

those who enter their temples, and are about to approach them with libations and burnt-offerings, also to sprinkle themselves; and they cause them also to wash themselves entirely, as they depart [from the sacrifice], before they enter into the shrines in which their images are set. And the command, too, given by the priests to those who enter and worship in the temples, that they take off their shoes, the devils, learning what happened to the above-mentioned prophet Moses, have given in imitation of these things. For at that juncture, when Moses was ordered to go down into Egypt and lead out the people of the Israelites who were there, and while he was tending the flocks of his maternal uncle¹ in the land of Arabia, our Christ conversed with him under the appearance of fire from a bush, and said, "Put off thy shoes, and draw near and hear." And he, when he had put off his shoes and drawn near, heard that he was to go down into Egypt and lead out the people of the Israelites there; and he received mighty power from Christ, who spoke to him in the appearance of fire, and went down and led out the people, having done great and marvellous things; which, if you desire to know, you will learn them accurately from his writings.

CHAP. LXIII. — HOW GOD APPEARED TO MOSES.

And all the Jews even now teach that the nameless God spake to Moses; whence the Spirit of prophecy, accusing them by Isaiah the prophet mentioned above, said "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know Me, and My people do not understand."² And Jesus the Christ, because the Jews knew not what the Father was, and what the Son, in like manner accused them; and Himself said, "No one knoweth the Father, but the Son; nor the Son, but the Father, and they to whom the Son revealeth Him."³ Now the Word of God is His Son, as we have before said. And He is called Angel and Apostle; for He declares whatever we ought to know, and is sent forth to declare whatever is revealed; as our Lord Himself says, "He that heareth Me, heareth Him that sent Me."⁴ From the writings of Moses also this will be manifest; for thus it is written in them, "And the Angel of God spake to Moses, in a flame of fire out of the bush, and said, I am that I am, the God of Abraham, the God of Isaac, the God of Jacob, the God of thy fathers; go down into Egypt, and bring forth My people."⁵ And if you wish to learn what follows, you can do so

¹ Thirlby conjectures that Justin here confused in his mind the histories of Moses and Jacob.

² Isa. i. 3.

³ Matt. xi. 27.

⁴ Luke x. 16.

⁵ Ex. iii. 6.

from the same writings; for it is impossible to relate the whole here. But so much is written for the sake of proving that Jesus the Christ is the Son of God and His Apostle, being of old the Word, and appearing sometimes in the form of fire, and sometimes in the likeness of angels; but now, by the will of God, having become man for the human race, He endured all the sufferings which the devils instigated the senseless Jews to inflict upon Him; who, though they have it expressly affirmed in the writings of Moses, "And the angel of God spake to Moses in a flame of fire in a bush, and said, I am that I am, the God of Abraham, and the God of Isaac, and the God of Jacob," yet maintain that He who said this was the Father and Creator of the universe. Whence also the Spirit of prophecy rebukes them, and says, "Israel doth not know Me, my people have not understood Me."⁶ And again, Jesus, as we have already shown, while He was with them, said, "No one knoweth the Father, but the Son; nor the Son but the Father, and those to whom the Son will reveal Him."⁷ The Jews, accordingly, being throughout of opinion that it was the Father of the universe who spake to Moses, though He who spake to him was indeed the Son of God, who is called both Angel and Apostle, are justly charged, both by the Spirit of prophecy and by Christ Himself, with knowing neither the Father nor the Son. For they who affirm that the Son is the Father, are proved neither to have become acquainted with the Father, nor to know that the Father of the universe has a Son; who also, being the first-begotten Word of God, is even God. And of old He appeared in the shape of fire and in the likeness of an angel to Moses and to the other prophets; but now in the times of your reign,⁸ having, as we before said, become Man by a virgin, according to the counsel of the Father, for the salvation of those who believe on Him, He endured both to be set at nought and to suffer, that by dying and rising again He might conquer death. And that which was said out of the bush to Moses, "I am that I am, the God of Abraham, and the God of Isaac, and the God of Jacob, and the God of your fathers,"⁹ this signified that they, even though dead, are yet in existence, and are men belonging to Christ Himself. For they were the first of all men to busy themselves in the search after God; Abraham being the father of Isaac, and Isaac of Jacob, as Moses wrote.

CHAP. LXIV. — FURTHER MISREPRESENTATIONS OF THE TRUTH.

From what has been already said, you can

⁶ Isa. i. 3.

⁷ Matt. xi. 27.

⁸ [Rather, "of your empire."]

⁹ Ex. iii. 6.

understand how was said by Mo the daughter of ple to set up a of Kore [Cora, the spring-head Moses said, "I: heaven and the out form and God moved up imitation, ther Spirit of God n that Proserpine Jupiter." And i feigned that Min not by sexual un ceived and mad say that Minerva which we consi forward the form shape. And in l others who are c condemn them.

CHAP. LXV. — ADM

But we, after has been convin teaching, bring h who are called br that we may offer ourselves and for son, and for all may be counted w the truth, by our citizens and keep that we may be sa tion. Having eno another with a kis the president of th of wine mixed wit gives praise and gl verse, through the Holy Ghost, and length for our bein these things at H concluded the pray people present ex Amen. This word language to γένου president has give have expressed the

¹ Chap. lix.

² And therefore caused
³ The kiss of charity (εἰρήνη), was enjoined by theinthians, Thessalonians, and mon Christian usage. It w regulations to prevent its al remarks (Corinthians, i. 4 of the Coptic Church.

⁴ τῆς προσηγορίας τῆς ἀδ mately be translated, "to : ing."