

Polycarp's Epistle to the Philippians, Interlinear English - G.T. and P.T.J Emery.

ΤΟΥ ΑΓΙΟΥ ΠΟΛΥΚΑΡΤΙ
From of the Saint Polycarp
ΕΠΙΣΚΟΠΟΥ ΣΜΥΡΝΗΣ ΚΑΙ ΙΕΡΟΜΑΡΤΥΡΟΣ
Overseer of Smyrna¹ and Holy Martyr
ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ ΕΠΙΣΤΟΛΗ
Unto Philippians an Epistle.

Πολύκαρπος καὶ οἱ σὺν αὐτῷ πρεσβύτεροι τῇ Ἐκκλησίᾳ τοῦ Θεοῦ τῇ παροικούσῃ
Polycarp and the with him Presbyters in the Church of the God to the sojourning in
Φιλίππους· ἔλεος ὑμῖν καὶ εἰρήνη παρὰ Θεοῦ Παντοκράτορος καὶ Ἰησοῦ Χριστοῦ
Philippi; mercy to you and peace from of God Almighty and Jesus Christ
τοῦ Σωτῆρος ἡμῶν πληθυνθείη.
the Saviour of us let be multiplied.

1

Συνεχάρην ὑμῖν μέγας ἐν τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ, δεξαμένοις τὰ μιμήματα
I rejoiced with you greatly in the Lord of us Jesus Christ, you having received the imitators
τῆς ἀληθοῦς Ἀγάπης καὶ προπέμψασιν, ὡς ἐπέβαλεν ὑμῖν, τοὺς ἐνειλημένους
of the true Love and sent them on, as is appropriate to you, the having been wrapped up
τοῖς ἀγιοπρεπέσιν δεσμοῖς, ἀτινά ἐστιν διαδήματα τῶν ἀληθῶς ὑπὸ Θεοῦ καὶ τοῦ
in the saintly bonds, that is diadems of the truly by of God and of the
Κυρίου ἡμῶν ἐκλελεγμένων.

Lord of us having been called.

Καὶ ὅτι ἡ βεβαία τῆς πίστεως ὑμῶν ρίζα, ἐξ ἀρχαίων καταγγελλομένη χρόνων,
Also that the firmness of the faith of you root, from of earlier declaring of times,
μέχρι νῦν διαμένει καὶ καρποφορεῖ εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν, ὃς ὑπέμεινε
until now it continues and it bears fruit for the Lord of us Jesus Christ, who endured
ὑπὲρ τῶν ἀμαρτιῶν ἡμῶν ἕως θανάτου κατανῆσαι, ὃν ἤγειρεν ὁ Θεός, λύσας
for of the sins of us until death to pile up, whom raised up the God, having unfastened
τὰς ὠδῖνας τοῦ Ἄδου.

the pangs of the Hades.

Εἰς ὃν οὐκ ἰδόντες πιστεύετε χαρᾷ ἀνεκλαλήτῳ δεδοξασμένη, εἰς ἣν
Into whom not you having seen you believe with joy unutterable having been imagined, to which
πολλοὶ ἐπιθυμοῦσιν εἰσελθεῖν, εἰδότες, ὅτι χάριτί ἐστε σεσωσμένοι, οὐκ ἐξ
many desire to enter, having known, that by grace you are having been saved, not from
ἔργων, ἀλλὰ θελήματι Θεοῦ διὰ Ἰησοῦ Χριστοῦ.
of works, but by will of God through Jesus Christ.

¹**Smyrna** Myrrh, an ancient city of Ionia, on the western coast of Asia Minor, about 40 miles to the north of Ephesus. It is now the chief city of Anatolia, having a mixed population of about 200,000, of whom about one-third are professed Christians. The church founded here was one of the seven addressed by our Lord ([Rev 2:8](#)). The celebrated Polycarp, a pupil of the apostle John, was in the second century a prominent leader in the church of Smyrna. Here he suffered martyrdom, A.D. 155. Anatolia is now part of Turkey and most of the Christian population was obliged to depart following the 1925 disaster.

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2

Διὸ ἀναζωσάμενοι τὰς ὀσφύας ὑμῶν δουλεύσατε τῷ Θεῷ ἐν φόβῳ καὶ
Therefore having again been girded up the loins of you let you serve the God in fear and
ἀληθείᾳ, ἀπολιπόντες τὴν κενὴν ματαιολογίαν καὶ τὴν τῶν πολλῶν πλάνην, πιστεύσαντες
truth, having abandoned the vain idle talking and the of the many wandering, having believed
εἰς τὸν ἐγείραντα τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐκ νεκρῶν, καὶ δόντα αὐτῷ
in The having raised the Lord of us Jesus Christ from of death, and gave to him
δόξαν καὶ θρόνον ἐκ δεξιῶν αὐτοῦ· ᾧ πᾶσα πνοὴ λατρεύει, ὃς ἔρχεται κριτῆς
glory and a throne at right hand of Him; whom all breathing serve, to whom comes of judgement
ζώντων καὶ νεκρῶν, οὗ τὸ αἷμα ἐκζητήσει ὁ Θεὸς ἀπὸ τῶν ἀπειθούντων αὐτῷ.
living and dying, whose the blood seeks out the God from of the being disobedient to him.
Ὁ δὲ ἐγείρας αὐτὸν ἐκ νεκρῶν καὶ ἡμᾶς ἐγερεῖ, ἐὰν ποιῶμεν αὐτοῦ καὶ
He and having raised Him out of death also us He will raise, if we do of Him and
πορευώμεθα ἐν ταῖς ἐντολαῖς αὐτοῦ, καὶ ἀγαπῶμεν ἃ ἠγάπησεν, ἀπεχόμενοι
we should walk in the commandments of Him, and we should love which He loved, avoiding
πάσης ἀδικίας, πλεονεξίας, φιλαργυρίας, καταλαλιᾶς, ψευδομαρτυρίας· μὴ ἀποδιδόντες
of all unrighteousness, greediness, love of money, slander, false witness; not rendering
κακὸν ἀντὶ κακοῦ, ἢ λοιδορίαν ἀντὶ λοιδορίας, ἢ γρόνθου ἀντὶ γρόνθου, ἢ κατάραν ἀντὶ
evil against of evil or railing against of railing, or blow against blow, or curses against
κατάρας, μνημονεύοντες δὲ ὧν εἶπεν ὁ Κύριος διδάσκων, Μὴ κρίνετε, ἵνα μὴ·
curses, remembering but which said the Lord instructing, Not let you judge, that not
κριθῆτε. Ὡς μὲτρον μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν·
you may be judged. With what measure being measured, it shall be measured against you;
καὶ ὅτι μακάριοι οἱ πτωχοὶ, καὶ οἱ διωκόμενοι ἕνεκεν δικαιοσύνης,
also the blessed the poor, and the being persecuted on account of righteousness,
ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τοῦ Θεοῦ.
for to them is the kingdom of the God.

3

Ταῦτα, ἀδελφοί, οὐκ ἑμαυτῷ ἐπτρέψας γράφω ὑμῖν περὶ τῆς
These things, O brethren, not myself having turned to I write to you concerning of the
δικαιοσύνης, ἀλλ' ἐπεὶ ὑμεῖς προεπεκαλέσασθέ με.
righteousness, but since you before asked of me.
Οὔτε γὰρ ἐγὼ οὔτε ἄλλος ὅμοιος ἐμοὶ δύναται κατακολουθῆσαι τῇ σοφίᾳ τοῦ μακαρίου
Not for I nor another like to me able to follow after the wisdom of the blessed
καὶ ἐνδόξου Παύλου, ὃς γενόμενος ἐν ὑμῖν κατὰ πρόσωπον τῶν τότε
and glorious Paul, who having come among you in presence of the at that time
ἀνθρώπων ἐδίδαξεν ἀκριβῶς καὶ βεβαίως τὸν περὶ ἀληθείας λόγον, ὃς
men he instructed precisely and surely the concerning truth word, who
καὶ ἀπὸν ὑμῖν ἔγραψεν ἐπιστολάς, εἰς ἃς ἐὰν ἐγκύπτητε,
also being away from you wrote a letter, into which if you should search carefully,
δυνηθήσεσθε οἰκοδομεῖσθαι εἰς τὴν δοθεῖσαν ὑμῖν πίστιν·
you should be able to be builded up into the having been given to you faith;
ἣτις ἐστὶν μήτηρ πάντων ἡμῶν, ἐπακολουθούσης τῆς ἐλπίδος, προαγούσης τῆς
which is mother of all of us, following on of the hope, leading before of the

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εις Θεὸν καὶ Χριστὸν καὶ εἰς τὸν πλησίον. Ἐὰν γὰρ τις τούτων ἐντὸς ἧ,
towards God and Christ and towards the neighbour. If for anyone of these within
πεπλήρωκεν ἐντολὴν δικαιοσύνης· ὁ γὰρ ἔχων ἀγάπην μακρὰν ἐστὶν
he has fulfilled commandment of righteousness; he for having love far from he is
πάσης ἀμαρτίας.
of all sin.

4

Ἀρχὴ δὲ πάντων χαλεπῶν φιλαργυρία. Εἰδότες οὖν ὅτι οὐδὲν
First but of all most difficult to deal with love of money. Having known then that nothing
εἰσηνέγκαμεν εἰς τὸν κόσμον, ἀλλ' οὐδὲ ἐξενεγκεῖν τι ἔχομεν, ὀπλισώμεθα
we brought into the world, yet nothing to carry out anything we have, let us equip ourselves
τοῖς ὀπλοῖς τῆς δικαιοσύνης καὶ διδάξωμεν ἑαυτοὺς πρῶτον προεὔεσθαι ἐν τῇ
with the armour of the righteousness and let us instruct ourselves first to walk in the
ἐντολῇ τοῦ Κυριοῦ·
commandment of the Lord;
ἔπειτα καὶ τὰς γυναῖκας ἡμῶν ἐν τῇ δοθείσῃ αὐταῖς πίστει, καὶ ἀγάπῃ καὶ
afterwards also the wives of you in the having been given to them faith, and in love and
ἀγνεῖα στεργούσας τοὺς ἑαυτῶν ἄνδρας ἐν πάσῃ ἀληθείᾳ, καὶ ἀγαπώσας πάντας ἐξ
purity cherishing the of themselves husbands in all truth, and loving all from
ἴσου ἐν πάσῃ ἐγκρατείᾳ, καὶ τὰ τέκνα παιδεύειν τὴν παιδείαν τοῦ φόβου
of equality in all self-control, and the children to instruct the training of the fear
τοῦ Θεοῦ· τὰς χήρας σωφρονούσας περὶ τὴν τοῦ Κυρίου πίστιν, ἐντυγχανούσας
of the God; the widows being discreet concerning the of the Lord faith, praying
ἀδιαλείπτως περὶ πάντων, μακρὰν οὖσας πάσης διαβολῆς, καταλαλιᾶς,
incessantly concerning of all, far from being of all slandering, speaking-against,
ψευδομαρτυρίας, φιλαργυρίας καὶ παντὸς κακοῦ, γινωσκούσας ὅτι εἰσὶ θυσιαστήριον
false-witnessing, loving money and every kind of evil, knowing that they are an altar
Θεοῦ, καὶ ὅτι πάντα μωμοσκοπεῖται, καὶ λέληθεν αὐτὸν οὐδὲν οὔτε
of God, and that all He looks over, and to escape notice of Him not one neither
λογισμῶν οὔτε ἐννοιῶν οὔτε τι τῶν κρυπτῶν τῆς καρδίας.
reasonings nor thoughts nor any of the secrets of the heart.

5

Εἰδότες, οὖν ὅτι Θεὸς οὐ μωκτηρίζεται, ὀφείλομεν ἀξίως τῆς ἐντολῆς αὐτοῦ
Having known, then that God not to be mocked, we ought worthy of the commandment of Him
καὶ δόξης περιπατεῖν.
and glory to walk.
Ὅμοίως διάκονοι ἄμεμπτοι κατενώπιον αὐτοῦ τῆς δικαιοσύνης, ὡς Θεοῦ καὶ
Likewise ministrants blameless before face of Him of the righteousness, as of God and
Χριστοῦ διάκονοι, καὶ οὐκ ἀνθρώπων· μὴ διαβολοὶ, μὴ δίλογοι, ἀφιλάργυροι,
Christ ministers, and not of men; not backbiting, not insincere, lovers of money,
ἐγκρατεῖς περὶ πάντα, εὐσπλαγχοὶ, ἐπιμελεῖς, πορευόμενοι κατὰ τὴν ἀλήθειαν
temperate about all things, compassionate, diligent, walking according to the truth
τοῦ Κυρίου, ὃς ἐγένετο διάκονος πάντων. Ὡς εἰάν τις εὐαρεστήσωμεν ἐν τῷ νῦν αἰῶνι,
of Lord, who became a servant of all. To whom if we should please in the present age,

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ἀποληψόμεθα καὶ τὸν μέλλοντα, καθὼς ὑπέσχετο ἡμῖν ἐγεῖραι ἡμᾶς ἐκ νεκρῶν,
we shall receive also the being destined, just as He undertook us to raise us from of dead,
καὶ ὅτι ἐὰν πολιτευσώμεθα ἀξίως αὐτοῦ, καὶ συμβασιλεύσομεν αὐτῷ, ἔγε πιστεύομεν.
and that if we should live worthy of him, also we shall reign with Him, if we are believing.
Ὅμοίως καὶ νεώτεροι ἄμεμπτοι ἐν πᾶσιν, πρὸ παντὸς προνοοῦντες ἀγνείας, καὶ
Likewise also young men blameless in all things, before all things taking care of purity, and
χαλιναγωγῶντες ἑαυτοὺς ἀπὸ τῶν ἐπιθυμιῶν ἐν τῷ κόσμῳ, ὅτι πᾶσα ἐπιθυμία
bridling themselves from of the lusts in the world, that all desire
κατὰ τοῦ πνεύματος στρατεύεται, καὶ οὔτε πόρνοι, οὔτε μαλακοὶ, οὔτε ἀρσενικοῖται
against of the Spirit fights, and neither sodomites, nor effeminates, nor those lying with men
βασιλείαν Θεοῦ κληρονομήσουσιν, οὔτε οἱ ποιοῦντες τὰ ἄτοπα. Διό, δέον
kingdom of God shall inherit, nor the doing the things unnatural. Wherefore, needful,
ἀπέχεσθαι ἀπὸ πάντων τούτων, ὑποτασσομένους τοῖς πρεσβυτέροις καὶ διακόνους
to abstain from of all of these things, being submissive to the presbyters and ministrants
ὡς Θεῷ καὶ Χριστῷ· τὰς παρθέτους ἐν ἀμώμῳ καὶ ἀγνῇ συνειδήσει περιπατεῖν.
as to God and Christ; the young women in blamelessness and pure conscience to walk.

6

Καὶ οἱ πρεσβύτεροι δὲ εὐσπλαγχοὶ εἰς πάντας ἐλεήμονες, ἐπιστρέφοντες τὰ
Also the presbyters and compassionate towards all merciful, turning back the
ἀποπεπλανημένα, ἐπισκεπτόμενοι πάντας ἀσθενεῖς, μὴ ἀμελοῦντες χήρας ἢ
from having been wandering, visiting all weakly, not neglecting widows or
ὄρφανου ἢ πένητος· ἀλλὰ προνοοῦτες αἰεὶ τοῦ καλοῦ ἐνώπιον Θεοῦ καὶ
an orphan or a poor person; but providing always of the good before of God and
ἀνθρώπων, ἀπεχόμενοι πάσης ὀργῆς, προσωποληψίας, μὴ ταχέως πιστεύοντες
of men, abstaining from of all anger, respect of person, not quickly believing
κατὰ τινος, μὴ ἀπότομοι ἐν κρίσει, εἰδότες ὅτι πάντες ὀφειλέται ἐσμὲν ἁμαρτίας.
against anyone, not precipitous in judgement, having known that all debtors we are to sin.
Εἰ οὖν δεόμεθα τοῦ Κυρίου, ἵνα ἡμῖν ἀφῆ, ὀφείλομεν καὶ ἡμεῖς ἀφιέναι·
If then we beg of the Lord, that us He should forgive, we ought also us to forgive;
ἀπέναντι γὰρ τῶν τοῦ Κυρίου καὶ Θεοῦ ἐσμὲν ὀφθαλμῶν, καὶ πάντας δεῖ
before for of the of the Lord and of God we are eyes, and all must
παραστῆναι τῷ βήματι τοῦ Χριστοῦ, καὶ ἕκαστον ὑπὲρ αὐτοῦ λόγον δοῦναι.
to stand by the bench of the Christ, and each one for of him an account to give.
Οὕτως οὖν δουλεύσωμεν αὐτῷ μετὰ φόβου καὶ πάσης εὐλαβείας, καθὼς αὐτὸς
Thus then let us be servants to Him with fear and of all reverence, just as He himself
ἐνετείλατο καὶ οἱ εὐαγγελιστάμενοι ἡμᾶς ἀπόστολοι καὶ οἱ προφῆται, οἱ
commanded and the having brought Good News to us Apostles and the prophets, the
προκηρύξαντες τὴν ἔλευσιν τοῦ Κυρίου ἡμῶν· ζηλωταὶ περὶ τὸ καλόν,
having proclaimed beforehand the coming of the Lord of us; zealots concerning the good,
ἀπεχόμενοι τῶν σκανδάλων καὶ τῶν ψευδαδέλφων καὶ τῶν ἐν ὑποκρίσει
keeping away from of the offences and of the false brethren and of the in hypocrisy
φερόντων τὸ ὄνομα τοῦ Κυρίου, οἵτινες ἀποπλανῶσι κενούς ἀνθρώπους.
are bearing the name of the Lord, that lead astray foolish men.

7

Πᾶς γὰρ ὃς ἂν μὴ ὁμολογῇ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθέναι, ἀντιχριστός ἐστιν·
All for whoever not should confess Jesus Christ in flesh to have come, antichrist he is;
καὶ ὃς ἂν μὴ ὁμολογῇ τὸ μαρτύριον τοῦ σταυροῦ, ἐκ τοῦ διαβόλου ἐστίν· καὶ ὃς ἂν
and whoever not should confess the testimony of the Cross, from of the devil he is; and whoever
μεθοδεύῃ τὰ λόγια τοῦ Κυρίου πρὸς τὰς ἰδίας ἐπιθυμίας καὶ λέγῃ μήτε ἀνάστασιν
should pervert the oracles of the Lord unto the own lusts and should say neither resurrection
μήτε κρίσιν, οὗτος πρωτότοκός ἐστι τοῦ Σατανᾶ.
nor judgement, this one first-born he is of the Satan.
Διὸ ἀπολιπόντες τὴν ματαιότητα τῶν πολλῶν καὶ τὰς ψευδοδιδασκαλίας ἐπὶ τὸν
Wherefore having left the vanity of the many and the false teachings upon the
ἐξ ἀρχῆς ἡμῖν παραδοθέντα λόγον ἐπιστρέψωμεν, νήφοντες πρὸς τὰς
from beginning to us having been handed over word let us turn to, being sober unto the
εὐχὰς καὶ προσκαρτεροῦντες νηστείας, δεήσεσιν αἰτούμενοι τὸν Παντεπόπτην Θεὸν μὴ
prayers and being constant in fast, entreating asking the All-seeing God not
εἰσενεγκεῖν ἡμᾶς εἰς πειρασμόν, καθὼς εἶπεν ὁ Κύριος, Τὸ μὲν πνεῦμα πρόθυμον,
to bring us into temptation, just as said the Lord, The indeed spirit willing,
ἡ δὲ σὰρξ ἀσθενής.
the but flesh weak.

8

Ἀδιαλείπτως οὖν προσκαρτερῶμεν τῇ ἐλπίδι ἡμῶν καὶ τῷ ἀράβῳ τῆς
Incessantly then let us hold fast in the hope of us and in the pledge of the
δικαιοσύνης ἡμῶν, ὅς ἐστι Χριστὸς Ἰησοῦς, ὃς ἀνήγκεν ἡμῶν τὰς ἀμαρτίας τῷ
righteousness of us, which is Christ Jesus, who took up of us the sins in the
ἰδίῳ σώματι ἐπὶ τὸ ξύλον, ὃς ἀμαρτίαν οὐκ ἐποίησεν, οὐδὲ εὐρέθη δόλος ἐν τῷ
own body upon the tree, who sin not he did, neither was found deceit in the
στόματι αὐτοῦ· ἀλλὰ δι' ἡμᾶς, ἵνα ζήσωμεν ἐν αὐτῷ, πάντα ὑπέμεινεν.
mouth of Him; but on account of us, that we might live in Him, all these things endured.
Μιμηταὶ οὖν γενώμεθα τῆς ὑπομονῆς αὐτοῦ, καὶ ἔαν πάσχωμεν διὰ τὸ
Imitators the let us become of the endurance of Him, and if we should suffer on account of the
ὄνομα αὐτοῦ, δοξάζωμεν αὐτόν.
name of Him, let us glorify Him.
Τοῦτον γὰρ ἡμῖν τὸν ὑπογραμμὸν ἔθηκε δι' ἑαυτοῦ, καὶ ἡμεῖς τοῦτο ἐπιστεύσαμεν.
This for to us the model He set through of Himself, and we this we believed.

9

Παρακαλῶ οὖν πάντας ὑμᾶς, πειθαρχεῖν τῷ λόγῳ τῆς δικαιοσύνης καὶ ἀσκεῖν
I call upon therefore all of you, to be obedient to the word of the righteousness and to practice
πᾶσαν ὑπομονήν, ἣν καὶ εἶδατε κατ' ὀφθαλμοὺς οὐ μόνον ἐν τοῖς μακαρίοις
all endurance, which also you having seen before eyes not only in the Blessed
Ἰγνατίῳ καὶ Ζωσίμῳ καὶ Ῥούφῳ, ἀλλὰ καὶ ἐν ἄλλοις τοῖς ἐξ ὑμῶν καὶ ἐν αὐτῷ
Ignatius and Zosimus and Rufus, but also in others the out of yourselves and in himself
Παύλῳ καὶ τοῖς λοιποῖς ἀποστόλοις·
Paul and the remaining Apostles;

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πεπεισμένους ὅτι οὗτοι πάντες οὐκ εἰς κενὸν ἔδραμον, ἀλλ' ἐν πίστει καὶ
having been persuaded that these all not in vain ran, but in faith and
δικαιοσύνη, καὶ ὅτι εἰς τὸν ὀφειλόμενον αὐτοῖς τόπον εἰσὶ παρὰ τῷ Κυρίῳ,
righteousness, and that in the being due to them place they are by the Lord,
ὃ καὶ συνέπαθον.
whom also they suffered with.
Οὐ γὰρ τὸν νῦν ἠγάπησαν αἰῶνα, ἀλλὰ τὸν ὑπὲρ ἡμῶν ἀποθανόντα καὶ δι' ἡμᾶς
Not for the present they loved age, but the for of them having died and for us
ὑπὸ τοῦ Θεοῦ ἀναστάντα.
by of the God having raised.

10

In his ergo state et domini exemplar sequimini, firmi in fide et
In these therefore stand and of lord example follow, steadfast in faith and
immutabiles, fraternitatis amatores, diligentes invicem, in veritate sociati,
unchangeable, of the brotherhood lovers, attentive to each other, in truth united,
mansuetudine domini alterutri praestolantes, nullum despicientes. Cum possitis
gentleness of the lord either one awaiting, no-one despising. When you could
benefacere, nolite differre, quia eleemosyna de morte liberat. Omnes vobis
to do good, do not delay, because alms from death delivers. Everyone to you
invicem subiecti estote, conversationem vestram irreprehensibilem habentes
to each other be subjected be you, conduct your blameless maintaining
in gentibus, ut ex bonis operibus vestris et vos laudem accipiatis et
amongst people, that from good works your and you praise you might receive and
dominus in vobis non blasphemetur. Vae autem, per quem nomen
lord in you not he might be blasphemed. Woe moreover, through whom name
domini blasphematur. Sobrietatem ergo docete omnes, in qua et vos
of lord he might be blasphemed. Sobriety therefore teach everyone, in how and you
conversamini.
are lived.

11

Nimis contristatus sum pro Valente, qui presbyter factus est aliquando apud vos,
Exceedingly saddened I am for Valens, who presbyter is made once amongst you,
quod sic ignoret is locum qui datus est ei. Moneo itaque ut
because so he may not understand it place which is given to him. I advise therefore that
abstineatis vos ab avaritia et sitis casti veraces. Abstinete vos ab
you may abstain you from avarice and you may be of purity truthful. Abstain you from
omni malo. Qui autem non potest se in his gubernare, quomodo alii
all evil. Who for not he can himself in this to manage, how to another
pronuntiat hoc? Si quis non se abstinuerit ab avaritia, ab
he will proclaim this? If anyone not himself he may have abstained from avarice, by
idolotatria coinquinabitur et tamquam inter gentes iudicabitur, qui
idolatry he will have been polluted and just as among people he will have been judged, who
ignorant iudicium domini. Aut nescimus, quia sancti mundum
they do not understand judgement of lord. Or we do not know, because the sanctified world

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iudicabunt, sicut Paulus docet? Ego autem nihil tale sensi in
they shall judge, just as Paul he teaches? I but no such thing I have perceived amongst
vobis vel audivi, in quibus laboravit beatus Paulus, qui estis in principio
you nor I have heard, amongst whom he toiled blessed Paul, who they are in beginning
epistulae eius. De vobis etenim gloriatur in omnibus ecclesiis, quae dominum solae
of letter his. For you since he boasts in all churches, who lord alone
tunc cognoverant; nos autem nondum cognoveramus. Valde ergo,
at that time they had known; we for not yet we had known. Exceedingly therefore,
fratres, contristor pro illo et pro coniuge eius, quibus det dominus
brothers, I am saddened for him and for wife his, who he may give lord
paenitentiam veram. Sobrii ergo estote et vos in hoc; et non sicut inimicos tales
repentance genuine. Sober therefore be and you in this; and not as enemies such
existimetis, sed sicut passibilia membra et errantia eos revocate, ut omnium
you may suppose but as suffering members and straying them you recall, so all
vestrum corpus salvetis. Hoc enim agentes vos ipsos aedificatis.
your body you may be saved. This for doing you yourselves you will build.

12

Confido enim vos bene exercitatos esse in sacris literis et nihil vos latet;
I am confident for you well versed to be in holy texts and nothing you it hides;
mihi autem non est concessum. Modo, ut his scripturis dictum est, irascimini et
to me but not it is granted. Just, as these writings stated it is, be you angry and
nolite peccare, et sol non occidat super iracundiam vestram. Beatus, qui
refuse to sin, and the sun not it may set upon irascibility your. Blessed, who
meminerit; quod ego credo esse in vobis. Deus autem et Pater
he will remember; which I I believe to be amongst you. God also and Father
domini nostri Iesu Christi, et ipse sempiternus pontifex, dei filius Iesus Christus,
of lord our Jesus Christ, and himself eternal high priest, of God son Jesus Christ,
aedificet vos in fide et veritate et in omni mansuetudine et sine iracundia
may he build you in faith and truth and in all gentleness and without irascibility
et in patientia et in longanimitate et tolerantia et castitate; et det vobis
and in patience and in forbearance and tolerance and purity; and may he give to you
sortem et partem inter sanctos suos et nobis vobiscum et omnibus, qui sunt
fate and share between sanctified his and to us with you and all, who they are
sub caelo, qui credituri sunt in dominum nostrum et deum Iesum Christum
under heaven, who will believe they are in lord our and God Jesus Christ
et in ipsius patrem, qui resuscitavit eum a mortuis. Pro omnibus sanctis orate.
and in of himself father, who he revived him from the dead. For all sanctified pray.
Orate etiam pro regibus et potestatibus et principibus atque pro persequentibus
Pray likewise for kings and those in authority and leaders and even for persecutors
et odientibus vos et pro inimicis crucis, ut fructus vester manifestus sit
and haters you and for enemies of cross, that fruit your plain it may be
in omnibus, ut sitis in illo perfecti.
amongst all, that you may be in that perfected.

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13

Ἐγράφατέ μοι καὶ ὑμεῖς καὶ Ἰγνατίος, ἵν', ἐάν τις ἀπέρχηται εἰς Σρίαν, καὶ τὰ
You wrote to me both you and Ignatius, not, if anyone should depart into Syria, and the
παρ' ὑμῶν ἀποκομίση γράμματα· ὅπερ ποιήσω, ἐάν λάβω καιρὸν εὔθετον,
with of him might carry writings; wherefore I will do, if I should have a time convenient,
εἴτε ἐγώ, εἴτε ὃν πέμπω πρεσβεύοντα καὶ περὶ ὑμῶν.
either I, or whom I should send will be an ambassador also concerning of you.
Τὰς ἐπιστολάς Ἰγνατίου τὰς περμφθείσας ἡμῖν ὑπ' αὐτοῦ καὶ ἄλλας, ὅσας
The letters of Ignatius the having been forwarded to us by of him and others, as many as
εἶχομεν παρ' ἡμῖν, ἐπέμψαμεν ὑμῖν, καθὼς ἐνετείλασθε· αἵτινες ὑποτεταγμένοι
we are possessing by us, we send to you, just as you commanded,; that having been set under
εἰσὶν τῇ ἐπιστολῇ ταύτῃ, ἐξ ὧν μεγάλα ὠφελήθηται δυνησεσθε.
they are to the Epistle this, from which great assistance you will gain.
Περιέχουσιν γὰρ πίστιν καὶ ὑπομονὴν καὶ πᾶσαν οἰκοδομὴν τὴν εἰς τὸν Κύριον
They comprise for faith and endurance and every edification the in the Lord
ἡμῶν ἀνήκουσαν. Et de ipso Ignatio et de his, qui cum eo sunt,
of us pertaining to. And about himself Ignatius and about those, who with him they are,
quod certius agnoveritis significate.
who more certainly you may have realised we indicate.

14

Haec vobis scripsi per Crescentem, quem in praesenti commendavi vobis
This to you I have written through Crescens, who in person I have commended to you
et nunc commendo. Conversatus est enim nobiscum inculpabiliter; credo quia et
and now I commend. Dwelled he is for with us blamelessly; I believe moreover and
vobiscum similiter. Sororem autem eius habebitis commendatam, cum
with you similarly. Sister and his you will have commended, when
venerit ad vos. Incolumes estote in domino Iesu Christo in gratia cum omnibus
she may have come to you. Safe be you in lord Jesus Christ in grace with all
vestris. Amen.
yours. Amen.