

TESTIMONY OF POLYKARPOS

CHAPTER 1 (originally chapter 1-4)

Testimony of the holy Polykarpos, overseer of Smyrna.¹

The assembly of God, the *one* sojourning at Smyrna,

To the assembly of God, the *one* sojourning in Philomélion² and to all the *ones* of the sojourning of the holy and universal assembly sojourning throughout every place. **2** *I wish that* mercy, peace, and love of God *the* Father and of our Lord Jesus *the* Anointed-One would be multiplied.

3(1.1) Brothers, we write to you* the *details* according-to the testifiers and the happy Polykarpos, who³ put-a-rest to the *harmful* pursuit, as-though he put-a-seal-on it through his attestation. **4** For almost all the preceding⁴ *events* came-to-be, in order that the Lord might from-above exhibit to us the testimony in-accordance-with the good-message. **5**(2) For also like⁵ the Lord, he was remaining-around in order that he might be delivered *up*, in order that **we** might also become imitators of him, not only watching-out for the *benefit* in-accordance-with ourselves, *but* instead also the *benefit* in-accordance-with our⁶ neighbors. **6** For it is a *sign* of a truthful and firm love not to be wanting to be saving oneself alone, *but* instead to also *be saving* all the brothers.

7(2.1) Therefore, indeed, the testimonies *which* have come-to-be, the *testimonies* according-to the will of God, *are* happy and noble. For it is necessary for us *who* exist in a *state* of *being* more-reverent to be crediting⁷ to God the authority over⁸ all *things*. **8**(2) For who⁹ would not marvel-at their noble and enduring and master-loving¹⁰ *attribute*? **9** Indeed, after they¹¹ were combed-out by whips so-as to *cause* the structure¹² of their flesh to be being perceived *even* until the inner veins and arteries, they endured, *so* as to *cause* even the *ones who* were standing-around to be having-mercy and to be lamenting. **10** But the some of them also came into so-much nobility, so-as neither to growl nor to groan, exhibiting to us all, that, *at* that hour *of* being tortured, the noble¹³ testifiers of the Anointed-One were populating-away from the flesh—but rather, that the Lord, having stood-beside *them*, was conversing with them. **11**(3) And *while* they were paying-attention to the favor of the Anointed-One, they were despising the worldly tortures, buying-out the perpetual life¹⁴ *at the price* of a single hour.¹⁵ **12** And the fire of the unsoothing torturers was cold to them. For they were holding *it* before *their eyes* to flee *from the fire* *which* is perpetual and never-at-any-time being extinguished;¹³ and, with the eyes of the heart, they were looking-up to the good *things* *which* are being kept for the *ones who* endured, “which neither an ear heard, nor an eye seen, nor ascended upon a heart of a human.” (*unidentified quotation*) **14** But those *things* were being indicated by the Lord to those **who** were no-more humans, but instead were already messengers. **15**(4) But also likewise, the *ones who* were condemned into the beasts endured terrible chastenings, being spread-out-under conch-shells¹⁶ and being chastised with other various *kinds* of tortures, **16** in order that (if it would be possible)¹⁷ the tyrant¹⁸ might veer them into a denial through the persistent¹⁹ chastisement. For the Slanderer was *machinating* many *things* against them.

17(3.1) Instead, thanks *be* to God.²⁰ For he did not become-strong against any²¹ *of them*. **18** For the most-noble Germanicus was further-invigorating their terror through the endurance in him, who also famously fought-with-the-beasts. **19** For *while* the proconsul was wishing to be persuading him, and *was* saying *for him* to have-pity²² *on account* of his stature, he drew the beasts on himself, after he forced *them* forward, wishing to be released quickly from their unrighteous and lawless lifetime. **20**(2) Therefore, *from* out of this, all the multitude, after they marveled-at the nobility of the God-loved and God-revering race of the

Christians, cried-loudly,²³ “Be lifting the godless-ones *out of here!* Seek Polykarpos!”

21(4.1) But *there* was one, Quintus by name, a Phrygian having recently come from Phrygia, *who*, after he saw the beasts, became-terrified. But this *man* was the *one who* forced²⁴ both himself and some *others* to come-to *them* voluntarily. **22** After the proconsul moved this *man* forth by much entreaty, he persuaded *him* to swear and to sacrifice-on *the spot*. **23** Therefore, brothers, due to this *reason*, we are not praising the *ones who* are giving themselves *over* in-advance, since-surely the good-message is **not** teaching in-this-manner.

CHAPTER 2 (originally chapter 5-8)

1(5.1) Now after the most-marvelous Polykarpos indeed heard the first *report of this*, he was not disturbed, instead, he was wishing to be remaining throughout a city. **2** But the majority were persuading him to come-out-secretly.²⁵ And he came-out-secretly into a little-field, not being at a long distance²⁶ from the city. **3** And he was spending *time* with a few *persons*, doing nothing different than praying-to *God* night and day about all *persons* and the assemblies throughout the inhabited-earth, **which** was usual to him. **4**(2) And *while* he was praying-to *God*, he came-to-be in a supernatural-sight three days before the *event* for him to be arrested. **5** And after he was turned, he spoke **prophetically**²⁷ to the *ones* along with him, “It is necessary for me to be burned²⁸ alive.”²⁹

6(6.1) And, *while* the *ones who* were seeking him were persisting,³⁰ he stepped-from-*there* into a different little-field. And straightaway the *ones who* were seeking him approached.³¹ And after they did not find *him*, they arrested two small-boys; the one³² of whom, *while* being tortured, confessed. **7**(2) For it was even impossible³³ for him to escape-notice, since the *ones* betraying³⁴ him were existing as *members* of-his-own-house. **8** And the police-chief,³⁵ *who* was being called³⁶ Hérōdés (that is the very name he had),³⁷ was hastening to lead him into the stadium, in order that, that *man* indeed, after he became a communer of the Anointed-One, might fully-fit his-own lot, but *that* the *ones* betraying him would undergo the punishment of the Judah *who* betrayed *Jesus*.

9(7.1) Therefore, having the small-boy *along with them*, on the Preparation Day about the hour of dinner, some pursuers and cavalrymen with their usual weapons came out as *if* running upon a brigand. **10** And at the late hour, after they came-upon *him*, indeed, they found that *man* laying-down *in a certain small-housetop*³⁸ in an upper-room. **11** Now he was also being-able to go-away from that *place* into a different site; *but* instead, he was not made-willing, after he spoke, “Let the will of God³⁹ be done.”

12(2) Therefore, after he heard they were-present, he, after he descended, thoroughly-spoke with them. The *ones who* were-present were marveling-at his stature and his stability,⁴⁰ and why⁴¹ there was so-much effort for such an elderly-man *such as this* man to be arrested. **13** Therefore, straightaway, at⁴² that very hour, he directed a *table* to be set-before them⁴³ to eat and to drink as-much-as *whatever* they might be wishing, but he requested them for himself, in order that they might give to him an hour with the *intention* to pray-to *God* without-anxiety. **14**(3) But after the *men* permitted *this*, he, after he stood, prayed-to *God* **facing east**,⁴⁴ being full of the favor of God in-this-manner, so-that for two hours he was not being-able to be-silent, and *that* the *ones who* were hearing *him* were being astonished, also *that* many were changing-their-mind over the *fact* that they had come against such a god-fitting elderly-man.

15(8.1) But since at-some-time he paused⁴⁵ the prayer-to *God* (after he remembered even **all** the *ones who* have at-any-time engaged with him (both small-ones and great-ones, both glorious-ones and inglorious-ones) and all the universal assembly throughout the inhabited-earth), the hour of the *time for him* to be going-out⁴⁶ came. **16** After they sat him down on a female-donkey, they led *him* into the city, it being a great sabbath. **17**(2) And the police-chief,⁴⁷ Hérōdés, and his father Nikétés went-out-to-meet him, who also, after they transferred him

¹ [0:0] Gk add / every manuscript has a completely different title.

² [1:1(0:0)] most / some inferior “Philadelphia”

³ literally “whichever one”

⁴ literally “leading-before” or “previously-leading”

⁵ literally “as”

⁶ literally “the”

⁷ literally “putting-up”

⁸ literally “down” (or perhaps “against”)

⁹ literally “whoever”

¹⁰ literally “fond-of-a-master”

¹¹ literally “who”

¹² literally “stewardship”

¹³ [1:10(2:2)] Gk(MPS) / Gk(BV) omit “noble”

¹⁴ [1:11(2:3)] Gk(M) / Gk(BPSV) “chastisement”

¹⁵ literally “life through one hour”

¹⁶ [1:15(2:4)] (may possibly be translated with the understanding “being made to have conch-shells spread out under them”) / Gk(CPV) “with a short-sword” / Gk(AH) “with short-swords” / Gk(Eusebios) “with spits”

¹⁷ literally “be enabled”

¹⁸ [1:16(2:4)] most Greek / Gk(M, Eusebios), Lat “whether he”

¹⁹ literally “remaining-on”

²⁰ [1:17(3:1)] (may also be translated “favor to God”) / Gk(Eusebios) “, with the help of divine favor”

²¹ literally “all”

²² literally “have-pity-down”

²³ literally “cried-on”

²⁴ literally “forced-upon”

²⁵ literally “come-out-under” (also in next sentence)

²⁶ literally “not being-distance a long-ways-away”

²⁷ [2:5(5:2)] Gk(KM), Lat / other Greek add

²⁸ [2:5(5:2)] Gk(M) / Gk(BPSV) “for me who was burned”

²⁹ literally “burned while I am living”

³⁰ literally “remaining-on”

³¹ literally “stood-over”

³² literally “different one”

³³ may also be translated “powerless”

³⁴ literally “giving him over in-advance” (also in verse 8)

³⁵ literally “peace-chief”

³⁶ literally “said-on”

³⁷ literally “(the one having the same name chosen-by-lot)”

³⁸ [2:10(7:1)] Gk(Eusebios) / Gk(M) add / Gk(BPSV) “man in a certain small-housetop, laying-down in an upper-room”

³⁹ [2:11(7:1)] some “of the Lord”

⁴⁰ literally “good-standing”

⁴¹ literally “if”

⁴² literally “in”

⁴³ literally “to them”

⁴⁴ [2:14(7:3)] one add

⁴⁵ usually translated “rested”

⁴⁶ literally “being-out”

⁴⁷ literally “peace-chief”

to their closed-carriage,¹ were persuading him, *while* sitting themselves down-beside *him* and saying, “For what evil is there to say, ‘Caesar is Lord,’ and to sacrifice at the altar and these following things, and to be being thoroughly-saved?”

18 But the *man*, indeed at first, did not answer them. But *since* they themselves were persisting,² he declared, “I am not going to do what you* are counseling³ me.”

19(3) But after the *men* failed of the *act* to persuade him, they were saying terrible words to him; and they were pulling⁴ him down with *so much* effort as to lay-bare his shin⁵ *while* he was-going-down from the closed-carriage. 20 And after he was not turned-around, as *though* having suffered nothing, he was going on his way eagerly with effort, being led into the stadium. The turmoil in the stadium was so vast so⁶ that someone was not-even being-able to be heard at all.⁷

CHAPTER 3 (originally chapter 9–14a)

1(9.1) But *while* °Polykarpos was entering into the stadium, a voice came-to-be from out of a heaven, “Be being-strong, Polykarpos, and be acting-like-a-man! For I am with you.”⁸ And indeed, no-one saw the *one who* spoke, but **our** people who were-present⁹ heard the voice. And for the remaining *time*, after he was led-forward, there was a great turmoil of those who heard that Polykarpos had¹⁰ been arrested.

2(2) Therefore, after he was led-forward, the proconsul was asking¹¹ him, if **he** might¹² be Polykarpos.

But *while* he was confessing, the proconsul was persuading *him* to be denying the faith, saying, “Have-regard of your stature,” and with different consequent things as is a custom of theirs to be saying, “Swear by the fortune of Caesar. Change-your-mind. Say, ‘Be lifting the godless-ones¹³ out of here!’”

3 But °Polykarpos, with a heavy face, after he looked into the entire crowd, the crowd of both nations in the stadium, and after he shook¹⁴ his hand at them, he, after he both groaned and looked-up into the heaven, spoke, “Be lifting the godless-ones¹⁵ out of here!”

4(3) But *while* the proconsul was pressing-upon¹⁶ him and saying, “Swear, and I release you from me. Verbally-abuse the Anointed-One,”

°Polykarpos declared, “For eighty-six years I am being-enslaved to him, and he did nothing unrighteous to me. And how am I being-able to revile my king, the *one who* saved me?”

5(10.1) But *while* he himself was again persisting and saying, “Swear by the fortune of °Caesar,”

Polykarpos answered, “If you are holding-the-vain-opinion, in order that I might swear by the fortune of °Caesar, as **you** are saying, but are pretending to be being-ignorant of me—who I am: Be hearing *me* with outspokenness: I am a Christian. But if you are wanting to learn the account of the Christianity, give a day, and hear it.”

6(2) The proconsul declared, “Persuade the populace.”

But °Polykarpos spoke, “Indeed, for you, and-if-at-any-time I deemed you worthy of an account, I would. 7 For we have been taught to be rendering-due honor, in-accordance-with what is befitting-to do, to principalities and authorities which have been assigned by God, provided the action is not harming us. But I am not deeming those people worthy of the *act* to be verbally-defending myself to them.”

8(11.1) But the proconsul spoke, “I have beasts; to these will I throw you beside, if-at-any-time you might not change-your-mind.”

9 But the *man* spoke, “Be calling them, for the change-of-mind from the better things to the worse thing is untransferable to us. But it is beautiful to be being transferred from the harsh things to the righteous things.”

10(2) But again the proconsul spoke to him, “If you are despising the beasts, I will make you to be wasted by-means-of a fire, if-at-any-time you might not change-your-mind.”

11 But °Polykarpos spoke, “You are threatening me with a fire, with the *one which* burns itself for¹⁷ an hour, and after a little *while* is extinguishing itself. For you are-ignorant of the fire of the judging which is going to come and of the fire

¹ [2:17(8:2)] Gk(Eusebios) “cart”

² literally “remaining-on”

³ literally “are offering-counsel to”

⁴ literally “picking”

⁵ literally “to drag-away/-off the shin”

⁶ literally “as”

⁷ [2:20(8:3)] Gk(Eusebios) “that it was not heard by many that Polykarpos has been arrested”

⁸ [3:1(9:1)] some add

⁹ [3:1(9:1)] Gk(Eusebios) “but many of ours”

¹⁰ literally “has”

¹¹ literally “asking-up”

¹² literally “would”

¹³ transliterally “atheists”

¹⁴ literally “quaked”

¹⁵ transliterally “atheists”

¹⁶ literally “laying-in”

¹⁷ literally “with”

of a perpetual chastising which is being kept for¹⁸ the impious-ones. Instead, why are you being-slow? Be bringing what you are wishing.”

12(12.1) Now *while* he was saying these things and many different things, he was filled-up full of courage and joys. And his face was being filled with favor, so-as not only for it to not altogether-fall after it was disturbed by the things being said to him, but instead for the proconsul, on-the-contrary, to be amazed—also for him to send his own preacher who was in the middle of the stadium to preach three times, “Polykarpos confessed himself to be a Christian!”

13(2) After this was said by the preacher, **all** the multitude of both nations and Judeans (the ones residing¹⁹ in °Smyrna) were crying-loudly²⁰ with unrestrainable fury and a great voice, “This is the teacher of °Asia,²¹ the father of the Christians, the taker-downer of **our** gods, the *one who* is teaching many not to be sacrificing, nor-even to be bowing-down-to them!”

14 *While* they were saying these things, they were crying-loudly²² and were asking Philippos the Asia-chief, in order that he might discharge a lion upon °Polykarpos. But he was declaring, that *this* was not allowable for him, since he had²³ surely already completed²⁴ the hunting-games. 15(3) Then it was thought good to them to cry-loudly²⁵ with-one-accord so-as to have permission to burn-up °Polykarpos alive.²⁶ For it was necessary for the *time* of the supernatural-sight which was manifested to him on the pillow to be fulfilled (when, after he saw it burning for itself *while* he was praying-to God, he, after he was turned-around to the faithful-ones who were together with him, spoke prophetically, “It is necessary for me to be burned alive.”)²⁷

16(13.1) Therefore, these things came-to-be with such-great quickness (*more* quickly than it was spoken), the crowds immediately gathering-together²⁸ pieces of wood and brushwood out of both the workshops and bathhouses. The Judeans especially, as is customary²⁹ with them, were eagerly working-under them in these things. 17(2) But when the place-for-the-fire-to-be-kindled was made-ready, he, after he put-off from himself all his robes³⁰ and after he loosened³¹ his belt, was also trying to untie³² his shoes from under himself—he was not formerly doing this, due to the fact that each of the faithful-ones were perpetually making-every-effort, whichever one of them might most quickly touch the husk of his body. 18 For for-the-sake of a good citizenship, he had been ornated with every beautiful thing,³³ even before his attestation.³⁴ 19(3) Therefore, straightaway, the implements having been joined to the pyre were put-around him.

20 But *while* they were going to be also nailing him to something, he spoke, “Dismiss me in-this-manner. For the *One who* gave power to me to endure the fire will give power to me to remain unbothered on the pyre, even without **you*** securing me with the nails.”³⁵

21(14.1) Now the *men*, indeed did not nail him on, but they bound him to it. But the *man himself* put his hands³⁶ behind his back and was bound-to it, as-though he were a famous ram out of a great flock for an offering,³⁷ a holocaust acceptable to God and having been made-ready.

CHAPTER 4 (originally chapter 14b–18)

1 After he looked-up into the heaven, he spoke, “Lord, the God, the Almighty, the Father of you beloved and blessed boy Jesus the Anointed-One (through whom we have taken the recognition about you), 2 the God of messengers and of powers, and of all the creation, also of all the race of the righteous-ones who are living before your face, 3(2) I bless you, because you deemed me worthy of this day and hour, of the *act* for me to take a part in the number of the testifiers in the drinking-cup of your³⁸ Anointed-One, 4 into a standing-up of a perpetual life, a standing-up of both soul and body in an incorruptibility of a holy spirit, 5 in which beings I wish that I would be received to you before your face today in a sacrifice which is fat and acceptable-toward you, exactly-as you made-ready-beforehand and manifested-beforehand and fulfilled—you, the unable-to-lie and true God. 6(3) Due to this, and about all things, I praise you, I bless you, I glorify you, through the perpetual and in-heaven chief-priest, Jesus the Anointed-One, the beloved boy of yours, 7 through whom, to you along with him and³⁹ a¹ holy

¹⁸ literally “to”

¹⁹ literally “dwelling-down”

²⁰ literally “crying-on”

²¹ [3:13(12:2)] Gk(M), Gk(Eusebios) / most others “impiety”

²² literally “crying-on”

²³ literally “has”

²⁴ literally “filled”

²⁵ literally “cry-on”

²⁶ literally “to burn-down Polykarpos while he was living”

²⁷ literally “burned while I am living”

²⁸ usually translated “congregating” / literally “leading-together”

²⁹ literally “as is a custom”

³⁰ literally “all the robes of himself”

³¹ usually translated “released”

³² usually translated “release”

³³ [3:18(13:2)] Gk(B) (“with every beautiful thing”) / Gk(Eusebios) “in every way” / Gk(M) “with everything” / Gk(PHCV) “with beautiful acts”

³⁴ [3:18(13:2)] (lit. “the attestation”) / Gk(Eusebios) “before his gray-hair had appeared”

³⁵ literally “without **you*** security out of the nails”

³⁶ literally “But the man, after he made/did the hands”

³⁷ literally “flock into something-brought-forward”

³⁸ [4:3(14:2)] Gk(MBVS) / Gk(P, Eusebios) omit “your”

³⁹ [4:7(14:3)] Gk(Eusebios) “in”

spirit, may there be glory, power,² even now and into the ages *which are going to come*.³

8(15.1) Now after he sent-up the “May-there-be” and finished³ the prayer, the humans *in charge* of the fire kindled-forth the fire. **9** But after a great flame shone-forth, we saw a marvel—that is, *those of us* to whom it was granted⁴ to see, who were also kept *alive* with⁵ the *result* to carry-back-a-message to the rest *about the event* which came-to-be. **10(2)** For after the fire made a form⁶ of an arch, as-though *it were* a linen-sail of a boat being filled by a spirit,⁷ it walled-around the body of the testifier in a circle. And he was *in the middle*, **not** like⁸ flesh being burned, *but* instead like bread being baked,⁹ or¹⁰ gold and silver being-on-fire in a furnace. **11** For we even partook of so-much sweet-odor coming from the pile,¹¹ as *if* frankincense or some other valuable spices were blowing.

12(16.1) Accordingly, at-length,¹² the lawless *men*, *seeing that* his body was not being-able to be wasted by the fire, directed a confector,¹³ after he came-to him, to stuff a dagger¹⁴ into *him*. **13** And after he did this, a dove and¹⁵ a multitude of blood came-out, **14** so-as to extinguish the fire and for all the crowd to wonder¹⁶ *if there was* some such-great¹⁷ diversity between both the faithless-ones and the elect-ones. **15(2)** The most-marvelous testifier Polykarpos has also become one of them,¹⁸ after he became an emissaric and prophetic teacher among¹⁹ the *ones* during our times, an overseer of the universal²⁰ assembly in Smyrna. **16** For every word which discharged out of his mouth even was completed and will be completed.

17(17.1) But the jealous-against²¹ and bewitching and wicked *one*, the *one* opposing²² the race of the righteous-ones, after he saw both the greatness of his attestation and his irrepensible citizenship *which he had had* from the beginning, both *how* he was having been crowned with the crown of the incorruptibility and having borne-away an indisputable²³ prize, **18** made-it-his-business, *so* as not-even to *allow* his small-body to be taken by us, even-though many *were* desiring to do this and to commune with his holy piece-of-flesh.²⁴ **19(2)** Accordingly, he²⁵ threw-forward²⁶ Nikétés (the father of °Hērōdés, but brother of Alké),²⁷ to petition the chief so-as not to give up his body. **20** “Lest,” he declared²⁸, “after they dismiss the *one* who has been crucified, they might begin to be revering *this man*.” And they spoke these *things*, *which were being* instigated and strengthened by the Judeans,²⁸ who also kept *watch* while *we were* going to be taking him out of the fire.

21 They *are* being-ignorant of *this fact*, that we will be able neither to leave-behind the Anointed-One at-any-time (the *one* who suffered in-behalf of the salvation of the *ones* being saved of the entire world—a blameless-ones-in-behalf of sinful-ones),²⁹ nor to be revering someone different. **22(3)** For indeed, we are bowing-down-to this *Anointed-One*, being a son of God, but we are worthy loving the testifiers as learners and imitators of the Lord for-the-sake-of their unsurpassable goodwill for³⁰ their own King and Teacher. Of which *persons* I wish that it would also come-to-be for us to become both communers and fellow-learners.³¹

23(18.1) Therefore, after the centurion saw the fondness-of-strife of the Judeans *which* came-to-be, he, after he put him in the middle (as *is* a custom of theirs), burned it. **24(2)** In-this-manner **we** also, afterwards, after we also picked-up his bones for ourselves (more-valuable³² than very-expensive stones and more-approved above a gold-piece), put *them* away from themselves in a *place* where it was also proper.³³ **25(3)** There, as *far as it is possible*³⁴ for us, congregating in a

leaping-for-joy and joy, the Lord will afford an *opportunity for us* to be finishing-up the birthday of his testimony, both for³⁵ the memory of the *ones* who have *previously-become-athletes* and for both exercising and readiness of the *ones* who *are* going to *become-athletes*.

CHAPTER 5 (originally chapter 19~22)

1(19.1) Such *are* the *details* in-accordance-with the happy Polykarpos, who, together with the *ones* from Philadelphia, was the twelfth who testified in Smyrna. **2** But he alone is being remembered *even* more by *all persons*, so-as to be uttered *about* even by the nations in every place. **3** He not only became a famous teacher, *but* instead even an eminent testifier, the testimony of whom *all persons* are desiring to be imitating, *because* it became in-accordance-with the good-message of the Anointed-One. **4(2)** After he contended-with-and-put-down the unrighteous chief through his³⁶ endurance and, in-this-manner, took-from *God* the crown of the incorruptibility, he, leaping-for-joy together with the emissaries and all righteous *persons*, is glorifying the God and Father Almighty, **5** and is blessing our³⁷ Lord Jesus the Anointed-One, the Savior of our souls and Pilot of our bodies, and Shepherd of the universal³⁸ assembly throughout the inhabited-earth.

6(20.1) Therefore, *all of you** indeed begged for the *things* which came-to-be to be made-clear to you* through more *details*, but, for the *time* present,³⁹ **we** have informed you* on-the-basis-of a summary through our brother Marcianus.⁴⁰ **7** Therefore, after you* *have* learned these *things*, also send the letter-through to the brothers farther-on, in order that those *individuals* might also be glorifying the Lord—the *one* who makes the selections from his own slaves.⁴¹ **8(2)** Now to the *One* who is being-able to lead us all (in his favor and gift) into his kingdom in-heaven,⁴² through his only-begotten boy,⁴³ Jesus the Anointed-One, *let there be* the⁴⁴ glory, honor, might, and greatness into the ages. **9** *All of you**, be addressing⁴⁵ all the holy *ones*. **10** The *ones* who *are* together with us are addressing you*, and Euairestos (the *one* who wrote the letter),⁴⁶ along with-all-the-house.

11(21.1) Now the happy Polykarpos testifies on the *second day* of the first part⁴⁷ of the month Xanthikos, *but according to the Romans*⁴⁸ seven *days* before the calends of March, a great sabbath, at the eighth hour. **12** Now he was arrested by Hērōdés, when⁴⁹ Philippos the Trallian was chief-priest and Statius Quadratus was-proconsul. **13** But Jesus the Anointed-One *is the one* who is-king into the ages—to whom may there be the glory, honor, greatness, and a perpetual throne, from generation into generation.

14(22.1) We are praying for you* to be fairing-well,⁵⁰ brothers, *while you* are* being-in-line with the account of Jesus the Anointed-One according-to the good-message. **15** With him⁵¹ *may there be* glory to God, and the Father, and the holy spirit,⁵² on-the-basis-of salvation, the *salvation* of holy elect-ones, **16** exactly-as the happy Polykarpos testified, in whose tracks I wish that it would come-to-be for us to be found in the kingdom of Jesus the Anointed-One.⁵³

17(2) Gaius indeed transcribed these *things* out of the account of °Eirēnaïos, a learner of Polykarpos, who also acts-as-a-citizen-together with °Eirēnaïos.⁵⁴

18 But I, Sōkratés,⁵⁵ wrote it down in Korinthos out of the written-copies of °Gaius. Favor be with you all.

19(3) But I, Pionios, after I sought-for it, wrote it down again from out of the *one* having been previously-written,⁵⁶ after the happy Polykarpos manifested to me according-to a revelation (exactly-as I will make-clear in the sequential *thing*)⁵⁷ **20** after I already collected it while it was almost having become-worn out

¹ [4:7(14:3)] Gk(A) “the”

² [4:7(14:3)] Gk(M) add

³ literally “filled”

⁴ literally “given”

⁵ literally “into”

⁶ literally “sight”

⁷ obviously referring to the wind

⁸ literally “as” (also in next instance)

⁹ usually translated “broiled”

¹⁰ [4:10(15:2)] Gk(Eusebios) omit “like bread being baked, or” (but his version is a summary)

¹¹ [4:11(15:2)] some add

¹² literally “, for limit”

¹³ a Roman soldier who was brought into to finish off a condemned victim

¹⁴ [4:12(16:1)] Gk(Eusebios) “short-sword”

¹⁵ [4:13(16:1)] Eusebios, Rufinus, Nicéphorus / others add (it has been proposed to read it “on the left side” or “around the sword-haft” instead of “a dove”)

¹⁶ literally “marvel”

¹⁷ literally “much”

¹⁸ literally “whom”

¹⁹ literally “in”

²⁰ [4:15(16:2)] Gk(BS, Eusebios) / Gk(M), Lat “holy”

²¹ may also be translated “zealous-against”

²² literally “laying-against”

²³ more literally “unable-to-be-contradicted”

²⁴ literally “little-flesh”

²⁵ [4:19(17:2)] Gk(Eusebios) “they”

²⁶ literally “threw-under”

²⁷ [4:19(17:2)] Gk(Eusebios) “Dalké”

²⁸ literally “these *things* of throwing-forward and imparting-strength of the Judeans”

²⁹ [4:21(17:2)] Gk(Eusebios) / others add

³⁰ literally “into”

³¹ [4:22(17:3)] two omit “And they spoke... fellow learners.”

³² May also be translated “more-honorable”

³³ literally “following”

³⁴ may also be translated “powerful”

³⁵ literally “into”

³⁶ literally “the”

³⁷ [5:4(19:2)] Gk(BPVS) (lit. “the Lord of us”) / Gk(M) “the Lord”

³⁸ [5:5(19:5)] Gk(M) “holy”

³⁹ literally “but according-to the *time* being-present”

⁴⁰ [5:6(20:1)] Gk(M), Lat / Gk(BPS) “Marcus”

⁴¹ [5:7(20:1)] Gk(BPS) / Gk(M) “makes the selections of his own slaves for himself”

⁴² [5:8(20:2)] Gk(M) / Gk(BPS) “his eternal eternal”

⁴³ [5:8(20:2)] Gk(M) / Gk(B) “a boy of his, the only-begotten” / Gk(PS) “the boy of his, the only-begotten”

⁴⁴ [5:8(20:2)] Gk(M) / Gk(BPS) “, to whom *let there be*”

⁴⁵ usually translated “surnaming” (also in verse 10)

⁴⁶ [5:10(20:2)] Gk(M) / Gk(PHBCV) omit “the letter”

⁴⁷ literally “second being caused-to-stand”

⁴⁸ [5:11(21:1)] Gk(PHBCV) / Gk(M) add // February 24

⁴⁹ literally “on”

⁵⁰ literally “praying for you to have invigorated yourselves”

⁵¹ literally “whom”

⁵² [5:15(22:1)] Gk(P) omit “and the Father and the holy spirit”

⁵³ [5:14-16(22:1)] Gk(M), Lat / most add “We are praying... Anointed-One”

⁵⁴ [5:17(22:2)] Gk(M) further add “For this °Eirēnaïos, after he came-to-be in Roma during the season of the testimony of the overseer Polykarpos, taught many. And many of his most-beautiful and most-upright written-compositions *are* being brought—in which, he has caused himself to-have-remembrance of Polykarpos, because he learned from him. He both adequately convicted every heresy, and also delivered the assenbic and universal rule, as he had took alongside from the holy *one*. But he also says this, that when Markiōn (from whom *are* the *ones* being said to be Markionites) met-together with the holy Polykarpos and after he spoke, “Be recognizing us, Polykarpos,” he himself spoke to °Markiōn, “I do recognize you, I recognize the firstborn of the Adversary.” But *this* is also being brought forth in the written-compositions of °Eirēnaïos, that at the day and hour in which °Polykarpos testified in Smyrna, °Eirēnaïos, existing in the city of Roma, heard a voice as a trumpet, saying, “Polykarpos testified.” Therefore, from out of these written-compositions of °Eirēnaïos, as it would have been previously-said, Gaius transcribed.

⁵⁵ [5:18(22:2)] Gk(M) “Isokrates”

⁵⁶ [5:19(22:3)] Gk(M) “from the written-copies of Isokrates”

⁵⁷ [5:19(22:3)] Gk(M) “, according to the revelation of the holy Polykarpos, after searching for them”

due to time,¹ in order that the Lord Jesus *the Anointed-One* might congregate me with his elect-ones into his heavenly kingdom. 21 To him may there be the glory along with the Father and the Son² and *the holy spirit* into the ages of the ages.³

¹ literally "almost has become-weary out of the time"

² [5:21(22:3)] Gk(M) add "and the Son"

³ [5:21(22:3)] Lat / Most, or most likely all, of this subscript was added at a later date.