

Ignatius, To the Ephesians  
 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.

SHORT GREEK	English translation	LONG GREEK	English translation
ΠΡΟΣ ΕΦΕΣΙΟΥΣ ΙΓΝΑΤΙΟΣ	Ignatius, To the Ephesians	ΠΡΟΣ ΕΦΕΣΙΟΥΣ.	To the Ephesians
Intro) Ἰγνάτιος,  ὁ καὶ Θεοφόρος,  τῆ εὐλογημένη ἐν μεγέθει θεοῦ πατρὸς πληρώματι,  τῆ προωρισμένη πρὸ αἰώνων εἶναι  διὰ παντὸς εἰς δόξαν παράμονον,  ἄτρεπτον ἠνωμένην καὶ ἐκλελεγμένην ἐν πάθει ἀληθινῶ,  ἐν θελήματι τοῦ πατρὸς  καὶ Ἰησοῦ Χριστοῦ,  τοῦ θεοῦ ἡμῶν,  τῆ ἐκκλησίᾳ τῆ ἀξιωμακαρίστῳ,  τῆ οὖση ἐν Ἐφέσῳ τῆς Ἀσίας,	Intro) Ignatius,  who is also called Theophorus,  being blessed in the greatness and fulness of God the Father,  and predestinated before the beginning of time,  that it should be always for an enduring and unchangeable glory,  being united <sup>6</sup> and elected through the true passion  by the will of the Father,  and Jesus Christ,  our God:  to the Church which is deservedly most happy,  at Ephesus, in Asia,	Intro) Ἰγνάτιος,  ὁ καὶ Θεοφόρος,  τῆ εὐλογημένη ἐν μεγέθει θεοῦ πατρὸς πληρώματι,  τῆ καὶ προωρισμένη πρὸ αἰώνων εἶναι  διὰ παντὸς εἰς δόξαν παράμονον,  ἄτρεπτον ἠνωμένην καὶ ἐκλελεγμένην ἐν πάθει ἀληθινῶ,  ἐν θελήματι θεοῦ πατρὸς  καὶ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ  τοῦ σωτῆρος ἡμῶν,  τῆ ἐκκλησίᾳ τῆ ἀξιωμακαρίστῳ,  τῆ οὖση ἐν Ἐφέσῳ τῆς Ἀσίας,	Intro) Ignatius,  who is also called Theophorus,  being blessed in the greatness and fulness of God the Father,  and predestinated before the beginning of time,  that it should be always for an enduring and unchangeable glory,  being united and elected through the true passion  by the will of God the Father,  and of our Lord Jesus Christ  our Saviour:  to the Church which is deservedly most happy,  at Ephesus, in Asia,

<p>πλεῖστα ἐν Ἰησοῦ Χριστῷ</p> <p>καὶ ἐν ἀμώμῳ χαρᾷ χαίρειν.</p>	<p>Abundant happiness through Jesus Christ,</p> <p>and His undefiled grace.</p>	<p>πλεῖστα ἐν Ἰησοῦ Χριστῷ</p> <p>καὶ ἐν ἀμώμῳ χαρᾷ χαίρειν.</p>	<p>Abundant happiness through Jesus Christ,</p> <p>and His undefiled joy.</p>
<p>1.1) Ἀποδεξάμενος ἐν θεῷ τὸ πολυαγάπητόν σου ὄνομα,</p> <p>ὃ κέκτησθε φύσει δικαία</p> <p>κατὰ πίστιν καὶ ἀγάπην ἐν Χριστῷ Ἰησοῦ,</p> <p>τῷ σωτῆρι ἡμῶν·</p> <p>«μιμηταὶ» ὄντες «θεοῦ»</p> <p>ἀναζωπυρήσαντες ἐν αἵματι θεοῦ</p> <p>τὸ συγγενικὸν ἔργον τελείως ἀπηρτίσατε·</p>	<p>1:1) I have become acquainted with your name, much-beloved in God,</p> <p>which ye have acquired by the habit of righteousness,</p> <p>according to the faith and love in Christ Jesus</p> <p>our Savior.</p> <p>Being the followers of the love of God</p> <p>and stirring up yourselves by the blood of God,</p> <p>you have perfectly accomplished the work which was beseeming to you.</p>	<p>1.1) Ἀποδεξάμενος ὑμῶν ἐν θεῷ τὸ πολυπόθητον ὄνομα,</p> <p>ὃ κέκτησθε φύσει δικαία</p> <p>κατὰ πίστιν καὶ ἀγάπην ἐν Χριστῷ Ἰησοῦ</p> <p>τῷ σωτῆρι ἡμῶν,</p> <p>μιμηταὶ ὄντες θεοῦ</p> <p>φιλανθρωπίας,</p> <p>ἀναζωπυρήσαντες ἐν αἵματι Χριστοῦ</p> <p>τὸ συγγενικὸν ἔργον τελείως ἀπηρτίσατε·</p>	<p>I have become acquainted with your greatly-desired name in God,</p> <p>which ye have acquired by the habit of righteousness,</p> <p>according to the faith and love in Christ Jesus</p> <p>our Saviour.</p> <p>Being the followers of the love of God</p> <p>towards man,</p> <p>and stirring up yourselves by the blood of Christ,</p> <p>you have perfectly accomplished the work which was beseeming to you.</p>
<p>1.2) ἀκούσαντες γὰρ δεδεμένον ἀπὸ Συρίας</p> <p>ὑπὲρ τοῦ κοινοῦ ὀνόματος καὶ ἐλπίδος,</p> <p>ἐλπίζοντα τῇ προσευχῇ ὑμῶν ἐπιτυχεῖν ἐν Ῥώμῃ θηριομαχεῖν,</p> <p>ἵνα διὰ τοῦ ἐπιτυχεῖν δυνηθῶ μαθητὴς εἶναι,</p>	<p>1.2) For, on hearing that I came bound from Syria</p> <p>for the common name and hope,</p> <p>hoping through your prayers to be permitted to fight with beasts at Rome,</p> <p>that so by martyrdom I may indeed become</p>	<p>1.2) ἀκούσαντες γὰρ με δεδεμένον ἀπὸ Συρίας</p> <p>ὑπὲρ Χριστοῦ, τῆς κοινῆς ἐλπίδος,</p> <p>πεποιθότα τῇ προσευχῇ ὑμῶν ἐπιτυχεῖν ἐν Ῥώμῃ θηριομαχεῖν,</p> <p>ἵνα διὰ τοῦ μαρτυρίου δυνηθῶ μαθητὴς εἶναι</p>	<p>1.2) For, on hearing that I came bound from Syria</p> <p>for the sake of Christ, our common hope,</p> <p>trusting through your prayers to be permitted to fight with beasts at Rome,</p> <p>that so by martyrdom I may indeed become</p>

	the disciple		the disciple
ἰδεῖν ἐσπουδάσατε·	ye hastened to see me.	τοῦ ὑπὲρ ἡμῶν ἑαυτὸν ἀνενεγκόντος θεῶ προσφορὰν καὶ θυσίαν εἰς ὁσμὴν εὐωδίας·	of Him "who gave Himself for us, an offering and a sacrifice to God,"
1.3) ἐπεὶ οὖν τὴν πολυπληθίαν ὑμῶν ἐν ὀνόματι θεοῦ ἀπέιληφα ἐν Ὀνησίμῳ, τῷ ἐν ἀγάπῃ ἀδιηγήτῳ, ὑμῶν δὲ ἐν σαρκὶ ἐπισκόπῳ, ὃν εὐχόμεθα κατὰ Ἰησοῦν Χριστὸν ὑμᾶς ἀγαπᾶν καὶ πάντας ὑμᾶς αὐτῷ ἐν ὁμοιότητι εἶναι. Εὐλογητὸς γὰρ ὁ χαρισάμενος ὑμῖν ἀξίους οὓσι τοιοῦτον ἐπίσκοπον κερτῆσθαι.	1.3) I received, therefore, your whole multitude in the name of God, through Onesimus, a man of inexpressible love, and your bishop in the flesh, whom I pray you by Jesus Christ to love, and that you would all seek to be like him. And blessed be He who has granted unto you, being worthy, to obtain such an excellent bishop.	1.3) ἐπεὶ οὖν τὴν πολυπλήθειαν ὑμῶν ἐν ὀνόματι θεοῦ ἀπέιληφα ἐν Ὀνησίμῳ, τῷ ἐπ' ἀγάπῃ ἀδιηγήτῳ, ὑμῶν δὲ ἐπισκόπῳ, ὃν εὐχόμεθα κατὰ Χριστὸν Ἰησοῦν ὑμᾶς ἀγαπᾶν καὶ πάντας ὑμᾶς ἐν ὁμοιώματι αὐτοῦ εἶναι. εὐλογητὸς γὰρ ὁ θεὸς ὁ χαρισάμενος ὑμῖν τοιοῦτοις οὓσιν τοιοῦτον ἐπίσκοπον κερτῆσθαι ἐν Χριστῷ.	1.3) I have therefore received your whole multitude in the name of God, through Onesimus, a man of inexpressible love, and who is your bishop, whom I pray you by Jesus Christ to love, and that you would all seek to be like him. Blessed be God, who has granted unto you, who are yourselves so excellent, to obtain such an excellent bishop. In Christ.
2.1) Περὶ δὲ τοῦ συνδούλου μου Βούρρου, τοῦ κατὰ θεὸν διακόνου ὑμῶν ἐν πᾶσιν εὐλογημένου, εὐχόμεθα παραμεῖναι αὐτὸν εἰς τιμὴν ὑμῶν	2:1) As to my fellow-servant Burrhus, your deacon in regard to God and blessed in all things, I beg that he may continue longer, both	2.1) Περὶ δὲ τοῦ συνδούλου ἡμῶν Βούρρου, τοῦ κατὰ θεὸν διακόνου ὑμῶν καὶ ἐν πᾶσιν εὐλογημένου, εὐχόμεθα παραμεῖναι αὐτὸν ἄμωμον εἰς	2:1) As to our fellow-servant Burrhus, your deacon in regard to God and blessed in all things, I pray that he may continue blameless for

καὶ τοῦ ἐπισκόπου·	for your honor and that of your bishop.	τιμὴν τῆς ἐκκλησίας καὶ τοῦ ἐπισκόπου ὑμῶν τοῦ μακαριωτάτου.	the honor of the Church, and of your bishop most blessed .
καὶ Κρόκος δέ, ὁ θεοῦ ἄξιος καὶ ὑμῶν, ὃν ἐξεμπλάριον τῆς ἀφ' ὑμῶν ἀγάπης ἀπέλαβον, κατὰ πάντα με ἀνέπαυσεν·	And Crocus also, worthy both of God and you, whom I have received as the manifestation of your love, hath in all things refreshed me,	Κρόκος δέ, ὁ θεοῦ ἄξιος καὶ ὑμῶν, ὃν ὡς ἐξεμπλάριον τῆς ἀφ' ὑμῶν ἀγάπης ἀπελάβομεν, κατὰ πάντα με ἀνέπαυσεν καὶ τὴν ἄλυσίν μου οὐκ ἐπῆσχύνθη,	Crocus also, worthy both of God and you, whom we have received as the manifestation of your love to us, hath in all things refreshed me, and "hath not been ashamed of my chain,"
ὡς καὶ αὐτὸν ὁ πατὴρ Ἰησοῦ Χριστοῦ ἀναψύξει	as the Father of our Lord Jesus Christ shall also refresh him;	ὡς καὶ αὐτὸν ὁ πατὴρ Ἰησοῦ Χριστοῦ ἀναψύξει	as the Father of our Lord Jesus Christ will also refresh him;
ἅμα Ὀνησίμῳ καὶ Βούρρῳ καὶ Εὐπλῳ καὶ Φρόντωνι, δι' ὧν πάντας ὑμᾶς κατὰ ἀγάπην εἶδον.	together with Onesimus, and Burrhus, and Euplus, and Fronto, by means of whom, I have, as to love, beheld all of you.	ἅμα Ὀνησίμῳ καὶ Βούρρῳ καὶ Εὐπλοῖ καὶ Φρόντωνι, δι' ὧν πάντας ὑμᾶς κατὰ ἀγάπην εἶδον.	together with Onesimus, and Burrhus, and Euplus, and Fronto, by means of whom I have, as to love, beheld all of you.
2.2) Ὀναίμην ὑμῶν διὰ παντός, ἐάνπερ ἄξιός ᾤ.	2.2) May I always have joy of you, if indeed I be worthy of it.	2.2) ὀναίμην ὑμῶν διὰ παντός, ἐάνπερ ἄξιός ᾤ.	2.2) May I always have joy of you, if indeed I be worthy of it.
Πρέπον οὖν ἐστὶν κατὰ πάντα τρόπον δοξάζειν Ἰησοῦν Χριστὸν	It is therefore befitting that you should in every way glorify Jesus Christ,	πρέπον οὖν ὑμᾶς ἐστὶν κατὰ πάντα τρόπον δοξάζειν Ἰησοῦν Χριστὸν	It is therefore befitting that you should in every way glorify Jesus Christ,

<p>τὸν δοξάσαντα ὑμᾶς, ἵνα ἐν μιᾷ ὑποταγῇ κατηρτισμένοι,  ὑποτασσόμενοι τῷ ἐπισκόπῳ καὶ τῷ πρεσβυτερίῳ,  κατὰ πάντα ἦτε ἡγιασμένοι.</p>	<p>who hath glorified you,  that by a unanimous obedience  being subject to the bishop and the presbytery,  ye may in all respects be sanctified.</p>	<p>τὸν δοξάσαντα ὑμᾶς,  ἵνα ἐν μιᾷ ὑποταγῇ ἦτε κατηρτισμένοι  τῷ αὐτῷ νοῖ καὶ τῇ αὐτῇ γνώμῃ καὶ τὸ αὐτὸ λέγητε πάντες περὶ τοῦ αὐτοῦ,  ἵνα ὑποτασσόμενοι τῷ ἐπισκόπῳ καὶ τῷ πρεσβυτερίῳ  κατὰ πάντα ἦτε ἡγιασμένοι.</p>	<p>who hath glorified you,  that by a unanimous obedience  "in the same mind and in the same judgment, and may all speak the same thing concerning the same thing,"  and that, being subject to the bishop and the presbytery,  ye may in all respects be sanctified.</p>
<p>3.1) Οὐ διατάσσομαι ὑμῖν ὡς ὢν τις.  Εἰ γὰρ καὶ δέδεμαι ἐν τῷ ὀνόματι,  οὐπω ἀπήρτισμαι ἐν Ἰησοῦ Χριστῷ.  Νῦν γὰρ ἀρχὴν ἔχω τοῦ μαθητεύεσθαι καὶ προσλαλῶ ὑμῖν ὡς συνδιδασκαλίταις μου.  Ἐμὲ γὰρ ἔδει ὑφ' ὑμῶν ὑπαλειφθῆναι πίστει, νουθεσίᾳ, ὑπομονῇ, μακροθυμίᾳ.</p>	<p>3:1) I do not issue orders to you, as if I were some great person.  For though I am bound for the name,  I am not yet perfect in Jesus Christ.  For now I begin to be a disciple, and I speak to you as fellow-disciples with me.  For it was needful for me to have been stirred up by you in faith, exhortation, patience, and long-suffering.</p>	<p>3.1) Οὐ διατάσσομαι ὑμῖν ὡς ὢν τι.  εἰ γὰρ καὶ δέδεμαι διὰ τὸ ὄνομα,  οὐπω ἀπήρτισμαι ἐν Ἰησοῦ Χριστῷ.  νῦν γὰρ ἀρχὴν ἔχω τοῦ μαθητεύεσθαι καὶ προσλαλῶ ὑμῖν ὡς ὁμοδούλοις·  ἐμὲ γὰρ ἔδει παρ' ὑμῶν ὑπομνησθῆναι πίστει, νουθεσίᾳ, ὑπομονῇ, μακροθυμίᾳ.</p>	<p>3:1) I do not issue orders to you, as if I were some great person.  For though I am bound for His name,  I am not yet perfect in Jesus Christ.  For now I begin to be a disciple, and I speak to you as my fellow- servants.  For it was needful for me to have been admonished by you in faith, exhortation, patience, and long- suffering.</p>
<p>3.2) Ἄλλ' ἐπεὶ ἡ ἀγάπη οὐκ ἔῃ με σιωπᾶν περὶ ὑμῶν,  διὰ τοῦτο προέλαβον παρακαλεῖν ὑμᾶς,</p>	<p>3.2) But inasmuch as love suffers me not to be silent in regard to you,  I have therefore taken upon me first to exhort</p>	<p>3.2) ἀλλ' ἐπειδὴ ἡ ἀγάπη οὐκ ἔῃ με σιωπᾶν περὶ ὑμῶν,  διὰ τοῦτο προέλαβον παρακαλεῖν ὑμᾶς,</p>	<p>3.2) But inasmuch as love suffers me not to be silent in regard to you,  I have therefore taken upon me first to exhort</p>

<p>ὅπως συντρέχητε τῇ γνώμῃ τοῦ θεοῦ.</p> <p>Καὶ γὰρ Ἰησοῦς Χριστός, τὸ ἀδιάκριτον ἡμῶν ζῆν, τοῦ πατρὸς ἢ γνώμῃ, ὡς καὶ οἱ ἐπίσκοποι, οἱ κατὰ τὰ πέρατα ὀρισθέντες, ἐν Ἰησοῦ Χριστοῦ γνώμῃ εἰσίν.</p>	<p>you</p> <p>that ye would all run together in accordance with the will of God.</p> <p>For even Jesus Christ, our inseparable life, the will of the Father; as also bishops, settled everywhere to the utmost bounds, are so by the will of Jesus Christ.</p>	<p>ὅπως συντρέχητε τῇ γνώμῃ τοῦ θεοῦ.</p> <p>καὶ γὰρ Ἰησοῦς Χριστός</p> <p>πάντα κατὰ γνώμην πράττει τοῦ πατρὸς,</p> <p>ὡς αὐτός που λέγει·</p> <p>Ἐγὼ τὰ ἀρεστὰ αὐτοῦ ποιῶ πάντοτε.</p> <p>οὐκοῦν καὶ ἡμᾶς χρὴ ζῆν κατὰ γνώμην θεοῦ ἐν Χριστῷ</p> <p>καὶ ζηλοῦν ὡς Παῦλος·</p> <p>μιμηταὶ γάρ μου, φησί, γίνεσθε, καθὼς κάγω Χριστοῦ.</p>	<p>you</p> <p>that ye would run together in accordance with the will of God.</p> <p>For even Jesus Christ</p> <p>does all things according to the will of the Father,</p> <p>as He Himself declares in a certain place,</p> <p>"I do always those things that please Him."</p> <p>Wherefore it behooves us also to live according to the will of God in Christ,</p> <p>as Paul did zealously.</p> <p>"Be ye followers of me, even as I also am of Christ."</p>
<p>4.1) Ὅθεν πρέπει ὑμῖν συντρέχειν τῇ τοῦ ἐπισκόπου γνώμῃ,</p>	<p>4:1) Wherefore it is fitting that ye should run together in accordance with the will of your bishop,</p>	<p>4.1) Ὅθεν καὶ ὑμῖν πρέπει συντρέχειν τῇ τοῦ ἐπισκόπου γνώμῃ,</p> <p>τοῦ κατὰ θεὸν ποιμαίνοντος ὑμᾶς·</p>	<p>4:1) Wherefore it is fitting that ye also should run together in accordance with the will of the bishop</p> <p>who by God's appointment rules over</p>

<p>ὅπερ καὶ ποιεῖτε.</p> <p>Τὸ γὰρ ἀξιονόμαστον ὑμῶν πρεσβυτέριον τοῦ θεοῦ ἄξιον, οὕτως συνήρμοσται τῷ ἐπισκόπῳ, ὡς χορδαὶ κιθάρα.</p> <p>Διὰ τοῦτο ἐν τῇ ὁμονοίᾳ ὑμῶν καὶ συμφώνῳ ἀγάπῃ Ἰησοῦς Χριστὸς ᾄδεται.</p>	<p>which thing also ye do.</p> <p>For your justly renowned presbytery, worthy of God, is fitted as exactly to the bishop as the strings are to the harp.</p> <p>Therefore in your concord and harmonious love, Jesus Christ is sung.</p>	<p>ὅπερ καὶ ποιεῖτε, αὐτοὶ σοφισθέντες ὑπὸ τοῦ πνεύματος.</p> <p>τὸ γὰρ ἀξιονόμαστον πρεσβυτέριον, ἄξιον ὄν τοῦ θεοῦ, οὕτως συνήρμοσται τῷ ἐπισκόπῳ, ὡς χορδαὶ κιθάρα, συνδεδεμένοι οὕτω τῇ ὁμονοίᾳ καὶ συμφώνῳ ἀγάπῃ,</p> <p>ἧς ἐστὶν ἀρχηγὸς καὶ φύλαξ Ἰησοῦς ὁ Χριστός.</p>	<p>you.</p> <p>Which thing ye indeed of yourselves do, being instructed by the Spirit.</p> <p>For your justly-renowned presbytery, being worthy of God, is fitted as exactly to the bishop as the strings are to the harp.</p> <p>Thus, being joined together in concord and harmonious love, of which the Captain and Guardian is Jesus Christ.</p>
<p>4.2) Καὶ οἱ κατ' ἄνδρα δὲ χορὸς γίνεσθε, ἵνα σύμφωνοι ὄντες ἐν ὁμονοίᾳ, χρῶμα θεοῦ λαβόντες ἐν ἐνότητι, ἄδητε ἐν φωνῇ μιᾷ διὰ Ἰησοῦ Χριστοῦ τῷ πατρί, ἵνα ὑμῶν καὶ ἀκούσῃ καὶ ἐπιγινώσκῃ δι' ὧν εἴ πράσσετε,</p>	<p>4.2) And do ye, man by man, become a choir, that being harmonious in love, and taking up the song of God in unison, ye may with one voice sing through Jesus Christ, to the Father so that He may both hear you, and perceive by your works</p>	<p>4.2) καὶ οἱ κατ' ἄνδρα δὲ χορὸς γένεσθε εἷς, ἵνα σύμφωνοι ὄντες ἐν ὁμονοίᾳ, συνάφειαν θεοῦ λαβόντες ἐν ἐνότητι, ἐν γένησθε τῇ συμφωνίᾳ τῷ θεῷ πατρὶ</p>	<p>4.2) 2 do ye, man by man, become but one choir; so that, agreeing together in concord, and obtaining a perfect unity with God, ye may indeed be one in harmonious feeling with God the Father,</p>

<p>μέλη ὄντας τοῦ υἱοῦ αὐτοῦ.</p> <p>Χρήσιμον οὖν ἐστὶν ὑμᾶς ἐν ἀμώμῳ ἐνότητι εἶναι,</p> <p>ἵνα καὶ θεοῦ πάντοτε μετέχητε.</p>	<p>that ye are indeed the members of His Son.</p> <p>It is profitable, therefore, that you should be in an unblameable unity,</p> <p>that thus ye may always enjoy communion with God.</p>	<p>καὶ τῷ ἠγαπημένῳ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ τῷ κυρίῳ ἡμῶν·</p> <p>δὸς γὰρ αὐτοῖς, φησί, πᾶτερ ἅγιε, ἵνα, ὡς ἐγὼ καὶ σὺ ἐνέσμεν, καὶ αὐτοὶ ἐν ἡμῖν ἐν ὧσιν.</p> <p>χρήσιμον οὖν ἐστὶν ὑμᾶς ἐν ἀμώμῳ ἐνότητι</p> <p>συνημμένους θεῷ</p> <p>μιμητὰς εἶναι Χριστοῦ,</p> <p>οἳ καὶ μέλη ὑπάρχετε.</p>	<p>and His beloved Son Jesus Christ our Lord.</p> <p>For, says He, "Grant unto them, Holy Father, that as I and Thou are one, they also may be one in us."</p> <p>It is therefore profitable that you should, in an unblameable unity,</p> <p>should be joined together with God</p> <p>being imitators of Christ,</p> <p>of whom also ye are members.</p>
<p>5.1) Εἰ γὰρ ἐγὼ ἐν μικρῷ χρόνῳ τοιαύτην</p> <p>συνήθειαν ἔσχον πρὸς τὸν ἐπίσκοπον ὑμῶν,</p> <p>οὐκ ἀνθρωπίνην οὔσαν,</p> <p>ἀλλὰ πνευματικὴν,</p>	<p>5:1) For if I in this brief space of time,</p> <p>have enjoyed such fellowship with your bishop-</p> <p>I mean not of a mere human,</p> <p>but of a spiritual</p>	<p>5.1) Εἰ γὰρ ἐγὼ ἐν μικρῷ χρόνῳ τοιαύτην</p> <p>συνήθειαν ἔσχον πρὸς τὸν ἐπίσκοπον ὑμῶν,</p> <p>οὐκ ἀνθρωπίνην οὔσαν,</p> <p>ἀλλὰ πνευματικὴν,</p>	<p>5:1) For if I, in this brief space of time,</p> <p>have enjoyed such fellowship with your bishop—</p> <p>I mean not of a mere human,</p> <p>but of a spiritual</p>

<p>πόσω μᾶλλον ὑμᾶς μακαρίζω τοὺς ἐγκεκραμένους αὐτῷ</p> <p>ὡς ἡ ἐκκλησία Ἰησοῦ Χριστῷ</p> <p>καὶ ὡς Ἰησοῦς Χριστὸς τῷ πατρὶ,</p> <p>ἵνα πάντα ἐν ἐνότητι σύμφωνα ᾦ;</p>	<p>nature—</p> <p>how much more do I reckon you happy who are so joined to him</p> <p>as the Church is to Jesus Christ,</p> <p>and as Jesus Christ is to the Father,</p> <p>that so all things may agree in unity!</p>	<p>πόσω μᾶλλον ὑμᾶς μακαρίζω τοὺς ἀνακεκραμένους αὐτῷ,</p> <p>ὡς ἡ ἐκκλησία τῷ κυρίῳ Ἰησοῦ</p> <p>καὶ ὁ κύριος τῷ θεῷ καὶ πατρὶ αὐτοῦ,</p> <p>ἵνα πάντα ἐν ἐνότητι σύμφωνα ᾦ.</p>	<p>nature—</p> <p>how much more do I reckon you happy, who so depend on him</p> <p>as the Church does on the Lord Jesus,</p> <p>and the Lord does on God and His Father,</p> <p>that so all things may agree in unity!</p>
<p>5.2) Μηδεὶς πλανάσθω·</p> <p>ἐὰν μὴ τις ᾖ ἐντὸς τοῦ θυσιαστηρίου,</p> <p>ὑστερεῖται «τοῦ ἄρτου τοῦ θεοῦ».</p> <p>Εἰ γὰρ ἐνὸς καὶ δευτέρου προσευχῆ τοσαύτην ἰσχὺν ἔχει,</p> <p>πόσω μᾶλλον ἢ τε τοῦ ἐπισκόπου καὶ πάσης τῆς ἐκκλησίας;</p>	<p>5.2) Let no man deceive himself:</p> <p>if any one be not within the altar,</p> <p>he is deprived of the bread of God.</p> <p>For if the prayer of one or two possesses such power,</p> <p>how much more that of the bishop and the whole Church!</p>	<p>5.2) μηδεὶς πλανάσθω·</p> <p>ἐὰν μὴ τις ἐντὸς ᾖ τοῦ θυσιαστηρίου,</p> <p>ὑστερεῖται τοῦ ἄρτου τοῦ θεοῦ.</p> <p>εἰ γὰρ ἐνὸς καὶ δευτέρου προσευχῆ τοσαύτην ἰσχὺν ἔχει,</p> <p>ὥστε τὸν Χριστὸν ἐν αὐτοῖς ἐστάναι,</p> <p>πόσω μᾶλλον ἢ τε τοῦ ἐπισκόπου καὶ πάσης τῆς ἐκκλησίας</p> <p>προσευχῆ συμφώνως ἀνιοῦσα πρὸς θεὸν</p> <p>πιστοῖ παρασχεθῆναι αὐτοῖς πάντα τὰ ἐν Χριστῷ αἰτήματα.</p>	<p>5.2) Let no man deceive himself:</p> <p>if any one be not within the altar,</p> <p>he is deprived of the bread of God.</p> <p>For if the prayer of one or two possesses such power</p> <p>that Christ stands in the midst of them,</p> <p>how much more that of the bishop and the whole Church,</p> <p>their prayer ascending up in harmony to God,</p> <p>prevail for the granting of all their petitions in Christ!</p>
<p>5.3) Ὁ οὖν μὴ ἐρχόμενος ἐπὶ τὸ αὐτό,</p> <p>οὗτος ἤδη ὑπερηφανεῖ καὶ ἑαυτὸν διέκρινεν.</p>	<p>5.3) He, therefore, that does not assemble with the rest,</p> <p>has even by this manifested his pride,</p>	<p>5.3) ὁ οὖν τῶν τοιούτων χωριζόμενος</p>	<p>5.3) He, therefore, that separates himself from such,</p>

<p>Γέγραπται γάρ·</p> <p>«Υπερηφάνοις ὁ θεὸς ἀντιτάσσεται.»</p>	<p>and condemned himself.</p> <p>For it is written,</p> <p>"God resisteth the proud."</p>	<p>καὶ μὴ συνερχόμενος ἐν βουλῇ θυσῶν</p> <p>καὶ ἐκκλησίᾳ πρωτοτόκων ἀπογεγραμμένων ἐν οὐρανῷ,</p> <p>λύκος ἐστὶν ἐν προβάτου</p> <p>δορᾷ ἡμερον ἐπιδεικνὺς μορφήν.</p>	<p>and does not meet in the society where sacrifices are offered,</p> <p>and with "the Church of the first-born whose names are written in heaven,"</p> <p>is a wolf in sheep's clothing,</p> <p>while he presents a mild outward appearance.</p>
<p>Σπουδάσωμεν οὖν μὴ ἀντιτάσσεσθαι τῷ ἐπισκόπῳ,</p>	<p>Let us be careful, then, not to set ourselves in opposition to the bishop,</p>	<p>σπουδάσατε, ἀγαπητοί, ὑποταγῆναι τῷ ἐπισκόπῳ</p>	<p>Do ye, beloved, be careful to be subject to the bishop,</p>
<p>ἵνα ὦμεν θεῷ ὑποτασσόμενοι.</p>	<p>in order that we may be subject to God.</p>	<p>καὶ τοῖς πρεσβυτέροις καὶ τοῖς διακόνοις·</p> <p>ὁ γὰρ τούτοις ὑποτασσόμενος ὑπακούει Χριστῷ</p> <p>τῷ προχειρισμένῳ αὐτούς,</p> <p>ὁ δὲ ἀπειθῶν αὐτοῖς ἀπειθεῖ Χριστῷ Ἰησοῦ,</p> <p>ὁ δὲ ἀπειθῶν τῷ υἱῷ οὐκ ὄψεται τὴν ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ θεοῦ μένει ἐπ' αὐτόν·</p>	<p>and the presbyters and the deacons.</p> <p>For he that is subject to these is obedient to Christ,</p> <p>who has appointed them;</p> <p>but he that is disobedient to these is disobedient to Christ Jesus.</p> <p>And "he that obeyeth not the Son shall not see life, but the wrath of God abideth on</p>

		<p>αυθάδης γάρ ἐστιν καὶ δύσερις ὑπερήφανος, ὁ μὴ πειθαρχῶν τοῖς κρείττοσιν.</p> <p>Ἵπερηφάνοις δέ, φησὶν, ὁ θεὸς ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσι χάριν,</p> <p>καί· Ἵπερήφανοι παρηνόμουν ἕως σφόδρα.</p> <p>λέγει δὲ καὶ ὁ κύριος πρὸς τοὺς ἱερεῖς·</p> <p>Ὁ ὑμῶν ἀκούων ἐμοῦ ἀκούει, καὶ ὁ ἐμοῦ ἀκούων ἀκούει τοῦ πέμψαντός με πατρός· ὁ ὑμᾶς ἀθετῶν ἐμὲ ἀθετεῖ, ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν πέμψαντά με.</p>	<p>him."</p> <p>For he that yields not obedience to his superiors is self-confident, quarrelsome, and proud.</p> <p>But "God," it says "resisteth the proud, but giveth grace to the humble;"</p> <p>and, "The proud have greatly transgressed."</p> <p>The Lord also says to the priests,</p> <p>"He that heareth you, heareth Me; and he that heareth Me, heareth the Father that sent Me. He that despiseth you, despiseth Me; and he that despiseth Me, despiseth Him that sent Me."</p>
<p>6.1) Καὶ ὅσον βλέπει τις σιγῶντα ἐπίσκοπον,</p> <p>πλειόνως αὐτὸν φοβείσθω·</p> <p>πάντα γὰρ ὃν πέμπει ὁ οἰκοδεσπότης εἰς ἰδίαν οἰκονομίαν,</p> <p>οὕτως δεῖ ἡμᾶς αὐτὸν δέχεσθαι,</p>	<p>6:1) Now the more any one sees the bishop keeping silence,</p> <p>the more ought he to revere him.</p> <p>For we ought to receive every one whom the Master of the house sends to be over His household,</p> <p>as we would do Him that sent him.</p>	<p>6.1) Ὅσῳ οὖν βλέπετε σιωπῶντα τὸν ἐπίσκοπον,</p> <p>πλεῖον αὐτὸν φοβεῖσθε·</p> <p>πάντα γὰρ ὃν πέμπει ὁ οἰκοδεσπότης εἰς ἰδίαν οἰκονομίαν,</p> <p>οὕτως αὐτὸν δεῖ ἡμᾶς δέχεσθαι,</p>	<p>6:1) The more, therefore, you see the bishop silent,</p> <p>the more do you reverence him.</p> <p>For we ought to receive every one whom the Master of the house sends to be over His household,</p> <p>as we would do Him that sent him.</p>

<p>ὡς αὐτὸν τὸν πέμψαντα.</p> <p>Τὸν οὖν ἐπίσκοπον δῆλον ὅτι ὡς αὐτὸν τὸν κύριον δεῖ προσβλέπειν.</p>	<p>So it is manifest.</p> <p>We should look upon the bishop even as we would upon the Lord Himself.</p>	<p>ὡς αὐτὸν τὸν πέμψαντα.</p> <p>τὸν οὖν ἐπίσκοπον δηλονότι ὡς αὐτὸν τὸν κύριον δεῖ προσβλέπειν,</p> <p>τῷ κυρίῳ παρεστῶτα.</p> <p>ὁρατικὸν δὲ ἄνδρα καὶ ὄξυν τοῖς ἔργοις βασιλεῦσι δεῖ παρεστάναι, καὶ μὴ παρεστάναι ἀνθρώποις νωθροῖς.</p>	<p>So it is manifest.</p> <p>We should look upon the bishop even as we would look upon the Lord Himself,</p> <p>standing, as he does, before the Lord.</p> <p>For "it behooves the man who looks carefully about him, and is active in his business, to stand before kings, and not to stand before slothful men."</p>
<p>6.2) Αὐτὸς μὲν οὖν Ὀνήσιμος ὑπερεπαινεῖ ὑμῶν τὴν ἐν θεῷ εὐταξίαν,</p> <p>ὅτι πάντες κατὰ ἀλήθειαν ζῆτε</p> <p>καὶ ὅτι ἐν ὑμῖν οὐδεμία αἵρεσις κατοικεῖ.</p> <p>ἀλλ' οὐδὲ ἀκούετε τινος πλέον ἢ περὶ Ἰησοῦ Χριστοῦ</p> <p>λαλοῦντος ἐν ἀληθείᾳ.</p>	<p>6.2) And indeed Onesimus himself greatly commends your good order in God,</p> <p>that ye all live according to the truth,</p> <p>and that no sect has any dwelling-place among you.</p> <p>Nor, indeed, do ye hearken to any one rather than to Jesus Christ</p> <p>speaking in truth.</p>	<p>6.2) αὐτὸς μὲντοι Ὀνήσιμος ὑπερ ἐπαινεῖ ὑμῶν τὴν ἐν θεῷ εὐταξίαν,</p> <p>ὅτι πάντες κατὰ ἀλήθειαν ζῆτε</p> <p>καὶ ὅτι ἐν ὑμῖν οὐδεμία αἵρεσις κατοικεῖ.</p> <p>ἀλλ' οὐδὲ ἀκούετε τινος ἢ μόνου Ἰησοῦ Χριστοῦ,</p> <p>τοῦ ἀληθινοῦ ποιμένος καὶ διδασκάλου,</p> <p>καὶ ἐστε, ὡς Παῦλος ὑμῖν ἔγραφεν, ἐν σῶμα καὶ ἐν πνεῦμα, διὰ τὸ ἐν μιᾷ ἐλπίδι κεκλησθαι τῆς πίστεως.</p>	<p>6.2) And indeed Onesimus himself greatly commends your good order in God,</p> <p>that ye all live according to the truth,</p> <p>and that no sect has any dwellingplace among you.</p> <p>Nor indeed do ye hearken to any one rather than to Jesus Christ,</p> <p>the true Shepherd and Teacher.</p> <p>And ye are, as Paul wrote to you, "one body and one spirit, because ye have also been called in one hope of the faith."</p>

		<p>ἐπεὶπερ καὶ εἷς κύριος, μία πίστις, ἓν βάπτισμα, εἷς θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν.</p> <p>ὕμεῖς μὲν οὖν ἔστε τοιοῦτοι, ὑπὸ τοιῶνδε παιδευτῶν στοιχειωθέντες,</p> <p>Παύλου τοῦ χριστοφόρου καὶ Τιμοθέου τοῦ πιστοτάτου.</p>	<p>Since also "there is one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all."</p> <p>Such, then, are ye, having been taught by such instructors,</p> <p>Paul the Christbearer, and Timothy the most faithful.</p>
<p>7.1) Εἰώθασιν γάρ τινες δόλῳ πονηρῶ τὸ ὄνομα περιφέρειν,</p> <p>ἄλλα τινὰ πράσσοντες ἀνάξια θεοῦ·</p> <p>οὓς δεῖ ὑμᾶς ὡς θηρία ἐκκλίνειν.</p> <p>Εἰσὶν γὰρ κύνες</p>	<p>7:1) For some are in the habit of carrying about the name in wicked guile,</p> <p>while yet they practice things unworthy of God,</p> <p>whom ye must flee as ye would wild beasts.</p> <p>For they are dogs,</p>	<p>7.1) Τινὲς δὲ φαυλότατοι εἰώθασιν δόλῳ πονηρῶ τὸ ὄνομα περιφέρειν,</p> <p>ἄλλα τινὰ πράσσοντες ἀνάξια θεοῦ</p> <p>καὶ φρονοῦντες ἐναντία τῆς τοῦ Χριστοῦ διδασκαλίας ἐπ' ὀλέθρῳ ἑαυτῶν</p> <p>καὶ τῶν πειθομένων αὐτοῖς·</p> <p>οὓς δεῖ ὑμᾶς ὡς θηρία ἐκκλίνειν.</p> <p>δίκαιος γὰρ ἐκκλίνας σώζεται εἰς τὸν αἰῶνα, πρόχειρος δὲ γίνεται καὶ ἐπίχαρτος ἀσεβῶν ἀπώλεια·</p> <p>εἰσὶ γὰρ κύνες ἐνεοί, οὐ</p>	<p>7:1) But some most worthless persons are in the habit of carrying about the name in wicked guile,</p> <p>while yet they practice things unworthy of God,</p> <p>and hold opinions contrary to the doctrine of Christ, to their own destruction,</p> <p>and that of those who give credit to them,</p> <p>whom you must avoid as ye would wild beasts.</p> <p>For "the righteous man who avoids them is saved for ever; but the destruction of the ungodly is sudden, and a subject of rejoicing."</p> <p>For "they are dumb</p>

<p>λυσσῶντες, λαθροδῆκται· οὓς δεῖ ὑμᾶς φυλάσσεσθαι ὄντας δυσθεραπεύτους.</p>	<p>raving mad, who bite secretly, against whom ye must be on your guard, inasmuch as they are men who can scarcely be cured.</p>	<p>δυνάμενοι ὑλακτεῖν, λυσσῶντες, λαθροδῆκτοι, οὓς φυλάσσεσθαι χρή· ἀνίατα γὰρ νοσοῦσιν.</p>	<p>dogs, that cannot bark," raving mad, and biting secretly, against whom ye must be on your guard, since they labor under an incurable disease.</p>
<p>7.2) Εἷς ἰατρός ἐστίν, σαρκικός τε καὶ πνευματικός, γεννητός καὶ ἀγέννητος, ἐν σαρκὶ γενόμενος θεός, ἐν θανάτῳ ζωὴ ἀληθινή, καὶ ἐκ Μαρίας καὶ ἐκ θεοῦ, πρῶτον παθητός καὶ τότε ἀπαθής, Ἰησοῦς Χριστός ὁ κύριος ἡμῶν.</p>	<p>7.2) There is one Physician who is possessed both of flesh and spirit; both made and not made; God existing in flesh; true life in death; both of Mary and of God; first possible and then impossible, even Jesus Christ our Lord.</p>	<p>7.2) ἰατρός δὲ ἡμῶν ἐστίν  ὁ μόνος ἀληθινὸς θεός, ὁ ἀγέννητος καὶ ἀπρόσιτος, ὁ τῶν ὅλων κύριος, τοῦ δὲ μονογενοῦς πατρὸς καὶ γεννήτωρ.</p>	<p>7.2) But our Physician is  the one true God, the unbegotten and unapproachable, the Lord of all, the only-begotten (Son) of (the) Father and</p>

		<p>ἔχομεν ἰατρὸν καὶ τὸν κύριον ἡμῶν θεὸν</p> <p>Ἰησοῦν τὸν Χριστόν,</p> <p>τὸν πρὸ αἰώνων υἱὸν μονογενῆ καὶ λόγον,</p> <p>ὕστερον δὲ καὶ ἄνθρωπον</p> <p>ἐκ Μαρίας τῆς παρθένου·</p> <p>ὁ λόγος γὰρ σὰρξ ἐγένετο,</p> <p>ὁ ἀσώματος ἐν σώματι,</p> <p>ὁ ἀπαθὴς ἐν παθητῷ σώματι,</p> <p>ὁ ἀθάνατος ἐν θνητῷ σώματι,</p> <p>ἡ ζωὴ ἐν φθορᾷ,</p> <p>ὅπως θανάτου καὶ φθορᾶς ἐλευθέρωση καὶ ἰατρεύση τὰς ψυχὰς ἡμῶν</p> <p>καὶ ἰάσῃται αὐτὰς νοσηλευθείσας</p> <p>ἐν ἀσεβείᾳ καὶ πονηραῖς ἐπιθυμίαις.</p>	<p>Begetter.</p> <p>We have as a Physician even our Lord God,</p> <p>Jesus the Christ,</p> <p>(who) before (the) ages, (was) the only-begotten Son and Word,</p> <p>but who afterwards became also man,</p> <p>of Mary the virgin.</p> <p>For "the Word was made flesh."</p> <p>Being incorporeal, He was in the body;</p> <p>being impassible, He was in a passible body;</p> <p>being immortal, He was in a mortal body;</p> <p>being life, He became subject to corruption,</p> <p>that from death and corruption He might free our souls, and heal them</p> <p>and might restore them to health, when they were diseased</p> <p>with ungodliness and wicked lusts.</p>
8.1) Μὴ οὖν τις ὑμᾶς ἐξαπατάτω,	8:1) Let not then any one deceive you,	8:1) Μὴ οὖν τις ὑμᾶς ἐξαπατάτω,	8:1) Let not then any one deceive you,

<p>ὥσπερ οὐδὲ ἐξαπατᾶσθε,</p> <p>ὅλοι ὄντες θεοῦ.</p> <p>Ὅταν γὰρ μηδεμία ἔρις ἐνήρειται ἐν ὑμῖν ἢ δυναμένη ὑμᾶς βασανίσαι,</p> <p>ἄρα κατὰ θεὸν ζῆτε.</p> <p>Περίψημα ὑμῶν</p> <p>καὶ ἀγνίζομαι ὑπὲρ ὑμῶν Ἐφεσίων, ἐκκλησίας τῆς διαβολῆτος τοῖς αἰῶσιν.</p>	<p>as indeed ye are not deceived,</p> <p>inasmuch as ye are wholly devoted to God.</p> <p>For since there is no strife raging among you which might distress you,</p> <p>ye are certainly living in accordance with God's will.</p> <p>I am far inferior to you,</p> <p>and require to be sanctified by you Ephesians, a Church so renowned throughout the world.</p>	<p>ὥσπερ οὐδὲ ἐξαπατᾶσθε·</p> <p>ὅλοι γὰρ ἐστε θεοῦ.</p> <p>ὅταν γὰρ μηδεμία ἐπιθυμία ἐν ὑμῖν ὑπάρχη δυναμένη ὑμᾶς υπάναι καὶ βάσανον ἐπαγαγεῖν,</p> <p>ἄρα κατὰ θεὸν ζῆτε</p> <p>καὶ ἐστε Χριστοῦ.</p> <p>περίψημα ὑμῶν</p> <p>καὶ τῆς ἀγνοτάτης Ἐφεσίων ἐκκλησίας, τῆς διαβολῆτος καὶ πολυῦμνήτου τοῖς αἰῶσιν.</p>	<p>as indeed ye are not deceived;</p> <p>for ye are wholly devoted to God.</p> <p>For when there is no evil desire within you, which might defile and torment you,</p> <p>then do ye live in accordance with the will of God,</p> <p>and are of Christ.</p> <p>Cast ye out that which defiles you,</p> <p>who are of the most holy Church of the Ephesians, which is so famous and celebrated throughout the world.</p>
<p>8.2) Οἱ σαρκικοὶ τὰ πνευματικὰ πράσσειν οὐ δύνανται</p> <p>οὐδὲ οἱ πνευματικοὶ τὰ σαρκικά,</p> <p>ὥσπερ οὐδὲ ἡ πίστις τὰ τῆς ἀπιστίας</p> <p>οὐδὲ ἡ ἀπιστία τὰ τῆς πίστεως.</p> <p>Ἄ δὲ καὶ κατὰ σάρκα πράσσετε, ταῦτα πνευματικὰ ἐστίν·</p> <p>ἐν Ἰησοῦ γὰρ Χριστῷ</p>	<p>8.2) They that are carnal cannot do those things which are spiritual,</p> <p>nor they that are spiritual the things which are carnal;</p> <p>even as faith cannot do the works of unbelief,</p> <p>nor unbelief the works of faith.</p> <p>But even those things which ye do according to the flesh are spiritual;</p> <p>for ye do all things in</p>	<p>8.2) οἱ σαρκικοὶ τὰ πνευματικὰ πράττειν οὐ δύνανται</p> <p>οὐδὲ οἱ πνευματικοὶ τὰ σαρκικά,</p> <p>ὥστε οὐδὲ ἡ πίστις τὰ τῆς ἀπιστίας</p> <p>οὐδὲ ἡ ἀπιστία τὰ τῆς πίστεως.</p>	<p>8.2) They that are carnal cannot do those things which are spiritual,</p> <p>nor they that are spiritual the things which are carnal;</p> <p>even as faith cannot do the works of unbelief,</p> <p>nor unbelief the works of faith.</p>

<p>πάντα πράσσετε.</p>	<p>Jesus Christ.</p>	<p>ὕμεῖς δέ,  πλήρεις ὄντες τοῦ ἁγίου πνεύματος,  οὐδὲν σαρκικόν,  ἀλλὰ πνευματικὰ πάντα πράσσετε.  ἐν Χριστῷ Ἰησοῦ τελειοῦσθε,  ὅς ἐστιν σωτὴρ πάντων ἀνθρώπων, μάλιστα πιστῶν.</p>	<p>But ye,  being full of the Holy Spirit,  do nothing according to the flesh,  but all things according to the Spirit.  Ye are complete in Christ Jesus,  "who is the Savior of all men, specially of them that believe."</p>
<p>9.1) Ἐγνων δὲ παροδεύσαντάς τινας ἐκεῖθεν,  ἔχοντας κακὴν διδαχὴν·  οὓς οὐκ εἰάσατε σπεῖραι εἰς ὑμᾶς,  βύσαντες τὰ ὦτα,  εἰς τὸ μὴ παραδέξασθαι τὰ σπειρόμενα ὑπ' αὐτῶν,  ὡς ὄντες λίθοι ναοῦ πατρός,  ἡτοιμασμένοι εἰς οἰκοδομὴν θεοῦ πατρός,  ἀναφερόμενοι εἰς τὰ</p>	<p>9:1) Nevertheless, I have heard of some who have passed on from this to you,  having false doctrine,  whom ye did not suffer to sow among you,  but stopped your ears,  that ye might not receive those things which were sown by them,  as being stones of the temple of the Father,  prepared for the building of God the Father,  and drawn up on high</p>	<p>9.1) Ἐγνων δὲ τινας παροδεύσαντας δι' ὑμῶν,  ἔχοντας κακὴν διδαχὴν ἀλλοκότου καὶ πονηροῦ πνεύματος,  οἷς οὐκ ἐδώκατε πάροδον σπεῖραι τὰ ζιζάνια,  βύσαντες τὰ ὦτα,  εἰς τὸ μὴ παραδέξασθαι τὴν ὑπ' αὐτῶν καταγελλομένην πλάνην,</p>	<p>9:1) Nevertheless, I have heard of some who have passed in among you,  holding the wicked doctrine of the strange and evil spirit;  to whom ye did not allow entrance to sow their tares,  but stopped your ears  that ye might not receive that error which was proclaimed by them,</p>

<p>ὑψηλὰ διὰ τῆς μηχανῆς Ἰησοῦ Χριστοῦ,  ὃς ἔστιν σταυρός,  σχοινίῳ χρώμενοι τῷ πνεύματι τῷ ἁγίῳ·  ἢ δὲ πίστις ὑμῶν ἀναγωγεὺς ὑμῶν,  ἢ δὲ ἀγάπη ὁδὸς ἢ ἀναφέρουσα εἰς θεόν.</p>	<p>by the instrument of Jesus Christ,  which is the cross,  making use of the Holy Spirit as a rope,  while your faith was the means by which you ascended,  and your love the way which led up to God.</p>	<p>πεπεισμένοι τὸ λαοπλάνον πνεῦμα οὐ τὰ Χριστοῦ,  ἀλλὰ τὰ ἴδια λαλεῖν·  ψευδολόγον γὰρ ἔστιν.  τὸ δὲ ἅγιον πνεῦμα οὐ τὰ ἴδια,  ἀλλὰ τὰ τοῦ Χριστοῦ,  καὶ οὐκ ἀφ' ἑαυτοῦ,  ἀλλὰ ἀπὸ τοῦ κυρίου,  ὡς καὶ ὁ κύριος τὰ παρὰ τοῦ πατρὸς ἡμῖν κατήγγελλεν.  ὁ λόγος γάρ, φησὶν, ὃν ἀκούετε, οὐκ ἔστιν ἐμός, ἀλλὰ τοῦ πέμψαντός με πατρὸς.  καὶ περὶ τοῦ πνεύματος τοῦ ἁγίου·</p>	<p>as being persuaded that that spirit which deceives the people does not speak the things of Christ,  but his own,  for he is a lying spirit.  But the Holy Spirit does not speak His own things,  but those of Christ,  and that not from himself,  but from the Lord;  even as the Lord also announced to us the things that He received from the Father.  For, says He, "the word which ye hear is not Mine, but the Father's, who sent Me."  And says He of the Holy Spirit,</p>
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		<p>Οὐ λαλήσει, φησίν, ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἂν ἀκούσῃ παρ' ἑμοῦ.</p> <p>καὶ περὶ ἑαυτοῦ φησι πρὸς τὸν πατέρα·</p> <p>Ἔγώ σε, φησίν, ἐδόξασα ἐπὶ τῆς γῆς· τὸ ἔργον, ὃ ἔδωκάς μοι, ἐτελείωσα· ἐφάνέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις.</p> <p>καὶ περὶ τοῦ ἁγίου πνεύματος·</p> <p>Ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἑμοῦ λαμβάνει καὶ ἀναγγελεῖ ὑμῖν.</p> <p>οὐκοῦν ἐκάτερος αὐτὸν δοξάζει,</p> <p>παρ' [according to] οὗ [self] καὶ [also] ἔλαβεν [he speaks],</p> <p>ὃ [that] ποιήσει [which he has fashioned]·</p> <p>καὶ αὐτὸν [himself] κηρύττει [heralds]</p> <p>καὶ αὐτοῦ [of himself] τὰ ῥήματα [things which are said] καταγγέλλει [he declares].</p> <p>τὸ [the] δὲ [but] πλάνον [deceiving] πνεῦμα</p>	<p>"He shall not speak of Himself, but whatsoever things He shall hear from Me."</p> <p>And He says of Himself to the Father,</p> <p>"I have," says He, "glorified Thee upon the earth; I have finished the work which, Thou gavest Me; I have manifested Thy name to men."</p> <p>And of the Holy Ghost,</p> <p>"He shall glorify Me, for He receives of Mine and declare it to you."</p> <p>But the opposite of this kind of person magnifies himself, and speaking on his own authority what he has created, for he seeks to proclaim himself.</p> <p>He glorifies himself, that which he declares is his own</p> <p>but a deceiving spirit</p>
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		[spirit]	
		ἑαυτὸ [himself] κηρύττει [he heralds],	he heralds himself,
		τὰ ἴδια [of himself] λαλεῖ [he speaks],	he speaks of himself
		αὐτάρεσκον [self important] γάρ [for] ἔστιν [he is].	for he is self-important.
		ἑαυτὸ [of himself] δοξάζει [he magnifies],	he magnifies himself
		τύφου [to delude you] γάρ [for] ἔστι [he is] μεστόν [full].	he is full of delusional tactics
		ψευδολόγον [lying] ὑπάρχει [he initiates],	he introduces lies
		ἀπατηλόν [producing illusion],	illusions
		θωπευτικόν [flattering <uncommon word>],	flattering
		κολακευτικόν [a manipulator],	manipulating
		ὑπουλον [festering inside], ·	festering inside
		[ρ]αψωδόν [a troubadour],	a troubadour,
		φλύαρον [silly talk],	a silly talker
		ἀσύμφωνον [inharmonious],	inharmonious
		ἀμετροεπές [unbridled tongue],	with an unbridled tongue
		γλίσχρον [nit picker],	a nit picker
		ψοφοδεές [easily	easily frightened

		<p>frightened],</p> <p>οὐτῆς ἐνεργείας  ρύσεται ἡμᾶς Ἰησοῦς ὁ  Χριστός,</p> <p>ὁ θεμελιώσας ἡμᾶς ἐπὶ  τὴν πέτραν,</p> <p>ὡς λίθους ἐκλεκτούς,</p> <p>εὐαρμολογουμένους  εἰς οἰκοδομὴν θεοῦ  πατρός,</p> <p>ἀναφερομένους εἰς τὰ  ὑψη διὰ Χριστοῦ τοῦ  ὑπὲρ ἡμῶν  σταυρωθέντος,</p> <p>σχοίνῳ χρωμένους τῷ  ἀγίῳ πνεύματι,</p> <p>πίστει δὲ ἀναγομένους  καὶ ἀγάπῃ κου-  φιζομένους ἐκ γῆς πρὸς  οὐρανόν,</p> <p>συνοδοιποροῦντας ἅμα  ἁμώμοις.</p> <p>μακάριοι γάρ, φησὶν, οἱ  ἄμωμοι ἐν ὁδῷ, οἱ  πορευόμενοι ἐν νόμῳ  κυρίου.</p> <p>ὁδὸς δὲ ἐστὶν ἀπλανὴς  Ἰησοῦς ὁ Χριστός·</p> <p>ἐγὼ γάρ, φησὶν, εἰμὶ ἡ  ὁδὸς καὶ ἡ ζωὴ.</p> <p>ὁδηγεῖ δὲ ἡ ὁδὸς πρὸς  τὸν πατέρα·</p> <p>οὐδεὶς γάρ, φησὶν,</p>	<p>From his power Jesus  Christ will deliver you,</p> <p>who has founded you  upon the rock,</p> <p>as being chosen stones,</p> <p>well fitted for the  divine edifice of the  Father,</p> <p>and who are raised up  on high by Christ, who  was crucified for you,</p> <p>making use of the Holy  Spirit as a rope,</p> <p>and being borne up by  faith, while exalted by  love from earth to  heaven,</p> <p>walking in company  with those that are  undefiled.</p> <p>For, it says "Blessed are  the undefiled in the  way, who walk in the  law of the Lord."</p> <p>Now the way is  unerring, namely, Jesus  Christ.</p> <p>For, says He, "I am the  way and the life."</p> <p>And this way leads to  the Father.</p> <p>For "no man," says He,</p>
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		ἔρχεται πρὸς τὸν πατέρα, εἰ μὴ δι' ἐμοῦ.	"cometh to the Father but by Me."
9.2) Ἐστὲ οὖν καὶ σύνοδοι πάντες, θεοφόροι καὶ ναοφόροι, χριστοφόροι, ἁγιοφόροι, κατὰ πάντα κεκοσμημένοι ἐν ταῖς ἐντολαῖς Ἰησοῦ Χριστοῦ· οἷς καὶ ἀγαλλιώμενος ἤξιώθην δι' ὧν γράφω προσομιλῆσαι ὑμῖν καὶ συγχαρῆναι ὅτι κατ' ἄλλον βίον οὐδὲν ἀγαπᾶτε εἰ μὴ μόνον τὸν θεόν.	9.2) Ye, therefore, as well as all your fellowtravelers, are God-bearers, temple-bearers, Christ-bearers, bearers of holiness, adorned in all respects with the commandments of Jesus Christ, in whom also I exult that I have been thought worthy, by means of this Epistle, to converse with you, and rejoice because with respect to your life ye love nothing but God only.	9.2) μακάριοι οὖν ἐστε ὑμεῖς οἱ θεοφόροι. πνευματοφόροι, ναοφόροι, ἁγιοφόροι, κατὰ πάντα κεκοσμημένοι ἐν ταῖς ἐντολαῖς Ἰησοῦ Χριστοῦ, βασιλείον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν· δι' οὓς ἀγαλλιώμενος ἤξιώθην, δι' ὧν γράφω προσομιλῆσαι τοῖς ἁγίοις τοῖς οὖσιν ἐν Ἐφέσῳ, τοῖς πιστοῖς ἐν Χριστῷ Ἰησοῦ. χαίρω οὖν ἐφ' ὑμῖν,	9.2) Blessed, then, are ye who are God-bearers, spirit-bearers, temple-bearers, bearers of holiness, adorned in all respects with the commandments of Jesus Christ, being "a royal priesthood, a holy nation, a peculiar people," on whose account I rejoice exceedingly, and have had the privilege, by this Epistle, of conversing with "the saints which are at Ephesus, the faithful in Christ Jesus." I rejoice, therefore,

		<p>ὄτι μὴ τῇ ματαιότητι προσέχετε</p> <p>οὐδὲ κατὰ σάρκα ἀγαπᾶτε,</p> <p>ἀλλὰ κατὰ θεόν.</p>	<p>over you,</p> <p>that ye do not give heed to vanity,</p> <p>and love nothing according to the flesh,</p> <p>but according to God.</p>
<p>10.1) Καὶ ὑπὲρ τῶν ἄλλων δὲ ἀνθρώπων «ἀδιαλείπτως προσεύχεσθε».</p> <p>Ἔστιν γὰρ ἐν αὐτοῖς ἐλπίς μετανοίας,</p> <p>ἵνα θεοῦ τύχωσιν.</p> <p>Ἐπιτρέψατε οὖν αὐτοῖς κἂν ἐκ τῶν ἔργων ὑμῶν μαθητευθῆναι.</p>	<p>10:1) And in behalf of other men, pray ye without ceasing.</p> <p>For there is in them hope of repentance</p> <p>that they may attain to God.</p> <p>See, then, that they be instructed by your works, if in no other way.</p>	<p>10.1) Καὶ ὑπὲρ τῶν ἄλλων δὲ ἀνθρώπων ἀδιαλείπτως προσεύχεσθε·</p> <p>ἔστιν γὰρ αὐτοῖς ἐλπίς μετανοίας,</p> <p>ἵνα θεοῦ τύχωσιν.</p> <p>μὴ ὁ πίπτων γὰρ οὐκ ἀνίσταται, ἢ ὁ ἀποστρέφων οὐκ ἐπιστρέφει;</p> <p>ἐπιτρέψατε οὖν αὐτοῖς μαθητευθῆναι ὑμῖν.</p> <p>γίνεσθε οὖν διάκονοι θεοῦ καὶ στόμα Χριστοῦ·</p> <p>λέγει γὰρ ὁ κύριος·</p> <p>Ἐὰν ἐξαγάγητε ἐξ ἀναξίου τίμιον, ὡς στόμα μου ἔσεσθε. γίνεσθε</p>	<p>10:1) And in behalf of other men, pray ye without ceasing.</p> <p>for there is hope of the repentance,</p> <p>that they may attain to God.</p> <p>For "cannot he that falls arise again, and he that goes astray return?"</p> <p>Permit them, then, to be instructed by you.</p> <p>Be ye therefore the ministers of God, and the mouth of Christ.</p> <p>For thus saith the Lord,</p> <p>"If ye take forth the precious from the vile, ye shall be as my mouth."</p>
<p>10.2) Πρὸς τὰς ὀργὰς αὐτῶν ὑμεῖς πραεῖς,</p> <p>πρὸς τὰς μεγαλορημοσύνας</p>	<p>10.2) Be ye meek in response to their wrath,</p> <p>humble in opposition to their boasting:</p>	<p>10.2) πρὸς τὰς ὀργὰς αὐτῶν ὑμεῖς ταπεινόφρονες,</p>	<p>10.2) Be ye humble in response to their wrath;</p>

<p>αυτῶν ὑμεῖς ταπεινόφρονες,</p> <p>πρὸς τὰς βλασφημίας αὐτῶν ὑμεῖς τὰς προσευχάς,</p> <p>πρὸς τὴν πλάνην αὐτῶν ὑμεῖς «ἐδραῖοι τῇ πίστει»,</p> <p>πρὸς τὸ ἄγριον αὐτῶν ὑμεῖς ἡμεροί,</p> <p>μὴ σπουδάζοντες ἀντιμιμήσασθαι αὐτούς.</p>	<p>to their blasphemies return your prayers;</p> <p>in contrast to their error, be ye steadfast in the faith;</p> <p>and for their cruelty, manifest your gentleness.</p> <p>While we take care not to imitate their conduct.</p>	<p>ἀντιτάξατε πρὸς τὰς βλασφημίας αὐτῶν ὑμεῖς τὰς ἐκτενεῖς εὐχάς,</p> <p>αὐτῶν πλανωμένων στήκετε ὑμεῖς ἐν τῇ πίστει ἐδραῖοι,</p> <p>νικήσατε τὸ ἄγριον ἦθος ἐν ἡμερότητι,</p> <p>τὸ ὀργίλον ἐν πραότητι.</p> <p>μακάριοι γὰρ οἱ πραεῖς,</p> <p>καὶ Μωσῆς πρᾶος παρὰ πάντας ἀνθρώπους,</p> <p>καὶ Δαυὶδ πρᾶος σφόδρα·</p> <p>διὸ παραινεῖ Παῦλος,</p> <p>δοῦλον λέγων κυρίου οὐ δεῖ μάχεσθαι, ἀλλ' ἥπιον εἶναι πρὸς πάντας, διδακτικόν, ἀνεξίκακον, ἐν πραότητι παιδεύοντα τοὺς ἀντιδιατιθεμένους.</p> <p>μὴ σπουδάζοντες ἀμύνεσθαι τοὺς ἀδικοῦντας ὑμᾶς</p>	<p>oppose to their blasphemies your earnest prayers;</p> <p>while they go astray, stand ye steadfast in the faith.</p> <p>Conquer ye their harsh temper by gentleness,</p> <p>their passion by meekness.</p> <p>For "blessed are the meek;"</p> <p>and Moses was meek above all men;</p> <p>and David was exceeding meek.</p> <p>Wherefore Paul exhorts as follows:</p> <p>"The servant of the Lord must not strive, but be gentle towards all men, apt to teach, patient, in meekness instructing those that oppose themselves."</p> <p>Do not seek to avenge ourselves on those that injure you,</p>
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		(εἰ ἀνταπέδωκα γάρ, φησί, τοῖς ἀνταποδιδοῦσί μοι κακά),	for it says, "If I have returned evil to those who returned evil to me."
10.3) Ἀδελφοὶ αὐτῶν εὐρεθῶμεν τῇ ἐπιεικείᾳ·	10.3) let us be found their brethren in all true kindness;	10.3) ἀδελφοὺς αὐτοὺς ποιήσωμεν τῇ ἐπιεικείᾳ.	10.3) Let us make them brethren by our kindness.
«μιμηταὶ» δὲ «τοῦ κυρίου» σπουδάζωμεν εἶναι·	and let us seek to be followers of the Lord	εἶπατε γὰρ τοῖς μισοῦσιν ὑμᾶς·  Ἀδελφοὶ ἡμῶν ἐστε, ἵνα τὸ ὄνομα τοῦ κυρίου δοξασθῇ.  καὶ μιμησώμεθα τὸν κύριον,  ὃς λοιδορούμενος οὐκ ἀντελοιδόρει,  σταυρούμενος οὐκ ἀντέτεινε,  πάσχων οὐκ ἠπειλεῖ,  ἀλλ' ὑπὲρ τῶν ἐχθρῶν προσήχητο·  Πάτερ ἄφες αὐτοῖς, οὐκ οἶδασιν, ὃ ποιοῦσιν.	For say ye to those that hate you,  Ye are our brethren, that the name of the Lord may be glorified.  And let us imitate the Lord,  "who, when He was reviled, reviled not again;"  when He was crucified, He answered not;  "when He suffered, He threatened not;"  but prayed for His enemies,  "Father, forgive them; they know not what they do."
τίς πλέον ἀδικηθεῖς; τίς ἀποστερηθεῖς; τίς ἀθετηθεῖς;	(who ever more unjustly treated, more destitute, more condemned?),	εἴ τις πλέον ἀδικηθεῖς πλείονα ὑπομείνη,  οὗτος μακάριος·  εἴ τις ἀποστερηθῇ,  εἴ τις ἀθετηθῇ διὰ τὸ ὄνομα τοῦ κυρίου,	If any one, the more he is injured, displays the more patience,  blessed is he.  If any one is defrauded,  if any one is despised, for the name of the Lord,

<p>ἵνα μὴ τοῦ διαβόλου βοτάνη τις εὐρεθῆ ἐν ὑμῖν,</p> <p>ἀλλ' ἐν πάσῃ ἀγνείᾳ καὶ σωφροσύνῃ μένητε ἐν Ἰησοῦ Χριστῷ σαρκικῶς καὶ πνευματικῶς.</p>	<p>that so no plant of the devil may be found in you,</p> <p>but ye may remain in all holiness and sobriety in Jesus Christ,</p> <p>both with respect to the flesh and spirit.</p>	<p>οὗτος ὄντως Χριστοῦ ἐστίν.</p> <p>βλέπετε, μὴ τοῦ διαβόλου βοτάνη εὐρεθῆ ἐν ὑμῖν·</p> <p>πικρὰ γὰρ ἐστὶν καὶ ἄλμυρά τις αὕτη.</p> <p>νήψατε, σωφρονήσατε ἐν Χριστῷ Ἰησοῦ.</p>	<p>he truly is the servant of Christ.</p> <p>Take heed that no plant of the devil be found among you,</p> <p>for such a plant is bitter and salt.</p> <p>"Watch ye, and be ye sober,"</p> <p>in Christ Jesus.</p>
<p>11.1) Ἐσχατοὶ καιροί.</p> <p>Λοιπὸν αἰσχυνοῦμεν, φοβηθῶμεν τὴν μακροθυμίαν τοῦ θεοῦ, ἵνα μὴ ἡμῖν εἰς κρίμα γένηται.</p> <p>Ἥ γὰρ τὴν μέλλουσαν ὀργὴν φοβηθῶμεν, ἢ τὴν ἐνεστῶσαν χάριν ἀγαπήσωμεν, ἐν τῶν δύο·</p>	<p>11:1) The last times are come upon us.</p> <p>Let us remain in a reverent spirit, and fear the long-suffering of God, that it tend not to our condemnation.</p> <p>For let us either stand in awe of the wrath to come, or show regard for the grace which is at present displayed-</p> <p>one of two things.</p>	<p>11.1) Ἐσχατοὶ καιροὶ λοιπὸν εἰσὶν.</p> <p>αἰσχυνοῦμεν, φοβηθῶμεν τὴν μακροθυμίαν τοῦ θεοῦ.</p> <p>μὴ τοῦ πλοῦτου τῆς χρηστότητος αὐτοῦ καὶ τῆς ἀνοχῆς καταφρονήσωμεν·</p> <p>ἢ γὰρ τὴν μέλλουσαν ὀργὴν φοβηθῶμεν,</p>	<p>11:1) The last times are come upon us.</p> <p>Let us be of a reverent spirit, and fear the long-suffering of God,</p> <p>lest we despise the riches of His goodness and forbearance.</p> <p>For let us either fear the wrath to come,</p>

<p>μόνον ἐν Χριστῷ Ἰησοῦ εὐρεθῆναι εἰς τὸ ἀληθινὸν ζῆν.</p>	<p>Only let us be found in Christ Jesus unto the true life.</p>	<p>ἢ τὴν ἐνεστῶσαν χάριν ἀγαπήσωμεν ἐν τῷ νῦν βίῳ·</p> <p>μόνον ἐν Χριστῷ Ἰησοῦ εὐρεθῆναι εἰς τὸ ἀληθινῶς ζῆν.</p>	<p>or let us love the present joy in the life that now is;</p> <p>Only let us be found in Christ Jesus unto the true life.</p>
<p>11.2) Χωρὶς τούτου μηδὲν ὑμῖν πρεπέτω,  ἐν ᾧ τὰ δεσμὰ περιφέρω,  τοὺς πνευματικοὺς μαργαρίτας,  ἐν οἷς γένοιτό μοι ἀναστῆναι τῇ προσευχῇ ὑμῶν,  ἧς γένοιτό μοι ἀεὶ μέτοχον εἶναι,</p>	<p>11.2) Apart from Him, let nothing attract you,  for whom I bear about these bonds,  these spiritual jewels,  by which may I arise through your prayers,  of which I entreat I may always be a partaker,</p>	<p>11.2) χωρὶς τούτου μηδ' ἂν ἀναπνεῦσαί ποτε ἔλησθε·  οὗτος γάρ μου ἡ ἐλπίς, οὗτος τὸ καύχημα,  οὗτος ἀνελλιπῆς πλοῦτος,  ἐν ᾧ τὰ δεσμὰ ἀπὸ Συρίας μέχρι Ῥώμης περιφέρω,  τοὺς πνευματικοὺς μαργαρίτας,  ἐν οἷς γένοιτό μοι τελειωθῆναι τῇ προσευχῇ ὑμῶν  μέτοχον τῶν παθημάτων Χριστοῦ  καὶ κοινωνὸν τοῦ θανάτου αὐτοῦ  γενέσθαι καὶ τῆς ἐκ νεκρῶν ἀναστάσεως  καὶ τῆς ἀνεκλιποῦς ζωῆς,  ἧς γένοιτό μοι ἐπιτυχεῖν,</p>	<p>11.2) Apart from Him, do not desire to so much as breathe at any time.  For He is my hope; He is my boast;  He is my never-failing riches,  on whose account I bear about with me these bonds from Syria to Rome,  these spiritual jewels,  in which may I be perfected through your prayers,  and become a partaker of the sufferings of Christ,  and have fellowship with Him in His death,  His resurrection from the dead,  and His everlasting life.  May I attain to this,</p>

<p>ἵνα ἐν κλήρῳ Ἐφεσίων εὐρεθῶ τῶν Χριστιανῶν,</p> <p>οἱ καὶ τοῖς ἀποστόλοις πάντοτε συνήνεσαν ἐν δυνάμει Ἰησοῦ Χριστοῦ.</p>	<p>that I may be found in the lot of the Christians of Ephesus,</p> <p>who have always been of the same mind with the apostles through the power of Jesus Christ.</p>	<p>ἵνα ἐν κλήρῳ Ἐφεσίων εὐρεθῶ τῶν Χριστιανῶν,</p> <p>οἱ καὶ τοῖς ἀποστόλοις πάντοτε συνῆσαν ἐν δυνάμει Ἰησοῦ Χριστοῦ,</p> <p>Παύλῳ, Ἰωάννῃ, Τιμοθέῳ τῷ πιστοτάτῳ.</p>	<p>so that I may be found in the lot of the Christians of Ephesus,</p> <p>who have always had intercourse with the apostles by the power of Jesus Christ,</p> <p>with Paul, and John, and Timothy the most faithful.</p>
<p>12:1) Οἶδα τίς εἰμι καὶ τίσιν γράφω.</p> <p>Ἐγὼ κατάκριτος,</p> <p>ὑμεῖς ἐλεημένοι·</p> <p>ἐγὼ ὑπὸ κίνδυνον,</p> <p>ὑμεῖς ἐστηριγμένοι.</p>	<p>12:1) I know both who I am, and to whom I write.</p> <p>I am a condemned man, ye have been the objects of mercy; I am subject to danger, ye are established in safety.</p>	<p>12.1) Οἶδα, τίς εἰμι καὶ τίσιν γράφω.</p> <p>ἐγὼ ὁ ἐλάχιστος Ἰγνάτιος</p> <p>καὶ τοῖς ὑπὸ κίνδυνον καὶ κρίσιν παρόμοιος·</p> <p>ὑμεῖς δὲ ἠλεημένοι, ἐστηριγμένοι ἐν Χριστῷ.</p> <p>πάροδος ἐστε τῶν διὰ Χριστὸν ἀναιρουμένων</p> <p>ἀπὸ τοῦ αἵματος Ἄβελ τοῦ δικαίου ἕως τοῦ αἵματος Ἰγνατίου τοῦ ἐλαχίστου.</p>	<p>12:1) I know both who I am, and to whom I write.</p> <p>I am the very insignificant Ignatius, who have my lot with those who are exposed to danger and condemnation. But ye have been the objects of mercy, and are established in Christ. I am one delivered over, the least of all those that have been cut off for the sake of Christ, "from the blood of righteous Abel" to the blood of Ignatius.</p>

<p>12.2) Πάροδος έστε τῶν εἰς θεὸν ἀναιρουμένων,</p> <p>Παύλου συμμύσται,</p> <p>τοῦ ἡγιασμένου,</p> <p>τοῦ μεμαρτυρημένου,</p> <p>ἀξιομακαρίστου</p> <p>οὗ γένοιτό μοι ὑπὸ τὰ ἴχνη εὐρεθῆναι,</p> <p>ὅταν θεοῦ ἐπιτύχω,</p> <p>ὃς ἐν πάσῃ ἐπιστολῇ μνημονεύει ὑμῶν</p> <p>ἐν Χριστῷ Ἰησοῦ.</p>	<p>12.2) Ye are the persons through whom those pass that are cut off for the sake of God.</p> <p>Ye are initiated into the mysteries with Paul,</p> <p>the holy,</p> <p>the martyred,</p> <p>the deservedly most happy,</p> <p>at whose feet may I be found,</p> <p>when I shall attain to God;</p> <p>who in all his Epistles makes mention of you</p> <p>in Christ Jesus.</p>	<p>12.2)</p> <p>Παύλου συμμύσται έστέ,</p> <p>ἡγιασμένου,</p> <p>μεμαρτυρημένου,</p> <p>ὅτι σκευὸς έστιν έκλογῆς,</p> <p>οὗ γένοιτό μοι ὑπὸ τὰ ἴχνη εὐρεθῆναι</p> <p>καὶ τῶν λοιπῶν ἀγίων,</p> <p>ὅταν Ἰησοῦ Χριστοῦ ἐπιτύχω,</p> <p>ὃς πάντοτε ἐν ταῖς δεήσεσιν αὐτοῦ μνημονεύει ὑμῶν.</p>	<p>12.2)</p> <p>Ye are initiated into the mysteries with Paul,</p> <p>the holy,</p> <p>the martyred,</p> <p>inasmuch as he was "a chosen vessel;"</p> <p>at whose feet may I be found,</p> <p>and the rest of the saints,</p> <p>when I shall attain to Jesus Christ,</p> <p>who always in his petitions makes mention of you.</p>
<p>13.1) Σπουδάσετε οὖν πυκνότερον συνέρχεσθαι εἰς εὐχαριστίαν θεοῦ καὶ εἰς δόξαν.</p> <p>Ὅταν γὰρ πυκνῶς ἐπὶ τὸ αὐτὸ γίνεσθε,</p> <p>καθαροῦνται αἱ δυνάμεις τοῦ σατανᾶ,</p> <p>καὶ λύεται ὁ ὄλεθρος</p>	<p>13:1) Take heed, then, often to come together to give thanks to God, and show forth His praise.</p> <p>For when ye assemble frequently in the same place,</p> <p>the powers of Satan are destroyed,</p> <p>and the destruction at</p>	<p>13.1) Σπουδάσετε οὖν πυκνότερον συνέρχεσθαι εἰς εὐχαριστίαν θεοῦ καὶ δόξαν.</p> <p>ὅταν γὰρ συνεχῶς ἐπὶ τὸ αὐτὸ γένησθε,</p> <p>καθαροῦνται αἱ δυνάμεις τοῦ σατανᾶ,</p>	<p>13:1) Take heed, then, often to come together to give thanks to God, and show forth His praise.</p> <p>For when ye come frequently together in the same place,</p> <p>the powers of Satan are destroyed,</p>

<p>αὐτοῦ</p> <p>ἐν τῇ ὁμοιοῖα ὑμῶν τῆς πίστεως.</p>	<p>which he aims is prevented</p> <p>by the unity of your faith.</p>	<p>καὶ ἄπρακτα αὐτοῦ ἐπιστρέφει τὰ πεπυρωμένα βέλη πρὸς ἁμαρτίαν·</p> <p>ἡ γὰρ ὑμετέρα ὁμόνοια καὶ σύμφωνος πίστις αὐτοῦ μὲν ἐστὶν ὄλεθρος,</p> <p>τῶν δὲ ὑπασπιστῶν αὐτοῦ βάσανος.</p>	<p>and thwart his "fiery darts" causing them to miss the target.</p> <p>For your concord and harmonious faith prove his destruction,</p> <p>and the torment of his assistants.</p>
<p>13.2) Οὐδέν ἐστιν ἄμεινον εἰρήνης,</p> <p>ἐν ᾗ πᾶς πόλεμος καταργεῖται ἐπουρανίων καὶ ἐπιγείων.</p>	<p>13.2) Nothing is more precious than peace,</p> <p>by which all war, both in heaven and earth, is brought to an end.</p>	<p>13.2) οὐδέν ἄμεινον τῆς κατὰ Χριστὸν εἰρήνης,</p> <p>ἐν ᾗ πᾶς πόλεμος καταργεῖται ἀερίων καὶ ἐπιγείων πνευμάτων.</p> <p>οὐ γὰρ ἐστὶν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχὰς καὶ πρὸς ἐξουσίας καὶ πρὸς τοὺς κοσμοκράτορας τοῦ σκότους, πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις.</p>	<p>13.2) Nothing is better than that peace which is according to Christ,</p> <p>by which all war, both of aerial and terrestrial spirits, is brought to an end.</p> <p>"For we wrestle not against blood and flesh, but against principalities and powers, and against the rulers of the darkness of this world, against spiritual wickedness in heavenly places."</p>
<p>14.1 Ὡς οὐδὲν λανθάνει ὑμᾶς,</p> <p>ἐὰν τελείως εἰς Ἰησοῦν Χριστὸν ἔχητε τὴν πίστιν καὶ τὴν ἀγάπην,</p>	<p>14:1) None of these things is hid from you,</p> <p>if ye perfectly possess that faith and love towards Jesus Christ</p>	<p>14.1) Οὐκοῦν οὐ λήσεται ὑμᾶς</p> <p>τι τῶν νοημάτων τοῦ διαβόλου,</p> <p>ἐὰν ὡς Παῦλος τελείως εἰς Χριστὸν ἔχητε τὴν πίστιν καὶ τὴν ἀγάπην,</p>	<p>14:1) From you shall not be hidden</p> <p>the thinking of the devil</p> <p>if, like Paul, ye perfectly possess that faith and love towards Christ</p>

<p>ἥτις ἐστὶν ἀρχὴ ζωῆς καὶ τέλος·</p> <p>ἀρχὴ μὲν πίστις, «τέλος δὲ ἀγάπη».</p> <p>Τὰ δὲ δύο ἐν ἐνότητι γενόμενα θεὸς ἐστίν,</p> <p>τὰ δὲ ἄλλα πάντα εἰς καλοκάγαθίαν ἀκόλουθὰ ἐστίν.</p>	<p>which are the beginning and the end of life.</p> <p>For the beginning is faith, and the end is love.</p> <p>Now these two being inseparably connected together, are of God,</p> <p>while all other things which are requisite for a holy life follow after them.</p>	<p>ἥτις ἐστὶν ἀρχὴ ζωῆς καὶ τέλος.</p> <p>ἀρχὴ ζωῆς πίστις, τέλος δὲ ἀγάπη·</p> <p>τὰ δὲ δύο ἐν ἐνότητι γενόμενα θεοῦ ἄνθρωπον ἀποτελεῖ.</p> <p>τὰ δὲ ἄλλα πάντα εἰς καλοκάγαθίαν ἀκόλουθὰ ἐστίν.</p>	<p>which are the beginning and the end of life.</p> <p>The beginning of life is faith, and the end is love.</p> <p>And these two being inseparably connected together, do perfect the man of God;</p> <p>while all other things which are requisite to a holy life follow after them.</p>
<p>14.2) Οὐδεὶς πίστιν ἐπαγγελλόμενος ἀμαρτάνει,</p> <p>οὐδὲ ἀγάπην κεκτημένος μισεῖ.</p> <p>«Φανερόν τὸ δένδρον ἀπὸ τοῦ καρποῦ αὐτοῦ»</p> <p>οὕτως οἱ ἐπαγγελλόμενοι Χριστοῦ εἶναι δι' ὧν πράσσουσιν ὀφθήσονται.</p> <p>Οὐ γὰρ νῦν ἐπαγγελίας τὸ ἔργον,</p> <p>ἀλλ' ἐν δυνάμει πίστεως ἐάν τις εὐρεθῇ εἰς τέλος.</p>	<p>14.2) No man making a profession of faith sinneth;</p> <p>nor does he that possesses love hate any one.</p> <p>The (kind of) tree is made manifest by its fruit;</p> <p>so those that profess themselves to be Christians shall be recognized by their conduct.</p> <p>For there is not now a demand for mere profession,</p> <p>but that a man be found continuing in the power of faith to the end.</p>	<p>14.2) οὐδεὶς πίστιν ἐπαγγελλόμενος ὀφείλει ἀμαρτάνειν,</p> <p>οὐδὲ ἀγάπην κεκτημένος μισεῖν τὸν ἀδελφόν.</p> <p>ὁ γὰρ εἰπὼν· Ἀγαπήσεις κύριον τὸν θεόν σου,</p>	<p>14.2) No man making a profession of faith ought to sin,</p> <p>nor one possessed of love to hate his brother.</p> <p>For He that said, "Thou shalt love the Lord thy</p>

		<p>εἶπεν· Καὶ τὸν πλησίον σου ὡς σεαυτόν.</p> <p>οἱ ἐπαγγελλόμενοι Χριστοῦ εἶναι οὐκ ἐξ ὧν λέγουσι μόνον,</p> <p>ἀλλὰ καὶ ἐξ ὧν πράττουσι γνωρίζονται·</p> <p>ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται.</p>	<p>God," said also, "and thy neighbor as thyself."</p> <p>Those that profess themselves to be Christ's are known not only by what they say,</p> <p>but by what they practice.</p> <p>"For by its fruit the tree is known."</p>
<p>15.1) Ἄμεινόν ἐστιν σιωπᾶν καὶ εἶναι,</p> <p>ἢ λαλοῦντα μὴ εἶναι.</p> <p>Καλὸν τὸ διδάσκειν,</p> <p>ἐὰν ὁ λέγων ποιῇ.</p> <p>Εἷς οὖν διδάσκαλος,</p> <p>ὃς «εἶπεν, καὶ ἐγένετο»·</p> <p>καὶ ἃ σιγῶν δὲ πεποίηκεν,</p>	<p>15:1) It is better for a man to be silent and exist,</p> <p>than to talk and not to exist.</p> <p>It is good to teach,</p> <p>if he who speaks also acts.</p> <p>There is then one Teacher,</p> <p>who spake and it was done;</p> <p>while even those things which He did in silence</p>	<p>15.1) Ἄμεινόν ἐστι σιωπᾶν καὶ εἶναι,</p> <p>ἢ λαλεῖν καὶ μὴ εἶναι.</p> <p>οὐκ ἐν λόγῳ ἡ βασιλεία τοῦ θεοῦ, ἀλλ' ἐν δυνάμει·</p> <p>καρδίᾳ πιστεύεται, στόματι δὲ ὁμολογεῖται,</p> <p>τῇ μὲν εἰς δικαιοσύνην, τῷ δὲ εἰς σωτηρίαν.</p> <p>καλὸν τὸ διδάσκειν,</p> <p>ἐὰν ὁ λέγων ποιῇ.</p>	<p>15:1) It is better for a man to be silent and exist,</p> <p>than to talk and not to exist.</p> <p>"The kingdom of God is not in word, but in power."</p> <p>Men "believe with the heart, and confess with the mouth,"</p> <p>the one "unto righteousness," the other "unto salvation."</p> <p>It is good to teach,</p> <p>if he who speaks also acts.</p>

<p>ἄξια τοῦ πατρὸς ἐστίν.</p>	<p>are worthy of the Father.</p>	<p>ὃς γὰρ ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας ἐν τῇ βασιλείᾳ.</p>	<p>For he who shall both "do and teach, the same shall be great in the kingdom."</p>
<p>15.2) Ὁ λόγον Ἰησοῦ κεκτημένος</p> <p>ἀληθῶς δύναται καὶ τῆς ἡσυχίας αὐτοῦ ἀκούειν,</p> <p>ἵνα τέλειος ᾖ, ἵνα δι' ὧν λαλεῖ πράσῃ</p> <p>καὶ δι' ὧν σιγᾷ γινώσκῃται.</p>	<p>15.2) He who possesses the word of Jesus,</p> <p>is truly able to hear even His very silence,</p> <p>that he may be perfect, and may both act as he speaks,</p> <p>and be recognized by his silence.</p>	<p>15.2)</p> <p>ὁ κύριος ἡμῶν καὶ θεὸς Ἰησοῦς ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος</p> <p>πρῶτον ἐποίησεν, καὶ τότε ἐδίδαξεν,</p> <p>ὡς μαρτυρεῖ Λουκᾶς,</p> <p>οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ διὰ πασῶν τῶν ἐκκλησιῶν.</p>	<p>15.2)</p> <p>Our Lord and God, Jesus Christ, the Son of the living God,</p> <p>first did and then taught,</p> <p>as Luke testifies,</p> <p>"whose praise is in the Gospel through all the Churches."</p>
<p>15.3) Οὐδὲν λανθάνει τὸν κύριον,</p> <p>ἀλλὰ καὶ τὰ κρυπτὰ ἡμῶν ἐγγὺς αὐτῷ ἐστίν.</p> <p>Πάντα οὖν ποιῶμεν ὡς αὐτοῦ ἐν ἡμῖν κατοικοῦντος,</p>	<p>15.3) There is nothing which is hid from the Lord,</p> <p>but our very secrets are near to Him.</p> <p>Let us therefore do all things as those who have Him dwelling in us,</p>	<p>15.3) οὐδὲν λανθάνει τὸν κύριον,</p> <p>ἀλλὰ καὶ τὰ κρυπτὰ ἡμῶν ἐγγὺς αὐτῷ ἐστίν.</p> <p>πάντα οὖν ποιῶμεν ὡς αὐτοῦ ἐν ἡμῖν κατοικοῦντος,</p>	<p>15.3) There is nothing which is hid from the Lord,</p> <p>but our very secrets are near to Him.</p> <p>Let us therefore do all things as those who have Him dwelling in us,</p>

<p>ἵνα ὦμεν αὐτοῦ ναοὶ</p> <p>καὶ αὐτὸς ἐν ἡμῖν θεὸς ἡμῶν,</p> <p>ὅπερ καὶ ἔστιν</p> <p>καὶ φανήσεται πρὸ προσώπου ἡμῶν,</p> <p>ἐξ ὧν δικαίως ἀγαπῶμεν αὐτόν.</p>	<p>that we may be His temples,</p> <p>and He may be in us as our God,</p> <p>which indeed He is,</p> <p>and will manifest Himself before our faces.</p> <p>Wherefore we justly love Him.</p>	<p>ἵνα ὦμεν αὐτοῦ ναοὶ</p> <p>καὶ αὐτὸς ἐν ἡμῖν θεός.</p> <p>Χριστὸς ἐν ἡμῖν λαλείτω,</p> <p>ὡς καὶ ἐν Παύλῳ.</p> <p>τὸ πνεῦμα τὸ ἅγιον διδασκέτω ἡμᾶς τὰ Χριστοῦ φθέγγεσθαι παραπλησίως αὐτῷ.</p>	<p>that we may be His temples,</p> <p>and He may be in us as God.</p> <p>Let Christ speak in us, even as He did in Paul.</p> <p>Let the Holy Spirit teach us to speak the things of Christ in like manner as He did.</p>
<p>16.1) «Μὴ πλανᾶσθε, ἀδελφοί μου»· οἱ οἰκοφθόροι «βασιλείαν θεοῦ οὐ κληρονομήσουσιν».</p>	<p>16.1) Do not err, my brethren. Those that corrupt families shall not inherit the kingdom of God.</p>	<p>16.1) Μὴ πλανᾶσθε, ἀδελφοί μου· οἱ οἰκοφθόροι βασιλείαν θεοῦ οὐ κληρονομήσουσιν.</p>	<p>16.1) Do not err, my brethren. Those that corrupt families shall not inherit the kingdom of God.</p>
<p>16.2) Εἰ οὖν οἱ κατὰ σάρκα ταῦτα πράσσοντες ἀπέθανον,</p> <p>πόσω μᾶλλον, ἐὰν πίστιν θεοῦ ἐν κακῇ διδασκαλίᾳ φθειρή,</p> <p>ὑπὲρ ἧς Ἰησοῦς Χριστὸς ἐσταυρώθη;</p>	<p>16.2) If, then, those who do this as respects the flesh have suffered death,</p> <p>how much more shall this be the case with any one who corrupts the faith of God, by wicked doctrine,</p> <p>for which Jesus Christ was crucified!</p>	<p>16.2) εἰ δὲ οἱ τοὺς ἀνθρωπίνους οἴκους διαφθείροντες θανάτῳ καταδικάζονται,</p> <p>πόσω μᾶλλον οἱ τὴν Χριστοῦ διδασκαλίαν νοθεύειν</p> <p>ἐπιχειροῦντες αἰώνιαν τίσουσι δίκην,</p> <p>ὑπὲρ ἧς σταυρὸν</p>	<p>16.2) And if those that corrupt mere human families are condemned to death,</p> <p>how much more those who corrupt the teachings of Christ,</p> <p>shall suffer everlasting punishment</p> <p>(teachings) for which he endured the cross,</p>

<p>ὁ τοιοῦτος, υπαρὸς γενόμενος, εἰς τὸ πῦρ τὸ ἄσβεστον χωρήσει,</p> <p>ὁμοίως καὶ ὁ ἀκούων αὐτοῦ.</p>	<p>Such an one, shall go away into everlasting fire,</p> <p>and so shall every one that hearkens unto him.</p>	<p>καὶ θάνατον υπέμεινεν</p> <p>ὁ κύριος Ἰησοῦς ὁ τοῦ θεοῦ μονογενῆς υἱός,</p> <p>οὗ τὴν διδασκαλίαν ὁ ἀθετήσας</p> <p>λιπανθεὶς καὶ παχυνθεὶς</p> <p>εἰς γέενναν χωρήσει;</p> <p>ὁμοίως δὲ καὶ πᾶς ἄνθρωπος ὁ τὸ διακρίνειν παρὰ θεοῦ εἰληφῶς κολασθήσεται,</p> <p>ἀπείρω ποιμένι ἐξακολουθήσας</p> <p>καὶ ψευδῆ δόξαν ὡς ἀληθῆ δεξάμενος.</p> <p>τίς κοινωνία φωτὶ πρὸς σκότος ἢ Χριστῷ πρὸς Βελίαρ, ἢ τίς μερὶς πιστοῦ πρὸς ἄπιστον ἢ ναῶ θεοῦ μετὰ εἰδώλων;</p> <p>φημὶ δὲ κἀγὼ· τίς κοινωνία ἀληθείας πρὸς ψεῦδος ἢ</p>	<p>and submitted to death,</p> <p>the Lord Jesus, God's only-begotten Son,</p> <p>Whosoever, sets at nought (His) doctrine,</p> <p>"being waxen fat," and "become gross,"</p> <p>shall go into hell.</p> <p>In like manner, every one that has received from God the power of distinguishing,</p> <p>and yet follows an unskillful shepherd,</p> <p>and receives a false opinion for the truth, shall be punished.</p> <p>"What communion hath light with darkness? or Christ with Belial? Or what portion hath he that believeth with an infidel? or the temple of God with idols?"</p> <p>And in like manner say I, what communion hath truth with</p>
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		δικαιοσύνης πρὸς ἀδικίαν ἢ δόξης πρὸς ψευδοδοξίαν;	falsehood? or righteousness with unrighteousness? or true doctrine with that which is false?
<p>17.1) Διὰ τοῦτο μύρον ἔλαβεν ἐπὶ τῆς κεφαλῆς αὐτοῦ ὁ κύριος,</p> <p>ἵνα πνέῃ τῇ ἐκκλησίᾳ ἀφθαρσίαν.</p> <p>Μὴ ἀλείφεσθε δυσωδίαν τῆς διδασκαλίας τοῦ ἄρχοντος τοῦ αἰῶνος τούτου,</p> <p>μὴ αἰχμαλωτίσῃ ὑμᾶς ἐκ τοῦ προκειμένου ζῆν.</p>	<p>17:1) For this end did the Lord suffer the ointment to be poured upon His head,</p> <p>that He might breathe immortality into His Church.</p> <p>Be not ye anointed with the bad odor of the doctrine of the prince of this age;</p> <p>let him not lead you away captive from the life which is set before you.</p>	<p>17:1) Διὰ τοῦτο μύρον ἔλαβεν ὁ κύριος ἐπὶ τῆς κεφαλῆς,</p> <p>ἵνα ἡ ἐκκλησία πνέῃ τὴν ἀφθαρσίαν.</p> <p>μύρον γάρ, φησὶν, ἔκκενωθὲν ὄνομά σοι· διὰ τοῦτο νεάνιδες ἠγάπησάν σε, εἴλκυσάν σε· ὀπίσω εἰς ὄσμὴν μύρων σου δραμούμεθα.</p> <p>μὴ ἀλειφέσθω δυσωδίαν διδασκαλίας τοῦ αἰῶνος τούτου ἢ ἁγία τοῦ θεοῦ ἐκκλησία·</p> <p>μὴ αἰχμαλωτισθῆ ὑπὸ τῆς πανουργίας αὐτοῦ,</p> <p>ὡς ἡ πρώτη γυνή.</p>	<p>17:1) For this end did the Lord suffer the ointment to be poured upon His head,</p> <p>that His Church might breathe forth immortality.</p> <p>For it saith, "Thy name is as ointment poured forth; therefore have the virgins loved Thee; they have drawn Thee; at the odor of Thine ointments we will run after Thee."</p> <p>Let not the bad odor of the doctrine of this age, anoint the holy Church of God</p> <p>be led captive by his subtlety,</p> <p>as was the first woman.</p>
<p>17.2) Διὰ τί δὲ οὐ πάντες φρόνιμοι γινόμεθα λαβόντες θεοῦ γνῶσιν,</p> <p>ὃ ἐστὶν Ἰησοῦς Χριστός;</p>	<p>17.2) And why are we not all prudent, since we have received the knowledge of God,</p> <p>which is Jesus Christ?</p>	<p>17.2) διὰ τί λογικοὶ ὄντες οὐ γινόμεθα φρόνιμοι;</p> <p>διὰ τί ἔμφυτον τὸ περὶ θεοῦ παρὰ Χριστοῦ λαβόντες κριτήριον εἰς ἄγνοιαν καταπ</p>	<p>17.2) Why do we not, as gifted with reason, act wisely?</p> <p>When we had received from Christ, and had grafted in us the faculty of judging concerning</p>

<p>τί μωρῶς ἀπολλύμεθα,  ἀγνοοῦντες τὸ χάρισμα ὃ πέπομφεν ἀληθῶς ὁ κύριος;</p>	<p>Why do we foolishly perish,  not recognizing the gift which the Lord has of a truth sent to us?</p>	<p>ἵπτομεν,  ἐξ ἀμελείας ἀγνοοῦντες  τὸ χάρισμα, ὃ εἰλήφαμεν,  ἀνοήτως ἀπολλύμεθα;</p>	<p>God,  through indifference we fail to perceive  his gift, we cannot grasp  why do we ignorantly perish?</p>
<p>18.1) Περίψημα τὸ ἐμὸν πνεῦμα τοῦ σταυροῦ, ὃ ἐστὶν «σκάνδαλον» τοῖς ἀπιστοῦσιν,  ἡμῖν δὲ σωτηρία καὶ ζωὴ αἰώνιος.  «Ποῦ σοφός; ποῦ συζητητής»;  ποῦ καύχησις τῶν λεγομένων συνετῶν;</p>	<p>18:1) Let my spirit be counted as nothing for the sake of the cross, which is a stumbling- block to those that do not believe,  but to us salvation and life eternal.  "Where is the wise man? where the disputer?"  Where is the boasting of those who are styled prudent?</p>	<p>18.1) Ὁ σταυρὸς τοῦ Χριστοῦ τοῖς μὲν ἀπίστοις σκάνδαλόν ἐστὶν,  τοῖς δὲ πιστοῖς σωτηρία καὶ ζωὴ αἰώνιος.  ποῦ σοφός; ποῦ συζητητής;  ποῦ καύχησις τῶν λεγομένων δυνατῶν;</p>	<p>18:1) The cross of Christ is indeed a stumbling-block to those that do not believe,  but to the believing it is salvation and life eternal.  "Where is the wise man? where the disputer?"  Where is the boasting of those who are called mighty?</p>
<p>18.2) Ὁ γὰρ θεὸς ἡμῶν Ἰησοῦς ὁ Χριστὸς        ἐκυοφορήθη ὑπὸ Μαρίας  κατ' οἰκονομίαν θεοῦ</p>	<p>18.2) For our God, Jesus Christ,        was conceived in the womb by Mary,  according to the</p>	<p>18.2) ὁ γὰρ τοῦ θεοῦ υἱός,  ὁ πρὸ αἰώνων γεννηθεὶς  καὶ τὰ πάντα γνώμη τοῦ πατρὸς συστησάμενος,  οὗτος ἐκυοφορήθη ἐκ Μαρίας  κατ' οἰκονομίαν,</p>	<p>18.2) For the Son of God,  who was begotten before time began,  and established all things according to the will of the Father,  He was conceived in the womb of Mary,  according to the</p>

<p>«ἐκ σπέρματος» μὲν «Δαυίδ»,  πνεύματος δὲ ἁγίου·  ὃς ἐγεννήθη καὶ ἐβαπτίσθη,  ἵνα τῷ πάθει τὸ ὕδωρ καθάρσῃ.</p>	<p>appointment of God,  of the seed of David,  yet also by the Holy Ghost.  He was born and baptized,  that by His passion He might purify the water.</p>	<p>ἐκ σπέρματος μὲν Δαυίδ,  πνεύματος ἐ ἁγίου.  ἰδοὺ γάρ, φησὶν, ἡ παρθένος ἐν γαστρὶ λήψεται καὶ τέξεται υἱόν, καὶ κληθήσεται Ἐμμανουήλ.  οὗτος ἐγεννήθη, ἐβαπτίσθη  ὑπὸ Ἰωάννου,  ἵνα πιστοποιήσῃται τὴν διάταξιν τὴν ἐγγχειρισθεῖσαν τῷ προφῆτῃ.</p>	<p>appointment of God,  of the seed of David,  and by the Holy Ghost.  For it says, "Behold, a virgin shall be with child, and shall bring forth a son, and He shall be called Immanuel."  He was born and was baptized  by John,  that He might ratify the institution committed to that prophet.</p>
<p>19.1) Καὶ ἔλαθεν τὸν ἄρχοντα τοῦ αἰῶνος τούτου ἢ παρθενία Μαρίας  καὶ ὁ τοκετὸς αὐτῆς,  ὁμοίως καὶ ὁ θάνατος τοῦ κυρίου·  τρία μυστήρια κραυγῆς,  ἅτινα ἐν ἡσυχίᾳ θεοῦ ἐπράχθη.</p>	<p>19:1) Now the virginity of Mary was hidden from the prince of this world,  as was also her offspring,  and the death of the Lord;  three mysteries of renown,  which were wrought in God's silence .</p>	<p>19.1) Καὶ ἔλαθεν τὸν ἄρχοντα τοῦ αἰῶνος τούτου ἢ παρθενία Μαρίας  καὶ ὁ τοκετὸς αὐτῆς,  ὁμοίως καὶ ὁ θάνατος τοῦ κυρίου·  τρία μυστήρια κραυγῆς,  ἅτινα ἐν ἡσυχίᾳ ἐπράχθη,  ἡμῖν δὲ ἐφανερώθη.</p>	<p>19:1) Now the virginity of Mary was hidden from the prince of this world,  as was also her offspring,  and the death of the Lord;  three mysteries of renown,  which were wrought in silence,  but have been revealed to us.</p>
<p>19.2) Πῶς οὖν ἐφανερώθη τοῖς αἰῶσιν;</p>	<p>19.2) How, then, was He manifested to the world?</p>	<p>19.2)</p>	<p>19.2)</p>

<p>ἀστὴρ ἐν οὐρανῷ ἔλαμψεν ὑπὲρ πάντας τοὺς ἀστέρας,</p> <p>καὶ τὸ φῶς αὐτοῦ ἀνεκλάλητον ἦν</p> <p>καὶ ξενισμὸν παρεῖχεν ἢ καινότης αὐτοῦ,</p> <p>τὰ δὲ λοιπὰ πάντα ἄστρα ἅμα ἡλίῳ καὶ σελήνῃ χορὸς ἐγένετο τῷ ἀστέρι,</p> <p>αὐτὸς δὲ ἦν ὑπερβάλλων τὸ φῶς αὐτοῦ ὑπὲρ πάντα·</p> <p>ταραχὴ τε ἦν,</p> <p>πόθεν ἢ καινότης</p> <p>ἢ ἀνόμοιος αὐτοῖς.</p>	<p>A star shone forth in heaven above all the other stars,</p> <p>the light of which was inexpressible,</p> <p>while its novelty struck men with astonishment.</p> <p>And all the rest of the stars, with the sun and moon, formed a chorus to this star,</p> <p>and its light was exceedingly great above them all.</p> <p>And there was agitation felt</p> <p>as to whence this new (thing) came,</p> <p>so unlike to everything else.</p>	<p>ἀστὴρ ἐν οὐρανῷ ἔλαμψεν ὑπὲρ πάντας τοὺς πρὸ αὐτοῦ,</p> <p>καὶ τὸ φῶς αὐτοῦ ἀνεκλάλητον ἦν</p> <p>καὶ ξενισμὸν παρεῖχεν ἢ καινότης αὐτοῦ τοῖς ὄρωσιν αὐτόν.</p> <p>τὰ δὲ λοιπὰ πάντα ἄστρα ἅμα ἡλίῳ καὶ σελήνῃ χορὸς ἐγίνοντο τῷ ἀστέρι,</p> <p>αὐτὸς δὲ ἦν ὑπερβάλλων αὐτοὺς τῷ φανῶ·</p> <p>ταραχὴ τε ἦν,</p> <p>πόθεν ἢ καινότης</p> <p>ἢ φαινομένη.</p>	<p>A star shone forth in heaven above all that were before it,</p> <p>and its light was inexpressible,</p> <p>while its novelty struck men with astonishment.</p> <p>And all the rest of the stars, with the sun and moon, formed a chorus to this star.</p> <p>It far exceeded them all in brightness,</p> <p>and agitation was felt</p> <p>as to whence this new (thing) came,</p> <p>this spectacle.</p>
<p>19.3) Ὅθεν ἐλύετο πᾶσα μαγεία</p> <p>καὶ πᾶς δεσμὸς ἠφανίζετο κακίας·</p> <p>ἄγνοια καθηρεῖτο,</p> <p>παλαιὰ βασιλεία διεφθείρετο</p>	<p>19.3) Hence every kind of magic was destroyed,</p> <p>and every bond of wickedness disappeared;</p> <p>ignorance was removed,</p> <p>and the old kingdom abolished,</p>	<p>19.3)</p> <p>ἔνθεν ἐμωραίνετο σοφία κοσμική,</p> <p>γοητεία ὕθλος ἦν</p>	<p>19.3)</p> <p>Hence worldly wisdom became folly;</p> <p>conjuraton was seen to</p>

<p>θεοῦ ἀνθρωπίνως φανερουμένου</p>	<p>God Himself being manifested in human form</p>	<p>καὶ γέλωσ ἢ μαγεία·  πᾶς θεσμὸς κακίας ἠφανίζετο,  ἀγνοίας ζόφος διεσκεδάννυτο  καὶ τυραννικὴ ἀρχὴ καθηρεῖτο,  θεοῦ ὡς ἀνθρώπου φαινομένου</p>	<p>be mere trifling;  and magic became utterly ridiculous.  Every law of wickedness vanished away;  the darkness of ignorance was dispersed;  and tyrannical authority was destroyed,  God being manifested as a man,</p>
<p>εἰς καινότητα αἰδίου ζωῆς·</p>	<p>for the renewal of eternal life.</p>	<p>καὶ ἀνθρώπου ὡς θεοῦ ἐνεργοῦντος·  ἀλλ' οὔτε τὸ πρότερον δόξα  οὔτε τὸ δεύτερον ψιλότης,  ἀλλὰ τὸ μὲν ἀλήθεια,  τὸ δὲ οἰκονομία.</p>	<p>and man displaying power as God.  But neither was the former a mere imagination,  nor did the second imply a bare humanity;  but the one was absolutely true,  and the other an economical arrangement.</p>
<p>ἀρχὴν δὲ ἐλάμβανεν τὸ παρὰ θεῷ ἀπηρτισμένον.  Ἔνθεν τὰ πάντα συνεκινεῖτο</p>	<p>And now that took a beginning which had been prepared by God.  Henceforth all things were in a state of tumult,</p>	<p>ἀρχὴν δὲ ἐλάμβανεν τὸ παρὰ θεῷ ἀπηρτισμένον·  ἔνθεν τὰ πάντα συνεκινεῖτο</p>	<p>Now that received a beginning which was perfected by God.  Henceforth all things were in a state of tumult,</p>



<p>έν μιᾷ πίστει</p> <p>καὶ ἐν Ἰησοῦ Χριστῷ,</p> <p>τῷ «κατὰ σάρκα» ἐκ γένους «Δαυίδ»,</p> <p>τῷ υἱῷ ἀνθρώπου καὶ υἱῷ θεοῦ,</p> <p>εἰς τὸ ὑπακούειν ὑμᾶς τῷ ἐπισκόπῳ καὶ τῷ πρεσβυτερίῳ ἀπερισπάστῳ διανοίᾳ,</p> <p>ἓνα ἄρτον κλώντες,</p> <p>ὃς ἐστὶν φάρμακον ἀθανασίας,</p> <p>ἀντίδοτος τοῦ μὴ ἀποθανεῖν,</p> <p>ἀλλὰ ζῆν ἐν Ἰησοῦ Χριστῷ διὰ παντός.</p>	<p>in one faith,</p> <p>and in Jesus Christ,</p> <p>who was of the seed of David according to the flesh,</p> <p>being both the Son of man and the Son of God,</p> <p>so that ye obey the bishop and the presbytery with an undivided mind,</p> <p>breaking one and the same bread,</p> <p>which is the medicine of immortality,</p> <p>and the antidote to prevent us from dying,</p> <p>but live in Jesus Christ through all (time).</p>	<p>έν μιᾷ πίστει</p> <p>θεοῦ πατρὸς</p> <p>καὶ Ἰησοῦ Χριστοῦ,</p> <p>τοῦ μονογενοῦς αὐτοῦ υἱοῦ</p> <p>τοῦ καὶ πρωτοτόκου πάσης κτίσεως,</p> <p>κατὰ σάρκα δὲ ἐκ γένους Δαυίδ,</p> <p>ἔφοδηγούμενοι ὑπὸ τοῦ παρακλήτου·</p> <p>ὑπακούοντες τῷ ἐπισκόπῳ καὶ τῷ πρεσβυτερίῳ ἀπερισπάστῳ διανοίᾳ,</p> <p>ἓνα ἄρτον κλώντες,</p> <p>ὃ ἐστὶν φάρμακον ἀθανασίας,</p> <p>ἀντίδοτος τοῦ μὴ ἀποθανεῖν,</p> <p>ἀλλὰ ζῆν ἐν θεῷ διὰ Ἰησοῦ Χριστοῦ,</p> <p>καθαρθήριον ἁλεξίκακον.</p>	<p>in one faith</p> <p>of God the Father,</p> <p>and of Jesus Christ</p> <p>His only-begotten Son,</p> <p>and "the first-born of every creature,"</p> <p>but of the seed of David according to the flesh,</p> <p>being under the guidance of the Comforter,</p> <p>in obedience to the bishop and the presbytery with an undivided mind,</p> <p>breaking one and the same bread,</p> <p>which is the medicine of immortality,</p> <p>and the antidote which prevents us from dying,</p> <p>but live in God through Jesus Christ.</p> <p>a cleansing remedy driving away evil.</p>
<p>21.1) Ἀντίψυχον ὑμῶν ἐγὼ καὶ ὧν ἐπέμψατε εἰς θεοῦ τιμὴν εἰς</p>	<p>21:1) My soul be for yours and theirs whom, for the honor of God,</p>	<p>21.1) Εἶην ὑμῶν ἀντίψυχον καὶ ὧν ἐπέμψατε εἰς θεοῦ</p>	<p>21:1) My soul be for yours and theirs whom, for the honor of God,</p>

<p>Σμύρναν, ὄθεν καὶ γράφω ὑμῖν, εὐχαριστῶν τῷ κυρίῳ, ἀγαπῶν Πολύκαρπον ὡς καὶ ὑμᾶς. Μνημονεύετέ μου, ὡς καὶ ὑμῶν Ἰησοῦς Χριστός.</p>	<p>ye have sent to Smyrna; whence also I write to you, giving thanks unto the Lord, and loving Polycarp even as I do you. Remember me, as Jesus Christ also remembered you.</p>	<p>τιμὴν εἰς Σμύρναν, ὄθεν καὶ γράφω ὑμῖν, εὐχαριστῶν τῷ κυρίῳ, ἀγαπῶν Πολύκαρπον ὡς καὶ ὑμᾶς. μνημονεύετέ μου, ὡς καὶ ὑμῶν Ἰησοῦς ὁ Χριστός, ὁ εὐλογητὸς εἰς τοὺς αἰῶνας.</p>	<p>ye have sent to Smyrna; whence also I write to you, giving thanks to the Lord, and loving Polycarp even as I do you. Remember me, as Jesus Christ also remembers you, who is blessed for evermore.</p>
<p>21.2) Προσεύχεσθε ὑπὲρ τῆς ἐκκλησίας τῆς ἐν Συρίᾳ, ὄθεν δεδεμένος εἰς Ῥώμην ἀπάγομαι, ἔσχατος ὢν τῶν ἐκεῖ πιστῶν, ὥσπερ ἠξιώθην εἰς τιμὴν θεοῦ εὐρεθῆναι. Ἐρρωσθε ἐν θεῷ πατρὶ καὶ ἐν Ἰησοῦ Χριστῷ, τῇ κοινῇ ἐλπίδι ἡμῶν.</p>	<p>21.2) Pray ye for the Church which is in Syria, whence I am led bound to Rome, being the last of the faithful who are there, even as I have been thought worthy to be chosen to show forth the honor of God. Farewell in God the Father, and in Jesus Christ, our common hope.</p>	<p>21.2) προσεύχεσθε ὑπὲρ τῆς ἐκκλησίας Ἀντιοχείων τῆς ἐν Συρίᾳ, ὄθεν δεδεμένος εἰς Ῥώμην ἀπάγομαι, ἔσχατος ὢν τῶν ἐκεῖ πιστῶν, ὥσπερ ἠξιώθην εἰς θεοῦ τιμὴν φορέσαι ταυτασὶ τὰς ἀλύσεις. ἔρρωσθε ἐν θεῷ πατρὶ καὶ κυρίῳ Ἰησοῦ Χριστῷ, τῇ κοινῇ ἐλπίδι ἡμῶν, ἐν πνεύματι ἁγίῳ. ἔρρωσθε. ἀμήν.</p>	<p>21.2 Pray ye for the Church of Antioch which is in Syria, whence I am led bound to Rome, being the last of the faithful that are there, who yet have been thought worthy to carry these chains to the honor of God. Fare ye well in God the Father, and the Lord Jesus Christ, our common hope, and in the Holy Ghost. Fare ye well. Amen.</p>

		ή χάρις.	Grace.
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