

ΜΑΡΤΥΡΙΟΝ ΤΟΥ ΑΓΙΟΥ ΠΟΛΥΚΑΡΠΟΥ
ΕΠΙΣΚΟΠΟΥ ΣΜΥΡΝΗΣ

Martyrdom of the Saint Polycarp Bishop of Smyrna

Ἡ Ἐκκλησία τοῦ Θεοῦ ἡ παροικοῦσα Σμύρναν τῇ Ἐκκλησίᾳ τοῦ Θεοῦ τῇ παροικούσῃ
The Church of the God the sojourning in Smyrna to the Church of the God the sojourning
ἐν Φιλομηλίῳ καὶ πάσαις ταῖς κατὰ πάντα τόπον τῆς ἁγίας καὶ Καθολικῆς Ἐκκλησίας
in Philomelium¹ and to all to the at every place of the holy and Catholic Church
παροικίαις· ἔλεος, εἰρήνη καὶ ἀγάπη Θεοῦ Πατρὸς καὶ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
to sojourn; mercy, peace and love of God Father and of Lord of us Jesus Christ
πληθυνθεῖη.
let be multiplied.

1

1 Ἐγράψαμεν ὑμῖν, ἀδελφοί, τὰ κατὰ τοὺς μαρτυρήσαντας καὶ τὸν μακάριον
We write to you, brethren, the things concerning the having suffered martyrdom and the blessed
Πολύκαρπον, ὅστις ὡσπερ ἐπισφραγίσας διὰ τῆς μαρτυρίας αὐτοῦ κατέπαυσεν τὸν
Polycarp, who as it were having sealed by of the martyrdom of him put an end to the
διωγμὸν. Σχεδὸν γὰρ πάντα τὰ προάγοντα ἐγένετο, ἵνα ἡμῖν ὁ Κύριος
persecution. Generally speaking for all the things going before happened, that we the Lord
ἄνωθεν ἐπιδείξη τὸ κατὰ τὸ εὐαγγέλιον μαρτύριον. 2 Περιέμενεν γάρ, ἵνα,
from above might show the according to Good News a witness. He was waiting for, that
παραδοθῆ ὡς καὶ ὁ Κύριος, ἵνα μιμηταὶ καὶ ἡμεῖς αὐτοῦ γενώμεθα, μὴ μόνον
he might be handed over as also the Lord, that imitators also we of him might become, not only
σκοποῦντες τὸ καθ' ἑαυτούς, ἀλλὰ καὶ τὸ κατὰ τοὺς πέλας. Ἀγάπης γὰρ
contemplating the concerning ourselves, but also the concerning the neighbour². Love for
ἀληθοῦς καὶ βεβαίας ἐστίν, μὴ μόνον ἑαυτὸν θέλειν σώζεσθαι, ἀλλὰ καὶ πάντας τοὺς
true and steadfast it is, not only oneself to wish to be saved, but also all the
ἀδελφούς.
brethren.

2

Μακάρια μὲν οὖν καὶ γενναῖα τὰ μαρτύρια πάντα τὰ κατὰ τὸ θέλημα τοῦ Θεοῦ
Blessed indeed then and noble the martyrdoms all the according to the will of the God

¹ A titular see in Pisidia, suffragan of Antioch. According to ancient writers Philomelium was situated in the southwest of Phrygia near the frontier of Lycaonia, on the road from Synnada to Iconium. It formed part of the "conventus" of Synnada. Its coins show that it was allied with the neighbouring city of Mandropolis (now Mandra). In the sixth century it formed part of Pisidia, the inhabitants of which pronounced its name Philomede or Philomene. In the Middle Ages it is often mentioned by Byzantine historians in connexion with the wars with the Seljukian sultans of Iconium. In the twelfth century it was one of the chief cities of the sultanate; from this time it bore the Turkish name of Ak-Sheher (white city), and today is the chief town of the caza of the vilayet of Konieh, numbering 4000 inhabitants, nearly all Mussulmans, and is a station on the railway from Eski-Shehr to Konieh. The ancient ruins are unimportant; they include a few inscriptions, some of them Christian. In a suburb is the tomb of Nasr Eddin Hodja, famous for his sanctity among the Turks. Christianity was introduced into Philomelium at an early date. In 196 the Church of Smyrna wrote to the Church of Philomelium announcing the martyrdom of St. Polycarp (Eusebius, Church History IV.19). Seven of its bishops are known: Theosebius, present at the Council of Constantinople (381); Paul, at Chalcedon (451); Marcianus, who signed the letter to Emperor Leo from the bishops of Pisidia (458); Aristodemus, present at the Council of Constantinople (553); Marinus, at Constantinople (680 and 692); Sisinnius, at Nicæa (787); Euthymius at the Photian Council of Constantinople (879). In the Greek "Notitiæ episcopatum" Philomelium is first mentioned among the suffragan sees of Antioch in Pisidia, and in the ninth century among those of Amorium in Phrygia. It receives mention until the thirteenth century. (Catholic Encyclopedia 1910)

² Philippians 2:4.

Irenaeus, The Martyrdom of Polycarp, Interlinear English – G.T. Emery.

γεγονότα. Δεῖ γὰρ εὐλαβεστέρους ἡμᾶς ὑπάρχοντας τῷ Θεῷ τὴν κατὰ
having happened. Must for be more reverend us in doing to the God the according to
πάντων ἐξουσίαν ἀνατιθέναι. 2 Τὸ γὰρ γενναῖον αὐτῶν καὶ ὑπομονητικὸν καὶ
of all things power to attribute. The for nobility of them and patient endurance and
φιλοδέσποτον τίς οὐκ ἂν θαυμάσειεν; Οἱ μάλιστα μὲν καταξανθέντες, ὥστε
love of Master anyone not wonder at? Whom scourged indeed having been torn to pieces, so as
μέχρι τῶν ἔσω φλεβῶν καὶ ἀρτηριῶν τὴν τῆς σαρκὸς οἰκονομίαν θεωρεῖσθαι, ὑπέμειναν,
even to of the interior veins and arteries the of the flesh arrangement to be visible, they endured,
ὡς καὶ τοὺς περιεστῶτας ἐλεεῖν καὶ ὀδύρεσθαι· τοὺς δὲ καὶ εἰς τοσοῦτον γενναιότητος
as also the having stood by to pity and to mourn; the and also to such great nobility
ἐλθεῖν, ὥστε μήτε γρύξαι μήτε στενάξαι τινὰ αὐτῶν, ἐπιδεικνυμένους ἅπασιν ἡμῖν,
to come, so that neither to groan nor to wail any of them, showing to all of us
ὅτι ἐκείνη τῇ ὥρᾳ βασανιζόμενοι τῆς σαρκὸς ἀπεδήμουν οἱ γενναιότατοι μάρτυρες
that at that the hour being tortured of the flesh they were absent the noble martyrs
τοῦ Χριστοῦ, μᾶλλον δέ, ὅτι παρεστῶς ὁ Κύριος ὠμίλει αὐτοῖς. 3 Καὶ προσέχοντες τῇ
of the Christ, rather but, that having stood by the Lord was talking to them. And holding to the
τοῦ Χριστοῦ χάριτι τῶν κοσμικῶν κατεφρόνουν βασάνων, διὰ μιᾶς ὥρας τὴν αἰώνιον
of the Christ grace of the this world they were despising tortures, through one hour the eternal
ζωὴν ἐξαγοραζόμενοι. Καὶ τὸ πῦρ ἦν αὐτοῖς ψυχρὸν τὸ τῶν ἀπανθρώπων βασανιστῶν.
life purchasing. And the fire was to them cold the of the inhuman torturers.
Πρὸ ὀφθαλμῶν γὰρ εἶχον φυγεῖν τὸ αἰώνιον καὶ μηδέποτε σβεννύμενον, καὶ τοῖς
Before eyes for they were having to flee the eternal and never quenching fire, and to the
τῆς καρδίας ὀφθαλμοῖς ἀνέβλεπον τὰ τηρούμενα τοῖς ὑπομείνασιν
of the heart eyes they were looking up to the things being preserved for the having abided
ἀγαθὰ, ἃ οὔτε οὖς ἤκουσεν οὔτε ὀφθαλμὸς εἶδεν οὔτε ἐπὶ καρδίαν ἀνθρώπου ἀνέβη,³
good, which neither ear heard nor eyes seen nor upon heart of man come,³
ἐκείνοις δὲ ὑπεδείκνυτο ὑπὸ τοῦ Κυρίου, οἵπερ μηκέτι ἄνθρωποι, ἀλλ' ἤδη ἄγγελοι ἦσαν.
to them but it was shown by of the Lord, for no longer men, but already angels they were.
4 Ὁμοίως δὲ καὶ οἱ εἰς τὰ θηρία κατακριθέντες ὑπέμειναν δεινὰς κολάσεις,
Similarly and also the to the wild beasts having been condemned endured terrible punishment,
κῆρυκας ὑποστρωννύμενοι καὶ ἄλλαις ποικίλων βασάνων ἰδέαις κολαζόμενοι,
on trumpet shells having been spread out and by other various of torment forms being punished,
ἵνα εἰ δυναθεῖν, ὁ τύραννος διὰ τῆς ἐπιμόνου κολάσεως εἰς ἄρνησιν αὐτοὺς τρέψη.
that if it might be possible, the tyrant by of the prolonged punishment to a denial they might turn.
Πολλὰ γὰρ ἐμχανᾶτο κατ' αὐτῶν ὁ Διάβολος.
Much for was contrived against of them by the Devil.

3

Ἀλλὰ χάρις τῷ Θεῷ· κατὰ πάντων γὰρ οὐκ ἴσχυσεν. Ὁ γὰρ γενναιότατος Γερμανικὸς
But thanks be to the God; against of all for not he prevailed. The for noble Germanicus
ἐρρῶννυεν αὐτῶν τὴ δειλίαν διὰ τῆς ἐν αὐτῷ ὑπομονῆς· ὃς καὶ
encouraged of them the timidity through of the in him patient endurance; who also
ἐπισήμως ἐθηριομάχησεν. Βουλομένου γὰρ τοῦ ἀνθυπάτου πείθειν αὐτὸν καὶ λέγοντος,
with courage fought the wild beasts.⁴ Wishing for of the proconsul to persuade him and calling on,

3 See above 1 Corinthians 2:9.

4 Greek word obscure.

Irenaeus, The Martyrdom of Polycarp, Interlinear English – G.T. Emery.

τὴν ἡλικίαν αὐτοῦ κατοικτεῖραι, ἑαυτῷ ἐπεσπάσατο τὸ θηρίον προσβιασάμενος,
the youth of him to pity, to himself he pulled the wild beast forcibly,
τάχιον τοῦ ἀδίκου καὶ ἀνόμου βίου αὐτῶν ἀπαλλαγῆναι βουλόμενος. 2. Ἐκ τούτου
more quickly of the unrighteous and lawless life of them to be set free wishing. From of this
οὖν πᾶν τὸ πλῆθος, θαυμάσαν τὴν γενναιότητα τοῦ θεοφιλοῦς καὶ θεοσεβοῦς γένου
then all the crowd, marvelling at the heroism of the God-loving and God-fearing race
τῶν Χριστιανῶν, ἐπεβόησεν, Αἴρε τοὺς ἀθέους· ζητεῖσθω Πολύκαρπος.
of the Christians, shouted out, Away with the atheists, let be sought after Polycarp.

4

Εἷς δέ, ὀνόματι Κόϊντος, Φρύξ προσφάτως ἐληλυθὼς ἀπὸ τῆς Φρυγίας, ἰδὼν
One but, named Quintus, a Phrygian recently having returned from of the Phrygia, having seen
τὰ θηρία ἐδειλίασεν. Οὗτος δὲ ἦν ὁ παραβιασάμενος ἑαυτόν τε καὶ τινὰς
the wild beasts took fright. This one and was he having forced himself both and certain others
προσελθεῖν ἐκόντας. Τοῦτον ὁ ἀνθύπατος πολλὰ ἐκλιπαρήσας ἔπεισεν ὁμόσαι καὶ
to come forward willingly. This one the proconsul by much persistence persuaded to swear and
ἐπιθῦσαι. Διὰ τοῦτο οὖν, ἀδελφοί, οὐκ ἐπαινοῦμεν τοὺς προδιδόντας ἑαυτοὺς,
to offer sacrifice. For this reason then, brethren, not we approve the coming forward themselves,
ἐπειδὴ οὐχ οὕτως διδάσκει τὸ εὐαγγέλιον.
since not thus instructs the gospel.⁵

5

Ὁ δὲ θαυμασιώτατος Πολύκαρπος τὸ μὲν πρῶτον ἀκούσας οὐκ ἐταράχθη, ἀλλ'
The but most admirable Polycarp the indeed first having heard not was he troubled, but
ἐβούλετο κατὰ πόλιν μένειν· οἱ δὲ πλείους ἔπειθον αὐτὸν ὑπεξελεῖν. Καὶ ὑπεξῆλθεν
he was wishing in city to remain; the but majority persuade him to withdraw. And he withdrew
εἰς ἀγρίδιον οὐ μακρὰν ἀπέχον ἀπὸ τῆς πόλεως καὶ διέτριβεν μετ' ὀλιγων, νύκτα καὶ
into a farm not a distance away from of the city and was staying with a few friends, night and
ἡμέραν οὐδὲν ἕτερον ποιῶν ἢ προσευχόμενος περὶ πάντων καὶ τῶν κατὰ τὴν οἰκουμένην
day nothing other doing except praying concerning of all and of the throughout the world
Ἐκκλησιῶν, ὅπερ ἦν σύνηθες αὐτῷ. 2. Καὶ προσευχόμενος ἐν ὄπτασι γέγονεν πρὸ τριῶν
Churches, as was custom to him. And praying in a vision he has had before of three
ἡμερῶν τοῦ συλληφθῆναι αὐτόν, καὶ εἶδεν τὸ προσκεφάλαιον αὐτοῦ ὑπὸ πυρὸς
days of the to be arrested him, and he saw the pillow of him by fire
κατακαϊόμενον· καὶ στραφείς εἶπεν πρὸς τοὺς σὺν αὐτῷ, Δεῖ με ζῶντα καῆναι.
being consumed; and having turned he said unto the with him, Must me alive to be burned.

6

Καὶ ἐπιμενόντων τῶν ζητούντων αὐτόν μετέβη εἰς ἕτερον ἀγρίδιον, καὶ εὐθέως
And persisting of the seeking him he moved to another farm, and at once
ἐπέστησαν οἱ ζητοῦντες αὐτόν· καὶ μὴ εὐρόντες συνέλαβοντο παιδάρια δύο, ὧν τὸ
came up the seeking him; and not finding they arrested young slaves two, of whom the
ἕτερον βασανιζόμενον ὠμολόγησεν. 2. Ἦν γὰρ καὶ ἀδύνατον λαθεῖν αὐτόν,
other being tortured confessed. It was was for also not possible to remain unseen him,

⁵ See above Matthew 10:23a.

3

Irenaeus, The Martyrdom of Polycarp, Interlinear English – G.T. Emery.

ἐπεὶ καὶ οἱ προδιδόντες αὐτὸν οικεῖοι ὑπῆρχον, καὶ ὁ εἰρήναρχος, ὁ
since also the betraying him of household were initiating,⁶ and the police chief, the
κεκληρωμένος τὸ αὐτὸ ὄνομα, Ἡρώδης ἐπιλεγόμενος, ἔσπευδεν εἰς τὸ στάδιον αὐτὸν
having been allotted the same name, Herod being surnamed, was hastening into the stadium him
εἰσαγαγεῖν, ἵνα ἐκεῖνος μὲν τὸν ἴδιον κληρὸν ἀπαρτίση Χριστοῦ κοινωνὸς γενόμενος,
to lead in, that that one indeed the own lot appointed of Christ a partaker becoming,
οἱ δὲ προδόντες αὐτὸν τὴν αὐτοῦ τοῦ Ἰούδα ὑπόσχοιεν τιμωρίαν.
the but having betrayed him the of same of the Judas should undergo punishment.

7

Ἔχοντες οὖν τὸ παιδάριον, τῇ παρασκευῇ περὶ δεῖπνου ὥραν ἐξήλθον διωγμῆται
Taking then the slave youth, the Preparation⁷ about of evening meal time went out mounted police
καὶ ἵππεῖς μετὰ τῶν συνήθων αὐτοῖς ὅπλων ὡς ἐπὶ ληστήν τρέχοντες. Καὶ ὁπὲ τῆς ὥρας
and cavalry with of the usual to the arms as if upon a robber running.⁸ And late of the evening
συνεπελθόντες ἐκεῖνον μὲν εὔρον ἐν ὑπερώῳ κατακείμενον· κάκειθεν δὲ
having come up together that one indeed they found in an upper room lying down, from there but
ἠδύνατο εἰς ἕτερον χωρίον ἀπελθεῖν, ἀλλ' οὐκ ἠβουλήθη εἰπῶν, Τὸ θέλημα τοῦ Θεοῦ
he could have into another place to depart, but not he wished saying, The will of the God
γενέσθω. 2. Ἀκούσας οὖν παρόντας αὐτούς, καταβάς διελέχθη αὐτοῖς,
let be done. Having heard then being present them, having come down he talked with them,
θαυμαζόντων τῶν παρόντων τὴν ἡλικίαν αὐτοῦ καὶ τὸ εὐσταθές, καὶ εἰ τοσαύτη
they being amazed the being present at the age of him and the tranquillity, and if such a one
σπουδὴ ἦν τοῦ συλληφθῆναι τοιοῦτον πρεσβύτην ἄνδρα. Εὐθέως οὖν αὐτοῖς ἐκέλευσεν
haste was of the to be arrested such as this aged man. Immediately then to them he ordered
παρατεθῆναι φαγεῖν καὶ πιεῖν ἐν ἐκείνῃ τῇ ὥρᾳ, ὅσον ἂν βούλωνται, ἐξητήσατο δὲ
to be set beside to eat and to drink in that the hour, as much as they should wish, he requested and
αὐτούς, ἵνα δῶσιν αὐτῷ ὥραν πρὸς τὸ προσεύξασθαι ἀδεῶς. 3. Τῶν δὲ
to them, that they might give to him an hour for the to pray freely. Of the and
ἐπιτρεψάντων, σταθεῖς προσήξατο πλήρης ὢν τῆς χάριτος τοῦ Θεοῦ
they having permitted, having been stood up he prayed filled being of the grace of the God
οὕτως ὥστε ἐπὶ δύο ὥρας μὴ δύνασθαι σιγῆσαι καὶ ἐκπλήττεσθαι τοὺς ἀκούοντας,
thus so as over two hours not to be able to keep silence and to be astounded the hearing,
πολλοὺς τε μετανοεῖν ἐπὶ τῷ ἐληλυθέναι ἐπὶ τοιοῦτον θεοπρεπῆ πρεσβύτην.
many both to repent over the to come upon such as this devout old man.

8

Ἐπεὶ δε ποτε κατέπαυσεν τὴν προσευχήν, μνημονεύσας ἀπάντων καὶ τῶν πρόποτε
When and at last he finished the prayer, having remembered every one and of the ever yet
συμβεβληκοτων αὐτῷ, μικρῶν τε καὶ μεγάλων, ἐνδόξων τε καὶ ἀδόξων καὶ πάσης
having met with him, small both and great. esteemed both and ignoble and of all
τῆς κατὰ τὴν οἰκουμένην Καθολικῆς Ἐκκλησίας, τῆς ὥρας ἐλθούσης τοῦ ἐξιέναι,
of the throughout the world Catholic Church, the hour having come of the to depart,

6 Micah 7:6 and see above Matthew 10:36.

7 That is Friday – the Day of Preparation before the Sabbath.

8 See above Matthew 26:55.

Irenaeus, The Martyrdom of Polycarp, Interlinear English – G.T. Emery.

ὄνῳ καθίσαντες αὐτὸν ἤγαγον εἰς τὴν πόλιν, ὄντος Σαββάτου μεγάλου.
an ass they having mounted him they led into the city, being Sabbath great.⁹
Καὶ ὑπήντα αὐτῷ ὁ εἰρήναρχος Ἡρώδης καὶ ὁ πατήρ αὐτοῦ Νικήτης, οἱ καὶ
And were coming to him the police chief Herod and the father of him Nicetas, whom also
μεταθέντες αὐτὸν ἐπὶ τὴν καροῦχαν ἔπειθον παρακαθεζόμενοι καὶ λέγοντες,
having transferred him upon the carriage¹⁰ they were persuading sitting down and saying
Τί γὰρ κακὸν ἐστὶν εἰπεῖν, Κύριος Καῖσαρ, καὶ ἐπιθύσαι καὶ τὰ τούτοις ἀκόλουθα
What for bad it is to say, Lord Caesar, and to offer up also the things these conforming with
καὶ διασώζεσθαι; Ὁ δὲ τὰ μὲν πρῶτα οὐκ ἀπεκρίνατο αὐτοῖς, ἐπιμενόντων δὲ
and to save yourself. He but the things indeed at first not answered to them, they continuing but
αὐτῶν ἔφη, Οὐ μέλλω ποιεῖν, ὃ συμβουλευέτέ μοι. 3. Οἱ δὲ ἀποτυχόντες τοῦ
to them he was saying, Not am I about to do, what you advise me. The but having failed of the
πεῖσαι αὐτὸν δεινὰ ῥήματα ἔλεγον αὐτῷ καὶ μετὰ σπουδῆς καθήρουν αὐτόν,
to persuade him fearful threats they began to say to him and with speed they were expelling him,
ὡς κατιόνοντα ἀπὸ τῆς καροῦχας ἀποσῦραι τὸ ἀντικνήμιον. Καὶ μὴ ἐπιτραφεῖς,
as he came down from of the carriage he tore flesh from the shin. And not turning around,
ὡς οὐδὲν πεπονθῶς προθύμως μετὰ σπουδῆς ἐπορεύετο, ἀγόμενος εἰς τὸ
as if nothing having suffered eagerly with haste he was being led, being brought into the
στάδιον, θορύβου τηλικούτου ὄντος ἐν τῷ σταδίῳ ὡς μηδὲ ἀκουσθῆναί τινα δύνασθαι.
stadium, uproar so great being in the stadium as not to hear anyone to be able.

9

Τῷ δὲ Πολυκάρπῳ εἰσιόντι εἰς τὸ στάδιον φωνὴ ἐξ οὐρανοῦ ἐγένετο, Ἰσχυε,
The and Polycarp entering into the stadium a voice out of heaven came, Let you be strong,
Πολύκαρπε, καὶ ἀνδρίζου. Καὶ τὸν μὲν εἰπόντα οὐδεὶς εἶδεν, τὴν δὲ φωνὴν τῶν
Polycarp, and let you be manly. And the indeed having said not one saw, the but voice of the
ἡμετέρων οἱ παρόντες ἤκουσαν. Καὶ λοιπὸν προσαχθέντος αὐτοῦ, θόρυβος ἦν μέγας
ours the being present heard. And finally having been brought forward him, uproar was great
ἀκουσάντων, ὅτι Πολύκαρπος συνείληπται. 2. Προσαχθέντα οὖν αὐτὸν ἀνηρώτα ὁ
having heard, that Polycarp had been seized. Having been brought the him was questioning the
ἀνθύπατος, εἰ αὐτὸς εἶη Πολύκαρπος. Τοῦ δὲ ὁμολογοῦντος, ἔπειθεν ἀρνεῖσθαι λέγων,
proconsul, if he were Polycarp. Of the and confessing, he was persuading to deny saying,
Αἰδέσθητί σου τὴν ἡλικίαν, καὶ ἕτερα τούτοις ἀκόλουθα, ὡς ἔθος αὐτοῖς λέγειν,
Let you be respectful of you the age, and so on to these following, as custom to these to say.
Ὅμοσον τὴν Καίσαρος τύχην, μετανόησον, εἶπον, Αἶρε τοὺς ἀθέους.
Let you swear by the of Caesar fortune, let you repent, say, Away with the atheists.
Ὁ δὲ Πολύκαρπος ἐμβριθεῖ τῷ προσώπῳ εἰς πάντα τὸν ὄχλον τὸν ἐν τῷ σταδίῳ ἀνόμων
He but Polycarp stern the countenance to all the crowd the in the stadium of lawless
ἔθνῶν ἐμβλέψας καὶ ἐπισείσας αὐτοῖς τὴν χεῖρα, στενάξας τε καὶ
heathen having looked at and having shaken at them the hand, having sighed both and
ἀναβλέψας εἰς τὸν οὐρανὸν εἶπεν, Αἶρε τοὺς ἀθέους. 3. Ἐγκειμένου δὲ τοῦ ἀνθυπάτου
having looked up into the heaven he said, Away with the atheists. Persisting but the proconsul
καὶ λέγοντος, Ὅμοσον, καὶ ἀπολύω σε, λοιδόρησον τὸν Χριστόν, ἔφη ὁ Πολύκαρπος,
and saying, Let you swear, and I will release you let you revile the Christ, was saying the Polycarp,

9 The Sabbath before Pesach is known as 'Shabbat Hagadol' "the Great Sabbath". - Rabbi Ari Enkin. See above also John 19:31 'great' or 'special' Sabbath.

10 Greek word obscure.

Irenaeus, The Martyrdom of Polycarp, Interlinear English – G.T. Emery.

Ὀγδοήκοντα καὶ ἕξ ἔτη δουλεύω αὐτῷ, καὶ οὐδέν με ἠδίκησεν· καὶ πῶς δύναμαι
Eighty and six years I serve him, and nothing me he wronged; and how am I able
βλασφημῆσαι τὸν Βασιλέα μου τὸν σῶσαντά με;
to blaspheme the King of me the having saved me?

10

Ἐπιμένοντος δὲ πάλιν αὐτοῦ καὶ λέγοντος, Ὅμοσον τὴν Καίσαρος τύχην, ἀπεκρίνατο,
Persisting but again him and saying, Let you swear by the of Caesar fortune, he answered,
Εἰ κενοδοξεῖς, ἵνα ὁμόσω τὴν καίσαρος τύχην, ὡς σὺ λέγεις, προσποιεῖ δὲ
If vainly suppose, that I will swear by the of Caesar fortune, as you say, pretend and
ἀγνοεῖν με, τίς εἰμι, μετὰ παρρησίας ἄκουε, Χριστιανός εἰμι. Εἰ δὲ θέλεις
to be ignorant me, who I am, with frankness let you listen, A Christian I am. If but you should wish
τὸν τοῦ Χριστιανισμοῦ μαθεῖν λόγον, δὸς ἡμέραν καὶ ἄκουσον. 2. Ἐφη ὁ
the of the Christianity to learn doctrine, let you appoint a day and let you listen. Was saying the
ἀνθύπατος, Πείσον τὸν δῆμον. Ὁ δὲ Πολύκαρπος εἶπεν, Σὲ μὲν κὰν λόγου ἡξίωσα·
proconsul, Let you persuade the people. The but Polycarp said, You indeed and I of word worthy;
δεδιδάγμεθα γὰρ ἀρχαῖς καὶ ἐξουσίαις ὑπὸ τοῦ Θεοῦ τεταγμέναις τιμὴν
we have been instructed for to rulers and to authorities by of the God having been appointed honour
κατὰ τό προσῆκον, τὴν μὴ βλάπτουσιν ἡμᾶς, ἀπονέμειν· ἐκείνους δὲ οὐχ ἡγοῦμαι
according to the belonging,¹¹ the not hindering us, to assign; these but not I count
ἀξίους τοῦ ἀπολογεῖσθαι αὐτοῖς.
worthy of the to defend myself to them.

11

Ὁ δὲ ἀνθύπατος εἶπεν, Θηρία ἔχω, τούτοις σε παραβαλῶ, ἐὰν μὴ μετανοήσης.
The and proconsul said, Wild beasts I have, to them you I will throw, except not you should repent.
Ὁ δὲ εἶπεν, Κάλει, ἀμετάθετος γὰρ ἡμῖν ἢ ἀπὸ τῶν κρείττωνων ἐπὶ τὰ χεῖρω
He but said, Let you call, unalterable for to us the from of the better over the things worse
μετάνοια· καλὸν δὲ μετατίθεσθαι ἀπὸ τῶν χαλεπῶν ἐπὶ τὰ δίκαια. Ὁ δὲ πάλιν
repentance, good but to change from of the grievous upon the things righteous. He but again
πρὸς αὐτόν, Πυρὶ σε ποιήσω δαπανηθῆναι, εἰ τῶν θηρίων καταφρονεῖς, ἐὰν μὴ
unto him, By fire you I will make to be consumed, if of the beasts you are despising, unless
μετανοήσης. Ὁ δὲ Πολύκαρπος εἶπεν, Πῦρ ἀπειλεῖς τὸ πρὸς ὥραν καιόμενον καὶ μετ'
you should repent. He but Polycarp said, Fire you threaten the unto an hour burning and after
ὀλίγον σβεννύμενον· ἀγνοεῖς γὰρ τὸ τῆς μελλούσης κρίσεως καὶ αἰωνίου
a little quenching; not you are knowing for the of the about to be judgement and everlasting
κολάσεως τοῖς ἀσεβέσι τηρούμενον πῦρ. Ἀλλὰ τί βραδύνεις; Φέρε, ὃ βούλει.
punishment to the impious being prepared fire. But why you delay? Let come, what you wish.

12

Ταῦτα δὲ καὶ ἕτερα πλείονα λέγων θάρσους καὶ χαρᾶς ἐνεπίμπλατο, καὶ τὸ πρόσωπον
These things and also others many saying with courage and joy he was filled, and the face

¹¹ See above Romans 13:1.

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αὐτοῦ χάριτος ἐπληροῦντο, ὥστε οὐ μόνον μὴ συμπεσεῖν ταραχθέντα ὑπὸ τῶν
of him of grace was being filled, so that not only not to fall not having been troubled by of the
λεγομένων πρὸς αὐτόν, ἀλλὰ τοῦναντίον τὸν ἀνθύπατον ἐκστῆναι, πέμψαι τε τὸν ἑαυτοῦ
being said unto him, but on contrary the proconsul to astonish, to send both the of himself
κήρυκα ἐν μέσῳ τοῦ σταδίου κηρῦξαι τρίς, Πολύκαρπος ὡμολόγησεν ἑαυτὸν
herald in midst of the stadium to proclaim three times, Polycarp confessed himself
Χριστιανόνεῖναι. 2 Τούτου λεχθέντος ὑπὸ τοῦ κήρυκος, ἅπαν τὸ πλῆθος ἐθνῶν τε καὶ
a Christian to be. This having been said by of the herald, altogether the crowd of heathen both and
Ἰουδαίων τῶν τὴν Σμύρναν κατοικούντων ἀκατασχέτω θυμῷ καὶ μεγάλη φωνῇ ἐπεβόα,
of Jews of the the Smyrna living with unchecked wrath and a great noise were calling out
Οὗτός ἐστιν ὁ τῆς Ἀσίας διδάσκαλος, ὁ πατὴρ τῶν Χριστιανῶν, ὁ τῶν ἡμετέρων θεῶν
This one is he of the Asia teacher, the father of the Christians, he of the our gods
καθαιρέτης, ὁ πολλοὺς διδάσκων μὴ θύειν μηδὲ προσκυνεῖν. Ταῦτα λέγοντες ἐπεβόων
over-thrower, the many teaching not to sacrifice nor to worship. These things saying they shouted
καὶ ἠρώτων τὸν Ἀσιάρχην Φίλιππον, ἵνα ἐπαφῇ τῷ Πολυκάρπῳ λέοντα. Ὁ δὲ ἔφη,
and asked the Asiarch Philip, that he let loose on the Polycarp a lion. He but was saying,
μὴ εἶναι ἐξὸν αὐτῷ, ἐπειδὴ πεπληρώκει τὰ κυνηγέσια. 3 Τότε ἔδοξεν αὐτοῖς
not to be possible for him, since he had closed the pursuits. Then determined them
ὁμοθυμαδὸν ἐπιβοῆσαι, ὥστε τὸν Πολύκαρπον ζῶντα κατακαῦσαι. Ἔδει γὰρ τὸ
with one accord to shout out, as that the Polycarp living to be burned up. It was needing for the
τῆς φανερωθείσης αὐτῷ ἐπὶ τοῦ προσκεφαλαίου ὄπτασις πληρωθῆναι, ὅτε
of the having been manifested to him upon of the pillow vision to be fulfilled, which
ἰδὼν αὐτὸ καιόμενον προσευχόμενος εἶπεν ἐπιστραφεὶς τοῖς σὺν αὐτῷ πιστοῖς
having seen him burning praying he said turning to the with him faithful
προφητικῶς, Δεῖ με ζῶντα καῆναι.
prophetically, Must me living to be burned.

13

Ταῦτα οὖν μετὰ τοσοῦτου τάχους ἐγένετο, θάπτον ἢ ἐλέγετο, τῶν ὄχλων
These things then with such speed happened, quicker in which to tell, of the throngs
παραχρῆμα συναγόντων ἔκ τε τῶν ἐργαστηρίων καὶ βαλανείων ξύλα καὶ φρύγανα,
immediately gathering together from both of the workshops and baths wood and dry sticks,
μάλιστα Ἰουδαίων προθύμως, ὡς ἔθος αὐτοῖς, εἰς ταῦτα ὑπουργούντων. 2 Ὅτε δὲ ἡ
zealous Jews exceedingly, as custom to them, in these things assisting. When and the
πυρκαϊὰ ἠτοιμάσθη, ἀποθέμενος ἑαυτῷ πάντα τὰ ἱμάτια καὶ λύσας τὴν ζώνην
fire was prepared, he took of himself all the clothes and having loosened the belt
ἐπειρᾶτο καὶ ὑπολύειν ἑαυτόν, μὴ πρότερον τοῦτο ποιῶν διὰ τὸ ἀεὶ ἕκαστον
he was trying also to untie shoes himself, not before this doing because the always each one
τῶν πιστῶν σπουδάζειν, ὅστις τάχιον τοῦ χρωτὸς αὐτοῦ ἄψηται· παντὶ γὰρ
of the believing to be eager, each more quickly of the flesh of him should touch; wholly for
καλῶ ἀγαθῆς ἕνεκεν πολιτείας καὶ πρὸ τῆς μαρτυρίας ἐκεκόσμητο.
rightly good on account of nobility also before of the martyrdom he had been honoured.
3 Εὐθέως οὖν αὐτῷ περιετίθετο τὰ πρὸς τὴν πυρὰν ἡρμοσμένα ὄργανα.
Immediately then to him were being fastened the things for the fire having been set instruments.
Μελλόντων δὲ αὐτῶν καὶ προσηλοῦν, εἶπεν, Ἄφετέ με οὕτως· ὁ γὰρ δούς ὑπομεῖναι
Being about and to him also to nail, he said, Let you leave me thus; He for having given to endure

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τὸ πῦρ δώσει χωρὶς τῆς ὑμετέρας ἐκ τῶν ἤλων ἀσφαλείας ἄσχυλον ἐπιμεῖναι τῇ πυρᾷ.
the fire will give without of the your from of the nails security unmoved to remain in the fire.

14

Οἱ δὲ οὐ κατήλωσαν μὲν, προσέδησαν δὲ αὐτόν. Ὁ δὲ ὀπίσω τὰς χεῖρας ποιήσας καὶ
The but not nailed on him indeed, bound on but him. He and behind the hands having made and
προσδεθείς, ὥσπερ κριὸς ἐπίσημος ἐκ μεγάλου ποιμνίου εἰς προσφορὰν, ὀλοκαύτωμα
having been bound, like as a ram noble from of a great flock for a sacrifice, whole burnt offering
δεκτὸν τῷ Θεῷ ἡτοιμασμένον, ἀναβλέψας εἰς τὸν οὐρανὸν εἶπεν,
acceptable to the God having been prepared, having looked up into the heaven he said,
Κύριε ὁ Θεὸς ὁ Παντοκράτωρ, ὁ τοῦ ἀγαπητοῦ καὶ εὐλογητοῦ Παιδὸς σου Ἰησοῦ
Lord the God the Almighty, the of the beloved and blessed Servant o you Jesus
Χριστοῦ Πατὴρ, δι' οὗ τὴν περὶ σοῦ ἐπίγνωσιν εἰλήφαμεν, ὁ Θεὸς ἀγγέλων
Christ Father, through whom the about of you knowledge we have received, the God of angels
καὶ δυνάμεων καὶ πάσης τῆς κτίσεως παντός τε τοῦ γένους τῶν δικαίων, οἱ ζῶσιν
and of powers and of all of the creation all both of the family of the righteous, who are living
ἐνώπιόν σου· 2 εὐλογῶ σέ, ὅτι ἡξίωσάς με τῆς ἡμέρας καὶ ὥρας ταύτης, τοῦ
in presence of you; I bless you, that you deem worthy me of the day and hour of this, of the
λαβεῖν με μέρος ἐν ἀριθμῷ τῶν μαρτύρων ἐν τῷ ποτηρίῳ τοῦ Χριστοῦ σου εἰς ἀνάστασιν
to take me a part in number of the martyrs in the cup of the Christ of you for a resurrection
ζωῆς αἰωνίου ψυχῆς τε καὶ σώματος ἐν ἀφθαρσίᾳ Πνεύματος Ἁγίου· ἐν οἷς
of life eternal¹² of soul both and of flesh in immortality of Spirit Holy; among whom
προσδεχθεῖην ἐνώπιόν σου σήμερον ἐν θυσίᾳ πύονι καὶ προσδεκτῇ, καθὼς
mai I be received favourably before of you this day in sacrifice rich and acceptable, just as
προητοίμασας καὶ προεφάνερωσας καὶ ἐπλήρωσας, ὁ ἀψευδῆς καὶ
you prepared beforehand and revealed beforehand and fulfilled, the without falsehood and
ἀληθινὸς Θεός. 3 Διὰ τοῦτο καὶ περὶ πάντων σέ αἰνῶ, σέ εὐλογῶ, σέ δοξάζω διὰ
true God. For this reason and for everything you I praise, you I bless, you I glorify through
τοῦ αἰωνίου καὶ ἐπουρανίου Ἀρχιερέως Ἰησοῦ Χριστοῦ, ἀγαπητοῦ σου Παιδός, δι'
of the eternal and heavenly High Priest Jesus Christ, beloved of you Servant, through
οὗ σοὶ σὺν αὐτῷ καὶ Πνεύματι Ἁγίῳ δόξα καὶ νῦν καὶ εἰς τοὺς μέλλοντας αἰῶνας.
whom to you with him and Spirit Holy glory also now and into the about to be ages.
Ἄμην.
Amen.

15

Ἀναπέμψαντος δὲ αὐτοῦ τὸ Ἄμην καὶ πληρώσαντος τὴν εὐχήν, οἱ τοῦ πυρὸς ἄνθρωποι
Having sent up and of him the Amen and having completed the prayer, the of the fire men
ἐξῆψαν τὸ πῦρ. Μεγάλῃ δὲ ἐκλαμψάσης φλογός, θαῦμα εἶδομεν, οἷς ἰδεῖν
kindled the fire. A great and having blazed up a flame, a marvel we saw, to whom to see
ἐδόθη· οἱ καὶ ἐτηρήθημεν εἰς τὸ ἀναγγεῖλαι τοῖς λοιποῖς τὰ γενόμενα.
it was given; which also we are kept for the to report to the rest the things having happened.
2 Τὸ γὰρ πῦρ καμάρας εἶδος ποιῆσαν ὥσπερ ὀθόνη πλοίου ὑπὸ πνεύματος
The for fire a vaulted chamber having seen having made like as a sail of a ship by a wind

¹² εἰς ἀνάστασιν ζωῆς αἰωνίου – see above John 5:29.

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πληρουμένη, κύκλω περιετείχισεν τὸ σῶμα τοῦ μάρτυρος· καὶ ἦν μέσον οὐχ ὡς σὰρξ
being filled, around being built a wall the body of the martyr; and he was in midst not as flesh
καιομένη, ἀλλ' ὡς ἄρτος ὀπτώμενος ἢ ὡς χρυσὸς καὶ ἄργυρος ἐν καμίνῳ πυρούμενος.
being burned, but as bread baking or as gold and silver in a furnace being refined.
Καὶ γὰρ εὐωδίας τοσαύτης ἀντελαβόμεθα, ὡς λιβανωτοῦ πνέοντος ἢ ἄλλου τινὸς τῶν
Also for a sweet fragrance such we perceived, as frankincense blowing or other some of the
τιμίων ἀρωμάτων.
precious spices.

16

Πέρας γοῦν ἰδόντες οἱ ἄνομοι μὴ δυνάμενον αὐτοῦ τὸ σῶμα ὑπὸ τοῦ πυρὸς δαπανηθῆναι
Eventually having seen the lawless not being able of him the body by of the fire to be consumed
ἐκέλευσαν προσελθόντα αὐτῷ κομφέκτορα παραβῦσαι ξιφίδιον. Καὶ τοῦτο ποιήσαντος,
they ordered having come to him an executioner to insert a dagger. And this he having done
ἐξῆλθεν περιστέρα καὶ πλῆθος αἵματος, ὥστε κατασβέσαι τὸ πῦρ καὶ θαυμάσαι πάντα
came forth a dove and much blood, so that to be quenched the fire and to amaze all
τὸν ὄχλον, εἰ τοσαύτη τις διαφορὰ μεταξὺ τῶν τε ἀπίστων καὶ τῶν ἐκλεκτῶν· 2 ὧν εἷς
the crowd, that so great such a difference between of the both faithless and of the elect; being in
καὶ οὗτος γέγονει ὁ θαυμασιώτατος μάρτυς Πολύκαρπος, ἐν τοῖς καθ' ἡμᾶς χρόνοις
also this one had been the most wonderful martyr Polycarp, in the among us times
διδάσκαλος ἀποστολικὸς καὶ προφητικὸς γενόμενος, ἐπίσκοπος τῆς ἐν Σμύρνῃ Καθολικῆς
a teacher apostolic and prophetic having been, overseer of the in Smyrna Catholic
Ἐκκλησίας. Πᾶν γὰρ ῥῆμα, ὃ ἀφῆκεν ἐκ τοῦ στόματος αὐτοῦ, καὶ ἐτελειώθη καὶ
Church. Every for word, which he uttered out of the mouth of him, also was accomplished and
τελειωθήσεται.
will be accomplished.

17

Ὁ δὲ ἀντίζηλος καὶ βάσκανος καὶ πονηρός, ὁ ἀντικείμενος τῷ γένει τῶν δικαίων,
The but adversary and malicious and evil one, the being opposed to the family of the righteous,
ἰδὼν τὸ τε μέγεθος αὐτοῦ τῆς μαρτυρίας καὶ τὴν ἀπ' ἀρχῆς ἀνεπίληπτον
having seen the both greatness of him of the martyrdom and the from of beginning blameless
πολιτείαν, ἐστεφανωμένον τε τὸν τῆς ἀφθαρσίας στέφανον καὶ βραβεῖον ἀναντίρρητον
living, having been crowned both the of the immortality wreath and a prize incontestable
ἀπενηνεγμένον, ἐπετήδευσεν, ὡς μηδὲ τὸ σωμάτιον αὐτοῦ ὑφ' ἡμῶν ληφθῆναι, καίπερ
having carried away, took care, as not the corpse of him by of us to be removed, although
πολλῶν ἐπιθυμούντων τοῦτο ποιῆσαι καὶ κοινωνῆσαι τῷ ἁγίῳ αὐτοῦ σαρκίῳ.
many desiring this to do and to have fellowship with the holy of him flesh.
2 Ὑπέβαλεν γοῦν Νικήτην τὸν τοῦ Ἡρώδου πατέρα, ἀδελφὸν δὲ Ἄλκης, ἐντυχεῖν τῷ
He prompted therefore Nicetas the of the Herod father, brother and of Alce, to meet with the
ἄρχοντι, ὥστε μὴ δοῦναι αὐτοῦ τὸ σῶμα· μή, φησὶν, ἀφέντες τὸν ἐσταυρωμένον τοῦτον
magistrate, so as not to give of him the body; not, he says, having abandoned the crucified one this
ἄρξωνται σέβεσθαι. Καὶ ταῦτα εἶπον ὑποβαλλόντων καὶ ἐνισχυόντων τῶν Ἰουδαίων
they should begin to worship. And this they said at insisting and urging of the Jews
οἱ καὶ ἐτήρησαν, μελλόντων ἡμῶν ἐκ τοῦ πυρὸς αὐτὸν λαμβάνειν· ἀγνοοῦντες, ὅτι οὔτε
who also watched, being about of us out of the fire him to take; they being ignorant, that neither

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τὸν Χριστὸν ποτε καταλιπεῖν δυνασόμεθα, τὸν ὑπὲρ τῆς τοῦ παντὸς κόσμου τῶν
the Christ at any time to forsake we shall be able, the for of the of the whole world of the
σωζομένων σωτηρίας παθόντα ἄμωμον ὑπὲρ ἀμαρτωλῶν, οὔτε ἕτερον τινα σέβεσθαι.
being saved saved having suffered innocent for sinners, nor other any to worship.
3 Τοῦτον μὲν γὰρ Υἱὸν ὄντα τοῦ Θεοῦ προσκυνοῦμεν, τοὺς δὲ μάρτυρας ὡς μαθητὰς
This One indeed for Son being of the God we worship, the but martyrs as disciples
καὶ μιμητὰς τοῦ Κυρίου ἀγαπῶμεν ἀξίως ἕνεκα εὐνοίας ἀνυπερβλήτου τῆς εἰς
and imitators of the Lord we love worthily on account of affection unsurpassed of the in
τὸν ἴδιον Βασιλέα καὶ Διδάσκαλον ὧν γένοιτο καὶ ἡμᾶς κοινωνοὺς τε καὶ
the own King and Teacher; which may it be also to us companions both and
συμμαθητὰς γενέσθαι.
fellow-disciples to become.

18

ἴδων οὖν ὁ κεντυρίων τὴν τῶν Ἰουδαίων γενομένην φιλονεικίαν, θεὶς αὐτὸν ἐν μέσῳ,
Having seen then the centurion the of the Jews having happened strife, he placed it¹³ in midst,
ὡς ἔθος αὐτοῖς, ἔκαυσεν. 2 Οὕτως τε ἡμεῖς ὕστερον ἀνελόμενοι τὰ τιμιώτερα
as is custom to them, burned. Thus both we afterwards having taken up the more precious than
λίθων πολυτελῶν καὶ δοκιμώτερα ὑπὲρ χρυσίου ὅστ' αὐτοῦ ἀπεθέμεθα, ὅπου καὶ
of stones costly and more valuable over gold bones of him we stowed away, where also
ἀκόλουθον ἦν. 3 Ἐνθα ὡς δυνατὸν ἡμῖν συναγομένοις ἐν ἀγαλλιάσει καὶ χαρᾷ
suitable it was. There as practicable to us gathering together in gladness and joy
παρέξει ὁ Κύριος ἐπιτελεῖν τὴν τοῦ μαρτυρίου αὐτοῦ ἡμέραν γενέθλιον, εἷς τε τὴν τῶν
will permit the Lord to celebrate the of the martyrdom of him day birthday, for both the of the
προηθληκότων μνήμην καὶ τῶν μελλόντων ἄσκησιν τε καὶ ἐτοιμασίαν.
having struggled memory and of the being about to exercise both and make ready.

19

Τοιαῦτα τὰ κατὰ τὸν μακάριον Πολύκαρπον, ὃς σὺν τοῖς ἀπὸ Φιλαδελφίας
Such the things concerning the blessed Polycarp, who with the from Philadelphia
δωδέκατος ἐν Σμύρνη μαρτυρήσας, μόνος ὑπὸ πάντων μᾶλλον μνημονεύεται, ὥστε
twelfth in Smyrna having been martyred, alone from of all so much is remembered, so that
καὶ ὑπὸ τῶν ἐθνῶν ἐν παντὶ τόπῳ λαλεῖσθαι· οὐ μόνον διδάσκαλος γενόμενος
also by of the heathen in every place to be spoken of; not only a teacher having been
ἐπίσημος, ἀλλὰ καὶ μάρτυς ἕξοχος, οὗ τὸ μαρτύριον πάντες ἐπιθυμοῦσιν μιμεῖσθαι
notable, but also also a martyr distinguished, whose the martyrdom all aqre desiring to imitate
κατὰ τὸ εὐαγγέλιον Χριστοῦ γενόμενον. 2 Διὰ τῆς ὑπομονῆς
according to the gospel of Christ it having been. By of the patient endurance
καταγωνισάμενος τὸν ἄδικον ἄρχοντα καὶ οὕτως τὸν τῆς ἀφθαρσίας στέφανον
he having prevailed over the unrighteous ruler and thus the of the immortality crown
ἀπολαβών, σὺν τοῖς Ἀποστόλοις καὶ πᾶσιν δικαίοις ἀγαλλιώμενος δοξάζει τὸν Θεὸν
having received, with the Apostles and all righteous he rejoices to glorify the God
καὶ Πατέρα Παντοκράτορα καὶ εὐλογεῖ τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν, τὸν
and Father Almighty and to bless the Lord of us Jesus Christ, the

¹³ ie the remains of Polycarp.

10

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Σωτήρα τῶν ψυχῶν ἡμῶν καὶ Κυβερνήτην τῶν σωμάτων ἡμῶν καὶ Ποιμένα τῆς
Saviour of the souls of us and Pilot of the bodies of us and Shepherd of the
κατὰ τὴν οἰκουμένην Καθολικῆς Ἐκκλησίας.
throughout the inhabited world Catholic Church.

20

Ἔμεις μὲν οὖν ἠξιώσατε διὰ πλείονων δηλωθῆναι ὑμῖν τὰ γενόμενα, ἡμεῖς δὲ
You indeed then asked through more fully to be related to you the things having happened, we but
κατὰ τὸ παρὸν ἐπὶ κεφαλαίῳ μεμηνύκαμεν διὰ τοῦ ἀδελφοῦ ἡμῶν Μαρκίωνος. Μαθόντες
for the present by main point reported¹⁴ through of the brother of us Marcion. Having learned
οὖν ταῦτα καὶ τοῖς ἐπέκεινα ἀδελφοῖς τὴν ἐπιστολὴν διαπέμψασθε, ἵνα καὶ ἐκεῖνοι
then these things also to the elsewhere brethren the letter let you send on¹⁵, that also those ones
δοξάζωσιν τὸν Κύριον τὸν ἐκλογὰς ποιοῦντα ἀπὸ τῶν ιδίων δούλων.
may glorify the Lord the choices making from of the own slaves.

2 Τῷ δὲ δυναμένῳ πάντας ἡμᾶς εἰσαγαγεῖν ἐν τῇ αὐτοῦ χάριτι καὶ δωρεᾷ εἰς τὴν
To the but being able all of us to bring in the of him grace and bounty into the
ἐπουράνιον αὐτοῦ βασιλείαν διὰ τοῦ μονογενοῦς Παιδὸς αὐτοῦ Ἰησοῦ Χριστοῦ, δόξα,
heavenly of him kingdom through of the only begotten Servant of him Jesus Christ, be glory,
τιμὴ, κράτος, μεγαλωσύνη εἰς τοὺς αἰῶνας. Προσαγορεύετε πάντας τοὺς ἁγίους.
honour, might majesty into the ages. Let you greet all the saints.
Ἔμᾶς οἱ σὺν ἡμῖν προσαγορεύουσιν καὶ Εὐάρεστος ὁ γράψας πανοικί.
You the with us are greeting and Enarestus the having written whole household.

These next chapters are later additions.

21

Μαρτυρεῖ δὲ ὁ μακάριος Πολύκαρπος μηνὸς Ξανθικοῦ δευτέρα ἰσταμένου, πρὸ ἑπτὰ
Was martyred and the blessed Polycarp month of Xanthenicus second beginning, before seventh
καλανδῶν Μαρτίων, σαββάτῳ μεγάλῳ, ὥρα ὀγδόη. Συνελήφθη ὑπὸ Ἡρώδου ἐπὶ
of kalends¹⁶ of March, a Sabbath great, hour eighth. He was carried off by Herod when
ἀρχιερέως Φιλίππου Τραλλιανοῦ, ἀνθυπατεύοντος Στατίου Κοδράτου, βασιλεύοντος
was high-priest Philip of Trallius, proconsul¹⁷ Statius Quadratus, reign
δὲ εἰς τοὺς αἰῶνας Ἰησοῦ Χριστοῦ· ᾧ ἢ δόξα, τιμὴ, μεγαλωσύνη, θρόνος αἰώνιος ἀπὸ
but in the everlasting of Jesus Christ; to whom the glory, honour majesty, throne eternal from
γενεᾶς εἰς γενεάν. Ἀμήν.
generation to generation. Amen.

22

Ἐρρώσθαι ὑμᾶς εὐχόμεθα, ἀδελφοί, στοιχοῦντας τῷ κατὰ τὸ εὐαγγέλιον λόγῳ
We bid you farewell, brethren, setting course to the according to Good News in word

14 Greek word obscure.

15 Greek word obscure.

16 1st day of the month of the Roman calendar.

17 The date of Polycarp's martyrdom could be Saturday February 23rd 155 – Early Christian Writings intro. to martyrdom of Polycarp.

Irenaeus, The Martyrdom of Polycarp, Interlinear English – G.T. Emery.

Ἰησοῦ Χριστοῦ, μεθ' οὗ δόξα τῷ Θεῷ καὶ Πατρὶ καὶ Ἁγίῳ Πνεύματι, ἐπὶ σωτηρίᾳ
Jesus Christ, with whom be glory to the God and Father and Holy Spirit, upon salvation
τῇ τῶν Ἁγίων Ἐκλεκτῶν, καθὼς ἐμαρτύρησεν ὁ μακάριος Πολύκαρπος, οὗ γένοιτο
to the of the Holy Elect, just as suffered martyrdom the blessed Polycarp, which may be
ἐν τῇ Βασιλείᾳ Ἰησοῦ Χριστοῦ πρὸς τὰ ἴχνη εὐρεθῆναι ἡμᾶς. 2 Ταῦτα μετεγράψατο
in the Kingdom of Jesus Christ with the footsteps to be found us. These things copied
μὲν Γάιος ἐκ τῶν Εἰρηναίου, μαθητοῦ τοῦ Πολυκάρπου, ὃς καὶ συνεπολιτεύσατο τῷ
indeed Gaius from of the Irenaeus, a disciple of the Polycarp, who also lived with the
Εἰρηναίῳ. Ἐγὼ δὲ Σωκράτης ἐν Κορίνθῳ ἐκ τῶν Γαίου ἀντιγράφων ἔγραψα.
Irenaeus. I and Socrates in Corinth from of the Gaius copies I wrote out.
Ἡ χάρις μετὰ πάντων. 3 Ἐγὼ δὲ πάλιν Πιόνιος ἐκ τοῦ προγεγραμμένου ἔγραψα
The grace with of all. I and again Pionius¹⁸ from of the aforementioned writings
ἀναζητήσας αὐτά, κατὰ ἀποκάλυψιν φανερῶσαντός μοι τοῦ μακαρίου
having investigated it, according to a revelation having appeared to me of the blessed
Πολυκάρπου, καθὼς δηλώσω ἐν τῷ καθεξῆς, συναγαγὼν αὐτὰ ἤδη σχεδὸν ἐκ τοῦ
Polycarp, just as I will explain in the sequel, I gathered together it already almost from of the
χρόνου κεκμηκότα, ἵνα κάμῃ συναγάγη ὁ Κύριος Ἰησοῦς Χριστὸς μετὰ τῶν ἐκλεκτῶν
time having been distressed, that also me may bring the Lord Jesus Christ with of the elect
αὐτοῦ εἰς τὴν οὐράνιον βασιλείαν αὐτοῦ, ᾧ ἡ δόξα σὺν τῷ Πατρὶ καὶ Ἁγίῳ Πνεύματι
of him into the heavenly kingdom of him, to whom the glory with the Fater and Holy Spirit
εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
into the ages of the ages. Amen.

Another Epilogue from the Moscow Manuscript.

Ταῦτα μετεγράψατο μὲν Γάιος ἐκ τῶν Εἰρηναίου συγγραμμάτων, ὃς καὶ
These things copied indeed Gaius from of the Irenaeus writings, who also
συνεπολιτεύσατο τῷ Εἰρηναίῳ, μαθητῇ γεγονότι τοῦ ἁγίου Πολυκάρπου.
lived with the Irenaeus, a disciple having been of the holy Polycarp.
3 Οὗτος γὰρ ὁ Εἰρηναῖος, κατὰ τὸν καιρὸν τοῦ μαρτυρίου τοῦ ἐπισκόπου
This one for the Irenaeus, at the time of the martyrdom of the overseer
Πολυκάρπου γενόμενος ἐν Ῥώμῃ, πολλοὺς ἐδίδαξεν· οὗ καὶ πολλὰ συγγράμματα
Polycarp having been in Rome, many he taught; which also many writings
κάλλιστα καὶ ὀρθότατα φέρεται, ἐν οἷς μέμνηται Πολυκάρπου, ὅτι παρ' αὐτοῦ ἔμαθεν,
excellent and most correct extant, in which he mentions Polycarp,¹⁹ that for by him taught
ικανῶς τε πᾶσαν αἵρεσιν ἤλεγξεν καὶ τὸν Ἐκκλησιαστικὸν Κανόνα καὶ Καθολικόν, ὡς
satisfactorily both ever heresy refuted and the Ecclesiastical Canon and Catholic, as
παρέλαβεν παρὰ τοῦ ἁγίου, καὶ παρέδωκεν. 4 Λέγει δὲ καὶ τοῦτο, ὅτι συναντήσαντός
he received from of the saint, and handed over. He says and also this, that having met with
ποτε τῷ ἁγίῳ Πολυκάρπῳ Μαρκίωνος, ἀφ' οὗ οἱ λεγόμενοι Μαρκιωνισταί, καὶ
once the holy Polycarp Marcion²⁰, from whom the so-called Marcionites and
εἰπόντος, Ἐπιγίνωσκε ἡμᾶς, Πολύκαρπε, εἶπεν αὐτὸς τῷ Μαρκίῳ, Ἐπιγινώσκω,
he having said, Let you recognise us, Polycarp, said him to the Marcion, I do recognise
ἐπιγινώσκω τὸν πρωτότοκον τοῦ Σατανᾶ. 5 Καὶ τοῦτο δὲ φέρεται ἐν τοῖς τοῦ
I recognise the first born of the Satan. Also this and being recorded in the of the

18 Saint, Martyr, arrested on anniversary of martyrdom of Polycarp (23rd February) and executed March 11th 250.

19 See above 'Against Heresies' 3:3.

20 Gnostic heretic c 85 – 160.

Irenaeus, The Martyrdom of Polycarp, Interlinear English – G.T. Emery.

Εἰρηναίου συγγράμμασιν, ὅτι ἡ ἡμέρα καὶ ὥρα ἐν Σμύρνῃ ἐμαρτύρησεν ὁ Πολύκαρπος,
Irenaeus writings, at at the day and hour in Smyrna was martyred the Polycarp,
ἤκουσεν φωνὴν ἐν τῇ Ῥωμαίων πόλει ὑπάρχων ὁ Εἰρηναῖος ὡς σάλπιγγος λεγούσης,
heard a voice in the Rome city being the Irenaeus as a trumpet saying,
Πολύκαρπος ἐμαρτύρησεν.

Polycarp suffered martyrdom.

Ὁ Ἐκ τούτων οὖν, ὡς προλέλεκται, τῶν τοῦ Εἰρηναίου συγγραμμάτων Γάϊος
From of these then, as above it has been said, of the of the Irenaeus writings Gaius
μετεγράψατο, ἐκ δὲ τῶν Γαίου ἀντιγράφων Ἴσοκράτης ἐν Κορίνθῳ. Ἐγὼ δὲ πάλιν
copied, from and of the Gaius copying Isocrates in Corinth. I and again
Πιόνιος ἐκ τῶν Ἴσοκράτους ἀντιγράφων ἔγραψα κατὰ ἀποκάλυψιν τοῦ ἁγίου
Pionius from of the Isocrates copies wrote according to revelation of the holy
Πολυκάρπου ζητήσας αὐτά, συναγαγὼν αὐτὰ ἤδη σχεδὸν ἐκ τοῦ χρόνου
Polycarp having sought them, gathering together them already nearly from of the time
κεκμηκότα ἵνα καμὲ συναγάγῃ ὁ Κύριος Ἰησοῦς Χριστὸς μετὰ τῶν ἐκλεκτῶν
having become worn out that also me may gather the Lord Jesus Christ with of the elect
αὐτοῦ εἰς τὴν ἐπουράνιον αὐτοῦ Βασιλείαν· ᾧ ἡ δόξα σὺν τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ
of him into the heavenly of him Kingdom; to whom be the glory with the Father and the Son and
τῷ Ἁγίῳ Πνεύματι εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
the Holy Spirit into the m ages of the ages. Amen.