

Ignatius, *To the Trallians*
 Analysis by David C Hindley, 2015

Short form from file *Epistulae vii genuinae*, transcribed from Migne by an unnamed Aegean scholar.
 Long form from file *Epistulae interpolatae et suppositiciae*, transcribed from Migne, as above.
 English Translations of Short & Long forms by Roberts & Donaldson, from ANF vol 1, via Bibleworks 8,
 with occasional changes to break sentences into their clauses as much as possible to allow line by line
 analysis. If I have made any errors in associating Greek with English sentences/clauses, it is because I am
 not a scholar, just an amateur.

| ΤΡΑΛΛΙΑΝΟΙΣ ΙΓΝΑΤΙΟΣ | Ignatius to the Trallians | ΠΡΟΣ ΤΡΑΛΛΙΑΝΟΥΣ. | Ignatius to the Trallians (long). |
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| Intro) Ἰγνάτιος, ὁ καὶ Θεοφόρος, ἡγαπημένη θεῶ, πατρὶ Ἰησοῦ Χριστοῦ, ἐκκλησίᾳ ἁγία τῇ οὔσῃ ἐν Τράλλεσιν τῆς Ἀσίας, ἐκλεκτῇ καὶ ἀξιοθέῳ, εἰρηνευούσῃ ἐν σαρκὶ καὶ πνεύματι τῷ πάθει Ἰησοῦ Χριστοῦ, τῆς ἐλπίδος ἡμῶν ἐν τῇ εἰς αὐτὸν ἀναστάσει· | Intro) Ignatius, who is also called Theophorus, beloved of God, the Father of Jesus Christ, to the holy Church which is at Tralles, in Asia, elect, and worthy of God, possessing peace through the flesh, and blood, and passion of Jesus Christ, who is our hope, through our rising again to Him, | Intro) Ἰγνάτιος, ὁ καὶ Θεοφόρος, τῇ ἡγαπημένη παρὰ θεοῦ πατρὸς καὶ Ἰησοῦ Χριστοῦ ἐκκλησίᾳ ἁγία, τῇ οὔσῃ ἐν Τράλλεσιν, ἐκλεκτῇ καὶ ἀξιοθέῳ, εἰρηνευούσῃ ἐν σαρκὶ καὶ πνεύματι Ἰησοῦ Χριστοῦ, τῆς ἐλπίδος ἡμῶν, ἐν πάθει | Intro) Ignatius, who is also called Theophorus, beloved by God the Father, and Jesus Christ, elect, to the holy Church which is at Tralles, and worthy of God, possessing peace through the flesh and Spirit of Jesus Christ, who is our hope, in His passion |

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| <p>ἦν καὶ ἀσπάζομαι ἐν τῷ πληρώματι</p> <p>ἐν ἀποστολικῷ χαρακτῆρι</p> <p>καὶ εὐχομαι πλεῖστα χαίρειν.</p> | <p>which also I salute in its fullness,</p> <p>and in the apostolical character,</p> <p>and wish abundance of happiness.</p> | <p>τῷ διὰ σταυροῦ</p> <p>καὶ θανάτου</p> <p>καὶ ἀναστάσει,</p> <p>ἦν καὶ ἀσπάζομαι ἐν τῷ πληρώματι</p> <p>ἐν ἀποστολικῷ χαρακτῆρι</p> <p>καὶ εὐχομαι πλεῖστα χαίρειν.</p> | <p>by the cross</p> <p>and death,</p> <p>and in His resurrection,</p> <p>which also I salute in its fullness,</p> <p>and in the apostolical character,</p> <p>and wish abundance of happiness.</p> |
| <p>1.1) Ἄμωμον διάνοιαν καὶ ἀδιάκριτον ἐν ὑπομονῇ ἔγνω ὑμᾶς ἔχοντας</p> <p>οὐ κατὰ χρῆσιν,</p> <p>ἀλλὰ κατὰ φύσιν,</p> <p>καθὼς ἐδήλωσέν μοι Πολύβιος,</p> <p>ὁ ἐπίσκοπος ὑμῶν,</p> <p>ὃς παρεγένετο θελήματι θεοῦ</p> <p>καὶ Ἰησοῦ Χριστοῦ</p> <p>ἐν Σμύρνη</p> <p>καὶ οὕτως μοι</p> | <p>1:1) I know that ye possess an unblameable and sincere mind in patience,</p> <p>and that not only in present practice,</p> <p>but according to inherent nature,</p> <p>as Polybius has shown me,</p> <p>your bishop ,</p> <p>who by the will of God</p> <p>and Jesus Christ,</p> <p>has come to Smyrna</p> <p>and so sympathized in the joy which I,</p> | <p>1.1) Ἄμωμον διάνοιαν καὶ ἀνυπόκριτον ἐν ὑπομονῇ ἔγνω ὑμᾶς ἔχοντας,</p> <p>οὐ κατὰ χρῆσιν,</p> <p>ἀλλὰ κατὰ κτῆσιν,</p> <p>καθὼς ἐδήλωσέν μοι Πολύβιος,</p> <p>ὁ ἐπίσκοπος ὑμῶν,</p> <p>ὃς παρεγένετο θελήματι θεοῦ πατρὸς</p> <p>καὶ κυρίου Ἰησοῦ Χριστοῦ τοῦ υἱοῦ αὐτοῦ</p> <p>συνεργείᾳ πνεύματος</p> <p>ἐν Σμύρνη</p> <p>καὶ οὕτως μοι</p> | <p>1.1) I know that ye possess an unblameable and sincere mind in patience,</p> <p>and that not only for present use,</p> <p>but as a permanent possession,</p> <p>as Polybius has shown me,</p> <p>your bishop</p> <p>who has come by the will of God the Father,</p> <p>and the Lord Jesus Christ, His Son,</p> <p>with the cooperation of the Spirit,</p> <p>to Smyrna</p> <p>and so sympathized in the joy which I,</p> |

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| <p>συνεχάρη δεδεμένω έν Χριστῷ Ἰησοῦ,</p> <p>ὥστε με τὸ πᾶν πλῆθος ὑμῶν έν αὐτῷ θεωρεῖσθαι.</p> | <p>who am bound in Christ Jesus, possess,</p> <p>that I beheld your whole multitude in him.</p> | <p>συνεχάρη δεδεμένω έν Χριστῷ Ἰησοῦ,</p> <p>ὥστε με τὸ πᾶν πλῆθος ὑμῶν έν αὐτῷ θεωρήσαι.</p> | <p>who am bound in Christ Jesus, possess,</p> <p>that I beheld your whole multitude in Him.</p> |
| <p>1.2) Ἀποδεξάμενος οὖν</p> <p>τὴν κατὰ θεὸν</p> <p>εὐνοιαν δι' αὐτοῦ ἐδόξασα,</p> <p>εὐρῶν ὑμᾶς,</p> <p>ὡς ἔγνων,</p> <p>μιμητὰς ὄντας θεοῦ.</p> | <p>1.2) Having therefore received through him</p> <p>the according to God</p> <p>testimony of your good-will,</p> <p>I gloried to find you,</p> <p>as I knew,</p> <p>to be followers of God.</p> | <p>1.2) ἀποδεξάμενος οὖν</p> <p>τὴν κατὰ θεὸν ὑμῶν</p> <p>εὐνοιαν δι' αὐτοῦ ἔδοξα,</p> <p>εὐρῶν ὑμᾶς</p> <p>μιμητὰς ὄντας Ἰησοῦ Χριστοῦ τοῦ σωτῆρος.</p> | <p>1.2) Having therefore received through him</p> <p>the according to your God</p> <p>testimony of your good-will,</p> <p>I gloried to find you</p> <p>to be followers of Jesus Christ the Savior.</p> |
| <p>2.1) Ὅταν γὰρ τῷ ἐπισκόπῳ ὑποτάσσησθε</p> <p>ὡς Ἰησοῦ Χριστῷ,</p> <p>φαίνεσθέ μοι οὐ κατὰ ἄνθρωπον ζῶντες,</p> <p>ἀλλὰ κατὰ Ἰησοῦν Χριστὸν</p> <p>τὸν δι' ἡμᾶς</p> | <p>2:1) For, since ye are subject to the bishop</p> <p>as to Jesus Christ,</p> <p>ye appear to me to live not after the manner of men,</p> <p>but according to Jesus Christ,</p> <p>who died for us,</p> | <p>2.1) Τῷ ἐπισκόπῳ ὑποτάσσεσθε</p> <p>ὡς τῷ κυρίῳ·</p> <p>αὐτὸς γὰρ ἀγρυπνεῖ ὑπὲρ τῶν ψυχῶν ὑμῶν ὡς λόγον ἀποδώσων θεῷ.</p> <p>διὸ καὶ φαίνεσθέ μοι οὐ κατὰ ἄνθρωπον ζῶντες,</p> <p>ἀλλὰ κατὰ Ἰησοῦν Χριστὸν</p> <p>τὸν δι' ἡμᾶς</p> | <p>2:1) Be ye subject to the bishop</p> <p>as to the Lord,</p> <p>for "he watches for your souls, as one that shall give account to God."</p> <p>Wherefore also, ye appear to me to live not after the manner of men,</p> <p>but according to Jesus Christ, who died for us,</p> |

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| <p>ἀποθανόντα, ἵνα πιστεύσαντες εἰς τὸν θάνατον αὐτοῦ</p> <p>τὸ ἀποθανεῖν ἐκφύγητε.</p> | <p>in order, by believing in His death,</p> <p>ye may escape from death.</p> | <p>ἀποθανόντα, ἵνα πιστεύοντες εἰς τὸν θάνατον αὐτοῦ</p> <p>διὰ τοῦ βαπτίσματος</p> <p>κοινωνοὶ τῆς ἀναστάσεως αὐτοῦ γένησθε.</p> | <p>in order that, by believing in His death,</p> <p>by baptism</p> <p>ye may be made partakers of His resurrection.</p> |
| <p>2.2) Ἀναγκαῖον οὖν ἐστίν, ὥσπερ ποιεῖτε, ἄνευ τοῦ ἐπισκόπου μηδὲν πράσσειν ὑμᾶς, ἀλλ' ὑποτάσσεσθαι καὶ τῷ πρεσβυτερίῳ ὡς τοῖς ἀποστόλοις Ἰησοῦ Χριστοῦ τῆς ἐλπίδος ἡμῶν, ἐν ᾧ διάγοντες εὐρεθησόμεθα.</p> | <p>2.2) It is therefore necessary that, as ye indeed do, so without the bishop ye should do nothing, but should also be subject to the presbytery, as to the apostle of Jesus Christ, who is our hope, in whom, if we live, we shall be found.</p> | <p>2.2) ἀναγκαῖον οὖν ἐστίν, ὅσαπερ ποιεῖτε, ἄνευ τοῦ ἐπισκόπου μηδὲν πράττειν ὑμᾶς, ἀλλ' ὑποτάσσεσθαι καὶ τῷ πρεσβυτερίῳ ὡς ἀποστόλοις Ἰησοῦ Χριστοῦ, τῆς ἐλπίδος ἡμῶν, ἐν ᾧ διάγοντες ἐν αὐτῷ εὐρεθησόμεθα.</p> | <p>2.2) It is therefore necessary, whatsoever things ye do, to do nothing without the bishop. And be ye subject also to the presbytery, as to the apostles of Jesus Christ, who is our hope, in whom, if we live, we shall be found in Him.</p> |
| <p>2.3) Δεῖ δὲ καὶ τοὺς διακόνους ὄντας μυστηρίων Ἰησοῦ Χριστοῦ κατὰ πάντα τρόπον πᾶσιν ἀρέσκειν.</p> | <p>2.3) Yet it needs be that those who are servents (deacons) of (the) mysteries of Jesus Christ; should in every respect be pleasing to all.</p> | <p>2.3) δεῖ δὲ καὶ τοὺς διακόνους ὄντας μυστηρίων Ἰησοῦ Χριστοῦ κατὰ πάντα τρόπον ἀρέσκειν.</p> | <p>2.3) Yet it needs be that those who are servents (deacons) of (the) mysteries of Jesus Christ; should in every respect be pleasing to all.</p> |

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| <p>Οὐ γὰρ βρωμάτων καὶ ποτῶν εἰσιν διάκονοι,</p> <p>ἀλλ' ἐκκλησίας θεοῦ ὑπηρεταί.</p> <p>Δέον οὖν αὐτούς</p> <p>φυλάσσεσθαι τὰ ἐγκλήματα</p> <p>ὡς πῦρ.</p> | <p>For they are not servents (deacons) of meat and drink,</p> <p>but servants of the Church of God.</p> <p>They are bound, therefore,</p> <p>to avoid all grounds of accusation,</p> <p>as they would do fire.</p> | <p>οὐ γὰρ βρωτῶν καὶ ποτῶν εἰσι διάκονοι,</p> <p>ἀλλ' ἐκκλησίας θεοῦ ὑπηρεταί.</p> <p>δέον οὖν αὐτούς</p> <p>τὰ ἐγκλήματα φυλάττεσθαι</p> <p>ὡς πῦρ φλέγον.</p> <p>αὐτοὶ μὲν οὖν ἔστωσαν τοιοῦτοι.</p> | <p>for they are not servents (deacons) of meat and drink,</p> <p>but servants of the Church of God.</p> <p>They are bound, therefore,</p> <p>to avoid all grounds of accusation,</p> <p>as they would a burning fire.</p> <p>Let them, then, prove themselves to be such.</p> |
| <p>3.1) Ὅμοίως πάντες ἐντρεπέσθωσαν τοὺς διακόνους</p> <p>ὡς Ἰησοῦν Χριστόν,</p> <p>ὡς καὶ τὸν ἐπίσκοπον ὄντα τύπον τοῦ πατρὸς,</p> <p>τοὺς δὲ πρεσβυτέρους</p> <p>ὡς συνέδριον θεοῦ</p> <p>καὶ ὡς σύνδεσμον ἀποστόλων.</p> <p>χωρὶς τούτων</p> | <p>3:1) In like manner, let all reverence the deacons</p> <p>as Jesus Christ,</p> <p>and the bishop as a Son of the Father,</p> <p>and the presbyters</p> <p>as an assembled council of God,</p> <p>and as a union in behalf of (the) apostles.</p> <p>Apart from these,</p> | <p>3.1) Ὑμεῖς δὲ ἐντρέπεσθε αὐτούς</p> <p>ὡς Χριστὸν Ἰησοῦν,</p> <p>οἷ φύλακές εἰσιν τοῦ τόπου.</p> <p>ὡς καὶ ὁ ἐπίσκοπος τοῦ πατρὸς τῶν ἄλλων τύπος ὑπάρχει,</p> <p>οἱ δὲ πρεσβύτεροι</p> <p>ὡς συνέδριον θεοῦ</p> <p>καὶ σύνδεσμος ἀποστόλων</p> <p>Χριστοῦ.</p> <p>χωρὶς τούτων</p> | <p>3:1) And do ye reverence them</p> <p>as Christ Jesus,</p> <p>of whose place they are the keepers,</p> <p>even as the bishop is the representative of the Father of all things,</p> <p>and the presbyters</p> <p>as an assembled council of God,</p> <p>and a union in behalf of (the) apostles</p> <p>of Christ.</p> <p>Apart from these</p> |

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| <p>ἐκκλησία οὐ καλεῖται.</p> | <p>no congregation (ekklesia) is to be summoned.</p> | <p>ἐκκλησία ἐκλεκτὴ οὐκ ἔστιν,</p> <p>οὐ συνάθροισμα ἁγίων,</p> <p>οὐ συναγωγή ὁσίων.</p> | <p>there is no elect congregation (ekklesia),</p> <p>no common assemblage of holy ones,</p> <p>no congregation (synagōgē) of saints.</p> |
| <p>3.2) Περὶ ὧν</p> <p>πέπεισμαι ὑμᾶς οὕτως ἔχειν.</p> <p>Τὸ γὰρ ἐξεμπλᾶριον τῆς ἀγάπης ὑμῶν ἔλαβον</p> <p>καὶ ἔχω μεθ' ἑαυτοῦ</p> <p>ἐν τῷ ἐπισκόπῳ ὑμῶν,</p> <p>οὗ αὐτὸ τὸ κατάστημα μεγάλη μαθητεία,</p> <p>ἢ δὲ πραότης αὐτοῦ δύναμις·</p> <p>ὃν λογίζομαι καὶ τοὺς ἀθέους ἐντρέπεσθαι.</p> | <p>3.2) Concerning all this,</p> <p>I am persuaded that ye are so doing.</p> <p>For I have received the manifestations of your love,</p> <p>and still have it with me,</p> <p>in your bishop,</p> <p>whose very appearance is highly instructive,</p> <p>and his meekness of itself a power;</p> <p>whom I imagine even the ungodly must reverence,</p> | <p>3.2)</p> <p>πέπεισμαι δὲ καὶ ὑμᾶς οὕτω διακεῖσθαι·</p> <p>τὸ γὰρ ἐξεμπλᾶριον τῆς ἀγάπης ὑμῶν ἔλαβον</p> <p>καὶ ἔχω μεθ' ἑαυτοῦ</p> <p>ἐν τῷ ἐπισκόπῳ ὑμῶν,</p> <p>οὗ αὐτὸ τὸ κατάστημα μεγάλη μαθητεία,</p> <p>ἢ δὲ πραότης αὐτοῦ δύναμις·</p> <p>ὃν λογίζομαι καὶ τοὺς ἀθέους ἐντρέπεσθαι.</p> | <p>3.2)</p> <p>I am persuaded that ye also are of this opinion.</p> <p>For I have received the manifestation of your love,</p> <p>and still have it with me,</p> <p>in your bishop,</p> <p>whose very appearance is highly instructive,</p> <p>and his meekness of itself a power;</p> <p>whom I imagine even the ungodly must reverence.</p> |
| <p>3.3) Ἀγαπῶν ὑμᾶς φείδομαι,</p> <p>συντονώτερον δυνάμενος γράφειν ὑπὲρ τούτου.</p> | <p>3.3) seeing they are also pleased that I do not spare myself.</p> <p>But shall I, when permitted to write on this point,</p> | <p>3.3) ἀγαπῶν ὑμᾶς φείδομαι</p> <p>συντονώτερον ἐπιστεῖλαι,</p> | <p>3.3) Loving you as I do,</p> <p>I avoid writing in any severer strain to you,</p> |

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| <p>Οὐκ εἰς τοῦτο ὤήθην,</p> <p>ἵνα ὦν κατάκριτος</p> <p>ὡς ἀπόστολος ὑμῖν διατάσσωμαι.</p> | <p>reach such a height of self-esteem,</p> <p>that though being a condemned man,</p> <p>I should issue commands to you as if I were an apostle?</p> | <p>ἵνα μὴ δόξω τισὶν εἶναι προσάντης ἢ ἐπιδείης.</p> <p>δέδεμαι μὲν</p> <p>διὰ Χριστόν,</p> <p>ἀλλ' οὐδέπω Χριστοῦ ἄξιός εἰμι·</p> <p>ἐὰν δὲ τελειωθῶ,</p> <p>τάχα γενήσομαι.</p> <p>Οὐχ ὡς ἀπόστολος διατάσσωμαι,</p> | <p>that I may not seem harsh to any, or wanting.</p> <p>I am indeed bound</p> <p>for the sake of Christ,</p> <p>but I am not yet worthy of Christ.</p> <p>But when I am perfected,</p> <p>perhaps I shall then become so.</p> <p>I do not issue orders like an apostle.</p> |
| <p>4.1) Πολλὰ φρονῶ ἐν θεῷ,</p> <p>ἀλλ' ἐμαυτὸν μετρῶ,</p> <p>ἵνα μὴ ἐν καυχῇσιν ἀπόλωμαι.</p> <p>Νῦν γὰρ με δεῖ πλέον φοβεῖσθαι</p> <p>καὶ μὴ προσέχειν τοῖς φυσιοῦσιν με.</p> | <p>4:1) I have great knowledge in God,</p> <p>but I restrain myself,</p> <p>that I may not perish through boasting.</p> <p>For now it is needful for me to be the more fearful;</p> <p>and not give heed to those that puff me up.</p> | <p>4.1)</p> <p>ἀλλ' ἐμαυτὸν μετρῶ,</p> <p>ἵνα μὴ ἐν καυχῇσιν ἀπόλωμαι.</p> <p>καλὸν δὲ τὸ ἐν κυρίῳ καυχᾶσθαι.</p> <p>κἂν ἐρρωμένος ᾦ τὰ κατὰ θεόν,</p> <p>πλέον με δεῖ φοβεῖσθαι</p> <p>καὶ μὴ προσέχειν τοῖς εἰκῆ φυσιοῦσιν με·</p> | <p>4:1)</p> <p>But I measure myself,</p> <p>that I may not perish through boasting:</p> <p>but it is good to glory in the Lord.</p> <p>And even though I were established in things pertaining to God,</p> <p>yet then would it befit me to be the more fearful,</p> <p>and not give heed to those that vainly puff me up.</p> |

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| Οἱ γὰρ λέγοντές μοι μαστιγοῦσίν με. | For they that speak to me scourge me. | οἱ γὰρ με ἐπαινοῦντες μαστιγοῦσιν. | For those that commend me scourge me. |
| 4.2) Ἄγαπῶ μὲν γὰρ τὸ παθεῖν, ἀλλ' οὐκ οἶδα εἰ ἄξιός εἰμι. Τὸ γὰρ ζῆλος πολλοῖς μὲν οὐ φαίνεται, ἐμὲ δὲ πλέον πολεμεῖ. Χρήζω οὖν πραότητος, ἐν ᾗ καταλύεται ὁ ἄρχων τοῦ αἰῶνος τούτου. | 4.2) For I do indeed desire to suffer, but I know not if I be worthy to do so. For this longing, though it is not manifest to many, all the more vehemently assails me. I therefore have need of meekness, by which is brought to nought the prince of this world. | 4.2) ἀγαπῶ μὲν γὰρ τὸ παθεῖν, ἀλλ' οὐκ οἶδα, εἰ ἄξιός εἰμι· τὸ γὰρ ζῆλος τοῦ ἐχθροῦ πολλοῖς μὲν οὐ φαίνεται, ἐμὲ δὲ πολεμεῖ. χρήζω οὖν πραότητος, ἐν ᾗ καταλύεται ὁ ἄρχων τοῦ αἰῶνος τούτου ὁ διάβολος. | 4.2) I do indeed desire to suffer, but I know not if I be worthy to do so. For the envy of the wicked one is not visible to many, but it wars against me. I therefore have need of meekness, by which is brought to nought, the prince of this age, the devil. |
| 5.1) Μὴ οὐ δύναμαι ὑμῖν τὰ ἐπουράνια γράψαι; Ἄλλὰ φοβοῦμαι μὴ νηπίοις οὖσιν ὑμῖν βλάβην παραθῶ· καὶ συγγνωμονεῖτέ μοι, | 5:1) Am I not able to write to you of heavenly things? But I fear to do so, lest I should inflict injury on you who are but babes. Pardon me in this respect, | 5.1) Μὴ γὰρ οὐκ ἐδυνάμην ὑμῖν μυστικώτερα γράψαι; ἀλλὰ φοβοῦμαι, μὴ νηπίοις οὖσιν ὑμῖν βλάβην παραθῶμαι καὶ σύγγνωτέ μοι, | 5:1) For might not I write to you things more full of mystery? But I fear to do so, lest I should inflict injury on you who are but babes. Pardon me in this respect, |

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| μήποτε ού δυνηθέντες χωρήσαι | lest, as not being able to receive them, | μή ού δυνηθέντες χωρήσαι τήν ένέργειαν | lest, as not being able to receive their weighty import, |
| στραγγαλωθήτε· | ye should be strangled. | στραγγαλωθήτε. | ye should be strangled. |
| 5.2) Καί γάρ έγώ, ού καθότι δέδεμαι καί δύναμαι νοεῖν τὰ έπουράνια καί τās τοποθεσίας τās άγγελικās καί τās συστάσεις τās άρχοντικās, «όρατά τε και άόρατα», | 5.2) For even I, though I am bound, and am able to understand heavenly things, and the places of the angels, and their gatherings under their respective princes, "things visible and invisible". | 5.2) και γάρ έγώ, ού καθότι δέδεμαι καί δύναμαι νοεῖν τὰ έπουράνια καί τās άγγελικās τάξεις καί τās τών άρχαγγέλων και στρατιών έξαλλαγās, δυνάμεών τε και κυριοτήτων διαφοράς, θρόνων τε και έξουσιών παραλλαγās αίωνων τε μεγαλότητας, τών τε Χερουβείμ και Σεραφείμ τās ύπεροχās, | 5.2) For even I, though I am bound, and am able to understand heavenly things, the angelic orders, and the different sorts of angels and hosts, the distinctions between powers and dominions, and the diversities between thrones and authorities, the mightiness of the Aeons, and the pre- eminence of the cherubim and seraphim, |

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| | | <p>τοῦ τε πνεύματος τὴν ὑψηλότητα</p> <p>καὶ τοῦ κυρίου τὴν βασιλείαν</p> <p>καὶ ἐπὶ πᾶσιν τὸ τοῦ παντοκράτορος θεοῦ ἀπαράθετον·</p> <p>ταῦτα γινώσκων ἐγὼ</p> | <p>the sublimity of the spirit,</p> <p>the kingdom of the Lord,</p> <p>and above all, the incomparable majesty of Almighty God—</p> <p>though I am acquainted with these things,</p> |
| <p>παρὰ τοῦτο ἤδη καὶ μαθητὴς εἰμι.</p> | <p>With reference to such subjects, I am but a learner;</p> | <p>οὐ πάντως ἤδη τετελείωμαι ἢ μαθητὴς εἰμι,</p> | <p>I have not not in these matters approached perfection, I am but a learner.</p> |
| <p>Πολλὰ γὰρ ἡμῖν λείπει, ἵνα θεοῦ μὴ λειπώμεθα.</p> | <p>for many things are wanting to us, that we come not short of God.</p> | <p>οἷς Παῦλος καὶ Πέτρος· πολλὰ γὰρ μοι λείπει, ἵνα θεοῦ μὴ ἀπολειφθῶ.</p> | <p>such s Paul or Peter. For many things are yet wanting to me, that I may not fall short of God.</p> |
| <p>6.1) Παρακαλῶ οὖν ὕμᾱς, οὐκ ἐγώ, ἀλλ' ἡ ἀγάπη Ἰησοῦ Χριστοῦ· μόνη τῇ χριστιανῇ τροφῇ χρῆσθε, ἄλλοτριᾶς δὲ βοτάνης ἀπέχεσθε,</p> | <p>6:1) I therefore, yet not I, but the love of Jesus Christ, entreat you that ye use Christian nourishment only, and abstain from herbage of a different kind;</p> | <p>6.1) Παρακαλῶ οὖν ὕμᾱς οὐκ ἐγώ, ἀλλ' ἡ ἀγάπη Ἰησοῦ Χριστοῦ,</p> | <p>6:1) I therefore, yet not I, out the love of Jesus Christ,</p> |

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| <p>ἥτις ἐστὶν αἵρεσις.</p> | <p>I mean heresy.</p> | <p>ἵνα τὸ αὐτὸ λέγητε πάντες καὶ μὴ ᾗ ἐν ὑμῖν σχίσματα, ἧτε δὲ κατηρτισμένοι τῇ αὐτῇ γνώμῃ καὶ τῷ αὐτῷ νοῷ.</p> <p>εἰσὶ γάρ τινες ματαιολόγοι καὶ φρεναπάται,</p> <p>οὐ Χριστιανοί,</p> <p>ἀλλὰ χριστέμποροι,</p> | <p>"entreat you that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment."</p> <p>For there are some vain talkers and deceivers,</p> <p>not Christians,</p> <p>but Christ-traders,</p> |
| <p>6.2) Οἱ ἑαυτοῖς παρεμπλέκουσιν Ἰησοῦν Χριστὸν καταξιοπιστευόμενοι,</p> <p>ὥσπερ θανάσιμον φάρμακον διδόντες μετὰ οἰνομέλιτος,</p> <p>ὅπερ ὁ ἀγνοῶν ἠδέως λαμβάνει ἐν ἡδονῇ κακῇ τὸ ἀποθανεῖν.</p> | <p>6.2) For those mix up Jesus Christ with their own poison, speaking things which are unworthy of credit, like those who administer a deadly drug in sweet wine, which he who is ignorant of does greedily take, with a fatal pleasure leading to his own death.</p> | <p>6.2) ἀπάτη περιφέροντες τὸ ὄνομα Χριστοῦ καὶ καπηλεύοντες τὸν λόγον τοῦ εὐαγγελίου καὶ τὸν ἰὸν προσπλέκοντες τῆς πλάνης τῇ γλυκείᾳ προσηγορίᾳ, ὥσπερ οἰνομέλιτι κώνειον κεραννύντες, ἵνα ὁ πίνων τῇ γλυκυτάτῃ κλαπείσιν ποιότητι τὴν γευστικὴν αἴσθησιν ἀφυλάκτως τῷ θανάτῳ περιπαρῆ.</p> | <p>6.2) bearing about the name of Christ in deceit, and "corrupting the word" of the Gospel; while they intermix the poison of their deceit with their persuasive talk, as if they mingled aconite with sweet wine, that so he who drinks, being deceived in his taste by the very great sweetness of the draught, may incautiously meet with his death.</p> |

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| | | <p>παραινεῖ τις τῶν παλαιῶν·</p> <p>Μηδεὶς ἀγαθὸς λεγέσθω κακῶ τὸ ἀγαθὸν κεραυνύς.</p> | <p>One of the ancients gives us this advice,</p> <p>"Let no man be called good who mixes good with evil."</p> |
| 6.3) | 6.3) | <p>6.3) λέγουσι γὰρ Χριστὸν,</p> <p>οὐχ ἵνα Χριστὸν κηρύξωσιν,</p> <p>ἀλλ' ἵνα Χριστὸν ἀθετήσωσιν·</p> <p>καὶ οὐ νόμον προφέρουσιν,</p> <p>ἵνα νόμον συστήσωσιν,</p> <p>ἀλλ' ἵνα ἀνομίαν καταγγείλωσιν·</p> <p>τὸν μὲν γὰρ Χριστὸν ἀλλοτριοῦσι τοῦ πατρὸς,</p> <p>τὸν δὲ νόμον τοῦ Χριστοῦ.</p> <p>τὴν ἐκ παρθένου γέννησιν διαβάλλουσιν,</p> <p>ἐπαισχυνόμενοι τὸν σταυρὸν</p> <p>τὸ πάθος ἀρνοῦνται</p> <p>καὶ τὴν ἀνάστασιν οὐ πιστεύουσι·</p> | <p>6.3) For they speak of Christ,</p> <p>not that they may preach Christ,</p> <p>but that they may reject Christ;</p> <p>and they speak of the law,</p> <p>not that they may establish the law,</p> <p>but that they may proclaim things contrary to it.</p> <p>For they alienate Christ from the Father,</p> <p>and the law from Christ.</p> <p>They also calumniate His being born of the Virgin;</p> <p>they are ashamed of His cross;</p> <p>they deny His passion;</p> <p>and they do not believe His resurrection.</p> |

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| | | <p>τὸν θεὸν ἄγνωστον εἰσηγοῦνται,</p> <p>τὸν Χριστὸν ἀγέννητον νομίζουσι,</p> <p>τὸ δὲ πνεῦμα οὐδὲ ὅτι ἔστιν ὁμολογοῦσι.</p> <p>τινὲς δὲ αὐτῶν τὸν μὲν υἱὸν ψιλὸν ἄνθρωπον εἶναι λέγουσι,</p> <p>ταύτῳ δὲ εἶναι πατέρα</p> <p>καὶ υἱὸν</p> <p>καὶ πνεῦμα ἅγιον,</p> <p>καὶ τὴν κτίσιν ἔργον θεοῦ,</p> <p>οὐ διὰ Χριστοῦ,</p> <p>ἀλλ' ἐτέρου τινός,</p> <p>ἀλλοτρίας δυνάμεως.</p> | <p>They introduce God as a Being unknown;</p> <p>they suppose Christ to be unbegotten;</p> <p>and as to the Spirit, they do not admit that He exists.</p> <p>Some of them say that the Son is a mere man,</p> <p>and identical are Father,</p> <p>and Son,</p> <p>and Holy Spirit</p> <p>and that the creation is the work of God,</p> <p>not by Christ,</p> <p>but by some other strange power.</p> |
| <p>7.1) Φυλάττεσθε οὖν τοὺς τοιούτους.</p> <p>Τοῦτο δὲ ἔσται ὑμῖν μὴ φυσιοῦμένοις</p> | <p>7:1) Be on your guard, therefore, against such persons.</p> <p>And this will be the case with you if you are not puffed up,</p> | <p>7.1) Ἀσφαλίξεσθε οὖν τοὺς τοιούτους,</p> | <p>7:1 Be on your guard, therefore, against such persons,</p> |

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| | | <p>ἵνα μὴ λάβητε βρόχον ταῖς ἑαυτῶν ψυχαῖς·</p> <p>καὶ τὸν βίον ὑμῶν ἀπρόσκοπον τίθεσθε πᾶσιν ἀνθρώποις,</p> <p>ἵνα μὴ γένησθε παγὶς τῆ σκοπιᾶ καὶ ὡς δίκτυον ἐκτεταμένον.</p> <p>ὁ μὴ ἰώμενος γὰρ ἑαυτὸν ἐν τοῖς ἔργοις ἑαυτοῦ ἀδελφός ἐστι τοῦ λυμαιομένου ἑαυτόν.</p> <p>ἐὰν οὖν καὶ ὑμεῖς ἀποθῆσθε φυσίωσιν, ἀλαζονείαν,</p> <p>τύφον,</p> <p>ὑπεροψίαν,</p> <p>δυνατὸν ὑμῖν ἐστὶν εἶναι ἀχωρίστους θεοῦ·</p> <p>ἐγγὺς γὰρ ἐστὶ τοῖς φοβουμένοις αὐτόν, καί·</p> <p>Ἐπὶ τίνα, φησὶν, ἐπιβλέψω ἀλλ' ἢ ἐπὶ τὸν ταπεινὸν καὶ ἡσύχιον καὶ τρέμοντά μου τοὺς λόγους;</p> | <p>that ye admit not of a snare for your own souls.</p> <p>And act so that your life shall be without offense to all men,</p> <p>lest ye become as "a snare upon a watch- tower, and as a net which is spread out."</p> <p>For "he that does not heal himself in his own works, is the brother of him that destroys himself."</p> <p>If, therefore, ye also put away conceit, arrogance,</p> <p>disdain,</p> <p>and haughtiness,</p> <p>it will be your privilege to be inseparably united to God,</p> <p>for "He is nigh unto those that fear Him."</p> <p>And says He, "Upon whom will I look, but upon him that is humble and quiet, and that trembles at my words?"</p> |
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| καὶ οὓσιν ἀχωρίστοις θεοῦ Ἰησοῦ Χριστοῦ | and continue in intimate union with a divine (theou, anarthrous) Jesus Christ, | αἰδεῖσθε δὲ | And do ye reverence |
| καὶ τοῦ ἐπισκόπου | and the bishop, | καὶ τὸν ἐπίσκοπον ὑμῶν | also your bishop |
| καὶ τῶν διαταγμάτων τῶν ἀποστόλων. | and the enactments of the apostles. | ὡς Χριστόν, καθὰ ὑμῖν οἱ μακάριοι διετάξαντο ἀπόστολοι. | as Christ Himself, according as the blessed apostles have enjoined you. |
| 7.2) Ὁ ἐντὸς θυσιαστηρίου ὦν καθαρός ἐστιν· | 7.2) He that is within the altar is pure, | 7.2) ὁ ἐντὸς τοῦ θυσιαστηρίου ὦν καθαρός ἐστιν· | 7.2) He that is within the altar is pure, |
| ὁ δὲ ἐκτὸς θυσιαστηρίου ὦν οὐ καθαρός ἐστιν· | but he that is without is not pure; | διὸ καὶ ὑπακούει τῷ ἐπισκόπῳ καὶ τοῖς πρεσβυτέροις· | wherefore also he is obedient to the bishop and presbyters: |
| τοῦτ' ἔστιν, ὁ χωρὶς ἐπισκόπου | that is, apart from the bishop, | ὁ δὲ ἐκτὸς ὦν, | but he that is without |
| καὶ πρεσβυτερίου | and presbytery, | οὗτός ἐστιν ὁ χωρὶς τοῦ ἐπισκόπου | is one that, apart from the bishop, |
| καὶ διακόνων | and deacons, | καὶ τῶν πρεσβυτέρων | and the presbyters, |
| πράσσων τι, | that does anything | καὶ τῶν διακόνων | and the deacons. |
| οὗτος οὐ καθαρός ἐστιν τῇ συνειδήσει. | such a man is not pure in his conscience. | τι πράσσων· | that does anything |
| | | ὁ τοιοῦτος μεμάνται τῇ συνειδήσει | Such a person is defiled in his conscience, |
| | | καὶ ἔστιν ἀπίστου χειρῶν. | and is worse than an infidel. |

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| 7.3) | 7.3) | <p>7.3) τί γάρ ἐστιν ἐπίσκοπος</p> <p>ἀλλ' ἢ πάσης ἀρχῆς καὶ ἐξουσίας ἐπέκεινα πάντων κρατῶν,</p> <p>ὡς οἷόν τε ἄνθρωπον κρατεῖν</p> <p>μιμητὴν γινόμενον κατὰ δύναμιν Χριστοῦ τοῦ Θεοῦ;</p> <p>τί δὲ πρεσβυτέριον ἀλλ' ἢ σύστημα ἱερόν,</p> <p>σύμβουλοι καὶ συνεδρευταὶ τοῦ ἐπισκόπου;</p> <p>τί δὲ διάκονοι</p> <p>ἀλλ' ἢ μιμηταὶ Χριστοῦ,</p> <p>διακονοῦντες τῷ ἐπισκόπῳ</p> <p>ὡς Χριστὸς τῷ πατρὶ</p> <p>καὶ λειτουργοῦντες αὐτῷ λειτουργίαν καθαρὰν καὶ ἄμωμον,</p> <p>ὡς Στέφανος ὁ ἅγιος Ἰακώβῳ τῷ μακαρίῳ</p> | <p>7.3) For what is the bishop</p> <p>but one who beyond all others possesses all power and authority,</p> <p>so far as it is possible for a man to possess it,</p> <p>who according to his ability has been made an imitator of the Christ of God?</p> <p>And what is the presbytery but a sacred assembly,</p> <p>the counselors and assessors of the bishop?</p> <p>And what are the deacons</p> <p>but imitators of the angelic powers,</p> <p>fulfilling a pure and blameless ministry unto him,</p> <p>as Christ to the Father</p> <p>and serving their sacred offices purely and blamelessly</p> <p>as the holy Stephen did to the blessed James,</p> |
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| | | <p>καὶ Τιμόθεος καὶ Λίνος Παύλῳ</p> <p>καὶ Ἀνέγκλητος καὶ Κλήμης Πέτρῳ;</p> <p>ὁ τοίνυν τούτων παρακούων ἄθεος πάνπαν εἴη ἄν</p> <p>καὶ δυσσεβῆς, ἀθετῶν Χριστὸν</p> <p>καὶ τὴν αὐτοῦ διάταξιν σμικρύνων.</p> | <p>Timothy and Linus to Paul,</p> <p>Anencletus and Clement to Peter?</p> <p>He, therefore, must needs be one utterly without God,</p> <p>and an impious man who rejects Christ</p> <p>and belittles his appointments</p> |
| <p>8.1) Οὐκ ἐπεὶ ἔγνων τοιοῦτόν τι ἐν ὑμῖν,</p> <p>ἀλλὰ προφυλάσσω ὑμᾶς</p> <p>ὄντας μου ἀγαπητούς,</p> <p>προορῶν τὰς ἐνέδρας τοῦ διαβόλου.</p> <p>Ἵμεῖς οὖν τὴν πραυπάθειαν ἀναλαμβάνοντες</p> <p>ἀνακτίσασθε ἑαυτοὺς ἐν πίστει,</p> <p>ὃ ἐστὶν σὰρξ τοῦ κυρίου,</p> <p>καὶ ἐν ἀγάπῃ,</p> <p>ὃ ἐστὶν αἷμα Ἰησοῦ Χριστοῦ.</p> | <p>8:1) Not that I know there is anything of this kind among you;</p> <p>but I put you on your guard,</p> <p>inasmuch as I love you greatly,</p> <p>and foresee the snares of the devil.</p> <p>Wherefore, clothing yourselves with meekness,</p> <p>be ye renewed in faith,</p> <p>that is the flesh of the Lord,</p> <p>and in love,</p> <p>that is the blood of Jesus Christ.</p> | <p>8.1) Ἐγὼ δὲ ταῦτα ὑμῖν ἐπιστέλλω,</p> <p>οὐχ ὅτι ἔγνων τοιούτους τινὰς ἐν ὑμῖν</p> <p>(ἀλλὰ μηδὲ συγχωρήσειέν ποτε ὁ θεὸς τοιοῦτον εἰς ἀκοὰς ἐλθεῖν τὰς ἐμάς,</p> <p>ὃ μὴ φεισάμενος τοῦ υἱοῦ αὐτοῦ διὰ τὴν ἁγίαν ἐκκλησίαν),</p> <p>ἀλλὰ προορῶν τὰς ἐνέδρας τοῦ πονηροῦ</p> <p>ταῖς παραγγελίαις προασφαλίζομαι ὑμᾶς</p> <p>ὡς τέκνα μου ἀγαπητὰ καὶ πιστὰ ἐν Χριστῷ,</p> | <p>8:1) Now I write these things unto you,</p> <p>not that I know there are any such persons among you;</p> <p>nay, indeed I hope that God will never permit any such report to reach my ears,</p> <p>He "who spared not His Son for the sake of His holy Church."</p> <p>But foreseeing the snares of the wicked one,</p> <p>I arm you beforehand by my admonitions,</p> <p>as my beloved and faithful children</p> <p>in Christ,</p> |

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| | | <p>προποτίζων ὑμᾶς τὰ φυλακτικὰ τῆς λοιμικῆς τῶν ἀνυποτάκτων νόσου,</p> <p>ἧς ὑμεῖς ἀποφεύγετε τὴν νόσον εὐδοκίᾳ Χριστοῦ τοῦ κυρίου ἡμῶν.</p> <p>ὕμεῖς οὖν</p> <p>ἀναλαβόντες πραότητα</p> <p>γίνεσθε μιμηταὶ παθημάτων Χριστοῦ</p> <p>καὶ ἀγάπης αὐτοῦ,</p> <p>ἣν ἠγάπησεν ἡμᾶς,</p> <p>δοὺς ἑαυτὸν ὑπὲρ ἡμῶν λύτρον,</p> <p>ἵνα τῷ αἵματι αὐτοῦ καθάρσις ἡμᾶς παλαιᾶς δυσσεβείας</p> <p>καὶ ζωὴν ἡμῖν παράσχηται,</p> <p>μέλλοντας ὅσον οὐδέπω ἀπόλλυσθαι</p> <p>ὑπὸ τῆς ἐν ἡμῖν κακίας.</p> | <p>furnishing you with the means of protection against the deadly disease of unruly men,</p> <p>by which do ye flee from the disease by the good-will of Christ our Lord.</p> <p>Do ye therefore,</p> <p>clothing yourselves with meekness,</p> <p>become the imitators of Christ's sufferings,</p> <p>and of His love,</p> <p>wherewith He loved us</p> <p>when He gave Himself a ransom for us,</p> <p>that He might cleanse us by His blood from our old ungodliness,</p> <p>and bestow life on us</p> <p>when we were almost on the point of perishing</p> <p>through the depravity that was in us.</p> |
| 8.2) Μηδεὶς ὑμῶν κατὰ τοῦ πλησίον ἐχέτω. | 8.2) Let no one of you cherish any grudge against his | 8.2) μηδεὶς οὖν ὑμῶν τι κατὰ τοῦ πλησίον ἐχέτω. | 8.2) Let no one of you, therefore, cherish any grudge |

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| | neighbor. | | against his neighbor. |
| Μὴ ἀφορμὰς δίδοτε τοῖς ἔθνεσιν, ἵνα μὴ δι' ὀλίγους ἄφρονας τὸ ἐν θεῷ πλήθος βλασφημῆται. Οὐαὶ γάρ, δι' οὗ ἐπὶ ματαιότητι «τὸ ὄνομά μου» ἐπὶ τινῶν «βλασφημεῖται». | Give no occasion to the Gentiles, lest by means of a few foolish men the whole multitude in God be evil spoken of. For "Woe "to him by whose vanity my name is blasphemed among any." | ἄφετε γάρ, φησὶν ὁ κύριος ἡμῶν, καὶ ἀφεθήσεται ὑμῖν. μὴ ἀφορμὰς δίδοτε τοῖς ἔθνεσιν, ἵνα μὴ ὀλίγων τινῶν ἀφρόνων εἴνεκεν ὁ λόγος καὶ ἡ διδασκαλία βλασφημῆται. οὐαὶ γάρ, φησὶν ὁ προφήτης ὡς ἐκ προσώπου τοῦ θεοῦ, δι' οὗ τὸ ὄνομά μου βλασφημεῖται ἐν τοῖς ἔθνεσιν. | For says our Lord, "Forgive, and it shall be forgiven unto you." Give no occasion to the Gentiles, lest "by means of a few foolish men the word and doctrine be blasphemed." For "Woe" says the prophet, as in the person of God, "to him by whom my name is blasphemed among the Gentiles." |
| 9.1) Κωφώθητε οὖν, ὅταν ὑμῖν χωρὶς Ἰησοῦ Χριστοῦ λαλή τις, τοῦ ἐκ γένους Δαβὶδ, τοῦ ἐκ Μαρίας, ὃς ἀληθῶς ἐγεννήθη, | 9:1) Stop your ears, therefore, when any one speaks to you at variance with Jesus Christ, who was descended from David, and was also of Mary; who was truly born, | 9.1) Κωφώθητε οὖν, ὅταν ὑμῖν χωρὶς Ἰησοῦ Χριστοῦ λαλή τις, τοῦ υἱοῦ τοῦ θεοῦ τοῦ γενομένου ἐκ Δαβὶδ, τοῦ ἐκ Μαρίας, ὃς ἀληθῶς ἐγεννήθη καὶ ἐκ θεοῦ καὶ ἐκ | 9:1) Stop your ears, therefore, when any one speaks to you at variance with Jesus Christ, the Son of God, who was descended from David, and was also of Mary; who was truly begotten of God and |

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| | | παρθένου, ἀλλ' οὐχ ὡσαύτως· οὐδὲ γὰρ ταύτῳ θεὸς καὶ ἄνθρωπος. ἀληθῶς ἀνέλαβεν σῶμα· ὁ λόγος γὰρ σὰρξ ἐγένετο· καὶ ἐπολιτεύσατο ἄνευ ἁμαρτίας· τίς γάρ, φησὶν, ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρ τίας; | of the Virgin, but not after the same manner. For indeed God and man are not the same. He truly assumed a body; for "the Word was made flesh," and lived upon earth without sin. For says He, "Which of you convicteth me of sin?" |
| ἔφαγέν τε καὶ ἔπιεν, | and did eat and drink. | ἔφαγεν καὶ ἔπιεν ἀληθῶς, | He did in reality both eat and drink. |
| ἀληθῶς ἐδιώχθη ἐπὶ Ποντίου Πιλάτου, | He was truly persecuted under Pontius Pilate; | ἔσταυρώθη καὶ ἀπέθανεν ἐπὶ Ποντίου Πιλάτου· | He was crucified and died under Pontius Pilate. |
| ἀληθῶς ἐσταυρώθη | He was truly crucified, | ἀληθῶς δὲ καὶ οὐ δοκῆσει | He really, and not merely in appearance, |
| καὶ ἀπέθανεν, | and died, | ἔσταυρώθη | was crucified, |
| βλεπόντων τῶν ἐπουρανίων | in the sight of beings in heaven, | καὶ ἀπέθανεν | and died, |
| καὶ ἐπιγείων | and on earth, | βλεπόντων οὐρανίων | in the sight of beings in heaven, |
| καὶ ὑποχθονίων· | and under the earth. | καὶ ἐπιγείων | and on earth, |
| | | καὶ καταχθονίων, οὐρανίων μὲν ὡς | and under the earth. By those in heaven I |

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| | | <p>τῶν ἀσωμάτων φύσεων,</p> <p>ἐπιγείων τε Ἰουδαίων καὶ Ῥωμαίων καὶ τῶν παρόντων κατ' ἐκεῖνο καιροῦ ἀνθρώπων σταυρουμένου τοῦ κυρίου,</p> <p>καταχθονίων δὲ ὡς τοῦ πλήθους τοῦ συναναστάντος τῷ κυρίῳ·</p> <p>πολλὰ γάρ,</p> <p>φησίν,</p> <p>σώματα τῶν κεκοιμημένων ἀγίων ἠγέρθη τῶν μνημείων ἀνεωχθέντων.</p> <p>καὶ κατήλθεν εἰς ᾅδην ὁ μόνος,</p> <p>ἀνήλθεν δὲ μετὰ πλήθους</p> <p>καὶ ἔσχισεν τὸν ἀπ' αἰῶνος φραγμὸν</p> <p>καὶ τὸ μεσότοιχον αὐτοῦ ἔλυσεν,</p> | <p>mean such as are possessed of incorporeal natures;</p> <p>by those on earth, the Jews and Romans, and such persons as were present at that time when the Lord was crucified;</p> <p>and by those under the earth, the multitude that arose along with the Lord.</p> <p>For "Many",</p> <p>it says,</p> <p>"bodies of the saints that slept arose," their graves being opened.</p> <p>He descended, indeed, into Hades alone,</p> <p>but He arose accompanied by a multitude;</p> <p>and rent asunder that fence which had existed for ages,</p> <p>and cast down its partition-wall.</p> |
| <p>9.2) ὃς καὶ ἀληθῶς ἠγέρθη ἀπὸ νεκρῶν,</p> <p>ἐγείραντος αὐτὸν τοῦ πατρὸς αὐτοῦ,</p> | <p>9.2) He was also truly raised from the dead,</p> <p>His Father raising Him up,</p> | <p>9.2) καὶ ἀνέστη διὰ τριῶν ἡμερῶν</p> <p>ἐγείραντος αὐτὸν τοῦ πατρὸς,</p> | <p>9.2) He also rose again in three days,</p> <p>the Father raising Him up;</p> |

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| <p>ὅς καὶ κατὰ τὸ ὁμοίωμα</p> <p>ἡμᾶς τοὺς πιστεύοντας αὐτῷ οὕτως ἐγερεῖ</p> <p>ὁ πατὴρ αὐτοῦ</p> <p>ἐν Χριστῷ Ἰησοῦ,</p> <p>οὗ χωρὶς τὸ ἀληθινὸν ζῆν οὐκ ἔχομεν.</p> | <p>even as after the same manner</p> <p>He will so raise up us who believe in Him</p> <p>the Father himself</p> <p>by Christ Jesus,</p> <p>apart from whom we do not possess the true life.</p> | <p>καὶ τεσσαράκοντα ἡμέρας συνδιατρίψας τοῖς ἀποστόλοις</p> <p>ἀνελήφθη πρὸς τὸν πατέρα</p> <p>καὶ ἐκάθισεν ἐκ δεξιῶν αὐτοῦ περιμένων, ἕως ἂν τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑπὸ τοὺς πόδας αὐτοῦ.</p> <p>τῇ οὖν παρασκευῇ</p> <p>τρίτῃ ὥρᾳ</p> <p>ἀπόφασιν ἐδέξατο παρὰ τοῦ Πιλάτου</p> <p>συγχωρήσαντος τοῦ πατρός,</p> <p>ἕκτη ὥρᾳ ἐσταυρώθη,</p> <p>ἐννάτῃ ἀπέπνευσεν,</p> | <p>and after spending forty days with the apostles,</p> <p>He was received up to the Father,</p> <p>and "sat down at His right hand, expecting till His enemies are placed under His feet."</p> <p>On the day of the preparation,</p> <p>then, at the third hour,</p> <p>He received the sentence from Pilate,</p> <p>the Father permitting that to happen;</p> <p>at the sixth hour He was crucified;</p> <p>at the ninth hour He</p> |
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| | | <p>πρὸ ἡλίου δύσεως ἐτάφη·</p> <p>τὸ σάββατον ὑπὸ γῆν μένει ἐν τῷ μνημείῳ,</p> <p>ᾧ ἀπέθετο αὐτὸν Ἰωσήφ ὁ ἀπὸ Ἀριμαθείας·</p> <p>ἐπιφωσκούσης κυριακῆς</p> <p>ἀνέστη ἐκ τῶν νεκρῶν</p> <p>κατὰ τὸ εἰρημένον ὑπ' αὐτοῦ·</p> <p>Ὡσπερ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας.</p> <p>περιέχει οὖν ἡ μὲν παρασκευὴ τὸ πάθος,</p> <p>τὸ σάββατον τὴν ταφήν,</p> <p>ἡ κυριακὴ τὴν ἀνάστασιν.</p> | <p>gave up the ghost; and before sunset He was buried.</p> <p>During the Sabbath He continued under the earth in the tomb</p> <p>in which Joseph of Arimathaea had laid Him.</p> <p>At the dawning of the Lord's day</p> <p>He arose from the dead,</p> <p>according to what was spoken by Himself,</p> <p>"As Jonah was three days and three nights in the whale's belly, so shall the Son of man also be three days and three nights in the heart of the earth."</p> <p>The day of the preparation, then, comprises the passion;</p> <p>the Sabbath embraces the burial;</p> <p>the Lord's Day contains the resurrection.</p> |
| 10.1) Εἰ δέ, ὥσπερ | 10:1) But if, as some | 10.1) Εἰ δέ, ὥσπερ | 10:1) But if, as some |

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| <p>τινὸς ἄθεοι ὄντες, τουτέστιν ἄπιστοι, λέγουσιν, τὸ δοκεῖν πεπονθέναι αὐτόν, αὐτοὶ ὄντες τὸ δοκεῖν,</p> | <p>that are without God, that is, the unbelieving, say, that He only seemed to suffer (they themselves only seeming to exist),</p> | <p>τινὲς ἄθεοι ὄντες, τουτέστιν ἄπιστοι, λέγουσι, τὸ δοκήσει γεγενῆσθαι αὐτὸν ἄνθρωπον, οὐκ ἀληθῶς ἀνειληφέναι σῶμα, καὶ τὸ δοκεῖν τεθνηκέναι, πεπονθέναι οὐ τῷ ὄντι,</p> | <p>that are without God, that is, the unbelieving, say, He became man in appearance, that He did not in reality take unto Him a body, that He died in appearance, and did not in very deed suffer,</p> |
| <p>ἐγὼ τί δέδεμαι, τί δὲ καὶ εὐχομαι θηριομαχῆσαι; Δωρεὰν οὖν ἀποθνήσκω. Ἄρα οὖν καταψεύδομαι τοῦ κυρίου.</p> | <p>then why am I in bonds? Why do I long to be exposed to the wild beasts? Do I therefore die in vain? Am I not then guilty of falsehood against the Lord?</p> | <p>τίνος ἕνεκεν ἐγὼ δέδεμαι καὶ εὐχομαι θηριομαχῆσαι; δωρεὰν οὖν ἀποθνήσκω, ἄρα καταψεύδομαι τοῦ σταυροῦ τοῦ κυρίου</p> | <p>then for what reason am I now in bonds, and long to be exposed to the wild beasts? In such a case, I die in vain, and am guilty of falsehood against the cross of the Lord.</p> |
| <p>10.2)</p> | <p>10.2)</p> | <p>10.2) καὶ περιττὸς ὁ προφήτης·</p> | <p>10.2) Then also does the prophet in vain declare,</p> |

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| | | <p>Ὅψονται εἰς ὃν ἐξεκέντησαν καὶ κόψονται ἐφ' ἑαυτοῖς ὡς ἐπὶ ἀγαπητῷ.</p> | <p>"They shall look on Him whom they have pierced, and mourn over themselves as over one beloved."</p> |
| 10.3) | 10.3) | <p>10.3) οὐκοῦν ἄπιστοι αὐτοὶ οὐχ ἦπτον τῶν σταυρωσάντων αὐτόν.</p> <p>ἐγὼ δὲ οὐ τὸ δοκεῖν ἔχω τὰς ἐλπίδας ἐπὶ τῷ ὑπὲρ ἐμοῦ ἀποθανόντι,</p> <p>ἀλλὰ τῷ ὄντι.</p> <p>ἀληθείας γὰρ ἀλλότριον τὸ ψεῦδος.</p> | <p>10.3) These men, therefore, are not less unbelievers than were those that crucified Him.</p> <p>But as for me, I do not place my hopes in one who died for me in appearance, but in reality.</p> <p>For that which is false is quite abhorrent to the truth.</p> |
| 10.4) | 10.4) | <p>10.4) ἀληθῶς τοίνυν ἐγέννησεν Μαρία σῶμα θεὸν ἔνοικον ἔχον</p> <p>καὶ ἀληθῶς ἐγεννήθη ὁ θεὸς λόγος ἐκ τῆς παρθένου</p> <p>σῶμα ὁμοιοπαθὲς ἡμῖν ἡμφιεσμένος.</p> <p>ἀληθῶς γέγονεν ἐν μήτρᾳ ὁ πάντας ἀνθρώπους ἐν μήτρᾳ διαπλάττων,</p> <p>καὶ ἐποίησεν ἑαυτῷ σῶμα ἐκ τῶν τῆς παρθένου σπερμάτων,</p> | <p>10.4) Mary then did truly conceive a body which had God inhabiting it.</p> <p>And God the Word was truly born of the Virgin,</p> <p>having clothed Himself with a body of like passions with our own.</p> <p>He who forms all men in the womb, was Himself really in the womb,</p> <p>and made for Himself a body of the seed of the Virgin,</p> |

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| | | <p>πλὴν ὅσον ἄνευ ὁμιλίας ἀνδρός.</p> <p>ἐκυοφορήθη ὡς</p> <p>καὶ ἡμεῖς χρόνων περιοδοῖς,</p> <p>καὶ ἀληθῶς ἐτέχθη ὡς καὶ ἡμεῖς,</p> <p>καὶ ἀληθῶς ἐγαλακτοτροφήθη</p> <p>καὶ τροφῆς κοινῆς καὶ ποτοῦ μετέσχεν</p> <p>ὡς καὶ ἡμεῖς.</p> <p>καὶ τρεῖς δεκάδας ἔτῶν πολιτευσάμενος</p> <p>ἐβαπτίσθη ὑπὸ Ἰωάννου</p> <p>ἀληθῶς καὶ οὐ δοκῆσει·</p> <p>καὶ τρεῖς ἑνιαυτοὺς κηρύξας τὸ εὐαγγέλιον</p> <p>καὶ ποιήσας σημεῖα</p> <p>καὶ τέρατα ὑπὸ τῶν Ψευδοῖουδαίων</p> <p>καὶ Πιλάτου τοῦ ἡγεμόνος</p> | <p>but without any intercourse of man.</p> <p>He was carried in the womb,</p> <p>even as we are, for the usual period of time;</p> <p>and was really born, as we also are;</p> <p>and was in reality nourished with milk,</p> <p>and partook of common meat and drink,</p> <p>even as we do.</p> <p>And when He had lived among men for thirty years,</p> <p>He was baptized by John,</p> <p>really and not in appearance;</p> <p>and when He had preached the Gospel three years,</p> <p>and done signs and wonders,</p> <p>He who was Himself the Judge was judged by the false- Judeans</p> <p>and by Pilate the governor;</p> |
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| | | <p>ὁ κριτὴς ἐκρίθη, ἐμαστιγώθη, ἐπὶ κόρρης ἐραπίσθη, ἐνεπτύσθη, ἀκάνθινον στέφανον καὶ πορφυροῦν ἱμάτιον ἐφόρησεν, κατεκρίθη,</p> | <p>was scourged, was smitten on the cheek, was spit upon; He wore a crown of thorns and a purple robe; He was condemned:</p> |
| 10.5) | 10.5) | <p>10.5) ἐσταυρώθη ἀληθῶς, οὐ δοκῆσει, οὐ φαντασίᾳ, οὐκ ἀπάτη. ἀπέθανεν ἀληθῶς καὶ ἐτάφη καὶ ἠγέρθη ἐκ τῶν νεκρῶν, καθὼς που προσηύχετο λέγων· Σὺ δὲ κύριε ἀνάστησόν με, καὶ ἀνταποδώσω αὐτοῖς. καὶ ὁ πάντοτε ἐπακούων αὐτῷ πατὴρ ἀποκριθεὶς λέγει· Ἄναστα, ὁ θεός, κρῖνον τὴν γῆν, ὅτι σὺ κατακληρονομῆσεις</p> | <p>10.5) He was crucified in reality, and not in appearance, not in imagination, not in deceit. He really died, and was buried, and rose from the dead, even as He prayed in a certain place, saying, "But do Thou, O Lord, raise me up again, and I shall recompense them." And the Father, who always hears Him, answered and said, "Arise, O God, and judge the earth; for Thou shalt receive all the</p> |

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| | | ἐν πᾶσι τοῖς ἔθνεσιν. | heathen for Thine inheritance." |
| 10.6) | 10.6) | <p>10.6) ὁ τοίνυν ἀναστήσας αὐτὸν πατήρ</p> <p>καὶ ἡμᾶς δι' αὐτοῦ ἐγερεῖ,</p> <p>οὐ χωρὶς τὸ ἀληθινῶς ζῆν οὐχ ἔξει τις·</p> <p>λέγει γάρ,</p> <p>ὅτι Ἐγὼ εἰμι ἡ ζωὴ· ὁ πιστεύων εἰς ἐμέ, κἂν ἀποθάνῃ, ζήσεται, καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμέ, κἂν ἀποθάνῃ, ζήσεται εἰς τὸν αἰῶνα.</p> | <p>10.6) The Father, therefore, who raised Him up,</p> <p>will also raise us up through Him,</p> <p>apart from whom no one will attain to true life.</p> <p>For says He,</p> <p>"I am the life; he that believeth in me, even though he die, shall live: and every one that liveth and believeth in me, even though he die, shall live for ever."</p> |
| 10.7) | 10.7) | <p>10.7 φεύγετε οὖν τὰς ἀθέους αἰρέσεις·</p> <p>τοῦ διαβόλου γὰρ εἰσὶν ἐφευρέσεις,</p> <p>τοῦ ἀρχεκάκου ὄφεως</p> <p>τοῦ διὰ τῆς γυναικὸς ἀπατήσαντος Ἀδάμ</p> <p>τὸν πατέρα τοῦ γένους ἡμῶν.</p> | <p>10.7) Do ye therefore flee from these ungodly heresies;</p> <p>for they are the inventions of the devil,</p> <p>that arch-evil serpent who by means of the woman deceived Adam,</p> <p>the father of our race.</p> |
| 11.1) Φεύγετε οὖν τὰς κακὰς παραφυάδας | 11:1) Flee, therefore, those evil offshoots, | 11.1) Φεύγετε δὲ αὐτοῦ καὶ τὰς κακὰς παραφυάδας, | 11:1) Do ye also avoid those wicked offshoots of his, |

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| <p>τὰς γεννώσας καρπὸν θανατοφόρον, οἷ ἂν γεύσηται τις,</p> | <p>which produce deathbearing fruit, whereof if any one tastes,</p> | <p>Σίμωνα τὸν πρωτότοκον αὐτοῦ υἱὸν καὶ Μένανδρον καὶ Βασιλίδην καὶ ὅλον αὐτοῦ τὸν ὀρυγμαδὸν τῆς κακίας, τοὺς ἀνθρωπολάτρας, τοὺς Ἐβιωναίους, οὓς καὶ ἐπικαταράτους λέγει Ἰερεμίας ὁ προφήτης. φεύγετε καὶ τοὺς ἀκαθάρτους Νικολαῖτας, τοὺς ψευδωνύμους, τοὺς φιληδόνους, τοὺς συκοφάντας· οὐ γὰρ ἦν τοιοῦτος ὁ τῶν ἀποστόλων Νικόλαος. φεύγετε καὶ τὰ τοῦ πονηροῦ ἔγγονα Θεόδοτον καὶ Κλεόβουλον, τὰ γεννῶντα καρπὸν θανατηφόρον, οἷ ἂν τις γεύσηται,</p> | <p>Simon his firstborn son, and Menander, and Basilides, and all his wicked mob of followers, the worshippers of a man, whom also the prophet Jeremiah pronounces accursed. Flee also the impure Nicolaitanes, falsely so called, who are lovers of pleasure, and sychophants. for these do not derive from the Apostolic Nickolaeus. Avoid also the children of the evil one, Theodotus and Cleobulus, who produce deathbearing fruit, whereof if any one tastes,</p> |
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| <p>παρ' αὐτὰ ἀποθνήσκει·</p> <p>οὔτοι γὰρ οὐκ εἰσιν φυτεία πατρός.</p> | <p>he instantly dies.</p> <p>For these men are not the planting of the Father.</p> | <p>παραυτίκα ἀποθνήσκει</p> <p>οὐ τὸν πρόσκαιρον θάνατον,</p> <p>ἀλλὰ τὸν αἰώνιον.</p> <p>οὔτοι οὐκ εἰσι φυτεία πατρός,</p> <p>ἀλλ' ἔγγονα κατηραμένα.</p> <p>πᾶσα δέ, φησὶν ὁ κύριος, φυτεία, ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ ἐπουράνιος, ἐκριζωθήτω.</p> | <p>he instantly dies,</p> <p>and that not a mere temporary death,</p> <p>but one that shall endure for ever.</p> <p>These men are not the planting of the Father,</p> <p>but are an accursed brood.</p> <p>But the Lord says, "Every plant which my heavenly Father has not planted shall be rooted up."</p> |
| <p>11.2) Εἰ γὰρ ἦσαν, ἐφαίνοντο ἂν κλάδοι τοῦ σταυροῦ</p> <p>καὶ ἦν ἂν ὁ καρπὸς αὐτῶν ἀφθαρτος·</p> <p>δι' οὗ ἐν τῷ πάθει αὐτοῦ προσκαλεῖται ὑμᾶς ὄντας μέλη αὐτοῦ.</p> <p>Οὐ δύναται οὖν κεφαλὴ χωρὶς γεννηθῆναι ἄνευ μελῶν,</p> <p>τοῦ θεοῦ ἔνωσιν ἐπαγγελομένου,</p> <p>ὃ ἐστὶν αὐτός.</p> | <p>11.2) For if they were, they would appear as branches of the cross,</p> <p>and their fruit would be incorruptible.</p> <p>By it He calls you through His passion, as being His members.</p> <p>The head, therefore, cannot be born by itself, without its members;</p> <p>God having promised their union</p> <p>who is Himself (the head)</p> | <p>11.2) εἰ γὰρ ἦσαν τοῦ πατρὸς κλάδοι,</p> | <p>11.2) For if they were branches of the Father,</p> |

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| | | <p>οὐκ ἂν ἦσαν ἐχθροὶ τοῦ σταυροῦ τοῦ Χριστοῦ,</p> <p>ἀλλὰ τῶν ἀποκτεινάντων τὸν τῆς δόξης κύριον·</p> <p>νῦν δὲ τὸν σταυρὸν ἀρνούμενοι</p> <p>καὶ τὸ πάθος ἐπαισχυνόμενοι</p> <p>καλύπτουσι τὴν Ἰουδαίων παρανομίαν,</p> <p>τῶν θεομάχων,</p> <p>τῶν κυριοκτόνων·</p> <p>μικρὸν γὰρ εἰπεῖν προφητοκτόνων.</p> <p>ὕμᾱς δὲ παρακαλεῖ Χριστὸς εἰς τὴν αὐτοῦ ἀφθαρσίαν</p> <p>διὰ τοῦ πάθους αὐτοῦ</p> <p>καὶ τῆς ἀναστάσεως,</p> <p>ὄντας μέλη αὐτοῦ.</p> | <p>they would not have been "enemies of the cross of Christ,"</p> <p>but rather of those who "killed the Lord of glory."</p> <p>But now, by denying the cross,</p> <p>and being ashamed of the passion,</p> <p>they cover the transgression of the Jews,</p> <p>those fighters against God,</p> <p>those murderers of the Lord;</p> <p>for it were too little to style them merely murderers of the prophets.</p> <p>But Christ invites you to share His immortality,</p> <p>by His passion</p> <p>and resurrection,</p> <p>inasmuch as ye are His members.</p> |
| 12.1) Ἀσπάζομαι ὑμᾶς ἀπὸ Σμύρνης | 12:1) I salute you from Smyrna, | 12.1) Ἀσπάζομαι ὑμᾶς ἀπὸ Σμύρνης | 12:1) I salute you from Smyrna, |
| ἅμα ταῖς συμπαρούσαις μοι | together with the Churches of God | ἅμα ταῖς συμπαρούσαις μοι | together with the Churches of God |

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| <p>ἐκκλησίαις τοῦ θεοῦ, οἱ κατὰ πάντα με ἀνέπαυσαν σαρκί τε καὶ πνεύματι.</p> | <p>which are with me, who have refreshed me in all things, both in the flesh and in the spirit.</p> | <p>ἐκκλησίαις τοῦ θεοῦ, ἧν οἱ ἠγούμενοί με κατὰ πᾶν ἀνέπαυσαν σαρκί τε καὶ πνεύματι.</p> | <p>which are with me, whose rulers have refreshed me in every respect, both in the flesh and in the spirit.</p> |
| <p>12.2) Παρακαλεῖ ὑμᾶς τὰ δεσμά μου, ἃ ἔνεκεν Ἰησοῦ Χριστοῦ περιφέρω αἰτούμενος θεοῦ ἐπιτυχεῖν· διαμένετε ἐν τῇ ὁμοιοῖα ὑμῶν καὶ τῇ μετ' ἀλλήλων προσευχῇ. Πρέπει γὰρ ὑμῖν τοῖς καθ' ἓνα, ἐξαιρέτως καὶ τοῖς πρεσβυτέροις, ἀναψύχειν τὸν ἐπίσκοπον εἰς τιμὴν πατρὸς Ἰησοῦ Χριστοῦ καὶ τῶν ἀποστόλων.</p> | <p>12.2) Call to mind my bonds, which I carry about with me for the sake of Jesus Christ (praying that I may attain to God), Continue in harmony among yourselves, and in prayer with one another; for it becomes every one of you, and especially the presbyters, to refresh the bishop, to the honor of the Father, of Jesus Christ, and of the apostles.</p> | <p>12.2) παρακαλεῖ ὑμᾶς τὰ δεσμά μου, ἃ ἔνεκεν Ἰησοῦ Χριστοῦ περιφέρω, αἰτούμενος θεοῦ ἐπιτυχεῖν· διαμένετε ἐν τῇ ὁμοιοῖα τῇ πρὸς ἀλλήλους καὶ τῇ προσευχῇ· πρέπει γὰρ ὑμῖν τοῖς καθ' ἓνα, ἐξαιρέτως καὶ τοῖς πρεσβυτέροις, ἀναψύχειν τὸν ἐπίσκοπον εἰς τιμὴν πατρὸς καὶ εἰς τιμὴν Ἰησοῦ Χριστοῦ καὶ τῶν ἀποστόλων.</p> | <p>12.2) Call to mind my bonds, which I carry about with me for the sake of Jesus Christ (praying that I may attain to God). Continue in harmony towards one another, and in supplication; for it becomes every one of you, and especially the presbyters, to refresh the bishop, to the honor of the Father, and to the honor of Jesus Christ and of the apostles.</p> |
| <p>12.3) Εὐχομαι ὑμᾶς ἐν ἀγάπῃ ἀκοῦσαί μου,</p> | <p>12.3) I entreat you in love to hear me,</p> | <p>12.3) εὐχομαι ὑμᾶς ἐν ἀγάπῃ ἀκοῦσαί μου,</p> | <p>12.3) I entreat you in love to hear me,</p> |

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| <p>ἵνα μὴ εἰς μαρτύριον ὦ ἐν ὑμῖν γράψας.</p> <p>Καὶ περὶ ἐμοῦ δὲ προσεύχεσθε,</p> <p>τῆς ἀφ' ὑμῶν ἀγάπης χρήζοντος</p> <p>ἐν τῷ ἐλέει τοῦ θεοῦ,</p> <p>εἰς τὸ καταξιωθῆναί με τοῦ κλήρου</p> <p>οὗ περικείμεαι ἐπιτυχεῖν,</p> <p>ἵνα μὴ ἀδόκιμος εὕρεθῶ.</p> | <p>that I may not, by having written, be a testimony against you.</p> <p>And do ye also pray for me,</p> <p>who have need of your love,</p> <p>along with the mercy of God,</p> <p>that I may be worthy of the lot</p> <p>for which I am destined,</p> <p>and that I may not be found reprobate.</p> | <p>ἵνα μὴ εἰς μαρτύριον ὦ ὑμῖν γράψας.</p> <p>καὶ περὶ ἐμοῦ δὲ προσεύχεσθε</p> <p>τῆς ἀφ' ὑμῶν ἀγάπης χρήζοντος</p> <p>ἐν τῷ ἐλέει τοῦ θεοῦ,</p> <p>εἰς τὸ καταξιωθῆναί με τοῦ κλήρου,</p> <p>οὗ περικείμεαι ἐπιτυχεῖν,</p> <p>ἵνα μὴ ἀδόκιμος εὕρεθῶ.</p> | <p>that I may not, by having thus written, be a testimony against you.</p> <p>And do ye also pray for me,</p> <p>who have need of your love,</p> <p>along with the mercy of God,</p> <p>that I may be thought worthy to attain the lot</p> <p>for which I am now designed,</p> <p>and that I may not be found reprobate.</p> |
| <p>13.1) Ἀσπάζεται ὑμᾶς ἡ ἀγάπη Σμυρναίων καὶ Ἐφεσίων.</p> <p>Μνημονεύετε ἐν ταῖς προσευχαῖς ὑμῶν τῆς ἐν Συρίᾳ ἐκκλησίας,</p> <p>ὅθεν καὶ οὐκ ἄξιός εἰμι λέγεσθαι</p> <p>ὦν ἔσχατος ἐκείνων.</p> | <p>13:1) The love of the Smyrnaeans and Ephesians salutes you.</p> <p>Remember in your prayers the Church which is in Syria,</p> <p>from which also I am not worthy to receive my appellation,</p> <p>being the last of them.</p> | <p>13.1) Ἀσπάζεται ὑμᾶς ἡ ἀγάπη Σμυρναίων καὶ Ἐφεσίων.</p> <p>μνημονεύετε <ἐν ταῖς προσευχαῖς> ὑμῶν τῆς ἐν Συρίᾳ ἐκκλησίας,</p> <p>ὅθεν οὐκ ἄξιός εἰμι λέγεσθαι,</p> <p>ὦν ἔσχατος τῶν ἐκεῖ.</p> | <p>13:1) The love of the Smyrnaeans and Ephesians salutes you.</p> <p>Remember <in your prayers> our Church which is in Syria,</p> <p>from which I am not worthy to receive my appellation,</p> <p>being the last of those of that place.</p> |
| <p>13.2) Ἐρρωσθε ἐν Ἰησοῦ Χριστῷ,</p> <p>ὑποτασσόμενοι τῷ</p> | <p>13.2) Fare ye well in Jesus Christ,</p> <p>while ye continue</p> | <p>13.2) ἔρρωσθε ἐν κυρίῳ Ἰησοῦ Χριστῷ,</p> <p>ὑποτασσόμενοι τῷ</p> | <p>13.2) Fare ye well in the Lord Jesus Christ,</p> <p>while ye continue</p> |

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| <p>ἐπισκόπῳ</p> <p>ὡς τῇ ἐντολῇ,</p> <p>ὁμοίως καὶ τῷ πρεσβυτερίῳ.</p> <p>Καὶ οἱ κατ' ἄνδρα</p> <p>ἀλλήλους ἀγαπᾶτε</p> <p>ἐν ἀμερίστῳ καρδίᾳ.</p> | <p>subject to the bishop,</p> <p>as to the command,</p> <p>and in like manner to the presbytery.</p> <p>And do ye, every man,</p> <p>love one another</p> <p>with an undivided heart.</p> | <p>ἐπισκόπῳ,</p> <p>ὁμοίως καὶ τοῖς πρεσβυτέροις</p> <p>καὶ τοῖς διακόνοις·</p> <p>καὶ οἱ κατὰ ἄνδρα</p> <p>ἀλλήλους ἀγαπᾶτε</p> <p>ἐν ἀμερίστῳ καρδίᾳ.</p> | <p>subject to the bishop,</p> <p>and in like manner to the presbyters</p> <p>and to the deacons.</p> <p>And do ye, every man,</p> <p>love one another</p> <p>with an undivided heart.</p> |
| <p>13.3) Ἀγνίζεται ὑμῶν τὸ ἐμὸν πνεῦμα</p> <p>οὐ μόνον νῦν,</p> <p>ἀλλὰ καὶ ὅταν θεοῦ ἐπιτύχω.</p> <p>Ἔτι γὰρ ὑπὸ κίνδυνόν εἰμι·</p> <p>ἀλλὰ πιστὸς ὁ πατήρ</p> <p>ἐν Ἰησοῦ Χριστῷ</p> <p>πληρῶσαί μου τὴν αἴτησιν καὶ ὑμῶν,</p> <p>ἐν ᾧ εὐρεθείητε ἄμωμοι.</p> | <p>13.3) Let my spirit be sanctified by yours,</p> <p>not only now,</p> <p>but also when I shall attain to God.</p> <p>For I am as yet exposed to danger.</p> <p>But faithful (is) the Father</p> <p>in Jesus Christ</p> <p>to fulfill both mine and your petitions:</p> <p>in whom may ye be found unblameable.</p> | <p>13.3) ἀγνίζεται ὑμῶν τὸ ἐμὸν πνεῦμα</p> <p>οὐ μόνον νῦν,</p> <p>ἀλλὰ καὶ ὅταν θεοῦ ἐπιτύχω.</p> <p>ἔτι γὰρ ἐπικίνδυνός εἰμι,</p> <p>ἀλλὰ πιστὸς ὁ πατήρ</p> <p>Ἰησοῦ Χριστοῦ</p> <p>πληρῶσαί μου τὴν αἴτησιν καὶ ὑμῶν,</p> <p>ἐν ᾧ εὐρεθείημεν ἄμωμοι.</p> <p>ὀναίμην ὑμῶν</p> <p>ἐν κυρίῳ.</p> | <p>13.3) My spirit salutes you,</p> <p>not only now,</p> <p>but also when I shall have attained to God;</p> <p>for I am as yet exposed to danger.</p> <p>But faithful (is) the Father</p> <p>of Jesus Christ</p> <p>to fulfill both mine and your petitions:</p> <p>in whom may we be found without spot.</p> <p>May I have joy of you in (the) Lord.</p> |