

Foreword

These booklets are part of a series that I am putting together to enable my students to work through the books of the Septuagint, the New Testament and Greek Patristic writers. I hope that these notes may prove useful to others.

Acknowledgements

I am heavily indebted to my students at Buckingham and Milton Keynes who have been most appreciative of this series of booklets; their encouragement and assistance has been invaluable. Bishop Andrew Shergold of the Philippine Independent Catholic Church has been a constant and never-failing source of encouragement and inspiration.

Table of Contents

Foreword.....	i
Acknowledgements	i
Table of Contents	iii
1. Introduction.....	1
1.1 Background	1
1.2 Source Documents.....	1
1.2.1 <i>Manuscripts</i>	1
1.2.2 <i>Printed Editions</i>	2
1.3 Bibliography.....	2
1.4 A note on the text	3
2. Greek and Latin Text	5
3. Vocabulary Greek – English.....	11
4. Vocabulary Latin – English	17
5. Notes for the Greek Text	25
6. Notes for the Latin Text	34
7. Translation.....	43
8. Critical Notes	47
9. Patristic Latin.....	48
10. Place names and Persons.....	49
Document Control.....	50

1. Introduction

1.1 Background

The epistle of Polycarp to the Philippians was written in response to a request from the Philippian church.

1.2 Source Documents

1.2.1 Manuscripts

The CPG (Clavis Patrum Graecorum) number for this CPG 1040 [5, p. 18]

The manuscripts that are available are in either Greek or Latin.

1.2.1.1 Greek Manuscripts

The Greek manuscripts (as known to Lightfoot) are listed below.

Symbol	Date	Location	Name	Comments
v	XIII	Vatican	Vaticanus 859	
o	XI		Ottobonianus 348	
f	X	Firenze	Florentinus Laurentianus vii 21	
p	XI/XII	Paris	Parisiensis Graecus 937	
c	X		Casatensis G. V. 14	
t			Theatinus	
n		Neapoli	Neapolitanus Mus. Nat. II A. 17	
s			Salmasianus	
a			Andrius	

Kirsopp Lake describes these manuscripts as defective and quotes eight rather than nine. Both editors state that the manuscripts are all of one family, that is, they are all descended from one archetype.

Within this family there are two groups, **vopf** and **ctna(s)**; within the first group **opf** have no independent validity since they are all derived from **v**. Of the two groups, **vopf** is slightly better than **ctna(s)**.

That they are all from the same group is deduced from the fact that the (mutilated) Epistle of Polycarp runs on without a break into the Epistle of Barnabus; in section 9 ἡμῶν ἀποθανόντα καὶ δι' ἡμᾶς ὑπὸ is followed by section 5 of the Epistle of Barnabus (see Liber 3008 in this series) τὸν λαὸν τὸν καινὸν κ.τ.λ.

1.2.1.2 Latin Versions

In the earlier part of the epistle this version is sometimes useful for correcting the text of the Greek, since, according to Lightfoot, it was made from an older version of the Greek. For section 10 of the epistle onwards it is the sole authority with the exception of two sections:

- Portions of section 12 are preserved in Syriac
- Virtually the whole of section 13 is preserved in Eusebius Book III chapter 36 verses 9 – 11; see Liber 3073 in this series.

The Latin manuscripts are as follows (from Lightfoot's edition)

Symbol	Date	Location	Name	Comments
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r		=	Reginensis 81	
t			Trecensis 412	
c		Paris	Parisiensis 1639	formerly Colbertinus 1039
b		Brussel	Bruxellensis 5510	
o		Oxford	Oxon. Balliolensis 229	
p			Palatinus 150	
f	XIII	Firenze	Floretinus Laurentianus 20	
v		Wien	Vindobonesis 1068	
m		Oxford	Oxon. Magdalensis 78	

1.2.1.3 Other Versions

There is also a Syriac Version.

1.2.2 Printed Editions

There are several more printed editions than the ones listed here, but these are the ones that have been used in compiling these booklets.

Ref	Author	Title	Publisher	ISBN
	Kirsopp Lake	The Apostolic Fathers (2 vols)	Loeb Classical Library 1927	
	Lightfoot	The Apostolic Fathers	Macmillan, 1926	
	Migne, J-P	Patrologia Graecae Vol V Cols 1005 – 1028	Brepols, 1857	

The Greek text is taken from Lightfoot's edition; the Latin text from Migne; the letter 'i' has been substituted for 'j' and 'v' has been changed to 'u', in conformity with the latest version of Oxford Classical Texts. The paragraph breaks, mostly, but not always, shown in Migne, have been taken from the Greek text of Lightfoot.

Lightfoot's edition shows *some* critical notes, but most of the critical notes have been taken from Migne supplemented by reference to Lightfoot and Kirsopp Lake.

1.3 Bibliography

Ref	Author	Title	Publisher	ISBN
1	Abbott & Mansfield	A Primer of Greek Grammar	Duckworth	0 7156 1258 1
2	Arndt W. F. and Gingrich F. Wilbur	A Greek-English Lexicon of the New Testament and Other Early Christian Literature 2 nd Edition	University of Chicago Press	0 226 03932 3
3		Biblia Sacra Vulgata	Deutsche Bibelgesellschaft	978 3 438 05303 9
4	Brown F., Driver S. R.	A Hebrew and English Lexicon of the Old Testament	Oxford University Press	

	and Briggs C. A.			
5	Geerard M.	Clavis Patrum Graecorum Vol I Patres Antenicani	Brepols, Turnhout, 1983	
5	Goodwin, W. W.	A Greek Grammar	Bristol Classical Press	1853995223 978 1853995224
6	Lampe G. W. H	A Patristic Greek Lexicon	Oxford University Press	978 0 19 864213 8
7	Lejeune, Michel	Précis d'Accentuation Grecque 6ème tirage	Librairie Hachette 1953	
8	Liddell & Scott	Greek-English Lexicon	Oxford University Press	0 19 864226 1
9	Liddell & Scott	Intermediate Greek Lexicon	Oxford University Press	978 0 19 901206 8
10	Marinone, N	All the Greek Verbs	Duckworth	0 7156 1772 9
11	Moule C. F. D.	An Idiom-Book of New Testament Greek 2 nd Edition	Cambridge University Presss	
12	Moulton and Geden	Concordance to the Greek New Testament 6 th Edition	T & T Clark	0 567 08571 6
13	Nestle-Aland	Novum Testamentum Graece 28 th Edition	Deutsche Bibelgesellschaft	978 3 438 05156-1
14	Probert, Philomen	A New Short Guide to the Accentuation of Ancient Greek	Bristol Classical Press 2003	1 8539959 9 1
15	Stelten, Leo F.	Dictionary of Ecclesiastical Latin	Hendrickson	978 1 56563 131 1
16	Rahlfs-Hanhart	Septuaginta Edition Altera	Deutsche Bibelgesellschaft	978 3 438 05119 6
17	Thackeray, Henry St. John	A Grammar of the Old Testament in Greek	Forgotten Books (Reprinted, orig. 1909)	978 1 330 60844 9
18	Zerwyck Maximilian S. J.	Biblical Greek	Scripta Pontificii Instituti Biblici	

1.4 A note on the text

Since the main Greek texts are defective in that the text stops after section 9, the Greek text is interpolated with the Latin as shown in Lightfoot; the Greek of section 13 is derived from Eusebius Ecclesiastical History Book III chapter 36 verses 9 – 11; this can be found in Liber 3104 in this series.

Migne also gives an ‘Antiqua Versio’ edited by Amstelod in 1721; I have not included this.

Following some encouragement from Terry Walsh, with whom I have a useful conversation most weeks, I have attempted a ‘back translation’ of the missing sections. I believe that Lightfoot and Zahn also did this but I have not (yet) tracked down their versions.

2. Greek and Latin Text

Inscr	Πολύκαρπος καὶ οἱ σὺν αὐτῷ πρεσβύτεροι τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ παροικούσῃ Φιλίππους· ἔλεος ὑμῖν καὶ εἰρήνη παρὰ θεοῦ παντοκράτορος καὶ Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν πληθυνθείη.	Polycarpus et qui cum eo presbyteri Ecclesiam Dei, quae peregrinatur Philippis: misericordia uobis et pax a Deo omnipotente, et a Domino Iesu Christo saluatore nostro multiplecetur.
I	¹ Συνεχάρην ὑμῖν μεγάλως ἐν τῷ κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ, δεξαμένοις τὰ μιμήματα τῆς ἀληθοῦς ἀγάπης καὶ προπέμψασιν, ὡς ἐπέβαλεν ὑμῖν, τοὺς ἐνεκλημένους τοῖς ἁγιοπρεπέσιν δεσμοῖς, ἅτινὰ ἐστὶν διαδήματα τῶν ἀληθῶς ὑπὸ θεοῦ καὶ τοῦ κυρίου ἡμῶν ἐκκληλεγμένων· ² καὶ ὅτι ἡ βεβαία τῆς πίστεως ὑμῶν ρίζα, ἐξ ἀρχαίων καταγγελλομένη χρόνων, μέχρι νῦν διαμένει καὶ καρποφορεῖ εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν, ὃς ὑπέμεινεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν ἕως θανάτου καταντήσαι, ὃν ἡγείρεν ὁ θεός, λύσας τὰς ὠδίνας τοῦ ἄδου· ³ εἰς ὃν οὐκ ἰδόντες πιστεύετε χαρὰ ἀνεκλαλήτῳ δεδοξασμένη, εἰς ἣν πολλοὶ ἐπιθυμοῦσιν εἰσελθεῖν, εἰδότες, ὅτι χάριτί ἐστε σεσωσμένοι, οὐκ ἐξ ἔργων, ἀλλὰ θελήματι θεοῦ διὰ Ἰησοῦ Χριστοῦ.	¹ Magnopere cognauimus sum uobis in Domino nostro Iesu Christo, quod uerae charitatis imagines suscepistis et quod prout decuit uos, comitati estis eos, qui implicati sunt uinculis, quae sanctis conueniunt, quaeque diademata sunt eorum, qui uere sunt a Deo et Domino nostro electi; ² et quod firma fidei uestrum radix, ab antiquis temporibus annuntiata, usque adhuc permanet ac fructum affert in Domino Ieso Christo, qui pro peccatis nostris usque ad mortem deuenire sustinuit, quem resuscitauit Deus, solutis doloribus inferni ³ in quem non uidentes creditis, credentes autem exsultatis laetitia inenarrabili et glorificata in quam multi desiderant introire, scientes, quod, gratia estis saluati, non ex operibus sed uolentate Dei per Iesum Christum.
II	¹ Διὸ ἀναζωσάμενοι τὰς ὀσφύας ὑμῶν δουλεύσατε τῷ θεῷ ἐν φόβῳ καὶ ἀληθείᾳ ἀπολιπόντες τὴν κενὴν ματαιολογίαν καὶ τὴν τῶν πολλῶν πλάνην, πιστεύσαντες εἰς τὸν ἐγείραντα τὸν κύριον ἡμῶν Ἰησοῦν Χριστόν ἐκ νεκρῶν καὶ δόντα αὐτῷ δόξαν καὶ θρόνον ἐκ δεξιῶν αὐτοῦ· ᾧ πᾶσα πνοὴ λατρεῖ, ὃς ἔρχεται κριτῆς ζώντων καὶ νεκρῶν, οὗ τὸ αἴμα ἐκζητήσῃ ὁ θεὸς ἀπὸ τῶν ἀπειθούντων αὐτῷ. ² ὁ δὲ ἐγείρας αὐτὸν ἐκ νεκρῶν καὶ ἡμᾶς ἐγερεῖ, ἐὰν ποιῶμεν αὐτοῦ τὸ θέλημα καὶ πορευώμεθα ἐν ταῖς ἐντολαῖς αὐτοῦ καὶ ἀγαπῶμεν ἃ ἡγάπησεν, ἀπεχόμενοι πάσης ἀδικίας, πλεονεξίας, φιλαργυρίας, καταλαλιᾶς, ψευδομαρτυρίας· μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ ἢ λοιδορίαν ἀντὶ λοιδορίας ἢ γρόνθον ἀντὶ γρόνθου ἢ κατάραν ἀντὶ κατάρας· ³ μνημονεύοντες δὲ ὧν εἶπεν ὁ κύριος διδάσκων· μὴ κρίνετε, ἵνα μὴ κριθῆτε· ἀφίετε, καὶ ἀφεθήσεται ὑμῖν· ἐλεᾶτε, ἵνα ἐλεηθῆτε· ᾧ μέτρῳ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν· καὶ ὅτι μακάριοι οἱ πτωχοὶ καὶ οἱ διωκόμενοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τοῦ θεοῦ.	¹ Propter quod succincti lumbos uestros seruite Deo in timore et ueritate, relinquentes inane uaniloquium et uulgi errorem, credentes in eum, qui Dominum nostrum Iesum Christum e mortuis suscitauit, eique gloriam dedit , ac sedem ad dextram suam; cui subiecta sunt omnia coelestia et terrestria; cui omnis spiritus seruit; qui uenit iudex uiuorem et mortuorum, cuius sanguinem Dues requirit ab iis qui non credunt in illum. is uero, ² qui ipsum suscitauit e mortuis, et non suscitabit, si fecerimus iuoluntatem eius et in ipsius mandatis ambulauerimus, ac dilexerimus ea quae ipse dilexit, abstinentes ab omni iniustitia, fraudatione, auaritia, obirestatione, falso testimimonio, non reddentes malum pro malo, nec maledictum pro maledicto, nec pugnam pro pugno, nec execrationem pro execratione; ³ memores autem eorum, quae dixit Dominus docens nolite iudicare ne iudicemini; dimittite et dimittetur uobis; miserimini, ut misericordiam consequamini; [in] qua mensura mensi fueritis, remetietur uobis; et beati pauperes, et qui

III

¹ Ταῦτα, ἀδελφοί, οὐκ ἐμαυτῷ ἐπιτρέψας γράφω ὑμῖν περὶ τῆς δικαιοσύνης, ἀλλ' ἐπεὶ ὑμεῖς προεπεκαλέσασθέ με. ² οὔτε γὰρ ἐγὼ οὔτε ἄλλος ὅμοιος ἐμοὶ δύναται κατακολουθῆσαι τῇ σοφίᾳ τοῦ μακαρίου καὶ ἐνδόξου Παύλου, ὃς γενόμενος ἐν ὑμῖν κατὰ πρόσωπον τῶν τότε ἀνθρώπων ἐδίδαξεν ἀκριβῶς καὶ βεβαίως τὸν περὶ ἀληθείας λόγον, ὃς καὶ ἀπὸν ὑμῖν ἔγραψεν ἐπιστολάς, εἰς ἃς ἐὰν ἐγκύπτῃτε, δυνήθησεσθε οἰκοδομεῖσθαι εἰς τὴν δοθεῖσαν ὑμῖν πίστιν. ³ **ἥτις ἐστὶν μήτηρ πάντων ἡμῶν**, ἐπακολουθούσης τῆς ἐλπίδος, προαγούσης τῆς ἀγάπης τῆς εἰς θεὸν καὶ Χριστὸν καὶ εἰς τὸν πλησίον. ἐὰν γὰρ τις τούτων ἐντὸς ἧ, πεπλήρωκεν ἐντολὴν δικαιοσύνης· ὁ γὰρ ἔχων ἀγάπην μακρὰν ἐστὶν πάσης ἀμαρτίας.

IV

¹ **Ἀρχὴ δὲ πάντων χαλεπὴν φιλαργυρία.** εἰδότες οὖν ὅτι οὐδὲν εἰσηνέγκαμεν εἰς τὸν κόσμον, ἀλλ' οὐδὲ ἐξενεγκεῖν τι ἔχομεν, ὀλισσώμεθα τοῖς ὅλοις τῆς δικαιοσύνης καὶ διδάξωμεν ἑαυτοὺς πρῶτον πορεύεσθαι ἐν τῇ ἐντολῇ τοῦ Κυρίου. ² ἔπειτα καὶ τὰς γυναῖκας ἡμῶν ἐν τῇ δοθείσῃ αὐταῖς πίστει καὶ ἀγάπῃ καὶ ἀγνείᾳ στεργούσας τοὺς ἑαυτῶν ἄνδρας ἐν πάσῃ ἀληθείᾳ καὶ ἀγαπώσας πάντας ἐξ ἴσου ἐν πάσῃ ἐγκρατείᾳ, καὶ τὰ τέκνα παιδεύειν τὴν παιδείαν τοῦ φόβου τοῦ θεοῦ. ³ τὰς χήρας σωφρονούσας περὶ τὴν τοῦ κυρίου πίστιν, ἐντυγχανούσας ἀδιαλείπτως περὶ πάντων, μακρὰν οὔσας πάσης διαβολῆς, καταλαλιᾶς, ψευδομαρτυρίας, φιλαργυρίας καὶ παντὸς κακοῦ, γινωσκούσας ὅτι εἰσὶ θυσιαστήριον θεοῦ καὶ ὅτι πάντα μωμοσκοπεῖται, καὶ λέληθεν αὐτὸν οὐδὲν οὔτε λογισμῶν οὔτε ἐννοιῶν οὔτε τι **τῶν κρυπτῶν τῆς καρδίας.**

V

¹ Εἰδότες, οὖν ὅτι **θεὸς οὐ μυκτηρίζεται**, ὀφείλομεν ἀξίως τῆς ἐντολῆς αὐτοῦ καὶ δόξης περιπατεῖν. ² ὁμοίως διάκονοι ἄμεμπτοι κατενώπιον αὐτοῦ τῆς δικαιοσύνης ὡς θεοῦ καὶ Χριστοῦ διάκονοι καὶ οὐκ ἀνθρώπων· μὴ διάβολοι, μὴ δίλογοι, ἀφιλάργυροι, ἐγκρατεῖς περὶ πάντα, εὐσπλαγχοι, ἐπιμελεῖς, πορευόμενοι κατὰ τὴν ἀλήθειαν τοῦ κυρίου, ὃς ἐγένετο **διάκονος πάντων**· ὃς ἐὰν εὐαρεστήσωμεν ἐν τῷ νῦν αἰῶνι, ἀποληψόμεθα καὶ τὸν μέλλοντα, καθὼς ὑπέσχετο ἡμῖν ἐγείραι ἡμᾶς ἐκ νεκρῶν, καὶ ὅτι ἐὰν πολιτευσώμεθα

persecutionem patiuntur, quoniam ipsorum est regnum Dei.

¹ Haec fratres, non quod mihi arrogem, scribo uobis de iustitia; sed quia uos prouocastis me. ² neque enim ego, neque alius mei similis beati et gloriosi Pauli sapientiam assequi potest; qui cum esset apud uos, coram hominibus tunc uiuentibus perfecta ac firmiter uerbum ueritatis docuit; qui et absens uobis scripsit epistolas, in quas si intueamini, aedificari poteritis in fide, quae uobis est data, ³ **quaque est mater omnium nostrum** subsequente spe, praecedente charitate in Deum et in Christum et in proximum. si quis enim intra haec fuerit, mandatum iustitiae impleuit; nam qui charitatem habet, longe est ab omni peccato.

¹ **Principium autem omnium malorum est habendi cupiditas.** scientes ergo, quod, **nihil intulimus in hunc mundum, sed ne auferre quid ualeamus**, armemur armis iustitiae et doceamus primum nos ipsos, ambulare in mandato Domini, ² deinde et uestra uxores, ambulare in fide ipsi tradita et in charitate et castitate, amantes uiros suos in omni ueritate, se diligentes cunctos aequaliter, in omnia continentia, et erudire filios in disciplina timore Dei; ³ uiduas uero doceamus, esse prudentes circa fidem Domini, interpellantes sine intermissione pro omnibus, longe recedentes ab omni calumnia, detractatione, falso testimonio, auaritia et omni malo; cognoscentes, quod altare Dei sint, et quod ille omnia clare perspiciat, nihilque eum lateat, nec ratiociniorum, nec cogitationum, nec **quidquam occultorum cordis.**

¹ Scientes ergo, quod **Deus non irredetur**, debemus digne mandato ac uoluntate eius ambulare. ² similiter diaconi in conspectu iustitiae eius inculpati esse debent, sicut ministri Dei et Christi, non hominum; ne calumniatores sint, ne bilingues, nec auari, sed continentes in omnibus, misericordes, seduli, incedentes iuxta ueritatem Domini, qui **omnium minister factus** est; cui si in hoc saeculo placuerimus, recipiemus et futurum, quemadmodum pollicitus est nobis, quod resuscitabit nos e mortuis, quodque, si digne

ἀξίως αὐτοῦ, καὶ συμβασιλεύσομεν αὐτῷ, εἴγε πιστεύομεν. ³ ὁμοίως καὶ νεώτεροι ἄμεμπτοι ἐν πᾶσιν, πρὸ παντὸς προνοοῦντες ἀγνείας καὶ χαλιναγωγοῦντες ἑαυτοὺς ἀπὸ παντὸς κακοῦ. καλὸν γὰρ τὸ ἀνακόπτεσθαι ἀπὸ τῶν ἐπιθυμιῶν ἐν τῷ κόσμῳ, ὅτι **πᾶσα ἐπιθυμία κατὰ τοῦ πνεύματος στρατεύεται, καὶ οὔτε πόρνοι οὔτε μαλακοὶ οὔτε ἀρσενικοῖται βασιλείαν θεοῦ κληρονομήσουσιν, οὔτε οἱ ποιοῦντες τὰ ἄτοπα.** διὸ δεόν ἀπέχεσθαι ἀπὸ πάντων τούτων, ὑποτασσομένους τοῖς πρεσβυτέροις καὶ διακόνοις ὡς θεῷ καὶ Χριστῷ· τὰς παρθένους ἐν ἀμώμῳ καὶ ἀγνῇ συνειδήσει περιπατεῖν.

VI ¹ Καὶ οἱ πρεσβύτεροι δὲ εὐσπλαγχνοὶ εἰς πάντας ἐλεήμονες, **ἐπιστρέφοντες τὰ ἀποπεπλανημένα**, ἐπισκεπτόμενοι πάντας ἀσθενεῖς, μὴ ἀμελοῦντες χήρας ἢ ὀρφανοῦ ἢ πένητος· ἀλλὰ **προνοοῦντες ἀεὶ τοῦ καλοῦ ἐνώπιον θεοῦ καὶ ἀνθρώπων**, ἀπεχόμενοι πάσης ὀργῆς, προσωποληψίας, μὴ ταχέως πιστεύοντες κατὰ τινας, μὴ ἀπότομοι ἐν κρίσει, εἰδότες ὅτι πάντες ὀφειλέται ἐσμὲν ἁμαρτίας. ² εἰ οὖν δεόμεθα τοῦ Κυρίου, ἵνα ἡμῖν ἀφῇ, ὀφείλομεν καὶ ἡμεῖς ἀφιέναι· ἀπέναντι γὰρ τῶν τοῦ Κυρίου καὶ Θεοῦ ἐσμὲν ὀφθαλμῶν, καὶ **πάντας δεῖ παραστήναι τῷ βήματι τοῦ Χριστοῦ καὶ ἕκαστον ὑπὲρ αὐτοῦ λόγον δοῦναι.** ³ οὕτως οὖν δουλεύσωμεν αὐτῷ μετὰ φόβου καὶ πάσης εὐλαβείας, καθὼς αὐτὸς ἐνετείλατο καὶ οἱ εὐαγγελιστάμενοι ἡμᾶς ἀπόστολοι καὶ οἱ προφῆται, οἱ προκηρύξαντες τὴν ἔλευσιν τοῦ κυρίου ἡμῶν· ζηλωταὶ περὶ τὸ καλόν, ἀπεχόμενοι τῶν σκανδάλων καὶ τῶν ψευδαδέλφων καὶ τῶν ἐν ὑποκρίσει φερόντων τὸ ὄνομα τοῦ κυρίου, οἵτινες ἀποπλανῶσι κενοὺς ἀνθρώπους.

VII ¹ Πᾶς γὰρ ὃς ἂν μὴ ὁμολογῇ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθέναι, ἀντιχριστός ἐστιν· καὶ ὃς ἂν μὴ ὁμολογῇ τὸ μαρτύριον τοῦ σταυροῦ, ἐκ τοῦ διαβόλου ἐστίν· καὶ ὃς ἂν μεθοδεύῃ τὰ λόγια τοῦ κυρίου πρὸς τὰς ἰδίας ἐπιθυμίας καὶ λέγῃ μήτε ἀνάστασιν μήτε κρίσιν, οὗτος πρωτότοκός ἐστι τοῦ Σατανᾶ. ² διὸ ἀπολιπόντες τὴν ματαιότητα τῶν πολλῶν καὶ τὰς ψευδοδιδασκαλίας ἐπὶ τὸν ἐξ ἀρχῆς ἡμῖν παραδοθέντα λόγον ἐπιστρέψωμεν, **νήφοντες πρὸς τὰς εὐχὰς καὶ προσκαρτεροῦντες νηστείας, δεήσεσιν αἰτούμενοι τὸν παντεπόπτην θεὸν μὴ εἰσενεγκεῖν ἡμᾶς εἰς**

ipso uiuamus, etiam **cum eo regnabimus** siquidem credimus. ³ simili modo et iuuenes in ominibus inculpabiles sint, ante omnis solliciti de castitate, ac se ab omni malo refrenantes. bonum enim est, abscindi a cupiditatibus huius mundi, quis omnis **cupidita militat aduersus spiritum et neque fornicarii, neque molles, neque masculorum concubitores regnum dei possidebunt** neque qui absona faciunt. quare oportet ab his omnibus abstinere, subiici presbyteris et diaconis, tanquam Deo at Christo; uirgines uero oportet in immaculata et casta conscientia degere.

¹ Et presbyteri sint ad commiserationem proni, misericordes erga cunctos, **aberrantia reducentes**, uisitantes infirmos omnes, non negligentes uiduam, aut pupillum, aut pauperem; sed **solliciti semper de bono coram Deo et hominibus**, abstinentes ab omni ira, acceptione personarum, iudicio iniusto; long recedentes ab omnia auaritia; non cito credentes aduersus aliquem; non seueri nimium in iudicio, scientes, nos omnes debitores esse peccati. ² si ergo deprecamur Dominum, ut nobis dimittat, debemus et nos dimittere; nam coram Domini et Dei oculis sumus, et **omnes ante tribunal Christi stare, et unumquemque pro se rationem reddere oportet.** ³ sic itaque seruiamus illi cum timore et omni reuerentis, sicut praecepit ipse, et apostoli, qui nobis euangelium annuntiarunt, et prophetae, qui Domini nostri aduentum praesignificauerunt; studiose, quod bonum est, sectantes, abstinentes a scandalis et a falsis fratribus et ab iis qui in hypocrisi nomen Domini ferunt, qui uanos homines in errorem inducunt.

¹ Omnis enim **qui non confessus fuerit Iesum Christum in carne uenisse, Antichristus est;** et qui non confessus fuerit martyrium crucis, ex diabolo est; et qui eloquia Domini ad desideris sua traduxerit, dixeritque nec resurrectionem nec iudicium esse, hic primogenitus est Satanae. ² ideo relinquentes uanitatem multorum et falsis doctrinas, ac traditam nobis ab initio doctrinam reuertamur, **uigilantes in orationibus** et perseuerantes in ieiuniis, precibus rogantes omnium conspectorem Deum, **ne nos inducat in tentationem** sicut dixit Dominus **Spiritus quidem promptus est, caro autem infirma.**

πειρασμόν, καθὼς εἶπεν ὁ κύριος· τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής.

VIII

¹ Ἀδιαλείπτως οὖν προσκαρτεροῦμεν τῇ ἐλπίδι ἡμῶν καὶ τῷ ἀρραβῶνι τῆς δικαιοσύνης ἡμῶν, ὅς ἐστι Χριστὸς Ἰησοῦς, ὃς ἀνήνεγκεν ἡμῶν τὰς ἁμαρτίας τῷ ἰδίῳ σώματι ἐπὶ τὸ ξύλον, ὃς ἁμαρτίαν οὐκ ἐποίησεν, οὐδὲ εὗρέθη δόλος ἐν τῷ στόματι αὐτοῦ· ἀλλὰ δι' ἡμᾶς, ἵνα ζήσωμεν ἐν αὐτῷ, πάντα ὑπέμεινεν. ² μιμηταὶ οὖν γενώμεθα τῆς ὑπομονῆς [αὐτοῦ], καὶ ἐὰν πάσχωμεν διὰ τὸ ὄνομα αὐτοῦ, δοξάζωμεν αὐτόν. τοῦτον γὰρ ἡμῖν τὸν ὑπογραμμὸν ἔθηκε δι' ἑαυτοῦ, καὶ ἡμεῖς τοῦτο ἐπιστεύσαμεν.

IX

¹ Παρακαλῶ οὖν πάντας ὑμᾶς, πειθαρχεῖν τῷ λόγῳ τῆς δικαιοσύνης καὶ ἀσκεῖν πᾶσαν ὑπομονήν, ἣν καὶ εἶδατε κατ' ὀφθαλμοὺς οὐ μόνον ἐν τοῖς μακαρίοις Ἰγνατίῳ καὶ Ζωσίμῳ καὶ Ῥούφῳ, ἀλλὰ καὶ ἐν ἄλλοις τοῖς ἐξ ὑμῶν καὶ ἐν αὐτῷ Παύλῳ καὶ τοῖς λοιποῖς ἀποστόλοις· ² πεπεισμένους ὅτι οὗτοι πάντες οὐκ εἰς κενὸν ἔδραμον, ἀλλ' ἐν πίστει καὶ δικαιοσύνῃ, καὶ ὅτι εἰς τὸν ὀφειλόμενον αὐτοῖς τόπον εἰσὶ παρὰ τῷ κυρίῳ, ὃ καὶ συνέπαθον. οὐ γὰρ τὸν νῦν ἠγάπησαν αἰῶνα, ἀλλὰ τὸν ὑπὲρ ἡμῶν ἀποθανόντα καὶ δι' ἡμᾶς ὑπὸ τοῦ θεοῦ ἀναστάντα.

X

¹ Στήτε οὖν ἐπὶ τουτοῖς καὶ ἀκολουθήσατε τὸν κύριον τὸ παράδειγμα ὑμῶν, πίστει **ἐδραῖοι γίνεσθε, ἀμετακίνητοι, τὴν ἀδελφότητα ἀγαπᾶτε, ἀλλήλους προηγούμενοι**, ἐν ἀληθεῖ κοινωνίᾳ, πραύτητι κυρίου, ἐκατέρους ἀναμενόντες, μηδένα καταφρονοῦντες. ² ἐὰν ἀγαθοποιῆσαι δυνήται, μὴ διατρίβετε, ἡ γὰρ ἐλεημοσύνη ἐκ θανάτου ἐλευθεροῖ. ὑποτάσσετε πάντες ἀλλήλοις· τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες καλήν, ἵνα ἐκ τῶν καλῶν ἔργων ὑμῶν ἔπαινον δέξησθε καὶ ὁ κύριος ἐν ὑμῖν μὴ βλασφημηται. ³ ἀλλ' **οὐαὶ τῷ βλασφημοῦντι τὸ τοῦ θεοῦ ὄνομα**. διδάσκετε οὖν πάντας σωφροσύνην ἀναστροφῇ ὑμῶν.

XI

¹ Ἐλυπήθην δὴ περὶ τὰ τοῦ Οὐάλεντα πρεσβυτὴν ποτε ἐκλεκτὸν ἀφ' ὑμῶν ὅτι αὐτὸς ἀγνοεῖ τὸν τόπον αὐτῷ δοθέντα. νουθετῶ οὖν ἀπέχειν πάντα κακά. ² ὁ γὰρ μὴ δυνάμενος ἑαυτὸν κυβερνᾶν, πῶς περὶ ἄλλοὺς δύναται εἶπειν; ἐὰν τις μὴ ἀπέχεται αἰσχροκερδίας, ὑπὸ εἰδωλολατρίας μιαίνεται, κρινῶνται δὴ ἐν ἔθνεσιν **ὅτι οὐκ ἔγνωσαν ὁδὸν κυρίου ἢ οὐκ**

¹ Indesinenter ergo perseueremus in spe nostra et pignore iustitiae nostrae, quod est Christus Iesus, **qui peccata nostra in corpore suo super lignum pertulit, qui peccatum non fecit, nec inuentus est dolus in ore eius**; sed propter nos ut in ipso uiuamus, omnia sustinuit. ² imitatores igitur simus patientiae eius; et si patiamur propter nomen eius, gloria illum afficiamus. hoc enim exemplum nobis in se ipso, et nos id credidimus.

¹ Rogo itaque uos omnes, ut obediatis uerbo iustitiae, et omnem patientiam exerceatis, quam et oculis ipsis uidistis, non solum in beatis Ignatio et Zosimo et Rufo, sed etiam in aliis, qui ex uobis, ac in ipso Paulo caeterisque apostolis; ² ut que sitis persuasi, quod id omnes **in uacuum non cucurrerint**, sed in fide ac iustitia; et quod in debito loco sint apud Dominum, cum quo et passi sunt. non enim **praesens saeculum dilexerunt**, sed eum, qui pro nobis mortuus est, ac propter nos a [Deo est resuscitatus].

¹ In his ergo state et domini exemplar sequimini, **firmi in fide et immutabiles, fraternitatis amatores, diligentes inuicem**, in ueritate sociati, mansuetudine domini **alterutri praestolantes**, nullum despicientes. ² **Cum possitis benefacere**, nolite differre, quia **eleemosyna de morte liberat. Omnes uobis inuicem subiecti estote, conuersationem uestram irreprehensibilem habentes in gentibus, ut ex bonis operibus uestris** et vos laudem accipiat et dominus in uobis non blasphemetur. ³ **Vae autem per quem nomen domini blasphematur**. Sobrietatem ergo docete omnes in qua et uos conversamini.

¹ Nimis contristatus sum pro Valente, qui presbyter factus est aliquando apud uos, quod sic ignoret is locum qui datus est ei. moneo itaque ut abstinete uos ab omni malo. ² qui autem non potest se in his gubernare, quomodo alii pronuntiat hoc? Si quis non se abstinuerit ab auaritia, ab idolotatria conquinabitur et tamquam inter gentes iudicabitur, **qui ignorant**

οἶδατε ὅτι οἱ ἅγιοι τὸν κόσμον κρινοῦσιν; ὡς διδάσκει ὁ Παῦλος. ³ οὐδέποτε μέντοι ἤκουσα ἐν ὑμῖν τοιοῦτο, ἐν οἷς ὁ Παῦλος ὁ μακάριος ἐνήργησεν, ὑμεῖς ἐστε ἐν ἀρχῇ ἐπιστολῆς αὐτοῦ· τὰ περὶ ὑμῶν δοξάζεται ἐν ὅλαις ἐκκλησίαις, τότε δὲ κύριον μόναι ἐγνων· ἡμεῖς δὲ οὐκ ἐγνώμεν. ⁴ ἀδελφοί, λυποῦμαι οὖν σφόδρα αὐτόν τε καὶ γυναῖκα οἷς δοίῃ ὁ κύριος μετάνοιαν ἀληθῆ. ἔστε οὖν ὑμεῖς σωφρονισμοὶ περὶ τούτου· καὶ μὴ ὡς ἐχθρὸν ἡγεῖσθε, ἀλλ' ὡς παθητὰ μέρη καὶ πλανῶντα αὐτοὺς ἀνακαλεῖσθε, ἵνα ὅλον σῶμα ὑμῶν σώσῃτε.

XII

¹ Πιστεύω γὰρ ὅτι εὖ πεπαιδευσθε ἐν τοῖς ἁγίοις γράφαις καὶ οὐδὲν ὑμᾶς ἔλαθε· ἐμοὶ δὲ οὐκ δίδεται. σημαίνω δὲ, ὡς γέγραπται, **ὀργίζεσθε καὶ μὴ ἁμαρτάνετε, καὶ ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ τῷ παροργισμῷ ὑμῶν.** μακάριος ὁ μιμησκόμενος· ὁ ἐγὼ πιστεύω ἐν ὑμῖν εἶναι. ² καὶ ὁ θεὸς καὶ πατὴρ κυρίου Ἰησοῦ Χριστοῦ ἡμῶν, αὐτὸς ὁ αἰώνιος ἀρχιερεὺς, θεοῦ υἱὸς Ἰησοῦς Χριστὸς, οἰκοδομήσαι ἡμᾶς ἐν πίστει καὶ ἀληθείᾳ καὶ πάντι πραύτητι καὶ ἀνοργονς καὶ ἐν μακροθυμίᾳ καὶ καρτερίᾳ καὶ συγγνώμῃ καὶ ἀγνείᾳ· καὶ δοίῃ ὑμῖν κληρὸν καὶ μέρος ἐν ἁγίοις αὐτοῦ καὶ ἡμῖν τε καὶ ὑμῖν καὶ πᾶσι ὑπὸ οὐρανὸν, τοῖς πιστευουσὶ ἐν κυρίῳ ἡμῶν καὶ θεῷ Ἰησοῦ Χριστῷ καὶ πατρὶ αὐτοῦ, **τῷ ἐγείραντι αὐτὸν ἐκ νεκρῶν.** ³ προσεχεσθε ὑπὲρ πάντων ἁγίων. καὶ δὴ καὶ ὑπὲρ τῶν βασιλέων καὶ τῶν ἐξουσιαζόντων καὶ τῶν ἀρχόντων· καὶ ὑπὲρ τῶν καταδικόντων καὶ τῶν μισούντων ὑμᾶς καὶ ἐχθρῶν σταυροῦ, ἵνα καρπὸς ὑμῶν πᾶσι δεικνύηται, ἐν ἐκείνῳ τετελειώμενοι ᾗτε.

XIII

¹ Ἐγράφατέ μοι καὶ ὑμεῖς καὶ Ἰγνάτιος, ἵν', ἐάν τις ἀπέρχηται εἰς Συρίαν, καὶ τὰ παρ' ὑμῶν ἀποκομίσῃ γράμματα· ὅπερ ποιήσω, ἐὰν λάβω καιρὸν εὐθετον, εἴτε ἐγώ, εἴτε ὃν πέμπω πρεσβεύσοντα καὶ περὶ ὑμῶν. ² τὰς ἐπιστολὰς Ἰγνατίου τὰς πεμφθείσας ἡμῖν ὑπ' αὐτοῦ καὶ ἄλλας, ὅσας εἶχομεν παρ' ἡμῖν, ἐπέμψαμεν ὑμῖν, καθὼς ἐνετείλασθε· αἵτινες ὑποτεταγμένοι εἰσὶν τῇ ἐπιστολῇ ταύτῃ, ἐξ ᾧν μεγάλα ὠφεληθῆναι δυνήσεσθε. περιέχουσιν γὰρ πίστιν καὶ ὑπομονὴν καὶ πᾶσαν οἰκοδομὴν τὴν εἰς τὸν κύριον ἡμῶν ἀνήκουσαν.

iudicium domini. aut nescimus, quia sancti mundum iudicabunt? sicut Paulus docet. ³ ego autem nihil tale sensi in uobis uel audiui, in quibus laborauit beatus Paulus, qui estis in principio **epistulae eius. de uobis etenim gloriatur in omnibus ecclesiis**, quae dominum solae tunc cognouerant; nos autem nondum cognoueramus. ⁴ valde ergo, fratres, contristor pro illo et pro coniuge eius, quibus det dominus paenitentiam veram. sobrii ergo estote et uos in hoc; **et non sicut inimicos tales existimetis**, sed sicut passibilia membra et errantia eos reuocate, ut omnium vestrum corpus salvetis. hoc enim agentes uos ipsos aedificatis.

¹ Confido enim vos bene exercitatos esse in sacris literis et nihil uos latet; mihi autem non est concessum. modo, ut his scripturis dictum est, **irascimini et nolite peccare, et sol non occidat super iracundiam uestram.** beatus, qui meminerit; quod ego credo esse in uobis. ² deus autem et pater domini nostri Iesu Christi, et ipse sempiternus pontifex, dei filius Iesus Christus, aedificet uos in fide et ueritate et in omni mansuetudine et sine iracundia et in patientia et in longanimitate et tolerantia et castitate; et det uobis sortem et partem inter sanctos suos et nobis uobiscum et omnibus, qui sunt sub caelo, qui credituri sunt in dominum nostrum et deum Iesum Christum et in ipsius patrem, **qui resuscitauit eum a mortuis.** ³ **pro omnibus sanctis orate.** orate etiam **pro regibus** et potestatibus et principibus atque **pro persequentibus** et odientibus uos et **pro inimicis crucis**, ut fructus uester **manifestus sit in omnibus**, ut sitis in illo perfecti.

¹ Scripsistis ad me et uos et Ignatius, ut si quis forte [e Smyrna] in Syriam profisceretur, uestras quoque litteras eo deferret; quod quidem perficiam, si tempus opportunam nactus fuero: uel ergo ipse, uel per alium quem piam, quem legatum et pro uobis mittam. epistolas Ignatii, quas ad me misit, et cunctas alias quas habemus, ad uos misimus, sicut mandastis; quas quidem huic epistolas subiecimus. ex esi magnum fructum percipere uobis licebit. continent enim fidem et patientiam et aedificatiomen omnem, ad Dominum nostrum pertinentem.

XIV

καὶ περὶ Ἰγνατίου καὶ αὐτῶν σὺν αὐτῷ, ἃ
βεβαιότερα γινώσκετε, δείκνυτε.

¹ Ταῦτα ὑμῖν ἔγραψα διὰ Κρέσκεντα ὃν
προσώπῳ ἐπήνεσα ὑμῖν καὶ νῦν ἐπαινῶ.
συνεβίωσε σὺν ἡμῖν ἀμέμπτως· λογίζομαι γὰρ
ὑμῖν ὁμοίως. καὶ δὴ καὶ ἡ ἀδελφὴ αὐτοῦ ἔξετε
ἔπαινον, ἐπεὶ πρὸς ὑμᾶς ἐλεύσεται. ἔρρωσθε ἐν
κυρίῳ Ἰησοῦ Χριστοῦ ἐν χάριτι σὺν πᾶσι ὑμῖν,
Ἀμην.

[Et de ipso Ignatio et de his, qui cum eo sunt,
quod certius agnoveritis significate.]

¹ Haec uobis scripsi per Crescentem, quem in
praesenti commendaui uobis et nunc
commendo. conuersatus est enim nobiscum
inculpabiliter; credo quia et uobiscum similiter.
sororem autem eius habebitis commendatam,
cum venerit ad vos. incolumes estote in domino
Iesu Christo in gratia cum omnibus vestris.
Amen.

3. Vocabulary Greek – English

ἀγαπάω, ἀγαπήσω, ἠγάπησα	I love	
ἅγιοπρεπής, -ές	fitting or proper for one who is holy	
ἀγνεία, ἡ	purity	
ἅγνός, -ή, -όν	pure, holy	
ᾗδης, ᾗδου, ὁ	hades	
ἀδιαλείπτως	constantly, unceasingly	
ἀκριβῶς	accurately, carefully	
ἁμαρτία, ἡ	sin	
ἀμελέω, ἀμελήσω, ἠμέλησα	I neglect, am unconcerned with τινός	
ἄμεμπτος, -ον	blameless, faultless	
ἁμώμος, -ον	blameless	
ἀναζώννυμι, ἀναζώσω, ἀνέζωσα	I bind up, gird up	
ἀνακόπτω, ἀνακόψω, ἀνέκοψα	I hinder, restrain	
ἀναφέρω, ἀνοίσω, ἀνένεγκον	I bring or take up	
ἀνεκλάλητος, -ον	inexpressible	
ἀνήκω, ἀνήξω, -	I refer, relate, belong	
ἀνίστημι, ἀναστήσω, ἀνέστην, ἀνέστησα	I rise, stand up	
ἀπειθέω, ἀπειθήσω ἠπειθήσα	I disbelieve, disobey	
ἄπειμι	I am absent	
ἀπέναντι	opposite, before, in front of	an adverb used as an improper preposition with the genitive
ἀπέχομαι, ἀφέξομαι	I am distant from τινός	
ἀπέχω, ἀφέξω, ἀπέσχον	I keep away from, abstain	The future could also be ἀποσχίσω
ἀποδίδωμι. ἀποδώσω, ἀπέδωκα	I render, return;	used in both good and bad senses
ἀποκομίζω, ἀποκομιῶ, ἀπεκόμισα	I take along	The future is an Attic future; neither Lampe nor Arndt & Gingrich have anything
ἀπολαμβάνω, ἀπολήμψομαι, ἀπέλαβον	I receive.	This can also be spelt ἀπολη <u>μ</u> ψόμεθα
ἀπολείπω, ἀπολείψω ἀπέλιπον	I leave behind	
ἀποπλανάω, ἀποπλανήσω ἀπεπλάνησα	I mislead, wander away from	
ἀπότομος, -ον	relentless	
ἄρραβών, ἄρραβῶνος, ὁ	first instalment, down payment, pledge	a Semitic loanword
ἄρσενοκοίτης	homosexuals	

ἀσθενής, -ές	sick, ill	
ἀσκέω, ἀσκήσω, ἥσκησα	I practice, engage in	
ἄτοπος, -ον	morally, evil, wrong, improper	
ἀφίημι, ἀφήσω, ἀφήκα	I send away, forgive	
ἀφιλάργυρος, -ον	not loving money, not greedy, not avaricious	
βεβαίως	surely, certainly	
βήμα, βήματος, τό	tribunal	
γρόνθος, ὁ	fist, blow	
δεήσις, δεήσεως	entreaty	
δέχομαι, δέξομαι, ἐδέξαμην	I receive	
διαβολή, ὁ	devil, the evil one	
διάδημα, διαδήματος, τό	diadem	
διαμένω, διαμενῶ, διέμεινα	I remain	
δίδωμι, δώσω, ἔδωκα	I give	
δίλογος, -ον	double-tongued, insincere	
δόλος, ὁ	deceit, cunning, treachery	used in a bad sense
δοξάζω, δοξάσω, ἐδόξασα	I praise, honour, magnify	
δουλεύω, δουλεύσω, ἐδούλευσα	I serve	
δύναμαι, δυνήσομαι, ἠδυνήθην	I am able, can	
ἐγείρω, ἐγερῶ, ἤγειρα	I raise	
ἐγκρατεία, ἡ	self-control	
ἐγκρατής, -ές	self-control	
ἐγκύπτω, ἐγκύψω ἐνέκυψα	I look closely into something εἰς τί	
εἴγε	if indeed, inasmuch as	crasis for εἴ γε
εἰσφέρω, εἰσοίσω, εἰσήνεγκον	I bring in, carry in	
ἐκζητέω, ἐκζητήσω, ἐξεζήτησα	I seek out, search for	
ἐκλέγομαι, ἐκλέξομαι ἐξελεξάμην	I choose, select for myself	
ἐλεάω	I have mercy	
ἐλεήμων -ον	merciful, sympathetic	
ἔλεος, ἔλεους, τό	mercy, compassion, pity, clemency	
ἔλευσις, ἐλεύσεως, ἡ	coming, advent	
ἔνδοξος, -ον	honoured	
ἐνειλέω, ἐνειλήσω, ἐνεΐλησα	I wrap up, confine	
ἐννοια, ἡ	thought, knowledge, insight	
ἐντέλλω, ἐντελοῦμαι, ἐνετειλάμην	I command, order, give orders τινί	
ἐντυγχάνω, ἐντεύξομαι, ἐνέτυχον	I meet, turn to, approach.	Since petitions are directed to God, this comes to mean 'I pray'

ἐπακολουθέω, ἐπακολουθήσω ἐπηκολούθησα	I follow, come after	
ἐπιβάλλω, ἐπιβαλῶ, ἐπέβαλον	I throw over τί τι;	In section 1 the use is <i>intransitive</i> , I fall to, belong to
ἐπιθυμέω, ἐπιθυμήσω, ἐπεθύμησα	I desire, long for τινός	
ἐπιμελής, -ές	careful, attentive	
ἐπισκέπτομαι, ἐπισκέψομαι, ἐπεσκεψάμην	I look at, examine, inspect; here, visit	
ἐπιστρέφω, ἐπιστρέψω, ἐπέστρεψα	I turn τινὰ ἐκ τινός	turn in a religious/moral sense
ἐπιτρέπω, ἐπιτρέψω ἐπέτρεψα	I allow, permit	
εὐαρεστέω, εὐαρεστήσω εὐηρέστησα	I please, am pleasing τινί	
εὐθετος, -ον	well-placed, fit, suitable	The word is not in Liddell & Scott nor in Arndt & Gingrich; only in Lampe
εὐλαβεία, ἡ	reverent awe, fear of God	
εὐσπλαγχνος, -ον	tender-hearted, compassionate	
ζάω, ζήσω, ἔζησα	I live	
ζηλωτής, ὁ	zealot, enthusiast, adherent	
θυσιαστήριον, τό	usually an altar,	In section 4 used somewhat figuratively as a sacrifice or of bringing perfect gifts
καρποφορέω, καρποφορήσω ἐκαρποφόρησα	I bear fruit	
καταγγέλλω, καταγγελῶ, κατήγγειλα	I proclaim	
κατακολουθέω, κατακολουθήσω κατεκολούθησα	I follow τινί	
καταλαλιά, ἡ	evil speech, slander, defamation	
καταντάω, καταντήσω, κατήντησα	I come to, arrive at	
κατάρα, ἡ	curse, imprecation	
κατενώπιον	before, in the presence of	an adverb used as an improper preposition with the genitive
κενός, -ή, -όν	foolish	
κρίσις, κρίσεως, ἡ	judgment	
λανθάνω, λήσω, ἔλαθον	I escape notice, am hidden	
λατρεύω, λατρεύσω, ἐλάτρευσα	I serve	specifically of the carrying out of religious duties
λόγιον, τό	sayings	
λογισμός, ὁ	calculation, reasoning, reflection, thought	

λοιδορία, ἡ	abuse, reproach, reviling	
μαλακός, -ή, -όν	soft, effeminate,	specifically of men and boys who allow themselves to be misused
ματαίωτης, ματαιότητος, ἡ	emptiness, futility, purposelessness	
μεθοδεύω, μεθοδεύσω, μεθώδευσα	I defraud, deceive, pervert	
μιμήμα, μιμήματος, ὁ	copy, image	
μιμητής, ὁ	imitator	
μυκτηρίζω	I turn the nose up at, treat with contempt, mock	
μωμοσκοπέομαι	I examine for blemishes	
νεώτερος, α, -ον	new,	in the sense of new converts, or those young in the faith
νηστεία, ἡ	fasting, abstention from food	
νήφω, -, ἔνηψα	I am sober	
οἰκοδομή, ἡ	building	The word is used either for the <i>process</i> of building or the <i>result</i> of construction
ὁμολογέω, ὁμολογήσω ὡμολογησα	I declare publicly, confess	
ὀπλίζω, ὀπλίσω, ὥπλισα	I arm myself	
ὀσφῦς, ὀσφύος, ἡ	waist, loins	
ὀφείλω, ὀφειλήσω, ὠφείλησα	I owe, indebted τινί for τί, be obliged	
ὀφείλω, ὀφειλήσω, ὠφείλησα	I owe, indebted τινί for τί, be obliged;	in section 6, commit (sins)
παντεπόπτης, ὁ	one who sees all, all-seeing	
παντοκράτωρ, παντοκράτορος, ὁ	the Almighty, All-powerful, Omnipotent (one)	
παραδίδωμι, παραδώσω, παρέδωκα	I hand over, deliver, entrust	
παρθένους	– virgins	
παρίστημι, παριστήσω, παρέστην. παρέστησα	I approach, come to τινί	
παροικέω, παροικήσω παρώκησα	I inhabit as a stranger	
πάσχω, πείσομαι, ἔπαθον	I suffer	
πειθαρχέω, πειθαρχήσω, ἐπειθάρχησα	I obey τινί	
πένης, πένητος, ὁ	poor	
περιέχω, περιέξω, περιέσχον	I contain	
πλάνη, ἡ	wandering, roaming	

πλεονεξία, ἡ	greediness, insatiableness, avarice	
πληθύνω, πληθυνῶ, -	I increase, multiply	
πληρόω, πληρώσω, ἐπλήρωσα	I make full, fill, complete	
πλησίον, τό	neighbour	
πνοή, ἡ	wind, breath	
πολιτεύομαι, πολιτεύσομαι ἐπολιτευσάμην	I live, conduct myself, lead my life	
πορεύομαι, πορεύσομαι ἐπορεύθην	I walk, march	
πόρνος, ὁ, πόρνη, ἡ	prostitute,	can be of both kinds
πρεσβεύω, πρεσβεύσω, ἐπρέσβευσα	I am an ambassador <i>or</i> envoy, travel or work as an ambassador <i>or</i> envoy	
προάγω, προάξω, προήγαγον	I lead forward, lead, bring out τινά	
προεπικαλέω	I invite	
προκηρύσσω, προκηρύξω, προεκήρυξα	I proclaim publicly, but also proclaim beforehand.	
προνοέω, προνοήσω, προενόησα	I care for, provide for τινός	
προσκαρτερέω, προσκαρτερήσω προσεκαρτέρησα	I persist in, adhere to τινί	
προσωποληψία, ἡ	partiality	
πρωτότοκος, -όν	first-born	
ρίζα, ἡ	root	
σκάνδαλον, τό	that which gives offence or causes revulsion	
στέργω, στέρξω, ἔστερξα	I feel love, affection for τινά	
στρατεύω, στρατεύσ, ἐστράτευσα	I serve in the army, do military service,	in section 5 used figuratively to describe the struggles of the passions with the soul
συγχαίρω, συγχαρήσομαι, συνέχαρην	I rejoice with	
συμβασιλεύω, συμβασιλεύσω συνεβασίλευσα	I rule with	
συμπάσχω, συμπίσσομαι, συνέπαθον	I suffer with τινί	
συνειδήσις, συνειδήσεως, ἡ	conscience	
σωζω, σωσω, ἔσωσα	I save	Notice the loss of the iota subscript in the future and aorist
σωφρονέω, σωφρονήσω, ἔσωφρόνησα	I am of sound mind	
ὕπισχνέομαι, ὑπισχνήσομαι ὕπεσχόμην	I promise	

ὑπογραμμός, ό	model, pattern	
ὑποκρίσις, ὑποκρίσεως, ή	hypocrisy, pretence, outward show	
ὑπομένω, ὑπομενῶ, ὑπέμεινα	I remain or stay (behind), endure	
ὑπομονή, ή	patience, endurance, fortitude	
ὑποτάσσω, ὑποτάζω, ὑπέταξα	I subject, subordinate, in the passive, am subjected subordinated τινί	
φιλαργυρία, ή	love of money, avarice	
χαλεπός, -ή, -όν	difficulties,	In section 4, evils, stresses
χαλιναγωγέω, χαλιναγωγήσω ἐχαλιναγώγησα	I guide with a bit and bridle, hold in check	
ψευδάδελφος, ό	false brothers	
ψευδοδιδασκαλία, ή	false teaching	
ψευδομαρτυρία, ή	false witness	
ώδιν, ώδϊνος, ή	birth-pains	
ώφελέω, ώφελήσω ώφέλησα	I help, aid, be of benefit to	

4. Vocabulary Latin – English

aberrans, aberrantis	wandering	
abscindo, abscindere, abscidi, abscissum	I tear away, cut off	
absonus, -a, -um	unsuitable, incongruous, discordant	
abstineo, abstinere, abstinui, abstentum	I abstain	
accipio, accipere, accepi, acceptum	I accept, receive, take	
aedifico, aedificare aedificaui aedificatum	I build	
aequaliter	evenly, equally, uniformly	adverb
afficio, afficere, affeci, affectum	I attach to, I affect	
agens, agentis, m.	doer, agent, actor	
aliquando	at last, at times, at any rate	
alteruter, -tra, -trum	one of two, either, one or the other	
annuntio, annuntiare, annuntiaui, annuntiatum	I announce, relate, declare	
antiquus, -a, -um	old, ancient, former	
armo, armare, armaui, armatum	I furnish with weapons, arm, equip	
arrogo, arrogare, arrogauit, arrogatum	I ask or inquire of someone, question	
assequor, assequi, assecutum	I follow, observe	
auaritia	avarice, covetousness	
auarus, -a, -um	covetous, avaricious	
benefacio, benefacere, benefeci, benefactum	I do well, I do good to	
bilinguis, -e	double-tongued, treacherous	
blasphemo, blasphemare, blasphemaui, blasphematum	I blaspheme	
calumnia	trickery, artifice, cunning	
calumniator, calumniatoris	calumniator, oppressor	
castitas, castitatis, f.	purity, chastity	
castus, -a, -um	chaste, pure, unpolluted	
ceterus, -a, -um	and others	also spelt as caeterus, -a, -um
charitas, charitatis, f.	charity, love, esteem	
cito	quick, swift, rapid	
clarus, -a, -um	clear, bright, shining	

cogitatio, cogitationis, f.	a thinking, considering, deliberating, thought	
comito, comitare, comitaui, comitatum	I accompany	
commendo, commendare, commendaui, commendatum	I commemorate, commend, recommend	
commiseratio, commiserationis, f.	appeal to compassion	
concedo, concedere, concessi, concessum	I grant, concede	
confido, confidere, confisum	I trust, hope	semi-deponent
coniunx, coniugis, c.	spouse, husband, wife	
conquino, conquinare, conquinaui, conquinatum	I defile	
conscientia, f.	conscience, consciousness	
consector, conspectoris, m.	spectator	
conspectus, conspectus, m.	sight	
continens, -ntis	moderate, continent	
continentia, f.	restraint, continence, temperance	
contineo, continere, continui, continentum	I keep or bind together	
contristo, contristare, contristaui, contristatum	I make sad	
conuenio, conuenire, conueni, conuentum	I come together	
conuersatio, conuersationis, f.	conversation, conduct, manner of living	
conversor, conversari, conversatum	I live, dwell, keep company with	deponent
credo, credere, credidi, creditum	I believe	
cupiditas, cupiditatis, f.	eager desire, greed, avarice	
debeo, debere, debui, debitum	I owe, ought	
deceo, decui	it is fitting, seemly	This verb only occurs in the 3 rd person
defero, deferre, detuli, delatum	I bring, bring down	
dego, degere, degi	I live, spend time	
deinde	then, thereafter, next	
deprecor, deprecari, deprecatum	I entreat, pray, supplicate	deponent
desidero, desiderare, desideraui, desideratum	I earnestly desire	
despiciens, -entis	contemptuous	
detractio, detractiois	taking away, withdrawal, removal	

deuenio, deuenire, deueni, deuenitum	I come to, arrive at	
diadema, diadematis, n.	royal headdress, diadem	
differo, differre, distuli, dilatam	I defer, differ, cast off	
digne	worthily	
diligens, -entis	industrious, careful, attentive, accurate, faithful	
do, dare, dedi, datum	I give	
doceo, docere, docui, doctum	I teach	
dolor, doloris, m.	sorrow, pain	
eleemosyna, f.	alms	
eloquium, n.	word, speech	
erro, errare, errauī, erratum	I wander	
error, erroris, m.	error, deception, mistake	
erudio, erudire, erudiui, eruditum	I educate, instruct, teach	
etenim	for, for truly, and indeed, because, since	adding an independent and emphatic clause
exemplar, exemplaris, n.	example, model, copy	
exemplum, n.	example	
exerceo,	I exercise, practise	
exercitatus, -a, -um	well exercised, practised, versed, trained	
existimo, existimare, existimaui, existimatum	I value, estimate, reckon	
exsecratio, exsecrationis, f.	abomination, curse, malediction	
falsus, -a, -um	false, lying, untrue	
firmiter	steadfastly, immoveably	adverb
forte	strong, powerful	adverb
fraternitas, fraternitatis, f.	brotherhood, fraternity	
fructus, m.	fruit	
guberno, gubernare, gubernauī, gubernatum	I guide, direct, conduct, steer	
hypocrisis, hypocrisis	hypocrisy	
ideo	for that reason, on that account	
idololatria, f.	idolatry	also idolatria
ieiunium	fasting	
ignoro, ignorare, ignorauī, ignoratum	I am ignorant of, do not know	
imago, imaginis	image, likeness, form, appearance	
immaculatus, -a, -um	immaculate, spotless, undefiled	
immutabilis, -e	unchangeable, immutable	

impleo, implere, impleui, impletum	I fill, accomplish, celebrate	
implico, implicare, implicaui, implicatum	I enfold, entangle	
inanis, -e	vain, empty, void	
incolumis, -e	safe, unharmed, uninjured	
inculpabilis, -e	blameless, innocent, guiltless	
inculpabiliter	blamelessly, without blame	adverb
indesinenter	unceasingly, continually	adverb
induco, inducere, induxi, inductum	I lead in, introduce	
inenarrabilis, -e	indescribable	
intermissio, intermissionis, f.	breaking off, intermission interruption	
interpello, interpellare, interpellaui, interpellatum	I interrupt, break in upon	
introeo, introire, introiui, introitum	I enter, go in	
intueor, intueri, intuitum	I look upon, look closely at, gaze at	
invicem	mutually, reciprocally	
iracundia, f.	wrath, anger	
irreprehensibilis, -e	blameless	
laetitia, f.	gladness, happiness delight	
lateo, latere, latui	I lurk, lie hid, be concealed, escape notice	
liceo, licere, licui, licuitum	I am valued at, esteemed	
littera, f.	letter, alphabetical sign	
longanimitas, longanimitatis, f.	long-suffering	
lumbus, m.	loin	
magnopere	greatly, very much, exceedingly	adverb
maledictum, n.	curse, cursing, abusive talk	
mandatum, n.	command, order	
mando, mandare, mandaui, mandatum	I entrust, order	
manifesto, manifestare, manifestaui, manifestatum	I reveal, make known, manifest	
mansuetudo, mansuetudinis	meekness, mildness, clemency	
mansuetudo, mansuetudinis, f.	meekness, mildness, clemency	
membrum, n.	limb, part, division, member	
memoro, memorare, memoraui, memoratum	I remember, recall	
modo	just now, presently, even now	

multiplico, multiplicare, multiplicauī, multiplicatum	I multiply, enrich	
nanciscor, nanciscorī, nantum	I receive, get, obtain	deponent, also nactum as the supine
nimum	too much, too	
nondum	not yet	
obedio, obedire, obedivī, obeditum	I obey	Lewis and Short deprecate this spelling
odi, odisse	I hate	This is a defective verb
paenitentia, f.	penitence, repentance	
passibilis, -e	capable of suffering, susceptible to pain	
patior, pati, passus	I endure, suffer	deponent
percipio, percipere, percepi, perceptum	I take, partake, seize, attain	
peregrinor, peregrinari, peregrinatum	I travel, live in a foreign land	
perficio, perficere, perfeci, perficio perfectum	I make perfect, finish, perform	
permaneo, permanere, permansi, permansum	I remain, continue, abide	
perspicio, perspicere, perspexi, perspectum	I look through, look into, look at, see through	
persuadeo, persuadere, persuasi, persuasum	I convince, persuade	
pertineo, pertinere, pertinui	I reach to, stretch out for	
pignus, pignoris, n.	pledge, security	
pius, -a, -um	dutiful, pious, devout	
placeo, placere, placui, placitum	I please, give pleasure	
pontifex, pontificis	high priest	
praecedo, praecedere, praecessi, praecessum	I go before, precede	
praesens, -entis	present, at hand	
praestolor, praestolari, praestolatum	I expect, wait for, perform	deponent
primogenitus, -a, -um	first born	
profiscor, profisci, profectum	I set out, depart	
pronuntio, pronuntiare, pronuntiaui, pronuntiatum	I declare, speak, pronounce, announce	
provoco, provocare, provocaui, provocatum	I provoke, arouse, stir	
pugna, f.	fight, battle	In II 2, 'blow'
pupillus, m.	orphan	

quemadmodum	in what manner, how	
radix, radice, f.	root	
ratiocinium, n.	exercise of the reasoning powers, calm reasoning	
recedo, recedere, recessi, recessum	I go back, fall back withdraw	
recipio, recipere, recepi receptum	I recover, receive, take back	
reduco, reducere, reduxi, reductum	I lead back	
refreno, refrenare, refrenavi, refrenatum	I check, hold back, restrain	
requiro, requere, requisivi, requisitum	I require, seek ask after, demand	
resuscito, resuscitare, resuscitavi, resuscitum	I rise up again, revive	
revoco, revocare, revocaui, revocatum	I call again, call back, recall	
scandalum, n.	scandal, stumbling block, trap	
sector, sectari	I follow eagerly	
sedulus, -a, -um	earnest, diligent, careful	
sempiternus, -a, -um	eternal	
servio, servire, serviui, servitum	I serve	
severus, -a, -um	serious, sober, grave	
siquidem	if indeed, for, because of	
sobrietas, sobrietatis, f.	sobriety, moderation, temperance	
socio, sociare, sociaui, sociatum	society, company	
sollicitus, -a, -um	solicitous, anxious, careful, concerned	also spelt sollicitus
sors, sortis, f.	share, duty	
studiose	eagerly, zealously	adverb
subiicio, subiicere, subieci, subiectum	I set, place under, subject to, submit to	
succingo, succingere, succinxi, succintum	I gird below, tuck up, gird about	
suscipio, suscipere, suscepi, susceptum	I take, receive, accept, uphold	
suscito, suscitare, suscitavi, suscitatum	I awaken, raise up, stir	
sustineo, sustinere, sustinui, sustentum	I endure, sustain, undergo	
tolerantia, f.	tolerance, toleration, endurance	
trado, tradere, tradi, traditum	I give up, hand over, deliver	

traduco, tradere, traduxi, traductum	I lead, bring across	
uae	woe	
ualde	greatly, exceedingly	
uaniloquium, n.	idle talk, gabble, vaunting	
uanitatas, uanitatis	vanity, emptiness, vain things	
uanus, -a, -um	emptiness, nothingness	
uenio, uenire, ueni, uenitum	I come	
uerax, ueracis	truthful, true	
uere	according to truth, truly, in fact	
ueritas, ueritatis, f.	sincerity, straightforwardness	
uidua	widows	
unusquisque	each individual, every one	note that <i>both</i> unus and quis decline
uulgus, n.	multitude, common people, crowd	

5. Notes for the Greek Text

For sections 10 – 12 and 14 please also refer to the notes in section 4.

Inscr	παροικούση - present participle from παρoικέω, I inhabit as a stranger ἔλεος – mercy, compassion, pity, clemency παντοκράτορος – the Almighty, All-powerful, Omnipotent (one) πληθυνθείη – 3rd person singular aorist optative from πληθύνω, I increase, multiply
I 1	ὑμῖν ... δεξαμένοις ... προπέμψασιν. συγχαίρω takes the dative and the participles δεξαμένοις and προπέμψασιν agree with ὑμῖν. τοὺς ἐνειλημένους is the object of δεξαμένοις and προπέμψασιν Συνεχάρην – 1st person singular aorist from συγχαίρω, I rejoice with δεξαμένοις – aorist participle from δέχομαι, I receive μιμήματα – copy, image προπέμψασιν – aorist participle from προπέμπω, I accompany, escort, agreeing with δεξαμένοις ἐπέβαλεν – 3rd person singular aorist from ἐπιβάλλω, I throw over τί τι; but here the use is <i>intransitive</i>, I fall to, belong to ἐνειλημένους – present passive participle from ἐνείλω, I wrap up, confine ἁγιοπρεπέσιν – fitting or proper for one who is holy διαδήματα – diadem ἐκλελεγμένων – perfect middle (or passive) participle from ἐκλέγομαι, I choose, select for myself
I 2	ἕως θανάτου καταντῆσαι – literally, ‘until the arriving at death’. Usually, καταντάω has the construction of εἰς with the accusative, but here it is with the genitive. Another version would be ‘until the arrival of death’, but that doesn’t quite convey the meaning that Christ met death. ρίζα – root καταγγελλομένη – present passive participle from καταγγέλλω, I proclaim διαμένει – 3rd person singular present from διαμένω, I remain καρποφορεῖ – 3rd person singular present from καρποφορέω, I bear fruit ὑπέμεινεν – 3rd person singular aorist from ὑπομένω, I remain or stay (behind) ἁμαρτιῶν – sin καταντῆσαι – aorist infinitive from καταντάω, I come to, arrive at ὃν ἤγειρεν ὁ θεός, λύσας τὰς ὠδῖνας τοῦ ᾗδου – a reference to Πράξεις Ἀποστόλων 2:24. Nestlé-Aland has: ὃν ὁ θεὸς ἀνέστησεν λύσας τὰς ὠδῖνας τοῦ θανάτου. Some manuscripts (amongst them D) have αἰδου. ὠδῖνας – birth-pains ᾗδου – hades
I 3	οὐκ ἰδόντες – the participle is here used <i>concessively</i>, ‘although you have not seen’ δεδοξασμένη - usually means I glorify, praise, honour; here the suggestion is <i>being</i> glorified or clothed with glory, since the verb is passive. Since δεδοξασμένη agrees with χαρᾶ, a suggested translation is ‘clothed with inexpressible joy’. εἰς ὃν οὐκ ἰδόντες πιστεύετε χαρᾷ ἀνεκλαλήτῳ δεδοξασμένη - a reference to Ἐπιστολὴ Πέτρου Α 1:8. Nestlé-Aland has:

	ὄν οὐκ ἰδόντες ἀγαπᾶτε, εἰς ὃν ἄρτι μὴ ὀρώτες, πιστεύοντες δὲ ἀγαλλιᾶσθε χαρᾷ ἀνεκλαλήτῳ καὶ δεδοξασμένη. ἀνεκλαλήτῳ - inexpressible δεδοξασμένη - perfect passive participle from δοξάζω, I praise, honour, magnify ἐπιθυμοῦσιν – 3rd person singular present from ἐπιθυμέω, I desire, long for τινός χάριτί ἐστε σεσωσμένοι, οὐκ ἐξ ἔργων – an abbreviated quotation from Πρὸς Ἐφεσίους 2:8,9. Nestlé-Aland has: χάριτί ἐστε σεσωσμένοι, διὰ πίστεως· καὶ τοῦτο οὐκ ἐξ ὑμῶν, θεοῦ τὸ δῶρον· οὐκ ἐξ ἔργων σεσωσμένοι – perfect passive participle from σῶζω, I save
II 1	πιστεύσαντες εἰς τὸν ἐγείραντα – πιστεύω usually takes the dative, but here εἰς with the accusative is used instead. Διὸ ἀναζωσάμενοι τὰς ὀσφύας ὑμῶν δουλεύσατε τῷ θεῷ ἐν φόβῳ - a combined reference to Ἐπιστολὴ Πέτρου A 1:13 and Ψαλμός 2:11. Nestlé-Aland has: Διὸ ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας ὑμῶν Rahlfs-Hanhart has: δουλεύσατε τῷ κυρίῳ ἐν φόβῳ ἀναζωσάμενοι – aorist middle participle from ἀναζώννυμι, I bind up, gird up ὀσφύας – waist, loins, as the place where a belt or a girdle is worn. ἀπολιπόντες – aorist participle from ἀπολείπω, I leave behind ματαιολογίαν – empty, fruitless talk πλάνην – wandering, roaming πιστεύσαντες εἰς τὸν ἐγείραντα τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐκ νεκρῶν καὶ δόντα αὐτῷ δόξαν – a reference to Ἐπιστολὴ Πέτρου A 1:21. Nestlé-Aland has: τοὺς δι’ αὐτοῦ πιστοὺς εἰς θεὸν τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν καὶ δόξαν αὐτῷ δόντα εἰς τὸν ἐγείραντα - εἰς with the accusative used as a dative δόντα – aorist participle from δίδωμι, I give πνοή - wind, breath. The meaning here is ‘everything that breathes’. λατρεύει – 3rd person singular present from λατρεύω, I serve; specifically of the carrying out of religious duties κριτῆς ζώντων καὶ νεκρῶν – a quotation from Πράξεις Ἀποστόλων 10:42 ἐκζητήσει – 3rd person singular future from ἐκζητέω, I seek out, search for ἀπειθούντων – present participle from ἀπειθέω, I disbelieve, disobey
II 2	ἐὰν ποιῶμεν – a <i>future</i> condition, so the subjunctive is used in the protasis ὁ δὲ ἐγείρας αὐτὸν ἐκ νεκρῶν καὶ ἡμᾶς ἐγερεῖ - a reference to Πρὸς Κορινθίους 4:14 ἐγείρας – aorist participle from ἐγείρω, I raise ἐγερεῖ - 3rd person singular future from ἐγείρω, I raise. Note the accent. ποιῶμεν – 1st person plural present subjunctive from ποιέω πορευόμεθα – 1st person plural present subjunctive from πορεύομαι, I walk, march ἀγαπῶμεν – 1st person plural present subjunctive from ἀγαπάω, I love ἀπεχόμενοι – present participle from ἀπέχομαι, I am distant from τινός πλεονεξίας – greediness, insatiableness, avarice

	φιλαργυρίας – love of money, avarice καταλαλιᾶς – evil speech, slander, defamation ψευδομαρτυρίας – false witness μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ ἢ λοιδορίαν ἀντὶ λοιδορίας – a quotation from Ἐπιστολὴ Πέτρου Α 3:9. ἀποδιδόντες – present participle from ἀποδίδωμι, I render, return; used in both good and bad senses λοιδορίαν – abuse, reproach, reviling γρόνθου – fist; here used in a figurative sense, ‘blow’ κατάραν – curse, imprecation
II 3	Notice the use of the <i>present</i> tense in κρίνετε, ἀφίετε, ἐλεᾶτε μνημονεύοντες δὲ ὧν – μνημονεύω takes a genitive of the thing remembered μὴ κρίνετε, ἵνα μὴ κριθῆτε· ἀφίετε, καὶ ἀφεθήσεται ὑμῖν· ἐλεᾶτε, ἵνα ἐλεθῆτε· ὃ μέτρω μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν – a reference to Κατὰ Μαθθαῖον 7:1-2 and Κατὰ Λουκᾶν 6:37-38. Nestlé-Aland has in Κατὰ Μαθθαῖον 7:1-2: μὴ κρίνετε, ἵνα μὴ κριθῆτε· ἐν ᾧ γὰρ κρίματι κρίνετε, κριθήσεσθε, καὶ ἐν ᾧ μέτρῳ μετρεῖτε, μετρηθήσεται ὑμῖν Nestlé-Aland has in Κατὰ Λουκᾶν 6:37-38: καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε· καὶ μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῆτε. ἀπολύετε, καὶ ἀπολυθήσεσθε· ἀφίετε – 2nd person plural present imperative from ἀφίημι, I send away, forgive ἀφεθήσεται – 3rd person singular future from ἀφίημι, I send away, forgive ἐλεᾶτε – 2nd person plural present imperative from ἐλεάω, I have mercy μακάριοι οἱ πτωχοὶ καὶ οἱ διωκόμενοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τοῦ θεοῦ. – a reference to Κατὰ Μαθθαῖον 5:3 and Κατὰ Μαθθαῖον 5:10. Nestlé-Aland has in Κατὰ Μαθθαῖον 5:3: μακάριοι οἱ πτωχοὶ Nestlé-Aland has in Κατὰ Μαθθαῖον 5:10: μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τοῦ θεοῦ.
III 1	ἐπιτρέψας – aorist participle from ἐπιτρέπω, I allow, permit προεπεκαλέσασθέ - 2nd person plural from προεπικαλέω, I invite. But see section 9 III 1.
III 2	κατακολουθῆσαι – aorist infinitive from κατακολουθέω, I follow τινί ἐνδόξου – honoured ἀκριβῶς – accurately, carefully βεβαίως – surely, certainly ἀπὼν – present participle from ἄπειμι, I am absent ἐγκύπτητε – 2nd person plural present subjunctive from ἐγκύπτω, I look closely into something εἰς τί δυνηθήσεσθε – 2nd person plural future from δύναμαι, I am able, can δοθεῖσαν – aorist passive participle from δίδωμι, agreeing with πίστιν

III 3	ἐπακολουθούσης τῆς ἐλπίδος, προαγούσης τῆς ἀγάπης τῆς – a genitive absolute clause ἥτις ἐστὶν μήτηρ πάντων ἡμῶν – a reference to Πρὸς Γαλάτας 4:26. Nestlé-Aland has: ἥτις ἐστὶν μήτηρ ἡμῶν πάντων is included in many manuscripts such as A, C³, K, L, P. See section 9.1.4 in Liber 2020 verse 26 for further details. ἐπακολουθούσης – present participle from ἐπακολουθέω, I follow, come after προαγούσης – present participle from προάγω, I lead forward, lead, bring out τινά πλησίον – neighbour πεπλήρωκεν – 3rd person singular perfect from πληρόω, I make full, fill, complete
IV 1	Ἀρχὴ δὲ πάντων χαλεπῶν φιλαργυρία a reference to Πρὸς Τιμόθεον Α 6:10. Nestlé-Aland has: ρίζα γὰρ πάντων τῶν κακῶν ἐστὶν ἡ φιλαργυρία χαλεπῶν – usually, difficulties, but here, evils, stresses φιλαργυρία – avarice, love of money οὐδὲν εἰσηνέγκαμεν εἰς τὸν κόσμον, ἀλλ’ οὐδὲ ἐξενεγκεῖν τι ἔχομεν a reference to Πρὸς Τιμόθεον Α 6:7. Nestlé-Aland has: οὐδὲν εἰσηνέγκαμεν εἰς τὸν κόσμον, ὅτι οὐδὲ ἐξενεγκεῖν τι δυνάμεθα εἰσηνέγκαμεν – 1st person plural aorist from εἰσφέρω, I bring in, carry in. Notice the Weak Aorist form of what is a Strong Aorist verb ὀπλισώμεθα – 1st person plural aorist subjunctive middle from ὀπλίζω, I arm myself
IV 2	δοθείση – aorist passive participle from δίδωμι, agreeing with ἀγνεία - purity στεργούσας – present participle from στέργω, I feel love, affection for τινά ἐγκρατεία - self-control
IV 3	σωφρονούσας – present participle from σωφρονέω, I am of sound mind ἐντυγχανούσας – present participle from ἐντυγχάνω, I meet, turn to, approach. Since petitions are directed to God, this comes to mean ‘I pray’ ἀδιαλείπτως – constantly, unceasingly διαβολῆς – devil, the evil one καταλαλιᾶς – evil speech, slander, defamation ψευδομαρτυρίας – false witness φιλαργυρίας – love of money θυσιαστήριον – usually an altar, but here used somewhat figuratively as a sacrifice or of bringing perfect gifts μωμοσκοπεῖται – 3rd person singular present middle from μωμοσκοπέομαι, I examine for blemishes λέληθεν – 3rd person singular perfect from λανθάνω, I escape notice, am hidden λογισμῶν – calculation, reasoning, reflection, thought ἐννοιῶν – thought, knowledge, insight τῶν κρυπτῶν τῆς καρδίας – a reference to Πρὸς Κορινθίους Α 14:25. Nestlé-Aland has:

	τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερὰ γίνεται
V 1	
	θεὸς οὐ μυκτηρίζεται – quotation from Πρὸς Γαλάτας 6:7 μυκτηρίζεται – 3rd person singular present passive from μυκτηρίζω, I turn the nose up at, treat with contempt, mock ὀφείλομεν – 1st person plural present from ὀφείλω, I owe, indebted τινί for τί, be obliged
V 2	ὀφείλομεν (from verse 1) is understood in this first sentence ἄμεμπτοι – blameless, faultless κατενώπιον – before, in the presence of δίλογοι – double-tongued, insincere ἀφιλάργυροι – not loving money, not greedy, not avaricious ἐγκρατεῖς – self-control εὐσπλαγχοι – tender-hearted, compassionate ἐπιμελεῖς – careful, attentive διάκονος πάντων – a quotation from Κατὰ Μάρκον 9:35 εὐαρεστήσωμεν – 1st person plural present subjunctive from εὐαρεστέω, I please, am pleasing τινί ἀποληψόμεθα – 1st person plural future from ἀπολαμβάνω, I receive. This can also be spelt ἀποληψόμεθα ὑπέσχετο – 3rd person singular aorist from ὑπισχνέομαι, I promise πολιτευσόμεθα – 1st person plural aorist subjunctive from πολιτεύομαι, I live, conduct myself, lead my life συμβασιλεύσομεν – 1st person plural future from συμβασιλεύω, I rule with εἴγε – crasis for εἴ γε, if indeed, inasmuch as
V 3	ὀφείλομεν (from verse 1) is understood in this first sentence δέον – introducing clause as <i>Accusative Absolute</i>, like the <i>Genitive Absolute</i>, except that the <i>accusative</i> case is used. Like δεῖ it uses an accusative and infinitive construction νεώτεροι – new, in the sense of new converts, or those young in the faith ἄμεμπτοι – blameless προνοοῦντες – present participle from προνοέω, I care for, provide for τινός ἀγνείας – purity χαλιναγωγοῦντες – present participle from χαλιναγωγέω, I guide with a bit and bridle, hold in check ἀνακόπτεσθαι – present middle infinitive from ἀνακόπτω, I hinder, restrain ἐπιθυμιῶν – desires, longing, craving. The word can be used neutrally, in a good sense or (as here) in bad sense. πᾶσα ἐπιθυμία κατὰ τοῦ πνεύματος στρατεύεται, καὶ οὔτε πόρνοι οὔτε μαλακοὶ οὔτε ἄρσενοκοῖται βασιλείαν θεοῦ κληρονομήσουσιν – a combined reference to Ἐπιστολὴ Πέτρου A 2:11, Πρὸς Γαλάτας 5:17 and Πρὸς Κορινθίους 6:9,10. Nestlé-Aland has: ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν στρατεύονται κατὰ τῆς ψυχῆς ἢ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος οὔτε πόρνοι ... οὔτε μαλακοὶ οὔτε ἄρσενοκοῖται ... βασιλείαν θεοῦ κληρονομήσουσιν

	στρατεύεται – 3rd person singular present middle from στρατεύω, I serve in the army, do military service, here used figuratively to describe the struggles of the passions with the soul. πόρνοι – prostitute, of both kinds μαλακοὶ - soft, effeminate, specifically of men and boys who allow themselves to be misused ἀρσενοκοῖται – homosexuals ἄτοπα – morally, evil, wrong, improper δέον – neuter participle from δεῖ ἀπέχεσθαι – middle infinitive from ἀπέχω, I keep away from, abstain ὑποτασσομένους – present passive participle from ὑποτάσσω, I subject, subordinate, in the passive, am subjected subordinated τινί παρθένους – virgins ἁμώμω - blameless ἁγνῇ - pure, holy συνειδήσει – conscience
VI 1	εὐσπλαγχοὶ – tender-hearted, compassionate ἐλεήμονες – merciful, sympathetic ἐπιστρέφοντες τὰ ἀποπεπλανημένα – According to Lightfoot this is a reference to Ἰεζεκιήλ 34:4. This is the relevant part of Rahlfs-Hanhart: τὸ ἡσθενηκὸς οὐκ ἐνισχύσατε καὶ τὸ κακῶς ἔχον οὐκ ἐσωματοποιήσατε καὶ τὸ συντετριμμένον οὐ κατεδήσατε καὶ τὸ πλανώμενον οὐκ ἐπεστρέψατε καὶ τὸ ἀπολωλὸς οὐκ ἐζητήσατε καὶ τὸ ἰσχυρὸν κατειργάσασθε μόχθῳ. ἐπιστρέφοντες – present participle from ἐπιστρέφω, I turn τινὰ ἐκ τινός ἀποπεπλανημένα – perfect passive participle from ἀποπλανάω, I mislead, wander away from ἐπισκεπτόμενοι – present middle participle from ἐπισκέπτομαι, I look at, examine, inspect; here, visit ἀσθενεῖς – sick, ill ἀμελοῦντες – present participle from ἀμελέω, I neglect, am unconcerned with τινός πένητος – poor προνοοῦτες αἰὲ τοῦ καλοῦ ἐνώπιον θεοῦ καὶ ἀνθρώπων – a reference to Πρὸς Κορινθίους Β 8:21. Nestlé-Aland has: προνοοῦμεν γὰρ καλὰ οὐ μόνον ἐνώπιον κυρίου ἀλλὰ καὶ ἐνώπιον ἀνθρώπων προνοοῦντες – present participle from προνοέω, I care for, provide for τινός προσωποληψίας – partiality ἀπότομοι – relentless κρίσει – judgment ὀφείλεται – 3rd person singular present passive from ὀφείλω, I owe, indebted τινί for τί, be obliged; here commit (sins)
VI 2	λόγον – account δεόμεθα – 1st person plural present from δέομαι, I ask, beg, entreat ἀφῇ - 3rd person singular aorist subjunctive from ἀφίημι, I forgive; literally, I send away ὀφείλομεν – 1st person plural present from ὀφείλω, I owe, indebted τινί for τί, be obliged ἀφιέναι – present infinitive from ἀφίημι, I forgive

	ἀπέναντι – opposite, before, in front of καὶ πάντας δεῖ παραστῆναι τῷ βήματι τοῦ Χριστοῦ καὶ ἕκαστον ὑπὲρ αὐτοῦ λόγον δοῦναι a reference to Πρὸς Ῥωμαίους 14:10,12. Nestlé-Aland has: πάντες γὰρ παραστησόμεθα τῷ βήματι τοῦ θεοῦ ἄρα [οὖν] ἕκαστος ἡμῶν περὶ ἑαυτοῦ λόγον δώσει [τῷ θεῷ] παραστῆναι – strong aorist infinitive from παρίστημι, I approach, come to τινί βήματι – tribunal
VI 3	δουλεύσωμεν – 1st person plural aorist subjunctive from δουλεύω, I serve εὐλαβείας – reverent awe, fear of God ἐνετείλατο – 3rd person singular aorist middle from ἐντέλλω, I command, order, give orders τινί προκηρύξαντες – aorist participle from προκηρύσσω, I proclaim publicly, but also proclaim beforehand. ἔλευσιν – coming, advent ζηλωταὶ - zealot, enthusiast, adherent σκανδάλων – that which gives offence or causes revulsion ψευδαδέλφων – false brothers ὑποκρίσει – hypocrisy, pretence, outward show ἀποπλανῶσι – 3rd person plural present from ἀποπλανάω, I mislead, wander away from κενοὺς – foolish
VII 1	ὃς ἂν μὴ ὁμολογῇ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθέναι, ἀντιχριστός ἐστιν a reference to Ἰωάννου Ἐπιστολὴ Πρῶτῃ 4:2,3. Nestlé-Aland has: πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα ἐκ τοῦ θεοῦ ἐστιν, ³ καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ τὸν Ἰησοῦν ἐκ τοῦ θεοῦ οὐκ ἔστιν· καὶ τοῦτό ἐστιν τὸ τοῦ ἀντιχρίστου ὁμολογῇ - 3rd person singular present subjunctive from ὁμολογέω, I declare publicly, confess μεθοδεύη ... λέγῃ - an indefinite clause μεθοδεύη - 3rd person singular present subjunctive from μεθοδεύω, I defraud, deceive, pervert λογία – sayings πρωτότοκός – first-born
VII 2	ἐπὶ τὸν ἐξ ἀρχῆς ἡμῖν παραδοθέντα λόγον ἐπιστρέψωμεν – translate using this order: ἐπιστρέψωμεν ἐπὶ τὸν λόγον ἡμῖν παραδοθέντα ἐξ ἀρχῆς δεήσεσιν – dative plural of δεήσις ἀπολιπόντες – aorist participle from ἀπολείπω, I leave behind ματαιότητα – emptiness, futility, purposelessness ψευδοδιδασκαλίας – false teaching παραδοθέντα – aorist passive participle from παραδίδωμι, I hand over, deliver, entrust ἐπιστρέψωμεν – 1st person plural subjunctive from ἐπιστρέφω, I turn, in a religious/moral sense νήφοντες πρὸς τὰς εὐχὰς – a reference to Ἐπιστολὴ Πέτρου Α 4:7. Nestlé-Aland has: σωφρονήσατε οὖν καὶ νήψατε εἰς προσευχὰς νήφοντες – present participle from νήφω, I am sober

	προσκαρτεροῦντες – present participle from προσκαρτερέω, I persist in, adhere to τινί νηστείας – fasting, abstention from food παντεπόπτην – one who sees all, all-seeing δεήσεις - entreaties μὴ εἰσενεγκεῖν ἡμᾶς εἰς πειρασμόν – a reference to Κατὰ Μαθθαῖον 6:13. Nestlé-Aland has: καὶ μὴ εἰσενέγκης ἡμᾶς εἰς πειρασμόν, τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής – a quotation from Κατὰ Μαθθαῖον 26:41 and Κατὰ Μάρκον 14:38.
VIII 1	Ἀδιαλείπτως – constantly, unceasingly προσκαρτερώμεν – 1st person plural present subjunctive from προσκαρτερέω, I persist in, adhere to τινί ἄρραβῶνι – first instalment, down payment, pledge ὃς ἀνήνεγκεν ἡμῶν τὰς ἁμαρτίας τῷ ἰδίῳ σώματι ἐπὶ τὸ ξύλον, ὃς ἁμαρτίαν οὐκ ἐποίησεν, οὐδὲ εὗρέθη δόλος ἐν τῷ στόματι αὐτοῦ – a reference to Ἐπιστολὴ Πέτρου Α 2:24,22. Nestlé-Aland has: ὃς τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον ὃς ἁμαρτίαν οὐκ ἐποίησεν οὐδὲ εὗρέθη δόλος ἐν τῷ στόματι αὐτοῦ ἀνήνεγκεν – 3rd person singular aorist from ἀναφέρω, I bring or take up εὗρέθη – 3rd person singular aorist passive from εὕρισκω, I find δόλος – deceit, cunning (in a bad sense), treachery ζήσωμεν – 1st person plural aorist subjunctive from ζάω, I live ὑπέμεινεν – 3rd person singular aorist from ὑπομένω, I remain, stay behind, endure
VIII 2	ἐὰν πάσχωμεν διὰ τὸ ὄνομα αὐτοῦ, δοξάζωμεν αὐτόν – a future condition, but note that the protasis is an exhortation. μιμηταὶ - imitator γενώμεθα – 1st person plural aorist subjunctive from γίνομαι, I become ὑπομονῆς – patience, endurance, fortitude πάσχωμεν – 1st person plural present subjunctive from πάσχω, I suffer δοξάζωμεν – 1st person plural present subjunctive from δοξάζω, I praise, honour, magnify ὑπογραμμὸν – model, pattern
IX 1	πειθαρχεῖν – present infinitive from πειθαρχέω, I obey τινί ἀσκεῖν – present infinitive from ἀσκέω, I practice, engage in ὑπομονήν – patience, endurance, fortitude Ἰγνατίῳ - Ignatius, author of seven letters to Churches in Asia Minor, see Liber 3004. Ζωσίμῳ - Zosimus, a christian martyr Ῥούφῳ - Rufinus, a christian martyr
IX 2	πεπεισμένους – accusative because this continues the thought of the previous passage. πεπεισμένους – perfect passive participle from πείθω, I persuade, convince οὐκ εἰς κενὸν ἔδραμον – a quotation from Πρὸς Φιλιππησίους 2:16 συνέπαθον – 3rd person plural aorist from συμπάσχω, I suffer with τινί

	τὸν νῦν ἡγάπησαν αἰῶνα – reference to Πρὸς Τιμόθεον Β 2:10. Nestlé-Aland has: Διμῆς γάρ με ἐγκατέλιπεν ἀγαπήσας τὸν νῦν αἰῶνα καὶ ἐπορεύθη εἰς Θεσσαλονίκην ἀποθανόντα – aorist participle from ἀποθνήσκω ἀναστάντα – strong aorist (intransitive) participle from ἀνίστημι, I rise, stand up
X	Refer to section 4
XI	Refer to section 4
XII	Refer to section 4
XIII 1	ἀπέρχεται – the implication, probably obvious to Polycarp, is that such a person would be going <i>from</i> Smyrna. The Latin version, even though Migne brackets this, makes it clear. ἀπέρχεται – 3rd person singular present subjunctive from ἀπέρχομαι ἀποκομίση – 3rd person singular aorist subjunctive from ἀποκμίζω, I take along εὖθετον – well-placed, fit, suitable πρεσβεύοντα – present participle from πρεσβεύω, I am an ambassador <i>or</i> envoy, travel <i>or</i> work as an ambassador <i>or</i> envoy
XIII 2	πεμφθείσας – aorist passive participle from πέμπω ἐντείλασθε – 2nd person plural middle from ἐντέλλω, I command, order, give orders τινί ὑποτεταγμένοι εἰσὶν – 3rd person plural perfect passive from ὑποτάσσω, I am subject to, attach, append (for literary documents) ὠφεληθῆναι – aorist passive infinitive from ὠφελέω, I help, aid, be of benefit to δυνήσεσθε – 2nd person plural future from δύναμαι περιέχουσι – 3rd person plural present from περιέχω, I contain ὑπομονὴν – patience, endurance, fortitude οἰκοδομὴν – building. The word is used either for the <i>process</i> of building or the <i>result</i> of construction. ἀνήκουσαν – 3rd person plural aorist from ἀνήκω, I refer, relate, belong certius – comparative adjective from certus, certain, sure agnoveritis – 2nd person plural perfect subjunctive from agnosco, I know, understand, perceive significate – 2nd person plural present from significo, I make signs, show by signs, show, point out
XIV	Refer to section 4

6. Notes for the Latin Text

Inscr	peregrinatur – 3rd person singular present passive from peregrinor, I travel, live in a foreign land multiplecetur – 3rd person singular present passive subjunctive from multiplico, I multiply, enrich
I 1	Magnopere – greatly, very much, exceedingly charitatis – charity, love, esteem imagines – image, likeness, form, appearance suscepistis – 2nd person plural perfect from suscipio, I take, receive, accept, uphold decuīt – 3rd person singular perfect from deceo, it is fitting, seemly. This verb only occurs in the 3rd person comitati – perfect participle from comito, I accompany implicati – perfect participle from implico, I enfold, entangle conueniunt – 3rd person plural present from conuenio, I come together diademata – royal headdress, diadem uere – according to truth, truly, in fact
I 2	radix – root antiquis – old, ancient, former permanet – 3rd person singular present from permaneo, I remain, continue, abide fructum – fruit deuenire – present infinitive from deuenio, I come to, arrive at resuscitauit – 3rd person singular perfect from resuscito, I rise up again, revive doloribus – sorrow, pain
I 3	laetitia – gladness, happiness, delight inenarrabili – indescribable desiderant – 3rd person plural present from desidero, I earnestly desire introire – present infinitive from introeo, I enter, go in
II 1	succincti – perfect participle from succingo, I gird below, tuck up, gird about lumbos – loin inane – vain, empty, void uaniiloquium – idle talk, gabble, vaunting uulgi – multitude, common people, crowd errorem – error, deception, mistake credentes in eum, qui Dominum nostrum Iesum Christum e mortuis suscitauit, eique gloriam dedit – a reference to Epistula Petri I 1:21. The Vulgate has: qui per ipsum fideles estis in Deo qui suscitauit eum a mortuis et dedit ei gloriam suscitauit – 3rd person singular perfect from suscito, I awaken, raise up, stir subiecta – perfect participle from subiicio, I set, place under, subject to requiret – 3rd person singular present from requiro, I require, seek, ask after, demand
II 2	non reddentes malum pro malo, nec maledictum pro maledicto – a close quotation from Epistula Petri I 3:9; the Vulgate is <i>slightly</i> different

	maledictum – curse, cursing, abusive talk pugnam – fight, battle; here, ‘blow’ exsecrationem – abomination, curse, malediction
II 3	memores – 2nd person singular present subjunctive from memoro, I remember, recall nolite iudicare ne iudicemini; dimittite et dimittetur uobis; miserimini, ut misericordiam consequamini; - a quotation from Secundum Lucam 6:37 and Secundum Mattheum 6:12,14 [in] qua mensura mensi fueritis, remetietur uobis; et beati pauperes, et qui persecutionem patiuntur, quoniam ipsorum est regnum Dei. - a quotation from Secundum Lucam 6:36
III 1	arrogem – 1st person singular present subjunctive from arrogo, I ask or inquire of someone, question prouocastis – 2nd person plural perfect from provoco, I provoke, arouse, stir. The usual spelling is provocavistis
III 2	assequi – present infinitive from assequor, I follow, observe firmiter – steadfastly, immoveably intueamini – 2nd person plural present from intueor, I look upon, look closely at, gaze at
III 3	quaque est mater omnium nostrum – a reference to Ad Galatas 4:26, the Vulgate has: quae est mater nostra praecedente – present participle from praecedo, I go before, precede mandatum – command, order impleuit – 3rd person singular perfect from impleo, I fill, accomplish, celebrate
IV 1	Principium autem omnium malorum est habendi cupiditas. – a reference to Ad Timotheum I 6:10. The Vulgate has: radix enim omnium malorum est cupiditas nihil intulimus in hunc mundum, sed nec auferre quid ualemus – a reference to Ad Timotheum I 6:7. The Vulgate has: nihil enim intulimus in mundum, haut dubium quia nec auferre quid possumus armemur – 1st person singular present passive subjunctive from armo, I furnish with weapons, arm, equip doceamus – 1st person plural present subjunctive from doceo, I teach mandato – command, order
IV 2	deinde – then, thereafter, next castitate – purity, chastity diligentes – industrious, careful, attentive, accurate, faithful aequaliter – evenly, equally, uniformly continentia – restraint, continence, temperance erudire – present infinitive from erudio, I educate, instruct, teach
IV 3	uiduas – widows doceamus – 1st person plural present subjunctive from doceo, I teach interpellantes – present participle from interpello, I interrupt, break in upon intermissione – breaking off, intermission interruption recedentes – present participle from recedo, I go back, fall back withdraw calumnia – trickery, artifice, cunning

	detractio – taking away, withdrawal, removal avaritia – avarice clare – clear, bright, shining perspiciat – 3rd person singular present subjunctive from perspicio, I look through, look into, look at, see through lateat – 3rd person– 1st person plural present subjunctive from lateo, I lurk, lie hid, be concealed, escape notice ratiociniorum – exercise of the reasoning powers, calm reasoning cogitationum – a thinking, considering, deliberating, thought
V 1	Deus non irredetur – a close quotation from Ad Galatas 6:7; the Vulgate has: Deus non inredetur debemus – 1st person plural present from debeo, I owe, ought digne – worthily
V 2	conspectu – sight debent – 3rd person plural present from debeo, I owe, ought calumniatores – calumniator, oppressor sint – 3rd person plural present subjunctive from sum bilinques – double-tongued, treacherous auari – covetous, avaricious continentes – moderate, continent seduli – earnest, diligent, careful placuerimus – 1st person plural perfect from placeo, I please, give pleasure recipiemus – 1st person plural future from recipio, I recover, receive, take back quemadmodum – in what manner, how resuscitabit – 3rd person singular future from resuscito, I rise up again, revive cum eo regnabimus – according to Migne this is a reference to Ad Timotheum II 2:12, but I can't match this up. siquidem – if indeed, for, because of credimus – 1st person plural present from credo, I believe
V 3	inculpabiles – blameless, innocent, guiltless solliciti – solictious, anxious, careful, concerned castitate – purity, chastity refrenantes – present participle from refreno, I check, hold back, restrain abscindi – present passive infinitive from abscindo, I tear away, cut off cupiditatibus – eager desire, greed, avarice cupidita militat aduersus spiritum – reference to Epistula Petri 2:11; the Vulgate has: abstinere vos a carnalibus desideriis quae militant aduersus animam neque fornicarii, neque molles, neque masculorum concubitores regnum dei possidebunt a selective reference to Ad Corinthios I 6:9,10. absona – unsuitable, incongruous, discordant immaculata – immaculate, spotless, undefiled casta – chaste, pure, unpolluted

	conscientia – conscience, consciousness degere – present infinitive from dego, I live, spend time
VI 1	commiserationem – appeal to compassion aberrantia - wandering reducentes – present participle from reduco, I lead back uiduam – widow pupillum – orphan solliciti semper de bono coram Deo et hominibus – reference to Ad Romanos 12:17 and Ad Corinthios II 8:21. From the Vulgate the passages are, respectively: non tantum coram sed etiam coram omnibus hominibus providemus enim bona non solum coram sed etiam coram hominibus solliciti – sollicitious, anxious, careful, concerned cito – quick, swift, rapid seueri – serious, sober, grave nimum – too much, too
VI 2	deprecamur – 1st person plural present from deprecor, I entreat, pray, supplicate debemus – 1st person plural present from debeo, I owe, ought omnes ante tribunal Christi stare, et unumquemque pro se rationem reddere oportet – a reference to Ad Romanos 14:10,12. The Vulgate has: omnes enim stabimus ante tribunal Dei itaque unusquisque nostrum pro se rationem reddet Deo unumquemque – each individual, every one
VI 3	seruiamus – 1st person plural present from servio, I serve annuntiarunt – 3rd person plural present from annuntio, I announce, relate, declare aduentum – arrival, advent, coming praesignificarunt – 3rd person plural present from praesignifico, signify, announce beforehand studiose – eagerly, zealously sectantes – present participle from sector, I follow eagerly scandalis – scandal, stumbling block, trap falsis – false, lying, untrue hypocrisi – hypocrisy ferunt – 3rd person plural present from fero, I carry uanos – emptiness, nothingness inducunt – 3rd person plural present from induco, I lead in, introduce

VII 1	qui non confessus fuerit Iesum Christum in carne uenisse, Antichristus est – reference to Epistula Iohannis I 4:3, The Vulgate has: et omnis spiritus qui solvit Iesum ex Deo non est et hoc est antichristi quod audistis quoniam venit eloquia – word, speech desideris – 2nd person singular present from desidero, I earnestly desire traduxerit – 3rd person singular future perfect from traduco, I lead, bring across primogenitus – first born
VII 2	ideo – for that reason, on that account uanitatem – vanity, emptiness, vain things traditam – perfect participle from trado, I give up, hand over, deliver uigilantes in orationibus – a reference to Epistula Petri I 4:7. The Vulgate has: vigilate in orationibus ieiuniis – fasting conspectorem – spectator ne nos inducat in tentationem – a reference to Secundum Mattheum 6:13. The Vulgate has: et ne inducas nos in temptationem Spiritus quidem promptus est, caro autem infirma – a quotation from Secundum Mattheum 6:13.
VIII 1	Indesinenter – unceasingly, continually pignore – pledge, security qui peccata nostra in corpore suo super lignum pertulit, qui peccatum non fecit, nec inuentus est dolus in ore eius – a reference to Epistula Petri I 2:24. The Vulgate has: qui peccata nostra ipse pertulit in corpore suo super lignum ut peccatis mortui iustitiae viveremus sustinuit – 3rd person singular perfect from sustineo, I endure, sustain, undergo
VIII 2	simus – 1st person plural present subjunctive from sum patiamur – 1st person plural present subjunctive from patior, I endure, suffer afficiamus – 1st person plural present subjunctive from afficio, I attach to, I affect exemplum – example
IX 1	obediatis – 2nd person plural present subjunctive from obedio, I obey exerceatis – 2nd person plural present subjunctive from exerceo, I exercise, practise Ignatio - Ignatius Zosimo - Zosimus Rufo – Rufinus caeterisque – and others
IX 2	sitis persuasi – 2nd person plural perfect subjunctive from persuadeo, I convince, persuade in uacuum non cucurrerint – a reference to Ad Philippenses 2:16 and Ad Galatas 2:2. The Vulgate has, respectively: neque in vacuum non laboravi ne forte in vacuum currem aut cucurrissem sint – 3rd person plural present subjunctive from sum

	resuscitatus - perfect participle from resuscito, I rise up again, revive
X 1	exemplar – example, model, copy firmi in fide et immutabiles, fraternitatis amatores, diligentes invicem – a combined reference to Ad Corinthios I 15:58, Epistula Petri I 2:17 and Ad Romanos 12:10, which latter has: caritatem fraternitatis invicem diligentes fraternitatis – brotherhood, fraternity diligentes – industrious, careful, attentive, accurate, faithful immutabiles – unchangeable, immutable invicem – mutually, reciprocally veritate – sincerity, straightforwardness sociati – society, company mansuetudine – meekness, mildness, clemency alterutri praestolantes – This appears to be a reference to the last part of Ad Romanos 12:10. The quotation from the Vulgate is invicem praevenientes. alterutri – one of two, either, one or the other praestolantes – perfect participle from praestolor, I expect, wait for, perform despicientes – contemptuous
X 2	Cum possitis benefacere – a rather free reference to Liber Proverborum 3:28 benefacere – present infinitive from benefacio, I do well, I do good to differre – present infinitive from differo, I defer, differ, cast off eleemosyna de morte liberat. – a reference to Liber Tobiae 4:11. The Vulgate has: quoniam eleemosyna ab omni peccato et a morte liberat eleemosyna – alms; this is from my dictionary of Ecclesiastical Latin [15]. I think (actually, I am fairly sure) that this is has come from ἐλεημοσύνη, which has a lengthy article in Lampe [6]; other meanings are mercy (human and divine), or almsgiving. Omnes vobis invicem subiecti estote – a reference to Ad Ephesios 5:21. The Vulgate has: subiecti invicem in timore Christi subiecti – perfect participle from subiicio, I set, place under, subject to, submit to estote – 2nd person plural imperative from sum conuersationem uestram habentes in gentibus, ut ex bonis operibus vestris – a reference to Epistula Petri I 2:12. The Vulgate has: conversationem uestram inter gentes habentes bonam, ut in eo quod detractant de vobis tamquam de malefactoribus ex bonis operibus conuersationem – conversation, conduct, manner of living irreprehensibilem – blameless accipiatis – 2nd person plural present subjunctive from accipio, I accept, receive, take blasphemetur – 3rd person singular present passive subjunctive from blasphemio, I blaspheme
X 3	Vae autem per quem nomen domini blasphematur – a reference to Ignatii Epistula Trallianus, 8:2. See Liber 3004. Vae – woe Sobrietatem – sobriety, moderation, temperance conuersamini – 2nd person plural present from conuersor, I live, dwell, keep company with

XI 1	contristatus – perfect participle from contristo, I make sad Valente - Valens aliquando – at last, at times, at any rate ignoret – 3rd person singular present subjunctive from ignoro, I am ignorant of, do not know abstineatis – 2nd person plural present subjunctive from abstineo, I abstain casti – unpolluted, spotless, guiltless veraces – truthful, true abstinete – 2nd person plural imperative from abstineo, I abstain
XI 2	gubernare – present infinitive form gubernare, I guide, direct, conduct, steer pronuntiat – 3rd person singular present from pronuntio, I declare, speak, pronounce, announce abstinuerit – 3rd person singular future perfect from abstineo, I abstain avaritia – avarice, covetousness idololatria – idolatry conquinabitur – 3rd person singular future from conquino, I defile qui ignorant iudicium domini. – quotation from Hieremias Propheta 5:4. aut nescimus, quia sancti mundum iudicabunt? – a reference to Ad Corinthios I 6:2. The Vulgate has: an nescitis, quoniam sancti de mundo iudicabunt
XI 3	in principio epistulae eius. de uobis etenim gloriatur in omnibus ecclesiis – reference to Ad Thessalonicenses II 1:4. The Vulgate has: ita ut et nos ipsi in vobis etenim gloriemur in ecclesiis Dei etenim – adding an independent and emphatic clause; for, for truly, and indeed, because, since nondum – not yet
XI 4	Valde – greatly, exceedingly contristor – I make sad coniuge – spouse, husband, wife det – 3rd person singular present subjunctive from do, I give paenitentiam – penitence, repentance estote – 2nd person plural imperative from sum et non sicut inimicos tales existimetis – reference to Ad Thessalonicenses 3:15. The Vulgate has: et nolite quasi inimicum existimare sed corripite ut fratrem existimetis – 2nd person plural from present subjunctive from existimo, I value, estimate, reckon passibilia – capable of suffering, susceptible to pain membra – limb, part, division, member errantia – participle from erro, I wander reuocate – perfect participle from revoco, I call again, call back, recall agentes – doer, agent, actor
XII 1	Confido – I trust, hope exercitatos – well exercised, practised, versed, trained

	litteris – letters, alphabetical sign, written sign; an alternative form of <i>littera</i> concessum – perfect participle from <i>concedo</i>, I grant, concede modo – just now, presently, even now irascimini et nolite peccare – a quotation from Psalmus 4:5, and Ad Ephesios 4:26 sol non occidat super iracundiam vestram – a quotation from Ad Ephesios 4:26
XII 2	sempiternus – eternal pontifex – high priest aedificet – 3rd person singular present subjunctive from <i>aedifico</i>, I build mansuetudine – meekness, mildness, clemency iracundia – wrath, anger longanimitate – long-suffering tolerantia – tolerance, toleration, endurance castitate – chastity, purity det – 3rd person singular present subjunctive from <i>do</i>, I give sortem – share, duty qui resuscitavit eum a mortuis – a reference (almost a quotation) from Ad Galatas 1:1. The Vulgate has: <i>qui suscitavit eum a mortuis</i>
XII 3	pro omnibus sanctis orate – a reference to Ad Ephesios 6:18. The Vulgate has: <i>et obsecratione pro omnibus sanctis</i> pro regibus – a quotation from Ad Timotheum I 2:2 pro persequentibus – a quotation from Secundum Mattheum 5:44 persequentibus – present participle from <i>persequor</i>, I follow perseveringly, pursue, persecute odientibus – participle from <i>odi</i>, I hate inimicis crucis – a quotation from Ad Philippenses 3:18 manifestus sit in omnibus – a quotation from Ad Timotheum I 4:15 manifestus sit – 3rd person singular perfect subjunctive from <i>manifesto</i>, I reveal, make known, manifest
XIII 1	forte – strong, powerful profiscentur – 3rd person plural future from <i>profiscor</i>, I set out, depart litteras – letter, alphabetical sign deferret – 3rd person singular imperfect subjunctive from <i>defero</i>, I bring, bring down
XIII 2	perficiam – 1st person singular future from <i>perficio</i>, I make perfect, finish, perform nactus – perfect participle from <i>nanciscor</i>, I receive, get, obtain fuero – 1st person singular future perfect from <i>sum</i> piam – dutiful, pious, devout mandastis – 2nd person plural perfect from <i>mando</i>, I entrust, order. The usual spelling is <i>mandavistis</i> subiecimus – 1st person singular perfect from <i>subiicio</i>, I set, place under, subject to percipere – present infinitive from <i>percipio</i>, I take, partake, seize, attain licebit – 3rd person singular future from <i>liceo</i>, I am valued at, esteemed continent – 3rd person plural from <i>contineo</i>, I keep or bind together pertinentem – present participle from <i>pertineo</i>, I reach to, stretch out for

Crescentem – Crescens, the Greek form is Κρήσκης, a name that is rare in Greek but fairly common in Latin. the name also occurs in Πρὸς Τιμοθέον B 4:10, where he is described as a companion of Paul

praesenti – present, at hand

commendaui – 1st person singular perfect from commendo, I commemorate, commend, recommend

conuersatus est – 3rd person singular perfect from conversor, I dwell, live, keep company with

inculpabiliter – blamelessly, without blame

venerit – 3rd person singular imperfect subjunctive from venio, I come

incolumes – safe, unharmed, uninjured

estote – 2nd person plural imperative from sum

7. Translation

Polycarp and the elders who are with him to the Church of God at Philippi; may mercy and peace from God Almighty and our saviour Jesus Christ be with you abundantly.

I ¹ I rejoiced with you greatly in our Lord Jesus Christ when you received the images of true love and helped on the journey, as it fell to you, those confined in holy chains which are truly the diadems given by God and chosen by our Lord Jesus Christ. ² And the certain root of our faith which is proclaimed from ancient times until it remains up to now and is bearing fruit for our Lord Jesus Christ who waited on behalf of our sins until he came to death, whom God raised freeing him for the birth-pains of Hades. ³ In whom, although you have not seen him, you believe clothed with inexpressible joy, in which many long to enter, knowing that you have been saved by grace, not because of works, but by the will of God through Jesus Christ.

II ¹ For this very reason having girded up your waist, you serve God in fear and in truth, having left behind empty and vain talking and the wandering of many, believing in him who raised our Lord Jesus Christ from the dead and gave glory to him and a throne at his right hand. To whom everything that breathes serves who comes as judge of the living and the dead, of whose blood God will seek out from those who disobey him. ² He who raised him from the dead will raise us, if we do his will and walk in his commandments and we love what he loves, keeping apart from all injustice, avarice, love of money, slander, and false witness. Not giving evil for evil, abuse for abuse, blow for blow or curse for curse, ³ remembering the things that the Lord taught: do not judge, in order that you may not be judged, forgive and it will be forgiven to you; show mercy that you will be shown mercy; with the measure that you measure it will be measured for you. Because blessed are the poor and those who are persecuted for the sake of righteousness, for the kingdom of heaven is theirs.

III ¹ Brothers, I write these things to you concerning righteousness, since although I have not allowed myself you have invited me. ² For neither I nor another like me can follow the wisdom of the blessed and honoured Paul, who came amongst you in person and taught carefully and surely about the true word, and who when he was afar from you wrote letters, in which, if you look carefully, you will be able to be built up in the faith given to you. ³ Which is the mother of us all, following the hope and bringing out the love which is in God and Christ and our neighbour. For if anyone is within their company, he has filled the command of righteousness; because he who has love is far from all sin.

IV ¹ The beginning of all evils is the love of money. So, knowing that we brought nothing into this world and that what we have we carry off nothing out, let us arm ourselves with the arms of righteousness and let us teach ourselves first to walk in the commands of the Lord; ² and then to teach your wives in the faith that has been given to them with love and purity, loving their own husbands in all truth and loving everyone equally in all self-control, and instructing your children in the discipline of the fear of God. ³ And to teach your widows to be of sound mind concerning the faith of the Lord, praying constantly for all, being far from evil, slander, false witness, avarice, and all evil, knowing that they are God's altar, and that everyone is examined for blemishes, and nothing has escaped his notice, neither reasoning, nor knowledge nor anything that is hidden.

V ¹ Therefore, knowing that God is not mocked we are obliged to walk worthily of commands and of his glory. ² Likewise, your servants ought to be faultless in the presence of his righteousness, as servants of God and of Christ, and not of men; not evil, not insincere, not lovers of money, self-controlled for all things, tender-hearted, attentive, walking according to the truth of God, who became a servant of all. To whom if we are pleasing in the present age, we will be received in the age to come, just as he promised to us to raise us from the dead and that, if we conduct ourselves worthily of him, we shall rule with him inasmuch as we believe. ³ In the same way, newcomers should be blameless in all things, caring for all with purity, and restraining themselves from all evil. For the restraint of oneself from the desires that are in the world is good, since every desire struggles against the spirit, and neither prostitutes, nor those who are effeminate nor homosexuals will inherit the kingdom of God, nor those do improper things. Therefore, it is necessary to abstain from these things, being subject to the elders and servants as to God and Christ; the virgins should walk in a blameless and pure conscience.

VI ¹ And the elders ought to be compassionate, sympathetic to everyone, turning the things that are misleading, visiting the sick, not neglecting the widows or orphans or the poor, but taking care always for the good in the presence of God and of men, abstaining from all wrath, partiality, injustice by judgement, being far from avarice, not quickly believing an accusation, nor relentless in judgement knowing that we all commit sins. ² If, therefore we ask the Lord that he should forgive us, we ourselves ought to forgive; for we are before the eyes of the Lord and God, and all must come to the tribunal of Christ, and each give an account of himself. ³ Thus, let us serve him with fear and awe, just as he commanded and the apostles evangelised us and the prophets who proclaimed beforehand the coming of our Lord, being enthusiasts for the good, refraining from scandals and false brothers and those bearing the name of Christ with hypocrisy who mislead foolish men.

VII ¹ For everyone who does not confess that Jesus Christ has come in the flesh, is an antichrist. And whoever does not confess the testimony of the cross, is from the devil; whoever perverts the sayings of the Lord to his own desires and speaks neither of the resurrection nor of the judgement, he is the first born of Satan. ² So, leaving behind the futility of many and the false teaching, let us turn towards the word entrusted to us from the beginning, being sober in prayer and persisting in fasting, asking with entreaties the all-seeing God not to bring us temptation just as the Lord said. The spirit is willing, but the flesh is weak.

VIII ¹ So let us unceasingly persist in our hope and the first instalment of our righteousness, who is Christ Jesus, who took up our sins in his own body upon the tree, he who did no sin neither was there found any deceit in his mouth. But because of us, that we might live in him, he endured all things. ² Therefore, let us become imitators of his endurance; and if we suffer because of his name let us glorify him. For he placed this pattern in us through himself, and this is what we believe.

IX ¹ So I encourage you all to obey the word of righteousness and to practice all patience, which you see with your eyes, not only in the blessed Ignatius and Zosimus and Rufinus but also among others of you and in Paul himself and the rest of the apostles; ² having been convinced that they all did not run in vain, but in faith and by righteousness, and by their obligations their place is with the Lord, with whom they suffered. For they loved not in the present age, but on behalf of our dead because of us resurrected by God.

X ¹ In these matters stand and follow the example of the Lord, steadfast in faith and unchangeable, being diligent in brotherly love for each other, in sincere company, clemency of the Lord waiting for one or the other, despising nothing. ² When you are to do good, do not defer it, because almsgiving frees from death. All of you should submit to each other having a blameless manner of life among the heathen, that you may receive praise from you good works and that the Lord may not be blasphemed. ³ And woe to those through whom the name of the Lord is blasphemed. So, instruct everyone in moderation, in which you are living.

XI ¹ I was very distressed for Valens, who was at last made a presbyter among you, because he does not know the position which was given to him. So, I warn you, to abstain from avarice and be true to purity. Abstain from all evil. ² And he who is not able to govern himself in these things how does he declare this of another? If anyone does not restrain himself from avarice, from being defiled by idolatry, he is, so to speak, judged among the heathen and they are ignorant of the judgement of God. Or do we not know because they will judge the world of the saints? Which is what Paul teaches. ³ ⁴ So I am greatly saddened, my brothers, for him and his wife. to whom the Lord may give true repentance. Therefore, be moderate in this and do judge such like enemies, but as suffering members and recall those who wander away that the whole of your body may be saved. For you who do this, are yourselves building.

XII ¹ For I trust that you are well versed in the sacred writings, and nothing escapes you; but for me nothing is granted. In this way, that is said by the scriptures, be angry, but do not sin; and let not the sun fall upon your wrath. Blessed is he who remembers this; because I believe it to be in you. ² And may the God and father of our Lord Jesus Christ, the eternal high priest, Jesus Christ the son of God, build you in faith and truth and in all meekness, without wrath and in patience and long-suffering endurance and purity; may he give a share and a part among the holy people and to us with you, and to all who are under heaven who will believe in our Lord and God Jesus Christ and in the father himself who raised him from the dead. ³ Pray for all the saints. Pray also for the kings and powers and princes and for those who persecute you and hate you,

and for the enemies of the cross in order that your fruit may be shown to all and that in this your may be perfected.

XIII ¹ You and Ignatius wrote to me that, if someone were to go to Syria, he would bring your letters. This I shall definitely do, if I get a suitable opportunity, whether I or someone whom I shall send as an ambassador for you. ² The letters of Ignatius which have been sent to us by him, and as many others which we have with us, we sent to you, just as you asked; which are appended to this letter, from which you will be benefited greatly. For they contain the faith and endurance and everything related to our work for the Lord. Now concerning Ignatius and those who are with him, which you know more certainly, indicate.

XIV ¹ I have written these things to you through Crescens, whom, being at hand, I have commended to you and now I commend; he has lived with us without blame, and I also believe similarly with you. You will also have his commendable sister when she comes to you. Be safe in the Lord Jesus Christ in his grace with you all. Amen.

8. Critical Notes

These critical notes have been derived from a comparison of Lightfoot, Migne and Kirsopp Lake. There is not yet a full critical edition of the Epistle of Polycarp to the Philippians; Migne seems to have the fullest notes, but I am afraid that that is not saying much. The great advantage with Migne, however, is that he gives a parallel Latin translation.

Inscr	
I 1	
I 2	
III 1	προεπεκαλέσασθέ - this is the word preferred by Lightfoot. Zahn restored this text to προεπελακτισασθε from four different Greek readings whose only likeness was that they made no sense. Up to now, Zahn's restoration (which means 'you have forced me') is not attested lexically; but neither is Lightfoot's version; Lightfoot's version is also preferred by Funk, Hilgenfeld, Krüger and Bhilmeyer. However, προεπικαλέω <i>is</i> listed in Lampe's Patristic Greek Lexicon, but προεπιλακτίζω (Zahn) is not. Neither word is listed in the latest edition of Liddell & Scott, not even in the Supplement.
V 2	
VI 2	
VII 1	
VII 2	
VIII 2	
IX 3	
XIII 2	
XIII 3	[Et de ipso Ignatio et de his, qui cum eo sunt, quod certius agnoveritis significate.] This is included in Lightfoot and Kirsopp Lake without comment; Migne notes that this is derived only from an old interpretation.
XIV 2	
XIV 3	

9. Patristic Latin

I have found several words in the Latin translation that are either not present in any of the dictionaries I have or have meanings not listed therein. I thought it would be useful to list them in a separate section. Somewhat grandly I have headed this section ‘Patristic Latin’; I have had occasion to remark before that (like Lampe’s Greek Patristic Lexicon) a Latin Patristic Lexicon is sorely wanted. On this head it is worthy of note that in the introduction to a translation of Eusebius’ Ecclesiastical History written in 1962 and published in 1965, the translator notes that several words used by Eusebius are not listed even in the large dictionaries; the translator accomplished his translation before Lampe’s monumental piece of scholarship was published in 1961. I do not suppose, or wish it to be inferred, that this is even the start of such a project, possibly some such work is already in hand; these are merely some notes from an enthusiastic amateur. New words are shown in **red**, existing words with new meanings are shown in **blue**.

	Patristic meaning	Classical meaning	Greek
aberrans			ἀποπλανήμενα

10. Place names and Persons

[illegible]

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