

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.

ΜΑΓΝΗΣΙΕΥΣΙΝ ΙΓΝΑΤΙΟΣ (short form)	Ignatius to the Magnesians (short)	ΠΡΟΣ ΜΑΓΝΗΣΙΟΥΣ. (long form)	Ignatius to the Magnesians (long)
Intro.) Ἰγνάτιος, ὁ καὶ Θεοφόρος, τῇ εὐλογημένῃ ἐν χάρτι θεοῦ πατρός ἐν Χριστῷ Ἰησοῦ τῷ σωτῆρι ἡμῶν, ἐν ᾧ ἀσπάζομαι τὴν ἐκκλησίαν τὴν οὕσαν ἐν Μαγνησίᾳ τῇ πρὸς Μαιάνδρῳ καὶ εὐχομαι ἐν θεῷ πατρὶ καὶ ἐν Ἰησοῦ Χριστῷ πλεῖστα χαίρειν.	Intro.) Ignatius, who is also called Theophorus, to those blessed in the grace of God the Father, in Jesus Christ our Savior, in whom I salute the church which is at Magnesia, near the Maeander, and wish it in God the father, and in Jesus Christ abundance of happiness	Intro.) Ἰγνάτιος, ὁ καὶ Θεοφόρος, τῇ εὐλογημένῃ ἐν χάρτι θεοῦ πατρός ἐν Χριστῷ Ἰησοῦ τῷ σωτῆρι, ἐν ᾧ ἀσπάζομαι τὴν ἐκκλησίαν τὴν οὕσαν ἐν Μαγνησίᾳ τῇ πρὸς Μαιάνδρῳ, καὶ εὐχομαι ἐν θεῷ πατρὶ καὶ Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν· ἐν ᾧ πλεῖστα χαίρειν ὕμᾱς εἶη.	Intro.) Ignatius, who is also called Theophorus, to those blessed in the grace of God the Father, in Jesus Christ our Savior, in whom I salute the Church which is at Magnesia, near the Maeander, and wish it in God the Father, and in Jesus Christ, our Lord, in whom may you have abundance of happiness.

<p>1.1) Γνοὺς ὑμῶν τὸ πολυεύτακτον τῆς κατὰ θεὸν ἀγάπης,</p> <p>ἀγαλλιώμενος,</p> <p>προειλόμην</p> <p>ἐν πίστει Ἰησοῦ Χριστοῦ</p> <p>προσλαλῆσαι ὑμῖν.</p>	<p>1:1 Having been informed of your godly love,</p> <p>so well-ordered,</p> <p>I determined,</p> <p>in the faith of Jesus Christ</p> <p>to commune with you.</p>	<p>1.1) Γνοὺς ὑμῶν τὸ πολυεύτακτον τῆς κατὰ θεὸν ἀγάπης,</p> <p>ἀγαλλιώμενος</p> <p>προειλάμην</p> <p>ἐν πίστει Ἰησοῦ Χριστοῦ</p> <p>προσλαλῆσαι ὑμῖν.</p>	<p>1:1 Having been informed of your godly love,</p> <p>so well-ordered,</p> <p>I determined,</p> <p>in the faith of Jesus Christ</p> <p>to commune with you.</p>
<p>1.2) Καταξιωθείς γὰρ ὀνόματος θεοπρεπεστάτου,</p> <p>ἐν οἷς περιφέρω δεσμοῖς,</p> <p>ἄδω τὰς ἐκκλησίας,</p> <p>ἐν αἷς ἔνωσιν εὐχομαι σαρκὸς καὶ πνεύματος</p> <p>Ἰησοῦ Χριστοῦ,</p> <p>τοῦ διὰ παντὸς ἡμῶν ζῆν,</p> <p>πίστεώς τε καὶ ἀγάπης,</p> <p>ἧς οὐδὲν προκρίεται,</p> <p>τὸ δὲ κυριώτερον Ἰησοῦ καὶ πατρός·</p> <p>ἐν ᾧ ὑπομένοντες τὴν πᾶσαν ἐπήρειαν</p> <p>τοῦ ἄρχοντος τοῦ αἰῶνος τούτου</p> <p>καὶ διαφυγόντες</p> <p>θεοῦ τευξόμεθα.</p>	<p>2 For as one who has been thought worthy of the most honorable of all names,</p> <p>in those bonds which I bear about,</p> <p>I commend the Churches,</p> <p>in which I pray for a union both of the flesh and spirit</p> <p>of Jesus Christ,</p> <p>the constant source of our life,</p> <p>and of faith and love,</p> <p>to which nothing is to be preferred,</p> <p>but especially of Jesus and the Father,</p> <p>in whom, if we endure all the assaults</p> <p>of the prince of this world,</p> <p>and escape them,</p> <p>we shall enjoy God.</p>	<p>1.2) ἀξιωθείς γὰρ ὀνόματος θεοῦ καὶ ποθεινοῦ,</p> <p>ἐν οἷς περιφέρω δεσμοῖς</p> <p>ἄδω τὰς ἐκκλησίας,</p> <p>ἐν αἷς ἔνωσιν εὐχομαι σαρκὸς καὶ πνεύματος</p> <p>Ἰησοῦ Χριστοῦ,</p>	<p>2 For as one who has been thought worthy of a divine and desirable name,</p> <p>in those bonds which I bear about,</p> <p>I commend the Churches,</p> <p>in which I pray for a union both of the flesh and spirit</p> <p>of Jesus Christ,</p>
		<p>ὅς ἐστὶν σωτὴρ πάντων ἀνθρώπων, μάλιστα δὲ</p>	<p>"who is the Savior of all men, but specially of</p>

		<p>πιστῶν, οὗ τῷ αἵματι ἐλυτρώθητε, δι' οὗ ἔγνωτε θεόν, μᾶλλον δὲ ὑπ' αὐτοῦ ἐγνώσθητε· ἐν ᾧ ὑπομένοντες τὴν πᾶσαν ἐπήρειαν τοῦ αἰῶνος τούτου διαφεύξεσθε. πιστὸς γάρ, ὃς οὐκ ἐάσει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε.</p>	<p>them that believe;" by whose blood ye were redeemed; by whom ye have known God, or rather have been known by Him; in whom enduring, ye shall escape all the assaults of this world: for "He is faithful, who will not suffer you to be tempted above that which ye are able."</p>
<p>2.1) Ἐπεὶ οὖν ἤξιώθη ἰδεῖν ὑμᾶς διὰ Δαμαῦ τοῦ ἀξιοθέου ὑμῶν ἐπισκόπου καὶ πρεσβυτέρων ἀξίων Βάσσου καὶ Ἀπολλωνίου καὶ τοῦ συνδούλου μου διακόνου Ζωτίωνος, οὗ ἐγὼ ὀναίμην, ὅτι ὑποτάσσεται τῷ ἐπισκόπῳ ὡς χάριτι θεοῦ καὶ τῷ πρεσβυτερίῳ ὡς νόμῳ Ἰησοῦ Χριστοῦ.</p>	<p>2:1) Since, then, I have had the privilege of seeing you, through Damas your most worthy bishop, and through your worthy presbyters Bassus and Apollonius, and through my fellow- servant the deacon Sotio, whose friendship may I ever enjoy, inasmuch as he is subject to the bishop as to the grace of God, and to the presbytery as to the law of Jesus Christ.</p>	<p>2.1) Ἐπεὶ οὖν ἤξιώθη ἰδεῖν ὑμᾶς διὰ Δαμαῦ τοῦ ἀξιοθέου ὑμῶν ἐπισκόπου καὶ πρεσβυτέρων θεοῦ ἀξίων Βάσσου καὶ Ἀπολλωνίου καὶ τοῦ συμβιωτοῦ μου διακόνου Ζωτίωνος, οὗ ἐγὼ ὀναίμην, ὅτι ὑποτάσσεται τῷ ἐπισκόπῳ ὡς χάριτι θεοῦ καὶ τῷ πρεσβυτερίῳ, χάριτι θεοῦ ἐν νόμῳ Ἰησοῦ Χριστοῦ.</p>	<p>2:1) Since, then, I have had the privilege of seeing you, through Damas your most worthy bishop, and through your worthy presbyters Bassus and Apollonius, and through my fellow- servant the deacon Sotio, whose friendship may I ever enjoy, inasmuch as he is subject to the bishop and presbytery, by the grace of God, in the law of Jesus Christ.</p>

<p>3.1) Καὶ ὑμῖν δὲ πρέπει μὴ συγχρᾶσθαι</p> <p>τῆ ἡλικία τοῦ ἐπισκόπου,</p> <p>ἀλλὰ κατὰ δύναμιν θεοῦ πατρὸς</p> <p>πᾶσαν ἐντροπήν αὐτῷ ἀπονέμειν,</p> <p>καθὼς ἔγνω καὶ τοὺς ἁγίους πρεσβυτέρους</p> <p>οὐ προσειληφότας τὴν φαινομένην νεωτερικὴν τάξιν,</p> <p>ἀλλ' ὡς φρονίμους ἐν θεῷ</p> <p>συγχωροῦντας αὐτῷ,</p> <p>οὐκ αὐτῷ δέ,</p> <p>ἀλλὰ τῷ πατρὶ Ἰησοῦ Χριστοῦ,</p> <p>τῷ πάντων ἐπισκόπῳ.</p>	<p>3:1) Now it becomes you also not to treat too familiarly</p> <p>the age of your bishop,</p> <p>but according to the power of God the Father,</p> <p>to yield him all reverence,</p> <p>as I have known even holy presbyters do,</p> <p>not judging rashly, from the manifest youthful appearance,</p> <p>but as being themselves prudent in God,</p> <p>submitting to him,</p> <p>or rather not to him,</p> <p>but to the Father of Jesus Christ,</p> <p>the bishop of us all.</p>	<p>3.1) Καὶ ὑμῖν δὲ πρέπει μὴ καταφρονεῖν</p> <p>τῆς ἡλικίας τοῦ ἐπισκόπου,</p> <p>ἀλλὰ κατὰ γνώμην θεοῦ πατρὸς</p> <p>πᾶσαν ἐντροπήν αὐτῷ ἀπονέμειν,</p> <p>καθὼς ἔγνω καὶ τοὺς ἁγίους πρεσβυτέρους</p> <p>οὐ πρὸς τὴν φαινομένην ἀφορῶντας νεότητα,</p> <p>ἀλλὰ πρὸς τὴν ἐν θεῷ φρόνησιν·</p> <p>ἐπεὶπερ</p> <p>οὐχ οἱ πολυχρόνιοι εἰσι σοφοί, οὐδὲ οἱ γέροντες ἐπίστανται σύνεσιν, ἀλλὰ πνεῦμά ἐστιν ἐν βροτοῖς.</p> <p>Δανιὴλ μὲν γὰρ ὁ σοφὸς δωδεκαετῆς γέγονε κάτοχος τῷ θείῳ πνεύματι καὶ τοὺς μάτην τὴν πολιὰν φέροντας πρεσβύτας συκοφάντας καὶ ἐπιθυμητὰς ἀλλοτρίου</p>	<p>3:1) Now it becomes you also not to despise</p> <p>the age of your bishop,</p> <p>but according to the will of God the Father,</p> <p>to yield him all reverence,</p> <p>as I have known even holy presbyters do,</p> <p>not having regard to the manifest youth,</p> <p>but to his knowledge in God;</p> <p>inasmuch</p> <p>as "not the ancient are wise, nor do the aged understand prudence; but there is a spirit in men."</p> <p>For Daniel the wise, at twelve years of age, became possessed of the divine Spirit, and convicted the elders, who in vain carried their grey hairs, of being false accusers,</p>

		<p>κάλλους ἀπήλεγξε.</p>	<p>and of lusting after the beauty of another man's wife.</p>
		<p>Σαμουήλ δέ, παιδάριον ὦν μικρόν, τὸν ἐνενηκονταετῆ Ἡλεὶ διελέγχει τοῦ θεοῦ προτετιμηκότα τοὺς ἑαυτοῦ παῖδας.</p>	<p>Samuel also, when he was but a little child, reproved Eli, who was ninety years old, for giving honor to his sons rather than to God.</p>
		<p>ὡσαύτως καὶ Ἰερεμίας ἀκούει πρὸς τοῦ θεοῦ.</p>	<p>In like manner, Jeremiah also received this message from God,</p>
		<p>Μὴ λέγε, ὅτι νεώτερός εἰμι.</p>	<p>"Say not, I am a child."</p>
		<p>Σολομὼν δὲ καὶ Ἰωσίας,</p>	<p>Solomon too, and Josiah.</p>
		<p>ὁ μὲν δωδεκαετῆς βασιλεύσας τὴν φοβερὰν ἐκείνην καὶ δυσερμήνευτον ἐπὶ ταῖς γυναιξίν κρίσιν ἕνεκα τῶν παιδίων ἐποιήσατο,</p>	<p>The former, being made king at twelve years of age, gave that terrible and difficult judgment in the case of the two women concerning their children.</p>
		<p>ὁ δὲ ὀκταετῆς ἄρξας τοὺς βωμοὺς καὶ τὰ τεμένη κατερρίπου καὶ τὰ ἄλση κατεπίμπρα</p>	<p>The latter, coming to the throne when eight years old cast down the altars and temples, and burned down the groves,</p>
		<p>(δαίμοσι γὰρ ἦν, ἀλλ' οὐ θεῷ ἀνακείμενα)</p>	<p>for they were dedicated to demons, and not to God.</p>
		<p>καὶ τοὺς ψευδιερεῖς κατασφάττει ὡσὰν φθορέας καὶ ἀπατεῶνας ἀνθρώπων,</p>	<p>And he slew the false priests, as the corrupters and deceivers of men,</p>
		<p>ἀλλ' οὐ θειότητος λατρευτάς.</p>	<p>and not the worshippers of the Deity.</p>
		<p>τοιγαροῦν οὐ τὸ νέον εὐκαταφρόνητον, ὅταν θεῷ ἀνακείμενον ᾖ,</p>	<p>Wherefore youth is not to be despised when it is devoted to God.</p>

		<p>ἀλλὰ τὸ τὴν γνώμην μοχθηρόν, κἄν πεπαλαιωμένον ἢ ἡμερῶν κακῶν.</p> <p>νέος ἦν ὁ χριστοφόρος Τιμόθεος·</p> <p>ἀλλ' ἀκούσατε, οἷα γράφει αὐτῷ ὁ διδάσκαλος·</p> <p>Μηδεὶς σου τῆς νεότητος καταφρονεῖτω, ἀλλὰ τύπος γίνου τῶν πιστῶν ἐν λόγῳ, ἐν ἀναστροφῇ.</p>	<p>But he is to be despised who is of a wicked mind, although he be old, and full of wicked days.</p> <p>Timothy the Christ- bearer was young,</p> <p>but hear what his teacher writes to him:</p> <p>"Let no man despise thy youth, but be thou an example of the believers in word and in conduct."</p>
<p>3.2) Εἰς τιμὴν οὖν ἐκείνου τοῦ θελήσαντος ἡμᾶς πρέπον ἐστὶν ἐπακούειν κατὰ μηδεμίαν ὑπόκρισιν·</p> <p>ἐπεὶ οὐχ ὅτι τὸν ἐπίσκοπον τοῦτον τὸν βλεπόμενον πλανᾷ τις,</p> <p>ἀλλὰ τὸν ἀόρατον παραλογίζεται.</p> <p>Τὸ δὲ τοιοῦτον</p>	<p>3.2) It is therefore fitting that you should, after no hypocritical fashion, obey him, in honor of Him who has willed us,</p> <p>since he that does not so deceives so much the bishop that is visible,</p> <p>but seeks to mock Him that is invisible.</p> <p>And all such conduct</p>	<p>3.2)</p> <p>πρέπον οὖν ἐστὶν καὶ ὑμᾶς ὑπακούειν τῷ ἐπισκόπῳ ὑμῶν</p> <p>καὶ κατὰ μηδὲν αὐτῷ ἀντιλέγειν·</p> <p>φοβερὸν γὰρ ἐστὶ τῷ τοιούτῳ ἀντιλέγειν,</p> <p>οὐ γὰρ τουτονὶ τὸν βλεπόμενον πλανᾷ τις,</p> <p>ἀλλὰ τὸν ἀόρατον παραλογίζεται τ</p> <p>ὄν μὴ δυνάμενον παρά τινος παραλογισθῆναι.</p> <p>τὸ δὲ τοιοῦτο</p>	<p>3.2)</p> <p>It is becoming, therefore, that ye also should be obedient to your bishop,</p> <p>and contradict him in nothing;</p> <p>for it is a fearful thing to contradict any such person.</p> <p>For no one does deceive him that is visible,</p> <p>but does seek to mock Him that is invisible,</p> <p>who, however, cannot be mocked by any one.</p> <p>But these things,</p>

<p>οὐ πρὸς σάρκα ὁ λόγος, ἀλλὰ πρὸς θεὸν τὸν τὰ κρύφια εἰδόντα.</p>	<p>has reference not to flesh, but to God, who knows all secrets.</p>	<p>οὐ πρὸς ἄνθρωπον, ἀλλὰ πρὸς θεὸν ἔχει τὴν ἀναφορὰν.</p>	<p>not to a man, but to God, shows respect.</p>
<p>3.3)</p>	<p>3.3)</p>	<p>3.3) τῷ γὰρ Σαμουὴλ λέγει ὁ θεός· Οὐ σὲ παρελογίσαντο, ἀλλ' ἐμέ. καὶ ὁ Μωσῆς φησιν· Οὐ γὰρ καθ' ἡμῶν ὁ γογγυσμός, ἀλλὰ κατὰ κυρίου τοῦ θεοῦ. οὐδεὶς ἔμεινεν ἀτιμώρητος, ἐπαρθεὶς κατὰ τῶν κρειπτόνων·</p>	<p>3.3) For God says to Samuel, "They have not mocked thee, but Me." And Moses declares, "For their murmuring is not against us, but against the Lord God." No one of those has, remained unpunished, who rose up against their superiors.</p>
<p>3.4)</p>	<p>3.4)</p>	<p>3.4) οὔτε γὰρ τῷ νόμῳ Δαθὰν καὶ Ἀβειρῶν ἀντεῖπαν, ἀλλὰ Μωσεῖ· καὶ ζῶντες εἰς ᾄδου κατηνέχθησαν. Κορὲ δὲ καὶ οἱ συμφρονήσαντες αὐτῷ κατὰ Ἀαρῶν διακόσιοι πενήκοντα πυρίφλεκτοι γεγόνασιν.</p>	<p>3.4) For Dathan and Abiram did not speak against the law, but against Moses, and were cast down alive into Hades. Korah also, conspired with him against Aaron, and two hundred and fifty were destroyed by fire.</p>
<p>3.5)</p>	<p>3.5)</p>	<p>3.5) Ἀβεσσαλῶμ πατραλοίας γενόμενος, ἐκκρεμῆς ἐν φυτῷ γένονεν καὶ ἀκῖσιν ἐβλήθη τὴν κακόβουλον καρδίαν. Ἀβεδδαδὰν ὡσαύτως τῆς κεφαλῆς ἀφαιρεῖται δι' ὁμοίαν αἰτίαν.</p>	<p>5 Absalom, again, who had slain his brother, became suspended on a tree, and had his evil- designing heart thrust through with darts. In like manner was Abeddadan beheaded for the same reason.</p>

3.6)	3.6)	3.6) Ὀζίας λεπροῦται, κατατολήσας ἱερέων καὶ ἱερωσύνης.	6 Uzziah, when he presumed to oppose the priests and the priesthood, was smitten with leprosy.
3.7)	3.7)	3.7) Σαοὺλ ἀτιμοῦται, μὴ περιμείνας τὸν ἀρχιερέα Σαμουήλ. χρὴ οὖν καὶ ὑμᾶς αἰδεῖσθαι τοὺς κρείττους.	7 Saul also was dishonored, because he did not wait for Samuel the high priest. It behooves you, therefore, also to reverence your superiors.
4.1) Πρέπον οὖν ἔστιν μὴ μόνον καλεῖσθαι Χριστιανούς, ἀλλὰ καὶ εἶναι· ὥσπερ καὶ τινες ἐπίσκοπον μὲν καλοῦσιν, χωρὶς δὲ αὐτοῦ πάντα πράσσουσιν. Οἱ τοιοῦτοι δὲ οὐκ εὐσυνείδητοί	4:1) It is fitting, then, not only to be called Christians, but to be so in reality: as some indeed give one the title of bishop, but do all things without him. But such persons were not possessed of a good conscience,	4.1) Καὶ πρέπον ἔστιν μὴ μόνον καλεῖσθαι Χριστιανούς, ἀλλὰ καὶ εἶναι· οὐ γὰρ τὸ λέγεσθαι, ἀλλὰ τὸ εἶναι μακάριον ποιεῖ. εἴ τινες ἐπίσκοπον μὲν λέγουσι, χωρὶς δὲ αὐτοῦ πάντα ποιοῦσι, τοῖς τοιούτοις ἔρεϊ καὶ αὐτός, ὃς καὶ ὁ ἀληθινὸς καὶ πρῶτος ἐπίσκοπος καὶ μόνος φύσει ἀρχιερεύς· Τί με καλεῖτε κύριε κύριε, καὶ οὐ ποιεῖτε, ἃ λέγω; οἱ γὰρ τοιοῦτοι οὐκ εὐσυνείδητοι,	4:1) It is fitting, then, not only to be called Christians, but to be so in reality. For it is not the being called so, but the being really so, that renders a man blessed. To those who indeed talk of the bishop, but do all things without him, will He who is the true and first Bishop, and the only High Priest by nature, declare, "Why call ye Me Lord, and do not the things which I say?" For such persons were not possessed of a good conscience,

<p>μοι εἶναι φαίνονται</p> <p>διὰ τὸ μὴ βεβαίως</p> <p>κατ' ἐντολήν</p> <p>συναθροίζεσθαι.</p>	<p>it seems to me.,</p> <p>because they are not steadfastly</p> <p>according to the commandment.</p> <p>gathered together.</p>	<p>ἀλλ' εἴρωνές τινες καὶ μόρφωνες</p> <p>εἶναί μοι φαίνονται.</p>	<p>but to be simply dissemblers and hypocrites,</p> <p>it seems to me.</p>
<p>5.1) Ἐπεὶ οὖν τέλος</p> <p>τὰ πράγματα ἔχει καὶ πρόκειται</p> <p>τὰ δύο ὁμοῦ,</p> <p>ὁ τε θάνατος</p> <p>καὶ ἡ ζωὴ,</p> <p>καὶ ἕκαστος «εἰς τὸν ἴδιον τόπον» μέλλει χωρεῖν.</p>	<p>5:1) Seeing, then, all things have an end,</p> <p>there is set before us</p> <p>two things,</p> <p>death</p> <p>and life;</p> <p>and every one shall go unto his own place.</p>	<p>5.1) Ἐπεὶ οὖν τέλος</p> <p>τὰ πράγματα ἔχει καὶ πρόκειται</p> <p>ζωὴ ἢ ἐκ φυλακῆς</p> <p>καὶ θάνατος ὁ ἐκ παρακοῆς,</p> <p>καὶ ἕκαστος τῶν εἰρημένων εἰς τὸν τόπον τοῦ αἰρεθέντος μέλλει χωρεῖν,</p> <p>φύγωμεν τὸν θάνατον</p> <p>καὶ ἐκλεξώμεθα τὴν ζωὴν.</p>	<p>5:1) Seeing, then, all things have an end,</p> <p>there is set before us</p> <p>life upon our observance,</p> <p>but death as the result of disobedience,</p> <p>and every one, according to the choice he makes, shall go to his own place,</p> <p>let us flee from death,</p> <p>and make choice of life.</p>

<p>5.2) Ὡσπερ γάρ ἐστιν νομίσματα δύο,</p> <p>ὁ μὲν θεοῦ,</p> <p>ὁ δὲ κόσμου,</p> <p>καὶ ἕκαστον αὐτῶν ἴδιον χαρακτῆρα ἐπικείμενον ἔχει,</p>	<p>5.2) For as there are two kinds of coins,</p> <p>the one of God,</p> <p>the other of the world,</p> <p>and each of these has its special character stamped upon it.</p>	<p>5.2) δύο γὰρ λέγω χαρακτῆρας ἐν ἀνθρώποις εὐρίσκεισθαι,</p> <p>καὶ τὸν μὲν νομίσματος,</p> <p>τὸν δὲ παραχαράγματος.</p> <p>ὁ θεοσεβῆς ἄνθρωπος νόμισμά ἐστιν ὑπὸ θεοῦ χαραχθέν·</p> <p>ὁ ἀσεβῆς ψευδώνυμον νόμισμα, κίβδηλον, νόθον, παραχάραγμα, οὐχ ὑπὸ θεοῦ, ἀλλ' ὑπὸ διαβόλου</p> <p>ἐνεργηθέν. οὐ δύο φύσεις ἀνθρώπων λέγω,</p> <p>ἀλλὰ τὸν ἓνα ἄνθρωπον ποτὲ μὲν θεοῦ,</p> <p>ποτὲ δὲ διαβόλου γίνεσθαι.</p> <p>ἐὰν εὐσεβῆ τις, ἄνθρωπος θεοῦ ἐστίν·</p> <p>ἐὰν δὲ ἀσεβῆ τις, ἄνθρωπος τοῦ διαβόλου,</p> <p>οὐκ ἀπὸ τῆς φύσεως,</p> <p>ἀλλ' ἀπὸ τῆς ἑαυτοῦ γνώμης γινόμενος.</p>	<p>5.2) For I remark, that two different characters are found among men—</p> <p>the one true coin,</p> <p>the other spurious.</p> <p>The truly devout man is the right kind of coin, stamped by God Himself.</p> <p>The ungodly man, again, is false coin, unlawful, spurious, counterfeit, wrought not by God, but by the devil.</p> <p>I do not mean to say that there are two different human natures,</p> <p>but that there is one humanity, sometimes belonging to God,</p> <p>and sometimes to the devil.</p> <p>If any one is truly religious,</p> <p>he is a man of God;</p> <p>but if he is irreligious, he is a man of the devil,</p> <p>made such, not by nature,</p> <p>but by his own choice.</p>
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οἱ ἄπιστοι τοῦ κόσμου τούτου,	The unbelieving are of this world;	οἱ ἄπιστοι εἰκόνα ἔχουσι τοῦ ἄρχοντος τῆς πονηρίας,	The unbelieving bear the image of the prince of wickedness.
οἱ δὲ πιστοὶ ἐν ἀγάπῃ χαρακτηῖρα θεοῦ πατρὸς	but the believing have, in love, the character of God the Father	οἱ πιστοὶ εἰκόνα ἔχουσι τοῦ ἄρχοντος θεοῦ πατρὸς	The believing possess the image of their Prince, God the Father,
διὰ Ἰησοῦ Χριστοῦ,	by Jesus Christ,	καὶ Ἰησοῦ Χριστοῦ·	and Jesus Christ,
δι' οὗ ἐὰν μὴ αὐθαιρέτως ἔχωμεν τὸ ἀποθανεῖν εἰς τὸ αὐτοῦ πάθος,	by whom, if we are not in readiness to die into His passion,	δι' οὗ ἐὰν μὴ αὐθαιρέτως ἔχωμεν τὸ ὑπὲρ ἀληθείας ἀποθανεῖν εἰς τὸ αὐτοῦ πάθος,	through whom, if we are not in readiness to die for the truth into His passion,
τὸ ζῆν αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.	His life is not in us.	τὸ ζῆν αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.	His life is not in us.
6.1) Ἐπεὶ οὖν ἐν τοῖς προγεγραμμένοις προσώποις τὸ πᾶν πλῆθος ἐθεώρησα ἐν πίστει καὶ ἠγάπησα, παραινῶ,	6:1) Since therefore I have, in the persons before mentioned, beheld the whole multitude of you in faith and love,	6.1) Ἐπεὶ οὖν ἐν τοῖς προγεγραμμένοις προσώποις τὸ πᾶν πλῆθος ἐθεώρησα ἐν πίστει καὶ ἠγάπησα, παραινῶ·	6:1) Since therefore I have, in the persons before mentioned, beheld the whole multitude of you in faith and love,
ἐν ὁμοιοῖα θεοῦ σπουδάσετε πάντα πράσσειν,	I exhort you to study to do all things with a divine harmony,	ἐν ὁμοιοῖα θεοῦ σπουδάσατε πάντα πράττειν,	I exhort you to study to do all things with a divine harmony,
προκαθημένου τοῦ ἐπισκόπου εἰς τόπον θεοῦ	while your bishop presides in the place of God,	προκαθημένου τοῦ ἐπισκόπου εἰς τόπον θεοῦ	while your bishop presides in the place of God,
καὶ τῶν πρεσβυτέρων εἰς τόπον συνεδρίου τῶν ἀποστόλων,	and your presbyters in the place of the assembly of the apostles,	καὶ τῶν πρεσβυτέρων εἰς τόπον συνεδρίου τῶν ἀποστόλων	and your presbyters in the place of the assembly of the apostles,
καὶ τῶν διακόνων	along with your deacons,	καὶ τῶν διακόνων,	along with your deacons,
τῶν ἐμοὶ γλυκυτάτων	who are most dear to me,	τῶν ἐμοὶ γλυκυτάτων,	who are most dear to me,
πεπιστευμένων διακονίαν Ἰησοῦ Χριστοῦ	and are entrusted with the ministry of Jesus Christ,	πεπιστευμένων διακονίαν Ἰησοῦ Χριστοῦ,	and are entrusted with the ministry of Jesus Christ.
ὃς πρὸ αἰώνων	who before the beginning of time,	ὃς πρὸ αἰῶνος	Before the beginning of time,

<p>παρὰ πατρὶ ἦν</p> <p>καὶ ἐν τέλει ἐφάνη.</p>	<p>was with the Father</p> <p>and in the end was revealed.</p>	<p>παρὰ τῷ πατρὶ γεννηθεὶς</p> <p>ἦν λόγος θεός,</p> <p>μονογενῆς υἱός,</p> <p>καὶ ἐπὶ συντελείᾳ τῶν αἰώνων ὁ αὐτὸς διαμένει·</p> <p>τῆς γὰρ βασιλείας αὐτοῦ οὐκ ἔσται τέλος, φησὶν Δανιὴλ ὁ προφήτης.</p>	<p>was begotten with the Father</p> <p>was God the Word,</p> <p>the only-begotten Son,</p> <p>and remains the same for ever;</p> <p>for "of His kingdom there shall be no end," says Daniel the prophet.</p>
<p>6.2) Πάντες οὖν ὁμοίθειαν θεοῦ</p> <p>λαβόντες ἐντρέπεσθε ἀλλήλους</p> <p>καὶ μηδεὶς κατὰ σάρκα βλεπέτω τὸν πλησίον,</p> <p>ἀλλ' ἐν Ἰησοῦ Χριστῷ</p> <p>ἀλλήλους διὰ παντὸς ἀγαπάτε.</p> <p>Μηδὲν ἔστω ἐν ὑμῖν</p> <p>ὃ δυνήσεται ὑμᾶς μερίσαι,</p> <p>ἀλλ' ἐνώθητε τῷ ἐπισκόπῳ</p> <p>καὶ τοῖς προκαθημένοις</p> <p>εἰς τύπον καὶ διδαχὴν ἀφθαρσίας.</p>	<p>6.2) Do ye all then, imitating the same divine conduct,</p> <p>pay respect to one another,</p> <p>and let no one look upon his neighbor after the flesh,</p> <p>but in Jesus Christ</p> <p>do ye continually love each other.</p> <p>Let nothing exist among you</p> <p>that may divide you;</p> <p>but be ye united with your bishop,</p> <p>and those that preside over you,</p> <p>as a type and evidence of your immortality.</p>	<p>6.2) πάντες οὖν ἐν ὁμοιοῖα ἀλλήλους ἀγαπήσωμεν,</p> <p>καὶ μηδεὶς κατὰ σάρκα βλεπέτω τὸν πλησίον,</p> <p>ἀλλ' ἐν Χριστῷ Ἰησοῦ.</p> <p>μηδὲν ἔστω ἐν ὑμῖν,</p> <p>ὃ δυνήσεται ὑμᾶς μερίσαι,</p> <p>ἀλλ' ἐνώθητε τῷ ἐπισκόπῳ,</p> <p>ὑποτασσόμενοι τῷ θεῷ</p>	<p>6.2) Let us all therefore love one another in harmony,</p> <p>and let no one look upon his neighbor according to the flesh,</p> <p>but in Christ Jesus.</p> <p>Let nothing exist among you</p> <p>which may divide you;</p> <p>but be ye united with your bishop,</p> <p>being subject to God</p>

		δι' αὐτοῦ ἐν Χριστῷ.	through him in Christ.
7.1) Ὡσπερ οὖν ὁ κύριος ἄνευ τοῦ πατρὸς οὐδὲν ἐποίησεν, ἠνωμένος ὢν, οὔτε δι' ἑαυτοῦ οὔτε διὰ τῶν ἀποστόλων, οὕτως μηδὲ ὑμεῖς ἄνευ τοῦ ἐπισκόπου καὶ τῶν πρεσβυτέρων μηδὲν πράσσετε· μηδὲ πειράσητε εὐλογόν τι φαίνεσθαι ἰδίᾳ ὑμῶν, ἀλλ' ἐπὶ τὸ αὐτό· μία προσευχή, μία δέησις, εἷς νοῦς, μία ἐλπίς	7:1 As therefore the Lord did nothing without the Father, being united to Him, neither by Himself nor by the apostles, so neither do ye anything without the bishop and presbyters. Neither endeavor that anything appear reasonable and proper to yourselves apart from him; but being come together into the same place, let there be one prayer, one supplication, one mind, one hope,	7.1) Ὡσπερ οὖν ὁ κύριος ἄνευ τοῦ πατρὸς οὐδὲν ποιεῖ (οὐ δύναμαι γάρ, φησὶν, ποιεῖν ἀφ' ἑαυτοῦ οὐδέν), οὕτω καὶ ὑμεῖς ἄνευ τοῦ ἐπισκόπου, μηδὲ πρεσβύτερος, μὴ διάκονος, λαϊκός. μηδὲ τι φαινέσθω ὑμῶν εὐλογον παρὰ τὴν ἐκείνου γνώμην· τὸ γὰρ τοιοῦτον παράνομον καὶ θεοῦ ἐχθρόν. πάντες ἐπὶ τὸ αὐτό ἐν τῇ προσευχῇ ἅμα συνέρχεσθε· μία δέησις ἔστω κοινή, εἷς νοῦς, μία ἐλπίς	7:1) As therefore the Lord does nothing without the Father, for says He, "I can of mine own self do nothing," so do ye nothing without the bishop. neither presbyter, nor deacon, nor layman, Nor let anything appear commendable to you which is destitute of his approval. For every such thing is sinful, and opposes God. Do ye all come together into the same place for prayer. Let there be one common supplication, one mind, one hope,

<p>ἐν ἀγάπῃ, ἐν τῇ χαρᾷ τῇ ἀμώμῳ, ὃ ἐστὶν Ἰησοῦς Χριστός, οὐδὲν ἄμεινον οὐθέν ἐστίν.</p>	<p>in love and in joy undefiled. There is from Jesus Christ, nothing is more excellent.</p>	<p>ἐν ἀγάπῃ, ἐν πίστει τῇ ἀμώμῳ, τῇ εἰς Χριστὸν Ἰησοῦν, οὐδὲν ἄμεινον οὐδέν ἐστίν.</p>	<p>with faith in faith undefiled, the one Christ Jesus, nothing is more excellent.</p>
<p>7.2) Πάντες ὡς εἰς ἓνα ναὸν συντρέχετε θεοῦ, ὡς ἐπὶ ἓν θυσιαστήριον, ἐπὶ ἓνα Ἰησοῦν Χριστόν, τὸν ἀφ' ἑνὸς πατρὸς προελθόντα καὶ εἰς ἓνα ὄντα καὶ χωρήσαντα.</p>	<p>7.2) Do ye therefore all run together as into one temple of God, as to one altar, as to one Jesus Christ, who came forth from one Father, and is with and has gone to one.</p>	<p>7.2) πάντες ὡς εἷς εἰς τὸν ναὸν θεοῦ συντρέχετε, ὡς ἐπὶ ἓν θυσιαστήριον, ὡς ἐπὶ ἓνα Ἰησοῦν Χριστόν, τὸν ἀρχιερέα τοῦ ἀγεννήτου θεοῦ.</p>	<p>7.2) Do ye all, as one man, run together into the temple of God, as unto one altar, to one Jesus Christ, the High Priest of the unbegotten God.</p>
<p>8.1) Μὴ πλανᾶσθε ταῖς ἑτεροδοξίαις μηδὲ μυθεύμασιν τοῖς παλαιοῖς ἀνωφελέσιν οὔσιν, εἰ γὰρ μέχρι νῦν κατὰ νόμον ζῶμεν, ὁμολογοῦμεν χάριν μὴ</p>	<p>8:1) Be not deceived with strange doctrines, nor with old fables, which are unprofitable. For if we still live according to the law, we acknowledge that</p>	<p>8.1) Μὴ πλανᾶσθε ταῖς ἑτεροδοξίαις μηδὲ μύθοις ἐνέχετε καὶ γενεαλογίαις ἀπεράντοις καὶ ἰουδαϊκοῖς τύφοις. τὰ ἀρχαῖα παρῆλθεν, ἰδοῦ, γέγονε καινὰ τὰ πάντα. εἰ γὰρ μέχρι νῦν κατὰ νόμον ἰουδαϊκὸν καὶ περιτομὴν σαρκὸς ζῶμεν, ἀρνούμεθα τὴν χάριν</p>	<p>8:1) Be not deceived with strange doctrines, "nor give heed to fables and endless genealogies," and things in which the Jews make their boast. "Old things are passed away: behold, all things have become new." For if we still live according to the Jewish law, and the circumcision of the flesh, we deny that we have</p>

εὐληφέναι.	we have not received grace.	εὐληφέναι.	received grace.
<p>8.2) Οἱ γὰρ θειότατοι προφῆται κατὰ Χριστὸν Ἰησοῦν ἔζησαν.</p> <p>Διὰ τοῦτο καὶ ἐδιώχθησαν,</p> <p>ἐμπνεόμενοι ὑπὸ τῆς χάριτος αὐτοῦ,</p> <p>εἰς τὸ πληροφορηθῆναι τοὺς ἀπειθοῦντας,</p> <p>ὅτι εἷς θεὸς ἐστίν,</p> <p>ὁ φανέρωσας ἑαυτὸν διὰ Ἰησοῦ Χριστοῦ τοῦ υἱοῦ αὐτοῦ,</p> <p>ὃς ἐστίν αὐτοῦ λόγος</p> <p>ἀπὸ σιγῆς προελθὼν,</p> <p>ὃς κατὰ πάντα εὐηρέστησεν τῷ πέμψαντι αὐτόν.</p>	<p>8.2) For the divinest prophets lived according to Christ Jesus.</p> <p>On this account also they were persecuted,</p> <p>being inspired by His grace</p> <p>to fully convince the unbelieving</p> <p>that there is one God,</p> <p>who has manifested Himself by Jesus Christ His Son,</p> <p>who is His eternal Word,</p> <p>not proceeding forth from silence,</p> <p>and who in all things pleased Him that sent Him.</p>	<p>8.2) οἱ γὰρ θειότατοι προφῆται κατὰ Ἰησοῦν Χριστὸν ἔζησαν·</p> <p>διὰ τοῦτο καὶ ἐδιώχθησαν,</p> <p>ἐμπνεόμενοι ἀπὸ τῆς χάριτος</p> <p>εἰς τὸ πληροφορηθῆναι τοὺς ἀπειθοῦντας,</p> <p>ὅτι εἷς θεὸς ἐστίν</p> <p>ὁ παντοκράτωρ,</p> <p>ὁ φανέρωσας ἑαυτὸν διὰ Ἰησοῦ Χριστοῦ τοῦ υἱοῦ αὐτοῦ,</p> <p>ὃς ἐστίν αὐτοῦ λόγος,</p> <p>οὐ ῥητός,</p> <p>ἀλλ' οὐσιώδης·</p> <p>οὐ γὰρ ἐστίν λαλιᾶς ἐνάρθρου φώνημα,</p> <p>ἀλλ' ἐνεργείας θεϊκῆς οὐσίας γεννητή,</p> <p>ἐν πᾶσιν εὐάρεστος τῷ ὑποστήσαντι.</p>	<p>8.2) For the divinest prophets lived according to Jesus Christ.</p> <p>On this account also they were persecuted,</p> <p>being inspired by grace</p> <p>to fully convince the unbelieving</p> <p>that there is one God,</p> <p>the Almighty,</p> <p>who has manifested Himself by Jesus Christ His Son,</p> <p>who is His Word,</p> <p>not spoken,</p> <p>but essential.</p> <p>For He is not the voice of an articulate utterance,</p> <p>but a substance begotten by divine power,</p> <p>who has in all things pleased Him that sent Him.</p>
<p>9.1) Εἰ οὖν οἱ ἐν παλαιοῖς πράγμασιν ἀναστραφέντες εἰς καινότητα ἐλπίδος ἦλθον,</p> <p>μηκέτι σαββατίζοντες,</p>	<p>9:1) If, therefore, those who were brought up in the ancient order of things have come to the possession of a new hope,</p> <p>no longer observing the Sabbath,</p>	<p>9.1) Εἰ οὖν οἱ <ἐν> παλαιοῖς γράμμασιν ἀναστραφέντες εἰς καινότητα ἐλπίδος ἦλθον</p>	<p>9:1) If, then, those who were conversant with the ancient Scriptures came to newness of hope,</p>

<p>ἀλλὰ κατὰ κυριακὴν ζῶντες,</p> <p>ἐν ἧ καὶ ἡ ζωὴ ἡμῶν ἀνέτειλεν δι' αὐτοῦ καὶ τοῦ θανάτου αὐτοῦ,</p> <p>ὃ τινες ἀρνοῦνται,</p> <p>δι' οὗ μυστηρίου ἐλάβομεν τὸ πιστεῦειν</p> <p>καὶ διὰ τοῦτο ὑπομένομεν,</p> <p>ἵνα εὐρεθῶμεν μαθηταὶ Ἰησοῦ Χριστοῦ</p> <p>τοῦ μόνου διδασκάλου ἡμῶν·</p>	<p>but living in the observance of the Lord's Day,</p> <p>on which also our life has sprung up again by Him and by His death</p> <p>- whom some deny,</p> <p>by which mystery we have obtained faith,</p> <p>and therefore endure,</p> <p>that we may be found the disciples of Jesus Christ,</p> <p>our only Master-</p>	<p>ἐκδεχόμενοι Χριστόν,</p> <p>ὡς ὁ κύριος διδάσκει λέγων·</p> <p>Εἰ ἐπιστεύετε Μωσεῖ, ἐπιστεύσατε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν·</p> <p>καὶ Ἀβραάμ ὁ πατὴρ ὑμῶν ἠγαλλίασατο, ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν, καὶ εἶδεν καὶ ἐχάρη· πρὶν γὰρ Ἀβραάμ <γενέσθαι> ἐγὼ εἶμι.</p>	<p>expecting the coming of Christ,</p> <p>as the Lord teaches us when He says,</p> <p>"If ye had believed Moses, ye would have believed Me, for he wrote of Me;"</p> <p>and again, "Your father Abraham rejoiced to see My day, and he saw it, and was glad; for before Abraham was, I am;"</p>
<p>9.2) πῶς ἡμεῖς δυνησόμεθα ζῆσαι χωρὶς αὐτοῦ,</p> <p>οὗ καὶ οἱ προφῆται μαθηταὶ ὄντες τῷ πνεύματι</p>	<p>9.2) how shall we be able to live apart from Him,</p> <p>whose prophets being students in the Spirit</p>	<p>9.2) πῶς ἡμεῖς δυνησόμεθα ζῆσαι χωρὶς αὐτοῦ,</p> <p>οὗ καὶ οἱ προφῆται ὄντες δοῦλοι τῷ πνεύματι προεώρων αὐτόν</p>	<p>9.2) how shall we be able to live without Him?</p> <p>The prophets were His servants, and foresaw Him by the Spirit,</p>

<p>ὡς διδάσκαλον αὐτὸν προσεδόκων;</p> <p>Καὶ διὰ τοῦτο, ὃν δικαίως ἀνέμενον, παρῶν ἤγειρεν αὐτοὺς ἐκ νεκρῶν.</p>	<p>they expected Him as their Teacher?</p> <p>And therefore He whom they rightly waited for, being come, raised them from the dead.</p>	<p>καὶ ὡς διδάσκαλον ἀνέμενον καὶ προσεδόκων ὡς κύριον καὶ σωτῆρα</p> <p>λέγοντες· Αὐτὸς ἥξει καὶ σώσει ἡμᾶς; μηκέτι οὖν σαββατίζωμεν ἰουδαϊκῶς καὶ ἀργίαις χαίροντες· Ὅ μὴ ἐργαζόμενος γὰρ μὴ ἐσθιέτω·</p>	<p>and waited for Him as their Teacher, and expected Him as their Lord and Savior,</p> <p>saying, "He will come and save us." Let us therefore no longer keep the Sabbath after the Jewish manner, and rejoice in days of idleness; for "he that does not work, let him not eat."</p>
<p>9.3)</p>	<p>9.3)</p>	<p>9.3) καὶ πάλιν· Ἐν ἰδρῶτι γὰρ τοῦ προσώπου σου φάγη τὸν ἄρτον σου, φασὶ τὰ λόγια. ἀλλ' ἕκαστος ὑμῶν σαββατιζέτω πνευματικῶς, μελέτη νόμων χαίρων, οὐ σώματος ἀνέσει,</p>	<p>9.3) For it says "In the sweat of thy face shalt thou eat thy bread." But let every one of you keep the Sabbath after a spiritual manner, rejoicing in meditation on the law, not in relaxation of the body,</p>

		<p>δημιουργίαν θεοῦ θαυμάζων,</p> <p>οὐχ ἔωλα ἐσθίων</p> <p>καὶ χλιαρὰ πίνων</p> <p>καὶ μεμετρημένα βαδίζων</p> <p>καὶ ὀρχήσει</p> <p>καὶ κρότοις νοῦν οὐκ ἔχουσι χαίρων·</p>	<p>admiring the workmanship of God,</p> <p>and not eating things prepared the day before,</p> <p>nor using lukewarm drinks,</p> <p>and walking within a prescribed space,</p> <p>nor finding delight in dancing</p> <p>and plaudits which have no sense in them.</p>
9.4)	9.4)	<p>9.4) καὶ μετὰ τὸ σαββατίσαι ἑορταζέτω</p> <p>πᾶς φιλόχριστος τὴν κυριακὴν,</p> <p>τὴν ἀναστάσιμον,</p> <p>τὴν βασιλίδα,</p> <p>τὴν ὑπατον πασῶν τῶν ἡμερῶν,</p>	<p>9.4) And after the observance of the Sabbath,</p> <p>let every friend of Christ keep the Lord's Day as a festival,</p> <p>the resurrection-day,</p> <p>the queen</p> <p>and chief of all the days.</p>
9.5)	9.5)	<p>9.5) ἦν περιμένων ὁ προφήτης ἔλεγεν·</p> <p>Εἰς τὸ τέλος, ὑπὲρ τῆς ὀγδόης·</p> <p>ἐν ᾗ καὶ ἡ ζωὴ ἡμῶν ἀνέτειλεν,</p> <p>καὶ τοῦ θανάτου γέγονε νίκη ἐν Χριστῷ·</p> <p>ὃν τὰ τέκνα τῆς ἀπωλείας ἀρνοῦνται,</p> <p>οἱ ἐχθροὶ τοῦ σταυροῦ,</p>	<p>9.5) Looking forward to this, the prophet declared,</p> <p>"To the end, for the eighth day,"</p> <p>on which our life both sprang up again,</p> <p>and the victory over death was obtained in Christ,</p> <p>whom the children of perdition deny,</p> <p>the enemies of the</p>

		<p>ὣν ὁ θεὸς ἡ κοιλία, οἱ τὰ ἐπίγεια φρονοῦντες,</p> <p>οἱ φιλήδονοι καὶ οὐ φιλόθεοι, μόρφωσιν εὐσεβείας ἔχοντες, τὴν δὲ δύναμιν αὐτῆς ἡρνημένοι,</p>	<p>cross,</p> <p>"whose God is their belly, who mind earthly things,"</p> <p>who are "lovers of pleasure, and not lovers of God, having a form of godliness, but denying the power thereof."</p>
9.6)	9.6)	<p>9.6) οἱ χριστέμποροι, τὸν λόγον καπηλεύοντες</p> <p>καὶ τὸν Ἰησοῦν πωλοῦντες,</p> <p>οἱ τῶν γυναικῶν φθορεῖς</p> <p>καὶ τῶν ἀλλοτρίων ἐπιθυμηταί,</p> <p>οἱ χρηματολαίλαπες·</p> <p>ὣν ῥυσθεῖητε ἐλέει θεοῦ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.</p>	<p>9.6) These make merchandise of Christ, corrupting His word,</p> <p>and giving up Jesus to sale:</p> <p>they are corrupters of women,</p> <p>and covetous of other men's possessions,</p> <p>swallowing up wealth insatiably;</p> <p>from whom may ye be delivered by the mercy of God through our Lord Jesus Christ!</p>
10.1) Μὴ οὖν ἀναισθητῶμεν τῆς χρηστότητος αὐτοῦ.	10:1) Let us not, therefore, be insensible to His kindness.	10.1) Μὴ οὖν ἀναισθητοὶ ὦμεν τῆς χρηστότητος αὐτοῦ.	10:1) Let us not, therefore, be insensible to His kindness.
Ἐὰν γὰρ ἡμᾶς μιμήσῃται καθὰ πράσσομεν, οὐκ ἔτι ἐσμέν.	For were He to reward us according to our works, we should cease to be.	Ἐὰν μιμήσῃται ἡμᾶς καθὰ πράσσομεν, οὐκέτι ἐσμέν·	For were He to reward us according to our works, we should cease to be.
Διὰ τοῦτο, μαθηταὶ αὐτοῦ γενόμενοι, μάθωμεν κατὰ Χριστιανισμὸν ζῆν.	Therefore, having become His disciples, let us learn to live according to the Christian life.		
		Ἐὰν γὰρ ἀνομίας παρατηρήσῃ, κύριε, κύριε, τίς ὑποστήσεται;	For "if Thou, Lord, shalt mark iniquities, O Lord, who shall stand?"

<p>Ὅς γὰρ ἄλλω ὀνόματι καλεῖται πλέον τούτου, οὐκ ἔστιν τοῦ θεοῦ.</p>	<p>For whosoever is called by any other name besides this, is not of God.</p>	<p>γενώμεθα οὖν ἄξιοι τῆς ἐπωνυμίας, ἧς εἰλήφραμεν.</p> <p>ὅς γὰρ ἄν ἄλλω ὀνόματι καλεῖται πλέον τούτου, οὗτος οὐκ ἔστιν τοῦ θεοῦ</p> <p>οὐδὲ δέδεκται τὴν προφητείαν τὴν λέγουσαν περὶ ἡμῶν,</p> <p>ὅτι κληθήσεται ὀνόματι καινῷ, ᾧ ὁ κύριος ὀνομάσει αὐτόν, καὶ ἔσται λαὸς ἅγιος.</p> <p>ὅπερ καὶ πεπλήρωται πρῶτως ἐν Συρίᾳ·</p> <p>ἐν Ἀντιοχείᾳ γὰρ ἐχρημάτισαν οἱ μαθηταὶ Χριστιανοί,</p> <p>Παύλου καὶ Πέτρου θεμελιούντων τὴν ἐκκλησίαν.</p>	<p>Let us therefore prove ourselves worthy of that name which we have received.</p> <p>For whosoever is called by any other name besides this, he is not of God; for he has not received the prophecy which speaks thus concerning us:</p> <p>"The people shall be called by a new name, which the Lord shall name them, and shall be a holy people."</p> <p>This was first fulfilled in Syria;</p> <p>for "the disciples were called Christians at Antioch,"</p> <p>when Paul and Peter were laying the foundations of the Church.</p>
<p>10.2) Ὑπέρθεσθε οὖν τὴν κακὴν ζύμην, τὴν παλαιωθεῖσαν καὶ ἐνοξίασαν,</p> <p>καὶ μεταβάλεσθε εἰς νέαν ζύμην,</p> <p>ὃ ἔστιν Ἰησοῦς Χριστός.</p> <p>Ἀλίσθητε ἐν αὐτῷ, ἵνα μὴ διαφθαρή τις ἐν ὑμῖν, ἐπεὶ ἀπὸ τῆς ὀσμῆς ἐλεγχθήσεσθε.</p>	<p>10.2 Lay aside, therefore, the evil, the old, the sour leaven, and be ye changed into the new leaven, which is Jesus Christ.</p> <p>Be ye salted in Him, lest any one among you should be corrupted, since by your savor ye shall be convicted.</p>	<p>10.2) ὑπέρθεσθε οὖν τὴν κακὴν ζύμην, τὴν παλαιωθεῖσαν, τὴν σεσηπιῖαν,</p> <p>καὶ μεταβάλλεσθε εἰς νέαν ζύμην</p> <p>χάριτος.</p>	<p>10.2) Lay aside, therefore, the evil, the old, the corrupt leaven, and be ye changed into the new leaven of grace.</p>

		αυλίσηθε ἐν Χριστῷ, ἵνα μὴ ὁ ἀλλότριος ὑμῶν κυριεύσῃ.	Abide in Christ, that the stranger may not have dominion over you.
10.3) Ἄτοπὸν ἐστίν, Ἰησοῦν Χριστὸν λαλεῖν καὶ ἰουδαΐζειν. Ὅ γὰρ Χριστιανισμὸς οὐκ εἰς Ἰουδαϊσμὸν ἐπίστευσεν, ἀλλ' Ἰουδαϊσμὸς εἰς Χριστιανισμὸν, εἰς ὃν πᾶσα γλῶσσα πιστεύσασα εἰς θεὸν συνήχθη.	10.3) It is absurd to profess Christ Jesus, and to Judaize. For Christianity did not embrace Judaism, but Judaism (embraced) Christianity, that so every tongue which believeth might be gathered together to God.	10.3) ἄτοπὸν ἐστίν Ἰησοῦν Χριστὸν λαλεῖν ἐπὶ γλώσσης, καὶ τὸν παυσθέντα Ἰουδαϊσμὸν ἐπὶ διανοίας ἔχειν· ὁ γὰρ Χριστιανισμὸς οὐκ εἰς τὸν Ἰουδαϊσμὸν ἐπίστευσεν, ἀλλ' ὁ Ἰουδαϊσμὸς εἰς τὸν Χριστιανισμὸν, εἰς ὃν πᾶν ἔθνος πιστεῦσαν καὶ πᾶσα γλῶσσα ἐξομολογησαμένη εἰς θεὸν συνήχθη·	10.3) It is absurd to speak of Jesus Christ with the tongue, and to cherish in the mind a Judaism which has now come to an end. For where there is Christianity there cannot be Judaism. For Christ is one, in whom every nation that believes, and every tongue that confesses, is gathered unto God.
10.4)	10.4)	10.4) καὶ γέγοναν οἱ λιθῶδεις τῇ καρδίᾳ τέκνα τοῦ θεοῦ φίλου Ἀβραάμ· καὶ ἐν τῷ σπέρματι αὐτοῦ ἐνευλογήθησαν πάντες οἱ τεταγμένοι εἰς ζωὴν αἰώνιον ἐν Χριστῷ.	10.4) And those that were of a stony heart have become the children of Abraham, the friend of God; and in his seed all those have been blessed who were ordained to eternal life in Christ.

<p>11.1) Ταῦτα δέ, ἀγαπητοί μου,</p> <p>οὐκ ἐπεὶ ἔγνων τινὰς ἐξ ὑμῶν οὕτως ἔχοντας,</p> <p>ἀλλ' ὡς μικρότερος ὑμῶν θέλω προφυλάσσεσθαι ὑμᾶς,</p> <p>μὴ ἐμπεσεῖν εἰς τὰ ἄγκιστρα τῆς κενοδοξίας,</p> <p>ἀλλὰ πεπληροφορῆσθαι</p> <p>ἐν τῇ γεννήσει</p> <p>καὶ τῷ πάθει</p> <p>καὶ τῇ ἀναστάσει</p> <p>τῇ γενομένῃ</p>	<p>11:1) These things, my beloved,</p> <p>not that I know any of you to be in such a state;</p> <p>but, as less than any of you, I desire to guard you beforehand,</p> <p>that ye fall not upon the hooks of vain doctrine,</p> <p>but that ye attain to full assurance</p> <p>in regard to the birth,</p> <p>and passion,</p> <p>and resurrection</p> <p>which took place</p>	<p>11.1) Ταῦτα δέ, ἀγαπητοί μου,</p> <p>οὐκ ἐπέγνων τινὰς ἐξ ὑμῶν οὕτως ἔχοντας,</p> <p>ἀλλ' ὡς μικρότερος ὑμῶν θέλω προφυλάσσεσθαι ὑμᾶς,</p> <p>μὴ ἐμπεσεῖν εἰς τὰ ἄγκιστρα τῆς κενοδοξίας,</p> <p>ἀλλὰ πεπληροφορῆσθαι</p> <p>ἐν Χριστῷ,</p> <p>τῷ πρὸ πάντων μὲν αἰώνων γεννηθέντι παρὰ τοῦ πατρός,</p> <p>γεννωμένῳ δὲ ὕστερον ἐκ Μαρίας τῆς παρθένου δίχα ὁμιλίας ἀνδρός,</p> <p>καὶ πολιτευσαμένῳ ὁσίως καὶ πᾶσαν νόσον καὶ μαλακίαν θεραπεύσαντι ἐν τῷ λαῷ</p> <p>καὶ σημεῖα καὶ τέρατα ποιήσαντι ἐπ' εὐεργεσίᾳ ἀνθρώπων,</p> <p>καὶ τοῖς ἐξοκείλασιν εἰς πολυθεΐαν</p> <p>τὸν ἕνα καὶ μόνον</p>	<p>11:1) These things, my beloved,</p> <p>not that I know any of you to be in such a state;</p> <p>but, as less than any of you, I desire to guard you beforehand,</p> <p>that ye fall not upon the hooks of vain doctrine,</p> <p>but that you may rather attain to a full assurance</p> <p>in Christ,</p> <p>who was begotten by the Father before all ages,</p> <p>but was afterwards born of the Virgin Mary without any intercourse with man.</p> <p>He also lived a holy life, and healed every kind of sickness and disease among the people,</p> <p>and wrought signs and wonders for the benefit of men;</p> <p>and to those who had fallen into the error of polytheism</p> <p>He made known the</p>
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<p>έν καιρῷ τῆς ἡγεμονίας Ποντίου Πιλάτου·</p>	<p>in the time of the government of Pontius Pilate,</p>	<p>ἀληθινὸν θεὸν καταγγείλαντι, τὸν ἑαυτοῦ πατέρα, καὶ τὸ πάθος ὑποστάντι καὶ πρὸς τῶν χριστοκτόνων Ἰουδαίων ἐπὶ Ποντίου Πιλάτου ἡγεμόνος καὶ Ἡρόδου βασιλέως καὶ σταυρὸν ὑπομείναντι καὶ ἀποθανόντι καὶ ἀναστάντι καὶ ἀνελθόντι εἰς τοὺς οὐρανοὺς πρὸς τὸν ἀποστείλαντα καὶ καθεσθέντι ἐν δεξιᾷ αὐτοῦ καὶ ἐρχομένῳ ἐπὶ συντελείᾳ τῶν αἰώνων μετὰ δόξης πατρικῆς, κρῖναι ζῶντας καὶ νεκροὺς καὶ ἀποδοῦναι ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ. ταῦτα ὁ γνοὺς ἐν πληροφορίᾳ καὶ πιστεύσας μακάριος· ὥσπερ οὖν καὶ ὑμεῖς φιλόθεοι καὶ φιλόχριστοὶ ἐστε</p>	<p>one and only true God, His Father, and underwent the passion, and at the hands of the Christkilling Jews, under Pontius Pilate the governor and Herod the king, endured the cross . He also died, and rose again, and ascended into the heavens to Him that sent Him, and is sat down at His right hand, and shall come at the end of the world, with His Father's glory, to judge the living and the dead, and to render to every one according to his works. He who knows these things with a full assurance, and believes them, is happy; even as ye are now the lovers of God and of Christ,</p>
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<p>πραχθέντα ἀληθῶς καὶ βεβαίως ὑπὸ Ἰησοῦ Χριστοῦ,</p> <p>τῆς ἐλπίδος ἡμῶν,</p> <p>ἧς ἐκτραπῆναι μηδενὶ ὑμῶν γένοιτο.</p>	<p>being truly and certainly accomplished by Jesus Christ,</p> <p>who is our hope,</p> <p>from which may no one of you ever be turned aside.</p>	<p>ἐν πληροφορίᾳ τῆς ἐλπίδος ἡμῶν,</p> <p>ἧς ἐκτραπῆναι μηδενὶ ἡμῶν γένηται.</p>	<p>in the full assurance of our hope,</p> <p>from which may no one of us ever be turned aside!</p>
<p>12.1) Ὅναίμην ὑμῶν κατὰ πάντα, ἐάνπερ ἄξιός ᾤ.</p> <p>Εἰ γὰρ καὶ δέδεμαι,</p> <p>πρὸς ἓνα τῶν λελυμένων ὑμῶν οὐκ εἰμί.</p> <p>Οἶδα ὅτι οὐ φουσιῶσθε·</p> <p>Ἰησοῦν γὰρ Χριστὸν ἔχετε ἐν ἑαυτοῖς·</p> <p>καὶ μᾶλλον, ὅταν ἐπαινῶ ὑμᾶς,</p> <p>οἶδα ὅτι ἐντρέπεσθε,</p> <p>ὡς γέγραπται,</p> <p>ὅτι ὁ «δίκαιος ἑαυτοῦ κατήγορος».</p>	<p>12:1) May I enjoy you in all respects,</p> <p>if indeed I be worthy!</p> <p>For though I am bound, I am not worthy to be compared to any of you that are at liberty.</p> <p>I know that ye are not puffed up,</p> <p>for ye have Jesus Christ in yourselves.</p> <p>And all the more when I commend you,</p> <p>I know that ye cherish modesty of spirit;</p> <p>as it is written,</p> <p>"The righteous man is his own accuser."</p>	<p>12.1) Ὅναίμην ὑμῶν κατὰ πάντα, ἐάνπερ ἄξιός ᾤ.</p> <p>εἰ γὰρ καὶ δέδεμαι,</p> <p>πρὸς ἓνα τῶν λελυμένων ὑμῶν οὐκ εἰμί.</p> <p>οἶδα, ὅτι οὐ φουσιῶσθε·</p> <p>Ἰησοῦν γὰρ ἔχετε ἐν ἑαυτοῖς.</p> <p>καὶ μᾶλλον ὅταν ἐπαινῶ ὑμᾶς,</p> <p>οἶδα, ὅτι ἐντρέπεσθε,</p> <p>ὡς γέγραπται·</p> <p>Δίκαιος ἑαυτοῦ κατήγορος,</p>	<p>12:1) May I enjoy you in all respects,</p> <p>if indeed I be worthy!</p> <p>For though I am bound, I am not worthy to be compared to one of you that are at liberty.</p> <p>I know that ye are not puffed up,</p> <p>for ye have Jesus in yourselves.</p> <p>And all the more when I commend you,</p> <p>I know that ye cherish modesty of spirit;</p> <p>as it is written,</p> <p>"The righteous man is his own accuser;"</p>
<p>12.2)</p>	<p>12.2)</p>	<p>12.2) καί·</p> <p>Λέγε σὺ πρῶτος τὰς ἀμαρτίας σου, ἵνα δικαιωθῆς,</p> <p>καί·</p> <p>Ὅταν ποιήσητε πάντα τὰ διατεταγμένα ὑμῖν, λέγετε, ὅτι δοῦλοί ἐσμεν ἀχρεῖοι·</p>	<p>12.2) and again,</p> <p>"Declare thou first thine iniquities, that thou mayest be justified;"</p> <p>and again,</p> <p>"When ye shall have done all things that are commanded you, say, We are unprofitable</p>

		<p>ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα παρὰ θεῶ·</p> <p>ὁ θεὸς γάρ, φησὶν, ἰλάσθητί μοι τῷ ἁμαρτωλῷ·</p>	<p>servants;"</p> <p>"for that which is highly esteemed among men is abomination in the sight of God."</p> <p>For it says, "God be merciful to me a sinner."</p>
12.3)	12.3)	<p>12.3) διὰ τοῦτο οἱ μεγάλοι ἐκεῖνοι Ἀβραάμ καὶ Ἰώβ</p> <p>γῆν καὶ σποδὸν</p> <p>ἔμπροσθεν τοῦ θεοῦ ἑαυτοὺς ἴσον ὠνόμαζον.</p> <p>καὶ ὁ Δαυίδ·</p> <p>Τίς εἰμι ἐγὼ ἐναντίον σοῦ, κύριε, ὅτι ἐδόξασάς με ἕως τούτου;</p> <p>καὶ Μωσῆς,</p> <p>ὁ παρὰ πάντας ἀνθρώπους πραότατος,</p> <p>λέγει πρὸς θεόν·</p> <p>Ἰσχνόφωνος καὶ βραδύγλωσσός εἰμι ἐγώ.</p> <p>ταπεινοφρονεῖτε οὖν καὶ αὐτοί, ἵνα ὑψωθῆτε·</p> <p>ὁ ταπεινῶν γὰρ ἑαυτὸν ὑψωθήσεται, καὶ ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται.</p>	<p>12.3) Therefore those great ones, Abraham and Job,</p> <p>"dust and ashes"</p> <p>before God they styled themselves.</p> <p>And David says,</p> <p>"Who am I before Thee, O Lord, that Thou hast glorified me hitherto?"</p> <p>And Moses,</p> <p>who was "the meekest of all men,"</p> <p>saith to God,</p> <p>"I am of a feeble voice, and of a slow tongue."</p> <p>Be ye therefore also of a humble spirit, that ye may be exalted;</p> <p>for "he that abaseth himself shall be exalted, and he that exalteth himself shall be abased."</p>

<p>13.1) Σπουδάσετε οὖν βεβαιωθῆναι ἐν τοῖς δόγμασιν τοῦ κυρίου</p> <p>καὶ τῶν ἀποστόλων,</p> <p>ἵνα</p> <p>«πάντα ὅσα ποιεῖτε, κατευοδωθῆτε»</p> <p>σαρκὶ καὶ πνεύματι,</p> <p>πίστει καὶ ἀγάπῃ,</p> <p>ἐν υἱῷ</p> <p>καὶ πατρὶ</p> <p>καὶ ἐν πνεύματι,</p> <p>ἐν ἀρχῇ καὶ ἐν τέλει,</p> <p>μετὰ τοῦ ἀξιοπρεπεστάτου ἐπισκόπου</p> <p>ὑμῶν καὶ ἀξιοπλόκου πνευματικοῦ στεφάνου τοῦ πρεσβυτερίου ὑμῶν</p> <p>καὶ τῶν κατὰ θεὸν διακόνων.</p>	<p>13:1) Study, therefore, to be established in the doctrines of the Lord</p> <p>and the apostles,</p> <p>so that</p> <p>all things, whatsoever ye do, may prosper</p> <p>both in the flesh and spirit;</p> <p>in faith and love;</p> <p>in the Son,</p> <p>and in the Father,</p> <p>and in the Spirit;</p> <p>in the beginning and in the end;</p> <p>with your most admirable bishop,</p> <p>and the well-compacted spiritual crown of your presbytery,</p> <p>and the deacons who are according to God.</p>	<p>13.1) Σπουδάσατε οὖν βεβαιωθῆναι ἐν τοῖς δόγμασιν τοῦ κυρίου</p> <p>καὶ τῶν ἀποστόλων,</p> <p>ἵνα</p> <p>πάντα, ὅσα ποιεῖτε, κατευοδωθήσεται</p> <p>σαρκὶ τε καὶ πνεύματι,</p> <p>πίστει καὶ ἀγάπῃ,</p> <p>μετὰ τοῦ ἀξιοπρεπεστάτου ἐπισκόπου ὑμῶν</p> <p>καὶ ἀξιοπλόκου καὶ πνευματικοῦ στεφάνου τοῦ πρεσβυτερίου ὑμῶν</p> <p>καὶ τῶν κατὰ θεὸν διακόνων.</p>	<p>13:1) Study, therefore, to be established in the doctrines of the Lord</p> <p>and the apostles,</p> <p>that</p> <p>all things, whatsoever ye do, may prosper,</p> <p>both in the flesh and spirit,</p> <p>in faith and love,</p> <p>with your most admirable bishop,</p> <p>and the well-compacted spiritual crown of your presbytery,</p> <p>and the deacons who are according to God.</p>
<p>13.2) Ὑποτάγητε τῷ ἐπισκόπῳ</p> <p>καὶ ἀλλήλοις,</p> <p>ὡς Ἰησοῦς Χριστὸς τῷ πατρὶ</p> <p>κατὰ σάρκα</p> <p>καὶ οἱ ἀπόστολοι τῷ Χριστῷ</p> <p>καὶ τῷ πατρὶ</p> <p>καὶ τῷ πνεύματι,</p>	<p>13.2) Be ye subject to the bishop,</p> <p>and to one another,</p> <p>as Jesus Christ to the Father,</p> <p>according to the flesh,</p> <p>and the apostles to Christ,</p> <p>and to the Father,</p> <p>and to the Spirit;</p>	<p>13.2) ὑποτάγητε τῷ ἐπισκόπῳ</p> <p>καὶ ἀλλήλοις,</p> <p>ὡς ὁ Χριστὸς τῷ πατρὶ,</p>	<p>13.2) Be ye subject to the bishop,</p> <p>and to one another,</p> <p>as Christ to the Father,</p>

ἵνα ἔνωσις ἧ σαρκική τε καὶ πνευματική.	that so there may be a union both fleshly and spiritual.	ἵνα ἔνωσις ἧ κατὰ θεὸν ἐν ὑμῖν.	that there may be a unity according to God among you.
14.1) Εἰδὼς ὅτι θεοῦ γέμετε, συντόμως παρεκέλευσα ὑμᾶς. Μνημονεύετέ μου ἐν τοῖς προσευχαῖς ὑμῶν, ἵνα θεοῦ ἐπιτύχω, καὶ τῆς ἐν Συρίᾳ ἐκκλησίας, ὅθεν οὐκ ἄξιός εἰμι καλεῖσθαι· ἐπιδέομαι γὰρ τῆς ἡνωμένης ὑμῶν ἐν θεῷ προσευχῆς καὶ ἀγάπης, εἰς τὸ ἀξιωθῆναι ἁ ἐκκλησίαν διὰ τῆς ἐκκλησίας ὑμῶν δροσισθῆναι.	14:1) Knowing as I do that ye are full of God, I have but briefly exhorted you. Be mindful of me in your prayers, that I may attain to God; and of the Church which is in Syria, whence I am not worthy to derive my name: for I stand in need of your united prayer in God, and your love, that the Church (which is in Syria) may be deemed worthy of being refreshed by your Church.	14.1) Εἰδὼς ὑμᾶς πεπληρωμένους παντὸς ἀγαθοῦ, συντόμως παρεκάλεσα ὑμᾶς ἐν ἀγάπῃ Ἰησοῦ Χριστοῦ. μνημονεύετέ μου ἐν ταῖς προσευχαῖς ὑμῶν, ἵνα θεοῦ ἐπιτύχω, καὶ τῆς ἐν Συρίᾳ ἐκκλησίας, ἧς οὐκ ἄξιός εἰμι καλεῖσθαι ἐπίσκοπος. ἐπιδέομαι γὰρ τῆς ἡνωμένης ὑμῶν ἐν θεῷ προσευχῆς καὶ ἀγάπης, εἰς τὸ ἀξιωθῆναι τὴν ἐν Συρίᾳ ἐκκλησίαν διὰ τῆς εὐταξίας ὑμῶν ποιμανθῆναι ἐν Χριστῷ.	14:1) Knowing as I do that ye are full of all good, I have but briefly exhorted you in the love of Jesus Christ. Be mindful of me in your prayers, that I may attain to God; and of the Church which is in Syria, of whom I am not worthy to be called bishop. For I stand in need of your united prayer in God, and of your love, that the Church which is in Syria may be deemed worthy, by your good order, of being edified in Christ.

<p>15.1) Ἀσπάζονται ὑμᾶς Ἐφέσιοι ἀπὸ Σμύρνης,</p> <p>ὅθεν καὶ γράφω ὑμῖν,</p> <p>παρόντες εἰς δόξαν θεοῦ ὡσπερ καὶ ὑμεῖς,</p> <p>οἱ κατὰ πάντα με ἀνέπαυσαν</p> <p>ἅμα Πολυκάρπῳ,</p> <p>ἐπισκόπῳ Σμυρναίων.</p> <p>Καὶ αἱ λοιπαὶ δὲ ἐκκλησίαι</p> <p>ἐν τιμῇ Ἰησοῦ Χριστοῦ</p> <p>ἀσπάζονται ὑμᾶς.</p> <p>Ἔρρωσθε ἐν ὁμονοίᾳ θεοῦ</p> <p>κεκτημένοι ἀδιάκριτον πνεῦμα,</p> <p>ὃς ἐστὶν Ἰησοῦς Χριστός.</p>	<p>15:1) The Ephesians from Smyrna</p> <p>(whence I also write to you),</p> <p>who are here for the glory of God, as ye also are,</p> <p>who have in all things refreshed me,</p> <p>along with Polycarp,</p> <p>the bishop of the Smyrnaeans.</p> <p>The rest of the Churches,</p> <p>in honor of Jesus Christ,</p> <p>also salute you.</p> <p>Fare ye well in the harmony</p> <p>of God,</p> <p>ye who have obtained the inseparable Spirit,</p> <p>who is Jesus Christ.</p>	<p>15.1) Ἀσπάζονται ὑμᾶς Ἐφέσιοι ἀπὸ Σμύρνης,</p> <p>ὅθεν καὶ γράφω ὑμῖν,</p> <p>παρόντες εἰς δόξαν θεοῦ ὡσπερ καὶ ὑμεῖς,</p> <p>οἱ κατὰ πάντα με ἀνεπαύσατε</p> <p>ἅμα Πολυκάρπῳ.</p> <p>καὶ αἱ λοιπαὶ δὲ ἐκκλησίαι</p> <p>ἐν τιμῇ Ἰησοῦ Χριστοῦ</p> <p>ἀσπάζονται ὑμᾶς.</p> <p>ἔρρωσθε ἐν ὁμονοίᾳ,</p> <p>πνεῦμα κεκτημένοι ἀδιάκριτον</p> <p>ἐν Χριστῷ Ἰησοῦ</p> <p>διὰ θελήματος θεοῦ.</p>	<p>15:1) The Ephesians from Smyrna</p> <p>(whence I also write to you),</p> <p>who are here for the glory of God, as ye also are,</p> <p>who have in all things refreshed me,</p> <p>as does also Polycarp.</p> <p>The rest of the Churches,</p> <p>in honor of Jesus Christ,</p> <p>also salute you.</p> <p>Fare ye well in harmony,</p> <p>ye who have obtained the inseparable Spirit,</p> <p>in Christ Jesus,</p> <p>by the will of God.</p>
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