

Ignatius, To the Romans
 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.

ΡΩΜΑΙΟΙΣ ΙΓΝΑΤΙΟΣ	Ignatius to the Romans (short form)	ΠΡΟΣ ΡΩΜΑΙΟΥΣ.	Ignatius to the Romans (long form)
Intro) Ἰγνάτιος, ὁ καὶ Θεοφόρος, τῇ ἐλεημένη ἐν μεγαλειότητι πατρὸς ὑψίστου καὶ Ἰησοῦ Χριστοῦ τοῦ μόνου υἱοῦ αὐτοῦ ἐκκλησίᾳ ἡγαπημένη καὶ πεφωτισμένη ἐν θελήματι τοῦ θελήσαντος τὰ πάντα ἃ ἔστιν, κατὰ πίστιν καὶ ἀγάπην Ἰησοῦ Χριστοῦ,	Intro) Ignatius, who is also called Theophorus, to those who have obtained mercy, through the majesty of the Most High Father, and Jesus Christ, His only Son; the Church which is beloved and enlightened by the will of Him that willeth all things which are according to the love of Jesus Christ	Intro) Ἰγνάτιος, ὁ καὶ Θεοφόρος, τῇ ἠλεημένη ἐν μεγαλειότητι ὑψίστου θεοῦ πατρὸς καὶ Ἰησοῦ Χριστοῦ τοῦ μονογενοῦς αὐτοῦ υἱοῦ ἐκκλησίᾳ ἡγιασμένη καὶ πεφωτισμένη ἐν θελήματι θεοῦ τοῦ ποιήσαντος τὰ πάντα, ἃ ἔστιν, κατὰ πίστιν καὶ ἀγάπην Ἰησοῦ Χριστοῦ,	Intro) Ignatius, who is also called Theophorus, tho those who have obtained mercy, through the majesty of the Most High God the Father, and of Jesus Christ, His only-begotten son; the Church which is sanctified and enlightened by the will of God, who formed all things that are according to the faith and love of Jesus Christ,

τοῦ θεοῦ ἡμῶν,	our God,	τοῦ θεοῦ καὶ σωτῆρος ἡμῶν,	our God and Savior;
ἣτις καὶ προκάθηται ἐν τόπῳ χωρίου Ῥωμαίων,	which also presides in the place of the region of the Romans,	ἣτις καὶ προκάθηται ἐν τόπῳ χωρίου Ῥωμαίων,	who also preside in the place of the region of the Romans,
ἀξιόθεος,	worthy of God,	ἀξιόθεος,	worthy of God,
ἀξιοπρεπής,	worthy of honor,	ἀξιοπρεπής,	worthy of honor,
ἀξιωμακάριστος,	worthy of the highest happiness,	ἀξιωμακάριστος,	worthy of the highest happiness,
ἀξιέπαινος,	worthy of praise,	ἀξιέπαινος,	worthy of praise,
ἀξιοεπίτευκτος,	worthy of obtaining her every desire,	ἀξιοεπίτευκτος,	worthy of credit,
ἀξιόαγνος	worthy of being deemed holy,	ἀξιαγνος	worthy of being deemed holy,
καὶ προκαθημένη τῆς ἀγάπης,	and which presides over love,	καὶ προκαθημένη τῆς ἀγάπης,	and which presides over love,
χριστόνομος,	is named from Christ,	χριστόνομος,	is named from Christ,
πατρώνυμος,	and from the Father,	πατρώνυμος,	and from the Father,
		πνευματοφόρος,	and is possessed of the Spirit,
ἣν καὶ ἀσπάζομαι ἐν ὀνόματι	which I also salute in the name	ἣν καὶ ἀσπάζομαι ἐν ὀνόματι	which I also salute in the name
		θεοῦ παντοκράτορος	of Almighty God,
Ἰησοῦ Χριστοῦ,	of Jesus Christ,	καὶ Ἰησοῦ Χριστοῦ	and of Jesus Christ
υἱοῦ πατρός·	the Son of the Father:	τοῦ υἱοῦ αὐτοῦ·	His Son:
κατὰ σάρκα καὶ πνεῦμα	both according to the flesh and spirit,	τοῖς κατὰ σάρκα καὶ πνεῦμα	both according to the flesh and spirit,
ἠνωμένοις πάσῃ ἐντολῇ αὐτοῦ,	to those who are united, to every one of His commandments;	ἠνωμένοις πάσῃ ἐντολῇ αὐτοῦ,	to those who are united, to every one of His commandments,

<p>πεπληρωμένοι χάριτος θεοῦ ἀδιακρίτως</p> <p>καὶ ἀποδιῦλισμένοι ἀπὸ παντὸς ἀλλοτρίου χρώματος,</p> <p>πλεῖστα</p> <p>ἐν Ἰησοῦ Χριστῷ,</p> <p>τῷ θεῷ ἡμῶν,</p> <p>ἀμώμως χαίρειν.</p>	<p>who are filled inseparably with the grace of God,</p> <p>and are purified from every strange taint,</p> <p>abundance,</p> <p>in Jesus Christ</p> <p>our God.</p> <p>blamelessly be rejoicing.</p>	<p>πεπληρωμένοι πάσης χάριτος θεοῦ ἀδιακρίτως</p> <p>καὶ ἀποδιῦλισμένοι ἀπὸ παντὸς ἀλλοτρίου χρώματος,</p> <p>πλεῖστα</p> <p>ἐν θεῷ</p> <p>καὶ πατρὶ</p> <p>καὶ κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ</p> <p>ἀμώμως χαίρειν.</p>	<p>who are filled inseparably with all the grace of God,</p> <p>and are purified from every strange taint,</p> <p>abundance,</p> <p>in God,</p> <p>even the Father,</p> <p>and our Lord Jesus Christ.</p> <p>blamelessly be rejoicing.</p>
<p>1.1) Ἐπεὶ εὐξάμενος θεῷ ἐπέτυχον ἰδεῖν ὑμῶν τὰ ἀξιόθεα πρόσωπα,</p> <p>ὡς καὶ πλεόν ἤτούμην λαβεῖν·</p> <p>δεδεμένος γὰρ ἐν Χριστῷ Ἰησοῦ ἐλπίζω ὑμᾶς ἀσπάσασθαι,</p> <p>ἐάνπερ θέλημα ἦ τοῦ ἀξιωθῆναί με εἰς τέλος εἶναι.</p>	<p>1.1) Through prayer to God I have obtained the privilege of seeing your most worthy faces,</p> <p>and have even been granted more than I requested;</p> <p>for as a prisoner in Christ Jesus I hope to salute you,</p> <p>if indeed it be the will [og God] that I be thought worthy of attaining unto the end.</p>	<p>1.1) Ἐπεὶ εὐξάμενος τῷ θεῷ ἐπέτυχον ἰδεῖν ὑμῶν τὰ ἀξιόθεα πρόσωπα,</p> <p>ὡς καὶ πλεόν ἤτούμην λαβεῖν·</p> <p>δεδεμένος γὰρ ἐν Χριστῷ Ἰησοῦ ἐλπίζω ὑμᾶς ἀσπάσασθαι,</p> <p>ἐάνπερ θέλημα ἦ τοῦ ἀξιωθῆναί με εἰς τέλος εἶναι.</p>	<p>1.1) Through prayer to God I have obtained the privilege of seeing your most worthy faces,</p> <p>even as I earnestly begged might be granted me;</p> <p>for as a prisoner in Christ Jesus I hope to salute you,</p> <p>if indeed it be the will [of God] that I be thought worthy of attaining unto the end.</p>
<p>1.2) Ἡ μὲν γὰρ ἀρχὴ εὐοικονόμητός ἐστιν,</p> <p>ἐάνπερ χάριτος ἐπιτύχω εἰς τὸ τὸν κληρὸν μου</p> <p>ἀνεμποδίστως</p>	<p>1.2) For the beginning has been well ordered,</p> <p>if I may obtain grace to cling to my lot</p> <p>without hindrance unto</p>	<p>1.2) ἡ μὲν γὰρ ἀρχὴ εὐοικονόμητός ἐστιν,</p> <p>ἐάνπερ χάριτος ἐπιτύχω εἰς τὸ τὸν κληρὸν μου</p> <p>εἰς πέρας</p>	<p>1.2) For the beginning has been well ordered,</p> <p>if I may obtain grace to cling to my lot</p> <p>without hindrance unto</p>

<p>ἀπολαβεῖν.</p> <p>Φοβοῦμαι γὰρ τὴν ὑμῶν ἀγάπην,</p> <p>μὴ αὐτὴ με ἀδικήσῃ.</p> <p>Ἵμῖν γὰρ εὐχερές ἐστιν,</p> <p>ὃ θέλετε ποιῆσαι·</p> <p>ἐμοὶ δὲ δύσκολόν ἐστιν τοῦ θεοῦ ἐπιτυχεῖν,</p> <p>ἐάνπερ ὑμεῖς μὴ φείσησθέ μοι.</p>	<p>the end.</p> <p>For I am afraid of your love,</p> <p>lest it should do me an injury.</p> <p>For it is easy for you to accomplish what you please;</p> <p>but it is difficult for me to attain to God,</p> <p>if ye spare me.</p>	<p>ἀνεμποδίστως ἀπολαβεῖν.</p> <p>φοβοῦμαι γὰρ τὴν ἀγάπην ὑμῶν,</p> <p>μὴ αὐτὴ με ἀδικήσῃ·</p> <p>ὑμῖν γὰρ εὐχερές ἐστιν,</p> <p>ὃ θέλετε ποιῆσαι,</p> <p>ἐμοὶ δὲ δύσκολόν ἐστιν τοῦ θεοῦ ἐπιτυχεῖν,</p> <p>ἐάνπερ ὑμεῖς μὴ φείσησθέ μου</p> <p>προφάσει φιλίας σαρκίνης.</p>	<p>the end.</p> <p>For I am afraid of your love,</p> <p>lest it should do me an injury.</p> <p>For it is easy for you to accomplish what you please;</p> <p>but it is difficult for me to attain to God,</p> <p>if ye do not spare me,</p> <p>under the pretense of carnal affection.</p>
<p>2.1) Οὐ γὰρ θέλω ὑμᾶς ἀνθρωπαρεσκῆσαι,</p> <p>ἀλλὰ θεῷ ἀρέσαι,</p> <p>ὥσπερ καὶ ἀρέσκετε.</p> <p>Οὔτε γὰρ ἐγὼ ποτε ἔξω καιρὸν τοιοῦτον θεοῦ ἐπιτυχεῖν,</p> <p>οὔτε ὑμεῖς,</p> <p>ἐὰν σιωπήσητε,</p> <p>κρεῖττονι ἔργῳ ἔχετε ἐπιγραφῆναι.</p> <p>Ἐὰν γὰρ σιωπήσητε ἀπ' ἐμοῦ,</p>	<p>2:1) For it is not my desire to act towards you as a man-pleaser,</p> <p>but as pleasing God,</p> <p>even as also ye please Him.</p> <p>For neither shall I ever have such opportunity of attaining to God;</p> <p>nor will ye,</p> <p>if ye shall now be silent,</p> <p>ever be entitled to the honor of a better work.</p> <p>For if ye are silent concerning me,</p>	<p>2.1) Οὐ θέλω γὰρ ὑμᾶς ἀνθρωπαρεσκῆσαι,</p> <p>ἀλλὰ θεῷ ἀρέσαι,</p> <p>ὥσπερ καὶ ἀρέσκετε·</p> <p>οὔτε γὰρ ἐγὼ ἔξω ποτὲ καιρὸν τοιοῦτον, ὥστε θεοῦ ἐπιτυχεῖν,</p> <p>οὔτε ὑμεῖς,</p> <p>ἐὰν σιωπήσητε,</p> <p>κρεῖττονι ἔργῳ ἔχετε ἐπιγραφῆναι.</p> <p>ἐὰν τε γὰρ σιωπήσητε ἀπ' ἐμοῦ,</p>	<p>2:1) For it is not my desire that ye should please men,</p> <p>But God,</p> <p>even as also ye do please Him.</p> <p>For neither shall I ever hereafter have such an opportunity of attaining to God;</p> <p>nor will ye,</p> <p>if ye shall now be silent,</p> <p>ever be entitled to the honor of a better work.</p> <p>For if ye are silent concerning me,</p>

<p>ἐγὼ γενήσομαι θεοῦ, ἐὰν δὲ ἐρασθῆτε τῆς σαρκός μου, πάλιν ἔσομαι τρέχων.</p>	<p>I shall become God's; but if you show your love to my flesh, I shall again have to run my race.</p>	<p>ἐγὼ γενήσομαι θεοῦ· ἐὰν δὲ ἐρασθῆτε τῆς σαρκός μου, πάλιν ἔσομαι τρέχων.</p>	<p>I shall become God's; but if ye show your love to my flesh, I shall again have to run my race.</p>
<p>2.2) Πλέον μοι μὴ παράσχησθε τοῦ σπονδισθῆναι θεῷ, ὡς ἔτι θυσιαστήριον ἔτοιμόν ἐστιν, ἵνα ἐν ἀγάπῃ χορὸς γενόμενοι ᾄσητε τῷ πατρὶ ἐν Χριστῷ Ἰησοῦ, ὅτι τὸν ἐπίσκοπον Συρίας ὁ θεὸς κατηξίωσεν εὐρεθῆναι εἰς δύσιν ἀπὸ ἀνατολῆς μεταπεμψάμενος. Καλὸν τὸ δῦναι ἀπὸ κόσμου πρὸς θεόν, ἵνα εἰς αὐτὸν ἀνατείλω.</p>	<p>2.2) Do not seek to confer any greater favor upon me than that I be sacrificed to God while the altar is still prepared; that, being gathered together in love, ye may sing praise to the Father, through Christ Jesus, that [as] the bishop of Syria, God will deem worthy to be sent for from the east unto the west. It is good to set from the world unto God, that I may rise again to Him.</p>	<p>2.2) πλεῖον δέ μοι παρέχεσθε τοῦ σπονδισθῆναι θεῷ, ὡς ἔτι θυσιαστήριον ἔτοιμόν ἐστιν, ἵνα ἐν ἀγάπῃ χορὸς γενόμενοι ᾄσητε τῷ πατρὶ ἐν Χριστῷ Ἰησοῦ, ὅτι τὸν ἐπίσκοπον Συρίας κατηξίωσεν ὁ θεὸς εὐρεθῆναι εἰς δύσιν, ἀπὸ ἀνατολῆς μεταπεμψάμενος τῶν ἑαυτοῦ παθημάτων μάρτυρα. καλὸν τὸ διαλυθῆναι ἀπὸ κόσμου πρὸς θεόν, ἵνα εἰς αὐτὸν ἀνατείλω.</p>	<p>2.2) Do not seek to confer any greater favor upon me than that I be sacrificed to God, while the altar is still prepared; that, being gathered together in love, ye may sing praise to the Father, through Christ Jesus, that [as] the bishop of Syria, God will deem worthy to be sent for from the east unto the west, and to become a martyr in behalf of His own precious sufferings, so as to pass from the world to God, that I may rise again unto Him.</p>
<p>3.1) Οὐδέποτε ἐβασκάνατε οὐδενί, ἄλλους ἐδιδάξατε.</p>	<p>3:1 Ye have never envied any one; ye have taught others.</p>	<p>3.1) Οὐδέποτε ἐβασκάνατε οὐδενί, ἄλλους ἐδιδάξατε.</p>	<p>3:1 Ye have never envied any one; ye have taught others.</p>

<p>Ἐγὼ δὲ θέλω, ἵνα κάκεῖνα βέβαια ᾷ, ἃ μαθητεύοντες ἐντέλλεσθε.</p>	<p>Now I desire that those things may be confirmed, which in your instructions ye enjoin.</p>	<p>ἐγὼ δὲ θέλω, ἵνα κάκεῖνα βέβαια ᾷ, ἃ μαθητεύοντες ἐντέλλεσθε.</p>	<p>Now I desire that those things may be confirmed, which in your instructions ye enjoin.</p>
<p>3.2) Μόνον μοι δύναμιν αἰτεῖσθε ἔσωθέν τε καὶ ἔξωθεν, ἵνα μὴ μόνον λέγω, ἀλλὰ καὶ θέλω, ἵνα μὴ μόνον λέγωμαι Χριστιανός, ἀλλὰ καὶ εὐρεθῶ. Ἐὰν γὰρ εὐρεθῶ, καὶ λέγεσθαι δύναμαι καὶ τότε πιστὸς εἶναι, ὅταν κόσμῳ μὴ φαίνωμαι.</p>	<p>3.2) Only request in my behalf both inward and outward strength, that I may not only speak, but will; and that I may not merely be called a Christian, but really be found to be one. For if I be truly found so, I may also be called one, and be then deemed faithful, when I shall no longer appear to the world.</p>	<p>3.2) μόνον δύναμιν αἰτεῖσθέ μοι ἔσωθέν τε καὶ ἔξωθεν, ἵνα μὴ μόνον λέγω, ἀλλὰ καὶ θέλω, ὅπως μὴ μόνον λέγωμαι Χριστιανός, ἀλλὰ καὶ εὐρεθῶ· ἐὰν γὰρ εὐρεθῶ, καὶ λέγεσθαι δύναμαι καὶ τότε πιστὸς εἶναι, ὅταν κόσμῳ μὴ φαίνωμαι.</p>	<p>3.2) Only request in my behalf both inward and outward strength, that I may not only speak, but will, so that I may not merely be called a Christian, but really found to be one. For if I be truly found so, I may also be called one, and be then deemed faithful, when I shall no longer appear to the world.</p>
<p>3.3) Οὐδὲν φαινόμενον καλόν. Ὁ γὰρ θεὸς ἡμῶν Ἰησοῦς Χριστὸς ἐν πατρὶ ὧν μᾶλλον φαίνεται.</p>	<p>3.3) Nothing visible is beautiful. For our God, Jesus Christ, Now that He is with the Father, is all the more revealed.</p>	<p>3.3) οὐδὲν φαινόμενον αἰώνιον· τὰ γὰρ βλεπόμενα</p>	<p>3.3) Nothing visible is eternal. "For the things which</p>

<p>Οὐ πεισμονῆς τὸ ἔργον, ἀλλὰ μεγέθους ἐστὶν ὁ Χριστιανισμός, ὅταν μισῆται ὑπὸ κόσμου.</p>	<p>For not the result of persuasion, but also of greatness to be a Christian, when he is hated by the world,</p>	<p>πρόσκαιρα, τὰ δὲ μὴ βλεπόμενα αἰώνια. οὐ πεισμονῆς τὸ ἔργον, ἀλλὰ μεγέθους ἐστὶν ὁ Χριστιανισμός· ὅταν μισῆται ὑπὸ κόσμου. φιλεῖται παρὰ θεοῦ.</p>	<p>are seen are temporal, but the things which are not seen are eternal." For not the result of persuasion, but of power. to be a Christian. When he is hated by the world, he is beloved of God.</p>
		<p>3.4) εἰ ἐκ τοῦ κόσμου γάρ, φησί, τούτου ἦτε, ὁ κόσμος ἂν ἐφίλει τὸ ἴδιον· νυνὶ δὲ οὐκ ἐστε ἐκ τοῦ κόσμου, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς· μείνατε παρ' ἐμοί.</p>	<p>3.4 For it says, "If ye were of this world, the world would love its own; but now ye are not of the world, but I have chosen you out of it: continue in fellowship with me."</p>
<p>4.1) Ἐγὼ γράφω πάσαις ταῖς ἐκκλησίαις καὶ ἐντέλλομαι πᾶσιν ὅτι ἐγὼ ἐκὼν ὑπὲρ θεοῦ ἀποθνήσκω, ἐάνπερ ὑμεῖς μὴ κωλύσητε. Παρακαλῶ ὑμᾶς, μὴ εὐνοια ἄκαιρος γένησθέ μοι. Ἄφετέ με θηρίων εἶναι βορᾶν, δι' ὧν ἔστιν θεοῦ ἐπιτυχεῖν.</p>	<p>4:1) I write to the Churches, and impress on them all, that I shall willingly die for God, unless ye hinder me. I beseech of you not to show an unseasonable good-will towards me. Suffer me to become food for the wild beasts, through whose instrumentality it will be granted me to attain</p>	<p>4.1) Ἐγὼ γράφω πάσαις ταῖς ἐκκλησίαις καὶ ἐντέλλομαι πᾶσιν, ὅτι ἐκὼν ὑπὲρ θεοῦ ἀποθνήσκω, ἐάνπερ ὑμεῖς μὴ κωλύσητε. παρακαλῶ ὑμᾶς, μὴ εὐνοια ἄκαιρος γένησθέ μοι. ἄφετέ με θηρίων εἶναι βρῶμα, δι' ὧν ἔστιν θεοῦ ἐπιτυχεῖν.</p>	<p>4:1) I write to all the Churches, and impress on them all, that I shall willingly die for God, unless ye hinder me. I beseech of you not to show an unseasonable goodwill towards me. Suffer me to become food for the wild beasts, through whose instrumentality it will be granted me to attain</p>

	to God.		to God.
Σίτος εἰμι θεοῦ καὶ δι' ὀδόντων θηρίων ἀλήθομαι,	I am the wheat of God, and let me be ground by the teeth of the wild beasts,	σίτος εἰμι τοῦ θεοῦ καὶ δι' ὀδόντων θηρίων ἀλήθομαι,	I am the wheat of God, and am ground by the teeth of the wild beasts,
ἵνα καθαρὸς ἄρτος εὑρεθῶ τοῦ Χριστοῦ.	that I may be found the pure bread of Christ.	ἵνα καθαρὸς ἄρτος θεοῦ εὑρεθῶ.	that I may be found the pure bread of God.
4.2) Μᾶλλον κολακεύσατε τὰ θηρία,	4.2) Rather entice the wild beasts,	4.2) μᾶλλον κολακεύσατε τὰ θηρία,	4.2) Rather entice the wild beasts,
ἵνα μοι τάφος γένωνται	that they may become my tomb,	ἵνα μοι τάφος γένωνται	that they may become my tomb,
καὶ μηθὲν καταλίπωσι τῶν τοῦ σώματός μου,	and may leave nothing of my body;	καὶ μηθὲν καταλίπωσι τῶν τοῦ σώματός μου,	and may leave nothing of my body;
ἵνα μὴ κοιμηθεῖς βαρὺς τι γένωμαι.	so that when I have fallen asleep, I may be no trouble to any one.	ἵνα μὴ κοιμηθεῖς βαρὺς τι εὑρεθῶμαι.	so that when I have fallen asleep, I may not be found troublesome to any one.
Τότε ἔσομαι μαθητῆς ἀληθῶς Ἰησοῦ Χριστοῦ,	Then shall I truly be a disciple of Christ,	τότε δὲ ἔσομαι μαθητῆς ἀληθῆς Ἰησοῦ Χριστοῦ,	Then shall I be a true disciple of Jesus Christ,
ὅτε οὐδὲ τὸ σῶμά μου ὁ κόσμος ὄψεται.	when the world shall not see so much as my body.	ὅτε οὐδὲ τὸ σῶμά μου ὁ κόσμος ὄψεται.	when the world shall not see so much as my body.
Λιτανεύσατε τὸν Χριστὸν ὑπὲρ ἐμοῦ,	Entreat Christ for me,	λιτανεύσατε τὸν κύριον ὑπὲρ ἐμοῦ,	Entreat the Lord for me,
ἵνα διὰ τῶν ὀργάνων τούτων	that by these instruments	ἵνα διὰ τῶν ὀργάνων τούτων	that by these instruments
θεῷ θυσία εὑρεθῶ.	I may be found a sacrifice to God.	θεῷ θυσία εὑρεθῶ.	I may be found a sacrifice to God.
4.3) Οὐχ ὡς Πέτρος καὶ Παῦλος διατάσσομαι ὑμῖν.	4.3) I do not, as Peter and Paul, issue commandments unto you.	4.3) οὐχ ὡς Πέτρος καὶ Παῦλος διατάσσομαι ὑμῖν.	4.3) I do not, as Peter and Paul, issue commandments unto you.
Ἐκεῖνοι ἀπόστολοι,	They were apostles;	ἐκεῖνοι ἀπόστολοι	They were apostles of Jesus Christ,

<p>ἐγὼ κατάκριτος· ἐκεῖνοι ἐλεύθεροι, ἐγὼ δὲ μέχρι νῦν δοῦλος. Ἄλλ' ἐὰν πάθω, ἀπελεύθερος γενήσομαι Ἰησοῦ Χριστοῦ καὶ ἀναστήσομαι ἐν αὐτῷ ἐλεύθερος. Νῦν μανθάνω δεδεμένος μηδὲν ἐπιθυμεῖν.</p>	<p>I am but a condemned man: they were free, while I am, even until now, a servant. But when I suffer, I shall be the freedman of Jesus, and shall rise again emancipated in Him. And now I learn, being a prisoner, not to desire anything .</p>	<p>Ἰησοῦ Χριστοῦ, ἐγὼ δὲ ἐλάχιστος· ἐκεῖνοι ἐλεύθεροι ὡς δοῦλοι θεοῦ, ἐγὼ δὲ μέχρι νῦν δοῦλος. ἄλλ' ἐὰν πάθω, ἀπελεύθερος γενήσομαι Ἰησοῦ Χριστοῦ καὶ ἀναστήσομαι ἐν αὐτῷ ἐλεύθερος. νῦν μανθάνω, ἐν αὐτῷ δεδεμένος, μηδὲν ἐπιθυμεῖν κοσμικὸν ἢ μάταιον.</p>	<p>but I am the very least: they were free, as the servants of God; while I am, even until now, a servant. But when I suffer, I shall be the freedman of Jesus Christ, and shall rise again emancipated in Him. And now I learn being in bonds for Him, not to desire anything worldly or vain.</p>
<p>5.1) Ἀπὸ Συρίας μέχρι Ῥώμης θηριομαχῶ, διὰ γῆς καὶ θαλάσσης, νυκτὸς καὶ ἡμέρας, δεδεμένος δέκα λεοπάρδοις, ὃ ἔστιν στρατιωτικὸν τάγμα· οἳ καὶ εὐεργετούμενοι χείρους γίνονται.</p>	<p>5:1) From Syria even unto Rome I fight with beasts, both by land and sea, both by night and day, being bound to ten leopards, I mean a band of soldiers, who, even when they receive benefits, show themselves all the worse.</p>	<p>5.1) Ἀπὸ Συρίας μέχρι Ῥώμης θηριομαχῶ διὰ γῆς καὶ θαλάσσης, νυκτὸς καὶ ἡμέρας ἐνδεδεμένος δέκα λεοπάρδοις, ὃ ἔστιν στρατιωτικὸν τάγμα, οἳ καὶ εὐεργετούμενοι χείρους γίνονται.</p>	<p>5:1) From Syria even unto Rome I fight with beasts, both by land and sea, both by night and day, being bound to ten leopards, I mean a band of soldiers, who, even when they receive benefits, show themselves all the worse.</p>

<p>Ἐν δὲ τοῖς ἀδικήμασιν αὐτῶν μᾶλλον μαθητεύομαι,</p> <p>«ἄλλ' οὐ παρὰ τοῦτο δεδικαίωμαι».</p>	<p>But I am the more instructed by their injuries;</p> <p>"yet am I not thereby justified."</p>	<p>ἐν δὲ τοῖς ἀδικήμασιν αὐτῶν μᾶλλον μαθητεύομαι,</p> <p>ἄλλ' οὐ παρὰ τοῦτο δεδικαίωμαι.</p>	<p>But I am the more instructed by their injuries;</p> <p>"yet am I not thereby justified."</p>
<p>5.2) Ὅναίμην τῶν θηρίων τῶν ἐμοὶ ἡτοιμασμένων</p> <p>καὶ εὐχομαι σύντομά μοι εὐρεθῆναι·</p> <p>ἃ καὶ κολακεύσω,</p> <p>συντόμως με καταφαγεῖν,</p> <p>οὐχ ὥσπερ τινῶν δειλαινόμενα οὐχ ἤψαντο.</p> <p>Κἂν αὐτὰ δὲ ἄκοντα μὴ θελήσῃ,</p> <p>ἐγὼ προσβιάσομαι.</p>	<p>5.2) May I enjoy the wild beasts that are prepared for me;</p> <p>and I pray they may be found eager to rush upon me,</p> <p>which also I will entice to devour me speedily,</p> <p>and not deal with me as with some, whom, out of fear, they have not touched.</p> <p>But if they be unwilling to assail me,</p> <p>I will compel them to do so.</p>	<p>5.2) ὄναίμην τῶν θηρίων τῶν ἐμοὶ ἡτοιμασμένων,</p> <p>ἃ καὶ εὐχομαι σύντομά μοι εὐρεθῆναι·</p> <p>ἃ καὶ κολακεύσω</p> <p>συντόμως με καταφαγεῖν,</p> <p>οὐχ ὥσπερ τινῶν δειλαινόμενα οὐχ ἤψαντο.</p> <p>κἂν αὐτὰ δὲ ἐκόντα μὴ θέλῃ,</p> <p>ἐγὼ προσβιάσομαι.</p>	<p>5.2) May I enjoy the wild beasts that are prepared for me;</p> <p>and I pray that they may be found eager to rush upon me,</p> <p>which also I will entice to devour me speedily,</p> <p>and not deal with me as with some, whom, out of fear, they have not touched.</p> <p>But if they be unwilling to assail me,</p> <p>I will compel them to do so.</p>
<p>5.3) Συγγνώμην μοι ἔχετε·</p> <p>τί μοι συμφέρει, ἐγὼ γινώσκω.</p> <p>Νῦν ἄρχομαι μαθητῆς εἶναι.</p> <p>Μηθὲν με ζηλώσαι τῶν ὀρατῶν καὶ ἀοράτων,</p> <p>ἵνα Ἰησοῦ Χριστοῦ ἐπιτύχω.</p>	<p>5.3) Pardon me:</p> <p>I know what is for my benefit.</p> <p>Now I begin to be a disciple.</p> <p>And let no one desire of things visible or invisible,</p> <p>envy me that I should attain to Jesus Christ.</p>	<p>5.3) συγγνώμην μοι ἔχετε·</p> <p>τί μοι συμφέρει, ἐγὼ γινώσκω.</p> <p>νῦν ἄρχομαι μαθητῆς εἶναι.</p> <p>μηθὲν με ζηλώσαι τῶν ὀρατῶν καὶ τῶν ἀοράτων,</p> <p>ἵνα Ἰησοῦ Χριστοῦ ἐπιτύχω.</p>	<p>5.3 Pardon me:</p> <p>I know what is for my benefit.</p> <p>Now I begin to be a disciple,</p> <p>and let no one desire of things visible or invisible,</p> <p>that I may attain to Jesus Christ.</p>

<p>Πῦρ καὶ σταυρὸς θηρίων τε συστάσεις, ἀνατομαί, διαιρέσεις, σκορπισμοὶ ὀστέων, συγκοπή μελῶν, ἀλεσμοὶ ὄλου τοῦ σώματος, κακαὶ κολάσεις τοῦ διαβόλου ἐπ' ἐμέ ἐρχέσθωσαν, μόνον ἵνα Ἰησοῦ Χριστοῦ ἐπιτύχω.</p>	<p>Let fire and the cross; let the crowds of wild beasts; let tearings, breakings, and dislocations of bones; let cutting off of members; let shatterings of the whole body; and let all the dreadful torments of the devil come upon me: only let me attain to Jesus Christ.</p>	<p>πῦρ καὶ σταυρὸς θηρίων τε συστάσεις, ἀνατομαί, διαιρέσεις, σκορπισμοὶ ὀστέων, συγκοπαὶ μελῶν, ἀλεσμοὶ ὄλου τοῦ σώματος καὶ κόλασις τοῦ διαβόλου ἐπ' ἐμέ ἐρχέσθω, μόνον ἵνα Ἰησοῦ Χριστοῦ ἐπιτύχω.</p>	<p>Let fire and the cross; let the crowds of wild beasts; let breakings, tearings, and separations of bones; let cutting off of members; let bruising to pieces of the whole body; and let the very torment of the devil come upon me: only let me attain to Jesus Christ.</p>
<p>6.1) Οὐδέν μοι ὠφελήσει τὰ τερπνὰ τοῦ κόσμου οὐδὲν αἰ βασιλεῖται τοῦ αἰῶνος τούτου. Καλὸν μοι ἀποθανεῖν εἰς Χριστὸν Ἰησοῦν, ἢ βασιλεύειν τῶν περάτων τῆς γῆς.</p>	<p>6:1) All the pleasures of the world, and all the kingdoms of this earth, shall profit me nothing. It is better for me to die in behalf of Jesus Christ, than to reign over all the ends of the earth.</p>	<p>6.1) Οὐδέν με ὠφελήσει τὰ πέρατα τοῦ κόσμου οὐδὲ αἰ βασιλεῖται τοῦ αἰῶνος τούτου. καλὸν ἐμοὶ ἀποθανεῖν διὰ Χριστὸν Ἰησοῦν, ἢ βασιλεύειν τῶν περάτων τῆς γῆς. τί γὰρ ὠφελεῖται ἄνθρωπος, ἐὰν τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ἀπολέσῃ; τὸν κύριον ποθῶ, τὸν υἱὸν τοῦ ἀληθινοῦ θεοῦ καὶ πατρός,</p>	<p>6:1) All the ends of the world, and all the kingdoms of this earth, shall profit me nothing. It is better for me to die for the sake of Jesus Christ, than to reign over all the ends of the earth. "For what is a man profited, if he gain the whole world, but lose his own soul?" I long after the Lord, the Son of the true God and Father,</p>

<p>Ἐκεῖνον ζητῶ, τὸν ὑπὲρ ἡμῶν ἀποθανόντα· ἐκεῖνον θέλω, τὸν δι' ἡμᾶς ἀναστάντα. Ὁ δὲ τοκετός μοι ἐπίκειται.</p>	<p>Him I seek, who died for us: Him I desire, who for our sake rose again . This is the gain which is laid up for me.</p>	<p>Ἰησοῦν τὸν Χριστόν. ἐκεῖνον ζητῶ τὸν ὑπὲρ ἡμῶν ἀποθανόντα καὶ ἀναστάντα.</p>	<p>even Jesus Christ. Him I seek, who died for us and rose again.</p>
<p>6.2) Σύγγνωτέ μοι, ἀδελφοί· μὴ ἐμποδίσητέ μοι ζῆσαι, μὴ θελήσητέ με ἀποθανεῖν· τὸν τοῦ θεοῦ θέλοντα εἶναι κόσμῳ μὴ χαρίσησθε μηδὲ ὕλη ἐξαπατήση τε· ἄφετέ με καθαρὸν φῶς λαβεῖν· ἐκεῖ παραγενόμενος</p>	<p>6.2) Pardon me, brethren: do not hinder me from living, do not wish to keep me in a state of death; and while I desire to belong to God, do not ye give me over to the world. Nor let matter deceive you. Suffer me to obtain pure light: when I have gone thither,</p>	<p>6.2) συγγνωμονεῖτέ μοι, ἀδελφοί· μὴ ἐμποδίσητέ μοι εἰς ζωὴν φθάσαι, Ἰησοῦς γὰρ ἐστὶν ἡ ζωὴ τῶν πιστῶν· μὴ θελήσητέ με ἀποθανεῖν, θάνατος γὰρ ἐστὶν ἡ ἄνευ Χριστοῦ ζωὴ. τοῦ θεοῦ θέλοντά με εἶναι κόσμῳ μὴ χαρίσησθε. ἐκεῖ παραγενόμενος</p>	<p>6.2) Pardon me, brethren: do not hinder me in attaining to life; for Jesus is the life of believers. Do not wish to keep me in a state of death, for death is a life without Christ. While I desire to belong to God, do not ye give me over to the world. Suffer me to obtain pure light: when I have gone thither,</p>

ἄνθρωπος ἔσομαι.	I shall indeed be a man.	ἄνθρωπος θεοῦ ἔσομαι.	I shall indeed be a man of God.
6.3) Ἐπιτρέψατέ μοι μιμητὴν εἶναι τοῦ πάθους τοῦ θεοῦ μου. Εἴ τις αὐτὸν ἐν ἑαυτῷ ἔχει, νοησάτω ὃ θέλω, καὶ συμπαθεῖτω μοι, εἰδὼς τὰ συνέχοντά με.	6.3) Permit me to be an imitator of the passion of my God. If any one has Him within himself, let him consider what I desire, and let him have sympathy with me, as knowing how I am straitened.	6.3) ἐπιτρέψατέ μοι μιμητὴν εἶναι πάθους Χριστοῦ τοῦ θεοῦ μου. εἴ τις αὐτὸν ἐν ἑαυτῷ ἔχει, νοησάτω, ὃ θέλω, καὶ συμπαθεῖτω μοι, εἰδὼς τὰ συνέχοντά με.	6.3) Permit me to be an imitator of the passion of Christ, my God. If any one has Him within himself, let him consider what I desire, and let him have sympathy with me, as knowing how I am straitened.
7.1) Ὁ ἄρχων τοῦ αἰῶνος τούτου διαρπάσαι με βούλεται καὶ τὴν εἰς θεόν μου γνώμην διαφθεῖραι. Μηδεὶς οὖν τῶν παρόντων ὑμῶν βοηθεῖτω αὐτῷ· μᾶλλον ἐμοῦ γίνεσθε, τουτέστιν τοῦ θεοῦ. Μὴ λαλεῖτε Ἰησοῦν Χριστόν, κόσμον δὲ ἐπιθυμεῖτε.	7:1) The prince of this world would fain carry me away, and corrupt my disposition towards God. Let none of you, therefore, who are there help him; rather be ye on my side, that is, on the side of God. Do not speak of Jesus Christ, and yet set your desires on the world.	7.1) Ὁ ἄρχων τοῦ αἰῶνος τούτου διαρπάσαι με βούλεται καὶ τὴν εἰς τὸν θεόν μου γνώμην διαφθεῖραι. μηδεὶς οὖν τῶν παρόντων ὑμῶν βοηθεῖτω αὐτῷ· μᾶλλον ἐμοὶ γένεσθε, τουτέστι τοῦ θεοῦ. μὴ λαλεῖτε Ἰησοῦν Χριστόν, κόσμον δὲ προτιμᾶτε.	7:1) The prince of this world would fain carry me away, and corrupt my disposition towards God. Let none of you, therefore, who are there help him; rather be ye on my side, that is, on the side of God. Do not speak of Jesus Christ, and yet set your desires on the world.
7.2) Βασκανία ἐν ὑμῖν μὴ κατοικεῖτω. Μηδ' ἂν ἐγὼ παρῶν παρακαλῶ ὑμᾶς,	7.2) Let not envy find a dwelling-place among you; nor even should I, when present with you, exhort you to it,	7.2) βασκανία ἐν ὑμῖν μὴ κατοικεῖτω. μηδὲ ἐὰν ἐγὼ ὑμᾶς παρῶν παρακαλῶ,	7.2) Let not envy find a dwelling-place among you; nor even should I, when present with you, exhort you to it,

<p>πεισθητέ μοι·</p> <p>τούτοις δὲ μᾶλλον πεισθητε,</p> <p>οἷς γράφω ὑμῖν.</p> <p>Ζῶν γὰρ γράφω ὑμῖν, ἐρῶν τοῦ ἀποθανεῖν.</p> <p>Ὁ ἐμὸς ἔρωσ ἐσταύρωται, καὶ οὐκ ἔστιν ἐν ἐμοὶ πῦρ φιλοῦλον·</p> <p>ὕδωρ δὲ ζῶν καὶ λαλοῦν ἐν ἐμοί, ἔσωθέν μοι λέγον·</p> <p>Δεῦρο πρὸς τὸν πατέρα.</p>	<p>be ye persuaded to listen to me,</p> <p>but rather give credit to those things</p> <p>which I now write to you.</p> <p>For though I am alive while I write to you, yet I am eager to die.</p> <p>My love has been crucified,</p> <p>and there is no fire in me desiring physical things;</p> <p>but a water that liveth and speaketh within me, saying to me inwardly,</p> <p>Come to the Father.</p>	<p>πεισθητε·</p> <p>τούτοις δὲ μᾶλλον πιστεύσατε,</p> <p>οἷς γράφω ὑμῖν.</p> <p>ζῶν γὰρ γράφω ὑμῖν, ἐρῶν τοῦ διὰ Χριστὸν ἀποθανεῖν.</p> <p>ὁ ἐμὸς ἔρωσ ἐσταύρωται, καὶ οὐκ ἔστιν ἐν ἐμοὶ πῦρ φιλοῦλον·</p> <p>ὕδωρ δὲ ζῶν, ἀλλόμενον ἐν ἐμοί, ἔσωθέν μοι λέγει·</p> <p>Δεῦρο πρὸς τὸν πατέρα.</p>	<p>be ye persuaded, but rather give credit to those things</p> <p>which I now write to you.</p> <p>For though I am alive while I write to you, yet I am eager for the sake of Christ to die .</p> <p>My love has been crucified, and there is no fire in me desiring physical things;</p> <p>but there is living water springing up in me, and which says to me inwardly,</p> <p>Come to the Father.</p>
<p>7.3) Οὐχ ἡδομαι τροφῆ φθορᾶς</p> <p>οὐδὲ ἡδοναῖς τοῦ βίου τούτου.</p> <p>Ἄρτον θεοῦ θέλω, ὃ ἐστὶν σὰρξ Ἰησοῦ</p>	<p>7.3) I have no delight in corruptible food, nor in the pleasures of this life. I desire the bread of God, which is the flesh of</p>	<p>7.3) οὐχ ἡδομαι τροφῆ φθορᾶς</p> <p>οὐδὲ ἡδοναῖς τοῦ βίου τούτου.</p> <p>ἄρτον τοῦ θεοῦ θέλω, ἄρτον οὐράνιον, ἄρτον ζωῆς, ὃ ἐστὶν σὰρξ Ἰησοῦ</p>	<p>7.3 I have no delight in corruptible food, nor in the pleasures of this life. I desire the bread of God, the heavenly bread, the bread of life, which is the flesh of</p>

<p>Χριστοῦ, «τοῦ ἐκ σπέρματος Δαυίδ», καὶ πόμα θέλω τὸ αἷμα αὐτοῦ, ὃ ἐστὶν ἀγάπη ἄφθαρτος.</p>	<p>Jesus Christ, of the seed of David and I desire the drink of God, namely His blood, which is incorruptible love and eternal life.</p>	<p>Χριστοῦ, τοῦ υἱοῦ τοῦ θεοῦ, τοῦ γενομένου ἐν ὑστέρω ἐκ σπέρματος Δαυίδ καὶ Ἀβραάμ· καὶ πόμα θέλω τὸ αἷμα αὐτοῦ, ὃ ἐστὶν ἀγάπη ἄφθαρτος καὶ ἀένναος ζωή.</p>	<p>Jesus Christ, the Son of God, who became afterwards of the seed of David and Abraham; and I desire the drink, namely His blood, which is incorruptible love and eternal life.</p>
<p>8.1) Οὐκέτι θέλω κατὰ ἀνθρώπους ζῆν. Τοῦτο δὲ ἔσται, ἐὰν ὑμεῖς θελήσατε. Θελήσητε, ἵνα καὶ ὑμεῖς θεληθῆτε.</p>	<p>8:1) I no longer wish to live after the manner of men, and my desire shall be fulfilled if ye consent. Be ye willing, then, that ye also may have your desires fulfilled.</p>	<p>8.1) Οὐκέτι θέλω κατὰ ἀνθρώπους ζῆν. τοῦτο δὲ ἔσται, ἐὰν ὑμεῖς θέλητε. Χριστῷ συνεσταύρωμαι· ζῶ δὲ οὐκέτι ἐγώ, ἐπειδήπερ ζῆ ἐν ἐμοὶ ὁ Χριστός.</p>	<p>8:1) I no longer wish to live after the manner of men, and my desire shall be fulfilled if ye consent. "I am crucified with Christ: nevertheless I live; yet no longer I, since Christ liveth in me."</p>
<p>8.2) Δι' ὀλίγων γραμμάτων αἰτοῦμαι ὑμᾶς· πιστεύσατέ μοι· Ἰησοῦς δὲ Χριστὸς ὑμῖν ταῦτα φανερῶσει ὅτι ἀληθῶς λέγω· τὸ ἀψευδὲς στόμα,</p>	<p>8.2) I entreat you in this brief letter; believe me. Jesus Christ will reveal these things to you, that I speak truly. He is the mouth altogether free from</p>	<p>8.2) δι' ὀλίγων γραμμάτων αἰτοῦμαι ὑμᾶς· μὴ παραιτήσθε με· πιστεύσατέ μοι,</p>	<p>8.2) I entreat you in this brief letter: do not refuse me; believe me</p>

<p>ἐν ᾧ ὁ πατήρ ἐλάλησεν ἀληθῶς.</p>	<p>falsehood, by which the Father has truly spoken.</p>	<p>ὅτι τὸν Ἰησοῦν φιλῶ τὸν ὑπὲρ ἐμοῦ παραδοθέντα. τί ἀνταποδώσω τῷ κυρίῳ περὶ πάντων ὧν ἀνταπέδωκέ μοι; αὐτὸς δὲ ὁ θεὸς καὶ πατήρ καὶ ὁ κύριος Ἰησοῦς ὁ Χριστὸς φανερῶσει ὑμῖν ταῦτα, ὅτι ἀληθῶς λέγω.</p>	<p>that I love Jesus, who was delivered for my sake. "What shall I render to the Lord for all His benefits towards me?" Now God, even the Father, and the Lord Jesus Christ, shall reveal these things to you, that I speak truly.</p>
<p>8.3) Αἰτήσασθε περὶ ἐμοῦ, ἵνα ἐπιτύχω. Οὐ κατὰ σάρκα ὑμῖν ἔγραψα, ἀλλὰ κατὰ γνώμην θεοῦ. Ἐὰν πάθω, ἠεληθήσατε· ἐὰν ἀποδοκιμασθῶ, ἐμισήσατε.</p>	<p>8.3) Pray ye for me, that I may hit the mark. I have not written to you according to the flesh, but according to the will of God. If I shall suffer, ye have wished to me; but if I am rejected, ye have hated me.</p>	<p>8.3) καὶ ὑμεῖς συνεύξασθέ μοι, ἵνα τοῦ σκοποῦ τύχω ἐν πνεύματι ἁγίῳ. οὐ κατὰ σάρκα ὑμῖν ἔγραψα, ἀλλὰ κατὰ γνώμην θεοῦ. ἐὰν πάθω, ἠγαπήσατε· ἐὰν ἀποδοκιμασθῶ, ἐμισήσατε.</p>	<p>8.3) And do ye pray along with me, that I may hit what I am aiming at. in the Holy Spirit. I have not written to you according to the flesh, but according to the will of God. If I shall suffer, ye have loved me; but if I am rejected, ye have hated me.</p>

<p>9.1) Μνημονεύετε ἐν τῇ προσευχῇ ὑμῶν τῆς ἐν Συρία ἐκκλησίας,</p> <p>ἣτις ἀντὶ ἐμοῦ ποιμένι τῷ θεῷ χρῆται.</p> <p>Μόνος αὐτὴν Ἰησοῦς Χριστὸς ἐπισκοπήσει</p> <p>καὶ ἡ ὑμῶν ἀγάπη.</p>	<p>9:1) Remember in your prayers the Church in Syria,</p> <p>instead of me it now has God to consult for its shepherd.</p> <p>Jesus Christ alone will oversee it,</p> <p>and your love.</p>	<p>9.1) Μνημονεύετε ἐν τῇ εὐχῇ ὑμῶν τῆς ἐν Συρία ἐκκλησίας,</p> <p>ἣτις ἀντ' ἐμοῦ ποιμένι χρῆται τῷ κυρίῳ</p> <p>τῷ εἰπόντι·</p> <p>Ἐγὼ εἶμι ὁ ποιμὴν ὁ καλός·</p> <p>καὶ μόνος αὐτὴν ἐπισκοπήσει</p> <p>καὶ ἡ ὑμῶν εἰς αὐτὸν ἀγάπη.</p>	<p>9:1) Remember in your prayers the Church which is in Syria,</p> <p>which, instead of me it now has the Lord for its shepherd,</p> <p>who says,</p> <p>"I am the good Shepherd."</p> <p>And He alone will oversee it,</p> <p>as well as your love towards Him.</p>
<p>9.2) Ἐγὼ δὲ αἰσχύνομαι ἐξ αὐτῶν λέγεσθαι·</p> <p>οὐδὲ γὰρ ἄξιός εἰμι,</p> <p>ὦν ἔσχατος αὐτῶν καὶ ἔκτρωμα</p> <p>ἀλλ' ἠλέημαί τις εἶναι,</p> <p>ἐὰν θεοῦ ἐπιτύχω.</p>	<p>9.2) But as for me, I am ashamed to be counted one of them;</p> <p>for indeed I am not worthy,</p> <p>as being the very last of them, and one born out of due time.</p> <p>But I have obtained mercy to be somebody,</p> <p>if I shall attain to God.</p>	<p>9.2) ἐγὼ δὲ καὶ αἰσχύνομαι ἐξ αὐτῶν λέγεσθαι·</p> <p>οὐ γὰρ εἶμι ἄξιος,</p> <p>ὦν ἔσχατος αὐτῶν καὶ ἔκτρωμα.</p> <p>ἀλλ' ἠλέημαί τις εἶναι,</p> <p>ἐὰν θεοῦ ἐπιτύχω.</p>	<p>9.2) But as for me, I am ashamed to be counted one of them;</p> <p>for I am not worthy,</p> <p>as being the very last of them, and one born out of due time.</p> <p>But I have obtained mercy to be somebody,</p> <p>if I shall attain to God.</p>
<p>9.3) Ἀσπάζεται ὑμᾶς τὸ ἐμὸν πνεῦμα καὶ ἡ ἀγάπη τῶν ἐκκλησιῶν τῶν δεξαμένων με εἰς ὄνομα Ἰησοῦ Χριστοῦ,</p> <p>οὐχ ὡς παροδεύοντα.</p> <p>Καὶ γὰρ αἱ μὴ προσήκουσαί μοι τῇ ὁδῷ</p>	<p>9.3) My spirit salutes you, and the love of the Churches that have received me in the name of Jesus Christ,</p> <p>and not as a mere passer-by.</p> <p>For even those Churches which were not near to me in the way,</p>	<p>9.3) ἀσπάζεται ὑμᾶς τὸ ἐμὸν πνεῦμα καὶ ἡ ἀγάπη τῶν ἐκκλησιῶν τῶν δεξαμένων με εἰς ὄνομα Ἰησοῦ Χριστοῦ,</p> <p>οὐχ ὡς παροδεύοντα·</p> <p>καὶ γὰρ αἱ μὴ προσήκουσαί μοι τῇ ὁδῷ</p>	<p>9.3) My spirit salutes you, and the love of the Churches which have received me in the name of Jesus Christ,</p> <p>and not as a mere passerby.</p> <p>For even those Churches which were not near to me in the way,</p>

τῆ κατὰ σάρκα, κατὰ πόλιν με προῆγον.	I mean according to the flesh, have gone before me, city by city.	κατὰ πόλιν με προήγαγον.	have brought me forward, city by city.
10.1) Γράφω δὲ ὑμῖν ταῦτα ἀπὸ Σμύρνης δι' Ἐφεσίων τῶν ἀξιομακαρίστων. Ἔστιν δὲ καὶ ἅμα ἐμοὶ σὺν ἄλλοις πολλοῖς καὶ Κρόκος, τὸ ποθητὸν μοι ὄνομα.	10:1) Now I write these things to you from Smyrna by the Ephesians, who are deservedly most happy. There is also with me, along with many others, Crocus, one dearly beloved by me.	10.1) Γράφω δὲ ὑμῖν ταῦτα ἀπὸ Σμύρνης διὰ Ἐφεσίων τῶν ἀξιομακαρίστων. ἔστι δὲ ἅμα ἐμοὶ σὺν πολλοῖς καὶ ἄλλοις Κρόκος, τὸ ποθητὸν ὄνομα.	10:1) Now I write these things to you from Smyrna by the Ephesians, who are deservedly most happy. There is also with me, along with many others, Crocus, one dearly beloved by me.
10.2) Περὶ τῶν προελθόντων με ἀπὸ Συρίας εἰς Ῥώμην εἰς δόξαν τοῦ θεοῦ πιστεύω ὑμᾶς ἐπεγνωκέναι, οἷς καὶ δηλώσατε ἐγγύς με ὄντα. Πάντες γὰρ εἰσιν ἄξιοι τοῦ θεοῦ καὶ ὑμῶν· οὓς πρέπον ὑμῖν ἐστὶν κατὰ πάντα ἀναπαῦσαι.	10.2) As to those who have gone before me from Syria to Rome for the glory of God, I believe that you are acquainted with them; to whom, do ye make known that I am at hand. For they are all worthy, both of God and of you; and it is becoming that you should refresh them in all things.	10.2) περὶ τῶν προσελθόντων ἀπὸ Συρίας εἰς Ῥώμην εἰς δόξαν θεοῦ πιστεύω ὑμᾶς ἐπεγνωκέναι· οἷς καὶ δηλώσατε ἐγγύς με ὄντα· πάντες γὰρ εἰσιν ἄξιοι θεοῦ καὶ ὑμῶν· οὓς πρέπον ἐστὶν ὑμῖν κατὰ πάντα ἀναπαῦσαι.	10.2) As to those who have gone before me from Syria to Rome for the glory of God, I believe that you are acquainted with them; to whom, do ye make known that I am at hand. For they are all worthy, both of God and of you; and it is becoming that you should refresh them in all things.
10.3) ἔγραψα δὲ ὑμῖν ταῦτα τῆ πρό ἑννέα καλανδῶν Σεπτεμβρίων. Ἐρρωσθε εἰς τέλος ἐν	10.3) I have written these things unto you, on the day before the ninth of the Kalends of September [that is, on the twenty-third day of August]. Fare ye well to the end,	10.3) ἔγραψα δὲ ὑμῖν ταῦτα τῆ πρό ἑννέα καλανδῶν Σεπτεμβρίων. ἔρρωσθε εἰς τέλος ἐν	10.3) I have written these things unto you on the day before the ninth of the Kalends of September [that is, on the twenty-third day of August]. Fare ye well to the end,

ὑπομονῆ Ἰησοῦ Χριστοῦ.	in the patience of Jesus Christ.	ὑπομονῆ Ἰησοῦ Χριστοῦ.	in the patience of Jesus Christ.
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