceded to you, as you wish to explain it, that Hezekiah waged war with the inhabitants of Damascus and Samaria in presence of the king of Assyria. 'For before the child knows how to call father or mother,' the prophetic word said, 'He will take the power of Damascus and spoils of Samaria in presence of the king of Assyria.' For if the Spirit of prophecy had not made the statement with an addition, 'Before the child knows how to call father or mother, he will take the power of Damascus and spoils of Samaria,' but had only said, 'And will bear a son, and he will take the power of Damascus and spoils of Samaria,' then you might say that GOD foretold that he would take these things, since He foreknew it. But now the prophecy has stated it with this addition, 'Before the child knows how to call father or mother, he will take the power of Damascus and spoils of Samaria.' And you cannot prove that such a thing ever happened to any one among the Jews. But we are able to prove that it happened in the case of our Christ. For at the time of His birth, Magi who came from Arabia worshipped Him, coming first to Herod, who then was sovereign in your land, and whom the Scripture calls king of Assyria on account of his ungodly and sinful character. For you know that the Holy Spirit oftentimes announces such events by parables and similitudes, just as He did towards all the people in Jerusalem, frequently saying to them, 'Your father is an Amorite, and your mother a Hittite.'

Now this King Herod, at the time when the Magi came to him from Arabia, and said they knew from a star which appeared in the heavens that a King had been born in your country, and that they had come to worship Him, learned from the elders of your people that it was this written regarding Bethlehem in the prophet: 'And you, Bethlehem, in the land of Judah, art by no means least among the princes of Judah, for out of you will go forth the leader who will feed My people.' Accordingly the Magi from Arabia came to Bethlehem and worshipped the Child, and presented Him with gifts, gold and frankincense, and myrrh, but returned not to Herod, being warned in a revelation after worshipping the Child in Bethlehem. And Joseph, the spouse of Mary, who wished at first to put away his betrothed Mary, supposing her to be pregnant by intercourse with a man, that is, from fornication, was commanded in a vision not to put away his wife, and the angel who appeared to him told him that what is in her womb is of the Holy Spirit. Then he was afraid, and did not put her away, but on the occasion of the first census which was taken in Judæa, under Cyrenius, he went up from Nazareth, where he lived, to Bethlehem, to which he belonged, to be enrolled, for his family was of the tribe of Judah, which then inhabited that region. Then along with Mary he is ordered to proceed into Egypt, and remain there with the Child until another revelation warns them to return into Judæa. But when the Child was born in Bethlehem, since Joseph could not find a lodging in that village, he took

up his quarters in a certain cave near the village, and while they were there Mary brought forth the Christ and placed Him in a manger, and here the Magi who came from Arabia found Him.

I have repeated to you what Isaiah foretold about the sign which foreshadowed the cave, but for the sake of those who have come with us today, I will again remind you of the passage.

Then I repeated the passage from Isaiah which I have already written, adding that, by means of those words, those who presided over the mysteries of Mithras were stirred up by the Devil to say that in a place, called among them a cave, they were initiated by him.

So Herod, when the Magi from Arabia did not return to him, as he had asked them to do, but had departed by another way to their own country, according to the commands laid on them, and when Joseph, with Mary and the Child, had now gone into Egypt, as it was revealed to them to do, as he did not know the Child whom the Magi had gone to worship, ordered simply the whole of the male children then in Bethlehem to be massacred. And Jeremiah prophesied that this would happen, speaking by the Holy Spirit thus: 'A sound was heard in Ramah, weeping with much wailing, Rachel weeping for her children, and she would not be comforted, because they are not.' Therefore, on account of the voice which would be heard from Ramah, that is, from

Arabia for there is in Arabia at this very time a place called Ramah, wailing would come on the place where Rachel the wife of Jacob called Israel, the holy patriarch, has been buried, that is, on Bethlehem, while the women weep for their own slaughtered children, and have no consolation by reason of what has happened to them. For that expression of Isaiah 'He will take the power of Damascus and spoils of Samaria,' foretold that the power of the evil demon that dwelt in Damascus should be overcome by Christ as soon as He was born, and this is proved to have happened. For the Magi, who were held in bondage for the commission of all evil deeds through the power of that demon, by coming to worship Christ, shows that they have revolted from that dominion which held them captive, and this dominion the Scripture has showed us to reside in Damascus. Further, that sinful and unjust power is termed well in parable, Samaria. And none of you can deny that Damascus was, and is, in the region of Arabia, although now it belongs to what is called Syrophœnicia. Hence it would be becoming for you, Gentlemen, to learn what you have not understood, from those who have received grace from GOD, that is, from us Christians, and not to strive in every way to maintain your own doctrines, dishonouring those of GOD. Therefore also this grace has been transferred to us, as Isaiah says, speaking to the following effect: 'This people draws near to Me, they honour Me with their lips, but their heart is far from Me, but in vain they worship Me, teaching the commands and doctrines of men. Therefore, I will proceed

to remove this people, and I will remove them, and I will take away the wisdom of their wise men, and bring to nothing the understanding of the prudent men.'

Trypho, while somewhat angry, which showed in his expressions, but respected the Scriptures, said to me:

Trypho: The utterances of GOD are holy, but your expositions are mere contrivances, as is plain from what has been explained by you, no, even blasphemies, for you assert that angels sinned and revolted from GOD.

Justin: And I, wishing to get him to listen to me, answered in milder tones, thus:

I admire, sir, this piety of yours, and I pray that you may entertain the same disposition towards Him to whom angels are recorded to minister, as Daniel says, for one like the Son of Man is led to the Ancient of Days, and every kingdom is given to Him forever and ever. But that you may know, sir, that it is not our audacity which has induced us to adopt this exposition, which you reprehend, I will give you evidence from Isaiah himself, for he affirms that evil angels have dwelt and do dwell in Tanis, in Egypt. These are his words, 'Misery to the rebellious children! Thus says the RULER, "You have taken counsel, but not through Me, and made agreements, but not through My Spirit, to add sins to sins, who have sinned in going down to Egypt, but they have not inquired at Me, that they may be assisted by Pharaoh, and be covered with the shadow of the Egyptians. For the

shadow of Pharaoh will be a disgrace to you, and a reproach to those who trust in the Egyptians, for the princes in Tanis are evil angels. In vain will they labour for a people which will not profit them by assistance, but will be for a disgrace and a reproach to them.” Further, Zechariah tells, as you yourself have related, that the Devil stood on the right hand of Joshua the priest, to resist him; and the RULER said, ‘The RULER, who has taken Jerusalem, rebuke you.’ And again, it is written in Job, as you said yourself, how that the angels came to stand before the RULER, and the Devil came with them. And we have it recorded by Moses in the beginning of Genesis, that the serpent beguiled Eve, and was cursed. And we know that in Egypt there were magicians who emulated the mighty power displayed by GOD through the faithful servant Moses. And you are aware that David said, ‘The gods of the nations are demons.’

Trypho: I remarked to you sir, that you are very anxious to be safe in all respects, since you cling to the Scriptures. But tell me, do you really admit that this place, Jerusalem, will be rebuilt, and do you expect your people to be gathered together, and made joyful with Christ and the patriarchs, and the prophets, both the men of our nation, and other converts who joined them before your Christ came? Or have you given way, and admitted this in order to have the appearance of worsting us in the controversies?

Justin: I am not so miserable a fellow, Trypho, as to say one thing and think another. I admitted to you formerly, that I

and many others are of this opinion, and believe that such will take place, as you assuredly are aware, but, on the other hand, I signified to you that many who belong to the pure and pious faith, and are true Christians, think otherwise. Further, I pointed out to you that some who are called Christians, but are godless, impious heretics, teach doctrines that are in every way blasphemous, godless and foolish. But that you may know that I do not say this before you alone, I will draw up a statement, so far as I can, of all the arguments which have passed between us, in which I will record myself as admitting the very same things which I admit to you. For I choose to follow not men or men's doctrines, but GOD and the doctrines delivered by Him. For if you have fallen in with some who are called Christians, but who do not admit this truth, and venture to blaspheme the GOD of Abraham, and the GOD of Isaac, and the GOD of Jacob, who say there is no resurrection of the dead, and that their souls, when they die, are taken to heaven, do not imagine that they are Christians, even as one, if he would rightly consider it, would not admit that the Sadducees, or similar sects of Genistæ, Meristæ, Galilæans, Hellenists, Pharisees, Baptists, are Jews—do not hear me impatiently when I tell you what I think—but are only called Jews and children of Abraham, worshipping GOD with the lips, as GOD Himself declared, but the heart was far from Him. But I and others, who are right-minded Christians on all points, are assured that there will be a resurrection of the dead, and a thousand years in Jerusalem, which will then be built,

adorned, and enlarged, as the prophets Ezekiel and Isaiah and others declare.

For Isaiah spoke this concerning this space of a thousand years:

For there will be the new heaven and the new earth, and the former will not be remembered, or come into their heart, but they will find joy and gladness in it, which things I create. For, look, I make Jerusalem a rejoicing, and My people a joy, and I will rejoice over Jerusalem, and be glad over My people. And the voice of weeping will be no more heard in her, or the voice of crying. And there will be no more there a person of immature years, or an old man who will not fulfil his days. For the young man will be a hundred years old, but the sinner who dies a hundred years old, he will be accursed. And they will build houses, and will themselves inhabit them, and they will plant vines, and will themselves eat the produce of them, and drink the wine. They will not build, and others inhabit, they will not plant, and others eat. For according to the days of the tree of life will be the days of My people, the works of their toil will abound. Mine elect will not toil fruitlessly, or beget children to be cursed, for they will be a seed righteous and blessed by the RULER, and their offspring with them. And it will happen, that before they call I will hear, while they are still speaking, I will say, 'What is it?' Then will the wolves and the lambs feed together, and the lion will eat straw

like the ox, but the serpent will eat earth as bread. They will not hurt or maltreat each other on the holy mountain, says the RULER.

Now we have understood that the expression used among these words, 'According to the days of the tree of life will be the days of My people, the works of their toil will abound' obscurely predicts a thousand years. For as Adam was told that in the day he ate of the tree he would die, we know that he did not complete a thousand years. We have understood, further, that the expression, 'The day of the RULER is as a thousand years,' is connected with this subject. And further, there was a certain man with us, whose name was John, one of the apostles of Christ, who prophesied, by a revelation that was made to him, that those who believed in our Christ would dwell a thousand years in Jerusalem, and that thereafter the general, and, in short, the eternal resurrection and judgment of all men would likewise take place. Just as our RULER also said, 'They will neither marry nor be given in marriage, but will be equal to the angels, the children of the GOD of the resurrection.'

For the prophetical gifts remain with us, even to the present time. And hence you ought to understand that the gifts formerly among your nation have been transferred to us. And just as there were false prophets around at the same time as your holy prophets, so are there now many false teachers among us, of whom our RULER forewarned us to beware, so that in no respect are we deficient, since we

know that He foreknew all that would happen to us after His resurrection from the dead and ascension to heaven. For He said we would be put to death, and hated for His name's sake, and that many false prophets and false Christs would appear in His name, and deceive many, and so has it come about. For many have taught godless, blasphemous, and unholy doctrines, forging them in His name, have taught, too, and even yet are teaching, those things which proceed from the unclean spirit of the Devil, and which were put into their hearts. Therefore we are most anxious that you be persuaded not to be misled by such persons, since we know that everyone who can speak the truth, and yet speaks it not, will be judged by GOD, as GOD testified by Ezekiel, when He said, 'I have made you a watchman to the House of Judah. If the sinner sin, and you warn him not, he himself will die in his sin, but his blood will I require at your hand. But if you warn him, you will be innocent.' And on this account we are, through fear, very earnest in desiring to converse with men according to the Scriptures, but not from love of money, or of glory, or of pleasure. For no man can convict us of any of these vices. No more do we wish to live like the rulers of your people, whom GOD reproaches when He says, 'Your rulers are companions of thieves, lovers of bribes, followers of the rewards.' Now, if you know certain among us to be of this sort, do not for their sakes blaspheme the Scriptures and Christ, and do not assiduously strive to give falsified interpretations.

For your teachers have ventured to refer the passage, 'The RULER says to my RULER, "Sit at My right hand, till I make Your enemies Your footstool,"' to Hezekiah, as if he were requested to sit on the right side of the temple, when the king of Assyria sent to him and threatened him, and he was told by Isaiah not to be afraid. Now we know and admit that what Isaiah said took place; that the king of Assyria desisted from waging war against Jerusalem in Hezekiah's days, and the Angel of the RULER slew about 185,000 of the host of the Assyrians. But it is manifest that the Psalm does not refer to him. For thus it is written:

The RULER says to my RULER, 'Sit at My right hand, till I make Your enemies Your footstool.' He will send forth a rod of power over Jerusalem, and it will rule in the midst of Your enemies. In the splendour of the saints before the morning star, have I begotten You. The RULER has sworn, and will not repent, 'You are a priest forever after the order of Melchizedek.'

Who does not admit, then, that Hezekiah is no priest forever after the order of Melchizedek? And who does not know that he is not the redeemer of Jerusalem? And who does not know that he neither sent a rod of power into Jerusalem, nor ruled in the midst of his enemies, but that it was GOD who averted from him the enemies, after he mourned and was afflicted? But our Jesus, who has not yet come in glory, has sent into Jerusalem a rod of power, that is, the word of calling and repentance meant for all nations

over which demons held sway, as David says, 'The gods of the nations are demons.' And His strong word has prevailed on many to forsake the demons whom they used to serve, and by means of it to believe in the Almighty GOD because the gods of the nations are demons. And we mentioned formerly that the statement, 'In the splendour of the saints before the morning star have I begotten You from the womb,' is made to Christ.

Further, the prophecy, 'Look, the Virgin will conceive, and bear a son,' was uttered respecting Him. For if He to whom Isaiah referred was not to be begotten of a virgin, of whom did the Holy Spirit declare, 'Look, the RULER Himself will give us a sign. Look, the Virgin will conceive, and bear a son'? For if He also were to be begotten of sexual intercourse, like all other firstborn sons, why did GOD say that He would give a sign which is not common to all the firstborn sons?

But that which is truly a sign, and which was to be made trustworthy to mankind—that is, that the first-begotten of all creation should become incarnate by the Virgin's womb, and be a child—this he anticipated by the Spirit of prophecy, and predicted it, as I have repeated to you, in various ways, in order that, when the event should take place, it might be known as the operation of the power and will of the Maker of all things, just as Eve was made from one of Adam's ribs, and as all living beings were created in the beginning by the word of GOD.

But you in these matters venture to pervert the expositions which your elders that were with Ptolemy king of Egypt gave forth, since you assert that the Scripture is not so as they have expounded it, but says, 'Look, the young woman will conceive,' as if great events were to be inferred if a woman should beget from sexual intercourse, which indeed all young women, with the exception of the barren, do, but even these, GOD, if He wills, is able to cause to bear children. For Samuel's mother, who was barren, brought forth by the will of GOD, and so also the wife of the holy patriarch Abraham, and Elisabeth, who bore John the Baptist, and other such. So that you must not suppose that it is impossible for GOD to do anything He wills. And especially when it was predicted that this would take place, do not venture to pervert or misinterpret the prophecies, since you will injure yourselves alone, and will not harm GOD.

Further, some of you venture to expound the prophecy which runs, 'Lift up your gates, you rulers, and be lifted up, you everlasting doors, that the King of Glory may enter,' as if it referred likewise to Hezekiah, and others of you expound it of Solomon, but neither to the latter nor to the former, nor, in short, to any of your kings, can it be proved to have reference, but to this our Christ alone, who appeared without comeliness, and inglorious, as Isaiah and David and all the Scriptures said, who is the RULER of powers, by the will of the Father who conferred on Him the dignity, who also rose from the dead, and ascended to

heaven, as the Psalm and the other Scriptures manifested when they announced Him to be RULER of powers, and of this you may, if you will, easily be persuaded by the occurrences which take place before your eyes. For every demon, when exorcised in the name of this very SON of GOD—who is the firstborn of every creature, who became man by the Virgin, who suffered, and was crucified under Pontius Pilate by your nation, who died, who rose from the dead, and ascended into heaven—is overcome and subdued. But though you exorcise any demon in the name of any of those who were among you—either kings, or righteous men, or prophets, or patriarchs—it will not be subject to you. But if any of you exorcise it in the name of the GOD of Abraham, and the GOD of Isaac, and the GOD of Jacob, it will perhaps be subject to you. Now assuredly your exorcists, I have said, make use of craft when they exorcise, even as the non-Jews do, and employ fumigations and incantations. But that they are angels and powers whom the word of prophecy by David commands to lift up the gates, that He who rose from the dead, Jesus the Christ, the RULER of powers, according to the will of the Father, might enter, the word of David has likewise showed, which I will again recall to your attention for the sake of those who were not with us yesterday, for whose benefit, further, I sum up many things I said yesterday. And now, if I say this to you, although I have repeated it many times, I know that it is not absurd so to do. For it is a ridiculous thing to see the sun, and the moon, and the other stars, continually keeping the same

course, and bringing round the different seasons, and to see the mathematicians who may be asked how many are twice two, because he has frequently said that they are four, not ceasing to say again that they are four, and equally so other things, which are confidently admitted, to be continually mentioned and admitted in like manner, yet that he who founds his discourse on the prophetic Scriptures should leave them and abstain from constantly referring to the same Scriptures, because it is thought he can bring forth something better than Scripture. The passage, then, by which I proved that GOD reveals that there are both angels and powers in heaven is this: 'Praise the RULER from the heavens, praise Him in the highest. Praise Him, all His angels, praise Him, all His powers.'

Mnaseas (one of those who had come with them on the second day): We thank you very much for repeating the same things on our account.

Justin: Listen, my friends, to the Scripture which induces me to act thus. Jesus commanded us to love even our enemies, as was predicted by Isaiah in many passages, in which also is contained the mystery of our own regeneration, as well, in fact, as the regeneration of all who expect that Christ will appear in Jerusalem, and by their works endeavour earnestly to please Him. These are the words spoken by Isaiah: 'Hear the word of the RULER, you that tremble at His word. Say, our brethren, to them that hate you and detest you, that the name of the RULER has been glorified. He has

appeared to your joy, and they will be ashamed. A voice of noise from the city, a voice from the temple, a voice of the RULER who renders recompense to the proud. "Before she that travailed brought forth, and before the pains of labour came, she brought forth a male child. Who has heard such a thing? And who has seen such a thing? Has the earth brought forth in one day? And has she produced a nation at once? For Zion has travailed and borne her children. But I have given such an expectation even to her that does not bring forth," said the RULER. "Look, I have made her that begets, and her that is barren," says the RULER. "Rejoice, Jerusalem, and hold a joyous assembly, all you that love her. Be glad, all you that mourn for her, that you may nurse and be filled with the breast of her consolation, that having suck you may be delighted with the entrance of His glory."

Hear, then, how this Man, of whom the Scriptures declare that He will come again in glory after His crucifixion, was symbolised both by the tree of life, which was said to have been planted in paradise, and by those events which should happen to all the just. Moses was sent with a rod to effect the redemption of the people, and with this in his hands at the head of the people, he divided the sea. By this he saw the water gushing out of the rock, and when he cast a tree into the waters of Marah, which were bitter, he made them sweet. Jacob, by putting rods into the water troughs, caused the sheep of his uncle to conceive, so that he should obtain their young. With his rod the same Jacob boasts that he had crossed the river. He said he had seen a ladder, and the

Scripture has declared that GOD stood above it. But that this was not the Father, we have proved from the Scriptures. And Jacob, having poured oil on a stone in the same place, is testified to by the very GOD who appeared to him, that he had anointed a pillar to the GOD who appeared to him. And that the stone symbolically proclaimed Christ, we have also proved by many Scriptures, and that the ointment, whether it was of oil or of myrrh or of any other compounded sweet balsams, had reference to Him, we have also proved, inasmuch as the word says, 'Therefore GOD, even Your GOD, has anointed You with the oil of gladness above Your fellows.' For indeed all kings and anointed persons obtained from Him their share in the names of kings and anointed, just as He Himself received from the Father the titles of King, and Christ, and Priest, and Angel, and such like other titles which He bears or did bear. Aaron's rod, which blossomed, declared him to be the high priest. Isaiah prophesied that a rod would come forth from the root of Jesse which was Christ. David says that the righteous man is 'like the tree that is planted by the channels of waters, which should yield its fruit in its season, and whose leaf should not fade.' Again, the righteous is said to flourish like the palm tree. GOD appeared from a tree to Abraham, as it is written, near the oak in Mamre. The people found seventy willows and twelve springs after crossing the Jordan. David affirms that GOD comforted him with a rod and staff. Elisha, by casting a stick into the river Jordan, recovered the iron part of the axe with which the sons of the prophets had gone to cut down

trees to build the house in which they wished to read and study the law and commandments of GOD, even as our Christ, by being crucified on the tree, and by purifying us with water, has redeemed us, though plunged in the direst offences which we have committed, and has made us a house of prayer and adoration. Further, it was a rod that pointed out Judah to be the father of Tamar's sons by a great mystery.

Trypho: Do not now suppose that I am endeavouring, by asking what I do ask, to overturn the statements you have made, but I wish to receive information respecting those very points about which I now inquire. Tell me, then, how, when the Scripture asserts by Isaiah, 'There will come forth a rod from the root of Jesse, and a flower will grow up from the root of Jesse, and the Spirit of GOD will rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and piety, and the spirit of the fear of the RULER will fill Him' (now you admitted to me that this referred to Christ, and you maintain Him to be pre-existent GOD, and having become incarnate by GOD's will, to be born man by the Virgin), how He can be demonstrated to have been pre-existent, who is filled with the powers of the Holy Spirit, which the Scripture by Isaiah enumerates, as if He were in lack of them?

Justin: You have inquired most discreetly and most prudently, for truly there does seem to be a difficulty, but listen to what I say, that you may understand the reason of

this also. The Scripture says that these enumerated powers of the Spirit have come on Him, not because He stood in need of them, but because they would rest in Him, that is, would find their accomplishment in Him, so that there would be no more prophets in your nation after the ancient custom, and this fact you plainly understand. For after Him no prophet has arisen among you. Now, that you may know that your prophets, each receiving some one or two powers from GOD, did and spoke the things which we have learned from the Scriptures, attend to the following remarks of mine. Solomon possessed the spirit of wisdom, Daniel that of understanding and counsel, Moses that of might and piety, Elijah that of reverent trust, Isaiah that of knowledge, and so with the others, each possessed one power, or one joined alternately with another, also Jeremiah, and the twelve prophets, and David, and, in short, the rest who existed among you. Accordingly He rested, that is, ceased, when He came, after whom, in the times of this dispensation performed out by Him among men, it was requisite that such gifts should cease from you, and having received their rest in Him, should again, as had been predicted, become gifts which, from the grace of His Spirit's power, He imparts to those who believe in Him, according as He deems each man worthy thereof. I have already said, and do again say, that it had been prophesied that this would be done by Him after His ascension to heaven. It is accordingly said, 'He ascended on high, He led captivity captive, He gave gifts to the sons of men.' And again, in

another prophecy it is said, 'And it will happened after this that I will pour out My Spirit on all flesh, and on My servants, and on My handmaids, and they will prophesy.'

Now, it is possible to see among us women and men who possess gifts of the Spirit of GOD, so that it was prophesied that the powers enumerated by Isaiah would come upon Him, not because He needed power, but because these would not continue after Him. And let this be a proof to you, that is, what I told you was done by the Magi from Arabia, who as soon as the Child was born came to worship Him, for even at His birth He was in possession of His power, and as He grew up like all other people, by using suitable means, He apportioned what was correct for each stage of growth, and was sustained by all kinds of foods, and waited for thirty years, more or less, until John appeared before Him as the herald of His approach, and preceded Him in the way of baptism, as I have already shown. And then, when Jesus had gone to the river Jordan, where John was baptising, and when He had stepped into the water, a fire was kindled in the Jordan, and when He came out of the water, the Holy Spirit lighted on Him like a dove, as the apostles of this very Christ of ours wrote. Now, we know that He did not go to the river because He stood in need of baptism, or of the descent of the Spirit like a dove, even as He submitted to be born and to be crucified, not because He needed such things, but because of the human race, which from Adam had fallen under the power of death and the deceit of the serpent, and each person of which had committed personal

sin. For GOD, wishing both angels and men, who were endowed with free will, and at their own disposal, to do whatever He had strengthened each to do, made them so, that if they chose the things acceptable to Himself, He would keep them free from death and from punishment, but that if they did evil, He would punish each as He sees fit. For it was not His entrance into Jerusalem sitting on an ass, which we have shown was prophesied, that empowered Him to be Christ, but it furnished men with a proof that He is the Christ, just as it was necessary in the time of John that men have proof, that they might know who is Christ. For when John remained by the Jordan, and preached the baptism of repentance, wearing only a leathern girdle and clothing made of camels' hair, eating nothing but locusts and wild honey, men supposed him to be Christ, but he cried to them, 'I am not the Christ, but the voice of one crying, for He that is stronger than I will come, whose shoes I am not worthy to bear.' And when Jesus came to the Jordan, He was considered to be the son of Joseph the carpenter, and He appeared without comeliness, as the Scriptures declared, and He was deemed a carpenter for He was in the habit of working as a carpenter when among men, making ploughs and yokes, by which He taught the symbols of righteousness and an active life, but then the Holy Spirit, and for man's sake, as I formerly stated, lighted on Him in the form of a dove, and there came at the same instant from the heavens a voice, which was uttered also by David when he spoke to Christ when in his own person, what the Father would later

say to Him: 'You are My Son, this day have I begotten You,' the Father saying that His birth was the start of the generation of mankind that would come to know Him as the Son: 'You are My Son, this day have I begotten you.'

Trypho: Be assured that all our nation waits for Christ, and we admit that all the Scriptures which you have quoted refer to Him. Further, I do also admit that the name of Jesus, by which the son of Nun was called, has inclined me very strongly to adopt this view. But whether Christ should be so shamefully crucified, this we are in doubt about. For whosoever is crucified is said in the law to be accursed, so that I am exceedingly incredulous on this point. It is quite clear, indeed, that the Scriptures announce that Christ had to suffer, but we wish to learn if you can prove it to us whether it was by the suffering cursed in the law.

Justin: If Christ was not to suffer, and the prophets had not foretold that He would be led to death on account of the sins of the people, and be dishonoured and scourged, and reckoned among the transgressors, and as a sheep be led to the slaughter, whose generation, the prophet says, no man can declare, then you would have good cause to wonder. But if these are to be characteristic of Him and mark Him out to all, how is it possible for us to do anything else than believe in Him most confidently? And will not as many as have understood the writings of the prophets, whenever they hear that He was crucified, say that this points to Him and nobody else?

Trypho: Bring us on, then, by the Scriptures, that we may also be persuaded by you, for we know that He should suffer and be led as a sheep. But prove to us whether He must be crucified and die so disgracefully and so dishonourably by the death cursed in the law. For we cannot bring ourselves even to think of this.

Justin: You know that what the prophets said and did they veiled by parables and types, as you admitted to us, so that it was not easy for all to understand what they taught, since they concealed the truth by these means, that those who are eager to find out and learn it might do so with much labour.

Trypho's group: We admitted this.

Justin: Listen, therefore, to what follows, for Moses first exhibited this seeming curse of Christ's by the signs which he made.

Trypho: Of what signs do you speak?

Justin: When the people waged war with Amalek, and the son of Nun by name Jesus (Joshua), led the fight, Moses himself prayed to GOD, stretching out both hands, and Hur with Aaron supported them during the whole day, so that they might not hang down when he got wearied. For if he gave up any part of this sign, which was an imitation of the execution wood, the people were beaten, as is recorded in the writings of Moses, but if he remained in this form,

Amalek was proportionally defeated, and he who prevailed, prevailed by the execution wood. For it was not because Moses so prayed that the people were stronger, but because, while one who bore the name of Jesus (Joshua) was in the forefront of the battle, he himself made the sign of the execution wood. For who of you knows not that the prayer of one who accompanies it with lamentation and tears, with the body prostrate, or with bended knees, propitiates GOD most of all? But in such a manner neither he nor any other one, while sitting on a stone, prayed. Even the stone symbolised Christ, as I have shown.

GOD by Moses shows in another way the power of the mystery of the execution wood, when He said in the blessing wherewith Joseph was blessed, 'From the blessing of the RULER is his land, for the seasons of heaven, and for the dews, and for the deep springs from beneath, and for the seasonable fruits of the sun, and for the precious things brought forth from the moon, and for the coming together of the months, and for the heights of the everlasting mountains, and for the heights of the hills, and for the ever-flowing rivers, and for the fruits of the fullness of the earth, and let the things accepted by Him who appeared in the bush come on the head and crown of Joseph. Let him be glorified among his brethren, his beauty is the firstborn of a bull, his horns the horns of a unicorn, with these will he push nations together from one end of the earth to another.' Now, no one could say or prove that the horns of a unicorn represent any other fact or figure than the type

which portrays the execution wood. For the one beam is placed upright, from which the higher part is raised up like a horn. When the other beam is fitted on to it, the ends appear on both sides just like horns joined on to the one horn. The part which is fixed in the centre, on which are suspended those who are crucified, also stands out like a horn, and it also looks like a horn conjoined and fixed with the other horns. And the expression, 'With these will he push as with horns the nations from one end of the earth to another,' is indicative of what is now the fact among all the nations. For some out of all the nations, through the power of this mystery, having been so pushed, that is, pricked in their hearts, have turned from vain idols and demons to serve GOD. But the same figure is revealed for the destruction and condemnation of the unbelievers, even as Amalek was defeated and Israel victorious when the people came out of Egypt, by means of the type of the stretching out of Moses' hands, and the name of Jesus (Joshua), by which the son of Nun was called. And it seems that the type and sign, which was erected to counteract the serpents which bit Israel, was intended for the salvation of those who believe that death was declared to come thereafter on the serpent through Him that would be crucified, but salvation to those who had been bitten by him and had fled to Him that sent His SON into the world to be crucified. For the Spirit of prophecy by Moses did not teach us to believe in the serpent, since it shows us that he was cursed by GOD from the beginning, and he informs us in Isaiah that he will

be put to death as an enemy by the mighty sword, which is Christ.

Unless, therefore, a man by GOD's great grace receives the power to understand what has been said and done by the prophets, the appearance of being able to repeat the words or the deeds will not profit him, if he cannot explain the argument of them. And will they not assuredly appear contemptible to many, since they are related by those who understood them not? For if one should wish to ask you why, since Enoch, Noah with his sons, and all others in similar circumstances, who neither were circumcised nor kept the Sabbath, pleased GOD, GOD demanded by other leaders, and by the giving of the law after the lapse of so many generations, that those who lived between the times of Abraham and of Moses be justified by circumcision, and that those who lived after Moses be justified by circumcision and the other ordinances—meaning the Sabbath, and sacrifices, and libations, and offerings, unless you show, as I have already said, that GOD who foreknows everything was aware that your nation would deserve expulsion from Jerusalem, and that none would be permitted to enter into it. For you are not distinguished in any other way except by fleshly circumcision, as I remarked previously. For Abraham was declared by GOD to be righteous, not on account of circumcision, but on account of faith. For before he was circumcised the following statement was made regarding him: 'Abraham believed GOD, and it was accounted to him as righteousness.' We,

therefore, in the uncircumcision of our flesh, believing GOD through Christ, and having that circumcision which is of advantage to us who have acquired it—that is, that of the heart—we hope to appear righteous before and well-pleasing to GOD, since already we have received His testimony through the words of the prophets. Further, GOD will be slandered unless you show that you were commanded to observe the Sabbath, and to present offerings, and that the RULER submitted to have a place called by the name of GOD, in order that, as has been said, you might not become impious and godless by worshipping idols and forgetting GOD, as indeed you do always appear to have been. For these reasons GOD commanded the ordinances of Sabbaths and offerings and I have proved in what I previously remarked, but for the sake of those who came today, I wish to repeat nearly the whole lot again. For if this is not the case, GOD will be slandered, as having no foreknowledge, and as not teaching all men to know and to do the same acts of righteousness, for many generations of men appear to have existed before Moses, and the Scripture is not true which affirms that ‘GOD is true and righteous, and all His ways are just judgments, and there is no unrighteousness in him.’ But since the Scripture is true, GOD is always willing that such even as you be neither foolish nor lovers of yourselves, in order that you may obtain the salvation of Christ, who pleased GOD, and received testimony from Him, as I have already said, by alleging proof from the holy words of prophecy.

For GOD sets before every race of mankind that which is always and universally just, as well as all righteousness, and every race knows that adultery, and fornication, and murder, and such like, are sinful, and though they all commit such practices, yet they do not escape from the knowledge that they act unrighteously whenever they so do, with the exception of those who are possessed with an unclean spirit, and who have been debased by education, by wicked customs, and by sinful institutions, and who have lost, or rather quenched and put under, their natural ideas. For we may see that such persons are unwilling to submit to the same things which they inflict upon others, and reproach each other with hostile consciences for the acts which they perpetrate. And hence I think that our RULER and Saviour Jesus the Christ spoke well when He summed up all righteousness and piety in two commandments. They are these: 'You will love the RULER your GOD with all your heart, and with all your strength, and your neighbour as yourself.' For the man who loves GOD with all the heart, and with all the strength, being filled with a GOD-fearing mind, will reverence no other GOD, and since GOD wishes it, he would reverence that angel who is beloved by the same RULER and GOD. And the man who loves his neighbour as himself will wish for him the same good things that he wishes for himself, and no man will wish evil things for himself. Accordingly, he who loves his neighbour would pray and labour that his neighbour may be possessed of the same benefits as himself. Now nothing else is neighbour to man

than that similarly-affectioned and reasonable being—man. Therefore, since all righteousness is divided into two branches, that is, in so far as it regards GOD and men, whoever, says the Scripture, loves the RULER GOD with all the heart, and all the strength, and his neighbour as himself, would be truly a righteous man. But you were never shown to be possessed of friendship or love either towards GOD, or towards the prophets, or towards yourselves, but, as is evident, you are ever found to be idolaters and murderers of righteous men, so that you laid hands even on Christ Himself, and to this very day you live in your wickedness, hating those who prove that this man who was crucified by you is the Christ. No, more than this, you suppose that He was crucified as hostile to and cursed by GOD, which supposition is the product of your most irrational mind. For though you have the means of understanding that this man is Christ from the signs given by Moses, yet you will not, but, in addition, fancying that we can have no arguments, you put whatever question comes into your minds, while you yourselves are at a loss for arguments whenever you meet with some firmly established Christian.

For tell me, was it not GOD who commanded by Moses that no image or likeness of anything which was in heaven above or which was on the earth should be made, and yet who caused the brazen serpent to be made by Moses in the wilderness, and set it up for a sign by which those bitten by serpents were saved? Yet is He free from unrighteousness. For by this, as I previously remarked, He proclaimed the

mystery, by which He declared that He would break the power of the serpent which occasioned the transgression of Adam, and would bring to them that believe in Him by this sign, that is, Him who was to be crucified, salvation from the fangs of the serpent, which are wicked deeds, idolatries, and other unrighteous acts. Unless the matter be so understood, give me a reason why Moses set up the brazen serpent for a sign, and bade those that were bitten gaze at it, and the wounded were healed, and this, too, when he had himself commanded that no likeness of anything whatsoever should be made.

Another of those who came on the second day: You have spoken truly, we cannot give a reason. For I have frequently interrogated the teachers about this matter, and none of them gave me a reason, therefore continue what you are speaking, for we are paying attention while you unfold the mystery, on account of which the doctrines of the prophets are falsely slandered.

Justin: Just as GOD commanded the sign to be made by the brazen serpent, and yet He is blameless, even so, though a curse lies in the law against persons who are crucified, yet no curse lies on the Christ of GOD, by whom all that have committed things worthy of a curse are saved.

For the whole human race will be found to be under a curse. For it is written in the Law of Moses, 'Cursed is every one that continues not in all things that are written in the book

of the law to do them.’ No one has accurately done all, nor will you venture to deny this, but some more and some less than others have observed the ordinances commanded. But if those who are under this law appear to be under a curse for not having observed all the requirements, how much more will all the nations appear to be under a curse who practise idolatry, who corrupt boys and commit other abominable crimes? If, then, the Father of all wished His Christ for the whole human family to take upon Him the curses of all, knowing that, after He had been crucified and was dead, He would raise Him up, why do you argue about Him, who submitted to suffer these things according to the Father’s will, as if He were accursed, and do not rather lament yourselves? For although His Father caused Him to suffer these things on behalf of the human family, yet you did not commit the deed as in obedience to the will of GOD. For you did not practise piety when you slew the prophets. And let none of you say, ‘If His Father wished Him to suffer this, in order that by His stripes the human race might be healed, we have done no wrong.’ If, indeed, you repent of your sins, and recognise Him to be Christ, and observe His commandments, then you may assert this, for, as I have said before, remission of sins will be yours. But if you curse Him and them that believe in Him, and, when you have the power, put them to death, how is it possible that requisition will not be made of you, as of unrighteous and sinful men, altogether hard-hearted and without understanding, because you laid your hands on Him?

For the statement in the law, 'Cursed is every one that hangs on a tree,' confirms our hope which depends on the crucified Christ, not because He who has been crucified is cursed by GOD, but because GOD foretold that which would be done by you all and by people like you, who do not know that this is He who existed before all, who is the eternal Priest of GOD, and King, and Christ. And you clearly see that this has happened. For you curse in your synagogues all those who are called from Him Christians, and other nations effectively carry out the curse, putting to death those who simply confess themselves to be Christians, to all of whom we say, 'You are our brethren,' and you should recognise the truth of GOD. While neither they nor you are persuaded by us, but strive earnestly to cause us to deny the name of Christ, we prefer to choose to be put to death, in the full assurance that all the good which GOD has promised through Christ He will reward us with. And in addition to all this we pray for you, that Christ may have mercy upon you. For He taught us to pray for our enemies also, saying, 'Love your enemies, be kind and merciful, as your heavenly Father is.' For we see that the Almighty GOD is kind and merciful, causing His sun to rise on the unthankful and on the righteous, and sending rain on the holy and on the wicked, all of whom He has taught us He will judge.

For it was not without design that the prophet Moses, when Hur and Aaron upheld his hands, remained in this form until evening. For indeed the RULER remained upon the tree almost until evening, and they buried Him towards evening,

then on the third day He rose again. This was declared by David thus: 'With my voice I cried to the RULER, and He heard me out of His holy hill. I laid me down, and slept; I awoke, for the RULER sustained me.' And Isaiah likewise mentions concerning Him the manner in which He would die, thus, 'I have spread out My hands to a people disobedient, and contrary, that walk in a way which is not good.' That He would rise again, Isaiah himself said, 'His burial has been taken away from the midst, and I will give the rich for His death.' Again, in other words, David in the Twenty-first Psalm thus refers to the suffering and to the execution wood in a parable of mystery, 'They pierced My hands and My feet, they counted all My bones. They considered and gazed on Me; they parted My garments among themselves and cast lots for My robe.' For when they crucified Him, driving in the nails, they pierced His hands and feet, and those who crucified Him parted His garments among themselves, each casting lots for what he chose to have, and receiving according to the decision of the lot. This very Psalm you maintain does not refer to Christ, for you are in all respects blind, and do not understand that no one in your nation who has been called King or Christ has ever had his hands or feet pierced while alive, or has died in this mysterious fashion—that is, by the execution wood—except this Jesus alone.

I will recite the whole Psalm, in order that you may hear His reverence to the Father, and how He refers all things to Him, and prays to be delivered by Him from this death, at the

same time declaring in the Psalm who they are that rise up against Him, and showing that He has truly become man capable of suffering. It is as follows:

My GOD, my GOD, attend to me, why have You forsaken me? The words of my transgressions are far from my salvation. My GOD, I will cry to You in the daytime, and You will not hear, and at night for it is not for my lack of understanding. But You, the Praise of Israel, inhabit the holy place. Our fathers trusted in You, they trusted, and You delivered them. They cried to You, and were delivered, they trusted in You, and were not confounded. But I am a worm, and no man, a reproach of men, and despised of the people. All that see me laughed me to scorn, they spoke with the lips, they shook the head: 'He trusted on the RULER, let Him deliver him, let Him save him, since he desires Him.' For You are He that took me out of the womb, my hope from the breasts of my mother, I was cast upon You from the womb. You are my GOD from my mother's belly, be not far from me, for trouble is near, for there is none to help. Many calves have compassed me; fat bulls have beset me round. They opened their mouth upon me, as a ravening and roaring lion. All my bones are poured out and dispersed like water. My heart has become like wax melting in the midst of my belly. My strength is dried up like a potsherd, and my tongue has cleaved to my throat, and You have brought me into the dust of death. For many dogs have surrounded me, the assembly of

the wicked have beset me round. They pierced my hands and my feet; they count all my unbroken bones. They did look and stare upon me, they parted my garments among them, and cast lots for my robe. But do not remove Your assistance from me, my RULER, give heed to help me, deliver my soul from the sword, and my only-begotten from the hand of the dog. Save me from the lion's mouth, and my humility from the horns of the unicorns. I will declare Your name to my brethren, in the midst of the community of GOD's people will I praise You. You that fear the RULER, praise Him, all you the seed of Jacob, glorify Him. Let all the seed of Israel fear Him.

Now I will demonstrate to you that the whole Psalm refers thus to Christ, by the words which I will again explain. What is said at first—‘My GOD, my GOD, attend to me, why have You forsaken me?’—announced from the beginning that which was to be said in the time of Christ. For when crucified, He spoke, ‘My GOD, my GOD, why have You forsaken me?’ And what follows: ‘The words of my transgressions are far from my salvation. My GOD, I will cry to You in the daytime, and You will not hear, and in the night-season, and it is not for want of understanding in me.’ These, as well as the things which He was to do, were spoken. For on the day on which He was to be crucified, having taken three of His disciples to the Mount of Olives, situated directly opposite the temple in Jerusalem, He prayed in these words, ‘Father, if it be possible, let this cup

pass from me.’ Again He prayed, ‘Not as I will, but as You will,’ showing by this that He had become truly a suffering man. But lest any person should say, He did not know then that He had to suffer, He adds immediately in the Psalm, ‘And not for lack of my understanding.’ Even as there was no ignorance on GOD’s part when He asked Adam where he was, or asked Cain where Abel was, but it was done to convince each what kind of man he was, and in order that through the divine record of Scripture, we might have a knowledge of all, so likewise Christ declared that ignorance was not on His side, but on theirs, who thought that He was not the Christ, but fancied they would put Him to death, and that He, like some common mortal, would remain in Hades.

Then what follows—‘But You, the praise of Israel, inhabit the holy place’—declared that He is to do something worthy of praise and wonderment, being about to rise again from the dead on the third day after the crucifixion, and this He has obtained from the Father. For I have showed already that Christ is called both Jacob and Israel, and I have proved that it is not in the blessing of Joseph and Judah alone that what relates to Him was proclaimed mysteriously, but also in the Gospel it is written that He said, ‘All things are delivered to me by My Father,’ and, ‘No man knows the Father but the Son, nor the Son but the Father, and they to whom the Son will reveal Him.’ Accordingly He revealed to us all that we have understood by His grace out of the Scriptures, so that we know Him to be the firstborn of GOD and before all created things, likewise to be the Son of the

patriarchs, since He took on a human body through the Virgin of their family, and submitted to become a man without comeliness, dishonoured, and subject to suffering. Hence, also, among His words He said, when He was discoursing about His future sufferings: 'The Son of Man must suffer many things, and be rejected by the Pharisees and Scribes, and be crucified, and on the third day rise again.' He said then that He was the Son of Man, either because of His birth by the Virgin, who was, as I said, of the family of David, Jacob, and Abraham, or because Adam was the father both of Himself and of those who have been first enumerated from whom Mary derives her descent. For we know that the fathers of women are the fathers likewise of those children whom their daughters bear. For Christ called one of His disciples—previously known by the name of Simon—Peter, since he recognised Him to be Christ the SON of GOD, by the revelation of His Father, and since we find it recorded in the memoirs of His apostles that He is the SON of GOD, and since we call Him the Son, we have understood that He proceeded before all creatures from the Father by His power and will. He also is called in the writings of the prophets Wisdom, Day, East, Sword, Stone, Rod, Jacob and Israel, that He became man by the Virgin, in order that the disobedience which originated from the serpent might receive its destruction in the same manner in which it derived its origin. For Eve, who was a virgin and undefiled, having conceived the word of the serpent, brought forth disobedience and death. But the Virgin Mary received faith

and joy, when the angel Gabriel announced the good tidings to her that the Spirit of the RULER would come upon her, and the power of the Highest would overshadow her, wherefore also the Holy Thing begotten of her is the SON of GOD, and she replied, 'Be it to me according to your word.' By her has He been born, to whom we have proved so many Scriptures refer, and by whom GOD destroys both the serpent and those angels and men who are like him, but works deliverance from death to those who repent of their wickedness and believe upon Him.

Then what follows of the Psalm is this, in which He says: 'Our fathers trusted in You, they trusted, and You delivered them. They cried to You, and were not confounded. But I am a worm, and no man, a reproach of men, and despised of the people,' which show that He admits them to be His fathers, who trusted in GOD and were saved by Him, who also were the fathers of the Virgin, by whom He was born and became man, and He foretells that He will be saved by the same GOD, but boasts not in accomplishing anything through His own will or might. For when on earth He acted in the very same manner, and answered to one who addressed Him as 'Good Master', 'Why do you call me good? One is good, My Father who is in heaven.' But when He says, 'I am a worm, and no man, a reproach of men, and despised of the people,' He prophesied the things which do exist, and which happen to Him. For we who believe in Him are everywhere a reproach, 'despised of the people,' for, rejected and dishonoured by your nation, He suffered those indignities

which you planned against Him. And the following: 'All they that see me laughed me to scorn, they spoke with the lips, they shook the head, He trusted in the RULER, let Him deliver him, since he desires Him. '; This likewise He foretold should happen to Him. For they that saw Him crucified shook their heads each one of them, and distorted their lips, and twisting their noses to each other, they spoke in mockery the words which are recorded in the memoirs of His apostles: 'He said he was the SON of GOD: let him come down, let GOD save him.'

The words that follow— 'My hope from the breasts of my mother. On You have I been cast from the womb, from my mother's belly You are my GOD, for there is no helper. Many calves have compassed me; fat bulls have beset me round. They opened their mouth upon me, as a ravening and a roaring lion. All my bones are poured out and dispersed like water. My heart has become like wax melting in the midst of my belly. My strength has become dry like a potsherd, and my tongue has cleaved to my throat'—foretold what would happened, for the statement, 'My hope from the breasts of my mother,' is thus explained; as soon as He was born in Bethlehem, as I previously remarked, King Herod, having learned from the Arabian Magi about Him, made a plot to put Him to death and by GOD's command Joseph took Him with Mary and departed into Egypt. For the Father had decreed that He whom He had begotten should be put to death, but not before He had grown to manhood, and proclaimed the word received from Him. But if any of you

say to us, 'Could not GOD rather have put Herod to death?' I return answer by anticipation, could GOD not have destroyed the serpent right at the start, so that he ceased to be, rather than have said, 'I will put enmity between him and the woman, and between his seed and her seed?' Could He not have at once created a multitude of men? But yet, since He knew that it would be good, He created both angels and men free to do that which is righteous, and He appointed periods of time during which He knew it would be good for them to have the exercise of free will, and because He likewise knew it would be good, He made general and particular judgments, each one's freedom of will, however, being guarded. Hence Scripture says the following, at the destruction of the tower, and division and alteration of tongues: 'The RULER said, "Look, the people are one and they have all one language. Now nothing will be able to stop them from achieving anything they want to do."' The statement, 'My strength has become dry like a potsherd, and my tongue has cleaved to my throat,' was also a prophecy of what would be done by Him according to the Father's will. For the power of His strong word, by which He always confuted the Pharisees and Sadducees, and, in short, all your nation's teachers that questioned Him, was held in check like a plentiful and strong spring, the waters of which have been turned off, when He kept silence, and chose not to answer anyone in the presence of Pilate, as has been declared in the memoirs of His apostles, in order that what is recorded by Isaiah might bear active fruit, where it is

written: 'The RULER gives me a tongue, that I may know when I ought to speak.' Again, when He said, 'You are my GOD, be not far from me,' He taught that all men ought to hope in GOD who created all things, and seek salvation and help from Him alone, and not suppose, as the rest of men do, that salvation can be obtained by birth, wealth, strength or wisdom. Such has always been your practice. At one time you made a calf and always you have shown yourselves as ungrateful murderers of the righteous and proud of your descent. For if the SON of GOD states that it is not because He is a son, or strong, or wise, that He can be saved, but that without GOD He cannot be saved. Even though He is without sin, as Isaiah declares in words to the effect that even in regard to His very language He committed no sin, 'for He committed no iniquity or guile with His mouth,' how do you or others who expect to be saved without this hope, suppose that you are not deceiving yourselves?

Then what is next said in the Psalm— 'For trouble is near, for there is none to help me. Many calves have compassed me; fat bulls have beset me round. They opened their mouth upon me as a ravening and roaring lion. All my bones are poured out and dispersed like water,'—was likewise a prediction of the events which happened to Him. For on that night when some of your nation, who had been sent by the Pharisees, Scribes, and teachers, came upon Him from the Mount of Olives, those whom Scripture called butting and prematurely destructive calves surrounded Him. And the expression, 'Fat bulls have beset me round,' He spoke

beforehand of those who acted similarly to the calves, when He was led before your teachers. And the Scripture described them as bulls, since we know that bulls are authors of calves' existence. As therefore the bulls are the begetters of the calves, so your teachers were the cause why their children went out to the Mount of Olives to take Him and bring Him to them. And the expression, 'For there is none to help,' is also indicative of what took place. For there was not even a single man to assist Him as an innocent person. The expression, 'They opened their mouth upon me like a roaring lion,' designates him who was then king of the Jews, and was called Herod, a successor of the Herod who, when Christ was born, slew all the infants in Bethlehem born about the same time, because he imagined that among them He would assuredly be of whom the Magi from Arabia had spoken, for he was ignorant of the will of Him that is stronger than all, how He had commanded Joseph and Mary to take the Child and depart into Egypt, and there to remain until a revelation should again be made to them to return into their own country. And there they did remain until Herod, who slew the infants in Bethlehem, was dead, and Archelaus had succeeded him. He died before Christ came to the dispensation on the execution wood which was given Him by His Father. When Herod succeeded Archelaus, having received the authority which had been allotted to him, Pilate sent to him by way of compliment Jesus bound, and GOD foreknowing that this would happen, had thus spoken: 'They brought Him to the Assyrian, a present to the

king.' He meant the Devil by the lion roaring against Him, whom Moses calls the serpent, but in Job and Zechariah he is called the Devil, and by Jesus is addressed as Satan, showing that a compounded name was acquired by him from the deeds which he performed. For 'Sata' in the Jewish and Syrian tongue means apostate, and 'Nas' is the word from which he is called by interpretation the serpent, that is, according to the interpretation of the Hebrew term, from both of which there arises the single word Satanas. For this Devil, when Jesus went up from the river Jordan, at the time when the voice spoke to Him, 'You are My Son, this day have I begotten You,' is recorded in the memoirs of the apostles to have come to Him and tempted Him, even so far as to say to Him, 'Worship me,' and Christ answered him, 'Get behind me, Satan, you will worship the RULER your GOD, and Him only will you serve.' For as he had deceived Adam, so he hoped that he might contrive some mischief against Christ also. Further, the statement, 'All my bones are poured out and dispersed like water, my heart has become like wax, melting in the midst of my belly,' was a prediction of that which happened to Him on that night when men came out against Him to the Mount of Olives to seize Him. For in the memoirs which I say were drawn up by His apostles and those who followed them, it is recorded that His sweat fell down like drops of blood while He was praying, and saying, 'If it be possible, let this cup pass,' His heart and also His bones trembling, His heart being like wax melting in His belly, in order that we may understand that the Father

wished His SON really to undergo such sufferings for our sakes, and may not say that He, being the SON of GOD, did not feel what was happening to Him and inflicted on Him. Further, the expression, 'My strength is dried up like a potsherd, and my tongue has cleaved to my throat,' was a prediction, as I previously remarked, of that silence, when He who convicted all your teachers of being unwise returned no answer at all.

The statement, 'You have brought me into the dust of death, for many dogs have surrounded me, the assembly of the wicked have beset me round. They pierced my hands and my feet. They did tell all my bones. They did look and stare upon me. They parted my garments among them, and cast lots upon my vesture,'—was a prediction, as I said before, of the death to which the synagogue of the wicked would condemn Him, whom He calls both dogs and hunters, declaring that those who hunted Him were both gathered together and assiduously striving to condemn Him. This is recorded to have happened in the memoirs of His apostles. I have already shown that after His crucifixion, those who crucified Him, parted His garments among them.

And what follows of the Psalm— 'But You, RULER, do not remove Your assistance from me, give heed to help me. Deliver my soul from the sword, and my only-begotten from the hand of the dog, save me from the lion's mouth, and my humility from the horns of the unicorns,'—was also information and prediction of the events which should

befall Him. For I have already proved that He was the only-begotten of the Father of all things, being begotten in a peculiar manner Word and Power by Him, and having afterwards become man through the Virgin, as we have learned from the memoirs. Further, it is similarly foretold that He would die by crucifixion. For the passage, 'Deliver my soul from the sword, and my only-begotten from the hand of the dog, save me from the lion's mouth, and my humility from the horns of the unicorns,' is indicative of the suffering by which He should die, that is, by crucifixion. For the 'horns of the unicorns,' I have already explained to you, are the figure of the execution wood only. And the prayer that His soul should be saved from the sword, and lion's mouth, and hand of the dog, was a prayer that no one should take possession of His soul, so that, when we arrive at the end of life, we may ask the same petition from GOD, who is able to turn away every shameless evil angel from taking our souls. And that the souls survive, I have shown to you from the fact that the soul of Samuel was called up by the witch, as Saul demanded. It appears also, that all the souls of similar righteous men and prophets fell under the dominion of such powers, as is indeed to be inferred from the very facts in the case of that witch. Hence also GOD by His SON teaches us for whose sake these things seem to have been done, always to strive earnestly, and at death to pray that our souls may not fall into the hands of any such power. For when Christ was giving up His spirit on the execution wood, He said, 'Father, into Your hands I

commend my spirit,' as I have learned also from the memoirs. For He exhorted His disciples to surpass the pharisaic way of living, with the warning, that if they did not, they might be sure they could not be saved, and these words are recorded in the memoirs: 'Unless your righteousness exceed that of the Scribes and Pharisees, you will not enter into the kingdom of heaven.'

The remainder of the Psalm makes it manifest that He knew His Father would grant to Him all things which He asked, and would raise Him from the dead, and that He urged all who fear GOD to praise Him because He had compassion on all races of believing men, through the mystery of Him who was crucified, and that He stood in the midst of His brethren the apostles, who repented of their flight from Him when He was crucified, after He rose from the dead, and after they were persuaded by Himself that, before His passion He had mentioned to them that He must suffer these things, and that they were announced beforehand by the prophets, and when living with them sang praises to GOD, as is made evident in the memoirs of the apostles. The words are the following: 'I will declare Your name to my brethren, in the midst of the community of GOD's people will I praise You. You that fear the RULER, praise Him, all you, the seed of Jacob, glorify Him. Let all the seed of Israel fear Him.' And when it is said that He changed the name of one of the apostles to Peter, and when it is written in the memoirs of Him that this so happened, as well as that He changed the names of other two brothers, the sons of Zebedee, to

Boanerges, which means sons of thunder, this was an announcement of the fact that it was He by whom Jacob was called Israel, and Oshea called Jesus (Joshua), under whose name the people who survived of those that came from Egypt were conducted into the land promised to the patriarchs. And that He should arise like a star from the seed of Abraham, Moses showed beforehand when he thus said, 'A star will arise from Jacob, and a leader from Israel,' and another Scripture says, 'Look! A man: the East is His name.' Accordingly, when a star rose in heaven at the time of His birth, as is recorded in the memoirs of His apostles, the Magi from Arabia, recognising the sign by this, came and worshipped Him.

That He would rise again on the third day after the crucifixion, it is written in the memoirs that some of your nation, questioning Him, said, 'Show us a sign,' and He replied to them, 'An evil and adulterous generation seeks after a sign, and no sign will be given them, save the sign of Jonah.' And since He spoke this obscurely, it was to be understood by the audience that after His crucifixion He should rise again on the third day. And He showed that your generation was more wicked and more adulterous than the city of Nineveh, for the latter, when Jonah preached to them, after he had been cast up on the third day from the belly of the great fish, that after three days they should all perish, proclaimed a fast of all creatures, men and beasts, with sackcloth, and with earnest lamentation, with true repentance from the heart, and turning away from

unrighteousness, in the belief that GOD is merciful and kind to all who turn from wickedness, so that the king of that city himself, with his nobles also, put on sackcloth and remained fasting and praying, and obtained their request that the city should not be overthrown. But when Jonah was grieved that on the third day, as he proclaimed, the city was not overthrown, by the dispensation of a gourd springing up suddenly, without being planted or watered, from the earth for him, under which he sat and was shaded from the heat. Afterwards, it was appointed to wither away, which upset Jonah immensely. GOD then convicted him of being unjustly displeased because the city of Nineveh had not been overthrown, and said, 'You have had pity on the gourd, for the which you have not laboured, neither made it grow, which came up in a night, and perished in a night. Will I not spare Nineveh, the great city, inside which lives more than one hundred and twenty thousand persons who cannot tell the difference between their right hand and their left hand, along with much cattle?'

Though all the men of your nation knew the incidents in the life of Jonah, and though Christ said among you that He would give the sign of Jonah, exhorting you to repent of your wicked deeds at least after He rose again from the dead and to mourn before GOD as did the Ninevites, in order that your nation and city might not be taken and destroyed, as they have been destroyed, yet you not only have not repented, after you learned that He rose from the dead, but, as I said before, you have sent chosen and ordained men

throughout all the world to proclaim that a godless and lawless heresy had sprung from one Jesus of Galilee, a deceiver, whom we crucified, but his disciples stole him by night from the tomb, where he was laid when unfastened from the execution wood, and now deceive men by asserting that he has risen from the dead and ascended to heaven. Further, you accuse Him of having taught those godless, lawless, and unholy doctrines which you mention to the condemnation of those who confess Him to be Christ, Teacher and SON of GOD. Besides this, even when your city is captured, and your land ravaged, you do not repent, but dare to curse Him and all who believe in Him. Yet we do not hate you or those who, by your means, have conceived such prejudices against us, but we pray that even now all of you may repent and obtain mercy from GOD the Father of the universe, who is tender-hearted and full of compassion.

But that the non-Jews would repent of the evil in which they led erring lives, when they heard the doctrine preached by His apostles from Jerusalem, and which they learned through them, suffer me to show you by quoting a short statement from the prophecy of Micah, one of the Twelve as follows: 'And in the last days the mountain of the RULER will be manifest, established on the top of the mountains, it will be exalted above the hills, and people will flow to it. And many nations will go, and say, "Come, let us go up to the mountain of the RULER, and to the House of the GOD of Jacob, and they will enlighten us in His way, and we will walk in His paths." For out of Zion will go forth the law, and the

word of the RULER from Jerusalem. And He will judge among many peoples, and will rebuke strong nations afar off, and they will beat their swords into ploughshares, and their spears into sickles, nation will not lift up a sword against nation, neither will they learn war any more. And each man will sit under his vine and under his fig tree, and there will be none to terrify, for the mouth of the RULER of powers has spoken it. For all people will walk in the name of their gods, but we will walk in the name of the RULER our GOD forever. It will happen in that day, that I will assemble her that is afflicted, and gather her that is driven out, and whom I had plagued, and I will make her that is afflicted a remnant, and her that is oppressed a strong nation. And the RULER will reign over them in Mount Zion from henceforth, and even forever.'

Now I am aware that your teachers, Gentlemen, admit the whole of the words of this passage to refer to Christ, and I am likewise aware that they maintain He has not yet come, or if they say that He has come, they assert that it is not known who He is, but when He will become manifest and glorious, then it will be known who He is. And then, they say, the events mentioned in this passage will happen, just as if there was no fruit as yet from the words of the prophecy. You unreasoning men! understanding not what has been proved by all these passages, that two appearances of Christ have been announced: the one, in which He is set forth as suffering, inglorious, dishonoured, and crucified, but the other, in which He will come from

heaven with glory, when the man of apostasy, who speaks strange things against the Most High, will carry out lawless deeds on the earth against us the Christians, who, having learned the true worship of GOD from the law, and the word which went forth from Jerusalem by means of the apostles of Jesus, have fled for safety to the GOD of Jacob and GOD of Israel, and we who were filled with war, and mutual slaughter, and every wickedness, have each through the whole earth changed our warlike weapons—our swords into ploughshares, and our spears into implements of tillage—and we cultivate piety, righteousness, unconditional love, faith, and hope, which we have from the Father Himself through Him who was crucified, and sitting each under his vine, that is, each man possessing his own married wife. For you are aware that the prophetic word says, ‘his wife will be like a fruitful vine.’ Now it is evident that no one can terrify or subdue us who have believed in Jesus over all the world. For it is plain that, though beheaded, crucified, thrown to wild beasts, put in chains, burned in fire along with all other kinds of torture, we do not give up our confession, but the more such things happen, the more do others and in larger numbers become faithful, and worshippers of GOD through the name of Jesus. For just as if one should cut away the fruit-bearing parts of a vine, it grows up again, and yields other branches flourishing and fruitful, even so the same thing happens with us. For the vine planted by GOD and Christ the Saviour is His people. But the rest of the prophecy will be fulfilled at

His second coming. For the expression, 'She that is afflicted and driven out,' that is, from the world, implies that, so far as you and all other men have it in your power, each Christian has been driven out not only from his own property, but even from the whole world, for you permit no Christian to live. But you say that the same fate has befallen your own nation. Now, if you have been cast out after defeat in battle, you have suffered such treatment justly indeed, as all the Scriptures bear witness, but we, though we have done no such thing after we knew the truth of GOD, are witnessed by GOD, that, together with the most righteous, and only spotless and sinless Christ, we are taken away out of the earth. For Isaiah cries, 'Look how the righteous perishes and nobody cares. Righteous men are taken away and nobody gives the matter any consideration.'

That it was declared by symbol, even in the time of Moses, that there would be two comings of this Christ, as I have mentioned previously, is shown from the symbol of the goats presented for sacrifice during the fast. Also by what Moses and Joshua did, the same thing was symbolically announced and told beforehand. For the one of them, stretching out his hands, remained till evening on the hill, his hands being supported, and this reveals a type of no other thing than of the execution wood, and the other, whose name was altered to Jesus (Joshua), led the fight, and Israel conquered. Now this took place in the case of both those holy men and prophets of GOD, that you may understand how one of them could not bear up both the

mysteries, I mean, the type of the execution wood and the type of the name. For this is, was, and will be the strength of Him alone, whose name every evil angel and ruler fears while experiencing tormented agony because they are to be destroyed by Him. Therefore, our suffering and crucified Christ was not cursed by the law, but made it known that He alone would save those who do not depart from His faith. The blood of the Passover, sprinkled on each man's doorposts and lintel, delivered those who were saved in Egypt, when the firstborn of the Egyptians were destroyed. For the Passover was Christ, who was afterwards sacrificed, as also Isaiah said, 'He was led as a sheep to the slaughter.' It is written, that on the day of the Passover you seized Him, and that also during the Passover you crucified Him. As the blood of the Passover saved those who were in Egypt, so also the blood of Christ will deliver from death those who have believed. Would GOD, then, have been deceived if this sign had not been above the doors? I do not say that, but I affirm that He announced beforehand the future salvation for the human race through the blood of Christ. For the sign of the scarlet thread, which the spies, sent to Jericho by Joshua, son of Nun, gave to Rahab the harlot, telling her to bind it to the window through which she let them down to escape from their enemies, also showed the sign of the blood of Christ, by which those who were at one time harlots and unrighteous persons out of all nations are saved, receiving remission of sins, and continuing no longer in sin.

But you, expounding these things in a low and earthly manner, impute much weakness to GOD, if you thus listen to them merely, and do not investigate the force of the words spoken. Since even Moses would in this way be considered a transgressor, for he commanded that no likeness of anything in heaven, or on earth, or in the sea, be made, and then he himself made a brazen serpent and set it on a standard, and bade those who were bitten look at it, and they were saved when they looked at it. Will the serpent, then, which, as I have already said, GOD had in the beginning cursed and cut off by the great sword, as Isaiah says, be understood as having preserved at that time the people? Will we receive these things in the foolish acceptance of your teachers, and regard them not as signs? And will we not rather refer the standard to the resemblance of the crucified Jesus, since also Moses by his outstretched hands, together with him who was named Jesus (Joshua), achieved a victory for your people? For in this way we will cease to be at a loss about the things which the Lawgiver did, when he, without forsaking GOD, persuaded the people to hope in a beast through which transgression and disobedience had their origin. This was done and said by the blessed prophet with much intelligence and mystery, and there is nothing said or done by any one of the prophets, without exception, which one can justly reprehend, if he possess the knowledge which is in them. But if your teachers only expound to you why female camels are spoken of in this passage, and are not in

that, or why so many measures of fine flour and so many measures of oil are used in the offerings, and do so in a low and sordid manner, while they never venture either to speak of or to expound the points which are great and worthy of investigation, or command you to give no audience to us while we expound them, and to come not into conversation with us, will they not deserve to hear what our RULER Jesus the Christ said to them: 'Whited sepulchres, which appear beautiful outward, and within are full of dead men's bones, which pay tithe of mint, and swallow a camel, you blind guides!' If, then, you will not despise the doctrines of those who exalt themselves and wish to be called Rabbi, Rabbi, and come with such earnestness and intelligence to the words of prophecy as to suffer the same inflictions from your own people which the prophets themselves did, you cannot receive any advantage whatsoever from the prophetic writings.

What I mean is this. Jesus (Joshua), as I have now frequently remarked, who was called Oshea, when he was sent to spy out the land of Canaan, was named by Moses Jesus (Joshua). Why he did this you neither ask, nor are at a loss about it, nor make strict inquiries. Therefore, Christ has escaped your notice, and though you read, you understand not, and even now, though you hear that Jesus is our Christ, you consider not that the name was bestowed on Him not purposelessly nor by chance. But you make a theological discussion as to why one 'α' was added to Abraham's first name, and as to why one 'h' was added to Sarah's name,

you use similar high-sounding disputations. But why do you not similarly investigate the reason why the name of Oshea the son of Nun, which his father gave him, was changed to Jesus (Joshua)? But since not only was his name altered, but he was also appointed successor to Moses, being the only one of his contemporaries who came out from Egypt, he led the surviving people into the holy land, and as he, not Moses, led the people into the holy land, and as he distributed it by lot to those who entered along with him, so also Jesus the Christ will turn again the dispersion of the people, and will distribute the good land to each one, though not in the same manner. For the former gave them a temporary inheritance, seeing he was neither Christ who is GOD, nor the SON of GOD, but the latter, after the holy resurrection, will give us the eternal possession. The former, after he had been named Jesus (Joshua), and after he had received strength from His Spirit, caused the sun to stand still. For I have proved that it was Jesus who appeared to and conversed with Moses, and Abraham, and all the other patriarchs without exception, ministering to the will of the Father, who also, I say, came to be born man by the Virgin Mary, and lives forever. For the latter is He after whom and by whom the Father will renew both the heaven and the earth, this is He who will shine an eternal light in Jerusalem, this is He who is the king of Salem after the order of Melchizedek, and the eternal Priest of the Most High. The former is said to have circumcised the people a second time with knives of stone. This was a sign of this circumcision

with which Jesus the Christ Himself has circumcised us from the idols made of stone and of other materials and to have collected together those who were circumcised from the uncircumcision, that is, from the error of the world, in every place by the knives of stone, that is, the words of our RULER Jesus. For I have shown that Christ was proclaimed by the prophets in parables a Stone and a Rock. Accordingly the knives of stone we will take to mean His words, by means of which so many who were in error have been circumcised from uncircumcision with the circumcision of the heart, with which GOD by Jesus commanded those from that time to be circumcised who derived their circumcision from Abraham, saying that Jesus (Joshua) would circumcise a second time with knives of stone those who entered into that holy land.

For the Holy Spirit sometimes brought about a type of the future quite openly. Sometimes He uttered words about what was to take place, as if it was then taking place, or had taken place. And unless those who read understand this art, they will not be able to follow the words of the prophets as they ought. For example's sake, I will repeat some prophetic passages, that you may understand what I say. When He speaks by Isaiah, 'He was led as a sheep to the slaughter, and like a lamb before the shearer,' He speaks as if the suffering had already taken place. And when He says again, 'I have stretched out my hands to a disobedient and contrary people,' and when He says, 'RULER, who has believed our report?'—the words are spoken as if

announcing events which had already happened. For I have shown that Christ is oftentimes called a Stone in parable, and in figurative speech Jacob and Israel. And again, when He says, 'I will look to the heavens, the works of Your fingers,' unless I understand His method of using words, I will not understand intelligently, but just as your teachers suppose, fancying that the Father of all, the unbegotten GOD, has hands and feet, and fingers, and a soul, like a composite being, and they for this reason teach that it was the Father Himself who appeared to Abraham and to Jacob. Blessed therefore are we who have been circumcised the second time with knives of stone. For your first circumcision was and is performed by iron instruments, for you remain hard-hearted, but our circumcision, which is the second, having been instituted after yours, circumcises us from idolatry and from absolutely every kind of wickedness by sharp stones, that is, by the words spoken by the apostles of the cornerstone cut out without hands. Our hearts are thus circumcised from evil, so that we are happy to die for the name of the good Rock, which causes living water to burst forth for the hearts of those who by Him have loved the Father of all, and which gives those who are willing to drink of the water of life. But you do not comprehend me when I speak these things, for you have not understood what it has been prophesied that Christ would do, and you do not believe us who draw your attention to what has been written. For Jeremiah thus cries, 'Misery to you! Because you have forsaken the living fountain, and have dug for

yourselves broken cisterns that can hold no water. Will there be a wilderness where Mount Zion is, because I gave Jerusalem a bill of divorce in your sight?’

But you ought to believe Zechariah when he shows in parable the mystery of Christ, and announces it obscurely. The following are his words: ‘Rejoice, and be glad, daughter of Zion, for, look, I come, and I will dwell in the midst of you,’ says the RULER. And many nations will be added to the RULER in that day. And they will be my people, and I will dwell in the midst of you, and they will know that the RULER of powers has sent me to you. And the RULER will inherit Judah his portion in the holy land, and He will choose Jerusalem again. Let all flesh fear before the RULER, for He is raised up out of His holy clouds. And He showed me Jesus (Joshua) the high priest standing before the Angel of the RULER and the Devil stood at his right hand to resist him. The RULER said to the Devil, ‘The RULER who has chosen Jerusalem rebuke you. Look, is not this a brand plucked out of the fire?’

As Trypho was about to reply and contradict me, I said:

Wait and hear what I say first, for I am not to give the explanation which you suppose, as if there had been no priest of the name of Joshua (Jesus) in the land of Babylon, where your nation were prisoners. But even if I did, I have shown that if there was a priest named Joshua (Jesus) in your nation, yet the prophet had not seen him in his

revelation, just as he had not seen either the Devil or the Angel of the RULER by eyesight, and in his waking condition, but in a trance, at the time when the revelation was made to him. But I now say, that as Scripture said that the son of Nun by the name Jesus (Joshua) performed powerful works and exploits which proclaimed beforehand what would be performed by our RULER, so I proceed now to show that the revelation made among your people in Babylon in the days of Jesus (Joshua) the priest, was an announcement of the things to be accomplished by our Priest, who is GOD, and Christ the SON of GOD the Father of all.

Indeed, I wondered, why a little ago you kept silence while I was speaking, and why you did not interrupt me when I said that the son of Nun was the only one of contemporaries who came out of Egypt that entered the holy land along with the men described as younger than that generation. For you swarm and light on sores like flies. For though one should speak ten thousand words well, if there happen to be one little word displeasing to you, because not sufficiently intelligible or accurate, you make no account of the many good words, but lay hold of the little word, and are very zealous in setting it up as something impious and guilty, in order that, when you are judged with the very same judgment by GOD, you may have a much heavier account to render for your great audacities, whether evil actions, or bad interpretations which you obtain by falsifying the truth. For with what judgment you judge, it is right that you are judged by the same measure.

But to give you the account of the revelation of the holy Jesus the Christ, I take up again my discourse, and I assert that even that revelation was made for us who believe in Christ the High Priest, that is this crucified One, and though we lived in fornication and all kinds of filthy conversation, we have by the grace of our Jesus, according to His Father's will, stripped ourselves of all that filthy clothing. Though the Devil is ever at hand to resist us, and anxious to seduce all to himself, yet the Angel of GOD, that is, the Power of GOD sent to us through Jesus the Christ, rebukes him, and he departs from us. We have been plucked from out of the fire, when purified from our former sins, and rescued from the affliction and the fiery trial by which the Devil and all his assistants try us, out of which Jesus the SON of GOD has promised again to deliver us, and clothe us with clothing already prepared for us, if we carry out His commandments. He has undertaken to provide an eternal kingdom for us. For just as that Jesus (Joshua), called by the prophet a priest, evidently had on filthy garments because he is said to have taken a harlot for a wife, and is called a brand plucked out of the fire, because he had received remission of sins when the Devil that resisted him was rebuked, even so we, who through the name of Jesus have believed as one man in GOD the Maker of all, have been stripped, through the name of His first-begotten Son, of the filthy garments, that is, of our sins, and being set on fire by the word of His calling, we are the true high priestly race of GOD, as even GOD Himself bears witness, saying that in every place among the non-

Jews sacrifices are presented to Him well-pleasing and pure. Now GOD receives sacrifices from no one, except through His priests.

Accordingly, GOD, anticipating all the sacrifices which we offer through this name, and which Jesus the Christ commanded us to offer, that is, at the Thanksgiving of the bread and the cup which are presented by Christians in all places throughout the world, bears witness that they are well-pleasing to Him. But He utterly rejects those presented by you and by those priests of yours, saying, 'I will not accept your sacrifices at your hands, for from the rising of the sun to its setting my name is glorified among the non-Jews, but you profane it.' Yet even now, in your love of contention, you assert that GOD does not accept the sacrifices of those who dwelt then in Jerusalem, and were called Israelites, but says that He is pleased with the prayers of the individuals of that nation then dispersed, and calls their prayers sacrifices. Now, that prayers and giving of thanks, when offered by worthy men, are the only perfect and well-pleasing sacrifices to GOD, I also admit. For such alone Christians have undertaken to offer, and in the remembrance effected by their solid and liquid food, by which the suffering of the SON of GOD which He endured is brought to mind, whose name the high priests of your nation and your teachers have caused to be profaned and blasphemed over all the earth. But these filthy garments, which have been put by you on all who have become Christians by the name of Jesus, GOD shows will be taken

away from us, when He will raise all men from the dead, and appoint some to be incorruptible, immortal, and free from sorrow in the everlasting and imperishable kingdom, but will send others away to the everlasting punishment of fire. But as to you and your teachers deceiving yourselves when you interpret what the Scripture says as referring to those of your nation then in dispersion, and maintain that their prayers and sacrifices offered in every place are pure and well-pleasing, learn that you are speaking falsely, and trying by all means to cheat yourselves, for, first of all, not even now does your nation extend from the rising to the setting of the sun, but there are nations among which none of your race ever dwelt. For there is not one single race of men, whether barbarians, or Greeks, or whatever they may be called, nomads, or vagrants, or herdsmen living in tents, among whom prayers and giving of thanks are not offered through the name of the crucified Jesus. And then, as the Scriptures show, at the time when Malachi wrote this, your dispersion over all the earth, which now exists, had not taken place.

So that you ought rather to desist from the love of strife, and repent before the great day of judgment come, wherein all those of your tribes who have pierced this Christ will mourn as I have shown has been declared by the Scriptures. I have explained that the RULER swore, 'after the order of Melchizedek,' and what this prediction means, and the prophecy of Isaiah which says, 'His burial is taken away from the midst,' I have already said, referred to the future burying

and rising again of Christ, and I have frequently remarked that this very Christ is the Judge of all the living and the dead. And Nathan likewise, speaking to David about Him, thus continued, 'I will be His Father and He will be my Son, my mercy will I not take away from Him as I did from them that went before Him. I will establish Him in my house and in His kingdom forever.' Ezekiel says, 'There will be no other prince in the house but He.' For He is the chosen Priest and eternal King, the Christ, inasmuch as He is the SON of GOD, and do not suppose that Isaiah or the other prophets speak of sacrifices of blood or libations being presented at the altar on His second appearance, but of true and spiritual praises and giving of thanks. We have not in vain believed in Him and have not been led astray by those who taught us such doctrines, but this has happened through the wonderful foreknowledge of GOD, in order that we, through the calling of the new and eternal covenant, that is, of Christ, might be found more intelligent and GOD-fearing than yourselves, who are considered to be lovers of GOD and men of understanding, but are not. Isaiah, filled with admiration of this, said, 'Kings will shut their mouths, for those to whom no announcement has been made in regard to Him will see, and those who heard not will understand. RULER, who has believed our report? And to whom is the arm of the RULER revealed?' In repeating this, Trypho, as far as is allowable, I endeavour to do so for the sake of those who came with you today, yet briefly and concisely.

Trypho: You do well, and though you repeat the same things at considerable length, be assured that I and my companions listen with pleasure.

Justin: Would you suppose, Gentlemen, that we could ever have understood these matters in the Scriptures, if we had not received grace to discern by the will of Him whose pleasure it was? In order that the saying of Moses might happen, 'They provoked me with strange gods, they provoked me to anger with their abominations. They sacrificed to demons whom they knew not, new gods that came newly up, whom their fathers knew not. You have forsaken GOD that begot you and forgotten GOD that brought you up. The RULER saw, became jealous and was provoked to anger by reason of the rage of His sons and daughters.' He said, 'I will turn My face away from them, will show what will come upon them in the end, for it is a perverse generation, children in whom there is no faith. They have moved Me to jealousy with that which is not GOD and have provoked Me to anger with their idols. I will move them to jealousy with that which is not a nation, I will provoke them to anger with a foolish people. For a fire is kindled from My anger, and it will burn as far as Hades. It will consume the earth and her increase, and set on fire the foundations of the mountains, and I will heap trouble upon them.' After that Righteous One was put to death, we flourished as another people, and shot forth as new and prosperous grain, as the prophets said, 'Many nations will flee to the RULER in that day to become a people and they

will dwell in the midst of all the earth.' But we are not only a people, but also a holy people, as we have shown already. 'They will call them the holy people, redeemed by the RULER.' Therefore, we are not a people to be despised, nor a barbarous race, nor such as the Carian and Phrygian nations, but GOD has even chosen us and He has become known to those who did not ask after Him. 'Look, I am GOD,' He says, 'to the nation which did not call upon My name.' For this is that nation which GOD of old promised to Abraham, when He declared that He would make him a father of many nations, not meaning, however, the Arabs, Egyptians, or Idumaeans, since Ishmael became the father of a mighty nation, and so did Esau, for there is now a great multitude of Ammonites. Noah, furthermore, was the father of Abraham and of all the human race where others became the ancestors of different nations. What larger measure of grace, then, did Christ bestow on Abraham? This, that is, that He called him with His voice by the like calling, telling him to quit the land where he lived. He has called all of us by that voice, and we have left already the way of living in which we used to spend our days, passing our time in evil after the fashions of the other inhabitants of the earth and along with Abraham we will inherit the holy land, when we will receive the inheritance for an endless eternity, being children of Abraham through the like faith. As he believed the voice of GOD, and it was imputed to him for righteousness. In like manner, we having believed GOD's voice spoken by the apostles of Christ and preached to us

by the prophets, have renounced even to death all the things of the world. Accordingly, He promises to him a nation of similar faith, GOD-honouring, righteous and delighting the Father, but it is not you, 'in whom is no faith.'

Observe, too, how the same promises are made to Isaac and to Jacob. For He says to Isaac: 'In your seed will all the nations of the earth be blessed.' Likewise, to Jacob: 'In you and in your seed will all families of the earth be blessed.' He says that neither to Esau, Reuben nor anyone else, but, only to those of whom the Christ should arise, according to the dispensation, through the Virgin Mary. But if you would consider the blessing of Judah, you would understand what I say. For the seed is divided from Jacob and comes down through Judah, Phares, Jesse, and David. This was a symbol of the fact that some of your nation would be found children of Abraham and also found in the lot of Christ. But others, who are indeed children of Abraham, would be like the sand on the seashore, barren and fruitless. Great in quantity, without number indeed, but bearing no fruit whatsoever, drinking only the water of the sea. A vast multitude in your nation are convicted of being of this kind, imbibing doctrines of bitterness and godlessness, but spurning the word of GOD. He speaks therefore in the passage relating to Judah: 'A prince will not fail from Judah, nor a ruler from his thighs, until that which is laid up for him arrives. He will be the expectation of the nations.' It is plain that this was spoken not of Judah but of Christ. For we of the nations do not expect Judah but Jesus, who led your fathers out of

Egypt. For the prophecy referred even to the appearance of Christ: 'Till He come for whom this is laid up and He will be the expectation of nations.' Jesus came, therefore, as we have shown at length, and is expected again to appear above the clouds, whose name you profane, and labour hard to get it profaned over all the earth. It was possible for me, Gentlemen, to contend against you about the reading which you so interpret, saying it is written, 'Till the things laid up for Him come,' though the Seventy have not so explained it, but this way, 'Till He comes for whom this is laid up.' But since what follows indicates that the reference is to Christ, for it is, 'He will be the expectation of nations,' I do not proceed to have a mere verbal controversy with you, as I have not attempted to establish proof about Christ from the passages of Scripture which are not admitted by you which I quoted from the words of Jeremiah the prophet, Esdras and David, but from those which are even now admitted by you, which had your teachers comprehended, be well assured they would have deleted them, as they did those about the death of Isaiah, whom you sawed up with a wooden saw. This was a mysterious type of Christ being about to cut your nation in two and to raise those worthy of the honour to the everlasting kingdom along with the holy patriarchs and prophets. But He has said that He will send others to the condemnation of the unquenchable fire along with similar disobedient and impenitent men from all the nations. 'For they will come,' He said, 'from the west and from the east, and will sit down with Abraham, Isaac and

Jacob in the kingdom of heaven, but the children of the kingdom will be cast out into outer darkness.' I have mentioned these things, taking nothing whatever into consideration, except the speaking of the truth, and refusing to be coerced by anyone, even though I should be immediately torn in pieces by you. For I gave no thought to any of my people, that is, the Samaritans, when I had a communication in writing with Cæsar, but stated that they were wrong in trusting to the magician Simon of their own nation, who, they say, is above all principalities, power, and authority.

The Scripture, speaking by David about this Christ, my friends, said no longer that 'in His seed the nations should be blessed,' but 'in Him.' Also here: 'His name will rise up forever above the sun, and in Him will all nations be blessed.' But if all nations are blessed in Christ, and we of all nations believe in Him, then He is indeed the Christ, and we are those blessed by Him. GOD formerly gave the sun as an object of worship, as it is written, but no one ever was seen to endure death on account of his faith in the sun, but for the name of Jesus you may see men of every nation who have endured and do endure all sufferings, rather than deny Him. For the word of His truth and wisdom is more brightly burning and more light-giving than the rays of the sun, and sinks down into the depths of heart and mind. Hence also the Scripture said, 'His name will rise up above the sun.' Zechariah says, 'His name is the East.' Speaking of the same, he says that 'each tribe will mourn.' But if He so shone forth

brilliantly and was so mighty in His first coming, which was without honour and attractiveness but very contemptible, that in no nation He is unknown, and everywhere men have repented of the old wickedness in each nation's way of living, so that even demons were subject to His name and all principalities and kingdoms feared His name more than they feared all the dead before this man, will He not on His glorious appearance destroy by all means all those who hated Him, and who unrighteously departed from Him, but give rest to His own, rewarding them with all they have looked for? To us, therefore, it has been granted to hear, and to understand, and to be saved by this Christ, and to recognise all the truths revealed by the Father. Wherefore He said to Him: 'It is a great thing for You to be called my servant, to raise up the tribes of Jacob and turn again the dispersed of Israel. I have appointed You for a light to the non-Jews, that You may be their salvation to the end of the earth.'

You think that these words refer to the foreigner and the converts, but in fact they refer to us who have been illumined by Jesus. For Christ would have borne witness even to them, but now you have become twofold more the children of hell, as He said Himself. Therefore what was written by the prophets was spoken not of those persons, but of us, concerning whom the Scripture speaks: 'I will lead the blind by a way which they knew not, and they will walk in paths which they have not known. I am the witness,' says the RULER GOD, 'and my servant whom I have chosen.' To

whom, then, does Christ bear witness? Obviously to those who have believed. But the converts not only do not believe, but twofold more than yourselves blaspheme His name, and wish to torture and put to death us who believe in Him, for in all points they strive to be like you. In other words, He cries out, 'I the RULER have called You in righteousness, will hold Your hand and will strengthen You. I will give You for a covenant of the people for a light to the non-Jews to open the eyes of the blind and set free the prisoners from their bonds.' These words, indeed, Gentlemen, refer also to Christ, and concern the enlightened nations, or will you say again, He speaks to them of the law and the converts?

Then some of those who had come on the second day cried out as if they had been in a theatre:

Trypho's companions: But what? Does He not refer to the law, and to those illumined by it? Now these are converts.

Justin: (*Looking towards Trypho.*) No, since, if the law were able to enlighten the nations and those who possess it, what need is there of a new covenant? But since GOD announced beforehand that He would send a new covenant, and an everlasting law and commandment, we will not understand this of the old law and its converts, but of Christ and His converts, that is us non-Jews, whom He has illumined, as He says somewhere: 'Thus says the RULER, in an acceptable time have I heard You, in a day of salvation have I helped You

and I have given You for a covenant of the people to establish the earth and to inherit the deserted.' What, then, is Christ's inheritance? Is it not the nations? What is the covenant of GOD? Is it not Christ? He says in another place: 'You are my Son, this day have I begotten You. Ask of Me, and I will give You the nations for Your inheritance, and the uttermost parts of the earth for Your possession.'

As, therefore, all these latter prophecies refer to Christ and the nations, you should believe that the former refer to Him and them in like manner. For the converts have no need of a covenant, if, since there is one and the same law imposed on all that are circumcised, the Scripture speaks about them thus: 'The stranger will also be joined with them, and will be joined to the House of Jacob,' because the convert, who is circumcised that he may have access to the people, becomes like one of themselves, while we who have been deemed worthy to be called a people are yet non-Jews, because we have not been circumcised. Besides, it is ridiculous for you to imagine that the eyes of the converts are to be opened while your own are not, and that you be understood as blind and deaf while they are enlightened. It will be still more ridiculous for you, if you say that the law has been given to the nations, but you have not known it. For you would have stood in awe of GOD's wrath, and would not have been lawless, wandering sons, being much afraid of hearing GOD always say, 'Children in whom is no faith. Who are blind, but my servants? Deaf, but they that rule over them? The servants of GOD have been made blind. You

see often, but have not observed, your ears have been opened, and you have not heard.' Is GOD's commendation of you honourable? Is GOD's testimony seemly for His servants? You are not ashamed though you often hear these words. You do not tremble at GOD's threats, for you are a people foolish and hard-hearted. 'Therefore, look, I will proceed to remove this people,' says the RULER. 'I will remove them, and destroy the wisdom of the wise, and hide the understanding of the prudent.' Deservedly too, for you are neither wise nor prudent, but crafty and unscrupulous, wise only to do evil, but utterly incompetent to know the hidden counsel of GOD, the faithful covenant of the RULE, or to find out the everlasting paths. 'Therefore,' says the RULER, 'I will raise up to Israel and to Judah the seed of men and the seed of beasts.' By Isaiah He speaks thus concerning another Israel: 'In that day will there be a third Israel among the Assyrians and the Egyptians, blessed in the land which the RULER of Armies has blessed, saying, "Blessed will my people in Egypt and in Assyria be, and Israel my inheritance."' Since then GOD blesses this people, calls them Israel and declares them to be His inheritance, how is it that you do not repent of the deception you practise on yourselves, as if you alone were the Israel and loathing the people whom GOD has blessed? For when He speaks to Jerusalem and its environs, He thus added: 'I will beget men upon you, even My people Israel, and they will inherit you, and you will be a possession for them, and you will be no longer bereaved of them.'

Trypho: What, then? Are you Israel? Does He say this about you?

Justin: If, indeed, we had not entered into a lengthy discussion on these topics, I might have doubted whether you ask this question in ignorance, but since we have brought the matter to a conclusion by demonstration and with your agreement, I do not believe that you are ignorant of what I have just said, or desire again mere contention, but that you are urging me to exhibit the same proof to these men.

And in compliance with the agreement expressed in his eyes, I continued:

Justin: Again in Isaiah, if you have ears to hear it, GOD, speaking of Christ in parable, calls Him Jacob and Israel. He speaks thus: 'Jacob is my servant, I will uphold Him; Israel is my elect, I will put My Spirit upon Him; and He will bring forth judgment to the non-Jews. He will not strive, nor cry, neither will anyone hear His voice in the street, a bruised reed He will not break, and smoking flax He will not quench, but He will bring forth judgment to truth. He will shine, and will not be broken till He have set judgment on the earth. In His name will the non-Jews trust.' As therefore from the one man Jacob, who was surnamed Israel, all your nation has been called Jacob and Israel, so we from Christ, who begot us to GOD, like Jacob, Israel, Judah, Joseph and David, are

called and are the true sons of GOD, and keep the commandments of Christ.

And when I saw that they were perturbed because I said that we are the sons of GOD, I anticipated their questioning:

Justin: Listen, Gentlemen, how the Holy Spirit speaks of this people, saying that they are all sons of the Highest, and how this very Christ will be present in their assembly, rendering judgment to all men. The words are spoken by David, and are, according to your version of them, thus: 'GOD stands in the congregation of gods; He judges among the gods. How long will you continue to judge unjustly and grant favour to wicked people? Judge rightly for the orphan and the poor and do justice to the humble and needy. Deliver the needy and save the poor out of the hand of the wicked. They know not, neither have they understood, they walk on in darkness, all the foundations of the earth will be shaken. I said, "You are gods, and are all children of the Highest. But you die like men and fall like one of the princes." Arise, our GOD! judge the earth, for You will inherit all nations.' But in the version of the Seventy it is written: 'Look, you die like men, and fall like one of the princes,' in order to manifest the disobedience of men—I mean of Adam and Eve—and the fall of one of the princes, that is, of him who was called the serpent, who fell with a great overthrow, because he deceived Eve. But as my discourse is not intended to touch on this point, but to prove to you that the Holy Spirit reproaches men because they were made like GOD, free

from suffering and death, provided that they kept His commandments, and were deemed deserving of the name of His sons, and yet they, becoming like Adam and Eve, made death for themselves, let the interpretation of the Psalm be held just as you wish, yet thereby it is demonstrated that all men are deemed worthy of becoming 'gods' and of having power to become sons of the Highest, and will be each by himself judged and condemned like Adam and Eve. Now I have proved at length that Christ is called GOD.

I wish, Gentlemen, to learn from you what is the force of the name Israel.

And as they were silent, I continued:

I will tell you what I know, for I do not think it right, when I know, not to speak, or, suspecting that you do know, and yet from envy or from voluntary ignorance deceive yourselves, to be continually solicitous, but I speak all things simply and candidly, as my RULER said: 'A sower went forth to sow the seed, and some fell by the wayside, and some among thorns, and some on stony ground, and some on good ground.' I must speak, then, in the hope of finding good ground somewhere, since that RULER of mine, as One strong and powerful, comes to demand back His own from all, and will not condemn His steward if He recognises that he, by the knowledge that the RULER is powerful and has come to demand His own, has given it to the banks and has

not dug a hole to hide the property. Accordingly, the name Israel means this: A man who overcomes power, for Isra is a man overcoming, and El is power. Christ would act so when He became man was foretold by the mystery of Jacob's wrestling with Him who appeared to him, in that He ministered to the will of the Father, yet nevertheless is GOD, in that He is the first-begotten of all creatures. For when He became man, as I previously remarked, the Devil came to Him—that is, that power which is called the serpent and Satan—tempting Him, and striving to effect His downfall by asking Him to worship him. But He destroyed and overthrew the Devil, having proved him to be wicked, in that he asked to be worshipped as GOD, contrary to the Scripture, who is an apostate from the will of GOD. For He answers him, 'It is written, You will worship the RULER your GOD, and Him only will you serve.' Then, overcome and convicted, the Devil departed at that time. But since our Christ was to be numbed, that is, by pain and experience of suffering, He made a previous intimation of this by touching Jacob's thigh, and causing it to shrink. But Israel was His name from the beginning, to which He altered the name of the blessed Jacob when He blessed him with His own name, proclaiming thereby that all who through Him have fled for refuge to the Father, constitute the blessed Israel. But you, having understood none of this, and not being prepared to understand, since you are the children of Jacob after the fleshly seed, expect that you will be assuredly saved. But

that you deceive yourselves in such matters, I have proved by many words.

But if you knew, Trypho, who He is that is called at one time the Angel of great counsel, Man by Ezekiel, like the Son of Man by Daniel, Child by Isaiah, Christ and GOD to be worshipped by David, Christ and Stone by many, Wisdom by Solomon, Joseph and Judah, Star by Moses, East by Zechariah, Suffering One by Jacob, Israel and Isaiah, Rod, Flower, Cornerstone and SON of GOD, you would not have blasphemed Him who has now come, and been born, and suffered, and ascended to heaven, who will also come again, and then your twelve tribes will mourn. For if you had understood what has been written by the prophets, you would not have denied that He was GOD, SON of the only, unbegotten, unutterable GOD. For Moses says somewhere in Exodus the following: 'The RULER spoke to Moses, and said to him, "I am the RULER, and I appeared to Abraham, Isaac and Jacob, being their GOD. I did not reveal my name to them when I established my covenant with them."' And this again he says, 'A man wrestled with Jacob,' and asserts it was GOD, narrating that Jacob said, 'I have seen GOD face to face, and my life is preserved.' It is recorded that he called the place where He wrestled with him, appeared to and blessed him, the Face of GOD (Peniel). And Moses says that GOD appeared also to Abraham near the oak in Mamre, when he was sitting at the door of his tent at midday. Then he goes on to say: 'He lifted up his eyes and looked, and, behold, three men stood before him, and when he saw

them, he ran to meet them.’ After a little, one of them promises a son to Abraham: ‘Why did Sarah laugh, saying, “Will I really bear a child when I am old?” Is anything impossible with GOD? At the time appointed I will return, according to the time of life, and Sarah will have a son.’ They then went away from Abraham. Again he speaks of them thus: ‘And the men rose up from thence, and looked toward Sodom.’ Then to Abraham, He who was and is, says again, ‘I will not hide from Abraham, My servant, what I intend to do.’

And what follows in the writings of Moses I quoted and explained:

From which I have demonstrated that He who is described as GOD appeared to Abraham, Isaac, Jacob and the other patriarchs, was appointed under the authority of the Father and RULER, and ministers to His will.

Then I went on to say what I had not said before:

When the people lusted to eat flesh and Moses had lost faith in Him, who also there is called the Angel, and who promised that GOD would give them their fill to eat, He who is both GOD and the Angel, sent by the Father, is described as saying and doing these things. For thus the Scripture says: ‘And the RULER said to Moses, “Will the RULER’s hand not be sufficient? You will know now whether My word will be effective for you or not.”’ He says elsewhere, ‘But the RULER spoke to me, “You will not go over this Jordan, the RULER

your GOD, who goes before your face, He will destroy the nations.”

These and other such sayings are recorded by the Lawgiver and by the prophets, and I suppose that I have stated sufficiently, that wherever GOD says, ‘GOD went up from Abraham,’ or, ‘The RULER spoke to Moses,’ and ‘The RULER came down to look at the tower which the sons of men had built,’ or when ‘GOD shut Noah into the ark,’ you must not imagine that the unbegotten GOD Himself came down or went up from any place. For the ineffable Father and RULER of all neither has come to any place, nor walks, nor sleeps, nor rises up, but remains in His own place, wherever that is, quick to see and quick to hear, having neither eyes nor ears, but being of indescribable might. He sees all things, knows all things, no person escapes His observation, and He is not moved or confined to any single spot in the whole world, for He existed before the world was made. How, then, could He talk with any one, be seen by any one or appear on the smallest portion of the earth, when the people at Sinai were not able to look even on the glory of Him who was sent from Him? When Moses himself could not enter into the tabernacle which he had erected, when it was filled with the glory of GOD and when the priest could not endure to stand before the temple when Solomon conveyed the ark into the house in Jerusalem which he had built for it? Therefore neither Abraham, Isaac, Jacob nor any other man, saw the Father and ineffable RULER of all, and neither also did they see Christ, but they saw Him who was according to the

Father's will, His SON, being GOD and the Angel because He ministered to His will. Him, who He also willed to be born man by the Virgin and Him who also became Fire when He had that conversation with Moses from the bush. Unless we fully understand the Scriptures, it must follow that the Father and RULER of all had not been in heaven when what Moses wrote took place: 'The RULER rained upon Sodom fire and brimstone from the RULER out of heaven.' Again, when it is said by David, 'Lift up your gates you princes and be lifted up you everlasting doors, for the King of glory will come in.' Also, when He says, 'The RULER says to my RULER, "Sit at My right hand until I make Your enemies Your footstool."'

And that Christ being RULER, and GOD the SON of GOD, and appearing formerly in power as Man, and Angel, and in the glory of Fire as at the bush and also appeared at the judgment executed on Sodom, has been demonstrated fully by what has been said.

Then I repeated once more all that I had previously quoted from Exodus, about the vision in the bush, and the naming of Joshua (Jesus), and continued:

Do not suppose, Gentlemen, that I am using excessive words when I repeat all this so often, but it is because I know that some wish to anticipate these remarks, and to say that the power sent from the Father of all which appeared to Moses, Abraham and Jacob is called Angel, because He

came to men, since by that power are messages sent from GOD to men, called Glory, because He appears in a vision sometimes that is not physical, called Man and human being because He appears in such forms as the Father pleases, called Word, because He carries news from the Father to men but cannot be divided or separated from the Father, just as they say that the light of the sun on earth is indivisible and inseparable from the sun in the heavens, as when it goes down, the light goes down along with it, so the Father, when He chooses, they say, causes His power to spring forth, and when He chooses, He makes it return to Himself. In this way, they teach, He made the angels. But it is proved that there are angels who always exist and are never reduced to that form out of which they sprang. And that this power which the prophetic word calls GOD and Angel, as has been also amply demonstrated, is not numbered in name only like the light of the sun, but is indeed something numerically distinct. I have discussed briefly in what has gone before, when I asserted that this power was begotten from the Father, by His power and will, but not by natural detachment as if the essence of the Father were divided, as all other things partitioned and divided are not the same after as before they were divided, and, for the sake of example, I took the case of fires kindled from a fire, which we see to be distinct from it, and yet that from which many can be kindled is by no means made less, but remains the same.

And now I will again recite the words which I have spoken in proof of this point. When Scripture says: 'The RULER rained fire from the RULER out of heaven,' the prophetic word indicates that there were two in number: One upon the earth, who, it says, descended to behold the cry of Sodom: Another in heaven, who also is RULER of the RULER on earth, as He is Father and GOD, the cause of His power and of His being RULER and GOD. When the Scripture records that GOD said in the beginning, 'Look, Adam has become like one of Us,' this phrase, 'like one of Us,' is also indicative of number, and the words do not admit of a figurative meaning, as the sophists try to fix on them for they are not able to tell, or to understand, the truth. It is written in the book of Wisdom: 'If I should explain to you about daily events, I would then be mindful to number those that are from the beginning. The RULER created me as the beginning of His ways for the first of His works. He set me up in the beginning, before the earth began, before He made the depths of the sea, before the fountains of waters sprang up, before the mountains were settled, He gave birth to me before all the hills.'

When I repeated these words, I added:

You understand, my hearers, if you pay attention, that the Scripture has declared that this Offspring was begotten by the Father before all things created. That which is born is numerically distinct from that which gives birth, everyone will admit.

And when all had given agreement, I said:

I would now conclude with some passages which I had not recounted before. They are recorded by the faithful servant Moses in parable, and are as follows: 'Rejoice, you heavens, along with Him, and let all the angels of GOD worship Him.'

I then added what follows in this passage:

'Rejoice, you nations, along with His people, and let all the angels of GOD be strengthened in Him. For the blood of His sons is avenged. He will avenge and recompense His enemies with vengeance. He will recompense those that hate Him. The RULER will purify the land of His people.' By these words He declares that we, the nations, rejoice with His people—that is, Abraham, Isaac, Jacob, the prophets, and, in short, all of that people who are well-pleasing to GOD, according to what has been already agreed on between us. But we will not receive it of all your nation, since we know from Isaiah that the members of those who have transgressed will be consumed by the worm and unquenchable fire, remaining immortal, so that they become a spectacle to all flesh.

But in addition to these, I wish, Gentlemen, to add some other passages from the very words of Moses, from which you may understand that GOD has from of old dispersed all men according to their nations and languages. Yet out of all the nations He has taken to Himself your nation, a useless, disobedient, and faithless generation. He has shown that

those who were selected out of every nation have obeyed His will through Christ—whom He calls also Jacob, and names Israel—and these, then, as I mentioned fully previously, must be Jacob and Israel. For when He says, ‘Rejoice, you nations, with His people,’ He allots the same inheritance to them, and does not call them by the same name, but when He says that they as non-Jews rejoice with His people, He calls them non-Jews to reproach you. For even as you provoked Him to anger by your idolatry, so also He has deemed those who were idolaters worthy of knowing His will, and of inheriting His inheritance.

But I will quote the passage by which it is made known that GOD divided all the nations. It is as follows: ‘Ask your father, and he will show you, your elders, and they will tell you, when the Most High divided the nations, as He dispersed the sons of Adam. He set the bounds of the nations according to the numbers of the children of Israel, and the RULER’s portion became His people Jacob, and Israel was the lot of His inheritance.’

The Seventy have translated it, ‘He set the bounds of the nations according to the number of the angels of GOD.’ But because my argument is not the least weakened by this, I have adopted your exposition. You yourselves, if you will confess the truth, must acknowledge that we, who have been called by GOD through the despised and shameful mystery of the execution wood (because of our confession, obedience and our piety, we are inflicted by punishments,

sometimes even being killed, brought about by demons and the host of the Devil, through the help given to them by you), and endure all torments rather than deny Christ even with a single word, through whom we are called to the salvation prepared beforehand by the Father, which makes us more faithful to GOD than you are, even though you were redeemed from Egypt with a high hand and a visitation of great glory, when the sea was parted for you, and a passage left dry, in which GOD slew those who pursued you with much equipment and splendid chariots, bringing back upon them the sea which had been made a way for your sakes, on whom also a pillar of light shone, in order that you, more than any other nation in the world, might possess a peculiar light, never-failing and never-setting, for whom He rained manna as food, fit for the heavenly angels, in order that you might have no need to prepare your food, and the water at Marah was made sweet. A sign of Him that was to be crucified was made, both in the matter of the serpents which bit you, as I already mentioned (GOD foretold you these mysteries beforehand to confer grace upon you, to whom you are always convicted of being thankless), as well as in the type of the extending of the hands of Moses, and of Oshea being named Jesus (Joshua), when you fought against Amalek, concerning which GOD commanded that the incident be recorded, and the name of Jesus laid up in your understandings, saying that this is He who would blot out the memorial of Amalek from under heaven. Now it is clear that the memorial of Amalek remained after the son

of Nun, but He makes it clear through Jesus, who was crucified, of whom also those symbols were announcements in advance of all that would happen to Him. The demons would be destroyed, dread His name and that all principalities and kingdoms would fear Him. Those, and that they who believe in Him out of all nations would be shown as GOD-fearing and peaceful men, and the facts already quoted by me, Trypho, indicate this. Again, when you desired flesh, so vast a quantity of quails was given you, that they could not be told, for whom also water gushed from the rock, and a cloud followed you for a shade from heat and covering from cold, declaring the manner and signification of another new heaven. The thongs of your shoes did not break, and the shoe itself did not grow old, your clothing did not wear away and even those of your children grew along with them.

Yet after this you made a calf, and were very zealous in committing fornication with the daughters of strangers, and in worshipping idols. You did this again when the land was given over to you with such a great display of power. You witnessed the sun stand still in the heavens by the order of that man whose name was Jesus (Joshua), and not go down for thirty-six hours, as well as all the other miracles which were performed for you as time served. Of these it seems good to me now to speak of another, for it conduces to your hereby knowing Jesus, whom we also know to have been Christ the SON of GOD, who was crucified, and rose again,

and ascended to heaven, and will come again to judge all men, even back to Adam himself.

You are aware, then, that when the Ark of the Testimony was seized by the enemies of Ashdod, and a terrible and incurable plague had broken out among them, they resolved to place it on a cart to which they yoked cows that had recently calved, for the purpose of ascertaining by trial whether or not they had been plagued by GOD's power on account of the ark, and if GOD wished it to be taken back to the place from which it had been carried away. When they had done this, the cows, led by no man, did not go to the place where the ark had been taken, but to the fields of a certain man whose name was Oshea, the same as his whose name was altered to Jesus (Joshua), as has been previously mentioned, who also led the people into the land and gave it to them by lot. When the cows had come into these fields they remained there, showing to you thereby that they were guided by the name of power, just as formerly the people who survived of those that came out of Egypt, were guided into the land by him who had received the name Jesus (Joshua), who before was called Oshea.

Now, although these and all other such unexpected and marvellous works were performed among and seen by you at different times, yet you are convicted by the prophets of having gone to such a length as offering your own children to demons, and besides all this, of having dared to do such things against Christ, and you still dare to do them, for all

which may it be granted to you to obtain mercy and salvation from GOD and His Christ. For GOD, knowing before that you would do such things, pronounced this curse upon you by the prophet Isaiah: 'Misery to their soul! They have devised evil counsel against themselves, saying, "Let us bind the righteous man, for he is distasteful to us." Therefore, they will eat the fruit of their own actions. Misery to the wicked! Evil, according to the works of his hands, will befall him. Look, my people, your extortioners glean you and the tax collectors will rule over you. Look, my people, they who call you blessed cause you to err, and disorder the way of your paths. But now the RULER will assist His people to judgment, He will enter into judgment with the elders of the people and their princes. But why have you burned up my vineyard? Why is the spoil of the poor found in your houses? Why do you harm my people and put the face of the poor to shame?' In other words, the same prophet spoke to the same effect: 'Misery to them that draw their sins as with a long rope, and their iniquities as with the harness of an heifer's yoke, who say, "Let His speed come near, and let the counsel of the Holy One of Israel come, that we may know it." Misery to them that call evil good and good evil! That put light for darkness and darkness for light! That put bitter for sweet and sweet for bitter! Misery to them that are wise in their own eyes and prudent in their own sight! Misery to those that are mighty among you, who drink wine, who are men of strength, who mix strong drink! Who justify the wicked for a reward and take away justice from the

righteous! Therefore, as the stubble will be burned by the coal of fire and utterly consumed by the burning flame, their root will be as wool, and their flower will go up like dust. For they would not have the law of the RULER of Armies, instead they despised the word of the RULER, the Holy One of Israel. The RULER of the Armies was very angry, laid His hands upon them and smote them. He was provoked against the mountains and their carcasses were in the midst like dung on the road. And for all this they have not repented, but their hand is still high.’ Truly your hand is high to commit evil because you slew the Christ and do not repent of it. Apart from that, you hate and murder us who have believed through Him in the GOD and Father of all, as often as you can and you curse Him without ceasing, as well as those who side with Him, while all of us pray for you, and for all men, as our Christ and RULER taught us to do, when He commanded us to pray even for our enemies, and to love them that hate us, and to bless them that curse us.

If, then, the teaching of the prophets and of Himself moves you, it is better for you to follow GOD than your imprudent and blind masters, who even till this time permit each man to have four or five wives, and if any one sees a beautiful woman and desires to have her, they quote the actions of Jacob, known as Israel, and of the other patriarchs then maintain that it is not wrong to do such things, for they are miserably ignorant in this matter. For, as I before said, certain dispensations of weighty mysteries were accomplished in each act of this sort. For in the marriages

of Jacob I will mention what dispensation and prophecy were accomplished, in order that you may thereby know that your teachers never looked at the divine motive which prompted each act, but only at the grovelling and corrupting passions. Listen therefore to what I say. The marriages of Jacob were types of that which Christ was about to accomplish. For it was not lawful for Jacob to marry two sisters at once. He serves Laban for one of the daughters, then being deceived, has to work another seven years to get the younger one. Now Leah is your people and synagogue, but Rachel is our community of GOD's people. For these, and for the servants in both, Christ even now serves. For while Noah gave to the two sons the seed of the third as servants, now on the other hand Christ has come to restore both the free sons and the servants among them, conferring the same honour on all of them who keep His commandments, even as the children of the free women and the children of the bond-women born to Jacob were all sons, and equal in dignity. It was foretold what each should be according to rank and according to foreknowledge. Jacob served Laban for speckled and many-spotted sheep, and Christ served, even to the slavery of the execution wood, for the various and many-formed races of mankind, acquiring them by the blood and mystery of the execution wood. Leah was weak-eyed, for the eyes of your souls are excessively weak. Rachel stole the gods of Laban and has hidden them to this day. Likewise, our ancestral and material gods have been destroyed. Jacob was hated for all time by his brother

and so are we now along with the RULER Himself. We are hated by you and by all men, though we are brothers by nature. Jacob was called Israel, and Israel has been demonstrated to be the Christ who is rightly known as Jesus.

When Scripture says, 'I am the RULER GOD, the Holy One of Israel, who has made known Israel your King,' will you not understand that truly Christ is the everlasting King? For you are aware that Jacob the son of Isaac was never a king. And therefore Scripture again, explaining to us, says what king is meant by Jacob and Israel: 'Jacob is my servant, I will uphold Him, and Israel is my elect, my soul will receive Him. I have given Him My Spirit, and He will bring forth judgment to the nations. He will not shout or cry out loudly, His voice will not be heard in the street. The bruised reed He will not break and the smoking flax He will not quench, until He will bring forth judgment to victory. He will shine and will not be broken until He establishes judgment on the earth. In His name will the nations trust.' Then is it Jacob the patriarch in whom the non-Jews and yourselves will trust? Or is it not Christ? As, therefore, Christ is the Israel and the Jacob, even so we, who have been quarried out from the bowels of Christ, are the true race of Israel. Let us pay close attention to the very word: 'I will bring forth,' He says, 'the seed out of Jacob and out of Judah, it will inherit My holy mountain. My chosen ones and My servants will possess the inheritance. They will live there and there will be flocks of sheep in the forest. The valley of Achor will be a resting-place of cattle for the people who have sought Me. But as

for you who forsake Me, forget My holy mountain, prepare a table for the demons and provide a full mix of wine for the demon to drink, I will give you over to the sword. You will all fall in slaughter, for I called you, and you did not listen to Me, you did evil before Me and chose ways that did not please Me.’ Those are words from the Scriptures. You yourselves understand that this seed of Jacob referred to something else, and not, as may be supposed, your people. For it is not possible for this seed of Jacob to leave a right of entrance for the descendants of Jacob or for GOD to have accepted the very same persons whom He had reproached with unfitness for the inheritance, and promise it to them again. Even as the prophet says, ‘Now, House of Israel, come and let us walk in the light of the RULER. He has sent away His people, the House of Jacob, because their land was full, as at the first, of soothsaying and divinations,’ even so it is necessary for us here to observe that there are two seeds of Judah, and two races, as there are two Houses of Jacob, the one begotten by blood and flesh, the other by faith and the Spirit.

For you see how He now addresses the people, saying a little before: ‘As the grape will be found in the cluster, and they will say, “Destroy it not, for a blessing is in it,” so will I do for My servant’s sake, for His sake I will not destroy them all.’ And thereafter He adds, ‘I will bring forth the seed out of Jacob and out of Judah.’ It is plain then that if He thus be angry with them and threaten to leave very few of them, He promises to bring forth certain others, who will dwell in His

mountain. But these are the persons whom He said He would sow and beget. For you neither suffer Him when He calls you, nor hear Him when He speaks to you, but have done evil in the presence of the RULER. But the highest pitch of your wickedness lies in this, that you hate the Righteous One, killed Him and likewise treat those who have received from Him all that they are and have, yet they are devout, righteous, and love mankind. Therefore 'misery to their soul,' says the RULER, 'for they have devised an evil counsel against themselves, saying, "Let us take away the righteous, for he is distasteful to us."' For indeed you are not in the habit of sacrificing to Baal, as were your fathers, or of placing cakes in groves and on high places for the host of heaven, but you have not accepted GOD's Christ. For he who does not know Him, does not the will of GOD. He who insults and hates Him, insults and hates Him that sent Him. Whoever does not believe in Him, does not believe the announcements of the prophets, who preached good news and proclaimed Him to all.

Say no evil thing, my brothers, against Him that was crucified, and treat not scornfully the stripes wherewith all may be healed, even as we are healed. For it will be well if, persuaded by the Scriptures, you are circumcised from hard-heartedness, not that circumcision which you have from the tenets that are put into you, for that was given for a sign, and not for a work of righteousness, as the Scriptures compel you to admit. Agree, therefore, and pour no ridicule on the SON of GOD, obey not the pharisaic teachers, and

scoff not at the King of Israel, as the rulers of your synagogues teach you to do after your prayers, for if he that touches those who are not pleasing to GOD, is as one that touches the apple of GOD's eye, how much more so is he that touches His beloved! And that this is He, has been sufficiently demonstrated.

And as they kept silence, I continued:

My friends, I now refer to the Scriptures as the Seventy have interpreted them, for when I quoted them formerly as you possess them, I made proof of you to ascertain how you were disposed. For, mentioning the Scripture which says, 'Misery to them! For they have devised evil counsel against themselves, saying,' (as the Seventy have translated, I continued), 'Let us take away the righteous, for he is distasteful to us,' whereas at the commencement of the discussion I added what your version has: 'Let us bind the righteous, for he is distasteful to us.' But you had been busy about some other matter, and seem to have listened to the words without attending to them. But now, since the day is drawing to a close, for the sun is about to set, I will add one remark to what I have said and conclude. I have indeed made the very same remark already, but I think it would be right to bestow some consideration on it again.

You know then, Gentlemen, that GOD has said in Isaiah to Jerusalem, 'I saved you in the flood of Noah.' By this which GOD said was meant that the mystery of saved men

appeared in the flood. For righteous Noah, along with the other people at the flood, that is, with his own wife, his three sons and their wives, being eight in number, were a symbol of the eighth day, wherein Christ appeared when He rose from the dead, yet has always been first in power from the very beginning. For Christ, being the firstborn of every creature, became again the chief of another race regenerated by Himself through water, and faith, and wood, containing the mystery of the execution wood, even as Noah was saved by wood when he rode over the waters with his household. Accordingly, when the prophet says, 'I saved you in the times of Noah,' as I have already remarked, he addresses the people who are equally faithful to GOD, and possess the same signs. For when Moses had the rod in his hands, he led your nation through the sea. You believe that this was spoken to your nation only or to the land. But the whole earth, as the Scripture says, was inundated, and the water rose in height fifteen cubits above all the mountains, so that it is evident this was not spoken to the land, but to the people who obeyed Him, for whom also He had prepared beforehand a resting-place in Jerusalem, as was previously demonstrated by all the symbols of the flood. I mean, that by water, faith, and wood, those who prepare themselves beforehand by repenting of the sins which they have committed, will escape from the impending judgment of GOD.

For another mystery was accomplished and predicted in the days of Noah, of which you are not aware. It is this: in the

blessings wherewith Noah blessed his two sons, and in the curse pronounced on his son's son. For the Spirit of prophecy would not curse the son that had been by GOD blessed along with his brothers. But since the punishment of the sin would last throughout the whole race of the son that laughed at his father's nakedness, he made the curse originate with his son. Now, in what he said, he foretold that the descendants of Shem would keep in retention the property and dwellings of Canaan, and again that the descendants of Japheth would take possession of the property of which Shem's descendants had dispossessed Canaan's descendants, and spoil the descendants of Shem, even as they plundered the sons of Canaan. Listen to the way in which it has so happened. For you, who have derived your lineage from Shem, invaded the territory of the sons of Canaan by the will of GOD, and you possessed it. It is clear that the sons of Japheth, having invaded you in turn by the judgment of GOD, have taken your land from you, and have possessed it. Thus it is written: 'Noah sobered up from the wine and knew what his younger son had done to him. He said, "Cursed be Canaan, the servant, a house-servant will he be to his brethren." He said, "Blessed be the RULER GOD of Shem for Canaan will be his servant. May the RULER enlarge Japheth, let him live in the Houses of Shem and let Canaan be his servant."' Accordingly, as two peoples were blessed—those from Shem and those from Japheth—and as the offspring of Shem were decreed first to possess the dwellings of Canaan, and the offspring of Japheth were

predicted as in turn receiving the same possessions, and to the two peoples there was the one people of Canaan handed over for servants, so Christ has come according to the power given Him from the Almighty Father, summoning men to friendship, blessing, repentance and living together. He has promised, as has already been proved, that there will be a future possession for all the saints in this same land. Hence all men everywhere, whether bond or free, who believe in Christ, and recognise the truth in His own words and those of His prophets, know that they will be with Him in that land, and inherit everlasting and incorruptible good.

Hence also Jacob, as I remarked before, being himself a type of Christ, had married the two handmaids of his two free wives, and of them begot sons, for the purpose of indicating beforehand that Christ would receive even all those who among Japheth's race are descendants of Canaan, equally with the free, and would have the children fellow-heirs. We are such, but you cannot comprehend this, because you cannot drink of the living fountain of GOD, but of broken cisterns which can hold no water, as the Scripture says. But they are cisterns broken, and holding no water, which your own teachers have dug, as the Scripture also expressly asserts, 'teaching for doctrines the commandments of men.' Besides, they beguile themselves and you, supposing that the everlasting kingdom will be assuredly given to those of the dispersion who are of Abraham after the flesh, although they be sinners, and faithless, and disobedient towards GOD, which the Scriptures have proved is not the case. For

if so, Isaiah would never have said this: 'Unless the RULER of Armies had left us a seed, we would have been like Sodom and Gomorrah.' And Ezekiel: 'Even if Noah, and Jacob, and Daniel were to pray for sons or daughters, their request should not be granted.' 'But neither will the father perish for the son, nor the son for the father, but every one for his own sin, and each will be saved for his own righteousness.' Again Isaiah says: 'They will look on the carcasses of them that have transgressed, their worm will not cease, and their fire will not be quenched, and they will be a spectacle to all flesh.' Our RULER, according to the will of Him that sent Him, who is the Father and RULER of all, would not have said, 'They will come from the east, and from the west, and will sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven. But the children of the kingdom will be cast out into outer darkness.' Furthermore, I have proved in what has preceded, that those who were foreknown to be unrighteous, whether men or angels, are not made wicked by GOD's fault, but each man by his own fault is what he will appear to be.

But that you may not have a pretext for saying that Christ must have been crucified, that those who transgressed must have been among your nation and that the matter could not have been otherwise, I said briefly by anticipation, that GOD, wishing men and angels to follow His will, resolved to create them free to do righteousness, possessing reason, that they may know by whom they are created, and through whom they, not existing formerly, do

now exist, and with a law that they should be judged by Him. If they do anything contrary to right reason, and of ourselves we, men and angels, will be convicted of having acted sinfully, unless we repent beforehand. But if the word of GOD foretells that some angels and men will be certainly punished, it did so because it foreknew that they would become unchangeably evil, but not because GOD had created them so. So that if they repent, all who wish for it can obtain mercy from GOD, and the Scripture foretells that they will be blessed, saying, 'Blessed is the man to whom the RULER imputes not sin,' that is, having repented of his sins, that he may receive remission of them from GOD, and not as you deceive yourselves, and some others who resemble you in this, who say, that even though they be sinners, but know GOD, the RULER will not impute sin to them. We have as proof of this the one fall of David, which happened through his boasting, which was forgiven then when he so mourned and wept, as it is written. But if even to such a man no remission was granted before repentance and only when this great king, anointed one and prophet, mourned and conducted himself so, how can the impure and utterly abandoned, if they weep not, and mourn not, and repent not, entertain the hope that the RULER will not impute to them sin?

And this one fall of David, in the matter of Uriah's wife, proves, Gentlemen, that the patriarchs had many wives, not to commit fornication, but that a certain dispensation and all mysteries might be accomplished by them, since, if it

were allowable to take any wife, or as many wives as one chooses, and how he chooses, which the men of your nation do over all the earth, wherever they sojourn, or wherever they have been sent, taking women under the name of marriage, much more would David have been permitted to do this.

When I had said this, dearest Marcus Pompeius, I came to an end.

Trypho: *(After a little delay.)* You see that it was not intentionally that we came to discuss these points. I confess that I have been particularly pleased with the conference, and I think that these are of quite the same opinion as myself. For we have found more than we expected and more than it was possible to have expected. If we could do this more frequently, we should be much helped in the searching of the Scriptures themselves. But since you are on the eve of departure, and expect daily to set sail, do not hesitate to remember us as friends when you are gone.

Justin: For my part, if I had remained, I would have wished to do the same thing daily. But now, since I expect, with GOD's will and aid, to set sail, I exhort you to give all diligence in this very great struggle for your own salvation, and to be earnest in setting a higher value on the Christ of the Almighty GOD than on your own teachers.

After this they left me, wishing me safety in my voyage, and from every misfortune. I, praying for them, said, 'I can wish

no better thing for you, Gentlemen, than this, that, recognising in this way that intelligence is given to every man, you may be of the same opinion as ourselves, and believe that Jesus is the Christ of GOD.'

The Good Confession

We agree with the apostles and believe that there is only one Healer who is made of both flesh and spirit, born and unborn, GOD in the flesh, true life surrounded by death, son of Mary and Son of GOD, initially experiencing suffering then afterwards beyond suffering – Jesus the Christ our RULER.

For our GOD, Jesus the Christ:

- Was conceived in Mary's womb according to the pre-planning of GOD and by the Holy Spirit
- Is physically descended from the line of David according to ancestry
- Is the Son of GOD according to the will and power of GOD
- Was born the son of Mary when she was still a virgin
- Ate and drank among us, both before being killed and after being raised up to life again
- Was baptised by John in order that all righteousness might be fulfilled by him
- Was nailed and crucified for us in his physical body under Pontius Pilate and Herod the Tetrarch
- Died in full sight of persons in heaven, on earth, and under the earth

- Was physically and spiritually raised from the dead when his Father raised him up
- Was touched and handled by his disciples after his resurrection. His disciples then saw that he was composed of flesh while being spiritually united with the Father at the same time. For this reason, his disciples also treated death with the same contempt.

He suffered all these things for our sakes so that we might be saved and likewise be raised up from the dead by the Father if we exercise trust in Jesus the Christ.

He has raised up a standard for all ages through his resurrection, to rally together his holy and faithful people whether among Jews or non-Jews, in the one body of the Community of GOD's people.