APPENDIX

GOSPEL QUOTATIONS AND ALLUSIONS FOUND IN THE DIALOGUE WITH TRYPHO

I. Passages in Dialogue with Trypho which are indicated by Justin to be contained in the Gospel or memoirs

A. *Dial. 88.3*, καὶ τότε ἐλθόντος τοῦ Ἡσσοῦ ἐπὶ τὸν Ἰορδάνην ποταμόν, ἐνθα ὁ Ἰωάννης ἐβάπτισε, κατελθόντος τοῦ Ἡσσοῦ ἐπὶ τὸ ὕδωρ καὶ πῦρ ἀνήφθη ἐν τῷ Ἰορδάνῃ, καὶ ἀναδύόντος αὐτοῦ ἀπὸ τοῦ ὕδατος ὡς περιστεράν τὸ ἔγιον πνεύμα ἐπιτήναι ἐπ' αὐτὸν ἔγραψαν οἱ ἀπόστολοι αὐτοῦ τοῦτο τοῦ Χριστοῦ ἡμῶν.

“And then, when Jesus had gone to the river Jordan, where John was baptizing, 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 Ghost lighted on Him like a dove, [as] the apostles of this very Christ of ours wrote.”

* Mention of the fire igniting the waters may have been learned from oral tradition or from some apocryphal work. The Ebionite Gospel and the Praedicatio Pauli both mention this phenomenon.

B. *Dial. 100.1*, καὶ ἐν τῷ ἐναγγελίῳ δὲ γέγραπται εἰπὼν· Πάντα μοι παραδέδοται ὑπὸ τοῦ πατρός, καὶ οὐδεὶς γινώσκει τὸν πατέρα εἰ μή ὁ υἱός, οὐδὲ τὸν υἱόν εἰ μή ὁ πατήρ καὶ οίς ἂν ὁ υἱός ἀποκαλύψῃ.

“. . . but also in the Gospel it is written that he said, ‘All things have been delivered to me by my Father; and no one knows the Father except the Son; nor does anyone know the Son except the Father, and those to whom the Son will reveal him.’”


C. *Dial. 100.3*, ὁθεν καὶ ἐν τοῖς λόγοις αὐτοῦ ἔφη, ὅτε περὶ τοῦ πάσχειν αὐτὸν μέλλειν διελέγετο, ὅτι Δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοξι-μασθῆναι ὑπὸ τῶν Φαρισαίων καὶ γραμματέων, καὶ σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήναι.

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“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.’”


D. Dial. 100.4, καί γὰρ ὑιὸν θεοῦ, Χριστὸν, κατὰ τὴν τοῦ πατρὸς αὐτοῦ ἀποκάλυψιν ἐπιγνόντα αὐτὸν ἑνα τῶν μαθητῶν αὐτοῦ, Σίμωνα πρότερον καλούμενον, ἐπωνόμασε Πέτρον.

“For [Christ] called one of his disciples—previously known by the name Simon—Peter; since he recognized Him to be Christ the Son of God, by the revelation of His Father.”

* Mat 10:2; Mat 16:16–17; Mark 3:16; Luke 6:13–14

E. Dial. 100.5, πίστιν δὲ καὶ χαράν λαβοῦσα Μαρία ἡ παρθένος, εὐαγγελιζομένου αὐτῇ Γαβριηλ ἄγγελον ὃτι πνεῦμα κυρίου ἐπ’ αὐτήν ἐπελεύσεται καὶ δύναμις υἱός του ἐπισκιάσει αὐτήν, διὸ καὶ τὸ γεννόμενον ἐξ αὐτῆς ἠγίον ἑστὶν υἱὸς θεοῦ, ἀπεκρίνατο· Γένοιτό μοι κατὰ τὸ ῥήμα σου.

Jesus is called “Son of God.”

* Mat 4:3; Mat 8:29; Mat 16:16–17; Mark 3:11; Mark 14:61; Luke 1:35; John 3:18; John 11:27.

F. Dial. 100 Jesus is said to be “born of a Virgin.”


G. Dial. 100.5, πίστιν δὲ καὶ χαράν λαβοῦσα Μαρία ἡ παρθένος, εὐαγγελιζομένου αὐτῇ Γαβριηλ ἄγγελον ὃτι πνεῦμα κυρίου ἐπ’ αὐτήν ἐπελεύσεται καὶ δύναμις υἱός του ἐπισκιάσει αὐτήν, διὸ καὶ τὸ γεννόμενον ἐξ αὐτῆς ἠγίον ἑστὶν υἱὸς θεοῦ, ἀπεκρίνατο· Γένοιτό μοι κατὰ τὸ ῥήμα σου.

“But the virgin Mary, filled with faith and joy, when the angel Gabriel announced to her the good tidings that the Spirit of the Lord would come upon her, and the power of the highest would overshadow her, and therefore the Holy one born of her would be the Son of God, answered, ‘Be it done according to they word.’”


H. Dial. 101.3, οἱ γὰρ θεωροῦντες αὐτὸν ἐστιαυρωμένον τὰς κεφαλὰς ἐκαστος ἐκίνουν καὶ τὰ χείλη διέστρεφον, καὶ τοὺς μυξατῆριν ἐν ἁλλὰ λοις διαρρινοῦντες ἔλεγον εἰρωνεύομενοι ταῦτα ἃ καὶ ἐν τοῖς ἀπομνημονεύμασι τῶν ἀποστόλων αὐτοῦ γέγραπται· Υἱὸν θεοῦ ἑαυτὸν ἔλεγε, καταβὰς περιπατεῖτω· σοσάτω αὐτὸν ὁ θεὸς.

“Those that beheld him on the cross wagged their heads, curled their lips in scorn, turned up their noses and said, “He called himself the