

ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΔΙΟΓΝΗΤΟΝ

Epistle to Diognetus

1

Ἐπειδὴ ὄρω, κράτιστε Διόγνητε, ὑπερεσπουδακότα σε τὴν θεοσέβειαν τῶν Χριστιανῶν  
Since I see, most excellent Diognetus, exceedingly eager you the religion of the Christians  
μαθεῖν καὶ πάνυ σαφῶς καὶ ἐπιμελῶς πυνθανόμενον περὶ αὐτῶν, τίτι τε Θεῶ  
to learn and are very clearly and carefully enquiring concerning of them, who both God  
πεποιθότες καὶ πῶς θρησκεύοντες αὐτὸν τὸν τε κόσμον ὑπερορῶσι πάντες καὶ  
they having believed and how they are worshipping Him the both world disdaining all and  
θανάτου καταφρονοῦσι καὶ οὔτε τοὺς νομιζομένους ὑπὸ τῶν Ἑλλήνων θεοὺς λογιζονται  
of death despising and neither the considering by of the Greeks gods they reckon  
οὔτε τὴν Ἰουδαίων δεισιδαιμονίαν φυλάσσουν, καὶ τίνα τὴν φιλοστοργίαν ἔχουσι πρὸς  
nor the of Jews superstitions they keep, and what the loving affection having unto  
ἀλλήλους, καὶ τί δὴ ποτε καινὸν τοῦτο γένος ἢ ἐπιτήδευμα εἰσῆλθεν εἰς τὸν  
one another, and why exactly at this time new this race or custom came into the  
βίον νῦν καὶ οὐ πρότερον· ἀποδέχομαί γε τῆς προθυμίας σε ταύτης καὶ παρὰ τοῦ Θεοῦ,  
life now and not formerly; I welcome indeed the eagerness you of this and from of the God,  
τοῦ καὶ τὸ λέγειν καὶ τὸ ἀκούειν ἡμῖν χορηγοῦντος, αἰτοῦμαι δοθῆναι ἐμοὶ μὲν εἰπεῖν  
of the also the to speak and the to hear on us benefiting, I ask to be given to me indeed to speak  
οὕτως, ὡς μάλιστα ἂν ἀκούσαντά σε βελτίω γενέσθαι, σοὶ τε οὕτως ἀκοῦσαι,  
thus, as much as possible by having heard you better you may become, to you both thus to hear,  
ὡς μὴ λυπηθῆναι τὸν εἰπόντα.  
as not I may grieve the having spoken.

2

Ἄγε δὴ, καθάρας σεαυτὸν ἀπὸ πάντων τῶν προκατεχόντων σου τὴν διάνοιαν  
Come then, clear yourself from of all of the prejudices of you the thoughts  
λογισμῶν καὶ τὴν ἀπατῶσάν σε συνήθειαν ἀποσκευασάμενος καὶ γενόμενος ὡσπερ  
of reasoning and the throw aside you custom having deceived and having become as if  
ἐξ ἀρχῆς καινὸς ἄνθρωπος, ὡς ἂν καὶ λόγον καινοῦ, καθάπερ καὶ αὐτὸς ὠμολόγησας,  
from of beginning a new man, as also a message new, just as also self conceded,  
ἀκροατῆς ἐσόμενος· ἴδε μὴ μόνον τοὺς ὀφθαλμοῖς, ἀλλὰ καὶ τῇ φρονήσει, τίνος  
a hearer will become; see not only with the eyes, but also with the mind, of what  
ὑποστάσεως ἢ τίνος εἶδους τυγχάνουσιν, οὓς ἐρεῖτε καὶ νομίζετε θεοὺς.  
substance or what form they are happening to be, whom you will call and so regard gods.  
Οὐχ ὁ μὲν τις λίθος ἐστίν, ὅμοιος τῷ πατουμένῳ, ὁ δ' ἐστὶ χαλκός, οὐ κρείσσων  
Not the indeed a certain stone it is, like to the natural stone, the and it is bronze, not better  
τῶν εἰς τὴν χρῆσιν ἡμῖν κεχαλκευμένων σκευῶν, ὁ δὲ ξύλον, ἤδη καὶ σεσηπός,  
of the for the use to us having been forged vessels, the and wood, already also having been decayed,  
ὁ δὲ ἄργυρος, χρῆζων ἀνθρώπου τοῦ φυλάξαντος, ἵνα μὴ κλαπῆ, ὁ δὲ σίδηρος,  
the and silver, needing of a man of the having guard, that not it should be stolen, the and iron,  
ὑπὸ ἰοῦ διεφθαρμένος, ὁ δὲ ὄστρακον, οὐδὲν τοῦ κατεσκευασμένου πρὸς  
by rust having been destroyed, the and earthen vessel, nothing of the having been furnished unto  
τὴν ἀτιμοτάτην ὑπηρεσίαν εὐπρεπέστερον; Οὐ φθαρτῆς ὕλης ταῦτα πάντα;  
the most ignoble common service more attractive? Not of perishable material all these things?  
Οὐχ ὑπὸ σιδήρου καὶ πυρὸς κεχαλκευμένα; Οὐχ ὁ μὲν αὐτῶν λιθοξόος,  
Not by iron and fire having been forged? Not which indeed of them by a stone mason,

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## Anon. Epistle to Diognetus, Interlinear English - G.T. Emery.

ὁ δὲ χαλκεύς, ὁ μὲν αὐτῶν λιθοξόος, ὁ δὲ ἀργυροκόπος, ὁ  
which and by blacksmith, which indeed of them by stonemason, which and by silversmith, which  
δὲ κεραμεὺς ἔπλασεν; Οὐ πρὶν ἢ ταῖς τέχναις τούτων εἰς τὴν μορφήν τούτων  
and potter moulded? Not before which the to be crafted of these into the form of them  
ἐκτυπωθῆναι, ἦν ἕκαστον αὐτῶν ἐκάστω, ἔτι καὶ νῦν, μεταμεμορφωμένον; Οὐ τὰ νῦν  
to be worked, was each of them each one, still also now, be changed in form? Not the things now  
ἐκ τῆς αὐτῆς ὕλης ὄντα σκεύη γένοιτ' ἄν, εἰ τύχοι τῶν αὐτῶν τεχνιτῶν, ὅμοια  
out of the same material being vessel may be produced, if happens to be of them craftsmen, like  
γενέσθαι τοῖς λοιποῖς; Οὐ κωφὰ πάντα; Οὐ τυφλά; Οὐκ ἄψυχα; Οὐκ ἀναίσθητα;  
to become to the rest? Not silent all? Not blind? Not soulless? Not unfeeling?  
Οὐκ ἀκίνητα; Οὐ πάντα σηπόμενα; Οὐ πάντα φθειρόμενα; Ταῦτα θεοὺς καλεῖτε;  
Not without movement? Not all rotting away? Not all decaying? These things gods you call?  
Τούτοις δουλεύετε; Τούτοις προσκυνεῖτε, τέλος δ' αὐτοῖς ἐξομοιοῦσθε. Διὰ  
To these things are you enslaved? To these worship, at end but to them becoming like. Because of  
τοῦτο μισεῖτε Χριστιανούς, ὅτι τούτους οὐχ ἠγοῦνται θεοὺς; Ὑμεῖς γὰρ αἰνεῖν νομίζοντες  
this you hate Christians, because these not they believe are gods? You for to praise being accustomed  
καὶ οἰόμενοι, οὐ πολὺ πλέον αὐτῶν καταφρονεῖτε; Οὐ πολὺ μᾶλλον αὐτοὺς χλευάζετε  
and believing, not much more of them you are despising? Not much rather them mocking  
καὶ ὑβρίζετε, τοὺς μὲν λιθίνους καὶ ὄστρακίνους σέβοντες ἀφυλάκτους, τοὺς δὲ  
and insulting, the indeed made of stone and earthenware worshipping unguarded, the but  
ἀργυρέους καὶ χρυσοῦς ἐγκλείοντες ταῖς νυξὶ καὶ ταῖς ἡμέραις φύλακας παρατιμαῖς  
silver and gold you lock up the nights and the days watching by honour not  
προσφέρειν, εἰ μὲν αἰσθάνονται, κολάζετε μᾶλλον αὐτούς· εἰ δὲ  
to be taken away, if indeed they themselves perceive, you punish rather them, if and  
ἀναισθητοῦσιν, ἐλέγχοντες αἵματι καὶ κνίσαις αὐτοὺς θρησκεύετε. Ταῦθ'  
they are senseless, you are disgracing with blood and sacrificial fat them you worship. These things  
ὕμῶν τις ὑπομεινάτω, ταῦτα ἀνασχέσθω τις ἑαυτῷ γενέσθαι. Ἀλλὰ ἄνθρωπος μὲν  
of you anyone enduring, these things let him desire any one to himself to happen. But a man indeed  
οὐδὲ εἰς ταύτης τῆς κολάσεως ἐκὼν ἀνέξεται, αἴσθησιν γὰρ ἔχει καὶ λογισμόν·  
neither one of this of the correction readily will he sustain, perception for he has and reason;  
ὁ δὲ λίθος ἀνέχεται, ἀναισθητεῖ γάρ. Οὐκ οὖν τὴν αἴσθησιν αὐτοῦ ἐλέγχετε;  
the but stone endures, no perception it has for. Not then the perception of it you refute?  
Περὶ μὲν οὖν τοῦ μὴ δεδουλωσθαι Χριστιανούς τοιοῦτοις θεοῖς πολλὰ μὲν ἂν καὶ  
Concerning indeed then of the not to be enslaved Christians by such as these gods much indeed also  
ἄλλα εἰπεῖν ἔχοιμι· εἰ δέ τι μὴ δοκοίη κἂν ταῦτα ἰκανά, περισσὸν  
but to say I have; if but anyone not should think even if these things sufficient, superfluous  
ἠγοῦμαι καὶ τὸ πλείω λέγειν.  
I think fit also the more to say.

### 3

Ἐξῆς δὲ περὶ τοῦ μὴ κατὰ τὰ αὐτὰ Ἰουδαίοις θεοσεβεῖν αὐτοὺς οἶμαι σε μάλιστα  
Next and concerning of the not according to the same as Jews to worship them swiftly you very  
ποθεῖν ἀκοῦσαι. Ἰουδαῖοι τοίνυν, εἰ μὲν ἀπέχονται ταύτης τῆς  
anxious to hear. Jews accordingly, by indeed refraining from of these of the  
προειρημένης λατρείας, καλῶς Θεὸν ἓνα τῶν πάντων σέβειν καὶ Δεσπότην  
having been before mentioned worship, rightly God one of the all things to worship and Master

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ἀξιοῦσι φρονεῖν· εἰ δὲ τοῖς προειρημένοις ὁμοιοτρόπως τὴν θρησκείαν  
honouring to be minded; if but to the having been afore mentioned in like manner the ritual  
προσάγουσιν αὐτῷ ταύτην, διαμαρτάνουσιν. Ἄ γὰρ τοῖς ἀναισθήτοις καὶ κωφοῖς  
drawing to them of these, they are completely mistaken. Which for to the senseless and deaf  
προσφέροντες οἱ Ἕλληνες ἀφροσύνης δείγμα παρέχουσι, ταῦθ' οὗτοι καθάπερ  
offering the Greeks foolishness an example they provide, thus these according as  
προσδεομένῳ τῷ Θεῷ λογιζόμενοι παρέχειν μωρίαν εἰκὸς μᾶλλον ἤγοιנט' ἂν, οὐ  
being afar off to the God reckoning to offer a folly being like rather they should deem fit, not  
θεοσέβειαν. Ὁ γὰρ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ πάντα τὰ ἐν αὐτοῖς καὶ πᾶσιν  
religiousness. He for having made the heaven and the earth and all the things in them and everything  
ἡμῖν χορηγῶν, ὧν προσδεόμεθα, οὐδενὸς ἂν αὐτὸς προσδέοιτο τούτων ὧν τοῖς  
we need, which we also desire, not one He should need of these which to the  
οιομένοις διδόναι παρέχει αὐτός. Οἱ δὲ γε θυσίας αὐτῷ δι' αἵματος καὶ κνίσης καὶ  
supposing to give supplying Him. The but at least sacrifices to Him by blood and sacrificial fat and  
ὅλοκαυτωμάτων ἐπιτελεῖν οἰόμενοι ταύταις ταῖς τιμαῖς αὐτὸν γεραίρειν, οὐδὲν μοι  
whole burnt offerings to discharge imagining by these the honour Him to celebrate, nothing to me  
δοκοῦσι διαφέρειν τῶν εἰς τὰ κωφὰ τὴν αὐτὴν ἐνδεικνυμένων φιλοτιμίαν· τῶν μὲν μὴ  
it seems different of the to the things deaf the same displaying honour; of the indeed not  
δυναμένους τῆς τιμῆς μεταλαμβάνειν, τῶν δὲ δοκούντων παρέχειν τῷ μηδενὸς προσδεομένῳ.  
being able of the honour to partake of, of the and supposing to present to the One nothing needing.

### 4

Ἀλλὰ μὴν τό γε περὶ τὰς βρώσεις αὐτῶν ψοφοδεές καὶ τὴν περὶ τὰ Σάββατα  
But truly the at least concerning the food of them qualms and the about the Sabbath  
δεισιδαιμονίαν καὶ τὴν τῆς περιτομῆς ἀλαζονείαν καὶ τὴν τῆς νηστείας καὶ νομηνίας  
superstitions and the of the circumcision boastfulness and the of the fasts and new moon  
εἰρωνείαν, καταγέλαστα καὶ οὐδενὸς ἄξια λόγου, οὐ νομίζω σὲ χρήζειν παρ'  
dissembling, absurd and nothing worthy of argument, not I expect you to have need of from  
ἐμοῦ μαθεῖν. Τὸ τε γὰρ τῶν ὑπὸ τοῦ Θεοῦ κτισθέντων εἰς χρῆσιν ἀνθρώπων ἃ μὲν ὡς  
of me to learn. The both for of the by of the God created for use of man which indeed as  
καλῶς κτισθέντα παραδέχασθαι, ἃ δ' ὡς ἄχρηστα καὶ περισσὰ παραιτεῖσθαι, πῶς οὐκ  
well created to be allowed, which as useless and superfluous to be deprecated, how not  
ἀθέμιστον; Τὸ δὲ καταφεύδασθαι Θεοῦ ὡς κωλύοντος ἐν τῇ τῶν Σαββάτων ἡμέρᾳ  
unlawful? The and to falsely speak of God as hindering in the of the Sabbath day  
καλὸν τι ποιεῖν, πῶς οὐκ ἀσεβές; Τὸ δὲ καὶ τὴν μείωσιν τῆς σαρκὸς μαρτύριον  
good anything to do, how not impious? The but also the shortening of the flesh give witness  
ἐκλογῆς ἀλαζονεύεσθαι ὡς διὰ τοῦτο ἐξαιρέτως ἠγαπημένους ὑπὸ Θεοῦ, πῶς οὐ  
of election to be boastful as by this being picked out beloved by of God, how not  
χλεύης ἄξιον; Τὸ δὲ παρεδρεύοντας αὐτοὺς ἄστροις καὶ σελήνῃ τὴν παρατήρησιν τῶν  
ridicule worthy? The and pay constant attention them to stars and moon the observation of the  
μηνῶν καὶ τῶν ἡμερῶν ποιεῖσθαι καὶ τὰς οἰκονομίας Θεοῦ καὶ τὰς τῶν καιρῶν  
months and of the days to be created also the ordained of God and the of the seasons  
ἀλλαγὰς καταδιαίρειν πρὸς τὰς αὐτῶν ὁρμάς, ἃς μὲν εἰς ἑορτάς, ἃς δὲ εἰς πένθη·  
of change to distinguish unto the of them impulse, some indeed into feasts, some but for mourning;  
τίς ἂν θεοσεβείας καὶ οὐκ ἀφροσύνης πολὺ πλέον ἠγήσαιτο δείγμα; Τῆς μὲν οὖν  
anyone religiousness and not foolishness much more may believe a proof? Of the indeed then

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κοινῆς εἰκαιότητος καὶ ἀπάτης καὶ τῆς Ἰουδαίων πολυπραγμοσύνης καὶ ἀλαζονείας ὡς  
of common aimlessness and deceit also of the Jews officiousness and imposture as  
ὀρθῶς ἀπέχονται Χριστιανοί, ἀρκούντως σὲ νομίζω μεμαθηκέναι· τὸ δὲ τῆς  
right abstaining Christians, sufficiently you common practice have learned; the but of the  
ιδίας αὐτῶν θεοσεβείας μυστήριον μὴ προσδοκῆσης δύνασθαι παρὰ ἀνθρώπου μαθεῖν.  
own of them religion mystery not may you expect to be able from of a man to learn.

### 5

Χριστιανοὶ γὰρ οὔτε γῆ οὔτε φωνῆ οὔτε ἔθεσι διακεκριμένοι τῶν λοιπῶν  
Christians for neither country nor speech nor customs having been distinguished from of the rest  
εἰσιν ἀνθρώπων. Οὔτε γὰρ που πόλεις ιδίας κατοικοῦσιν οὔτε διαλέκτῳ τινὶ  
are of man kind. Neither for anywhere cities own they dwell nor a dialect certain  
παρηλλαγμένη χρῶνται οὔτε βίον παράσημον ἀσκοῦσιν. Οὐ μὴν ἐπινοία τινὶ  
strange they make use of nor a life extraordinary practise. Not indeed power of thoughts certain  
καὶ φροντίδι πολυπραγμόνων ἀνθρώπων μάθημα τοῦτ' αὐτοῖς ἐστὶν εὐρημένον, οὐδὲ  
and meditation of over busy men learned this to the it is having been discovered, nor  
δόγματος ἀνθρωπίνου προεστᾶσιν, ὡσπερ ἔνιοι. Κατοικοῦντες δὲ πόλεις Ἑλληνίδας  
a dogma of men they are advocates, just as some. Living in and cities Greek  
τε καὶ βαρβάρους, ὡς ἕκαστος ἐκληρώθη, καὶ τοῖς ἐγχωρίοις ἔθεσιν ἀκολουθοῦντες  
both and barbarian, as each one has been allotted, and to the of country customs following  
ἐν τε ἐσθῆτι καὶ διαίτῃ καὶ τῷ λοιπῷ βίῳ θαυμαστὴν καὶ ὁμολογουμένως παράδοξον  
in both clothing and diet and to the rest life style wonderful and confessedly paradoxical  
ἐνδείκνυνται τὴν κατάστασιν τῆς ἑαυτῶν πολιτείας. Πατρίδας οἰκοῦσιν ιδίας, ἀλλ' ὡς  
indicating the constitution of the of themselves citizenship. Country inhabiting own, but as  
πάροικοι μετέχουσι πάντων ὡς πολῖται, καὶ πάνθ' ὑπομένουσι ὡς ξένοι· πᾶσα  
aliens, sharing of all things as citizens, and all things they endure as foreigners; every  
ξένη πατρίς ἐστὶν αὐτῶν, καὶ πᾶσα πατρίς ξένη. Γαμοῦσιν ὡς πάντες,  
foreign place fatherland is of them, and every fatherland a foreign land. They marry as do all,  
τεκνογονοῦσιν· ἀλλ' οὐ ρίπτουσι τὰ γεννώμενα. Τράπεζαν κοινὴν παρατίθενται, ἀλλ'  
they produce children; but not cast away the offspring. A table common they provide, but  
οὐ κοίτην. Ἐν σαρκὶ τυγχάνουσιν, ἀλλ' οὐ κατὰ σάρκα ζῶσιν. Ἐπὶ γῆς διατρίβουσιν,  
not lewd. In flesh they happen to be, but not according to flesh living. Upon earth they are busy,  
ἀλλ' ἐν οὐρανῷ πολιτεύονται. Πείθονται τοῖς ὠρισμένοις νόμοις, καὶ τοῖς ἰδίοις βίοις  
but in heaven citizenship. They obey the having been ordained laws, and in own life-style  
νικῶσι τοὺς νόμους. Ἀγαπῶσι πάντας, καὶ ὑπὸ πάντων διώκονται. Ἄγνοοῦνται, καὶ  
they surpass the laws. They love all, and by of all persecuted. Not known, and  
κατακρίνονται· θανατοῦνται, καὶ ζωοποιοῦνται. Πτωχεύουσι, καὶ πλουτίζουσι  
they are judged against; they are put to death, and they gain life. They are poor, and make rich  
πολλούς· πάντων ὑστεροῦνται, καὶ ἐν πᾶσι περισσεύουσιν. Ἀτιμοῦνται, καὶ ἐν ταῖς ἀτιμίαις  
many; of all they are in want, and in all abundant. They are dishonoured, and in the dishonour  
δοξάζονται. Βλασφημοῦνται, καὶ δικαιοῦνται. Λοιδороῦνται, καὶ εὐλογοῦσιν·  
glorified. Blasphemed, and justified. Being abused, also they give blessing;  
ὕβριζονται, καὶ τιμῶσιν. Ἀγαθοποιοῦντες ὡς κακοὶ κολάζονται· κολαζόμενοι  
being insulted, also they honour. Doing good as evil ones they are punished. being punished  
χαίρουσιν ὡς ζωοποιοῦμενοι. Ὑπὸ Ἰουδαίων ὡς ἀλλόφυλοι πολεμοῦνται καὶ ὑπὸ  
they rejoice as receivers of life. By Jews as foreigners they are attacked and by

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Ἑλλήνων διώκονται· καὶ τὴν αἰτίαν τῆς ἔχθρας εἰπεῖν οἱ μισοῦντες οὐκ ἔχουσι  
Greeks are persecuted; and the cause of the enmity to state the hating not they are having.

### 6

Ἀπλῶς δ' εἰπεῖν, ὅπερ ἐστὶν σώματι ψυχῇ, τοῦτ' εἰσὶν ἐν κόσμῳ Χριστιανοί. Ἔσπαρται  
Simple and to state, like it is body to soul, so it is in world Christians. Has been strewn  
κατὰ πάντων τῶν τοῦ σώματος μελῶν ἢ ψυχῇ, καὶ Χριστιανοὶ κατὰ τὰς τοῦ κόσμου  
through of all of the of the body members the soul, and Christians through the of the world  
πόλεις. Οἰκεῖ μὲν ἐν τῷ ἐν τῷ σώματι ψυχῇ, οὐκ ἔστι δὲ ἐκ τοῦ σώματος· καὶ Χριστιανοὶ  
cities. Lives indeed in the in the body soul, not it is but from of the body, and Christians  
ἐν κόσμῳ οἰκοῦσιν, οὐκ εἰσὶ δὲ ἐκ τοῦ κόσμου. Ἄορατος ἡ ψυχὴ ἐν ὀρατῷ φρουρεῖται  
in world live, not they are but from of the world. Invisible the soul in visible is guarded  
τῷ κόσμῳ, ἀόρατος δὲ αὐτῶν ἢ θεοσέβεια μένει. Μισεῖ τὴν ψυχὴν ἢ σὰρξ καὶ  
to the world, invisible but of them the service to God remains. Hates the soul the flesh and  
πολεμεῖ μηδὲν ἀδικουμένη, διότι ταῖς ἡδοναῖς κωλύεται· μισεῖ καὶ Χριστιανούς ὁ κόσμος  
is hostile nothing doing wrong, because the pleasures it hinders; hates also Christians the world  
μηδὲν ἀδικούμενος, ὅτι ταῖς ἡδοναῖς ἀντιτάσσονται. Ἡ ψυχὴ τὴν μισοῦσαν ἀγαπᾷ σὰρκα  
nothing doing wrong, because the pleasures it stands against. The soul the hating loves flesh  
καὶ τὰ μέλη· καὶ Χριστιανοὶ τοὺς μισοῦντας ἀγαπῶσιν. Ἐγκέκλεισται μὲν ἡ ψυχὴ  
and the members; and Christians the hating loving. Having been shut in indeed the soul  
τῷ σώματι, συνέχει δὲ αὐτὴ τὸ σῶμα· καὶ Χριστιανοὶ κατέχονται μὲν ὡς ἐν φρουρᾷ  
in the body, holding together but it the body; and Christians are detained indeed as in a prison  
τῷ κόσμῳ, αὐτοὶ δὲ συνέχουσι τὸν κόσμον. Ἀθάνατος ἡ ψυχὴ ἐν θνητῷ σκηνώματι  
in the world, they but hold together the world. Immortal the soul in a mortal tent  
κατοικεῖ· καὶ Χριστιανοὶ παροικοῦσιν ἐν φθαρτοῖς, τὴν ἐν οὐρανοῖς ἀφθαρσίαν  
it dwells; and Christians are dwelling in perishable, the in heaven incorruptible  
προσδεχόμενοι. Κακουργουμένη σιτίοις καὶ ποτοῖς ἡ ψυχὴ βελτιοῦται· καὶ Χριστιανοὶ  
waiting patiently. Having been deprived of foods and drinks the soul improves; and Christians  
κολαζόμενοι καθ' ἡμέραν πλεονάζουσι μᾶλλον. Εἰς τοσούτην αὐτοὺς τάξιν ἔθετο ὁ  
being punished daily are increasing the more. Into so much them an arrangement placed the  
Θεός, ἣν οὐ θεμιτὸν αὐτοῖς παραιτήσασθαι.  
God, which not allowed them to decline.

### 7

Οὐ γὰρ ἐπίγειον, ὡς ἔφην, εὔρημα τοῦτ' αὐτοῖς παρεδόθη, οὐδὲ θνητὴν ἐπίνοιαν  
Not for earthly, as I was saying, invention this to them was given, neither a mortal thought  
φυλάσσειν οὕτως ἀξιοῦσιν ἐπιμελῶς, οὐδὲ ἀνθρωπίνων οἰκονομίαν μυστηρίων  
to guard thus worthy carefully, nor of human stewardship mysteries  
πεπίστευται. Ἄλλ' αὐτὸς ἀληθῶς ὁ Παντοκράτωρ καὶ Παντοκτίστης καὶ ἀόρατος  
having been entrusted. But He truly the Ruler of all and Creator of all and invisible  
Θεός, αὐτὸς ἀπ' οὐρανῶν τὴν ἀλήθειαν καὶ τὸν λόγον τὸν ἅγιον καὶ ἀπερινόητον  
God, He from of heaven the truth and the word the holy and incomprehensible  
ἀνθρώποις ἐνίδρυσεν καὶ ἐγκατεστήριξε ταῖς καρδίαις αὐτῶν· οὐ, καθάπερ ἂν τις,  
to men established and firmly fixed in the hearts of them; not, sas if anyone  
εἰκάσειεν ἀνθρώποις ὑπηρέτην τινὰ πέμψας ἢ ἄγγελον ἢ ἄρχοντα ἢ τινα τῶν  
might conjecture to men a subordinate certain having sent the angel or commander or certain of the

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διεπόντων τὰ ἐπίγεια ἢ τινὰ τῶν πεπιστευμένων τὰς ἐν οὐρανοῖς  
managing the things earthly or any of the having been entrusted with the matters in heaven  
διοικήσεις, ἀλλ' αὐτὸν τὸν Τεχνίτην καὶ Δημιουργὸν τῶν ὅλων, ᾧ τοὺς οὐρανοὺς  
to administer, but He the Craftsman and Maker of the universe, by whom the heavens  
ἔκτισεν, ᾧ τὴν θάλασσαν ἰδίῳ ἐνέκλεισεν, οὗ τὰ μυστήρια πιστῶς πάντα  
He created, by whom the sea to own boundaries He confined, by whom the mysteries faithfully all  
φυλάσσει στοιχεῖα, παρ' οὗ τὰ μέτρα τῶν τῆς ἡμέρας δρόμων ὁ ἥλιος εἴληφε  
He kept guard elements, from whom the measure of the of the days of course the sun it has taken  
φυλάσσειν, ᾧ πειθαρχεῖ τὰ ἄστρα τῷ τῆς σελήνης ἀκολουθοῦντα δρόμῳ· ᾧ πάντα  
to keep, whom obeys the stars to the of the moon following course; by whom all  
διατέτακται καὶ διώριστα καὶ ὑποτέτακται, οὐρανοὶ καὶ τὰ  
have been appointed and have been bounded and have been put in subjection, heaven and the things  
ἐν οὐρανοῖς, γῆ καὶ τὰ ἐν τῇ θάλασσᾳ καὶ τὰ ἐν τῇ θαλάσῃ, πῦρ, ἀήρ, ἄβυσσος,  
in heavens, earth and the things in it, the sea and the things in the sea, fire, air, abyss,  
τὰ ἐν ὕψει, τὰ ἐν βάθει, τὰ ἐν τῷ μεταξύ· τοῦτον πρὸς αὐτοὺς  
the things in heights, the things in depths, the things in the between; This One unto them  
ἀπέστειλεν. Ἄρα γε, ὡς σώζων ἔπεμψεν, ὡς πείθων, οὐ βιαζόμενος· βία γὰρ οὐ  
He sent. Mark you that is, as saving He sent, as one to trust, not overpowering; force for not  
πρόσεστι τῷ ὡς ἀγαπῶν, οὐ κρίνων. Πέμπει γὰρ αὐτὸν κρίνοντα· καὶ τίς αὐτοῦ τὴν  
to be added to the whom loving, not judging. Sending for Him as Judge; and anyone of Him the  
παρουσίαν ὑποσίαν ὑποστήσεται; Παραβαλλομένους θηρίους, ἵνα ἀρνήσωνται  
presence will be able to stand? Being thrown to wild animals, that they should deny  
τὸν Κύριον, καὶ μὴ νικωμένους; Οὐχ ὄρας, ὅσῳ πλείονες κολάζονται, τοσοῦτῳ  
the Lord, and not being conquered? Not you see, as many as more are punished, so many  
πλεονάζοντας ἄλλους; Ταῦτα ἀνθρώπου οὐ δοκεῖ τὰ ἔργα· ταῦτα δύναμις ἐστὶ Θεοῦ  
being more others? These things of human not appear the works, these things power is of God  
ταῦτα τῆς παρουσίας αὐτοῦ δείγματα.  
these things of the presence of Him proofs.

### 8

Τίς γὰρ ὅλως ἀνθρώπων ἠπίστατο, τί ποτ' ἐστὶ Θεὸς πρὶν αὐτὸν ἐλθεῖν; Ἡ τοὺς κενούς  
What for at all mankind was knowing, anyone when is God before He to come? Or the vain  
καὶ ληρώδεις ἐκείνων λόγους ἀποδέχη τῶν ἀξιοπίστων φιλοσόφων, ὧν οἱ μὲν  
and frivolous of those tales you accept of the plausible philosophers, of whom the indeed  
τινες πῦρ ἔφασαν εἶναι τὸν Θεόν (οὗ μέλλουσι χωρήσειν αὐτοί, τοῦτο καλοῦσι Θεόν),  
some fire they declare to be the God (which being about to go to them, this they call God),  
οἱ δὲ ὕδωρ, οἱ δ' ἄλλο τι τῶν στοιχείων τῶν ἐκτισμένων ὑπὸ Θεοῦ;  
they and water, the but others any of the elements of the having been created by of God?  
Καίτοι γε, εἴ τις τούτων τῶν λόγων ἀποδεκτός ἐστι, δύναιτ' ἂν καὶ τῶν λοιπῶν  
Further yet, if any one of these of the sayings acceptable is, possible also of the remaining  
κτισμάτων ἐν ἑκάστῳ ὁμοίως ἀπροφαίνεσθαι Θεόν. Ἀλλὰ ταῦτα μὲν τερατεία καὶ  
creatures one every in same way to be shown to be God. But these things indeed marvels and  
πλάνη τῶν γοήτων ἐστίν· ἀνθρώπων δὲ οὐδεὶς οὔτε εἶδεν οὔτε ἐγνώρισεν, αὐτὸς δὲ  
deceit of the wizards is; of men and not one neither saw nor made known, He but  
ἑαυτὸν ἐπέδειξε. Ἐπέδειξε δὲ διὰ πίστεως, ἣ μόνη Θεὸν ἰδεῖν συγκεχώρηται.  
Himself showed forth. He showed and through of faith, which alone God to see it has been granted.

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Ὁ γὰρ Δεσπότης καὶ Δημιουργὸς τῶν ὅλων Θεός, ὁ ποιήσας τὰ πάντα καὶ  
The for Master and Maker of the universe God, the having made the things all and  
κατὰ τάξιν διακρίνας, οὐ μόνον φιλόανθρωπος ἐγένετο, ἀλλὰ καὶ μακρόθυμος.  
according to order distinguished, not only a lover of mankind being, but also long suffering.  
Ἀλλ' οὗτος ἦν μὲν αἰεὶ τοιοῦτος καὶ ἔστι, χρηστὸς καὶ ἀγαθὸς καὶ ἀόργητος καὶ ἀληθής,  
But He was indeed always just this and is, kind and good and slow to anger and true,  
καὶ μόνος ἀγαθὸς ἐστίν· ἐννοήσας δὲ μεγάλην καὶ ἄφραστον ἔννοιαν  
and alone good He is; having considered and a great and incomprehensible conception  
ἀνεκοινώσατο μόνῳ τῷ Παιδί ἐν ὅσῳ μὲν οὖν κατεῖχεν ἐν μυστηρίῳ καὶ  
He imparted alone to the Child in as long as indeed then He was withholding in mystery and  
διετηρεῖ τὴν σοφὴν αὐτοῦ βουλήν, ἀμελεῖν ἡμῶν καὶ ἀφροντιστεῖν ἐδόκει·  
was watching closely the wise of Him counsel, to be neglectful of us and careless was seeming;  
ἐπεὶ δὲ ἀπεκάλυψε διὰ τοῦ ἀγαπητοῦ Παιδὸς καὶ ἐφάνερωσε τὰ ἐξ ἀρχῆς  
when but He revealed through of the beloved Child and disclosed the things from of beginning  
ἡτοιμασμένα, πάνθ' ἅμα παρέσχεν ἡμῖν καὶ μετασχεῖν τῶν εὐεργεσιῶν αὐτοῦ  
having been prepared, all things at once He granted us and to share of the benefits of Him  
καὶ ἰδεῖν καὶ νοῆσαι, ἃ τίς ἂν πώποτε προσεδόκησεν ἡμῶν;  
and to see and understand, which anyone ever yet expected of us?

### 9

Πάντ' οὖν ἤδη παρ' ἑαυτῷ σὺν τῷ Παιδί οικονομικῶς, μέχρι μὲν τοῦ πρόσθεν χρόνου  
Everything then already by Himself with the Child having planned, up to indeed of the former time  
εἶασεν ἡμᾶς, ὡς ἐβουλόμεθα, ἀτάκτοις φοραῖς φέρεσθαι, ἡδοναῖς καὶ ἐπιθυμίαις  
He permitted us, as we were wishing, disorderly impulses to be carried away, by pleasures and desires  
ἀπαγομένους. Οὐ πάντως ἐφηδόμενος τοῖς ἀμαρτήμασιν ἡμῶν, ἀλλ' ἀνεχόμενος,  
being captivated. Not at all was He exulting over the sins of us, but sustaining  
οὐδὲ τῷ τότε τῆς ἀδικίας καιρῷ συνευδοκῶν, ἀλλὰ τὸν νῦν τῆς δικαιοσύνης  
neither in the then of the wickedness season approving, but the now of the righteousness  
δημιουργῶν, ἵνα ἐν τῷ τότε χρόνῳ ἐλεγχθέντες ἐκ τῶν ἰδίων ἔργων ἀνάξιοι ζωῆς νῦν  
fashioning, that in the that time we having been disgraced by of own deeds unworthy of life now  
ὑπὸ τῆς τοῦ Θεοῦ χρηστότητος ἀξιωθῶμεν, καὶ τὸ καθ' ἑαυτοῦς  
by of the of the God goodness we should be deemed worthy, and the through ourselves  
φανερῶσαντες ἀδύνατον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ τῇ δυνάμει τοῦ Θεοῦ  
having made manifest impossible to enter into the kingdom of the God by the power of the God  
δυνατοὶ γενηθῶμεν. Ἐπεὶ δὲ πεπλήρωτο μὲν ἡ ἡμετέρα ἀδικία  
we might be capable we might come. When and had been fulfilled indeed the our unrighteousness  
καὶ τελείως πεφανέρωτο, ὅτι ὁ μισθὸς αὐτῆς κόλασις καὶ θάνατος προσεδόκατο, ἦλθε  
and completely manifest, that the reward of it punishment and death was expected, came  
δὲ ὁ καιρὸς, ὃν Θεὸς προέθετο λοιπὸν φανερῶσαι τὴν ἑαυτοῦ χρηστότητα καὶ δύναμιν  
but the season, which God set forth hereafter to display the of Himself goodness and power  
(ὡ τῆς ὑπερβαλλούσης φιλοανθρωπίας καὶ ἀγάπης τοῦ Θεοῦ), οὐκ ἐμίσησεν ἡμᾶς οὐδὲ  
(O of the surpassing benevolence and love of the God), not hated us neither  
ἀπώσατο οὐδὲ ἐμνησικακήσεν, ἀλλὰ ἐμακροθύμησεν, ἠνέσχετο, ἐλεῶν αὐτὸς τὰς  
drives away nor bears malice, but forbearing, remaining constant, out of mercy He the  
ἡμετέρας ἀμαρτίας ἀνεδέξατο, αὐτὸς τὸν ἴδιον Υἱὸν ἀπέδοτο λύτρον ὑπὲρ ἡμῶν, τὸν  
our sins He took up, He self the own Son gave up for ransom for us, the

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ἅγιον ὑπὲρ ἀνόμων, τὸν ἄκακον ὑπὲρ τῶν κακῶν, τὸν δίκαιον ὑπὲρ τῶν ἀδίκων, τὸν  
Holy One for lawless, the Innocent One for of the wicked, the Righteous for of the unrighteous, the  
ἄφθαρτον ὑπὲρ τῶν φθαρτῶν, τὸν ἀθάνατον ὑπὲρ τῶν θνητῶν. Τί γὰρ ἄλλο τὰς  
Incorruptible for of the corruptible, the Immortal for of the mortal. What for other the  
ἀμαρτίας ἡμῶν ἠδυνήθη καλύψαι ἢ ἐκείνου δικαιοσύνη; Ἐν τίνι δικαιοθῆναι  
sins of us could to cover except of that One righteousness? In whom to be made righteous  
δυνατὸν τοὺς ἀνόμους ἡμᾶς καὶ ἀσεβεῖς ἢ ἐν μόνῳ τῷ Υἱῷ τοῦ Θεοῦ; Ὡ τῆς γλυκείας  
able the lawless us and impious except only in the Son of the God? O of the sweet  
ἀνταλλαγῆς, ὡ τῆς ἀνεξιχνιάστου δημιουργίας, ὡ τῶν ἀπροσδοκῆτων εὐεργεσιῶν· ἵνα  
exchange, O of the inscrutable creating, O of the unexpected benefits; that  
ἀνομία μὲν πολλῶν ἐν δίκαιῳ Ἐνὶ κρυβῆ, δικαιοσύνη δὲ Ἐνὸς πολλοὺς ἀνόμους  
lawlessness indeed of many in righteous One hidden, justifies and One many lawless  
δικαιώσῃ. Ἐλέγξας οὖν ἐν μὲν τῷ πρόσθεν χρόνῳ τὸ ἀδύνατον τῆς ἡμετέρας φύσεως  
should set right. Having proved the in indeed former time the inability of the our nature  
εἰς τὸ τυχεῖν ζωῆς, νῦν δὲ τὸν Σωτῆρα δείξας δυνατὸν σώζειν καὶ τὰ ἀδύνατα, ἐξ  
to the to attain life, now but the Saviour having showed power to save also the powerless, from  
ἀμφοτέρων ἐβουλήθη πιστεῦναι ἡμᾶς τῇ χρηστότητι αὐτοῦ, αὐτὸν ἠγεῖσθαι Τροφέα,  
of both it was willed to believe us in the goodness of Him, Him to regard as Nurse,  
Πατέρα, Διδάσκαλον, Σύμβουλον, Ἰατρόν, Νοῦν, Φῶς, Τιμὴν, Δόξαν, Ἰσχύν, Ζωήν,  
Father, Teacher, Counsellor, Healer, Mind, Light, Honour, Glory, Strength, Life,  
περὶ ἐνδύσεως καὶ τροφῆς μὴ μεριμνᾶν.  
concerning of clothing and of food not caring.

### 10

Ταύτην καὶ σὺ τὴν πίστιν ἔαν ποθήσῃς, καὶ λάβῃς πρῶτον μὲν ἐπίγνωσιν  
These things also you the faith if you should desire, and you should receive first indeed knowledge  
Πατρός· Ὁ γὰρ Θεὸς τοὺς ἀνθρώπους ἠγάπησε, δι' οὓς ἐποίησε τὸν κόσμον, οἷς  
of Father. The for God the mankind loved, for whom he made the world, to whom  
ὑπέταξε πάντα τὰ ἐν τῇ γῆ, οἷς λόγον ἔδωκεν, οἷς νοῦν, οἷς μόνοις  
He subjected all the things in the earth, to whom reason He gave, to whom mind, to whom alone  
ἄνω πρὸς αὐτὸν ὄραν ἐπέτρεψεν, οὓς ἐκ τῆς ἰδίας εἰκόνας ἔπλασε, πρὸς οὓς  
upward unto Him to look He entrusted, whom out of the own image He moulded, unto whom  
ἀπέστειλε τὸν Υἱὸν αὐτοῦ τὸν μονογενῆ, οἷς τὴν ἐν οὐρανῷ βασιλείαν ἐπηγγείλατο,  
He sent the Son of Him the only-begotten, to whom the in heaven kingdom He promised,  
καὶ δώσει τοῖς ἀγαπήσασιν αὐτόν. Ἐπιγνοὺς δὲ τίνος οἷε πληρωθήσεσθαι χαρᾶς;  
and will give to the having loved Him. Knowledge and some you suppose to be filled with joy?  
Ἥ πῶς ἀγαπήσεις τὸν οὕτως προαγαπήσαντά σε; Ἀγαπήσας δὲ μιμητῆς ἔση αὐτοῦ  
Or how you will love the One thus first loved you? In loving but an imitator you will be of Him  
τῆς χρηστότητος. Καὶ μὴ θαυμάσῃς, εἰ δύναται μιμητῆς ἄνθρωπος γενέσθαι Θεοῦ  
of the goodness. And not let you marvel, that it is possible an imitator a man to become of God  
δύναται θέλοντος αὐτοῦ. Οὐ γὰρ τὸ καταδυναστεύειν τῶν πλησίον οὐδὲ τὸ πλέον  
he can wishing of him. Not for the to dominate the neighbours neither the more  
ἔχειν βούλεσθαι τῶν ἀσθενεστέρων οὐδὲ τὸ πλουτεῖν καὶ βιάζεσθαι τοὺς ὑποδεεστέρους  
to have to wish of the being weak nor the to be wealthy and to compel the inferior  
εὐδαιμονεῖν ἐστίν, οὐδὲ ἐν τούτοις δύναται τις μιμήσασθαι Θεόν, ἀλλὰ ταῦτα ἐκτὸς  
to be happy it is, not in these ways possible anyone to imitate God, but these things outside

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τῆς ἐκείνου μεγαλειότητος. Ἄλλ' ὅστις τὸ τοῦ πλησίον ἀναδέχεται βάρος, ὃς ἐν ᾧ  
of the of that One majesty. But whosoever the of the neighbour takes up burden, whom in which  
κρείσσων ἐστὶν ἕτερον τὸν ἐλαττούμενον εὐεργετῆν ἐθέλει, ὃς ἂ παρὰ τοῦ Θεοῦ λαβῶν  
stronger he is another the being weaker to do good is willing, which by of the God receiving  
ἔχει, ταῦτα τοῖς ἐπιδομένοις χορηγῶν θεὸς γίνεται τῶν λαμβανόντων, οὗτος  
he has, these things to the needy defraying costs a god he becomes of the receiving, this one  
μιμητῆς ἐστὶ Θεοῦ. Τότε θεάσῃ τυγχάνων ἐπὶ γῆς, ὅτι Θεὸς ἐν οὐρανοῖς  
an imitator is of God. Then your insight happens to be upon earth that God in heaven  
πολιτεύεται, τότε μυστήρια Θεοῦ λαλεῖν ἄρξῃ, τότε τοὺς κολαζομένους ἐπὶ τῷ μὴ  
governs, then mysteries of God to speak you will begin, then the being punished over the not  
θέλειν ἀρνήσασθαι Θεὸν καὶ ἀγαπήσεις καὶ θαυμάσεις· τότε τῆς ἀπάτης τοῦ κόσμου  
to be willing to deny God and you will love and will marvel; then of the deceit of the world  
καὶ τῆς πλάνης καταγνώσῃ, ὅταν τὸ ἀληθῶς ἐν οὐρανῷ ζῆν ἐπιγνῶς, ὅταν  
and of the error you will condemn, whenever the true in heaven life you should witness, whenever  
τοῦ δοκοῦντος ἐνθάδε θανάτου καταφρονήσῃ, ὅταν τὸν ὄντως θάνατον φοβηθῆς, ὃς  
of the seeming now death you should look down upon, whenever the real death you fear, which  
φυλάσσεται τοῖς κατακριθησομένοις εἰς τὸ πῦρ τὸ αἰώνιον, ὃ τοὺς παραδοθέντας αὐτῷ  
is kept for the having been condemn to the fire the eternal, which the having been given to it  
μέχρι τέλους κολάσει. Τότε τοὺς ὑπομένοντας ὑπὲρ δικαιοσύνης θαυμάσεις τὸ  
until end will punish. Then the enduring for sake of righteousness you will marvel at the  
πῦρ τὸ πρόσκαιρον καὶ μακαρίσεις, ὅταν ἐκεῖνο τὸ πῦρ  
fire the temporary and you will count them blessed, whenever that other the fire  
ἐπιγνῶς.  
you should witness.

### 11

Οὐ ξένα ὁμιλῶ οὐδὲ παραλόγως ζητῶ, ἀλλὰ Ἀποστόλων γενόμενος  
Nothing strange in my company neither contrariness I seek, but of an Apostle having been  
μαθητῆς γίνομαι διδάσκαλος ἐθνῶν· τὰ παραδοθέντα ἀξίως  
a disciple I am become a teacher of heathen; the things having been handed over worthily  
ὑπηρετῶ γινομένοις ἀληθείας μαθηταῖς. Τίς γὰρ ὀρθῶς διδαχθεὶς καὶ Λόγῳ  
I do service becoming of truth disciples. Anyone for correctly having been instructed and Word  
προσφιλῆς γενηθεὶς οὐκ ἐπιζητεῖ σαφῶς μαθεῖν τὰ διὰ Λόγου  
to love having been drawn not he seeks after openly to learn the things by of Word  
δειχθέντα φανερώς μαθηταῖς, οἷς ἐφάνέρωσεν ὁ Λόγος φανείς,  
having been shown clearly to disciples, to whom manifested the Word having appeared,  
παρρησίᾳ λαλῶν, ὑπὸ ἀπίστων μὴ νοούμενος, μαθηταῖς δὲ διηγούμενος, οἱ  
boldly speaking, by unbelieving not being perceived, to disciples but described in detail, who  
πιστοὶ λογισθέντες ὑπ' αὐτοῦ ἔγνωσαν Πατὴρ μυστήρια; Οὐ χάριν ἀπέστειλε Λόγον,  
faithful were regarded by of Him came to know of Father mysteries? By His grace sent Word,  
ἵνα κόσμῳ φανῆ, ὃς ὑπὸ λαοῦ ἀτιμασθεὶς, διὰ Ἀποστόλων  
that to world He might be revealed, whom by people<sup>1</sup> having been dishonoured, by of Apostles  
κηρυχθεὶς, ὑπὸ ἐθνῶν ἐπιστεύθη. Οὗτος ὁ ἀπ' ἀρχῆς, ὁ καινὸς  
having been proclaimed, by of heathen was believed. This One He from of age, the newly  
φανείς καὶ παλαιὸς εὐρεθεὶς καὶ πάντοτε Νέος ἐν ἀγίῳ καρδίαις  
having been shown and in antiquity having been found and always a Son in holy hearts

<sup>1</sup> 'chosen people' as opposed to 'ἐθνῶν' - 'heathen'.

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γεννώμενος. Οὗτος ὁ αἰεὶ, ὁ σήμερον Υἱὸς λογισθεῖς, δι' οὗ πλουτίζεται  
being born. This One the eternal, the today Son having been counted, through whom is enriched  
ἡ Ἐκκλησία καὶ χάρις ἀπλουμένη ἐν ἀγίοις πληθύνεται, παρέχουσα νοῦν, φανεροῦσα  
the Church and grace is unfolded among saints and multiplied, supplying understanding, manifests  
μυστήρια, διαγγέλλουσα καιρούς, χαίρουσα ἐπὶ πιστοῖς, ἐπιζητοῦσι δωρουμένη, οἷς  
mysteries, announcing seasons, rejoicing over faithful, seeking after being given, that is  
ὄρκια πίστεως οὐ θραύεται οὐδὲ ὄρια Πατέρων παρορίζεται. Εἶτα φόβος Νόμου ἄδεται,  
pledges of faith not broken neither limits of Fathers transgressed. Then fear of Law is sung,  
καὶ Προφητῶν χάρις γινώσκεται, καὶ Εὐαγγελίων πίστις ἵδρυται, καὶ Ἀποστόλων  
and of Prophets grace is discerned, and of Good News faith has been established, and of Apostles  
παράδοσις φυλάσσεται, καὶ Ἐκκλησίας χάρις σκιρτᾷ. Ἦν χάριν μὴ λυπῶν ἐπιγνώση,  
tradition is guarded, and of Church grace leaps. In which grace not grieved you will understand  
ἃ Λόγος ὁμιλεῖ δι' ὧν βούλεται, ὅτε θέλει. Ὅσα γὰρ θελήματι τοῦ  
what Word instructs through whom He wishes, when He wishes. All things for by will of the  
κελεύοντος λόγου ἐκινήθημεν ἐξειπεῖν μετὰ πόνου, ἐξ ἀγάπης τῶν  
being moved of speech we were set off to tell out with distress, out of love of the things  
ἀποκαλυφθέντων ἡμῖν γινόμεθα ὑμῖν κοινωνοί.  
having been revealed to us become us sharers.

### 12

Οἷς ἐντυχόντες καὶ ἀκούσαντες μετὰ σπουδῆς εἴσεσθε, ὅσα παρέχει ὁ Θεὸς  
These having met with and having heard with zeal you will know, how much provide the God  
τοῖς ἀγαπῶσιν ὀρθῶς, οἱ γενόμενοι Παράδεισος τρυφῆς, πάγκαρπον ξύλον εὐθαλοῦν  
to the loving rightly, the having become a Paradise of delight, rich in every fruit a tree fertile  
ἀνατείλαντες ἐν ἑαυτοῖς, ποικίλοις καρποῖς κεκοσμημένοι. Ἐν γὰρ τούτῳ τῷ χωρίῳ  
raising up in themselves, various with fruits having been adorned. In for this the garden  
ξύλον γνώσεως καὶ ξύλον ζωῆς πεφύτευται· ἀλλ' οὐ τὸ τῆς γνώσεως ἀναιρεῖ, ἀλλ'  
a tree of knowledge and a tree of life have been planted; but not the of the knowledge destroys, but  
ἡ παρακοὴ ἀναιρεῖ. Οὐδὲ γὰρ ἄσημα τὰ γεγραμμένα, ὡς Θεὸς ἀπ'  
the disobedience kills. Neither for without mark the things having been written, that God from  
ἀρχῆς ξύλον γνώσεως καὶ ξύλον ζωῆς ἐν μέσῳ Παραδείσου ἐφύτευσε, διὰ γνώσεως  
beginning a tree of knowledge and a tree of life in midst of Paradise planted, through knowledge  
ζωὴν ἐπιδιεκνύς· ἢ μὴ καθαρῶς χρησάμενοι οἱ ἀπ' ἀρχῆς πλάνη τοῦ ὄφεως  
life He showed; which not purely having used the from of beginning by deceit of the serpent  
γεγύμνωται. Οὐδὲ γὰρ ζωὴ ἄνευ γνώσεως οὐδὲ γνῶσις ἀσφαλῆς ἄνευ ζωῆς ἀληθοῦς·  
to be deprived. Neither for life without knowledge nor knowledge firm without life true;  
διὸ πλησίον ἐκάτερον πεφύτευται. Ἦν δύναντες ἐνιδῶν ὁ Ἀπόστολος τὴν τε  
wherefore close by each one has been planted. Which power having seen the Apostle the both  
ἄνευ ἀληθείας προστάγματος εἰς ζωὴν ἀσκουμένην γνῶσιν μεμφόμενος λέγει,  
without truth of command into life being exercised knowledge blaming he says,  
Ἡ γνῶσις φυσιοῖ, ἡ δὲ ἀγάπη οἰκοδομεῖ. Ὁ γὰρ νομίζων εἰδέναι τι ἄνευ  
The knowledge puffs up, the but love builds up.<sup>2</sup> The for considering to have known both without  
γνώσεως ἀληθοῦς καὶ μαρτυρουμένης ὑπὸ τῆς ζωῆς οὐκ ἔγνω, ὑπὸ τοῦ ὄφεως πλανᾶται,  
knowledge true and witnessed to by of the life not he knows, by of the serpent is deceived,  
μὴ ἀγαπήσας τὸ ζῆν. Ὁ δὲ μετὰ φόβου ἐπιγνοὺς καὶ ζωὴν ἐπιζητῶν ἐπ' ἐλπίδι φυτεύει,  
not loving the life. He but with fear having observed and of life seeking upon hope plants,

2 1 Cor. 8:1.

## Anon. Epistle to Diognetus, Interlinear English - G.T. Emery.

καρπὸν προσδοκῶν. Ἦτω σοὶ καρδία γνῶσις, ζωὴ δὲ λόγος ἀληθής, χωρούμενος.  
fruit expects. Let it be to you heart knowledge, life and word true, holding.  
Οὗ ξύλον φέρων καὶ καρπὸν αἰρῶν τρυγήσεις αἰεὶ τὰ παρὰ Θεῶ ποθούμενα, ὧν ὄφιν  
Of which tree bearing also fruit picking harvest always the things by God desiring, which serpent  
οὐχ ἅπτεται οὐδὲ πλάνη συγχρωτίζεται· οὐδὲ Εὐὰ φθείρεται, ἀλλὰ Παρθένος πιστεύεται·  
not touches neither deceit contaminates; nor Eve ruined, but a Virgin is trusted;  
καὶ σωτήριον δείκνυται, καὶ Ἀπόστολοι συνετίζονται, καὶ τὸ Κυρίου Πάσχα  
and salvation brought to light, and Apostles given understanding, and the of Lord Passover  
προέρχεται, καὶ καιροὶ συνάγονται καὶ μετὰ κόσμου ἀρμόζονται, καὶ διδάσκων  
advanced, and seasons are brought together and with of world are harmonised, and teaching  
ἀγίους ὁ Λόγος εὐφαίνεται, δι' οὗ Πατὴρ δοξάζεται· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.  
saints the Word rejoices, through whom Father is glorified; to Him glory into the ages. Amen