BYZANTINE GREEK SERIES · VOLUME 31

The Church History

Eusebius of Caesarea

ΕΚΚΛΗΣΙΑΣΤΙΚΗ ΙΣΤΟΡΙΑ

The Church History

Part One: Books I–V

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with a word-for-word interlinear English translation

preserving the original word order



CANES NOBILES · MMXXVI

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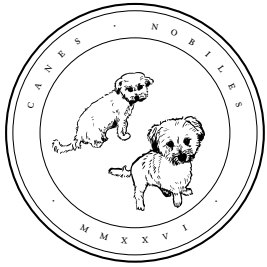

Volume 31 of the Canes Nobiles Byzantine Greek interlinear texts

The Byzantine Greek text follows W. Dindorf's text,
Eusebii Caesariensis Opera IV (Teubner, Leipzig, 1871)

Set from the First Thousand Years of Greek, with corrections

Translated and composed with AI, edited by Christopher Hench
Artwork by Esther Steves

Words Dindorf brackets are not printed.
The margins give his chapter and section numbers.

CONTENTS

BOOK I

I · The Plan of the Work and the Word Before the Ages 7
II · The Name of Christ and the Antiquity of Christians 27
III · The Birth Under Augustus and the Reign of Herod 43
IV · Pilate, the High Priests, the Baptist, and the Seventy 67
V · Abgar and Thaddaeus 78

BOOK II

VI · After the Ascension 89
VII · Caligula, Philo, and the Death of Pilate 102
VIII · James the Apostle, Herod Agrippa, and Theudas 112
IX · Peter at Rome, Mark, and Philo's Therapeutae 124
X · The Works of Philo and the Riots Under Claudius 139
XI · The Martyrdom of James and Nero's Persecution 150

BOOK III

XII · The Apostles' Lands and the Books of Peter and Paul 165
XIII · The Famine in Jerusalem 177

BOOK III

(continued)

XIV · The Fulfilled Prophecies and the Writings of Josephus 188
XV · Symeon, Clement, and Domitian 203
XVI · John and the Robber, and the Gospels 212
XVII · The Canon and the First Heresies 227
XVIII · The Deaths of the Apostles and Trajan's Persecution 239
XIX · Ignatius, Papias, and the Apostolic Men 249

BOOK IV

XX · The Jewish Revolts and the Bishops of Jerusalem 267
XXI · The Gnostics, Hegesippus, and Hadrian's Rescript 275
XXII · Valentinus, Marcion, Justin, and Antoninus' Letter 287
XXIII · The Martyrdom of Polycarp 299
XXIV · The Martyrdom of Justin and His Writings 318
XXV · Hegesippus and Dionysius of Corinth 332
XXVI · Melito, Apolinarius, Tatian, and Bardesanes 343

BOOK V

XXVII · The Martyrs of Lyons and Vienne 355
XXVIII · The Martyrs' Humility and Irenaeus Commended 385
XXIX · The Thundering Legion and Irenaeus 393
XXX · Pantaenus, Clement, and the Early Teachers 407
XXXI · The Refutation of Montanism 417
XXXII · Apollonius, Serapion, and Irenaeus' Letters 430
XXXIII · Apollonius the Martyr and the Easter Controversy 442
XXXIV · The Palestinian Synod and the Artemonites 454

BOOK I

I · THE PLAN OF THE WORK AND THE WORD BEFORE THE AGES

Eusebius undertakes to record the successions of the apostles, the leaders of the churches, the heretics, the fate of the Jews, the persecutions, and the martyrs of his own day, treading a road no writer has walked before him. He begins with Christ's twofold nature. The Word is God's first-begotten, the Wisdom of Proverbs, who appeared to Abraham at Mamre, wrestled with Jacob, and stood before Joshua as captain of the Lord's host. Mankind, at first savage, was not ready for his teaching until the law and the philosophers had tamed it; then he came under Rome, and Daniel saw his kingdom.

Τὰς τῶν ἱερῶν ἀποστόλων διαδοχὰς σὺν καὶ τοῖς 1.1
the of-the holy apostles successions together-with also the
ἀπὸ τοῦ σωτῆρος ἡμῶν καὶ εἰς ἡμᾶς διηνυσμένοις
from of-the savior our and to us completed
χρόνοις, ὅσα τε καὶ πηλίκα πραγματευθῆναι
times how-many-things both and how-great to-have-been-transacted
κατὰ τὴν ἐκκλησιαστικὴν ἱστορίαν λέγεται, καὶ ὅσοι
in the ecclesiastical history is-said and how-many
ταύτης διαπρεπῶς ἐν ταῖς μάλιστα ἐπισημοτάταις
it conspicuously in the most distinguished
παροικίαις ἡγήσαντό τε καὶ προέστησαν, ὅσοι τε κατὰ
parishes governed both and presided how-many and in
γενεὰν ἑκάστην ἀγράφως ἢ καὶ διὰ συγγραμμάτων
generation each without-writing or also through writings
τὸν θεῖον ἐπρέσβευσαν λόγον, τίνες τε καὶ ὅσοι
the divine championed word who both and how-many
καὶ ὁπηνίκα νεωτεροποιίας ἱμέρῳ πλάνης εἰς ἔσχατον
and when of-innovation by-desire of-error to (the)-extreme
ἐλάσαντες ψευδωνύμου γνώσεως εἰσηγητὰς ἑαυτοὺς
having-driven of-falsely-named knowledge introducers themselves

ἀνακεκηρύχασιν, ἀφειδῶς οἷα λύκοι βαρεῖς τὴν Χριστοῦ
have-proclaimed unsparingly like wolves grievous the of-Christ
ποίμνην ἐπεντρίβοντες,
flock ravaging

1.2 πρὸς ἐπὶ τούτοις καὶ τὰ παραυτίκα τῆς κατὰ
besides in-addition-to these also the immediately of-the against
τοῦ σωτῆρος ἡμῶν ἐπιβουλῆς τὸ πᾶν Ἰουδαίων ἔθνος
the savior our plot the whole of-Jews nation
περιελθόντα, ὅσα τε αὖ καὶ ὁποῖα καὶ καθ'
having-befallen how-many-things and again and of-what-kind and at
οὓς χρόνους πρὸς τῶν ἐθνῶν ὁ θεῖος πεπολέμηται
which times by the nations the divine has-been-warred-against
λόγος, καὶ πηλίκοι κατὰ καιροὺς τὸν δι' αἵματος
word and how-great(-men) at (various)-times the through blood
καὶ βασάνων ὑπὲρ αὐτοῦ διεξῆλθον ἀγῶνα, τά τ' ἐπὶ
and tortures for it went-through contest the and upon
τούτοις καὶ καθ' ἡμᾶς αὐτοὺς μαρτύρια, καὶ τὴν ἐπὶ
these also in our own(-time) martyrdoms and the upon
πᾶσιν ἵλεω καὶ εὐμενῆ τοῦ σωτῆρος ἡμῶν ἀντίληψιν
all gracious and kindly of-the savior our succor
γραφῇ παραδοῦναι προῃρημένος οὐκ ἄλλοθεν ἢ ἀπὸ
to-writing to-hand-down having-purposed not from-elsewhere than from
πρώτης ἄρξομαι τῆς κατὰ τὸν σωτῆρα καὶ κύριον
(the)-first I-shall-begin of-the concerning the savior and Lord
ἡμῶν Ἰησοῦν τὸν Χριστὸν τοῦ θεοῦ οἰκονομίας.
our Jesus — Christ — of-God dispensation

1.3 ἀλλά μοι συγγνώμην ἤδη εὐγνωμόνων ἐντεῦθεν ὁ λόγος
but for-me pardon already of-(the)-kindly hence the account
αἰτεῖ, μεῖζον ἢ καθ' ἡμετέραν δύναμιν ὁμολογῶν εἶναι
asks greater than according-to our power confessing to-be
τὴν ἐπαγγελίαν ἐντελῆ καὶ ἀπαράλειπτον ὑποσχεῖν, ἐπεὶ
the promise complete and without-omission to-fulfill since

καὶ πρῶτοι νῦν τῆς ὑποθέσεως ἐπιβάντες οἱά τινα
also first now the subject having-entered-upon as-it-were some
ἐρήμην καὶ ἀτριβῆ ἰέναι ὁδὸν ἐγχειροῦμεν, θεὸν μὲν ὁδηγὸν
desert and untrodden to-go road we-undertake God indeed (as)-guide
καὶ τὴν τοῦ κυρίου συνεργὸν σχήσειν εὐχόμενοι δύναμιν,
and the of-the Lord (as)-fellow-worker to-have praying power
ἀνθρώπων γε μὴν οὐδαμῶς εὑρεῖν οἱοί τε ὄντες ἴχνη
of-men at-least indeed in-no-way to-find able — being tracks
γυμνὰ τὴν αὐτὴν ἡμῖν προωδευκότων, μὴ ὅτι σμικρὰς αὐτὸ
bare the same as-us having-gone-ahead save that small itself
μόνον προφάσεις, δι' ὧν ἄλλος ἄλλως ὧν διηνύκασι
only hints through which one otherwise of-which they-have-passed
χρόνων μερικὰς ἡμῖν καταλελοίπασι διηγήσεις, πόρρωθεν
times partial to-us have-left accounts from-afar
ὡσπερεὶ πυρσοὺς τὰς ἑαυτῶν προανατείνοντες φωνάς, καὶ
like torches the of-themselves holding-forth voices and
ἄνωθέν ποθεν ὥσπερ ἐξ ἀπόπτου καὶ ἀπὸ σκοπιᾶς
from-above somewhere as from (a)-far-off-height and from (a)-watchtower
βοῶντες καὶ διακελευόμενοι, ᾗ χρὴ βαδίζειν καὶ τὴν
shouting and exhorting how one-must to-walk and the
τοῦ λόγου πορείαν ἀπλανῶς καὶ ἀκινδύνως εὐθύνειν.
of-the account course without-straying and without-danger to-direct
ὅσα τοίνυν εἰς τὴν προκειμένην λυσιτελήσειν 1.4
what-things therefore to the proposed to-be-profitable
ὑπόθεσιν ἡγούμεθα, τῶν αὐτοῖς ἐκείνοις σποράδην
subject we-think of-the by-very those(-men) scattered
μνημονευθέντων ἀναλεξάμενοι, καὶ ὡσὰν ἐκ λογικῶν
mentioned having-gathered-up and as-if from rational
λειμώνων τὰς ἐπιτηδείους αὐτῶν τῶν πάλαι συγγραφέων
meadows the suitable very of-the old writers
ἀπανθισάμενοι φωνὰς, δι' ὑφηγήσεως ἱστορικῆς
having-culled voices through narration historical

πειρασόμεθα σωματοποιῆσαι, ἀγαπῶντες, εἰ καὶ μὴ
we-shall-try to-embody content if even not
ἁπάντων, τῶν γοῦν μάλιστα διαφανεστάτων τοῦ σωτῆρος
of-all of-the at-any-rate most illustrious of-the savior
ἡμῶν ἀποστόλων τὰς διαδοχὰς κατὰ τὰς διαπρεπούσας
our apostles the successions in the eminent
καὶ ἔτι καὶ νῦν μνημονευομένας ἐκκλησίας ἀνασωσαίμεθα.
and still even now remembered churches we-may-rescue

1.5 ἀναγκαιότατα δέ μοι πονεῖσθαι τὴν ὑπόθεσιν ἡγοῦμαι,
most-necessarily and for-me to-labor-at the subject I-think
ὅτι μηδένα πω εἰς δεῦρο τῶν ἐκκλησιαστικῶν συγγραφέων
because no-one yet to now of-the ecclesiastical writers
διέγνων περὶ τοῦτο τῆς γραφῆς σπουδὴν πεποιημένον
I-have-discovered about this of-the writing zeal having-made
τὸ μέρος· ἐλπίζω δ' ὅτι καὶ ὠφελιμωτάτη τοῖς φιλοτίμως
the part I-hope and that also most-useful to-those eagerly
περὶ τὸ χρηστομαθὲς τῆς ἱστορίας ἔχουσιν ἀναφανήσεται.
about the useful-learning of-the history disposed it-will-appear

1.6 ἤδη μὲν οὖν τούτων καὶ πρότερον ἐν οἷς διετυπωσάμην
already indeed then of-these-things also before in which I-drew-up
χρονικοῖς κανόσιν ἐπιτομὴν κατεστησάμην, πληρεστάτην
chronological canons (an)-epitome I-made most-full
δ' οὖν ὅμως αὐτῶν ἐπὶ τοῦ παρόντος ὡρμήθην τὴν
but then nevertheless of-them at the present I-have-set-out the
ἀφήγησιν ποιήσασθαι.
narrative to-make

1.7 καὶ ἄρξεταί γέ μοι ὁ λόγος, ὡς ἔφην, ἀπὸ τῆς κατὰ
and will-begin at-least for-me the account as I-said from the concerning
τὸν Χριστὸν ἐπινοουμένης ὑψηλοτέρας τε καὶ κρείττονος
— Christ conceived loftier both and greater
ἢ κατὰ ἄνθρωπον οἰκονομίας τε καὶ θεολογίας.
than according-to man dispensation both and theology

καὶ γὰρ οὖν τὸν γραφῇ μέλλοντα τῆς ἐκκλησιαστικῆς 1.8
and for then the to-writing intending of-the ecclesiastical
ὑφηγήσεως παραδώσειν τὴν ἱστορίαν, ἄνωθεν ἐκ πρώτης
narrative to-hand-down the history from-above from (the)-first
τῆς κατ᾽ αὐτὸν τὸν Χριστὸν, ὅτι περ ἐξ αὐτοῦ καὶ
of-the concerning very — Christ because indeed from him also
προσωνυμίας ἠξιώθημεν, θειοτέρας ἢ κατὰ τὸ δοκοῦν
of-(the)-name we-were-deemed-worthy more-divine than according-to the seeming
τοῖς πολλοῖς οἰκονομίας ἀναγκαῖον ἂν εἴη κατάρξασθαι.
to-the many dispensation necessary — it-would-be to-begin
Διττοῦ δὲ ὄντος τοῦ κατ᾽ αὐτὸν τρόπου, καὶ τοῦ 2.1
twofold and being the concerning him character and the
μὲν σώματος ἐοικότος κεφαλῇ, ᾗ θεὸς ἐπινοεῖται,
indeed of-(the)-body resembling (the)-head by-which God is-conceived
τοῦ δὲ ποσὶ παραβαλλομένου, ᾗ τὸν ἐν ἡμῖν
the and to-(the)-feet compared by-which the in us
ἄνθρωπον ὁμοιοπαθῆ τῆς ἡμῶν αὐτῶν ἕνεκεν ὑπέδυ
man of-like-passions of-the our own for-the-sake he-put-on
σωτηρίας, γένοιτ᾽ ἂν ἡμῖν ἐντεῦθεν ἐντελὴς ἡ τῶν
salvation would-be — for-us hence complete the of-the
ἀκολούθων ὑπόθεσις, εἰ τῆς κατ᾽ αὐτὸν ἱστορίας ἁπάσης
following(-things) subject if of-the concerning him history whole
ἀπὸ τῶν κεφαλαιωδεστάτων καὶ κυριωτάτων τοῦ λόγου
from the most-chief and most-principal of-the account
τὴν ὑφήγησιν ποιησαίμεθα. ταύτῃ δὲ ἤδη καὶ τῆς
the narrative we-should-make in-this-way and already also of-the
Χριστιανῶν ἀρχαιότητος τὸ παλαιὸν ὁμοῦ καὶ θεοπρεπὲς
of-Christians antiquity the oldness together and divine-dignity
τοῖς νέαν αὐτὴν καὶ ἐκτετοπισμένην, χθὲς καὶ οὐ
to-those new it and strange yesterday and not
πρότερον φανεῖσαν ὑπολαμβάνουσιν ἀναδειχθήσεται.
before having-appeared supposing will-be-displayed

2.2 Γένους μὲν οὖν καὶ ἀξίας, αὐτῆς τε οὐσίας τῆς
of-(his)-generation indeed then and dignity very and being the
τοῦ Χριστοῦ καὶ φύσεως οὔτις ἂν εἰς ἔκφρασιν αὐτάρκης
— of-Christ and nature no — for description sufficient
γένοιτο λόγος. ᾗ καὶ τὸ πνεῦμα τὸ θεῖον ἐν
would-be word wherefore also the spirit the divine in
προφητείαις "τὴν γενεὰν αὐτοῦ" φησὶ "τίς διηγήσεται;"
prophecies the generation his says who shall-declare
ὅτι δὴ οὔτε τὸν πατέρα τις ἔγνω, εἰ μὴ ὁ υἱὸς, οὔτ'
since indeed neither the father anyone knew if not the son nor
αὖ τὸν υἱόν τις γνοίη ποτὲ κατ' ἀξίαν, εἰ μὴ
again the son anyone could-know ever according-to worth if not
μόνος ὁ γεννήσας αὐτὸν πατήρ.
only the having-begotten him father

2.3 τό τε φῶς τὸ προκόσμιον καὶ τὴν πρὸ αἰώνων νοερὰν
the and light the before-the-world and the before (the)-ages intellectual
καὶ οὐσιώδη σοφίαν, τόν τε ζῶντα καὶ ἐν ἀρχῇ παρὰ
and substantial wisdom the and living and in (the)-beginning with
τῷ πατρὶ τυγχάνοντα θεὸν λόγον τίς ἂν πλὴν τοῦ πατρὸς
the father being God word who — except the father
καθαρῶς ἐννοήσειε, πρὸ πάσης κτίσεως καὶ δημιουργίας
purely could-conceive before all creation and fashioning
ὁρωμένης τε καὶ ἀοράτου τὸ πρῶτον καὶ μόνον τοῦ θεοῦ
visible both and invisible the first and only — of-God
γέννημα, τὸν τῆς κατ' οὐρανὸν λογικῆς καὶ ἀθανάτου
offspring the of-the in heaven rational and immortal
στρατιᾶς ἀρχιστράτηγον, τὸν τῆς μεγάλης βουλῆς ἄγγελον,
host commander-in-chief the of-the great counsel angel
τὸν τῆς ἀρρήτου γνώμης τοῦ πατρὸς ὑπουργὸν, τὸν τῶν
the of-the ineffable purpose of-the father minister the of-the
ἀπάντων σὺν τῷ πατρὶ δημιουργὸν, τὸν δεύτερον μετὰ
all-things with the father creator the second after

τὸν πατέρα τῶν ὅλων αἴτιον, τὸν τοῦ θεοῦ παῖδα γνήσιον
the father of-the universe cause the — of-God child genuine
καὶ μονογενῆ, τὸν τῶν γεννητῶν ἁπάντων κύριον καὶ
and only-begotten the of-the begotten(-things) all Lord and
θεὸν καὶ βασιλέα, τὸν τὸ κῦρος ὁμοῦ καὶ τὸ κράτος
God and king the(-one) the authority together and the might
αὐτῇ θεότητι καὶ δυνάμει καὶ τιμῇ παρὰ τοῦ πατρὸς
with-very godhead and power and honor from the father
ὑποδεδεγμένον, ὅτι δὴ κατὰ τὰς περὶ αὐτοῦ μυστικὰς
having-received since indeed according-to the about him mystical
τῶν γραφῶν θεολογίας “ἐν ἀρχῇ ἦν ὁ λόγος, καὶ
of-the scriptures theologies in (the)-beginning was the word and
ὁ λόγος ἦν πρὸς τὸν θεὸν, καὶ θεὸς ἦν ὁ λόγος· πάντα
the word was with — God and God was the word all-things
δι᾽ αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν.”
through him came-to-be and without him came-to-be not-even one(-thing)
τοῦτό τοι καὶ ὁ μέγας Μωυσῆς, ὡσὰν προφητῶν ἁπάντων 2.4
this surely also the great Moses as of-prophets all
παλαίτατος, θείῳ πνεύματι τὴν τοῦ παντὸς οὐσίωσίν
most-ancient by-divine spirit the of-the universe coming-into-being
τε καὶ διακόσμησιν ὑπογράφων, τὸν κοσμοποιὸν καὶ
both and ordering describing the world-maker and
δημιουργὸν τῶν ὅλων αὐτῷ δὴ τῷ Χριστῷ, καὶ οὐδὲ
creator of-the universe very indeed — to-Christ and not
ἄλλῳ ἢ τῷ θείῳ δηλαδὴ καὶ πρωτογόνῳ ἑαυτοῦ λόγῳ
to-another than the divine clearly and first-born of-himself word
τὴν τῶν ὑποβεβηκότων ποίησιν παραχωροῦντα διδάσκει,
the of-the inferior(-things) making yielding teaches
αὐτῷ τε κοινολογούμενον ἐπὶ τῆς ἀνθρωπογονίας. “εἶπε
with-him and conferring at the creation-of-man said

γὰρ" φησὶν "ὁ θεὸς, ποιήσωμεν ἄνθρωπον κατ' εἰκόνα
for he-says — God let-us-make man according-to image
ἡμετέραν καὶ καθ' ὁμοίωσιν."
our and according-to likeness

2.5 ταύτην δὲ ἐγγυᾶται τὴν φωνὴν προφητῶν ἄλλος, ὧδέ
this and confirms the utterance of-prophets another thus
πως ἐν ὕμνοις θεολογῶν "αὐτὸς εἶπε, καὶ ἐγεννήθησαν·
somehow in hymns speaking-of-God he spoke and they-were-begotten
αὐτὸς ἐνετείλατο, καὶ ἐκτίσθησαν," τὸν μὲν πατέρα καὶ
he commanded and they-were-created the indeed father and
ποιητὴν εἰσάγων ὡσὰν πανηγεμόνα βασιλικῷ νεύματι
maker introducing as universal-ruler by-royal nod
προστάττοντα, τὸν δὲ τούτῳ δευτερεύοντα θεῖον λόγον,
commanding the and to-him second divine word
οὐχ ἕτερον τοῦ πρὸς ἡμῶν κηρυττομένου, ταῖς πατρικαῖς
not other than-the by us preached the paternal
ἐπιτάξεσιν ὑπουργοῦντα.
commands serving

2.6 τοῦτον καὶ ἀπὸ πρώτης ἀνθρωπογονίας πάντες, ὅσοι
him also from (the)-first creation-of-man all as-many-as
δὴ δικαιοσύνῃ καὶ θεοσεβείας ἀρετῇ διαπρέψαι λέγονται,
indeed in-righteousness and of-godliness in-virtue to-have-excelled are-said
ἀμφί τε τὸν μέγαν θεράποντα Μωυσέα, καὶ πρό γε
around both the great servant Moses and before at-least
αὐτοῦ πρῶτος Ἀβραὰμ, τούτου τε οἱ παῖδες καὶ ὅσοι
him first Abraham his and the children and as-many-as
μετέπειτα δίκαιοι πεφήνασι καὶ προφῆται, καθαροῖς
afterward righteous have-appeared and prophets with-pure
διανοίας ὄμμασι φαντασθέντες ἔγνωσάν τε καὶ οἷα θεοῦ
of-mind eyes having-beheld(-him) recognized both and as of-God
παιδὶ τὸ προσῆκον ἀπένειμαν σέβας.
to-(the)-child the befitting paid reverence

αὐτὸς δὲ οὐδαμῶς ἀπορρᾳθυμῶν τῆς τοῦ πατρὸς 2.7
he and in-no-way neglecting of-the of-the father
εὐσεβείας διδάσκαλος τοῖς πᾶσι τῆς πατρικῆς καθίστατο
piety (a)-teacher to-the all of-the paternal was-established
γνώσεως. ὤφθαι γοῦν κύριος ὁ θεὸς ἀνείρηται
knowledge to-have-appeared at-any-rate (the)-Lord — God is-recorded
οἷά τις κοινὸς ἄνθρωπος τῷ Ἀβραὰμ καθημένῳ παρὰ
as some common man — to-Abraham sitting by
τὴν δρῦν τὴν Μαμβρῆ. ὁ δ' ὑποπεσὼν αὐτίκα, καίτοι
the oak the of-Mamre he and having-fallen-down immediately although
γε ἄνθρωπον ὀφθαλμοῖς ὁρῶν, προσκυνεῖ μὲν ὡς θεὸν,
at-least (a)-man with-eyes seeing worships indeed as God
ἱκετεύει δὲ ὡς κύριον, ὁμολογεῖ τε μὴ ἀγνοεῖν ὅστις
supplicates and as Lord confesses and not to-be-ignorant who
εἴη, ῥήμασιν αὐτοῖς λέγων "κύριε ὁ κρίνων πᾶσαν
he-was in-words these-very saying Lord the(-one) judging all
τὴν γῆν, οὐ ποιήσεις κρίσιν;"
the earth not will-you-do judgment
εἰ γὰρ μηδεὶς ἐπιτρέποι λόγος τὴν ἀγέννητον καὶ 2.8
if for no should-permit reason the unbegotten and
ἄτρεπτον οὐσίαν θεοῦ τοῦ παντοκράτορος εἰς ἀνδρὸς εἶδος
unchangeable being of-God the almighty into of-(a)-man form
μεταβάλλειν, μηδ' αὖ γεννητοῦ μηδενὸς φαντασίᾳ
to-change nor again of-(a)-begotten(-thing) of-any by-appearance
τὰς τῶν ὁρώντων ὄψεις ἐξαπατᾶν, μηδὲ μὴν ψευδῶς τὰ
the of-the seeing eyes to-deceive nor indeed falsely the
τοιαῦτα πλάττεσθαι τὴν γραφὴν, θεὸς καὶ κύριος ὁ
such-things to-fabricate the scripture God and Lord the(-one)
κρίνων πᾶσαν τὴν γῆν καὶ ποιῶν κρίσιν ἐν ἀνθρώπου
judging all the earth and doing judgment in of-man
ὁρώμενος σχήματι, τίς ἂν ἕτερος ἀναγορεύοιτο, εἰ μὴ
seen form who — other could-be-proclaimed if not

φάναι θέμις τὸ πρῶτον τῶν ὅλων αἴτιον, ἢ μόνος ὁ
to-say (it-is)-right the first of-the universe cause than only the
προὼν αὐτοῦ λόγος; περὶ οὗ καὶ ἐν ψαλμοῖς ἀνείρηται
pre-existing his word about whom also in psalms it-is-recorded
"ἀπέστειλε τὸν λόγον αὐτοῦ, καὶ ἰάσατο αὐτοὺς, καὶ
he-sent the word his and healed them and
ἐρρύσατο αὐτοὺς ἐκ τῶν διαφθορῶν αὐτῶν."
delivered them from the destructions their
2.9 τοῦτον δεύτερον μετὰ τὸν πατέρα κύριον σαφέστατα Μωυσῆς
him second after the father Lord most-clearly Moses
ἀναγορεύει λέγων "ἔβρεξε κύριος ἐπὶ Σόδομα καὶ Γόμορρα
proclaims saying rained (the)-Lord upon Sodom and Gomorrah
θεῖον καὶ πῦρ παρὰ κυρίου." τοῦτον καὶ τῷ Ἰακὼβ αὖθις
brimstone and fire from (the)-Lord him also — to-Jacob again
ἐν ἀνδρὸς φανέντα σχήματι θεὸν ἡ θεία προσαγορεύει
in of-(a)-man having-appeared form God the divine calls
γραφὴ, φάσκοντα τῷ Ἰακὼβ "οὐκέτι κληθήσεται τὸ ὄνομά
scripture saying — to-Jacob no-longer shall-be-called the name
σου Ἰακὼβ, ἀλλ' Ἰσραὴλ ἔσται τὸ ὄνομά σου, ὅτι
your Jacob but Israel shall-be the name your because
ἐνίσχυσας μετὰ θεοῦ." ὅτε καὶ ἐκάλεσεν Ἰακὼβ τὸ ὄνομα
you-prevailed with God when also called Jacob the name
τοῦ τόπου ἐκείνου εἶδος θεοῦ, λέγων "εἶδον γὰρ τὸν θεὸν
of-the place that form of-God saying I-saw for — God
πρόσωπον πρὸς πρόσωπον, καὶ ἐσώθη ἡ ψυχή μου."
face to face and was-saved the soul my
2.10 καὶ μὴν οὐδ' ὑποβεβηκότων ἀγγέλων καὶ λειτουργῶν
and indeed not-even of-inferior angels and ministers
θεοῦ τὰς ἀναγραφείσας θεοφανείας ὑπονοεῖν θέμις, ἐπεὶ
of-God the recorded theophanies to-suppose (it-is)-right since
καὶ τούτων ὅταν τις ἀνθρώποις παραφαίνηται, οὐκ
also of-these whenever one to-men appears not

ἐπικρύπτεται ἡ γραφὴ, ὀνομαστὶ οὐ θεὸν, οὐδὲ μὴν
conceals(-it) the scripture by-name not God nor indeed
κύριον, ἀλλ᾽ ἀγγέλους χρηματίσαι λέγουσα, ὡς διὰ
Lord but angels to-have-spoken saying as through
μυρίων μαρτυριῶν πιστώσασθαι ῥᾴδιον.
countless testimonies to-confirm (it-is)-easy
τοῦτον καὶ ὁ Μωυσέως διάδοχος Ἰησοῦς ὡσὰν τῶν οὐρανίων 2.11
him also the of-Moses successor Joshua as of-the heavenly
ἀγγέλων καὶ ἀρχαγγέλων τῶν τε ὑπερκοσμίων δυνάμεων
angels and archangels of-the and supramundane powers
ἡγούμενον, καὶ ὡσανεὶ τοῦ πατρὸς ὕπαρχον, τὰ δευτερεῖα
leader and as-if of-the father lieutenant the second-place
τῆς κατὰ πάντων βασιλείας τε καὶ ἀρχῆς ἐμπεπιστευμένον,
of-the over all kingship both and rule entrusted(-with)
ἀρχιστράτηγον δυνάμεως κυρίου ὀνομάζει, οὐκ ἄλλως
commander-in-chief of-(the)-host of-(the)-Lord names not otherwise
αὐτὸν ἢ αὖθις ἐν ἀνθρώπου μορφῇ καὶ σχήματι θεωρήσας.
him than again in of-man shape and form having-seen
γέγραπται γοῦν "καὶ ἐγενήθη, ὡς ἦν Ἰησοῦς ἐν 2.12
it-is-written at-any-rate and it-came-to-pass when was Joshua in
Ἰεριχὼ, καὶ ἀναβλέψας ὁρᾷ ἄνθρωπον ἑστηκότα κατέναντι
Jericho and having-looked-up he-sees (a)-man standing opposite
αὐτοῦ, καὶ ἡ ῥομφαία ἐσπασμένη ἐν τῇ χειρὶ αὐτοῦ,
him and the sword drawn in the hand his
καὶ προσελθὼν Ἰησοῦς εἶπεν, ἡμέτερος εἶ ἢ τῶν
and having-approached Joshua said ours are-you or of-the
ὑπεναντίων; καὶ εἶπεν αὐτῷ, ἐγὼ ἀρχιστράτηγος δυνάμεως
adversaries and he-said to-him I commander-in-chief of-(the)-host
κυρίου νυνὶ παραγέγονα. καὶ Ἰησοῦς ἔπεσεν ἐπὶ
of-(the)-Lord now have-come and Joshua fell upon
πρόσωπον ἐπὶ τὴν γῆν καὶ εἶπεν αὐτῷ, δέσποτα, τί
face upon the earth and said to-him master what

προστάσσεις τῷ σῷ οἰκέτῃ; καὶ εἶπεν ὁ ἀρχιστράτηγος
do-you-command to-the your servant and said the commander-in-chief
κυρίου πρὸς Ἰησοῦν, λῦσον τὸ ὑπόδημα ἐκ τῶν ποδῶν
of-(the)-Lord to Joshua loose the sandal from the feet
σου· ὁ γὰρ τόπος, ἐν ᾧ σὺ ἕστηκας, τόπος ἅγιός ἐστιν."
your the for place in which you stand (a)-place holy is
2.13 ἔνθα καὶ ἐπιστήσεις ἀπὸ τῶν αὐτῶν ῥημάτων ὅτι μὴ ἕτερος
where also you-will-observe from the same words that not other
οὗτος εἴη τοῦ καὶ Μωυσεῖ κεχρηματικότος, ὅτι
this-one would-be than-the(-one) also to-Moses having-spoken since
δὴ αὐτοῖς ῥήμασι καὶ ἐπὶ τῷδέ φησιν ἡ γραφή "ὡς δὲ
indeed in-the-very words also at this says the scripture when and
εἶδε κύριος ὅτι προσάγει ἰδεῖν, ἐκάλεσεν αὐτὸν κύριος ἐκ
saw (the)-Lord that he-draws-near to-see called him (the)-Lord from
τοῦ βάτου λέγων, Μωυσῆ Μωυσῆ· ὁ δὲ εἶπε τί ἐστι; καὶ
the bush saying Moses Moses he and said what is(-it) and
εἶπε, μὴ ἐγγίσῃς ὧδε· λῦσον τὸ ὑπόδημα ἐκ τῶν ποδῶν
he-said not draw-near here loose the sandal from the feet
σου· ὁ γὰρ τόπος, ἐν ᾧ σὺ ἕστηκας ἐπ' αὐτοῦ, γῆ
your the for place in which you stand on it ground
ἁγία ἐστί. καὶ εἶπεν αὐτῷ, ἐγώ εἰμι ὁ θεὸς τῶν πατέρων
holy is and he-said to-him I am — God of-the fathers
σου, ὁ θεὸς Ἀβραὰμ καὶ θεὸς Ἰσαὰκ καὶ θεὸς Ἰακώβ."
your — God of-Abraham and God of-Isaac and God of-Jacob
2.14 καὶ ὅτι γέ ἐστιν οὐσία τις προκόσμιος ζῶσα καὶ
and that at-least there-is being some before-the-world living and
ὑφεστῶσα, ἡ τῷ πατρὶ καὶ θεῷ τῶν ὅλων εἰς τὴν τῶν
subsisting which to-the father and God of-the universe for the of-the
γενητῶν ἁπάντων δημιουργίαν ὑπηρετησαμένη, λόγος
created(-things) all fashioning having-ministered word
θεοῦ καὶ σοφία χρηματίζουσα, πρὸς ταῖς τεθειμέναις
of-God and wisdom being-called besides the set-forth

ἀποδείξεσιν ἔτι καὶ αὐτῆς ἐξ ἰδίου προσώπου τῆς
proofs further also herself from own person the
σοφίας ἐπακοῦσαι πάρεστι, διὰ Σολομῶνος λευκότατα
wisdom to-hear it-is-possible through Solomon most-clearly
ὧδέ πως τὰ περὶ ἑαυτῆς μυσταγωγούσης “ἐγὼ ἡ
thus somehow the(-things) about herself initiating(-us) I the
σοφία κατεσκήνωσα βουλὴν καὶ γνῶσιν, καὶ ἔννοιαν
wisdom dwelt-with counsel and knowledge and understanding
ἐγὼ ἐπεκαλεσάμην· δι’ ἐμοῦ βασιλεῖς βασιλεύουσι, καὶ
I called-upon through me kings reign and
οἱ δυνάσται γράφουσι δικαιοσύνην· δι’ ἐμοῦ μεγιστᾶνες
the mighty write righteousness through me great-men
μεγαλύνονται, καὶ τύραννοι δι’ ἐμοῦ κρατοῦσι γῆς.”
are-magnified and tyrants through me rule (the)-earth
οἷς ἐπιλέγει “κύριος ἔκτισέ με ἀρχὴν ὁδῶν αὐτοῦ 2.15
to-which she-adds (the)-Lord created me (the)-beginning of-ways his
εἰς ἔργα αὐτοῦ, πρὸ τοῦ αἰῶνος ἐθεμελίωσέ με ἐν
for works his before the age he-founded me in
ἀρχῇ, πρὸ τοῦ τὴν γῆν ποιῆσαι, πρὸ τοῦ προελθεῖν
(the)-beginning before — the earth to-make before the to-come-forth
τὰς πηγὰς τῶν ὑδάτων, πρὸ τοῦ ὄρη ἑδρασθῆναι, πρὸ
the springs of-the waters before the mountains to-be-settled before
δὲ πάντων βουνῶν γεννᾷ με. ἡνίκα ἡτοίμαζε τὸν οὐρανὸν,
and all hills he-begets me when he-prepared the heaven
συμπαρήμην αὐτῷ, καὶ ὡς ἀσφαλεῖς ἐτίθει πηγὰς τῆς
I-was-present-with him and when firm he-set springs of-the(-land)
ὑπ’ οὐρανὸν, ἥμην παρ’ αὐτῷ ἁρμόζουσα. ἐγὼ ἤμην ᾗ
under heaven I-was beside him setting-in-order I was in-whom
προσέχαιρε, καθ’ ἡμέραν δὲ ηὐφραινόμην ἐνώπιον αὐτοῦ ἐν
he-rejoiced each day and I-was-glad before him at
παντὶ καιρῷ, ὅτε ηὐφραίνετο τὴν οἰκουμένην συντελέσας.”
every time when he-was-glad the inhabited-world having-completed

2.16 ὅτι μὲν οὖν προῆν, καὶ τισὶν εἰ καὶ μὴ τοῖς πᾶσιν
that indeed then he-pre-existed and to-some if even not to-the all
ὁ θεῖος λόγος ἐπεφαίνετο, ταῦθ' ἡμῖν ὡς ἐν βραχέσιν
the divine word appeared these-things by-us as in brief
εἰρήσθω.
let-be-said

2.17 Τί δὴ οὖν οὐχὶ καθάπερ τανῦν, καὶ πάλαι πρότερον εἰς
why indeed then not as now also of-old formerly to
πάντας ἀνθρώπους καὶ πᾶσιν ἔθνεσιν ἐκηρύττετο, ὧδε ἂν
all men and to-all nations was-he-preached thus —
γένοιτο πρόδηλον. οὐκ ἦν πω χωρεῖν οἷός τε τὴν τοῦ
would-become very-clear not was yet to-contain able — the —
Χριστοῦ πάνσοφον καὶ πανάρετον διδασκαλίαν ὁ πάλαι
of-Christ all-wise and all-virtuous teaching the of-old
τῶν ἀνθρώπων βίος.
of-the men life

2.18 εὐθὺς μὲν γὰρ ἐν ἀρχῇ μετὰ τὴν πρώτην ἐν
at-once indeed for in (the)-beginning after the first in
μακαρίοις ζωὴν ὁ πρῶτος ἄνθρωπος, ἧττον τῆς θείας
blessedness life the first man less the divine
ἐντολῆς φροντίσας, εἰς τουτονὶ τὸν θνητὸν καὶ ἐπίκηρον
commandment having-heeded into this-here the mortal and perishable
βίον καταπέπτωκε, καὶ τὴν ἐπάρατον ταυτηνὶ γῆν τῆς
life has-fallen and the accursed this-here earth the
πάλαι ἐνθέου τρυφῆς ἀντικατηλλάξατο, οἵ τε ἀπὸ τούτου
of-old inspired delight exchanged-for those and from him
τὴν καθ' ἡμᾶς σύμπασαν πληρώσαντες, πολὺ χείρους
the in our(-world) whole having-filled much worse
ἀναφανέντες ἐκτὸς ἑνός που καὶ δευτέρου, θηριώδη τινὰ
having-appeared except one perhaps and (a)-second savage some
τρόπον καὶ βίον ἀβίωτον ἐπανῄρηντο·
manner and life unlivable had-taken-up

ἀλλὰ καὶ οὔτε πόλιν οὔτε πολιτείαν, οὐ τέχνας, οὐκ 2.19
but also neither city nor polity not arts not
ἐπιστήμας ἐπὶ νοῦν ἐβάλλοντο, νόμων τε καὶ δικαιωμάτων
sciences into mind did-they-take of-laws both and of-ordinances
καὶ προσέτι ἀρετῆς καὶ φιλοσοφίας οὐδὲ ὀνόματος
and moreover of-virtue and of-philosophy not-even of-(the)-name
μετεῖχον, νομάδες δὲ ἐπ᾽ ἐρημίαις οἷά τινες ἄγριοι
did-they-partake nomads and in deserts as some wild
καὶ ἀπηνεῖς διῆγον, τοὺς μὲν ἐκ φύσεως προσήκοντας
and harsh they-lived the indeed by nature belonging
λογισμοὺς, τά τε λογικὰ καὶ ἥμερα τῆς ἀνθρώπων ψυχῆς
reasonings the and rational and gentle of-the of-men soul
σπέρματα αὐτοπροαιρέτου κακίας ὑπερβολῇ διαφθείροντες,
seeds of-self-chosen wickedness by-excess destroying
ἀνοσιουργίαις δὲ πάσαις ὅλους σφᾶς ἐκδεδωκότες, ὡς
to-impieties and all wholly themselves having-given-over so-as
τοτὲ μὲν ἀλληλοφθορεῖν, τοτὲ δὲ ἀλληλοκτονεῖν,
at-one-time indeed to-corrupt-one-another at-another-time and to-kill-one-another
ἄλλοτε δὲ ἀνθρωποβορεῖν, θεομαχίας τε καὶ τὰς
at-other-times and to-eat-men wars-against-God both and the
παρὰ τοῖς πᾶσι βοωμένας γιγαντομαχίας ἐπιτολμᾶν,
among the all celebrated wars-of-giants to-dare
καὶ γῆν μὲν ἐπιτειχίζειν οὐρανῷ διανοεῖσθαι, μανίᾳ
and earth indeed to-fortify-against heaven to-design in-madness
δὲ φρονήματος ἐκτόπου αὐτὸν τὸν ἐπὶ πάντων θεὸν
and of-mind outlandish very the over all God
πολεμεῖν παρασκευάζεσθαι.
to-make-war-on to-prepare
ἐφ᾽ οἷς τοῦτον ἑαυτοὺς ἄγουσι τὸν τρόπον κατακλυσμοῖς 2.20
upon whom this themselves leading the manner with-floods
αὐτοὺς καὶ πυρπολήσεσιν ὥσπερ ἀγρίαν ὕλην κατὰ πάσης
them and with-burnings as wild wood over all

τῆς γῆς κεχυμένην θεὸς ὁ πάντων ἔφορος μετήει, λιμοῖς
the earth spread God the of-all overseer pursued with-famines
τε συνεχέσι καὶ λοιμοῖς, πολέμοις τε αὖ καὶ κεραυνῶν
and continual and plagues with-wars and again and of-thunderbolts
βολαῖς ἄνωθεν αὐτοὺς ὑπετέμνετο, ὥσπερ τινὰ δεινὴν
with-hurlings from-above them cut-off as some dreadful
καὶ χαλεπωτάτην νόσον ψυχῶν πικροτέροις ἀνέχων τοῖς
and most-grievous disease of-souls with-bitterer checking the
κολαστηρίοις.
punishments

2.21 τότε μὲν οὖν, ὅτε δὴ πολὺς ἦν ἐπικεχυμένος ὀλίγου
then indeed then when indeed great was spread little
δεῖν κατὰ πάντων ὁ τῆς κακίας κόρος, οἷα μέθης
to-want over all the of-the wickedness surfeit like of-drunkenness
δεινῆς τὰς ἁπάντων σχεδὸν ἀνθρώπων ἐπισκιαζούσης καὶ
dreadful the of-all nearly men overshadowing and
ἐπισκοτούσης ψυχὰς, ἡ πρωτόγονος καὶ πρωτόκτιστος
darkening souls the first-born and first-created
τοῦ θεοῦ σοφία καὶ αὐτὸς ὁ προὼν λόγος φιλανθρωπίας
— of-God wisdom and himself the pre-existent word of-love-for-men
ὑπερβολῇ τοτὲ μὲν δι᾽ ὀπτασίας ἀγγέλων τοῖς
by-excess at-one-time indeed through vision of-angels to-the
ὑποβεβηκόσι, τοτὲ δὲ καὶ δι᾽ ἑαυτοῦ οἷα θεοῦ
inferior(-ones) at-another-time and also through himself as of-God
δύναμις σωτήριος ἐνί που καὶ δευτέρῳ τῶν πάλαι
power saving to-one perhaps and (a)-second of-the of-old
θεοφιλῶν ἀνδρῶν, οὐκ ἄλλως ἢ δι᾽ ἀνθρώπου μορφῆς,
God-loved men not otherwise than through of-man shape
ὅτι μηδ᾽ ἑτέρως ἦν δυνατὸν, αὐτοῖς ὑπεφαίνετο.
since not otherwise was (it)-possible to-them appeared

ὡς δ᾽ ἤδη διὰ τούτων τὰ θεοσεβείας σπέρματα 2.22
when and already through these the of-godliness seeds
εἰς πλῆθος ἀνδρῶν καταβέβλητο, ὅλον τε τὸ ἔθνος
into (a)-multitude of-men had-been-sown whole and the nation
ἐπὶ τῇ θεοσεβείᾳ προσανέχον ἀνέκαθεν ἐξ Ἑβραίων
on the godliness devoted from-the-first from Hebrews
ὑπέστη τοῦτο, τούτοις μὲν ὡσανεὶ πλήθεσιν ἔτι ταῖς
arose this to-these indeed as-to multitudes still in-the
παλαιαῖς ἀγωγαῖς ἐκδεδιητημένοις διὰ τοῦ προφήτου
old ways corrupted through the prophet
Μωυσέως εἰκόνας καὶ σύμβολα σαββάτου τινὸς μυστικοῦ
Moses images and symbols of-sabbath some mystical
καὶ περιτομῆς, ἑτέρων τε νοητῶν θεωρημάτων εἰσαγωγὰς,
and of-circumcision of-other and spiritual contemplations introductions
ἀλλ᾽ οὐκ αὐτὰς ἐναργεῖς παρεδίδου τὰς μυσταγωγίας.
but not themselves clear he-delivered the initiations
ὡς δὲ τῆς παρὰ τούτοις νομοθεσίας βοωμένης, καὶ πνοῆς 2.23
when and the among these legislation being-celebrated and of-breath
δίκην εὐώδους εἰς ἅπαντας ἀνθρώπους διαδιδομένης, ἤδη
like fragrant to all men being-spread already
τότε ἐξ αὐτῶν καὶ τοῖς πλείοσι τῶν ἐθνῶν διὰ τῶν
then from them also to-the most of-the nations through the
πανταχόσε νομοθετῶν τε καὶ φιλοσόφων ἡμέρωτο τὰ
everywhere lawgivers both and philosophers had-been-tamed the
φρονήματα, τῆς ἀγρίας καὶ ἀπηνοῦς θηριωδίας ἐπὶ τὸ
minds the savage and harsh brutality to the
πρᾶον μεταβεβλημένης, ὡς καὶ εἰρήνην βαθεῖαν φιλίας
mild having-been-changed so-as also peace deep of-friendship
τε καὶ ἐπιμιξίας πρὸς ἀλλήλους ἔχειν, τηνικαῦτα πᾶσι
both and of-intercourse toward one-another to-have then to-all
δὴ λοιπὸν ἀνθρώποις καὶ τοῖς ἀνὰ τὴν οἰκουμένην
indeed henceforth men and to-the throughout the inhabited-world

ἔθνεσιν, ὡσὰν προωφελημένοις καὶ ἤδη τυγχάνουσιν
nations as having-been-benefited-before and already being
ἐπιτηδείοις πρὸς παραδοχὴν τῆς τοῦ πατρὸς γνώσεως, ὁ
suitable for reception of-the of-the father knowledge the
αὐτὸς δὴ πάλιν ἐκεῖνος ὁ τῶν ἀρρήτων διδάσκαλος,
same indeed again that the of-the ineffable(-things) teacher
ὁ ἐν πᾶσιν ἀγαθοῖς τοῦ πατρὸς ὑπουργὸς, ὁ θεῖος καὶ
the in all goods of-the father minister the divine and
οὐράνιος τοῦ θεοῦ λόγος, δι᾽ ἀνθρώπου κατὰ μηδὲν
heavenly — of-God word through (a)-man in nothing
σώματος οὐσίᾳ τὴν ἡμετέραν φύσιν διαλλάττοντος,
of-body in-substance the our nature differing
ἀρχομένης τῆς Ῥωμαίων βασιλείας ἐπιφανεὶς, τοιαῦτα
beginning the of-Romans empire having-appeared such-things
ἔδρασέ τε καὶ ἔπαθεν, οἷα ταῖς προφητείαις ἀκόλουθα ἦν,
did both and suffered as to-the prophecies consistent were
ἄνθρωπον ὁμοῦ καὶ θεὸν ἐπιδημήσειν τῷ βίῳ παραδόξων
(a)-man together and God to-sojourn in-the life of-marvelous
ἔργων ποιητὴν, καὶ τοῖς πᾶσιν ἔθνεσι διδάσκαλον τῆς τοῦ
works maker and to-the all nations teacher of-the of-the
πατρὸς εὐσεβείας ἀναδειχθήσεσθαι, τό τε παράδοξον αὐτοῦ
father piety to-be-shown-forth the and marvel his
τῆς γενέσεως καὶ τὴν καινὴν διδασκαλίαν καὶ τῶν ἔργων
of-the birth and the new teaching and of-the works
τὰ θαυμάσια, ἐπί τε τούτοις τοῦ θανάτου τὸν τρόπον,
the wonders upon and these of-the death the manner
τήν τε ἐκ νεκρῶν ἀνάστασιν, καὶ τὴν ἐπὶ πᾶσιν εἰς
the and from (the)-dead resurrection and the upon all to
οὐρανοὺς ἔνθεον ἀποκατάστασιν αὐτοῦ προκηρυττούσαις.
heavens divine restoration his proclaiming-beforehand

τὴν γοῦν ἐπὶ τέλει βασιλείαν αὐτοῦ Δανιὴλ ὁ 2.24
the at-any-rate at (the)-end kingdom his Daniel the
προφήτης συνορῶν θείῳ πνεύματι ὧδέ πως ἐθεοφορεῖτο,
prophet perceiving by-divine spirit thus somehow was-inspired
ἀνθρωπινώτερον τὴν θεοπτίαν ὑπογράφων. "ἐθεώρουν γὰρ"
more-humanly the vision-of-God describing I-beheld for
φησὶν "ἕως οὗ θρόνοι ἐτέθησαν, καὶ παλαιὸς ἡμερῶν
he-says until which thrones were-set and (an)-ancient of-days
ἐκάθητο. καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡσεὶ χιών, καὶ ἡ
sat and the garment his white as snow and the
θρὶξ τῆς κεφαλῆς αὐτοῦ ὡσεὶ ἔριον καθαρὸν, ὁ θρόνος
hair of-the head his as wool pure the throne
αὐτοῦ φλὸξ πυρὸς, οἱ τροχοὶ αὐτοῦ πῦρ φλέγον. ποταμὸς
his flame of-fire the wheels his fire burning (a)-river
πυρὸς εἵλκεν ἔμπροσθεν αὐτοῦ. χίλιαι χιλιάδες ἐλειτούργουν
of-fire drew before him thousand thousands ministered
αὐτῷ, καὶ μύριαι μυριάδες παρειστήκεισαν ἔμπροσθεν
to-him and ten-thousand ten-thousands stood-by before
αὐτοῦ. κριτήριον ἐκάθισε καὶ βίβλοι ἠνεῴχθησαν."
him judgment sat and books were-opened
καὶ ἐξῆς "ἐθεώρουν" φησὶ "καὶ ἰδοὺ μετὰ τῶν νεφελῶν 2.25
and next I-beheld he-says and behold with the clouds
τοῦ οὐρανοῦ ὡσεὶ υἱὸς ἀνθρώπου ἐρχόμενος, καὶ ἕως
of-the heaven as son of-man coming and until
τοῦ παλαιοῦ τῶν ἡμερῶν ἔφθασε, καὶ ἐνώπιον αὐτοῦ
the ancient of-the days he-came and before him
προσηνέχθη· καὶ αὐτῷ ἐδόθη ἡ ἀρχὴ καὶ ἡ τιμὴ καὶ
he-was-brought and to-him was-given the dominion and the honor and
ἡ βασιλεία, καὶ πάντες οἱ λαοὶ, φυλαὶ, γλῶσσαι αὐτῷ
the kingdom and all the peoples tribes tongues him

δουλεύουσιν. ἡ ἐξουσία αὐτοῦ ἐξουσία αἰώνιος, ἥτις οὐ
serve the authority his authority eternal which not
παρελεύσεται. καὶ ἡ βασιλεία αὐτοῦ οὐ διαφθαρήσεται."
shall-pass-away and the kingdom his not shall-be-destroyed

2.26 ταῦτα δὲ σαφῶς οὐκ ἐφ' ἕτερον, ἀλλ' ἐπὶ τὸν ἡμέτερον
these-things and clearly not to another but to the our
σωτῆρα, τὸν ἐν ἀρχῇ πρὸς τὸν θεὸν θεὸν λόγον
savior the in (the)-beginning with — God God word
ἀναφέροιτο ἂν, υἱὸν ἀνθρώπου διὰ τὴν ὑστάτην
would-be-referred — son of-man because-of the last
ἐνανθρώπησιν αὐτοῦ χρηματίζοντα.
incarnation his being-called

2.27 ἀλλὰ γὰρ ἐν οἰκείοις ὑπομνήμασι τὰς περὶ τοῦ σωτῆρος
but for in own commentaries the about the savior
ἡμῶν Ἰησοῦ Χριστοῦ προφητικὰς ἐκλογὰς συναγαγόντες,
our Jesus Christ prophetic selections having-gathered
ἀποδεικτικώτερόν τε τὰ περὶ αὐτοῦ δηλούμενα ἐν
more-demonstratively and the(-things) about him declared in
ἑτέροις συστήσαντες, τοῖς εἰρημένοις ἐπὶ τοῦ παρόντος
other(-works) having-established with-the said(-things) at the present
ἀρκεσθησόμεθα.
we-shall-be-content

Moses first gave the names Christ and Jesus their honor, calling the anointed high priest Christ and renaming his successor Jesus. Kings and prophets were anointed as types, but none of them made his followers Christians or was worshiped as Jesus is; he was anointed with the Spirit, as Isaiah and the Psalms foretell, and is priest after the order of Melchizedek. The Christian people is new, but its way of life is not: Abraham and the righteous before Moses lived as Christians in deed, without circumcision or sabbath, so the faith is the oldest religion of all.

Ὅτι δὲ καὶ αὐτὸ τοὔνομα τοῦ τε Ἰησοῦ καὶ δὴ καὶ τὸ 3.1
that and also very the-name — both of-Jesus and indeed also the
τοῦ Χριστοῦ παρ᾽ αὐτοῖς τοῖς πάλαι θεοφιλέσι προφήταις
— of-Christ among them the of-old God-loved prophets
τετίμητο ἤδη καιρὸς ἀποδεικνύναι.
had-been-honored already (it-is)-time to-show
σεπτὸν ὡς ἔνι μάλιστα καὶ ἔνδοξον τὸ Χριστοῦ ὄνομα 3.2
august as it-is-possible most and glorious the of-Christ name
πρῶτος αὐτὸς γνωρίσας Μωυσῆς, τύπους οὐρανίων
first himself having-made-known Moses types of-heavenly(-things)
καὶ σύμβολα μυστηριώδεις τε εἰκόνας ἀκολούθως χρησμῷ
and symbols mysterious and images in-accordance-with (the)-oracle
φήσαντι αὐτῷ "ὅρα, ποιήσεις πάντα κατὰ τὸν τύπον
having-said to-him see you-shall-make all-things according-to the pattern
τὸν δειχθέντα σοι ἐν τῷ ὄρει" παραδιδοὺς, ἀρχιερέα
the shown to-you in the mountain handing-down high-priest
θεοῦ, ὡς ἐνῆν μάλιστα δυνατὸν, ἄνθρωπον ἐπιφημίσας,
of-God as it-was most possible (a)-man having-named
τοῦτον Χριστὸν ἀναγορεύει. καὶ ταύτῃ γε τῇ κατὰ
this-one Christ he-proclaims and on-this at-least the in
τὴν ἀρχιερωσύνην ἀξίᾳ, πᾶσαν ὑπερβαλλούσῃ παρ᾽ αὐτῷ
the high-priesthood dignity all surpassing in his-view

τὴν ἐν ἀνθρώποις προεδρίαν, ἐπὶ τιμῇ καὶ δόξῃ τὸ
the among men precedence for honor and glory the
τοῦ Χριστοῦ περιτίθησιν ὄνομα. οὕτως ἄρα τὸν Χριστὸν
— of-Christ he-confers name thus after-all — Christ
θεῖόν τι χρῆμα ἠπίστατο.
divine some thing he-knew

3.3 ὁ δ' αὐτὸς καὶ τὴν τοῦ Ἰησοῦ προσηγορίαν εὖ μάλα
the and same also the — of-Jesus appellation well very
πνεύματι θείῳ προϊδὼν πάλιν τινὸς ἐξαιρέτου προνομίας
by-spirit divine having-foreseen again of-some exceptional privilege
καὶ ταύτην ἀξιοῖ. οὔποτε γοῦν πρότερον ἐκφωνηθὲν
also this deems-worthy never at-any-rate before uttered
εἰς ἀνθρώπους πρὶν ἢ Μωυσέα γνωσθῆναι τὸ τοῦ Ἰησοῦ
to men before than Moses to-be-known the — of-Jesus
πρόσρημα τούτῳ Μωυσῆς πρώτῳ καὶ μόνῳ περιτίθησιν,
title on-this-one Moses first and only confers
ὃν κατὰ τύπον αὖθις καὶ σύμβολον ἔγνω μετὰ τὴν
whom according-to type again and symbol he-knew after the
αὐτοῦ τελευτὴν διαδεξόμενον τὴν κατὰ πάντων ἀρχήν.
his end about-to-succeed-to the over all rule

3.4 οὐ πρότερον γοῦν τὸν αὐτοῦ διάδοχον τῇ τοῦ Ἰησοῦ
not before at-any-rate the his successor the — of-Jesus
κεχρημένον προσηγορίᾳ, ὀνόματι δὲ ἑτέρῳ τῷ Αὐσῇ,
having-used appellation by-name but another — Hoshea
ὅπερ οἱ γεννήσαντες αὐτῷ τέθειντο, καλούμενον, Ἰησοῦν
which the having-begotten(-him) for-him had-given called Jesus
αὐτὸς ἀναγορεύει, γέρας ὥσπερ τίμιον παντὸς πολὺ μεῖζον
he proclaims (a)-prize as precious than-every much greater
βασιλικοῦ διαδήματος τοὔνομα αὐτῷ δωρούμενος, ὅτι δὴ
royal diadem the-name to-him giving since indeed
καὶ αὐτὸς ὁ τοῦ Ναυῆ Ἰησοῦς τοῦ σωτῆρος ἡμῶν τὴν εἰκόνα
also he the — of-Nun Jesus of-the savior our the image

ἔφερε, τοῦ μόνου μετὰ Μωυσέα καὶ τὸ συμπέρασμα
bore of-the(-one) alone after Moses and the completion
τῆς δι᾽ ἐκείνου παραδοθείσης συμβολικῆς λατρείας, τῆς
of-the through him handed-down symbolic worship of-the
ἀληθοῦς καὶ καθαρωτάτης εὐσεβείας τὴν ἀρχὴν διαδεξαμένου.
true and most-pure piety the rule having-succeeded-to
καὶ Μωυσῆς μὲν ταύτῃ πῃ δυσὶ τοῖς κατ᾽ αὐτὸν ἀρετῇ 3.5
and Moses indeed in-this somehow to-two the in his(-time) in-virtue
καὶ δόξῃ παρὰ πάντα τὸν λαὸν προφέρουσιν ἀνθρώποις,
and glory beyond all the people excelling men
τῷ μὲν ἀρχιερεῖ, τῷ δὲ μετ᾽ αὐτὸν ἡγησομένῳ, τὴν
to-the indeed high-priest to-the and after him about-to-lead the
τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ προσηγορίαν ἐπὶ τιμῇ
of-the savior our Jesus Christ appellation for honor
τῇ μεγίστῃ περιτέθειται.
the greatest has-conferred
σαφῶς δὲ καὶ οἱ μετὰ ταῦτα προφῆται ὀνομαστὶ τὸν 3.6
clearly and also the after these-things prophets by-name —
Χριστὸν προαναφωνοῦσιν, ὁμοῦ τὴν μέλλουσαν ἔσεσθαι
Christ foretell at-once the about-to be
κατ᾽ αὐτοῦ συσκευὴν τοῦ Ἰουδαίων λαοῦ, ὁμοῦ δὲ καὶ τὴν
against him conspiracy of-the of-Jews people at-once and also the
τῶν ἐθνῶν δι᾽ αὐτοῦ κλῆσιν προμαρτυρόμενοι, τοτὲ
of-the nations through him calling testifying-beforehand at-one-time
μὲν ὧδέ πως Ἱερεμίας λέγων “πνεῦμα πρὸ προσώπου
indeed thus somehow Jeremiah saying (the)-breath before face
ἡμῶν Χριστὸς κύριος συνελήφθη ἐν ταῖς διαφθοραῖς
our Christ (the)-Lord was-taken in the destructions
αὐτῶν, οὗ εἴπαμεν ἐν τῇ σκιᾷ αὐτοῦ ζησόμεθα ἐν τοῖς
their of-whom we-said in the shadow his we-shall-live among the
ἔθνεσι,” τοτὲ δὲ ἀμηχανῶν Δαβὶδ, διὰ τούτων “ἵνα
nations at-another-time and perplexed David through these-words why

τί ἐφρύαξαν ἔθνη καὶ λαοὶ ἐμελέτησαν κενά; παρέστησαν
— *raged nations and peoples meditated vain(-things) stood-by*
οἱ βασιλεῖς τῆς γῆς, καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ
the kings of-the earth and the rulers were-gathered at the
αὐτὸ, κατὰ τοῦ κυρίου καὶ κατὰ τοῦ Χριστοῦ αὐτοῦ."
same(-place) against the Lord and against — Christ his
οἷς ἑξῆς ἐπιλέγει ἐξ αὐτοῦ δὴ προσώπου τοῦ Χριστοῦ
to-which next he-adds from very indeed (the)-person — of-Christ
"κύριος εἶπε πρός με, υἱός μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά
(the)-Lord said to me son my are you I today have-begotten
σε. αἴτησαι παρ' ἐμοῦ καὶ δώσω σοι ἔθνη τὴν κληρονομίαν
you ask from me and I-will-give you nations the inheritance
σου, καὶ τὴν κατάσχεσίν σου τὰ πέρατα τῆς γῆς."
your and the possession your the ends of-the earth

3.7 οὐ μόνους δὲ ἄρα τοὺς ἀρχιερωσύνῃ τετιμημένους,
not alone and after-all the with-high-priesthood honored
ἐλαίῳ σκευαστῷ τοῦ συμβόλου χριομένους ἕνεκα, τὸ
with-oil prepared of-the symbol anointed for-the-sake the
τοῦ Χριστοῦ κατεκόσμει παρ' Ἑβραίοις ὄνομα, ἀλλὰ καὶ
— *of-Christ adorned among Hebrews name but also*
τοὺς βασιλέας, οὓς καὶ αὐτοὺς νεύματι θείῳ προφῆται
the kings whom also themselves by-nod divine prophets
χρίοντες εἰκονικούς τινας Χριστοὺς ἀπειργάζοντο, ὅτι δὴ
anointing image-like some Christs made since indeed
καὶ αὐτοὶ τῆς τοῦ μόνου καὶ ἀληθοῦς Χριστοῦ τοῦ κατὰ
also they of-the of-the only and true Christ the over
πάντων βασιλεύοντος θείου λόγου βασιλικῆς καὶ ἀρχικῆς
all reigning divine word royal and ruling
ἐξουσίας τοὺς τύπους δι' ἑαυτῶν ἔφερον.
authority the types through themselves bore

ἤδη δὲ καὶ αὐτῶν τῶν προφητῶν τινὰς διὰ χρίσματος 3.8
already and also of-very the prophets some through anointing
Χριστοὺς ἐν τύπῳ γεγονέναι παρειλήφαμεν, ὡς τούτους
Christs in type to-have-become we-have-received so-that these
ἅπαντας τὴν ἐπὶ τὸν ἀληθῆ Χριστὸν, τὸν ἔνθεον καὶ
all the to the true Christ the divine and
οὐράνιον λόγον, ἀναφορὰν ἔχειν, μόνον ἀρχιερέα τῶν
heavenly word reference to-have alone high-priest of-the
ὅλων καὶ μόνον ἁπάσης κτίσεως βασιλέα καὶ μόνον
universe and alone of-all creation king and alone
προφητῶν ἀρχιπροφήτην τοῦ πατρὸς τυγχάνοντα.
of-prophets chief-prophet of-the father being
τούτου δ' ἀπόδειξις τὸ μηδένα πω τῶν πάλαι διὰ 3.9
of-this and (the)-proof the no-one ever of-the of-old through
τοῦ συμβόλου κεχρισμένων, μήτε ἱερέων μήτε βασιλέων
the symbol anointed neither of-priests nor of-kings
μήτε μὴν προφητῶν, τοσαύτην ἀρετῆς ἐνθέου δύναμιν
nor indeed of-prophets so-great of-virtue divine power
κτήσασθαι, ὅσην ὁ σωτὴρ καὶ κύριος ἡμῶν Ἰησοῦς
to-have-acquired as-great-as the savior and Lord our Jesus
ὁ μόνος καὶ ἀληθινὸς Χριστὸς ἐπιδέδεικται.
the only and true Christ has-displayed
οὐδείς γέ τοι ἐκείνων καίπερ ἀξιώματι καὶ τιμῇ ἐπὶ 3.10
no-one at-least surely of-those although in-dignity and honor for
πλείσταις ὅσαις γενεαῖς παρὰ τοῖς οἰκείοις διαλαμψάντων
very many generations among the own(-people) having-shone
τοὺς ὑπηκόους πώποτε ἐκ τῆς περὶ αὐτοὺς εἰκονικῆς τοῦ
the subjects ever from the about themselves image-like —
Χριστοῦ προσρήσεως Χριστιανοὺς ἐπεφήμισεν· ἀλλ' οὐδὲ
of-Christ appellation Christians named but not-even
σεβάσμιός τινι τούτων πρὸς τῶν ὑπηκόων ὑπῆρξε τιμή·
venerable to-any of-these from the subjects was honor

ἀλλ᾽ οὐδὲ μετὰ τὴν τελευτὴν τοσαύτη διάθεσις, ὡς καὶ
but not-even after the end so-great devotion as also
ὑπεραποθνήσκειν ἑτοίμως ἔχειν τοῦ τιμωμένου·
to-die-for(-him) readily to-be(-disposed) of-the(-one) honored
ἀλλ᾽ οὐδὲ πάντων τῶν ἀνὰ τὴν οἰκουμένην ἐθνῶν
but not-even of-all the throughout the inhabited-world nations
περί τινα τῶν τότε τοσαύτη γέγονε κίνησις, ἐπεὶ μηδὲ
about any of-the then so-great has-been movement since not
τοσοῦτον ἐν ἐκείνοις ἡ τοῦ συμβόλου δύναμις οἵα τε ἦν
so-much in those the of-the symbol power able — was
ἐνεργεῖν, ὅσον ἡ τῆς ἀληθείας παράστασις διὰ τοῦ
to-work as-much-as the of-the truth presentation through the
σωτῆρος ἡμῶν ἐνδεικνυμένη·
savior our shown

3.11 ὃς οὔτε σύμβολα καὶ τύπους ἀρχιερωσύνης παρά
who neither symbols and types of-high-priesthood from
του λαβὼν, ἀλλ᾽ οὐδὲ γένος τὸ περὶ σῶμα ἐξ
anyone having-received but nor race the as-to body from
ἱερωμένων κατάγων, οὐδ᾽ ἀνδρῶν δορυφορίαις ἐπὶ
consecrated(-men) deriving nor of-men by-bodyguards to
βασιλείαν προαχθεὶς, οὐδὲ μὴν προφήτης ὁμοίως τοῖς
kingship having-been-advanced nor indeed prophet like to-the
πάλαι γενόμενος, οὐδ᾽ ἀξίας ὅλως ἤ τινος παρὰ Ἰουδαίοις
of-old having-become nor of-dignity at-all or of-any among Jews
τυχὼν προεδρίας, ὅμως τοῖς πᾶσιν εἰ καὶ μὴ τοῖς
having-obtained precedence nevertheless with-the all if even not with-the
συμβόλοις, ἀλλ᾽ αὐτῇ γε τῇ ἀληθείᾳ παρὰ τοῦ πατρὸς
symbols but with-very at-least the truth from the father
κεκόσμητο.
had-been-adorned

οὐχ ὁμοίων δ' οὖν οἷς προειρήκαμεν τυχὼν, 3.12
not like-things but then to-which-things we-have-said-before having-obtained
πάντων ἐκείνων καὶ Χριστὸς μᾶλλον ἀνηγόρευται. καὶ
of-all those also Christ more has-been-proclaimed and
ὡσὰν μόνος καὶ ἀληθὴς αὐτὸς ὢν ὁ Χριστὸς τοῦ θεοῦ
as alone and true himself being — Christ — of-God
Χριστιανῶν τὸν πάντα κόσμον τῆς ὄντως σεμνῆς καὶ
of-Christians the whole world of-the truly august and
ἱερᾶς αὐτοῦ προσηγορίας κατέπλησεν, οὐκέτι τύπους οὐδὲ
holy his appellation filled no-longer types nor
εἰκόνας, ἀλλ' αὐτὰς γυμνὰς ἀρετὰς καὶ βίον οὐράνιον
images but very bare virtues and life heavenly
αὐτοῖς ἀληθείας δόγμασι τοῖς θιασώταις παραδοίς.
to-them of-truth by-doctrines to-the initiates having-handed-down
τό τε χρῖσμα, οὐ τὸ διὰ σωμάτων σκευαστὸν, ἀλλ' 3.13
the and anointing not the through bodies prepared but
αὐτὸ δὴ πνεύματι θείῳ τὸ θεοπρεπὲς, μετοχῇ τῆς
very indeed by-spirit divine the God-befitting(-one) by-participation of-the
ἀγεννήτου καὶ πατρικῆς θεότητος ἀπειλήφει. ὃ καὶ
unbegotten and paternal godhead he-had-received which also
αὐτὸ πάλιν Ἠσαίας διδάσκει, ὡσὰν ἐξ αὐτοῦ Χριστοῦ
very again Isaiah teaches as from very Christ
ὧδέ πως ἀναβοῶν "πνεῦμα κυρίου ἐπ' ἐμὲ, οὗ
thus somehow crying-out (the)-spirit of-(the)-Lord upon me of-which
εἵνεκεν ἔχρισέ με, εὐαγγελίσασθαι πτωχοῖς ἀπέσταλκέ
because he-anointed me to-preach-good-news to-poor he-has-sent
με, κηρῦξαι αἰχμαλώτοις ἄφεσιν καὶ τυφλοῖς ἀνάβλεψιν."
me to-proclaim to-captives release and to-blind recovery-of-sight
καὶ οὐ μόνος γε Ἠσαίας, ἀλλὰ καὶ Δαβὶδ εἰς τὸ 3.14
and not alone at-least Isaiah but also David to the
αὐτοῦ πρόσωπον ἀναφωνεῖ λέγων "ὁ θρόνος σου, θεὸς,
his person cries-out saying the throne your O-God

εἰς τὸν αἰῶνα τοῦ αἰῶνος, ῥάβδος εὐθύτητος ἡ ῥάβδος
for the age of-the age (a)-rod of-uprightness the rod
τῆς βασιλείας σου. ἠγάπησας δικαιοσύνην καὶ ἐμίσησας
of-the kingdom your you-loved righteousness and hated
ἀνομίαν· διὰ τοῦτο ἔχρισέ σε ὁ θεὸς ὁ θεός σου
lawlessness because-of this anointed you — God — God your
ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου." ἐν οἷς ὁ
(with)-oil of-gladness beyond the partners your in which the
λόγος ἐν μὲν τῷ πρώτῳ στίχῳ θεὸν αὐτὸν ἐπιφημίζει,
word in indeed the first verse God him names
ἐν δὲ τῷ δευτέρῳ σκήπτρῳ βασιλικῷ τιμᾷ.
in and the second with-scepter royal honors(-him)
3.15 εἶθ' ἑξῆς ὑποβὰς μετὰ τὴν ἔνθεον καὶ βασιλικὴν
then next having-gone-down after the divine and royal
δύναμιν τρίτῃ τάξει Χριστὸν αὐτὸν γεγονότα ἐλαίῳ,
power in-third rank Christ him become with-oil
οὐ τῷ ἐξ ὕλης σωμάτων, ἀλλὰ τῷ ἐνθέῳ τῆς
not with-the from matter of-bodies but with-the divine of-the
ἀγαλλιάσεως ἠλειμμένον παρίστησι, παρὸ καὶ τὸ ἐξαίρετον
gladness anointed presents wherefore also the exceptional
αὐτοῦ καὶ πολὺ κρεῖττον καὶ διάφορον τῶν πάλαι διὰ
his and much better and different from-the of-old through
τῶν εἰκόνων σωματικώτερον κεχρισμένων ὑποσημαίνει.
the images more-bodily anointed signifies
3.16 καὶ ἀλλαχοῦ δὲ ὁ αὐτὸς ὧδέ πως τὰ περὶ αὐτοῦ
and elsewhere too the same thus somehow the(-things) about him
δηλοῖ λέγων "εἶπεν ὁ κύριος τῷ κυρίῳ μου, κάθου ἐκ
declares saying said the Lord to-the Lord my sit at
δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν
(the)-right my until — I-put the enemies your (a)-footstool of-the
ποδῶν σου," καὶ "ἐκ γαστρὸς πρὸ ἑωσφόρου ἐγέννησά
feet your and from (the)-womb before (the)-morning-star I-begot

σε. ὤμοσε κύριος καὶ οὐ μεταμεληθήσεται· σὺ εἶ ἱερεὺς
you swore (the)-Lord and not will-repent you are priest
εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ."
for the age according-to the order of-Melchizedek
οὗτος δὲ εἰσάγεται ἐν τοῖς ἱεροῖς λόγοις ὁ Μελχισεδὲκ, 3.17
this-one and is-introduced in the sacred words — Melchizedek
ἱερεὺς τοῦ θεοῦ τοῦ ὑψίστου, οὐκ ἐν σκευαστῷ τινι
priest — of-God the most-high not in prepared any
χρίσματι ἀναδεδειγμένος, ἀλλ' οὐδὲ διαδοχῇ γένους
anointing appointed but nor by-succession of-race
προσήκων τῇ καθ' Ἑβραίους ἱερωσύνῃ. διὸ κατὰ
belonging to-the among Hebrews priesthood wherefore according-to
τὴν αὐτοῦ τάξιν, ἀλλ' οὐ κατὰ τὴν τῶν ἄλλων
the his order but not according-to the of-the others
σύμβολα καὶ τύπους ἀνειληφότων Χριστὸς καὶ ἱερεὺς μεθ'
symbols and types having-received Christ and priest with
ὅρκου παραλήψεως ὁ σωτὴρ ἡμῶν ἀνηγόρευται.
oath of-taking-up the savior our has-been-proclaimed
ὅθεν οὐδὲ σωματικῶς παρὰ Ἰουδαίοις χρισθέντα αὐτὸν ἡ 3.18
whence nor bodily among Jews anointed him the
ἱστορία παραδίδωσιν, ἀλλ' οὐδ' ἐκ φυλῆς τῶν ἱερωμένων
history hands-down but nor from tribe of-the consecrated
γενόμενον, ἐξ αὐτοῦ δὲ τοῦ θεοῦ πρὸ ἑωσφόρου μὲν,
born from very and — God before (the)-morning-star indeed
τουτέστι πρὸ τῆς τοῦ κόσμου συστάσεως οὐσιωμένον,
that-is before the of-the world constitution given-being
ἀθάνατον δὲ καὶ ἀγήρω τὴν ἱερωσύνην εἰς τὸν ἄπειρον
immortal but and ageless the priesthood to the infinite
αἰῶνα διακατέχοντα.
age holding

3.19 τῆς δ᾽ εἰς αὐτὸν γενομένης ἀσωμάτου καὶ ἐνθέου χρίσεως
of-the and to him having-come incorporeal and divine anointing
μέγα καὶ ἐναργὲς τεκμήριον τὸ μόνον αὐτὸν ἐξ ἁπάντων
(a)-great and clear proof the alone him of all
τῶν πώποτε εἰσέτι καὶ νῦν παρὰ πᾶσιν ἀνθρώποις καθ᾽
the ever even-still and now among all men throughout
ὅλου τοῦ κόσμου Χριστὸν ἐπιφημίζεσθαι, ὁμολογεῖσθαί τε
whole the world Christ to-be-named to-be-confessed both
καὶ μαρτυρεῖσθαι πρὸς ἁπάντων ἐπὶ τῇ προσηγορίᾳ, παρά
and to-be-attested by all for the appellation among
τε Ἕλλησι καὶ βαρβάροις μνημονεύεσθαι, καὶ εἰσέτι καὶ
both Greeks and barbarians to-be-remembered and even-still and
νῦν παρὰ τοῖς ἀνὰ τὴν οἰκουμένην αὐτοῦ θιασώταις
now among the throughout the inhabited-world his initiates
τιμᾶσθαι μὲν ὡς βασιλέα, θαυμάζεσθαι δὲ ὑπὲρ προφήτην,
to-be-honored indeed as king to-be-admired and beyond (a)-prophet
δοξάζεσθαί τε ὡσὰν ἀληθῆ καὶ μόνον θεοῦ ἀρχιερέα,
to-be-glorified and as true and only of-God high-priest
καὶ ἐπὶ πᾶσι τούτοις οἷα θεοῦ λόγον προόντα καὶ πρὸ
and upon all these as of-God word pre-existing and before
αἰώνων ἁπάντων οὐσιωμένον, τὴν σεβάσμιον τιμὴν παρὰ
ages all given-being the venerable honor from
τοῦ πατρὸς ὑπειληφότα, καὶ προσκυνεῖσθαι ὡσὰν θεόν.
the father having-received and to-be-worshiped as God

3.20 τό γε μὴν ἁπάντων παραδοξότατον, ὅτι μὴ φωναῖς
the at-least indeed of-all most-marvelous that not with-voices
αὐτὸ μόνον καὶ ῥημάτων ψόφοις αὐτὸν γεραίρομεν οἱ
itself only and of-words with-sounds him we-honor the
καθωσιωμένοι αὐτῷ, ἀλλὰ καὶ πάσῃ διαθέσει ψυχῆς, ὡς καὶ
consecrated to-him but also with-all disposition of-soul so-as even
αὐτῆς προτιμᾶν τῆς ἑαυτῶν ζωῆς τὴν εἰς αὐτὸν μαρτυρίαν.
itself to-prefer than-the of-ourselves life the to him witness

Ταῦτα μὲν οὖν ἀναγκαίως πρὸ τῆς ἱστορίας ἐνταῦθά 4.1
these-things indeed then necessarily before the history here
μοι κείσθω, ὡς ἂν μὴ νεώτερόν τις εἶναι νομίσειε τὸν
for-me let-be-set so-that — not more-recent anyone to-be should-think the
σωτῆρα καὶ κύριον ἡμῶν Ἰησοῦν τὸν Χριστὸν διὰ τοὺς
savior and Lord our Jesus — Christ because-of the
τῆς ἐνσάρκου πολιτείας αὐτοῦ χρόνους. ἵνα δὲ μηδὲ τὴν
of-the incarnate conduct his times that and not the
διδασκαλίαν αὐτοῦ νέαν εἶναι καὶ ξένην, ὡσὰν ὑπὸ νέου
teaching his new to-be and strange as by (a)-new
καὶ μηδὲν τῶν λοιπῶν διαφέροντος ἀνθρώπου συστᾶσάν
and nothing from-the rest differing man composed
τις ὑπονοήσειε, φέρε βραχέα καὶ περὶ τούτου διαλάβωμεν.
anyone should-suspect come brief(-words) also about this let-us-discuss
ἄρτι μὲν ὁμολογουμένως τῆς τοῦ σωτῆρος ἡμῶν Ἰησοῦ 4.2
just-now indeed confessedly the of-the savior our Jesus
Χριστοῦ παρουσίας νεωστὶ πᾶσιν ἀνθρώποις ἐπιλαμψάσης,
Christ presence newly to-all men having-shone-forth
νέον ὁμολογουμένως ἔθνος οὐ μικρὸν οὐδ' ἐπὶ γωνίας
new confessedly (a)-nation not small nor in corner
ποι γῆς ἱδρυμένον, ἀλλὰ καὶ πάντων τῶν ἐθνῶν
somewhere of-earth settled but also of-all the nations
πολυανθρωπότατόν τε καὶ θεοσεβέστατον, ταύτῃ τε
most-populous both and most-godly in-this both
ἀνώλεθρον καὶ ἀήττητον, ᾗ καὶ εἰς ἀεὶ τῆς παρὰ θεοῦ
indestructible and invincible in-that also for ever the from God
βοηθείας τυγχάνει, χρόνων προθεσμίαις ἀρρήτοις ἀθρόως
help it-obtains of-times at-appointed-ends ineffable all-at-once
οὕτως ἀναπέφηνε, τὸ παρὰ τοῖς πᾶσι τῇ τοῦ Χριστοῦ
thus has-appeared the among the all with-the — of-Christ
προσηγορίᾳ τετιμημένον.
appellation honored

4.3 τοῦτο καὶ προφητῶν κατεπλάγη τις θείου πνεύματος
at-this also of-prophets was-astounded one of-divine spirit
ὀφθαλμῷ τὸ μέλλον ἔσεσθαι προθεωρήσας, ὡς καὶ τάδε
with-eye the about-to be having-foreseen so-as also these-words
ἀναφθέγξασθαι "τίς ἤκουσε τοιαῦτα, καὶ τίς ἐλάλησεν
to-utter who heard such-things and who spoke
οὕτως; εἰ ὤδινε γῆ ἐν μιᾷ ἡμέρᾳ, καὶ εἰ ἐτέχθη
thus if travailed (the)-earth in one day and if was-born
ἔθνος εἰσάπαξ." ὑποσημαίνει δέ πως καὶ τὴν μέλλουσαν
(a)-nation at-once indicates and somehow also the about-to-be
ὁ αὐτὸς προσηγορίαν λέγων "τοῖς δὲ δουλεύουσί μοι
the same appellation saying to-those and serving me
κληθήσεται ὄνομα καινὸν, ὃ εὐλογηθήσεται ἐπὶ τῆς γῆς."
shall-be-called (a)-name new which shall-be-blessed upon the earth
4.4 ἀλλ' εἰ καὶ νέοι σαφῶς ἡμεῖς, καὶ τοῦτο καινὸν ὄντως ὄνομα
but if even new clearly we and this new truly name
τὸ Χριστιανῶν ἀρτίως παρὰ πᾶσιν ἔθνεσι γνωρίζεται, ὁ βίος
the of-Christians lately among all nations is-made-known the life
δ' οὖν ὅμως καὶ τῆς ἀγωγῆς ὁ τρόπος αὐτοῖς εὐσεβείας
but then nevertheless and of-the conduct the manner with-very of-piety
δόγμασιν ὅτι μὴ ἔναγχος ὑφ' ἡμῶν ἐπιπέπλασται, ἐκ
doctrines that not recently by us has-been-fabricated from
πρώτης δὲ ὡς εἰπεῖν ἀνθρωπογονίας φυσικαῖς ἐννοίαις τῶν
(the)-first but as to-say creation-of-man by-natural notions of-the
πάλαι θεοφιλῶν ἀνδρῶν κατωρθοῦτο, ὧδέ πως ἐπιδείξομεν.
of-old God-loved men was-practiced thus somehow we-shall-show
4.5 οὐ νέον, ἀλλὰ καὶ παρὰ πᾶσιν ἀνθρώποις ἀρχαιότητι
not new but also among all men for-antiquity
τετιμημένον ἔθνος, τοῖς πᾶσι καὶ αὐτὸ γνώριμον, τὸ
honored (a)-nation to-the all also itself known the
Ἑβραίων τυγχάνει. λόγοι δὴ παρὰ τούτῳ καὶ γράμματα
of-Hebrews happens-to-be accounts indeed among this(-nation) and writings

παλαιοὺς ἄνδρας περιέχουσι, σπανίους μὲν καὶ ἀριθμῷ
old men contain rare indeed and in-number
βραχεῖς, ἀλλ᾽ ὅμως εὐσεβείᾳ καὶ δικαιοσύνῃ καὶ πάσῃ τῇ
few but nevertheless in-piety and righteousness and all the
λοιπῇ διενεγκόντας ἀρετῇ, πρὸ μέν γε τοῦ κατακλυσμοῦ
other having-excelled virtue before indeed at-least the flood
διαφόρους, μετὰ δὲ καὶ τοῦτον ἑτέρους τῶν τε τοῦ Νῶε
different(-ones) after and also this other(-ones) of-the both — of-Noah
παίδων καὶ ἀπογόνων, ἀτὰρ καὶ τὸν Ἀβραὰμ, ὃν ἀρχηγὸν
children and descendants but also — Abraham whom (as)-founder
καὶ προπάτορα σφῶν αὐτῶν παῖδες Ἑβραίων αὐχοῦσι.
and forefather of-them own children of-Hebrews boast
πάντας δὴ ἐκείνους ἐπὶ δικαιοσύνῃ μεμαρτυρημένους, ἐξ 4.6
all indeed those for righteousness attested from
αὐτοῦ Ἀβραὰμ ἐπὶ τὸν πρῶτον ἀνιοῦσιν ἄνθρωπον, ἔργῳ
very Abraham to the first going-up man in-deed
Χριστιανοὺς εἰ καὶ μὴ ὀνόματι προσειπών τις οὐκ ἂν
Christians if even not in-name having-called one not —
ἐκτὸς βάλοι τῆς ἀληθείας.
outside would-throw of-the truth
ὃ γάρ τοι δηλοῦν ἐθέλει τοὔνομα τὸ Χριστιανοῦ, ἄνδρα 4.7
what for surely to-show wishes the-name the of-Christian (a)-man
διὰ τῆς τοῦ Χριστοῦ γνώσεως καὶ διδασκαλίας, σωφροσύνῃ
through the — of-Christ knowledge and teaching in-temperance
καὶ δικαιοσύνῃ, καρτερίᾳ τε βίου καὶ ἀρετῆς ἀνδρείᾳ,
and righteousness in-endurance and of-life and of-virtue in-courage
εὐσεβείας τε ὁμολογίᾳ ἑνὸς καὶ μόνου τοῦ ἐπὶ πάντων θεοῦ
of-piety and in-confession of-one and only the over all God
διαπρέπειν, τοῦτο πᾶν ἐκείνοις οὐ χεῖρον ἡμῶν ἐσπουδάζετο.
to-excel this all by-those not worse than-us was-pursued

4.8 οὔτ᾽ οὖν σώματος αὐτοῖς περιτομῆς ἔμελεν, ὅτι μηδὲ
neither then of-body to-them circumcision mattered since not-even
ἡμῖν, οὔτε σαββάτων ἐπιτηρήσεως, ὅτι μηδὲ ἡμῖν· ἀλλ᾽
to-us nor of-sabbaths observance since not-even to-us but
οὐδὲ τῶν τοιῶνδε τροφῶν παραφυλακῆς, οὐδὲ τῶν ἄλλων
nor of-the such foods guarding nor of-the other
διαστολῆς, ὅσα τοῖς μετέπειτα πρῶτος ἁπάντων
distinction which-things to-the later first of-all
Μωυσῆς ἀρξάμενος ἐν συμβόλοις τελεῖσθαι παραδέδωκεν,
Moses having-begun in symbols to-be-performed has-handed-down
ὅτι μηδὲ νῦν Χριστιανῶν τὰ τοιαῦτα· ἀλλὰ καὶ σαφῶς
since not-even now of-Christians the such-things but also clearly
αὐτὸν ᾔδεσαν τὸν Χριστὸν τοῦ θεοῦ, εἴ γε ὤφθαι
him they-knew — Christ — of-God if at-least to-have-appeared
μὲν τῷ Ἀβραὰμ, χρηματίσαι δὲ τῷ Ἰσαὰκ, λελαληκέναι
indeed — to-Abraham to-have-given-oracles and — to-Isaac to-have-spoken
δὲ τῷ Ἰακὼβ, Μωυσεῖ τε καὶ τοῖς μετὰ ταῦτα
and — to-Jacob to-Moses both and to-the after these-things
προφήταις ὡμιληκέναι προδέδεικται.
prophets to-have-conversed has-been-shown

4.9 ἔνθεν αὐτοὺς δὴ τοὺς θεοφιλεῖς ἐκείνους εὕροις ἂν καὶ
hence them indeed the God-loved those you-would-find — also
τῆς τοῦ Χριστοῦ κατηξιωμένους προσωνυμίας, κατὰ τὴν
of-the — of-Christ deemed-worthy appellation according-to the
φάσκουσαν περὶ αὐτῶν φωνήν "μὴ ἅψησθε τῶν χριστῶν
saying about them utterance not touch the anointed(-ones)
μου, καὶ ἐν τοῖς προφήταις μου μὴ πονηρεύεσθε."
my and in the prophets my not do-evil

4.10 ὥστε σαφῶς πρώτην ἡγεῖσθαι δεῖν καὶ πάντων
so-that clearly first to-consider to-be-needful and of-all
παλαιτάτην τε καὶ ἀρχαιοτάτην θεοσεβείας εὕρεσιν,
most-ancient both and most-old of-godliness (the)-discovery

αὐτῶν ἐκείνων δὴ τῶν ἀμφὶ τὸν Ἀβραὰμ θεοφιλῶν
of-very those indeed the around — Abraham God-loved
ἀνδρῶν, τὴν ἀρτίως διὰ τῆς τοῦ Χριστοῦ διδασκαλίας
men the lately through the — of-Christ teaching
πᾶσιν ἔθνεσι κατηγγελμένην.
to-all nations proclaimed
εἰ δὲ δὴ μακρῷ ποθ' ὕστερον χρόνῳ περιτομῆς 4.11
if and indeed long at-some-time later in-time of-circumcision
φασι τὸν Ἀβραὰμ ἐντολὴν εἰληφέναι, ἀλλά γε πρὸ
they-say — Abraham commandment to-have-received but at-least before
ταύτης δικαιοσύνην διὰ πίστεως μαρτυρηθεὶς ἀνείρηται,
this righteousness through faith attested he-is-recorded
ὧδέ πως φάσκοντος τοῦ θείου λόγου "ἐπίστευσε δὲ
thus somehow saying the divine word believed and
Ἀβραὰμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην."
Abraham — God and it-was-reckoned to-him for righteousness
καὶ δὴ τοιούτῳ πρὸ τῆς περιτομῆς γεγονότι χρησμὸς 4.12
and indeed to-such-a-one before the circumcision having-become (an)-oracle
ὑπὸ τοῦ φήναντος ἑαυτὸν αὐτῷ θεοῦ (οὗτος δ' ἦν
by — having-revealed himself to-him God this-one and was
αὐτὸς ὁ Χριστὸς ὁ τοῦ θεοῦ λόγος) περὶ τῶν ἐν
very — Christ the — of-God word about the(-ones) in
τοῖς μετέπειτα χρόνοις τὸν ὅμοιον αὐτῷ δικαιοῦσθαι
the later times the like to-him to-be-justified
τρόπον μελλόντων ῥήμασιν αὐτοῖς προεπήγγελται λέγων
manner about-to in-words very he-has-promised-before saying
"καὶ ἐνευλογηθήσονται ἐν σοὶ πᾶσαι αἱ φυλαὶ τῆς γῆς.
and shall-be-blessed in you all the tribes of-the earth
καὶ ὡς ὅτι ἔσται εἰς ἔθνος μέγα καὶ πολύ. καὶ
and as that he-shall-be into (a)-nation great and numerous and
ἐνευλογηθήσονται ἐν αὐτῷ πάντα τὰ ἔθνη τῆς γῆς."
shall-be-blessed in him all the nations of-the earth

4.13 τούτῳ δὲ καὶ ἐπιστῆσαι εἰς ἡμᾶς ἐκπεπληρωμένῳ πάρεστι.
this and also to-observe in us fulfilled it-is-possible
πίστει μὲν γὰρ ἐκεῖνος τῇ εἰς τὸν ὀφθέντα αὐτῷ
by-faith indeed for that-one the in the having-appeared to-him
τοῦ θεοῦ λόγον τὸν Χριστὸν δεδικαίωτο, πατρῴας μὲν
— of-God word — Christ had-been-justified paternal indeed
ἀποστὰς δεισιδαιμονίας καὶ πλάνης βίου προτέρας, ἕνα
having-departed-from superstition and error of-life former one
δὲ τὸν ἐπὶ πάντων ὁμολογήσας θεὸν, καὶ τοῦτον ἔργοις
and the over all having-confessed God and him by-works
ἀρετῆς, οὐχὶ δὲ θρησκείᾳ νόμου τοῦ μετὰ ταῦτα Μωυσέως
of-virtue not but by-worship of-law the after these-things of-Moses
θεραπεύσας. τοιούτῳ τε ὄντι εἴρητο ὅτι δὴ πᾶσαι αἱ
having-served to-such and being it-had-been-said that indeed all the
φυλαὶ τῆς γῆς καὶ πάντα τὰ ἔθνη ἐν αὐτῷ εὐλογηθήσονται.
tribes of-the earth and all the nations in him shall-be-blessed

4.14 ἔργοις δὲ λόγων ἐναργεστέροις ἐπὶ τοῦ παρόντος παρὰ
by-works and than-words clearer at the present among
μόνοις Χριστιανοῖς καθ' ὅλης τῆς οἰκουμένης ἀσκούμενος
only Christians throughout whole the inhabited-world practiced
αὐτὸς ἐκεῖνος ὁ τῆς θεοσεβείας τοῦ Ἀβραὰμ ἀναπέφηνε
very that the of-the godliness — of-Abraham has-appeared
τρόπος.
manner

4.15 τί δὴ οὖν λοιπὸν ἐμποδὼν ἂν εἴη, μὴ οὐχὶ ἕνα καὶ
what indeed then further (in-the)-way — would-be not not one and
τὸν αὐτὸν βίον τε καὶ τρόπον εὐσεβείας ἡμῖν τε τοῖς ἀπὸ
the same life both and manner of-piety for-us both the from
Χριστοῦ καὶ τοῖς πρόπαλαι θεοφιλέσιν ὁμολογεῖν; ὥστε μὴ
Christ and for-the long-ago God-loved to-confess so-that not
νέαν καὶ ξένην, ἀλλ' εἰ δεῖ φάναι ἀληθεύοντα, πρώτην
new and strange but if one-must to-say speaking-truly first

ὑπάρχειν καὶ μόνην καὶ ἀληθῆ κατόρθωσιν εὐσεβείας τὴν
to-be and only and true achievement of-piety the
διὰ τῆς τοῦ Χριστοῦ διδασκαλίας παραδοθεῖσαν ἡμῖν
through the — of-Christ teaching handed-down to-us
ἀποδείκνυσθαι. καὶ ταῦτα μὲν ὧδε ἐχέτω.
to-be-shown and these-things indeed thus let-be

III · THE BIRTH UNDER AUGUSTUS AND THE REIGN OF HEROD

Christ was born at Bethlehem in the forty-second year of Augustus, at the first census under Quirinius, which Josephus also records with the revolt of Judas the Galilean. With Herod, a foreigner, the rulers from Judah failed, as Moses' prophecy foretold, and the high priests became appointees. Eusebius reconciles the genealogies of Matthew and Luke by Africanus' account of levirate marriage and records how Herod burned the Hebrew registers. Herod's massacre of the infants is followed by his own death, which Josephus describes in loathsome detail.

Φέρε δὲ ἤδη μετὰ τὴν δέουσαν προκατασκευὴν τῆς 5.1
come and now after the needful preparation of-the
προτεθείσης ἡμῖν ἐκκλησιαστικῆς ἱστορίας ἤδη λοιπὸν ἀπὸ
proposed to-us ecclesiastical history now henceforth from
τῆς ἐνσάρκου τοῦ σωτῆρος ἡμῶν ἐπιφανείας οἷά τινος
the incarnate of-the savior our appearance as-if some
ὁδοιπορίας ἐφαψώμεθα, τὸν τοῦ λόγου πατέρα θεὸν καὶ
journey let-us-set-out-on the of-the word father God and
τὸν δηλούμενον αὐτὸν Ἰησοῦν Χριστὸν τὸν σωτῆρα καὶ
the manifested himself Jesus Christ the savior and
κύριον ἡμῶν, τὸν οὐράνιον τοῦ θεοῦ λόγον βοηθὸν ἡμῖν καὶ
Lord our the heavenly — of-God word (as)-helper for-us and
συνεργὸν τῆς κατὰ τὴν διήγησιν ἀληθείας ἐπικαλεσάμενοι.
fellow-worker of-the in the narrative truth having-invoked

5.2 ἦν δὴ οὖν τοῦτο δεύτερον καὶ τεσσαρακοστὸν ἔτος
it-was indeed then this (the)-second and fortieth year
τῆς Αὐγούστου βασιλείας, Αἰγύπτου δ' ὑποταγῆς καὶ
of-the of-Augustus reign of-Egypt and of-(the)-subjection and
τελευτῆς Ἀντωνίου καὶ Κλεοπάτρας, εἰς ἣν ὑστάτην
of-(the)-death of-Antony and Cleopatra in whom last
ἡ κατ' Αἴγυπτον τῶν Πτολεμαίων κατέληξε δυναστεία,
the in Egypt of-the Ptolemies ended dynasty
ὄγδοον ἔτος καὶ εἰκοστὸν, ὁπηνίκα ὁ σωτὴρ ἡμῶν καὶ
(the)-eighth year and twentieth when the savior our and
κύριος Ἰησοῦς Χριστὸς ἐπὶ τῆς τότε ἀπογραφῆς πρώτης,
Lord Jesus Christ at the then enrollment first
ἡγεμονεύοντος Κυρινίου τῆς Συρίας, ἀκολούθως ταῖς περὶ
governing Quirinius — Syria in-accordance-with the about
αὐτοῦ προφητείαις, ἐν Βηθλεὲμ γεννᾶται τῆς Ἰουδαίας.
him prophecies in Bethlehem is-born — of-Judea

5.3 ταύτης δὲ τῆς κατὰ Κυρίνιον ἀπογραφῆς καὶ ὁ τῶν
this and the under Quirinius enrollment also the of-the
παρ' Ἑβραίοις ἐπισημότατος ἱστορικῶν Φλαύιος Ἰώσηπος
among Hebrews most-famous historians Flavius Josephus
μνημονεύει, καὶ ἄλλην ἐπισυνάπτων ἱστορίαν περὶ τῆς
mentions also another adding history about the
τῶν Γαλιλαίων κατὰ τοὺς αὐτοὺς ἐπιφυείσης χρόνους
of-the Galileans at the same having-sprung-up times
αἱρέσεως, ἧς καὶ παρ' ἡμῖν ὁ Λουκᾶς ἐν ταῖς Πράξεσι
sect of-which also among us — Luke in the Acts
μνήμην ὧδέ πως λέγων πεποίηται "μετὰ τοῦτον ἀνέστη
mention thus somehow saying has-made after this-one rose-up
Ἰούδας ὁ Γαλιλαῖος ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς,
Judas the Galilean in the days of-the enrollment

καὶ ἀπέστησε λαὸν ὀπίσω αὐτοῦ, κἀκεῖνος ἀπώλετο, καὶ
and drew-away people after him and-that-one perished and
πάντες ὅσοι ἐπείσθησαν αὐτῷ διεσκορπίσθησαν."
all as-many-as obeyed him were-scattered
τούτοις δ' οὖν καὶ ὁ δεδηλωμένος ἐν ὀκτωκαιδεκάτῳ τῆς 5.4
with-these and then also the declared in (the)-eighteenth of-the
ἀρχαιολογίας συνάδων ταῦτα παρατίθεται κατὰ λέξιν
Antiquities agreeing these-words sets-forth according-to (the)-letter
"Κυρίνιος δὲ τῶν εἰς τὴν βουλὴν συναγομένων ἀνὴρ, τάς
Quirinius and of-the into the senate assembled (a)-man the
τε ἄλλας ἀρχὰς ἐπιτετελεκὼς καὶ διὰ πασῶν ὁδεύσας
both other offices having-held and through all having-gone
ὕπατος γενέσθαι, τά τε ἄλλα ἀξιώματι μέγας, σὺν ὀλίγοις
consul to-become the and other in-dignity great with few
ἐπὶ Συρίας παρῆν, ὑπὸ Καίσαρος δικαιοδότης τοῦ ἔθνους
into Syria came by Caesar judge of-the nation
ἀπεσταλμένος, καὶ τιμητὴς τῶν οὐσιῶν γενησόμενος."
sent and assessor of-the properties about-to-be
καὶ μετὰ βραχέα φησίν "Ἰούδας δὲ Γαυλανίτης 5.5
and after brief(-words) he-says Judas and (a)-Gaulonite
ἀνὴρ ἐκ πόλεως ὄνομα Γαμάλας, Σάδδοκον Φαρισαῖον
(a)-man from (a)-city by-name Gamala Saddok (a)-Pharisee
προσλαβόμενος, ἠπείγετο ἐπὶ ἀποστάσει, τήν τε ἀποτίμησιν
having-taken-to(-him) hastened to revolt the both assessment
οὐδὲν ἄλλο ἢ ἄντικρυς δουλείαν ἐπιφέρειν λέγοντες, καὶ
nothing other than outright slavery to-bring saying and
τῆς ἐλευθερίας ἐπ' ἀντιλήψει παρακαλοῦντες τὸ ἔθνος."
of-the freedom to (the)-claiming summoning the nation
καὶ ἐν τῇ δευτέρᾳ δὲ τῶν ἱστοριῶν τοῦ Ἰουδαϊκοῦ 5.6
and in the second and of-the histories of-the Jewish
πολέμου περὶ τοῦ αὐτοῦ ταῦτα γράφει "ἐπὶ τούτοις
War about the same these-things he-writes under these

τις ἀνὴρ Γαλιλαῖος Ἰούδας ὄνομα εἰς ἀποστασίαν ἐνῆγε
one man (a)-Galilean Judas by-name into revolt led
τοὺς ἐπιχωρίους, κακίζων, εἰ φόρον τε Ῥωμαίοις τελεῖν
the natives reproaching if tribute both to-Romans to-pay
ὑπομένουσι καὶ μετὰ τὸν θεὸν οἵσουσι θνητοὺς δεσπότας."
they-endure and after — God they-will-bear mortal masters
ταῦτα ὁ Ἰώσηπος.
these-things — Josephus

6.1 Τηνικαῦτα δὲ καὶ τοῦ Ἰουδαίων ἔθνους Ἡρώδου πρώτου
at-that-time and also of-the of-Jews nation Herod first
τὸ γένος ἀλλοφύλου διειληφότος τὴν βασιλείαν ἡ διὰ
the race foreign having-received the kingdom the through
Μωυσέως περιγραφὴν ἐλάμβανε προφητεία "οὐκ ἐκλείψειν
Moses fulfillment was-taking prophecy not to-fail
ἄρχοντα ἐξ Ἰούδα οὐδὲ ἡγούμενον ἐκ τῶν μηρῶν
(a)-ruler from Judah nor (a)-leader from the thighs
αὐτοῦ" φήσασα, "ἕως ἂν ἔλθῃ ᾧ ἀπόκειται," ὃν
his having-said until — he-comes for-whom it-is-reserved whom
καὶ ἀποφαίνει προσδοκίαν ἐθνῶν ἔσεσθαι.
also it-declares (the)-expectation of-nations to-be

6.2 ἀτελῆ γέ τοι τὰ τῆς προρρήσεως ἦν, καθ' ὃν ὑπὸ
unfulfilled at-least surely the(-things) of-the prediction were during which under
τοῖς οἰκείοις τοῦ ἔθνους ἄρχουσι διάγειν αὐτοῖς ἐξῆν
the own of-the nation rulers to-live for-them it-was-permitted
χρόνον, ἄνωθεν ἐξ αὐτοῦ Μωυσέως καταρξαμένοις καὶ
time from-the-first from very Moses having-begun and
εἰς τὴν Αὐγούστου βασιλείαν διαρκέσασι· καθ' ὃν πρῶτος
to the of-Augustus reign having-lasted during which first
ἀλλόφυλος Ἡρώδης τὴν κατὰ Ἰουδαίων ἐπιτρέπεται
foreigner Herod the over Jews is-entrusted
ὑπὸ Ῥωμαίων ἀρχήν, ὡς μὲν Ἰώσηπος παραδίδωσιν,
by Romans rule as indeed Josephus hands-down

Ἰδουμαῖος ὢν κατὰ πατέρα τὸ γένος, Ἀράβιος δὲ
(an)-Idumaean being on (his)-father's(-side) the race Arabian and
κατὰ μητέρα, ὡς δ' Ἀφρικανὸς, (οὐχ ὁ τυχὼν
on (his)-mother's(-side) as and Africanus not the ordinary
δὲ καὶ οὗτος γέγονε συγγραφεὺς), φασὶν οἱ τὰ
and also he has-been writer say the(-ones) the(-things)
κατ' αὐτὸν ἀκριβοῦντες, Ἀντιπάτρου, τοῦτον δὲ Ἡρώδου
about him investigating-exactly of-Antipater him and of-Herod
τινὸς Ἀσκαλωνίτου τῶν περὶ τὸν νεὼν τοῦ Ἀπόλλωνος
some of-Ascalon of-the around the temple — of-Apollo
ἱεροδούλων καλουμένων γεγονέναι.
temple-slaves called to-have-been
ὃς Ἀντίπατρος ὑπὸ Ἰδουμαίων λῃστῶν παιδίον 6.3
which Antipater by Idumaean robbers (as-a)-child
αἰχμαλωτισθεὶς σὺν ἐκείνοις ἦν, διὰ τὸ μὴ δύνασθαι
having-been-taken-captive with those was because-of the not to-be-able
τὸν πατέρα πένητα ὄντα λύτρα καταθέσθαι ὑπὲρ αὐτοῦ.
the father poor being ransom to-pay for him
ἐντραφεὶς δὲ τοῖς ἐκείνων ἤθεσιν ὕστερον Ὑρκανῷ
having-been-reared and in-the their customs later to-Hyrcanus
τῷ Ἰουδαίων ἀρχιερεῖ φιλοῦται. τούτῳ παῖς γίνεται ὁ
the of-Jews high-priest is-befriended to-this-one (a)-son is-born the
ἐπὶ τοῦ σωτῆρος ἡμῶν Ἡρώδης.
in-the-time of-the savior our Herod
εἰς δὴ οὖν τὸν τοιοῦτον τῆς Ἰουδαίων περιελθούσης 6.4
to indeed then the such of-the of-Jews having-come
βασιλείας, ἐπὶ θύραις ἤδη καὶ ἡ τῶν ἐθνῶν ἀκολούθως
kingdom at (the)-doors already also the of-the nations in-accordance-with
τῇ προφητείᾳ προσδοκία παρῆν, ἅτε διαλελοιπότων

ἐξ ἐκείνου τῶν παρ᾽ αὐτοῖς ἐξ αὐτοῦ Μωυσέως κατὰ
from that(-time) the among them from very Moses in
διαδοχὴν ἀρξάντων τε καὶ ἡγησαμένων.
succession having-ruled both and having-led

6.5 πρὸ μέν γε τῆς αἰχμαλωσίας αὐτῶν καὶ τῆς εἰς Βαβυλῶνα
before indeed at-least the captivity their and the to Babylon
μεταναστάσεως ἐβασιλεύοντο, ἀπὸ Σαοὺλ πρώτου καὶ
removal they-were-ruled-by-kings from Saul first and
Δαβὶδ ἀρξάμενοι· πρὸ δὲ τῶν βασιλέων ἄρχοντες αὐτοὺς
David having-begun before and the kings rulers them
διεῖπον, οἱ προσαγορευόμενοι κριταὶ, ἄρξαντες καὶ αὐτοὶ
governed the called judges having-ruled also themselves
μετὰ Μωυσέα καὶ τὸν τούτου διάδοχον Ἰησοῦν.
after Moses and the his successor Joshua

6.6 μετὰ δὲ τὴν ἀπὸ Βαβυλῶνος ἐπάνοδον οὐ διέλιπον πολιτείᾳ
after and the from Babylon return not they-ceased (a)-polity
χρώμενοι ἀριστοκρατικῇ μετὰ ὀλιγαρχίας. οἱ γὰρ ἀρχιερεῖς
using aristocratic with oligarchy the for high-priests
προεστήκεσαν τῶν πραγμάτων, ἄχρις οὗ Πομπήιος
presided-over the affairs until which Pompey
Ῥωμαίων στρατηγὸς ἐπιστὰς τὴν μὲν Ἱερουσαλὴμ πολιορκεῖ
of-Romans general having-come — indeed Jerusalem besieges
κατὰ κράτος, μιαίνει τε τὰ ἅγια μέχρι τῶν ἀδύτων
by force defiles and the holy(-things) as-far-as the inner-sanctuaries
τοῦ ἱεροῦ προελθὼν, τὸν δὲ ἐκ προγόνων διαδοχῆς εἰς
of-the temple having-advanced the and from of-forefathers succession to
ἐκεῖνο τοῦ καιροῦ διαρκέσαντα βασιλέα τε ὁμοῦ καὶ
that of-the time having-lasted king both together and
ἀρχιερέα, Ἀριστόβουλος ὄνομα ἦν αὐτῷ, δέσμιον ἐπὶ
high-priest Aristobulus (the)-name was to-him (a)-prisoner to
Ῥώμην ἅμα τέκνοις ἐκπέμψας, Ὑρκανῷ μὲν τῷ τούτου
Rome together-with children having-sent-off to-Hyrcanus indeed the his

ἀδελφῷ τὴν ἀρχιερωσύνην παραδίδωσι, τὸ δὲ πᾶν Ἰουδαίων
brother the high-priesthood hands-over the and whole of-Jews
ἔθνος ἐξ ἐκείνου Ῥωμαίοις ὑπόφορον κατεστήσατο.
nation from that(-time) to-Romans tributary made
αὐτίκα γοῦν καὶ Ὑρκανοῦ, εἰς ὃν ὕστατον τὰ 6.7
straightway at-any-rate also Hyrcanus to whom last the(-things)
τῆς τῶν ἀρχιερέων περιέστη διαδοχῆς, ὑπὸ Παρθῶν
of-the of-the high-priests passed succession by Parthians
αἰχμαλώτου ληφθέντος, πρῶτος, ὡς γοῦν ἔφην,
captive having-been-taken first as at-any-rate I-said
ἀλλόφυλος Ἡρώδης ὑπὸ τῆς συγκλήτου Ῥωμαίων καὶ
foreigner Herod by the senate of-Romans and
Αὐγούστου βασιλέως τὸ Ἰουδαίων ἔθνος ἐγχειρίζεται.
Augustus emperor the of-Jews nation is-entrusted-with
καθ' ὃν ἐναργῶς τῆς τοῦ Χριστοῦ παρουσίας ἐνστάσης 6.8
during whom clearly the — of-Christ presence having-come
καὶ τῶν ἐθνῶν ἡ προσδοκωμένη σωτηρία τε καὶ κλῆσις
and of-the nations the expected salvation both and calling
ἀκολούθως τῇ προφητείᾳ παρηκολούθησεν· ἐξ οὗ δὴ
in-accordance-with the prophecy followed from which indeed
χρόνου τῶν ἐξ Ἰούδα ἀρχόντων τε καὶ ἡγουμένων, λέγω
time of-the from Judah rulers both and leaders I-mean
δὲ τῶν ἐκ τοῦ Ἰουδαίων ἔθνους διαλελοιπότων, εἰκότως
and the from the of-Jews nation having-ceased fittingly
αὐτοῖς καὶ τὰ τῆς ἐκ προγόνων εὐσταθῶς ἐπὶ τοὺς
for-them also the(-things) of-the from forefathers steadily to the
ἔγγιστα διαδόχους κατὰ γενεὰν προϊούσης ἀρχιερωσύνης
nearest successors by generation proceeding high-priesthood
παραχρῆμα συγχεῖται.
immediately is-thrown-into-confusion

6.9 ἔχεις καὶ τούτων ἀξιόχρεων τὸν Ἰώσηπον μάρτυρα,
you-have also of-these trustworthy — Josephus (as)-witness
δηλοῦντα ὡς τὴν βασιλείαν παρὰ Ῥωμαίων ἐπιτραπεὶς
showing how the kingdom from Romans having-been-entrusted-with
Ἡρώδης οὐκέτι τοὺς ἐξ ἀρχαίου γένους καθίστησιν
Herod no-longer the from ancient race appoints
ἀρχιερεῖς, ἀλλά τισιν ἀσήμοις τὴν τιμὴν ἀπένεμεν· τὰ
high-priests but to-some obscure(-men) the honor assigned the
ὅμοια δὲ πρᾶξαι τῷ Ἡρώδῃ περὶ τῆς καταστάσεως
like-things and to-have-done — to-Herod about the appointment
τῶν ἀρχιερέων Ἀρχέλαόν τε τὸν παῖδα αὐτοῦ καὶ μετὰ
of-the high-priests Archelaus both the son his and after
τοῦτον Ῥωμαίους, τὴν ἀρχὴν τῶν Ἰουδαίων παρειληφότας.
this-one Romans the rule of-the Jews having-taken-over
6.10 ὁ δ' αὐτὸς δηλοῖ ὡς ἄρα καὶ τὴν ἱερὰν στολὴν
the and same shows how after-all also the sacred robe
τοῦ ἀρχιερέως πρῶτος Ἡρώδης ἀποκλείσας ὑπὸ ἰδίαν
of-the high-priest first Herod having-locked-up under own
σφραγῖδα πεποίηται, μηκέτ' αὐτὴν τοῖς ἀρχιερεῦσιν ἔχειν
seal has-made no-longer it to-the high-priests to-have
ὑφ' ἑαυτοὺς ἐπιτρέψας· ταὐτὸ δὲ καὶ τὸν μετ' αὐτὸν
under themselves having-permitted the-same and also the after him
Ἀρχέλαον καὶ μετὰ τοῦτον Ῥωμαίους διαπράξασθαι.
Archelaus and after this-one Romans to-have-done
6.11 καὶ ταῦτα δ' ἡμῖν εἰρήσθω εἰς ἑτέραν ἀπόδειξιν
and these-things and by-us let-be-said for another proof
προφητείας κατὰ τὴν ἐπιφάνειαν τοῦ σωτῆρος ἡμῶν Ἰησοῦ
of-prophecy at the appearance of-the savior our Jesus
Χριστοῦ πεπερασμένης. σαφέστατα γοῦν ἐν τῷ Δανιὴλ
Christ fulfilled most-clearly at-any-rate in — Daniel
ἑβδομάδων τινῶν ἀριθμὸν ὀνομαστὶ ἕως Χριστοῦ ἡγουμένου
of-weeks some number by-name until Christ (the)-leader

περιλαβὼν ὁ λόγος, περὶ ὧν ἐν ἑτέροις διειλήφαμεν,
having-comprehended the word about which in other(-works) we-have-discussed
μετὰ τὸ τούτων συμπέρασμα ἐξολοθρευθήσεσθαι τὸ παρὰ
after the of-these completion to-be-utterly-destroyed the among
Ἰουδαίοις χρῖσμα προφητεύει. καὶ τοῦτο δὲ σαφῶς κατὰ
Jews anointing prophesies and this too clearly at
τὸν καιρὸν τῆς τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ
the time of-the of-the savior our Jesus Christ
γενέσεως ἀποδείκνυται συμπεπληρωμένον. ταῦτα δ' ἡμῖν
birth is-shown fulfilled these-things and by-us
ἀναγκαίως εἰς παράστασιν τῆς τῶν χρόνων ἀληθείας
necessarily for presentation of-the of-the times truth
προτετηρήσθω.
let-have-been-observed-beforehand

Ἐπειδὴ δὲ τὴν περὶ τοῦ Χριστοῦ γενεαλογίαν διαφόρως 7.1
since and the about — Christ genealogy differently
ἡμῖν ὅ τε Ματθαῖος καὶ ὁ Λουκᾶς εὐαγγελιζόμενοι
to-us — both Matthew and — Luke preaching-the-gospel
παραδεδώκασι, διαφωνεῖν τε νομίζονται τοῖς πολλοῖς, τῶν
have-handed-down to-disagree and they-are-thought by-the many of-the
τε πιστῶν ἕκαστος ἀγνοίᾳ τἀληθοῦς εὑρησιλογεῖν εἰς
and faithful each in-ignorance of-the-truth to-invent-arguments for
τοὺς τύπους πεφιλοτίμηται, φέρε καὶ τὴν περὶ τούτων
the types has-been-ambitious come also the about these
κατελθοῦσαν εἰς ἡμᾶς ἱστορίαν παραθώμεθα, ἣν δι'
having-come-down to us history let-us-set-forth which through
ἐπιστολῆς Ἀριστείδῃ γράφων περὶ συμφωνίας τῆς ἐν
(a)-letter to-Aristides writing about (the)-agreement of-the in
τοῖς εὐαγγελίοις γενεαλογίας ὁ μικρῷ πρόσθεν ἡμῖν
the gospels genealogy — little before to-us
δηλωθεὶς Ἀφρικανὸς ἐμνημόνευσε, τὰς μὲν τῶν λοιπῶν
having-been-shown Africanus mentioned the indeed of-the rest

δόξας ὡσὰν βιαίους καὶ διεψευσμένας ἀπελέγξας, ἣν
opinions as forced and false having-refuted which
δ' αὐτὸς παρείληφεν ἱστορίαν, τούτοις αὐτοῖς ἐκτιθέμενος
and he has-received history in-these very setting-forth
τοῖς ῥήμασιν "ἐπειδὴ γὰρ τὰ ὀνόματα τῶν γενῶν ἐν
the words since for the names of-the families in
Ἰσραὴλ ἠριθμεῖτο ἢ φύσει ἢ νόμῳ, φύσει μὲν, γνησίου
Israel were-numbered either by-nature or by-law by-nature indeed of-legitimate
σπέρματος διαδοχῇ, νόμῳ δὲ, ἑτέρου παιδοποιουμένου εἰς
seed by-succession by-law and another begetting-children in
ὄνομα τελευτήσαντος ἀδελφοῦ ἀτέκνου·
(the)-name of-(a)-deceased brother childless

7.2 (ὅτι γὰρ οὐδέπω δέδοτο ἐλπὶς ἀναστάσεως σαφὴς, τὴν
because for not-yet had-been-given (a)-hope of-resurrection clear the
μέλλουσαν ἐπαγγελίαν ἀναστάσει ἐμιμοῦντο θνητῇ, ἵνα
about-to-be promise with-resurrection they-imitated mortal that
ἀνέκλειπτον τὸ ὄνομα μείνῃ τοῦ μετηλλαχότος)·
unfailing the name might-remain of-the(-one) having-departed

7.3 ἐπεὶ οὖν οἱ τῇ γενεαλογίᾳ ταύτῃ ἐμφερόμενοι οἱ μὲν
since then the in-the genealogy this included the(-ones) indeed
διεδέξαντο παῖς πατέρα γνησίως, οἱ δὲ ἑτέροις μὲν
succeeded son father legitimately the(-others) and to-others indeed
ἐγεννήθησαν, ἑτέροις δὲ προσετέθησαν κλήσει, ἀμφοτέρων
were-born to-others and were-assigned in-name of-both
γέγονεν ἡ μνήμη, καὶ τῶν γεγεννηκότων καὶ τῶν ὡς
has-been the record both of-the having-begotten and of-the as
γεγεννηκότων.
having-begotten

7.4 οὕτως οὐδέτερον τῶν εὐαγγελίων ψεύδεται, καὶ φύσιν
thus neither of-the gospels lies both nature
ἀριθμοῦν καὶ νόμον· ἐπεπλάκη γὰρ ἀλλήλοις τὰ γένη, τό
numbering and law were-interwoven for with-one-another the families the

τε ἀπὸ τοῦ Σολομῶνος καὶ τὸ ἀπὸ τοῦ Νάθαν, ἀναστάσεσιν
both from — Solomon and the from — Nathan by-raisings-up
ἀτέκνων καὶ δευτερογαμίαις καὶ ἀναστάσει σπερμάτων,
of-childless(-men) and by-second-marriages and by-raising-up of-seeds
ὡς δικαίως τοὺς αὐτοὺς ἄλλοτε ἄλλων νομίζεσθαι,
so-that justly the same at-one-time of-others to-be-reckoned
τῶν μὲν δοκούντων πατέρων, τῶν δὲ ὑπαρχόντων· ὡς
of-the indeed seeming fathers of-the and real so-that
ἀμφοτέρας τὰς διηγήσεις κυρίως ἀληθεῖς οὔσας ἐπὶ τὸν
both the narratives strictly true being to —
Ἰωσὴφ πολυπλόκως μὲν, ἀλλ' ἀκριβῶς κατελθεῖν.
Joseph intricately indeed but accurately to-come-down
ἵνα δὲ σαφὲς ᾖ τὸ λεγόμενον, τὴν ἐπαλλαγὴν τῶν 7.5
that and clear may-be the said(-thing) the interchange of-the
γενῶν διηγήσομαι. ἀπὸ τοῦ Δαβὶδ διὰ Σολομῶνος τὰς
families I-will-relate from — David through Solomon the
γενεὰς καταριθμουμένοις τρίτος ἀπὸ τέλους εὑρίσκεται
generations to-those-counting third from (the)-end is-found
Ματθὰν, ὃς ἐγέννησε τὸν Ἰακὼβ τοῦ Ἰωσὴφ τὸν πατέρα·
Matthan who begot — Jacob — of-Joseph the father
ἀπὸ δὲ Νάθαν τοῦ Δαβὶδ κατὰ Λουκᾶν ὁμοίως
from and Nathan the(-son) of-David according-to Luke likewise
τρίτος ἀπὸ τέλους Μελχὶ, οὗ υἱὸς ὁ Ἡλὶ ὁ τοῦ Ἰωσὴφ
third from (the)-end Melchi whose son — Eli the — of-Joseph
πατήρ· Ἰωσὴφ γὰρ υἱὸς Ἡλὶ τοῦ Μελχί.
father Joseph for son of-Eli the(-son) of-Melchi
σκοποῦ τοίνυν ἡμῖν κειμένου τοῦ Ἰωσὴφ ἀποδεικτέον πῶς 7.6
(the)-mark therefore for-us being-set — Joseph it-must-be-shown how
ἑκάτερος αὐτοῦ πατὴρ ἱστορεῖται, ὅ τε Ἰακὼβ ὁ
each his father is-recorded — both Jacob the(-one)
ἀπὸ Σολομῶνος καὶ Ἡλὶ ὁ ἀπὸ τοῦ Νάθαν ἑκάτερος
from Solomon and Eli the(-one) from — Nathan each

κατάγοντες τὸ γένος, ὅπως τε πρότερον οὗτοι δὴ ὅ
tracing the descent how and first these indeed —
τε Ἰακὼβ καὶ ὁ Ἡλὶ δύο ἀδελφοὶ, καὶ πρό γε, πῶς
both Jacob and — Eli two brothers and before at-least how
οἱ τούτων πατέρες Ματθὰν καὶ Μελχὶ διαφόρων ὄντες
the their fathers Matthan and Melchi of-different being
γενῶν τοῦ Ἰωσὴφ ἀναφαίνονται πάπποι.
families — of-Joseph appear grandfathers

7.7 καὶ δὴ οὖν ὅ τε Ματθὰν καὶ ὁ Μελχὶ ἐν μέρει τὴν αὐτὴν
and indeed then — both Matthan and — Melchi in turn the same
ἀγαγόμενοι γυναῖκα ὁμομητρίους ἀδελφοὺς ἐπαιδοποιήσαντο,
having-married woman uterine brothers begot
τοῦ νόμου μὴ κωλύοντος χηρεύουσαν ἤτοι ἀπολελυμένην
the law not hindering (a)-woman-bereaved either divorced
ἢ καὶ τελευτήσαντος τοῦ ἀνδρὸς ἄλλῳ γαμεῖσθαι.
or also having-died the husband to-another to-be-married

7.8 ἐκ δὲ τῆς Ἐσθᾶ (τοῦτο γὰρ καλεῖσθαι τὴν γυναῖκα
from and — Estha this for to-be-called the woman
παραδέδοται) πρῶτος Ματθὰν ὁ ἀπὸ τοῦ Σολομῶνος
it-is-handed-down first Matthan the(-one) from — Solomon
τὸ γένος κατάγων τὸν Ἰακὼβ γεννᾷ· καὶ τελευτήσαντος
the descent tracing — Jacob begets and having-died
τοῦ Ματθὰν Μελχὶ ὁ ἐπὶ τὸν Νάθαν κατὰ γένος
— Matthan Melchi the(-one) to — Nathan by descent
ἀναφερόμενος χηρεύουσαν ἐκ μὲν τῆς αὐτῆς φυλῆς, ἐξ
going-back (a)-widow from indeed the same tribe from
ἄλλου δὲ γένους ὢν, ὡς προεῖπον, ἀγαγόμενος αὐτὴν
another and family being as I-said-before having-married her
ἔσχεν υἱὸν τὸν Ἡλί.
had (a)-son — Eli

οὕτω δὴ διαφόρων δύο γενῶν εὑρήσομεν τόν τε Ἰακὼβ 7.9
thus indeed of-different two families we-shall-find — both Jacob
καὶ τὸν Ἡλὶ ὁμομητρίους ἀδελφοὺς, ὧν ὁ ἕτερος
and — Eli uterine brothers of-whom the one
Ἰακὼβ, ἀτέκνου τοῦ ἀδελφοῦ τελευτήσαντος Ἡλὶ, τὴν
Jacob childless the brother having-died Eli the
γυναῖκα παραλαβὼν ἐγέννησεν ἐξ αὐτῆς τρίτον τὸν
wife having-taken begot from her (a)-third —
Ἰωσὴφ, κατὰ φύσιν μὲν ἑαυτῷ καὶ κατὰ λόγον· διὸ
Joseph by nature indeed to-himself and by reason wherefore
καὶ γέγραπται ‘Ἰακὼβ δὲ ἐγέννησε τὸν Ἰωσήφ,’ κατὰ
also it-is-written Jacob and begot — Joseph by
νόμον δὲ τοῦ Ἡλὶ υἱὸς ἦν· ἐκείνῳ γὰρ ὁ Ἰακὼβ
law and — of-Eli son he-was to-that(-one) for — Jacob
ἀδελφὸς ὢν ἀνέστησε σπέρμα.
brother being raised-up seed
διόπερ οὐκ ἀκυρωθήσεται καὶ ἡ κατ’ αὐτὸν γενεαλογία, 7.10
wherefore not will-be-annulled also the about him genealogy
ἣν Ματθαῖος μὲν ὁ εὐαγγελιστὴς ἐξαριθμούμενος ‘Ἰακὼβ
which Matthew indeed the evangelist enumerating Jacob
δὲ’ φησίν ‘ἐγέννησε τὸν Ἰωσήφ·’ ὁ δὲ Λουκᾶς ἀνάπαλιν
and he-says begot — Joseph — and Luke conversely
‘ὃς ἦν υἱὸς, ὡς ἐνομίζετο (καὶ γὰρ τοῦτο προστίθησι) τοῦ
who was son as was-supposed and for this he-adds —
Ἰωσὴφ τοῦ Ἡλὶ τοῦ Μελχί·’ τὴν γὰρ κατὰ νόμον γένεσιν
of-Joseph — of-Eli — of-Melchi the for by law birth
ἐπισημότερον οὐκ ἦν ἐξειπεῖν. καὶ τὸ “ἐγέννησεν”
more-distinctly not was-it(-possible) to-declare and the begot
ἐπὶ τῆς τοιᾶσδε παιδοποιίας ἄχρι τέλους ἐσιώπησε, τὴν
on the such begetting until (the)-end he-kept-silent-about the

ἀναφορὰν ποιησάμενος ἕως τοῦ Ἀδὰμ τοῦ θεοῦ κατ'
tracing-back having-made as-far-as — Adam — of-God by
ἀνάλυσιν.
reverse-order

7.11 οὐδὲ μὴν ἀναπόδεικτον ἢ ἐσχεδιασμένον ἐστὶ τοῦτο·
nor indeed unproved or improvised is this
τοῦ γοῦν σωτῆρος οἱ κατὰ σάρκα συγγενεῖς, εἴτ'
of-the at-any-rate savior the according-to flesh relatives whether
οὖν φανητιῶντες εἴθ' ἁπλῶς ἐκδιδάσκοντες, πάντως δὲ
then showing-off or simply teaching wholly and
ἀληθεύοντες, παρέδοσαν καὶ ταῦτα, ὡς Ἰδουμαῖοι λῃσταὶ
speaking-truly handed-down also these-things how Idumaean robbers
Ἀσκάλωνι πόλει τῆς Παλαιστίνης ἐπελθόντες ἐξ εἰδωλείου
on-Ascalon (a)-city — of-Palestine having-attacked from (a)-temple
Ἀπόλλωνος, ὃ πρὸς τοῖς τείχεσιν ἵδρυτο, Ἀντίπατρον
of-Apollo which by the walls was-set-up Antipater
Ἡρώδου τινὸς ἱεροδούλου παῖδα πρὸς τοῖς ἄλλοις σύλοις
of-Herod some temple-slave (the)-son with the other spoils
αἰχμάλωτον ἀπῆγον, τῷ δὲ λύτρα ὑπὲρ τοῦ υἱοῦ
captive carried-off because-of-the and ransom for the son
καταθέσθαι μὴ δύνασθαι τὸν ἱερέα ὁ Ἀντίπατρος τοῖς τῶν
to-pay not to-be-able the priest — Antipater in-the of-the
Ἰδουμαίων ἔθεσιν ἐντραφεὶς ὕστερον Ὑρκανῷ φιλοῦται τῷ
Idumaeans customs reared later to-Hyrcanus is-befriended the
τῆς Ἰουδαίας ἀρχιερεῖ.
— of-Judea high-priest

7.12 πρεσβεύσας δὲ πρὸς Πομπήιον ὑπὲρ τοῦ Ὑρκανοῦ, καὶ
having-gone-as-envoy and to Pompey on-behalf-of — Hyrcanus and
τὴν βασιλείαν ἐλευθερώσας αὐτῷ ὑπὸ Ἀριστοβούλου τοῦ
the kingdom having-freed for-him by Aristobulus the
ἀδελφοῦ περικοπτομένην, αὐτὸς ηὐτύχησεν ἐπιμελητὴς τῆς
brother being-curtailed he was-fortunate overseer —

Παλαιστίνης χρηματίσας· διαδέχεται δὲ τὸν Ἀντίπατρον
of-Palestine having-been-named succeeds and — Antipater
φθόνῳ τῆς πολλῆς εὐτυχίας δολοφονηθέντα υἱὸς Ἡρώδης,
by-envy of-the great good-fortune treacherously-murdered (his)-son Herod
ὃς ὕστερον ὑπ᾽ Ἀντωνίου καὶ τοῦ Αὐγούστου συγκλήτου
who later by Antony and — Augustus of-(the)-senate
δόγματι τῶν Ἰουδαίων ἐκρίθη βασιλεύειν· οὗ παῖδες
by-decree of-the Jews was-judged to-be-king whose children
Ἡρώδης οἵ τ᾽ ἄλλοι τετράρχαι. ταῦτα μὲν δὴ
Herod the and other tetrarchs these-things indeed indeed
κοινὰ καὶ ταῖς Ἑλλήνων ἱστορίαις.
(are)-common also to-the of-Greeks histories
ἀναγράπτων δὲ εἰς τότε ἐν τοῖς ἀρχείοις ὄντων τῶν 7.13
registered and till then in the archives being the
Ἑβραϊκῶν γενῶν, καὶ τῶν ἀρχιπροσηλύτων ἀναφερομένων
Hebrew families and of-the proselytes-of-old being-traced-back
ἕως Ἀχιὼρ τοῦ Ἀμμανίτου καὶ Ῥοὺθ τῆς Μωαβίτιδος,
as-far-as Achior the Ammonite and Ruth the Moabitess
τῶν τε ἀπ᾽ Αἰγύπτου συνεκπεσόντων ἐπιμίκτων, ὁ
of-the and from Egypt having-come-out-together mixed(-folk) —
Ἡρώδης οὐδέν τι συμβαλλομένου τοῦ τῶν Ἰσραηλιτῶν
Herod nothing — contributing the of-the Israelites
γένους αὐτῷ, καὶ τῷ συνειδότι τῆς δυσγενείας κρουόμενος,
family to-him and by-the consciousness of-the low-birth stung
ἐνέπρησεν αὐτῶν τὰς ἀναγραφὰς τῶν γενῶν, οἰόμενος
burned their the registers of-the families thinking
εὐγενὴς ἀναφανεῖσθαι τῷ μηδὲ ἄλλον ἔχειν ἐκ δημοσίου
well-born to-appear by-the not-even other to-be-able from public
συγγραφῆς τὸ γένος ἀνάγειν ἐπὶ τοὺς πατριάρχας ἢ
record the descent to-trace to the patriarchs or
προσηλύτους, τούς τε καλουμένους γειώρας τοὺς ἐπιμίκτους.
proselytes the and called sojourners the mixed(-folk)

7.14 ὀλίγοι δὴ τῶν ἐπιμελῶν ἰδιωτικὰς ἑαυτοῖς ἀπογραφὰς,
few indeed of-the careful private for-themselves registers
ἢ μνημονεύσαντες τῶν ὀνομάτων, ἢ ἄλλως ἔχοντες
either having-remembered the names or otherwise having
ἐξ ἀντιγράφων, ἐναβρύνονται, σωζομένης τῇ μνήμῃ τῆς
from copies pride-themselves being-preserved in-the memory of-the
εὐγενείας· ὧν ἐτύγχανον οἱ προειρημένοι δεσπόσυνοι
nobility of-whom happened-to-be the aforesaid Master's-kin
καλούμενοι, διὰ τὴν πρὸς τὸ σωτήριον γένος συνάφειαν,
called because-of the toward the saving family connection
ἀπό τε Ναζάρων καὶ Κωχαβὰ κωμῶν Ἰουδαϊκῶν τῇ
from both Nazareth and Cochaba villages Jewish over-the
λοιπῇ γῇ ἐπιφοιτήσαντες, καὶ τὴν προκειμένην γενεαλογίαν
rest land having-visited and the proposed genealogy
*** ἔκ τε τῆς βίβλου τῶν ἡμερῶν εἰς ὅσον ἐξικνοῦντο
(lacuna) from both the book of-the days as-far as they-reached
ἐξηγησάμενοι. — εἴτ' οὖν οὕτως εἴτ' ἄλλως ἔχει,
having-interpreted whether then thus or otherwise it-is
σαφεστέραν ἐξήγησιν οὐκ ἂν ἔχοι τις ἄλλος ἐξευρεῖν,
clearer explanation not — could-have anyone other to-find-out
ὡς ἔγωγε νομίζω πᾶς τε ὃς εὐγνώμων τυγχάνει.
as I think every and who reasonable happens-to-be
7.15 καὶ ἡμῖν αὕτη μελέτω, εἰ καὶ μὴ ἐμμάρτυρός ἐστι,
also for-us this let-be-a-concern if even not attested it-is
τῷ μὴ κρείττονα ἢ ἀληθεστέραν ἔχειν εἰπεῖν. τό
because-of-the not better or truer to-be-able to-say the
γέ τοι εὐαγγέλιον πάντως ἀληθεύει."
at-least surely gospel wholly speaks-truth
7.16 καὶ ἐπὶ τέλει δὲ τῆς αὐτῆς ἐπιστολῆς προστίθησι ταῦτα·
and at (the)-end and of-the same letter he-adds these-things
Ματθὰν ὁ ἀπὸ Σολομῶνος ἐγέννησε τὸν Ἰακώβ.
Matthan the(-one) from Solomon begot — Jacob

“Ματθὰν ἀποθανόντος Μελχὶ ὁ ἀπὸ Νάθαν ἐκ
Matthan having-died Melchi the(-one) from Nathan from
τῆς αὐτῆς γυναικὸς ἐγέννησε τὸν Ἡλί. ὁμομήτριοι ἄρα
the same woman begot — Eli uterine therefore
ἀδελφοὶ Ἡλὶ καὶ Ἰακώβ. Ἡλὶ ἀτέκνου ἀποθανόντος ὁ
brothers Eli and Jacob Eli childless having-died —
Ἰακὼβ ἀνέστησεν αὐτῷ σπέρμα, γεννήσας τὸν Ἰωσὴφ,
Jacob raised-up to-him seed having-begotten — Joseph
κατὰ φύσιν μὲν ἑαυτῷ, κατὰ νόμον δὲ τῷ Ἡλί. οὕτως
by nature indeed to-himself by law and — to-Eli thus
ἀμφοτέρων υἱὸς ἦν ὁ Ἰωσήφ.” τοσαῦτα ὁ Ἀφρικανός.
of-both son was — Joseph so-much — Africanus
καὶ δὴ τοῦ Ἰωσὴφ ὧδέ πως γενεαλογουμένου, δυνάμει 7.17
and indeed — Joseph thus somehow being-traced-in-genealogy in-effect
καὶ ἡ Μαρία σὺν αὐτῷ πέφηνεν ἐκ τῆς αὐτῆς οὖσα φυλῆς,
also — Mary with him has-appeared from the same being tribe
εἴ γε κατὰ τὸν Μωυσέως νόμον οὐκ ἐξῆν ἑτέραις
if at-least according-to the of-Moses law not it-was-permitted with-other
ἐπιμίγνυσθαι φυλαῖς· ἑνὶ γὰρ τῶν ἐκ τοῦ αὐτοῦ δήμου καὶ
to-intermarry tribes to-one for of-the from the same people and
πατριᾶς τῆς αὐτῆς ζεύγνυσθαι πρὸς γάμον παρακελεύεται
family of-the same to-be-joined in marriage it-commands
ὡς ἂν μὴ περιστρέφοιτο τοῦ γένους ὁ κλῆρος ἀπὸ
so-that — not should-be-transferred of-the family the inheritance from
φυλῆς ἐπὶ φυλήν. ὧδὶ μὲν οὖν καὶ ταῦτα ἐχέτω.
tribe to tribe thus indeed then also these-things let-be
Ἀλλὰ γὰρ τοῦ Χριστοῦ γεννηθέντος ταῖς προφητείαις 8.1
but for — Christ having-been-born the prophecies
ἀκολούθως ἐν Βηθλεὲμ τῆς Ἰουδαίας κατὰ τοὺς
in-accordance-with in Bethlehem — of-Judea at the
δεδηλωμένους χρόνους, Ἡρώδης ἐπὶ τῇ τῶν ἐξ ἀνατολῆς
shown times Herod at the of-the from (the)-east

μάγων ἀνερωτήσει, ὅπη εἴη διαπυνθανομένων ὁ τεχθεὶς
magi inquiry where might-be asking the born
βασιλεὺς τῶν Ἰουδαίων, ἑωρακέναι γὰρ αὐτοῦ τὸν
king of-the Jews to-have-seen for his the
ἀστέρα, καὶ τῆς τοσῆσδε πορείας τοῦτ' αἴτιον αὐτοῖς
star and of-the so-great journey this (the)-cause for-them
γεγονέναι, οἷα θεῷ προσκυνῆσαι τῷ τεχθέντι διὰ
to-have-been as to-God to-worship the(-one) born with
σπουδῆς πεποιημένοις, οὐ σμικρῶς ἐπὶ τῷ πράγματι ἅτε
zeal having-made(-it) not slightly at the matter as
κινδυνευούσης, ὥς γε δὴ ᾤετο, αὐτῷ τῆς ἀρχῆς
being-endangered as at-least indeed he-thought for-him the rule
διακινηθεὶς, πυθόμενος τῶν παρὰ τῷ ἔθνει νομοδιδασκάλων
disturbed having-inquired of-the among the nation teachers-of-the-law
ποῦ τὸν Χριστὸν γεννηθήσεσθαι προσδοκῷεν, ὡς ἔγνω
where — Christ to-be-born they-expected when he-learned
τὴν Μιχαίου προφητείαν ἐν Βηθλεὲμ προαναφωνοῦσαν,
the of-Micah prophecy in Bethlehem foretelling
ἑνὶ προστάγματι τοὺς ὑπομαζίους ἔν τε τῇ Βηθλεὲμ
by-one command the infants in both — Bethlehem
καὶ πᾶσι τοῖς ὁρίοις αὐτῆς ἀπὸ διετοῦς καὶ κατωτέρω
and all the borders its from two-years-old and under
παῖδας κατὰ τὸν ἀπηκριβωμένον αὐτῷ χρόνον παρὰ
children according-to the ascertained by-him time from
τῶν μάγων ἀναιρεθῆναι προστάττει, πάντως που καὶ
the magi to-be-slain orders surely presumably also
τὸν Ἰησοῦν, ὥς γε ἦν εἰκὸς, τῆς αὐτῆς τοῖς ὁμήλιξι
— Jesus as at-least was likely the same with-the of-same-age
συναπολαῦσαι συμφορᾶς οἰόμενος.
to-share misfortune thinking

φθάνει γε μὴν τὴν ἐπιβουλὴν εἰς Αἴγυπτον διακομισθεὶς ὁ 8.2
anticipates at-least indeed the plot to Egypt carried-over the
παῖς, δι᾽ ἐπιφανείας ἀγγέλου τὸ μέλλον προμεμαθηκότων
child through (an)-appearance of-(an)-angel the about-to-be having-learned-beforehand
αὐτοῦ τῶν γονέων. ταῦτα μὲν οὖν καὶ ἡ ἱερὰ τοῦ
his the parents these-things indeed then also the sacred of-the
εὐαγγελίου διδάσκει γραφή.
gospel teaches scripture
ἄξιον δ᾽ ἐπὶ τούτοις συνιδεῖν τἀπίχειρα τῆς Ἡρώδου 8.3
worthy and besides these to-see-together the-wages of-the of-Herod
κατὰ τοῦ Χριστοῦ καὶ τῶν ὁμηλίκων αὐτῷ τόλμης,
against — Christ and the of-same-age with-him daring
ὡς παραυτίκα, μηδὲ σμικρᾶς ἀναβολῆς γεγενημένης, ἡ
how immediately not-even slight delay having-occurred the
θεία δίκη περιόντα ἔτ᾽ αὐτὸν ἐν τῷ βίῳ μετελήλυθε,
divine justice surviving still him in the life has-pursued
τὰ τῶν μετὰ τὴν ἐνθένδε ἀπαλλαγὴν διαδεξομένων
the of-the(-things) after the from-here departure about-to-succeed
αὐτὸν ἐπιδεικνῦσα προοίμια.
him displaying preludes
ὡς μὲν οὖν τὰς κατὰ τὴν βασιλείαν αὐτῷ νομισθείσας 8.4
how indeed then the in the kingdom to-him reckoned
εὐπραγίας ταῖς κατὰ τὸν οἶκον ἐπαλλήλοις ἠμαύρωσε
prosperities with-the in the house successive darkened
συμφοραῖς, γυναικὸς καὶ τέκνων καὶ τῶν λοιπῶν τῶν
misfortunes of-wife and children and of-the rest of-the
μάλιστα πρὸς γένους ἀναγκαιοτάτων τε καὶ φιλτάτων
most in family nearest both and dearest
μιαιφονίαις, οὐδὲ οἷόν τε νῦν καταλέγειν, τραγικὴν
by-murders not-even possible — now to-recount tragic
ἅπασαν δραματουργίαν ἐπισκιαζούσης τῆς περὶ τούτων
all dramatic-art overshadowing of-the about these

ὑποθέσεως, ἣν εἰς πλάτος ἐν ταῖς καθ' αὑτὸν ἱστορίαις
matter which at length in the in his-own histories
ὁ Ἰώσηπος διελήλυθεν.
— Josephus has-gone-through

8.5 ὡς δ' ἅμα τῇ κατὰ τοῦ σωτῆρος ἡμῶν καὶ τῶν
how and together-with the against the savior our and the
ἄλλων νηπίων ἐπιβουλῇ θεήλατος αὐτὸν καταλαβοῦσα
other infants plot god-driven him having-seized
μάστιξ εἰς θάνατον συνήλασεν, οὐ χεῖρον καὶ τῶν
scourge to death drove not worse also the
φωνῶν τοῦ συγγραφέως ἐπακοῦσαι, κατὰ λέξιν
words of-the writer to-hear according-to (the)-letter
ἐν ἑπτακαιδεκάτῳ τῆς Ἰουδαϊκῆς ἀρχαιολογίας τὴν
in (the)-seventeenth of-the Jewish Antiquities the
καταστροφὴν τοῦ κατ' αὐτὸν βίου τοῦτον γράφοντος τὸν
end of-the in him life this writing the
τρόπον· "Ἡρώδῃ δὲ μειζόνως ἡ νόσος ἐνεπικραίνετο,
manner on-Herod and more-greatly the disease was-aggravated
δίκην ὧν παρανομήσειεν ἐκπρασσομένου τοῦ θεοῦ.
(as)-penalty for-what he-had-transgressed exacting — God

8.6 πῦρ μὲν γὰρ μαλακὸν ἦν, οὐχ ὧδε πολλὴν ἀποσημαῖνον
fire indeed for gentle was not so much indicating
τοῖς ἐπαφωμένοις τὴν φλόγωσιν, ὅσην τοῖς ἐντὸς
to-those touching(-him) the inflammation as-much-as to-the inside
προσετίθει τὴν κάκωσιν, ἐπιθυμία δὲ δεινὴ τοῦ δέξασθαί
it-added the damage desire and terrible of-the to-take
τι, οὐδὲ ἦν μὴ οὐχ ὑπουργεῖν, καὶ ἕλκωσις
something nor was-it(-possible) not not to-minister-to(-it) and ulceration
τῶν τε ἐντέρων, καὶ μάλιστα τοῦ κώλου δειναὶ ἀλγηδόνες,
of-the both bowels and most of-the colon terrible pains
καὶ φλέγμα ὑγρὸν περὶ τοὺς πόδας καὶ διαυγές.
and phlegm moist about the feet and transparent

παραπλησία δὲ καὶ περὶ τὸ ἧτρον κάκωσις ἦν. ναὶ μὴν 8.7
similar and also about the abdomen damage was yes indeed
καὶ τοῦ αἰδοίου σῆψις σκώληκας ἐμποιοῦσα, πνεύματός
and of-the privy-member putrefaction worms producing of-breath
τε ὀρθία ἔντασις, καὶ αὐτὴ λίαν ἀηδὴς ἀχθηδόνι τε
and upright straining and itself very unpleasant by-(the)-offensiveness both
τῆς ἀποφορᾶς καὶ τῷ πυκνῷ τοῦ ἄσθματος. σπασμός τε
of-the exhalation and by-the rapidity of-the breathing convulsion and
περὶ πᾶν ἦν μέλος, ἰσχὺν οὐχ ὑπομενητὴν προστιθέμενος.
about every was limb strength not endurable adding
ἐλέγετο γοῦν ὑπὸ τῶν θειαζόντων, καὶ οἷς ταῦτα 8.8
it-was-said at-any-rate by the divining(-men) and to-whom these-things
προαποφθέγγεσθαι σοφία προύκειτο, ποινὴν τοῦ πολλοῦ
to-foretell wisdom was-given (a)-penalty of-the great
δυσσεβοῦς ταύτην ὁ θεὸς εἰσπράττεσθαι παρὰ τοῦ
impiety this — God to-be-exacting from the
βασιλέως.” ταῦτα μὲν ἐν τῇ δηλωθείσῃ γραφῇ
king these-things indeed in the shown writing
παρασημαίνεται ὁ προειρημένος.
indicates the aforesaid(-author)
καὶ ἐν τῇ δευτέρᾳ δὲ τῶν ἱστοριῶν τὰ παραπλήσια περὶ 8.9
and in the second and of-the histories the similar(-things) about
τοῦ αὐτοῦ παραδίδωσι, ὧδέ πως γράφων “ἔνθεν αὐτοῦ τὸ
the same hands-down thus somehow writing thereupon his the
σῶμα πᾶν ἡ νόσος διαλαβοῦσα ποικίλοις πάθεσιν ἐμέριζεν.
body whole the disease having-seized with-various sufferings divided
πυρετὸς μὲν γὰρ ἦν οὐ λάβρος, κνησμὸς δ’ ἀφόρητος τῆς
fever indeed for was not violent itching and unbearable of-the
ἐπιφανείας ὅλης, καὶ κώλου συνεχεῖς ἀλγηδόνες, περί τε τοὺς
surface whole and of-colon continual pains about and the
πόδας ὡς ὑδρωπιῶντος οἰδήματα, τοῦ τε ἥτρου φλεγμονὴ,
feet as of-(one)-dropsical swellings of-the and abdomen inflammation

καὶ αἰδοίου σηπεδὼν σκώληκας γεννῶσα. πρὸς τούτοις
and of-privy-member putrefaction worms producing besides these
ὀρθόπνοια καὶ δύσπνοια καὶ σπασμοὶ πάντων τῶν μελῶν,
upright-breathing and difficult-breathing and convulsions of-all the limbs
ὥστε τοὺς ἐπιθειάζοντας ποινὴν εἶναι τὰ νοσήματα λέγειν.
so-that the divining(-men) (a)-penalty to-be the diseases to-say
8.10 ὁ δὲ παλαίων τοσούτοις πάθεσιν ὅμως τοῦ ζῆν
he and wrestling with-so-many sufferings nevertheless the to-live
ἀντείχετο, σωτηρίαν τε ἤλπιζε, καὶ θεραπείας ἐπενόει.
clung-to recovery and hoped and treatments devised
διαβὰς γοῦν τὸν Ἰορδάνην τοῖς κατὰ Καλλιρρόην
having-crossed at-any-rate the Jordan the at Callirrhoe
θερμοῖς ἐχρῆτο. ταῦτα δὲ ἔξεισι μὲν εἰς τὴν Ἀσφαλτῖτιν
hot-springs he-used these and flow-out indeed into the Asphaltic
λίμνην, ὑπὸ γλυκύτητος δέ ἐστι καὶ πότιμα.
lake by sweetness and they-are also drinkable
8.11 δόξαν δ’ ἐνταῦθα τοῖς ἰατροῖς ἐλαίῳ θερμῷ πᾶν
it-having-seemed-good and there to-the physicians with-oil hot whole
ἀναθάλψαι τὸ σῶμα χαλασθὲν εἰς ἐλαίου πλήρη πύελον
to-warm the body having-been-lowered into of-oil full (a)-tub
ἐκλύει τοὺς ὀφθαλμοὺς καὶ ὡς τεθνεὼς ἀνέστρεψεν. θορύβου
he-relaxes the eyes and as having-died turned(-them) of-uproar
δὲ τῶν θεραπόντων γενομένου πρὸς μὲν τὴν κραυγὴν
and of-the attendants having-arisen at indeed the outcry
ἀνήνεγκεν, εἰς δὲ τὸ λοιπὸν ἀπογνοὺς τὴν σωτηρίαν,
he-recovered for and the rest having-despaired-of the recovery
τοῖς τε στρατιώταις ἀνὰ δραχμὰς πεντήκοντα ἐκέλευσε
to-the both soldiers each drachmas fifty he-ordered
διανεῖμαι, καὶ πολλὰ χρήματα τοῖς ἡγεμόσι καὶ τοῖς φίλοις.
to-distribute and much money to-the commanders and to-the friends

αὐτὸς δ᾽ ὑποστρέφων εἰς Ἰεριχοῦντα παραγίνεται, 8.12
he and returning to Jericho arrives
μελαγχολῶν ἤδη, καὶ μονονουχὶ αὐτῷ τι τῷ θανάτῳ
being-melancholy already and all-but itself something to-the death
ἀπειλῶν προέκοψεν εἰς ἐπιβολὴν ἀθεμίτου πράξεως.
threatening he-proceeded to (the)-design of-(an)-unlawful deed
τοὺς γὰρ ἀφ᾽ ἑκάστης κώμης ἐπισήμους ἄνδρας ἐξ
the for from each village notable men from
ὅλης Ἰουδαίας συναγαγὼν εἰς τὸν καλούμενον ἱππόδρομον
all Judea having-gathered into the called hippodrome
ἐκέλευσε συγκλεῖσαι.
he-ordered to-shut-up
προσκαλεσάμενος δὲ Σαλώμην τὴν ἀδελφὴν καὶ τὸν 8.13
having-summoned and Salome the sister and the
ἄνδρα ταύτης Ἀλέξανδρον ‘οἶδα’ ἔφη ‘Ἰουδαίους τὸν ἐμὸν
husband her Alexander I-know he-said Jews the my
ἑορτάσοντας θάνατον. δύναμαι δὲ πενθεῖσθαι δι᾽ ἑτέρων
about-to-celebrate death I-can and to-be-mourned through others
καὶ λαμπρὸν ἐπιτάφιον σχεῖν, ἂν ὑμεῖς θελήσητε ταῖς
and splendid funeral to-have if you will the
ἐμαῖς ἐντολαῖς ὑπουργῆσαι. τοὺς δὲ φρουρουμένους ἄνδρας,
my commands to-serve the and guarded men
ἐπειδὰν ἐκπνεύσω, τάχιστα κτείνατε περιστήσαντες
when I-expire most-quickly kill having-surrounded(-them-with)
τοὺς στρατιώτας, ἵνα πᾶσα Ἰουδαία καὶ πᾶς οἶκος καὶ
the soldiers so-that all Judea and every house even
ἄκων ἐπ᾽ ἐμοὶ δακρύσῃ.’’’
unwillingly over me may-weep
καὶ μετὰ βραχέα φησίν “αὖθις δὲ, καὶ γὰρ ἐνδείᾳ 8.14
and after brief(-words) he-says again and also for by-want
τροφῆς καὶ βηχὶ σπασμώδει διετείνετο, τῶν ἀλγηδόνων
of-food and by-cough convulsive he-was-racked by-the pains

ἡττηθεὶς φθάσαι τὴν εἱμαρμένην ἐπεβάλετο. λαβὼν δὲ
overcome to-anticipate the fate attempted having-taken and
μῆλον ᾔτησε καὶ μαχαίριον· εἰώθει γὰρ ἀποτέμνων
(an)-apple he-asked-for also (a)-knife he-was-accustomed for cutting(-it)
ἐσθίειν· ἔπειτα περιαθρήσας, μή τις ὁ κωλύων
to-eat then having-looked-around lest anyone the(-one) hindering
αὐτὸν εἴη, ἐπῆρε τὴν δεξιὰν ὡς πλήξων ἑαυτόν."
him might-be he-raised the right(-hand) as about-to-strike himself

8.15 ἐπὶ δὲ τούτοις ὁ αὐτὸς ἱστορεῖ συγγραφεὺς ἕτερον αὐτοῦ
besides and these the same records writer another his
γνήσιον παῖδα πρὸ τῆς ἐσχάτης τοῦ βίου τελευτῆς, τρίτον
legitimate son before the last of-the life end (a)-third
ἐπὶ δυσὶν ἤδη προανῃρημένοις, δι' ἐπιτάξεως ἀνελόντα
on two already slain-before by command him-having-slain
παραχρῆμα τὴν ζωὴν οὐ μετὰ σμικρῶν ἀλγηδόνων
immediately the life not with slight pains
ἀπορρῆξαι.
to-have-broken-off

8.16 καὶ τοιοῦτο μὲν τὸ πέρας τῆς Ἡρώδου γέγονε τελευτῆς,
and such indeed the limit of-the of-Herod became end
ποινὴν δικαίαν ἐκτίσαντος ὧν ἀμφὶ τὴν Βηθλεὲμ ἀνεῖλε
penalty just having-paid of-what about — Bethlehem he-slew
παίδων, τῆς τοῦ σωτῆρος ἡμῶν ἐπιβουλῆς ἕνεκα. μεθ'
children of-the of-the savior our plot for-the-sake after
ἣν ἄγγελος ὄναρ ἐπιστὰς ἐν Αἰγύπτῳ διατρίβοντι
which (an)-angel in-a-dream having-stood-by in Egypt staying
τῷ Ἰωσὴφ ἀπᾶραι ἅμα τῷ παιδὶ καὶ τῇ τούτου
— to-Joseph to-depart together-with the child and the his
μητρὶ ἐπὶ τὴν Ἰουδαίαν παρακελεύεται, τεθνηκέναι δηλῶν
mother to — Judea urges to-have-died showing
τοὺς ἀναζητοῦντας τὴν ψυχὴν τοῦ παιδίου. τούτοις
the(-ones) seeking the life of-the child to-these

δ᾽ ὁ εὐαγγελιστὴς ἐπιφέρει λέγων “ἀκούσας δ᾽ ὅτι
and the evangelist adds saying having-heard and that
Ἀρχέλαος βασιλεύει τῆς Ἰουδαίας ἀντὶ τοῦ πατρὸς
Archelaus reigns — over-Judea instead-of the father
αὐτοῦ Ἡρώδου ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρηματισθεὶς δὲ
his Herod he-feared there to-go having-been-warned and
κατ᾽ ὄναρ ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας.”
in (a)-dream he-withdrew into the parts — of-Galilee

IV · PILATE, THE HIGH PRIESTS, THE BAPTIST, AND THE SEVENTY

Archelaus succeeds Herod, and Josephus places Pilate's appointment in Tiberius' twelfth year, which exposes the forged memoirs against the savior lately circulated. Christ's ministry falls between the high priesthoods of Annas and Caiaphas, less than four years, since the Romans changed high priests yearly. He chooses the twelve and the seventy. Josephus confirms the beheading of John the Baptist by the younger Herod for Herodias' sake and the defeat that followed, and testifies to Jesus as a wise man and a worker of wonders. Eusebius notes what is known of the seventy, among them Barnabas, Sosthenes, Matthias, and Thaddaeus.

Τῇ δ᾽ ἐπὶ τὴν ἀρχὴν μετὰ τὸν Ἡρώδην τοῦ Ἀρχελάου 9.1
with-the and to the rule after — Herod — of-Archelaus
καταστάσει συνᾴδει καὶ ὁ προειρημένος ἱστορικὸς, τόν
establishment agrees also the aforesaid historian the
τε τρόπον ἀναγράφων, καθ᾽ ὃν ἐκ διαθηκῶν Ἡρώδου
and manner recording in which from (the)-wills of-Herod
τοῦ πατρὸς, ἐπικρίσεως τε Καίσαρος Αὐγούστου, τὴν
the father (the)-decision and of-Caesar Augustus the
κατὰ Ἰουδαίων βασιλείαν διεδέξατο, καὶ ὡς τῆς ἀρχῆς
over Jews kingdom he-succeeded-to and how from-the rule
μετὰ δεκαέτη χρόνον ἀποπεσόντος οἱ ἀδελφοὶ Φίλιππός
after ten-year time having-fallen the brothers Philip

τε καὶ ὁ νέος Ἡρώδης ἅμα Λυσανίᾳ τὰς ἑαυτῶν
both and the young Herod together-with Lysanias the their-own
διεῖπον τετραρχίας.
administered tetrarchies

9.2 ὁ δ' αὐτὸς ἐν ὀκτωκαιδεκάτῳ τῆς ἀρχαιολογίας κατὰ
the and same in (the)-eighteenth of-the Antiquities in
τὸ δωδέκατον ἔτος τῆς Τιβερίου βασιλείας (τοῦτον γὰρ
the twelfth year of-the of-Tiberius reign him for
τὴν καθ' ὅλων ἀρχὴν διαδέξασθαι ἑπτὰ ἐπὶ πεντήκοντα
the over all rule to-have-succeeded seven on fifty
ἔτεσι τὴν ἡγεμονίαν ἐπικρατήσαντος Αὐγούστου) Πόντιον
years the government having-held Augustus Pontius
Πιλᾶτον ἐπιτραπῆναι δηλοῖ τὴν Ἰουδαίαν, ἐνταῦθα
Pilate to-have-been-entrusted-with shows — Judea there
δὲ ἐφ' ὅλοις ἔτεσι δέκα σχεδὸν εἰς αὐτὴν παραμεῖναι
and for whole years ten nearly until very to-have-remained
τὴν Τιβερίου τελευτήν.
the of-Tiberius death

9.3 οὐκοῦν σαφῶς ἀπελήλεγκται τὸ πλάσμα τῶν κατὰ
therefore clearly has-been-refuted the fabrication of-the(-ones) against
τοῦ σωτῆρος ἡμῶν ὑπομνήματα χθὲς καὶ πρώην
the savior our memoirs yesterday and the-day-before
διαδεδωκότων, ἐν οἷς πρῶτος αὐτὸς ὁ τῆς παρασημειώσεως
having-circulated in which first itself the of-the dating
χρόνος τῶν πεπλακότων ἀπελέγχει τὸ ψεῦδος.
time of-the(-ones) having-fabricated refutes the lie

9.4 ἐπὶ τῆς τετάρτης γοῦν ὑπατείας Τιβερίου, ἣ γέγονεν
in the fourth at-any-rate consulship of-Tiberius which was
ἔτους ἑβδόμου τῆς βασιλείας αὐτοῦ, τὰ περὶ τὸ
(in-the)-year seventh of-the reign his the(-things) about the
σωτήριον πάθος αὐτοῖς τολμηθέντα περιέχει, καθ' ὃν
saving passion by-them dared contains at which

δείκνυται χρόνον μηδ' ἐπιστάς πω τῇ Ἰουδαίᾳ Πιλᾶτος,
is-shown time not-even having-come yet — to-Judea Pilate
εἴ γε τῷ Ἰωσήπῳ μάρτυρι χρήσασθαι δέον, σαφῶς
if at-least — Josephus (as)-witness to-use (it-is)-needful clearly
οὕτω σημαίνοντι κατὰ τὴν δηλωθεῖσαν αὐτοῦ γραφὴν ὅτι
thus indicating in the shown his writing that
δὴ δωδεκάτῳ ἐνιαυτῷ τῆς Τιβερίου βασιλείας ἐπίτροπος
indeed in-the-twelfth year of-the of-Tiberius reign procurator
τῆς Ἰουδαίας ὑπὸ Τιβερίου καθίσταται Πιλᾶτος.
— of-Judea by Tiberius is-appointed Pilate
Ἐπὶ τούτων δὴ οὖν κατὰ τὸν εὐαγγελιστὴν ἔτος 10.1
under these indeed then according-to the evangelist year
πεντεκαιδέκατον Τιβερίου Καίσαρος ἄγοντος, τέταρτον δὲ
fifteenth Tiberius Caesar keeping fourth and
τῆς ἡγεμονίας Ποντίου Πιλάτου, τῆς τε λοιπῆς Ἰουδαίας
of-the government of-Pontius Pilate of-the and rest Judea
τετραρχούντων Ἡρώδου καὶ Λυσανίου καὶ Φιλίππου,
being-tetrarchs Herod and Lysanias and Philip
ὁ σωτὴρ καὶ κύριος ἡμῶν Ἰησοῦς ὁ Χριστὸς τοῦ
the savior and Lord our Jesus — Christ —
θεοῦ, ἀρχόμενος ὡσεὶ ἐτῶν τριάκοντα, ἐπὶ τὸ Ἰωάννου
of-God beginning about of-years thirty to the of-John
βάπτισμα παραγίνεται, καταρχήν τε ποιεῖται τηνικαῦτα
baptism comes beginning and makes then
τοῦ κατὰ τὸ εὐαγγέλιον κηρύγματος.
of-the according-to the gospel preaching
φησὶ δὲ αὐτὸν ἡ θεία γραφὴ τὸν πάντα τῆς διδασκαλίας 10.2
says and him the divine scripture the whole of-the teaching
διατελέσαι χρόνον ἐπὶ ἀρχιερέως Ἄννα καὶ Καϊάφα,
to-have-completed time under high-priest Annas and Caiaphas
δηλοῦσα ὅτι δὴ ἐν τοῖς μεταξὺ τῆς τούτων ἔτεσι
showing that indeed in the between of-the of-these years

λειτουργίας ὁ πᾶς τῆς διδασκαλίας αὐτῷ συνεπεράνθη
ministry the whole of-the teaching for-him was-completed
χρόνος· ἀρξαμένου μὲν κατὰ τὴν τοῦ Ἄννα ἀρχιερωσύνην,
time having-begun indeed during the — of-Annas high-priesthood
μέχρι δὲ τῆς ἀρχῆς τοῦ Καϊάφα παραμείναντος, οὐδ'
until and the rule — of-Caiaphas having-continued not-even
ὅλος ὁ μεταξὺ τετραέτης παρίσταται χρόνος.
whole the intervening four-year is-presented time

10.3 τῶν γάρ τοι κατὰ τὸν νόμον ἤδη πως καθῃρημένων
the for surely according-to the law already somehow abolished
ἐξ ἐκείνου θεσμῶν, λέλυτο μὲν, ᾧ διὰ βίου καὶ
from that(-time) ordinances had-been-dissolved indeed by-which for life and
ἐκ προγόνων διαδοχῆς τὰ τῆς τοῦ θεοῦ θεραπείας
from of-forefathers succession the(-things) of-the — of-God service
προσήκοντα ἦν, ὑπὸ δὲ τῶν Ῥωμαϊκῶν ἡγεμόνων
pertaining were by and the Roman governors
ἄλλοτ' ἄλλοι τὴν ἀρχιερωσύνην ἐπιτρεπόμενοι οὐ
at-different-times different(-men) the high-priesthood being-entrusted-with not
πλέον ἔτους ἑνὸς ἐπὶ ταύτης διετέλουν.
more (than)-a-year one in this continued

10.4 ἱστορεῖ δ' οὖν ὁ Ἰώσηπος τέσσαρας κατὰ διαδοχὴν
records and then — Josephus four in succession
ἐπὶ Καϊάφαν ἀρχιερεῖς μετὰ τὸν Ἄνναν διαγενέσθαι,
to Caiaphas high-priests after — Annas to-have-intervened
κατὰ τὴν αὐτὴν τῆς ἀρχαιολογίας γραφὴν ὧδέ πως
in the same of-the Antiquities writing thus somehow
λέγων "Οὐαλέριος Γρᾶτος, παύσας ἱερᾶσθαι Ἄνανον,
saying Valerius Gratus having-stopped to-serve-as-priest Ananus
Ἰσμάηλον ἀρχιερέα ἀποφαίνει τὸν τοῦ Φαβί. καὶ τοῦτον
Ismael high-priest appoints the(-son) — of-Phabi and him

δὲ μετ᾽ οὐ πολὺ μεταστήσας Ἐλεάζαρον τὸν Ἀνάνου τοῦ
too after not long having-removed Eleazar the of-Ananus the
ἀρχιερέως υἱὸν ἀποδείκνυσιν ἀρχιερέα.
high-priest son appoints high-priest
ἐνιαυτοῦ δὲ διαγενομένου καὶ τόνδε παύσας Σίμωνι 10.5
(a)-year and having-passed also this-one having-stopped to-Simon
τῷ Καμίθου τὴν ἀρχιερωσύνην παραδίδωσιν. οὐ πλέον
the(-son) of-Camithus the high-priesthood hands-over not more
δὲ καὶ τῷδε ἐνιαυτοῦ τὴν τιμὴν ἔχοντι διεγένετο χρόνος,
and also to-this-one (than)-a-year the honor holding passed time
καὶ Ἰώσηπος, ὁ καὶ Καϊάφας, διάδοχος ἦν αὐτῷ.”
and Joseph the(-one) also Caiaphas successor was to-him
οὐκοῦν ὁ σύμπας οὐδ᾽ ὅλος τετραέτης ἀποδείκνυται 10.6
therefore the whole not-even whole four-year is-shown
τῆς τοῦ σωτῆρος ἡμῶν διδασκαλίας χρόνος, τεσσάρων
of-the of-the savior our teaching time of-four
ἐπὶ τέσσαρσιν ἔτεσιν ἀρχιερέων ἀπὸ τοῦ Ἄννα καὶ
in four years of-high-priests from — Annas and
ἐπὶ τὴν τοῦ Καϊάφα κατάστασιν ἐνιαύσιον λειτουργίαν
to the — of-Caiaphas appointment annual ministry
διατετελεκότων. τόν γέ τοι Καϊάφαν ἀρχιερέα εἰκότως
having-completed — at-least surely Caiaphas high-priest fittingly
τοῦ ἐνιαυτοῦ, καθ᾽ ὃν τὰ τοῦ σωτηρίου πάθους
of-the year in which the(-things) of-the saving passion
ἐπετελεῖτο, ἡ τοῦ εὐαγγελίου παρεσημήνατο γραφὴ, ἐξ
were-accomplished the of-the gospel indicated scripture from
ἧς καὶ αὐτῆς οὐκ ἀπᾴδων τῆς προκειμένης ἐπιτηρήσεως
which also itself not out-of-tune with-the present observation
ὁ τῆς τοῦ Χριστοῦ διδασκαλίας ἀποδείκνυται χρόνος.
the of-the — of-Christ teaching is-shown time

10.7 ἀλλὰ γὰρ ὁ σωτὴρ καὶ κύριος ἡμῶν οὐ μετὰ πλεῖστον
but for the savior and Lord our not after very-long
τῆς καταρχῆς τοῦ κηρύγματος τοὺς δώδεκα ἀποστόλους
of-the beginning of-the preaching the twelve apostles
ἀνακαλεῖται, οὓς καὶ μόνους τῶν λοιπῶν αὐτοῦ μαθητῶν
calls whom also alone of-the rest his disciples
κατά τι γέρας ἐξαίρετον ἀποστόλους ὠνόμασεν. καὶ
by some privilege special apostles he-named and
αὖθις ἀναδείκνυσιν ἑτέρους ἑβδομήκοντα, οὓς καὶ αὐτοὺς
again appoints other seventy whom also themselves
ἀπέστειλεν ἀνὰ δύο δύο πρὸ προσώπου αὐτοῦ εἰς πάντα
he-sent by two two before face his into every
τόπον καὶ πόλιν οὗ ἤμελλεν αὐτὸς ἔρχεσθαι.
place and city where was-about he to-come

11.1 Οὐκ εἰς μακρὸν δὲ τοῦ βαπτιστοῦ Ἰωάννου ὑπὸ τοῦ νέου
not into long and the baptist John by the young
Ἡρώδου τὴν κεφαλὴν ἀποτμηθέντος μνημονεύει μὲν καὶ ἡ
Herod the head having-been-cut-off mentions indeed also the
θεία τῶν εὐαγγελίων γραφή· συνιστορεῖ γε μὴν καὶ ὁ
divine of-the gospels scripture records-as-well at-least indeed also —
Ἰώσηπος, ὀνομαστὶ τῆς τε Ἡρωδιάδος μνήμην πεποιημένος
Josephus by-name — both of-Herodias mention having-made
καὶ ὡς ἀδελφοῦ γυναῖκα οὖσαν αὐτὴν ἠγάγετο πρὸς γάμον
and how of-(his)-brother wife being her took to marriage
Ἡρώδης, ἀθετήσας μὲν τὴν προτέραν αὐτῷ κατὰ νόμους
Herod having-set-aside indeed the former to-him according-to laws
γεγενημένην (Ἀρέτα δ' ἦν αὕτη τοῦ Πετραίων βασιλέως
married of-Aretas and was she of-the of-Petraeans king
θυγάτηρ), τὴν δὲ Ἡρωδιάδα ζῶντος διαστήσας τοῦ ἀνδρός·
daughter — and Herodias living having-separated the husband

διʼ ἣν καὶ τὸν Ἰωάννην ἀνελὼν πόλεμον αἴρεται
because-of whom also — John having-slain war he-takes-up
πρὸς τὸν Ἀρέταν, ὡσὰν ἠτιμασμένης αὐτῷ τῆς θυγατρός.
against — Aretas as dishonored to-him the daughter
ἐν ᾧ πολέμῳ μάχης γενομένης πάντα φησὶ τὸν 11.2
in which war (a)-battle having-occurred all he-says the
Ἡρώδου στρατὸν διαφθαρῆναι, καὶ ταῦτα πεπονθέναι
of-Herod army to-have-been-destroyed and these-things to-have-suffered
τῆς ἐπιβουλῆς ἕνεκεν τῆς κατὰ τοῦ Ἰωάννου γεγενημένης.
of-the plot for-the-sake the against — John made
ὁ δʼ αὐτὸς Ἰώσηπος ἐν τοῖς μάλιστα δικαιότατον 11.3
the and same Josephus among the most most-righteous
καὶ βαπτιστὴν ὁμολογῶν γεγονέναι τὸν Ἰωάννην,
and baptist confessing to-have-been — John
τοῖς περὶ αὐτοῦ κατὰ τὴν τῶν εὐαγγελίων
to-the(-things) about him according-to the of-the gospels
γραφὴν ἀναγεγραμμένοις συμμαρτυρεῖ. ἱστορεῖ δὲ καὶ
scripture recorded bears-witness records and also
τὸν Ἡρώδην τῆς βασιλείας ἀποπεπτωκέναι διὰ τὴν
— Herod from-the kingdom to-have-fallen because-of the
αὐτὴν Ἡρωδιάδα, μεθʼ ἧς αὐτὸν καὶ εἰς τὴν ὑπερορίαν
same Herodias with whom him also into the exile
ἀπεληλάσθαι, Βίενναν τῆς Γαλλίας οἰκεῖν καταδικασθέντα.
to-have-been-driven Vienne — of-Gaul to-live condemned
καὶ ταὐτά γε αὐτῷ ἐν ὀκτωκαιδεκάτῳ τῆς ἀρχαιολογίας 11.4
and these-things at-least by-him in (the)-eighteenth of-the Antiquities
δεδήλωται, ἔνθα συλλαβαῖς αὐταῖς περὶ τοῦ Ἰωάννου
have-been-shown where in-syllables very about — John
ταῦτα γράφει “τισὶ δὲ τῶν Ἰουδαίων ἐδόκει ὀλωλέναι τὸν
these-things he-writes to-some and of-the Jews it-seemed to-have-perished the

Ἡρώδου στρατὸν ὑπὸ τοῦ θεοῦ, καὶ μάλα δικαίως τιννυμένου
of-Herod army by — God and very justly avenging
κατὰ ποινὴν Ἰωάννου τοῦ καλουμένου βαπτιστοῦ.
in penalty of-John the(-one) called baptist
11.5 κτείνει γὰρ τοῦτον Ἡρώδης, ἀγαθὸν ἄνδρα καὶ τοῖς
kills for him Herod (a)-good man and the
Ἰουδαίοις κελεύοντα, ἀρετὴν ἐπασκοῦσι καὶ τὰ πρὸς
Jews commanding virtue practicing and the toward
ἀλλήλους δικαιοσύνῃ καὶ πρὸς τὸν θεὸν εὐσεβείᾳ χρωμένοις
one-another righteousness and toward — God piety using
βαπτισμῷ συνιέναι. οὕτω γὰρ δὴ καὶ τὴν βάπτισιν
in-baptism to-come-together thus for indeed also the baptism
ἀποδεκτὴν αὐτῷ φανεῖσθαι, μὴ ἐπί τινων ἁμαρτάδων
acceptable to-him would-appear not for of-some sins
παραιτήσει χρωμένων, ἀλλ' ἐφ' ἁγνείᾳ τοῦ σώματος,
(the)-pardon using(-it) but for purity of-the body
ἅτε δὴ καὶ τῆς ψυχῆς δικαιοσύνῃ προεκκεκαθαρμένης.
inasmuch indeed also the soul by-righteousness having-been-cleansed-before
11.6 καὶ τῶν ἄλλων συστρεφομένων (καὶ γὰρ ἥσθησαν ἐπὶ
and the others gathering also for they-were-delighted to
πλεῖστον τῇ ἀκροάσει τῶν λόγων), δείσας Ἡρώδης
very-much with-the hearing of-the words having-feared Herod
τὸ ἐπὶ τοσόνδε πιθανὸν αὐτοῦ τοῖς ἀνθρώποις, μὴ ἐπὶ
the to so-great persuasiveness his with-the men lest to
ἀποστάσει τινὶ φέροι, (πάντα γὰρ ἐῴκεσαν συμβουλῇ
revolt some it-might-lead all for they-seemed (by)-counsel
τῇ ἐκείνου πράξοντες), πολὺ κρεῖττον ἡγεῖται, πρίν τι
the his about-to-act much better he-thinks before something
νεώτερον ἀπ' αὐτοῦ γενέσθαι, προλαβὼν ἀναιρεῖν, ἢ
new from him to-happen having-anticipated to-kill-(him) than
μεταβολῆς γενομένης εἰς πράγματα ἐμπεσὼν μετανοεῖν. καὶ
change having-happened into troubles having-fallen to-repent and

ὁ μὲν ὑποψίᾳ τῇ Ἡρώδου δέσμιος εἰς τὸν Μαχαιροῦντα
he indeed by-suspicion the of-Herod (a)-prisoner to — Machaerus
πεμφθεὶς, τὸ προειρημένον φρούριον, ταύτῃ κτίννυται."
having-been-sent the aforesaid fortress there is-killed
ταῦτα περὶ τοῦ Ἰωάννου διελθὼν καὶ τοῦ σωτῆρος 11.7
these-things about — John having-gone-through also the savior
ἡμῶν κατὰ τὴν αὐτὴν τοῦ συγγράμματος ἱστορίαν ὧδέ
our in the same of-the treatise history thus
πως μέμνηται "γίνεται δὲ κατὰ τοῦτον τὸν χρόνον
somehow he-mentions there-is and about this the time
Ἰησοῦς, σοφὸς ἀνὴρ, εἴ γε ἄνδρα αὐτὸν λέγειν χρή.
Jesus (a)-wise man if at-least (a)-man him to-call one-must
ἦν γὰρ παραδόξων ἔργων ποιητὴς, διδάσκαλος ἀνθρώπων
he-was for of-marvelous works (a)-maker teacher of-men
τῶν ἡδονῇ τἀληθῆ δεχομένων, καὶ πολλοὺς μὲν τῶν
of-the(-ones) with-pleasure the-truth receiving and many indeed of-the
Ἰουδαίων, πολλοὺς δὲ καὶ ἀπὸ τοῦ Ἑλληνικοῦ ἐπηγάγετο.
Jews many and also from the Greek(-world) he-won-over
ὁ Χριστὸς οὗτος ἦν. καὶ αὐτὸν ἐνδείξει τῶν πρώτων 11.8
— Christ this-one was and him at-(the)-indictment of-the first
ἀνδρῶν παρ' ἡμῖν σταυρῷ ἐπιτετιμηκότος Πιλάτου, οὐκ
men among us to-(the)-cross having-sentenced Pilate not
ἐπαύσαντο οἱ τὸ πρῶτον ἀγαπήσαντες. ἐφάνη
ceased the(-ones) at-the first having-loved(-him) he-appeared
γὰρ αὐτοῖς τρίτην ἔχων ἡμέραν πάλιν ζῶν, τῶν θείων
for to-them (a)-third having day again living the divine
προφητῶν ταῦτά τε καὶ ἄλλα μυρία περὶ αὐτοῦ
prophets these-things both and other countless about him
θαυμάσια εἰρηκότων. εἰσέτι τε νῦν τῶν Χριστιανῶν ἀπὸ
wonders having-said still and now of-the Christians from
τοῦδε ὠνομασμένων οὐκ ἐπέλιπε τὸ φῦλον."
him named not has-failed the tribe

11.9 ταῦτα τοῦ ἐξ αὐτῶν Ἑβραίων συγγραφέως ἀνέκαθεν τῇ
these-things the from very Hebrews writer from-the-first in-the
ἑαυτοῦ γραφῇ περί τε τοῦ βαπτιστοῦ Ἰωάννου καὶ τοῦ
his-own writing about both the baptist John and the
σωτῆρος ἡμῶν παραδεδωκότος, τίς ἂν ἔτι λείποιτο ἀποφυγὴ
savior our having-handed-down what — still could-remain escape
τοῦ μὴ ἀναισχύντους ἀπελέγχεσθαι τοὺς τὰ κατ᾽ αὐτῶν
of-the not shameless to-be-convicted the(-ones) the against them
πλασαμένους ὑπομνήματα; ἀλλὰ ταῦτα μὲν ἐχέτω ταύτῃ.
having-fabricated memoirs but these-things indeed let-be thus
12.1 Τῶν γε μὴν τοῦ σωτῆρος ἀποστόλων παντί τῳ σαφὴς ἐκ
of-the at-least indeed of-the savior apostles to-every one clear from
τῶν εὐαγγελίων ἡ πρόσρησις. τῶν δ᾽ ἑβδομήκοντα μαθητῶν
the gospels the naming of-the and seventy disciples
κατάλογος μὲν οὐδεὶς οὐδαμῆ φέρεται· λέγεταί γε μὴν
catalog indeed no anywhere is-current it-is-said at-least indeed
εἷς αὐτῶν Βαρνάβας γεγονέναι, οὗ διαφόρως μὲν καὶ αἱ
one of-them Barnabas to-have-been of-whom distinctly indeed also the
Πράξεις τῶν ἀποστόλων ἐμνημόνευσαν, οὐχ ἥκιστα δὲ καὶ
Acts of-the apostles made-mention not least and also
ὁ Παῦλος Γαλάταις γράφων. τούτων δ᾽ εἶναί φασι καὶ
— Paul to-Galatians writing of-these and to-be they-say also
Σωσθένην τὸν ἅμα Παύλῳ Κορινθίοις ἐπιστείλαντα.
Sosthenes the(-one) together-with Paul to-Corinthians having-written
12.2 ἡ δ᾽ ἱστορία παρὰ Κλήμεντι κατὰ τὴν πέμπτην τῶν
the and story (is)-in Clement in the fifth of-the
Ὑποτυπώσεων, ἐν ᾗ καὶ Κηφᾶν, περὶ οὗ φησιν ὁ
Outlines in which also Cephas about whom says —
Παῦλος “ὅτε δὲ ἦλθε Κηφᾶς εἰς Ἀντιόχειαν, κατὰ πρόσωπον
Paul when and came Cephas to Antioch to face

αὐτῷ ἀντέστην,” ἕνα φησὶ γεγονέναι τῶν ἑβδομήκοντα
him I-withstood one he-says to-have-been of-the seventy
μαθητῶν, ὁμώνυμον Πέτρῳ τυγχάνοντα τῷ ἀποστόλῳ.
disciples namesake to-Peter being the apostle
καὶ Ματθίαν δὲ τὸν ἀντὶ Ἰούδα τοῖς ἀποστόλοις 12.3
and Matthias too the(-one) instead-of Judas with-the apostles
συγκαταλεγέντα, τόν τε σὺν αὐτῷ τῇ ὁμοίᾳ
enrolled the(-one) and with him by-the like
ψήφῳ τιμηθέντα, τῆς αὐτῆς τῶν ἑβδομήκοντα κλήσεως
vote honored of-the same of-the seventy calling
ἠξιῶσθαι κατέχει λόγος. καὶ Θαδδαῖον δὲ ἕνα
to-have-been-deemed-worthy holds (an)-account and Thaddaeus too one
τῶν αὐτῶν εἶναί φασι, περὶ οὗ καὶ ἱστορίαν ἐλθοῦσαν
of-the same to-be they-say about whom also (a)-story having-come
εἰς ἡμᾶς αὐτίκα μάλα ἐκθήσομαι.
to us straightway very I-will-set-forth
καὶ τῶν ἑβδομήκοντα δὲ πλείους τοῦ σωτῆρος πεφηνέναι 12.4
and than-the seventy and more of-the savior to-have-appeared
μαθητὰς εὕροις ἂν ἐπιτηρήσας, μάρτυρι χρώμενος τῷ
disciples you-would-find — having-observed (as)-witness using —
Παύλῳ, μετὰ τὴν ἐκ νεκρῶν ἔγερσιν ὤφθαι αὐτὸν
Paul after the from (the)-dead rising to-have-appeared him
φήσαντι πρῶτον μὲν Κηφᾶ, ἔπειτα τοῖς δώδεκα, καὶ
having-said first indeed to-Cephas then to-the twelve and
μετὰ τούτους ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ, ὧν
after these over five-hundred brothers at-once of-whom
τινὰς μὲν ἔφασκε κεκοιμῆσθαι, τοὺς πλείους δ’ ἔτι τῷ
some indeed he-said to-have-fallen-asleep the most and still in-the
βίῳ, καθ’ ὃν καιρὸν αὐτῷ ταῦτα συνετάττετο, περιεῖναι.
life at which time by-him these-things were-composed to-survive

12.5 ἔπειτα δ᾽ ὤφθαι αὐτὸν Ἰακώβῳ φησίν· εἷς δὲ καὶ
then and to-have-appeared him to-James he-says one and also
οὗτος τῶν φερομένων τοῦ σωτῆρος ἀδελφῶν ἦν. εἶθ᾽
this-one of-the reputed of-the savior brothers was then
ὡς παρὰ τούτους κατὰ μίμησιν τῶν δώδεκα πλείστων
as beyond these in imitation of-the twelve very-many
ὅσων ὑπαρξάντων ἀποστόλων, οἷος καὶ αὐτὸς ὁ Παῦλος
as-many having-been apostles such also himself — Paul
ἦν, προστίθησι λέγων "ἔπειτα ὤφθη τοῖς ἀποστόλοις
was adds saying then he-appeared to-the apostles
πᾶσι." ταῦτα μὲν οὖν περὶ τῶνδε. τῆς δὲ περὶ τὸν
all these-things indeed then about these of-the and about —
Θαδδαῖον ἱστορίας τοιοῦτος γέγονεν ὁ τρόπος.
Thaddaeus story such has-been the manner

V · ABGAR AND THADDAEUS

Abgar, king of Edessa, wasting from an incurable disease, writes to Jesus asking him to come and heal him. Jesus answers that he must fulfill his mission, but promises to send a disciple. After the ascension Thomas sends Thaddaeus, one of the seventy, who heals Abgar and Abdus, promises to preach before the citizens, and refuses gold. Eusebius gives the letters and the story as he found them in the archives of Edessa, translated from the Syriac.

13.1 Ἡ τοῦ κυρίου καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ θειότης,
the of-the Lord and savior our Jesus Christ divinity
εἰς πάντας ἀνθρώπους τῆς παραδοξοποιοῦ δυνάμεως
to all men of-the wonder-working power
ἕνεκεν βοωμένη, μυρίους ὅσους καὶ τῶν ἐπ᾽ ἀλλοδαπῆς
for-the-sake celebrated countless as-many also of-the(-ones) in foreign(-land)

πορρωτάτω τε τῆς Ἰουδαίας νόσων καὶ παντοίων παθῶν
farthest and — from-Judea of-diseases and all-kinds sufferings
ἐλπίδι θεραπείας ἐπήγετο.
by-hope of-healing drew
ταύτῃ τοι βασιλεὺς Ἄβγαρος, τῶν ὑπὲρ Εὐφράτην ἐθνῶν 13.2
thus surely king Abgar of-the beyond (the)-Euphrates nations
ἐπισημότατα δυναστεύων, πάθει τὸ σῶμα δεινῷ καὶ οὐ
most-illustriously ruling by-(a)-disease the body terrible and not
θεραπευτῷ ὅσον ἐπ᾽ ἀνθρωπείᾳ δυνάμει καταφθειρόμενος,
curable as-far-as by human power being-wasted
ὡς καὶ τοὔνομα τοῦ Ἰησοῦ πολὺ καὶ τὰς δυνάμεις
when also the-name — of-Jesus much and the powers
συμφώνως πρὸς ἁπάντων μαρτυρουμένας ἐπύθετο, ἱκέτης
concordantly by all attested he-learned (a)-suppliant
αὐτοῦ πέμψας δι᾽ ἐπιστοληφόρου γίνεται, τῆς νόσου
his having-sent through (a)-letter-bearer he-becomes of-the disease
τυχεῖν ἀπαλλαγῆς ἀξιῶν.
to-obtain release asking
ὁ δὲ μὴ τότε καλοῦντι ὑπακούσας ἐπιστολῆς γοῦν 13.3
he and not then calling having-obeyed of-(a)-letter at-any-rate
αὐτὸν ἰδίας καταξιοῖ, ἕνα τῶν αὐτοῦ μαθητῶν ἀποστέλλειν
him own deems-worthy one of-the his disciples to-send
ἐπὶ θεραπείᾳ τῆς νόσου, ὁμοῦ τε αὐτοῦ σωτηρίαν καὶ
for (the)-healing of-the disease together and his salvation and
τῶν προσηκόντων ἁπάντων ὑπισχνούμενος.
of-the(-ones) belonging-to(-him) all promising
οὐκ εἰς μακρὸν δὲ ἄρα αὐτῷ ἐπληροῦτο τὰ τῆς 13.4
not into long and after-all for-him were-fulfilled the(-things) of-the
ἐπαγγελίας. μετὰ γοῦν τὴν ἐκ νεκρῶν ἀνάστασιν καὶ
promise after at-any-rate the from (the)-dead resurrection and
τὴν εἰς οὐρανοὺς ἄνοδον Θωμᾶς, τῶν ἀποστόλων εἷς τῶν
the into heavens ascent Thomas of-the apostles one of-the

δώδεκα, Θαδδαῖον, ἐν ἀριθμῷ καὶ αὐτὸν τῶν ἑβδομήκοντα
twelve Thaddaeus in number also himself of-the seventy
τοῦ Χριστοῦ μαθητῶν κατειλεγμένον, κινήσει θειοτέρᾳ ἐπὶ
— of-Christ disciples enrolled by-impulse more-divine to
τὴν Ἔδεσσαν κήρυκα καὶ εὐαγγελιστὴν τῆς περὶ τοῦ
— Edessa (as)-herald and evangelist of-the about —
Χριστοῦ διδασκαλίας ἐκπέμπει, πάντα τε δι᾽ αὐτοῦ τὰ
Christ teaching sends-out all and through him the(-things)
τῆς τοῦ σωτῆρος ἡμῶν τέλος ἐλάμβανεν ἐπαγγελίας.
of-the of-the savior our (their)-end took promise
13.5 ἔχεις καὶ τούτων ἀνάγραπτον τὴν μαρτυρίαν, ἐκ
you-have also of-these written the testimony from
τῶν κατὰ Ἔδεσσαν τὸ τηνικαῦτα βασιλευομένην
the in Edessa the then being-ruled-by-kings
πόλιν γραμματοφυλακείων ληφθεῖσαν. ἐν γοῦν τοῖς
city record-offices taken in at-any-rate the
αὐτόθι δημοσίοις χάρταις, τοῖς τὰ παλαιὰ καὶ
there public papers the(-ones) the(-things) old and
τὰ ἀμφὶ τὸν Ἄβγαρον πραχθέντα περιέχουσι,
the(-things) about — Abgar done containing
καὶ ταῦτα εἰσέτι νῦν ἐξ ἐκείνου πεφυλαγμένα
also these-things still now from that(-time) preserved
εὕρηται. οὐδὲν δὲ οἷον καὶ αὐτῶν ἐπακοῦσαι τῶν
is-found nothing and like also very to-hear the
ἐπιστολῶν, ἀπὸ τῶν ἀρχείων ἡμῖν ἀναληφθεισῶν,
letters from the archives by-us taken-up
καὶ τόνδε αὐτοῖς ῥήμασιν ἐκ τῆς Σύρων φωνῆς
and this in-very words from the of-Syrians tongue
μεταβληθεισῶν τὸν τρόπον. Ἀντίγραφον ἐπιστολῆς
translated the manner copy of-(a)-letter
γραφείσης ὑπὸ Ἀβγάρου τοπάρχου τῷ Ἰησοῦ, καὶ
written by Abgar (the)-toparch — to-Jesus and

πεμφθείσης αὐτῷ δι᾽ Ἀνανία ταχυδρόμου εἰς
sent to-him through Ananias (the)-courier to
Ἱεροσόλυμα.
Jerusalem
“ Ἄβγαρος τοπάρχης Ἐδέσσης Ἰησοῦ σωτῆρι ἀγαθῷ 13.6
Abgar toparch of-Edessa to-Jesus savior good
ἀναφανέντι ἐν τόπῳ Ἱεροσολύμων χαίρειν. ἤκουσταί
having-appeared in (the)-place of-Jerusalem greeting it-has-been-heard
μοι τὰ περὶ σοῦ καὶ τῶν σῶν ἰαμάτων, ὡς ἄνευ
by-me the(-things) about you and the your healings that without
φαρμάκων καὶ βοτανῶν ὑπὸ σοῦ γινομένων. ὡς γὰρ
drugs and herbs by you happening as for
λόγος, τυφλοὺς ἀναβλέπειν ποιεῖς, χωλοὺς περιπατεῖν, καὶ
(the)-account blind(-men) to-see-again you-make lame to-walk-about and
λεπροὺς καθαρίζεις, καὶ ἀκάθαρτα πνεύματα καὶ δαίμονας
lepers you-cleanse and unclean spirits and demons
ἐκβάλλεις, καὶ τοὺς ἐν μακρονοσίᾳ βασανιζομένους
you-cast-out and the(-ones) in long-illness tormented
θεραπεύεις, καὶ νεκροὺς ἐγείρεις.
you-heal and dead(-men) you-raise
καὶ ταῦτα πάντα ἀκούσας περὶ σοῦ κατὰ νοῦν ἐθέμην τὸ 13.7
and these-things all having-heard about you in mind I-set the
ἕτερον τῶν δύο, ἢ ὅτι σὺ εἶ ὁ θεὸς καὶ καταβὰς
one of-the two either that you are — God and having-come-down
ἀπὸ τοῦ οὐρανοῦ ποιεῖς ταῦτα, ἢ υἱὸς εἶ τοῦ θεοῦ
from the heaven you-do these-things or son you-are — of-God
ποιῶν ταῦτα.
doing these-things
διὰ τοῦτο τοίνυν γράψας ἐδεήθην σου σκυλῆναι 13.8
because-of this therefore having-written I-begged you to-trouble-yourself
πρὸς ἐμέ, καὶ τὸ πάθος, ὃ ἔχω, θεραπεῦσαι. καὶ
to me and the suffering which I-have to-heal and

γὰρ ἤκουσα ὅτι καὶ Ἰουδαῖοι καταγογγύζουσί σου καὶ
for I-heard that also Jews murmur-against you and
βούλονται κακῶσαί σε. πόλις δὲ μικροτάτη μοί ἐστι καὶ
wish to-harm you city and very-small to-me is and
σεμνὴ, ἥτις ἐξαρκεῖ ἀμφοτέροις."
august which suffices for-both

13.9 Τὰ ἀντιγραφέντα ὑπὸ Ἰησοῦ διὰ Ἀνανία ταχυδρόμου
the(-things) written-in-reply by Jesus through Ananias (the)-courier
τοπάρχῃ Ἀβγάρῳ.
to-(the)-toparch Abgar

13.10 "Μακάριος εἶ πιστεύσας ἐν ἐμοὶ μὴ ἑωρακώς με.
blessed you-are having-believed in me not having-seen me
γέγραπται γὰρ περὶ ἐμοῦ τοὺς ἑωρακότας με μὴ
it-is-written for about me the(-ones) having-seen me not
πιστεύσειν μοι, καὶ ἵνα οἱ μὴ ἑωρακότες αὐτοὶ
to-believe me and that the(-ones) not having-seen themselves
πιστεύσωσι καὶ ζήσωνται. περὶ δὲ οὗ ἔγραψάς μοι
may-believe and may-live about and what you-wrote to-me
ἐλθεῖν πρὸς σὲ, δέον ἐστὶ πάντα, δι' ἃ ἀπεστάλην,
to-come to you needful it-is all-things for which I-was-sent
ἐνταῦθα πληρῶσαί με, καὶ μετὰ τὸ πληρῶσαι οὕτως
here to-fulfill me and after the to-fulfill thus
ἀναληφθῆναι πρὸς τὸν ἀποστείλαντά με. καὶ ἐπειδὰν
to-be-taken-up to the(-one) having-sent me and when
ἀναληφθῶ, ἀποστελῶ σοί τινα τῶν μαθητῶν μου, ἵνα
I-am-taken-up I-will-send to-you one of-the disciples my that
ἰάσηταί σου τὸ πάθος καὶ ζωήν σοι καὶ τοῖς σὺν σοὶ
he-may-heal your the suffering and life to-you and to-those with you
παράσχηται."
may-provide

Ταύταις δὲ ταῖς ἐπιστολαῖς ἔτι καὶ ταῦτα συνῆπτο 13.11
to-these and the letters further also these-things were-joined
τῇ Σύρων φωνῇ. μετὰ δὲ τὸ ἀναληφθῆναι τὸν Ἰησοῦν
in-the of-Syrians tongue after and the to-have-been-taken-up — Jesus
ἀπέστειλεν αὐτῷ Ἰούδας ὁ καὶ Θωμᾶς Θαδδαῖον
sent to-him Judas the(-one) also Thomas Thaddaeus
ἀπόστολον, ἕνα τῶν ἑβδομήκοντα· ὃς ἐλθὼν κατέμενε
(an)-apostle one of-the seventy who having-come stayed
πρὸς Τωβίαν τὸν τοῦ Τωβία. ὡς δὲ ἠκούσθη περὶ
with Tobias the(-son) — of-Tobias when and it-was-heard about
αὐτοῦ, ἐμηνύθη τῷ Ἀβγάρῳ ὅτι ἐλήλυθεν ἐνταῦθα
him it-was-reported — to-Abgar that has-come here
ἀπόστολος τοῦ Ἰησοῦ, καθὰ ἐπέστειλέ σοι.
(an)-apostle — of-Jesus as he-wrote to-you
ἤρξατο οὖν ὁ Θαδδαῖος ἐν δυνάμει θεοῦ θεραπεύειν πᾶσαν 13.12
began then — Thaddaeus in power of-God to-heal every
νόσον καὶ μαλακίαν, ὥστε πάντας θαυμάζειν· ὡς δὲ ἤκουσεν
disease and infirmity so-that all to-marvel when and heard
ὁ Ἄβγαρος τὰ μεγαλεῖα καὶ τὰ θαυμάσια, ἃ ἐποίει, καὶ ὡς
— Abgar the great-things and the wonders which he-did and how
ἐθεράπευεν, ἐν ὑπονοίᾳ γέγονεν ὡς ὅτι αὐτός ἐστι, περὶ οὗ
he-healed in suspicion he-has-come as that he is about whom
ὁ Ἰησοῦς ἐπέστειλε λέγων, ἐπειδὰν ἀναληφθῶ, ἀποστελῶ
— Jesus wrote saying when I-am-taken-up I-will-send
σοί τινα τῶν μαθητῶν μου, ὃς τὸ πάθος σου ἰάσεται.
to-you one of-the disciples my who the suffering your will-heal
μετακαλεσάμενος οὖν τὸν Τωβίαν, παρ᾽ ᾧ κατέμενεν, 13.13
having-summoned then — Tobias with whom he-stayed
εἶπεν, ἤκουσα ὅτι ἀνήρ τις δυνάστης ἐλθὼν κατέμεινεν
he-said I-heard that man a-certain mighty having-come stayed
ἐν τῇ σῇ οἰκίᾳ· ἀνάγαγε αὐτὸν πρὸς ἐμέ. ἐλθὼν δὲ ὁ
in the your house bring-up him to me having-come and —

Τωβίας παρὰ Θαδδαίῳ εἶπεν αὐτῷ, ὁ τοπάρχης Ἄβγαρος
Tobias to Thaddaeus said to-him the toparch Abgar
μετακαλεσάμενός με εἶπεν ἀναγαγεῖν σε παρ᾽ αὐτῷ, ἵνα
having-summoned me told to-bring-up you to him that
θεραπεύσῃς αὐτοῦ τὸ πάθος. καὶ ὁ Θαδδαῖος, ἀναβαίνω,
you-may-heal his the suffering and — Thaddaeus I-go-up
ἔφη, ἐπειδήπερ δυνάμει παρ᾽ αὐτῷ ἀπέσταλμαι.
he-said since in-power to him I-have-been-sent

13.14 ὀρθρίσας οὖν ὁ Τωβίας τῇ ἐξῆς καὶ παραλαβὼν
having-risen-early then — Tobias on-the next(-day) and having-taken
τὸν Θαδδαῖον ἦλθε πρὸς τὸν Ἄβγαρον· ὡς δὲ ἀνέβη,
— Thaddaeus came to — Abgar when and he-went-up
παρόντων καὶ ἑστώτων τῶν μεγιστάνων αὐτοῦ, παραχρῆμα
being-present and standing the great-men his immediately
ἐν τῷ εἰσιέναι αὐτὸν ὅραμα μέγα ἐφάνη τῷ Ἀβγάρῳ
in the to-enter him (a)-vision great appeared — to-Abgar
ἐν τῷ προσώπῳ τοῦ ἀποστόλου Θαδδαίου. ὅπερ ἰδὼν
in the face of-the apostle Thaddaeus which having-seen
Ἄβγαρος προσεκύνησε τῷ Θαδδαίῳ, θαῦμά τε ἔσχε
Abgar did-obeisance — to-Thaddaeus wonder and held
πάντας τοὺς περιεστῶτας· αὐτοὶ γὰρ οὐχ ἑωράκεσαν
all the(-ones) standing-around they for not had-seen
τὸ ὅραμα, ὃ μόνῳ τῷ Ἀβγάρῳ ἐφάνη.
the vision which alone — to-Abgar appeared

13.15 ὃς καὶ τὸν Θαδδαῖον ἤρετο, εἰ ἐπ᾽ ἀληθείας μαθητὴς εἶ
who also — Thaddaeus asked if in truth (a)-disciple you-are
Ἰησοῦ τοῦ υἱοῦ τοῦ θεοῦ, ὃς εἰρήκει πρὸς ἐμέ "ἀποστελῶ
of-Jesus the son — of-God who had-said to me I-will-send
σοί τινα τῶν μαθητῶν μου, ὅστις ἰάσεταί σε καὶ
to-you one of-the disciples my who will-heal you and
ζωήν σοι παρέξει." καὶ ὁ Θαδδαῖος ἔφη "ἐπεὶ μεγάλως
life to-you will-provide and — Thaddaeus said since greatly

πεπίστευκας εἰς τὸν ἀποστείλαντά με, διὰ τοῦτο
you-have-believed in the(-one) having-sent me because-of this
ἀπεστάλην πρὸς σέ. καὶ πάλιν ἐὰν πιστεύσῃς ἐν αὐτῷ, ὡς
I-was-sent to you and again if you-believe in him as
ἂν πιστεύσῃς ἔσται σοι τὰ αἰτήματα τῆς καρδίας σου."
— *you-believe shall-be to-you the requests of-the heart your*
καὶ ὁ Ἄβγαρος πρὸς αὐτόν "οὕτως ἐπίστευσα, φησὶν, ἐν 13.16
and — Abgar to him thus I-believed he-says in
αὐτῷ, ὡς καὶ τοὺς Ἰουδαίους τοὺς σταυρώσαντας αὐτὸν
him that even the Jews the(-ones) having-crucified him
βουληθῆναι δύναμιν παραλαβὼν κατακόψαι, εἰ μὴ διὰ τὴν
to-have-wished (a)-force having-taken to-cut-down if not because-of the
βασιλείαν τὴν Ῥωμαίων ἀνεκόπην τούτου." καὶ ὁ Θαδδαῖος
empire the of-Romans I-was-checked from-this and — Thaddaeus
εἶπεν "ὁ κύριος ἡμῶν τὸ θέλημα τοῦ πατρὸς αὐτοῦ
said the Lord our the will of-the father his
πεπλήρωκε, καὶ πληρώσας ἀνελήφθη πρὸς τὸν πατέρα."
has-fulfilled and having-fulfilled was-taken-up to the father
λέγει αὐτῷ Ἄβγαρος "κἀγὼ πεπίστευκα εἰς αὐτὸν καὶ 13.17
says to-him Abgar I-too have-believed in him and
εἰς τὸν πατέρα αὐτοῦ." καὶ ὁ Θαδδαῖος "διὰ τοῦτο,
in the father his and — Thaddaeus because-of this
φησὶ, τίθημι τὴν χεῖρά μου ἐπὶ σὲ ἐν ὀνόματι αὐτοῦ."
he-says I-lay the hand my upon you in (the)-name his
καὶ τοῦτο πράξαντος παραχρῆμα ἐθεραπεύθη τῆς νόσου
and this having-done immediately he-was-healed of-the disease
καὶ τοῦ πάθους οὗ εἶχεν.
and of-the suffering which he-had
ἐθαύμασέ τε ὁ Ἄβγαρος, ὅτι καθὼς ἤκουσται αὐτῷ 13.18
marveled and — Abgar that as it-has-been-heard by-him
περὶ τοῦ Ἰησοῦ, οὕτως τοῖς ἔργοις παρέλαβε διὰ τοῦ
about — Jesus thus in-the deeds he-received through the

μαθητοῦ αὐτοῦ Θαδδαίου, ὃς αὐτὸν ἄνευ φαρμακείας
disciple his Thaddaeus who him without medicine
καὶ βοτανῶν ἐθεράπευσεν, καὶ οὐ μόνον, ἀλλὰ καὶ
and herbs healed and not only but also
Ἄβδον τὸν τοῦ Ἄβδου ποδάγραν ἔχοντα, ὃς καὶ αὐτὸς
Abdus the(-son) — of-Abdus gout having who also himself
προσελθὼν ὑπὸ τοὺς πόδας αὐτοῦ ἔπεσεν, εὐχάς τε διὰ
having-approached under the feet his fell prayers and through
χειρὸς λαβὼν ἐθεραπεύθη· πολλούς τε ἄλλους συμπολίτας
hand having-taken was-healed many and others fellow-citizens
αὐτῶν ὁ αὐτὸς ἰάσατο, θαυμαστὰ καὶ μεγάλα ποιῶν,
their the same healed wonderful and great(-things) doing
καὶ κηρύσσων τὸν λόγον τοῦ θεοῦ.
and preaching the word — of-God

13.19 μετὰ δὲ ταῦτα ὁ Ἄβγαρος "σὺ Θαδδαῖε, ἔφη, σὺν δυνάμει
after and these-things — Abgar you Thaddaeus said with power
τοῦ θεοῦ ταῦτα ποιεῖς, καὶ ἡμεῖς σε αὐτοὶ ἐθαυμάσαμεν.
— of-God these-things you-do and we you ourselves marveled
ἀλλ' ἐπὶ τούτοις δέομαί σου, διήγησαί μοι περὶ τῆς
but besides these-things I-beg you relate to-me about the
ἐλεύσεως τοῦ Ἰησοῦ πῶς ἐγένετο, καὶ περὶ τῆς δυνάμεως
coming — of-Jesus how it-happened and about the power
αὐτοῦ, καὶ ἐν ποίᾳ δυνάμει ταῦτα ἐποίει, ἅτινα ἠκούσαμεν."
his and by what power these-things he-did which we-heard

13.20 καὶ ὁ Θαδδαῖος "νῦν μὲν σιωπήσομαι, ἔφη, ἐπειδὴ
and — Thaddaeus now indeed I-will-keep-silent he-said since
κηρῦξαι τὸν λόγον ἀπεστάλην, αὔριον δὲ ἐκκλησίασόν
to-preach the word I-was-sent tomorrow and assemble
μοι τοὺς πολίτας σου πάντας, καὶ ἐπ' αὐτῶν κηρύξω
for-me the citizens your all and before them I-will-preach
τὸν λόγον τοῦ θεοῦ, καὶ σπερῶ ἐν αὐτοῖς τὸν
the word — of-God and I-will-sow in them the

λόγον τῆς ζωῆς, περί τε τῆς ἐλεύσεως τοῦ Ἰησοῦ
word of-the life about both the coming — of-Jesus
καθὼς ἐγένετο, καὶ περὶ τῆς ἀποστολῆς αὐτοῦ, καὶ
as it-happened and about the mission his and
ἕνεκα τίνος ἀπεστάλη ὑπὸ τοῦ πατρὸς, καὶ περὶ
for-the-sake of-what he-was-sent by the father and about
τῆς δυνάμεως τῶν ἔργων αὐτοῦ, καὶ μυστηρίων ὧν
the power of-the works his and mysteries which
ἐλάλησεν ἐν τῷ κόσμῳ, καὶ ποίᾳ δυνάμει ταῦτα
he-spoke in the world and by-what power these-things
ἐποίει, καὶ περὶ τῆς καινῆς αὐτοῦ κηρύξεως, καὶ περὶ
he-did and about the new his preaching and about
τῆς σμικρότητος καὶ περὶ τῆς ταπεινώσεως αὐτοῦ, καὶ
the lowliness and about the humiliation his and
πῶς ἐταπείνωσεν ἑαυτὸν καὶ ἀπέθανε καὶ ἐσμίκρυνεν
how he-humbled himself and died and diminished
αὐτοῦ τὴν θεότητα καὶ ἐσταυρώθη, καὶ κατέβη εἰς τὸν
his the divinity and was-crucified and went-down into —
Ἅιδην, καὶ διέσχισε φραγμὸν τὸν ἐξ αἰῶνος μὴ
Hades and rent (the)-partition the(-one) from eternity not
σχισθέντα, καὶ ἀνήγαγεν νεκρούς· καταβὰς γὰρ μόνος
rent and raised-up (the)-dead having-gone-down for alone
συνήγειρεν πολλοὺς, εἶθ' οὕτως ἀνέβη πρὸς τὸν πατέρα
he-raised-with(-him) many then thus he-went-up to the father
αὐτοῦ.
his
ἐκέλευσεν οὖν ὁ Ἄβγαρος τῇ ἕωθεν συνάξαι τοὺς 13.21
ordered then — Abgar at-the dawn to-assemble the
πολίτας αὐτοῦ καὶ ἀκοῦσαι τὴν κήρυξιν Θαδδαίου, καὶ
citizens his and to-hear the preaching of-Thaddaeus and
μετὰ ταῦτα προσέταξεν αὐτῷ δοθῆναι χρυσὸν καὶ
after these-things he-commanded to-him to-be-given gold and

ἄσημον. ὁ δὲ οὐκ ἐδέξατο εἰπών "εἰ τὰ ἡμέτερα
uncoined(-silver) he but not received(-it) having-said if the our(-things)
καταλελοίπαμεν, πῶς τὰ ἀλλότρια ληψόμεθα;"
we-have-left how the of-others shall-we-take

13.22 ἐπράχθη ταῦτα τεσσαρακοστῷ καὶ τριακοσιοστῷ ἔτει,
were-done these-things in-the-fortieth and three-hundredth year
ἃ καὶ οὐκ εἰς ἄχρηστον πρὸς λέξιν ἐκ τῆς Σύρων
which also not to useless(-purpose) according-to (the)-letter from the of-Syrians
μεταβληθέντα φωνῆς ἐνταῦθά μοι κατὰ καιρὸν κείσθω.
translated tongue here for-me in season let-be-set

BOOK II

VI · AFTER THE ASCENSION

Book II takes up the story after the ascension. Matthias replaces Judas, Stephen is stoned, and James the brother of the Lord is made bishop of Jerusalem; Clement records that he was thrown from the pinnacle and clubbed to death by a fuller. Thaddaeus finishes Christ's promise to Abgar. Persecution scatters the disciples; Philip converts Samaria, where Simon Magus feigns belief, and an Ethiopian courtier takes the gospel home. Pilate reports the resurrection to Tiberius, who proposes Christ's deification to the senate and, when it refuses, threatens Christians' accusers with death. The gospel spreads, and at Antioch believers are first called Christians.

Ὅσα μὲν τῆς ἐκκλησιαστικῆς ἱστορίας ἐχρῆν ὡς ἐν 1
what-things indeed of-the ecclesiastical history it-was-needful as in
προοιμίῳ διαστείλασθαι, τῆς τε θεολογίας πέρι τοῦ σωτηρίου
(a)-preface to-set-out of-the both theology about of-the saving
λόγου καὶ τῆς ἀρχαιολογίας τῶν τῆς ἡμετέρας διδασκαλίας
word and of-the ancient-history of-the of-the our teaching
δογμάτων, ἀρχαιότητός τε τῆς κατὰ Χριστιανοὺς
doctrines antiquity and of-the among Christians
εὐαγγελικῆς πολιτείας, οὐ μὴν ἀλλὰ καὶ ὅσα περὶ τῆς
evangelical way-of-life not indeed but also what-things about the
γενομένης ἔναγχος ἐπιφανείας αὐτοῦ, τά τε περὶ τοῦ
having-happened recently appearance his the(-things) both about the
πάθους καὶ τὰ περὶ τῆς τῶν ἀποστόλων ἐκλογῆς ἐν
passion and the(-things) about the of-the apostles choice in
τῷ πρὸ τούτου, συντεμόντες τὰς ἀποδείξεις διειλήφαμεν.
the before this having-abridged the proofs we-have-discussed

2 φέρε δ' ἐπὶ τοῦ παρόντος ἤδη καὶ τὰ μετὰ τὴν
come and at the present now also the(-things) after the
ἀνάληψιν αὐτοῦ διασκεψώμεθα, τὰ μὲν ἐκ τῶν
ascension his let-us-examine the(-things) indeed from the
θείων παρασημαινόμενοι γραμμάτων, τὰ δ' ἔξωθεν
divine indicating writings the(-things) and from-outside
προσιστοροῦντες ἐξ ὧν κατὰ καιρὸν μνημονεύσομεν
recording-besides from which in season we-shall-mention
ὑπομνημάτων.
memoirs

1.1 Πρῶτος τοιγαροῦν εἰς τὴν ἀποστολὴν ἀντὶ τοῦ προδότου
first therefore into the apostleship instead-of the traitor
Ἰούδα κληροῦται Ματθίας, εἷς καὶ αὐτὸς, ὡς δεδήλωται,
Judas is-chosen-by-lot Matthias one also himself as has-been-shown
τῶν τοῦ κυρίου γενόμενος μαθητῶν. καθίστανται δὲ δι'
of-the of-the Lord having-been disciples are-appointed and through
εὐχῆς καὶ χειρῶν ἐπιθέσεως τῶν ἀποστόλων εἰς διακονίαν,
prayer and of-hands laying-on of-the apostles to (the)-diaconate
ὑπηρεσίας ἕνεκα τοῦ κοινοῦ, ἄνδρες δεδοκιμασμένοι
of-service for-the-sake-of of-the common(-good) men approved
τὸν ἀριθμὸν ἑπτὰ οἱ ἀμφὶ τὸν Στέφανον, ὃς καὶ
the number seven the(-men) around — Stephen who also
πρῶτος μετὰ τὸν κύριον, ἅμα τῇ χειροτονίᾳ, ὥσπερ
first after the Lord at-once with-the ordination as
εἰς αὐτὸ τοῦτο προαχθεὶς, λίθοις εἰς θάνατον πρὸς
to very this having-been-advanced with-stones to death by
τῶν κυριοκτόνων βάλλεται, καὶ ταύτῃ πρῶτος τὸν
the Lord-slayers is-struck and in-this-way first the
αὐτῷ φερώνυμον τῶν ἀξιονίκων τοῦ Χριστοῦ μαρτύρων
to-him name-bearing of-the victory-worthy — of-Christ martyrs
ἀποφέρεται στέφανον.
carries-off crown

τότε δῆτα καὶ Ἰάκωβον, τὸν τοῦ κυρίου λεγόμενον 1.2
then indeed also James the of-the Lord called
ἀδελφὸν (ὅτι δὴ καὶ οὗτος τοῦ Ἰωσὴφ ὠνόμαστο παῖς·
brother since indeed also this-one — of-Joseph had-been-named son
τοῦ δὲ Χριστοῦ πατὴρ, ὁ Ἰωσὴφ, ᾧ μνηστευθεῖσα ἡ
— and of-Christ father — Joseph to-whom betrothed the
παρθένος, πρὶν ἢ συνελθεῖν αὐτοὺς, ηὕρητο ἐν γαστρὶ
virgin before than to-come-together them had-been-found in womb
ἔχουσα ἐκ πνεύματος ἁγίου, ὡς ἡ ἱερὰ τῶν εὐαγγελίων
having from spirit holy as the sacred of-the gospels
διδάσκει γραφή), τοῦτον δὴ τὸν Ἰάκωβον, ὃν καὶ
teaches scripture this indeed — James whom also
δίκαιον ἐπίκλην οἱ πάλαι δι' ἀρετῆς ἐκάλουν
righteous by-surname the(-men) of-old because-of of-virtue called
προτερήματα, πρῶτον ἱστοροῦσι τῆς ἐν Ἱεροσολύμοις
excellences first they-record of-the in Jerusalem
ἐκκλησίας τὸν τῆς ἐπισκοπῆς ἐγχειρισθῆναι θρόνον.
church the of-the episcopate to-have-been-entrusted-with throne
Κλήμης δὲ ἐν ἕκτῳ τῶν Ὑποτυπώσεων γράφων ὧδε 1.3
Clement and in (the)-sixth of-the Outlines writing thus
παρίστησι "Πέτρον γάρ φησι καὶ Ἰάκωβον καὶ Ἰωάννην
presents Peter for he-says and James and John
μετὰ τὴν ἀνάληψιν τοῦ σωτῆρος, ὡσὰν καὶ ὑπὸ τοῦ
after the ascension of-the savior as also by the
κυρίου προτετιμημένους, μὴ ἐπιδικάζεσθαι δόξης, ἀλλ'
Lord preferred not to-contend for-glory but
Ἰάκωβον τὸν δίκαιον ἐπίσκοπον Ἱεροσολύμων ἑλέσθαι."
James the righteous bishop of-Jerusalem to-have-chosen
ὁ δ' αὐτὸς ἐν ἑβδόμῳ τῆς αὐτῆς ὑποθέσεως ἔτι 1.4
the and same in (the)-seventh of-the same work further
καὶ ταῦτα περὶ αὐτοῦ φησιν " Ἰακώβῳ τῷ δικαίῳ
also these-things about him says to-James the righteous

καὶ Ἰωάννῃ καὶ Πέτρῳ μετὰ τὴν ἀνάστασιν παρέδωκε
and to-John and to-Peter after the resurrection handed-down
τὴν γνῶσιν ὁ κύριος, οὗτοι τοῖς λοιποῖς ἀποστόλοις
the knowledge the Lord these to-the rest apostles
παρέδωκαν, οἱ δὲ λοιποὶ ἀπόστολοι τοῖς ἑβδομήκοντα,
handed-down the and rest apostles to-the seventy
ὧν εἷς ἦν καὶ Βαρνάβας.
of-whom one was also Barnabas

1.5 δύο δὲ γεγόνασιν Ἰάκωβοι, εἷς ὁ δίκαιος, ὁ κατὰ
two and have-been Jameses one the righteous the(-one) down-from
τοῦ πτερυγίου βληθεὶς καὶ ὑπὸ γναφέως ξύλῳ
the pinnacle having-been-thrown and by (a)-fuller with-(a)-club
πληγεὶς εἰς θάνατον, ἕτερος δὲ ὁ καρατομηθείς.”
having-been-struck to death another and the(-one) having-been-beheaded
αὐτοῦ δὴ τοῦ δικαίου καὶ ὁ Παῦλος μνημονεύει γράφων
of-very indeed the righteous also — Paul makes-mention writing
“ἕτερον δὲ τῶν ἀποστόλων οὐκ εἶδον, εἰ μὴ Ἰάκωβον
other and of-the apostles not I-saw if not James
τὸν ἀδελφὸν τοῦ κυρίου.”
the brother of-the Lord

1.6 ἐν τούτοις καὶ τὰ τῆς τοῦ σωτῆρος ἡμῶν πρὸς τὸν
in these(-times) also the(-things) of-the of-the savior our to the
τῶν Ὀσροηνῶν βασιλέα τέλος ἐλάμβανεν ὑποσχέσεως. ὁ
of-the Osrhoenians king (its)-end was-taking promise —
γοῦν Θωμᾶς τὸν Θαδδαῖον κινήσει θειοτέρᾳ ἐπὶ τὴν
at-any-rate Thomas — Thaddaeus by-impulse more-divine to —
Ἔδεσσαν κήρυκα καὶ εὐαγγελιστὴν τῆς περὶ τοῦ Χριστοῦ
Edessa (as)-herald and evangelist of-the about — Christ
διδασκαλίας ἐκπέμπει, ὡς ἀπὸ τῆς εὑρεθείσης αὐτόθι
teaching sends-out as from the found there
γραφῆς μικρῷ πρόσθεν ἐδηλώσαμεν.
writing (a)-little before we-showed

ὁ δὲ τοῖς τόποις ἐπιστὰς τόν τε Ἄβγαρον ἰᾶται τῷ 1.7
he and to-the places having-come — both Abgar heals by-the
Χριστοῦ λόγῳ καὶ τοὺς αὐτόθι πάντας τοῖς τῶν θαυμάτων
of-Christ word and the there all by-the of-the wonders
παραδόξοις ἐκπλήττει, ἱκανῶς τε αὐτοὺς τοῖς ἔργοις
marvels astonishes sufficiently and them by-the works
διαθεὶς, καὶ ἐπὶ σέβας ἀγαγὼν τῆς τοῦ Χριστοῦ δυνάμεως,
having-disposed and to reverence having-led of-the — of-Christ power
μαθητὰς τῆς σωτηρίου διδασκαλίας κατεστήσατο· εἰσέτι τε
disciples of-the saving teaching made even-still and
νῦν ἐξ ἐκείνου ἡ πᾶσα τῶν Ἐδεσσηνῶν πόλις τῇ Χριστοῦ
now from that(-time) the whole of-the Edessenes city to-the of-Christ
προσανάκειται προσηγορίᾳ, οὐ τὸ τυχὸν ἐπιφερομένη
is-devoted appellation not the ordinary bearing
δεῖγμα τῆς τοῦ σωτῆρος ἡμῶν καὶ εἰς αὐτοὺς εὐεργεσίας.
proof of-the of-the savior our also to them beneficence
καὶ ταῦτα μὲν ὡς ἐξ ἀρχαίων ἱστορίας εἰρήσθω, 1.8
and these-things indeed as from ancient(-records) of-history let-be-said
μετίωμεν δ' αὖθις ἐπὶ τὴν θείαν γραφήν. γενομένου δῆτα
let-us-pass and again to the divine scripture having-arisen indeed
ἐπὶ τῇ τοῦ Στεφάνου μαρτυρίᾳ πρώτου καὶ μεγίστου πρὸς
upon the — of-Stephen martyrdom (the)-first and greatest from
αὐτῶν Ἰουδαίων κατὰ τῆς ἐν Ἱεροσολύμοις ἐκκλησίας
the(-very) Jews against the in Jerusalem church
διωγμοῦ, πάντων τε τῶν μαθητῶν πλὴν ὅτι τῶν
persecution all and the disciples except that the
δώδεκα μόνων ἀνὰ τὴν Ἰουδαίαν τε καὶ Σαμάρειαν
twelve only throughout — Judea both and Samaria
διασπαρέντων τινὲς, ᾗ φησιν ἡ θεία γραφὴ, διελθόντες
having-been-scattered some as says the divine scripture having-gone-through
ἕως Φοινίκης καὶ Κύπρου καὶ Ἀντιοχείας, οὔπω μὲν
as-far-as Phoenicia and Cyprus and Antioch not-yet indeed

ἔθνεσιν οἷοί τε ἦσαν τοῦ τῆς πίστεως μεταδιδόναι λόγου
to-nations able — were the of-the faith to-impart word
τολμᾶν, μόνοις δὲ τοῦτον Ἰουδαίοις κατήγγελλον.
to-dare to-only and it Jews they-proclaimed
1.9 τηνικαῦτα καὶ Παῦλος ἐλυμαίνετο εἰσέτι καὶ τότε τὴν
at-that-time also Paul was-ravaging still even then the
ἐκκλησίαν, κατ᾽ οἴκους τῶν πιστῶν εἰσπορευόμενος, σύρων
church by houses of-the faithful entering dragging
τε ἄνδρας καὶ γυναῖκας καὶ εἰς φυλακὴν παραδιδούς.
and men and women and to prison delivering
1.10 ἀλλὰ καὶ Φίλιππος, εἷς τῶν ἅμα Στεφάνῳ
but also Philip one of-the together-with Stephen
προχειρισθέντων εἰς τὴν διακονίαν, ἐν τοῖς διασπαρεῖσι
appointed to the diaconate among the scattered
γενόμενος, κάτεισιν εἰς τὴν Σαμάρειαν, θείας τε
having-been goes-down to — Samaria with-divine and
ἔμπλεως ὢν δυνάμεως κηρύττει πρῶτος τοῖς αὐτόθι τὸν
filled being power preaches first to-the there the
λόγον. τοσαύτη δ᾽ αὐτῷ θεία συνήργει χάρις ὡς
word so-great and with-him divine worked-together grace so-that
καὶ Σίμωνα τὸν μάγον μετὰ πλείστων ὅσων τοῖς αὐτοῦ
even Simon the magus with very-many as-many by-the his
λόγοις ἑλχθῆναι ἐπὶ τοσοῦτον δ᾽ ὁ Σίμων βεβοημένος
words to-be-drawn to so-great-a-degree and — Simon celebrated
κατ᾽ ἐκεῖνο καιροῦ τῶν ἠπατημένων ἐκράτει γοητείᾳ
at that of-time over-the deceived held-sway by-sorcery
ὡς τὴν μεγάλην αὐτὸν ἡγεῖσθαι εἶναι δύναμιν τοῦ θεοῦ.
so-that the great him to-think to-be power — of-God

τότε δ᾽ οὖν καὶ οὗτος τὰς ὑπὸ τοῦ Φιλίππου δυνάμει 1.11
then and then also this-one the by — Philip by-power
θείᾳ τελουμένας καταπλαγεὶς παραδοξοποιίας παραδύεται,
divine performed astonished-at wonders creeps-in
καὶ μέχρι λουτροῦ τὴν εἰς Χριστὸν πίστιν καθυποκρίνεται.
and as-far-as (the)-bath the in Christ faith feigns
ὃ καὶ θαυμάζειν ἄξιον εἰς δεῦρο γινόμενον πρὸς τῶν 1.12
which also to-marvel-at (is)-worthy to now happening by the(-ones)
ἔτι καὶ νῦν τὴν ἀπ᾽ ἐκείνου μιαρωτάτην μετιόντων αἵρεσιν,
still also now the from him most-foul pursuing heresy
οἱ τῇ τοῦ σφῶν προπάτορος μεθόδῳ τὴν ἐκκλησίαν
who by-the of-the their forefather method the church
λοιμώδους καὶ ψωραλέας νόσου δίκην ὑποδυόμενοι τὰ
of-pestilent and scabby disease like creeping-into the
μέγιστα λυμαίνονται τοὺς οἷς ἐναπομάξασθαι οἷοί
greatest(-ways) they-harm the(-ones) on-whom to-wipe-off-onto able
τε ἂν εἶεν τὸν ἐν αὐτοῖς ἀποκεκρυμμένον δυσαλθῆ καὶ
— — they-may-be the in them hidden incurable and
χαλεπὸν ἰόν. ἤδη γέ τοι πλείους τούτων ἀπεώσθησαν,
grievous poison already at-least surely more of-these were-thrust-out
ὁποῖοί τινες ἦσαν τὴν μοχθηρίαν ἁλόντες, ὥσπερ
of-what-sort some they-were the wickedness having-been-caught-in as
οὖν καὶ ὁ Σίμων αὐτὸς πρὸς τοῦ Πέτρου καταφωραθεὶς
then also — Simon himself by — Peter detected
ὃς ἦν τὴν προσήκουσαν ἔτισε τιμωρίαν.
what he-was the fitting paid punishment
ἀλλὰ γὰρ εἰς αὔξην ὁσημέραι προϊόντος τοῦ σωτηρίου 1.13
but for into growth daily advancing the saving
κηρύγματος οἰκονομία τις ἦγεν καὶ ἀπὸ τῆς Αἰθιόπων
preaching dispensation some led also from the(-land) of-Ethiopians
τῶν τῆς αὐτόθι βασιλίδος, κατά τι πάτριον
of-the(-men) of-the there queen according-to some ancestral

ἔθος ὑπὸ γυναικὸς τοῦ ἔθνους εἰσέτι νῦν βασιλευομένου,
custom by (a)-woman of-the nation still now being-ruled
δυνάστην· ὃν πρῶτον ἐξ ἐθνῶν πρὸς τοῦ Φιλίππου
(a)-potentate whom first from (the)-nations by — Philip
δι' ἐπιφανείας τὰ τοῦ θείου λόγου ὄργια μετασχόντα,
through (a)-manifestation the of-the divine word mysteries having-partaken
τῶν τε ἀνὰ τὴν οἰκουμένην πιστῶν ἀπαρχὴν γενόμενον,
of-the and throughout the inhabited-world faithful first-fruits having-become
πρῶτον κατέχει λόγος ἐπὶ τὴν πάτριον παλινοστήσαντα
first holds (the)-account to the ancestral having-returned
γῆν εὐαγγελίσασθαι τὴν τοῦ τῶν ὅλων θεοῦ γνῶσιν,
land to-have-preached-the-gospel the of-the of-the universe God knowledge
καὶ τὴν ζωοποιὸν εἰς ἀνθρώπους τοῦ σωτῆρος ἡμῶν
and the life-giving to men of-the savior our
ἐπιδημίαν, ἔργῳ πληρωθείσης δι' αὐτοῦ τῆς "Αἰθιοπία
sojourn in-deed fulfilled through him the Ethiopia
προφθάσει χεῖρα αὐτῆς τῷ θεῷ" περιεχούσης προφητείας.
shall-anticipate hand her — to-God containing prophecy
1.14 ἐπὶ τούτοις Παῦλος, τὸ τῆς ἐκλογῆς σκεῦος, οὐκ ἐξ
besides these Paul the of-the choice vessel not from
ἀνθρώπων οὐδὲ δι' ἀνθρώπων, δι' ἀποκαλύψεως δ'
men nor through men through revelation but
αὐτοῦ Ἰησοῦ Χριστοῦ καὶ θεοῦ πατρὸς, τοῦ ἐγείραντος
of-very Jesus Christ and God father the(-one) having-raised
αὐτὸν ἐκ νεκρῶν, ἀπόστολος ἀναδείκνυται, δι' ὀπτασίας
him from (the)-dead apostle is-appointed through (a)-vision
καὶ τῆς κατὰ τὴν ἀποκάλυψιν οὐρανίου φωνῆς ἀξιωθεὶς
and of-the in the revelation heavenly voice deemed-worthy
τῆς κλήσεως.
of-the calling

Καὶ δὴ τῆς παραδόξου τοῦ σωτῆρος ἡμῶν ἀναστάσεώς 2.1
and indeed of-the marvelous of-the savior our resurrection
τε καὶ εἰς οὐρανοὺς ἀναλήψεως τοῖς πλείστοις ἤδη
both and into heavens ascension to-the most already
περιβοήτου καθεστώσης, παλαιοῦ κεκρατηκότος ἔθους τοῖς
famous having-become (an)-old having-prevailed custom for-the
τῶν ἐθνῶν ἄρχουσι, τὰ παρὰ σφίσι καινοτομούμενα
of-the nations rulers the(-things) among them being-innovated
τῷ τὴν βασίλειον ἀρχὴν ἐπικρατοῦντι σημαίνειν,
to-the(-one) the imperial rule holding to-report
ὡς ἂν μηδὲν αὐτὸν διαδιδράσκοι τῶν γινομένων,
so-that — nothing him might-escape of-the(-things) happening
τὰ περὶ τῆς ἐκ νεκρῶν ἀναστάσεως τοῦ σωτῆρος
the(-things) about the from (the)-dead resurrection of-the savior
ἡμῶν Ἰησοῦ Χριστοῦ εἰς πάντας ἤδη καθ᾽ ὅλης τῆς
our Jesus Christ to all already throughout whole —
Παλαιστίνης βεβοημένα Πιλᾶτος Τιβερίῳ βασιλεῖ κοινοῦται,
Palestine noised-abroad Pilate to-Tiberius emperor communicates
ὃν τάς τε ἄλλας αὐτοῦ πυθόμενον τερατείας καὶ ὡς ὅτι 2.2
who the both other his having-learned marvels and how that
μετὰ θάνατον ἐκ νεκρῶν ἀναστὰς θεὸς εἶναι παρὰ πολλοῖς
after death from (the)-dead having-risen God to-be by many
ἤδη πεπίστευτο ἀνενεγκεῖν ἐπὶ τὴν σύγκλητον, ἐκείνην
already he-had-been-believed to-have-referred to the senate that
τ᾽ ἀπώσασθαί φασι τὸν λόγον, τῷ μὲν δοκεῖν, ὅτι
and to-have-rejected they-say the account in-the indeed to-seem because
μὴ πρότερον αὐτὴ τοῦτο δοκιμάσασα ἦν, παλαιοῦ νόμου
not before itself this having-examined it-was (an)-old law
κεκρατηκότος μὴ ἄλλως τινὰ παρὰ Ῥωμαίοις θεοποιεῖσθαι
having-prevailed not otherwise anyone among Romans to-be-deified
μὴ οὐχὶ ψήφῳ καὶ δόγματι συγκλήτου, τῇ δ᾽ ἀληθείᾳ,
not not by-vote and decree of-(the)-senate in-the and truth

ὅτι μηδὲ τῆς ἐξ ἀνθρώπων ἐπικρίσεώς τε καὶ συστάσεως
because not-even of-the from men judgment both and commendation
ἡ σωτήριος τοῦ θείου κηρύγματος ἐδεῖτο διδασκαλία.
the saving of-the divine preaching needed teaching

2.3 ταύτῃ δ' οὖν ἀπωσαμένης τὸν προσαγγελθέντα περὶ τοῦ
in-this-way and then having-rejected the reported about the
σωτῆρος ἡμῶν λόγον τῆς Ῥωμαίων βουλῆς τὸν Τιβέριον
savior our account the of-Romans council — Tiberius
ἣν καὶ πρότερον εἶχε γνώμην τηρήσαντα μηδὲν ἄτοπον
which also before he-had opinion having-kept nothing improper
κατὰ τῆς τοῦ Χριστοῦ διδασκαλίας ἐπινοῆσαι.
against the — of-Christ teaching to-have-devised

2.4 ταῦτα Τερτυλλιανὸς, τοὺς Ῥωμαίων νόμους ἠκριβωκὼς
these-things Tertullian the of-Romans laws having-mastered
ἀνὴρ, τά τε ἄλλα ἔνδοξος καὶ τῶν μάλιστα ἐπὶ Ῥώμης
(a)-man the and other(-things) famous and of-the most in Rome
λαμπρῶν, ἐν τῇ γραφείσῃ μὲν αὐτῷ τῇ Ῥωμαίων φωνῇ,
illustrious in the written indeed by-him in-the of-Romans tongue
μεταβληθείσῃ δὲ καὶ ἐπὶ τὴν Ἑλλάδα γλῶτταν ὑπὲρ
translated and also into the Greek language for
Χριστιανῶν ἀπολογίᾳ τίθησι κατὰ λέξιν τοῦτον ἱστορῶν
Christians apology sets-down according-to (the)-letter this recording
τὸν τρόπον "ἵνα δὲ καὶ ἐκ τῆς γενέσεως διαλεχθῶμεν
the manner that and also from the origin we-may-discuss
τῶν τοιούτων νόμων, παλαιὸν ἦν δόγμα μηδένα θεὸν
of-the such laws old was (a)-decree no god
ὑπὸ βασιλέως καθιεροῦσθαι, πρὶν ὑπὸ τῆς συγκλήτου
by (the)-emperor to-be-consecrated before by the senate
δοκιμασθῆναι. Μάρκος Αἰμίλιος οὕτως περί τινος εἰδώλου
to-be-approved Marcus Aemilius thus concerning some idol

πεποίηκεν Ἀλβούρνου. καὶ τοῦτο ὑπὲρ τοῦ ἡμῶν λόγου
has-done Alburnus and this for the our account
πεποίηται, ὅτι παρ᾽ ὑμῖν ἀνθρωπείᾳ δοκιμῇ ἡ θεότης δίδοται.
has-been-done that among you by-human approval the divinity is-given
ἐὰν μὴ ἀνθρώπῳ θεὸς ἀρέσῃ, θεὸς οὐ γίνεται. οὕτως 2.5
if not to-man (a)-god pleases (a)-god not becomes thus
κατά γε τοῦτο ἄνθρωπον θεῷ ἵλεων εἶναι προσήκει.
according-to at-least this man to-(a)-god gracious to-be it-behooves
Τιβέριος οὖν ἐφ᾽ οὗ τὸ τῶν Χριστιανῶν ὄνομα 2.6
Tiberius then under whom the of-the Christians name
εἰς τὸν κόσμον εἰσελήλυθεν, ἀγγελθέντος αὐτῷ ἐκ
into the world has-entered having-been-reported to-him from
Παλαιστίνης τοῦ δόγματος τούτου, ἔνθα πρῶτον ἤρξατο,
Palestine the doctrine this where first it-began
τῇ συγκλήτῳ ἀνεκοινώσατο, δῆλος ὢν ἐκείνοις ὡς
to-the senate communicated(-it) plain being to-them that
τῷ δόγματι ἀρέσκεται. ἡ δὲ σύγκλητος, ἐπεὶ οὐκ αὐτὴ
with-the doctrine he-is-pleased the but senate since not itself
δεδοκιμάκει, ἀπώσατο· ὁ δὲ ἐν τῇ αὐτοῦ ἀποφάσει ἔμεινεν,
had-approved(-it) rejected(-it) he and in the his judgment remained
ἀπειλήσας θάνατον τοῖς τῶν Χριστιανῶν κατηγόροις,"
having-threatened death to-the of-the Christians accusers
τῆς οὐρανίου προνοίας κατ᾽ οἰκονομίαν τοῦτ᾽ αὐτῷ πρὸς
of-the heavenly providence by dispensation this to-him into
νοῦν βαλλομένης, ὡς ἂν ἀπαραποδίστως ἀρχὰς ἔχων
mind putting so-that — unhindered beginnings having
ὁ τοῦ εὐαγγελίου λόγος πανταχόσε γῆς διαδράμοι.
the of-the gospel word everywhere of-earth might-run-through
Οὕτω δῆτα οὐρανίῳ δυνάμει καὶ συνεργίᾳ ἀθρόως οἷά 3.1
thus indeed by-heavenly power and cooperation all-at-once like
τις ἡλίου βολὴ τὴν σύμπασαν οἰκουμένην ὁ σωτήριος
some of-sun beam the whole inhabited-world the saving

κατηύγαζε λόγος, αὐτίκα ταῖς θείαις ἑπομένως γραφαῖς
illuminated word straightway to-the divine conformably scriptures
ἐπὶ πᾶσαν προῄει τὴν γῆν ὁ φθόγγος τῶν θεσπεσίων
to all went-forth the earth the sound of-the inspired
εὐαγγελιστῶν τε αὐτοῦ καὶ ἀποστόλων, καὶ εἰς τὰ
evangelists both his and apostles and to the
πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν.
ends of-the inhabited-world the words their

3.2 καὶ δῆτα ἀνὰ πάσας τὰς πόλεις τε καὶ κώμας,
and indeed throughout all the cities both and villages
πληθυούσης ἅλωνος δίκην, μυρίανδροι καὶ παμπληθεῖς
teeming of-(a)-threshing-floor like of-countless-men and very-numerous
ἀθρόως ἐκκλησίαι συνειστήκεσαν, οἵ τε ἐκ προγόνων
all-at-once churches had-been-established those and from of-forefathers
διαδοχῆς καὶ τῆς ἀνέκαθεν πλάνης παλαιᾷ νόσῳ
succession and the from-of-old error by-(the)-old disease
δεισιδαιμονίας εἰδώλων τὰς ψυχὰς πεπεδημένοι, πρὸς τῆς
of-superstition of-idols the souls fettered by the
τοῦ Χριστοῦ δυνάμεως διὰ τῆς τῶν φοιτητῶν αὐτοῦ
— of-Christ power through the of-the disciples his
διδασκαλίας τε ὁμοῦ καὶ παραδοξοποιίας ὥσπερ δεινῶν
teaching both together and wonder-working as-if from-dreadful
δεσποτῶν ἀπηλλαγμένοι, εἱργμῶν τε χαλεπωτάτων λύσιν
masters freed of-prisons and most-grievous release
εὑράμενοι, πάσης μὲν δαιμονικῆς κατέπτυον πολυθεΐας,
having-found all indeed demonic spat-upon polytheism
ἕνα δὲ μόνον εἶναι θεὸν ὡμολόγουν τὸν τῶν συμπάντων
one and alone to-be God they-confessed the of-the universe
δημιουργὸν, τοῦτόν τε αὐτὸν θεσμοῖς ἀληθοῦς εὐσεβείας
creator him and very by-ordinances of-true piety

διʼ ἐνθέου καὶ σώφρονος θρησκείας τῆς ὑπὸ τοῦ σωτῆρος
through inspired and sober worship the by the savior
ἡμῶν τῷ τῶν ἀνθρώπων βίῳ κατασπαρείσης ἐγέραιρον.
our in-the of-the men life sown they-honored
ἀλλὰ γὰρ τῆς χάριτος ἤδη τῆς θείας καὶ ἐπὶ τὰ λοιπὰ 3.3
but for of-the grace already the divine and to the other
χεομένης ἔθνη, καὶ πρώτου μὲν κατὰ τὴν Παλαιστινῶν
being-poured nations and first indeed in the of-Palestinians
Καισάρειαν Κορνηλίου σὺν ὅλῳ τῷ οἴκῳ διʼ ἐπιφανείας
Caesarea Cornelius with whole the household through (a)-manifestation
θειοτέρας ὑπουργίας τε Πέτρου τὴν εἰς τὸν Χριστὸν πίστιν
more-divine by-ministry and of-Peter the in — Christ faith
καταδεξαμένου, πλείστων τε καὶ ἄλλων ἐπʼ Ἀντιοχείας
having-received very-many both and others at Antioch
Ἑλλήνων, οἷς οἱ κατὰ τὸν Στεφάνου διωγμὸν
of-Greeks to-whom the(-ones) in the of-Stephen persecution
διασπαρέντες ἐκήρυξαν, ἀνθούσης ἄρτι καὶ πληθυούσης τῆς
scattered preached flourishing just-now and multiplying the
κατὰ Ἀντιόχειαν ἐκκλησίας, ἐν ταὐτῷ τε ἐπιπαρόντων
at Antioch church at the-same(-time) and being-present
πλείστων ὅσων τῶν τε ἀπὸ Ἱεροσολύμων προφητῶν, καὶ
very-many as-many of-the both from Jerusalem prophets and
σὺν αὐτοῖς Βαρνάβα καὶ Παύλου, ἑτέρου τε πλήθους ἐπὶ
with them Barnabas and Paul other and multitude besides
τούτοις ἀδελφῶν, ἡ Χριστιανῶν προσηγορία τότε πρῶτον
these of-brothers the of-Christians appellation then first
αὐτόθι ὥσπερ ἀπʼ εὐθαλοῦς καὶ γονίμου πηγῆς ἀναδίδοται.
there as from flourishing and fruitful (a)-spring is-sent-up
καὶ Ἄγαβος μὲν, εἷς τῶν συνόντων αὐτοῖς προφητῶν, 3.4
and Agabus indeed one of-the being-with them prophets
περὶ τοῦ μέλλειν ἔσεσθαι λιμὸν προθεσπίζει, Παῦλος
about the about-to be famine foretells Paul

δὲ καὶ Βαρνάβας ἐξυπηρετησόμενοι τῇ τῶν ἀδελφῶν
but and Barnabas about-to-minister to-the of-the brothers
παραπέμπονται διακονίᾳ.
are-sent-off service

VII · CALIGULA, PHILO, AND THE DEATH OF PILATE

Gaius succeeds Tiberius, makes Agrippa king, and exiles Herod with Herodias. Philo, a learned Jew of Alexandria, leads an embassy to Gaius for the Jews of Alexandria and is mocked; Josephus confirms the story. Philo and Josephus both record the disasters that came upon the Jews under Pilate and Gaius: Pilate's standards, the riot over the aqueduct, and the outrages of Gaius, who made himself a god. Pilate himself, Greek historians say, was driven to kill himself. Under Claudius a famine strikes, as Agabus had foretold.

4.1 Τιβέριος μὲν οὖν ἀμφὶ τὰ δύο καὶ εἴκοσι βασιλεύσας ἔτη
Tiberius indeed then about the two and twenty having-reigned years
τελευτᾷ, μετὰ δὲ τοῦτον Γάϊος τὴν ἡγεμονίαν παραλαβὼν
dies after and him Gaius the government having-received
αὐτίκα τῆς Ἰουδαίων ἀρχῆς Ἀγρίππᾳ τὸ διάδημα
straightway of-the of-Jews rule to-Agrippa the diadem
περιτίθησιν, βασιλέα καταστήσας αὐτὸν τῆς τε Φιλίππου
confers king having-appointed him of-the both of-Philip
καὶ τῆς Λυσανίου τετραρχίας, πρὸς αἷς μετ' οὐ πολὺν
and of-the of-Lysanias tetrarchy besides which after not long
αὐτῷ χρόνον καὶ τὴν Ἡρώδου τετραρχίαν παραδίδωσιν,
to-him time also the of-Herod tetrarchy he-hands-over
ἀϊδίῳ φυγῇ τὸν Ἡρώδην (οὗτος δ' ἦν ὁ κατὰ τὸ
with-perpetual exile — Herod this-one and was the(-one) at the

πάθος τοῦ σωτῆρος) σὺν καὶ τῇ γυναικὶ Ἡρωδιάδι πλείστων
passion of-the savior with also the wife Herodias for-very-many
ἕνεκα ζημιώσας αἰτιῶν. μάρτυς Ἰώσηπος καὶ τούτων.
for-the-sake having-punished causes witness Josephus also of-these
κατὰ δὴ τοῦτον Φίλων ἐγνωρίζετο, πλείστοις ἀνὴρ οὐ 4.2
under indeed him Philo was-known to-very-many (a)-man not
μόνον τῶν ἡμετέρων, ἀλλὰ καὶ τῶν ἀπὸ τῆς ἔξωθεν
only of-the our(-people) but also of-the from the outside
ὁρμωμένων παιδείας ἐπισημότατος. τὸ μὲν οὖν γένος
setting-out learning most-distinguished the indeed then race
ἀνέκαθεν Ἑβραῖος ἦν, τῶν δ' ἐπ' Ἀλεξανδρείας ἐν τέλει
from-the-first (a)-Hebrew he-was of-the and at Alexandria in office
διαφανῶν οὐδενὸς χείρων.
illustrious(-men) than-none worse
περὶ μὲν οὖν τὰ θεῖα καὶ πάτρια μαθήματα ὅσον τε 4.3
about indeed then the divine and ancestral studies how-much both
καὶ ὁπηλίκον εἰσενήνεκται πόνον ἔργῳ πᾶσι δῆλος· καὶ
and how-great he-has-brought-to labor by-deed to-all plain and
περὶ τὰ φιλόσοφα δὲ καὶ ἐλευθέρια τῆς ἔξωθεν παιδείας
about the philosophical too and liberal of-the outside learning
οἱός τις ἦν οὐδὲν δεῖ λέγειν, ὅτε καὶ μάλιστα
what-sort some he-was nothing one-must to-say since also most
τὴν κατὰ Πλάτωνα καὶ Πυθαγόραν ἐζηλωκὼς ἀγωγὴν
the of Plato and Pythagoras having-emulated way
διενεγκεῖν ἅπαντας τοὺς καθ' ἑαυτὸν ἱστορεῖται.
to-have-surpassed all the in his-own(-time) he-is-recorded
Καὶ δὴ τὰ κατὰ Γάϊον οὗτος Ἰουδαίοις συμβάντα 5.1
and indeed the(-things) under Gaius this-one to-Jews having-befallen
πέντε βιβλίοις παραδίδωσιν, ὁμοῦ τὴν Γαίου διεξιὼν
in-five books hands-down at-once the of-Gaius going-through
φρενοβλάβειαν, ὡσὰν θεὸν ἑαυτὸν ἀναγορεύσαντος καὶ
derangement as (a)-god himself having-proclaimed and

μυρία περὶ τὴν ἀρχὴν ἐνυβρίσαντος, τάς τε κατ᾽ αὐτὸν
countless in the rule having-committed-outrages the both under him
Ἰουδαίων ταλαιπωρίας, καὶ ἣν αὐτὸς στειλάμενος ἐπὶ
of-Jews miseries and which he having-set-out to
τῆς Ῥωμαίων πόλεως ὑπὲρ τῶν κατὰ τὴν Ἀλεξάνδρειαν
the of-Romans city for the in — Alexandria
ὁμοεθνῶν ἐποιήσατο πρεσβείαν, καὶ ὅπως ἐπὶ τοῦ
fellow-countrymen made embassy and how before —
Γαίου καταστὰς ὑπὲρ τῶν πατρίων νόμων οὐδέν τι
Gaius having-stood for the ancestral laws nothing at-all
πλέον γέλωτος καὶ διασυρμῶν ἀπηνέγκατο, μικροῦ δεῖν
more than-laughter and mockery carried-off by-little to-want
καὶ τὸν περὶ τῆς ζωῆς ἀνατλὰς κίνδυνον.
also the about the life having-endured danger

5.2 μέμνηται δὲ καὶ τούτων ὁ Ἰώσηπος ἐν ὀκτωκαιδεκάτῳ
mentions and also these-things — Josephus in (the)-eighteenth
τῆς ἀρχαιολογίας, κατὰ λέξιν ταῦτα γράφων "καὶ
of-the Antiquities according-to (the)-letter these-things writing and
δὴ στάσεως ἐν Ἀλεξανδρείᾳ γενομένης Ἰουδαίων τε, οἳ
indeed (a)-faction in Alexandria having-arisen of-Jews both who
ἐνοικοῦσι, καὶ Ἑλλήνων τρεῖς ἀφ᾽ ἑκατέρας τῆς στάσεως
dwell(-there) and of-Greeks three from each of-the faction
πρεσβευταὶ αἱρεθέντες παρῆσαν πρὸς τὸν Γάϊον.
envoys chosen came to — Gaius

5.3 καὶ ἦν γὰρ τῶν Ἀλεξανδρέων πρέσβεων εἷς Ἀπίων, ὃς
and was for of-the Alexandrian envoys one Apion who
πολλὰ εἰς τοὺς Ἰουδαίους ἐβλασφήμησεν, ἄλλα τε
many(-things) against the Jews blasphemed other both
λέγων καὶ ὡς τῶν Καίσαρος τιμῶν περιορῷεν· πάντων
saying and how the of-Caesar honors they-neglected all
γοῦν, ὅσοι τῇ Ῥωμαίων ἀρχῇ ὑποτελεῖς εἶεν, βωμοὺς
at-any-rate as-many-as to-the of-Romans rule tributary were altars

τῷ Γαΐῳ καὶ ναοὺς ἱδρυμένων, τά τε ἄλλα ἐν πᾶσιν
— *to-Gaius and temples having-set-up the and other(-things) in all*
αὐτὸν ὥσπερ τοὺς θεοὺς δεχομένων, μόνους τούσδε ἄδοξον
him as the gods receiving alone these shameful
ἡγεῖσθαι ἀνδριᾶσι τιμᾶν καὶ ὄρκιον αὐτοῦ τὸ ὄνομα ποιεῖσθαι.
to-think with-statues to-honor and sworn-by his the name to-make
πολλὰ δὲ καὶ χαλεπὰ Ἀπίωνος εἰρηκότος, ὑφ' ὧν 5.4
many and also grievous(-things) Apion having-said by which
ἀρθῆναι ἤλπιζε τὸν Γάϊον καὶ εἰκὸς ἦν, Φίλων ὁ
to-be-roused he-hoped — Gaius and likely was Philo the
προεστὼς τῶν Ἰουδαίων τῆς πρεσβείας, ἀνὴρ τὰ πάντα
presiding-over of-the Jews of-the embassy (a)-man in-the all(-things)
ἔνδοξος, Ἀλεξάνδρου τε τοῦ ἀλαβάρχου ἀδελφὸς ὢν, καὶ
famous of-Alexander and the alabarch brother being and
φιλοσοφίας οὐκ ἄπειρος, οἷός τε ἦν ἐπ' ἀπολογίᾳ χωρεῖν
of-philosophy not inexperienced able — was to defense to-proceed
τῶν κατηγορημένων.
of-the(-things) charged
διακλείει δ' αὐτὸν Γάϊος, κελεύσας ἐκποδὼν ἀπελθεῖν, 5.5
shuts-out but him Gaius having-ordered out-of-the-way to-go-away
περιοργής τε ὢν φανερὸς ἦν ἐργασόμενός τι δεινὸν
very-angry and being clear he-was about-to-do something terrible
αὐτούς. ὁ δὲ Φίλων ἔξεισι περιυβρισμένος, καί φησι
to-them — and Philo goes-out outraged and says
πρὸς τοὺς Ἰουδαίους, οἱ περὶ αὐτὸν ἦσαν, ὡς χρὴ
to the Jews who about him were that it-is-needful
θαρρεῖν, Γαΐου λόγῳ μὲν αὐτοῖς ὠργισμένου, ἔργῳ δὲ
to-take-courage Gaius in-word indeed with-them angered in-deed but
ἤδη τὸν θεὸν ἀντιπαρεξάγοντος." ταῦτα ὁ Ἰώσηπος.
already — God bringing-against(-him) these-things — Josephus

5.6 καὶ αὐτὸς δὲ ὁ Φίλων ἐν ᾗ συνέγραψε πρεσβείᾳ τὰ
and himself too — Philo in which he-composed Embassy the(-things)
κατὰ μέρος ἀκριβῶς τῶν τότε πραχθέντων αὐτῷ δηλοῖ,
in detail accurately of-the(-things) then done by-him shows
ὧν τὰ πλεῖστα παρεὶς ἐκεῖνα μόνα παραθήσομαι,
of-which the most having-passed-over those only I-will-set-forth
δι᾽ ὧν τοῖς ἐντυγχάνουσι προφανὴς γενήσεται δήλωσις
through which to-the(-ones) reading plain will-be (the)-showing
τῶν ἅμα τε καὶ οὐκ εἰς μακρὸν τῶν κατὰ τοῦ
of-the(-things) at-once both and not into long of-the(-things) against —
Χριστοῦ τετολμημένων ἕνεκεν Ἰουδαίοις συμβεβηκότων.
Christ dared for-the-sake to-Jews having-befallen

5.7 πρῶτον δὴ οὖν κατὰ Τιβέριον ἐπὶ μὲν τῆς Ῥωμαίων
first indeed then under Tiberius in indeed the of-Romans
πόλεως ἱστορεῖ Σηιανὸν, τῶν τότε παρὰ βασιλεῖ
city he-records Sejanus of-the(-ones) then with (the)-emperor
τὰ μέγιστα δυνάμενον, ἄρδην τὸ πᾶν ἔθνος ἀπολέσθαι
the greatest(-things) able utterly the whole nation to-be-destroyed
σπουδὴν εἰσαγηοχέναι, ἐπὶ δὲ τῆς Ἰουδαίας Πιλᾶτον, καθ᾽
zeal to-have-brought-in in and — Judea Pilate under
ὃν τὰ περὶ τὸν σωτῆρα τετόλμητο, περὶ τὸ ἐν
whom the(-things) about the savior had-been-dared about the in
Ἱεροσολύμοις ἔτι τότε συνεστὼς ἱερὸν ἐπιχειρήσαντά τι
Jerusalem still then standing temple having-attempted something
παρὰ τὸ Ἰουδαίοις ἐξὸν, τὰ μέγιστα αὐτοὺς ἀναταράξαι.
contrary-to the for-Jews lawful the most them to-have-disturbed

6.1 Μετὰ δὲ τὴν Τιβερίου τελευτὴν Γάϊον τὴν ἀρχὴν
after and the of-Tiberius death Gaius the rule
παρειληφότα πολλὰ μὲν εἰς πολλοὺς καὶ ἄλλα
having-received many(-things) indeed against many and other
ἐνυβρίσαι, πάντων δὲ μάλιστα τὸ πᾶν Ἰουδαίων ἔθνος
to-have-outraged of-all and most the whole of-Jews nation

οὐ σμικρὰ καταβλάψαι· ἃ καὶ ἐν βραχεῖ πάρεστι
not slightly to-have-harmed which-things also in brief it-is-possible
διὰ τῶν αὐτοῦ καταμαθεῖν φωνῶν, ἐν αἷς κατὰ
through the his to-learn words in which according-to
λέξιν ταῦτα γράφει
(the)-letter these-things he-writes
"τοσαύτη μὲν οὖν τις ἡ τοῦ Γαΐου περὶ τὸ ἦθος 6.2
so-great indeed then some the — of-Gaius about the character
ἦν ἀνωμαλία πρὸς ἅπαντας, διαφερόντως δὲ πρὸς τὸ
was unevenness toward all especially and toward the
Ἰουδαίων γένος, ᾧ χαλεπῶς ἀπεχθανόμενος τὰς μὲν
of-Jews race to-which grievously being-hostile the indeed
ἐν ταῖς ἄλλαις πόλεσι προσευχὰς, ἀπὸ τῶν κατ'
in the other cities places-of-prayer from the(-ones) at
Ἀλεξάνδρειαν ἀρξάμενος, σφετερίζεται καταπλήσας εἰκόνων
Alexandria having-begun he-appropriates having-filled(-them) with-images
καὶ ἀνδριάντων τῆς ἰδίας μορφῆς, (ὁ γὰρ ἑτέρων
and statues of-the own form the(-one) for others
ἀνατιθέντων ἐφιεὶς αὐτὸς ἱδρύετο δυνάμει), τὸν δ' ἐν
setting-up permitting he set-up in-effect the and in
τῇ ἱερᾷ πόλει νεὼν, ὃς λοιπὸν ἦν ἄψαυστος, ἀσυλίας
the holy city temple which still was untouched with-inviolability
ἠξιωμένος τῆς πάσης, μεθηρμόζετο καὶ μετεσχημάτιζεν εἰς
deemed-worthy the whole he-was-refitting and he-transformed into
οἰκεῖον ἱερὸν, ἵνα Διὸς ἐπιφανοῦς νέου χρηματίζῃ Γαΐου."
(his)-own shrine that of-Zeus manifest new it-might-be-styled of-Gaius
μυρία μὲν οὖν ἄλλα δεινὰ καὶ πέρα πάσης διηγήσεως 6.3
countless indeed then other terrible(-things) and beyond all narration
ὁ αὐτὸς κατὰ τὴν Ἀλεξάνδρειαν συμβεβηκότα Ἰουδαίοις
the same in — Alexandria having-befallen to-Jews
ἐπὶ τοῦ δηλουμένου ἐν δευτέρῳ συγγράμματι ᾧ ἐπέγραψε
under the shown(-emperor) in (the)-second treatise which he-entitled

"περὶ ἀρετῶν" ἱστορεῖ. συνᾴδει δ' αὐτῷ καὶ ὁ Ἰώσηπος,
On Virtues records agrees and with-him also — Josephus
ὁμοίως ἀπὸ τῶν Πιλάτου χρόνων καὶ τῶν κατὰ
likewise from the of-Pilate times and the(-things) against
τοῦ σωτῆρος ἡμῶν τετολμημένων τὰς κατὰ παντὸς τοῦ
the savior our dared the over whole the
ἔθνους ἐνάρξασθαι σημαίνων συμφοράς.
nation to-have-begun indicating misfortunes

6.4 ἄκουε δ' οὖν οἷα καὶ οὗτος ἐν δευτέρῳ τοῦ Ἰουδαϊκοῦ
hear and then what-things also this-one in (the)-second of-the Jewish
πολέμου αὐταῖς συλλαβαῖς δηλοῖ λέγων "πεμφθεὶς δὲ
War in-the-very syllables shows saying sent and
εἰς Ἰουδαίαν ἐπίτροπος ὑπὸ Τιβερίου Πιλᾶτος νύκτωρ
to Judea (as)-procurator by Tiberius Pilate by-night
κεκαλυμμένας εἰς Ἱεροσόλυμα παρεισκομίζει τὰς Καίσαρος
veiled into Jerusalem brings-in the of-Caesar
εἰκόνας· σημαῖαι καλοῦνται. τοῦτο μεθ' ἡμέραν μεγίστην
images standards they-are-called this by day greatest
ταραχὴν ἤγειρε τοῖς Ἰουδαίοις. οἱ γὰρ ἐγγὺς πρὸς τὴν
disturbance roused for-the Jews those for near at the
ὄψιν ἐξεπλάγησαν, ὡς πεπατημένων αὐτοῖς τῶν νόμων.
sight were-struck-with-terror as trampled for-them the laws
οὐδὲν γὰρ ἀξιοῦσιν ἐν τῇ πόλει δείκηλον τίθεσθαι."
nothing for they-deem-right in the city image to-be-set-up

6.5 ταῦτα δὲ συγκρίνας τῇ τῶν εὐαγγελίων γραφῇ
these-things and having-compared with-the of-the gospels scripture
εἴσῃ ὡς οὐκ εἰς μακρὸν αὐτοὺς μετῆλθεν, ἣν
you-will-know how not into long them pursued which
ἔρρηξαν ἐπ' αὐτοῦ Πιλάτου φωνὴν, δι' ἧς οὐκ
they-broke-out(-with) before very Pilate cry through which not
ἄλλον ἢ μόνον ἔχειν ἐπεβόων Καίσαρα βασιλέα.
another than only to-have they-shouted Caesar (as)-king

εἶτα δὲ καὶ ἄλλην ἐξῆς ὁ αὐτὸς συγγραφεὺς ἱστορεῖ 6.6
then and also another next the same writer records
μετελθεῖν αὐτοὺς συμφορὰν ἐν τούτοις "μετὰ δὲ ταῦτα
to-have-pursued them misfortune in these after and these-things
ἑτέραν ταραχὴν ἐκίνει, τὸν ἱερὸν θησαυρὸν, καλεῖται δὲ
another disturbance he-stirred the sacred treasure it-is-called and
κορβανᾶς, εἰς καταγωγὴν ὑδάτων ἐξαναλίσκων. κατῄει
corban on (the)-conduct of-waters spending it-came-down
δὲ ἀπὸ τριακοσίων σταδίων. πρὸς τοῦτο τοῦ πλήθους
and from three-hundred stades at this of-the multitude
ἀγανάκτησις ἦν.
indignation was
καὶ τοῦ Πιλάτου παρόντος εἰς Ἱεροσόλυμα περιστάντες 6.7
and — Pilate being-present at Jerusalem having-surrounded
τὸ βῆμα κατεβόων. ὁ δὲ (προῄδει γὰρ αὐτῶν
the tribunal they-shouted-against(-him) he and foreknew for their
τὴν ταραχὴν) τῷ πλήθει τοὺς στρατιώτας ἐνόπλους,
the disturbance with-the multitude the soldiers armed
ἐσθῆσιν ἰδιωτικαῖς κεκαλυμμένους ἐγκαταμίξας, καὶ ξίφει
in-clothes private covered having-mixed-in and with-sword
μὲν χρήσασθαι κωλύσας, ξύλοις δὲ παίειν τοὺς
indeed to-use having-forbidden with-clubs and to-strike the(-ones)
κεκραγότας ἐγκελευσάμενος, σύνθημα δίδωσιν ἀπὸ τοῦ
having-cried-out having-ordered (a)-signal gives from the
βήματος. τυπτόμενοι δὲ οἱ Ἰουδαῖοι πολλοὶ μὲν ἀπὸ
tribunal being-struck and the Jews many indeed from
τῶν πληγῶν, πολλοὶ δὲ ὑπὸ σφῶν αὐτῶν ἐν τῇ φυγῇ
the blows many and by them selves in the flight
καταπατηθέντες ἀπώλοντο, πρὸς δὲ τὴν συμφορὰν τῶν
trampled perished at and the misfortune of-the
ἀνῃρημένων καταπλαγὲν τὸ πλῆθος ἐσιώπησεν."
slain stricken the multitude fell-silent

6.8 ἐπὶ τούτοις μυρίας ἄλλας ἐν αὐτοῖς Ἱεροσολύμοις
besides these countless other in very Jerusalem
κεκινῆσθαι νεωτεροποιίας ὁ αὐτὸς ἐμφαίνει, παριστὰς
to-have-been-stirred revolts the same shows presenting
ὡς οὐδαμῶς ἐξ ἐκείνου διέλιπον τήν τε πόλιν καὶ
how in-no-way from that(-time) left the both city and
τὴν Ἰουδαίαν ἅπασαν στάσεις καὶ πόλεμοι καὶ κακῶν
— Judea whole factions and wars and of-evils
ἐπάλληλοι μηχαναὶ, εἰσότε τὸ πανύστατον ἡ κατὰ
successive devices until the very-last the under
Οὐεσπασιανὸν αὐτοὺς μετῆλθε πολιορκία. Ἰουδαίους μὲν
Vespasian them overtook siege (the)-Jews indeed
οὖν, ὧν κατὰ τοῦ Χριστοῦ τετολμήκασι, ταύτῃ πη
then for-what against — Christ they-have-dared in-this-way somehow
τὰ ἐκ τῆς θείας μετῄει δίκης.
the(-things) from the divine pursued justice

7.1 Οὐκ ἀγνοεῖν δὲ ἄξιον ὡς καὶ αὐτὸν ἐκεῖνον τὸν
not to-be-ignorant and (is)-worthy how also himself that —
ἐπὶ τοῦ σωτῆρος Πιλᾶτον, κατὰ Γάϊον, οὗ τοὺς
in-the-time-of the savior Pilate under Gaius whose the
χρόνους διέξιμεν, τοσαύταις περιπεσεῖν κατέχει
times we-are-going-through into-so-many to-have-fallen holds
λόγος συμφοραῖς ὡς ἐξ ἀνάγκης αὐτοφονευτὴν ἑαυτοῦ
(the)-account misfortunes that from necessity self-murderer of-himself
καὶ τιμωρὸν αὐτόχειρα γενέσθαι, τῆς θείας, ὡς ἔοικε,
and avenger with-own-hand to-have-become the divine as it-seems
δίκης οὐκ εἰς μακρὸν αὐτὸν μετελθούσης. ἱστοροῦσιν
justice not into long him having-overtaken record
Ἑλλήνων οἱ τὰς Ὀλυμπιάδας ἅμα τοῖς κατὰ
of-Greeks the(-ones) the Olympiads along-with the according-to
χρόνους πεπραγμένοις ἀναγράψαντες.
times done(-things) having-written-up

Ἀλλὰ γὰρ Γάϊον οὐδ' ὅλοις τέτταρσιν ἔτεσι τὴν ἀρχὴν 8.1
but for Gaius not-even whole four years the rule
διακατασχόντα Κλαύδιος αὐτοκράτωρ διαδέχεται. καθ' ὃν
having-held Claudius (the)-emperor succeeds under whom
λιμοῦ τὴν οἰκουμένην πιέσαντος, (τοῦτο δὲ καὶ οἱ πόρρω
famine the inhabited-world having-oppressed this and also the far
τοῦ καθ' ἡμᾶς λόγου συγγραφεῖς ταῖς αὐτῶν ἱστορίαις
from-the among us doctrine writers in-the their histories
παρέδοσαν), ἡ κατὰ τὰς Πράξεις τῶν ἀποστόλων Ἀγάβου
have-handed-down the in the Acts of-the apostles of-Agabus
προφήτου περὶ τοῦ μέλλειν ἔσεσθαι λιμὸν ἐφ' ὅλην τὴν
(the)-prophet about the about-to be famine over whole the
οἰκουμένην πέρας ἐλάμβανε πρόρρησις.
inhabited-world (its)-end took prediction
τὸν δὲ κατὰ Κλαύδιον λιμὸν ἐπισημηνάμενος ἐν ταῖς 8.2
the and under Claudius famine having-noted in the
Πράξεσιν ὁ Λουκᾶς, ἱστορήσας τε ὡς ἄρα διὰ Παύλου
Acts — Luke having-recorded and how after-all through Paul
καὶ Βαρνάβα οἱ κατὰ Ἀντιόχειαν ἀδελφοὶ τοῖς κατὰ
and Barnabas the at Antioch brothers to-the(-ones) in
τὴν Ἰουδαίαν ἐξ ὧν ἕκαστος ηὐπόρει διαπεμψάμενοι
— Judea from what each had-plenty having-sent(-aid)
ἦσαν ἐπιφέρει λέγων·
had adds saying

Herod Agrippa beheads James the brother of John; Clement adds that his accuser, moved by his witness, confessed himself a Christian and was beheaded with him. Peter is freed from prison by an angel. Agrippa, hailed as a god at Caesarea, is struck down, and Josephus' account of his death agrees with Acts. Josephus also records the impostor Theudas and the famine under Claudius, when Queen Helena of Adiabene bought grain for Judea. At Rome Simon Magus is honored with a statue, as Justin and Irenaeus report, and his followers practice foul rites.

9.1 "Κατ' ἐκεῖνον δὲ τὸν καιρὸν, δῆλον ὅτι ἐπὶ Κλαυδίου,
at that and the time plainly that under Claudius
ἐπέβαλεν ὁ βασιλεὺς Ἡρώδης τὰς χεῖρας, κακῶσαί τινας
put-forth the king Herod the hands to-harm some
τῶν ἀπὸ τῆς ἐκκλησίας, ἀνεῖλέ τε Ἰάκωβον τὸν ἀδελφὸν
of-the from the church killed and James the brother
Ἰωάννου μαχαίρᾳ."
of-John with-(the)-sword

9.2 περὶ τούτου δ' ὁ Κλήμης τοῦ Ἰακώβου καὶ ἱστορίαν
about this and — Clement — of-James also (a)-story
μνήμης ἀξίαν ἐν τῇ τῶν Ὑποτυπώσεων ἑβδόμῃ
of-memory worthy in the of-the Outlines seventh
παρατίθεται, ὡσὰν ἐκ παραδόσεως τῶν πρὸ αὐτοῦ
sets-forth as from tradition of-the(-men) before him
φάσκων, ὅτι δὴ ὁ εἰσαγαγὼν αὐτὸν εἰς δικαστήριον,
saying that indeed the(-one) having-brought him to court
μαρτυρήσαντα ἰδὼν αὐτὸν, κινηθεὶς ὡμολόγησεν εἶναι
having-borne-witness having-seen him moved confessed to-be
καὶ αὐτὸς ἑαυτὸν Χριστιανόν.
also himself himself (a)-Christian

συναπήχθησαν οὖν ἄμφω, φησὶ, καὶ κατὰ τὴν ὁδὸν 9.3
were-led-away-together then both he-says and on the road
ἠξίωσεν ἀφεθῆναι αὐτῷ ὑπὸ τοῦ Ἰακώβου. ὁ δὲ ὀλίγον
he-asked to-be-forgiven to-him by — James he and (a)-little
σκεψάμενος "εἰρήνη σοι" εἶπε, καὶ κατεφίλησεν αὐτόν.
having-considered peace to-you said and kissed him
καὶ οὕτως ἀμφότεροι ὁμοῦ ἐκαρατομήθησαν.
and thus both together were-beheaded
τὸ τηνικαῦτα δὲ, ὥς φησιν ἡ θεία γραφὴ, ἰδὼν ὁ 9.4
the at-that-time and as says the divine scripture having-seen —
Ἡρώδης ἐπὶ τῇ τοῦ Ἰακώβου ἀναιρέσει ὅτι δὴ πρὸς ἡδονῆς
Herod at the — of-James slaying that indeed to pleasure
εἴη τὸ πραχθὲν τοῖς Ἰουδαίοις, ἐπιτίθεται καὶ Πέτρῳ,
it-was the(-thing) done to-the Jews he-sets-upon also Peter
δεσμοῖς τε αὐτὸν παραδοὺς ὅσον οὔπω καὶ τὸν κατ' αὐτοῦ
to-bonds and him having-delivered as-much not-yet also the against him
φόνον ἐνήργησεν ἂν, εἰ μὴ διὰ θείας ἐπιφανείας
murder he-would-have-accomplished — if not through divine appearance
ἐπιστάντος αὐτῷ νύκτωρ ἀγγέλου παραδόξως τῶν εἱργμῶν
having-stood-by to-him by-night of-(an)-angel marvelously from-the prisons
ἀπαλλαγεὶς ἐπὶ τὴν τοῦ κηρύγματος ἀφεῖτο διακονίαν.
released to the of-the preaching he-was-let-go ministry
καὶ τὰ μὲν κατὰ Πέτρον οὕτως εἶχεν οἰκονομίας.
and the(-things) indeed concerning Peter thus were-of dispensation
Τὰ δέ γε τῆς κατὰ τῶν ἀποστόλων ἐγχειρήσεως 10.1
the(-things) and at-least of-the against the apostles attempt
τοῦ βασιλέως οὐκέτ' ἀναβολῆς εἶχετο, ἀλλά γέ τοι
of-the king no-longer of-delay held but at-least surely
αὐτὸν ὁ τῆς θείας δίκης τιμωρὸς διάκονος μετῄει,
him the of-the divine justice avenging minister pursued
παραυτίκα μετὰ τὴν τῶν ἀποστόλων ἐπιβουλὴν, ὡς ἡ
immediately after the of-the apostles plot as the

τῶν Πράξεων ἱστορεῖ γραφὴ, ὁρμήσαντα μὲν ἐπὶ τὴν
of-the Acts records scripture having-set-out indeed to —
Καισάρειαν, ἐν ἐπισήμῳ δ' ἐνταῦθα ἑορτῆς ἡμέρᾳ
Caesarea on (a)-notable and there of-(a)-festival day
λαμπρᾷ καὶ βασιλικῇ κοσμησάμενον ἐσθῆτι, ὑψηλόν τε
in-splendid and royal having-adorned-himself garment high and
πρὸ βήματος δημηγορήσαντα· τοῦ γάρ τοι δήμου παντὸς
before (the)-tribunal having-barangued the for surely people all
ἐπευφημήσαντος τῇ δημηγορίᾳ, ὡς ἐπὶ θεοῦ φωνῇ καὶ οὐκ
having-applauded the harangue as at of-a-god voice and not
ἀνθρώπου, παραχρῆμα τὸ λόγιον πατάξαι αὐτὸν ἄγγελον
of-a-man immediately the oracle to-have-struck him (an)-angel
κυρίου ἱστορεῖ, γενόμενόν τε σκωληκόβρωτον ἐκψῦξαι.
of-(the)-Lord records having-become and worm-eaten to-have-expired
10.2 θαυμάσαι δ' ἄξιον τῆς περὶ τὴν θείαν γραφὴν καὶ ἐν τῷδε
to-marvel and (is)-worthy of-the with the divine scripture also in this
τῷ παραδόξῳ συμφωνίας τὴν τοῦ Ἰωσήπου ἱστορίαν, καθ'
the marvel agreement the — of-Josephus history in
ἣν ἐπιμαρτυρῶν τῇ ἀληθείᾳ δῆλός ἐστιν ἐν τόμῳ τῆς
which bearing-witness to-the truth plain he-is in (the)-volume of-the
ἀρχαιολογίας ἐννεακαιδεκάτῳ, ἔνθα αὐτοῖς γράμμασιν ὧδέ
Antiquities nineteenth where in-very letters thus
πως τὸ θαῦμα διηγεῖται "τρίτον δ' ἔτος αὐτῷ βασιλεύοντι
somehow the wonder he-narrates (the)-third and year to-him reigning
τῆς ὅλης Ἰουδαίας πεπλήρωτο, καὶ παρῆν εἰς πόλιν
over-the whole Judea had-been-completed and he-came to (the)-city
Καισάρειαν, ἣ τὸ πρότερον Στράτωνος πύργος ἐκαλεῖτο.
Caesarea which the before of-Strato tower was-called
10.3 συνετέλει δ' ἐνταῦθα θεωρίας εἰς τὴν Καίσαρος
he-was-celebrating and there spectacles for the of-Caesar
τιμὴν, ὑπὲρ τῆς ἐκείνου σωτηρίας ἑορτήν τινα ταύτην
honor for the his safety festival some this

ἐπιστάμενος. καὶ παρ᾽ αὐτὴν ἤθροιστο τῶν κατὰ τὴν
knowing and at it had-been-gathered of-the throughout the
ἐπάρχιον ἐν τέλει καὶ προβεβηκότων εἰς ἀξίαν πλῆθος.
province in office and advanced to dignity (a)-multitude
δευτέρᾳ δὲ τῶν θεωριῶν ἡμέρᾳ στολὴν ἐνδυσάμενος 10.4
on-(the)-second and of-the spectacles day (a)-robe having-put-on
ἐξ ἀργύρου πεποιημένην πᾶσαν, ὡς θαυμάσιον ὑφὴν
from silver made whole so-that wonderful (in)-texture
εἶναι, παρῆλθεν εἰς τὸ θέατρον ἀρχομένης ἡμέρας. ἔνθα
to-be he-came into the theater beginning day where
ταῖς πρώταις τῶν ἡλιακῶν ἀκτίνων ἐπιβολαῖς ὁ ἄργυρος
at-the first of-the solar rays strikings the silver
καταυγασθεὶς θαυμασίως ἀπέστιλβε, μαρμαίρων τι
lit-up wonderfully shone-forth gleaming something
φοβερὸν καὶ τοῖς εἰς αὐτὸν ἀτενίζουσι φρικῶδες.
fearful and to-those at him gazing awe-inspiring
εὐθὺς δὲ οἱ κόλακες τὰς οὐδὲν ἐκείνῳ πρὸς ἀγαθοῦ 10.5
straightway and the flatterers the nothing to-that(-man) for good
ἄλλος ἄλλοθεν φωνὰς ἀνεβόων, θεὸν προσαγορεύοντες,
another from-elsewhere voices cried-out (a)-god addressing(-him)
‘εὐμενής τε εἴης’ ἐπιλέγοντες· εἰ καὶ μέχρι νῦν ὡς
gracious and may-you-be adding if even until now as
ἄνθρωπον ἐφοβήθημεν, ἀλλὰ τοὐντεῦθεν κρείττονά σε
(a)-man we-feared but from-now-on greater you
θνητῆς τῆς φύσεως ὁμολογοῦμεν.’
than-mortal the nature we-confess
οὐκ ἐπέπληξε τούτοις ὁ βασιλεὺς, οὐδὲ τὴν κολακείαν 10.6
not rebuked these the king nor the flattery
ἀσεβοῦσαν ἀπετρίψατο. ἀνακύψας δὲ μετ᾽ ὀλίγον τῆς
impious did-he-repel having-looked-up and after (a)-little of-the
ἑαυτοῦ κεφαλῆς ὑπερκαθεζόμενον εἶδεν ἄγγελον. τοῦτον
his-own head sitting-above he-saw (an)-angel this

εὐθὺς ἐνόησε κακῶν εἶναι αἴτιον, τὸν καί ποτε τῶν
straightway he-perceived of-evils to-be (the)-cause the(-one) also once of-the
ἀγαθῶν γενόμενον, καὶ διακάρδιον ἔσχεν ὀδύνην.
good(-things) having-been and heart-piercing he-had pain
10.7 ἄθρουν δ' αὐτῷ τῆς κοιλίας προσέφυσεν ἄλγημα, μετὰ
all-at-once and to-him of-the belly grew pain with
σφοδρότητος ἀρξάμενον. ἀναθεωρῶν οὖν πρὸς τοὺς φίλους,
violence having-begun looking-up then to the friends
ὁ θεὸς ὑμῖν ἐγώ, φησὶν, ἤδη καταστρέφειν ἐπιτάττομαι
the god to-you I he-says now to-end am-ordered
τὸν βίον, παραχρῆμα τῆς εἱμαρμένης τὰς ἄρτι μου
the life immediately the fate the just-now my
κατεψευσμένας φωνὰς ἐλεγχούσης. ὁ κληθεὶς ἀθάνατος
falsified voices refuting the(-one) called immortal
ὑφ' ὑμῶν ἤδη θανεῖν ἀπάγομαι. δεκτέον δὲ τὴν
by you now to-die am-led-away it-must-be-accepted but the
πεπρωμένην, ᾗ θεὸς βεβούληται. καὶ γὰρ βεβιώκαμεν
destiny as God has-willed and for we-have-lived
οὐδαμῆ φαύλως, ἀλλ' ἐπὶ τῆς μακαριζομένης λαμπρότητος.
in-no-way meanly but in the blessed splendor
ταῦτα δὲ λέγων ἐπιτάσει τῆς ὀδύνης κατεπονεῖτο.
these-things and saying by-(the)-intensity of-the pain he-was-worn-out
10.8 μετὰ σπουδῆς οὖν εἰς τὸ βασίλειον ἐκομίσθη, καὶ διῆξε
with haste then to the palace he-was-carried and went-through
λόγος εἰς πάντας, ὡς ἔχοι τοῦ τεθνάναι
(the)-report to all that he-was-on-the-point of-the to-die
παντάπασι μετ' ὀλίγον. ἡ πληθὺς δ' αὐτίκα σὺν γυναιξὶ
altogether after (a)-little the multitude and straightway with wives
καὶ παισὶν ἐπὶ σάκκον καθεσθεῖσα τῷ πατρίῳ νόμῳ
and children on sackcloth having-sat by-the ancestral law
τὸν θεὸν ἱκέτευον ὑπὲρ τοῦ βασιλέως, οἰμωγῆς τε πάντ'
— God implored for the king of-wailing and all

ἦν ἀνάπλεα καὶ θρήνων. ἐν ὑψηλῷ δ' ὁ βασιλεὺς
was full and of-dirges in (a)-high and the king
δωματίῳ κατακείμενος καὶ κάτω βλέπων αὐτοὺς πρηνεῖς
chamber lying and down looking them prostrate
προσπίπτοντας ἄδακρυς οὐδ' αὐτὸς ἔμενεν.
falling-down tearless not-even he remained
συνεχῶς δ' ἐφ' ἡμέρας πέντε τῷ τῆς γαστρὸς ἀλγήματι 10.9
continuously and for days five by-the of-the belly pain
διεργασθεὶς τὸν βίον κατέστρεψεν, ἀπὸ γενέσεως ἄγων
worn-out the life he-ended from birth keeping
πεντηκοστὸν ἔτος καὶ τέταρτον, τῆς δὲ βασιλείας ἕβδομον.
(the)-fiftieth year and fourth of-the and reign seventh
τέσσαρας μὲν οὖν ἐπὶ Γαίου Καίσαρος ἐβασίλευσεν
four indeed then under Gaius Caesar he-reigned
ἐνιαυτοὺς, τῆς Φιλίππου μὲν τετραρχίας εἰς τριετίαν
years of-the of-Philip indeed tetrarchy for three-years
ἄρξας, τῷ τετάρτῳ δὲ καὶ τὴν Ἡρώδου προσειληφὼς,
having-ruled in-the fourth and also the of-Herod having-received-besides
τρεῖς δ' ἐπιλαβὼν τῆς Κλαυδίου Καίσαρος αὐτοκρατορίας."
three and having-held of-the of-Claudius Caesar reign
ταῦτα τὸν Ἰώσηπον μετὰ τῶν ἄλλων ταῖς θείαις 10.10
these-things — Josephus along-with the other(-things) with-the divine
συναληθεύοντα γραφαῖς ἀποθαυμάζω. εἰ δὲ περὶ τὴν τοῦ
speaking-truth-with scriptures I-admire if and about the of-the
βασιλέως προσηγορίαν δόξειέ τισι διαφωνεῖν, ἀλλ' ὅ
king appellation he-should-seem to-some to-disagree but the
γε χρόνος καὶ ἡ πρᾶξις τὸν αὐτὸν ὄντα δείκνυσιν, ἤτοι
at-least time and the deed the same being show(-him) either
κατά τι σφάλμα γραφικὸν ἐνηλλαγμένου τοῦ ὀνόματος,
by some error of-writing having-been-changed the name

ἢ καὶ διωνυμίας περὶ τὸν αὐτὸν, οἷα καὶ περὶ πολλοὺς,
or also of-double-name about the same such-as also about many
γεγενημένης.
having-been

11.1 Ἐπεὶ δὲ πάλιν ὁ Λουκᾶς ἐν ταῖς Πράξεσιν εἰσάγει τὸν
since and again — Luke in the Acts introduces —
Γαμαλιὴλ ἐν τῇ περὶ τῶν ἀποστόλων σκέψει λέγοντα ὡς
Gamaliel in the about the apostles deliberation saying how
ἄρα κατὰ τὸν δηλούμενον χρόνον ἀνέστη Θευδᾶς, λέγων
after-all at the shown time rose-up Theudas saying
ἑαυτὸν εἶναί τινὰ, ᾧς κατελύθη, καὶ πάντες ὅσοι
himself to-be somebody who was-destroyed and all as-many-as
ἐπείσθησαν αὐτῷ διελύθησαν, φέρε καὶ τὴν περὶ τούτου
obeyed him were-dispersed come also the about this
παραθώμεθα τοῦ Ἰωσήπου γραφήν.
let-us-set-forth — of-Josephus writing

11.2 ἱστορεῖ τοίνυν αὖθις κατὰ τὸν ἀρτίως δεδηλωμένον αὐτοῦ
he-records therefore again in the just-now shown his
λόγον αὐτὰ δὴ ταῦτα κατὰ λέξιν “Φάδου δὲ
account very indeed these-things according-to (the)-letter Fadus and
τῆς Ἰουδαίας ἐπιτροπεύοντος γόης τις ἀνὴρ, Θευδᾶς
— of-Judea being-procurator sorcerer (a)-certain man Theudas
ὀνόματι, πείθει τὸν πλεῖστον ὄχλον ἀναλαβόντα τὰς
by-name persuades the greatest crowd having-taken-up the
κτήσεις ἕπεσθαι πρὸς τὸν Ἰορδάνην ποταμὸν αὐτῷ.
possessions to-follow to the Jordan river him
προφήτης γὰρ ἔλεγεν εἶναι, καὶ προστάγματι τὸν ποταμὸν
(a)-prophet for he-said to-be and by-command the river
σχίσας δίοδον ἔφη παρέξειν αὐτοῖς ῥᾳδίαν. καὶ ταῦτα
having-split (a)-passage he-said to-provide to-them easy and these-things
λέγων πολλοὺς ἠπάτησεν.
saying many he-deceived

οὐ μὴν εἴασεν αὐτοὺς τῆς ἀφροσύνης ὄνασθαι Φάδος, ἀλλ' 11.3
not indeed allowed them of-the folly to-profit Fadus but
ἐξέπεμψεν ἴλην ἱππέων ἐπ' αὐτοὺς, ἥτις ἀπροσδόκητος
sent-out (a)-squadron of-horsemen against them which unexpected
ἐπιπεσοῦσα πολλοὺς μὲν ἀνεῖλε, πολλοὺς δὲ ζῶντας
having-fallen-upon many indeed slew many and alive
ἔλαβεν· αὐτόν τε τὸν Θευδᾶν ζωγρήσαντες ἀποτέμνουσι τὴν
took himself and — Theudas having-taken-alive they-cut-off the
κεφαλὴν καὶ κομίζουσιν εἰς Ἱεροσόλυμα." τούτοις ἑξῆς καὶ
head and carry(-it) to Jerusalem to-these next also
τοῦ κατὰ Κλαύδιον λιμοῦ γενομένου μνημονεύει ὧδέ πως·
of-the under Claudius famine having-happened he-makes-mention thus somehow
" Ἐπὶ τούτοις δὲ καὶ τὸν μέγαν λιμὸν κατὰ τὴν Ἰουδαίαν 12.1
besides these and also the great famine in — Judea
συνέβη γενέσθαι, καθ' ὃν καὶ ἡ βασίλισσα Ἑλένη
it-happened to-occur during which also the queen Helena
πολλῶν χρημάτων ὠνησαμένη σῖτον ἀπὸ τῆς Αἰγύπτου
with-much money having-bought grain from — Egypt
διένειμε τοῖς ἀπορουμένοις."
distributed to-the(-ones) in-need
σύμφωνα δ' ἂν εὕροις καὶ ταῦτα τῇ τῶν Πραξέων 12.2
concordant and — you-would-find also these-things with-the of-the Acts
τῶν ἀποστόλων γραφῇ, περιεχούσῃ ὡς ἄρα τῶν κατὰ
of-the apostles scripture containing how after-all of-the at
τὴν Ἀντιόχειαν μαθητῶν καθὼς ηὐπορεῖτό τις, ὥρισαν
— Antioch disciples as prospered anyone they-determined
ἕκαστος εἰς διακονίαν ἀποστεῖλαι τοῖς κατοικοῦσιν ἐν
each for ministry to-send to-the(-ones) dwelling in
τῇ Ἰουδαίᾳ· ὃ καὶ ἐποίησαν, ἀποστείλαντες πρὸς τοὺς
— Judea which also they-did having-sent to the
πρεσβυτέρους διὰ χειρὸς Βαρνάβα καὶ Παύλου.
elders by hand of-Barnabas and of-Paul

12.3 τῆς γέ τοι Ἑλένης, ἧς δὴ καὶ ὁ συγγραφεὺς
— at-least surely of-Helena of-whom indeed also the writer
ἐποιήσατο μνήμην, εἰσέτι νῦν στῆλαι διαφανεῖς ἐν
made mention still now pillars conspicuous in
προαστείοις δείκνυνται τῆς νῦν Αἰλίας. τοῦ δὲ Ἀδιαβηνῶν
(the)-suburbs are-shown of-the now Aelia of-the and of-Adiabenians
ἔθνους αὕτη βασιλεῦσαι ἐλέγετο.
nation she to-have-been-queen was-said

13.1 Ἀλλὰ γὰρ τῆς εἰς τὸν σωτῆρα καὶ κύριον ἡμῶν Ἰησοῦν
but for of-the in the savior and Lord our Jesus
Χριστὸν εἰς πάντας ἀνθρώπους ἤδη διαδεδομένης πίστεως
Christ to all men already spread faith
ὁ τῆς ἀνθρώπων πολέμιος σωτηρίας, τὴν βασιλεύουσαν
the of-the of-men enemy salvation the reigning
προαρπάσασθαι πόλιν μηχανώμενος, ἐνταῦθα Σίμωνα
to-seize-beforehand city devising there Simon
τὸν πρόσθεν δεδηλωμένον ἄγει, καὶ δὴ ταῖς ἐντέχνοις
the before shown leads and indeed by-the skillful
τἀνδρὸς συναιρόμενος γοητείαις πλείους τῶν τὴν
of-the-man assisting sorceries more of-the(-ones) —
Ῥώμην οἰκούντων ἐπὶ τὴν πλάνην σφετερίζεται.
Rome inhabiting to the error he-appropriates

13.2 δηλοῖ δὲ τοῦτο μετ᾽ οὐ πολὺ τῶν ἀποστόλων ἐν
shows and this after not much(-time) of-the apostles in
τῷ καθ᾽ ἡμᾶς διαπρέψας λόγῳ Ἰουστῖνος, περὶ οὗ
the among us having-excelled doctrine Justin about whom
τὰ προσήκοντα κατὰ καιρὸν παραθήσομαι. καί μοι
the fitting(-things) in season I-shall-set-forth and for-me
λαβὼν ἀνάγνωθι τοῦδε τὴν γραφήν, ἣν ἐν τῇ προτέρᾳ
taking read of-this-man the writing which in the former
πρὸς Ἀντωνῖνον ὑπὲρ τοῦ καθ᾽ ἡμᾶς δόγματος ἀπολογίᾳ
to Antoninus for the among us doctrine apology

γράφων ὧδέ φησιν "καὶ μετὰ τὴν ἀνάληψιν τοῦ κυρίου
writing thus he-says and after the ascension of-the Lord
εἰς οὐρανὸν προεβάλλοντο οἱ δαίμονες ἀνθρώπους τινὰς,
into heaven put-forward the demons men some
λέγοντας ἑαυτοὺς εἶναι θεοὺς, οἳ οὐ μόνον οὐκ ἐδιώχθησαν
saying themselves to-be gods who not only not were-persecuted
ὑφ' ὑμῶν, ἀλλὰ καὶ τιμῶν ἠξιώθησαν·
by you but also of-honors were-deemed-worthy
Σίμωνα μέν τινα Σαμαρέα τὸν ἀπὸ κώμης λεγομένης 13.3
Simon indeed (a)-certain Samaritan the(-one) from (a)-village called
Γιττῶν, ὃς ἐπὶ Κλαυδίου Καίσαρος διὰ τῆς τῶν
Gitta who under Claudius Caesar through the of-the
ἐνεργούντων δαιμόνων τέχνης δυνάμεις μαγικὰς ποιήσας
working demons art powers magical having-done
ἐπὶ τῇ πόλει ὑμῶν τῇ βασιλίδι Ῥώμῃ θεὸς ἐνομίσθη, καὶ
in the city your the queen Rome (a)-god was-reckoned and
ἀνδριάντι παρ' ὑμῖν ὡς θεὸς τετίμηται, ἐν τῷ Τιβέρει
with-(a)-statue among you as (a)-god has-been-honored in the Tiber
ποταμῷ μεταξὺ τῶν δύο γεφυρῶν, ἔχων Ῥωμαϊκὴν
river between the two bridges having Roman
ἐπιγραφὴν ταύτην· SIMONI DEO SANCTO," ὅπερ ἐστὶ
inscription this to-Simon to-god holy which is
Σίμωνι θεῷ ἁγίῳ.
to-Simon to-god holy
"καὶ σχεδὸν μὲν πάντες Σαμαρεῖς, ὀλίγοι δὲ καὶ 13.4
and nearly indeed all Samaritans few and also
ἐν ἄλλοις ἔθνεσιν, ὡς τὸν πρῶτον θεὸν ἐκεῖνον
among other nations as the first god that(-man)
ὁμολογοῦντες προσκυνοῦσι. καὶ Ἑλένην τινὰ, τὴν
confessing worship and Helena (a)-certain the(-woman)
συμπεριναστήσασαν αὐτῷ κατ' ἐκεῖνο καιροῦ, πρότερον
having-gone-about-with him at that of-time before

ἐπὶ τέγους σταθεῖσαν ἐν Τύρῳ τῆς Φοινίκης, τὴν ἀπ'
on (a)-roof having-stood in Tyre — of-Phoenicia the from
αὐτοῦ πρώτην ἔννοιαν λέγουσιν."
him first thought they-call

13.5 ταῦτα μὲν οὗτος. συνᾴδει δ' αὐτῷ καὶ ὁ Εἰρηναῖος,
these-things indeed this-one agrees and with-him also — Irenaeus
ἐν πρώτῳ τῶν πρὸς τὰς αἱρέσεις ὁμοῦ τὰ περὶ
in (the)-first of-the(-books) against the heresies together the(-things) about
τὸν ἄνδρα καὶ τὴν ἀνοσίαν καὶ μιαρὰν αὐτοῦ διδασκαλίαν
the man and the unholy and foul his teaching
ὑπογράφων, ἣν ἐπὶ τοῦ παρόντος περιττὸν ἂν εἴη
describing which at the present superfluous — it-would-be
καταλέγειν, παρὸν τοῖς βουλομένοις καὶ τῶν μετ'
to-recount it-being-possible for-those wishing also of-the after
αὐτὸν κατὰ μέρος αἱρεσιαρχῶν τὰς ἀρχὰς καὶ τοὺς βίους
him in detail heresiarchs the beginnings and the lives
καὶ τῶν ψευδῶν δογμάτων τὰς ὑποθέσεις τά τε πᾶσιν
and of-the false doctrines the foundations the and by-all
αὐτοῖς ἐπιτετηδευμένα διαγνῶναι, οὐ κατὰ πάρεργον τῇ
them practiced(-things) to-learn not by (the)-way in-the
δεδηλωμένῃ τοῦ Εἰρηναίου παραδεδομένα βίβλῳ.
shown — of-Irenaeus handed-down book

13.6 πάσης μὲν οὖν ἀρχηγὸν αἱρέσεως πρῶτον γενέσθαι τὸν
of-every indeed then founder heresy first to-have-been —
Σίμωνα παρειλήφαμεν, ἐξ οὗ καὶ εἰς δεῦρο οἱ τὴν κατ'
Simon we-have-received from whom also to now the(-ones) the of
αὐτὸν μετιόντες αἵρεσιν, τὴν σώφρονα καὶ διὰ καθαρότητα
him pursuing heresy the sober and because-of purity
βίου παρὰ τοῖς πᾶσι βεβοημένην Χριστιανῶν φιλοσοφίαν
of-life among the all celebrated of-Christians philosophy
ὑποκρινόμενοι, ἧς μὲν ἔδοξαν ἀπαλλάττεσθαι περὶ τὰ
feigning from-which indeed they-seemed to-be-freed about the

εἴδωλα δεισιδαιμονίας οὐδὲν ἧττον αὖθις ἐπιλαμβάνονται,
idols superstition nothing less again lay-hold-of(-it)
καταπίπτοντες ἐπὶ γραφὰς καὶ εἰκόνας αὐτοῦ τε τοῦ
falling-down to pictures and images of-very both —
Σίμωνος καὶ τῆς σὺν αὐτῷ δηλωθείσης Ἑλένης, θυμιάμασί
Simon and of-the with him shown Helena with-incense
τε καὶ θυσίαις καὶ σπονδαῖς τούτους θρησκεύειν ἐγχειροῦντες.
both and sacrifices and libations these to-worship undertaking
τὰ δὲ τούτων αὐτοῖς ἀπορρητότερα, ὧν φασι τὸν πρῶτον 13.7
the and than-these to-them more-secret(-things) of-which they-say the first
ἐπακούσαντα ἐκπλαγήσεσθαι, καὶ κατά τι παρ᾽ αὐτοῖς
having-heard to-be-astonished and according-to some among them
λόγιον ἔγγραφον θαμβωθήσεσθαι, θάμβους ὡς ἀληθῶς καὶ
oracle written to-be-amazed of-amazement as truly and
φρενῶν ἐκστάσεως καὶ μανίας ἔμπλεα τυγχάνει, τοιαῦτα
of-mind of-derangement and of-madness full happen(-to-be) such
ὄντα, ὡς μὴ μόνον μὴ δυνατὰ εἶναι παραδοθῆναι γραφῇ, ἀλλ᾽
being that not only not possible to-be to-be-handed-down to-writing but
οὐδὲ χείλεσιν αὐτὸ μόνον δι᾽ ὑπερβολὴν αἰσχρουργίας
not-even with-lips itself only because-of excess of-obscenity
τε καὶ ἀρρητοποιίας ἀνδράσι σώφροσι λαληθῆναι.
both and of-unspeakable-acts to-men sober to-be-spoken
ὅ τι ποτὲ γὰρ ἂν εἴη ἢ ἐπινοηθείη παντὸς 13.8
what thing ever for — might-be or be-conceived than-every
αἰσχροῦ μιαρώτερον, τοῦτο πᾶν ὑπερηκόντισεν ἡ τῶνδε
foul(-thing) fouler this all has-outstripped the of-these
μυσαρωτάτη αἵρεσις, ταῖς ἀθλίαις καὶ παντοίων ὡς
most-abominable heresy with-the wretched and of-all-kinds as
ἀληθῶς κακῶν σεσωρευμέναις γυναιξὶν ἐγκαταπαιζόντων.
truly of-evils heaped-up women making-sport

Simon flees from Peter to Rome, but Peter follows him there under Claudius and his preaching extinguishes Simon's power. Peter's hearers ask Mark to write down his teaching, and Peter approves the gospel; Mark then founds the churches of Alexandria. Philo, said to have met Peter in Rome, describes the Therapeutae of Egypt, whom Eusebius takes for the first Christian ascetics: they renounce their property, study scripture allegorically in their sanctuaries, fast till evening, keep virgins among them, and sing hymns in their all-night vigils.

14.1 Τοιούτων κακῶν πατέρα καὶ δημιουργὸν τὸν Σίμωνα κατ'
of-such evils father and creator — Simon at
ἐκεῖνο καιροῦ, ὡσπερεὶ μέγαν καὶ μεγάλων ἀντίπαλον τῶν
that of-time as-it-were (a)-great and of-great adversary the
θεσπεσίων τοῦ σωτῆρος ἡμῶν ἀποστόλων, ἡ μισόκαλος
inspired of-the savior our apostles the virtue-hating
καὶ τῆς ἀνθρώπων ἐπίβουλος σωτηρίας πονηρὰ δύναμις
and of-the of-men plotter-against salvation wicked power
προυστήσατο.
set-up

14.2 ὅμως δ' οὖν ἡ θεία καὶ ὑπερουράνιος χάρις, τοῖς
nevertheless but then the divine and super-heavenly grace with-the
αὐτῆς συναιρομένη διακόνοις, δι' ἐπιφανείας αὐτῶν καὶ
her assisting ministers through (the)-appearance their and
παρουσίας ἀναπτομένην τοῦ πονηροῦ τὴν φλόγα ᾗ
presence being-kindled of-the evil-one the flame with-what
τάχος ἐσβέννυ, ταπεινοῦσα δι' αὐτῶν καὶ καθαιροῦσα
speed extinguished humbling through them and casting-down
"πᾶν ὕψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ θεοῦ."
every height raised-up against the knowledge — of-God

διὸ δὴ οὔτε Σίμωνος οὔτ᾽ ἄλλου του τῶν 14.3
wherefore indeed neither of-Simon nor of-other anyone of-the(-men)
τότε φυέντων συγκρότημά τι κατ᾽ αὐτοὺς ἐκείνους
then having-sprung-up conspiracy any during very those
τοὺς ἀποστολικοὺς ὑπέστη χρόνους. ὑπερενίκα γάρ τοι
the apostolic subsisted times prevailed for surely
καὶ ὑπερίσχυεν ἅπαντα τὸ τῆς ἀληθείας φέγγος, ὅ τε
and overpowered all the of-the truth light the and
λόγος αὐτὸς ὁ θεῖος ἄρτι θεόθεν ἀνθρώποις ἐπιλάμψας,
word himself the divine lately from-God to-men having-shone
αὐτός τε ἐπὶ γῆς ἀκμάζων καὶ τοῖς ἰδίοις ἀποστόλοις
himself and on earth flourishing and with-the own apostles
ἐμπολιτευόμενος.
dwelling
αὐτίκα ὁ δηλωθεὶς γόης ὥσπερ ὑπὸ θείας καὶ παραδόξου 14.4
straightway the shown sorcerer as by divine and marvelous
μαρμαρυγῆς τὰ τῆς διανοίας πληγεὶς ὄμματα, ὅτε
flash the of-the mind having-been-struck eyes when
πρότερον ἐπὶ τῆς Ἰουδαίας ἐφ᾽ οἷς ἐπονηρεύσατο
before in — Judea for what-things he-did-evil
πρὸς τοῦ ἀποστόλου Πέτρου κατεφωράθη, μεγίστην καὶ
by the apostle Peter he-was-detected greatest and
ὑπερπόντιον ἀπάρας πορείαν τὴν ἀπ᾽ ἀνατολῶν
overseas having-set-out(-on) journey the from (the)-east
ἐπὶ δυσμὰς ᾤχετο φεύγων, μόνως ταύτῃ βιωτὸν αὐτῷ
to (the)-west went fleeing only in-this-way livable for-him
κατὰ γνώμην εἶναι οἰόμενος.
according-to purpose to-be thinking
ἐπιβὰς δὲ τῆς Ῥωμαίων πόλεως, συναιρομένης αὐτῷ 14.5
having-entered and the of-Romans city assisting him
τὰ μεγάλα τῆς ἐφεδρευούσης ἐνταῦθα δυνάμεως, ἐν
the great(-things) the lying-in-wait there power in

ὀλίγῳ τοσοῦτον τὰ τῆς ἐπιχειρήσεως ἤνυστο,
little(-time) so-much the(-things) of-the attempt had-been-accomplished
ὡς καὶ ἀνδριάντος ἀναθέσει πρὸς τῶν τῇδε οἷα θεὸν
that even by-(a)-statue's dedication by the(-people) there as (a)-god
τιμηθῆναι.
to-have-been-honored

14.6 οὐ μὴν εἰς μακρὸν αὐτῷ ταῦτα προυχώρει. παρὰ πόδας
not indeed into long for-him these-things prospered at (the)-feet
γοῦν ἐπὶ τῆς αὐτῆς Κλαυδίου βασιλείας ἡ πανάγαθος
at-any-rate in the same of-Claudius reign the all-good
καὶ φιλανθρωποτάτη τῶν ὅλων πρόνοια τὸν καρτερὸν καὶ
and most-loving-to-man of-the universe providence the strong and
μέγαν τῶν ἀποστόλων, τὸν ἀρετῆς ἕνεκα τῶν λοιπῶν
great of-the apostles the of-virtue for-the-sake of-the rest
ἁπάντων προήγορον, Πέτρον, ἐπὶ τὴν Ῥώμην ὡς ἐπὶ
all spokesman Peter to — Rome as against
τηλικοῦτον λυμεῶνα βίου χειραγωγεῖ, ὃς οἷά τις γενναῖος
so-great (a)-destroyer of-life leads-by-the-hand who like some noble
θεοῦ στρατηγὸς τοῖς θείοις ὅπλοις φραξάμενος τὴν
of-God general with-the divine arms having-fenced(-himself) the
πολυτίμητον ἐμπορίαν τοῦ νοητοῦ φωτὸς ἐξ ἀνατολῶν τοῖς
precious merchandise of-the spiritual light from (the)-east to-those
κατὰ δύσιν ἐκόμιζεν, φῶς αὐτὸ καὶ λόγον ψυχῶν σωτήριον,
in (the)-west brought light itself and word of-souls saving
τὸ κήρυγμα τῆς τῶν οὐρανῶν βασιλείας εὐαγγελιζόμενος.
the proclamation of-the of-the heavens kingdom preaching

15.1 Οὕτω δὴ οὖν ἐπιδημήσαντος αὐτοῖς τοῦ θείου λόγου ἡ
thus indeed then having-sojourned among-them the divine word the
μὲν τοῦ Σίμωνος ἀπέσβη καὶ παραχρῆμα σὺν καὶ τῷ
indeed — of-Simon was-quenched and immediately with also the
ἀνδρὶ καταλέλυτο δύναμις, τοσοῦτο δ' ἐπέλαμψεν ταῖς
man had-been-destroyed power so-much and shone on-the

τῶν ἀκροατῶν τοῦ Πέτρου διανοίαις εὐσεβείας φέγγος
of-the hearers — of-Peter minds of-piety light
ὡς μὴ τῇ εἰσάπαξ ἱκανῶς ἔχειν ἀρκεῖσθαι ἀκοῇ,
that not with-the once sufficiently to-be(-disposed) to-be-content hearing
μηδὲ τῇ ἀγράφῳ τοῦ θείου κηρύγματος διδασκαλίᾳ,
nor with-the unwritten of-the divine preaching teaching
παρακλήσεσι δὲ παντοίαις Μάρκον, οὗ τὸ εὐαγγέλιον
with-exhortations and of-all-kinds Mark whose the gospel
φέρεται, ἀκόλουθον ὄντα Πέτρου λιπαρῆσαι, ὡς ἂν καὶ
is-current follower being of-Peter to-have-besought that — also
διὰ γραφῆς ὑπόμνημα τῆς διὰ λόγου παραδοθείσης
through writing (a)-memorial of-the through word handed-down
αὐτοῖς καταλείψοι διδασκαλίας, μὴ πρότερόν τε ἀνεῖναι
to-them be-might-leave teaching not before and to-have-ceased
ἢ κατεργάσασθαι τὸν ἄνδρα, καὶ ταύτῃ αἰτίους γενέσθαι
than to-have-prevailed-on the man and in-this-way responsible to-have-become
τῆς τοῦ λεγομένου κατὰ Μάρκον εὐαγγελίου γραφῆς.
for-the of-the called according-to Mark gospel writing
γνόντα δὲ τὸ πραχθέν φασι τὸν ἀπόστολον 15.2
having-learned and the done(-thing) they-say the apostle
ἀποκαλύψαντος αὐτῷ πνεύματος ἡσθῆναι τῇ τῶν
having-revealed(-it) to-him (the)-spirit to-have-been-pleased with-the of-the
ἀνδρῶν προθυμίᾳ, κυρῶσαί τε τὴν γραφὴν εἰς ἔντευξιν
men zeal to-have-ratified and the writing for reading
ταῖς ἐκκλησίαις, (Κλήμης ἐν ἕκτῳ τῶν Ὑποτυπώσεων
in-the churches Clement in (the)-sixth of-the Outlines
παρατέθειται τὴν ἱστορίαν, συνεπιμαρτυρεῖ δ' αὐτῷ καὶ
has-set-forth the story bears-witness-with and him also
ὁ Ἱεραπολίτης ἐπίσκοπος ὀνόματι Παπίας), τοῦ δὲ
the Hierapolitan bishop by-name Papias — and
Μάρκου μνημονεύειν τὸν Πέτρον ἐν τῇ προτέρᾳ ἐπιστολῇ,
Mark to-mention — Peter in the former letter

ἣν καὶ συντάξαι φασὶν ἐπ᾽ αὐτῆς Ῥώμης, σημαίνειν
which also to-have-composed they-say in very Rome to-indicate
τε τοῦτ᾽ αὐτὸν, τὴν πόλιν τροπικώτερον Βαβυλῶνα
and this him the city more-figuratively Babylon
προσειπόντα διὰ τούτων "ἀσπάζεται ὑμᾶς ἡ ἐν Βαβυλῶνι
having-called by these(-words) greets you the in Babylon
συνεκλεκτὴ καὶ Μάρκος ὁ υἱός μου."
chosen-together(-one) and Mark the son my

16.1 Τοῦτον δὲ τὸν Μάρκον πρῶτόν φασιν ἐπὶ τῆς Αἰγύπτου
this and — Mark first they-say to — Egypt
στειλάμενον τὸ εὐαγγέλιον ὃ δὴ καὶ συνεγράψατο
having-set-out the gospel which indeed also he-composed
κηρῦξαι, ἐκκλησίας τε πρῶτον ἐπ᾽ αὐτῆς Ἀλεξανδρείας
to-have-preached churches and first in very Alexandria
συστήσασθαι.
to-have-established

16.2 τοσαύτη δ᾽ ἄρα τῶν αὐτόθι πεπιστευκότων πληθὺς
so-great and after-all of-the there having-believed (a)-multitude
ἀνδρῶν τε καὶ γυναικῶν ἐκ πρώτης ἐπιβολῆς συνέστη,
of-men both and of-women from (the)-first attempt was-gathered
δι᾽ ἀσκήσεως φιλοσοφωτάτης τε καὶ σφοδροτάτης, ὡς
through discipline most-philosophic both and most-intense that
καὶ γραφῆς αὐτῶν ἀξιῶσαι τὰς διατριβὰς καὶ τὰς
even of-writing their to-have-deemed-worthy the pursuits and the
συνηλύσεις, τά τε συμπόσια καὶ τὴν ἄλλην πᾶσαν τοῦ
meetings the and banquets and the other whole of-the
βίου ἀγωγὴν τὸν Φίλωνα.
life way — Philo

17.1 Ὃν καὶ λόγος ἔχει κατὰ Κλαύδιον ἐπὶ τῆς Ῥώμης εἰς
whom also (an)-account holds under Claudius in — Rome into
ὁμιλίαν ἐλθεῖν Πέτρῳ, τοῖς ἐκεῖσε τότε κηρύττοντι.
converse to-have-come with-Peter to-the(-people) there then preaching

καὶ οὐκ ἀπεικὸς ἂν εἴη τοῦτό γε, ἐπεὶ καὶ ὅ
and not unlikely — would-be this at-least since also which
φαμεν αὐτῷ σύγγραμμα εἰς ὕστερον καὶ μετὰ χρόνους
we-mean by-him treatise into later(-times) and after (some)-years
αὐτῷ πεπονημένον, σαφῶς τοὺς εἰσέτι νῦν καὶ εἰς ἡμᾶς
by-him labored-over clearly the still now and to us
πεφυλαγμένους τῆς ἐκκλησίας περιέχει κανόνας.
preserved of-the church contains canons
ἀλλὰ καὶ τὸν βίον τῶν παρ᾽ ἡμῖν ἀσκητῶν ὡς ἔνι 17.2
but also the life of-the among us ascetics as it-is-possible
μάλιστα ἀκριβέστατα ἱστορῶν γένοιτ᾽ ἂν ἔκδηλος
most most-accurately recording he-would-become — manifest
οὐκ εἰδὼς μόνον, ἀλλὰ καὶ ἀποδεχόμενος, ἐκθειάζων τε
not knowing only but also approving deifying both
καὶ σεμνύνων τοὺς κατ᾽ αὐτὸν ἀποστολικοὺς ἄνδρας, ἐξ
and extolling the in his(-time) apostolic men from
Ἑβραίων, ὡς ἔοικε, γεγονότας, ταύτῃ τε ἰουδαϊκώτερον
Hebrews as it-seems having-been in-this-way and more-Jewishly
τῶν παλαιῶν ἔτι τὰ πλεῖστα διατηροῦντας ἐθῶν.
of-the old still the most keeping customs
πρῶτόν γέ τοι τὸ μηδὲν πέρα τῆς ἀληθείας οἴκοθεν 17.3
first at-least surely the nothing beyond the truth from-home
καὶ ἐξ ἑαυτοῦ προσθήσειν ἐν οἷς ἱστορήσειν ἔμελλεν
and from himself to-add in what-things to-record he-was-about
ἀπισχυρισάμενος, ἐν ᾧ ἐπέγραψε λόγῳ περὶ βίου
having-affirmed in which he-entitled treatise On Life
θεωρητικοῦ ἢ ἱκετῶν θεραπευτὰς αὐτοὺς καὶ τὰς σὺν
Contemplative or Suppliants Therapeutae them and the with
αὐτοῖς γυναῖκας θεραπευτρίδας ἀποκαλεῖσθαί φησι τὰς
them women Therapeutrides to-be-called he-says the
αἰτίας ἐπειπὼν τῆς τοιᾶσδε προσρήσεως· ἤτοι γὰρ παρὰ
causes having-added of-the such appellation either for from

τὸ τὰς ψυχὰς τῶν προσιόντων αὐτοῖς τῶν ἀπὸ
— *the souls of-the(-ones) approaching them of-the from*
κακίας παθῶν ἰατρῶν δίκην ἀπαλλάττοντας ἀκεῖσθαι καὶ
wickedness passions of-physicians like freeing to-cure and
θεραπεύειν, ἢ τῆς περὶ τὸ θεῖον καθαρᾶς καὶ εἰλικρινοῦς
to-heal or the about the divine pure and sincere
θεραπείας τε καὶ θρησκείας ἕνεκα.
service both and worship for-the-sake

17.4 εἴτ' οὖν ἐξ ἑαυτοῦ ταύτην αὐτοῖς ἐπιτέθειται τὴν
whether then from himself this on-them has-imposed the
προσηγορίαν, οἰκείως ἐπιγράψας τῷ τρόπῳ τῶν ἀνδρῶν
appellation fittingly having-inscribed on-the manner of-the men
τοὔνομα, εἴτε καὶ ὄντως τοῦτ' αὐτοὺς ἐκάλουν κατ'
the-name or also really this them they-called at
ἀρχὰς οἱ πρῶτοι, μηδαμῶς πω τῆς Χριστιανῶν
(the)-beginning the first in-no-way yet of-the of-Christians
προσρήσεως ἀνὰ πάντα τόπον ἐπιπεφημισμένης, οὔ
appellation throughout every place having-been-spread not
τί πω διατείνεσθαι ἀναγκαῖον.
at-all yet to-insist (is)-necessary

17.5 ὅμως δ' οὖν ἐν πρώτοις τὴν ἀπόταξιν αὐτοῖς τῆς
nevertheless but then among (the)-first the renunciation in-them of-the
οὐσίας μαρτυρεῖ, φάσκων ἀρχομένους φιλοσοφεῖν ἐξίστασθαι
property he-attests saying beginning to-philosophize to-make-over
τοῖς προσήκουσι τῶν ὑπαρχόντων, ἔπειτα πάσαις
to-the(-ones) related of-the possessions then all
ἀποταξαμένους ταῖς τοῦ βίου φροντίσιν, ἔξω τειχῶν
having-renounced the of-the life cares outside (the)-walls
προελθόντας, ἐν μοναγρίοις καὶ κήποις τὰς διατριβὰς
having-gone-forth in lonely-fields and gardens the pursuits
ποιεῖσθαι, τὰς ἐκ τῶν ἀνομοίων ἐπιμιξίας ἀλυσιτελεῖς καὶ
to-make the from the unlike mixings unprofitable and

βλαβερὰς εὖ εἰδότας, τῶν κατ᾽ ἐκεῖνο καιροῦ τοῦθ᾽
harmful well knowing of-the(-men) at that of-time this
ὡς εἰκὸς ἐπιτελούντων ἐκθύμῳ καὶ θερμοτάτῃ πίστει,
as (is)-likely accomplishing with-ardent and most-fervent faith
τὸν προφητικὸν ζηλοῦν ἀσκούντων βίον.
the prophetic to-emulate practicing life
τοιγαροῦν κἀν ταῖς ὁμολογουμέναις τῶν ἀποστόλων 17.6
accordingly also-in the acknowledged of-the apostles
Πράξεσιν ἐμφέρεται ὅτι δὴ πάντες οἱ τῶν ἀποστόλων
Acts it-is-contained that indeed all the of-the apostles
γνώριμοι τὰ κτήματα καὶ τὰς ὑπάρξεις διαπιπράσκοντες
acquaintances the possessions and the goods selling
ἐμέριζον ἅπασι καθ᾽ ὃ ἄν τις χρείαν εἶχεν, ὡς
distributed to-all according-to what — anyone need had so-that
μηδ᾽ εἶναί τινα ἐνδεῆ παρ᾽ αὐτοῖς· ὅσοι γοῦν
not-even to-be anyone in-need among them as-many-as at-any-rate
κτήτορες χωρίων ἢ οἰκιῶν ὑπῆρχον, ὡς ὁ λόγος φησὶ,
owners of-lands or of-houses were as the account says
πωλοῦντες ἔφερον τὰς τιμὰς τῶν πιπρασκομένων,
selling(-them) brought the prices of-the(-things) sold
ἐτίθεσάν τε παρὰ τοὺς πόδας τῶν ἀποστόλων, ὥστε
placed and at the feet of-the apostles so-that
διαδίδοσθαι ἑκάστῳ καθὸ ἄν τις χρείαν εἶχεν.
to-be-distributed to-each according-as — anyone need had
τὰ παραπλήσια δὲ τούτοις μαρτυρήσας τοῖς 17.7
the(-things) similar and to-these having-attested to-the(-things)
δηλουμένοις ὁ Φίλων συλλαβαῖς αὐταῖς ἐπιφέρει λέγων
shown — Philo in-syllables very adds saying
ταῦτα περὶ αὐτῶν οὕτω "πολλαχοῦ μὲν οὖν τῆς
these-things about them thus in-many-places indeed then of-the
οἰκουμένης ἐστὶ τὸ γένος· ἔδει γὰρ ἀγαθοῦ τελείου
inhabited-world is the race it-behooved for of-good perfect

μετασχεῖν καὶ τὴν Ἑλλάδα καὶ τὴν βάρβαρον. πλεονάζει
to-partake both — Greece and the barbarian(-world) it-abounds
δ' ἐν Αἰγύπτῳ καθ' ἕκαστον τῶν ἐπικαλουμένων νομῶν,
and in Egypt in each of-the called nomes
καὶ μάλιστα περὶ τὴν Ἀλεξάνδρειαν.
and most around — Alexandria

17.8 οἱ δὲ πανταχόθεν ἄριστοι, καθάπερ εἰς πατρίδα
the and from-everywhere best as to (a)-fatherland
θεραπευτῶν, ἀποικίαν στέλλονται πρός τι χωρίον
of-Therapeutae (a)-colony are-sent to some place
ἐπιτηδειότατον, ὅπερ ἐστὶν ὑπὲρ λίμνης Μαρίας κείμενον
most-suitable which is above (the)-lake Mareia lying
ἐπὶ γεωλόφου χθαμαλωτέρου σφόδρα εὐκαίρως, ἀσφαλείας
on (a)-hill rather-low very conveniently of-safety
τε ἕνεκα καὶ ἀέρος εὐκρασίας."
both for-the-sake and of-air good-temperature

17.9 εἶθ' ἑξῆς τὰς οἰκήσεις αὐτῶν ὁποῖαί τινες ἦσαν
then next the dwellings their of-what-sort some they-were
διαγράψας περὶ τῶν κατὰ χώραν ἐκκλησιῶν ταῦτά
having-described about the in (the)-country churches these-things
φησιν "ἐν ἑκάστῃ δὲ οἰκίᾳ ἐστὶν οἴκημα ἱερὸν ὃ
he-says in each and house there-is (a)-room sacred which
καλεῖται σεμνεῖον καὶ μοναστήριον, ἐν ᾧ μονούμενοι τὰ
is-called sanctuary and monastery in which being-alone the
τοῦ σεμνοῦ βίου μυστήρια τελοῦνται, μηδὲν εἰσκομίζοντες,
of-the holy life mysteries they-perform nothing bringing-in
μὴ ποτὸν, μὴ σιτίον, μηδέ τι τῶν ἄλλων ὅσα πρὸς τὰς
not drink not food nor any of-the other(-things) which for the
τοῦ σώματος χρείας ἀναγκαῖα, ἀλλὰ νόμους καὶ λόγια
of-the body needs (are)-necessary but laws and oracles

θεσπισθέντα διὰ προφητῶν καὶ ὕμνους, καὶ τἄλλα
given-by-God through prophets and hymns and the-other(-things)
οἷς ἐπιστήμη καὶ εὐσέβεια συναύξονται καὶ τελειοῦνται.”
by-which knowledge and piety increase-together and are-perfected
καὶ μεθ’ ἕτερά φησι “τὸ δ’ ἐξ ἑωθινοῦ μέχρις ἑσπέρας 17.10
and after other(-words) he-says the and from early-morning until evening
διάστημα σύμπαν αὐτοῖς ἐστιν ἄσκησις. ἐντυγχάνοντες
interval whole for-them is exercise reading
γὰρ τοῖς ἱεροῖς γράμμασι τὴν πάτριον φιλοσοφοῦσι
for the sacred writings the ancestral they-philosophize
σοφίαν ἀλληγοροῦντες, ἐπειδὴ σύμβολα τὰ τῆς
wisdom allegorizing since symbols the(-things) of-the
ῥητῆς ἑρμηνείας νομίζουσιν ἀποκεκρυμμένης φύσεως, ἐν
literal interpretation they-consider of-hidden nature in
ὑπονοίαις δηλουμένης.
under-meanings shown
ἔστι δ’ αὐτοῖς καὶ συγγράμματα παλαιῶν ἀνδρῶν, οἳ 17.11
there-are and with-them also writings of-old men who
τῆς αἱρέσεως αὐτῶν ἀρχηγέται γενόμενοι πολλὰ μνημεῖα
of-the sect their founders having-been many monuments
τῆς ἐν τοῖς ἀλληγορουμένοις ἰδέας ἀπέλιπον, οἷς καθάπερ
of-the in the allegorized(-things) form left which as
τισὶν ἀρχετύποις χρώμενοι μιμοῦνται τῆς προαιρέσεως
some archetypes using they-imitate of-the purpose
τὸν τρόπον.”
the manner
ταῦτα μὲν ἔοικεν εἰρῆσθαι τῷ ἀνδρὶ, τὰς ἱερὰς 17.12
these-things indeed seem to-have-been-said by-the man the sacred
ἐξηγουμένων αὐτῶν ἐπακροασαμένῳ γραφάς. τάχα
expounding them having-listened-to scriptures perhaps
δ’ εἰκὸς, ἅ φησιν ἀρχαίων παρ’ αὐτοῖς εἶναι
and (it-is)-likely what he-says of-ancient(-men) among them to-be

συγγράμματα, τά τε εὐαγγέλια καὶ τὰς τῶν ἀποστόλων
writings the both gospels and the of-the apostles
γραφὰς, διηγήσεις τέ τινας κατὰ τὸ εἰκὸς τῶν πάλαι
writings narratives and some as the likely of-the of-old
προφητῶν ἑρμηνευτικὰς, ὁποίας ἥ τε πρὸς Ἑβραίους καὶ
prophets interpretive such-as the both to Hebrews and
ἄλλαι πλείους τοῦ Παύλου περιέχουσιν ἐπιστολαὶ, ταῦτ' εἶναι.
others more — of-Paul contain letters these to-be

17.13 εἶτα πάλιν ἑξῆς περὶ τοῦ νέους αὐτοὺς ποιεῖσθαι ψαλμοὺς
then again next about the new them to-make psalms
οὕτως γράφει "ὥστ' οὐ θεωροῦσι μόνον, ἀλλὰ καὶ ποιοῦσιν
thus he-writes so-that not they-contemplate only but also they-make
ᾄσματα καὶ ὕμνους εἰς τὸν θεὸν διὰ παντοίων μέτρων
songs and hymns to — God through all-kinds meters
καὶ μελῶν, ῥυθμοῖς σεμνοτέροις ἀναγκαίως χαράσσοντες."
and melodies with-rhythms more-solemn necessarily engraving

17.14 πολλὰ μὲν οὖν καὶ ἄλλα, περὶ ὧν ὁ λόγος, ἐν ταὐτῷ
many indeed then also other(-things) about which the account in the-same
διέξεισιν, ἐκεῖνα δ' ἀναγκαῖον ἐφάνη δεῖν ἀναλέξασθαι,
goes-through those and necessary appeared to-be-needful to-select
δι' ὧν τὰ χαρακτηριστικὰ τῆς ἐκκλησιαστικῆς ἀγωγῆς
through which the characteristics of-the ecclesiastical way-of-life
ὑποτίθεται.
are-set-forth

17.15 εἰ δέ τῳ μὴ δοκεῖ τὰ εἰρημένα ἴδια εἶναι τῆς
if and to-anyone not it-seems the(-things) said peculiar to-be of-the
κατὰ τὸ εὐαγγέλιον πολιτείας, δύνασθαι δὲ καὶ ἄλλοις
according-to the gospel polity to-be-able and also to-others
παρὰ τοὺς δεδηλωμένους ἁρμόττειν, πειθέσθω κἂν
besides the shown(-ones) to-fit let-him-be-persuaded even

ἀπὸ τῶν ἑξῆς αὐτοῦ φωνῶν, ἐν αἷς ἀναμφήριστον, εἰ
from the next his words in which indisputable if
εὐγνωμονοίη, κομίσεται τὴν περὶ τοῦδε μαρτυρίαν.
he-should-be-fair-minded he-will-receive the about this testimony
γράφει γὰρ ὧδε "ἐγκράτειαν δ' ὥσπερ τινὰ θεμέλιον 17.16
he-writes for thus self-control and as some foundation
προκαταβαλλόμενοι τῇ ψυχῇ τὰς ἄλλας ἐποικοδομοῦσιν
laying-down-beforehand in-the soul the other they-build-upon
ἀρετάς. σιτίον δὲ ἢ ποτὸν οὐδεὶς ἂν αὐτῶν προσενέγκαιτο
virtues food and or drink none — of-them would-take
πρὸ ἡλίου δύσεως, ἐπεὶ τὸ μὲν φιλοσοφεῖν φωτὸς ἄξιον
before of-sun setting since the indeed to-philosophize of-light worthy
κρίνουσιν εἶναι, σκότους δὲ τὰς τοῦ σώματος ἀνάγκας, ὅθεν
they-judge to-be of-darkness and the of-the body needs whence
τῷ μὲν ἡμέρας, ταῖς δὲ νυκτὸς βραχύ τι μέρος ἀπένειμαν.
to-the indeed (the)-day to-the and of-night brief some part they-assigned
ἔνιοι δὲ καὶ διὰ τριῶν ἡμερῶν ὑπομιμνήσκονται τροφῆς, 17.17
some and even after three days are-reminded of-food
οἷς πλείων ὁ πόθος ἐπιστήμης ἐνίδρυται, τινὲς δ'
in-whom greater the longing of-knowledge is-established some and
οὕτως ἐνευφραίνονται καὶ τρυφῶσιν, ὑπὸ σοφίας ἑστιώμενοι
so delight and luxuriate by wisdom being-feasted
πλουσίως καὶ ἀφθόνως τὰ δόγματα χορηγούσης, ὡς
richly and ungrudgingly the doctrines supplying that
καὶ πρὸς διπλασίονα χρόνον ἀντέχειν, καὶ μόγις δι' ἓξ
even for double time to-hold-out and scarcely after six
ἡμερῶν ἀπογεύεσθαι τροφῆς ἀναγκαίας ἐθισθέντες."
days to-taste of-food necessary having-been-accustomed
ταύτας τοῦ Φίλωνος σαφεῖς καὶ ἀναντιρρήτους περὶ τῶν
these — of-Philo clear and indisputable about the(-ones)
καθ' ἡμᾶς ὑπάρχειν ἡγούμεθα λέξεις.
among us to-be we-consider words

17.18 εἰ δ' ἐπὶ τούτοις ἀντιλέγων τις ἔτι σκληρύνοιτο,
if and against these gainsaying anyone still should-be-hardened
καὶ οὗτος ἀπαλλαττέσθω τῆς δυσπιστίας, ἐναργεστέραις
also this-one let-him-be-rid of-the disbelief to-clearer
πειθαρχῶν ἀποδείξεσιν, ἃς οὐ παρά τισιν, ἢ μόνῃ τῇ
yielding proofs which not among any(-others) than alone in-the
τῶν Χριστιανῶν εὑρεῖν ἔστι κατὰ τὸ εὐαγγέλιον θρησκείᾳ.
of-the Christians to-find it-is according-to the gospel worship
17.19 φησὶ γὰρ δὴ τοῖς περὶ ὧν ὁ λόγος καὶ γυναῖκας
he-says for indeed with-those about whom the account also women
συνεῖναι, ὧν αἱ πλεῖσται γηραλέαι τυγχάνουσι παρθένοι,
to-be-together of-whom the most aged happen-to-be virgins
τὴν ἁγνείαν οὐκ ἀνάγκῃ, καθάπερ ἔνιαι τῶν παρ'
the chastity not by-necessity as some of-the among
Ἕλλησιν ἱερειῶν, φυλάξασαι μᾶλλον ἢ καθ' ἑκούσιον
Greeks priestesses having-guarded rather than by voluntary
γνώμην, διὰ ζῆλον καὶ πόθον σοφίας, ᾗ συμβιοῦν
purpose because-of zeal and longing for-wisdom with-which to-live-together
σπουδάσασαι τῶν περὶ τὸ σῶμα ἡδονῶν ἠλόγησαν,
having-been-eager of-the about the body pleasures they-took-no-account
οὐ θνητῶν ἐκγόνων, ἀλλ' ἀθανάτων ὀρεχθεῖσαι, ἃ μόνη
not mortal offspring but immortal having-longed-for which alone
τίκτειν ἀφ' ἑαυτῆς οἵα τέ ἐστιν ἡ θεοφιλὴς ψυχή.
to-bear from itself able — is the God-loving soul
17.20 εἶθ' ὑποκαταβὰς ἐμφαντικώτερον ἐκτίθεται καὶ ταῦτα "αἱ
then going-down-a-little more-expressively he-sets-forth also these-things the
δ' ἐξηγήσεις τῶν ἱερῶν γραμμάτων γίνονται αὐτοῖς δι'
and interpretations of-the sacred writings are for-them through
ὑπονοιῶν ἐν ἀλληγορίαις. ἅπασα γὰρ ἡ νομοθεσία δοκεῖ
under-meanings in allegories all for the legislation seems
τοῖς ἀνδράσι τούτοις ἐοικέναι ζῴῳ, καὶ σῶμα μὲν
to-the men these to-resemble (a)-living-being and body indeed

ἔχειν τὰς ῥητὰς λέξεις, ψυχὴν δὲ τὸν ἐναποκείμενον ταῖς
to-have the literal words soul and the stored-up in-the
λέξεσιν ἀόρατον νοῦν, ὃν ἤρξατο διαφερόντως ἡ θρησκεία
words invisible meaning which began especially the worship
αὕτη θεωρεῖν, ὡς διὰ κατόπτρου τῶν ὀνομάτων
this to-contemplate as through (a)-mirror of-the names
ἐξαίσια κάλλη νοημάτων ἐμφαινόμενα κατιδοῦσα."
extraordinary beauties of-thoughts reflected having-perceived
τί δεῖ τούτοις ἐπιλέγειν τὰς ἐπὶ ταυτὸν συνόδους, 17.21
why one-must to-these to-add the at the-same(-place) assemblies
καὶ τὰς ἰδίᾳ μὲν ἀνδρῶν, ἰδίᾳ δὲ γυναικῶν ἐν ταὐτῷ
and the separately indeed of-men separately and of-women in the-same
διατριβὰς, καὶ τὰς ἐξ ἔθους εἰσέτι καὶ νῦν πρὸς ἡμῶν
pursuits and the from custom still and now by us
ἐπιτελουμένας ἀσκήσεις, ἃς διαφερόντως κατὰ τὴν τοῦ
performed disciplines which especially at the of-the
σωτηρίου πάθους ἑορτὴν ἐν ἀσιτίαις καὶ διανυκτερεύσεσιν,
saving passion feast in fastings and night-vigils
προσοχαῖς τε τῶν θείων λόγων ἐκτελεῖν εἰώθαμεν.
attentions and of-the divine words to-carry-out we-are-accustomed
ἃ καὶ ἐπ' ἀκριβέστερον αὐτὸς, ὃν καὶ εἰς δεῦρο 17.22
which-things also with more-accurate himself which also to now
τετήρηται παρὰ μόνοις ἡμῖν τρόπον, ἐπισημηνάμενος ὁ
has-been-kept among alone us manner having-noted the
δηλωθεὶς ἀνὴρ τῇ ἰδίᾳ παραδέδωκε γραφῇ· καὶ μάλιστά
shown man in-the own has-handed-down writing and especially
γε τὰς τῆς μεγάλης ἑορτῆς παννυχίδας καὶ τὰς ἐν ταύταις
at-least the of-the great feast all-night-vigils and the in these
ἀσκήσεις, τούς τε λέγεσθαι εἰωθότας πρὸς ἡμῶν ὕμνους
disciplines the and to-be-said accustomed by us hymns
ἱστορῶν, καὶ ὡς ἑνὸς μετὰ ῥυθμοῦ κοσμίως ἐπιψάλλοντος οἱ
recording and how one with rhythm decorously singing the

λοιποὶ καθ᾽ ἡσυχίαν ἀκροώμενοι τῶν ὕμνων τὰ ἀκροτελεύτια
rest in quiet listening of-the hymns the closing-lines
συνεξηχοῦσιν, ὅπως τε κατὰ τὰς δεδηλωμένας ἡμέρας
join-in-sounding how and on the shown days
ἐπὶ στιβάδων χαμευνοῦντες οἴνου μὲν τὸ παράπαν, ὡς
on straw-pallets sleeping-on-the-ground wine indeed the at-all as
αὐτοῖς ῥήμασιν ἀνέγραψεν, οὐδ᾽ ἀπογεύονται, ἀλλ᾽ οὐδὲ
in-very words he-recorded not-even they-taste but not-even
τῶν ἐναίμων τινὸς, ὕδωρ δὲ μόνον αὐτοῖς ἐστι ποτὸν,
of-the(-things) with-blood any water but only for-them is drink
καὶ προσόψημα μετ᾽ ἄρτου ἅλες καὶ ὕσσωπον.
and relish with bread salt and hyssop

17.23 πρὸς τούτοις γράφει τὸν τῆς προστασίας τρόπον τῶν
besides these he-writes the of-the presidency manner of-the(-ones)
τὰς ἐκκλησιαστικὰς λειτουργίας ἐγκεχειρισμένων, διακονίας
the ecclesiastical ministries entrusted-with diaconates
τε καὶ τὰς ἐπὶ πᾶσιν ἀνωτάτω τῆς ἐπισκοπῆς προεδρίας.
both and the over all highest of-the episcopate presidency
τούτων δ᾽ ὅτῳ πόθος ἔνεστι τῆς ἀκριβοῦς ἐπιστάσεως,
these and whoever longing is-in(-him) of-the accurate knowledge
μάθοι ἂν ἐκ τῆς δηλωθείσης τἀνδρὸς ἱστορίας.
would-learn — from the shown of-the-man history

17.24 ὅτι δὲ τοὺς πρώτους κήρυκας τῆς κατὰ τὸ εὐαγγέλιον
that and the first heralds of-the according-to the gospel
διδασκαλίας, τά τε ἀρχῆθεν πρὸς τῶν ἀποστόλων
teaching the and from-the-beginning by the apostles
ἔθη παραδεδομένα καταλαβὼν ὁ Φίλων ταῦτ᾽ ἔγραφε,
customs handed-down having-grasped — Philo these-things wrote
παντί τῳ δῆλον.
to-every one (is)-plain

Eusebius lists Philo's works on scripture and philosophy and notes that his writings against Gaius were read in the Roman senate. Claudius expels the Jews from Rome, and Aquila and Priscilla join Paul in Asia. At a Passover in Jerusalem thirty thousand Jews die in a crush, and under Nero the high priests feud, robbers with daggers murder in the crowds, and an Egyptian false prophet leads thousands to the Mount of Olives. Paul is sent to Rome under Festus, is released after his first defense, and is martyred on his second visit.

Πολύς γε μὴν τῷ λόγῳ καὶ πλατὺς ταῖς διανοίαις, ὑψηλός 18.1
copious at-least indeed in-the speech and broad in-the thoughts lofty
τε ὢν καὶ μετέωρος ἐν ταῖς εἰς τὰς θείας γραφὰς θεωρίαις
both being and sublime in the into the divine scriptures contemplations
γεγενημένος, ποικίλην καὶ πολύτροπον τῶν ἱερῶν λόγων
having-become various and manifold of-the sacred words
πεποίηται τὴν ὑφήγησιν· τοῦτο μὲν εἱρμῷ καὶ ἀκολουθίᾳ,
has-made the exposition this indeed in-sequence and order
τὴν τῶν εἰς τὴν γένεσιν διεξελθὼν πραγματείαν,
the of-the(-things) on the Genesis having-gone-through treatise
ἐν οἷς ἐπέγραψε νόμων ἱερῶν ἀλληγορίαις, τοῦτο δὲ,
in which(-books) he-entitled of-Laws Sacred Allegories this and
κατὰ μέρος διαστολὰς κεφαλαίων τῶν ἐν ταῖς γραφαῖς
in detail distinctions of-chapters of-the in the scriptures
ζητουμένων, ἐπιστάσεις τε καὶ διαλύσεις ποιούμενος, ἐν
inquired-into examinations both and solutions making in
οἷς καὶ αὐτοῖς καταλλήλως τῶν ἐν γενέσει καὶ τῶν ἐν
which also themselves correspondingly of-the in Genesis and of-the in
ἐξαγωγῇ ζητημάτων τε καὶ λύσεων τέθειται τὴν ἐπιγραφήν.
Exodus Questions both and Solutions he-has-set the title

18.2 ἔστι δ᾽ αὐτῷ παρὰ ταῦτα προβλημάτων τινῶν ἰδίως
there-are and by-him besides these of-problems some specially
πεπονημένα σπουδάσματα, οἷά ἐστι τὰ περὶ γεωργίας
labored studies such-as are the On Agriculture
δύο, καὶ τὰ περὶ μέθης τοσαῦτα, καὶ ἄλλα ἄττα
two and the On Drunkenness as-many and others some
διαφόρου καὶ οἰκείας ἐπιγραφῆς ἠξιωμένα, οἷος ὁ περὶ
of-different and proper title deemed-worthy such-as the On
ὧν νήψας ὁ νοῦς εὔχεται καὶ καταρᾶται,
What-Things Having-Become-Sober the Mind Prays and Curses
καὶ ὁ περὶ συγχύσεως τῶν διαλέκτων, καὶ ὁ περὶ φυγῆς
and the On (the)-Confusion of-the Tongues and the On Flight
καὶ αἱρέσεως, καὶ ὁ περὶ φύσεως καὶ εὑρέσεως, καὶ
and Choice and the On Nature and Discovery and
ὁ περὶ τῆς πρὸς τὰ παιδεύματα συνόδου, περί τε τοῦ
the On the to the Studies Meeting On and the
τίς ὁ τῶν θείων ἐστὶ κληρονόμος, ἢ περὶ τῆς εἰς
Who the of-the Divine-Things Is Heir or On the into
τὰ ἴσα καὶ ἐναντία τομῆς, καὶ ἔτι ὁ περὶ τῶν τριῶν
the Equal and Opposite Division and further the On the Three
ἀρετῶν, ἃς σὺν ἄλλαις ἀνέγραψε Μωυσῆς.
Virtues which with others recorded Moses

18.3 πρὸς τούτοις ὁ περὶ τῶν μετονομαζομένων καὶ ὧν
besides these the On the(-ones) Renamed and For-What
ἕνεκα μετονομάζονται, ἐν ᾧ φησι συντεταχέναι καὶ περὶ
Cause They-Are-Renamed in which he-says to-have-composed also On
διαθηκῶν πρῶτον καὶ δεύτερον.
Covenants first and second

18.4 ἔστι δ᾽ αὐτοῦ καὶ περὶ ἀποικίας, καὶ βίου σοφοῦ
there-is and his also On Migration and Life of-(the)-Wise(-Man)
τοῦ κατὰ δικαιοσύνην τελειωθέντος, ἢ νόμων ἀγράφων.
the(-one) according-to Righteousness Perfected or Laws Unwritten

καὶ ἔτι περὶ γιγάντων, ἢ περὶ τοῦ μὴ τρέπεσθαι τὸ
and further On Giants or On the not to-be-Changed the
θεῖον, περί τε τοῦ κατὰ Μωυσέα θεοπέμπτους εἶναι τοὺς
Divine On and the according-to Moses God-sent to-be the
ὀνείρους πρῶτον, δεύτερον, τρίτον, τέταρτον, πέμπτον. καὶ
Dreams first second third fourth fifth and
ταῦτα μὲν τὰ εἰς ἡμᾶς ἐλθόντα τῶν εἰς τὴν γένεσιν.
these indeed the(-works) to us having-come of-the(-ones) on the Genesis
εἰς δὲ τὴν ἔξοδον ἔγνωμεν αὐτοῦ ζητημάτων καὶ λύσεων 18.5
on and the Exodus we-know his of-Questions and Solutions
πρῶτον, δεύτερον, τρίτον, τέταρτον, πέμπτον. καὶ τὸ περὶ
first second third fourth fifth and the On
τῆς σκηνῆς, τό τε περὶ τῶν δέκα λογίων, καὶ τὰ περὶ
the Tabernacle the and On the Ten Commandments and the On
τῶν ἀναφερομένων ἐν εἴδει νόμων εἰς τὰ συντείνοντα
the(-things) Referred in Kind of-Laws to the Tending
κεφάλαια τῶν δέκα λόγων, α′ β′ γ′ δ′. καὶ τὸ περὶ
Heads of-the Ten Words one two three four and the On
τῶν εἰς τὰς ἱερουργίας ζῴων, καὶ τίνα τὰ τῶν θυσιῶν
the for the Sacred-Rites Animals and What the of-the Sacrifices
εἴδη. καὶ τὸ περὶ τῶν προκειμένων ἐν τῷ νόμῳ τοῖς μὲν
Kinds and the On the Set-Forth in the Law to-the indeed
ἀγαθοῖς ἄθλων, τοῖς δὲ πονηροῖς ἐπιτιμίων καὶ ἀρῶν.
Good Prizes to-the and Wicked Penalties and Curses
πρὸς τούτοις ἅπασι καὶ μονόβιβλα αὐτοῦ φέρεται, ὡς 18.6
besides these all also single-books his are-current such-as
τὸ περὶ προνοίας, καὶ ὁ περὶ Ἰουδαίων αὐτῷ συνταχθεὶς
the On Providence and the On Jews by-him composed
λόγος, καὶ ὁ πολιτικός· ἔτι τε ὁ Ἀλέξανδρος, ἢ περὶ
treatise and the Statesman further and — Alexander or On
τοῦ λόγον ἔχειν τὰ ἄλογα ζῷα. ἐπὶ τούτοις ὁ περὶ
the Reason to-Have the Irrational Animals besides these the On

τοῦ δοῦλον εἶναι πάντα φαῦλον, ᾧ ἑξῆς ἐστιν ὁ περὶ
the Slave to-Be Every Bad(-Man) to-which next is the On
τοῦ πάντα σπουδαῖον ἐλεύθερον εἶναι.
the Every Good(-Man) Free to-Be

18.7 μεθ' οὓς συντέτακται αὐτῷ ὁ περὶ βίου θεωρητικοῦ ἢ ἱκετῶν,
after which has-been-composed by-him the On Life Contemplative or Suppliants
ἐξ οὗ τὰ περὶ τοῦ βίου τῶν ἀποστολικῶν ἀνδρῶν
from which the(-things) about the life of-the apostolic men
διεληλύθαμεν· καὶ τῶν ἐν νόμῳ δὲ καὶ προφήταις Ἑβραϊκῶν
we-have-gone-through and of-the in law too and prophets Hebrew
ὀνομάτων αἱ ἑρμηνεῖαι τοῦ αὐτοῦ σπουδαὶ εἶναι λέγονται.
names the interpretations of-the same studies to-be are-said

18.8 οὗτος μὲν οὖν κατὰ Γάϊον ἐπὶ τῆς Ῥώμης ἀφικόμενος
this-one indeed then under Gaius to — Rome having-come
τὰ περὶ τῆς Γαΐου θεοστυγίας αὐτῷ γραφέντα, ἃ
the(-things) about the of-Gaius hatred-of-God by-him written which
μετὰ ἤθους καὶ εἰρωνείας περὶ ἀρετῶν ἐπέγραψεν, ἐπὶ
with character and irony On Virtues he-entitled before
πάσης λέγεται τῆς Ῥωμαίων συγκλήτου κατὰ Κλαύδιον
whole is-said the of-Romans senate under Claudius
διελθεῖν, ὡς καὶ τῆς ἐν βιβλιοθήκαις ἀναθέσεως
to-have-read-through so-that also of-the in libraries dedication
θαυμασθέντας αὐτοῦ καταξιωθῆναι τοὺς λόγους.
admired his to-have-been-deemed-worthy the treatises

18.9 τηνικαῦτα δὲ καὶ Παύλου τὴν ἀπὸ Ἱερουσαλὴμ καὶ
at-that-time and also Paul the from Jerusalem and
κύκλῳ πορείαν μέχρι τοῦ Ἰλλυρικοῦ διανύοντος, Ἰουδαίους
around journey as-far-as — Illyricum completing Jews
Ῥώμης ἀπελαύνει Κλαύδιος, ὅ τε Ἀκύλας καὶ Πρίσκιλλα
from-Rome drives-out Claudius — both Aquila and Priscilla
μετὰ τῶν ἄλλων Ἰουδαίων τῆς Ῥώμης ἀπαλλαγέντες ἐπὶ
with the other Jews — from-Rome having-departed to

τὴν Ἀσίαν καταίρουσιν, ἐνταῦθά τε Παύλῳ τῷ ἀποστόλῳ
— Asia put-in-at there and with-Paul the apostle
συνδιατρίβουσι, τοὺς αὐτόθι τῶν ἐκκλησιῶν ἄρτι πρὸς
they-stay the there of-the churches lately by
αὐτοῦ καταβληθέντας θεμελίους ἐπιστηρίζοντι. διδάσκαλος
him laid foundations strengthening teacher
καὶ τούτων ἡ ἱερὰ τῶν Πραξέων γραφή.
also of-these the sacred of-the Acts scripture
ἔτι δὲ Κλαυδίου τὰ τῆς βασιλείας διέποντος, κατὰ 19.1
still and Claudius the(-affairs) of-the empire administering at
τὴν τοῦ πάσχα ἑορτὴν τοσαύτην ἐπὶ τῶν Ἱεροσολύμων
the of-the Passover feast so-great at — Jerusalem
στάσιν καὶ ταραχὴν ἐγγενέσθαι συνέβη ὡς μόνων
sedition and disturbance to-arise it-happened that alone
τῶν περὶ τὰς ἐξόδους τοῦ ἱεροῦ βίᾳ συνωθουμένων
of-the(-men) about the exits of-the temple by-force being-crowded
τρεῖς μυριάδας Ἰουδαίων ἀποθανεῖν πρὸς ἀλλήλων
three myriads of-Jews to-have-died by one-another
καταπατηθέντων, γενέσθαι τε τὴν ἑορτὴν πένθος μὲν
trampled to-have-become and the feast mourning indeed
ὅλῳ τῷ ἔθνει, θρῆνον δὲ καθ' ἑκάστην οἰκίαν. καὶ
to-whole the nation lament and in each house and
ταῦτα μὲν κατὰ λέξιν ὁ Ἰώσηπος.
these-things indeed according-to (the)-letter — Josephus
Κλαύδιος δὲ Ἀγρίππαν, Ἀγρίππου παῖδα, Ἰουδαίων 19.2
Claudius and Agrippa of-Agrippa son of-Jews
καθίστησι βασιλέα, Φήλικα τῆς χώρας ἁπάσης Σαμαρείας
appoints king Felix of-the country all of-Samaria
τε καὶ Γαλιλαίας καὶ προσέτι τῆς ἐπικαλουμένης Περαίας
both and of-Galilee and moreover of-the called Peraea
ἐπίτροπον ἐκπέμψας. διοικήσας δὲ αὐτὸς τὴν ἡγεμονίαν
(as)-procurator having-sent-out having-administered and himself the government

ἔτεσι τρισὶ καὶ δέκα πρὸς μησὶν ὀκτὼ Νέρωνα τῆς
(for)-years three and ten besides months eight Nero of-the
ἀρχῆς διάδοχον καταλιπὼν τελευτᾶ.
rule (as)-successor having-left dies

20.1 Κατὰ δὲ Νέρωνα Φήλικος τῆς Ἰουδαίας ἐπιτροπεύοντος
under and Nero Felix — Judea being-procurator
αὐτοῖς ῥήμασιν αὖθις ὁ Ἰώσηπος τὴν εἰς ἀλλήλους τῶν
in-very words again — Josephus the against one-another of-the
ἱερέων στάσιν ὧδέ πως ἐν εἰκοστῷ τῆς ἀρχαιολογίας
priests sedition thus somehow in (the)-twentieth of-the Antiquities
γράφει "ἐξάπτεται δὲ καὶ τοῖς ἀρχιερεῦσι στάσις
writes is-kindled and also for-the high-priests sedition
πρὸς τοὺς ἱερεῖς καὶ τοὺς πρώτους τοῦ πλήθους τῶν
against the priests and the first of-the multitude —
Ἱεροσολύμων, ἕκαστός τε αὐτῶν, στῖφος ἀνθρώπων τῶν
of-Jerusalem each and of-them (a)-band of-men the
θρασυτάτων καὶ νεωτεριστῶν ἑαυτῷ ποιήσας, ἡγεμὼν ἦν.
most-reckless and revolutionaries for-himself having-made leader was
20.2 καὶ συρράσσοντες ἐκακολόγουν τε ἀλλήλους καὶ λίθοις
and clashing they-reviled both one-another and with-stones
ἔβαλλον. ὁ δ' ἐπιπλήξων ἦν οὐδὲ εἷς, ἀλλ' ὡς ἐν
pelted the(-one) and about-to-rebuke was not-even one but as in
ἀπροστατεύτῳ πόλει ταῦτ' ἐπράσσετο μετ' ἐξουσίας.
leaderless (a)-city these-things were-done with license
20.3 τοσαύτη δὲ τοὺς ἀρχιερεῖς κατέλαβεν ἀναίδεια καὶ τόλμα
so-great and the high-priests seized shamelessness and daring
ὥστε ἐκπέμπειν δούλους ἐτόλμων ἐπὶ τὰς ἅλωνας, τοὺς
that to-send-out slaves they-dared to the threshing-floors the(-ones)
ληψομένους τὰς τοῖς ἱερεῦσιν ὀφειλομένας δεκάτας. καὶ
about-to-take the to-the priests owed tithes and
συνέβαινε τοὺς ἀπορουμένους τῶν ἱερέων ὑπ' ἐνδείας
it-happened the needy of-the priests from want

ἀπολλυμένους θεωρεῖν· οὕτως ἐκράτει τοῦ δικαίου παντὸς
perishing to-see so prevailed-over the just all
ἡ τῶν στασιαζόντων βία.”
the of-the(-men) rioting violence
πάλιν δὲ ὁ αὐτὸς συγγραφεὺς κατὰ τοὺς αὐτοὺς χρόνους 20.4
again and the same writer about the same times
ἐν Ἱεροσολύμοις ὑποφυῆναι λῃστῶν τι εἶδος ἱστορεῖ,
in Jerusalem to-have-sprung-up of-robbers some kind records
οἳ “μεθ’ ἡμέραν” ὥς φησι “καὶ ἐν μέσῃ τῇ πόλει
who by day as he-says and in (the)-midst the city
ἐφόνευον τοὺς συναντῶντας.
murdered the(-ones) meeting(-them)
μάλιστα γὰρ ἐν ταῖς ἑορταῖς μιγνυμένους τῷ πλήθει, καὶ 20.5
especially for at the feasts mingling with-the multitude and
ταῖς ἐσθῆσιν ὑποκρύπτοντας μικρὰ ξιφίδια, τούτοις νύττειν
in-the clothes hiding small daggers with-these to-stab
τοὺς διαφόρους· ἔπειτα πεσόντων, μέρος γίνεσθαι τῶν
the opponents then of-(those)-fallen (a)-part to-become of-the(-ones)
ἐπαγανακτούντων αὐτοὺς τοὺς πεφονευκότας· διὸ καὶ
indignant themselves the(-ones) having-murdered wherefore also
παντάπασιν ὑπ’ ἀξιοπιστίας ἀνευρέτους γενέσθαι.
altogether through credibility undiscoverable to-have-been
πρῶτον μὲν οὖν ὑπ’ αὐτῶν Ἰωνάθην τὸν ἀρχιερέα 20.6
first indeed then by them Jonathan the high-priest
κατασφαγῆναι, μετὰ δ’ αὐτὸν καθ’ ἡμέραν ἀναιρεῖσθαι
to-have-been-slaughtered after and him every day to-be-slain
πολλοὺς, καὶ τῶν συμφορῶν τὸν φόβον εἶναι χαλεπώτερον,
many and than-the misfortunes the fear to-be more-grievous
ἑκάστου καθάπερ ἐν πολέμῳ καθ’ ὥραν τὸν θάνατον
each as in war every hour the death
προσδεχομένου.”
expecting

21.1 Ἑξῆς δὲ τούτοις ἐπιφέρει μεθ᾽ ἕτερα λέγων "μείζονι
next and to-these he-adds after other(-things) saying (with)-greater
δὲ τούτων πληγῇ Ἰουδαίους ἐκάκωσεν ὁ Αἰγύπτιος
and than-these (a)-blow Jews afflicted the Egyptian
ψευδοπροφήτης. παραγενόμενος γὰρ εἰς τὴν χώραν
false-prophet having-come for into the country
ἄνθρωπος γόης, καὶ προφήτου πίστιν ἐπιθεὶς ἑαυτῷ,
(a)-man (a)-sorcerer and of-(a)-prophet credit having-put-on himself
περὶ τρισμυρίους μὲν ἀθροίζει τῶν ἠπατημένων, περιαγαγὼν
about thirty-thousand indeed he-gathers of-the deceived having-led-around
δ᾽ αὐτοὺς ἐκ τῆς ἐρημίας εἰς τὸ ἐλαιῶν καλούμενον ὄρος
and them from the wilderness to the of-Olives called mount
ἐκεῖθεν οἷός τε ἦν εἰς Ἱεροσόλυμα παρελθεῖν βιάζεσθαι,
from-there able — he-was into Jerusalem to-enter to-force
καὶ κρατήσας τῆς τε Ῥωμαϊκῆς φρουρᾶς καὶ τοῦ δήμου
and having-overpowered the both Roman garrison and the people
τυραννεῖν, χρώμενος τοῖς συνεισπεσοῦσι δορυφόροις.
to-rule-as-tyrant using the(-men) having-burst-in-with(-him) (as)-bodyguards

21.2 φθάνει δ᾽ αὐτοῦ τὴν ὁρμὴν Φῆλιξ, ὑπαντήσας μετὰ τῶν
anticipates and his the attack Felix having-met(-him) with the
Ῥωμαϊκῶν ὁπλιτῶν. καὶ πᾶς ὁ δῆμος συνεφήψατο τῆς
Roman hoplites and all the people joined the
ἀμύνης, ὥστε συμβολῆς γενομένης τὸν μὲν Αἰγύπτιον
defense so-that (an)-encounter having-occurred the indeed Egyptian
φυγεῖν μετ᾽ ὀλίγων, διαφθαρῆναι δὲ καὶ ζωγρηθῆναι
to-have-fled with few to-have-been-destroyed but and to-have-been-taken-alive
πλείστους τῶν σὺν αὐτῷ."
very-many of-the(-men) with him

21.3 ταῦτα ἐν τῇ δευτέρᾳ τῶν ἱστοριῶν ὁ Ἰώσηπος·
these-things in the second of-the histories — Josephus
ἐπιστῆσαι δὲ ἄξιον τοῖς ἐνταῦθα κατὰ τὸν Αἰγύπτιον
to-observe and (is)-worthy to-the(-things) here about the Egyptian

δεδηλωμένοις καὶ τοῖς ἐν ταῖς Πράξεσι τῶν ἀποστόλων.
shown also the(-things) in the Acts of-the apostles
ἔνθα τὰ κατὰ Φήλικα πρὸς τοῦ ἐν Ἱεροσολύμοις
where the(-words) in-the-time-of Felix by the in Jerusalem
χιλιάρχου εἴρηται τῷ Παύλῳ, ὁπηνίκα κατεστασίαζεν
tribune were-said — to-Paul when rose-against
αὐτοῦ τὸ τῶν Ἰουδαίων πλῆθος· “οὐκ ἄρα σὺ εἶ ὁ
him the of-the Jews multitude not after-all you are the
Αἰγύπτιος ὁ πρὸ τούτων τῶν ἡμερῶν ἀναστατώσας
Egyptian the(-one) before these the days having-stirred-up
καὶ ἐξαγαγὼν ἐν τῇ ἐρήμῳ τοὺς τετρακισχιλίους ἄνδρας
and having-led-out in the wilderness the four-thousand men
τῶν σικαρίων;” ἀλλὰ τὰ μὲν κατὰ Φήλικα τοιαῦτα.
of-the assassins but the(-things) indeed under Felix (were)-such
Τούτου δὲ Φῆστος ὑπὸ Νέρωνος διάδοχος πέμπεται, καθ’ 22.1
of-him and Festus by Nero (as)-successor is-sent under
ὃν δικαιολογησάμενος ὁ Παῦλος δέσμιος ἐπὶ Ῥώμης
whom having-pleaded-his-cause — Paul (as)-prisoner to Rome
ἄγεται. Ἀρίσταρχος δ’ αὐτῷ συνῆν, ὃν καὶ εἰκότως
is-led Aristarchus and with-him was whom also fittingly
συναιχμάλωτόν που τῶν ἐπιστολῶν ἀποκαλεῖ. καὶ
fellow-prisoner somewhere of-the letters he-calls and
Λουκᾶς δὲ, ὁ τὰς πράξεις τῶν ἀποστόλων γραφῇ
Luke too the(-one) the Acts of-the apostles to-writing
παραδοὺς, ἐν τούτοις κατέλυσε τὴν ἱστορίαν, διετίαν
having-handed-down at these(-events) ended the history (for)-two-years
ὅλην ἐπὶ τῆς Ῥώμης τὸν Παῦλον ἄνετον διατρῖψαι, καὶ
whole in — Rome — Paul unconfined to-have-spent and
τὸν τοῦ θεοῦ λόγον ἀκωλύτως κηρῦξαι ἐπισημηνάμενος.
the — of-God word unhinderedly to-have-preached having-noted

22.2 τότε μὲν οὖν ἀπολογησάμενον αὖθις ἐπὶ τὴν τοῦ
then indeed then having-made-his-defense again to the of-the
κηρύγματος διακονίαν λόγος ἔχει στείλασθαι τὸν
preaching ministry (the)-account holds to-have-set-out the
ἀπόστολον, δεύτερον δ' ἐπιβάντα τῇ αὐτῇ πόλει
apostle (a)-second(-time) and having-come to-the same city
τῷ κατ' αὐτὸν τελειωθῆναι μαρτυρίῳ. ἐν ᾧ δεσμοῖς
by-the under him to-have-been-perfected martyrdom in which by-bonds
ἐχόμενος τὴν πρὸς Τιμόθεον δευτέραν ἐπιστολὴν συντάττει,
held the to Timothy second letter he-composes
ὁμοῦ σημαίνων τήν τε προτέραν αὐτῷ γενομένην
at-once indicating the both former for-him having-happened
ἀπολογίαν καὶ τὴν παρὰ πόδας τελείωσιν.
defense and the at (his)-feet perfection

22.3 δέχου δὴ καὶ τούτων τὰς αὐτοῦ μαρτυρίας· "ἐν τῇ
receive indeed also of-these the his testimonies at the
πρώτῃ μου, φησὶν, ἀπολογίᾳ οὐδείς μοι συμπαρεγένετο,
first my he-says defense no-one me came-to-support
ἀλλὰ πάντες με ἐγκατέλιπον, (μὴ αὐτοῖς λογισθείη), ὁ
but all me forsook not to-them may-it-be-reckoned the
δὲ κύριός μοι παρέστη καὶ ἐνεδυνάμωσέ με, ἵνα δι'
but Lord me stood-by and strengthened me that through
ἐμοῦ τὸ κήρυγμα πληροφορηθῇ καὶ ἀκούσωσι πάντα τὰ
me the preaching might-be-fulfilled and might-hear all the
ἔθνη, καὶ ἐρρύσθην ἐκ στόματος λέοντος."
nations and I-was-delivered from (the)-mouth of-(the)-lion

22.4 σαφῶς δὴ παρίστησι διὰ τούτων ὅτι δὴ τὸ
clearly indeed he-shows through these(-words) that indeed the
πρότερον, ὅπως ἂν τὸ κήρυγμα τὸ δι' αὐτοῦ πληρωθείη,
former(-time) so-that — the preaching the through him might-be-fulfilled
ἐρρύσθη ἐκ στόματος λέοντος, (τὸν Νέρωνα ταύτῃ,
he-was-delivered from (the)-mouth of-(the)-lion — Nero in-this-way

ὡς ἔοικε, διὰ τὸ ὠμόθυμον προσειπών). οὐκ οὖν ἐξῆς
as it-seems because-of the savage-temper having-addressed not then next
προστέθεικε παραπλήσιόν τι τῷ "ῥύσεταί με ἐκ
has-he-added like something to-the he-will-deliver me from
στόματος λέοντος." ἑώρα γὰρ τῷ πνεύματι τὴν ὅσον
(the)-mouth of-(the)-lion he-saw for by-the spirit the as-much
οὔπω μέλλουσαν αὐτοῦ τελευτήν.
not-yet about-to-be his end
διό φησιν ἐπιλέγων τῷ "καὶ ἐρρύσθην ἐκ στόματος 22.5
wherefore he-says adding to-the and I-was-delivered from (the)-mouth
λέοντος" τὸ "ῥύσεταί με ὁ κύριος ἀπὸ παντὸς ἔργου
of-(the)-lion the will-deliver me the Lord from every work
πονηροῦ, καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον,"
evil and will-save into the kingdom his the heavenly
σημαίνων τὸ παραυτίκα μαρτύριον, ὃ καὶ σαφέστερον
indicating the immediate martyrdom which also more-clearly
ἐν τῇ αὐτῇ προλέγει γραφῇ φάσκων "ἐγὼ γὰρ ἤδη
in the same he-foretells writing saying I for already
σπένδομαι, καὶ ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως ἐφέστηκεν."
am-being-poured-out and the time of-the my departure has-come
νῦν μὲν οὖν ἐπὶ τῆς δευτέρας ἐπιστολῆς τῶν πρὸς 22.6
now indeed then in the second letter of-the(-ones) to
Τιμόθεον τὸν Λουκᾶν μόνον γράφοντι αὐτῷ συνεῖναι
Timothy — Luke alone writing with-him to-be
δηλοῖ, κατὰ δὲ τὴν προτέραν ἀπολογίαν οὐδὲ τοῦτον.
he-shows at and the former defense not-even this-one
ὅθεν εἰκότως τὰς τῶν ἀποστόλων πράξεις ἐπ' ἐκεῖνον
whence fittingly the of-the apostles Acts at that
ὁ Λουκᾶς περιέγραψε τὸν χρόνον, τὴν μέχρις ὅτε τῷ
— Luke circumscribed the time the until when —
Παύλῳ συνῆν ἱστορίαν ὑφηγησάμενος.
with-Paul he-was history having-narrated

22.7 ταῦτα δὲ ἡμῖν εἴρηται παρισταμένοις ὅτι μὴ καθ'
these-things and by-us have-been-said showing that not during
ἣν ὁ Λουκᾶς ἀνέγραψεν ἐπὶ τῆς Ῥώμης ἐπιδημίαν τοῦ
which — Luke recorded in — Rome sojourn —
Παύλου τὸ μαρτύριον αὐτῷ συνεπεράνθη.
of-Paul the martyrdom for-him was-completed

22.8 εἰκός γέ τοι κατὰ μὲν ἀρχὰς ἠπιώτερον τοῦ
likely at-least surely at indeed (the)-beginnings more-mildly —
Νέρωνος διακειμένου ῥᾷον τὴν ὑπὲρ τοῦ δόγματος
Nero disposed more-easily the for the doctrine
τοῦ Παύλου καταδεχθῆναι ἀπολογίαν, προελθόντος δὲ εἰς
— of-Paul to-have-been-received defense having-advanced and to
ἀθεμίτους τόλμας μετὰ τῶν ἄλλων καὶ τὰ κατὰ
lawless daring(-deeds) with the others also the(-things) against
τῶν ἀποστόλων ἐπιχειρῆσαι.
the apostles to-have-attempted

XI · THE MARTYRDOM OF JAMES AND NERO'S PERSECUTION

Robbed of Paul, the Jews turn on James the Just, bishop of Jerusalem, whom Hegesippus describes as holy from birth and called Oblias, the bulwark of the people. Asked to deny Christ from the temple's pinnacle, he confesses him; they throw him down and stone him, and a fuller kills him with his club. Josephus blames Jerusalem's siege on his murder and records his condemnation by the high priest Ananus. Nero, the first emperor to persecute the church, beheads Paul and crucifies Peter at Rome, and war breaks out in Judea under Florus.

23.1 Ἰουδαῖοί γε μὴν τοῦ Παύλου Καίσαρα ἐπικαλεσαμένου,
(the)-Jews at-least indeed — Paul Caesar having-appealed-to
ἐπί τε τὴν Ῥωμαίων πόλιν ὑπὸ Φήστου παραπεμφθέντος,
to and the of-Romans city by Festus having-been-sent-on

τῆς ἐλπίδος καθ᾽ ἣν ἐξήρτυον αὐτῷ τὴν ἐπιβουλὴν
from-the hope in which they-had-prepared for-him the plot
ἀποπεσόντες, ἐπὶ Ἰάκωβον τὸν τοῦ κυρίου τρέπονται
having-fallen to James the of-the Lord they-turn
ἀδελφὸν, ᾧ πρὸς τῶν ἀποστόλων ὁ τῆς ἐπισκοπῆς
brother to-whom by the apostles the of-the episcopate
τῆς ἐν Ἱεροσολύμοις ἐγκεχείριστο θρόνος. τοιαῦτα δὲ
the in Jerusalem had-been-entrusted throne such-things and
αὐτοῖς καὶ τὰ κατὰ τούτου τολμᾶται.
by-them also the(-things) against this-one are-dared
εἰς μέσον αὐτὸν ἀγαγόντες ἄρνησιν τῆς εἰς τὸν Χριστὸν 23.2
into (the)-midst him having-brought (a)-denial of-the in — Christ
πίστεως ἐπὶ παντὸς ἐζήτουν τοῦ λαοῦ. τοῦ δὲ παρὰ
faith before all they-demanded the people he but contrary-to
τὴν ἁπάντων γνώμην ἐλευθέρᾳ φωνῇ καὶ μᾶλλον ἢ
the of-all expectation with-free voice and more than
προσεδόκησαν ἐπὶ τῆς πληθύος ἁπάσης παρρησιασαμένου,
they-expected before the multitude whole having-spoken-boldly
καὶ ὁμολογήσαντος υἱὸν εἶναι τοῦ θεοῦ τὸν σωτῆρα καὶ
and having-confessed son to-be — of-God the savior and
κύριον ἡμῶν Ἰησοῦν, μηκέθ᾽ οἷοί τε τὴν τοῦ ἀνδρὸς
Lord our Jesus no-longer able — the of-the man
μαρτυρίαν φέρειν, τῷ καὶ δικαιότατον αὐτὸν παρὰ τοῖς
testimony to-bear because-of-the also most-righteous him among the
πᾶσι δι᾽ ἀκρότητα ἧς μετῄει κατὰ τὸν βίον φιλοσοφίας
all for (the)-height of-which he-pursued in the life philosophy
τε καὶ θεοσεβείας πιστεύεσθαι, κτείνουσι, καιρὸν εἰς
both and godliness to-be-believed they-kill(-him) (an)-opportunity for
ἐξουσίαν λαβόντες τὴν ἀναρχίαν, ὅτι δὴ τοῦ Φήστου κατ᾽
license having-taken the anarchy since indeed — Festus at

αὐτὸ τοῦ καιροῦ ἐπὶ τῆς Ἰουδαίας τελευτήσαντος ἄναρχα καὶ
very the time in — Judea having-died without-rule and
ἀνεπιτρόπευτα τὰ τῆς αὐτόθι διοικήσεως καθειστήκει.
without-procurator the(-affairs) of-the there administration stood
23.3 τὸν δὲ τῆς τοῦ Ἰακώβου τελευτῆς τρόπον ἤδη
the and of-the — of-James death manner already
μὲν πρότερον αἱ παρατεθεῖσαι τοῦ Κλήμεντος φωναὶ
indeed before the set-forth — of-Clement words
δεδηλώκασιν, ἀπὸ τοῦ πτερυγίου βεβλῆσθαι ξύλῳ
have-shown from the pinnacle to-have-been-thrown with-(a)-club
τε τὴν πρὸς θάνατον πεπλῆχθαι αὐτὸν ἱστορηκότος.
and the(-blow) to death to-have-been-struck him having-recorded
23.4 ἀκριβέστατά γε μὴν τὰ κατ᾽ αὐτὸν ὁ Ἡγήσιππος,
most-accurately at-least indeed the(-things) about him — Hegesippus
ἐπὶ τῆς πρώτης τῶν ἀποστόλων γενόμενος διαδοχῆς,
in the first of-the apostles having-been succession
ἐν τῷ πέμπτῳ αὐτοῦ ὑπομνήματι τοῦτον λέγων ἱστορεῖ
in the fifth his memoir this saying records
τὸν τρόπον “διαδέχεται δὲ τὴν ἐκκλησίαν μετὰ τῶν
the manner succeeds and the church with the
ἀποστόλων ὁ ἀδελφὸς τοῦ κυρίου Ἰάκωβος, ὁ
apostles the brother of-the Lord James the(-one)
ὀνομασθεὶς ὑπὸ πάντων δίκαιος ἀπὸ τῶν τοῦ κυρίου
named by all righteous from the of-the Lord
χρόνων μέχρι καὶ ἡμῶν· ἐπεὶ πολλοὶ Ἰάκωβοι ἐκαλοῦντο.
times until also us since many Jameses were-called
23.5 οὗτος δὲ ἐκ κοιλίας μητρὸς αὐτοῦ ἅγιος ἦν. οἶνον καὶ
this-one and from (the)-womb of-mother his holy was wine and
σίκερα οὐκ ἔπιεν, οὐδὲ ἔμψυχον ἔφαγε. ξυρὸν ἐπὶ τὴν
strong-drink not drank nor animal(-flesh) ate (a)-razor on the

κεφαλὴν αὐτοῦ οὐκ ἀνέβη, ἔλαιον οὐκ ἠλείψατο, καὶ
head his not went-up oil not anointed-himself-with and
βαλανείῳ οὐκ ἐχρήσατο.
(a)-bath not used
τούτῳ μόνῳ ἐξῆν εἰς τὰ ἅγια εἰσιέναι. οὐδὲ γὰρ 23.6
to-this-one alone it-was-permitted into the holy-places to-enter nor for
ἐρεοῦν ἐφόρει, ἀλλὰ σινδόνας. καὶ μόνος εἰσήρχετο εἰς τὸν
wool did-he-wear but linens and alone he-entered into the
ναὸν, ηὑρίσκετό τε κείμενος ἐπὶ τοῖς γόνασι, καὶ αἰτούμενος
temple was-found and lying on the knees and asking
ὑπὲρ τοῦ λαοῦ ἄφεσιν, ὡς ἀπεσκληκέναι τὰ γόνατα αὐτοῦ
for the people forgiveness so-that to-have-grown-hard the knees his
δίκην καμήλου, διὰ τὸ ἀεὶ κάμπτειν προσκυνοῦντα
like (a)-camel's because-of the always to-bend worshiping
τῷ θεῷ τὰ γόνατα καὶ αἰτεῖσθαι ἄφεσιν τῷ λαῷ.
— God the knees and to-ask forgiveness for-the people
διά γέ τοι τὴν ὑπερβολὴν τῆς δικαιοσύνης αὐτοῦ 23.7
because-of at-least surely the excess of-the righteousness his
ἐκαλεῖτο δίκαιος καὶ ὠβλίας, ὅ ἐστιν Ἑλληνιστὶ περιοχὴ
he-was-called righteous and Oblias which is in-Greek bulwark
τοῦ λαοῦ καὶ δικαιοσύνη, ὡς οἱ προφῆται δηλοῦσι περὶ αὐτοῦ.
of-the people and righteousness as the prophets declare about him
τινὲς οὖν τῶν ἑπτὰ αἱρέσεων τῶν ἐν τῷ λαῷ, τῶν 23.8
some then of-the seven sects of-the in the people of-the(-ones)
προγεγραμμένων μοι ἐν τοῖς ὑπομνήμασιν, ἐπυνθάνοντο
previously-described by-me in the memoirs inquired
αὐτοῦ τίς ἡ θύρα τοῦ Ἰησοῦ. καὶ ἔλεγε τοῦτον εἶναι
of-him what the door — of-Jesus and he-said this to-be
τὸν σωτῆρα.
the savior

23.9 ἐξ ὧν τινες ἐπίστευσαν ὅτι Ἰησοῦς ἐστιν ὁ Χριστός. αἱ
from which some believed that Jesus is — Christ the
δὲ αἱρέσεις αἱ προειρημέναι οὐκ ἐπίστευον οὔτε ἀνάστασιν
and sects the aforesaid not believed either (a)-resurrection
οὔτε ἐρχόμενον ἀποδοῦναι ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ.
or (one)-coming to-render to-each according-to the works his
ὅσοι δὲ καὶ ἐπίστευσαν, διὰ Ἰάκωβον.
as-many-as and also believed because-of James
23.10 πολλῶν οὖν καὶ τῶν ἀρχόντων πιστευόντων ἦν θόρυβος
many then also of-the rulers believing there-was (an)-uproar
τῶν Ἰουδαίων καὶ γραμματέων καὶ Φαρισαίων λεγόντων
of-the Jews and scribes and Pharisees saying
ὅτι κινδυνεύει πᾶς ὁ λαὸς Ἰησοῦν τὸν Χριστὸν προσδοκᾶν.
that is-in-danger all the people Jesus — Christ to-expect
ἔλεγον οὖν συνελθόντες τῷ Ἰακώβῳ· παρακαλοῦμέν σε,
they-said then having-come-together — to-James we-beseech you
ἐπίσχες τὸν λαὸν, ἐπεὶ ἐπλανήθη εἰς Ἰησοῦν, ὡς αὐτοῦ
restrain the people since it-has-gone-astray toward Jesus as he
ὄντος τοῦ Χριστοῦ. παρακαλοῦμέν σε πεῖσαι πάντας τοὺς
being — Christ we-beseech you to-persuade all the(-ones)
ἐλθόντας εἰς τὴν ἡμέραν τοῦ πάσχα περὶ Ἰησοῦ. σοὶ γὰρ
having-come for the day of-the Passover about Jesus you for
πάντες πειθόμεθα. ἡμεῖς γὰρ μαρτυροῦμέν σοι καὶ πᾶς ὁ
all we-obey we for bear-witness to-you and all the
λαὸς ὅτι δίκαιος εἶ καὶ ὅτι πρόσωπον οὐ λαμβάνεις.
people that righteous you-are and that face not you-accept
23.11 πεῖσον οὖν σὺ τὸν ὄχλον περὶ Ἰησοῦ μὴ πλανᾶσθαι. καὶ γὰρ
persuade then you the crowd about Jesus not to-go-astray and for
πᾶς ὁ λαὸς καὶ πάντες πειθόμεθά σοι. στῆθι οὖν ἐπὶ τὸ
all the people and all we-obey you stand then on the
πτερύγιον τοῦ ἱεροῦ, ἵνα ἄνωθεν ᾖς ἐπιφανὴς καὶ ᾖ
pinnacle of-the temple that from-above you-may-be conspicuous and may-be

εὐάκουστά σου τὰ ῥήματα παντὶ τῷ λαῷ. διὰ γὰρ τὸ
well-heard your the words to-all the people because-of for the
πάσχα συνεληλύθασι πᾶσαι αἱ φυλαὶ μετὰ καὶ τῶν ἐθνῶν.
Passover have-come-together all the tribes with also the gentiles
ἔστησαν οὖν οἱ προειρημένοι γραμματεῖς καὶ Φαρισαῖοι τὸν 23.12
set then the aforesaid scribes and Pharisees —
Ἰάκωβον ἐπὶ τὸ πτερύγιον τοῦ ναοῦ, καὶ ἔκραξαν αὐτῷ
James on the pinnacle of-the temple and cried-out to-him
καὶ εἶπαν, δίκαιε, ᾧ πάντες πείθεσθαι ὀφείλομεν,
and said righteous(-one) whom all to-obey we-ought
ἐπεὶ ὁ λαὸς πλανᾶται ὀπίσω Ἰησοῦ τοῦ σταυρωθέντος,
since the people goes-astray after Jesus the crucified
ἀπάγγειλον ἡμῖν τίς ἡ θύρα τοῦ Ἰησοῦ.
tell us what the door — of-Jesus
καὶ ἀπεκρίνατο φωνῇ μεγάλῃ, τί με ἐπερωτᾶτε περὶ 23.13
and he-answered with-voice loud why me do-you-ask about
Ἰησοῦ τοῦ υἱοῦ τοῦ ἀνθρώπου; καὶ αὐτὸς κάθηται ἐν
Jesus the son of-the man and he sits in
τῷ οὐρανῷ ἐκ δεξιῶν τῆς μεγάλης δυνάμεως, καὶ μέλλει
the heaven at (the)-right of-the great power and is-about
ἔρχεσθαι ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ.
to-come upon the clouds of-the heaven
καὶ πολλῶν πληροφορηθέντων, καὶ δοξαζόντων ἐπὶ τῇ 23.14
and many having-been-fully-convinced and glorifying at the
μαρτυρίᾳ τοῦ Ἰακώβου, καὶ λεγόντων ὡσαννὰ τῷ υἱῷ
testimony — of-James and saying hosanna to-the son
Δαβὶδ, τότε πάλιν οἱ αὐτοὶ γραμματεῖς καὶ Φαρισαῖοι πρὸς
of-David then again the same scribes and Pharisees to
ἀλλήλους ἔλεγον, κακῶς ἐποιήσαμεν τοιαύτην μαρτυρίαν
one-another said badly we-did such testimony

παρασχόντες τῷ Ἰησοῦ· ἀλλὰ ἀναβάντες καταβάλωμεν
having-provided — to-Jesus but having-gone-up let-us-throw-down
αὐτὸν, ἵνα φοβηθέντες μὴ πιστεύσωσιν αὐτῷ.
him that having-feared not they-may-believe him
23.15 καὶ ἔκραξαν λέγοντες, ὢ ὢ, καὶ ὁ δίκαιος ἐπλανήθη. καὶ
and they-cried-out saying oh oh even the righteous(-one) has-gone-astray and
ἐπλήρωσαν τὴν γραφὴν τὴν ἐν τῷ Ἡσαΐᾳ γεγραμμένην·
they-fulfilled the scripture the(-one) in — Isaiah written
ἄρωμεν τὸν δίκαιον, ὅτι δύσχρηστος ἡμῖν ἐστι· τοίνυν
let-us-take-away the righteous(-one) for troublesome to-us he-is therefore
τὰ γεννήματα τῶν ἔργων αὐτῶν φάγονται.
the fruits of-the works their they-shall-eat
23.16 ἀναβάντες οὖν κατέβαλον τὸν δίκαιον, καὶ ἔλεγον
having-gone-up then they-threw-down the righteous(-one) and said
ἀλλήλοις, λιθάσωμεν Ἰάκωβον τὸν δίκαιον. καὶ ἤρξαντο
to-one-another let-us-stone James the righteous and they-began
λιθάζειν αὐτὸν, ἐπεὶ καταβληθεὶς οὐκ ἀπέθανεν, ἀλλὰ
to-stone him since having-been-thrown-down not he-died but
στραφεὶς ἔθηκε τὰ γόνατα λέγων, παρακαλῶ, κύριε θεὲ
having-turned he-set the knees saying I-beseech(-you) Lord God
πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἴδασι τί ποιοῦσιν.
father forgive them not for they-know what they-do
23.17 οὕτω δὲ καταλιθοβολούντων αὐτὸν εἷς τῶν ἱερέων τῶν
thus and stoning him one of-the priests of-the
υἱῶν Ῥηχὰβ υἱοῦ Ῥαχαβεὶμ τῶν μαρτυρουμένων ὑπὸ
sons of-Rechab son of-Rechabim the(-ones) attested by
Ἱερεμίου τοῦ προφήτου ἔκραζε λέγων, παύσασθε· τί
Jeremiah the prophet cried saying stop what
ποιεῖτε; εὔχεται ὑπὲρ ὑμῶν ὁ δίκαιος.
are-you-doing prays for you the righteous(-one)

καὶ λαβών τις ἀπ᾽ αὐτῶν εἷς τῶν γναφέων τὸ ξύλον, ἐν 23.18
and having-taken one of them one-of-the fullers the club with
ᾧ ἀπεπίεζε τὰ ἱμάτια, ἤνεγκε κατὰ τῆς κεφαλῆς
which he-pressed-out the garments brought(-it-down) upon the head
τοῦ δικαίου. καὶ οὕτως ἐμαρτύρησεν. καὶ ἔθαψαν αὐτὸν
of-the righteous(-one) and thus he-bore-witness and they-buried him
ἐπὶ τῷ τόπῳ παρὰ τῷ ναῷ, καὶ ἔτι αὐτοῦ ἡ στήλη
on the place beside the temple and still his the monument
μένει παρὰ τῷ ναῷ. μάρτυς οὗτος ἀληθὴς Ἰουδαίοις τε
remains beside the temple witness this-one true to-Jews both
καὶ Ἕλλησι γεγένηται ὅτι Ἰησοῦς ὁ Χριστός ἐστιν. καὶ
and to-Greeks has-become that Jesus — Christ is and
εὐθὺς Οὐεσπασιανὸς πολιορκεῖ αὐτούς.᾽᾽
straightway Vespasian besieges them
ταῦτα διὰ πλάτους συνῳδὰ τῷ Κλήμεντι καὶ ὁ 23.19
these-things at length in-agreement — with-Clement also —
Ἡγήσιππος. οὕτω δὲ ἄρα θαυμάσιός τις ἦν καὶ
Hegesippus so and after-all wonderful some(-man) was also
παρὰ τοῖς ἄλλοις ἅπασιν ἐπὶ δικαιοσύνῃ βεβόητο ὁ
among the others all for righteousness had-been-celebrated —
Ἰάκωβος ὡς καὶ τοὺς Ἰουδαίων ἔμφρονας δοξάζειν ταύτην
James that even the of-Jews sensible(-men) to-think this
εἶναι τὴν αἰτίαν τῆς παραχρῆμα μετὰ τὸ μαρτύριον αὐτοῦ
to-be the cause of-the immediately after the martyrdom his
πολιορκίας τῆς Ἱερουσαλὴμ, ἣν δι᾽ οὐδὲν ἕτερον αὐτοῖς
siege — of-Jerusalem which for nothing other to-them
συμβῆναι ἢ διὰ τὸ κατ᾽ αὐτοῦ τολμηθὲν ἄγος.
to-have-happened than because-of the against him dared guilt
ἀμέλει γέ τοι καὶ ὁ Ἰώσηπος οὐκ ἀπώκνησε καὶ τοῦτ᾽ 23.20
certainly at-least surely also — Josephus not shrank also this
ἐγγράφως ἐπιμαρτύρασθαι δι᾽ ὧν φησι λέξεων ‘‘ταῦτα
in-writing to-attest through which he-says words these-things

δὲ συμβέβηκεν Ἰουδαίοις κατ᾽ ἐκδίκησιν Ἰακώβου τοῦ
and have-befallen Jews in vengeance of-James the
δικαίου, ὃς ἦν ἀδελφὸς Ἰησοῦ τοῦ λεγομένου Χριστοῦ,
righteous who was brother of-Jesus the called Christ
ἐπειδήπερ δικαιότατον αὐτὸν ὄντα οἱ Ἰουδαῖοι ἀπέκτειναν.”
since most-righteous him being the Jews killed
23.21 ὁ δ᾽ αὐτὸς καὶ τὸν θάνατον αὐτοῦ ἐν εἰκοστῷ τῆς
the and same also the death his in (the)-twentieth of-the
ἀρχαιολογίας δηλοῖ διὰ τούτων· “πέμπει δὲ Καῖσαρ
Antiquities shows through these(-words) sends and Caesar
Ἀλβῖνον εἰς τὴν Ἰουδαίαν ἔπαρχον, Φήστου τὴν τελευτὴν
Albinus to — Judea (as)-prefect of-Festus the death
πυθόμενος. ὁ δὲ νεώτερος Ἄνανος, ὃν τὴν ἀρχιερωσύνην
having-learned the and younger Ananus whom the high-priesthood
εἴπαμεν παρειληφέναι, θρασὺς ἦν τὸν τρόπον καὶ τολμητὴς
we-said to-have-received bold was the manner and daring
διαφερόντως, αἵρεσιν δὲ μετῄει τὴν Σαδδουκαίων, οἵπερ
especially sect and he-followed the of-Sadducees who
εἰσὶ περὶ τὰς κρίσεις ὠμοὶ παρὰ πάντας τοὺς Ἰουδαίους,
are about the judgments savage beyond all the Jews
καθὼς ἤδη δεδηλώκαμεν.
as already we-have-shown
23.22 ἅτε δὴ οὖν τοιοῦτος ὢν ὁ Ἄνανος, νομίσας ἔχειν
inasmuch indeed then such being — Ananus having-thought to-have
καιρὸν ἐπιτήδειον, διὰ τὸ τεθνάναι μὲν Φῆστον,
(an)-opportunity suitable because-of the to-have-died indeed Festus
Ἀλβῖνον δὲ ἔτι κατὰ τὴν ὁδὸν ὑπάρχειν, καθίζει συνέδριον
Albinus and still on the road to-be he-seats (a)-sanhedrin
κριτῶν, καὶ παραγαγὼν εἰς αὐτὸ τὸν ἀδελφὸν Ἰησοῦ
of-judges and having-brought-forward into it the brother of-Jesus
τοῦ Χριστοῦ λεγομένου, Ἰάκωβος ὄνομα αὐτῷ, καί τινας
the Christ called James name to-him and some

ἑτέρους, ὡς παρανομησάντων κατηγορίαν ποιησάμενος
others as having-transgressed-the-law accusation having-made
παρέδωκε λευσθησομένους.
he-handed-over to-be-stoned
ὅσοι δὲ ἐδόκουν ἐπιεικέστατοι τῶν κατὰ τὴν πόλιν 23.23
as-many-as and seemed most-fair-minded of-the(-men) in the city
εἶναι καὶ τὰ περὶ τοὺς νόμους ἀκριβεῖς, βαρέως
to-be and the(-things) about the laws exact heavily
ἤνεγκαν ἐπὶ τούτῳ, καὶ πέμπουσι πρὸς τὸν βασιλέα κρύφα,
bore(-it) at this and send to the king secretly
παρακαλοῦντες αὐτὸν ἐπιστεῖλαι τῷ Ἀνάνῳ μηκέτι τοιαῦτα
beseeching him to-write — to-Ananus no-longer such-things
πράσσειν· μηδὲ γὰρ τὸ πρῶτον ὀρθῶς αὐτὸν πεποιηκέναι.
to-do not-even for the first rightly him to-have-done
τινὲς δὲ αὐτῶν καὶ τὸν Ἀλβῖνον ὑπαντιάζουσιν ἀπὸ τῆς 23.24
some and of-them also — Albinus meet from —
Ἀλεξανδρείας ὁδοιποροῦντα, καὶ διδάσκουσιν ὡς οὐκ ἐξὸν
Alexandria journeying and inform(-him) how not lawful
ἦν Ἀνάνῳ χωρὶς τῆς αὐτοῦ γνώμης καθίσαι συνέδριον.
it-was for-Ananus without the his consent to-seat (a)-sanhedrin
Ἀλβῖνος δὲ πεισθεὶς τοῖς λεγομένοις γράφει μετ'
Albinus and persuaded by-the(-things) said writes with
ὀργῆς τῷ Ἀνάνῳ, λήψεσθαι παρ' αὐτοῦ δίκας ἀπειλῶν. καὶ
anger — to-Ananus to-take from him penalties threatening and
ὁ βασιλεὺς δὲ Ἀγρίππας διὰ τοῦτο τὴν ἀρχιερωσύνην
the king and Agrippa because-of this the high-priesthood
ἀφελόμενος αὐτοῦ ἄρξαντος μῆνας τρεῖς, Ἰησοῦν τὸν
having-taken-away from-him having-ruled months three Jesus the(-son)
τοῦ Δαμμαίου κατέστησεν." τοιαῦτα καὶ τὰ κατὰ
— of-Damnaeus appointed such-things also the(-things) about

Ἰάκωβον, οὗ ἡ πρώτη τῶν ὀνομαζομένων καθολικῶν
James whose the first of-the called catholic
ἐπιστολῶν εἶναι λέγεται.
letters to-be is-said

23.25 ἰστέον δὲ ὡς νοθεύεται μὲν, (οὐ πολλοὶ γοῦν τῶν
one-must-know and that it-is-held-spurious indeed not many at-any-rate of-the
παλαιῶν αὐτῆς ἐμνημόνευσαν, ὡς οὐδὲ τῆς λεγομένης
old(-writers) it mentioned as nor the(-one) called
Ἰούδα, μιᾶς καὶ αὐτῆς οὔσης τῶν ἑπτὰ λεγομένων
of-Jude one also itself being of-the seven called
καθολικῶν), ὅμως δ' ἴσμεν καὶ ταύτας μετὰ τῶν
catholic(-letters) nevertheless but we-know also these with the
λοιπῶν ἐν πλείσταις δεδημοσιευμένας ἐκκλησίαις.
rest in very-many published churches

24.1 Νέρωνος δὲ ὄγδοον ἄγοντος τῆς βασιλείας ἔτος πρῶτος
Nero and (the)-eighth keeping of-the reign year first
μετὰ Μάρκον τὸν εὐαγγελιστὴν τῆς ἐν Ἀλεξανδρείᾳ
after Mark the evangelist of-the in Alexandria
παροικίας Ἀννιανὸς τὴν λειτουργίαν διαδέχεται.
parish Annianus the ministry succeeds-to

25.1 Κραταιουμένης δὲ ἤδη τῷ Νέρωνι τῆς ἀρχῆς, εἰς
being-strengthened and already — for-Nero the rule to
ἀνοσίους ἐξοκείλας ἐπιτηδεύσεις κατ' αὐτῆς ὡπλίζετο
unholy having-run-aground pursuits against it he-armed-himself
τῆς εἰς τὸν τῶν ὅλων θεὸν εὐσεβείας. γράφειν μὲν
the toward the of-the universe God piety to-write indeed
οὖν οἷός τις οὗτος γεγένηται τὴν μοχθηρίαν οὐ τῆς
then of-what-sort some this-one has-become in-the wickedness not of-the
παρούσης γένοιτ' ἂν σχολῆς.
present would-be — leisure

πολλῶν γε μὴν τὰ κατ᾽ αὐτὸν ἀκριβεστάταις 25.2
many at-least indeed the(-things) about him in-most-accurate
παραδεδωκότων διηγήσεσι, πάρεστιν ὅτῳ φίλον ἐξ
having-handed-down narratives it-is-possible for-whomever (it-is)-dear from
αὐτῶν τὴν σκαιότητα τῆς τἀνδρὸς ἐκτόπου καταθεωρῆσαι
them the perversity of-the of-the-man outlandish to-observe
μανίας, καθ᾽ ἣν, οὐ μετὰ λογισμοῦ, μυρίων ὅσων
madness in which not with reason of-countless as-many
ἀπωλείας διεξελθὼν ἐπὶ τοσαύτην ἤλασε μιαιφονίαν
destruction having-gone-through to so-great he-drove bloodshed
ὡς μηδὲ τῶν οἰκειοτάτων τε καὶ φιλτάτων ἐπισχεῖν,
that not-even of-the nearest both and dearest to-have-held-back
μητέρα δὲ ὁμοίως καὶ ἀδελφοὺς καὶ γυναῖκα σὺν καὶ
mother and likewise and brothers and wife with also
ἄλλοις μυρίοις τῷ γένει προσήκουσι τρόπον ἐχθρῶν
others countless in-the family belonging in-(the)-manner of-enemies
καὶ πολεμίων ποικίλαις θανάτων ἰδέαις διαχρήσασθαι.
and foes with-various of-deaths forms to-have-destroyed
ἐνέδει δὲ ἄρα τοῖς πᾶσι καὶ τοῦτ᾽ ἐπιγραφῆναι αὐτῷ, 25.3
was-lacking and after-all to-the all also this to-be-inscribed for-him
ὡς ἂν πρῶτος αὐτοκρατόρων τῆς εἰς τὸ θεῖον εὐσεβείας
that — first of-emperors of-the toward the divine piety
πολέμιος ἀναδειχθείη.
enemy he-should-be-proclaimed
τούτου δὲ πάλιν ὁ Ῥωμαῖος Τερτυλλιανὸς ὧδέ πως 25.4
of-this and again the Roman Tertullian thus somehow
λέγων μνημονεύει “ἐντύχετε τοῖς ὑπομνήμασιν ὑμῶν. ἐκεῖ
saying makes-mention consult the records your there
εὑρήσετε πρῶτον Νέρωνα τοῦτο τὸ δόγμα, ἡνίκα μάλιστα
you-will-find first Nero this the doctrine when especially
ἐν Ῥώμῃ τὴν ἀνατολὴν πᾶσαν ὑποτάξας ὠμὸς ἦν εἰς
in Rome the east all having-subdued savage he-was toward

πάντας, διώξαντα. τοιούτῳ τῆς κολάσεως ἡμῶν ἀρχηγῷ
all having-persecuted in-such of-the punishment our founder
καυχώμεθα. ὁ γὰρ εἰδὼς ἐκεῖνον νοῆσαι δύναται, ὡς οὐκ
we-boast he for knowing that(-one) to-understand is-able that not
ἂν, εἰ μὴ μέγα τι ἀγαθὸν ἦν, ὑπὸ Νέρωνος κατακριθῆναι."
— if not great some good it-was by Nero to-be-condemned

25.5 ταύτῃ γοῦν οὗτος θεομάχος ἐν τοῖς μάλιστα πρῶτος
in-this-way at-any-rate this-one God-fighter among the most first
ἀνακηρυχθεὶς ἐπὶ τὰς κατὰ τῶν ἀποστόλων ἐπήρθη
proclaimed to the against the apostles was-lifted-up
σφαγάς. Παῦλος δὴ οὖν ἐπ' αὐτῆς Ῥώμης τὴν κεφαλὴν
slaughters Paul indeed then in very Rome the head
ἀποτμηθῆναι, καὶ Πέτρος ὡσαύτως ἀνασκολιπισθῆναι κατ'
to-have-been-cut-off and Peter likewise to-have-been-crucified under
αὐτὸν ἱστοροῦνται. καὶ πιστοῦταί γε τὴν ἱστορίαν ἡ
him are-recorded and confirms at-least the story the
Πέτρου καὶ Παύλου εἰς δεῦρο κρατήσασα ἐπὶ τῶν αὐτόθι
of-Peter and of-Paul to now having-prevailed over the there
κοιμητηρίων πρόσρησις.
cemeteries appellation

25.6 οὐδὲν δ' ἧττον καὶ ἐκκλησιαστικὸς ἀνὴρ, Γάϊος ὀνόματι,
nothing and less also ecclesiastical (a)-man Gaius by-name
κατὰ Ζεφυρῖνον Ῥωμαίων γεγονὼς ἐπίσκοπον· ὃς δὴ
under Zephyrinus of-Romans having-been bishop who indeed
Πρόκλῳ τῆς κατὰ Φρύγας προϊσταμένῳ γνώμης ἐγγράφως
with-Proclus of-the after (the)-Phrygians presiding opinion in-writing
διαλεχθεὶς αὐτὰ δὴ ταῦτα περὶ τῶν τόπων, ἔνθα τῶν
having-disputed very indeed these-things about the places where of-the
εἰρημένων ἀποστόλων τὰ ἱερὰ σκηνώματα κατατέθειται,
said apostles the sacred tabernacles have-been-laid-down
φησίν "ἐγὼ δὲ τὰ τρόπαια τῶν ἀποστόλων ἔχω δεῖξαι.
says I but the trophies of-the apostles am-able to-show

ἐὰν γὰρ θελήσῃς ἀπελθεῖν ἐπὶ τὸν Βατικανὸν, ἢ ἐπὶ τὴν 25.7
if for you-wish to-go to the Vatican or to the
ὁδὸν τὴν Ὠστίαν, εὑρήσεις τὰ τρόπαια τῶν ταύτην
road the Ostian you-will-find the trophies of-the(-ones) this
ἱδρυσαμένων τὴν ἐκκλησίαν.”
having-founded the church
ὡς δὲ κατὰ τὸν αὐτὸν ἄμφω καιρὸν ἐμαρτύρησαν, 25.8
that and at the same both time they-bore-witness
Κορινθίων ἐπίσκοπος Διονύσιος ἐγγράφως Ῥωμαίοις ὁμιλῶν
of-Corinthians bishop Dionysius in-writing to-Romans conversing
ὧδέ πως παρίστησιν “ταῦτα καὶ ὑμεῖς διὰ τῆς τοσαύτης
thus somehow presents these-things also you through the so-great
νουθεσίας τὴν ἀπὸ Πέτρου καὶ Παύλου φυτείαν γενηθεῖσαν
admonition the from Peter and Paul planting having-been
Ῥωμαίων τε καὶ Κορινθίων συνεκεράσατε. καὶ γὰρ ἄμφω
of-Romans both and of-Corinthians mixed-together and for both
καὶ εἰς τὴν ἡμετέραν Κόρινθον φυτεύσαντες ἡμᾶς ὁμοίως
also into the our Corinth having-planted us likewise
ἐδίδαξαν· ὁμοίως δὲ καὶ εἰς τὴν Ἰταλίαν ὁμόσε διδάξαντες
taught likewise and also into — Italy together having-taught
ἐμαρτύρησαν κατὰ τὸν αὐτὸν καιρόν.” καὶ ταῦτα δὲ,
bore-witness at the same time and these-things too
ὡς ἂν ἔτι μᾶλλον πιστωθείη τὰ τῆς ἱστορίας.
that — still more might-be-confirmed the(-things) of-the history
Αὖθις δ’ ὁ Ἰώσηπος πλεῖστα ὅσα περὶ τῆς 26.1
again and — Josephus very-many as-many(-things) about the
τὸ πᾶν Ἰουδαίων ἔθνος καταλαβούσης διελθὼν
the whole of-Jews nation having-overtaken having-gone-through
συμφορᾶς δηλοῖ κατὰ λέξιν, ἐπὶ πλείστοις ἄλλοις
misfortune shows according-to (the)-letter besides very-many other(-things)
μυρίους ὅσους τῶν παρὰ Ἰουδαίοις τετιμημένων μάστιξιν
countless as-many of-the among Jews honored with-scourges

αἰκισθέντας ἐν αὐτῇ τῇ Ἱερουσαλὴμ ἀνασταυρωθῆναι
tortured in very — Jerusalem to-have-been-crucified
ὑπὸ Φλώρου. τοῦτον δὲ εἶναι τῆς Ἰουδαίας ἐπίτροπον,
by Florus him and to-be — of-Judea procurator
ὁπηνίκα τὴν ἀρχὴν ἀναρριπισθῆναι τοῦ πολέμου, ἔτους
when the beginning to-be-kindled of-the war in-(the)-year
δωδεκάτου τῆς Νέρωνος ἡγεμονίας, συνέβη.
twelfth of-the of-Nero government it-happened
26.2 εἶτα δὲ καὶ καθ' ὅλην τὴν Συρίαν ἐπὶ τῇ τῶν Ἰουδαίων
then and also throughout whole — Syria upon the of-the Jews
ἀποστάσει δεινήν φησι κατειληφέναι ταραχὴν, πανταχόσε
revolt terrible he-says to-have-seized disturbance everywhere
τῶν ἀπὸ τοῦ ἔθνους πρὸς τῶν κατὰ πόλιν ἐνοίκων ὡσὰν
of-the from the nation by the in (each)-city inhabitants as
πολεμίων ἀνηλεῶς πορθουμένων, ὥστε ὁρᾶν τὰς πόλεις
enemies pitilessly being-destroyed so-that to-see the cities
μεστὰς ἀτάφων σωμάτων, καὶ νεκροὺς ἅμα νηπίοις
full of-unburied bodies and corpses together-with infants
γέροντας ἐρριμμένους, γύναιά τε μηδὲ τῆς ἐπ' αἰδοῖ σκέπης
old-men cast-out women and not-even of-the for modesty covering
μετειληφότα, καὶ πᾶσαν μὲν τὴν ἐπάρχιον μεστὴν ἀδιηγήτων
having-had-a-share and all indeed the province full of-indescribable
συμφορῶν, μείζονα δὲ τῶν ἑκάστοτε τολμωμένων τὴν
misfortunes greater and than-the each-time dared(-things) the
ἐπὶ τοῖς ἀπειλουμένοις ἀνάτασιν. ταῦτα κατὰ λέξιν ὁ
at the threatened(-things) suspense these-things according-to (the)-letter —
Ἰώσηπος. καὶ τὰ μὲν κατὰ Ἰουδαίους ἐν τούτοις ἦν.
Josephus and the(-things) indeed concerning Jews in these was

BOOK III

XII · THE APOSTLES' LANDS AND THE BOOKS OF PETER AND PAUL

Book III begins with the apostles' allotted lands: Thomas Parthia, Andrew Scythia, John Asia, and Peter the Jews of the dispersion before his crucifixion at Rome. Linus is Rome's first bishop. Of Peter's letters only the first is acknowledged; of Paul's, fourteen, though Hebrews is disputed. Eusebius names the companions of Paul and Luke's two books. Warned by an oracle, the Christians of Jerusalem withdraw to Pella before the war, and under Vespasian the war falls on the Jews; at Passover the city is shut up with its pilgrims for the siege.

Τὰ μὲν δὴ κατὰ Ἰουδαίους ἐν τούτοις ἦν. τῶν 1.1
the(-things) indeed indeed concerning Jews in these was of-the
δὲ ἱερῶν τοῦ σωτῆρος ἡμῶν ἀποστόλων τε καὶ μαθητῶν
and holy of-the savior our apostles both and disciples
ἐφ' ἅπασαν κατασπαρέντων τὴν οἰκουμένην, Θωμᾶς μὲν,
over all scattered the inhabited-world Thomas indeed
ὡς ἡ παράδοσις περιέχει, τὴν Παρθίαν εἴληχεν, Ἀνδρέας
as the tradition contains — Parthia received-by-lot Andrew
δὲ τὴν Σκυθίαν, Ἰωάννης τὴν Ἀσίαν, πρὸς οὓς καὶ
and — Scythia John — Asia among whom also
διατρίψας ἐν Ἐφέσῳ τελευτᾷ.
having-stayed in Ephesus he-dies

Πέτρος δὲ ἐν Πόντῳ καὶ Γαλατίᾳ καὶ Βιθυνίᾳ Καππαδοκίᾳ 1.2
Peter and in Pontus and Galatia and Bithynia Cappadocia
τε καὶ Ἀσίᾳ κεκηρυχέναι τοῖς ἐν διασπορᾷ Ἰουδαίοις
both and Asia to-have-preached to-the in dispersion Jews
ἔοικεν· ὃς καὶ ἐπὶ τέλει ἐν Ῥώμῃ γενόμενος ἀνεσκολοπίσθη
seems who also at (the)-end in Rome having-come was-crucified
κατὰ κεφαλῆς, οὕτως αὐτὸς ἀξιώσας παθεῖν.
down (the)-head thus himself having-asked to-suffer

1.3 τί δεῖ περὶ Παύλου λέγειν, ἀπὸ Ἰερουσαλὴμ μέχρι
why one-must about Paul to-say from Jerusalem as-far-as
τοῦ Ἰλλυρικοῦ πεπληρωκότος τὸ εὐαγγέλιον τοῦ Χριστοῦ,
— Illyricum having-fulfilled the gospel — of-Christ
καὶ ὕστερον ἐν τῇ Ῥώμῃ ἐπὶ Νέρωνος μεμαρτυρηκότος;
and later in — Rome under Nero having-been-martyred
ταῦτα Ὠριγένει κατὰ λέξιν ἐν τρίτῳ τόμῳ τῶν
these-things by-Origen according-to (the)-letter in (the)-third volume of-the
εἰς τὴν Γένεσιν ἐξηγητικῶν εἴρηται.
on the Genesis exegetical(-volumes) are-said

2.1 Τῆς δὲ Ῥωμαίων ἐκκλησίας μετὰ τὴν Παύλου καὶ
of-the and of-Romans church after the of-Paul and
Πέτρου μαρτυρίαν πρῶτος κληροῦται τὴν ἐπισκοπὴν
of-Peter martyrdom first receives-by-lot the episcopate
Λίνος. μνημονεύει τούτου Τιμοθέῳ γράφων ἀπὸ Ῥώμης
Linus mentions him to-Timothy writing from Rome
ὁ Παῦλος κατὰ τὴν ἐπὶ τέλει τῆς ἐπιστολῆς πρόσρησιν.
— Paul in the at (the)-end of-the letter salutation

3.1 Πέτρου μὲν οὖν ἐπιστολὴ μία ἡ λεγομένη αὐτοῦ
of-Peter indeed then letter one the(-one) called his
προτέρα ἀνωμολόγηται· ταύτῃ δὲ καὶ οἱ πάλαι πρεσβύτεροι
former has-been-acknowledged this and also the of-old elders
ὡς ἀναμφιλέκτῳ ἐν τοῖς σφῶν αὐτῶν κατακέχρηνται
as undisputed in the of-them own have-used
συγγράμμασι. τὴν δὲ φερομένην αὐτοῦ δευτέραν οὐκ
writings the and current his second not
ἐνδιάθηκον μὲν εἶναι παρειλήφαμεν, ὅμως δὲ πολλοῖς
canonical indeed to-be we-have-received nevertheless but to-many
χρήσιμος φανεῖσα μετὰ τῶν ἄλλων ἐσπουδάσθη γραφῶν.
useful having-appeared with the other was-studied scriptures

τό γε μὴν τῶν ἐπικεκλημένων αὐτοῦ πράξεων, καὶ τὸ 3.2
the at-least indeed of-the entitled his Acts and the
κατ᾽ αὐτὸν ὠνομασμένον εὐαγγέλιον, τό τε λεγόμενον
according-to him named gospel the both called
αὐτοῦ κήρυγμα, καὶ τὴν καλουμένην ἀποκάλυψιν οὐδ᾽
his Preaching and the called Revelation not
ὅλως ἐν καθολικαῖς ἴσμεν παραδεδομένα, ὅτι μήτε
at-all among catholic(-writings) we-know handed-down since neither
ἀρχαίων μήτε τῶν καθ᾽ ἡμᾶς τις ἐκκλησιαστικὸς
of-ancient(-writers) nor of-the in our(-time) any ecclesiastical
συγγραφεὺς ταῖς ἐξ αὐτῶν συνεχρήσατο μαρτυρίαις.
writer the from them has-used testimonies
προϊούσης δὲ τῆς ἱστορίας προύργου ποιήσομαι σὺν 3.3
advancing and the history useful I-shall-make(-it) with
ταῖς διαδοχαῖς ὑποσημήνασθαι τίνες τῶν κατὰ χρόνους
the successions to-indicate which of-the in (their)-times
ἐκκλησιαστικῶν συγγραφέων ὁποίαις κέχρηνται τῶν
ecclesiastical writers what-sort they-have-used of-the
ἀντιλεγομένων, τίνα τε περὶ τῶν ἐνδιαθήκων καὶ
disputed(-writings) what and about the canonical and
ὁμολογουμένων γραφῶν, καὶ ὅσα περὶ τῶν μὴ
acknowledged scriptures and what-things about the(-ones) not
τοιούτων αὐτοῖς εἴρηται.
such by-them has-been-said
ἀλλὰ τὰ μὲν ὀνομαζόμενα Πέτρου, ὧν μόνην 3.4
but the(-writings) indeed named of-Peter of-which only
μίαν γνησίαν ἔγνων ἐπιστολὴν καὶ παρὰ τοῖς πάλαι
one genuine I-recognized letter and among the of-old
πρεσβυτέροις ὡμολογημένην, τοσαῦτα.
elders acknowledged so-much

3.5 τοῦ δὲ Παύλου πρόδηλοι καὶ σαφεῖς αἱ δεκατέσσαρες
— *and of-Paul evident and clear the fourteen*
ἐπιστολαί. ὅτι γε μήν τινες ἠθετήκασι τὴν πρὸς
letters that at-least indeed some have-rejected the to
Ἑβραίους, πρὸς τῆς Ῥωμαίων ἐκκλησίας ὡς μὴ Παύλου
Hebrews by the of-Romans church as not of-Paul
οὖσαν αὐτὴν ἀντιλέγεσθαι φήσαντες, οὐ δίκαιον ἀγνοεῖν.
being it to-be-disputed having-said not just to-be-ignorant
καὶ τὰ περὶ ταύτης δὲ τοῖς πρὸ ἡμῶν εἰρημένα
also the(-things) about this and by-the(-ones) before us said
κατὰ καιρὸν παραθήσομαι. οὐδὲ μὴν τὰς λεγομένας αὐτοῦ
in season I-shall-set-forth nor indeed the called his
Πράξεις ἐν ἀναμφιλέκτοις παρείληφα.
Acts among undisputed(-writings) I-have-received

3.6 ἐπεὶ δὲ ὁ αὐτὸς ἀπόστολος ἐν ταῖς ἐπὶ τέλει προσρήσεσι
since and the same apostle in the at (the)-end salutations
τῆς πρὸς Ῥωμαίους μνήμην πεποίηται μετὰ τῶν ἄλλων
of-the to Romans mention has-made with the others
καὶ Ἑρμᾶ, οὗ φασιν ὑπάρχειν τὸ τοῦ ποιμένος βιβλίον,
also of-Hermas whose they-say to-be the of-the Shepherd book
ἰστέον ὡς καὶ τοῦτο πρὸς μέν τινων ἀντιλέλεκται,
one-must-know that also this by indeed some has-been-disputed
δι' οὓς οὐκ ἂν ἐν ὁμολογουμένοις τεθείη,
because-of whom not — among acknowledged(-writings) could-it-be-placed
ὑφ' ἑτέρων δὲ ἀναγκαιότατον οἷς μάλιστα δεῖ
by others and most-necessary to-whom most is-needed
στοιχειώσεως εἰσαγωγικῆς κέκριται. ὅθεν ἤδη καὶ ἐν
of-instruction introductory has-been-judged whence already also in
ἐκκλησίαις ἴσμεν αὐτὸ δεδημοσιευμένον, καὶ τῶν παλαιτάτων
churches we-know it published and of-the most-ancient
δὲ συγγραφέων κεχρημένους τινὰς αὐτῷ κατείληφα.
and writers having-used some it I-have-found

ταῦτα εἰς παράστασιν τῶν τε ἀναντιρρήτων καὶ τῶν μὴ 3.7
these-things for presentation of-the both undisputed and of-the not
παρὰ πᾶσιν ὁμολογουμένων θείων γραμμάτων εἰρήσθω.
among all acknowledged divine writings let-be-said
Ὅτι μὲν οὖν τοῖς ἐξ ἐθνῶν κηρύσσων ὁ Παῦλος 4.1
that indeed then to-the(-ones) from (the)-nations preaching — Paul
τοὺς ἀπὸ Ἱερουσαλὴμ καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ
the from Jerusalem and around as-far-as — Illyricum
τῶν ἐκκλησιῶν καταβέβλητο θεμελίους δῆλον ἐκ τῶν
of-the churches had-laid foundations plain from the
αὐτοῦ γένοιτ' ἂν φωνῶν καὶ ἀφ' ὧν ὁ Λουκᾶς ἐν
his would-be — words and from what-things — Luke in
ταῖς Πράξεσιν ἱστόρησεν.
the Acts recorded
καὶ ἐκ τῶν Πέτρου δὲ λέξεων ἐν ὁπόσαις καὶ οὗτος 4.2
and from the of-Peter and words in how-many also this-one
ἐπαρχίαις τοὺς ἐκ περιτομῆς τὸν Χριστὸν εὐαγγελιζόμενος
provinces the(-ones) of circumcision — Christ preaching
τὸν τῆς καινῆς διαθήκης παρεδίδου λόγον σαφὲς ἂν
the of-the new covenant handed-down word clear —
εἴη ἀφ' ἧς εἰρήκαμεν ὁμολογουμένης αὐτοῦ ἐπιστολῆς,
it-would-be from which we-have-said acknowledged his letter
ἐν ᾗ τοῖς ἐξ Ἑβραίων οὖσιν ἐν διασπορᾷ Πόντου καὶ
in which to-the(-ones) of Hebrews being in (the)-dispersion of-Pontus and
Γαλατίας Καππαδοκίας τε καὶ Ἀσίας καὶ Βιθυνίας γράφει.
of-Galatia of-Cappadocia both and of-Asia and of-Bithynia he-writes
ὅσοι δὲ τούτων καὶ τίνες γνήσιοι ζηλωταὶ γεγονότες τὰς 4.3
how-many and of-these and which genuine zealots having-been the
πρὸς αὐτῶν ἱδρυθείσας ἱκανοὶ ποιμαίνειν ἐδοκιμάσθησαν
by them founded able to-shepherd were-approved

ἐκκλησίας οὐ ῥᾴδιον εἰπεῖν, μὴ ὅτι γε ὅσους ἄν τις
churches not easy to-say not that at-least as-many-as — one
ἐκ τῶν Παύλου φωνῶν ἀναλέξοιτο.
from the of-Paul words might-gather

4.4 τούτου γὰρ οὖν μυρίοι συνεργοὶ καὶ ὡς αὐτὸς ὠνόμασε
of-him for then countless fellow-workers and as he named
συστρατιῶται γεγόνασιν, ὧν οἱ πλείους ἀλήστου πρὸς
fellow-soldiers have-been of-whom the most of-unforgettable by
αὐτοῦ μνήμης ἠξίωνται, διηνεκῆ τὴν περὶ αὐτῶν
him memory have-been-deemed-worthy continual the about them
μαρτυρίαν ταῖς ἰδίαις ἐπιστολαῖς ἐγκαταλέξαντος. οὐ μὴν
testimony in-the own letters having-enrolled not indeed
ἀλλὰ καὶ ὁ Λουκᾶς ἐν ταῖς Πράξεσι τοὺς γνωρίμους
but also — Luke in the Acts the acquaintances
αὐτοῦ καταλέγων ἐξ ὀνόματος αὐτῶν μνημονεύει.
his listing by name them mentions

4.5 Τιμόθεός γε μὴν τῆς ἐν Ἐφέσῳ παροικίας ἱστορεῖται
Timothy at-least indeed of-the in Ephesus parish is-recorded
πρῶτος τὴν ἐπισκοπὴν εἰληχέναι, ὡς καὶ Τίτος τῶν ἐπὶ
first the episcopate to-have-received as also Titus of-the in
Κρήτης ἐκκλησιῶν.
Crete churches

4.6 Λουκᾶς δὲ τὸ μὲν γένος ὢν τῶν ἀπ᾽ Ἀντιοχείας,
Luke and the indeed race being of-the(-people) from Antioch
τὴν ἐπιστήμην δὲ ἰατρὸς, τὰ πλεῖστα συγγεγονὼς τῷ
the profession and (a)-physician the most(-time) having-been-with —
Παύλῳ, καὶ τοῖς λοιποῖς δὲ οὐ παρέργως τῶν ἀποστόλων
Paul and with-the rest and not cursorily of-the apostles
ὡμιληκὼς, ἧς ἀπὸ τούτων προσεκτήσατο ψυχῶν
having-associated of-what from these he-acquired of-souls
θεραπευτικῆς ἐν δυσὶν ἡμῖν ὑποδείγματα θεοπνεύστοις
healing in two for-us examples inspired-by-God

καταλέλοιπε βιβλίοις, τῷ τε εὐαγγελίῳ, ὃ καὶ
has-left books in-the both gospel which also
χαράξαι μαρτυρεῖται, καθὰ παρέδοντο αὐτῷ οἱ ἀπ᾽
to-have-engraved he-is-attested as handed-down to-him the(-ones) from
ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου,
(the)-beginning eyewitnesses and ministers having-become of-the word
οἷς καί φησιν ἐπάνωθεν ἅπασι παρηκολουθηκέναι, καὶ
whom also he-says from-above all to-have-followed and
ταῖς τῶν ἀποστόλων πράξεσιν, ἃς οὐκέτι δι᾽ ἀκοῆς,
in-the of-the apostles Acts which no-longer through hearing
ὀφθαλμοῖς δὲ αὐτοῖς παραλαβὼν συνετάξατο.
with-eyes but own having-received he-composed
φασὶ δὲ ὡς ἄρα τοῦ κατ᾽ αὐτὸν εὐαγγελίου 4.7
they-say and that after-all of-the according-to him gospel
μνημονεύειν ὁ Παῦλος εἴωθεν ὁπηνίκα ὡς περὶ ἰδίου τινὸς
to-make-mention — Paul was-wont whenever as about own some
εὐαγγελίου γράφων ἔλεγε "κατὰ τὸ εὐαγγέλιόν μου"
gospel writing he-said according-to the gospel my
τῶν δὲ λοιπῶν ἀκολούθων τοῦ Παύλου Κρίσκης μὲν ἐπὶ 4.8
of-the and other followers — of-Paul Crescens indeed to
τὰς Γαλλίας στειλάμενος ὑπ᾽ αὐτοῦ μαρτυρεῖται, Λίνος
— Gaul having-set-out by him is-attested Linus
δὲ, οὗ μέμνηται συνόντος ἐπὶ Ῥώμης αὐτῷ κατὰ τὴν
and whom he-mentions being-with in Rome him in the
δευτέραν πρὸς Τιμόθεον ἐπιστολὴν, πρῶτος μετὰ Πέτρον
second to Timothy letter first after Peter
τῆς Ῥωμαίων ἐκκλησίας τὴν ἐπισκοπὴν ἤδη πρότερον
of-the of-Romans church the episcopate already before
κληρωθεὶς δεδήλωται.
having-received-by-lot has-been-shown

4.9 ἀλλὰ καὶ ὁ Κλήμης τῆς Ῥωμαίων καὶ αὐτὸς ἐκκλησίας
but also — Clement of-the of-Romans also himself church
τρίτος ἐπίσκοπος καταστὰς Παύλου συνεργὸς καὶ
third bishop appointed of-Paul fellow-worker and
συναθλητὴς γεγονέναι πρὸς αὐτοῦ μαρτυρεῖται.
fellow-combatant to-have-been by him is-attested

4.10 ἐπὶ τούτοις καὶ τὸν Ἀρεοπαγίτην ἐκεῖνον, Διονύσιος
besides these also the Areopagite that(-man) Dionysius
ὄνομα αὐτῷ, (ὃν ἐν Πράξεσι μετὰ τὴν ἐν Ἀρείῳ πάγῳ
(the)-name to-him whom in (the)-Acts after the on (the)-Ares' hill
πρὸς Ἀθηναίους Παύλου δημηγορίαν πρῶτον πιστεῦσαι
before Athenians of-Paul address first to-have-believed
ἀνέγραψεν ὁ Λουκᾶς) τῆς ἐν Ἀθήναις ἐκκλησίας πρῶτον
recorded — Luke of-the in Athens church first
ἐπίσκοπον ἀρχαίων τις ἕτερος Διονύσιος τῆς Κορινθίων
bishop of-ancient(-men) one other Dionysius of-the of-Corinthians
παροικίας ποιμὴν ἱστορεῖ γεγονέναι.
parish shepherd records to-have-been

4.11 ἀλλὰ γὰρ ὁδῷ προβαίνουσιν ἐπὶ καιροῦ τὰ τῆς
but for on-(the)-way advancing in season the(-things) of-the
κατὰ χρόνους τῶν ἀποστόλων διαδοχῆς ἡμῖν εἰρήσεται.
in (their)-times of-the apostles succession by-us will-be-said
νῦν δὲ ἐπὶ τὰ ἑξῆς ἴωμεν τῆς ἱστορίας.
now and to the next(-parts) let-us-go of-the history

5.1 Μετὰ Νέρωνα δέκα πρὸς τρισὶν ἔτεσι τὴν ἀρχὴν
after Nero ten on three years the rule
ἐπικρατήσαντα τῶν ἀμφὶ Γάλβαν καὶ Ὄθωνα ἐνιαυτὸν
having-held of-the(-men) about Galba and Otho (a)-year
ἐπὶ μησὶν ἓξ διαγενομένων Οὐεσπασιανὸς, ταῖς κατὰ
on months six having-passed Vespasian in-the against
Ἰουδαίων παρατάξεσι λαμπρυνόμενος, βασιλεὺς ἐπ' αὐτῆς
Jews battles being-distinguished emperor in very

ἀναδείκνυται τῆς Ἰουδαίας, αὐτοκράτωρ πρὸς τῶν αὐτόθι
is-proclaimed — Judea emperor by the there
στρατοπέδων ἀναγορευθείς. τὴν ἐπὶ Ῥώμης οὖν αὐτίκα
armies proclaimed the(-way) to Rome then straightway
στειλάμενος Τίτῳ τῷ παιδὶ τὸν κατὰ Ἰουδαίων ἐγχειρίζει
having-set-out to-Titus the son the against Jews entrusts
πόλεμον.
war

μετά γε μὴν τὴν τοῦ σωτῆρος ἡμῶν ἀνάληψιν 5.2
after at-least indeed the of-the savior our ascension
Ἰουδαίων πρὸς τῷ κατ᾽ αὐτοῦ τολμήματι ἤδη καὶ
Jews besides the against him daring already also
κατὰ τῶν ἀποστόλων αὐτοῦ πλείστας ὅσας ἐπιβουλὰς
against the apostles his very-many as-many plots
μεμηχανημένων, πρώτου τε Στεφάνου λίθοις ὑπ᾽ αὐτῶν
having-devised first both Stephen with-stones by them
ἀνῃρημένου, εἶτα δὲ μετ᾽ αὐτὸν Ἰακώβου, ὃς ἦν
having-been-slain then and after him James who was
Ζεβεδαίου μὲν παῖς, ἀδελφὸς δὲ Ἰωάννου, τὴν κεφαλὴν
of-Zebedee indeed son brother and of-John the head
ἀποτμηθέντος, ἐπὶ πᾶσί τε Ἰακώβου, τοῦ τὸν αὐτόθι
having-been-cut-off besides all and James the(-one) the there
τῆς ἐπισκοπῆς θρόνον πρώτου μετὰ τὴν τοῦ σωτῆρος
of-the episcopate throne first after the of-the savior
ἡμῶν ἀνάληψιν κεκληρωμένου, τὸν προδηλωθέντα τρόπον
our ascension having-received-by-lot in-the before-shown manner
μεταλλάξαντος, τῶν τε λοιπῶν ἀποστόλων μυρία εἰς
having-departed of-the and rest apostles countless(-times) to
θάνατον ἐπιβεβουλευμένων, καὶ τῆς μὲν Ἰουδαίας γῆς
death plotted-against and from-the indeed of-Judea land
ἀπεληλαμένων, ἐπὶ δὲ τῇ τοῦ κηρύγματος διδασκαλίᾳ τὴν
having-been-driven-out for and the of-the preaching teaching the

εἰς σύμπαντα τὰ ἔθνη στειλαμένων πορείαν σὺν δυνάμει
to all the nations having-set-out journey with (the)-power
τοῦ Χριστοῦ φήσαντος αὐτοῖς "πορευθέντες μαθητεύσατε
— of-Christ having-said to-them having-gone make-disciples-of
πάντα τὰ ἔθνη ἐν τῷ ὀνόματί μου,"
all the nations in the name my
5.3 οὐ μὴν ἀλλὰ καὶ τοῦ λαοῦ τῆς ἐν Ἱεροσολύμοις ἐκκλησίας
not indeed but also the people of-the in Jerusalem church
κατά τινα χρησμὸν τοῖς αὐτόθι δοκίμοις δι'
according-to some oracle to-the there approved(-men) through
ἀποκαλύψεως δοθέντα πρὸ τοῦ πολέμου μεταναστῆναι τῆς
revelation given before the war to-depart-from the
πόλεως καί τινα τῆς Περαίας πόλιν οἰκεῖν κεκελευσμένου,
city and some of-the Peraea city to-inhabit having-been-commanded
Πέλλαν αὐτὴν ὀνομάζουσιν, ἐν ᾗ τῶν εἰς Χριστὸν
Pella it they-name in which of-the(-ones) in Christ
πεπιστευκότων ἀπὸ τῆς Ἱερουσαλὴμ μετῳκισμένων, ὡσὰν
having-believed from — Jerusalem having-removed as
παντελῶς ἐπιλελοιπότων ἁγίων ἀνδρῶν αὐτήν τε τὴν
utterly having-abandoned holy men very both the
Ἰουδαίων βασιλικὴν μητρόπολιν καὶ σύμπασαν τὴν
of-Jews royal metropolis and all the
Ἰουδαίαν γῆν, ἡ ἐκ θεοῦ δίκη λοιπὸν αὐτοὺς ἅτε
Judean land the from God justice henceforth them inasmuch-as
τοσαῦτα εἷς τε τὸν Χριστὸν καὶ τοὺς ἀποστόλους
so-many against both — Christ and the apostles
αὐτοῦ παρηνομηκότας μετῄει, τῶν ἀσεβῶν ἄρδην τὴν
his having-transgressed pursued of-the impious utterly the
γενεὰν αὐτὴν ἐκείνην ἐξ ἀνθρώπων ἀφανίζουσα.
generation very that from men blotting-out

ὅσα μὲν οὖν τηνικάδε κατὰ πάντα τόπον ὅλῳ τῷ ἔθνει 5.4
how-many indeed then at-that-time in every place to-whole the nation
συνερρύη κακά, ὅπως τε αὖ μάλιστα οἱ τῆς Ἰουδαίας
flowed-together evils how and again most the — of-Judea
οἰκήτορες εἰς ἔσχατον περιηλάθησαν συμφορῶν, ὁπόσαι τε
inhabitants to (the)-extreme were-driven of-misfortunes how-many and
μυριάδες ἡβηδὸν γυναιξὶν ἅμα καὶ παισὶ ξίφει καὶ λιμῷ
myriads of-military-age with-women together and children by-sword and famine
καὶ μυρίοις ἄλλοις εἴδεσι περιπεπτώκασι θανάτου, πόλεων
and countless other forms have-fallen-into of-death of-cities
τε Ἰουδαϊκῶν ὅσαι τε καὶ οἷαι γεγόνασι πολιορκίαι,
and Jewish how-many both and what-sort have-been sieges
ἀλλὰ καὶ ὁπόσα οἱ ἐπ᾽ αὐτὴν Ἱερουσαλὴμ ὡσὰν ἐπὶ
but also how-much the(-ones) to very Jerusalem as to
μητρόπολιν ὀχυρωτάτην καταπεφευγότες δεινὰ καὶ πέρα
(a)-metropolis most-strong having-fled terrible(-things) and beyond
δεινῶν ἑωράκασι, τοῦ τε παντὸς πολέμου τὸν τρόπον, καὶ
terrible(-things) have-seen of-the both whole war the manner and
τῶν ἐν τούτῳ γεγενημένων ἐν μέρει ἕκαστα, καὶ ὡς ἐπὶ
of-the(-things) in it having-happened in part each and how at
τέλει τὸ πρὸς τῶν προφητῶν ἀνηγορευμένον βδέλυγμα τῆς
(the)-end the by the prophets proclaimed abomination of-the
ἐρημώσεως ἐν αὐτῷ κατέστη τῷ πάλαι τοῦ θεοῦ περιβοήτῳ
desolation in it stood the of-old — of-God renowned
νεῷ, παντελῆ φθορὰν καὶ ἀφανισμὸν ἔσχατον τὸν διὰ
temple utter destruction and annihilation last the through
πυρὸς ὑπομείναντι, πάρεστιν ὅτῳ φίλον ἐπ᾽ ἀκριβὲς
fire having-endured it-is-possible for-whomever (it-is)-dear to exactness
ἐκ τῆς τῷ Ἰωσήπῳ γραφείσης ἀναλέξασθαι ἱστορίας.
from the — by-Josephus written to-gather history

5.5 ὡς δὲ αὐτὸς οὗτος τῶν ἀθροισθέντων ἀπὸ τῆς
how and himself this-one of-the(-ones) gathered from —
Ἰουδαίας ἁπάσης ἐν ἡμέραις τῆς τοῦ Πάσχα ἑορτῆς
Judea whole in (the)-days of-the of-the Passover feast
ὥσπερ ἐν εἱρκτῇ ῥήμασιν αὐτοῖς ἀποκλεισθῆναι εἰς τὰ
as in (a)-prison in-words very to-have-been-shut-up into —
Ἱεροσόλυμα ἀμφὶ τριακοσίας μυριάδας τὸ πλῆθος ἱστορεῖ,
Jerusalem about three-hundred myriads the multitude records
ἀναγκαῖον ὑποσημήνασθαι.
(it-is)-necessary to-indicate

5.6 χρῆν γοῦν, ἐν αἷς ἡμέραις τὸν πάντων σωτῆρα καὶ
it-was-right at-any-rate in which days the of-all savior and
εὐεργέτην τὸν Χριστὸν τοῦ θεοῦ τὰ κατὰ τὸ πάθος
benefactor — Christ — of-God the(-things) concerning the passion
διατέθεινται, ταῖς αὐταῖς ὥσπερ ἐν εἱρκτῇ κατακλεισθέντας
they-had-inflicted in-the same as in (a)-prison having-been-shut-up
τὸν μετελθόντα αὐτοὺς ὄλεθρον πρὸς τῆς θείας δίκης
the having-pursued them destruction from the divine justice
καταδέξασθαι.
to-receive

5.7 παρελθὼν δὴ τὰ τῶν ἐν μέρει συμβεβηκότων
having-passed-over indeed the(-things) of-the in part having-befallen
αὐτοῖς ὅσα διὰ ξίφους καὶ ἄλλῳ τρόπῳ κατ᾽
them how-many-as through sword and in-other manner against
αὐτῶν ἐγκεχείρισται μόνας τὰς διὰ τοῦ λιμοῦ ἀναγκαῖον
them have-been-undertaken only the through the famine necessary
ἡγοῦμαι συμφορὰς παραθέσθαι, ὡς ἂν ἐκ μέρους ἔχοιεν
I-think misfortunes to-set-forth so-that — in part may-have
οἱ τῇδε τῇ γραφῇ ἐντυγχάνοντες εἰδέναι ὅπως αὐτοὺς
the(-ones) this the writing reading to-know how them

τῆς εἰς τὸν Χριστὸν τοῦ θεοῦ παρανομίας οὐκ εἰς
of-the against — Christ — of-God transgression not into
μακρὸν ἡ ἐκ θεοῦ μετῆλθε τιμωρία.
long the from God pursued punishment

XIII · THE FAMINE IN JERUSALEM

Eusebius quotes Josephus' fifth and sixth books on the famine during the siege. Rebels break into houses and torture those suspected of hiding food; children snatch bread from their parents' mouths, the dead lie unburied in heaps, and robbers plunder the corpses. Titus groans at the valleys full of the dead. A noblewoman named Mary, robbed of everything by the rebels, kills, roasts, and eats her infant son and offers the rebels the rest. Eusebius calls this the reward of the Jews' crime against Christ.

Φέρε δὴ οὖν τῶν ἱστοριῶν τὴν πέμπτην τοῦ Ἰωσήπου 6.1
come indeed then of-the histories the fifth — of-Josephus
μετὰ χεῖρας αὖθις ἀναλαβὼν τῶν τότε πραχθέντων
in hands again having-taken-up of-the(-things) then done
δίελθε τὴν τραγῳδίαν· "τοῖς γε μὴν εὐπόροις" φησὶ
go-through the tragedy for-the at-least indeed well-to-do he-says
"καὶ τὸ μένειν πρὸς ἀπωλείας ἴσον ἦν. προφάσει γὰρ
also the to-remain for destruction equal was on-pretext for
αὐτομολίας ἀνῃρεῖτό τις διὰ τὴν οὐσίαν. τῷ λιμῷ
of-desertion was-slain one because-of the property with-the famine
δὲ ἡ ἀπόνοια τῶν στασιαστῶν συνήκμαζε, καὶ καθ'
and the desperation of-the rebels flourished-together and every
ἡμέραν ἀμφότερα προσεξεκάετο τὰ δεινά.
day both were-further-inflamed the terrors
φανερὸς μέν γε οὐδάμου σῖτος ἦν, ἐπεισπηδῶντες 6.2
visible indeed at-least nowhere grain was bursting-in
δὲ διηρεύνων τὰς οἰκίας, ἔπειθ' εὑρόντες μὲν ὡς
and they-searched the houses then having-found indeed as

ἀρνησαμένους ἠκίζοντο, μὴ εὑρόντες δὲ ὡς
having-denied(-it) they-maltreated(-them) not having-found and as
ἐπιμελέστερον κρύψαντας ἐβασάνιζον. τεκμήριον δὲ τοῦ
more-carefully having-hidden(-it) they-tortured (the)-proof and of-the
τ' ἔχειν καὶ μὴ τὰ σώματα τῶν ἀθλίων ἦν, ὧν οἱ
both to-have and not the bodies of-the wretched was of-whom the(-ones)
μὲν ἔτι συνεστῶτες εὐπορεῖν τροφῆς ἐδόκουν, οἱ
indeed still firm to-have-plenty of-food seemed the(-ones)
τηκόμενοι δὲ ἤδη παρωδεύοντο, καὶ κτείνειν ἄλογον
wasting and already were-passed-by and to-kill senseless
ἐδόκει τοὺς ὑπ' ἐνδείας τεθνηξομένους αὐτίκα.
seemed the(-ones) from want about-to-die straightway

6.3 πολλοὶ δὲ λάθρα τὰς κτήσεις ἑνὸς ἀντικατηλλάξαντο
many and secretly the possessions for-one exchanged
μέτρου, πυρῶν μὲν, εἰ πλουσιώτεροι τυγχάνοιεν ὄντες,
measure of-wheat indeed if richer they-happened being
οἱ δὲ πενέστεροι κριθῆς. ἔπειτα κατακλείοντες
the(-others) and poorer of-barley then shutting-up
ἑαυτοὺς εἰς τὰ μυχαίτατα τῶν οἰκιῶν τινὲς μὲν ὑπ'
themselves into the innermost(-parts) of-the houses some indeed from
ἄκρας ἐνδείας ἀνέργαστον τὸν σῖτον ἤσθιον, οἱ δὲ
extreme want unprepared the grain ate the(-others) and
ἔπεσσον, ὡς ἥ τε ἀνάγκη καὶ τὸ δέος παρῄνει.
baked(-it) as the both necessity and the fear urged

6.4 καὶ τράπεζα μὲν οὐδαμοῦ παρετίθετο, τοῦ δὲ πυρὸς
and table indeed nowhere was-set from-the and fire
ἀφέλκοντες ἔτ' ὠμὰ τὰ σιτία διήρπαζον. ἐλεεινὴ δ' ἦν ἡ
snatching-away still raw the foods they-snatched pitiable and was the
τροφὴ καὶ δακρύων ἄξιος ἡ θέα, τῶν μὲν δυνατωτέρων
food and of-tears worthy the sight the indeed stronger(-ones)
πλεονεκτούντων, τῶν δὲ ἀσθενῶν ὀδυρομένων.
having-more the and weak lamenting

πάντων μὲν δὴ παθῶν ὑπερίσταται λιμὸς, οὐδὲν δ’ 6.5
all indeed indeed sufferings surpasses famine nothing and
οὕτως ἀπόλλυσιν ὡς αἰδώς. τὸ γὰρ ἄλλως ἐντροπῆς
so destroys as shame the(-thing) for otherwise of-respect
ἄξιον ἐν τούτῳ καταφρονεῖται. γυναῖκες γοῦν ἀνδρῶν
worthy in this is-despised wives at-any-rate of-husbands
καὶ παῖδες πατέρων, καὶ τὸ οἰκτρότατον, μητέρες νηπίων
and children of-fathers and the most-piteous mothers of-infants
ἐξήρπαζον ἐξ αὐτῶν τῶν στομάτων τὰς τροφάς. καὶ
snatched from very the mouths the foods and
τῶν φιλτάτων ἐν χερσὶ μαραινομένων οὐκ ἦν φειδὼ τοὺς
the dearest in hands wasting not was sparing the
τοῦ ζῆν ἀφελέσθαι σταλαγμούς.
of-the to-live to-take-away drops
τοιαῦτα δ’ ἐσθίοντες ὅμως οὐ διελάνθανον. πανταχοῦ δ’ 6.6
such-things and eating nevertheless not they-escaped-notice everywhere and
οὖν ἐφίσταντο οἱ στασιασταὶ καὶ τούτων ταῖς ἁρπαγαῖς.
then stood-over(-them) the rebels also of-these at-the plunderings
ὁπότε γὰρ κατίδοιεν ἀποκεκλεισμένην οἰκίαν, σημεῖον ἦν
when for they-saw shut-up (a)-house (a)-sign was
τοῦτο τοὺς ἔνδον προσφέρεσθαι τροφήν. εὐθέως δὲ
this the(-ones) inside to-be-taking food straightway and
εἰσαράξαντες τὰς θύρας εἰσεπήδων, καὶ μόνον οὐκ ἐκ
having-broken-down the doors they-leapt-in and only not from
τῶν φαρύγγων ἀναθλίβοντες τοὺς ἀκόλους ἀνέφερον.
the throats squeezing-out the morsels they-brought-up
ἐτύπτοντο δὲ γέροντες ἀντεχόμενοι τῶν σιτίων, καὶ 6.7
were-beaten and old-men holding-on-to the foods and
κόμης ἐσπαράσσοντο γυναῖκες, συγκαλύπτουσαι τὰ
by-(the)-hair were-torn women covering the(-things)
ἐν χερσίν· οὐδέ τις ἦν οἶκτος πολιᾶς ἢ νηπίων, ἀλλὰ
in hands nor any was pity of-gray-hair or of-infants but

συνεπαίροντες τὰ νήπια τῶν ψωμῶν ἐκκρεμάμενα
lifting-up the infants from-the morsels hanging
κατέσειον εἰς ἔδαφος. τοῖς δὲ φθάσασι τὴν
they-dashed(-them) to (the)-ground to-the(-ones) and having-anticipated the
εἰσδρομὴν αὐτῶν καὶ προκαταπιοῦσι τὸ ἁρπαγησόμενον
inroad their and having-swallowed-first the about-to-be-seized
ὡς ἀδικηθέντες ἦσαν ὠμότεροι.
as wronged they-were more-savage

6.8 δεινὰς δὲ βασάνων ὁδοὺς ἐπενόουν πρὸς ἔρευναν τροφῆς,
terrible and of-tortures ways they-devised for search of-food
ὀρόβοις μὲν ἐμφράττοντες τοῖς ἀθλίοις τοὺς τῶν αἰδοίων
with-bitter-vetch indeed stopping-up for-the wretched the of-the privy-parts
πόρους, ῥάβδοις δὲ ὀξείαις ἀναπείροντες τὰς ἕδρας. τὰ
passages with-rods and sharp piercing the seats the(-things)
φρικτὰ δὲ καὶ ἀκοαῖς ἔπασχέ τις εἰς ἐξομολόγησιν ἑνὸς
dreadful and even to-hearings suffered one for confession of-one
ἄρτου καὶ ἵνα μηνύσῃ δράκα μίαν κεκρυμμένην ἀλφίτων.
loaf and that he-might-reveal handful one hidden of-barley-meal

6.9 οἱ βασανισταὶ δ' οὐκ ἐπείνων, (καὶ γὰρ ἂν ἧττον ὠμὸν ἦν
the torturers and not were-hungry and for — less savage would-be
τὸ μετ' ἀνάγκης), γυμνάζοντες δὲ τὴν ἀπόνοιαν, καὶ
the(-thing) from necessity exercising but the desperation and
προπαρασκευάζοντες ἑαυτοῖς εἰς τὰς ἑξῆς ἡμέρας ἐφόδια.
preparing for-themselves for the next days provisions

6.10 τοῖς δ' ἐπὶ τὴν Ῥωμαίων φρουρὰν νύκτωρ ἐξερπύσασιν ἐπὶ
to-those and to the of-Romans guard by-night having-crept-out for
λαχάνων συλλογὴν ἀγρίων καὶ πόας ὑπαντῶντες, ὅτ' ἤδη
of-herbs gathering wild and grass meeting(-them) when already
διαπεφευγέναι τοὺς πολεμίους ἐδόκουν, ἁφήρπαζον τὰ
to-have-escaped the enemies they-seemed they-snatched-away the(-things)
κομισθέντα, καὶ πολλάκις ἱκετευόντων, καὶ τὸ φρικτότατον
brought and often supplicating and the most-awful

ἐπικαλουμένων ὄνομα τοῦ θεοῦ, μεταδοῦναί τι μέρος αὐτοῖς
invoking name — of-God to-share some part with-them
ὧν κινδυνεύσαντες ἤνεγκαν, οὐδ' ὁτιοῦν μετέδοσαν.
of-what having-risked they-brought not-even anything they-shared
ἀγαπητὸν δ' ἦν τὸ μὴ καὶ προσαπολέσθαι σεσυλημένον."
welcome and it-was the not also to-have-perished-besides having-been-robbed
τούτοις δὲ μεθ' ἕτερα ἐπιφέρει λέγων " Ἰουδαίοις δὲ 6.11
to-these and after other(-words) he-adds saying for-Jews and
μετὰ τῶν ἐξόδων ἀπεκόπη πᾶσα σωτηρίας ἐλπίς. καὶ
with the exits was-cut-off all of-safety hope and
βαθύνας ἑαυτὸν ὁ λιμὸς κατ' οἴκους καὶ γενεὰς τὸν
having-deepened itself the famine by houses and families the
δῆμον ἐπεβόσκετο. καὶ τὰ μὲν τέγη πεπλήρωτο γυναικῶν
people was-devouring and the indeed roofs had-been-filled of-women
καὶ βρεφῶν λελυμένων, οἱ στενωποὶ δὲ γερόντων νεκρῶν.
and infants exhausted the alleys and of-old-men corpses
παῖδες δὲ καὶ νεανίαι διοιδοῦντες ὥσπερ εἴδωλα κατὰ τὰς 6.12
children and and young-men swelling like phantoms through the
ἀγορὰς ἀνειλοῦντο καὶ κατέπιπτον, ὅπη τινὰ τὸ πάθος
market-places rolled-about and fell where (on)-anyone the suffering
καταλαμβάνοι· θάπτειν δὲ τοὺς προσήκοντας οὔτε ἴσχυον
might-seize to-bury and the relatives neither were-able
οἱ κάμνοντες, καὶ τὸ διευτονοῦν ὤκνει, διά τε
the(-ones) sick and the(-one) still-strong shrank because-of both
τὸ πλῆθος τῶν νεκρῶν καὶ τὸ κατὰ σφᾶς ἄδηλον. πολλοὶ
the multitude of-the dead and the as-for themselves uncertain many
γοῦν τοῖς ὑπ' αὐτῶν θαπτομένοις ἐπαπέθνησκον, πολλοὶ
at-any-rate on-those by them being-buried died-besides many
δ' ἐπὶ τὰς θήκας, πρὶν ἐπιστῆναι τὸ χρεὼν, προῆλθον.
and to the tombs before to-come the fate went

6.13 οὔτε δὲ θρῆνος ἐν ταῖς συμφοραῖς οὔτε ὀλοφυρμὸς
neither and dirge in the misfortunes nor lamentation
ἦν, ἀλλ᾽ ὁ λιμὸς ἤλεγχε τὰ πάθη. ξηροῖς δὲ τοῖς
was but the famine overcame the emotions with-dry and the
ὄμμασιν οἱ δυσθανατοῦντες ἐφεώρων τοὺς φθάσαντας
eyes the(-ones) dying-hard looked-at the(-ones) having-been-first
ἀναπαύσασθαι. βαθεῖα δὲ τὴν πόλιν περιεῖχε σιγὴ, καὶ
to-rest deep and the city held silence and
νὺξ θανάτου γέμουσα. καὶ τούτων οἱ λῃσταὶ χαλεπώτεροι.
night of-death full and than-these the robbers more-grievous
6.14 τυμβωρυχοῦντες γοῦν τὰς οἰκίας ἐσύλων τοὺς νεκροὺς,
breaking-into-tombs at-any-rate the houses they-stripped the dead
καὶ τὰ καλύμματα τῶν σωμάτων περισπῶντες μετὰ
and the coverings of-the bodies tearing-off with
γέλωτος ἐξήεσαν, τάς τε ἀκμὰς τῶν ξιφῶν ἐδοκίμαζον
laughter went-out the and points of-the swords they-tested
ἐν τοῖς πτώμασι, καί τινας τῶν ἐρριμμένων ἔτι ζῶντας
on the corpses and some of-the cast-out still living
διήλαυνον, ἐπὶ πείρᾳ τοῦ σιδήρου, τοὺς δὲ ἱκετεύοντας
they-ran-through for trial of-the iron the(-ones) and begging
χρῆσαι σφίσι δεξιὰν καὶ ξίφος, τῷ λιμῷ κατέλιπον
to-lend to-them (a)-right-hand and sword to-the famine they-left
ὑπερηφανοῦντες. καὶ τῶν ἐκπνεόντων ἕκαστος ἀτενὲς εἰς
disdaining and of-the expiring each fixedly toward
τὸν ναὸν ἐφεώρα, τοὺς στασιαστὰς ζῶντας ἀπολιπών.
the temple looked the rebels living having-left
6.15 οἱ δὲ τὸ μὲν πρῶτον ἐκ τοῦ δημοσίου θησαυροῦ τοὺς
they and the indeed first from the public treasury the
νεκροὺς θάπτειν ἐκέλευον, τὴν ὀσμὴν οὐ φέροντες· ἔπειθ᾽ ὡς
dead to-bury ordered the stench not bearing then as
οὐ διήρκουν, ἀπὸ τῶν τειχῶν ἐρρίπτουν εἰς τὰς φάραγγας.
not they-sufficed from the walls threw(-them) into the ravines

περιὼν δὲ ταύτας ὁ Τίτος ὡς ἐθεάσατο πεπλησμένας
going-around and these — Titus when he-saw filled
τῶν νεκρῶν, καὶ βαθὺν ἰχῶρα μυδώντων τὸν ὑπορρέοντα
of-the dead and thick matter of-(them)-rotting the flowing-from
τῶν σωμάτων, ἐστέναξέ τε καὶ τὰς χεῖρας ἀνατείνας
of-the bodies groaned both and the hands having-raised
κατεμαρτύρατο τὸν θεὸν, ὡς οὐκ εἴη τὸ ἔργον αὐτοῦ.”
called-to-witness — God that not was the work his
τούτοις ἐπειπών τινα μεταξὺ ἐπιφέρει λέγων “οὐκ 6.16
to-these having-added some(-things) between he-adds saying not
ἂν ὑποστειλαίμην εἰπεῖν ἅ μοι κελεύει τὸ πάθος.
— would-I-shrink-from to-say what me bids the suffering
οἶμαι Ῥωμαίων βραδυνάντων ἐπὶ τοὺς ἁλιτηρίους, ἢ
I-think Romans having-delayed against the sinners either
καταποθῆναι ἂν ὑπὸ χάσματος, ἢ κατακλυσθῆναι τὴν
to-have-been-swallowed — by (a)-chasm or to-have-been-flooded the
πόλιν, ἢ τοὺς τῆς Σοδομηνῆς μεταλαβεῖν κεραυνούς. πολὺ
city or the of-the Sodom-country to-have-shared thunderbolts much
γὰρ τῶν ταῦτα παθόντων ἤνεγκε γενεὰν ἀθεωτέραν.
for than-the(-ones) these-things having-suffered it-bore (a)-generation more-godless
τῇ γοῦν τούτων ἀπονοίᾳ πᾶς ὁ λαὸς συναπώλετο.”
by-the at-any-rate of-these desperation all the people perished-with(-them)
καὶ ἐν τῷ ἕκτῳ δὲ βιβλίῳ οὕτω γράφει “τῶν δ’ ὑπὸ 6.17
and in the sixth and book thus he-writes of-the and by
τοῦ λιμοῦ φθειρομένων κατὰ τὴν πόλιν ἄπειρον μὲν
the famine perishing throughout the city countless indeed
ἔπιπτε τὸ πλῆθος, ἀδιήγητα δὲ συνέβαινε τὰ πάθη. καθ’
fell the multitude indescribable and happened the sufferings in
ἑκάστην γὰρ οἰκίαν, εἴ που τροφῆς παραφανείη σκιὰ,
each for house if anywhere of-food appeared (a)-shadow
πόλεμος ἦν, καὶ διὰ χειρῶν ἐχώρουν οἱ φίλτατοι πρὸς
war was and to blows came the dearest with

ἀλλήλους, ἐξαρπάζοντες τὰ ταλαίπωρα τῆς ψυχῆς ἐφόδια.
one-another snatching-away the wretched of-the life provisions
πίστις δ᾽ ἀπορίας οὐδὲ τοῖς θνήσκουσιν ἦν.
belief and of-want not-even to-the dying was
6.18 ἀλλὰ καὶ τοὺς ἐμπνέοντας οἱ λῃσταὶ διηρεύνων, μή τις
but also the(-ones) breathing the robbers searched lest one
ὑπὸ κόλπον ἔχων τροφὴν σκήπτοιτο τὸν θάνατον αὐτοῦ.
under (the)-bosom having food should-feign the death his
οἱ δ᾽ ὑπ᾽ ἐνδείας κεχηνότες ὥσπερ λυσσῶντες κύνες
they and from want gaping like raging dogs
ἐφήλλοντο καὶ παρεφέροντο, ταῖς τε θύραις ἐνσειόμενοι
leapt-about and staggered on-the both doors dashing-themselves
μεθυόντων τρόπον καὶ ὑπ᾽ ἀμηχανίας εἰς τοὺς αὐτοὺς
of-drunkards in-the-manner and from helplessness into the same
οἴκους εἰσεπήδων δὶς ἢ τρὶς ὥρᾳ μιᾷ.
houses burst-in twice or thrice in-hour one
6.19 πάντα δ᾽ ὑπ᾽ ὀδόντας ἦγεν ἡ ἀνάγκη, καὶ τὰ
all and under teeth brought the necessity and the(-things)
μηδὲ τοῖς ῥυπαρωτάτοις τῶν ἀλόγων ζῴων πρόσφορα
not-even for-the filthiest of-the irrational animals fit
συλλέγοντες ἐσθίειν ὑπέφερον. ζωστήρων γοῦν καὶ
gathering to-eat they-endured of-belts at-any-rate and
ὑποδημάτων τὸ τελευταῖον οὐκ ἀπείχοντο, καὶ τὰ δέρματα
of-shoes the last not they-kept-away and the hides
τῶν θυρεῶν ἀποδέροντες ἐμασῶντο. τροφὴ δὲ ἦν καὶ χόρτου
of-the shields stripping-off they-chewed food and was also of-hay
τισὶ παλαιοῦ σπαράγματα. τὰς γὰρ ἶνας ἔνιοι συλλέγοντες
to-some old shreds the for fibers some gathering
ἐλάχιστον σταθμὸν ἐπώλουν Ἀττικῶν τεσσάρων.
(the)-least weight sold (for)-Attic(-drachmas) four

καὶ τί δεῖ τὴν ἐπ᾽ ἀψύχοις ἀναίδειαν τοῦ λιμοῦ λέγειν; 6.20
and why one-must the regarding lifeless(-things) shamelessness of-the famine to-tell
εἶμι γὰρ αὐτοῦ δηλώσων ἔργον, ὁποῖον μήτε παρ᾽ Ἕλλησι
I-go for of-it to-show (a)-deed such-as neither among Greeks
μήτε παρὰ βαρβάροις ἱστόρηται, φρικτὸν μὲν εἰπεῖν,
nor among barbarians has-been-recorded dreadful indeed to-tell
ἄπιστον δ᾽ ἀκοῦσαι. καὶ ἔγωγε μὴ δόξαιμι τερατεύεσθαι
incredible and to-hear and I not may-I-seem to-tell-marvels
τοῖς αὖθις ἀνθρώποις, κἂν παρέλιπον τὴν συμφορὰν
to-the later men and I-would-have-passed-over the misfortune
ἡδέως, εἰ μὴ τῶν κατ᾽ ἐμαυτὸν εἶχον ἀπείρους
gladly if not of-the(-men) in my-own(-time) I-had countless
μάρτυρας· ἄλλως τε καὶ ψυχρὰν ἂν καταθείμην τῇ πατρίδι
witnesses otherwise both and cold — I-should-pay to-the fatherland
χάριν καθυφέμενος τὸν λόγον ὧν πέπονθε τὰ ἔργα.
favor suppressing the account of-what it-has-suffered the deeds
γυνὴ τῶν ὑπὲρ τὸν Ἰορδάνην κατοικούντων, Μαρία 6.21
(a)-woman of-the(-ones) beyond the Jordan dwelling Mary
τοὔνομα, πατρὸς Ἐλεαζάρου, κώμης Βαθεζὼρ, (σημαίνει
by-name of-father Eleazar of-(the)-village Bathezor signifies
δὲ τοῦτο οἶκος ὑσσώπου,) διὰ γένος καὶ πλοῦτον
and this house of-hyssop because-of birth and wealth
ἐπίσημος, μετὰ τοῦ λοιποῦ πλήθους εἰς τὰ Ἱεροσόλυμα
distinguished with the rest multitude to — Jerusalem
καταφυγοῦσα συνεπολιορκεῖτο.
having-fled was-besieged-with(-them)
ταύτης τὴν μὲν ἄλλην κτῆσιν οἱ τύραννοι διήρπασαν, 6.22
of-her the indeed other property the tyrants plundered
ὅσην ἐκ τῆς Περαίας ἀνασκευασαμένη μετήνεγκεν εἰς
as-much-as from the Peraea having-packed-up she-had-brought into
τὴν πόλιν, τὰ δὲ λείψανα τῶν κειμηλίων κἂν εἴ τι
the city the and remnants of-the treasures and if anything

τροφῆς ἐπινοηθείη, καθ' ἡμέραν εἰσπηδῶντες ἥρπαζον οἱ
of-food was-devised every day bursting-in snatched the
δορυφόροι. δεινὴ δὲ τὸ γύναιον ἀγανάκτησις εἰσῄει, καὶ
bodyguards terrible and the poor-woman indignation entered and
πολλάκις λοιδοροῦσα καὶ καταρωμένη τοὺς ἅρπαγας ἐφ'
often reviling and cursing the plunderers against
ἑαυτὴν ἠρέθιζεν.
herself she-provoked(-them)

6.23 ὡς δ' οὔτε παροξυνόμενός τις οὔτ' ἐλεῶν αὐτὴν ἀνήρει,
as and neither (being)-provoked anyone nor pitying her killed(-her)
καὶ τὸ μὲν εὑρεῖν τι σιτίον ἄλλοις ἐκοπία, πανταχόθεν
and the indeed to-find any food for-others she-toiled from-everywhere
δ' ἄπορον ἦν ἤδη καὶ τὸ εὑρεῖν, ὁ λιμὸς δὲ διὰ
and impossible was already also the to-find the famine and through
σπλάγχνων καὶ μυελῶν ἐχώρει, καὶ τοῦ λιμοῦ μᾶλλον
bowels and marrow went and than-the famine more
ἐξεκαίοντο οἱ θυμοὶ, σύμβουλον λαβοῦσα τὴν ὀργὴν μετὰ
were-inflamed the passions (as)-counselor having-taken the anger with
τῆς ἀνάγκης ἐπὶ τὴν φύσιν ἐχώρει, καὶ τὸ τέκνον, ἦν
the necessity against the nature she-went and the child was
δ' αὐτῇ παῖς ὑπομάσθιος, ἁρπασαμένη, βρέφος, εἶπεν,
and to-her (a)-son at-the-breast having-seized(-him) babe she-said
ἄθλιον, ἐν πολέμῳ καὶ λιμῷ καὶ στάσει, τίνι σε τηρῶ;
wretched in war and famine and sedition for-whom you shall-I-keep

6.24 τὰ μὲν παρὰ Ῥωμαίοις δουλεία, κἂν ζήσωμεν ἐπ'
the(-things) indeed among Romans slavery even-if we-live under
αὐτοὺς, φθάνει δὲ καὶ δουλείαν ὁ λιμὸς, οἱ στασιασταὶ
them anticipates and even slavery the famine the rebels
δὲ ἀμφοτέρων χαλεπώτεροι. ἴθι, γενοῦ μοι τροφὴ, καὶ
and than-both more-grievous go become for-me food and

τοῖς στασιασταῖς ἐρινὺς, καὶ τῷ βίῳ μῦθος, ὁ μόνος
to-the rebels (a)-fury and to-the life (a)-tale the only(-one)
ἐλλείπων ταῖς Ἰουδαίων συμφοραῖς.
lacking to-the of-Jews misfortunes
καὶ ταῦθ' ἅμα λέγουσα κτείνει τὸν υἱόν. ἔπειτ' 6.25
and these-things together saying she-kills the son then
ὀπτήσασα τὸ μὲν ἥμισυ κατεσθίει, τὸ δὲ λοιπὸν
having-roasted(-him) the indeed half she-eats-up the and rest
κατακαλύψασα ἐφύλαττεν. εὐθέως δ' οἱ στασιασταὶ
having-covered she-kept straightway and the rebels
παρῆσαν, καὶ τῆς ἀθεμίτου κνίσης σπάσαντες ἠπείλουν,
were-present and of-the unlawful savor having-drawn-in threatened
εἰ μὴ δείξειε τὸ παρασκευασθὲν, ἀποσφάξειν αὐτὴν
if not she-showed the(-thing) prepared to-slaughter her
εὐθέως. ἡ δὲ καὶ μοῖραν αὐτοῖς εἰποῦσα καλὴν τετηρηκέναι
straightway she and also (a)-portion for-them having-said fine to-have-kept
τὰ λείψανα τοῦ τέκνου διανεκάλυψεν.
the remains of-the child uncovered
τοὺς δ' εὐθέως φρίκη καὶ φρενῶν ἔκστασις ᾕρει, καὶ 6.26
them and straightway horror and of-mind distraction seized and
παρὰ τὴν ὄψιν ἐπεπήγεσαν. ἡ δὲ, ἐμὸν, ἔφη, τοῦτο τὸ
at the sight they-stood-fixed she and mine said this the
τέκνον γνήσιον, καὶ τὸ ἔργον ἐμόν. φάγετε, καὶ γὰρ
child own and the deed mine eat and for
ἐγὼ βέβρωκα. μὴ γένησθε μήτε μαλακώτεροι γυναικὸς
I have-eaten not be either softer than-a-woman
μήτε συμπαθέστεροι μητρός. εἰ δ' ὑμεῖς εὐσεβεῖς καὶ
or more-compassionate than-a-mother if and you pious and
τὴν ἐμὴν ἀποστρέφεσθε θυσίαν, ἐγὼ μὲν ὑμῖν βέβρωκα,
the my reject sacrifice I indeed for-you have-eaten
καὶ τὸ λοιπὸν δ' ἐμοὶ μεινάτω.
and the rest and for-me let-remain

6.27 μετὰ ταῦθ' οἱ μὲν τρέμοντες ἐξῄεσαν, πρὸς ἓν τοῦτο
after these-things they indeed trembling went-out at one this
δειλοὶ, καὶ μόλις ταύτης τῆς τροφῆς παραχωρήσαντες
cowardly and scarcely of-this the food having-yielded
τῇ μητρί. ἀνεπλήσθη δ' εὐθέως ὅλη τοῦ μύσους ἡ
to-the mother was-filled and straightway whole of-the abomination the
πόλις, καὶ πρὸ ὀμμάτων ἕκαστος τὸ πάθος ἀναλαμβάνων
city and before eyes each the suffering taking-up
ὡς παρ' αὐτοῦ τολμηθὲν δεινῶς ἔφριττε.
as by himself dared terribly shuddered

6.28 σπουδὴ δὲ τῶν λιμωττόντων ἐπὶ τὸν θάνατον ἦν, καὶ
haste and of-the famished toward the death was and
μακαρισμὸς τῶν φθασάντων πρὶν ἀκοῦσαι καὶ θεάσασθαι
congratulation of-the(-ones) having-been-first before to-hear and to-see
κακὰ τηλικαῦτα." τοιαῦτα τῆς Ἰουδαίων εἰς τὸν Χριστὸν
evils so-great such-things of-the of-Jews against — Christ
τοῦ θεοῦ παρανομίας τε καὶ δυσσεβείας τἀπίχειρα.
— of-God transgression both and impiety the-wages

XIV · THE FULFILLED PROPHECIES AND THE WRITINGS OF JOSEPHUS

Christ's prophecies of woe on Jerusalem were fulfilled in Vespasian's second year, when Josephus counts over a million dead. God delayed forty years while the apostles remained, sending signs: a sword-shaped star, a light at the altar, the temple gate opening by itself, armies in the clouds. Eusebius then describes Josephus and his works, with his list of the Hebrew scriptures.

7.1 Παραθεῖναι δ' αὐτοῖς ἄξιον τὴν ἀψευδῆ τοῦ σωτῆρος
to-set-beside and them (it-is)-worthy the unerring of-the savior
ἡμῶν πρόρρησιν, δι' ἧς αὐτὰ ταῦτα δηλοῖ ὧδέ πως
our prediction through which very these-things he-shows thus somehow

προφητεύων “οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ
prophesying woe and to-the(-ones) in womb having and
ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις· προσεύχεσθε
to-the(-ones) giving-suck in those the days pray
δὲ, ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος, μηδὲ σαββάτῳ.
and that not may-happen the flight your in-winter nor on-(the)-sabbath
ἔσται γὰρ τότε θλῖψις μεγάλη, οἵα οὐκ ἐγένετο ἀπ’
there-will-be for then tribulation great such-as not has-been from
ἀρχῆς κόσμου ἕως τοῦ νῦν, οὐδὲ μὴ γένηται.”
(the)-beginning of-(the)-world until the now nor not shall-be
συναγαγὼν δὲ πάντα τὸν τῶν ἀνῃρημένων ἀριθμὸν 7.2
having-gathered and all the of-the slain number
ὁ συγγραφεὺς λιμῷ καὶ ξίφει μυριάδας ἑκατὸν καὶ
the writer by-famine and sword myriads hundred and
δέκα διαφθαρῆναί φησι, τοὺς δὲ λοιποὺς στασιώδεις καὶ
ten to-have-perished says the and rest seditious and
λῃστρικοὺς, ὑπ’ ἀλλήλων μετὰ τὴν ἅλωσιν ἐνδεικνυμένους,
robber-like by one-another after the capture informed-on
ἀνῃρῆσθαι, τῶν δὲ νέων τοὺς ὑψηλοτάτους καὶ κάλλει
to-have-been-slain of-the and young-men the tallest and in-beauty
σώματος διαφέροντας τετηρῆσθαι θριάμβῳ, τοῦ δὲ
of-body excelling to-have-been-kept for-(the)-triumph of-the and
λοιποῦ πλήθους τοὺς ὑπὲρ ἑπτακαίδεκα ἔτη δεσμίους εἰς
remaining multitude the(-ones) over seventeen years (as)-prisoners to
τὰ κατ’ Αἴγυπτον ἔργα παραπεμφθῆναι, πλείους δὲ εἰς τὰς
the in Egypt works to-have-been-sent more and into the
ἐπαρχίας διανενεμῆσθαι φθαρησομένους ἐν τοῖς θεάτροις
provinces to-have-been-distributed about-to-perish in the theaters
σιδήρῳ καὶ θηρίοις, τοὺς δ’ ἐντὸς ἑπτακαίδεκα ἐτῶν
by-iron and beasts the(-ones) and within seventeen years

αἰχμαλώτους ἀχθέντας διαπεπρᾶσθαι, τούτων δὲ μόνων
captives led to-have-been-sold of-these and alone
τὸν ἀριθμὸν εἰς ἐννέα μυριάδας ἀνδρῶν συναχθῆναι.
the number to nine myriads of-men to-have-been-gathered

7.3 ταῦτα δὲ τοῦτον ἐπράχθη τὸν τρόπον, δευτέρῳ
these-things and in-this were-done the manner in-(the)-second
τῆς Οὐεσπασιανοῦ βασιλείας ἔτει, ἀκολούθως ταῖς
of-the of-Vespasian reign year in-accordance-with the
προγνωστικαῖς τοῦ κυρίου καὶ σωτῆρος ἡμῶν Ἰησοῦ
foreknowing of-the Lord and savior our Jesus
Χριστοῦ προρρήσεσιν, θείᾳ δυνάμει ὥσπερ ἤδη παρόντα
Christ predictions by-divine power as already present
προεωρακότος αὐτά, ἐπιδακρύσαντός τε καὶ ἀποκλαυσαμένου
having-foreseen them having-wept-over both and having-lamented
κατὰ τὴν τῶν ἱερῶν εὐαγγελιστῶν γραφήν, οἳ καὶ
according-to the of-the holy evangelists scripture who also
αὐτὰς αὐτοῦ παρατέθειναι τὰς λέξεις, τοτὲ μὲν
very his have-set-down the words at-one-time indeed
φήσαντος ὡς πρὸς αὐτὴν τὴν Ἱερουσαλήμ “εἰ ἔγνως
having-said as to very — Jerusalem if you-had-known
καί γε σὺ ἐν τῇ ἡμέρᾳ ταύτῃ τὰ πρὸς εἰρήνην σοι·
even at-least you in the day this the(-things) for peace to-you

7.4 νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου· ὅτι ἥξουσιν ἡμέραι
now and they-were-hid from eyes your for will-come days
ἐπὶ σέ, καὶ περιβαλοῦσί σοι οἱ ἐχθροί σου χάρακα,
upon you and shall-cast-about you the enemies your (a)-palisade
καὶ περικυκλώσουσί σε, καὶ συνέξουσί σε πάντοθεν, καὶ
and shall-encircle you and shall-hem-in you on-every-side and
ἐδαφιοῦσί σε καὶ τὰ τέκνα σου·”
shall-raze you and the children your

τοτὲ δὲ ὡς περὶ τοῦ λαοῦ “ἔσται γὰρ ἀνάγκη 7.5
at-another-time and as about the people there-will-be for distress
μεγάλη ἐπὶ τῆς γῆς, καὶ ὀργὴ τῷ λαῷ τούτῳ. καὶ
great upon the land and wrath to-the people this and
πεσοῦνται ἐν στόματι μαχαίρας καὶ αἰχμαλωτισθήσονται
they-shall-fall by (the)-mouth of-(the)-sword and shall-be-led-captive
εἰς πάντα τὰ ἔθνη· καὶ Ἱερουσαλὴμ ἔσται πατουμένη ὑπὸ
into all the nations and Jerusalem shall-be trodden by
τῶν ἐθνῶν, ἄχρις οὗ πληρωθῶσι καιροὶ ἐθνῶν.” καὶ
the nations until which be-fulfilled (the)-times of-(the)-nations and
πάλιν “ὅταν δὲ ἴδητε κυκλουμένην ὑπὸ στρατοπέδων τὴν
again when and you-see encircled by armies —
Ἱερουσαλὴμ, τότε γνῶτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς.”
Jerusalem then know that has-drawn-near the desolation her
συγκρίνας δέ τις τὰς τοῦ σωτῆρος ἡμῶν λέξεις ταῖς 7.6
having-compared and one the of-the savior our words with-the
λοιπαῖς τοῦ συγγραφέως ἱστορίαις ταῖς περὶ τοῦ παντὸς
remaining of-the writer histories the(-ones) about the whole
πολέμου πῶς οὐκ ἂν ἀποθαυμάσειεν θείαν ὡς ἀληθῶς καὶ
war how not — would-be-marvel divine as truly and
ὑπερφυῶς παράδοξον τὴν πρόγνωσιν ὁμοῦ καὶ πρόρρησιν
supernaturally wonderful the foreknowledge together and prediction
τοῦ σωτῆρος ἡμῶν ὁμολογήσας;
of-the savior our having-acknowledged
περὶ μὲν οὖν τῶν μετὰ τὸ σωτήριον πάθος καὶ 7.7
about indeed then of-the(-things) after the saving passion and
τὰς φωνὰς ἐκείνας, ἐν αἷς ἡ τῶν Ἰουδαίων πληθὺς τὸν
the cries those in which the of-the Jews multitude the
μὲν λῃστὴν καὶ φονέα τοῦ θανάτου παρῄτηται, τὸν
indeed robber and murderer from-the death begged-off the
δὲ ἀρχηγὸν τῆς ζωῆς ἐξ αὐτῶν ἱκέτευσεν ἀρθῆναι,
and author of-the life from them begged to-be-taken-away

τῷ παντὶ συμβεβηκότων ἔθνει, οὐδὲν ἂν δέοι ταῖς
to-the whole having-befallen nation nothing — would-it-need to-the
ἱστορίαις ἐπιλέγειν.
histories to-add

7.8 ταῦτα δ' ἂν εἴη δίκαιον ἔτι προσθεῖναι, ἃ
these-things and — it-would-be just still to-add which-things
γένοιτ' ἂν παραστατικὰ φιλανθρωπίας τῆς παναγάθου
would-be — illustrative of-love-for-men of-the all-good
προνοίας, τεσσαράκοντα ἐφ' ὅλοις ἔτεσι μετὰ τὴν κατὰ
providence forty on whole years after the against
τοῦ Χριστοῦ τόλμαν τὸν κατ' αὐτῶν ὄλεθρον ὑπερθεμένης,
— Christ daring the against them destruction having-postponed
ἐν ὅσοις τῶν ἀποστόλων καὶ τῶν μαθητῶν
during how-many(-years) of-the apostles and of-the disciples
πλείους, Ἰάκωβός τε αὐτὸς ὁ τῇδε πρῶτος ἐπίσκοπος,
more James and himself the there first bishop
τοῦ κυρίου χρηματίζων ἀδελφὸς, ἔτι τῷ βίῳ περιόντες,
of-the Lord being-called brother still in-the life surviving
καὶ ἐπ' αὐτῆς τῆς Ἱεροσολύμων πόλεως τὰς διατριβὰς
and in very the of-Jerusalem city the abodes
ποιούμενοι, ἔρκος ὥσπερ ἐχυρώτατον παρέμενον τῷ
making (a)-fence as-it-were strongest remained for-the
τόπῳ, τῆς θείας ἐπισκοπῆς εἰσέτι τότε μακροθυμούσης, εἰ
place of-the divine visitation still then being-long-suffering if
ἄρα ποτὲ δυνηθεῖεν ἐφ' οἷς ἔδρασαν μετανοήσαντες
after-all ever they-might-be-able for what-things they-had-done having-repented
συγγνώμης καὶ σωτηρίας τυχεῖν, καὶ πρὸς τῇ τοσαύτῃ
pardon and salvation to-obtain and besides the so-great
μακροθυμίᾳ παραδόξους θεοσημίας τῶν μελλόντων
long-suffering marvelous divine-signs of-the(-things) about-to
αὐτοῖς μὴ μετανοήσασι συμβήσεσθαι παρασχομένης.
to-them not having-repented happen having-provided

ἃ καὶ αὐτὰ μνήμης ἠξιωμένα πρὸς τοῦ δεδηλωμένου 7.9
which-things also themselves of-memory deemed-worthy by the shown
συγγραφέως οὐδὲν οἷον τοῖς τῇδε προσιοῦσι τῇ γραφῇ
writer nothing like to-the(-ones) here approaching the writing
παραθεῖναι.
to-set-forth

Καὶ δὴ λαβὼν ἀνάγνωθι τὰ κατὰ τὴν ἕκτην τῶν 8.1
and indeed taking read the(-things) in the sixth of-the
ἱστοριῶν αὐτῷ δεδηλωμένα ἐν τούτοις “τὸν γοῦν ἄθλιον
histories by-him shown in these the at-any-rate wretched
δῆμον οἱ μὲν ἀπατεῶνες καὶ καταψευδόμενοι τοῦ θεοῦ
people the indeed deceivers and liars-against — God
τηνικαῦτα παρέπειθον, τοῖς δ’ ἐναργέσι καὶ προσημαίνουσι
at-that-time persuaded to-the and clear and foreshowing
τὴν μέλλουσαν ἔσεσθαι ἐρημίαν τέρασιν οὔτε προσεῖχον
the about-to be desolation portents neither did-they-attend
οὔτε ἐπίστευον, ἀλλ’ ὡς ἐμβεβροντημένοι καὶ μήτε ὄμματα
nor believed but as thunderstruck and neither eyes
μήτε ψυχὴν ἔχοντες τῶν τοῦ θεοῦ κηρυγμάτων παρήκουον·
nor soul having the — of-God proclamations they-disregarded
τοῦτο μὲν ὅτε ὑπὲρ τὴν πόλιν ἄστρον ἔστη ῥομφαίᾳ 8.2
this indeed when above the city (a)-star stood to-(a)-broadsword
παραπλήσιον καὶ παρατείνας ἐπ’ ἐνιαυτὸν κομήτης, τοῦτο
similar and having-lasted for (a)-year (a)-comet this
δὲ ἡνίκα πρὸ τῆς ἀποστάσεως καὶ τοῦ πρὸς τὸν πόλεμον
and when before the revolt and the toward the war
κινήματος, ἀθροιζομένου τοῦ λαοῦ πρὸς τὴν τῶν ἀζύμων
movement being-gathered the people for the of-the unleavened(-bread)
ἑορτήν, ὀγδόῃ Ξανθικοῦ μηνὸς κατὰ νυκτὸς ἐνάτην ὥραν
feast on-(the)-eighth of-Xanthicus month at of-night (the)-ninth hour
τοσοῦτο φῶς περιέλαμψε τὸν βωμὸν καὶ τὸν ναὸν ὡς δοκεῖν
so-great light shone-around the altar and the temple that to-seem

ἡμέραν εἶναι λαμπράν. καὶ τοῦτο παρέτεινεν ἐφ᾽ ἡμίσειαν
day to-be bright and this lasted for half
ὥραν· ὃ τοῖς μὲν ἀπείροις ἀγαθὸν ἐδόκει εἶναι, τοῖς δὲ
(an)-hour which to-the indeed inexperienced good seemed to-be to-the and
ἱερογραμματεῦσι πρὸ τῶν ἀποβεβηκότων εὐθέως ἐκρίθη.
sacred-scribes before the(-things) having-come-to-pass straightway was-judged

8.3 καὶ κατὰ τὴν αὐτὴν ἑορτὴν βοῦς μὲν ἀχθεῖσα ὑπὸ τοῦ
and at the same feast (a)-cow indeed brought by the
ἀρχιερέως πρὸς τὴν θυσίαν ἔτεκεν ἄρνα ἐν τῷ ἱερῷ
high-priest to the sacrifice bore (a)-lamb in the temple
μέσῳ.
middle

8.4 ἡ δ᾽ ἀνατολικὴ πύλη τοῦ ἐνδοτέρω χαλκῆ μὲν οὖσα
the and eastern gate of-the inner(-court) of-bronze indeed being
καὶ στιβαρωτάτη, κλειομένη δὲ περὶ δείλην μόλις
and most-massive shut and about evening scarcely
ὑπ᾽ ἀνθρώπων εἴκοσι, καὶ μοχλοῖς μὲν ἐπερειδομένη
by men twenty and with-bars indeed resting
σιδηροδέτοις, κατάπηγας δ᾽ ἔχουσα βαθυτάτους, ὤφθη
iron-bound bolts and having very-deep was-seen
κατὰ νυκτὸς ὥραν ἕκτην αὐτομάτως ἠνοιγμένη.
at of-night hour sixth of-itself opened

8.5 μετὰ δὲ τὴν ἑορτὴν ἡμέραις οὐ πολλαῖς ὕστερον, μιᾷ
after and the feast (by)-days not many later on-(the)-one
καὶ εἰκάδι Ἀρτεμισίου μηνὸς, φάσμα τι δαιμόνιον
and twentieth of-Artemisius month apparition some supernatural
ὤφθη μεῖζον πίστεως. τέρας δ᾽ ἂν ἔδοξεν εἶναι
was-seen greater than-belief (a)-prodigy and — would-have-seemed to-be
τὸ ῥηθησόμενον, εἰ μὴ καὶ παρὰ τοῖς θεασαμένοις
the(-thing) about-to-be-told if not also by the(-ones) having-seen(-it)
ἱστόρητο καὶ τὰ ἐπακολουθήσαντα πάθη τῶν σημείων
it-had-been-recorded and the following sufferings of-the signs

ἦν ἄξια. πρὸ γὰρ ἡλίου δύσεως ὤφθη μετέωρα περὶ
were worthy before for of-sun setting were-seen aloft about
πᾶσαν τὴν χώραν ἅρματα καὶ φάλαγγες ἔνοπλοι
all the country chariots and battalions armed
διάττουσαι τῶν νεφῶν καὶ κυκλούμεναι τὰς πόλεις.
darting-through the clouds and encircling the cities
κατὰ δὲ τὴν ἑορτὴν, ἣ πεντηκοστὴ καλεῖται, νύκτωρ 8.6
at and the feast which Pentecost is-called by-night
οἱ ἱερεῖς παρελθόντες εἰς τὸ ἱερὸν, ὥσπερ αὐτοῖς ἔθος
the priests having-entered into the temple as for-them custom
ἦν, πρὸς τὰς λειτουργίας πρῶτον μὲν κινήσεως ἔφασαν
was for the services first indeed of-movement they-said
ἀντιλαμβάνεσθαι καὶ κτύπου, μετὰ δὲ ταῦτα φωνῆς
to-perceive and of-din after and these-things of-voice
ἀθρόας ‘μεταβαίνομεν ἐντεῦθεν.’
united we-are-departing hence
τὸ δὲ τούτων φοβερώτερον· Ἰησοῦς γάρ τις υἱὸς Ἀνανίου, 8.7
the and than-these more-fearful Jesus for some son of-Ananias
τῶν ἰδιωτῶν ἄγροικος, πρὸ τεσσάρων ἐτῶν τοῦ πολέμου,
of-the common(-folk) rustic before four years of-the war
τὰ μάλιστα τῆς πόλεως εἰρηνευομένης καὶ εὐθηνούσης,
the most the city being-at-peace and prospering
ἐλθὼν ἐπὶ τὴν ἑορτὴν, ἐν ᾗ σκηνοποιεῖσθαι πάντας
having-come to the feast in which to-make-tabernacles all
ἔθος ἦν τῷ θεῷ, κατὰ τὸ ἱερὸν ἐξαπίνης ἀναβοᾶν
custom was — for-God in the temple suddenly to-cry-out
ἤρξατο ‘φωνὴ ἀπ’ ἀνατολῆς, φωνὴ ἀπὸ δύσεως, φωνὴ
began (a)-voice from (the)-east (a)-voice from (the)-west (a)-voice
ἀπὸ τῶν τεσσάρων ἀνέμων, φωνὴ ἐπὶ Ἱεροσόλυμα καὶ
from the four winds (a)-voice against Jerusalem and
τὸν ναὸν, φωνὴ ἐπὶ νυμφίους καὶ νύμφας, φωνὴ ἐπὶ
the temple (a)-voice against bridegrooms and brides (a)-voice against

πάντα τὸν λαόν.᾽ τοῦτο μεθ᾽ ἡμέραν καὶ νύκτωρ κατὰ
all the people this by day and by-night through
πάντας τοὺς στενωποὺς περιῄει κεκραγώς.
all the alleys he-went-about crying

8.8 τῶν δ᾽ ἐπισήμων τινὲς δημοτῶν ἀγανακτήσαντες πρὸς
of-the and notable some citizens indignant at
τὸ κακόφημον συλλαμβάνουσι τὸν ἄνθρωπον καὶ πολλαῖς
the ill-omened(-cry) seize the man and with-many
αἰκίζονται πληγαῖς. ὁ δὲ οὔθ᾽ ὑπὲρ ἑαυτοῦ φθεγξάμενος
maltreat blows he but neither for himself having-uttered
οὔτε ἰδίᾳ πρὸς τοὺς παρόντας ἃς καὶ πρότερον
nor privately to the(-ones) present which also before
φωνὰς βοῶν διετέλει.
cries crying continued

8.9 νομίσαντες δ᾽ οἱ ἄρχοντες, ὅπερ ἦν, δαιμονιώτερον εἶναι
having-thought and the rulers what was more-supernatural to-be
κίνημα τἀνδρὸς ἄγουσιν αὐτὸν ἐπὶ τὸν παρὰ Ῥωμαίοις
(the)-movement of-the-man lead him to the among Romans
ἔπαρχον· ἔνθα μάστιξι μέχρις ὀστέων ξαινόμενος οὔθ᾽
prefect where with-scourges to (the)-bones torn neither
ἱκέτευσεν οὔτ᾽ ἐδάκρυσεν, ἀλλ᾽ ὡς ἐνῆν μάλιστα
did-he-supplicate nor wept but as was-possible most
τὴν φωνὴν ὀλοφυρτικῶς παρεγκλίνων πρὸς ἑκάστην
the voice lamentingly modulating at each
ἀπεκρίνατο πληγήν, αἰαῖ Ἱεροσολύμοις.᾽᾽
he-answered blow woe to-Jerusalem

8.10 ἕτερον δέ τι τούτου παραδοξότερον ὁ αὐτὸς ἱστορεῖ
another and something than-this more-marvelous the same records
συγγραφεὺς χρησμόν τινα φάσκων ἐν ἱεροῖς γράμμασιν
writer oracle some saying in sacred writings
ηὑρῆσθαι περιέχοντα ὡς κατὰ τὸν καιρὸν ἐκεῖνον ἀπὸ
to-have-been-found containing that at the time that from

τῆς χώρας τις αὐτῶν ἄρξει τῆς οἰκουμένης, ὃν αὐτὸς
the country someone their shall-rule the inhabited-world which he
μὲν ἐπὶ Οὐεσπασιανὸν πεπληρῶσθαι ἐξείληφεν·
indeed in-the-case-of Vespasian to-have-been-fulfilled has-understood
ἀλλ᾽ οὐχ ἁπάσης γε οὗτος ἢ μόνης ἦρξεν τῆς 8.11
but not over-all at-least this-one or alone ruled of-the(-world)
ὑπὸ Ῥωμαίους· δικαιότερον δ᾽ ἂν ἐπὶ τὸν Χριστὸν
under Romans more-justly and — to — Christ
ἀναχθείη, πρὸς ὃν εἴρητο ὑπὸ τοῦ πατρὸς “αἴτησαι
might-it-be-referred to whom it-was-said by the father ask
παρ᾽ ἐμοῦ, καὶ δώσω σοι ἔθνη τὴν κληρονομίαν σου,
from me and I-will-give you nations the inheritance your
καὶ τὴν κατάσχεσίν σου τὰ πέρατα τῆς γῆς.” οὗ δὴ
and the possession your the ends of-the earth of-whom indeed
κατ᾽ αὐτὸ δὴ ἐκεῖνο τοῦ καιροῦ εἰς πᾶσαν τὴν γῆν
at very indeed that of-the time into all the earth
ἐξῆλθεν ὁ φθόγγος τῶν ἱερῶν ἀποστόλων καὶ εἰς τὰ
went-out the sound of-the holy apostles and to the
πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν.
ends of-the inhabited-world the words their
Ἐπὶ τούτοις ἅπασιν ἄξιον μηδ᾽ αὐτὸν τὸν Ἰώσηπον, 9.1
besides these all (it-is)-worthy not-even himself — Josephus
τοσαῦτα τῇ μετὰ χεῖρας συμβεβλημένον ἱστορίᾳ, ὁπόθεν
so-much to-the in hand having-contributed history whence
τε καὶ ἀφ᾽ οἵου γένους ὡρμᾶτο ἀγνοεῖν. δηλοῖ δὲ πάλιν
both and from what-sort race he-came to-be-ignorant shows and again
αὐτὸς καὶ τοῦτο λέγων ὧδε “Ἰώσηπος Ματταθίου παῖς,
himself also this saying thus Josephus of-Matthias son
ἐξ Ἱεροσολύμων ἱερεὺς, αὐτός τε Ῥωμαίους πολεμήσας
from Jerusalem priest he-himself both Romans having-fought
τὰ πρῶτα καὶ τοῖς ὕστερον παρατυχὼν ἐξ ἀνάγκης.”
the first(-things) and in-the later having-been-present from necessity

9.2 μάλιστα δὲ τῶν κατ᾽ ἐκεῖνο καιροῦ Ἰουδαίων οὐ παρὰ
most and of-the at that time Jews not among
μόνοις τοῖς ὁμοεθνέσιν, ἀλλὰ καὶ παρὰ Ῥωμαίοις
alone the fellow-countrymen but also among Romans
γέγονεν ἀνὴρ ἐπιδοξότατος, ὡς αὐτὸν μὲν ἀναθέσει
became (a)-man most-renowned so-that him indeed by-dedication
ἀνδριάντος ἐπὶ τῆς Ῥωμαίων τιμηθῆναι πόλεως, τοὺς δὲ
of-(a)-statue in the of-Romans to-be-honored city the and
σπουδασθέντας αὐτῷ λόγους βιβλιοθήκης ἀξιωθῆναι.
studied by-him books of-(a)-library to-be-deemed-worthy

9.3 οὗτος δὴ πᾶσαν τὴν Ἰουδαϊκὴν ἀρχαιολογίαν ἐν ὅλοις
this-one indeed all the Jewish antiquity in whole
εἴκοσι καταβέβληται συγγράμμασι, τὴν δ᾽ ἱστορίαν τοῦ
twenty has-laid-down treatises the and history of-the
κατ᾽ αὐτὸν Ἰουδαϊκοῦ πολέμου ἐν ἑπτά, ἃ οὐ μόνον τῇ
in his(-time) Jewish War in seven which not only in-the
Ἑλλήνων, ἀλλὰ καὶ τῇ πατρίῳ φωνῇ παραδοῦναι αὐτὸς
of-Greeks but also in-the ancestral tongue to-have-handed-down himself
ἑαυτῷ μαρτυρεῖ, ἄξιός γε ὢν διὰ τὰ λοιπὰ πιστεύεσθαι.
to-himself bears-witness worthy at-least being because-of the rest to-be-believed

9.4 καὶ ἕτερα δὲ αὐτοῦ φέρεται σπουδῆς ἄξια δύο, τὰ
and others too his are-current of-study worthy two the(-books)
περὶ τῆς Ἰουδαίων ἀρχαιότητος, ἐν οἷς καὶ ἀντιρρήσεις
about the of-Jews antiquity in which also refutations
πρὸς Ἀπίωνα τὸν γραμματικὸν κατὰ Ἰουδαίων τηνικάδε
against Apion the grammarian against Jews at-that-time
συντάξαντα λόγον πεποίηται καὶ πρὸς ἄλλους, οἳ
having-composed (a)-treatise he-has-made and against others who
διαβάλλειν καὶ αὐτοὶ τὰ πάτρια τοῦ Ἰουδαίων ἔθνους
to-slander also themselves the ancestral(-ways) of-the of-Jews nation
ἐπειράθησαν.
attempted

τούτων ἐν τῷ προτέρῳ τὸν ἀριθμὸν τῆς λεγομένης 9.5
of-these in the former the number of-the called
παλαιᾶς τῶν ἐνδιαθήκων γραφῶν τίθησι, τίνα τὰ παρ᾽
old of-the canonical scriptures he-sets-down which the(-ones) among
Ἑβραίοις ἀναντίρρητα, ὡσὰν ἐξ ἀρχαίας παραδόσεως,
Hebrews undisputed as from ancient tradition
αὐτοῖς ῥήμασι διὰ τούτων διδάσκων·
in-very words through these teaching
“Οὐ μυριάδες οὖν βιβλίων εἰσὶ παρ᾽ ἡμῖν ἀσυμφώνων καὶ 10.1
not myriads then of-books are among us discordant and
μαχομένων, δύο δὲ μόνα πρὸς τοῖς εἴκοσι βιβλία, τοῦ
conflicting two and only besides the twenty books of-the
παντὸς ἔχοντα χρόνου τὴν ἀναγραφήν, τὰ δικαίως
whole containing time the record the(-ones) justly
θεῖα πεπιστευμένα.
divine believed
καὶ τούτων πέντε μέν ἐστι τὰ Μωυσέως, ἃ 10.2
and of-these five indeed are the(-books) of-Moses which
τούς τε νόμους περιέχει καὶ τὴν τῆς ἀνθρωπογονίας
the both laws contain and the of-the creation-of-man
παράδοσιν, μέχρι τῆς αὐτοῦ τελευτῆς. οὗτος ὁ χρόνος
tradition until the his death this the time
ἀπολείπει τρισχιλίων ὀλίγῳ ἐτῶν.
falls-short-of three-thousand by-little years
ἀπὸ δὲ τῆς Μωυσέως τελευτῆς μέχρι τῆς Ἀρταξέρξου 10.3
from and the of-Moses death until the(-reign) of-Artaxerxes
τοῦ μετὰ Ξέρξην Περσῶν βασιλέως οἱ μετὰ Μωυσῆν
of-the after Xerxes of-Persians king the after Moses
προφῆται τὰ κατ᾽ αὐτοὺς πραχθέντα συνέγραψαν ἐν
prophets the(-things) in their(-time) done wrote in

τρισὶ καὶ δέκα βιβλίοις. αἱ δὲ λοιπαὶ τέσσαρες ὕμνους εἰς
three and ten books the and remaining four hymns to
τὸν θεὸν καὶ τοῖς ἀνθρώποις ὑποθήκας τοῦ βίου περιέχουσιν.
— God and to-the men precepts of-the life contain

10.4 ἀπὸ δὲ Ἀρταξέρξου μέχρι τοῦ καθ' ἡμᾶς χρόνου γέγραπται
from and Artaxerxes until the in our time have-been-written
μὲν ἕκαστα, πίστεως δ' οὐχ ὁμοίας ἠξίωται
indeed each(-thing) of-credit but not like has-been-deemed-worthy
τοῖς πρὸ αὐτῶν, διὰ τὸ μὴ γενέσθαι τὴν τῶν
with-the(-books) before them because-of the not to-have-been the of-the
προφητῶν ἀκριβῆ διαδοχήν.
prophets exact succession

10.5 δῆλον δ' ἐστὶν ἔργῳ πῶς ἡμεῖς πρόσιμεν τοῖς ἰδίοις
plain and it-is in-deed how we approach the own
γράμμασι. τοσούτου γὰρ αἰῶνος ἤδη παρωχηκότος οὔτε
writings so-great for (an)-age already having-passed neither
προσθεῖναί τις οὔτε ἀφελεῖν ἀπ' αὐτῶν οὔτε μεταθεῖναι
to-add anyone nor to-take-away from them nor to-alter
τετόλμηκε, πᾶσι δὲ σύμφυτόν ἐστιν εὐθὺς ἐκ πρώτης
has-dared to-all and innate it-is straightway from (the)-first
γενέσεως Ἰουδαίοις τὸ νομίζειν αὐτὰ θεοῦ δόγματα,
birth for-Jews the to-consider them of-God decrees
καὶ τούτοις ἐπιμένειν, καὶ ὑπὲρ αὐτῶν, εἰ δέοι,
and in-these to-abide and for them if it-should-be-needful
θνήσκειν ἡδέως."
to-die gladly

10.6 καὶ ταῦτα δὲ τοῦ συγγραφέως χρησίμως ὧδε παρατεθείσθω.
and these-things too of-the writer usefully thus let-be-set-forth
πεπόνηται δὲ καὶ ἄλλο οὐκ ἀγεννὲς σπούδασμα τῷ ἀνδρὶ
has-been-labored and also another not ignoble study by-the man
περὶ αὐτοκράτορος λογισμοῦ, ὅ τινες Μακκαβαϊκὸν
about sovereign reason which some Maccabean

ἐπέγραψαν, τῷ τοὺς ἀγῶνας τῶν ἐν τοῖς οὕτω
entitled because-of the struggles of-the in the so
καλουμένοις Μακκαβαϊκοῖς συγγράμμασιν ὑπὲρ τῆς εἰς
called Maccabean writings for the toward
τὸ θεῖον εὐσεβείας ἀνδρισαμένων Ἑβραίων περιέχειν.
the divine piety having-played-the-man Hebrews to-contain
καὶ πρὸς τῷ τέλει δὲ τῆς εἰκοστῆς ἀρχαιολογίας 10.7
and at the end and of-the twentieth Antiquities
ἐπισημαίνεται ὁ αὐτὸς, ὡσὰν προῃρημένος ἐν τέτταρσι
notes the same as having-purposed in four
συγγράψαι βιβλίοις κατὰ τὰς πατρίους δόξας τῶν
to-write books according-to the ancestral opinions of-the
Ἰουδαίων περὶ θεοῦ καὶ τῆς οὐσίας αὐτοῦ, καὶ περὶ τῶν
Jews about God and the being his and about the
νόμων, διὰ τί κατ᾽ αὐτοὺς τὰ μὲν ἔξεστι
laws for what according-to them the(-things) indeed it-is-permitted
πράττειν, τὰ δὲ κεκώλυται. καὶ ἄλλα δὲ αὐτῷ
to-do the(-things) and are-forbidden and other(-things) too by-him
σπουδασθῆναι ὁ αὐτὸς ἐν τοῖς ἰδίοις αὐτοῦ μνημονεύει λόγοις.
to-have-been-studied the same in the own his mentions works
πρὸς τούτοις εὔλογον καταλέξαι καὶ ἃς ἐπ᾽ αὐτοῦ τῆς 10.8
besides these (it-is)-reasonable to-list also which at very of-the
ἀρχαιολογίας τοῦ τέλους φωνὰς παρατέθειται, εἰς πίστωσιν
Antiquities the end words he-has-set-down for confirmation
τῆς τῶν ἐξ αὐτοῦ παραληφθέντων ἡμῖν μαρτυρίας.
of-the of-the from him received by-us testimony
διαβάλλων δῆτα Ἰοῦστον Τιβεριέα, ὁμοίως αὐτῷ τὰ
accusing indeed Justus of-Tiberias likewise to-him the(-things)
κατὰ τοὺς αὐτοὺς ἱστορῆσαι χρόνους πεπειραμένον, ὡς
in the same to-record times having-attempted as
μὴ τἀληθῆ συγγεγραφότα πολλάς τε ἄλλας εὐθύνας
not the-truth having-written many and other censures

ἐπαγαγὼν τῷ ἀνδρὶ, καὶ ταῦτα αὐτοῖς ῥήμασιν ἐπιλέγει
having-brought-against the man also these-things in-very words he-adds
"οὐ μὴν ἐγώ σοι τὸν αὐτὸν τρόπον περὶ τῆς ἐμαυτοῦ
not indeed I to-you the same manner about the of-myself
γραφῆς ἔδεισα, ἀλλ' αὐτοῖς ἐπέδωκα τοῖς αὐτοκράτορσι
writing feared but to-very I-gave the emperors
τὰ βιβλία, μόνον οὐχὶ τῶν ἔργων ἤδη βλεπομένων.
the books only not of-the deeds already being-seen
10.9 συνῄδειν γὰρ ἐμαυτῷ τετηρηκότι τὴν τῆς ἀληθείας
I-was-conscious for in-myself having-kept the of-the truth
παράδοσιν, ἐφ' ᾗ μαρτυρίας τεύξεσθαι προσδοκήσας οὐ
tradition for which testimony to-obtain having-expected not
διήμαρτον.
I-failed
10.10 καὶ ἄλλοις δὲ πολλοῖς ἐπέδωκα τὴν ἱστορίαν, ὧν ἔνιοι
and to-others too many I-gave the history of-whom some
καὶ παρατετυχήκεσαν τῷ πολέμῳ, καθάπερ βασιλεὺς
also had-been-present at-the war as king
Ἀγρίππας καί τινες αὐτοῦ τῶν συγγενῶν.
Agrippa and some his of-the relatives
10.11 ὁ μὲν γὰρ αὐτοκράτωρ Τίτος οὕτως ἐκ μόνων αὐτῶν
the indeed for emperor Titus thus from alone them
ἐβουλήθη τὴν γνῶσιν τοῖς ἀνθρώποις παραδοῦναι τῶν
wished the knowledge to-the men to-hand-down of-the
πράξεων, ὥστε χαράξας τῇ αὐτοῦ χειρὶ τὰ βιβλία
deeds that having-signed with-the his hand the books
δημοσιεύεσθαι προσέταξεν, ὁ δὲ βασιλεὺς Ἀγρίππας
to-be-published he-commanded the and king Agrippa
ἐξήκοντα δύο ἔγραψεν ἐπιστολὰς, τῇ τῆς ἀληθείας
sixty two wrote letters to-the of-the truth
παραδόσει μαρτυρῶν," ἀφ' ὧν καὶ δύο παρατίθησιν. ἀλλὰ
tradition bearing-witness of which also two he-sets-forth but

τὰ μὲν κατὰ τοῦτον ταύτῃ πη δεδηλώσθω,
the(-things) indeed concerning this-one in-this-way somehow let-be-shown
ἴωμεν δ' ἐπὶ τὰ ἑξῆς.
let-us-go and to the next(-things)

XV · SYMEON, CLEMENT, AND DOMITIAN

After James' martyrdom and the fall of Jerusalem, Symeon son of Clopas, a cousin of the Lord, becomes bishop of Jerusalem. Vespasian seeks out David's descendants. Titus and then Domitian reign; Clement, Paul's fellow worker, becomes bishop of Rome, and his letter to the Corinthians is widely read. Domitian renews persecution, exiles John to Patmos and Flavia Domitilla to Pontia, and summons Jude's grandsons, but releases them when he sees their calloused farmer's hands and hears that Christ's kingdom is heavenly. Under Nerva John returns to Ephesus.

Μετὰ τὴν Ἰακώβου μαρτυρίαν καὶ τὴν αὐτίκα γενομένην 11.1
after the of-James martyrdom and the immediately having-happened
ἅλωσιν τῆς Ἱερουσαλὴμ λόγος κατέχει τῶν ἀποστόλων
capture — of-Jerusalem (an)-account holds of-the apostles
καὶ τῶν τοῦ κυρίου μαθητῶν τοὺς εἰσέτι τῷ βίῳ
and of-the of-the Lord disciples the(-ones) still in-the life
λειπομένους ἐπὶ ταὐτὸ πανταχόθεν συνελθεῖν,
remaining to the-same(-place) from-everywhere to-have-come-together
ἅμα τοῖς πρὸς γένους κατὰ σάρκα τοῦ κυρίου
together-with the(-ones) by family according-to flesh of-the Lord
(πλείους γὰρ καὶ τούτων περιῆσαν εἰσέτι τότε τῷ βίῳ)
more for also of-these survived still then in-the life
βουλήν τε ὁμοῦ τοὺς πάντας περὶ τοῦ τίνα χρὴ τῆς
council and together the all about the whom one-must of-the
Ἰακώβου διαδοχῆς ἐπικρῖναι ἄξιον ποιήσασθαι, καὶ δὴ
of-James succession to-judge worthy to-have-held and indeed

ἀπὸ μιᾶς γνώμης τοὺς πάντας Συμεῶνα τὸν τοῦ Κλωπᾶ,
from one mind the all Symeon the(-son) — of-Clopas
οὗ καὶ ἡ τοῦ εὐαγγελίου μνημονεύει γραφὴ, τοῦ τῆς
whom also the of-the gospel mentions scripture of-the of-the
αὐτόθι παροικίας θρόνου ἄξιον εἶναι δοκιμάσαι, ἀνεψιόν
there parish throne worthy to-be to-have-approved cousin
γε, ὥς φασι, γεγονότα τοῦ σωτῆρος. τὸν γὰρ οὖν
at-least as they-say having-been of-the savior — for then
Κλωπᾶν ἀδελφὸν τοῦ Ἰωσὴφ ὑπάρχειν Ἡγήσιππος ἱστορεῖ.
Clopas brother — of-Joseph to-be Hegesippus records

12.1 Καὶ ἐπὶ τούτοις Οὐεσπασιανὸν μετὰ τὴν τῶν Ἱεροσολύμων
and besides these Vespasian after the — of-Jerusalem
ἅλωσιν πάντας τοὺς ἀπὸ γένους Δαβὶδ, ὡς ἂν μὴ
capture all the(-ones) of family of-David so-that — not
περιλειφθείη τις παρὰ Ἰουδαίοις τῶν ἀπὸ τῆς βασιλικῆς
might-be-left anyone among Jews of-the(-ones) of the royal
φυλῆς, ἀναζητεῖσθαι προστάξαι, μέγιστόν τε Ἰουδαίοις
tribe to-be-sought-out to-have-commanded greatest and for-Jews
αὖθις ἐκ ταύτης διωγμὸν ἐπαρτηθῆναι τῆς αἰτίας.
again from this persecution to-have-been-hung-over the cause

13.1 Ἐπὶ δέκα δὲ τὸν Οὐεσπασιανὸν ἔτεσι βασιλεύσαντα
for ten and — Vespasian years having-reigned
αὐτοκράτωρ Τίτος ὁ παῖς διαδέχεται, οὗ κατὰ δεύτερον
(the)-emperor Titus the son succeeds whose in second
ἔτος τῆς βασιλείας Λίνος ἐπίσκοπος τῆς Ῥωμαίων ἐκκλησίας
year of-the reign Linus bishop of-the of-Romans church
δυοκαίδεκα τὴν λειτουργίαν ἐνιαυτοῖς κατασχὼν Ἀνεγκλήτῳ
twelve the ministry years having-held to-Anencletus
ταύτην παραδίδωσι. Τίτου δὲ Δομετιανὸς ἀδελφὸς
it hands-over Titus and Domitian (his)-brother
διαδέχεται, δύο ἔτεσι καὶ μησὶ τοῖς ἴσοις βασιλεύσαντα.
succeeds two years and months the equal having-reigned

Τετάρτῳ μὲν οὖν ἔτει Δομετιανοῦ τῆς κατ᾽ Ἀλεξάνδρειαν 14.1
in-(the)-fourth indeed then year of-Domitian of-the at Alexandria
παροικίας ὁ πρῶτος Ἀννιανὸς, δύο πρὸς εἴκοσιν ἀναπλήσας
parish the first Annianus two on twenty having-completed
ἔτη, τελευτᾷ, διαδέχεται δ᾽ αὐτὸν δεύτερος Ἀβίλιος.
years dies succeeds and him second Avilius
Δωδεκάτῳ δὲ ἔτει τῆς ἡγεμονίας τῆς Ῥωμαίων ἐκκλησίας 15.1
in-(the)-twelfth and year of-the government of-the of-Romans church
Ἀνέγκλητον ἔτεσιν ἐπισκοπεύσαντα δεκαδύο διαδέχεται
Anencletus years having-been-bishop twelve succeeds
Κλήμης. ὃν συνεργὸν ἑαυτοῦ γενέσθαι Φιλιππησίοις
Clement whom fellow-worker of-himself to-have-been to-Philippians
ἐπιστέλλων ὁ ἀπόστολος διδάσκει λέγων "μετὰ καὶ
writing the apostle teaches saying with also
Κλήμεντος καὶ τῶν λοιπῶν συνεργῶν μου, ὧν τὰ
Clement and the rest fellow-workers my whose the
ὀνόματα ἐν βίβλῳ ζωῆς."
names (are)-in (the)-book of-life
Τούτου δὴ οὖν τοῦ Κλήμεντος ὁμολογουμένη μία 16.1
of-this indeed then — Clement acknowledged one
ἐπιστολὴ φέρεται, μεγάλη τε καὶ θαυμασία, ἣν ὡς ἀπὸ
letter is-current great both and wonderful which as from
τῆς Ῥωμαίων ἐκκλησίας τῇ Κορινθίων διετυπώσατο,
the of-Romans church to-the of-Corinthians he-composed
στάσεως τηνικάδε κατὰ τὴν Κόρινθον γενομένης. ταύτην
(a)-sedition at-that-time in — Corinth having-arisen this
δὲ καὶ ἐν πλείσταις ἐκκλησίαις ἐπὶ τοῦ κοινοῦ
and also in very-many churches in the common(-assembly)
δεδημοσιευμένην πάλαι τε καὶ καθ᾽ ἡμᾶς αὐτοὺς ἔγνωμεν.
published of-old both and in our own(-time) we-have-known

καὶ ὅτι γε κατὰ τὸν δηλούμενον τὰ τῆς Κορινθίων
and that at-least in the shown(-time) the(-affairs) of-the of-Corinthians
κεκίνητο στάσεως ἀξιόχρεως μάρτυς ὁ Ἡγήσιππος.
had-been-stirred sedition trustworthy witness — Hegesippus

17.1 Πολλήν γε μὴν εἰς πολλοὺς ἐπιδειξάμενος ὁ Δομετιανὸς
much at-least indeed toward many having-displayed — Domitian
ὠμότητα, οὐκ ὀλίγον τε τῶν ἐπὶ Ῥώμης εὐπατριδῶν τε
cruelty not small and of-the in Rome patricians both
καὶ ἐπισήμων ἀνδρῶν πλῆθος οὐ μετ᾽ εὐλόγου κρίσεως
and notable men (a)-multitude not with reasonable judgment
κτείνας, μυρίους τε ἄλλους ἐπιφανεῖς ἄνδρας ταῖς ὑπὲρ
having-killed countless and other illustrious men with-the beyond
τὴν ἐνορίαν ζημιώσας φυγαῖς καὶ ταῖς τῶν οὐσιῶν
the borders having-punished exiles and with-the of-the properties
ἀποβολαῖς ἀναιτίως, τελευτῶν τῆς Νέρωνος θεοεχθρίας τε
confiscations without-cause ending of-the of-Nero hatred-of-God both
καὶ θεομαχίας διάδοχον ἑαυτὸν κατεστήσατο. δεύτερος
and fighting-against-God successor himself made (the)-second
δῆτα τὸν καθ᾽ ἡμῶν ἀνεκίνει διωγμὸν, καίπερ τοῦ πατρὸς
indeed the against us he-stirred-up persecution although the father
αὐτῷ Οὐεσπασιανοῦ μηδὲν καθ᾽ ἡμῶν ἄτοπον ἐπινοήσαντος.
his Vespasian nothing against us improper having-devised

18.1 Ἐν τούτῳ κατέχει λόγος τὸν ἀπόστολον ἅμα καὶ
in this holds (an)-account the apostle at-once and
εὐαγγελιστὴν Ἰωάννην ἔτι τῷ βίῳ ἐνδιατρίβοντα, τῆς
evangelist John still in-the life remaining for-the
εἰς τὸν θεῖον λόγον ἕνεκεν μαρτυρίας, Πάτμον οἰκεῖν
in the divine word for-the-sake testimony Patmos to-inhabit
καταδικασθῆναι τὴν νῆσον.
to-have-been-condemned the island

γράφων γέ τοι ὁ Εἰρηναῖος περὶ τῆς ψήφου τῆς 18.2
writing at-least surely — Irenaeus about the number of-the
κατὰ τὸν ἀντίχριστον προσηγορίας φερομένης ἐν τῇ
according-to the antichrist appellation current in the
Ἰωάννου λεγομένῃ Ἀποκαλύψει αὐταῖς συλλαβαῖς ἐν
of-John called Revelation in-very syllables in
πέμπτῳ τῶν πρὸς τὰς αἱρέσεις ταῦτα περὶ τοῦ
(the)-fifth of-the(-books) against the heresies these-things about —
Ἰωάννου φησίν “εἰ δὲ ἔδει ἀναφανδὸν ἐν τῷ
John says if and it-were-needful openly in the
νῦν καιρῷ κηρύττεσθαι τοὔνομα αὐτοῦ, δι’ ἐκείνου ἂν
present time to-be-proclaimed the-name his through that(-one) —
ἐρρέθη τοῦ καὶ τὴν ἀποκάλυψιν ἑωρακότος.
it-would-have-been-said the(-one) also the revelation having-seen
οὐδὲ γὰρ πρὸ πολλοῦ χρόνου ἑωράθη, ἀλλὰ σχεδὸν ἐπὶ 18.3
nor for before long time it-was-seen but nearly in
τῆς ἡμετέρας γενεᾶς, πρὸς τῷ τέλει τῆς Δομετιανοῦ
the our generation toward the end of-the of-Domitian
ἀρχῆς.”
rule
εἰς τοσοῦτον δὲ ἄρα κατὰ τοὺς δηλουμένους ἡ τῆς 18.4
to such-a-point and after-all in the shown(-times) the of-the
ἡμετέρας πίστεως διέλαμπε διδασκαλία, ὡς καὶ τοὺς
our faith shone teaching that even the
ἄποθεν τοῦ καθ’ ἡμᾶς λόγου συγγραφεῖς μὴ ἀποκνῆσαι
remote from-the among us doctrine writers not to-have-shrunk
ταῖς αὐτῶν ἱστορίαις τόν τε διωγμὸν καὶ τὰ ἐν αὐτῷ
in-the their histories the both persecution and the in it
μαρτύρια παραδοῦναι, οἵ γε καὶ τὸν καιρὸν ἐπ’ ἀκριβὲς
martyrdoms to-hand-down they at-least also the time to exactness
ἐπεσημήναντο, ἐν ἔτει πεντεκαιδεκάτῳ Δομετιανοῦ μετὰ
noted in (the)-year fifteenth of-Domitian with

πλείστων ἑτέρων καὶ Φλαουίαν Δομέτιλλαν ἱστορήσαντες,
very-many others also Flavia Domitilla having-recorded
ἐξ ἀδελφῆς γεγοννῖαν Φλαουίου Κλήμεντος ἑνὸς τῶν
from (a)-sister born of-Flavius Clement one of-the
τηνικάδε ἐπὶ Ῥώμης ὑπάτων, τῆς εἰς Χριστὸν μαρτυρίας
then in Rome consuls for-the in Christ testimony
ἕνεκεν εἰς νῆσον Ποντίαν κατὰ τιμωρίαν δεδόσθαι.
for-the-sake to (the)-island Pontia in punishment to-have-been-given

19.1 Τοῦ δ' αὐτοῦ Δομετιανοῦ τοὺς ἀπὸ γένους Δαβὶδ
of-the and same Domitian the(-ones) of family of-David
ἀναιρεῖσθαι προστάξαντος παλαιὸς κατέχει λόγος τῶν
to-be-slain having-commanded (an)-old holds account of-the
αἱρετικῶν τινας κατηγορῆσαι τῶν ἀπογόνων Ἰούδα,
heretics some to-have-accused of-the descendants of-Jude
(τοῦτον δὲ εἶναι ἀδελφὸν κατὰ σάρκα τοῦ σωτῆρος),
this-one and to-be brother according-to flesh of-the savior
ὡς ἀπὸ γένους τυγχανόντων Δαβὶδ, καὶ ὡς αὐτοῦ
as of family being of-David and as his
συγγένειαν τοῦ Χριστοῦ φερόντων. ταῦτα δὲ δηλοῖ
kinship — of-Christ bearing these-things and shows
κατὰ λέξιν ὧδέ πως λέγων ὁ Ἡγήσιππος·
according-to (the)-letter thus somehow saying — Hegesippus

20.1 "Ἔτι δὲ περιῆσαν οἱ ἀπὸ γένους τοῦ κυρίου υἱωνοὶ
still and survived the of family of-the Lord grandsons
Ἰούδα, τοῦ κατὰ σάρκα λεγομένου αὐτοῦ ἀδελφοῦ, οὓς
of-Jude the according-to flesh called his brother whom
ἐδηλατόρευσαν ὡς ἐκ γένους ὄντας Δαβίδ. τούτους δ'
they-informed-against as of family being of-David these and
ὁ Ἰουόκατος ἤγαγε πρὸς Δομετιανὸν Καίσαρα· ἐφοβεῖτο
the evocatus brought to Domitian Caesar he-feared
γὰρ τὴν παρουσίαν τοῦ Χριστοῦ ὡς καὶ Ἡρώδης.
for the coming — of-Christ as also Herod

καὶ ἐπηρώτησεν αὐτοὺς εἰ ἐκ Δαβίδ εἰσι, καὶ ὡμολόγησαν. 20.2
and he-asked them if of David they-are and they-confessed(-it)
τότε ἐπηρώτησεν αὐτοὺς πόσας κτήσεις ἔχουσιν, ἢ
then he-asked them how-many possessions they-have or
πόσων χρημάτων κυριεύουσιν. οἱ δὲ εἶπαν ἀμφότεροι
how-much money they-own they and said both
ἐννακισχίλια δηνάρια ὑπάρχειν αὐτοῖς μόνα, ἑκάστῳ αὐτῶν
nine-thousand denarii to-be for-them only to-each of-them
ἀνήκοντος τοῦ ἡμίσεος. καὶ ταῦτα οὐκ ἐν ἀργυρίοις
belonging the half and these not in silver
ἔφασκον ἔχειν, ἀλλ᾽ ἐν διατιμήσει γῆς πλέθρων τριάκοντα
they-said to-have but in valuation of-land of-plethra thirty
ἐννέα μόνων, ἐξ ὧν καὶ τοὺς φόρους ἀναφέρειν καὶ
nine only from which also the taxes to-pay and
αὐτοὺς αὐτουργοῦντας διατρέφεσθαι.
themselves working-with-own-hands to-be-supported
εἶτα δὲ καὶ τὰς χεῖρας τὰς ἑαυτῶν ἐπιδεικνύναι, 20.3
then and also the hands the of-themselves to-show
μαρτύριον τῆς αὐτουργίας τὴν τοῦ σώματος σκληρίαν
(as)-testimony of-the self-labor the of-the body hardness
καὶ τοὺς ἀπὸ τῆς συνεχοῦς ἐργασίας ἐναποτυπωθέντας
and the from the continual work imprinted
ἐπὶ τῶν ἰδίων χειρῶν τύλους παριστάντας.
on the own hands calluses presenting
ἐρωτηθέντας δὲ περὶ τοῦ Χριστοῦ καὶ τῆς βασιλείας αὐτοῦ, 20.4
having-been-asked and about — Christ and the kingdom his
ὁποία τις εἴη καὶ ποῖ καὶ πότε φανησομένη, λόγον
of-what-sort some it-might-be and where and when about-to-appear (an)-account
δοῦναι ὡς οὐ κοσμικὴ μὲν οὐδ᾽ ἐπίγειος, ἐπουράνιος δὲ καὶ
to-have-given that not worldly indeed nor earthly heavenly but and
ἀγγελικὴ τυγχάνει, ἐπὶ συντελείᾳ τοῦ αἰῶνος γενησομένη,
angelic it-is at (the)-consummation of-the age about-to-come

ὁπηνίκα ἐλθὼν ἐν δόξῃ κρινεῖ ζῶντας καὶ νεκρούς,
when having-come in glory he-will-judge living and dead
καὶ ἀποδώσει ἑκάστῳ κατὰ τὰ ἐπιτηδεύματα αὐτοῦ.
and will-render to-each according-to the pursuits his
20.5 ἐφ᾽ οἷς μηδὲν αὐτῶν κατεγνωκότα τὸν Δομετιανὸν, ἀλλὰ
upon which nothing them having-condemned — Domitian but
καὶ ὡς εὐτελῶν καταφρονήσαντα, ἐλευθέρους μὲν αὐτοὺς
even as worthless having-despised free indeed them
ἀνεῖναι, καταπαῦσαι δὲ διὰ προστάγματος τὸν κατὰ
to-have-released to-have-stopped and through command the against
τῆς ἐκκλησίας διωγμόν.
the church persecution
20.6 τοὺς δὲ ἀπολυθέντας ἡγήσασθαι τῶν ἐκκλησιῶν, ὡσὰν δὴ
the and having-been-released to-have-led the churches as indeed
μάρτυρας ὁμοῦ καὶ ἀπὸ γένους ὄντας τοῦ κυρίου, γενομένης
witnesses together and of family being of-the Lord having-been
τε εἰρήνης μέχρι Τραϊανοῦ παραμεῖναι αὐτοὺς τῷ βίῳ."
and peace until Trajan to-have-remained them in-the life
20.7 ταῦτα μὲν ὁ Ἡγήσιππος. οὐ μὴν ἀλλὰ καὶ ὁ Τερτυλλιανὸς
these-things indeed — Hegesippus not indeed but also — Tertullian
τοῦ Δομετιανοῦ τοιαύτην πεποίηται μνήμην· "πεπειράκει
— of-Domitian such has-made mention had-attempted
ποτὲ καὶ Δομετιανὸς ταὐτὸ ποιεῖν ἐκείνῳ, μέρος ὢν τῆς
once also Domitian the-same to-do as-that(-one) part being of-the
Νέρωνος ὠμότητος. ἀλλ᾽ οἶμαι ἅτε ἔχων τι συνέσεως
of-Nero cruelty but I-think inasmuch-as having some of-understanding
τάχιστα ἐπαύσατο, ἀνακαλεσάμενος καὶ οὓς ἐξεληλάκει."
very-quickly he-stopped having-recalled also whom he-had-banished
20.8 μετὰ δὲ τὸν Δομετιανὸν πεντεκαίδεκα ἔτεσιν ἐπικρατήσαντα
after and — Domitian fifteen years having-ruled
Νέρουα τὴν ἀρχὴν διαδεξαμένου καθαιρεθῆναι μὲν τὰς
Nerva the rule having-succeeded-to to-be-annulled indeed the

Δομετιανοῦ τιμὰς, ἐπανελθεῖν δὲ ἐπὶ τὰ οἰκεῖα μετὰ τοῦ
of-Domitian honors to-return and to the own(-homes) with the
καὶ τὰς οὐσίας ἀπολαβεῖν τοὺς ἀδίκως ἐξεληλαμένους, ἡ
also the properties to-recover the(-ones) unjustly banished the
Ῥωμαίων σύγκλητος βουλὴ ψηφίζεται· ἱστοροῦσιν οἱ
of-Romans senate council votes record the(-ones)
γραφῇ τὰ κατὰ τοὺς χρόνους παραδόντες.
to-writing the(-things) of the times having-handed-down
τότε δὴ οὖν καὶ τὸν ἀπόστολον Ἰωάννην ἀπὸ τῆς 20.9
then indeed then also the apostle John from the
κατὰ τὴν νῆσον φυγῆς τὴν ἐπὶ τῆς Ἐφέσου διατριβὴν
on the island exile the in — Ephesus abode
ἀπειληφέναι ὁ τῶν παρ᾽ ἡμῖν ἀρχαίων παραδίδωσι λόγος.
to-have-resumed the of-the among us ancient(-men) hands-down account
Μικρῷ δὲ πλέον ἐνιαυτοῦ βασιλεύσαντα Νέρουαν διαδέχεται 21.1
by-a-little and more than-a-year having-reigned Nerva succeeds
Τραϊανός. οὗ δὴ πρῶτον ἔτος ἦν, ἐν ᾧ τῆς κατ᾽
Trajan of-whom indeed (the)-first year it-was in which of-the at
Ἀλεξάνδρειαν παροικίας Ἀβίλιον δέκα πρὸς τρισὶν ἔτεσιν
Alexandria parish Avilius ten on three years
ἡγησάμενον διαδέχεται Κέρδων. τρίτος οὗτος τῶν
having-led succeeds Cerdo third this-one of-the(-ones)
αὐτόθι μετὰ τὸν πρῶτον Ἀννιανὸν προέστη. ἐν τούτῳ δὲ
there after the first Annianus presided in this and
Ῥωμαίων εἰσέτι Κλήμης ἡγεῖτο, τρίτον καὶ αὐτὸς ἐπέχων
of-Romans still Clement led (the)-third also himself holding
τῶν τῇδε μετὰ Παῦλόν τε καὶ Πέτρον ἐπισκοπευσάντων
of-the(-ones) there after Paul both and Peter having-been-bishops
βαθμόν. Λίνος δὲ ὁ πρῶτος ἦν, καὶ μετ᾽ αὐτὸν Ἀνέγκλητος.
step Linus and the first was and after him Anencletus

22.1 Ἀλλὰ καὶ τῶν ἐπ᾽ Ἀντιοχείας Εὐοδίου πρώτου
but also of-the(-ones) at Antioch Euodius first
καταστάντος δεύτερος ἐν τοῖς δηλουμένοις Ἰγνάτιος
having-been-appointed second in the shown(-times) Ignatius
ἐγνωρίζετο. Συμεὼν ὁμοίως δεύτερος μετὰ τὸν τοῦ
was-known Symeon likewise second after the of-the
σωτῆρος ἡμῶν ἀδελφὸν τῆς ἐν Ἱεροσολύμοις ἐκκλησίας
savior our brother of-the in Jerusalem church
κατὰ τούτους τὴν λειτουργίαν εἶχεν.
in these(-times) the ministry held

XVI · JOHN AND THE ROBBER, AND THE GOSPELS

John still governs the churches of Asia. Clement tells how John entrusted a youth to a bishop; the young man, neglected after his baptism, became the leader of a robber band. John, returning, demanded him back, rode into the robbers' mountain, pursued the fleeing youth, and won him back to the church with tears. Eusebius then explains why John wrote last: the other evangelists recorded the ministry after the Baptist's imprisonment, so John supplied what came before. He reviews the origins of the other gospels and the disputed letters.

23.1 Ἐπὶ τούτοις κατὰ τὴν Ἀσίαν ἔτι τῷ βίῳ περιλειπόμενος
besides these in — Asia still in-the life surviving
αὐτὸς ἐκεῖνος, ὃν ἠγάπα ὁ Ἰησοῦς, ἀπόστολος ὁμοῦ
himself that(-one) whom loved — Jesus apostle together
καὶ εὐαγγελιστὴς Ἰωάννης τὰς αὐτόθι διεῖπεν ἐκκλησίας,
and evangelist John the there governed churches
ἀπὸ τῆς κατὰ τὴν νῆσον μετὰ τὴν Δομετιανοῦ τελευτὴν
from the on the island after the of-Domitian death
ἐπανελθὼν φυγῆς.
having-returned exile

ὅτι δὲ εἰς τούτους ἔτι τῷ βίῳ περιῆν ἀπόχρη διὰ δύο 23.2
that and to these(-times) still in-the life he-survived it-suffices through two
πιστώσασθαι τὸν λόγον μαρτύρων. πιστοὶ δ' ἂν εἶεν
to-confirm the account witnesses trustworthy and — would-be
οὗτοι, τῆς ἐκκλησιαστικῆς πρεσβεύσαντες ὀρθοδοξίας, εἰ
these of-the ecclesiastical having-championed orthodoxy if
δὴ τοιοῦτοι Εἰρηναῖος καὶ Κλήμης ὁ Ἀλεξανδρεύς.
indeed such(-are) Irenaeus and Clement the Alexandrian
ὧν ὁ μὲν πρότερος ἐν δευτέρῳ τῶν πρὸς 23.3
of-whom the indeed former in (the)-second of-the(-books) against
τὰς αἱρέσεις ὧδέ πως γράφει κατὰ λέξιν "καὶ
the heresies thus somehow writes according-to (the)-letter and
πάντες δὲ οἱ πρεσβύτεροι μαρτυροῦσιν, οἱ κατὰ τὴν
all too the elders bear-witness the(-ones) in —
Ἀσίαν Ἰωάννῃ τῷ τοῦ κυρίου μαθητῇ συμβεβληκότες,
Asia with-John the of-the Lord disciple having-associated
παραδεδωκέναι τὸν Ἰωάννην. παρέμεινε γὰρ αὐτοῖς μέχρι
to-have-handed-down(-it) — John he-remained for with-them until
τῶν Τραϊανοῦ χρόνων."
the of-Trajan times
καὶ ἐν τρίτῳ δὲ τῆς αὐτῆς ὑποθέσεως ταὐτὸ τοῦτο δηλοῖ 23.4
and in (the)-third and of-the same work the-same this he-shows
διὰ τούτων "ἀλλὰ καὶ ἡ ἐν Ἐφέσῳ ἐκκλησία ὑπὸ
through these(-words) but also the in Ephesus church by
Παύλου μὲν τεθεμελιωμένη, Ἰωάννου δὲ παραμείναντος
Paul indeed founded John and having-remained
αὐτοῖς μέχρι τῶν Τραϊανοῦ χρόνων, μάρτυς ἀληθής ἐστι
with-them until the of-Trajan times witness true is
τῆς τῶν ἀποστόλων παραδόσεως."
of-the of-the apostles tradition

23.5 ὁ δὲ Κλήμης ὁμοῦ καὶ τὸν χρόνον ἐπισημηνάμενος καὶ
— *and Clement together also the time having-indicated also*
ἱστορίαν ἀναγκαιοτάτην οἷς τὰ καλὰ καὶ ἐπωφελῆ
(a)-story most-necessary for-whom the beautiful and profitable(-things)
φίλον ἀκούειν προστίθησιν ἐν ᾧ "τίς ὁ σωζόμενος
(are)-dear to-hear adds in which Who the being-saved
πλούσιος" ἐπέγραψεν αὐτοῦ συγγράμματι. λαβὼν δὲ
Rich(-Man) he-entitled his treatise taking and
ἀνάγνωθι ὧδέ πως ἔχουσαν καὶ αὐτοῦ τὴν γραφήν
read thus somehow having also his the writing
"ἄκουσον μῦθον οὐ μῦθον, ἀλλὰ ὄντα λόγον, περὶ Ἰωάννου
hear (a)-tale not (a)-tale but being (an)-account about John
τοῦ ἀποστόλου παραδεδομένον καὶ μνήμῃ πεφυλαγμένον.
the apostle handed-down and in-memory preserved

23.6 ἐπειδὴ γὰρ τοῦ τυράννου τελευτήσαντος ἀπὸ τῆς
when for the tyrant having-died from —
Πάτμου τῆς νήσου μετῆλθεν ἐπὶ τὴν Ἔφεσον, ἀπῄει
Patmos the island he-moved to — Ephesus he-went-away
παρακαλούμενος καὶ ἐπὶ τὰ πλησιόχωρα τῶν ἐθνῶν, ὅπου
being-summoned also to the neighboring(-regions) of-the nations where
μὲν ἐπισκόπους καταστήσων, ὅπου δὲ ὅλας ἐκκλησίας
indeed bishops to-appoint where and whole churches
ἁρμόσων, ὅπου δὲ κλήρῳ ἕνα γέ τινα κληρώσων
to-set-in-order where and to-(the)-clergy one at-least someone to-enroll
τῶν ὑπὸ τοῦ πνεύματος σημαινομένων.
of-the(-ones) by the spirit being-indicated

23.7 ἐλθὼν οὖν καὶ ἐπί τινα τῶν οὐ μακρὰν πόλεων, ἧς καὶ
having-come then also to one of-the not far cities of-which also
τοὔνομα λέγουσιν ἔνιοι, καὶ τἆλλα ἀναπαύσας τοὺς ἀδελφοὺς,
the-name say some and the-rest having-refreshed the brothers
ἐπὶ πᾶσι τῷ καθεστῶτι προσβλέψας ἐπισκόπῳ, νεανίσκον
after all(-things) to-the appointed having-looked bishop (a)-youth

ἱκανὸν τῷ σώματι καὶ τῇ ὄψει ἀστεῖον καὶ θερμὸν
powerful in-the body and in-the appearance handsome and ardent
τὴν ψυχὴν ἰδὼν, "τοῦτον" ἔφη σοὶ παρακατατίθεμαι
in-the soul having-seen this-one he-said to-you I-entrust
μετὰ πάσης σπουδῆς, ἐπὶ τῆς ἐκκλησίας καὶ τοῦ Χριστοῦ
with all zeal before the church and — Christ
μάρτυρος." τοῦ δὲ δεχομένου καὶ πάνθ' ὑπισχνουμένου
witness he and receiving(-him) and all-things promising
καὶ πάλιν τὰ αὐτὰ διελέγετο καὶ διεμαρτύρετο.
and again the same(-things) he-discoursed and solemnly-charged
εἶτα ὁ μὲν ἀπῆρεν ἐπὶ τὴν Ἔφεσον, ὁ δὲ πρεσβύτερος 23.8
then he indeed departed to — Ephesus the and elder
ἀναλαβὼν οἴκαδε τὸν παραδοθέντα νεανίσκον ἔτρεφε,
having-taken-up home the entrusted youth reared(-him)
συνεῖχεν, ἔθαλπε, τὸ τελευταῖον ἐφώτισε. καὶ μετὰ
kept(-him) cherished(-him) the last baptized(-him) and after
τοῦτο "ὑφῆκε τῆς πλείονος ἐπιμελείας καὶ παραφυλακῆς,
this relaxed from-the greater care and guardianship
ὡς τὸ τέλειον αὐτῷ φυλακτήριον ἐπιστήσας τὴν σφραγῖδα
as the perfect over-him safeguard having-set the seal
τοῦ κυρίου.
of-the Lord
τῷ δὲ ἀνέσεως πρὸ ὥρας λαβομένῳ προσφθείρονταί τινες 23.9
to-him and of-relaxation before (the)-hour having-laid-hold attach-themselves-to-ruin some
ἥλικες ἀργοὶ καὶ ἀπερρωγότες, ἐθάδες κακῶν. καὶ πρῶτον
age-mates idle and dissolute accustomed of-evils and first
μὲν δι' ἑστιάσεων πολυτελῶν αὐτὸν ἐπάγονται, εἶτά
indeed through feastings costly him they-lead-on then
που καὶ νύκτωρ ἐπὶ λωποδυσίαν ἐξιόντες συνεπάγονται,
somewhere also by-night for robbing-of-clothes going-out they-lead(-him)-along
εἶτά τι καὶ μεῖζον συμπράττειν ἠξίουν.
then something also greater to-do-with(-them) they-thought-fit

23.10 ὁ δὲ κατ᾽ ὀλίγον προσειθίζετο, καὶ διὰ μέγεθος φύσεως,
he and by little became-accustomed and because-of greatness of-nature
ἐκστὰς ὥσπερ ἄστομος καὶ εὔρωστος ἵππος ὀρθῆς
having-stepped-out like (a)-hard-mouthed and powerful horse of-straight
ὁδοῦ καὶ τὸν χαλινὸν ἐνδακὼν, μειζόνως κατὰ τῶν
road and the bit having-champed more-greatly down the
βαράθρων ἐφέρετο.
chasms was-carried

23.11 ἀπογνοὺς δὲ τελέως τὴν ἐν θεῷ σωτηρίαν οὐδὲν ἔτι
having-despaired and utterly of-the in God salvation nothing still
μικρὸν διενοεῖτο, ἀλλὰ μέγα τι πράξας, ἐπειδήπερ ἅπαξ
small he-devised but great something having-done since once
ἀπολώλει, ἴσα τοῖς ἄλλοις παθεῖν ἠξίου. αὐτοὺς
he-had-perished equal(-things) with-the others to-suffer he-thought-fit very
δὴ τούτους ἀναλαβὼν καὶ ληστήριον συγκροτήσας ἕτοιμος
indeed these having-taken-up and (a)-robber-band having-formed ready
λῃστάρχος ἦν, βιαιότατος, μιαιφονώτατος, χαλεπώτατος.
robber-chief he-was most-violent most-bloodthirsty most-grievous

23.12 χρόνος ἐν μέσῳ, καί τινος ἐπιπεσούσης χρείας
time in (the)-midst and some having-fallen-upon(-them) need
ἀνακαλοῦσι τὸν Ἰωάννην. ὁ δὲ ἐπεὶ τὰ ἄλλα ὧν
they-summon — John he and when the other(-things) of-which
χάριν ἧκε κατεστήσατο, ἄγε δὴ, ἔφη, ὦ ἐπίσκοπε,
for-the-sake he-had-come he-had-settled come indeed he-said O bishop
τὴν παρακαταθήκην ἀπόδος ἡμῖν, ἣν ἐγώ τε καὶ ὁ
the deposit give-back to-us which I both and —
Χριστός σοι παρακατεθέμεθα ἐπὶ τῆς ἐκκλησίας, ἧς
Christ to-you we-entrusted before the church which
προκαθίζῃ, μάρτυρος.
you-preside-over witness

ὁ δὲ τὸ μὲν πρῶτον ἐξεπλάγη, χρήματα οἰόμενος, 23.13
he and the indeed first was-astounded money thinking
ἅπερ οὐκ ἔλαβε, συκοφαντεῖσθαι, καὶ οὔτε πιστεύειν
which not he-had-received to-be-falsely-charged-with and neither to-believe
εἶχεν ὑπὲρ ὧν οὐκ ἔσχεν οὔτε ἀπιστεῖν Ἰωάννῃ. ὡς
he-was-able about what not he-had nor to-disbelieve John when
δὲ "τὸν νεανίσκον" εἶπεν "ἀπαιτῶ καὶ τὴν ψυχὴν τοῦ
and the youth he-said I-demand and the soul of-the
ἀδελφοῦ," στενάξας κάτωθεν ὁ πρεσβύτης καί τι καὶ
brother having-groaned from-below the old-man and somewhat also
ἐπιδακρύσας, "ἐκεῖνος" ἔφη "τέθνηκε." "πῶς καὶ τίνα
having-wept that(-one) he-said has-died how and what
θάνατον;" "θεῷ τέθνηκεν" εἶπεν. "ἀπέβη γὰρ πονηρὸς
death to-God he-has-died he-said he-turned-out for wicked
καὶ ἐξώλης, καὶ τὸ κεφάλαιον, λῃστής. καὶ νῦν ἀντὶ τῆς
and abandoned and the sum robber and now instead-of the
ἐκκλησίας τὸ ὄρος κατείληφε μεθ' ὁμοίου στρατιωτικοῦ."
church the mountain he-has-occupied with like military(-band)
καταρρηξάμενος οὖν τὴν ἐσθῆτα ὁ ἀπόστολος, καὶ μετὰ 23.14
having-rent then the garment the apostle and with
μεγάλης οἰμωγῆς πληξάμενος τὴν κεφαλήν, καλόν γε,
great wailing having-struck the head (a)-fine at-least
ἔφη, φύλακα τῆς τἀδελφοῦ ψυχῆς κατέλιπον. ἀλλ' ἵππος
he-said guardian of-the brother's soul I-left but (a)-horse
ἤδη μοι παρέστω, καὶ ἡγεμὼν γινέσθω μοί τις τῆς
already for-me let-stand-by and guide let-be for-me someone of-the
ὁδοῦ. ἤλαυνεν, ὥσπερ εἶχεν, αὐτόθεν ἀπὸ τῆς ἐκκλησίας.
road he-rode as he-was straight from the church

23.15 ἐλθὼν δὲ εἰς τὸ χωρίον ὑπὸ τῆς προφυλακῆς τῶν λῃστῶν
having-come and into the place by the outpost of-the robbers
ἁλίσκεται, μήτε φεύγων μήτε παραιτούμενος, ἀλλὰ βοῶν,
he-is-taken neither fleeing nor begging-off but shouting
ἐπὶ τοῦτ' ἐλήλυθα, ἐπὶ τὸν ἄρχοντα ὑμῶν ἀγάγετέ με.
for this I-have-come to the leader your lead me
23.16 ὃς τέως, ὥσπερ ὥπλιστο, ἀνέμενεν, ὡς δὲ προσιόντα
who meanwhile as he-had-been-armed waited when and approaching
ἐγνώρισε τὸν Ἰωάννην, εἰς φυγὴν αἰδεσθεὶς ἐτράπετο.
he-recognized — John into flight having-been-ashamed he-turned
ὁ δὲ ἐδίωκεν ἀνὰ κράτος, ἐπιλαθόμενος τῆς ἡλικίας τῆς
he and pursued with (all)-might having-forgotten the age the
ἑαυτοῦ, κεκραγὼς, τί με φεύγεις, τέκνον, τὸν σαυτοῦ
his-own crying why me do-you-flee child the your
πατέρα, τὸν γυμνὸν, τὸν γέροντα;
father the unarmed the old-man
23.17 ἐλέησόν με, τέκνον, μὴ φοβοῦ. ἔχεις ἔτι ζωῆς ἐλπίδα.
pity me child not fear you-have still of-life hope
ἐγὼ Χριστῷ λόγον δώσω ὑπὲρ σοῦ, ἂν δέῃ, τὸν σὸν
I to-Christ account will-give for you if it-be-needful the your
θάνατον ἑκὼν ὑπομενῶ, ὡς ὁ κύριος τὸν ὑπὲρ ἡμῶν.
death willingly I-will-endure as the Lord the(-death) for us
ὑπὲρ σοῦ τὴν ψυχὴν ἀντιδώσω τὴν ἐμήν. στῆθι,
for you the soul I-will-give-in-exchange the my stand
πίστευσον, Χριστός με ἀπέστειλεν.
believe Christ me sent
23.18 ὁ δὲ ἀκούσας πρῶτον μὲν ἔστη κάτω βλέπων, εἶτα
he and having-heard first indeed stood down looking then
ἔρριψε τὰ ὅπλα, εἶτα τρέμων ἔκλαιε πικρῶς. προσελθόντα
threw-away the arms then trembling he-wept bitterly having-approached
δὲ τὸν γέροντα περιέλαβεν, ἀπολογούμενος ταῖς οἰμωγαῖς
and the old-man he-embraced making-defense with-the wailings

ὡς ἐδύνατο καὶ τοῖς δάκρυσι βαπτιζόμενος ἐκ δευτέρου,
as he-could and with-the tears being-baptized from (a)-second(-time)
μόνην ἀποκρύπτων τὴν δεξιάν.
alone hiding the right(-hand)
ὁ δ' ἐγγυώμενος, ἐπομνύμενος, ὡς ἄφεσιν αὐτῷ παρὰ 23.19
he and pledging swearing that forgiveness for-him from
τοῦ σωτῆρος ηὕρηται, δεόμενος, γονυπετῶν, αὐτὴν τὴν
the savior has-been-found beseeching kneeling very the
δεξιὰν ὡς ὑπὸ τῆς μετανοίας κεκαθαρμένην καταφιλῶν,
right(-hand) as by the repentance cleansed kissing
ἐπὶ τὴν ἐκκλησίαν ἐπανήγαγε, καὶ δαψιλέσι μὲν εὐχαῖς
to the church brought-back(-him) and with-abundant indeed prayers
ἐξαιτούμενος, συνεχέσι δὲ νηστείαις συναγωνιζόμενος,
interceding with-continual and fastings striving-together(-with-him)
ποικίλαις δὲ σειρῆσι λόγων κατεπᾴδων αὐτοῦ τὴν γνώμην
with-various and siren-songs of-words charming his the mind
οὐ πρότερον ἀπῆλθεν, ὥς φασι, πρὶν αὐτὸν ἀποκατέστησε
not before he-departed as they-say before him he-restored
τῇ ἐκκλησίᾳ, διδοὺς μέγα παράδειγμα μετανοίας ἀληθινῆς
to-the church giving great example of-repentance true
καὶ μέγα γνώρισμα παλιγγενεσίας, τρόπαιον ἀναστάσεως
and great token of-regeneration trophy of-resurrection
βλεπομένη."
being-seen
Ταῦτα τοῦ Κλήμεντος, ἱστορίας ὁμοῦ καὶ ὠφελείας 24.1
these-things — of-Clement of-history together and of-profit
τῆς τῶν ἐντευξομένων ἕνεκεν, ἐνταῦθά μοι κείσθω.
the of-the(-ones) about-to-read for-the-sake here for-me let-be-set
φέρε δὲ καὶ τοῦδε τοῦ ἀποστόλου τὰς ἀναντιρρήτους
come and also of-this the apostle the undisputed
ἐπισημηνώμεθα γραφάς.
let-us-note writings

24.2 καὶ δὴ τὸ κατ᾽ αὐτὸν εὐαγγέλιον ταῖς ὑπὸ τὸν οὐρανὸν
and indeed the according-to him gospel to-the under the heaven
διεγνωσμένον ἐκκλησίαις πρῶτον ἀνωμολογήσθω. ὅτι γε
recognized churches first let-be-acknowledged that at-least
μὴν εὐλόγως πρὸς τῶν ἀρχαίων ἐν τετάρτῃ μοίρᾳ τῶν
indeed reasonably by the ancients in (the)-fourth place of-the
ἄλλων τριῶν κατείλεκται, ταύτῃ ἂν γένοιτο δῆλον.
other three it-has-been-ranked in-this-way — it-would-become plain

24.3 οἱ θεσπέσιοι καὶ ὡς ἀληθῶς θεοπρεπεῖς, φημὶ δὲ τοῦ
the inspired and as truly godlike I-mean and — of-the
Χριστοῦ τοὺς ἀποστόλους, τὸν βίον ἄκρως κεκαθαρμένοι,
of-Christ the apostles in-the life utterly purified
καὶ ἀρετῇ πάσῃ τὰς ψυχὰς κεκοσμημένοι, τὴν δὲ γλῶτταν
and with-virtue all the souls adorned in-the and speech
ἰδιωτεύοντες, τῇ γε μὴν πρὸς τοῦ σωτῆρος αὐτοῖς
being-unlearned in-the at-least indeed by the savior to-them
δεδωρημένῃ θείᾳ καὶ παραδοξοποιῷ δυνάμει θαρσοῦντες,
given divine and wonder-working power trusting
τὸ μὲν ἐν περινοίᾳ καὶ τέχνῃ λόγων τὰ τοῦ διδασκάλου
the indeed in subtlety and art of-words the of-the teacher
μαθήματα πρεσβεύειν οὔτε ᾔδεσαν οὔτε ἐνεχείρουν, τῇ δὲ
teachings to-champion neither knew nor attempted with-the and
τοῦ θείου πνεύματος τοῦ συνεργοῦντος αὐτοῖς ἀποδείξει καὶ
of-the divine spirit the working-with them demonstration and
τῇ δι᾽ αὐτῶν συντελουμένῃ θαυματουργῷ τοῦ Χριστοῦ
with-the through them accomplished wonder-working — of-Christ
δυνάμει μόνῃ χρώμενοι, τῆς τῶν οὐρανῶν βασιλείας τὴν
power alone using of-the of-the heavens kingdom the
γνῶσιν ἐπὶ πᾶσαν κατήγγελλον τὴν οἰκουμένην, σπουδῆς
knowledge to all proclaimed the inhabited-world of-zeal
τῆς περὶ τὸ λογογραφεῖν μικρὰν ποιούμενοι φροντίδα.
the about the composing-books little making care

καὶ τοῦτ᾽ ἔπραττον ἅτε μείζονι καὶ ὑπὲρ ἄνθρωπον 24.4
and this they-did inasmuch-as to-greater and beyond man
ἐξυπηρετούμενοι διακονίᾳ. ὁ γοῦν Παῦλος πάντων ἐν
serving ministry — at-any-rate Paul of-all in
παρασκευῇ λόγων δυνατώτατος νοήμασί τε ἱκανώτατος
preparation of-words most-able in-thoughts and most-competent
γεγονὼς, οὐ πλέον τῶν βραχυτάτων ἐπιστολῶν γραφῇ
having-been not more than-the briefest letters to-writing
παραδέδωκε, καίτοι μυρία γε καὶ ἀπόρρητα λέγειν ἔχων,
has-handed-down although countless at-least also unspeakable(-things) to-say having
ἅτε τῶν μέχρις οὐρανοῦ τρίτου θεωρημάτων ἐπιψαύσας,
inasmuch-as of-the as-far-as heaven third visions having-touched
ἐπ᾽ αὐτόν τε τὸν θεοπρεπῆ παράδεισον ἀναρπασθεὶς καὶ
to very and the godlike paradise having-been-snatched-up and
τῶν ἐκεῖσε ῥημάτων ἀρρήτων ἀξιωθεὶς ἐπακοῦσαι.
of-the there words unspeakable having-been-deemed-worthy to-hear
οὐκ ἄπειροι μὲν οὖν ὑπῆρχον τῶν αὐτῶν καὶ οἱ 24.5
not inexperienced indeed then were of-the same also the
λοιποὶ τοῦ σωτῆρος ἡμῶν φοιτηταὶ, δώδεκα μὲν
rest of-the savior our disciples twelve indeed
ἀπόστολοι, ἑβδομήκοντα δὲ μαθηταὶ, ἄλλοι τε ἐπὶ
apostles seventy and disciples others and besides
τούτοις μυρίοι. ὅμως δ᾽ οὖν ἐξ ἁπάντων τῶν τοῦ
these countless nevertheless but then of all the of-the
κυρίου διατριβῶν ὑπομνήματα Ματθαῖος ἡμῖν καὶ Ἰωάννης
Lord discourses memoirs Matthew to-us and John
μόνοι καταλελοίπασιν, οὓς καὶ ἐπάναγκες ἐπὶ τὴν γραφὴν
alone have-left whom also of-necessity to the writing
ἐλθεῖν κατέχει λόγος.
to-have-come holds (the)-account

24.6 Ματθαῖος μὲν γὰρ πρότερον Ἑβραίοις κηρύξας, ὡς
Matthew indeed for formerly to-Hebrews having-preached when
ἤμελλεν καὶ ἐφ᾽ ἑτέρους ἰέναι, πατρίῳ γλώττῃ γραφῇ
he-was-about also to others to-go in-(his)-ancestral tongue to-writing
παραδοὺς τὸ κατ᾽ αὐτὸν εὐαγγέλιον τὸ λεῖπον
having-handed-down the according-to him gospel the(-thing) lacking
τῇ αὐτοῦ παρουσίᾳ τούτοις, ἀφ᾽ ὧν ἐστέλλετο, διὰ
by-the his presence for-these from whom he-was-being-sent through
τῆς γραφῆς ἀπεπλήρου.
the writing filled-up

24.7 ἤδη δὲ Μάρκου καὶ Λουκᾶ τῶν κατ᾽ αὐτοὺς
already and of-Mark and of-Luke of-the according-to them
εὐαγγελίων τὴν ἔκδοσιν πεποιημένων Ἰωάννην φασὶ, τὸν
gospels the publication having-made John they-say the
πάντα χρόνον ἀγράφῳ κεχρημένον κηρύγματι, τέλος καὶ
whole time unwritten having-used preaching at-last also
ἐπὶ τὴν γραφὴν ἐλθεῖν τοιᾶσδε χάριν αἰτίας. τῶν
to the writing to-have-come of-such for-the-sake cause of-the
προαναγραφέντων τριῶν εἰς πάντας ἤδη καὶ εἰς αὐτὸν
previously-written three to all already and to himself
διαδεδομένων ἀποδέξασθαι μέν φασιν ἀλήθειαν αὐτοῖς
having-been-spread to-have-welcomed(-them) indeed they-say truth to-them
ἐπιμαρτυρήσαντα, μόνην δὲ ἄρα λείπεσθαι τῇ γραφῇ
having-attested only and after-all to-be-lacking in-the writing
τὴν περὶ τῶν ἐν πρώτοις καὶ κατ᾽ ἀρχὴν τοῦ
the about the(-things) at first and at (the)-beginning of-the
κηρύγματος ὑπὸ τοῦ Χριστοῦ πεπραγμένων διήγησιν.
preaching by — Christ done narrative

24.8 καὶ ἀληθής γε ὁ λόγος. τοὺς ἄλλους γοῦν τρεῖς
and true at-least the account the other at-any-rate three
εὐαγγελιστὰς συνιδεῖν πάρεστι μόνα τὰ μετὰ τὴν ἐν
evangelists to-observe it-is-possible only the(-things) after the in

τῷ δεσμωτηρίῳ Ἰωάννου τοῦ βαπτιστοῦ κάθειρξιν ἐφ᾽ ἕνα
the prison of-John the baptist confinement for one
ἐνιαυτὸν πεπραγμένα τῷ σωτῆρι συγγεγραφότας, αὐτό τε
year done by-the savior having-written itself and
τοῦτ᾽ ἐπισημηναμένους κατ᾽ ἀρχὰς τῆς αὐτῶν ἱστορίας.
this having-noted at (the)-beginnings of-the their history
μετὰ γοῦν τὴν τεσσαρακονταήμερον νηστείαν καὶ τὸν 24.9
after at-any-rate the forty-day fast and the
ἐπ᾽ αὐτῇ πειρασμὸν τὸν χρόνον τῆς ἰδίας γραφῆς ὁ μὲν
upon it temptation the time of-the own writing — indeed
Ματθαῖος δηλοῖ λέγων “ἀκούσας δὲ ὅτι Ἰωάννης παρεδόθη
Matthew shows saying having-heard and that John was-delivered-up
ἀνεχώρησεν ἀπὸ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.”
he-withdrew from — Judea into — Galilee
ὁ δὲ Μάρκος ὡσαύτως “μετὰ δὲ τὸ παραδοθῆναι” φησὶν 24.10
— and Mark likewise after and the to-be-delivered-up he-says
“Ἰωάννην ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν.” καὶ ὁ Λουκᾶς
John came — Jesus into — Galilee and — Luke
δὲ, πρὶν ἄρξασθαι τῶν τοῦ Ἰησοῦ πράξεων, παραπλησίως
and before to-begin of-the — of-Jesus deeds similarly
ἐπιτηρεῖ φάσκων ὡς ἄρα προσθεὶς Ἡρῴδης οἷς
observes saying how after-all having-added Herod to-what
διεπράξατο πονηροῖς κατέκλεισε τὸν Ἰωάννην ἐν φυλακῇ.
he-had-done evil(-deeds) shut-up — John in prison
παρακληθέντα δὴ οὖν τούτων ἕνεκά φασι τὸν 24.11
having-been-urged indeed then of-these for-the-sake they-say the
ἀπόστολον Ἰωάννην τὸν ὑπὸ τῶν προτέρων εὐαγγελιστῶν
apostle John the by the former evangelists
παρασιωπηθέντα χρόνον καὶ τὰ κατὰ τοῦτον
passed-over-in-silence time and the(-things) during this
πεπραγμένα τῷ σωτῆρι (ταῦτα δ᾽ ἦν τὰ πρὸ τῆς
done by-the savior these-things and were the(-things) before the

τοῦ βαπτιστοῦ καθείρξεως) τῷ κατ᾽ αὐτὸν εὐαγγελίῳ
of-the baptist imprisonment in-the according-to him gospel
παραδοῦναι, αὐτό τε τοῦτ᾽ ἐπισημήνασθαι, τοτὲ μὲν
to-hand-down itself and this to-have-noted at-one-time indeed
φήσαντα "ταύτην ἀρχὴν ἐποίησε τῶν παραδόξων ὁ Ἰησοῦς,"
having-said this beginning made of-the marvels — Jesus
τοτὲ δὲ μνημονεύσαντα τοῦ βαπτιστοῦ μεταξὺ τῶν
at-another-time and having-mentioned the baptist amid the
τοῦ Ἰησοῦ πράξεων, ὡς ἔτι τότε βαπτίζοντος ἐν Αἰνὼν
— of-Jesus deeds as still then baptizing in Aenon
ἐγγὺς τοῦ Σαλεὶμ, σαφῶς τε τοῦτο δηλοῦν ἐν τῷ λέγειν
near — Salim clearly and this showing in the to-say
"οὔπω γὰρ ἦν, φησὶν, Ἰωάννης βεβλημένος εἰς φυλακήν."
not-yet for was he-says John cast into prison
24.12 οὐκοῦν ὁ μὲν Ἰωάννης τῇ τοῦ κατ᾽ αὐτὸν εὐαγγελίου
therefore — indeed John in-the of-the according-to him gospel
γραφῇ τὰ μηδέπω τοῦ βαπτιστοῦ βεβλημένου εἰς
writing the(-things) not-yet the baptist cast into
φυλακὴν πρὸς τοῦ Χριστοῦ πραχθέντα παραδίδωσιν, οἱ
prison by — Christ done hands-down the
δὲ λοιποὶ τρεῖς εὐαγγελισταὶ τὰ μετὰ τὴν εἰς τὸ
and rest three evangelists the(-things) after the into the
δεσμωτήριον κάθειρξιν τοῦ βαπτιστοῦ μνημονεύουσιν.
prison confinement of-the baptist record
24.13 οἷς καὶ ἐπιστήσαντι οὐκέτι ἂν δόξαι διαφωνεῖν
to-which(-things) also to-(one)-having-attended no-longer — would-seem to-disagree
ἀλλήλοις τὰ εὐαγγέλια, τῷ τὸ μὲν κατὰ Ἰωάννην
with-one-another the gospels because-of the indeed according-to John
τὰ πρῶτα τῶν τοῦ Χριστοῦ πράξεων περιέχειν, τὰ δὲ
the first of-the — of-Christ deeds to-contain the and
λοιπὰ τὴν ἐπὶ τέλει τοῦ χρόνου αὐτῷ γεγενημένην
rest the at (the)-end of-the time by-him having-happened

ἱστορίαν· εἰκότως δ᾽ οὖν τὴν μὲν τῆς σαρκὸς τοῦ
history fittingly but then the indeed of-the flesh of-the
σωτῆρος ἡμῶν γενεαλογίαν, ἅτε Ματθαίῳ καὶ Λουκᾷ
savior our genealogy inasmuch-as by-Matthew and by-Luke
προγραφεῖσαν, ἀποσιωπῆσαι τὸν Ἰωάννην, τῆς δὲ
previously-written to-have-passed-over-in-silence — John the and
θεολογίας ἀπάρξασθαι, ὡσὰν αὐτῷ πρὸς τοῦ θείου
theology to-have-begun as for-him by the divine
πνεύματος οἷα κρείττονι παραπεφυλαγμένης.
spirit as to-(a)-better(-man) having-been-reserved
ταῦτα μὲν οὖν ἡμῖν περὶ τῆς τοῦ κατὰ Ἰωάννην 24.14
these-things indeed then by-us about the of-the according-to John
εὐαγγελίου γραφῆς εἰρήσθω. καὶ τῆς κατὰ Μάρκον δὲ
gospel writing let-be-said and of-the according-to Mark and
ἡ γενομένη αἰτία ἐν τοῖς πρόσθεν ἡμῖν δεδήλωται.
the having-been cause in the(-parts) before by-us has-been-shown
ὁ δὲ Λουκᾶς ἀρχόμενος καὶ αὐτὸς τοῦ κατ᾽ αὐτὸν 24.15
— and Luke beginning also himself of-the according-to him
συγγράμματος τὴν αἰτίαν προύθηκε, δι᾽ ἣν πεποίηται
treatise the cause set-forth because-of which he-has-made
τὴν σύνταξιν, δηλῶν ὡς ἄρα πολλῶν καὶ ἄλλων
the composition showing how after-all many and others
προπετέστερον ἐπιτεηδευκότων διήγησιν ποιήσασθαι ὧν
rather-rashly having-undertaken (a)-narrative to-make of-what
αὐτὸς πεπληροφόρητο λόγων, ἀναγκαίως ἀπαλλάττων
he had-been-fully-assured matters necessarily freeing
ἡμᾶς τῆς περὶ τοὺς ἄλλους ἀμφηρίστου ὑπολήψεως τὸν
us of-the about the others disputed supposition the
ἀσφαλῆ λόγον ὧν αὐτὸς ἱκανῶς τὴν ἀλήθειαν κατειλήφει,
sure account of-what he sufficiently the truth had-grasped
ἐκ τῆς ἅμα Παύλῳ συνουσίας τε καὶ διατριβῆς καὶ τῆς
from the with Paul association both and stay and of-the

τῶν λοιπῶν ἀποστόλων ὁμιλίας ὠφελημένος, διὰ τοῦ
of-the rest apostles converse having-been-benefited through the
ἰδίου παρέδωκεν εὐαγγελίου.
own he-handed-down gospel

24.16 καὶ ταῦτα μὲν ἡμεῖς περὶ τούτων· οἰκειότερον δὲ κατὰ
and these-things indeed we about these more-fittingly and in
καιρὸν διὰ τῆς τῶν ἀρχαίων παραθέσεως τὰ καὶ
season through the of-the ancients citation the(-things) also
τοῖς ἄλλοις περὶ αὐτῶν εἰρημένα πειρασόμεθα δηλῶσαι.
by-the others about them said we-shall-try to-show

24.17 τῶν δὲ Ἰωάννου συγγραμμάτων πρὸς τῷ εὐαγγελίῳ καὶ
of-the and of-John writings besides the gospel also
ἡ προτέρα τῶν ἐπιστολῶν παρά τε τοῖς νῦν καὶ τοῖς
the former of-the letters among both the(-men) now and the
ἀρχαίοις ἀναμφίλεκτος ὡμολόγηται, ἀντιλέγονται δὲ αἱ
ancients undisputed has-been-acknowledged are-disputed and the
λοιπαὶ δύο.
remaining two

24.18 τῆς δ' Ἀποκαλύψεως ἐφ' ἑκάτερον ἔτι νῦν παρὰ τοῖς πολλοῖς
of-the and Revelation to each(-side) still now among the many
περιέλκεται ἡ δόξα. ὅμως γε μὴν ἐκ τῆς τῶν ἀρχαίων
is-drawn the opinion nevertheless at-least indeed from the of-the ancients
μαρτυρίας ἐν οἰκείῳ καιρῷ τὴν ἐπίκρισιν δέξεται καὶ αὐτή.
testimony in proper time the decision it-will-receive also itself

Eusebius sorts the New Testament writings into the acknowledged, the disputed, and the spurious, and rejects the heretics' gospels and acts outright. Menander, Simon's successor, promises his followers immortality through baptism. The Ebionites hold Christ a mere man and keep the law. Cerinthus preaches an earthly kingdom of feasting; John fled from him at the baths. The Nicolaitans claim Nicolaus, whose remark about using the flesh they turned into license. Clement shows the apostles married, and Peter cheering his wife to her martyrdom.

Εὔλογον δ' ἐνταῦθα γενομένους ἀνακεφαλαιώσασθαι τὰς 25.1
reasonable and here having-arrived to-sum-up the
δηλωθείσας τῆς καινῆς διαθήκης γραφάς. καὶ δὴ τακτέον
shown of-the new covenant writings and indeed must-be-placed
ἐν πρώτοις τὴν ἁγίαν τῶν εὐαγγελίων τετρακτύν, οἷς
among (the)-first the holy of-the gospels tetrad which
ἕπεται ἡ τῶν πράξεων τῶν ἀποστόλων γραφή.
follows the of-the Acts of-the apostles writing
μετὰ δὲ ταύτην τὰς Παύλου καταλεκτέον ἐπιστολάς, 25.2
after and this the of-Paul must-be-listed letters
αἷς ἐξῆς τὴν φερομένην Ἰωάννου προτέραν καὶ ὁμοίως
to-which next the current of-John former and likewise
τὴν Πέτρου κυρωτέον ἐπιστολήν. ἐπὶ τούτοις τακτέον,
the of-Peter must-be-ratified letter besides these must-be-placed
εἴ γε φανείη, τὴν Ἀποκάλυψιν Ἰωάννου, περὶ ἧς
if at-least it-should-seem(-right) the Revelation of-John about which
τὰ δόξαντα κατὰ καιρὸν ἐκθησόμεθα.
the(-views) held in season we-shall-set-forth
καὶ ταῦτα μὲν ἐν ὁμολογουμένοις. τῶν δ' 25.3
and these-things indeed (are)-among (the)-acknowledged of-the and
ἀντιλεγομένων, γνωρίμων δ' οὖν ὅμως τοῖς πολλοῖς,
disputed known but then nevertheless to-the many

ἡ λεγομένη Ἰακώβου φέρεται καὶ ἡ Ἰούδα, ἥ τε
the(-letter) called of-James is-current and the of-Jude the and
Πέτρου δευτέρα ἐπιστολή, καὶ ἡ ὀνομαζομένη δευτέρα
of-Peter second letter and the(-letter) named second
καὶ τρίτη Ἰωάννου, εἴτε τοῦ εὐαγγελιστοῦ τυγχάνουσαι,
and third of-John whether of-the evangelist being
εἴτε καὶ ἑτέρου ὁμωνύμου ἐκείνῳ.
or also of-another namesake to-that(-one)

25.4 ἐν τοῖς νόθοις κατατετάχθω καὶ τῶν Παύλου πράξεων
among the spurious let-be-ranked also of-the of-Paul Acts
ἡ γραφή, ὅ τε λεγόμενος Ποιμήν, καὶ ἡ Ἀποκάλυψις
the writing the and called Shepherd and the Revelation
Πέτρου, καὶ πρὸς τούτοις ἡ φερομένη Βαρνάβα ἐπιστολή,
of-Peter and besides these the current of-Barnabas letter
καὶ τῶν ἀποστόλων αἱ λεγόμεναι διδαχαί· ἔτι τε, ὡς ἔφην,
and of-the apostles the called Teachings still and as I-said
ἡ Ἰωάννου Ἀποκάλυψις, εἰ φανείη, ἥν τινες, ὡς
the of-John Revelation if it-should-seem(-right) which some as
ἔφην, ἀθετοῦσιν, ἕτεροι δὲ ἐγκρίνουσι τοῖς ὁμολογουμένοις.
I-said reject others and admit to-the acknowledged(-books)

25.5 ἤδη δ' ἐν τούτοις τινὲς καὶ τὸ καθ' Ἑβραίους
already and among these some also the according-to Hebrews
εὐαγγέλιον κατέλεξαν, ᾧ μάλιστα Ἑβραίων οἱ τὸν
gospel have-listed in-which most of-Hebrews the(-ones) —
Χριστὸν παραδεξάμενοι χαίρουσι. ταῦτα μὲν πάντα τῶν
Christ having-received rejoice these-things indeed all of-the
ἀντιλεγομένων ἂν εἴη.
disputed(-books) — would-be

25.6 ἀναγκαίως δὲ καὶ τούτων ὅμως τὸν κατάλογον
necessarily and also of-these nevertheless the catalog
πεποιήμεθα, διακρίναντες τάς τε κατὰ τὴν
we-have-made having-distinguished the both according-to the

ἐκκλησιαστικὴν παράδοσιν ἀληθεῖς καὶ ἀπλάστους καὶ
ecclesiastical tradition true and unfabricated and
ἀνωμολογημένας γραφὰς, καὶ τὰς ἄλλας παρὰ ταύτας,
acknowledged writings and the others besides these
οὐκ ἐνδιαθήκους μὲν, ἀλλὰ καὶ ἀντιλεγομένας, ὅμως δὲ
not canonical indeed but also disputed nevertheless and
παρὰ πλείστοις τῶν ἐκκλησιαστικῶν γινωσκομένας, ἵν'
by most of-the ecclesiastical(-writers) known that
εἰδέναι ἔχοιμεν αὐτάς τε ταύτας καὶ τὰς ὀνόματι
to-know we-might-be-able very both these and the(-ones) by-(the)-name
τῶν ἀποστόλων πρὸς τῶν αἱρετικῶν προφερομένας, ἤτοι
of-the apostles by the heretics put-forward whether
ὡς Πέτρου καὶ Θωμᾶ καὶ Ματθία ἢ καί τινων παρὰ
as of-Peter and of-Thomas and of-Matthias or also of-some besides
τούτους ἄλλων εὐαγγέλια περιεχούσας, ἢ ὡς Ἀνδρέου καὶ
these others gospels containing or as of-Andrew and
Ἰωάννου καὶ τῶν ἄλλων ἀποστόλων πράξεις, ὧν οὐδὲν
of-John and of-the other apostles acts of-which nothing
οὐδαμῶς ἐν συγγράμματι τῶν κατὰ τὰς διαδοχὰς
in-any-way in (a)-treatise of-the(-men) in the successions
ἐκκλησιαστικῶν τις ἀνὴρ εἰς μνήμην ἀγαγεῖν ἠξίωσεν.
ecclesiastical any man to mention to-bring thought-worthy
πόρρω δέ που καὶ ὁ τῆς φράσεως παρὰ τὸ ἦθος 25.7
far and somewhere also the of-the phrasing compared-with the character
τὸ ἀποστολικὸν ἐναλλάττει χαρακτὴρ, ᾗ τε γνώμη καὶ ἡ
the apostolic differs style the and thought and the
τῶν ἐν αὐτοῖς φερομένων προαίρεσις, πλεῖστον ὅσον
of-the(-things) in them current purpose very-much as-much
τῆς ἀληθοῦς ὀρθοδοξίας ἀπᾴδουσα, ὅτι δὴ αἱρετικῶν
from-the true orthodoxy discordant that indeed of-heretical
ἀνδρῶν ἀναπλάσματα τυγχάνει σαφῶς παρίστησιν· ὅθεν
men fabrications they-are clearly shows whence

οὐδ᾽ ἐν νόθοις αὐτὰ κατατακτέον, ἀλλ᾽ ὡς ἄτοπα
not-even among (the)-spurious they must-be-ranked but as absurd
πάντη καὶ δυσσεβῆ παραιτητέον. ἴωμεν δὴ λοιπὸν καὶ
wholly and impious must-be-rejected let-us-go indeed henceforth also
ἐπὶ τὴν ἑξῆς ἱστορίαν.
to the next history

26.1 Σίμωνα τὸν μάγον Μένανδρος διαδεξάμενος ὅπλον
Simon the magus Menander having-succeeded (a)-weapon
δεύτερον, οὐ χεῖρον τοῦ προτέρου, τῆς διαβολικῆς
second not worse than-the former of-the diabolical
ἐνεργείας ἀποδείκνυται τὸν τρόπον· ἦν καὶ οὗτος Σαμαρεὺς,
working is-shown the manner was also this-one (a)-Samaritan
εἰς ἄκρον δὲ γοητείας οὐκ ἔλαττον τοῦ διδασκάλου
to (the)-height and of-sorcery not less than-the teacher
προελθὼν μείζοσιν ἐπιδαψιλεύεται τερατολογίαις, ἑαυτὸν
having-advanced with-greater he-abounds marvel-tales himself
μὲν ὡς ἄρα εἶη, λέγων, ὁ σωτὴρ, ἐπὶ τῇ τῶν ἀνθρώπων
indeed as after-all he-were saying the savior for the of-the men
ἄνωθέν ποθεν ἐξ ἀοράτων αἰώνων ἀπεσταλμένος σωτηρίᾳ,
from-above somewhere from invisible aeons sent salvation
διδάσκων δὲ μὴ ἄλλως δύνασθαί τινα καὶ αὐτῶν τῶν
teaching and not otherwise to-be-able anyone even of-very the
κοσμοποιῶν ἀγγέλων περιγενήσεσθαι, μὴ πρότερον διὰ
world-making angels to-prevail not before through
τῆς πρὸς αὐτοῦ παραδιδομένης μαγικῆς ἐμπειρίας ἀχθέντα,
the by him handed-down magical skill having-been-led
καὶ διὰ τοῦ μεταδιδομένου πρὸς αὐτοῦ βαπτίσματος, οὗ
and through the imparted by him baptism of-which
τοὺς κατηξιωμένους ἀθανασίαν ἀΐδιον ἐν αὐτῷ τούτῳ
the(-ones) deemed-worthy immortality everlasting in very this

μεθέξειν τῷ βίῳ, μηκέτι θνήσκοντας, αὐτοῦ δὲ παραμένοντας,
to-share the life no-longer dying here but remaining
εἰς τὸ ἀεὶ ἀγήρως τινὰς καὶ ἀθανάτους ἐσομένους.
for the ever ageless some and immortal about-to-be
ταῦτα μὲν οὖν καὶ ἐκ τῶν Εἰρηναίου διαγνῶναι ῥᾴδιον. 26.2
these-things indeed then also from the(-books) of-Irenaeus to-learn (is)-easy
καὶ ὁ Ἰουστῖνος δὲ κατὰ τὸ αὐτὸ τοῦ Σίμωνος 26.3
and — Justin and at the same(-point) — Simon
μνημονεύσας καὶ τὴν περὶ τούτου διήγησιν ἐπιφέρει, λέγων
having-mentioned also the about this-one narrative adds saying
“Μένανδρον δέ τινα καὶ αὐτὸν Σαμαρέα, τὸν ἀπὸ
Menander and some also himself (a)-Samaritan the(-one) from
κώμης Καππαραττέας, γενόμενον μαθητὴν τοῦ Σίμωνος,
(the)-village Capparetaea having-become disciple — of-Simon
οἰστρηθέντα καὶ αὐτὸν ὑπὸ τῶν δαιμόνων καὶ ἐν Ἀντιοχείᾳ
goaded also himself by the demons and in Antioch
γενόμενον πολλοὺς ἐξαπατῆσαι διὰ μαγικῆς τέχνης οἴδαμεν,
having-been many to-have-deceived through magical art we-know
ὃς καὶ τοὺς αὐτῷ ἑπομένους ὡς μὴ ἀποθνήσκοιεν ἔπεισεν.
who also the(-ones) him following that not they-should-die persuaded
καὶ νῦν τινές εἰσιν ἀπ’ ἐκείνου τοῦτο ὁμολογοῦντες.”
and now some there-are from him this confessing
ἦν δ’ ἄρα διαβολικῆς ἐνεργείας διὰ τοιῶνδε γοήτων 26.4
it-was and after-all of-diabolical working through such sorcerers
τὴν Χριστιανῶν προσηγορίαν ὑποδυομένων τὸ μέγα τῆς
the of-Christians appellation assuming the great of-the
θεοσεβείας μυστήριον ἐπὶ μαγείᾳ σπουδάσαι διαβαλεῖν,
godliness mystery for magic to-be-eager to-slander
διασῦραί τε δι’ αὐτῶν τὰ περὶ ψυχῆς ἀθανασίας καὶ
to-ridicule and through them the about of-soul immortality and
νεκρῶν ἀναστάσεως ἐκκλησιαστικὰ δόγματα. ἀλλ’ οὗτοι
of-dead resurrection ecclesiastical doctrines but these

μὲν τούτους σωτῆρας ἐπιγραψάμενοι τῆς ἀληθοῦς
indeed these(-men) (as)-saviors having-inscribed from-the true
ἀποπεπτώκασιν ἐλπίδος.
have-fallen hope

27.1 Ἄλλους δὲ ὁ πονηρὸς δαίμων, τῆς περὶ τὸν Χριστὸν
others and the wicked demon of-the toward — Christ
τοῦ θεοῦ διαθέσεως ἀδυνατῶν ἐκσεῖσαι, θατέρᾳ
— of-God devotion being-unable to-shake-out by-the-other(-way)
ληπτοὺς εὑρὼν ἐσφετερίζετο. Ἐβιωναίους τούτους οἰκείως
seizable having-found appropriated Ebionites them fittingly
ἐπεφήμιζον οἱ πρῶτοι, πτωχῶς καὶ ταπεινῶς τὰ
named the first(-men) poorly and meanly the(-things)
περὶ τοῦ Χριστοῦ δοξάζοντας.
about — Christ holding

27.2 λιτὸν μὲν γὰρ αὐτὸν καὶ κοινὸν ἡγοῦντο κατὰ προκοπὴν
plain indeed for him and common they-thought by advance
ἤθους αὐτὸ μόνον ἄνθρωπον δεδικαιωμένον, ἐξ ἀνδρός τε
of-character itself only (a)-man justified from of-(a)-man both
κοινωνίας καὶ τῆς Μαρίας γεγεννημένον· δεῖν δὲ πάντως
intercourse and — of-Mary born to-be-needful and by-all-means
αὐτοῖς νομικῆς θρησκείας, ὡς μὴ ἂν διὰ μόνης τῆς εἰς τὸν
for-them of-legal worship as not — through only the in —
Χριστὸν πίστεως καὶ τοῦ κατ᾽ αὐτὴν βίου σωθησομένοις.
Christ faith and of-the according-to it life about-to-be-saved

27.3 ἄλλοι δὲ παρὰ τούτους τῆς αὐτῆς ὄντες προσηγορίας τὴν
others and besides these of-the same being appellation the
μὲν τῶν εἰρημένων ἔκτοπον διεδίδρασκον ἀτοπίαν, ἐκ
indeed of-the said(-men) outlandish escaped absurdity from
παρθένου καὶ ἁγίου πνεύματος μὴ ἀρνούμενοι γεγονέναι
(a)-virgin and holy spirit not denying to-have-been-born
τὸν κύριον, οὐ μὴν ἔθ᾽ ὁμοίως καὶ οὗτοι προϋπάρχειν
the Lord not indeed any-longer likewise also these to-pre-exist

αὐτὸν, θεὸν λόγον ὄντα καὶ σοφίαν, ὁμολογοῦντες τῇ
him God word being and wisdom confessing in-the
τῶν προτέρων περιετρέποντο δυσσεβείᾳ, μάλιστα ὅτε
of-the former turned-about impiety most when
καὶ τὴν σωματικὴν περὶ τὸν νόμον λατρείαν ὁμοίως
also the bodily concerning the law worship likewise
ἐκείνοις περιέπειν ἐσπούδαζον.
to-those to-observe they-were-eager

οὗτοι δὲ τοῦ μὲν ἀποστόλου πάσας τὰς ἐπιστολὰς 27.4
these and of-the indeed apostle all the letters
ἀρνητέας ἡγοῦντο εἶναι δεῖν, ἀποστάτην ἀποκαλοῦντες αὐτὸν
to-be-rejected thought to-be needful (an)-apostate calling him
τοῦ νόμου· εὐαγγελίῳ δὲ μόνῳ τῷ καθ' Ἑβραίους
from-the law with-gospel and only the according-to Hebrews
λεγομένῳ χρώμενοι τῶν λοιπῶν σμικρὸν ἐποιοῦντο λόγον.
called using of-the rest little made account

καὶ τὸ μὲν σάββατον καὶ τὴν ἄλλην Ἰουδαϊκὴν ἀγωγὴν 27.5
and the indeed sabbath and the other Jewish discipline
ὁμοίως ἐκείνοις παρεφύλαττον, ταῖς δ' αὖ κυριακαῖς
likewise to-those they-observed on-the and again Lord's
ἡμέραις ἡμῖν τὰ παραπλήσια εἰς μνήμην τῆς τοῦ κυρίου
days like-us the similar(-rites) for remembrance of-the of-the Lord
ἀναστάσεως ἐπετέλουν.
resurrection they-performed

ὅθεν παρὰ τὴν τοιαύτην ἐγχείρησιν τῆς τοιᾶσδε 27.6
whence from the such undertaking of-the such
λελόγχασι προσηγορίας, τοῦ Ἐβιωναίων ὀνόματος,
they-have-received-by-lot appellation the of-Ebionites name
τὴν τῆς διανοίας πτωχείαν αὐτῶν ὑποφαίνοντος· ταύτῃ
the of-the mind poverty their indicating thus
γὰρ ἐπίκλην ὁ πτωχὸς παρ' Ἑβραίοις ὀνομάζεται.
for by-surname the poor-man among Hebrews is-named

28.1 Κατὰ τοὺς δεδηλωμένους χρόνους ἑτέρας αἱρέσεως ἀρχηγὸν
in the shown times of-another heresy founder
γενέσθαι Κήρινθον παρειλήφαμεν. Γάϊος, οὗ φωνὰς ἤδη
to-have-been Cerinthus we-have-received Gaius whose words already
πρότερον παρατέθειμαι, ἐν τῇ φερομένῃ αὐτοῦ ζητήσει
before I-have-set-forth in the current his Disputation
ταῦτα περὶ τοῦ αὐτοῦ γράφει "ἀλλὰ καὶ Κήρινθος ὁ
these-things about the same writes but also Cerinthus the(-one)
δι' ἀποκαλύψεων ὡς ὑπὸ ἀποστόλου μεγάλου γεγραμμένων
through revelations as by (an)-apostle great written
τερατολογίας ἡμῖν ὡς δι' ἀγγέλων αὐτῷ δεδειγμένας
marvel-tales to-us as through angels to-him shown
ψευδόμενος ἐπεισάγει λέγων μετὰ τὴν ἀνάστασιν ἐπίγειον
lying brings-in saying after the resurrection earthly
εἶναι τὸ βασίλειον τοῦ Χριστοῦ, καὶ πάλιν ἐπιθυμίαις καὶ
to-be the kingdom — of-Christ and again with-lusts and
ἡδοναῖς ἐν Ἱερουσαλὴμ τὴν σάρκα πολιτευομένην δουλεύειν.
pleasures in Jerusalem the flesh living to-be-in-servitude

28.2 καὶ ἐχθρὸς ὑπάρχων ταῖς γραφαῖς τοῦ θεοῦ ἀριθμὸν
and enemy being to-the scriptures — of-God (a)-number
χιλιονταετίας ἐν γάμῳ ἑορτῆς, θέλων πλανᾶν, λέγει
of-(a)-thousand-years in wedding of-feast wishing to-deceive he-says
γίνεσθαι."
to-be

28.3 καὶ Διονύσιος δὲ ὁ τῆς κατ' Ἀλεξάνδρειαν παροικίας
and Dionysius too the(-one) of-the at Alexandria parish
καθ' ἡμᾶς τὴν ἐπισκοπὴν εἰληχὼς, ἐν δευτέρῳ τῶν
in our(-time) the episcopate having-received in (the)-second of-the(-books)
ἐπαγγελιῶν περὶ τῆς Ἰωάννου Ἀποκαλύψεως εἰπών
On-Promises about the of-John Revelation having-said
τινα ὡς ἐκ τῆς ἀνέκαθεν παραδόσεως, τοῦ αὐτοῦ
some(-things) as from the from-the-first tradition of-the same

μέμνηται ἀνδρὸς τούτοις τοῖς ῥήμασι "Κήρινθον δὲ
mentions man in-these the words Cerinthus and
τὸν καὶ τὴν ἀπ' ἐκείνου κληθεῖσαν Κηρινθιανὴν αἵρεσιν
the(-one) also the from him called Cerinthian heresy
συστησάμενον ἀξιόπιστον ἐπιφημίσαι θελήσαντα τῷ
having-established trustworthy to-affix having-wished to-the
ἑαυτοῦ πλάσματι ὄνομα.
his-own fabrication (a)-name
τοῦτο γὰρ εἶναι τῆς διδασκαλίας αὐτοῦ τὸ δόγμα, ἐπίγειον 28.4
this for to-be of-the teaching his the doctrine earthly
ἔσεσθαι τὴν τοῦ Χριστοῦ βασιλείαν.
to-be the — of-Christ kingdom
καὶ ὧν αὐτὸς ὠρέγετο φιλοσώματος ὢν καὶ πάνυ 28.5
and of-what-things he desired body-loving being and very
σαρκικὸς, ἐν τούτοις ὀνειροπολεῖν ἔσεσθαι, γαστρὸς καὶ
carnal in these to-dream to-be of-belly and
τῶν ὑπὸ γαστέρα πλησμοναῖς, τουτέστι σιτίοις καὶ
of-the(-things) below (the)-belly with-satisfactions that-is with-foods and
ποτοῖς καὶ γάμοις, καὶ δι' ὧν εὐφημότερον ταῦτα
with-drinks and marriages and through what more-euphemistically these-things
ᾠήθη πορισθαι, ἑορταῖς καὶ θυσίαις καὶ ἱερείων σφαγαῖς."
he-thought to-procure with-feasts and sacrifices and of-victims slaughters
ταῦτα Διονύσιος. ὁ δὲ Εἰρηναῖος ἀπορρητοτέρας δή 28.6
these-things Dionysius — and Irenaeus more-unspeakable indeed
τινας τοῦ αὐτοῦ ψευδοδοξίας ἐν πρώτῳ συγγράμματι
some of-the same false-doctrines in (the)-first treatise
τῶν πρὸς τὰς αἱρέσεις προθεὶς ἐν τῷ τρίτῳ καὶ
of-the(-books) against the heresies having-set-forth in the third also
ἱστορίαν οὐκ ἀξίαν λήθης τῇ γραφῇ παραδέδωκεν, ὡς ἐκ
(a)-story not worthy of-oblivion to-the writing has-handed-down as from
παραδόσεως Πολυκάρπου φάσκων Ἰωάννην τὸν ἀπόστολον
(the)-tradition of-Polycarp saying John the apostle

εἰσελθεῖν ποτε ἐν βαλανείῳ, ὥστε λούσασθαι, γνόντα
to-have-entered once into (a)-bath so-as to-bathe having-learned
δὲ ἔνδον ὄντα τὸν Κήρινθον ἀποπηδῆσαί τε τοῦ τόπου
and inside being — Cerinthus to-have-leapt-away and from-the place
καὶ ἐκφυγεῖν θύραζε, μηδ' ὑπομείναντα τὴν αὐτὴν αὐτῷ
and to-have-fled out-of-doors not-even having-endured the same with-him
ὑποδῦναι στέγην, ταὐτὸ δὲ τοῦτο καὶ τοῖς σὺν αὐτῷ
to-enter roof the-same and this also to-the(-ones) with him
παραινέσαι φήσαντα, "φύγωμεν, μὴ καὶ τὸ βαλανεῖον
to-have-urged having-said let-us-flee lest even the bath
συμπέσῃ, ἔνδον ὄντος Κηρίνθου τοῦ τῆς ἀληθείας ἐχθροῦ."
fall-in inside being Cerinthus the of-the truth enemy

29.1 Ἐπὶ τούτῳ δῆτα καὶ ἡ λεγομένη τῶν Νικολαϊτῶν αἵρεσις
at this indeed also the called of-the Nicolaitans heresy
ἐπὶ σμικρότατον συνέστη χρόνον, ἧς δὴ καὶ ἡ τοῦ
for (a)-very-short arose time of-which indeed also the —
Ἰωάννου Ἀποκάλυψις μνημονεύει. οὗτοι Νικόλαον ἕνα
of-John Revelation makes-mention these Nicolaus one
τῶν ἀμφὶ τὸν Στέφανον διακόνων πρὸς τῶν ἀποστόλων
of-the around — Stephen deacons by the apostles
ἐπὶ τῇ τῶν ἐνδεῶν θεραπείᾳ προκεχειρισμένων ηὔχουν.
for the of-the needy service appointed boasted(-of)
ὅ γε μὴν Ἀλεξανδρεὺς Κλήμης ἐν τρίτῳ στρωματεῖ
the at-least indeed Alexandrian Clement in (the)-third Miscellany
ταῦτα περὶ αὐτοῦ κατὰ λέξιν ἱστορεῖ "ὡραίαν, φασὶ,
these-things about him according-to (the)-letter records (a)-beautiful they-say
γυναῖκα ἔχων οὗτος μετὰ τὴν ἀνάληψιν τὴν τοῦ σωτῆρος
wife having this-one after the ascension the of-the savior
πρὸς τῶν ἀποστόλων ὀνειδισθεὶς ζηλοτυπίαν εἰς μέσον
by the apostles reproached(-with) jealousy into (the)-midst
ἀγαγὼν τὴν γυναῖκα γῆμαι τῷ βουλομένῳ ἐπέτρεψεν.
having-brought the wife to-marry to-the(-one) wishing permitted

ἀκόλουθον γὰρ εἶναί φασι τὴν πρᾶξιν ταύτην ἐκείνῃ τῇ 29.2
consistent for to-be they-say the action this with-that the
φωνῇ, τῇ ὅτι παραχρᾶσθαι τῇ σαρκὶ δεῖ. καὶ δὴ
saying the that to-abuse the flesh one-must and indeed
κατακολουθήσαντες τῷ γεγενημένῳ τῷ τε εἰρημένῳ
having-followed the(-thing) done the and said(-thing)
ἁπλῶς καὶ ἀβασανίστως ἀναίδην ἐκπορνεύουσιν οἱ
simply and without-examination shamelessly they-commit-fornication the(-ones)
τὴν αἵρεσιν αὐτοῦ μετιόντες.
the heresy his pursuing
πυνθάνομαι δ᾽ ἐγὼ τὸν Νικόλαον μηδεμιᾷ ἑτέρᾳ παρ᾽ ἣν 29.3
I-learn and I — Nicolaus no other besides whom
ἔγημε κεχρῆσθαι γυναικὶ, τῶν τε ἐκείνου τέκνων τὰς μὲν
he-married to-have-had woman of-the and that(-man's) children the indeed
θηλείας καταγηράσαι παρθένους, ἄφθορον δὲ διαμεῖναι
females to-have-grown-old virgins uncorrupted and to-have-remained
τὸν υἱόν. ὧν οὕτως ἐχόντων ἀποβολὴ πάθους ἦν ἡ εἰς
the son of-which thus being (a)-rejection of-passion was the into
μέσον τῶν ἀποστόλων τῆς ζηλοτυπουμένης ἐγκύκλησις
(the)-midst of-the apostles of-the being-jealously-regarded bringing-forward
γυναικὸς, καὶ ἡ ἐγκράτεια τῶν περισπουδάστων ἡδονῶν
wife and the self-control of-the eagerly-sought pleasures
τὸ "παραχρᾶσθαι τῇ σαρκὶ" ἐδίδασκεν. οὐ γὰρ οἶμαι
the to-abuse the flesh taught not for I-think
ἐβούλετο κατὰ τὴν τοῦ σωτῆρος ἐντολὴν δυσὶ κυρίοις
he-wished according-to the of-the savior commandment two masters
δουλεύειν, ἡδονῇ καὶ κυρίῳ.
to-serve pleasure and Lord
λέγουσι δ᾽ οὖν καὶ τὸν Ματθίαν οὕτω διδάξαι, σαρκὶ 29.4
they-say and then also — Matthias thus to-have-taught (the)-flesh
μὲν μάχεσθαι καὶ παραχρᾶσθαι, μηδὲν αὐτῇ πρὸς ἡδονὴν
indeed to-fight and to-abuse nothing to-it for pleasure

ἐνδιδόντα, ψυχὴν δ' αὔξειν διὰ πίστεως καὶ γνώσεως."
yielding (the)-soul and to-increase through faith and knowledge
ταῦτα μὲν οὖν περὶ τῶν κατὰ τοὺς δηλουμένους χρόνους
these-things indeed then about the(-men) in the shown times
παραβραβεῦσαι τὴν ἀλήθειαν ἐγκεχειρηκότων, λόγου γε
to-defraud the truth having-attempted than-speech at-least
μὴν θᾶττον εἰς τὸ παντελὲς ἀπεσβηκότων, εἰρήσθω.
indeed sooner to the utterly extinguished let-be-said

30.1 Ὁ μέντοι Κλήμης, οὗ τὰς φωνὰς ἀρτίως ἀνέγνωμεν, τοῖς
— however Clement whose the words just-now we-read to-the
προειρημένοις ἑξῆς διὰ τοὺς ἀθετοῦντας γάμον τοὺς
aforesaid next because-of the(-ones) rejecting marriage the(-ones)
τῶν ἀποστόλων ἐξετασθέντας ἐν συζυγίαις καταλέγει
of-the apostles found-out in marriages lists
φάσκων "ἢ καὶ τοὺς ἀποστόλους ἀποδοκιμάσουσι. Πέτρος
saying or also the apostles will-they-reject Peter
μὲν γὰρ καὶ Φίλιππος ἐπαιδοποιήσαντο, Φίλιππος δὲ καὶ
indeed for and Philip begot-children Philip and also
τὰς θυγατέρας ἀνδράσιν ἐξέδωκε. καὶ ὅ γε Παῦλος οὐκ
the daughters to-husbands gave-in-marriage and — at-least Paul not
ὀκνεῖ ἔν τινι ἐπιστολῇ τὴν αὐτοῦ προσαγορεῦσαι σύζυγον,
shrinks in some letter the his to-address wife
ἣν οὐ περιεκόμιζε διὰ τὸ τῆς ὑπηρεσίας εὐσταλές."
whom not he-carried-about because-of the of-the ministry convenience

30.2 ἐπεὶ δὲ τούτων ἐμνήσθημεν, οὐ λυπεῖ καὶ ἄλλην
since and these we-have-mentioned not it-grieves also another
ἀξιοδιήγητον ἱστορίαν τοῦ αὐτοῦ παραθέσθαι, ἣν ἐν τῷ
worth-telling story of-the same to-set-forth which in the
ἑβδόμῳ στρωματεῖ τοῦτον ἱστορῶν ἀνέγραψε τὸν τρόπον
seventh Miscellany in-this recording he-wrote the manner
"φασὶ γοῦν τὸν μακάριον Πέτρον, θεασάμενον τὴν
they-say at-any-rate the blessed Peter having-seen the

ἑαυτοῦ γυναῖκα ἀπαγομένην τὴν ἐπὶ θανάτῳ, ἡσθῆναι
his-own wife being-led-away the(-way) to death to-have-been-glad
μὲν τῆς κλήσεως χάριν καὶ τῆς ἐπ᾽ οἶκον ἀνακομιδῆς,
indeed of-the calling for-the-sake and of-the to home return
ἐπιφωνῆσαι δὲ εὖ μάλα προτρεπτικῶς καὶ παρακλητικῶς
to-have-called-out and well very exhortingly and encouragingly
ἐξ ὀνόματος προσειπόντα ‘μέμνησο, ὦ αὕτη, τοῦ κυρίου.’
by name having-addressed(-her) remember O you the Lord
τοιοῦτος ἦν ὁ τῶν μακαρίων γάμος καὶ ἡ τῶν φιλτάτων
such was the of-the blessed marriage and the of-the dearest
τελεία διάθεσις.” καὶ ταῦτα δ᾽ οἰκεῖα ὄντα τῇ μετὰ
perfect disposition and these-things and fitting being to-the in
χεῖρας ὑποθέσει ἐνταῦθά μοι κατὰ καιρὸν κείσθω.
hand subject here for-me in season let-be-set

XVIII · THE DEATHS OF THE APOSTLES AND TRAJAN'S PERSECUTION

Polycrates and Proclus record the graves of John and of Philip and his daughters in Asia. Under Trajan, Symeon son of Clopas is crucified at a hundred and twenty, and heresy comes into the open. Pliny reports that Christians do nothing criminal; Trajan rules that they are not to be sought out but punished when accused. Justus succeeds Symeon.

Παύλου μὲν οὖν καὶ Πέτρου τῆς τελευτῆς ὅ τε χρόνος 31.1
of-Paul indeed then and of-Peter of-the end the both time
καὶ ὁ τρόπος καὶ προσέτι τῆς μετὰ τὴν ἀπαλλαγὴν τοῦ
and the manner and moreover of-the after the departure of-the
βίου τῶν σκηνωμάτων αὐτῶν καταθέσεως ὁ χῶρος ἤδη
life of-the tabernacles their deposition the place already
πρότερον ἡμῖν δεδήλωται.
before by-us has-been-shown

31.2 τοῦ δὲ Ἰωάννου τὰ μὲν τοῦ χρόνου ἤδη πως
— *and of-John the(-things) indeed of-the time already somehow*
εἴρηται, τὸ δέ γε τοῦ σκηνώματος αὐτοῦ χωρίον
have-been-said the and at-least of-the tabernacle his place
ἐξ ἐπιστολῆς Πολυκράτους (τῆς δ' ἐν Ἐφέσῳ παροικίας
from (a)-letter of-Polycrates of-the and in Ephesus parish
ἐπίσκοπος οὗτος ἦν) ἐπιδείκνυται, ἣν Οὐίκτορι Ῥωμαίων
bishop this-one was is-shown which to-Victor of-Romans
ἐπισκόπῳ γράφων ὁμοῦ τε αὐτοῦ καὶ Φιλίππου μνημονεύει
bishop writing together both him and Philip he-mentions
τοῦ ἀποστόλου τῶν τε τούτου θυγατέρων ὧδέ πως "καὶ
the apostle the and his daughters thus somehow and
γὰρ καὶ κατὰ τὴν Ἀσίαν μεγάλα στοιχεῖα κεκοίμηται,
for also in — Asia great luminaries have-fallen-asleep
ἅτινα ἀναστήσεται τῇ ἐσχάτῃ ἡμέρᾳ τῆς παρουσίας
which shall-rise on-the last day of-the coming
τοῦ κυρίου, ἐν ᾗ ἔρχεται μετὰ δόξης ἐξ οὐρανοῦ,
of-the Lord in which he-comes with glory from heaven
καὶ ἀναζητήσει πάντας τοὺς ἁγίους, Φίλιππον τὸν τῶν
and shall-seek-out all the saints Philip the(-one) of-the
δώδεκα ἀποστόλων, ὃς κεκοίμηται ἐν Ἱεραπόλει, καὶ δύο
twelve apostles who has-fallen-asleep in Hierapolis and two
θυγατέρες αὐτοῦ γεγηρακυῖαι παρθένοι, καὶ ἡ ἑτέρα αὐτοῦ
daughters his having-grown-old virgins and the other his
θυγάτηρ ἐν ἁγίῳ πνεύματι πολιτευσαμένη, ἣ ἐν Ἐφέσῳ
daughter in holy spirit having-lived who in Ephesus
ἀναπαύεται, ἔτι δὲ καὶ Ἰωάννης ὁ ἐπὶ τὸ στῆθος
rests still and also John the(-one) on the breast
τοῦ κυρίου ἀναπεσών, ὃς ἐγενήθη ἱερεὺς τὸ πέταλον
of-the Lord having-reclined who became priest the plate
πεφορηκὼς καὶ μάρτυς καὶ διδάσκαλος·
having-worn and martyr and teacher

οὗτος ἐν Ἐφέσῳ κεκοίμηται.” ταῦτα καὶ περὶ τῆς τῶνδε 31.3
this-one in Ephesus has-fallen-asleep these-things also about the of-these
τελευτῆς.
end
καὶ ἐν τῷ Γαΐου δὲ, οὗ μικρῷ πρόσθεν ἐμνήσθημεν, διαλόγῳ 31.4
and in the of-Gaius and whom (a)-little before we-mentioned dialogue
Πρόκλος, πρὸς ὃν ἐποιεῖτο τὴν ζήτησιν, περὶ τῆς Φιλίππου
Proclus against whom he-made the disputation about the of-Philip
καὶ τῶν θυγατέρων αὐτοῦ τελευτῆς συνᾴδων τοῖς ἐκτεθεῖσιν
and of-the daughters his end agreeing with-the set-forth(-things)
οὕτω φησίν “μετὰ τοῦτον δὲ προφήτιδες τέσσαρες αἱ
thus says after him and prophetesses four the(-daughters)
Φιλίππου γεγένηνται ἐν Ἱεραπόλει τῇ κατὰ τὴν Ἀσίαν·
of-Philip have-been in Hierapolis the(-one) in — Asia
ὁ τάφος αὐτῶν ἐστιν ἐκεῖ καὶ ὁ τοῦ πατρὸς αὐτῶν.”
the tomb their is there also the(-tomb) of-the father their
ταῦτα μὲν οὗτος. ὁ δὲ Λουκᾶς ἐν ταῖς Πράξεσι τῶν 31.5
these-things indeed this-one — and Luke in the Acts of-the
ἀποστόλων τῶν Φιλίππου θυγατέρων ἐν Καισαρείᾳ τῆς
apostles the of-Philip daughters in Caesarea —
Ἰουδαίας ἅμα τῷ πατρὶ τότε διατριβουσῶν, προφητικοῦ
of-Judea with the father then staying of-prophetic
τε χαρίσματος ἠξιωμένων, μνημονεύει κατὰ λέξιν ὧδέ
and gift deemed-worthy mentions according-to (the)-letter thus
πως λέγων “ἤλθομεν εἰς Καισάρειαν, καὶ εἰσελθόντες εἰς
somehow saying we-came into Caesarea and having-entered into
τὸν οἶκον Φιλίππου τοῦ εὐαγγελιστοῦ ὄντος ἐκ τῶν ἑπτὰ
the house of-Philip the evangelist being of the seven
ἐμείναμεν παρ’ αὐτῷ. τούτῳ δὲ ἦσαν παρθένοι θυγατέρες
we-stayed with him to-this-one and were virgin daughters
προφητεύουσαι τέσσαρες.”
prophesying four

31.6 τὰ μὲν οὖν εἰς ἡμετέραν ἐλθόντα γνῶσιν περί τε
the(-things) indeed then to our having-come knowledge about both
τῶν ἀποστόλων αὐτῶν καὶ τῶν ἀποστολικῶν χρόνων,
the apostles themselves and the apostolic times
ὧν τε καταλελοίπασιν ἡμῖν ἱερῶν γραμμάτων, καὶ τῶν
which and they-have-left us of-sacred writings and the(-ones)
ἀντιλεγομένων μὲν, ὅμως δ' ἐν πλείσταις ἐκκλησίαις
disputed indeed nevertheless but in very-many churches
παρὰ πολλοῖς δεδημοσιευμένων, τῶν τε παντελῶς νόθων
by many published the and utterly spurious
καὶ τῆς ἀποστολικῆς ὀρθοδοξίας ἀλλοτρίων ἐν τούτοις
and of-the apostolic orthodoxy alien in these
διειληφότες ἐπὶ τὴν τῶν ἑξῆς προΐωμεν ἱστορίαν.
having-discussed to the of-the next(-events) let-us-proceed history

32.1 Μετὰ Νέρωνα καὶ Δομετιανὸν, κατὰ τοῦτον οὗ νῦν
after Nero and Domitian under this-one whose now
τοὺς χρόνους ἐξετάζομεν, μερικῶς καὶ κατὰ πόλεις ἐξ
the times we-examine partially and by cities from
ἐπαναστάσεως δήμων τὸν καθ' ἡμῶν κατέχει λόγος
uprising of-peoples the against us holds (an)-account
ἀνακινηθῆναι διωγμὸν, ἐν ᾧ Συμεῶνα τὸν τοῦ
to-have-been-stirred-up persecution in which Symeon the(-son) —
Κλωπᾶ, ὃν δεύτερον καταστῆναι τῆς ἐν Ἱεροσολύμοις
of-Clopas whom second to-have-been-appointed of-the in Jerusalem
ἐκκλησίας ἐπίσκοπον ἐδηλώσαμεν, μαρτυρίῳ τὸν βίον
church bishop we-showed by-martyrdom the life
ἀναλῦσαι παρειλήφαμεν.
to-have-ended we-have-received

32.2 καὶ τούτου μάρτυς αὐτὸς ἐκεῖνος, οὗ διαφόροις ἤδη
and of-this witness himself that(-man) whose various already
πρότερον ἐχρησάμεθα φωναῖς, Ἡγήσιππος· ὃς δὴ περί
before we-used words Hegesippus who indeed about

τινων αἱρετικῶν ἱστορῶν ἐπιφέρει δηλῶν ὡς ἄρα ὑπὸ
some heretics recording adds showing how after-all by
τούτων κατὰ τόνδε τὸν χρόνον ὑπομείνας κατηγορίαν,
these at this the time having-endured accusation
πολυτρόπως ὁ δηλούμενος ὡσὰν Χριστιανὸς ἐπὶ πλείσταις
in-many-ways the shown(-man) as (a)-Christian for very-many
αἰκισθεὶς ἡμέραις, αὐτόν τε τὸν δικαστὴν καὶ τοὺς
having-been-tortured days himself both the judge and the(-ones)
ἀμφ᾽ αὐτὸν εἰς τὰ μέγιστα καταπλήξας, τῷ τοῦ κυρίου
around him to the greatest(-degree) having-astonished to-the of-the Lord
πάθει παραπλήσιον τὸ τέλος ἀπηνέγκατο.
passion similar the end he-carried-off

οὐδὲν δὲ οἷον καὶ τοῦ συγγραφέως ἐπακοῦσαι, αὐτὰ 32.3
nothing and like also the writer to-hear very
δὴ ταῦτα κατὰ λέξιν ὧδέ πως ἱστοροῦντος "ἀπὸ
indeed these-things according-to (the)-letter thus somehow recording from
τούτων δηλαδὴ τῶν αἱρετικῶν κατηγοροῦσί τινες Συμεῶνος
these plainly the heretics accuse some Symeon
τοῦ Κλωπᾶ, ὡς ὄντος ἀπὸ Δαβὶδ καὶ Χριστιανοῦ, καὶ
the(-son) of-Clopas as being from David and (a)-Christian and
οὕτω μαρτυρεῖ ἐτῶν ὢν ἑκατὸν εἴκοσιν, ἐπὶ Τραϊανοῦ
thus he-is-martyred of-years being hundred twenty under Trajan
Καίσαρος καὶ ὑπατικοῦ Ἀττικοῦ."
Caesar and (the)-consular Atticus

φησὶ δὲ ὁ αὐτὸς ὡς ἄρα καὶ τοὺς κατηγόρους αὐτοῦ, 32.4
says and the same that after-all also the accusers his
ζητουμένων τότε τῶν ἀπὸ τῆς βασιλικῆς Ἰουδαίων φυλῆς,
being-sought then the(-ones) from the royal of-Jews tribe
ὡσὰν ἐξ αὐτῆς ὄντας ἁλῶναι συνέβη. λογισμῷ δ᾽
as from it being to-have-been-caught it-happened by-reckoning and
ἂν καὶ τὸν Συμεῶνα τῶν αὐτοπτῶν καὶ αὐτηκόων εἴποι
— also — Symeon of-the eyewitnesses and ear-witnesses would-say

ἄν τις γεγονέναι τοῦ κυρίου, τεκμηρίῳ τῷ μήκει τοῦ
— anyone to-have-been of-the Lord (as)-proof the length of-the
χρόνου τῆς αὐτοῦ ζωῆς χρώμενος, καὶ τῷ μνημονεύειν
time of-the his life using and the to-mention
τὴν τῶν εὐαγγελίων γραφὴν Μαρίας τῆς τοῦ Κλωπᾶ,
the of-the gospels scripture Mary the(-wife) — of-Clopas
οὗ γεγονέναι αὐτὸν καὶ πρότερον ὁ λόγος ἐδήλωσεν.
whose to-have-been him also before the account showed

32.5 ὁ δ' αὐτὸς συγγραφεὺς καὶ ἑτέρους ἀπὸ γένους ἑνὸς
the and same writer also others from (the)-family of-one
τῶν φερομένων ἀδελφῶν τοῦ σωτῆρος, ᾧ ὄνομα Ἰούδας,
of-the reputed brothers of-the savior whose name Jude
φησὶν εἰς τὴν αὐτὴν ἐπιβιῶναι βασιλείαν, μετὰ τὴν ἤδη
he-says to the same to-have-survived reign after the already
πρότερον ἱστορηθεῖσαν αὐτῶν ὑπὲρ τῆς εἰς τὸν Χριστὸν
before recorded their for the in — Christ
πίστεως ἐπὶ Δομετιανοῦ μαρτυρίαν.
faith under Domitian testimony

32.6 γράφει δὲ οὕτως "ἔρχονται οὖν καὶ προηγοῦνται
writes and thus they-come then and lead
πάσης ἐκκλησίας ὡς μάρτυρες καὶ ἀπὸ γένους τοῦ
every church as martyrs and of (the)-family of-the
κυρίου, καὶ γενομένης εἰρήνης βαθείας ἐν πάσῃ ἐκκλησίᾳ
Lord and having-been peace deep in every church
μένουσι μέχρι Τραϊανοῦ Καίσαρος, μέχρις οὗ ὁ ἐκ
they-remain until Trajan Caesar until which the(-son) of
θείου τοῦ κυρίου, ὁ προειρημένος Συμεὼν υἱὸς Κλωπᾶ,
(the)-uncle of-the Lord the aforesaid Symeon son of-Clopas
συκοφαντηθεὶς ὑπὸ τῶν αἱρέσεων, ὡσαύτως κατηγορήθη
having-been-informed-against by the heresies likewise was-accused
καὶ αὐτὸς ἐπὶ τῷ αὐτῷ λόγῳ ἐπὶ Ἀττικοῦ τοῦ ὑπατικοῦ.
also himself on the same charge under Atticus the consular

καὶ ἐπὶ πολλαῖς ἡμέραις αἰκιζόμενος ἐμαρτύρησεν, ὡς
and for many days being-tortured he-was-martyred so-that
πάντας ὑπερθαυμάζειν καὶ τὸν ὑπατικὸν πῶς ἑκατὸν εἴκοσι
all to-marvel-exceedingly even the consular how hundred twenty
τυγχάνων ἐτῶν ὑπέμεινε· καὶ ἐκελεύσθη σταυρωθῆναι."
being of-years he-endured and he-was-ordered to-be-crucified
ἐπὶ τούτοις ὁ αὐτὸς ἀνὴρ διηγούμενος τὰ κατὰ 32.7
besides these the same man narrating the(-things) concerning
τοὺς δηλουμένους ἐπιλέγει, ὡς ἄρα μέχρι τῶν τότε
the shown(-men) adds how after-all until the then
χρόνων παρθένος καθαρὰ καὶ ἀδιάφθορος ἔμενεν ἡ
times (a)-virgin pure and uncorrupted remained the
ἐκκλησία, ἐν ἀδήλῳ που σκότει φωλευόντων εἰσέτι τότε
church in obscure somewhere darkness lurking still then
τῶν, εἰ καί τινες ὑπῆρχον, παραφθείρειν ἐπιχειρούντων
of-the(-men) if even some there-were to-corrupt attempting
τὸν ὑγιῆ κανόνα τοῦ σωτηρίου κηρύγματος.
the sound rule of-the saving preaching
ὡς δ' ὁ ἱερὸς τῶν ἀποστόλων χορὸς διάφορον εἰλήφει 32.8
when and the sacred of-the apostles choir different had-received
τοῦ βίου τέλος, παρεληλύθει τε ἡ γενεὰ ἐκείνη τῶν
of-the life end had-passed-away and the generation that of-the(-men)
αὐταῖς ἀκοαῖς τῆς ἐνθέου σοφίας ἐπακοῦσαι κατηξιωμένων,
with-very ears the divine wisdom to-hear deemed-worthy
τηνικαῦτα τῆς ἀθέου πλάνης ἀρχὴν ἐλάμβανεν ἡ
then of-the godless error beginning took the
σύστασις, διὰ τῆς τῶν ἑτεροδιδασκάλων ἀπάτης, οἳ καὶ,
constitution through the of-the teachers-of-other(-doctrine) deceit who also
ἅτε μηδενὸς ἔτι τῶν ἀποστόλων λειπομένου, γυμνῇ
inasmuch-as no-one still of-the apostles being-left with-bare

λοιπὸν ἤδη τῇ κεφαλῇ τῷ τῆς ἀληθείας κηρύγματι τὴν
henceforth already the head to-the of-the truth preaching the
ψευδώνυμον γνῶσιν ἀντικηρύττειν ἐπεχείρουν.
falsely-named knowledge to-preach-against attempted

33.1 Τοσοῦτός γε μὴν ἐν πλείοσι τόποις ὁ καθ' ἡμῶν
so-great at-least indeed in more places the against us
ἐπετάθη τότε διωγμὸς, ὡς Πλίνιον Σεκοῦνδον
was-intensified then persecution so-that Pliny Secundus
ἐπισημότατον ἡγεμόνων, ἐπὶ τῷ πλήθει τῶν μαρτύρων
most-distinguished of-governors at the multitude of-the martyrs
κινηθέντα, βασιλεῖ κοινώσασθαι περὶ τοῦ πλήθους
moved to-(the)-emperor to-have-communicated about the multitude
τῶν ὑπὲρ τῆς πίστεως ἀναιρουμένων, ἅμα δ' ἐν
of-the(-ones) for the faith being-slain together and at
ταὐτῷ μηνῦσαι, μηδὲν ἀνόσιον μηδὲ παρὰ τοὺς
the-same(-time) to-have-reported nothing unholy nor against the
νόμους πράττειν αὐτοὺς κατειληφέναι, πλὴν τό γε
laws to-do them to-have-found except the at-least
ἅμα τῇ ἕῳ διεγειρομένους τὸν Χριστὸν θεοῦ
at-the-same(-time) with-the dawn rising — Christ of-(a)-god
δίκην ὑμνεῖν, τὸ δὲ μοιχεύειν καὶ φονεύειν καὶ τὰ
like to-hymn the and to-commit-adultery and to-murder and the
συγγενῆ τούτοις ἀθέμιτα πλημμελήματα καὶ αὐτοὺς
akin to-these unlawful offenses also themselves
ἀπαγορεύειν, πάντα τε πράττειν ἀκολούθως τοῖς νόμοις.
to-forbid all and to-do in-accordance-with the laws

33.2 πρὸς ἃ τὸν Τραϊανὸν δόγμα τοιόνδε τεθεικέναι, τὸ
to which-things — Trajan decree such to-have-laid-down the
Χριστιανῶν φῦλον μὴ ἐκζητεῖσθαι μὲν, ἐμπεσὸν
of-Christians tribe not to-be-sought-out indeed having-fallen-in(-the-way)
δὲ κολάζεσθαι· οὗ γενομένου ποσῶς μὲν τοῦ διωγμοῦ
and to-be-punished which having-happened somewhat indeed of-the persecution

σβεσθῆναι τὴν ἀπειλὴν σφοδρότατα ἐγκειμένου, οὐ
to-have-been-quenched the threat most-vehemently pressing not
χείρονάς γε μὴν τοῖς κακουργεῖν περὶ ἡμᾶς ἐθέλουσι
worse at-least indeed for-the(-ones) to-do-evil about us wishing
λείπεσθαι προφάσεις, ἔσθ' ὅπη μὲν τῶν δήμων, ἔσθ'
to-be-left pretexts there-is where indeed of-the peoples there-is
ὅπη δὲ καὶ τῶν κατὰ χώρας ἀρχόντων τὰς καθ' ἡμῶν
where and also of-the in (the)-countries rulers the against us
συσκευαζομένων ἐπιβουλὰς, ὡς καὶ ἄνευ προφανῶν
contriving plots so-that even without open
διωγμῶν μερικοὺς κατ' ἐπαρχίαν ἐξάπτεσθαι, πλείους τε
persecutions partial(-ones) by province to-be-kindled more and
τῶν πιστῶν διαφόροις ἐναγωνίζεσθαι μαρτυρίοις.
of-the faithful in-various to-contend martyrdoms
εἴληπται δ' ἡμῖν ἡ ἱστορία ἐξ ἧς ἀνωτέρω δεδηλώκαμεν 33.3
has-been-taken and by-us the story from which above we-have-shown
τοῦ Τερτυλλιανοῦ Ῥωμαϊκῆς ἀπολογίας, ἧς ἡ ἑρμηνεία
— of-Tertullian Roman apology of-which the translation
τοῦτον ἔχει τὸν τρόπον "καίτοι ηὑρήκαμεν καὶ τὴν εἰς
this has the manner and-yet we-have-found also the against
ἡμᾶς ἐπιζήτησιν κεκωλυμένην. Πλίνιος γὰρ Σεκοῦνδος
us search forbidden Pliny for Secundus
ἡγούμενος ἐπαρχίου, κατακρίνας Χριστιανούς τινας καὶ
governing of-(a)-province having-condemned Christians some and
τῆς ἀξίας ἐκβαλὼν, ταραχθεὶς τῷ πλήθει ἠγνόει
from-the rank having-cast(-them)-out disturbed by-the multitude did-not-know
τί αὐτῷ λοιπὸν εἴη πρακτέον. Τραϊανῷ οὖν τῷ βασιλεῖ
what for-him further would-be to-be-done to-Trajan then the emperor
ἀνεκοινώσατο λέγων ἔξω τοῦ μὴ βούλεσθαι αὐτοὺς
he-communicated saying apart from-the not to-wish them
εἰδωλολατρεῖν οὐδὲν ἀνόσιον ἐν αὐτοῖς ηὑρηκέναι. ἐμήνυε
to-worship-idols nothing unholy in them to-have-found he-reported

δὲ καὶ τοῦτο, ἀνίστασθαι ἔωθεν τοὺς Χριστιανοὺς καὶ τὸν
and also this to-rise early the Christians and —
Χριστὸν θεοῦ δίκην ὑμνεῖν, καὶ πρὸς τὸ τὴν ἐπιστήμην
Christ of-(a)-god like to-hymn and for — the knowledge
αὐτῶν διαφυλάσσειν κωλύεσθαι φονεύειν, μοιχεύειν,
their to-guard to-be-forbidden to-murder to-commit-adultery
πλεονεκτεῖν, ἀποστερεῖν καὶ τὰ τούτοις ὅμοια. πρὸς
to-defraud to-rob and the(-things) to-these like to
ταῦτα ἀντέγραψε Τραϊανὸς τὸ τῶν Χριστιανῶν φῦλον
these-things wrote-back Trajan the of-the Christians tribe
μὴ ἐκζητεῖσθαι μὲν, ἐμπεσὸν δὲ κολάζεσθαι." καὶ
not to-be-sought-out indeed having-fallen-in(-the-way) and to-be-punished and
ταῦτα μὲν ἐν τούτοις ἦν.
these-things indeed in these were

34.1 Τῶν δὲ ἐπὶ Ῥώμης ἐπισκόπων ἔτει τρίτῳ τῆς
of-the and in Rome bishops in-(the)-year third of-the
τοῦ προειρημένου βασιλέως ἀρχῆς Κλήμης Εὐαρέστῳ
of-the aforesaid emperor reign Clement to-Evarestus
παραδοὺς τὴν λειτουργίαν ἀναλύει τὸν βίον, τὰ πάντα
having-handed-over the ministry ends the life the all
προστὰς ἔτη ἐννέα τῆς τοῦ θείου λόγου διδασκαλίας.
having-presided years nine over-the of-the divine word teaching

35.1 Ἀλλὰ καὶ τοῦ Συμεῶνος τὸν δηλωθέντα τελειωθέντος
but also — Symeon in-the shown having-been-perfected
τρόπον, τῆς ἐν Ἱεροσολύμοις ἐπισκοπῆς τὸν θρόνον
manner of-the in Jerusalem episcopate the throne
Ἰουδαῖός τις ὄνομα Ἰοῦστος, μυρίων ὅσων ἐκ
Jew a-certain by-name Justus of-countless as-many from
περιτομῆς εἰς τὸν Χριστὸν τηνικαῦτα πεπιστευκότων εἷς
(the)-circumcision in — Christ then having-believed one
καὶ αὐτὸς ὤν, διαδέχεται.
also himself being succeeds-to

Polycarp leads Smyrna and Papias Hierapolis. Ignatius of Antioch, taken to Rome for the beasts, writes to the churches on his way. Quadratus and other evangelists carry the gospel to new lands. Papias records traditions about Mark and Matthew, though Eusebius thinks him of small understanding for his thousand-year kingdom.

Διέπρεπέ γε μὴν κατὰ τούτους ἐπὶ τῆς Ἀσίας τῶν 36.1
was-eminent at-least indeed in-the-time-of these in — Asia of-the
ἀποστόλων ὁμιλητὴς Πολύκαρπος, τῆς κατὰ Σμύρναν
apostles companion Polycarp of-the at Smyrna
ἐκκλησίας πρὸς τῶν αὐτοπτῶν καὶ ὑπηρετῶν τοῦ κυρίου
church by the eyewitnesses and ministers of-the Lord
τὴν ἐπισκοπὴν ἐγκεχειρισμένος.
the episcopate entrusted-with
καθ' ὃν ἐγνωρίζετο Παπίας τῆς ἐν Ἱεραπόλει παροικίας 36.2
under whom was-known Papias of-the in Hierapolis parish
καὶ αὐτὸς ἐπίσκοπος, ὅ τε παρὰ πλείστοις εἰσέτι νῦν
also himself bishop — and among very-many still now
διαβόητος Ἰγνάτιος, τῆς κατ' Ἀντιόχειαν Πέτρου διαδοχῆς
celebrated Ignatius of-the at Antioch of-Peter succession
δεύτερος τὴν ἐπισκοπὴν κεκληρωμένος.
second the episcopate having-received-by-lot
λόγος δ' ἔχει τοῦτον ἀπὸ Συρίας ἐπὶ τὴν Ῥωμαίων 36.3
(the)-account and holds him from Syria to the of-Romans
πόλιν ἀναπεμφθέντα θηρίων γενέσθαι βορὰν τῆς εἰς
city sent-up of-beasts to-have-become food of-the in
Χριστὸν μαρτυρίας ἕνεκεν.
Christ testimony for-the-sake

36.4 οὗτος δὴ οὖν τὴν δι᾽ Ἀσίας ἀνακομιδὴν μετ᾽
this-one indeed then the through Asia journey with
ἐπιμελεστάτης φρουρῶν φυλακῆς ποιούμενος τὰς κατὰ
most-careful of-guards custody making the in
πόλιν αἷς ἐπεδήμει παροικίας ταῖς διὰ λόγων ὁμιλίαις
city which he-visited parishes by-the through words discourses
τε καὶ προτροπαῖς ἐπιρρωννὺς, ἐν πρώτοις μάλιστα
both and exhortations strengthening among (the)-first especially
προφυλάττεσθαι τὰς αἱρέσεις ἄρτι τότε πρῶτον ἀναφυείσας
to-guard-against the heresies just then first having-sprung-up
καὶ ἐπιπολαζούσας παρῄνει, προύτρεπέ τε ἀπρὶξ ἔχεσθαι
and being-prevalent he-advised he-urged and tenaciously to-hold
τῆς τῶν ἀποστόλων παραδόσεως, ἣν ὑπὲρ ἀσφαλείας
to-the of-the apostles tradition which for safety
καὶ ἐγγράφως ἤδη μαρτυρόμενος διατυποῦσθαι ἀναγκαῖον
also in-writing already testifying to-formulate necessary
ἡγεῖτο.
he-thought

36.5 οὕτω δῆτα ἐν Σμύρνῃ γενόμενος, ἔνθα ὁ Πολύκαρπος ἦν,
thus indeed in Smyrna having-been where — Polycarp was
μίαν μὲν τῇ κατὰ τὴν Ἔφεσον ἐπιστολὴν ἐκκλησίᾳ γράφει,
one indeed to-the at — Ephesus letter church writes
ποιμένος αὐτῆς μνημονεύων Ὀνησίμου, ἑτέραν δὲ τῇ
(the)-shepherd its mentioning Onesimus another and to-the(-church)
ἐν Μαγνησίᾳ τῇ πρὸς Μαιάνδρῳ, ἔνθα πάλιν ἐπισκόπου
in Magnesia the(-one) by (the)-Maeander where again of-(the)-bishop
Δάμα μνήμην πεποίηται, καὶ τῇ ἐν Τράλλεσι δὲ
Damas mention he-has-made and to-the(-church) in Tralles and
ἄλλην, ἧς ἄρχοντα τότε ὄντα Πολύβιον ἱστορεῖ.
another of-which ruler then being Polybius he-records

πρὸς ταύταις καὶ τῇ Ῥωμαίων ἐκκλησίᾳ γράφει, ᾗ καὶ 36.6
besides these also to-the of-Romans church he-writes to-which also
παράκλησιν προτείνει, ὡς μὴ παραιτησάμενοι τοῦ μαρτυρίου
entreaty he-puts-forward that not having-begged(-him)-off of-the martyrdom
τῆς ποθουμένης αὐτὸν ἀποστερήσαιεν ἐλπίδος· ἐξ ὧν καὶ
of-the longed-for him they-should-deprive hope from which also
βραχύτατα εἰς ἐπίδειξιν τῶν εἰρημένων παραθέσθαι ἄξιον.
most-briefly for demonstration of-the said(-things) to-set-forth (is)-worthy
γράφει δὴ οὖν κατὰ λέξιν "ἀπὸ Συρίας μέχρι Ῥώμης 36.7
he-writes indeed then according-to (the)-letter from Syria until Rome
θηριομαχῶ διὰ γῆς καὶ θαλάσσης, νυκτὸς καὶ ἡμέρας,
I-fight-beasts through land and sea by-night and by-day
ἐνδεδεμένος δέκα λεοπάρδοις, ὅ ἐστι στρατιωτικὸν
bound to-ten leopards which is (a)-military
τάγμα, οἳ καὶ εὐεργετούμενοι χείρονες γίνονται. ἐν δὲ
band who even being-treated-well worse become in and
τοῖς ἀδικήμασιν αὐτῶν μᾶλλον μαθητεύομαι, ἀλλ' οὐ
the wrongdoings their more I-am-made-a-disciple but not
παρὰ τοῦτο δεδικαίωμαι.
by this I-have-been-justified
ὀναίμην τῶν θηρίων τῶν ἐμοὶ ἑτοίμων, ἃ καὶ εὔχομαι 36.8
may-I-have-joy of-the beasts the for-me ready which also I-pray
σύντομά μοι εὑρεθῆναι, ἃ καὶ κολακεύσω συντόμως με
prompt for-me to-be-found which also I-will-coax promptly me
καταφαγεῖν, οὐχ ὥσπερ τινῶν δειλαινόμενα οὐχ ἥψαντο·
to-devour not as some fearing not they-touched
κἂν αὐτὰ δὲ ἄκοντα μὴ θέλῃ, ἐγὼ προσβιάσομαι.
even-if they and unwilling not wish I will-force(-them)
συγγνώμην μοι ἔχετε. τί μοι συμφέρει ἐγὼ γινώσκω. νῦν 36.9
pardon me have what for-me is-profitable I know now
ἄρχομαι μαθητὴς εἶναι. μηδέν με ζηλώσαι τῶν ὁρατῶν
I-begin (a)-disciple to-be nothing me may-envy of-the(-things) visible

καὶ ἀοράτων, ἵνα Ἰησοῦ Χριστοῦ ἐπιτύχω· πῦρ καὶ σταυρὸς,
and invisible that Jesus Christ I-may-attain fire and cross
θηρίων τε συστάσεις, σκορπισμοὶ ὀστέων, συγκοπαὶ μελῶν,
of-beasts and gatherings scatterings of-bones cuttings-apart of-limbs
ἀλεσμοὶ ὅλου τοῦ σώματος, κολάσεις τοῦ διαβόλου εἰς
grindings of-whole the body punishments of-the devil upon
ἐμὲ ἐρχέσθωσαν, μόνον ἵνα Ἰησοῦ Χριστοῦ ἐπιτύχω."
me let-them-come only that Jesus Christ I-may-attain
36.10 καὶ ταῦτα μὲν ἀπὸ τῆς δηλωθείσης πόλεως ταῖς
and these-things indeed from the shown city to-the
καταλεχθείσαις ἐκκλησίαις διετυπώσατο. ἤδη δ' ἐπέκεινα
listed churches he-composed already and beyond
τῆς Σμύρνης γενόμενος ἀπὸ Τρωάδος τοῖς τε
— Smyrna having-come from Troas to-the(-ones) both
ἐν Φιλαδελφείᾳ αὖθις διὰ γραφῆς ὁμιλεῖ καὶ τῇ
in Philadelphia again by writing he-converses and to-the
Σμυρναίων ἐκκλησίᾳ, ἰδίως τε τῷ ταύτης προηγουμένῳ
of-Smyrnaeans church particularly and to-the of-it presiding
Πολυκάρπῳ, ὃν οἷα δὴ ἀποστολικὸν ἄνδρα εὖ μάλα
Polycarp whom as indeed apostolic (a)-man well very
γνωρίζων, τὴν κατ' Ἀντιόχειαν αὐτῷ ποίμνην ὡσὰν
knowing the at Antioch to-him flock as
γνήσιος καὶ ἀγαθὸς ποιμὴν παρατίθεται, τὴν περὶ αὐτῆς
genuine and good shepherd he-commends the about it
φροντίδα διὰ σπουδῆς ἔχειν αὐτὸν ἀξιῶν.
care with zeal to-have him asking
36.11 ὁ δ' αὐτὸς Σμυρναίοις γράφων οὐκ οἶδ' ὁπόθεν ῥητοῖς
the and same to-Smyrnaeans writing not I-know from-where sayings
συγκέχρηται, τοιαῦτά τινα περὶ τοῦ Χριστοῦ διεξιών "ἐγὼ
has-used such some about — Christ going-through I
δὲ καὶ μετὰ τὴν ἀνάστασιν ἐν σαρκὶ αὐτὸν οἶδα καὶ πιστεύω
and also after the resurrection in flesh him know and believe

ὄντα. καὶ ὅτε πρὸς τοὺς περὶ Πέτρον ἐλήλυθεν, ἔφη αὐτοῖς,
being and when to the(-ones) around Peter he-had-come he-said to-them
λάβετε, ψηλαφήσατέ με καὶ ἴδετε, ὅτι οὐκ εἰμὶ δαιμόνιον
take handle me and see that not I-am (a)-demon
ἀσώματον· καὶ εὐθὺς αὐτοῦ ἥψαντο καὶ ἐπίστευσαν.”
bodiless and straightway him they-touched and believed
οἶδε δὲ αὐτοῦ τὸ μαρτύριον καὶ ὁ Εἰρηναῖος, καὶ τῶν 36.12
knows and his the martyrdom also — Irenaeus and the
ἐπιστολῶν αὐτοῦ μνημονεύει λέγων οὕτως “ὡς εἶπέ
letters his mentions saying thus as said
τις τῶν ἡμετέρων διὰ τὴν πρὸς θεὸν μαρτυρίαν
one of-the our(-people) because-of the toward God testimony
κατακριθεὶς πρὸς θηρία, ὅτι σῖτός εἰμι θεοῦ, καὶ δι’
having-been-condemned to beasts that wheat I-am of-God and by
ὀδόντων θηρίων ἀλήθομαι, ἵνα καθαρὸς ἄρτος εὑρεθῶ.”
teeth of-beasts I-am-ground that pure bread I-may-be-found
καὶ ὁ Πολύκαρπος δὲ τούτων αὐτῶν μέμνηται ἐν τῇ 36.13
and — Polycarp and these very mentions in the
φερομένῃ αὐτοῦ πρὸς Φιλιππησίους ἐπιστολῇ, φάσκων
current his to Philippians letter saying
αὐτοῖς ῥήμασι “παρακαλῶ οὖν πάντας ὑμᾶς πειθαρχεῖν
in-very words I-exhort then all you to-obey
καὶ ἀσκεῖν πᾶσαν ὑπομονήν, ἣν εἴδετε κατ’ ὀφθαλμοὺς
and to-practice all endurance which you-saw before eyes
οὐ μόνον ἐν τοῖς μακαρίοις Ἰγνατίῳ καὶ Ῥούφῳ καὶ
not only in the blessed Ignatius and Rufus and
Ζωσίμῳ, ἀλλὰ καὶ ἐν ἄλλοις τοῖς ἐξ ὑμῶν, καὶ ἐν
Zosimus but also in others the(-ones) from you and in
αὐτῷ Παύλῳ καὶ τοῖς λοιποῖς ἀποστόλοις, πεπεισμένους
very Paul and the rest apostles being-persuaded
ὅτι οὗτοι πάντες οὐκ εἰς κενὸν ἔδραμον, ἀλλ’ ἐν πίστει
that these all not into vain ran but in faith

καὶ δικαιοσύνῃ, καὶ ὅτι εἰς τὸν ὀφειλόμενον αὐτοῖς τόπον
and righteousness and that in the due to-them place
εἰσὶ παρὰ κυρίῳ, ᾧ καὶ συνέπαθον. οὐ γὰρ τὸν
they-are with (the)-Lord with-whom also they-suffered not for the
νῦν ἠγάπησαν αἰῶνα, ἀλλὰ τὸν ὑπὲρ ἡμῶν ἀποθανόντα
present they-loved age but the(-one) for us having-died
καὶ δι' ἡμᾶς ὑπὸ τοῦ θεοῦ ἀναστάντα."
and for us by — God having-risen

36.14 καὶ ἑξῆς ἐπιφέρει "ἐγράψατέ μοι καὶ ὑμεῖς καὶ Ἰγνάτιος, ἵνα
and next he-adds you-wrote to-me both you and Ignatius that
ἐάν τις ἀπέρχηται εἰς Συρίαν, καὶ τὰ παρ' ὑμῶν ἀποκομίσῃ
if anyone goes-away to Syria also the from you he-may-carry-off
γράμματα. ὅπερ ποιήσω, ἐὰν λάβω καιρὸν εὔθετον,
letters which I-will-do if I-get (an)-opportunity fitting
εἴτε ἐγὼ, εἴτε ὃν πέμπω πρεσβεύσοντα καὶ περὶ ὑμῶν.
whether I or whom I-send to-be-envoy also for you

36.15 τὰς ἐπιστολὰς Ἰγνατίου τὰς πεμφθείσας ἡμῖν ὑπ' αὐτοῦ
the letters of-Ignatius the(-ones) sent to-us by him
καὶ ἄλλας ὅσας εἴχομεν παρ' ἡμῖν ἐπέμψαμεν ὑμῖν καθὼς
and others as-many-as we-had with us we-sent to-you as
ἐνετείλασθε, αἵτινες ὑποτεταγμέναι εἰσὶ τῇ ἐπιστολῇ ταύτῃ,
you-commanded which subjoined are to-the letter this
ἐξ ὧν μεγάλα ὠφεληθῆναι δυνήσεσθε. περιέχουσι γὰρ πίστιν
from which greatly to-be-benefited you-will-be-able they-contain for faith
καὶ ὑπομονὴν καὶ πᾶσαν οἰκοδομὴν τὴν εἰς τὸν κύριον ἡμῶν
and endurance and all edification the toward the Lord our
ἀνήκουσαν." καὶ τὰ μὲν περὶ τὸν Ἰγνάτιον τοιαῦτα.
pertaining and the(-things) indeed about — Ignatius (were)-such
διαδέχεται δὲ μετ' αὐτὸν τὴν Ἀντιοχείας ἐπισκοπὴν Ἥρως.
succeeds and after him the of-Antioch episcopate Heros

Τῶν δὲ κατὰ τούτους διαλαμψάντων καὶ Κοδρᾶτος ἦν, 37.1
of-the and among these having-shone also Quadratus was
ὃν ἅμα ταῖς Φιλίππου θυγατράσι προφητικῷ χαρίσματι
whom along-with the of-Philip daughters in-prophetic gift
λόγος ἔχει διαπρέψαι. καὶ ἄλλοι δ' ἐπὶ τούτοις πλείους
(the)-account holds to-have-excelled and others and besides these more
ἐγνωρίζοντο κατὰ τούσδε, τὴν πρώτην τάξιν τῆς τῶν
were-known among these the first rank of-the of-the
ἀποστόλων ἐπέχοντες διαδοχῆς· οἳ καὶ, ἅτε τηλικῶνδε
apostles holding succession who also inasmuch-as of-such-great(-men)
ὄντες διαπρεπεῖς μαθηταὶ, τοὺς κατὰ πάντα τόπον τῶν
being eminent disciples the in every place of-the
ἐκκλησιῶν προκαταβληθέντας ὑπὸ τῶν ἀποστόλων
churches laid-before by the apostles
θεμελίους ἐπῳκοδόμουν, αὔξοντες εἰς πλέον τὸ κήρυγμα
foundations built-upon increasing to more the preaching
καὶ τὰ σωτήρια σπέρματα τῆς τῶν οὐρανῶν βασιλείας
and the saving seeds of-the of-the heavens kingdom
ἀνὰ πᾶσαν εἰς πλάτος ἐπισπείροντες τὴν οἰκουμένην.
throughout all in breadth sowing the inhabited-world
καὶ γὰρ δὴ πλεῖστοι τῶν τότε μαθητῶν σφοδροτέρῳ 37.2
and for indeed very-many of-the then disciples with-more-vehement
φιλοσοφίας ἔρωτι πρὸς τοῦ θείου λόγου τὴν ψυχὴν
of-philosophy love by the divine word the soul
πληττόμενοι τὴν σωτήριον πρότερον ἀπεπλήρουν
being-struck the saving first fulfilled
παρακέλευσιν, ἐνδεέσι νέμοντες τὰς οὐσίας, ἔπειτα δὲ
exhortation to-needy distributing the properties then and
ἀποδημίας στελλόμενοι ἔργον ἐπετέλουν εὐαγγελιστῶν,
journeys undertaking (the)-work performed of-evangelists
τοῖς ἔτι πάμπαν ἀνηκόοις τοῦ τῆς πίστεως λόγου
to-those still wholly not-having-heard of-the of-the faith word

κηρύττειν τὸν Χριστὸν φιλοτιμούμενοι καὶ τὴν τῶν θείων
to-preach — Christ being-ambitious and the of-the divine
εὐαγγελίων παραδιδόναι γραφήν.
gospels to-hand-down writing

37.3 οὗτοι δὲ θεμελίους τῆς πίστεως ἐπὶ ξένοις τισὶ τόποις
these and foundations of-the faith in foreign some places
αὐτὸ μόνον καταβαλλόμενοι, ποιμένας τε καθιστάντες
itself only laying shepherds and appointing
ἑτέρους, τούτοις τε αὐτοῖς ἐγχειρίζοντες τὴν τῶν ἀρτίως
others to-these and very entrusting the of-the newly
εἰσαχθέντων γεωργίαν, ἑτέρας αὐτοὶ πάλιν χώρας τε καὶ
brought-in husbandry other they again countries both and
ἔθνη μετήεσαν σὺν τῇ ἐκ θεοῦ χάριτι καὶ συνεργίᾳ, ἐπεὶ
nations went-to with the from God grace and cooperation since
καὶ τοῦ θείου πνεύματος εἰσέτι τότε δι᾽ αὐτῶν πλεῖσται
also of-the divine spirit still then through them very-many
παράδοξοι δυνάμεις ἐνήργουν, ὥστε ἀπὸ πρώτης ἀκροάσεως
marvelous powers worked so-that from first hearing
ἀθρόως αὔτανδρα πλήθη προθύμως τὴν εἰς τὸν τῶν ὅλων
all-at-once whole multitudes eagerly the toward the of-the universe
δημιουργὸν εὐσέβειαν ἐν ταῖς αὐτῶν ψυχαῖς καταδέχεσθαι.
creator piety in the their souls to-receive

37.4 ἀδυνάτου δ᾽ ὄντος ἡμῖν ἅπαντας ἐξ ὀνόματος ἀπαριθμεῖσθαι,
impossible and being for-us all by name to-enumerate
ὅσοι ποτὲ κατὰ τὴν πρώτην τῶν ἀποστόλων διαδοχὴν
as-many-as ever in the first of-the apostles succession
ἐν ταῖς κατὰ τὴν οἰκουμένην ἐκκλησίαις γεγόνασι
in the throughout the inhabited-world churches have-been
ποιμένες ἢ καὶ εὐαγγελισταὶ, τούτων εἰκότως ἐξ ὀνόματος
shepherds or also evangelists of-these fittingly by name
γραφῇ μόνων τὴν μνήμην κατατεθείμεθα, ὧν ἔτι
in-writing only the memory we-have-laid-down of-whom still

καὶ νῦν εἰς ἡμᾶς δι᾽ ὑπομνημάτων τῆς ἀποστολικῆς
even now to us through memoirs of-the apostolic
διδασκαλίας ἡ παράδοσις φέρεται·
teaching the tradition is-current
ὥσπερ οὖν ἀμέλει τοῦ Ἰγνατίου ἐν αἷς κατελέξαμεν 38.1
as then certainly — of-Ignatius in which we-listed
ἐπιστολαῖς, καὶ τοῦ Κλήμεντος ἐν τῇ ἀνωμολογημένῃ
letters and — of-Clement in the acknowledged
παρὰ πᾶσιν, ἣν ἐκ προσώπου τῆς Ῥωμαίων ἐκκλησίας
by all which from (the)-person of-the of-Romans church
τῇ Κορινθίων διετυπώσατο, ἐν ᾗ τῆς πρὸς Ἑβραίους
to-the of-Corinthians he-composed in which of-the to Hebrews
πολλὰ νοήματα παραθεὶς, ἤδη δὲ καὶ αὐτολεξεὶ ῥητοῖς
many thoughts having-set-down already and also word-for-word sayings
τισὶν ἐξ αὐτῆς χρησάμενος, σαφέστατα παρίστησιν ὅτι
some from it having-used most-clearly he-shows that
μὴ νέον ὑπάρχει τὸ σύγγραμμα.
not new is the writing
ὅθεν δὴ καὶ εἰκότως ἔδοξεν αὐτὸ τοῖς λοιποῖς 38.2
whence indeed also fittingly it-seemed(-good) it to-the rest
ἐγκαταλεχθῆναι γράμμασι τοῦ ἀποστόλου. Ἑβραίοις γὰρ
to-be-enrolled writings of-the apostle to-Hebrews for
διὰ τῆς πατρίου γλώττης ἐγγράφως ὡμιληκότος τοῦ
through the ancestral tongue in-writing having-conversed —
Παύλου οἱ μὲν τὸν εὐαγγελιστὴν Λουκᾶν, οἱ δὲ τὸν
Paul some indeed the evangelist Luke others and —
Κλήμεντα τοῦτον αὐτὸν ἑρμηνεῦσαι λέγουσι τὴν γραφήν.
Clement this himself to-have-translated say the writing
ὃ καὶ μᾶλλον ἂν εἴη ἀληθὲς, τῷ τὸν ὅμοιον τῆς 38.3
which also rather — would-be true because-of the like of-the
φράσεως χαρακτῆρα τήν τε τοῦ Κλήμεντος ἐπιστολὴν
phrasing style the both — of-Clement letter

καὶ τὴν πρὸς Ἑβραίους ἀποσώζειν, καὶ τῷ μὴ πόρρω
and the to Hebrews to-preserve and because-of not far
τὰ ἐν ἑκατέροις τοῖς συγγράμμασι νοήματα καθεστάναι.
the(-things) in each the writings thoughts to-stand

38.4 ἰστέον δ' ὡς καὶ δευτέρα τις εἶναι λέγεται τοῦ
one-must-know and that also second some to-be is-said —
Κλήμεντος ἐπιστολή. οὐ μὴν ἔθ' ὁμοίως τῇ προτέρᾳ
of-Clement letter not indeed any-longer likewise to-the former
καὶ ταύτην γνώριμον ἐπιστάμεθα, ὅτι μηδὲ τοὺς ἀρχαίους
also this known we-understand since not-even the ancients
αὐτῇ κεχρημένους ἴσμεν.
it having-used we-know

38.5 ἤδη δὲ καὶ ἕτερα πολυεπῆ καὶ μακρὰ συγγράμματα ὡς
already and also other wordy and long writings as
τοῦ αὐτοῦ ἐχθὲς καὶ πρώην τινὲς προήγαγον, Πέτρου
of-the same yesterday and the-day-before some brought-forward of-Peter
δὴ καὶ Ἀπίωνος διαλόγους περιέχοντα, ὧν οὐδ' ὅλως
indeed and of-Apion dialogues containing of-which not-even at-all
μνήμη τις παρὰ τοῖς παλαιοῖς φέρεται. οὐδὲ γὰρ καθαρὸν
mention any among the ancients is-current nor for pure
τῆς ἀποστολικῆς ὀρθοδοξίας ἀποσώζει τὸν χαρακτῆρα. ἡ
of-the apostolic orthodoxy preserves the style the
μὲν οὖν τοῦ Κλήμεντος ὁμολογουμένη γραφὴ πρόδηλος.
indeed then — of-Clement acknowledged writing (is)-evident
εἴρηται δὲ καὶ τὰ Ἰγνατίου καὶ Πολυκάρπου.
have-been-said and also the(-writings) of-Ignatius and of-Polycarp

39.1 Τοῦ δὲ Παπία συγγράμματα πέντε τὸν ἀριθμὸν φέρεται,
— and of-Papias writings five the number are-current
ἃ καὶ ἐπιγέγραπται Λογίων κυριακῶν ἐξηγήσεις. τούτων
which also are-entitled of-Oracles Lord's Expositions of-these
καὶ Εἰρηναῖος ὡς μόνων αὐτῷ γραφέντων μνημονεύει
also Irenaeus as alone by-him written makes-mention

ὧδέ πως λέγων “ταῦτα δὲ καὶ Παπίας ὁ Ἰωάννου
thus somehow saying these-things and also Papias the of-John
μὲν ἀκουστὴς, Πολυκάρπου δὲ ἑταῖρος γεγονὼς, ἀρχαῖος
indeed hearer of-Polycarp and companion having-been (an)-ancient
ἀνὴρ, ἐγγράφως ἐπιμαρτυρεῖ ἐν τῇ τετάρτῃ τῶν ἑαυτοῦ
man in-writing attests in the fourth of-the his-own
βίβλων. ἔστι γὰρ αὐτῷ πέντε βιβλία συντεταγμένα.”
books there-are for by-him five books composed
καὶ ὁ μὲν Εἰρηναῖος ταῦτα.
and — indeed Irenaeus these-things
αὐτός γε μὴν ὁ Παπίας κατὰ τὸ προοίμιον τῶν αὐτοῦ 39.2
himself at-least indeed — Papias in the preface of-the his
λόγων ἀκροατὴν μὲν καὶ αὐτόπτην οὐδαμῶς ἑαυτὸν
discourses hearer indeed and eyewitness in-no-way himself
γενέσθαι τῶν ἱερῶν ἀποστόλων ἐμφαίνει, παρειληφέναι
to-have-been of-the holy apostles shows to-have-received
δὲ τὰ τῆς πίστεως παρὰ τῶν ἐκείνοις γνωρίμων
and the(-things) of-the faith from the to-those acquaintances
διδάσκει δι’ ὧν φησι λέξεων·
he-teaches through what he-says words
“οὐκ ὀκνήσω δέ σοι καὶ ὅσα ποτὲ παρὰ τῶν 39.3
not I-will-hesitate and for-you also whatever ever from the
πρεσβυτέρων καλῶς ἔμαθον καὶ καλῶς ἐμνημόνευσα
elders well I-learned and well remembered
συντάξαι ταῖς ἑρμηνείαις, διαβεβαιούμενος ὑπὲρ αὐτῶν
to-set-down-with the interpretations confirming on-behalf-of them
ἀλήθειαν. οὐ γὰρ τοῖς τὰ πολλὰ λέγουσιν ἔχαιρον ὥσπερ
(the)-truth not for in-those the much speaking did-I-delight as
οἱ πολλοὶ, ἀλλὰ τοῖς τἀληθῆ διδάσκουσιν, οὐδὲ τοῖς τὰς
the many but in-those the-truth teaching nor in-those the
ἀλλοτρίας ἐντολὰς μνημονεύουσιν, ἀλλὰ τοῖς τὰς
alien commandments remembering but in-those the(-ones)

παρὰ τοῦ κυρίου τῇ πίστει δεδομένας καὶ ἀπ᾽ αὐτῆς
from the Lord to-the faith given and from very
παραγινομένας τῆς ἀληθείας.
coming the truth

39.4 εἰ δέ που καὶ παρηκολουθηκώς τις τοῖς πρεσβυτέροις
if and anywhere also having-followed one the elders
ἔλθοι, τοὺς τῶν πρεσβυτέρων ἀνέκρινον λόγους· τί
came the of-the elders I-inquired-into words what
Ἀνδρέας ἢ τί Πέτρος εἶπεν ἢ τί Φίλιππος ἢ τί Θωμᾶς ἢ
Andrew or what Peter said or what Philip or what Thomas or
Ἰάκωβος ἢ τί Ἰωάννης ἢ Ματθαῖος ἤ τις ἕτερος τῶν τοῦ
James or what John or Matthew or any other of-the of-the
κυρίου μαθητῶν, ἅ τε Ἀριστίων καὶ ὁ πρεσβύτερος
Lord disciples which-things and Aristion and the elder
Ἰωάννης οἱ τοῦ κυρίου μαθηταὶ λέγουσιν. οὐ γὰρ τὰ
John the of-the Lord disciples say not for the(-things)
ἐκ τῶν βιβλίων τοσοῦτόν με ὠφελεῖν ὑπελάμβανον ὅσον
from the books so-much me to-profit I-supposed as
τὰ παρὰ ζώσης φωνῆς καὶ μενούσης."
the(-things) from living voice and abiding

39.5 ἔνθα καὶ ἐπιστῆσαι ἄξιον δὶς καταριθμοῦντι αὐτῷ
where also to-observe (it-is)-worthy twice counting in-him
τὸ Ἰωάννου ὄνομα, ὧν τὸν μὲν πρότερον Πέτρῳ
the of-John name of-whom the indeed former with-Peter
καὶ Ἰακώβῳ καὶ Ματθαίῳ καὶ τοῖς λοιποῖς ἀποστόλοις
and James and Matthew and the rest apostles
συγκαταλέγει, σαφῶς δηλῶν τὸν εὐαγγελιστὴν, τὸν δ᾽
he-lists-with clearly indicating the evangelist the and
ἕτερον Ἰωάννην διαστείλας τὸν λόγον ἐν ἑτέροις παρὰ τὸν
other John having-separated the account in other(-words) beside the

τῶν ἀποστόλων ἀριθμὸν κατατάσσει, προτάξας αὐτοῦ
of-the apostles number he-ranks having-placed-before him
τὸν Ἀριστίωνα, σαφῶς τε αὐτὸν πρεσβύτερον ὀνομάζει·
— Aristion clearly and him elder he-names
ὡς καὶ διὰ τούτων ἀποδείκνυσθαι τὴν ἱστορίαν ἀληθῆ 39.6
so-that also through these to-be-shown the story true
τῶν δύο κατὰ τὴν Ἀσίαν ὁμωνυμίᾳ κεχρῆσθαι εἰρηκότων,
of-the(-men) two in — Asia homonymy to-have-used having-said
δύο τε ἐν Ἐφέσῳ γενέσθαι μνήματα καὶ ἑκάτερον Ἰωάννου
two and in Ephesus to-have-been tombs and each of-John
ἔτι νῦν λέγεσθαι. οἷς καὶ ἀναγκαῖον προσέχειν τὸν νοῦν·
still now to-be-called to-which also (it-is)-necessary to-attend the mind
εἰκὸς γὰρ τὸν δεύτερον, εἰ μή τις ἐθέλοι τὸν πρῶτον, τὴν
likely for the second if not one should-wish the first the
ἐπ᾽ ὀνόματος φερομένην Ἰωάννου ἀποκάλυψιν ἑωρακέναι.
under (the)-name current of-John Revelation to-have-seen
καὶ ὁ νῦν δὲ ἡμῖν δηλούμενος Παπίας τοὺς μὲν τῶν 39.7
and — now and to-us shown Papias the indeed of-the
ἀποστόλων λόγους παρὰ τῶν αὐτοῖς παρηκολουθηκότων
apostles words from the(-ones) them having-followed
ὁμολογεῖ παρειληφέναι, Ἀριστίωνος δὲ καὶ τοῦ πρεσβυτέρου
confesses to-have-received of-Aristion but and of-the elder
Ἰωάννου αὐτήκοον ἑαυτόν φησι γενέσθαι. ὀνομαστὶ
John (a)-direct-hearer himself he-says to-have-been by-name
γοῦν πολλάκις αὐτῶν μνημονεύσας ἐν τοῖς αὐτοῦ
at-any-rate often them having-mentioned in the his
συγγράμμασι τίθησιν αὐτῶν καὶ παραδόσεις.
writings he-sets-down their also traditions
καὶ ταῦτα δ᾽ ἡμῖν οὐκ εἰς τὸ ἄχρηστον εἰρήσθω. ἄξιον 39.8
and these-things and by-us not for the useless let-be-said worthy
δὲ ταῖς ἀποδοθείσαις τοῦ Παπία φωναῖς προσάψαι λέξεις
and to-the rendered — of-Papias words to-attach words

ἑτέρας αὐτοῦ, δι᾽ ὧν παράδοξά τινα ἱστορεῖ καὶ
other his through which marvelous some(-things) he-records and
ἄλλα ὡσὰν ἐκ παραδόσεως εἰς αὐτὸν ἐλθόντα.
others as from tradition to him having-come

39.9 τὸ μὲν οὖν κατὰ τὴν Ἱεράπολιν Φίλιππον τὸν ἀπόστολον
the indeed then in — Hierapolis Philip the apostle
ἅμα ταῖς θυγατράσι διατρῖψαι διὰ τῶν πρόσθεν
with the daughters to-have-stayed through the(-things) before
δεδήλωται, ὡς δὲ κατὰ τοὺς αὐτοὺς ὁ Παπίας γενόμενος
has-been-shown how and in the same(-times) — Papias having-lived
διήγησιν παρειληφέναι θαυμασίαν ὑπὸ τῶν τοῦ Φιλίππου
(a)-narrative to-have-received wonderful from the — of-Philip
θυγατέρων μνημονεύει τὰ νῦν σημειωτέον. νεκροῦ
daughters he-mentions the(-things) now must-be-noted of-(a)-dead(-man)
γὰρ ἀνάστασιν κατ᾽ αὐτὸν γεγονυῖαν ἱστορεῖ, καὶ αὖ
for resurrection in his(-time) having-happened he-records and in-turn
πάλιν ἕτερον παράδοξον περὶ Ἰοῦστον τὸν ἐπικληθέντα
again another marvel about Justus the(-one) surnamed
Βαρσαββᾶν γεγονὸς, ὡς δηλητήριον φάρμακον ἐμπιόντος
Barsabbas having-happened as deadly poison having-drunk
καὶ μηδὲν ἀηδὲς διὰ τὴν τοῦ κυρίου χάριν ὑπομείναντος.
and nothing unpleasant because-of the of-the Lord grace having-endured

39.10 τοῦτον δὲ τὸν Ἰοῦστον μετὰ τὴν τοῦ σωτῆρος ἀνάληψιν
this and — Justus after the of-the savior ascension
τοὺς ἱεροὺς ἀποστόλους μετὰ Ματθία στῆσαί τε καὶ
the holy apostles with Matthias to-have-set-up both and
ἐπεύξασθαι ἀντὶ τοῦ προδότου Ἰούδα ἐπὶ τὸν κλῆρον
to-have-prayed instead-of the traitor Judas for the lot
τῆς ἀναπληρώσεως τοῦ αὐτῶν ἀριθμοῦ ἡ τῶν Πραξέων
of-the filling-up of-the their number the of-the Acts
ὧδέ πως ἱστορεῖ γραφή "καὶ ἔστησαν δύο, Ἰωσὴφ
thus somehow records writing and they-set-up two Joseph

τὸν καλούμενον Βαρσαββᾶν, ὃς ἐπεκλήθη Ἰοῦστος, καὶ
the(-one) called Barsabbas who was-surnamed Justus and
Ματθίαν· καὶ προσευξάμενοι εἶπαν."
Matthias and having-prayed they-said
καὶ ἄλλα δὲ ὁ αὐτὸς ὡσὰν ἐκ παραδόσεως ἀγράφου 39.11
and other(-things) too the same as from tradition unwritten
εἰς αὐτὸν ἥκοντα παρατέθειται, ξένας τέ τινας παραβολὰς
to him having-come has-set-down strange both some parables
τοῦ σωτῆρος καὶ διδασκαλίας αὐτοῦ, καί τινα ἄλλα
of-the savior and teachings his and some other(-things)
μυθικώτερα.
more-mythical
ἐν οἷς καὶ χιλιάδα τινά φησιν ἐτῶν ἔσεσθαι μετὰ τὴν 39.12
among which also thousand some he-says of-years to-be after the
ἐκ νεκρῶν ἀνάστασιν, σωματικῶς τῆς Χριστοῦ βασιλείας
from (the)-dead resurrection bodily the of-Christ kingdom
ἐπὶ ταυτησὶ τῆς γῆς ὑποστησομένης. ἃ καὶ ἡγοῦμαι
on this-here the earth about-to-be-established which also I-think
τὰς ἀποστολικὰς παρεκδεξάμενον διηγήσεις ὑπολαβεῖν,
the apostolic having-misinterpreted narratives to-have-supposed
τὰ ἐν ὑποδείγμασι πρὸς αὐτῶν μυστικῶς εἰρημένα
the(-things) in figures by them mystically said
μὴ συνεωρακότα.
not having-perceived
σφόδρα γάρ τοι σμικρὸς ὢν τὸν νοῦν, ὡσὰν ἐκ τῶν 39.13
very for surely small being in-the mind as from the
αὐτοῦ λόγων τεκμηράμενον εἰπεῖν, φαίνεται· πλὴν καὶ
his discourses having-judged to-say he-appears except also
τοῖς μετ' αὐτὸν πλείστοις ὅσοις τῶν ἐκκλησιαστικῶν
to-the(-ones) after him very-many as-many of-the ecclesiastical(-writers)
τῆς ὁμοίας αὐτῷ δόξης παραίτιος γέγονε, τὴν ἀρχαιότητα
of-the like to-him opinion (the)-partial-cause he-has-been the antiquity

τἀνδρὸς προβεβλημένοις, ὥσπερ οὖν Εἰρηναίῳ, καὶ εἴ τις
of-the-man having-put-forward as then to-Irenaeus and if any
ἄλλος τὰ ὅμοια φρονῶν ἀναπέφηνεν.
other the like(-things) thinking has-appeared

39.14 καὶ ἄλλας δὲ τῇ ἑαυτοῦ γραφῇ παραδίδωσιν Ἀριστίωνος
and others too to-the his-own writing hands-down of-Aristion
τοῦ πρόσθεν δεδηλωμένου τῶν τοῦ κυρίου λόγων διηγήσεις
the before shown of-the of-the Lord words narratives
καὶ τοῦ πρεσβυτέρου Ἰωάννου παραδόσεις, ἐφ' ἃς τοὺς
and of-the elder John traditions to which the
φιλομαθεῖς ἀναπέμψαντες ἀναγκαίως νῦν προσθήσομεν
lovers-of-learning having-referred necessarily now we-shall-add
ταῖς προεκτεθείσαις αὐτοῦ φωναῖς παράδοσιν, ἣ περὶ
to-the previously-set-forth his words (a)-tradition which about
Μάρκου τοῦ τὸ εὐαγγέλιον γεγραφότος ἐκτέθειται διὰ
Mark the(-one) the gospel having-written has-been-set-forth through
τούτων "καὶ τοῦτο ὁ πρεσβύτερος ἔλεγε·
these and this the elder said

39.15 Μάρκος μὲν ἑρμηνευτὴς Πέτρου γενόμενος, ὅσα
Mark indeed interpreter of-Peter having-become as-much-as
ἐμνημόνευσεν ἀκριβῶς ἔγραψεν, οὐ μέντοι τάξει, τὰ ὑπὸ
he-remembered accurately wrote not however in-order the(-things) by
τοῦ Χριστοῦ ἢ λεχθέντα ἢ πραχθέντα. οὔτε γὰρ ἤκουσε
— Christ either said or done neither for did-he-hear
τοῦ κυρίου οὔτε παρηκολούθησεν αὐτῷ, ὕστερον δὲ, ὡς ἔφην,
the Lord nor did-he-follow him later but as I-said
Πέτρῳ, ὃς πρὸς τὰς χρείας ἐποιεῖτο τὰς διδασκαλίας, ἀλλ'
Peter who for the needs made the teachings but
οὐχ ὥσπερ σύνταξιν τῶν κυριακῶν ποιούμενος λόγων,
not as (an)-arrangement of-the Lord's making words
ὥστε οὐδὲν ἥμαρτε Μάρκος, οὕτως ἔνια γράψας ὡς
so-that nothing erred Mark thus some(-things) having-written as

ἀπεμνημόνευσεν. ἑνὸς γὰρ ἐποιήσατο πρόνοιαν, τοῦ μηδὲν
he-remembered of-one for he-made forethought the nothing
ὧν ἤκουσε παραλιπεῖν, ἢ ψεύσασθαί τι ἐν αὐτοῖς.”
of-what he-heard to-leave-out or to-falsify anything in them
ταῦτα μὲν οὖν ἱστόρηται τῷ Παπίᾳ περὶ τοῦ Μάρκου.
these-things indeed then have-been-recorded — by-Papias about — Mark
περὶ δὲ τοῦ Ματθαίου ταῦτ’ εἴρηται “Ματθαῖος μὲν 39.16
about and — Matthew these-things have-been-said Matthew indeed
οὖν Ἑβραΐδι διαλέκτῳ τὰ λόγια συνεγράψατο, ἡρμήνευσε
then in-(the)-Hebrew dialect the oracles composed interpreted
δ’ αὐτὰ ὡς ἦν δυνατὸς ἕκαστος.”
and them as was able each
κέχρηται δ’ αὐτὸς μαρτυρίαις ἀπὸ τῆς Ἰωάννου προτέρας 39.17
has-used and he testimonies from the of-John former
ἐπιστολῆς καὶ ἀπὸ τῆς Πέτρου ὁμοίως. ἐκτέθειται δὲ
letter and from the of-Peter likewise has-set-forth and
καὶ ἄλλην ἱστορίαν περὶ γυναικὸς ἐπὶ πολλαῖς ἁμαρτίαις
also another story about (a)-woman for many sins
διαβληθείσης ἐπὶ τοῦ κυρίου, ἣν τὸ κατ’ Ἑβραίους
accused before the Lord which the according-to Hebrews
εὐαγγέλιον περιέχει. καὶ ταῦτα δ’ ἡμῖν ἀναγκαίως πρὸς
gospel contains and these-things and by-us necessarily besides
τοῖς ἐκτεθεῖσιν ἐπιτετηρήσθω.
the set-forth(-things) let-have-been-observed

BOOK IV

XX · THE JEWISH REVOLTS AND THE BISHOPS OF JERUSALEM

Book IV opens under Trajan, when Turbo crushes the Jews of Egypt and Cyrene, and Quietus clears those of Mesopotamia. Under Hadrian, Quadratus and Aristides present apologies, and Quadratus notes that people Christ healed survived into his own time. Eusebius lists the fifteen bishops of Jerusalem from the circumcision. Bar Kochba leads a new revolt and is defeated at Bethther; the Jews are barred from Jerusalem, which becomes Aelia, and Mark becomes its first gentile bishop.

Ἀμφὶ δὲ τὸ δωδέκατον ἔτος τῆς Τραϊανοῦ βασιλείας ὁ 1.1
about and the twelfth year of-the of-Trajan reign the
μικρῷ πρόσθεν ἡμῖν τῆς ἐν Ἀλεξανδρείᾳ παροικίας δηλωθεὶς
(a)-little before by-us of-the in Alexandria parish shown
ἐπίσκοπος τὴν ζωὴν μεταλλάττει, τέταρτος δὲ ἀπὸ τῶν
bishop the life exchanges fourth and from the
ἀποστόλων τὴν τῶν αὐτόθι λειτουργίαν κληροῦται
apostles the of-the(-people) there ministry receives-by-lot
Πρῖμος. ἐν τούτῳ καὶ Ἀλέξανδρος ἐπὶ Ῥώμης, ὄγδοον ἔτος
Primus at this(-time) also Alexander in Rome (the)-eighth year
ἀποπληρώσαντος Εὐαρέστου, πέμπτην ἀπὸ Πέτρου καὶ
having-completed Evarestus fifth from Peter and
Παύλου κατάγων διαδοχὴν, τὴν ἐπισκοπὴν ἀπολαμβάνει.
Paul bringing-down (the)-succession the episcopate takes-up
Καὶ τὰ μὲν τῆς τοῦ σωτῆρος ἡμῶν διδασκαλίας 2.1
and the(-things) indeed of-the of-the savior our teaching
τε καὶ ἐκκλησίας ὁσημέραι ἀνθοῦντα ἐπὶ μεῖζον ἐχώρει
both and church daily flourishing to greater advanced
προκοπῆς, τὰ δὲ τῆς Ἰουδαίων συμφορᾶς κακοῖς
progress the(-things) and of-the of-Jews misfortune with-evils
ἐπαλλήλοις ἤκμαζεν. ἤδη γοῦν τοῦ αὐτοκράτορος
successive were-at-a-peak already at-any-rate the emperor

εἰς ἐνιαυτὸν ὀκτωκαιδέκατον ἐλαύνοντος αὖθις Ἰουδαίων
to year eighteenth driving again of-Jews
κίνησις ἐπαναστᾶσα πάμπολυ πλῆθος αὐτῶν διέφθειρεν.
movement having-risen-up very-great multitude of-them destroyed

2.2 ἔν τε γὰρ Ἀλεξανδρείᾳ καὶ τῇ λοιπῇ Αἰγύπτῳ καὶ προσέτι
in both for Alexandria and the rest Egypt and moreover
κατὰ Κυρήνην ὥσπερ ὑπὸ πνεύματος δεινοῦ τινος καὶ
at Cyrene as by (a)-spirit terrible some and
στασιώδους ἀναρριπισθέντες ὥρμηντο πρὸς τοὺς συνοίκους
seditious having-been-fanned-up they-had-rushed against the fellow-inhabiting
Ἕλληνας στασιάζειν, αὐξήσαντές τε εἰς μέγα τὴν
Greeks to-revolt having-increased and to great(-size) the
στάσιν τῷ ἐπιόντι ἐνιαυτῷ πόλεμον οὐ σμικρὸν συνῆψαν,
sedition in-the following year war not small they-joined
ἡγουμένου τηνικαῦτα Λούπου τῆς ἁπάσης Αἰγύπτου.
being-governor at-that-time Lupus of-the whole Egypt

2.3 καὶ δὴ ἐν τῇ πρώτῃ συμβολῇ ἐπικρατῆσαι αὐτοὺς συνέβη
and indeed in the first encounter to-have-prevailed them it-happened
τῶν Ἑλλήνων, οἳ καὶ καταφυγόντες εἰς τὴν Ἀλεξάνδρειαν
over-the Greeks who also having-fled into — Alexandria
τοὺς ἐν τῇ πόλει Ἰουδαίους ἐζώγρησάν τε καὶ ἀπέκτειναν.
the in the city Jews took-alive both and killed
τῆς δὲ παρὰ τούτων συμμαχίας ἀποτυχόντες οἱ κατὰ
of-the and from these alliance having-failed the(-ones) at
Κυρήνην, τὴν χώραν τῆς Αἰγύπτου λεηλατοῦντες καὶ τοὺς ἐν
Cyrene the country — of-Egypt plundering and the in
αὐτῇ νομοὺς φθείροντες διετέλουν, ἡγουμένου αὐτῶν Λουκούα·
it nomes destroying continued leading them Lucuas
ἐφ' οὓς ὁ αὐτοκράτωρ ἔπεμψε Μάρκιον Τούρβωνα σὺν
against whom the emperor sent Marcius Turbo with
δυνάμει πεζῇ τε καὶ ναυτικῇ, ἔτι δὲ καὶ ἱππικῇ.
force on-foot both and naval further and also cavalry

ὁ δὲ πολλαῖς μάχαις οὐκ ὀλίγῳ τε χρόνῳ τὸν πρὸς 2.4
he and in-many battles not small and time the against
αὐτοὺς διαπονήσας πόλεμον πολλὰς μυριάδας Ἰουδαίων,
them having-labored-through war many myriads of-Jews
οὐ μόνον τῶν ἀπὸ Κυρήνης, ἀλλὰ καὶ τῶν ἀπ᾽
not only of-the(-ones) from Cyrene but also of-the(-ones) from
Αἰγύπτου συναιρομένων Λουκούᾳ τῷ βασιλεῖ αὐτῶν ἀναιρεῖ.
Egypt assisting Lucuas the king their slays
ὁ δὲ αὐτοκράτωρ ὑποπτεύσας καὶ τοὺς ἐν Μεσοποταμίᾳ 2.5
the and emperor having-suspected also the in Mesopotamia
Ἰουδαίους ἐπιθήσεσθαι τοῖς αὐτόθι Λουσίῳ Κυήτῳ
Jews to-be-about-to-attack the(-people) there to-Lusius Quietus
προσέταξεν ἐκκαθᾶραι τῆς ἐπαρχίας αὐτοὺς, ὃς
ordered to-clear-out from-the province them who
καὶ παραταξάμενος πάμπολυ πλῆθος τῶν αὐτόθι
also having-drawn-up-battle very-great multitude of-the(-ones) there
φονεύει, ἐφ᾽ ᾧ κατορθώματι Ἰουδαίας ἡγεμὼν ὑπὸ τοῦ
slays for which success of-Judea governor by the
αὐτοκράτορος ἀνεδείχθη. ταῦτα καὶ Ἑλλήνων οἱ
emperor was-appointed these-things also of-Greeks the(-ones)
τὰ κατὰ τοὺς αὐτοὺς χρόνους γραφῇ παραδόντες
the(-events) during the same times to-writing having-handed-down
αὐτοῖς ἱστόρησαν ῥήμασι.
in-very recorded words
Τραϊανοῦ δὲ ἐφ᾽ ὅλοις ἔτεσιν εἴκοσι τὴν ἀρχὴν μησὶν 3.1
Trajan and for whole years twenty the rule months
ἓξ δέουσι κρατήσαντος Αἴλιος Ἀδριανὸς διαδέχεται
six lacking having-held Aelius Hadrian succeeds-to
τὴν ἡγεμονίαν. τούτῳ Κοδρᾶτος λόγον προσφωνήσας
the government to-him Quadratus (a)-discourse having-addressed
ἀναδίδωσιν, ἀπολογίαν συντάξας ὑπὲρ τῆς καθ᾽ ἡμᾶς
publishes (an)-apology having-composed for the among us

θεοσεβείας, ὅτι δὴ πονηροί τινες ἄνδρες τοὺς ἡμετέρους
godliness because indeed wicked some men the our(-people)
ἐνοχλεῖν ἐπειρῶντο. εἰσέτι δὲ φέρεται παρὰ πλείστοις τῶν
to-trouble attempted still and it-is-current among very-many of-the
ἀδελφῶν, ἀτὰρ καὶ παρ' ἡμῖν τὸ σύγγραμμα, ἐξ οὗ
brothers but also among us the writing from which
κατιδεῖν ἔστι λαμπρὰ τεκμήρια τῆς τε τοῦ ἀνδρὸς
to-see it-is-possible bright proofs of-the both of-the man
διανοίας καὶ τῆς ἀποστολικῆς ὀρθοτομίας.
understanding and of-the apostolic orthodoxy

3.2 ὁ δ' αὐτὸς τὴν καθ' ἑαυτὸν ἀρχαιότητα παραφαίνει
the and same the in his-own(-case) antiquity shows
δι' ὧν ἱστορεῖ ταῦτα ἰδίαις φωναῖς "τοῦ δὲ σωτῆρος
through what he-records these-things in-own words of-the and savior
ἡμῶν τὰ ἔργα ἀεὶ παρῆν, ἀληθῆ γὰρ ἦν, οἱ
our the works always were-present true for they-were the(-ones)
θεραπευθέντες, οἱ ἀναστάντες ἐκ νεκρῶν, οἳ οὐκ
healed the(-ones) having-risen from (the)-dead who not
ὤφθησαν μόνον θεραπευόμενοι καὶ ἀνιστάμενοι, ἀλλὰ καὶ
were-seen only being-healed and being-raised but also
ἀεὶ παρόντες, οὐδὲ ἐπιδημοῦντος μόνον τοῦ σωτῆρος,
always present not-even sojourning only the savior
ἀλλὰ καὶ ἀπαλλαγέντος ἦσαν ἐπὶ χρόνον ἱκανὸν, ὥστε
but also having-departed they-were for time considerable so-that
καὶ εἰς τοὺς ἡμετέρους χρόνους τινὲς αὐτῶν ἀφίκοντο."
even to the our times some of-them arrived

3.3 τοιοῦτος μὲν οὖν οὗτος. καὶ Ἀριστείδης δὲ πιστὸς
such indeed then this-one and Aristides too faithful
ἀνὴρ τῆς καθ' ἡμᾶς ὁρμώμενος εὐσεβείας τῷ Κοδράτῳ
man of-the among us setting-out godliness — to-Quadratus
παραπλησίως ὑπὲρ τῆς πίστεως ἀπολογίαν ἐπιφωνήσας
similarly for the faith (an)-apology having-addressed

Ἀδριανῷ καταλέλοιπε. σώζεται δέ γε εἰς δεῦρο παρὰ
to-Hadrian has-left is-preserved and at-least to now among
πλείστοις καὶ ἡ τούτου γραφή.
very-many also the his writing

Ἔτει δὲ τρίτῳ τῆς αὐτῆς ἡγεμονίας Ἀλέξανδρος Ῥωμαίων 4.1
in-year and third of-the same government Alexander of-Romans
ἐπίσκοπος τελευτᾷ, δέκατον τῆς οἰκονομίας ἀποπλήσας
bishop dies (the)-tenth of-the stewardship having-completed
ἔτος. Ξύστος ἦν τούτῳ διάδοχος. καὶ τῆς Ἀλεξανδρέων δὲ
year Xystus was to-him successor and of-the of-Alexandrians and
παροικίας ἀμφὶ τὸν αὐτὸν χρόνον Πρῖμον μεταλλάξαντα
parish about the same time Primus having-died
δωδεκάτῳ τῆς προστασίας ἔτει διαδέχεται Ἰοῦστος.
in-the-twelfth of-the presidency year succeeds Justus

Τῶν γε μὴν ἐν Ἱεροσολύμοις ἐπισκόπων τοὺς χρόνους 5.1
of-the at-least indeed in Jerusalem bishops the times
γραφῇ σωζομένους οὐδαμῶς ηὗρον· κομιδῇ γὰρ οὖν
in-writing preserved in-no-way I-found exceedingly for then
βραχυβίους αὐτοὺς λόγος κατέχει γενέσθαι.
short-lived them (an)-account holds to-have-been

τοσοῦτον δ' ἐξ ἐγγράφων παρείληφα, ὡς μέχρι τῆς 5.2
so-much and from documents have-I-received that until the
κατὰ Ἀδριανὸν Ἰουδαίων πολιορκίας πεντεκαίδεκα τὸν
under Hadrian of-Jews siege fifteen the
ἀριθμὸν αὐτόθι γεγόνασιν ἐπισκόπων διαδοχαί, οὓς πάντας
number there there-were of-bishops successions whom all
Ἑβραίους φασὶν ὄντας ἀνέκαθεν τὴν γνῶσιν τοῦ Χριστοῦ
Hebrews they-say being from-the-first the knowledge — of-Christ
γνησίως καταδέξασθαι, ὥστ' ἤδη πρὸς τῶν τὰ τοιάδε
genuinely to-have-received so-that already by the(-men) the such-things
ἐπικρίνειν δυνατῶν καὶ τῆς τῶν ἐπισκόπων λειτουργίας
to-judge able also of-the of-the bishops ministry

ἀξίους δοκιμασθῆναι· συνεστάναι γὰρ αὐτοῖς τότε τὴν πᾶσαν
worthy to-have-been-approved to-have-consisted for for-them then the whole
ἐκκλησίαν ἐξ Ἑβραίων πιστῶν, ἀπὸ τῶν ἀποστόλων καὶ
church of Hebrew believers from the apostles and
εἰς τὴν τότε διαρκεσάντων πολιορκίαν, καθ' ἣν Ἰουδαῖοι
to the then having-lasted siege in which Jews
Ῥωμαίων αὖθις ἀποστάντες οὐ μικροῖς πολέμοις ἥλωσαν.
from-Romans again having-revolted not small in-wars were-conquered

5.3 διαλελοιπότων δ' οὖν τηνικαῦτα τῶν ἐκ περιτομῆς
having-ceased and then then the from (the)-circumcision
ἐπισκόπων τοὺς ἀπὸ πρώτου νῦν ἀναγκαῖον ἂν εἴη
bishops the(-ones) from (the)-first now necessary — it-would-be
καταλέξαι. πρῶτος τοιγαροῦν Ἰάκωβος ὁ τοῦ κυρίου
to-list first therefore James the of-the Lord
λεγόμενος ἀδελφὸς ἦν, μεθ' ὃν δεύτερος Συμεών, τρίτος
called brother was after whom second Symeon third
Ἰοῦστος, Ζακχαῖος τέταρτος, πέμπτος Τωβίας, ἕκτος
Justus Zacchaeus fourth fifth Tobias sixth
Βενιαμὶν, Ἰωάννης ἕβδομος, ὄγδοος Ματθίας, ἔνατος
Benjamin John seventh eighth Matthias ninth
Φίλιππος, δέκατος Σενεκᾶς, ἑνδέκατος Ἰοῦστος, Λευὶς
Philip tenth Seneca eleventh Justus Levi
δωδέκατος, Ἐφρῆς τρισκαιδέκατος, τεσσαρεσκαιδέκατος
twelfth Ephres thirteenth fourteenth
Ἰωσὴφ, ἐπὶ πᾶσι πεντεκαιδέκατος Ἰούδας.
Joseph upon all fifteenth Judas

5.4 τοσοῦτοι καὶ οἱ ἐπὶ τῆς Ἱεροσολύμων πόλεως ἐπίσκοποι
so-many also the in the of-Jerusalem city bishops
ἀπὸ τῶν ἀποστόλων εἰς τὸν δηλούμενον διαγενόμενοι
from the apostles to the shown having-lived
χρόνον, οἱ πάντες ἐκ περιτομῆς.
time the all from (the)-circumcision

ἤδη δὲ δωδέκατον ἐχούσης ἔτος τῆς ἡγεμονίας Ἀδριανοῦ, 5.5
already and twelfth holding year the government of-Hadrian
Ξύστου δεκαέτη χρόνον ἀποπλήσαντα ἐπὶ τῆς Ῥωμαίων
Xystus ten-year time having-completed in the of-Romans
ἐπισκοπῆς ἕβδομος ἀπὸ τῶν ἀποστόλων διαδέχεται
episcopate seventh from the apostles succeeds
Τελεσφόρος, ἐνιαυτοῦ δὲ μεταξὺ καὶ μηνῶν διαγενομένου
Telesphorus (a)-year and between and months having-passed
τῆς Ἀλεξανδρέων παροικίας τὴν προστασίαν Εὐμένης
of-the of-Alexandrians parish the presidency Eumenes
ἕκτῳ κλήρῳ διαδέχεται, τοῦ πρὸ αὐτοῦ ἔτεσιν
in-(the)-sixth lot succeeds the(-one) before him years
ἕνδεκα διαρκέσαντος.
eleven having-lasted

Καὶ δῆτα τῆς Ἰουδαίων ἀποστασίας αὖθις εἰς μέγα 6.1
and indeed of-the of-Jews revolt again to great
καὶ πολὺ προελθούσης Ῥοῦφος ἐπάρχων τῆς Ἰουδαίας,
and much having-advanced Rufus governing — Judea
στρατιωτικῆς αὐτῷ συμμαχίας ὑπὸ βασιλέως πεμφθείσης,
military to-him aid by (the)-emperor having-been-sent
ταῖς ἀπονοίαις αὐτῶν ἀφειδῶς χρώμενος ἐπεξῄει, μυριάδας
the madnesses their unsparingly using proceeded myriads
ἀθρόως ἀνδρῶν ὁμοῦ καὶ παίδων καὶ γυναικῶν διαφθείρων,
all-at-once of-men together and children and women destroying
πολέμου τε νόμῳ τὰς χώρας αὐτῶν ἐξανδραποδιζόμενος.
of-war and by-law the lands their enslaving

ἐστρατήγει δὲ Ἰουδαίων τηνικαῦτα Βαρχωχέβας ὄνομα, 6.2
commanded and Jews at-that-time Barchochebas by-name
(ἀστέρα δηλοῖ τοῦτο), τὰ μὲν ἄλλα λῃστρικὸς
star signifies this the(-things) indeed other robberlike
καὶ φονικός τις ἀνὴρ, ἐπὶ δὲ τῇ προσηγορίᾳ, οἷα
and murderous some man on and the appellation as

ἐπ᾽ ἀνδραπόδων, ὡς δὴ ἐξ οὐρανοῦ φωστὴρ αὐτοῖς
over slaves as indeed from heaven luminary for-them
κατελήλυθὼς, κακουμένοις τε ἐπιλάμψαι τερατευόμενος.
having-come-down to-afflicted(-ones) and to-shine-on telling-marvels
6.3 ἀκμάσαντος δὲ τοῦ πολέμου ἔτους ὀκτωκαιδεκάτου
having-reached-its-height and the war in-(the)-year eighteenth
τῆς ἡγεμονίας Ἀδριανοῦ κατὰ Βίθθηρα πόλιν, ἥτις ἦν
of-the government of-Hadrian at Bethther (a)-city which was
ἐχυρωτάτη, τῶν Ἱεροσολύμων οὐ σφόδρα πόρρω διεστῶσα,
very-strong — from-Jerusalem not very far being-distant
τῆς τε ἔξωθεν πολιορκίας χρονίου γενομένης, λιμῷ
of-the both from-outside siege long having-been by-famine
τε καὶ δίψει τῶν νεωτεροποιῶν εἰς ἔσχατον ὀλέθρου
both and thirst the revolutionaries to (the)-extreme of-destruction
περιελαθέντων, καὶ τοῦ τῆς ἀπονοίας αὐτοῖς αἰτίου τὴν
having-been-driven and the of-the madness for-them cause the
ἀξίαν ἐκτίσαντος δίκην, τὸ πᾶν ἔθνος ἐξ ἐκείνου καὶ
deserved having-paid penalty the whole nation from that(-time) also
τῆς περὶ τὰ Ἱεροσόλυμα γῆς πάμπαν ἐπιβαίνειν εἴργεται,
of-the about — Jerusalem land altogether to-set-foot-on is-barred
νόμου δόγματι καὶ διατάξεσιν Ἀδριανοῦ, ὡς ἂν μηδ᾽ ἐξ
of-law by-decree and ordinances of-Hadrian so-that — not-even from
ἀπόπτου θεωροῖεν τὸ πατρῷον ἔδαφος, ἐγκελευσαμένου.
(a)-distance they-might-see the ancestral ground having-commanded
Ἀρίστων ὁ Πελλαῖος ἱστορεῖ.
Ariston the Pellaean records
6.4 οὕτω δὴ τῆς πόλεως εἰς ἐρημίαν τοῦ Ἰουδαίων ἔθνους
thus indeed the city into desolation of-the of-Jews nation
καὶ παντελῆ φθορὰν τῶν πάλαι οἰκητόρων ἐλθούσης, ἐξ
and utter destruction of-the of-old inhabitants having-come from
ἀλλοφύλου τε γένους συνοικισθείσης, ἡ μετέπειτα συστᾶσα
foreign and race having-been-colonized the afterward constituted

Ῥωμαϊκὴ πόλις τὴν ἐπωνυμίαν ἀμείψασα εἰς τὴν τοῦ
Roman city the name having-changed to the of-the
κρατοῦντος Αἰλίου Ἀδριανοῦ τιμὴν Αἰλία προσαγορεύεται.
ruling Aelius Hadrian honor Aelia is-called
καὶ δὴ τῆς αὐτόθι ἐκκλησίας ἐξ ἐθνῶν συγκροτηθείσης
and indeed of-the there church from gentiles having-been-assembled
πρῶτος μετὰ τοὺς ἐκ περιτομῆς ἐπισκόπους τὴν
first after the from (the)-circumcision bishops the
τῶν ἐκεῖσε λειτουργίαν ἐγχειρίζεται Μάρκος.
of-the(-people) there ministry is-entrusted-with Mark

XXI · THE GNOSTICS, HEGESIPPUS, AND HADRIAN'S RESCRIPT

Menander's successors Saturninus and Basilides found heresies, and Carpocrates' followers practice magic and vice, bringing slanders on all Christians; but the truth outlasts them. Hegesippus writes five books on the apostolic tradition, and Justin, a lover of philosophy, writes of Antinous and of Bar Kochba's persecution of Christians, explaining that the Christians' fearlessness before death drew him to the faith. Justin preserves Hadrian's letter to Minucius Fundanus ordering that Christians be tried only on proper charges and that false accusers be punished.

Ἤδη δὲ λαμπροτάτων δίκην φωστήρων τῶν ἀνὰ τὴν 7.1
already and of-most-brilliant like luminaries the throughout the
οἰκουμένην ἀποστιλβουσῶν ἐκκλησιῶν, ἀκμαζούσης τε
inhabited-world shining churches flourishing and
εἰς ἅπαν τὸ τῶν ἀνθρώπων γένος τῆς εἰς τὸν σωτῆρα
to all the of-the men race of-the in the savior
καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν πίστεως, ὁ μισόκαλος
and Lord our Jesus Christ faith the virtue-hating
δαίμων οἷα τῆς ἀληθείας ἐχθρὸς καὶ τῆς τῶν ἀνθρώπων
demon as of-the truth enemy and of-the of-the men

σωτηρίας ἀεὶ τυγχάνων πολεμιώτατος, πάσας στρέφων
salvation always being most-hostile all turning
κατὰ τῆς ἐκκλησίας μηχανὰς, πάλαι μὲν τοῖς ἔξωθεν
against the church devices formerly indeed with-the from-outside
διωγμοῖς κατ᾽ αὐτῆς ὡπλίζετο·
persecutions against it armed-himself

7.2 τότε γε μὴν τούτων ἀποκεκλεισμένος, πονηροῖς καὶ
then at-least indeed from-these shut-out wicked and
γόησιν ἀνδράσιν ὥσπερ τισὶν ὀλεθρίοις ψυχῶν ὀργάνοις
sorcerer men as some destructive of-souls instruments
διακόνοις τε ἀπωλείας χρώμενος, ἑτέραις κατεστρατήγει
ministers and of-perdition using by-other he-outgeneraled
μεθόδοις, πάντα μόρον ἐπινοῶν, ὡς ἂν ὑποδύντες γόητες
methods every death devising so-that — having-crept-in sorcerers
καὶ ἀπατηλοὶ τὴν αὐτὴν τοῦ δόγματος ἡμῖν προσηγορίαν
and deceivers the same of-the doctrine with-us appellation
ὁμοῦ μὲν τῶν πιστῶν τοὺς πρὸς αὐτῶν ἁλισκομένους
at-once indeed of-the faithful the(-ones) by them caught
εἰς βυθὸν ἀπωλείας ἄγοιεν, ὁμοῦ δὲ τοὺς τῆς
into (the)-depth of-perdition they-might-lead at-once and the of-the
πίστεως ἀγνῶτας δι᾽ ὧν αὐτοὶ δρῶντες ἐπιχειροῖεν
faith ignorant through what they doing they-might-attempt
ἀποτρέποιντο τῆς ἐπὶ τὸν σωτήριον λόγον παρόδου.
might-turn-away from-the toward the saving word approach

7.3 ἀπὸ γοῦν τοῦ Μενάνδρου, ὃν διάδοχον τοῦ Σίμωνος ἤδη
from at-any-rate — Menander whom successor — of-Simon already
πρότερον παραδεδώκαμεν, ἀμφίστομος ὥσπερ καὶ δικέφαλος
before we-have-handed-down two-mouthed as also two-headed
ὀφιώδης τις προελθοῦσα δύναμις δυεῖν αἱρέσεων διαφόρων
snake-like some having-come-forth power of-two heresies different
ἀρχηγοὺς κατεστήσατο, Σατορνῖνόν τε Ἀντιοχέα τὸ γένος
leaders established Saturninus both (an)-Antiochene by-the race

καὶ Βασιλείδην Ἀλεξανδρέα, ὧν ὁ μὲν κατὰ Συρίαν, ὁ δὲ
and Basilides (an)-Alexandrian of-whom the one in Syria the other
κατ᾽ Αἴγυπτον συνεστήσαντο θεομισῶν αἱρέσεων διδασκαλεῖα.
in Egypt established of-God-hated heresies schools
τὰ μὲν οὖν πλεῖστα τὸν Σατορνῖνον τὰ αὐτὰ τῷ 7.4
the(-things) indeed then most — Saturninus the same(-things) —
Μενάνδρῳ ψευδολογῆσαι ὁ Εἰρηναῖος δηλοῖ, προσχήματι
as-Menander to-have-lied — Irenaeus shows under-pretext
δὲ ἀπορρητοτέρων τὸν Βασιλείδην εἰς τὸ ἄπειρον
and of-more-secret(-things) — Basilides into the infinite
τεῖναι τὰς ἐπινοίας, δυσσεβοῦς αἱρέσεως ἑαυτῷ
to-have-stretched the conceptions of-impious heresy for-himself
τερατώδεις ἀναπλάσαντα μυθοποιίας.
monstrous having-fabricated mythmakings
πλείστων οὖν ἐκκλησιαστικῶν ἀνδρῶν κατ᾽ ἐκεῖνο καιροῦ 7.5
very-many then ecclesiastical men at that time
τῆς ἀληθείας ὑπεραγωνιζομένων, λογικώτερόν τε τῆς
for-the truth contending more-rationally and the
ἀποστολικῆς καὶ ἐκκλησιαστικῆς δόξης ὑπερμαχούντων,
apostolic and ecclesiastical opinion defending
ἤδη τινὲς καὶ διὰ συγγραμμάτων τοῖς μετέπειτα
already some also through writings to-the(-men) afterward
προφυλακτικὰς αὐτῶν δὴ τούτων τῶν δηλωθεισῶν
precautionary of-very indeed these the shown
αἱρέσεων παρεῖχον ἐφόδους.
heresies provided assaults
ὧν εἰς ἡμᾶς κατῆλθεν ἐν τοῖς τότε γνωριμωτάτου 7.6
of-which to us came-down among the then most-famous
συγγραφέως Ἀγρίππα Κάστορος ἱκανώτατος κατὰ
writer Agrippa Castor most-able against

Βασιλείδου ἔλεγχος, τὴν δεινότητα τῆς τἀνδρὸς
Basilides refutation the cleverness of-the of-the-man
ἀποκαλύπτων γοητείας.
revealing sorcery

7.7 ἐκφαίνων δ' οὖν αὐτοῦ τὰ ἀπόρρητά φησιν αὐτὸν εἰς
disclosing and then his the secret(-things) he-says him on
μὲν τὸ εὐαγγέλιον τέσσαρα πρὸς τοῖς εἴκοσι συντάξαι
indeed the gospel four besides the twenty to-have-composed
βιβλία, προφήτας δὲ ἑαυτῷ ὀνομάσαι Βαρκαββᾶν
books prophets and for-himself to-have-named Barcabbas
καὶ Βαρκὼφ καὶ ἄλλους ἀνυπάρκτους τινὰς ἑαυτῷ
and Barcoph and others non-existent some for-himself
συστησάμενον, βαρβάρους τε αὐτοῖς εἰς κατάπληξιν
having-set-up barbarous and to-them for amazement
τῶν τὰ τοιαῦτα τεθηπότων ἐπιφημίσαι προσηγορίας,
of-the(-ones) the such-things gaping-at to-have-given appellations
διδάσκειν τε ἀδιαφορεῖν εἰδωλοθύτων ἀπογευομένους καὶ
to-teach and to-hold-indifferent of-idol-offerings tasting and
ἐξομνυμένους ἀπαραφυλάκτως τὴν πίστιν κατὰ τοὺς τῶν
forswearing incautiously the faith in the of-the
διωγμῶν καιροὺς, Πυθαγορικῶς τε τοῖς προσιοῦσιν
persecutions times in-Pythagorean(-fashion) and to-those approaching
αὐτῷ πενταέτη σιωπὴν παρακελεύεσθαι.
him five-year silence to-enjoin

7.8 καὶ ἕτερα δὲ τούτοις παραπλήσια ἀμφὶ τοῦ Βασιλείδου
and other(-things) too to-these similar about — Basilides
καταλέξας ὁ εἰρημένος οὐκ ἀγεννῶς τῆς δηλωθείσης
having-listed the(-man) mentioned not ignobly of-the shown
αἱρέσεως εἰς προῦπτον ἐφώρασε τὴν πλάνην.
heresy into open(-view) detected the error

γράφει δὲ καὶ Εἰρηναῖος συγχρονίσαι τούτοις 7.9
writes and also Irenaeus to-have-been-contemporary with-these
Καρποκράτην, ἑτέρας αἱρέσεως τῆς τῶν γνωστικῶν
Carpocrates of-another heresy the(-one) of-the Gnostics
ἐπικληθείσης πατέρα, οἳ καὶ τοῦ Σίμωνος οὐχ ὡς
called (the)-father who also — of-Simon not as
ἐκεῖνος κρύβδην, ἀλλ᾽ ἤδη καὶ εἰς φανερὸν τὰς
that(-man) secretly but already even into open the
μαγείας παραδιδόναι ἠξίουν, ὡς ἐπὶ μεγάλοις δὴ
magic-arts to-hand-down thought-fit as in great(-things) indeed
μονονουχὶ σεμνυνόμενοι τοῖς κατὰ περιεργίαν πρὸς αὐτῶν
all-but priding-themselves on-the in curiosity by them
ἐπιτελουμένοις φίλτροις ὀνειροπομποῖς τε καὶ παρέδροις
performed love-charms dream-senders both and familiar
τισὶ δαίμοσι καὶ ἄλλαις ὁμοιοτρόποις τισὶν ἀγωγαῖς·
some demons and other similar some spells
τούτοις τε ἀκολούθως πάντα δρᾶν χρῆναι διδάσκειν
these and in-accordance-with all-things to-do (it)-to-be-needful to-teach
τὰ αἰσχρουργότατα τοὺς μέλλοντας εἰς τὸ τέλειον τῆς
the most-shameful those about-to to the perfection of-the
κατ᾽ αὐτοὺς μυσταγωγίας ἢ καὶ μᾶλλον μυσαροποιίας
according-to them initiation or even rather abomination
ἐλεύσεσθαι, ὡς μὴ ἂν ἄλλως ἐκφευξομένους τοὺς κοσμικούς,
to-come as not — otherwise about-to-escape the cosmic
ὡς ἂν ἐκεῖνοι φαῖεν, ἄρχοντας, μὴ οὐχὶ πᾶσι τὰ δι᾽
as — those would-say rulers not not to-all the through
ἀρρητοποιίας ἀπονείμαντας χρέα.
unspeakable-acts having-paid debts
τούτοις δῆτα συνέβαινε διακόνοις χρώμενον τὸν 7.10
to-these indeed it-happened as-ministers using the
ἐπιχαιρεσίκακον δαίμονα τοὺς μὲν πρὸς αὐτῶν ἀπατωμένους
malice-rejoicing demon the indeed by them deceived

οἰκτρῶς οὕτως εἰς ἀπώλειαν ἀνδραποδίζεσθαι, τοῖς δ'
pitiably thus into perdition to-enslave to-the and
ἀπίστοις ἔθνεσι πολλὴν παρέχειν κατὰ τοῦ θείου λόγου
unbelieving nations much to-provide against the divine word
δυσφημίας περιουσίαν, τῆς ἐξ αὐτῶν φήμης εἰς τὴν τοῦ
of-slander abundance of-the from them report on the of-the
παντὸς ἔθνους Χριστιανῶν διαβολὴν καταχεομένης.
whole nation of-Christians slander being-poured-down

7.11 ταύτῃ δ' οὖν ἐπὶ πλεῖστον συνέβαινε τὴν περὶ
in-this-way and then for very-much(-time) it-happened the about
ἡμῶν παρὰ τοῖς τότε ἀπίστοις ὑπόνοιαν δυσσεβῆ καὶ
us among the then unbelievers suspicion impious and
ἀτοπωτάτην διαδίδοσθαι, ὡς δὴ ἀθεμίτοις πρὸς μητέρας
most-absurd to-be-spread as indeed in-unlawful with mothers
καὶ ἀδελφὰς μίξεσιν ἀνοσίαις τε τροφαῖς χρωμένων.
and sisters intercourse with-unholy and foods engaging

7.12 οὐκ εἰς μακρόν γε μὴν αὐτῷ ταῦτα προυχώρει, τῆς
not into long at-least indeed for-him these-things prospered the
ἀληθείας αὐτῆς ἑαυτὴν συνιστώσης, ἐπὶ μέγα τε φῶς
truth itself itself establishing to great and light
κατὰ τὸν προϊόντα χρόνον διαλαμπούσης.
in the advancing time shining-forth

7.13 ἔσβεστο μὲν γὰρ αὐτίκα πρὸς αὐτῆς ἐνεργείας
had-been-quenched indeed for straightway by its working
ἀπελεγχόμενα τὰ τῶν ἐχθρῶν ἐπιτεχνήματα, ἄλλων ἐπ'
refuted the of-the enemies contrivances others upon
ἄλλαις αἱρέσεων καινοτομουμένων, ὑπορρεουσῶν ἀεὶ τῶν
others heresies being-newly-invented falling-away always the
προτέρων καὶ εἰς πολυτρόπους καὶ πολυμόρφους ἰδέας
former(-ones) and into manifold and many-shaped forms
ἄλλοτε ἄλλως φθειρομένων· προῄει δ' εἰς αὔξην καὶ
at-different-times differently perishing advanced and to growth and

μέγεθος ἀεὶ κατὰ τὰ αὐτὰ καὶ ὡσαύτως ἔχουσα ἡ
greatness always according-to the same and likewise being the
τῆς καθόλου καὶ μόνης ἀληθοῦς ἐκκλησίας λαμπρότης, τό
of-the catholic and only true church brilliance the
τε σεμνὸν καὶ εἰλικρινὲς καὶ ἐλευθέριον τό τε σῶφρον
both reverend and pure and liberal the and sober
καὶ καθαρὸν τῆς ἐνθέου πολιτείας τε καὶ φιλοσοφίας εἰς
and clean of-the divine polity both and philosophy to
ἅπαν γένος Ἑλλήνων τε καὶ βαρβάρων ἀποστίλβουσα.
every race of-Greeks both and barbarians shining-upon
συναπέσβη γοῦν τῷ χρόνῳ καὶ ἡ κατὰ παντὸς 7.14
was-quenched-with(-it) at-any-rate in-the time also the against whole
τοῦ δόγματος διαβολή, ἔμενε δὲ μόνη ἄρα κρατοῦσα
the doctrine slander remained and alone after-all prevailing
καὶ ἀνομολογουμένη τὰ μάλιστα διαπρέπειν ἐπὶ σεμνότητι
and acknowledged the most to-excel in reverence
καὶ σωφροσύνῃ θείοις τε καὶ φιλοσόφοις δόγμασιν ἡ καθ᾽
and sobriety in-divine both and philosophic doctrines the among
ἡμᾶς διδασκαλία, ὡς μηδένα τῶν εἰς νῦν αἰσχρὰν
us teaching so-that no-one of-the(-men) until now shameful
ἐπιφέρειν τολμᾶν κατὰ τῆς πίστεως ἡμῶν δυσφημίαν,
to-bring to-dare against the faith our slander
μηδέ τινα τοιαύτην διαβολὴν, οἵαις πάλαι πρότερον φίλον
nor any such slander such-as long before dear
ἦν χρῆσθαι τοῖς καθ᾽ ἡμῶν ἐπισυνισταμένοις.
it-was to-use to-the(-ones) against us combining
ὅμως δ᾽ οὖν κατὰ τοὺς δηλουμένους αὖθις παρῆγεν εἰς 7.15
nevertheless but then in the shown(-times) again brought-forward into
μέσον ἡ ἀλήθεια πλείους ἑαυτῆς ὑπερμάχους, οὐ δι᾽
(the)-midst the truth more of-herself champions not through

ἀγράφων αὐτὸ μόνον ἐλέγχων, ἀλλὰ καὶ δι᾽ ἐγγράφων
unwritten itself only refutations but also through written
ἀποδείξεων κατὰ τῶν ἀθέων αἱρέσεων στρατευομένους.
proofs against the godless heresies campaigning

8.1 Ἐν τούτοις ἐγνωρίζετο Ἡγήσιππος, οὗ πλείσταις
among these was-known Hegesippus whose very-many
ἤδη πρότερον κεχρήμεθα φωναῖς, ὡσὰν ἐκ τῆς αὐτοῦ
already before we-have-used words as from the his
παραδόσεώς τινα τῶν κατὰ τοὺς ἀποστόλους
tradition some(-things) of-the(-things) in-the-time-of the apostles
παρατιθέμενοι.
setting-forth

8.2 ἐν πέντε δ᾽ οὖν συγγράμμασιν οὗτος τὴν ἀπλανῆ παράδοσιν
in five and then treatises this-one the unerring tradition
τοῦ ἀποστολικοῦ κηρύγματος ἁπλουστάτῃ συντάξει γραφῆς
of-the apostolic preaching in-most-simple arrangement of-writing
ὑπομνηματισάμενος, καθ᾽ ὃν ἐγνωρίζετο σημαίνει χρόνον,
having-recorded in which he-was-known indicates time
περὶ τῶν ἀρχῆθεν ἱδρυσάντων τὰ εἴδωλα οὕτω πως
about the(-men) from-the-beginning having-set-up the idols thus somehow
γράφων "οἷς καινοτάφια καὶ ναοὺς ἐποίησαν ὡς μέχρι νῦν,
writing to-whom cenotaphs and temples they-made as until now
ὧν ἐστι καὶ Ἀντίνοος, δοῦλος Ἀδριανοῦ Καίσαρος, οὗ
of-whom is also Antinous slave of-Hadrian Caesar of-whom
καὶ ἀγὼν ἄγεται Ἀντινόειος, ἐφ᾽ ἡμῶν γενόμενος. καὶ
also (a)-contest is-held Antinoean in our(-time) having-been and
γὰρ καὶ πόλιν ἔκτισεν ἐπώνυμον Ἀντινόου καὶ προφήτας."
for also (a)-city he-founded named-after Antinous and prophets

8.3 κατ᾽ αὐτὸν δὲ καὶ Ἰουστῖνος, γνήσιος τῆς ἀληθοῦς
under him and also Justin genuine of-the true
φιλοσοφίας ἐραστὴς, ἔτι τε τοῖς παρ᾽ Ἕλλησιν ἀσκούμενος
philosophy lover still and in-the among Greeks training-himself

ἐνδιέτριβε λόγοις. σημαίνει δὲ καὶ αὐτὸς τουτονὶ τὸν χρόνον,
was-occupied learning indicates and also himself this-here the time
ἐν τῇ πρὸς Ἀντωνῖνον ἀπολογίᾳ ὧδε γράφων "οὐκ ἄτοπον
in the to Antoninus apology thus writing not improper
δὲ ἐπιμνησθῆναι ἐν τούτοις ἡγούμεθα καὶ Ἀντινόου τοῦ
and to-mention in these we-think also Antinous the(-one)
νῦν γενομένου, ὃν καὶ ἅπαντες ὡς θεὸν διὰ φόβον σέβειν
now having-lived whom also all as (a)-god through fear to-revere
ὥρμηντο, ἐπιστάμενοι τίς τε ἦν καὶ πόθεν ὑπῆρχεν."
set-out knowing who both he-was and whence he-came
ὁ δ' αὐτὸς καὶ τοῦ τότε κατὰ Ἰουδαίων πολέμου 8.4
the and same also of-the then against Jews war
μνημονεύων ταῦτα παρατίθεται "καὶ γὰρ ἐν τῷ νῦν
making-mention these-things sets-forth and for in the now
γενομένῳ Ἰουδαϊκῷ πολέμῳ Βαρχωχέβας, ὁ τῆς
having-happened Jewish war Barchochebas the of-the
Ἰουδαίων ἀποστάσεως ἀρχηγέτης, Χριστιανοὺς μόνους εἰς
of-Jews revolt leader Christians alone to
τιμωρίας δεινὰς, εἰ μὴ ἀρνοῖντο Ἰησοῦν τὸν Χριστὸν
punishments terrible if not they-should-deny Jesus — Christ
καὶ βλασφημοῖεν, ἐκέλευεν ἄγεσθαι."
and should-blaspheme ordered to-be-led
ἐν ταὐτῷ δὲ καὶ τὴν ἀπὸ τῆς Ἑλληνικῆς φιλοσοφίας ἐπὶ τὴν 8.5
in the-same and also the from the Greek philosophy to the
θεοσέβειαν μεταβολὴν αὐτοῦ, ὅτι μὴ ἀλόγως, μετὰ κρίσεως
godliness change his that not irrationally with judgment
δ' αὐτῷ γεγόνει δηλῶν ταῦτα γράφει "καὶ γὰρ αὐτὸς
but for-him it-had-happened showing these-things he-writes and for myself
ἐγὼ τοῖς Πλάτωνος χαίρων διδάγμασι, διαβαλλομένους
I in-the of-Plato rejoicing teachings slandered
ἀκούων Χριστιανοὺς, ὁρῶν δὲ καὶ ἀφόβους πρὸς θάνατον
hearing Christians seeing and also fearless toward death

καὶ πάντα τὰ νομιζόμενα φοβερὰ, ἐνενόουν ἀδύνατον
and all the(-things) considered fearful I-reasoned impossible
εἶναι ἐν κακίᾳ καὶ φιληδονίᾳ ὑπάρχειν αὐτούς. τίς γὰρ
to-be in vice and love-of-pleasure to-be them who for
φιλήδονος ἢ ἀκρατὴς καὶ ἀνθρωπείων σαρκῶν βορὰν
pleasure-loving or incontinent and of-human flesh feeding
ἡγούμενος ἀγαθὸν δύναιτ᾽ ἂν θάνατον ἀσπάζεσθαι, ὅπως
considering good could — death to-embrace so-that
τῶν ἑαυτοῦ στερηθείη ἐπιθυμιῶν, ἀλλ᾽ οὐκ ἐκ παντὸς
of-the his-own be-should-be-deprived desires but not from every(-means)
ζῆν ἀεὶ τὴν ἐνθάδε βιοτὴν καὶ λανθάνειν τοὺς ἄρχοντας
to-live always the here life and to-escape-notice the rulers
ἐπειρᾶτο, οὐχ ὅτι ἑαυτὸν κατήγγελλε φονευθησόμενον;"
would-be-try not that himself he-would-denounce about-to-be-murdered

8.6 ἔτι δ᾽ ὁ αὐτὸς ἱστορεῖ, δεξάμενον τὸν Ἀδριανὸν παρὰ
further and the same records having-received — Hadrian from
Σερεννίου Γρανιανοῦ, λαμπροτάτου ἡγουμένου, γράμματα
Serennius Granianus most-illustrious governor letters
ὑπὲρ Χριστιανῶν, περιέχοντα ὡς οὐ δίκαιον εἴη
on-behalf-of Christians containing that not just it-were
ἐπὶ μηδενὶ ἐγκλήματι, βοαῖς δήμου χαριζομένους,
on no charge to-(the)-shouts of-(the)-people gratifying
ἀκρίτως κτείνειν αὐτοὺς, ἀντιγράψαι Μινουκίῳ Φουνδανῷ
without-trial to-kill them to-have-written-back to-Minucius Fundanus
ἀνθυπάτῳ τῆς Ἀσίας, προστάττοντα μηδένα κτείνειν ἄνευ
proconsul — of-Asia commanding no-one to-kill without
ἐγκλήματος καὶ εὐλόγου κατηγορίας.
charge and reasonable accusation

8.7 καὶ τῆς ἐπιστολῆς δὲ ἀντίγραφον παρατέθειται, τὴν
and of-the letter and (a)-copy he-has-set-forth the
Ῥωμαϊκὴν φωνὴν, ὡς εἶχε, διαφυλάξας. προλέγει δ᾽ αὐτῆς
Roman tongue as it-was having-preserved he-says-before and of-it

ταῦτα “καὶ ἐξ ἐπιστολῆς δὲ ταῦτα τοῦ μεγίστου
these-things and from (a)-letter and these-things of-the greatest
καὶ ἐπιφανεστάτου Καίσαρος Ἀδριανοῦ τοῦ πατρὸς ὑμῶν
and most-illustrious Caesar Hadrian the father your
ἔχοντες ἀπαιτεῖν ὑμᾶς, καθὰ ἠξιώσαμεν κελεῦσαι τὰς
having to-request you as we-thought-fit to-command the
κρίσεις γίνεσθαι, τοῦτο οὐχ ὡς ὑπὸ Ἀδριανοῦ κελευσθὲν
trials to-be(-held) this not as by Hadrian commanded
μᾶλλον ἠξιώσαμεν, ἀλλὰ καὶ ἐκ τοῦ ἐπίστασθαι δικαίαν
rather we-thought-fit but also from the to-know just
ἀξιοῦν τὴν προσφώνησιν. ὑπετάξαμεν δὲ καὶ τῆς ἐπιστολῆς
to-ask the address we-have-subjoined and also of-the letter
Ἀδριανοῦ τὸ ἀντίγραφον, ἵνα καὶ τοῦτο ἀληθεύειν ἡμᾶς
of-Hadrian the copy that also this to-speak-truth us
γνωρίζητε. καὶ ἔστι τόδε.”
you-may-know and it-is this
τούτοις ὁ μὲν δηλωθεὶς ἀνὴρ αὐτὴν παρατέθειται τὴν 8.8
to-these the indeed shown man very has-set-forth the
Ῥωμαϊκὴν ἀντιγραφήν, ἡμεῖς δ’ εἰς τὸ Ἑλληνικὸν κατὰ
Roman rescript we and into the Greek according-to
δύναμιν αὐτὴν μετειλήφαμεν, ἔχουσαν ὧδε·
ability it have-translated having thus
“Μινουκίῳ Φουνδανῷ. ἐπιστολὴν ἐδεξάμην γραφεῖσάν μοι 9.1
to-Minucius Fundanus (a)-letter I-received written to-me
ἀπὸ Σερεννίου Γρανιανοῦ, λαμπροτάτου ἀνδρὸς, ὅντινα
from Serennius Granianus most-illustrious man whom
σὺ διεδέξω. οὐ δοκεῖ μοι οὖν τὸ πρᾶγμα ἀζήτητον
you succeeded not seems(-good) to-me then the matter uninvestigated
καταλιπεῖν, ἵνα μήτε οἱ ἄνθρωποι ταράττωνται καὶ τοῖς
to-leave that neither the men be-disturbed and to-the
συκοφάνταις χορηγία κακουργίας παρασχεθῇ.
informers supply of-mischief be-provided

9.2 εἰ οὖν σαφῶς εἰς ταύτην τὴν ἀξίωσιν οἱ ἐπαρχιῶται
if then clearly to this the petition the provincials
δύνανται διισχυρίζεσθαι κατὰ τῶν Χριστιανῶν, ὡς καὶ πρὸ
are-able to-maintain against the Christians so-that even before
βήματος ἀποκρίνασθαι, ἐπὶ τοῦτο μόνον τραπῶσιν, ἀλλ' οὐκ
(the)-tribunal to-answer to this alone let-them-turn but not
ἀξιώσεσιν οὐδὲ μόναις βοαῖς. πολλῷ γὰρ μᾶλλον προσῆκεν,
to-petitions nor mere shouts much for more it-befitted
εἴ τις κατηγορεῖν βούλοιτο, τοῦτό σε διαγινώσκειν.
if anyone to-accuse should-wish this you to-examine

9.3 εἴ τις οὖν κατηγορεῖ καὶ δείκνυσί τι παρὰ τοὺς
if anyone then accuses and shows something contrary-to the
νόμους πράττοντας, οὕτως ὅριζε κατὰ τὴν δύναμιν τοῦ
laws doing thus decide according-to the weight of-the
ἁμαρτήματος· ὡς μὰ τὸν Ἡρακλέα εἴ τις συκοφαντίας
offense as by — Heracles if anyone of-calumny
χάριν τοῦτο προτείνοι, διαλάμβανε ὑπὲρ τῆς
for-the-sake this should-put-forward judge(-it) on-account-of the
δεινότητος, καὶ φρόντιζε ὅπως ἂν ἐκδικήσειας." καὶ
severity and take-care that — you-may-punish(-him) and
τὰ μὲν τῆς Ἀδριανοῦ ἀντιγραφῆς τοιαῦτα.
the(-things) indeed of-the of-Hadrian rescript (are)-such

10.1 Τούτου δὲ τὸ χρεὼν μετὰ πρῶτον καὶ εἰκοστὸν
of-him and the fate after (the)-first and twentieth
ἔτος ἐκτίσαντος Ἀντωνῖνος ὁ κληθεὶς Εὐσεβὴς
year having-paid Antoninus the(-one) called Pius
τὴν Ῥωμαίων ἀρχὴν διαδέχεται. τούτου δὲ ἐν ἔτει
the of-Romans rule succeeds-to of-him and in year
πρώτῳ Τελεσφόρου τὸν βίον ἑνδεκάτῳ τῆς λειτουργίας
first of-Telesphorus the life in-(the)-eleventh of-the ministry
ἐνιαυτῷ μεταλλάξαντος Ὑγῖνος τὸν κλῆρον τῆς Ῥωμαίων
year having-departed Hyginus the lot of-the of-Romans

ἐπισκοπῆς παραλαμβάνει. ἱστορεῖ γε μὴν ὁ Εἰρηναῖος
episcopate receives records at-least indeed — Irenaeus
τὸν Τελεσφόρον μαρτυρίῳ τὴν τελευτὴν διαπρέψαι,
— Telesphorus by-martyrdom the end to-have-been-illustrious
δηλῶν ἐν ταὐτῷ, κατὰ τὸν δηλούμενον Ῥωμαίων
showing in the-same(-place) under the shown of-Romans
ἐπίσκοπον Ὑγῖνον Οὐαλεντῖνον ἰδίας αἱρέσεως εἰσηγητὴν,
bishop Hyginus Valentinus of-(bis)-own heresy introducer
καὶ Κέρδωνα τῆς κατὰ Μαρκίωνα πλάνης ἀρχηγὸν ἐπὶ
and Cerdo of-the of Marcion error founder in
τῆς Ῥώμης ἄμφω γνωρίζεσθαι. γράφει δὲ οὕτως·
— Rome both to-be-known he-writes and thus

XXII · VALENTINUS, MARCION, JUSTIN, AND ANTONINUS' LETTER

Valentinus and Cerdo come to Rome; Marcion succeeds Cerdo and blasphemes the creator. Irenaeus describes the rites of Marcus. Justin, who teaches at Rome in a philosopher's cloak, writes against Marcion and addresses his apology to Antoninus Pius. A letter attributed to Antoninus orders the council of Asia not to harass Christians. Polycarp visits Anicetus at Rome; Irenaeus recalls that he had known the apostles, turned many heretics back to the church, and called Marcion the firstborn of Satan.

"Οὐαλεντῖνος μὲν γὰρ ἦλθεν εἰς Ῥώμην ἐπὶ Ὑγίνου, 11.1
Valentinus indeed for came to Rome under Hyginus
ἤκμασε δὲ ἐπὶ Πίου, καὶ παρέμεινεν ἕως Ἀνικήτου.
flourished and under Pius and remained until Anicetus
Κέρδων δὲ ὁ πρὸ Μαρκίωνος καὶ αὐτὸς ἐπὶ
Cerdo and the(-one) before Marcion also himself under
Ὑγίνου, ὃς ἦν ἔνατος ἐπίσκοπος, εἰς τὴν ἐκκλησίαν
Hyginus who was ninth bishop into the church

ἐλθὼν καὶ ἐξομολογούμενος οὕτω διετέλεσε, ποτὲ μὲν
having-come and confessing thus continued at-one-time indeed
λαθροδιδασκαλῶν, ποτὲ δὲ πάλιν ἐξομολογούμενος,
teaching-secretly at-another-time and again confessing
ποτὲ δὲ ἐλεγχόμενος ἐφ' οἷς ἐδίδασκε κακῶς, καὶ
at-another-time and being-refuted for what he-taught wickedly and
ἀφιστάμενος τῆς τῶν ἀδελφῶν συνοδίας." ταῦτα δέ
withdrawing from-the of-the brothers fellowship these-things and
φησιν ἐν τρίτῳ τῶν πρὸς τὰς αἱρέσεις.
he-says in (the)-third of-the(-books) against the heresies

11.2 ἔν γε μὴν τῷ πρώτῳ αὖθις περὶ τοῦ Κέρδωνος ταῦτα
in at-least indeed the first again about — Cerdo these-things
διέξεισι "Κέρδων δέ τις ἀπὸ τῶν περὶ τὸν Σίμωνα
he-goes-through Cerdo and some from the(-men) around — Simon
τὰς ἀφορμὰς λαβών, καὶ ἐπιδημήσας εἰς τὴν Ῥώμην
the starting-points having-taken and having-sojourned in — Rome
ἐπὶ Ὑγίνου ἔνατον κλῆρον τῆς ἐπισκοπικῆς διαδοχῆς ἀπὸ
under Hyginus (the)-ninth lot of-the episcopal succession from
τῶν ἀποστόλων ἔχοντος, ἐδίδαξε τὸν ὑπὸ τοῦ νόμου καὶ
the apostles having taught the by the law and
προφητῶν κεκηρυγμένον θεὸν μὴ εἶναι πατέρα τοῦ κυρίου
prophets proclaimed God not to-be father of-the Lord
ἡμῶν Ἰησοῦ Χριστοῦ. τὸν μὲν γὰρ γνωρίζεσθαι, τὸν
our Jesus Christ the(-one) indeed for to-be-known the(-other)
δὲ ἀγνῶτα εἶναι, καὶ τὸν μὲν δίκαιον, τὸν δὲ ἀγαθὸν
and unknown to-be and the(-one) indeed just the(-other) and good
ὑπάρχειν. διαδεξάμενος δὲ αὐτὸν Μαρκίων ὁ Ποντικὸς
to-be having-succeeded and him Marcion the Pontic
ηὔξησε τὸ διδασκαλεῖον, ἀπηρυθριασμένως βλασφημῶν."
increased the school shamelessly blaspheming

ὁ δὲ αὐτὸς Εἰρηναῖος τὸν ἄπειρον βυθὸν τῆς Οὐαλεντίνου 11.3
the and same Irenaeus the boundless depth of-the of-Valentinus
πολυπλανοῦς ὕλης εὐτονώτατα διαπλώσας, ἑρπετοῦ
much-wandering matter most-vigorously having-sailed-through of-(a)-reptile
δίκην φωλεύοντος ἀπόκρυφον οὖσαν αὐτοῦ καὶ λεληθυῖαν
like lurking hidden being his and concealed
ἀπογυμνοῖ τὴν κακίαν.
lays-bare the wickedness
πρὸς τούτοις καὶ ἄλλον τινὰ, Μάρκος αὐτῷ ὄνομα, κατ᾽ 11.4
besides these also another some Marcus to-him (the)-name in
αὐτοὺς γενέσθαι λέγει μαγικῆς κυβείας ἐμπειρότατον.
their(-time) to-have-been he-says of-magic trickery most-skilled
γράφει δὲ καὶ τὰς ἀτελέστους αὐτῶν τελετὰς μυσαράς τε
he-writes and also the uninitiated their initiations abominable and
μυσταγωγίας ἐκφαίνων αὐτοῖς δὴ τούτοις τοῖς γράμμασιν
mysteries disclosing in-very indeed these the letters
“οἱ μὲν γὰρ αὐτῶν νυμφῶνα κατασκευάζουσι καὶ
some indeed for of-them (a)-bridal-chamber prepare and
μυσταγωγίαν ἐπιτελοῦσι μετ᾽ ἐπιρρήσεών τινων τοῖς
(a)-mystery perform with invocations some for-the(-ones)
τελουμένοις, καὶ πνευματικὸν γάμον φάσκουσιν εἶναι
being-initiated and spiritual marriage they-say to-be
τὸ ὑπ᾽ αὐτῶν γινόμενον, κατὰ τὴν ὁμοιότητα τῶν
the(-thing) by them done according-to the likeness of-the
ἄνω συζυγιῶν.
above unions
οἱ δὲ ἄγουσιν ἐφ᾽ ὕδωρ, καὶ βαπτίζοντες οὕτως 11.5
others and lead(-them) to water and baptizing thus
ἐπιλέγουσιν· εἰς ὄνομα ἀγνώστου πατρὸς τῶν ὅλων, εἰς
pronounce into (the)-name of-unknown father of-the universe into
ἀλήθειαν μητέρα τῶν πάντων, εἰς τὸν κατελθόντα εἰς
truth mother of-the all into the(-one) having-come-down into

τὸν Ἰησοῦν. ἄλλοι δὲ Ἑβραϊκὰ ὀνόματα ἐπιλέγουσι πρὸς
— Jesus others and Hebrew names pronounce for
τὸ μᾶλλον καταπλῆξαι τοὺς τελουμένους."
the more to-amaze the(-ones) being-initiated

11.6 ἀλλὰ γὰρ μετὰ τέταρτον τῆς ἐπισκοπῆς ἔτος Ὑγίνου
but for after (the)-fourth of-the episcopate year Hyginus
τελευτήσαντος Πίος ἐπὶ Ῥώμης ἐγχειρίζεται τὴν
having-died Pius in Rome is-entrusted-with the
λειτουργίαν. κατά γε μὴν τὴν Ἀλεξάνδρειαν Μάρκος
ministry in at-least indeed — Alexandria Mark
ἀναδείκνυται ποιμήν, Εὐμενοῦς ἔτη τὰ πάντα δέκα πρὸς
is-appointed shepherd Eumenes years the all ten besides
τρισὶν ἐκπλήσαντος, τοῦ τε Μάρκου ἐπὶ δέκα ἔτη τῆς
three having-completed — and Mark for ten years of-the
λειτουργίας ἀναπαυσαμένου Κελαδίων τῆς Ἀλεξανδρέων
ministry having-rested Celadion of-the of-Alexandrians
ἐκκλησίας τὴν λειτουργίαν παραλαμβάνει.
church the ministry receives

11.7 καὶ κατὰ τὴν Ῥωμαίων δὲ πόλιν πεντεκαιδεκάτῳ τῆς
and in the of-Romans and city in-(the)-fifteenth of-the
ἐπισκοπῆς ἐνιαυτῷ Πίου μεταλλάξαντος Ἀνίκητος τῶν
episcopate year Pius having-departed Anicetus of-the(-people)
ἐκεῖσε προΐσταται. καθ' ὃν Ἡγήσιππος ἱστορεῖ ἑαυτὸν
there presides under whom Hegesippus records himself
ἐπιδημῆσαι τῇ Ῥώμῃ, παραμεῖναί τε αὐτόθι μέχρι τῆς
to-have-sojourned — in-Rome to-have-remained and there until the
ἐπισκοπῆς Ἐλευθέρου.
episcopate of-Eleutherus

11.8 μάλιστα δὲ ἤκμαζεν ἐπὶ τῶνδε Ἰουστῖνος, ἐν φιλοσόφου
most and flourished under these Justin in of-(a)-philosopher
σχήματι πρεσβεύων τὸν θεῖον λόγον, καὶ τοῖς ὑπὲρ
garb championing the divine word and in-the for

τῆς πίστεως ἐναγωνιζόμενος συγγράμμασιν. ὃς δὴ καὶ
the faith contending writings who indeed also
γράψας κατὰ Μαρκίωνος σύγγραμμα μνημονεύει ὡς καθ᾽
having-written against Marcion (a)-treatise mentions that at
ὃν συνέταττε καιρὸν γνωριζομένου τῷ βίῳ τἀνδρός.
which he-was-composing(-it) time being-known in-the life of-the-man
φησὶ δὲ οὕτως “Μαρκίωνα δέ τινα Ποντικὸν, ὃς καὶ νῦν ἔτι
he-says and thus Marcion and some Pontic who also now still
ἐστὶ διδάσκων τοὺς πειθομένους ἄλλον τινὰ εἶναι νομίζειν
is teaching the(-ones) being-persuaded another some to-be to-consider
μείζονα τοῦ δημιουργοῦ θεὸν, ὃς καὶ κατὰ πᾶν γένος
greater than-the creator God who also in every race
ἀνθρώπων διὰ τῆς τῶν δαιμόνων συλλήψεως πολλοὺς
of-men through the of-the demons assistance many
πέπεικε βλάσφημα λέγειν, καὶ ἀρνεῖσθαι τὸν ποιητὴν
has-persuaded blasphemies to-say and to-deny the maker
τοῦδε τοῦ παντὸς πατέρα εἶναι τοῦ Χριστοῦ, ἄλλον δέ
of-this the universe father to-be — of-Christ another and
τινα ὡς ὄντα μείζονα παρὰ τοῦτον ὁμολογεῖν πεποιηκέναι.
some as being greater than this to-confess to-have-made
καὶ πάντες οἱ ἀπὸ τούτων ὡρμημένοι, ὡς ἔφαμεν, 11.9
and all the(-ones) from these having-set-out as we-said
Χριστιανοὶ καλοῦνται, ὃν τρόπον καὶ οὐ κοινῶν
Christians are-called (in-the)-manner which also not common
ὄντων δογμάτων τοῖς φιλοσόφοις τὸ ἐπικαλούμενον ὄνομα
being doctrines for-the philosophers the applied name
τῆς φιλοσοφίας κοινόν ἐστι.”
of-the philosophy common is

11.10 τούτοις ἐπιφέρει λέγων "ἔστι δὲ ἡμῖν καὶ σύνταγμα
to-these he-adds saying there-is and to-us also (a)-treatise
κατὰ πασῶν τῶν γεγενημένων αἱρέσεων, ᾧ εἰ βούλεσθε
against all the having-arisen heresies which if you-wish
ἐντυχεῖν, δώσομεν."
to-read we-will-give(-it)

11.11 ὁ δὲ αὐτὸς οὗτος Ἰουστῖνος, καὶ πρὸς Ἕλληνας ἱκανώτατα
the and same this-one Justin also against Greeks most-ably
πονήσας, καὶ λόγους ὑπὲρ τῆς ἡμετέρας πίστεως ἀπολογίαν
having-labored also discourses for the our faith apology
ἔχοντας βασιλεῖ Ἀντωνίνῳ τῷ δὴ ἐπικληθέντι Εὐσεβεῖ
having to-(the)-emperor Antoninus the indeed surnamed Pius
καὶ τῇ Ῥωμαίων συγκλήτῳ βουλῇ προσφωνεῖ. καὶ γὰρ
and to-the of-Romans senate council addresses and for
ἐπὶ τῆς Ῥώμης τὰς διατριβὰς ἐποιεῖτο. ἐμφαίνει δὲ ἑαυτὸν,
in — Rome the abode he-made shows and himself
ὅστις καὶ πόθεν ἦν, διὰ τῆς ἀπολογίας ἐν τούτοις·
who and whence he-was through the apology in these(-words)

12.1 "Αὐτοκράτορι Τίτῳ Αἰλίῳ Ἀδριανῷ Ἀντωνίνῳ Εὐσεβεῖ
to-(the)-emperor Titus Aelius Hadrian Antoninus Pius
Καίσαρι Σεβαστῷ, καὶ Οὐηρισσίμῳ υἱῷ φιλοσόφῳ, καὶ
Caesar Augustus and to-Verissimus (his)-son (the)-philosopher and
Λουκίῳ φιλοσόφῳ, Καίσαρος φύσει υἱῷ καὶ Εὐσεβοῦς
to-Lucius (the)-philosopher of-Caesar by-nature son and of-Pius
εἰσποιητῷ, ἐραστῇ παιδείας, ἱερᾷ τε συγκλήτῳ
adopted(-son) lover of-learning to-(the)-sacred and senate
καὶ παντὶ δήμῳ Ῥωμαίων, ὑπὲρ τῶν ἐκ παντὸς
and all (the)-people of-Romans on-behalf-of the from every
γένους ἀνθρώπων ἀδίκως μισουμένων καὶ ἐπηρεαζομένων,
race of-men unjustly hated and abused
Ἰουστῖνος Πρίσκου τοῦ Βακχείου, τῶν ἀπὸ Φλαουίας
Justin of-Priscus the(-son) of-Bacchius of-the(-people) of Flavia

Νέας πόλεως τῆς Συρίας Παλαιστίνης, εἷς αὐτῶν ὢν,
New city — of-Syria Palestine one of-them being
τὴν προσφώνησιν καὶ ἔντευξιν ποιήσομαι.” ἐντευχθεὶς
the address and petition I-shall-make having-been-petitioned
δὲ καὶ ὑφ’ ἑτέρων ὁ αὐτὸς βασιλεὺς ἐπὶ τῆς Ἀσίας
and also by others the same emperor in — Asia
ἀδελφῶν, παντοίαις ὕβρεσι πρὸς τῶν ἐπιχωρίων δήμων
brothers with-all-kinds insults by the native peoples
καταπονουμένων, τοιαύτης ἠξίωσε τὸ κοινὸν τῆς Ἀσίας
being-oppressed such deemed-worthy the council — of-Asia
διατάξεως·
ordinance

“Αὐτοκράτωρ Καῖσαρ Μάρκος Αὐρήλιος Ἀντωνῖνος 13.1
(the)-emperor Caesar Marcus Aurelius Antoninus
Σεβαστὸς, Ἀρμένιος, ἀρχιερεὺς μέγιστος, δημαρχικῆς
Augustus Armenicus high-priest greatest of-tribunician
ἐξουσίας τὸ πέμπτον καὶ δέκατον, ὕπατος τὸ τρίτον, τῷ
power the fifth and tenth consul the third to-the
κοινῷ τῆς Ἀσίας χαίρειν.
council — of-Asia greeting

ἐγὼ μὲν οἶδα ὅτι καὶ τοῖς θεοῖς ἐπιμελές ἐστι μὴ λανθάνειν 13.2
I indeed know that also to-the gods (a)-concern it-is not to-escape-notice
τοὺς τοιούτους. πολὺ γὰρ μᾶλλον ἐκεῖνοι κολάσαιεν ἂν
the such(-men) much for more they would-punish —
τοὺς μὴ βουλομένους αὐτοὺς προσκυνεῖν ἢ ὑμεῖς.
the(-ones) not wishing them to-worship than you
οὓς εἰς ταραχὴν ἐμβάλλετε, βεβαιοῦντες τὴν γνώμην 13.3
whom into disturbance you-throw confirming the opinion
αὐτῶν ἥνπερ ἔχουσιν, ὡς ἀθέων κατηγοροῦντες. εἴη
their which they-have as godless accusing(-them) it-would-be
δ’ ἂν ἐκείνοις αἱρετὸν τὸ δοκεῖν κατηγορουμένοις τεθνάναι
and — to-them preferable the to-seem accused to-have-died

μᾶλλον ἢ ζῆν ὑπὲρ τοῦ οἰκείου θεοῦ. ὅθεν καὶ νικῶσι,
rather than to-live for the own God whence also they-conquer
προϊέμενοι τὰς ἑαυτῶν ψυχὰς, ἤπερ πειθόμενοι οἷς
giving-up the of-themselves lives rather-than obeying what
ἀξιοῦτε πράττειν αὐτούς.
you-require to-do them

13.4 περὶ δὲ τῶν σεισμῶν τῶν γεγονότων καὶ γινομένων
about and the earthquakes the having-happened and happening
οὐκ ἄτοπον ὑμᾶς ὑπομνῆσαι, ἀθυμοῦντας μὲν ὅταν περ
not improper you to-remind being-disheartened indeed whenever indeed
ὦσι, παραβάλλοντας δὲ τὰ ὑμέτερα πρὸς τὰ ἐκείνων.
they-occur comparing and the yours with the theirs

13.5 οἱ μὲν οὖν εὐπαρρησιαστότεροι γίνονται πρὸς τὸν θεὸν,
they indeed then more-confident become toward — God
ὑμεῖς δὲ παρὰ πάντα τὸν χρόνον, καθ' ὃν ἀγνοεῖν
you but throughout all the time during which to-be-ignorant
δοκεῖτε, τῶν τε θεῶν καὶ τῶν ἄλλων ἀμελεῖτε καὶ τῆς
you-seem both the gods and the other(-things) you-neglect also the
θρησκείας τῆς περὶ τὸν ἀθάνατον, ὃν δὴ τοὺς Χριστιανοὺς
worship the toward the immortal whom indeed the Christians
θρησκεύοντας ἐλαύνετε καὶ διώκετε ἕως θανάτου.
worshiping you-drive-out and persecute until death

13.6 ὑπὲρ δὲ τῶν τοιούτων ἤδη καὶ πολλοὶ τῶν περὶ τὰς
on-behalf-of and the such(-men) already also many of-the in the
ἐπαρχίας ἡγεμόνων καὶ τῷ θειοτάτῳ ἡμῶν ἔγραψαν πατρὶ,
provinces governors also to-the most-divine our wrote father
οἷς καὶ ἀντέγραψε μηδὲν ἐνοχλεῖν τοῖς τοιούτοις, εἰ μηδὲν
to-whom also he-wrote-back nothing to-trouble the such(-men) if nothing
φαίνοιντο περὶ τὴν τῶν Ῥωμαίων ἡγεμονίαν ἐγχειροῦντες.
they-appeared against the of-the Romans government attempting

καὶ ἐμοὶ δὲ περὶ τῶν τοιούτων πολλοὶ ἐσήμαναν, οἷς
and to-me too about the such(-men) many reported to-whom
δὴ καὶ ἀντέγραψα, κατακολουθῶν τῇ τοῦ πατρὸς γνώμῃ.
indeed also I-wrote-back following the of-the father opinion
εἰ δέ τις ἐπιμένοι τινὰ τῶν τοιούτων εἰς πράγματα 13.7
if and anyone persists any of-the such(-men) into trouble
φέρων ὡς δὴ τοιοῦτον, ἐκεῖνος ὁ καταφερόμενος
bringing as indeed such that(-man) the accused
ἀπολελύσθω τοῦ ἐγκλήματος, καὶ ἐὰν φαίνηται τοιοῦτος
let-be-released from-the charge even if he-appears such
ὢν, ὁ δὲ καταφέρων ἔνοχος ἔσται δίκης. προετέθη ἐν
being the and accuser liable will-be to-justice it-was-published in
Ἐφέσῳ ἐν τῷ κοινῷ τῆς Ἀσίας.”
Ephesus in the council — of-Asia
τούτοις οὕτω χωρήσασιν ἐπιμαρτυρῶν Μελίτων τῆς ἐν 13.8
to-these thus having-gone attesting Melito of-the in
Σάρδεσιν ἐκκλησίας ἐπίσκοπος, κατ᾽ αὐτὸ γνωριζόμενος
Sardis church bishop at very known
τοῦ χρόνου, δῆλός ἐστιν ἐκ τῶν εἰρημένων αὐτῷ ἐν ᾗ
of-the time plain he-is from the said by-him in which
πεποίηται πρὸς αὐτοκράτορα Οὐῆρον ὑπὲρ τοῦ καθ᾽ ἡμᾶς
he-has-made to (the)-emperor Verus for the among us
δόγματος ἀπολογίᾳ.
doctrine apology
Ἐπὶ δὲ τῶν δηλουμένων, Ἀνικήτου τῆς Ῥωμαίων ἐκκλησίας 14.1
under and the shown(-men) Anicetus of-the of-Romans church
ἡγουμένου, Πολύκαρπον ἔτι περιόντα τῷ βίῳ γενέσθαι τε
leading Polycarp still surviving in-the life to-have-been and
ἐπὶ Ῥώμης καὶ εἰς ὁμιλίαν τῷ Ἀνικήτῳ ἐλθεῖν διά τι
to Rome and into converse — with-Anicetus to-have-come because-of some
ζήτημα περὶ τῆς κατὰ τὸ πάσχα ἡμέρας, Εἰρηναῖος ἱστορεῖ.
question about the at the Passover day Irenaeus records

14.2 καὶ ἄλλην δὲ ὁ αὐτὸς περὶ τοῦ Πολυκάρπου παραδίδωσι
and another too the same about — Polycarp hands-down
διήγησιν, ἣν ἀναγκαῖον τοῖς περὶ αὐτοῦ δηλουμένοις
narrative which (it-is)-necessary to-the(-things) about him shown
ἐπισυνάψαι οὕτως ἔχουσαν·
to-attach thus having(-it)

14.3 "Καὶ Πολύκαρπος δὲ οὐ μόνον ὑπὸ ἀποστόλων μαθητευθεὶς,
and Polycarp too not only by apostles made-a-disciple
καὶ συναναστραφεὶς πολλοῖς τὸν Χριστὸν ἑωρακόσιν, ἀλλὰ
and having-lived-with many — Christ having-seen but
καὶ ὑπὸ ἀποστόλων κατασταθεὶς εἰς τὴν Ἀσίαν ἐν τῇ
also by apostles having-been-appointed for — Asia in the
ἐν Σμύρνῃ ἐκκλησίᾳ ἐπίσκοπος, ὃν καὶ ἡμεῖς ἑωράκαμεν
in Smyrna church bishop whom also we have-seen
ἐν τῇ πρώτῃ ἡμῶν ἡλικίᾳ.
in the first our age

14.4 ἐπιπολὺ γὰρ παρέμεινε, καὶ πάνυ γηραλέος, ἐνδόξως καὶ
long for he-remained and very old gloriously and
ἐπιφανέστατα μαρτυρήσας, ἐξῆλθε τοῦ βίου, ταῦτα
most-illustriously having-been-martyred went-out from-the life these-things
διδάξας ἀεὶ, ἃ καὶ παρὰ τῶν ἀποστόλων ἔμαθεν, ἃ
having-taught always which also from the apostles he-learned which
καὶ ἡ ἐκκλησία παραδίδωσιν, ἃ καὶ μόνα ἐστὶν ἀληθῆ.
also the church hands-down which also alone are true

14.5 μαρτυροῦσι τούτοις αἱ κατὰ τὴν Ἀσίαν ἐκκλησίαι πᾶσαι,
bear-witness to-these the in — Asia churches all
καὶ οἱ μέχρι νῦν διαδεδεγμένοι τὸν Πολύκαρπον,
and the(-men) until now having-succeeded — Polycarp
πολλῷ ἀξιοπιστότερον καὶ βεβαιότερον ἀληθείας μάρτυρα
much more-trustworthy and more-steadfast of-truth witness
ὄντα Οὐαλεντίνου καὶ Μαρκίωνος καὶ τῶν λοιπῶν
being than-Valentinus and Marcion and the rest

κακογνωμόνων, ὃς καὶ ἐπὶ Ἀνικήτου ἐπιδημήσας τῇ Ῥώμῃ
evil-minded(-men) who also under Anicetus having-sojourned — in-Rome
πολλοὺς ἀπὸ τῶν προειρημένων αἱρετικῶν ἐπέστρεψεν ἐπὶ
many from the aforesaid heretics turned to
τὴν ἐκκλησίαν τοῦ θεοῦ, μίαν καὶ μόνην ταύτην ἀλήθειαν
the church — of-God one and only this truth
κηρύξας ὑπὸ τῶν ἀποστόλων παρειληφέναι, τὴν ὑπὸ
having-proclaimed by the apostles to-have-received the(-one) by
τῆς ἐκκλησίας παραδεδομένην.
the church handed-down
καὶ εἰσὶν οἱ ἀκηκοότες αὐτοῦ ὅτι Ἰωάννης ὁ τοῦ 14.6
and there-are the(-ones) having-heard him that John the of-the
κυρίου μαθητὴς ἐν τῇ Ἐφέσῳ πορευθεὶς λούσασθαι,
Lord disciple in — Ephesus having-gone to-bathe
καὶ ἰδὼν ἔσω Κήρινθον ἐξήλατο τοῦ βαλανείου μὴ
and having-seen inside Cerinthus leapt-out of-the bath not
λουσάμενος, ἀλλ' ἐπειπὼν, φύγωμεν, μὴ καὶ τὸ βαλανεῖον
having-bathed but having-added let-us-flee lest even the bath
συμπέσῃ, ἔνδον ὄντος Κηρίνθου τοῦ τῆς ἀληθείας ἐχθροῦ.
fall-in inside being Cerinthus the of-the truth enemy
καὶ αὐτὸς δὲ ὁ Πολύκαρπος Μαρκίωνί ποτε εἰς ὄψιν 14.7
and himself too — Polycarp to-Marcion once into sight
αὐτῷ ἐλθόντι καὶ φήσαντι 'ἐπιγινώσκεις ἡμᾶς' ἀπεκρίθη
to-him having-come and having-said do-you-recognize us he-answered
'ἐπιγινώσκω τὸν πρωτότοκον τοῦ σατανᾶ.' τοσαύτην
I-recognize the first-born — of-Satan so-great
οἱ ἀπόστολοι καὶ οἱ μαθηταὶ αὐτῶν ἔσχον εὐλάβειαν
the apostles and the disciples their had caution
πρὸς τὸ μηδὲ μέχρι λόγου κοινωνεῖν τινὶ τῶν
toward the not-even as-far-as word to-have-fellowship with-any of-the(-men)
παραχαρασσόντων τὴν ἀλήθειαν, ὡς καὶ Παῦλος ἔφησεν
falsifying the truth as also Paul said

‘αἱρετικὸν ἄνθρωπον μετὰ μίαν καὶ δευτέραν νουθεσίαν
(a)-heretical man after one and (a)-second admonition
παραιτοῦ, εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦτος, καὶ
reject knowing that is-perverted the such(-man) and
ἁμαρτάνει ὢν αὐτοκατάκριτος.’
sins being self-condemned

14.8 ἔστι δὲ καὶ ἐπιστολὴ Πολυκάρπου πρὸς Φιλιππησίους
there-is and also (a)-letter of-Polycarp to Philippians
γεγραμμένη ἱκανωτάτη, ἐξ ἧς καὶ τὸν χαρακτῆρα τῆς
written most-sufficient from which also the character of-the
πίστεως αὐτοῦ καὶ τὸ κήρυγμα τῆς ἀληθείας οἱ
faith his and the preaching of-the truth the(-ones)
βουλόμενοι καὶ φροντίζοντες τῆς ἑαυτῶν σωτηρίας
wishing and caring-for the of-themselves salvation
δύνανται μαθεῖν.”
are-able to-learn

14.9 ταῦτα ὁ Εἰρηναῖος. ὁ γέ τοι Πολύκαρπος ἐν τῇ
these-things — Irenaeus — at-least surely Polycarp in the
δηλωθείσῃ πρὸς Φιλιππησίους αὐτοῦ γραφῇ φερομένῃ εἰς
shown to Philippians his writing current to
δεῦρο κέχρηταί τισι μαρτυρίαις ἀπὸ τῆς Πέτρου προτέρας
now has-used some testimonies from the of-Peter former
ἐπιστολῆς.
letter

14.10 Ἀντωνῖνον μὲν δὴ τὸν Εὐσεβῆ κληθέντα, εἰκοστὸν καὶ
Antoninus indeed indeed the Pius called twentieth and
δεύτερον ἔτος τῆς ἀρχῆς διανύσαντα, Μάρκος Αὐρήλιος
second year of-the rule having-completed Marcus Aurelius
Οὐῆρος, ὁ καὶ Ἀντωνῖνος, υἱὸς αὐτοῦ, σὺν καὶ Λουκίῳ
Verus the(-one) also Antoninus son his with also Lucius
ἀδελφῷ διαδέχεται.
(his)-brother succeeds

Eusebius quotes the letter of the church of Smyrna. The martyrs endure scourging and beasts; Germanicus drags the beast upon himself, while the Phrygian Quintus, who had rushed forward, loses his nerve. Polycarp withdraws to a farm, foresees in a dream his death by fire, and is arrested. He will not curse Christ, whom he has served eighty-six years, and the crowd demands the pyre; the fire arches around him like a sail, and an executioner's sword finishes him. Pionius and the martyrs of Pergamum follow.

Ἐν τούτῳ δὲ ὁ Πολύκαρπος μεγίστων τὴν Ἀσίαν 15.1
in this(-time) and — Polycarp greatest — Asia
ἀναθορυβησάντων διωγμῶν μαρτυρίῳ τελειοῦται.
having-thrown-into-confusion persecutions by-martyrdom is-perfected
ἀναγκαιότατον δὲ αὐτοῦ τὸ τέλος ἐγγράφως ἔτι φερόμενον
most-necessary and his the end in-writing still current
ἡγοῦμαι δεῖν μνήμῃ τῆς ἱστορίας καταθέσθαι.
I-think to-be-needful in-(the)-memory of-the history to-lay-down
ἔστι δὲ ἡ γραφὴ ἐκ προσώπου ἧς αὐτὸς ἐκκλησίας 15.2
is and the writing from (the)-person of-which he church
ἡγεῖτο ταῖς κατὰ Πόντον παροικίαις τὰ κατ' αὐτὸν
led to-the in Pontus parishes the(-things) concerning him
ἀποσημαίνουσα διὰ τούτων "ἡ ἐκκλησία τοῦ θεοῦ
signifying through these(-words) the church — of-God
ἡ παροικοῦσα Σμύρναν τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ
the(-one) sojourning-in Smyrna to-the church — of-God the(-one)
παροικούσῃ ἐν Φιλομηλίῳ καὶ πάσαις ταῖς κατὰ πάντα
sojourning in Philomelium and to-all the in every
τόπον τῆς ἁγίας καθολικῆς ἐκκλησίας παροικίαις ἔλεος,
place of-the holy catholic church parishes mercy

εἰρήνη καὶ ἀγάπη θεοῦ πατρὸς καὶ κυρίου ἡμῶν
peace and love of-God of-(the)-father and of-(the)-Lord our
Ἰησοῦ Χριστοῦ πληθυνθείη.
Jesus Christ be-multiplied

15.3 ἐγράψαμεν ὑμῖν, ἀδελφοί, τὰ κατὰ τοὺς
we-wrote to-you brothers the(-things) concerning the(-ones)
μαρτυρήσαντας καὶ τὸν μακάριον Πολύκαρπον, ὅστις
having-been-martyred and the blessed Polycarp who
ὥσπερ ἐπισφραγίσας διὰ τῆς μαρτυρίας αὐτοῦ κατέπαυσε
as having-sealed(-it) through the martyrdom his stopped
τὸν διωγμόν.”
the persecution

15.4 τούτοις ἑξῆς πρὸ τῆς ἀμφὶ τοῦ Πολυκάρπου διηγήσεως
to-these next before the about — Polycarp narrative
τὰ κατὰ τοὺς λοιποὺς ἀνιστοροῦσι μάρτυρας, οἵας
the(-things) concerning the other they-record martyrs what-sort
ἐνστάσεις πρὸς τὰς ἀλγηδόνας ἐνεδείξαντο, διαγράφοντες.
resistances against the pains they-displayed describing
καταπλῆξαι γάρ φασι τοὺς ἐν κύκλῳ περιεστῶτας καὶ
to-have-astounded for they-say the(-ones) in (a)-circle standing-around and
θεωμένους τοτὲ μὲν μάστιξι μέχρι καὶ τῶν ἐνδοτάτω
beholding at-one-time indeed with-scourges as-far-as even the innermost
φλεβῶν καὶ ἀρτηριῶν καταξαινομένους, ὡς ἤδη καὶ τὰ
veins and arteries torn so-that already even the
ἐν μυχοῖς ἀπόρρητα τοῦ σώματος σπλάγχνα τε αὐτῶν καὶ
in recesses secret of-the body bowels and their and
μέλη κατοπτεύεσθαι, τοτὲ δὲ τοὺς ἀπὸ θαλάττης
members to-be-seen at-another-time and the from (the)-sea
κήρυκας καί τινας ὀξεῖς ὀβελίσκους ὑποστρωννυμένους, καὶ
shells and some sharp spits spread-under(-them) and

διὰ παντὸς εἴδους κολάσεων καὶ βασάνων προϊόντας,
through every kind of-punishments and tortures proceeding
καὶ τέλος θηρσὶν εἰς βορὰν παραδιδομένους.
and finally to-beasts for food being-delivered
μάλιστα δὲ ἱστοροῦσιν διαπρέψαι τὸν γενναιότατον 15.5
most and they-record to-have-excelled the most-noble
Γερμανικὸν, ὑπορρωννύντα σὺν θείᾳ χάριτι τὴν ἔμφυτον
Germanicus strengthening with divine grace the innate
περὶ τὸν θάνατον τοῦ σώματος δειλίαν. βουλομένου
concerning the death of-the body cowardice wishing
γέ τοι τοῦ ἀνθυπάτου πείθειν αὐτὸν, προβαλλομένου
at-least surely the proconsul to-persuade him putting-forward
τε τὴν ἡλικίαν καὶ ἀντιβολοῦντος κομιδῇ νέον ὄντα καὶ
and the age and beseeching very young being and
ἀκμαῖον οἶκτον ἑαυτοῦ λαβεῖν, μὴ μελλῆσαι, προθύμως δὲ
in-(his)-prime pity of-himself to-take not to-have-delayed eagerly but
ἐπισπάσασθαι εἰς ἑαυτὸν τὸ θηρίον, μονονουχὶ βιασάμενον
to-have-drawn upon himself the beast all-but having-forced
καὶ παροξύναντα, ὡς ἂν τάχιον τοῦ ἀδίκου καὶ
and having-provoked(-it) so-that — more-quickly from-the unjust and
ἀνόμου βίου αὐτῶν ἀπαλλαγείη.
lawless life their he-might-be-released
τούτου δὲ ἐπὶ τῷ διαπρεπεῖ θανάτῳ τὸ πᾶν πλῆθος 15.6
of-this-one and at the illustrious death the whole multitude
ἀποθαυμάσαν τῆς ἀνδρείας τὸν θεοφιλῆ μάρτυρα καὶ τὴν
having-marveled-at of-the courage the God-loved martyr and the
καθόλου τοῦ γένους τῶν Χριστιανῶν ἀρετὴν, ἀθρόως ἐπιβοᾶν
general of-the race of-the Christians virtue all-at-once to-cry-out
ἄρξασθαι "αἶρε τοὺς ἀθέους· ζητείσθω Πολύκαρπος."
to-have-begun away-with the atheists let-be-sought Polycarp

15.7 καὶ δὴ πλείστης ἐπὶ ταῖς βοαῖς γενομένης ταραχῆς
and indeed very-great at the shouts having-arisen disturbance
Φρύγα τινὰ τὸ γένος, Κόϊντον τοὔνομα, νεωστὶ ἐκ τῆς
Phrygian some the race Quintus by-name recently from —
Φρυγίας ἐπιστάντα, ἰδόντα τοὺς θῆρας καὶ τὰς ἐπὶ
Phrygia having-arrived having-seen the beasts and the besides
τούτοις ἀπειλὰς καταπτῆξαι τὴν ψυχὴν μαλακισθέντα, καὶ
these threats to-have-cowered the soul having-grown-weak and
τέλος τῆς σωτηρίας ἐνδοῦναι.
finally the salvation to-have-given-up

15.8 ἐδήλου δὲ τοῦτον ὁ τῆς προειρημένης γραφῆς λόγος
showed and this-one the of-the aforesaid writing account
προπετέστερον, ἀλλ᾽ οὐ κατ᾽ εὐλάβειαν ἐπιπηδῆσαι τῷ
rather-rashly but not with caution to-have-rushed to-the
δικαστηρίῳ σὺν ἑτέροις, ἁλόντα δ᾽ οὖν ὅμως
tribunal with others having-been-caught but then nevertheless
καταφανὲς ὑπόδειγμα τοῖς πᾶσι παρασχεῖν, ὅτι μὴ δέοι
(a)-manifest example to-the all to-have-provided that not it-was-needful
τοῖς τοιούτοις ῥιψοκινδύνως καὶ ἀνευλαβῶς ἐπιτολμᾶν.
in-the such(-things) recklessly and without-caution to-be-venturesome
ἀλλὰ ταύτῃ μὲν εἶχε πέρας τὰ κατὰ τούτους.
but in-this-way indeed had end the(-things) concerning these

15.9 τόν γε μὴν θαυμασιώτατον Πολύκαρπον τὰ μὲν πρῶτα
the at-least indeed most-wonderful Polycarp the indeed first
τούτων ἀκούσαντα ἀτάραχον διαμεῖναι, εὐσταθὲς τὸ ἦθος
these-things having-heard undisturbed to-have-remained steady the character
καὶ ἀκίνητον φυλάξαντα, βούλεσθαί τε αὐτοῦ κατὰ τὴν πόλιν
and unmoved having-kept to-wish and there in the city
περιμένειν· πεισθέντα γε μὴν ἀντιβολοῦσι τοῖς ἀμφ᾽
to-remain having-been-persuaded at-least indeed beseeching the(-ones) around
αὐτὸν, καὶ ὡς ἂν ὑπεξέλθοι παρακαλοῦσι, προελθεῖν
him and that — he-should-withdraw exhorting to-have-gone-forth

εἰς οὐ πόρρω διεστῶτα τῆς πόλεως ἀγρὸν, διατρίβειν τε
to not far being-distant from-the city (a)-farm to-stay and
σὺν ὀλίγοις ἐνταῦθα, νύκτωρ καὶ μεθ᾽ ἡμέραν οὔτε ἕτερον
with few there by-night and by day nor other(-thing)
πράττοντα ἢ ταῖς πρὸς τὸν κύριον διακαρτεροῦντα
doing than in-the to the Lord persevering
εὐχαῖς, δι᾽ ὧν δεῖσθαι καὶ ἱκετεύειν, εἰρήνην ἐξαιτούμενον
prayers through which to-beseech and to-supplicate peace asking
ταῖς ἀνὰ πᾶσαν τὴν οἰκουμένην ἐκκλησίαις· τοῦτο γὰρ
for-the throughout all the inhabited-world churches this for
καὶ εἶναι ἐκ τοῦ παντὸς αὐτῷ σύνηθες.
also to-be from the whole(-time) for-him customary
καὶ δὴ εὐχόμενον ἐν ὀπτασίᾳ τριῶν πρότερον ἡμερῶν τῆς 15.10
and indeed praying in (a)-vision three before days of-the
συλλήψεως νύκτωρ ἰδεῖν τὸ ὑπὸ κεφαλῆς αὐτῷ στρῶμα
arrest by-night to-have-seen the under head for-him pillow
ἀθρόως οὕτως ὑπὸ πυρὸς φλεχθὲν δεδαπανῆσθαι,
suddenly thus by fire having-been-burned to-have-been-consumed
ἔξυπνον δὲ ἐπὶ τούτῳ γενόμενον εὐθὺς ὑφερμηνεῦσαι
awake and upon this having-become at-once to-have-interpreted
τοῖς παροῦσι τὸ φανὲν, μονονουχὶ τὸ μέλλον
to-the(-ones) present the(-thing) having-appeared all-but the about-to-be
προθεσπίσαντα, σαφῶς τε ἀνειπόντα τοῖς ἀμφ᾽ αὐτὸν
having-foretold clearly and having-declared to-the(-ones) around him
ὅτι δέοι αὐτὸν διὰ Χριστὸν πυρὶ τὴν ζωὴν μεταλλάξαι.
that it-was-needful him for Christ by-fire the life to-exchange
ἐπικειμένων δὴ οὖν σὺν πάσῃ σπουδῇ τῶν ἀναζητούντων 15.11
pressing indeed then with all zeal the(-ones) seeking
αὐτὸν αὖθις πρὸς τῆς τῶν ἀδελφῶν διαθέσεως καὶ στοργῆς
him again by the of-the brothers disposition and affection
ἐκβεβιασμένον μεταβῆναί φασιν ἐφ᾽ ἕτερον ἀγρὸν, ἔνθα μετ᾽
having-been-forced to-have-moved they-say to another farm where after

οὐ πλεῖστον τοὺς συνελαύνοντας ἐπελθεῖν, δύο δὲ
not very-long(-time) the(-ones) pursuing to-have-come-upon(-it) two and
τῶν αὐτόθι συλλαβεῖν παίδων, ὧν θάτερον αἰκισαμένους
of-the there to-have-seized slaves of-whom the-one having-tortured
ἐπιστῆναι δι' αὐτοῦ τῇ τοῦ Πολυκάρπου καταγωγῇ.
to-have-come through him to-the — of-Polycarp lodging

15.12 ὀψὲ δὲ τῆς ὥρας ἐπελθόντας αὐτὸν μὲν εὑρεῖν ἐν
late and of-the hour having-come him indeed to-find in
ὑπερῴῳ κατακείμενον, ὅθεν δυνατὸν ὂν αὐτῷ ἐφ'
(an)-upper-room lying whence possible being for-him to
ἑτέραν μεταστῆναι οἰκίαν μὴ βεβουλῆσθαι, εἰπόντα "τὸ
another to-move house not to-have-wished having-said the
θέλημα τοῦ θεοῦ γινέσθω."
will — of-God let-be-done

15.13 καὶ δὴ μαθὼν παρόντας, ὡς ὁ λόγος φησὶ, καταβὰς
and indeed having-learned (them)-present as the account says having-come-down
αὐτοῖς διελέξατο, εὖ μάλα φαιδρῷ καὶ πραοτάτῳ προσώπῳ,
with-them he-conversed well very with-cheerful and most-gentle countenance
ὡς καὶ θαῦμα δοκεῖν ὁρᾶν τοὺς πάλαι τοῦ ἀνδρὸς
so-that even (a)-wonder to-seem to-see the(-ones) formerly of-the man
ἀγνῶτας, ἐναποβλέποντας τῷ τῆς ἡλικίας αὐτοῦ παλαιῷ
ignorant gazing-at the of-the age his old
καὶ τῷ σεμνῷ καὶ εὐσταθεῖ τοῦ προσώπου, καὶ εἰ τοσαύτη
and the reverend and steady of-the countenance and if so-great
γένοιτο σπουδὴ ὑπὲρ τοῦ τοιοῦτον συλληφθῆναι πρεσβύτην.
were zeal for the such to-be-arrested (an)-old-man

15.14 ὁ δ' οὐ μελλήσας εὐθέως τράπεζαν αὐτοῖς παρατεθῆναι
he and not having-delayed immediately (a)-table for-them to-be-set
προστάττει, εἶτα τροφῆς ἀφθόνου μεταλαβεῖν ἀξιοῖ,
commands then of-food abundant to-partake asks
μίαν τε ὥραν, ὡς ἂν προσεύξοιτο ἀδεῶς, παρ' αὐτῶν
one and hour that — he-might-pray undisturbed from them

αἰτεῖται. ἐπιτρεψάντων δὲ ἀναστὰς ηὔχετο, ἔμπλεως
he-requests having-permitted(-it) and having-stood-up he-prayed full
τῆς χάριτος ὢν τοῦ κυρίου, ὡς ἐκπλήττεσθαι τοὺς
of-the grace being of-the Lord so-that to-be-amazed the(-ones)
παρόντας εὐχομένου αὐτοῦ ἀκροωμένους, πολλούς τε
present praying him hearing many and
αὐτῶν μετανοεῖν ἤδη ἐπὶ τῷ τοιοῦτον ἀναιρεῖσθαι μέλλειν
of-them to-repent now at the such to-be-slain to-be-about
σεμνὸν καὶ θεοπρεπῆ πρεσβύτην.
reverend and godlike old-man
ἐπὶ τούτοις ἡ περὶ αὐτοῦ γραφὴ κατὰ λέξιν ὧδέ πως 15.15
besides these the about him writing according-to (the)-letter thus somehow
τὰ ἑξῆς τῆς ἱστορίας ἔχει "ἐπεὶ δέ ποτε κατέπαυσε
the next(-part) of-the story has when and at-length he-ended
τὴν προσευχὴν, μνημονεύσας ἁπάντων καὶ τῶν πώποτε
the prayer having-remembered all also the(-ones) ever
συμβεβληκότων αὐτῷ μικρῶν τε καὶ μεγάλων, ἐνδόξων
having-met with-him small both and great famous
τε καὶ ἀδόξων, καὶ πάσης τῆς κατὰ τὴν οἰκουμένην
both and obscure and all the throughout the inhabited-world
καθολικῆς ἐκκλησίας, τῆς ὥρας ἐλθούσης τοῦ ἐξιέναι, ὄνῳ
catholic church the hour having-come for-the to-depart on-(an)-ass
καθίσαντες αὐτὸν ἤγαγον εἰς τὴν πόλιν, ὄντος σαββάτου
having-seated him they-led into the city being sabbath
μεγάλου, καὶ ὑπήντα αὐτῷ ὁ εἰρήναρχος Ἡρώδης καὶ ὁ
great and met him the irenarch Herod and the
πατὴρ αὐτοῦ Νικήτης, οἳ καὶ μεταθέντες αὐτὸν εἰς τὸ ὄχημα
father his Nicetes who also having-transferred him into the carriage
ἔπειθον παρακαθεζόμενοι καὶ λέγοντες· τί γὰρ κακόν
tried-to-persuade(-him) sitting-beside(-him) and saying what for evil
ἐστιν εἰπεῖν, κύριε Καῖσαρ, καὶ θῦσαι καὶ διασώζεσθαι;
is-it to-say Lord Caesar and to-sacrifice and to-be-saved

15.16 ὁ δὲ τὰ μὲν πρῶτα οὐκ ἀπεκρίνατο, ἐπιμενόντων δὲ
he and the indeed first not answered persisting and
αὐτῶν ἔφη, οὐ μέλλω πράττειν ὃ συμβουλεύετέ μοι.
them he-said not I-am-going to-do what you-advise me
οἱ δὲ ἀποτυχόντες τοῦ πεῖσαι αὐτὸν δεινὰ ῥήματα
they and having-failed of-the to-persuade him terrible words
ἔλεγον, καὶ μετὰ σπουδῆς καθῄρουν, ὡς κατιόντα
said and with haste threw(-him)-down so-that coming-down
ἀπὸ τοῦ ὀχήματος ἀποσῦραι τὸ ἀντικνήμιον. ἀλλὰ γὰρ
from the carriage to-have-scraped the shin but for
μὴ ἐπιστραφεὶς, οἷα μηδὲν πεπονθὼς, προθύμως μετὰ
not having-turned-round as nothing having-suffered eagerly with
σπουδῆς ἐπορεύετο, ἀγόμενος εἰς τὸ στάδιον.
haste he-went being-led into the stadium

15.17 θορύβου δὲ τηλικούτου ὄντος ἐν τῷ σταδίῳ, ὡς μηδὲ
of-uproar and so-great being in the stadium that not-even
πολλοῖς ἀκουσθῆναι, τῷ Πολυκάρπῳ εἰσιόντι εἰς τὸ
to-many to-be-heard — to-Polycarp entering into the
στάδιον φωνὴ ἐξ οὐρανοῦ γέγονεν ‘ἴσχυε, Πολύκαρπε,
stadium (a)-voice from heaven has-come be-strong Polycarp
καὶ ἀνδρίζου.’ καὶ τὸν μὲν εἰπόντα οὐδεὶς εἶδεν, τὴν
and play-the-man and the indeed having-spoken no-one saw the
δὲ φωνὴν τῶν ἡμετέρων πολλοὶ ἤκουσαν.
but voice of-the our(-people) many heard

15.18 προσαχθέντος οὖν αὐτοῦ θόρυβος ἦν μέγας, ἀκουσάντων
having-been-brought-forward then him uproar was great having-heard
ὅτι Πολύκαρπος συνείληπται. λοιπὸν οὖν προσελθόντα
that Polycarp has-been-arrested finally then having-come-forward
ἀνηρώτα ὁ ἀνθύπατος εἰ αὐτὸς εἴη Πολύκαρπος. καὶ
asked the proconsul if he were Polycarp and
ὁμολογήσαντος ἔπειθεν ἀρνεῖσθαι λέγων ‘αἰδέσθητί
having-confessed he-tried-to-persuade(-him) to-deny saying have-respect-for

σου τὴν ἡλικίαν᾽ καὶ ἕτερα τούτοις ἀκόλουθα, ἃ
your the age and other(-things) to-these consistent which
σύνηθες αὐτοῖς λέγειν ἐστίν ‘ὄμοσον τὴν Καίσαρος τύχην,
customary for-them to-say it-is swear-by the of-Caesar fortune
μετανόησον᾽ εἶπον· ‘αἶρε τοὺς ἀθέους.’
repent say away-with the atheists
ὁ δὲ Πολύκαρπος ἐμβριθεῖ τῷ προσώπῳ εἰς πάντα τὸν 15.19
— and Polycarp with-grave the countenance at all the
ὄχλον τὸν ἐν τῷ σταδίῳ ἐμβλέψας, ἐπισείσας αὐτοῖς
crowd the(-one) in the stadium having-looked having-waved at-them
τὴν χεῖρα, στενάξας τε καὶ ἀναβλέψας εἰς τὸν οὐρανὸν
the hand having-groaned both and having-looked-up to the heaven
εἶπεν ‘αἶρε τοὺς ἀθέους.’
said away-with the atheists
ἐγκειμένου δὲ τοῦ ἡγουμένου καὶ λέγοντος ‘ὄμοσον, καὶ 15.20
pressing and the governor and saying swear and
ἀπολύσω σε, λοιδόρησον τὸν Χριστόν,’ ἔφη ὁ Πολύκαρπος·
I-will-release you revile — Christ said — Polycarp
‘ὀγδοήκοντα καὶ ἓξ ἔτη δουλεύω αὐτῷ, καὶ οὐδέν με
eighty and six years I-serve him and nothing me
ἠδίκησε· καὶ πῶς δύναμαι βλασφημῆσαι τὸν βασιλέα
he-has-wronged and how can-I to-blaspheme the king
μου, τὸν σώσαντά με;’
my the(-one) having-saved me
ἐπιμένοντος δὲ πάλιν αὐτοῦ καὶ λέγοντος ‘ὄμοσον 15.21
persisting and again him and saying swear-by
τὴν Καίσαρος τύχην,’ ὁ Πολύκαρπος ‘εἰ κενοδοξεῖς’
the of-Caesar fortune — Polycarp if you-vainly-suppose
φησὶν, ‘ἵνα ὀμόσω τὴν Καίσαρος τύχην, ὡς λέγεις,
he-says that I-should-swear-by the of-Caesar fortune as you-say
προσποιούμενος ἀγνοεῖν ὅστις εἰμὶ, μετὰ παρρησίας
pretending to-be-ignorant who I-am with boldness

ἄκουε· Χριστιανός εἰμι. εἰ δὲ θέλεις τὸν τοῦ Χριστιανισμοῦ
hear (a)-Christian I-am if and you-wish the of-the Christianity
μαθεῖν λόγον, δὸς ἡμέραν καὶ ἄκουσον.'
to-learn account give(-me) (a)-day and hear

15.22 ἔφη ὁ ἀνθύπατος 'πεῖσον τὸν δῆμον.' Πολύκαρπος ἔφη
said the proconsul persuade the people Polycarp said
'σὲ μὲν καὶ λόγου ἠξίωσα· δεδιδάγμεθα γὰρ
you indeed even of-discourse I-have-deemed-worthy we-have-been-taught for
ἀρχαῖς καὶ ἐξουσίαις ὑπὸ θεοῦ τεταγμέναις τιμὴν κατὰ
to-rulers and authorities by God appointed honor according-to
τὸ προσῆκον τὴν μὴ βλάπτουσαν ἡμᾶς ἀπονέμειν,
the fitting the(-honor) not harming us to-render
ἐκείνους δὲ οὐκ ἀξίους ἡγοῦμαι τοῦ ἀπολογεῖσθαι αὐτοῖς.'
those but not worthy I-think of-the to-make-defense to-them

15.23 ὁ δὲ ἀνθύπατος ἔφη 'θηρία ἔχω· τούτοις σε παραβαλῶ,
the and proconsul said beasts I-have to-these you I-will-throw
ἐὰν μὴ μετανοήσῃς.' ὁ δὲ εἶπεν 'κάλει, ἀμετάθετος γὰρ
if not you-repent he and said call(-them) unchangeable for
ἡμῖν ἡ ἀπὸ τῶν κρειττόνων ἐπὶ τὰ χείρω μετάνοια,
for-us the from the better to the worse repentance
καλὸν δὲ μετατίθεσθαι ἀπὸ τῶν χαλεπῶν ἐπὶ τὰ δίκαια.'
(it-is)-good but to-change from the grievous to the just

15.24 ὁ δὲ πάλιν πρὸς αὐτὸν 'πυρί σε ποιήσω δαμασθῆναι, ἐὰν
he and again to him by-fire you I-will-make to-be-subdued if
τῶν θηρίων καταφρονῇς, ἐὰν μὴ μετανοήσῃς.' Πολύκαρπος
the beasts you-despise if not you-repent Polycarp
εἶπε 'πῦρ ἀπειλεῖς πρὸς ὥραν καιόμενον καὶ μετ' ὀλίγον
said fire you-threaten for (an)-hour burning and after (a)-little
σβεννύμενον· ἀγνοεῖς γὰρ τὸ τῆς μελλούσης κρίσεως
being-quenched you-are-ignorant for the of-the coming judgment

καὶ αἰωνίου κολάσεως τοῖς ἀσεβέσι τηρούμενον πῦρ. ἀλλὰ
and eternal punishment for-the impious reserved fire but
τί βραδύνεις; φέρε ἃ βούλει.'
why do-you-delay bring what you-will
ταῦτα δὲ καὶ ἕτερα πλείω λέγων θάρσους καὶ χαρᾶς 15.25
these-things and also other more saying with-courage and joy
ἐνεπίμπλατο, καὶ τὸ πρόσωπον αὐτοῦ χάριτος ἐπληροῦτο,
he-was-filled and the countenance his with-grace was-filled
ὥστε μὴ μόνον μὴ συμπεσεῖν ταραχθέντα ὑπὸ τῶν
so-that not only not to-collapse disturbed by the(-things)
λεγομένων πρὸς αὐτὸν, ἀλλὰ τοὐναντίον τὸν ἀνθύπατον
said to him but on-the-contrary the proconsul
ἐκστῆναι, πέμψαι τε τὸν κήρυκα καὶ ἐν μέσῳ τῷ
to-be-astounded to-have-sent and the herald and in (the)-midst of-the
σταδίῳ κηρῦξαι τρὶς 'Πολύκαρπος ὡμολόγησεν ἑαυτὸν
stadium to-proclaim thrice Polycarp has-confessed himself
Χριστιανὸν εἶναι.'
(a)-Christian to-be
τούτου λεχθέντος ὑπὸ τοῦ κήρυκος πᾶν τὸ πλῆθος 15.26
this having-been-said by the herald all the multitude
τῶν ἐθνῶν τε καὶ Ἰουδαίων τῶν τὴν Σμύρναν
of-the gentiles both and Jews of-the(-ones) — Smyrna
κατοικούντων ἀκατασχέτῳ θυμῷ καὶ μεγάλῃ φωνῇ ἐβόα
inhabiting with-uncontrollable anger and loud voice shouted
'οὗτός ἐστιν ὁ τῆς Ἀσίας διδάσκαλος, ὁ πατὴρ τῶν
this-one is the — of-Asia teacher the father of-the
Χριστιανῶν, ὁ τῶν ἡμετέρων θεῶν καθαιρέτης, ὁ
Christians the of-the our gods destroyer the(-one)
πολλοὺς διδάσκων μὴ θύειν μηδὲ προσκυνεῖν.' ταῦτα
many teaching not to-sacrifice nor to-worship these-things

λέγοντες ἐπεβόων καὶ ἠρώτων τὸν ἀσιάρχην Φίλιππον,
saying they-shouted and asked the Asiarch Philip
ἵνα ἐπαφῇ τῷ Πολυκάρπῳ λέοντα.
that he-should-let-loose — on-Polycarp (a)-lion

15.27 ὁ δὲ ἔφη μὴ εἶναι ἐξὸν αὐτῷ, ἐπειδὴ πεπληρώκει τὰ
he and said not to-be lawful for-him since he-had-finished the
κυνηγέσια. τότε ἔδοξεν αὐτοῖς ὁμοθυμαδὸν ἐπιβοῆσαι,
hunting-games then it-seemed(-good) to-them with-one-accord to-shout
ὥστε ζῶντα τὸν Πολύκαρπον κατακαῦσαι.
that alive — Polycarp to-burn

15.28 ἔδει γὰρ τὸ τῆς φανερωθείσης αὐτῷ ἐπὶ τοῦ
it-was-necessary for the(-thing) of-the revealed to-him on the
προσκεφαλαίου ὀπτασίας πληρωθῆναι, ὅτε ἰδὼν αὐτὸ
pillow vision to-be-fulfilled when having-seen it
καιόμενον προσευχόμενος εἶπεν ἐπιστραφεὶς τοῖς μετ᾽ αὐτοῦ
burning praying he-said having-turned to-the with him
πιστοῖς προφητικῶς ‘δεῖ με ζῶντα κατακαῆναι.’
faithful prophetically it-is-necessary me alive to-be-burned

15.29 ταῦτα οὖν μετὰ τοσούτου τάχους ἐγένετο, θᾶττον ἢ
these-things then with so-great speed happened quicker than
ἐλέγετο, τῶν ὄχλων παραχρῆμα συναγόντων ἐκ τῶν
it-was-said the crowds immediately gathering from the
ἐργαστηρίων καὶ ἐκ τῶν βαλανείων ξύλα καὶ φρύγανα,
workshops and from the baths wood and brushwood
μάλιστα Ἰουδαίων προθύμως, ὡς ἔθος αὐτοῖς, εἰς
especially Jews eagerly as (was)-custom for-them to
ταῦτα ὑπουργούντων.
these-things assisting

15.30 ἀλλὰ ὅτε ἡ πυρὰ ἡτοιμάσθη, ἀποθέμενος ἑαυτῷ πάντα τὰ
but when the pyre was-prepared having-put-off by-himself all the
ἱμάτια καὶ λύσας τὴν ζώνην ἐπειρᾶτο καὶ ὑπολύειν
garments and having-loosed the girdle he-tried also to-take-off-the-sandals

ἑαυτὸν, μὴ πρότερον τοῦτο ποιῶν, διὰ τὸ ἀεὶ ἕκαστον
himself not before this doing because-of the always each
τῶν πιστῶν σπουδάζειν ὅστις τάχιον τοῦ χρωτὸς αὐτοῦ
of-the faithful to-be-eager whoever more-quickly the skin his
ἐφάψηται· ἐν παντὶ γὰρ ἀγαθῆς ἕνεκεν πολιτείας καὶ
might-touch in every(-way) for of-good for-the-sake conduct even
πρὸ τῆς πολιᾶς ἐκεκόσμητο.
before the gray-hair he-had-been-adorned
εὐθέως οὖν αὐτῷ περιετίθετο τὰ πρὸς τὴν πυρὰν 15.31
immediately then to-him were-placed-around the for the pyre
ἡρμοσμένα ὄργανα, μελλόντων δὲ αὐτῶν καὶ προσηλοῦν
fitted instruments being-about and them also to-nail
αὐτὸν εἶπεν ‘ἄφετέ με οὕτως· ὁ γὰρ διδοὺς ὑπομεῖναι
him he-said leave me thus the(-one) for granting to-endure
τὸ πῦρ δώσει καὶ χωρὶς τῆς ὑμετέρας ἐκ τῶν ἥλων
the fire will-grant also without the your from the nails
ἀσφαλείας ἀσκύλτως ἐπιμεῖναι τῇ πυρᾷ.’ οἱ δὲ οὐ
security unmoved to-remain on-the pyre they and not
καθήλωσαν, προσέδησαν δὲ αὐτόν.
nailed(-him) bound and him
ὁ δὲ ὀπίσω τὰς χεῖρας ποιήσας, καὶ προσδεθεὶς ὥσπερ 15.32
he and behind the hands having-put and having-been-bound like
κριὸς ἐπίσημος ἀναφερόμενος ἐκ μεγάλου ποιμνίου
(a)-ram notable being-offered-up from (a)-great flock
ὁλοκαύτωμα δεκτὸν θεῷ παντοκράτορι, εἶπεν
(a)-whole-burnt-offering acceptable to-God almighty said
‘ὁ τοῦ ἀγαπητοῦ καὶ εὐλογητοῦ παιδός σου Ἰησοῦ Χριστοῦ 15.33
the of-the beloved and blessed child your Jesus Christ
πατὴρ, δι’ οὗ τὴν περὶ σὲ ἐπίγνωσιν εἰλήφαμεν,
father through whom the about you knowledge we-have-received
ὁ θεὸς ἀγγέλων καὶ δυνάμεων καὶ πάσης τῆς κτίσεως
— God of-angels and powers and of-all the creation

παντός τε τοῦ γένους τῶν δικαίων, οἳ ζῶσιν ἐνώπιόν
of-all and the race of-the righteous who live before
σου, εὐλογῶ σε ὅτι ἠξίωσάς με τῆς ἡμέρας καὶ ὥρας
you I-bless you that you-deemed-worthy me of-the day and hour
ταύτης, τοῦ λαβεῖν μέρος ἐν ἀριθμῷ τῶν μαρτύρων,
this of-the to-take (a)-part in (the)-number of-the martyrs
ἐν τῷ ποτηρίῳ τοῦ Χριστοῦ, εἰς ἀνάστασιν ζωῆς αἰωνίου
in the cup — of-Christ for resurrection of-life eternal
ψυχῆς τε καὶ σώματος, ἐν ἀφθαρσίᾳ πνεύματος ἁγίου·
of-soul both and body in incorruption of-(the)-spirit holy
15.34 ἐν οἷς προσδεχθείην ἐνώπιόν σου σήμερον ἐν θυσίᾳ πίονι
among whom may-I-be-received before you today as (a)-sacrifice rich
καὶ προσδεκτῇ, καθὼς προητοίμασας προφανερώσας
and acceptable as you-prepared-beforehand having-revealed-beforehand
καὶ πληρώσας ὁ ἀψευδὴς καὶ ἀληθινὸς θεός.
and having-fulfilled the unlying and true God
15.35 διὰ τοῦτο καὶ περὶ πάντων σὲ αἰνῶ, σὲ εὐλογῶ, σὲ
because-of this also for all-things you I-praise you I-bless you
δοξάζω, διὰ τοῦ αἰωνίου ἀρχιερέως Ἰησοῦ Χριστοῦ τοῦ
I-glorify through the eternal high-priest Jesus Christ the
ἀγαπητοῦ σου παιδὸς, δι' οὗ σοι σὺν αὐτῷ ἐν πνεύματι
beloved your child through whom to-you with him in (the)-spirit
ἁγίῳ δόξα, καὶ νῦν καὶ εἰς τοὺς μέλλοντας αἰῶνας, ἀμήν.'
holy (be)-glory both now and to the coming ages amen
15.36 ἀναπέμψαντος δὲ αὐτοῦ τὸ ἀμὴν καὶ πληρώσαντος τὴν
having-sent-up and him the amen and having-completed the
προσευχὴν οἱ τοῦ πυρὸς ἄνθρωποι ἐξῆψαν τὸ πῦρ,
prayer the of-the fire men kindled the fire
μεγάλης δὲ ἐκλαμψάσης φλογὸς θαῦμα εἴδομεν οἷς
great and having-flashed-forth flame (a)-wonder we-saw to-whom

ἰδεῖν ἐδόθη, οἳ καὶ ἐτηρήθησαν εἰς τὸ ἀναγγεῖλαι τοῖς
to-see it-was-given who also were-kept for the to-announce to-the
λοιποῖς τὰ γενόμενα.
rest the(-things) having-happened
τὸ γὰρ πῦρ καμάρας εἶδος ποιῆσαν, ὥσπερ ὀθόνης 15.37
the for fire of-(a)-vault (the)-shape having-made like (the)-sail
πλοίου ὑπὸ πνεύματος πληρουμένης κύκλῳ περιετείχισε
of-(a)-ship by wind being-filled around walled-about
τὸ σῶμα τοῦ μάρτυρος, καὶ ἦν εἰς μέσον οὐχ ὡς
the body of-the martyr and he-was in (the)-midst not as
σὰρξ καιομένη, ἀλλ' ὡς χρυσὸς καὶ ἄργυρος ἐν καμίνῳ
flesh burning but as gold and silver in (a)-furnace
πυρούμενος. καὶ γὰρ εὐωδίας τοιαύτης ἀντελαβόμεθα, ὡς
being-refined and for fragrance such we-perceived as
λιβανωτοῦ πνέοντος ἢ ἄλλου τινὸς τῶν τιμίων ἀρωμάτων.
of-frankincense breathing or other some of-the precious spices
πέρας γοῦν ἰδόντες οἱ ἄνομοι μὴ δυνάμενον τὸ 15.38
(at)-the-end at-any-rate having-seen the lawless(-men) not being-able the
σῶμα ὑπὸ τοῦ πυρὸς δαπανηθῆναι ἐκέλευσαν προσελθόντα
body by the fire to-be-consumed they-ordered having-approached
αὐτῷ κομφέκτορα παραβῦσαι τὸ ξίφος.
him (the)-executioner to-plunge-in the sword
καὶ τοῦτο ποιήσαντος ἐξῆλθε πλῆθος αἵματος, ὥστε 15.39
and this he-having-done came-out (a)-quantity of-blood so-that
κατασβέσαι τὸ πῦρ, καὶ θαυμάσαι πάντα τὸν ὄχλον, εἰ
to-quench the fire and to-marvel all the crowd if
τοσαύτη τις διαφορὰ μεταξὺ τῶν τε ἀπίστων καὶ τῶν
so-great some difference between the both unbelievers and the
ἐκλεκτῶν, ὧν εἷς καὶ οὗτος γέγονεν ὁ θαυμασιώτατος
elect of-whom one also this-one has-been the most-wonderful
ἐν τοῖς καθ' ἡμᾶς χρόνοις διδάσκαλος ἀποστολικὸς
in the in our times teacher apostolic

καὶ προφητικὸς, γενόμενος ἐπίσκοπος τῆς ἐν Σμύρνῃ
and prophetic having-been bishop of-the in Smyrna
καθολικῆς ἐκκλησίας. πᾶν γὰρ ῥῆμα, ὃ ἀφῆκεν ἐκ
catholic church every for word which he-sent-forth from
τοῦ στόματος αὐτοῦ, καὶ ἐτελειώθη καὶ τελειωθήσεται.
the mouth his both was-fulfilled and shall-be-fulfilled
15.40 ὁ δὲ ἀντίζηλος καὶ βάσκανος καὶ πονηρὸς, ὁ
the and jealous and envious and wicked(-one) the(-one)
ἀντικείμενος τῷ γένει τῶν δικαίων, ἰδὼν τὸ μέγεθος
opposing the race of-the righteous having-seen the greatness
αὐτοῦ τῆς μαρτυρίας καὶ τὴν ἀπ᾽ ἀρχῆς ἀνεπίληπτον
his of-the martyrdom and the from (the)-beginning irreproachable
αὐτοῦ πολιτείαν, ἐστεφανωμένον τε τὸν τῆς ἀφθαρσίας
his conduct crowned and the of-the incorruption
στέφανον καὶ βραβεῖον ἀναντίρρητον ἀπενηνεγμένον,
crown and prize indisputable having-carried-off
ἐπετήδευσεν ὡς μηδὲ τὸ σωμάτιον αὐτοῦ ὑφ᾽ ἡμῶν
contrived that not-even the poor-body his by us
ληφθείη, καίπερ πολλῶν ἐπιθυμούντων τοῦτο ποιῆσαι,
might-be-taken although many desiring this to-do
καὶ κοινωνῆσαι τῷ ἁγίῳ αὐτοῦ σαρκίῳ.
and to-have-fellowship with-the holy his flesh
15.41 ὑπέβαλον γοῦν τινες Νικήτην, τὸν τοῦ Ἡρώδου
suggested at-any-rate some Nicetes the — of-Herod
πατέρα, ἀδελφὸν δὲ Ἄλκης, ἐντυχεῖν τῷ ἡγεμόνι, ὥστε
father brother and of-Alce to-petition the governor so-that
μὴ δοῦναι αὐτοῦ τὸ σῶμα, μὴ, φησὶν, ἀφέντες τὸν
not to-give his the body lest he-says having-abandoned the
ἐσταυρωμένον, τοῦτον ἄρξωνται σέβειν. καὶ ταῦτα εἶπον
crucified-one this-one they-should-begin to-worship and these-things they-said
ὑποβαλόντων καὶ ἐνισχυσάντων τῶν Ἰουδαίων, οἳ καὶ
having-suggested and having-urged the Jews who also

ἐτήρησαν μελλόντων ἡμῶν ἐκ τοῦ πυρὸς αὐτὸν λαμβάνειν,
watched being-about us from the fire him to-take
ἀγνοοῦντες ὅτι οὔτε τὸν Χριστόν ποτε καταλιπεῖν
not-knowing that neither — Christ ever to-forsake
δυνησόμεθα, τὸν ὑπὲρ τῆς τοῦ παντὸς κόσμου τῶν
shall-we-be-able the(-one) for the of-the whole world of-the(-ones)
σωζομένων σωτηρίας παθόντα, οὔτε ἕτερόν τινα σέβειν.
being-saved salvation having-suffered nor other any to-worship
τοῦτον μὲν γὰρ ὄντα υἱὸν τοῦ θεοῦ προσκυνοῦμεν, 15.42
him indeed for being son — of-God we-worship
τοὺς δὲ μάρτυρας ὡς μαθητὰς καὶ μιμητὰς τοῦ κυρίου
the and martyrs as disciples and imitators of-the Lord
ἀγαπῶμεν ἀξίως, ἕνεκα εὐνοίας ἀνυπερβλήτου τῆς
we-love worthily for-the-sake-of good-will unsurpassable of-the
εἰς τὸν ἴδιον βασιλέα καὶ διδάσκαλον· ὧν γένοιτο
toward the their-own king and teacher of-whom may-it-be
καὶ ἡμᾶς συγκοινωνούς τε καὶ συμμαθητὰς γενέσθαι.
also us fellow-partakers both and fellow-disciples to-become
ἰδὼν οὖν ὁ ἑκατοντάρχης τὴν τῶν Ἰουδαίων γενομένην 15.43
having-seen then the centurion the of-the Jews having-arisen
φιλονεικίαν, θεὶς αὐτὸν ἐν μέσῳ, ὡς ἔθος αὐτοῖς,
contentiousness having-placed him in (the)-midst as (was)-custom for-them
ἔκαυσεν. οὕτως τε ἡμεῖς ὕστερον ἀνελόμενοι τὰ τιμιώτερα
burned(-him) thus and we afterward having-taken-up the more-precious
λίθων πολυτελῶν καὶ δοκιμώτερα ὑπὲρ χρυσίον ὀστᾶ
than-stones costly and more-tried beyond gold bones
αὐτοῦ ἀπεθέμεθα ὅπου καὶ ἀκόλουθον ἦν.
his laid(-them)-away where also fitting it-was
ἔνθα ὡς δυνατὸν ἡμῖν συναγομένοις ἐν ἀγαλλιάσει καὶ 15.44
where as possible to-us gathered in exultation and
χαρᾷ παρέξει ὁ κύριος ἐπιτελεῖν τὴν τοῦ μαρτυρίου αὐτοῦ
joy will-grant the Lord to-celebrate the of-the martyrdom his

ἡμέραν γενέθλιον, εἵς τε τὴν τῶν προηθληκότων
day birthday for both the of-the(-ones) having-contended-before
μνήμην καὶ τῶν μελλόντων ἄσκησίν τε καὶ ἑτοιμασίαν.
memory and of-the(-ones) about-to training both and preparation
15.45 τοιαῦτα τὰ κατὰ τὸν μακάριον Πολύκαρπον,
such the(-things) concerning the blessed Polycarp
σὺν τοῖς ἀπὸ Φιλαδελφείας δωδέκατον ἐν Σμύρνῃ
with the(-ones) from Philadelphia (the)-twelfth in Smyrna
μαρτυρήσαντα, ὃς μόνος ὑπὸ πάντων μᾶλλον μνημονεύεται,
having-been-martyred who alone by all more is-remembered
ὡς καὶ ὑπὸ τῶν ἐθνῶν ἐν παντὶ τόπῳ λαλεῖσθαι."
so-that even by the gentiles in every place to-be-spoken-of
15.46 τὰ μὲν δὴ κατὰ τὸν θαυμάσιον καὶ ἀποστολικὸν
the(-things) indeed indeed concerning the wonderful and apostolic
Πολύκαρπον τοιούτου κατηξίωτο τέλους, τῶν κατὰ
Polycarp of-such had-been-deemed-worthy end the in
τὴν Σμυρναίων ἐκκλησίαν ἀδελφῶν τὴν ἱστορίαν ἐν ᾗ
the of-Smyrnaeans church brothers the story in which
δεδηλώκαμεν αὐτῶν ἐπιστολῇ κατατεθειμένων. ἐν τῇ αὐτῇ
we-have-shown their letter having-set-down in the same
δὲ περὶ αὐτοῦ γραφῇ καὶ ἄλλα μαρτύρια συνῆπτο κατὰ
and about him writing also other martyrdoms had-been-joined in
τὴν αὐτὴν Σμύρναν πεπραγμένα ὑπὸ τὴν αὐτὴν περίοδον
the same Smyrna done under the same period
τοῦ χρόνου τῆς τοῦ Πολυκάρπου μαρτυρίας, μεθ' ὧν καὶ
of-the time of-the — of-Polycarp martyrdom with whom also
Μητρόδωρος τῆς κατὰ Μαρκίωνα πλάνης πρεσβύτερος
Metrodorus of-the of Marcion error (a)-presbyter
δὴ εἶναι δοκῶν πυρὶ παραδοθεὶς ἀνῄρηται.
indeed to-be seeming to-fire having-been-delivered has-been-slain

τῶν γε μὴν τότε περιβόητος μάρτυς εἷς τις 15.47
of-the(-men) at-least indeed then celebrated martyr one someone
ἐγνωρίζετο Πιόνιος, οὗ τὰς κατὰ μέρος ὁμολογίας, τήν
was-known Pionius whose the in detail confessions the
τε τοῦ λόγου παρρησίαν, καὶ τὰς ὑπὲρ τῆς πίστεως ἐπὶ
and of-the speech boldness and the for the faith before
τοῦ δήμου καὶ τῶν ἀρχόντων ἀπολογίας, διδασκαλικάς τε
the people and the rulers defenses didactic and
δημηγορίας, καὶ ἔτι τὰς πρὸς τοὺς ὑποπεπτωκότας τῷ
addresses and further the toward the(-ones) having-fallen-under the
κατὰ τὸν διωγμὸν πειρασμῷ δεξιώσεις, παραμυθίας τε ἃς
in the persecution temptation welcomings consolations and which
ἐπὶ τῆς εἱρκτῆς τοῖς παρ᾽ αὐτὸν εἰσαφικνουμένοις ἀδελφοῖς
in the prison to-the to him coming brothers
παρετίθετο, ἅς τε ἐπὶ τούτοις ὑπέμεινε βασάνους τε καὶ
he-set-forth which and besides these he-endured tortures both and
τὰς ἐπὶ ταύταις ἀλγηδόνας καθηλώσεις τε, καὶ τὴν ἐπὶ τῆς
the upon these pains nailings both and the on the
πυρᾶς καρτερίαν, τήν τε ἐφ᾽ ἅπασι τοῖς παραδόξοις αὐτοῦ
pyre endurance the and after all the marvels his
τελευτὴν πληρέστατα τῆς περὶ αὐτοῦ γραφῆς περιεχούσης,
end most-fully the about him writing containing
τοὺς οἷς φίλον ἐπὶ ταύτην ἀναπέμψομεν, τοῖς τῶν
the(-ones) to-whom (it-is)-dear to this we-shall-refer to-the of-the
ἀρχαίων συναχθεῖσιν ἡμῖν μαρτυρίοις ἐντεταγμένην.
ancients collected by-us martyrdoms included
ἑξῆς δὲ καὶ ἄλλων ἐν Περγάμῳ πόλει τῆς Ἀσίας 15.48
next and also of-others in Pergamum (a)-city — of-Asia
ὑπομνήματα μεμαρτυρηκότων φέρεται, Κάρπου καὶ
memoirs having-been-martyred are-current of-Carpus and

Παπύλου καὶ γυναικὸς Ἀγαθονίκης, μετὰ πλείστας καὶ
of-Papylus and of-(a)-woman Agathonice after very-many and
διαπρεπεῖς ὁμολογίας ἐπιδόξως τετελειωμένων.
illustrious confessions gloriously perfected

XXIV · THE MARTYRDOM OF JUSTIN AND HIS WRITINGS

Justin, as he had foretold, is plotted against by the Cynic Crescens, whom he had refuted, and is martyred, as Tatian also records. In his former apology he tells of a Christian wife who divorced her dissolute husband; in revenge the husband denounced her teacher Ptolemaeus, whom Urbicius condemned with Lucius, who protested, and a third man. Eusebius lists Justin's works and Irenaeus' quotations of them, and names the bishops of Rome, Alexandria, and Antioch and the churchmen then flourishing.

16.1 Κατὰ τούτους δὲ καὶ ὁ μικρῷ πρόσθεν ἡμῖν δηλωθεὶς
among these and also — (a)-little before to-us shown
Ἰουστῖνος, δεύτερον ὑπὲρ τῶν καθ' ἡμᾶς δογμάτων
Justin (a)-second on-behalf-of the among us doctrines
βιβλίον ἀναδοὺς τοῖς δεδηλωμένοις ἄρχουσι, θείῳ
book having-presented to-the shown rulers with-divine
κατακοσμεῖται μαρτυρίῳ, φιλοσόφου Κρίσκεντος (τὸν
is-adorned martyrdom (the)-philosopher Crescens the
φερώνυμον δὲ οὗτος τῇ Κυνικῇ προσηγορίᾳ βίον τε καὶ
name-bearing and this-one to-the Cynic appellation life both and
τρόπον ἐζήλου) τὴν ἐπιβουλὴν αὐτῷ καταρτύσαντος,
manner emulated the plot against-him having-contrived
ἐπείπερ πλεονάκις ἐν διαλόγοις ἐπ' ἀκροατῶν εὐθύνας
since often in debates before hearers having-refuted

αὐτὸν τὰ νικητήρια τελευτῶν ὑπὲρ ἧς ἐπρέσβευεν
him the prize-of-victory at-the-end for which he-championed
ἀληθείας διὰ τοῦ μαρτυρίου τοῦ κατ᾽ αὐτὸν ἀνεδήσατο.
truth through the martyrdom the in his(-case) he-bound-on
τοῦτο δὲ καὶ αὐτὸς ὁ ταῖς ἀληθείαις φιλοσοφώτατος ἐν 16.2
this and also himself the in-the truth most-philosophic in
τῇ δεδηλωμένῃ ἀπολογίᾳ σαφῶς οὕτως, ὥσπερ οὖν καὶ
the shown apology clearly thus as then also
ἔμελλεν ὅσον οὔπω περὶ αὐτὸν συμβήσεσθαι, προλαβὼν
it-was-about as-much not-yet concerning him to-happen anticipating
ἀποσημαίνει τούτοις αὐτοῖς τοῖς ῥήμασι "κἀγὼ οὖν
indicates in-these very the words I-too then
προσδοκῶ ὑπό τινος τῶν ὠνομασμένων ἐπιβουλευθῆναι,
expect by some of-the named to-be-plotted-against
κἂν ξύλῳ ἐντιναγῆναι, ἢ κἂν ὑπὸ Κρίσκεντος τοῦ
even to-(the)-stake to-be-fastened or even by Crescens the
ἀφιλοσόφου ἢ καὶ φιλοκόμπου.
unphilosophic or also boastful
οὐ γὰρ φιλόσοφον εἰπεῖν ἄξιον τὸν ἄνδρα, ὅς γε 16.3
not for (a)-philosopher to-call (is)-worthy the man who at-least
περὶ ὧν μὴ ἐπίσταται δημοσίᾳ καταμαρτυρεῖ, ὡς ἀθέων
about what not he-knows publicly bears-witness-against as godless
καὶ ἀσεβῶν Χριστιανῶν ὄντων, πρὸς χάριν καὶ ἡδονὴν
and impious Christians being for (the)-favor and pleasure
τῶν πολλῶν πεπλανημένως τοῦτο πράττων.
of-the many deludedly this doing
εἴτε γὰρ μὴ ἐντυχὼν τοῖς τοῦ Χριστοῦ διδάγμασι κατατρέχει 16.4
whether for not having-read the — of-Christ teachings he-runs-down
ἡμῶν, παμπόνηρός ἐστι καὶ ἰδιωτῶν πολὺ χείρων, οἳ
us utterly-wicked he-is and than-laymen much worse who
φυλάττονται πολλάκις περὶ ὧν οὐκ ἐπίστανται διαλέγεσθαι
guard-themselves often about what not they-know to-discourse

καὶ ψευδομαρτυρεῖν, καὶ εἰ ἐντυχὼν μὴ συνῆκε τὸ ἐν αὐτοῖς
and to-bear-false-witness and if having-read not he-understood the in them
μεγαλεῖον, ἢ συνεὶς πρὸς τὸ μὴ ὑποπτευθῆναι τοιοῦτος
majesty or having-understood for the not to-be-suspected such(-a-one)
ταῦτα ποιεῖ, πολὺ μᾶλλον ἀγεννὴς καὶ παμπόνηρος,
these-things he-does much more ignoble and utterly-wicked
ἰδιωτικῆς καὶ ἀλόγου δόξης καὶ φόβου ἐλάττων ὤν.
than-vulgar and irrational opinion and fear inferior being
16.5 καὶ γὰρ προθέντα με καὶ ἐρωτήσαντα αὐτὸν ἐρωτήσεις
and for having-put-forward me and having-asked him questions
τινὰς τοιαύτας μαθεῖν καὶ ἐλέγξαι, ὅτι ἀληθῶς μηδὲν
some such to-learn and to-prove that truly nothing
ἐπίσταται, εἰδέναι ὑμᾶς βούλομαι. καὶ ὅτι ἀληθῆ λέγω,
he-knows to-know you I-wish and that true(-things) I-say
εἰ μὴ ἀνηνέχθησαν ὑμῖν αἱ κοινωνίαι τῶν λόγων, ἕτοιμος
if not were-reported to-you the communications of-the discourses (I-am)-ready
καὶ ἐφ᾽ ὑμῶν κοινωνεῖν τῶν ἐρωτήσεων πάλιν· βασιλικὸν
also before you to-share the questions again royal
δ᾽ ἂν καὶ τοῦτο ἔργον εἴη.
and — also this (a)-work would-be
16.6 εἰ δὲ καὶ ἐγνώσθησαν ὑμῖν αἱ ἐρωτήσεις μου καὶ αἱ ἐκείνου
if and also became-known to-you the questions my and the his
ἀποκρίσεις, φανερὸν ὑμῖν ἐστιν ὅτι οὐδὲν τῶν ἡμετέρων
answers plain to-you it-is that nothing of-the our(-things)
ἐπίσταται· ἢ εἰ ἐπίσταται, διὰ τοὺς ἀκούοντας δὲ
he-knows or if he-knows because-of the(-ones) hearing but
οὐ τολμᾷ λέγειν, ὡς πρότερον ἔφην, οὐ φιλόσοφος, ἀλλὰ
not dares to-say as before I-said not (a)-philosopher but
φιλόδοξος ἀνὴρ δείκνυται, ὅς γε μηδὲ τὸ Σωκρατικὸν
(a)-lover-of-glory (a)-man is-shown who at-least not-even the Socratic
ἀξιέραστον ὂν τιμᾷ.” ταῦτα μὲν οὖν ὁ Ἰουστῖνος.
worthy-of-love being honors these-things indeed then — Justin

ὅτι δὲ κατὰ τὴν αὐτοῦ πρόρρησιν πρὸς τοῦ Κρίσκεντος 16.7
that and according-to the his prediction by — Crescens
συσκευασθεὶς ἐτελειώθη, Τατιανὸς ἀνὴρ τὸν πρῶτον
having-been-plotted-against he-was-perfected Tatian (a)-man the first
αὐτοῦ βίον σοφιστεύσας ἐν τοῖς Ἑλλήνων μαθήμασι, καὶ
his life having-been-a-sophist in the of-Greeks learning and
δόξαν οὐ σμικρὰν ἐν αὐτοῖς ἀπενηνεγμένος, πλεῖστά τε
fame not small in them having-carried-off very-many and
συγγράμμασιν αὐτοῦ καταλιπὼν μνημεῖα, ἐν τῷ πρὸς
in-writings his having-left monuments in the(-work) against
Ἕλληνας ἱστορεῖ λέγων ὧδέ πως “καὶ ὁ θαυμασιώτατος
Greeks records saying thus somehow and the most-wonderful
Ἰουστῖνος ὀρθῶς ἐξεφώνησεν ἐοικέναι τοὺς προειρημένους
Justin rightly declared to-resemble the aforesaid(-men)
λῃσταῖς.”
robbers
εἶτ’ ἐπειπών τινα περὶ τῶν φιλοσόφων ἐπιλέγει 16.8
then having-added some(-things) about the philosophers he-adds
ταῦτα “Κρίσκης γοῦν, ὁ ἐννεοττεύσας τῇ μεγάλῃ
these-things Crescens at-any-rate the(-one) having-nested in-the great
πόλει, παιδεραστίᾳ μὲν πάντας ὑπερήνεγκε, φιλαργυρίᾳ
city in-pederasty indeed all surpassed to-love-of-money
δὲ πάνυ προσεχὴς ἦν.
and very devoted was
θανάτου δὲ ὁ καταφρονεῖν συμβουλεύων οὕτως αὐτὸς 16.9
death and the(-one) to-despise advising thus himself
ἐδεδίει τὸν θάνατον ὡς καὶ Ἰουστῖνον καθάπερ μεγάλῳ
feared the death that even Justin as with-great
κακῷ τῷ θανάτῳ περιβαλεῖν πραγματεύσασθαι, διότι
evil with-the death to-surround to-contrive because
κηρύττων τὴν ἀλήθειαν λίχνους τοὺς φιλοσόφους καὶ
preaching the truth gluttonous the philosophers and

ἀπατεῶνας ἐξήλεγχεν.” καὶ τὸ μὲν κατὰ Ἰουστῖνον
deceivers he-proved and the indeed concerning Justin
μαρτύριον τοιαύτην εἴληχε τὴν αἰτίαν.
martyrdom such has-received the cause

17.1 Ὁ δ’ αὐτὸς ἀνὴρ πρὸ τοῦ κατ’ αὐτὸν ἀγῶνος ἑτέρων πρὸ
the and same man before the in his(-case) contest of-others before
αὐτοῦ μαρτυρησάντων ἐν τῇ προτέρᾳ αὐτοῦ μνημονεύει
him having-been-martyred in the former his mentions
ἀπολογίᾳ, χρησίμως τῇ ὑποθέσει καὶ ταῦτα ἱστορῶν.
apology usefully for-the subject also these-things recording

17.2 γράφει δὲ ὧδε “γυνή τις συνεβίου ἀνδρὶ
he-writes and thus woman a-certain lived-with (a)-husband
ἀκολασταίνοντι, ἀκολασταίνουσα καὶ αὐτὴ πρότερον.
being-licentious being-licentious also herself before
ἐπειδὴ δὲ τὰ τοῦ Χριστοῦ διδάγματα ἔγνω, ἐσωφρονίσθη,
when and the — of-Christ teachings she-knew she-became-chaste
καὶ τὸν ἄνδρα ὁμοίως σωφρονεῖν πείθειν ἐπειρᾶτο,
and the husband likewise to-be-chaste to-persuade tried
τὰ διδάγματα ἀναφέρουσα, τήν τε μέλλουσαν τοῖς οὐ
the teachings relating the and coming to-those not
σωφρόνως καὶ μετὰ λόγου ὀρθοῦ βιοῦσιν ἔσεσθαι ἐν
chastely and with reason right living to-be in
αἰωνίῳ πυρὶ κόλασιν ἀπαγγέλλουσα.
eternal fire punishment announcing

17.3 ὁ δὲ ταῖς αὐταῖς ἀσελγείαις ἐπιμένων ἀλλοτρίαν διὰ
he and in-the same licentiousness persisting estranged through
τῶν πράξεων ἐποιεῖτο τὴν γαμετήν. ἀσεβὲς γὰρ ἡγουμένη
the deeds made the wife impious for considering(-it)
τὸ λοιπὸν ἡ γυνὴ συγκατακλίνεσθαι ἀνδρὶ παρὰ τὸν
the rest the woman to-lie-with (a)-husband against the
τῆς φύσεως νόμον καὶ παρὰ τὸ δίκαιον πόρους ἡδονῆς ἐκ
of-the nature law and against the just ways of-pleasure from

παντὸς πειρωμένῳ ποιεῖσθαι τῆς συζυγίας χωρισθῆναι
every(-source) trying to-make from-the marriage to-be-separated
ἐβουλήθη.
wished
καὶ ἐπεὶ ἐξεδυσωπεῖτο ὑπὸ τῶν αὐτῆς, ἔτι προσμένειν 17.4
and when she-was-shamed by the her(-friends) still to-remain
συμβουλευόντων, ὡς εἰς ἐλπίδα μεταβολῆς ἤξοντός ποτε
advising as to hope of-change about-to-come someday
τοῦ ἀνδρὸς, βιαζομένη ἑαυτὴν ἐπέμενεν.
the husband forcing herself she-remained
ἐπειδὴ δὲ ὁ ταύτης ἀνὴρ εἰς τὴν Ἀλεξάνδρειαν πορευθεὶς 17.5
when and the her husband to — Alexandria having-gone
χαλεπώτερα πράττειν ἀπηγγέλθη, ὅπως μὴ κοινωνὸς
more-grievous(-things) to-do was-reported that not partner
τῶν ἀδικημάτων καὶ ἀσεβημάτων γένηται, μένουσα ἐν
of-the wrongs and impieties she-might-become remaining in
τῇ συζυγίᾳ, καὶ ὁμοδίαιτος καὶ ὁμόκοιτος γινομένη, τὸ
the marriage and sharing-his-table and sharing-his-bed becoming the
λεγόμενον παρ᾽ ἡμῖν ῥεπούδιον δοῦσα ἐχωρίσθη.
called among us repudium having-given she-was-separated
ὁ δὲ καλὸς κἀγαθὸς ταύτης ἀνὴρ, δέον αὐτὸν 17.6
the and fine and-good her husband it-being-fitting him
χαίρειν, ὅτι ἃ πάλαι μετὰ τῶν ὑπηρετῶν καὶ
to-rejoice that what-things formerly with the servants and
τῶν μισθοφόρων εὐχερῶς ἔπραττε, μέθαις χαίρουσα
the hirelings easily she-did in-drunkenness rejoicing
καὶ κακίᾳ πάσῃ, τούτων μὲν τῶν πράξεων πέπαυτο,
and in-vice all these indeed the deeds she-had-ceased
καὶ αὐτὸν τὰ αὐτὰ παύσασθαι πράττοντα ἐβούλετο, μὴ
and him the same to-cease doing wished not

βουλομένου ἀπαλλαγείσης κατηγορίαν πεποίηται, λέγων
wishing having-been-released accusation has-made saying
αὐτὴν Χριστιανὴν εἶναι.
her (a)-Christian to-be

17.7 καὶ ἡ μὲν βιβλίδιόν σοι τῷ αὐτοκράτορι ἀναδέδωκε,
and she indeed (a)-petition to-you the emperor has-presented
πρότερον συγχωρηθῆναι αὐτῇ διοικήσασθαι τὰ ἑαυτῆς
first to-be-permitted to-her to-arrange the her(-affairs)
ἀξιοῦσα, ἔπειτα ἀπολογήσασθαι περὶ τοῦ κατηγορήματος
asking then to-make-defense about the charge
μετὰ τὴν τῶν πραγμάτων αὐτῆς διοίκησιν. καὶ συνεχώρησας
after the of-the affairs her arrangement and you-permitted
τοῦτο.
this

17.8 ὁ δὲ ταύτης ποτὲ ἀνὴρ, πρὸς ἐκείνην μὲν μὴ δυνάμενος
the and her once husband against her indeed not being-able
τὰ νῦν ἔτι λέγειν, πρὸς Πτολεμαῖόν τινα, ὃν
the(-things) now still to-say against Ptolemaeus (a)-certain whom
Οὐρβίκιος ἐκολάσατο, διδάσκαλον ἐκείνης τῶν Χριστιανῶν
Urbicius punished teacher of-her of-the Christian
μαθημάτων γενόμενον, ἐτράπετο διὰ τοῦδε τοῦ τρόπου.
teachings having-been turned through this the manner

17.9 ἑκατόνταρχον εἰς δεσμὰ ἐμβαλόντα τὸν Πτολεμαῖον, φίλον
(a)-centurion into bonds having-thrown — Ptolemaeus (a)-friend
αὐτῷ ὑπάρχοντα, ἔπεισε λαβέσθαι τοῦ Πτολεμαίου
to-him being he-persuaded to-take-hold — of-Ptolemaeus
καὶ ἀνερωτῆσαι εἰ, αὐτὸ τοῦτο μόνον, Χριστιανός ἐστι.
and to-ask if itself this only (a)-Christian he-is
καὶ τὸν Πτολεμαῖον φιλαλήθη, ἀλλ' οὐκ ἀπατηλὸν οὐδὲ
and — Ptolemaeus truth-loving but not deceitful nor
ψευδολόγον τὴν γνώμην ὄντα, ὁμολογήσαντα ἑαυτὸν εἶναι
lying the disposition being having-confessed himself to-be

Χριστιανὸν, ἐν δεσμοῖς γενέσθαι ὁ ἑκατόνταρχος πεποίηκε,
(a)-Christian in bonds to-be the centurion has-made
καὶ ἐπὶ πολὺν χρόνον ἐν τῷ δεσμωτηρίῳ ἐκολάσατο.
and for long time in the prison punished(-him)
τελευταῖον δὲ ὅτε ἐπὶ Οὐρβίκιον ἤχθη ὁ ἄνθρωπος, 17.10
finally and when before Urbicius was-led the man
ὁμοίως αὐτὸ τοῦτο μόνον ἐξητάσθη, εἰ εἴη Χριστιανός.
likewise itself this only he-was-examined if he-were (a)-Christian
καὶ πάλιν τὰ καλὰ ἑαυτῷ συνεπιστάμενος διὰ τὴν
and again the good(-things) in-himself being-conscious-of because-of the
ἀπὸ τοῦ Χριστοῦ διδαχὴν, τὸ διδασκαλεῖον τῆς θείας
from — Christ teaching the school of-the divine
ἀρετῆς ὡμολόγησεν.
virtue he-confessed
ὁ γὰρ ἀρνούμενος ὁτιοῦν ἢ κατεγνωκὼς τοῦ 17.11
the(-one) for denying anything either having-condemned the
πράγματος ἔξαρνος γίνεται, ἢ ἑαυτὸν ἀνάξιον ἐπιστάμενος
thing denying becomes or himself unworthy knowing
καὶ ἀλλότριον τοῦ πράγματος τὴν ὁμολογίαν φεύγει.
and alien from-the thing the confession flees
ὧν οὐδὲν πρόσεστι τῷ ἀληθινῷ Χριστιανῷ.
of-which none is-present to-the true Christian
καὶ τοῦ Οὐρβικίου κελεύσαντος αὐτὸν ἀπαχθῆναι, Λούκιός 17.12
and — Urbicius having-ordered him to-be-led-away Lucius
τις, καὶ αὐτὸς ὢν Χριστιανὸς, ὁρῶν τὴν ἀλόγως
(a)-certain also himself being (a)-Christian seeing the irrationally
οὕτω γενομένην κρίσιν, πρὸς τὸν Οὐρβίκιον ἔφη
so having-taken-place judgment to — Urbicius said
‘τίς ἡ αἰτία τοῦ μήτε μοιχὸν, μήτε πόρνον, μήτε
what the cause of-the neither adulterer nor fornicator nor
ἀνδροφόνον, μήτε λωποδύτην, μήτε ἅρπαγα, μήτε ἁπλῶς
murderer nor clothes-thief nor robber nor simply

ἀδίκημά τι πράξαντα ἐλεγχόμενον, ὀνόματος δὲ Χριστιανοῦ
wrong any having-done convicted of-(the)-name but of-Christian
προσωνυμίαν ὁμολογοῦντα τὸν ἄνθρωπον τοῦτον ἐκολάσω;
(the)-appellation confessing the man this you-have-punished
οὐ πρέποντα Εὐσεβεῖ αὐτοκράτορι οὐδὲ φιλοσόφῳ Καίσαρος
not befitting Pius emperor nor (the)-philosopher Caesar's
παιδὶ, οὐδὲ ἱερᾷ συγκλήτῳ κρίνεις, ὦ Οὐρβίκιε.'
son nor (the)-sacred senate do-you-judge O Urbicius
17.13 καὶ ὃς οὐδὲν ἄλλο ἀποκρινάμενος καὶ πρὸς τὸν Λούκιον
and he nothing else having-answered also to — Lucius
ἔφη 'δοκεῖς μοι καὶ σὺ εἶναι τοιοῦτος.' καὶ τοῦ Λουκίου
said you-seem to-me also you to-be such and — Lucius
φήσαντος 'μάλιστα' πάλιν καὶ αὐτὸν ἀπαχθῆναι ἐκέλευσεν.
having-said most-certainly again also him to-be-led-away he-ordered
ὁ δὲ χάριν εἰδέναι ὡμολόγει· πονηρῶν γὰρ δεσποτῶν
he and thanks to-know confessed of-wicked for masters
τῶν τοιούτων ἀπηλλάχθαι ἐπεῖπε, καὶ παρὰ ἀγαθὸν
of-the such to-be-rid he-added and to good
πατέρα καὶ βασιλέα τὸν θεὸν πορεύεσθαι. καὶ ἄλλος δὲ
father and king — God to-go and another too
τρίτος ἐπελθὼν κολασθῆναι προσετιμήθη." τούτοις ὁ
third having-come-forward to-be-punished was-sentenced to-these —
Ἰουστῖνος εἰκότως καὶ ἀκολούθως ἃς προεμνημονεύσαμεν
Justin fittingly and consistently which we-mentioned-before
αὐτοῦ φωνὰς ἐπάγει λέγων "κἀγὼ οὖν προσδοκῶ ὑπό
his words adds saying I-too then expect by
τινος τῶν ὠνομασμένων ἐπιβουλευθῆναι" καὶ τὰ λοιπά.
some of-the named to-be-plotted-against and the rest
18.1 Πλεῖστα δὲ οὗτος καταλέλοιπεν ἡμῖν πεπαιδευμένης διανοίας
very-many and this-one has-left to-us of-(an)-educated mind
καὶ περὶ τὰ θεῖα ἐσπουδακυίας ὑπομνήματα, πάσης ὠφελείας
and about the divine having-been-zealous memorials of-all profit

ἔμπλεα, ἐφ᾽ ἃ τοὺς φιλομαθεῖς ἀναπέμψομεν, τὰ εἰς
full to which the lovers-of-learning we-shall-refer the(-ones) to
ἡμετέραν γνῶσιν ἐλθόντα χρησίμως παρασημηνάμενοι.
our knowledge having-come usefully having-noted
ὁ μέν τίς ἐστιν αὐτῷ λόγος πρὸς Ἀντωνῖνον τὸν 18.2
the(-one) indeed some is by-him discourse to Antoninus the
Εὐσεβῆ προσαγορευθέντα καὶ τοὺς τούτου παῖδας τήν τε
Pius called and the his children the and
Ῥωμαίων σύγκλητον προσφωνητικὸς ὑπὲρ τῶν καθ᾽
of-Romans senate addressed on-behalf-of the among
ἡμᾶς δογμάτων, ὁ δὲ δευτέραν περιέχων ὑπὲρ
us doctrines the(-other) and (a)-second containing on-behalf-of
τῆς ἡμετέρας πίστεως ἀπολογίαν, ἣν πεποίηται πρὸς
the our faith apology which he-has-made to
τὸν τοῦ δεδηλωμένου αὐτοκράτορος διάδοχόν τε καὶ
the of-the shown emperor successor both and
ὁμώνυμον Ἀντωνῖνον Οὐῆρον, οὗ τὰ κατὰ τοὺς
namesake Antoninus Verus whose the(-things) in the
χρόνους ἐπὶ τοῦ παρόντος διέξιμεν.
times at the present we-are-going-through
καὶ ἄλλος ὁ πρὸς Ἕλληνας, ἐν ᾧ μακρὸν περὶ 18.3
and another the(-one) to Greeks in which long about
πλείστων παρ᾽ ἡμῖν τε καὶ τοῖς Ἑλλήνων φιλοσόφοις
very-many among us both and the of-Greeks philosophers
ζητουμένων κατατείνας λόγον περὶ τῆς τῶν δαιμόνων
inquired-into having-extended discourse about the of-the demons
διαλαμβάνει φύσεως· ἃ οὐδὲν ἂν ἐπείγοι τὰ νῦν
he-discusses nature which nothing — would-urge the(-things) now
παρατίθεσθαι.
to-set-forth

18.4 καὶ αὖθις ἕτερον πρὸς Ἕλληνας εἰς ἡμᾶς ἐλήλυθεν αὐτοῦ
and again another to Greeks to us has-come his
σύγγραμμα, ὃ καὶ ἐπέγραψεν Ἔλεγχον. καὶ παρὰ τούτους
treatise which also he-entitled Refutation and besides these
ἄλλο περὶ θεοῦ μοναρχίας, ἣν οὐ μόνον ἐκ τῶν παρ' ἡμῖν
another On God's Sovereignty which not only from the among us
γραφῶν, ἀλλὰ καὶ ἐκ τῶν Ἑλληνικῶν συνίστησι βιβλίων.
scriptures but also from the Greek he-establishes books
18.5 ἐπὶ τούτοις ἐπιγεγραμμένον ψάλτης, καὶ ἄλλο σχολικὸν περὶ
besides these (one)-entitled Psaltes and another scholastic On
ψυχῆς, ἐν ᾧ διαφόρους πεύσεις προτείνας περὶ τοῦ κατὰ
(the)-Soul in which various questions having-proposed about the in
τὴν ὑπόθεσιν προβλήματος, τῶν παρ' Ἕλλησι φιλοσόφων
the subject problem of-the among Greeks philosophers
παρατίθεται τὰς δόξας, αἷς καὶ ἀντιλέξειν ὑπισχνεῖται, τήν
he-sets-forth the opinions to-which also to-reply he-promises the
τε αὐτὸς αὐτοῦ δόξαν ἐν ἑτέρῳ παραθήσεσθαι συγγράμματι.
and himself his opinion in another to-set-forth treatise
18.6 καὶ διάλογον δὲ πρὸς Ἰουδαίους συνέταξεν, ὃν ἐπὶ τῆς
and (a)-dialogue too against Jews he-composed which in the
Ἐφεσίων πόλεως πρὸς Τρύφωνα τῶν τότε Ἑβραίων
of-Ephesians city against Trypho of-the then Hebrews
ἐπισημότατον πεποίηται, ἐν ᾧ τίνα τρόπον ἡ θεία
most-distinguished he-has-made in which in-what manner the divine
χάρις αὐτὸν ἐπὶ τὸν τῆς πίστεως παρώρμησε λόγον
grace him to the of-the faith urged word
δηλοῖ, ὁποίαν τε πρότερον περὶ τὰ φιλόσοφα μαθήματα
he-shows of-what-sort and before about the philosophical studies
σπουδὴν εἰσενήνεκται καὶ ὅσην ἐποιήσατο τῆς ἀληθείας
zeal he-has-brought-to and how-great he-made of-the truth
ἐκθυμοτάτην ζήτησιν.
most-ardent search

ἱστορεῖ δ᾽ ἐν ταὐτῷ περὶ Ἰουδαίων, ὡς κατὰ τῆς τοῦ 18.7
he-records and in the-same about Jews that against the —
Χριστοῦ διδασκαλίας ἐπιβουλὴν συσκευασαμένων, αὐτὰ
of-Christ teaching (a)-plot having-contrived very
ταῦτα πρὸς τὸν Τρύφωνα ἀποτεινόμενος· "οὐ μόνον δὲ οὐ
these-things to — Trypho directing(-them) not only and not
μετενοήσατε ἐφ᾽ οἷς ἐπράξατε κακῶς, ἀλλὰ ἄνδρας ἐκλεκτοὺς
did-you-repent for what you-did badly but men chosen
ἐκλεξάμενοι τότε ἀπὸ Ἱερουσαλὴμ ἐξεπέμψατε εἰς ἅπασαν
having-chosen then from Jerusalem you-sent-out into all
τὴν γῆν λέγοντες αἵρεσιν ἄθεον Χριστιανῶν πεφάνθαι,
the earth saying (a)-heresy godless of-Christians to-have-appeared
καταλέγοντές τε ταῦτα, ἅπερ καθ᾽ ἡμῶν οἱ ἀγνοοῦντες
listing and these-things which against us those not-knowing
ἡμᾶς πάντες λέγουσιν, ὥστε οὐ μόνον ἑαυτοῖς ἀδικίας αἴτιοι
us all say so-that not only to-yourselves of-injustice causes
ὑπάρχετε, ἀλλὰ καὶ τοῖς ἄλλοις ἅπασιν ἁπλῶς ἀνθρώποις."
you-are but also to-the others all simply men
γράφει δὲ καὶ ὡς ὅτι μέχρι καὶ αὐτοῦ χαρίσματα 18.8
he-writes and also how that until even himself gifts
προφητικὰ διέλαμπεν ἐπὶ τῆς ἐκκλησίας. μέμνηται δὲ
prophetic shone-forth in the church he-mentions and
καὶ τῆς Ἰωάννου ἀποκαλύψεως, σαφῶς τοῦ ἀποστόλου
also the of-John Revelation clearly of-the apostle
αὐτὴν εἶναι λέγων. καὶ ῥητῶν δέ τινων προφητικῶν
it to-be saying and sayings too some prophetic
μνημονεύει, διελέγχων τὸν Τρύφωνα, ὡσὰν περικοψάντων
he-mentions refuting — Trypho as having-cut
αὐτὰ Ἰουδαίων ἀπὸ τῆς γραφῆς. πλεῖστα δὲ καὶ ἕτερα
them Jews from the scripture very-many and also other(-works)
παρὰ πολλοῖς φέρεται ἀδελφοῖς τῶν αὐτοῦ πόνων.
among many are-current brothers of-the his labors

18.9 οὑτωσὶ δὲ σπουδῆς εἶναι ἄξιοι καὶ τοῖς παλαιοῖς ἐδόκουν
so and of-zeal to-be worthy even to-the ancients seemed
οἱ τἀνδρὸς λόγοι ὡς τὸν Εἰρηναῖον ἀπομνημονεύειν αὐτοῦ
the of-the-man discourses that — Irenaeus to-quote his
φωνὰς, τοῦτο μὲν ἐν τῷ τετάρτῳ πρὸς τὰς αἱρέσεις
words in-one-place indeed in the fourth against the heresies
αὐτὰ δὴ ταῦτα ἐπιλέγοντα "καὶ καλῶς ὁ Ἰουστῖνος
very indeed these-things adding and well — Justin
ἐν τῷ πρὸς Μαρκίωνα συντάγματί φησιν ὅτι αὐτῷ τῷ
in the against Marcion treatise says that very the
κυρίῳ οὐκ ἂν ἐπείσθην ἄλλον θεὸν καταγγέλλοντι
Lord not — would-I-have-believed another god proclaiming
παρὰ τὸν δημιουργόν," τοῦτο δὲ ἐν τῷ πέμπτῳ τῆς
besides the creator in-another and in the fifth of-the
αὐτῆς ὑποθέσεως διὰ τούτων "καὶ καλῶς ὁ Ἰουστῖνος
same work through these(-words) and well — Justin
ἔφη ὅτι πρὸ μὲν τῆς τοῦ κυρίου παρουσίας οὐδέποτε
said that before indeed the of-the Lord coming never
ἐτόλμησεν ὁ σατανᾶς βλασφημῆσαι τὸν θεὸν, ἅτε
dared — Satan to-blaspheme — God inasmuch-as
μηδέπω εἰδὼς αὐτοῦ τὴν κατάκρισιν."
not-yet knowing his the condemnation

18.10 καὶ ταῦτα δὲ ἀναγκαίως εἰρήσθω, εἰς προτροπὴν τοῦ
and these-things too necessarily let-be-said for exhortation of-the
μετὰ σπουδῆς τοὺς φιλομαθεῖς καὶ τοὺς τούτου περιέπειν
with zeal the lovers-of-learning also the his to-attend-to
λόγους. καὶ τὰ μὲν κατὰ τόνδε τοιαῦτα ἦν.
discourses and the(-things) indeed concerning this-one such were

19.1 Ἤδη δὲ εἰς ὄγδοον ἐλαυνούσης ἔτος τῆς δηλουμένης
already and into (the)-eighth driving year of-the shown
ἡγεμονίας τῆς Ῥωμαίων ἐκκλησίας τὴν ἐπισκοπὴν Ἀνίκητον
government of-the of-Romans church the episcopate Anicetus

ἕνδεκα τοῖς πᾶσιν ἔτεσι διελθόντα Σωτὴρ διαδέχεται.
eleven in-the all years having-gone-through Soter succeeds
ἀλλὰ καὶ τῆς Ἀλεξανδρέων παροικίας Κελαδίωνος
but also of-the of-Alexandrians parish Celadion
τέτταρσιν ἐπὶ δέκα ἔτεσι προστάντος τὴν διαδοχὴν
four and ten years having-presided the succession
Ἀγριππῖνος διαλαμβάνει.
Agrippinus receives
Τηνικαῦτα καὶ ἐπὶ τῆς Ἀντιοχέων ἐκκλησίας Θεόφιλος ἕκτος 20.1
at-that-time also in the of-Antiochenes church Theophilus sixth
ἀπὸ τῶν ἀποστόλων ἐγνωρίζετο, τετάρτου μὲν τῶν
from the apostles was-known (the)-fourth indeed of-the(-ones)
ἐκεῖσε μετὰ Ἥρωνα καταστάντος Κορνηλίου, μετὰ δὲ
there after Heros having-been-appointed Cornelius after and
αὐτὸν πέμπτῳ βαθμῷ τὴν ἐπισκοπὴν Ἔρωτος διαδεξαμένου.
him in-(the)-fifth step the episcopate Eros having-succeeded-to
Ἤκμαζον δὲ ἐν τούτοις ἐπὶ τῆς ἐκκλησίας Ἡγήσιππός 21.1
flourished and in these(-times) in the church Hegesippus
τε, ὃν ἴσμεν ἐκ τῶν προτέρων, καὶ Διονύσιος Κορινθίων
both whom we-know from the former(-pages) and Dionysius of-Corinthians
ἐπίσκοπος, Πινυτός τε ἄλλος τῶν ἐπὶ Κρήτης
bishop Pinytus and another of-the(-ones) in Crete
ἐπίσκοπος, Φίλιππός τε ἐπὶ τούτοις καὶ Ἀπολινάριος
bishop Philip and besides these and Apolinarius
καὶ Μελίτων, Μουσανός τε καὶ Μόδεστος, καὶ ἐπὶ πᾶσιν
and Melito Musanus both and Modestus and upon all
Εἰρηναῖος, ὧν καὶ εἰς ἡμᾶς τῆς ἀποστολικῆς παραδόσεως
Irenaeus of-whom also to us of-the apostolic tradition
ἡ τῆς ὑγιοῦς πίστεως ἔγγραφος κατῆλθεν ὀρθοδοξία.
the of-the sound faith written came-down orthodoxy

Hegesippus visits the bishops on his way to Rome and finds the same teaching everywhere; he records the succession at Rome and the origin of the heresies in Thebuthis' grudge. Dionysius of Corinth writes catholic letters to the churches of Lacedaemon, Athens, Nicomedia, Crete, Pontus, and Rome, praising Roman generosity, noting that Clement's letter is read on Sundays, and complaining that heretics have tampered with his own letters. Theophilus of Antioch, Philip, Modestus, and Irenaeus write against Marcion.

22.1 Ὁ μὲν οὖν Ἡγήσιππος ἐν πέντε τοῖς εἰς ἡμᾶς ἐλθοῦσιν
— *indeed then Hegesippus in five the to us having-come*
ὑπομνήμασι τῆς ἰδίας γνώμης πληρεστάτην μνήμην
memoirs of-the own opinion fullest record
καταλέλοιπεν, ἐν οἷς δηλοῖ ὡς πλείστοις ἐπισκόποις
has-left in which he-shows how with-very-many bishops
συμμίξειεν, ἀποδημίαν στειλάμενος μέχρι Ῥώμης, καὶ ὡς ὅτι
he-met (a)-journey having-undertaken as-far-as Rome and how that
τὴν αὐτὴν παρὰ πάντων παρείληφε διδασκαλίαν. ἀκοῦσαί
the same from all he-has-received teaching to-hear
γέ τοι πάρεστι μετά τινα περὶ τῆς Κλήμεντος
at-least surely it-is-possible after some(-things) about the of-Clement
πρὸς Κορινθίους ἐπιστολῆς αὐτῷ εἰρημένα ἐπιλέγοντος
to Corinthians letter by-him said adding
ταῦτα "καὶ ἐπέμενεν ἡ ἐκκλησία ἡ Κορινθίων ἐν τῷ
these-things and remained the church the of-Corinthians in the
ὀρθῷ λόγῳ μέχρι Πρίμου ἐπισκοπεύοντος ἐν Κορίνθῳ·
right word until Primus being-bishop in Corinth

οἷς συνέμιξα πλέων εἰς Ῥώμην, καὶ συνδιέτριψα τοῖς 22.2
with-whom I-mingled sailing to Rome and I-spent-time-with the
Κορινθίοις ἡμέρας ἱκανὰς, ἐν αἷς συνανεπάημεν τῷ
Corinthians days considerable in which we-were-refreshed-together by-the
ὀρθῷ λόγῳ.
right word
γενόμενος δὲ ἐν Ῥώμῃ διαδοχὴν ἐποιησάμην μέχρις 22.3
having-been and in Rome (a)-succession I-made until
Ἀνικήτου, οὗ διάκονος ἦν Ἐλεύθερος. καὶ παρὰ Ἀνικήτου
Anicetus whose deacon was Eleutherus and from Anicetus
διαδέχεται Σωτὴρ, μεθ' ὃν Ἐλεύθερος. ἐν ἑκάστῃ δὲ
succeeds Soter after whom Eleutherus in each and
διαδοχῇ καὶ ἐν ἑκάστῃ πόλει οὕτως ἔχει ὡς ὁ νόμος
succession and in each city so it-is as the law
κηρύσσει καὶ οἱ προφῆται καὶ ὁ κύριος."
proclaims and the prophets and the Lord
ὁ δ' αὐτὸς καὶ τῶν κατ' αὐτὸν αἱρέσεων τὰς ἀρχὰς 22.4
the and same also of-the in his(-time) heresies the beginnings
ὑποτίθεται διὰ τούτων "καὶ μετὰ τὸ μαρτυρῆσαι
sets-forth through these(-words) and after the to-have-been-martyred
Ἰάκωβον τὸν δίκαιον ὡς καὶ ὁ κύριος ἐπὶ τῷ αὐτῷ λόγῳ,
James the righteous as also the Lord on the same charge
πάλιν ὁ ἐκ θείου αὐτοῦ Συμεὼν ὁ τοῦ Κλωπᾶ
again the(-son) of (the)-uncle his Symeon the(-son) — of-Clopas
καθίσταται ἐπίσκοπος, ὃν προέθεντο πάντες ὄντα ἀνεψιὸν
is-appointed bishop whom put-forward all being cousin
τοῦ κυρίου δεύτερον. διὰ τοῦτο ἐκάλουν τὴν ἐκκλησίαν
of-the Lord (as)-second because-of this they-called the church
παρθένον· οὔπω γὰρ ἔφθαρτο ἀκοαῖς ματαίαις.
(a)-virgin not-yet for had-it-been-corrupted by-hearings vain

22.5 ἄρχεται δ᾽ ὁ Θέβουθις διὰ τὸ μὴ γενέσθαι αὐτὸν
begins and — Thebuthis because-of the not to-have-become him
ἐπίσκοπον ὑποφθείρειν, ἀπὸ τῶν ἑπτὰ αἱρέσεων ὧν (καὶ
bishop to-corrupt from the seven sects being also
αὐτὸς ἦν ἐν τῷ λαῷ), ἀφ᾽ ὧν Σίμων, ὅθεν οἱ
himself was among the people from which(-sects) Simon whence the
Σιμωνιανοὶ, καὶ Κλεόβιος, ὅθεν Κλεοβιηνοὶ, καὶ Δοσίθεος,
Simonians and Cleobius whence Cleobians and Dositheus
ὅθεν Δοσιθεανοὶ, καὶ Γορθαῖος, ὅθεν Γοραθηνοὶ, καὶ
whence Dositheans and Gorthaeus whence Goratheni and
Μασβώθεος, ὅθεν Μασβάθεοι· ἀπὸ τούτων Μενανδριανισταὶ
Masbotheus whence Masbothaei from these Menandrianists
καὶ Μαρκιωνισταὶ καὶ Καρποκρατιανοὶ καὶ Οὐαλεντινιανοὶ
and Marcionists and Carpocratians and Valentinians
καὶ Βασιλειδιανοὶ καὶ Σατορνιλιανοὶ ἕκαστος ἰδίως καὶ
and Basilidians and Saturnilians each separately and
ἑτέρως ἰδίαν δόξαν παρεισηγάγοσαν.
differently own opinion introduced

22.6 ἀπὸ τούτων ψευδόχριστοι, ψευδοπροφῆται, ψευδαπόστολοι,
from these false-christs false-prophets false-apostles
οἵτινες ἐμέρισαν τὴν ἕνωσιν τῆς ἐκκλησίας φθοριμαίοις
who divided the unity of-the church with-corrupting
λόγοις κατὰ τοῦ θεοῦ καὶ κατὰ τοῦ Χριστοῦ αὐτοῦ."
words against — God and against — Christ his

22.7 ἔτι δὲ ὁ αὐτὸς καὶ τὰς πάλαι γεγενημένας παρὰ Ἰουδαίοις
further and the same also the of-old having-been among Jews
αἱρέσεις ἱστορεῖ λέγων "ἦσαν δὲ γνῶμαι διάφοροι ἐν τῇ
sects records saying there-were and opinions different in the
περιτομῇ ἐν υἱοῖς Ἰσραὴλ τῶν κατὰ τῆς φυλῆς Ἰούδα
circumcision among sons of-Israel of-the(-men) against the tribe of-Judah

καὶ τοῦ Χριστοῦ αὗται· Ἐσσαῖοι, Γαλιλαῖοι, Ἡμεροβαπτισταὶ,
and — Christ these Essenes Galileans Hemerobaptists
Μασβώθεοι, Σαμαρεῖται, Σαδδουκαῖοι, Φαρισαῖοι.”
Masbothaei Samaritans Sadducees Pharisees
καὶ ἕτερα δὲ πλεῖστα γράφει, ὧν ἐκ μέρους 22.8
and other too very-many(-things) he-writes of-which in part
ἤδη πρότερον ἐμνημονεύσαμεν, οἰκείως τοῖς καιροῖς τὰς
already before we-made-mention fittingly to-the times the
ἱστορίας παραθέμενοι. ἔκ τε τοῦ καθ’ Ἑβραίους
stories having-set-forth from both the according-to Hebrews
εὐαγγελίου καὶ τοῦ Συριακοῦ καὶ ἰδίως ἐκ τῆς Ἑβραΐδος
gospel and the Syriac and particularly from the Hebrew
διαλέκτου τινὰ τίθησιν, ἐμφαίνων ἐξ Ἑβραίων ἑαυτὸν
dialect some(-things) he-sets-down showing from Hebrews himself
πεπιστευκέναι, καὶ ἄλλα δὲ ὡσὰν ἐξ Ἰουδαϊκῆς
to-have-believed and other(-things) too as from Jewish
ἀγράφου παραδόσεως μνημονεύει.
unwritten tradition he-mentions
οὐ μόνος δὲ οὗτος, ἀλλὰ καὶ Εἰρηναῖος καὶ ὁ πᾶς 22.9
not alone and this-one but also Irenaeus and the whole
τῶν ἀρχαίων χορὸς πανάρετον σοφίαν τὰς Σολομῶνος
of-the ancients choir all-virtuous wisdom the of-Solomon
παροιμίας ἐκάλουν. καὶ περὶ τῶν λεγομένων δὲ ἀποκρύφων
proverbs called and about the called and apocryphal(-books)
διαλαμβάνων ἐπὶ τῶν αὐτοῦ χρόνων πρός τινων αἱρετικῶν
discussing in the his times by some heretics
ἀναπεπλάσθαι τινὰ τούτων ἱστορεῖ. ἀλλὰ γὰρ ἐφ’ ἕτερον
to-have-been-fabricated some of-these he-records but for to another
ἤδη μεταβατέον.
now one-must-pass

23.1 Καὶ πρῶτόν γε περὶ Διονυσίου φατέον ὅτι τε τῆς ἐν
and first at-least about Dionysius one-must-say that both of-the in
Κορίνθῳ παροικίας τὸν τῆς ἐπισκοπῆς ἐγκεχείριστο
Corinth parish the of-the episcopate he-had-been-entrusted-with
θρόνον, καὶ ὡς τῆς ἐνθέου φιλοπονίας οὐ μόνοις τοῖς
throne and how of-the divine industry not alone with-the(-people)
ὑπ᾽ αὐτὸν, ἀλλ᾽ ἤδη καὶ τοῖς ἐπὶ τῆς ἀλλοδαπῆς ἀφθόνως
under him but already also with-those in the foreign(-land) ungrudgingly
ἐκοινώνει, χρησιμώτατον ἅπασιν ἑαυτὸν καθιστὰς ἐν αἷς
he-shared most-useful to-all himself making in which
ὑπετυποῦτο καθολικαῖς πρὸς τὰς ἐκκλησίας ἐπιστολαῖς.
he-composed catholic to the churches letters

23.2 ὧν ἐστιν ἡ μὲν πρὸς Λακεδαιμονίους, ὀρθοδοξίας
of-which is the indeed to Lacedaemonians of-orthodoxy
κατηχητικὴ, εἰρήνης τε καὶ ἑνώσεως ὑποθετικὴ, ἡ δὲ πρὸς
catechetical of-peace both and unity advisory the and to
Ἀθηναίους διεγερτικὴ πίστεως καὶ τῆς κατὰ τὸ εὐαγγέλιον
Athenians stirring of-faith and of-the according-to the gospel
πολιτείας, ἧς ὀλιγωρήσαντας ἐλέγχει, ὡσὰν μικροῦ δεῖν
conduct which having-neglected he-reproves as by-little to-want
ἀποστάντας τοῦ λόγου, ἐξ οὗπερ τὸν προεστῶτα αὐτῶν
having-fallen-away from-the word from which — presiding their
Πούπλιον μαρτυρῆσαι κατὰ τοὺς τότε συνέβη διωγμούς.
Publius to-have-been-martyred in the then it-happened persecutions

23.3 Κοδράτου δὲ μετὰ τὸν μαρτυρήσαντα Πούπλιον
of-Quadratus and after the having-been-martyred Publius
καταστάντος αὐτῶν ἐπισκόπου μέμνηται, ἐπιμαρτυρῶν
having-been-appointed their bishop he-makes-mention attesting
ὡς διὰ τῆς αὐτοῦ σπουδῆς ἐπισυναχθέντων καὶ τῆς
how through the his zeal having-been-gathered-again and of-the
πίστεως ἀναζωπύρησιν εἰληχότων. δηλοῖ δ᾽ ἐπὶ τούτοις
faith (a)-rekindling having-obtained he-shows and besides these

ὡς καὶ Διονύσιος ὁ Ἀρεοπαγίτης ὑπὸ τοῦ ἀποστόλου
how also Dionysius the Areopagite by the apostle
Παύλου προτραπεὶς ἐπὶ τὴν πίστιν κατὰ τὰ ἐν
Paul having-been-urged to the faith according-to the(-things) in
ταῖς Πράξεσι δεδηλωμένα πρῶτος τῆς Ἀθήνησι παροικίας
the Acts shown first of-the at-Athens parish
τὴν ἐπισκοπὴν ἐγκεχείριστο.
the episcopate had-been-entrusted-with

ἄλλη δ' ἐπιστολή τις αὐτοῦ πρὸς Νικομηδέας φέρεται, ἐν 23.4
another and letter some his to Nicomedians is-current in
ᾗ τὴν Μαρκίωνος αἵρεσιν πολεμῶν τῷ τῆς ἀληθείας
which the of-Marcion heresy fighting by-the of-the truth
παρίσταται κανόνι.
he-stands rule

καὶ τῇ ἐκκλησίᾳ δὲ τῇ παροικούσῃ Γόρτυναν ἅμα 23.5
and to-the church and the(-one) sojourning-in Gortyna together-with
ταῖς λοιπαῖς κατὰ Κρήτην παροικίαις ἐπιστείλας Φίλιππον
the other in Crete parishes having-written Philip
ἐπίσκοπον αὐτῶν ἀποδέχεται, ἅτε δὴ ἐπὶ πλείσταις
bishop their he-commends inasmuch indeed for very-many
μαρτυρουμένης ἀνδραγαθίαις τῆς ὑπ' αὐτὸν ἐκκλησίας, τήν
attested noble-deeds of-the under him church the
τε τῶν αἱρετικῶν διαστροφὴν ὑπομιμνήσκει φυλάττεσθαι.
and of-the heretics perversion he-reminds(-them) to-guard-against

καὶ τῇ ἐκκλησίᾳ δὲ τῇ παροικούσῃ Ἄμαστριν ἅμα 23.6
and to-the church and the(-one) sojourning-in Amastris together-with
ταῖς κατὰ Πόντον ἐπιστείλας Βακχυλίδου μὲν καὶ
the(-churches) in Pontus having-written of-Bacchylides indeed and
Ἐλπίστου ὡσὰν αὐτὸν ἐπὶ τὸ γράψαι προτρεψάντων
of-Elpistus as him to the to-write having-urged
μέμνηται, γραφῶν τε θείων ἐξηγήσεις παρατέθειται,
he-makes-mention of-scriptures and divine expositions he-sets-forth

ἐπίσκοπον αὐτῶν ὀνόματι Πάλμαν ὑποσημαίνων· πολλὰ
bishop their by-name Palmas indicating many(-things)
δὲ περὶ γάμου καὶ ἁγνείας τοῖς αὐτοῖς παραινεῖ, καὶ τοὺς
and about marriage and chastity to-the same he-advises and the(-ones)
ἐξ οἵας δ' οὖν ἀποπτώσεως, εἴτε πλημμελείας, εἴτε
from of-whatever and then falling-away whether offense or
μὴν αἱρετικῆς πλάνης ἐπιστρέφοντας δεξιοῦσθαι προστάττει.
indeed heretical error returning to-receive he-commands
23.7 ταύταις ἄλλη ἐγκατείλεκται πρὸς Κνωσσίους ἐπιστολή, ἐν
to-these another is-enrolled to Cnossians letter in
ᾗ Πινυτὸν τῆς παροικίας ἐπίσκοπον παρακαλεῖ μὴ βαρὺ
which Pinytus of-the parish bishop he-exhorts not heavy
φορτίον ἐπάναγκες τὸ περὶ ἁγνείας τοῖς ἀδελφοῖς
burden of-necessity the(-burden) about chastity on-the brothers
ἐπιτιθέναι, τῆς δὲ τῶν πολλῶν καταστοχάζεσθαι ἀσθενείας.
to-impose of-the and of-the many to-have-regard-for weakness
23.8 πρὸς ἣν ὁ Πινυτὸς ἀντιγράφων θαυμάζει μὲν καὶ
to which — Pinytus writing-back admires indeed and
ἀποδέχεται τὸν Διονύσιον, ἀντιπαρακαλεῖ δὲ στερροτέρας
welcomes — Dionysius exhorts-in-return but more-solid
ἤδη ποτὲ μεταδιδόναι τροφῆς, τελειοτέροις γράμμασιν
already at-length to-impart food with-more-perfect letters
εἰσαῦθις τὸν ὑπ' αὐτῷ λαὸν ὑποθρέψαντα, ὡς μὴ
later the under him people having-nourished so-that not
διὰ τέλους τοῖς γαλακτώδεσιν ἐνδιατρίβοντες λόγοις τῇ
through (the)-end on-the milky lingering words in-the
νηπιώδει ἀγωγῇ λάθοιεν καταγηράσαντες. δι' ἧς
childish training they-might-unawares having-grown-old through which
ἐπιστολῆς καὶ ἡ τοῦ Πινυτοῦ περὶ τὴν πίστιν ὀρθοδοξία
letter also the — of-Pinytus about the faith orthodoxy
τε καὶ φροντὶς τῆς τῶν ὑπηκόων ὠφελείας, τό τε λόγιον
both and care of-the of-the subjects benefit the and eloquence

καὶ ἡ περὶ τὰ θεῖα σύνεσις ὡς δι᾽ ἀκριβεστάτης
and the about the divine understanding as through most-exact
ἀναδείκνυται εἰκόνος.
is-shown (an)-image

ἔτι τοῦ Διονυσίου καὶ πρὸς Ῥωμαίους ἐπιστολὴ φέρεται, 23.9
further — of-Dionysius also to Romans (a)-letter is-current
ἐπισκόπῳ τῷ τότε Σωτῆρι προσφωνοῦσα, ἐξ ἧς οὐδὲν
to-(the)-bishop the then Soter addressing from which nothing
οἷον τὸ καὶ παραθέσθαι λέξεις, δι᾽ ὧν τὸ μέχρι τοῦ καθ᾽
like the also to-set-forth words through which the until the in
ἡμᾶς διωγμοῦ φυλαχθὲν Ῥωμαίων ἔθος ἀποδεχόμενος
our(-time) persecution preserved of-Romans custom approving
ταῦτα γράφει
these-things he-writes

“ἐξ ἀρχῆς γὰρ ὑμῖν ἔθος ἐστὶ τοῦτο, πάντας μὲν 23.10
from (the)-beginning for for-you custom it-is this all indeed
ἀδελφοὺς ποικίλως εὐεργετεῖν, ἐκκλησίαις τε πολλαῖς
brothers variously to-benefit to-churches and many
ταῖς κατὰ πᾶσαν πόλιν ἐφόδια πέμπειν, ὧδε μὲν τὴν
the(-ones) in every city supplies to-send here indeed the
τῶν δεομένων πενίαν ἀναψύχοντας, ἐν μετάλλοις δὲ
of-the(-ones) in-need poverty relieving in mines and
ἀδελφοῖς ὑπάρχουσιν ἐπιχορηγοῦντας δι᾽ ὧν πέμπετε
brothers being furnishing-aid through which you-send
ἀρχῆθεν ἐφοδίων, πατροπαράδοτον ἔθος Ῥωμαίων
from-the-beginning supplies (an)-ancestral custom of-Romans
Ῥωμαῖοι διαφυλάττοντες, ὃ οὐ μόνον διατετήρηκεν ὁ
Romans preserving which not only has-kept the
μακάριος ὑμῶν ἐπίσκοπος Σωτὴρ, ἀλλὰ καὶ ἐπηύξηκεν,
blessed your bishop Soter but also has-increased
ἐπιχορηγῶν μὲν τὴν διαπεμπομένην δαψίλειαν τὴν εἰς
furnishing indeed the being-sent-abroad abundance the(-one) for

τοὺς ἁγίους, λόγοις δὲ μακαρίοις τοὺς ἀνιόντας ἀδελφοὺς
the saints with-words and blessed the coming-up brothers
ὡς τέκνα πατὴρ φιλόστοργος παρακαλῶν."
as children (a)-father loving exhorting

23.11 ἐν αὐτῇ δὲ ταύτῃ καὶ τῆς Κλήμεντος πρὸς Κορινθίους
in very and this also of-the of-Clement to Corinthians
μέμνηται ἐπιστολῆς, δηλῶν ἀνέκαθεν ἐξ ἀρχαίου ἔθους
he-mentions letter showing from-the-first from ancient custom
ἐπὶ τῆς ἐκκλησίας τὴν ἀνάγνωσιν αὐτῆς ποιεῖσθαι.
in the church the reading of-it to-make
λέγει γοῦν "τὴν σήμερον οὖν κυριακὴν ἁγίαν ἡμέραν
he-says at-any-rate the today then Lord's holy day
διηγάγομεν, ἐν ᾗ ἀνέγνωμεν ὑμῶν τὴν ἐπιστολήν, ἣν
we-passed in which we-read your the letter which
ἕξομεν ἀεί ποτε ἀναγινώσκοντες νουθετεῖσθαι, ὡς καὶ
we-shall-have always ever reading to-be-admonished as also
τὴν προτέραν ἡμῖν διὰ Κλήμεντος γραφεῖσαν."
the former(-one) to-us through Clement written

23.12 ἔτι δὲ ὁ αὐτὸς καὶ περὶ τῶν ἰδίων ἐπιστολῶν ὡς
further and the same also about the own letters as
ῥᾳδιουργηθεισῶν ταῦτά φησιν "ἐπιστολὰς γὰρ ἀδελφῶν
having-been-falsified these-things he-says letters for brothers
ἀξιωσάντων με γράψαι ἔγραψα. καὶ ταύτας οἱ τοῦ διαβόλου
having-asked me to-write I-wrote and these the of-the devil
ἀπόστολοι ζιζανίων γεγέμικαν, ἃ μὲν ἐξαιροῦντες,
apostles with-tares have-filled some-things indeed taking-out
ἃ δὲ προστιθέντες. οἷς τὸ οὐαὶ κεῖται. οὐ θαυμαστὸν
some-things and adding for-whom the woe is-laid-up not wonderful
ἄρα εἰ καὶ τῶν κυριακῶν ῥᾳδιουργῆσαί τινες ἐπιβέβληνται
after-all if also the Lord's to-falsify some have-attempted
γραφῶν, ὁπότε καὶ ταῖς οὐ τοιαύταις ἐπιβεβουλεύκασι."
scriptures since even the not such they-have-plotted-against

καὶ ἄλλη δέ τις παρὰ ταύτας ἐπιστολὴ τοῦ Διονυσίου 23.13
and another too some besides these letter — of-Dionysius
φέρεται, Χρυσοφόρᾳ πιστοτάτῃ ἀδελφῇ ἐπιστείλαντος, ᾗ
is-current to-Chrysophora most-faithful sister having-written to-whom
τὰ κατάλληλα γράφων τῆς προσηκούσης καὶ αὐτῇ μετεδίδου
the suitable(-things) writing the fitting also to-her he-imparted
λογικῆς τροφῆς. καὶ τὰ μὲν τοῦ Διονυσίου τοσαῦτα.
spiritual food and the(-things) indeed — of-Dionysius so-many
Τοῦ δὲ Θεοφίλου, ὃν τῆς Ἀντιοχέων ἐκκλησίας ἐπίσκοπον 24.1
— and of-Theophilus whom of-the of-Antiochenes church bishop
δεδηλώκαμεν, τρία τὰ πρὸς Αὐτόλυκον στοιχειώδη φέρεται
we-have-shown three the to Autolycus elementary are-current
συγγράμματα, καὶ ἄλλο πρὸς τὴν αἵρεσιν Ἑρμογένους τὴν
treatises and another against the heresy of-Hermogenes the
ἐπιγραφὴν ἔχον, ἐν ᾧ ἐκ τῆς ἀποκαλύψεως Ἰωάννου
title having in which from the Revelation of-John
κέχρηται μαρτυρίαις, καὶ ἕτερα δέ τινα κατηχητικὰ αὐτοῦ
he-has-used testimonies and other too some catechetical his
βιβλία. τῶν γε μὴν αἱρετικῶν οὐδὲν χεῖρον καὶ τότε,
books the at-least indeed heretics nothing worse also then
ζιζανίων δίκην, λυμαινομένων τὸν εἰλικρινῆ τῆς ἀποστολικῆς
of-tares like corrupting the pure of-the apostolic
διδασκαλίας σπόρον, οἱ πανταχόσε τῶν ἐκκλησιῶν ποιμένες
teaching seed the everywhere of-the churches shepherds
ὥσπερ τινὰς θῆρας ἀγρίους τῶν Χριστοῦ προβάτων
as some beasts wild from-the of-Christ sheep
ἀποσοβοῦντες αὐτοὺς ἀνεῖργον, τοτὲ μὲν ταῖς πρὸς
scaring-away them kept-off at-one-time indeed by-the to
τοὺς ἀδελφοὺς νουθεσίαις καὶ παραινέσεσι, τοτὲ δὲ
the brothers admonitions and exhortations at-another-time and
πρὸς αὐτοὺς γυμνότερον ἀποδυόμενοι, ἀγράφοις τε εἰς
against them more-nakedly stripping-for-action with-unwritten and to

πρόσωπον ζητήσεσι καὶ ἀνατροπαῖς, ἤδη δὲ καὶ δι'
face inquiries and overthrowings already and also through
ἐγγράφων ὑπομνημάτων τὰς δόξας αὐτῶν ἀκριβεστάτοις
written memoirs the opinions their with-most-exact
ἐλέγχοις διευθύνοντες. ὅ γέ τοι Θεόφιλος σὺν τοῖς
refutations correcting — at-least surely Theophilus with the
ἄλλοις κατὰ τούτων στρατευσάμενος δῆλός ἐστιν ἀπό
others against these having-campaigned plain is from
τινος οὐκ ἀγεννῶς αὐτῷ κατὰ Μαρκίωνος πεπονημένου
some not ignobly by-him against Marcion labored
λόγου, ὃς καὶ αὐτὸς μεθ' ὧν ἄλλων εἰρήκαμεν εἰσέτι νῦν
treatise which also itself with what others we-have-said still now
διασέσωσται. τοῦτον μὲν οὖν ἕβδομος ἀπὸ τῶν ἀποστόλων
has-been-preserved this-one indeed then seventh from the apostles
τῆς Ἀντιοχέων ἐκκλησίας διαδέχεται Μαξιμῖνος.
of-the of-Antiochenes church succeeds Maximinus

25.1 Φίλιππός γε μὴν, ὃν ἐκ τῶν Διονυσίου φωνῶν τῆς
Philip at-least indeed whom from the of-Dionysius words of-the
ἐν Γορτύνῃ παροικίας ἐπίσκοπον ἔγνωμεν, πάνυ γε
in Gortyna parish bishop we-learned very at-least
σπουδαιότατον πεποίηται καὶ αὐτὸς κατὰ Μαρκίωνος λόγον,
most-earnest has-made also himself against Marcion (a)-treatise
Εἰρηναῖος δὲ ὡσαύτως καὶ Μόδεστος, ὃς καὶ διαφερόντως
Irenaeus and likewise and Modestus who also especially
παρὰ τοὺς ἄλλους τὴν τοῦ ἀνδρὸς εἰς ἔκδηλον τοῖς πᾶσι
beyond the others the of-the man into manifest to-the all
κατεφώρασε πλάνην, καὶ ἄλλοι δὲ πλείους, ὧν παρὰ
detected error and others too more of-whom among
πλείστοις τῶν ἀδελφῶν εἰσέτι νῦν οἱ πόνοι διαφυλάττονται.
very-many of-the brothers still now the labors are-preserved

Melito of Sardis and Apolinarius of Hierapolis address apologies to the emperor. Melito's works are listed; his apology complains of new decrees and recalls that only Nero and Domitian persecuted, and he lists the Old Testament books. Apolinarius also writes against the new Phrygian heresy. Musanus writes against the Encratites, founded by Tatian, Justin's pupil, who after his master's death called marriage corruption and composed the Diatessaron. Bardesanes writes Syriac dialogues against Marcion.

Ἐπὶ τῶνδε καὶ Μελίτων τῆς ἐν Σάρδεσι παροικίας 26.1
under these also Melito of-the in Sardis parish
ἐπίσκοπος, Ἀπολινάριός τε τῆς ἐν Ἱεραπόλει διαπρεπῶς
bishop Apolinarius and of-the(-one) in Hierapolis illustriously
ἤκμαζον, οἳ καὶ τῷ δηλωθέντι κατὰ τοὺς χρόνους
flourished who also to-the shown in the times
Ῥωμαίων βασιλεῖ λόγους ὑπὲρ τῆς πίστεως ἰδίως
of-Romans emperor discourses for the faith separately
ἑκάτερος ἀπολογίας προσεφώνησαν.
each of-defense addressed
τούτων εἰς ἡμετέραν γνῶσιν ἀφῖκται τὰ ὑποτεταγμένα· 26.2
of-these to our knowledge have-come the subjoined
Μελίτωνος τὰ περὶ τοῦ πάσχα δύο, καὶ τὰ περὶ
of-Melito the(-books) On the Passover two and the(-books) On
πολιτείας καὶ προφητῶν, καὶ ὁ περὶ ἐκκλησίας, καὶ
Conduct and Prophets and the(-book) On (the)-Church and
ὁ περὶ κυριακῆς λόγος, ἔτι δὲ ὁ περὶ φύσεως
the On (the)-Lord's-Day discourse further and the(-book) On Nature
ἀνθρώπου, καὶ ὁ περὶ πλάσεως, καὶ ὁ περὶ
of-Man and the(-book) On Creation and the(-book) On
ὑπακοῆς πίστεως αἰσθητηρίων, καὶ πρὸς τούτοις ὁ
Obedience of-Faith of-(the)-Senses and besides these the(-book)

περὶ ψυχῆς καὶ σώματος ἢ νοὸς, καὶ ὁ περὶ λουτροῦ,
On Soul and Body or Mind and the(-book) On Baptism
καὶ ὁ περὶ ἀληθείας, καὶ περὶ κτίσεως καὶ γενέσεως
and the(-book) On Truth and On (the)-Creation and Birth
Χριστοῦ, καὶ λόγος αὐτοῦ περὶ προφητείας, καὶ ὁ
of-Christ and (a)-discourse his On Prophecy and the(-book)
περὶ φιλοξενίας, καὶ ἡ κλεὶς, καὶ τὰ περὶ τοῦ
On Hospitality and the Key and the(-books) On the
διαβόλου, καὶ τῆς ἀποκαλύψεως Ἰωάννου, καὶ ὁ περὶ
Devil and the Revelation of-John and the(-book) On
ἐνσωμάτου θεοῦ, ἐπὶ πᾶσι καὶ τὸ πρὸς Ἀντωνῖνον βιβλίδιον.
Incarnate God upon all and the to Antoninus petition

26.3 ἐν μὲν οὖν τοῖς περὶ τοῦ πάσχα τὸν χρόνον, καθ᾽
in indeed then the(-books) On the Passover the time at
ὃν συνέταττεν, ἀρχόμενος σημαίνει ἐν τούτοις "ἐπὶ
which he-was-composing(-them) beginning he-indicates in these(-words) under
Σερουιλίου Παύλου ἀνθυπάτου τῆς Ἀσίας, ᾧ Σάγαρις
Servilius Paulus proconsul — of-Asia at-which Sagaris
καιρῷ ἐμαρτύρησεν, ἐγένετο ζήτησις πολλὴ ἐν Λαοδικείᾳ
time bore-witness there-arose (a)-dispute great in Laodicea
περὶ τοῦ πάσχα, ἐμπεσόντος κατὰ καιρὸν ἐν ἐκείναις
about the Passover having-fallen in season in those
ταῖς ἡμέραις, καὶ ἐγράφη ταῦτα."
the days and were-written these-things

26.4 τούτου δὲ τοῦ λόγου μέμνηται Κλήμης ὁ Ἀλεξανδρεὺς
of-this and the discourse makes-mention Clement the Alexandrian
ἐν ἰδίῳ περὶ τοῦ πάσχα λόγῳ, ὃν ὡς ἐξ αἰτίας
in (his)-own On the Passover discourse which as from (the)-occasion
τῆς τοῦ Μελίτωνος γραφῆς φησὶν ἑαυτὸν συντάξαι.
of-the — of-Melito writing he-says himself to-have-composed

ἐν δὲ τῷ πρὸς τὸν αὐτοκράτορα βιβλίῳ τοιαῦτά τινα 26.5
in and the to the emperor book such some(-things)
καθ᾽ ἡμῶν ἐπ᾽ αὐτοῦ γεγονέναι ἱστορεῖ “τὸ γὰρ
against us under him to-have-happened he-records the(-thing) for
οὐδεπώποτε γενόμενον, νῦν διώκεται τὸ τῶν θεοσεβῶν γένος,
never having-happened now is-persecuted the of-the God-fearing race
καινοῖς ἐλαυνόμενον δόγμασι κατὰ τὴν Ἀσίαν. οἱ γὰρ ἀναιδεῖς
by-new driven decrees in — Asia the for shameless
συκοφάνται καὶ τῶν ἀλλοτρίων ἐρασταὶ, τὴν ἐκ τῶν
informers and of-the(-things) of-others lovers the from the
διαταγμάτων ἔχοντες ἀφορμὴν, φανερῶς λῃστεύουσι, νύκτωρ
ordinances having pretext openly rob by-night
καὶ μεθ᾽ ἡμέραν διαρπάζοντες τοὺς μηδὲν ἀδικοῦντας.”
and by day plundering the(-ones) nothing doing-wrong
καὶ μεθ᾽ ἕτερά φησι “καὶ εἰ μὲν σοῦ κελεύσαντος 26.6
and after other(-things) he-says and if indeed you having-commanded
ταῦτα πράττεται, ἔστω καλῶς γινόμενον. δίκαιος γὰρ
these-things are-done let-it-be well being-done just for
βασιλεὺς οὐκ ἂν ἀδίκως βουλεύσαιτο πώποτε. καὶ ἡμεῖς
(an)-emperor not — unjustly would-take-counsel ever and we
ἡδέως φέρομεν τοῦ τοιούτου θανάτου τὸ γέρας. ταύτην
gladly bear of-the such death the prize this
δέ σοι μόνην προσφέρομεν δέησιν, ἵνα αὐτὸς πρότερον
and to-you only we-bring petition that you-yourself first
ἐπιγνοὺς τοὺς τῆς τοιαύτης φιλονεικίας ἐργάτας δικαίως
having-learned-of the of-the such contentiousness workers justly
κρίνειας, εἰ ἄξιοι θανάτου καὶ τιμωρίας ἢ σωτηρίας
may-judge whether worthy of-death and punishment or of-safety
καὶ ἡσυχίας εἰσίν. εἰ δὲ καὶ παρὰ σοῦ μὴ εἴη ἡ
and quiet they-are if but also from you not should-be the
βουλὴ αὕτη καὶ τὸ καινὸν τοῦτο διάταγμα, ὃ μηδὲ
counsel this and the new this ordinance which not-even

κατὰ βαρβάρων πρέπει πολεμίων, πολὺ μᾶλλον δεόμεθά
against barbarian befits enemies much more we-beg
σου μὴ περιιδεῖν ἡμᾶς ἐν τοιαύτῃ δημώδει λεηλασίᾳ."
you not to-overlook us in such public plundering
26.7 τούτοις αὖθις ἐπιφέρει λέγων "ἡ γὰρ καθ' ἡμᾶς φιλοσοφία
to-these again he-adds saying the for among us philosophy
πρότερον μὲν ἐν βαρβάροις ἤκμασεν, ἐπανθήσασα δὲ
first indeed among barbarians flourished having-blossomed and
τοῖς σοῖς ἔθνεσι κατὰ τὴν Αὐγούστου τοῦ σοῦ προγόνου
among-the your nations in the of-Augustus the your ancestor
μεγάλην ἀρχὴν, ἐγενήθη μάλιστα τῇ σῇ βασιλείᾳ αἴσιον
great reign became most for-the your empire auspicious
ἀγαθόν. ἔκτοτε γὰρ εἰς μέγα καὶ λαμπρὸν τὸ Ῥωμαίων
good from-then-on for into great and splendid the of-Romans
ηὐξήθη κράτος, οὗ σὺ διάδοχος εὐκταῖος γέγονάς τε
grew might whose you successor desired have-become both
καὶ ἔσῃ μετὰ τοῦ παιδὸς, φυλάσσων τῆς βασιλείας τὴν
and will-be with the son guarding of-the empire the
σύντροφον καὶ συναρξαμένην Αὐγούστῳ φιλοσοφίαν, ἣν
fellow-nursling and having-begun-with Augustus philosophy which
καὶ οἱ πρόγονοί σου πρὸς ταῖς ἄλλαις θρησκείαις ἐτίμησαν.
also the ancestors your besides the other religions honored
26.8 καὶ τοῦτο μέγιστον τεκμήριον τοῦ πρὸς ἀγαθοῦ τὸν
and this (is)-greatest proof of-the for good the
καθ' ἡμᾶς λόγον συνακμάσαι τῇ καλῶς ἀρξαμένῃ
among us doctrine to-have-flourished-with the well begun
βασιλείᾳ, ἐκ τοῦ μηδὲν φαῦλον ἀπὸ τῆς Αὐγούστου
empire from the nothing bad from the of-Augustus
ἀρχῆς ἀπαντῆσαι, ἀλλὰ τοὐναντίον ἅπαντα λαμπρὰ καὶ
rule to-have-met(-it) but on-the-contrary all-things splendid and
ἔνδοξα κατὰ τὰς πάντων εὐχάς.
glorious according-to the of-all prayers

μόνοι πάντων ἀναπεισθέντες ὑπό τινων βασκάνων 26.9
alone of-all persuaded by some envious
ἀνθρώπων τὸν καθ' ἡμᾶς ἐν διαβολῇ καταστῆσαι λόγον
men the among us into slander to-bring doctrine
ἠθέλησαν Νέρων καὶ Δομετιανὸς, ἀφ' ὧν καὶ τὸ τῆς
wished Nero and Domitian from whom also the of-the
συκοφαντίας ἀλόγῳ συνηθείᾳ περὶ τοὺς τοιούτους ῥυῆναι
calumny by-irrational custom about the such(-men) to-flow
συμβέβηκε ψεῦδος.
has-happened lie
ἀλλὰ τὴν ἐκείνων ἄγνοιαν οἱ σοὶ εὐσεβεῖς πατέρες 26.10
but the their ignorance the your pious fathers
ἐπηνωρθώσαντο, πολλάκις πολλοῖς ἐπιπλήξαντες ἐγγράφως,
corrected often many(-men) having-rebuked in-writing
ὅσοι περὶ τούτων νεωτερίσαι ἐτόλμησαν. ἐν οἷς ὁ
whoever about these to-make-innovations dared among whom the
μὲν πάππος σου Ἀδριανὸς πολλοῖς μὲν καὶ ἄλλοις, καὶ
indeed grandfather your Hadrian to-many indeed and others and
Φουνδανῷ δὲ τῷ ἀνθυπάτῳ, ἡγουμένῳ δὲ τῆς Ἀσίας,
to-Fundanus too the proconsul governing and — Asia
γράφων φαίνεται, ὁ δὲ πατήρ σου, καὶ σοῦ τὰ σύμπαντα
writing appears the and father your also you the all(-things)
διοικοῦντος αὐτῷ, ταῖς πόλεσι περὶ τοῦ μηδὲν νεωτερίζειν
administering-with to-him to-the cities about the nothing to-innovate
περὶ ἡμῶν ἔγραψεν, ἐν οἷς καὶ πρὸς Λαρισαίους καὶ πρὸς
about us wrote among which also to Larissaeans and to
Θεσσαλονικεῖς καὶ Ἀθηναίους καὶ πρὸς πάντας Ἕλληνας.
Thessalonians and Athenians and to all Greeks
σὲ δὲ καὶ μᾶλλον περὶ τούτων τὴν αὐτὴν ἐκείνοις 26.11
you and even more about these the same as-those
ἔχοντα γνώμην, καὶ πολύ γε φιλανθρωποτέραν καὶ
having opinion and much at-least more-humane and

φιλοσοφωτέραν, πεπείσμεθα πάντα πράσσειν ὅσα σου
more-philosophic we-are-persuaded all-things to-do which you
δεόμεθα."
we-beg

26.12 ἀλλὰ ταῦτα μὲν ἐν τῷ δηλωθέντι τέθειται λόγῳ.
but these-things indeed in the shown are-set-down discourse
ἐν δὲ ταῖς γραφείσαις αὐτῷ ἐκλογαῖς ὁ αὐτὸς κατὰ
in and the written by-him Extracts the same at
τὸ προοίμιον αὐτὸ ἀρχόμενος τῶν ὁμολογουμένων τῆς
the preface itself beginning of-the acknowledged of-the
παλαιᾶς διαθήκης γραφῶν ποιεῖται κατάλογον, ὃν καὶ
old covenant writings makes (a)-catalog which also
ἀναγκαῖον ἐνταῦθα καταλέξαι.
(it-is)-necessary here to-list

26.13 γράφει δὲ οὕτως "Μελίτων Ὀνησίμῳ τῷ ἀδελφῷ χαίρειν.
he-writes and thus Melito to-Onesimus the brother greeting
ἐπειδὴ πολλάκις ἠξίωσας σπουδῇ τῇ πρὸς τὸν λόγον
since often you-asked by-zeal the for the word
χρώμενος γενέσθαι ἐκλογάς σοι ἔκ τε τοῦ νόμου καὶ τῶν
using to-be-made extracts for-you from both the law and the
προφητῶν περὶ τοῦ σωτῆρος καὶ πάσης τῆς πίστεως ἡμῶν,
prophets about the savior and all the faith our
ἔτι δὲ καὶ μαθεῖν τὴν τῶν παλαιῶν βιβλίων ἐβουλήθης
further and also to-learn the of-the old books you-wished
ἀκρίβειαν, πόσα τὸν ἀριθμὸν καὶ ὁποῖα τὴν τάξιν
accuracy how-many the number and of-what-sort the order
εἶεν, ἐσπούδασα τὸ τοιοῦτο πρᾶξαι, ἐπιστάμενός σου τὸ
they-were I-was-eager the such(-thing) to-do knowing your the
σπουδαῖον περὶ τὴν πίστιν καὶ φιλομαθὲς περὶ τὸν λόγον,
zeal about the faith and love-of-learning about the word

ὅτι τε μάλιστα πάντων πόθῳ τῷ πρὸς θεὸν ταῦτα
that and most of-all by-longing the toward God these-things
προκρίνεις, περὶ τῆς αἰωνίου σωτηρίας ἀγωνιζόμενος.
you-prefer about the eternal salvation striving
ἀνελθὼν οὖν εἰς τὴν ἀνατολὴν, καὶ ἕως τοῦ τόπου 26.14
having-gone-up then into the east and as-far-as the place
γενόμενος ἔνθα ἐκηρύχθη καὶ ἐπράχθη, καὶ ἀκριβῶς
having-come where were-proclaimed and done and accurately
μαθὼν τὰ τῆς παλαιᾶς διαθήκης βιβλία, ὑποτάξας
having-learned the of-the old covenant books having-subjoined(-them)
ἔπεμψά σοι· ὧν ἐστὶ τὰ ὀνόματα· Μωυσέως πέντε,
I-sent to-you of-which are the names of-Moses five
Γένεσις, Ἔξοδος, Ἀριθμοὶ, Λευιτικὸν, Δευτερονόμιον. Ἰησοῦς
Genesis Exodus Numbers Leviticus Deuteronomy Joshua
Ναυῆ, Κριταὶ, Ῥούθ· Βασιλειῶν τέσσαρα, Παραλειπομένων
of-Nun Judges Ruth of-Kingdoms four of-Chronicles
δύο. Ψαλμῶν Δαβὶδ, Σολομῶνος Παροιμίαι, ἥ καὶ Σοφία,
two of-Psalms of-David of-Solomon Proverbs which also (is)-Wisdom
Ἐκκλησιαστὴς, Ἆισμα Ἀισμάτων, Ἰώβ. Προφητῶν, Ἡσαΐου,
Ecclesiastes Song of-Songs Job of-Prophets of-Isaiah
Ἱερεμίου· τῶν δώδεκα ἐν μονοβίβλῳ· Δανιὴλ, Ἰεζεκιὴλ,
of-Jeremiah of-the twelve in one-book Daniel Ezekiel
Ἔσδρας. ἐξ ὧν καὶ τὰς ἐκλογὰς ἐποιησάμην, εἰς ἓξ βιβλία
Esdras from which also the extracts I-made into six books
διελών." καὶ τὰ μὲν τοῦ Μελίτωνος τοσαῦτα.
having-divided(-them) and the(-things) indeed — of-Melito so-many
Τοῦ δὲ Ἀπολιναρίου πολλῶν παρὰ πολλοῖς σωζομένων 27.1
— and of-Apolinarius many among many being-preserved
τὰ εἰς ἡμᾶς ἐλθόντα ἐστὶ τάδε· λόγος ὁ πρὸς τὸν
the(-ones) to us having-come are these discourse the to the
εἰρημένον βασιλέα, καὶ πρὸς Ἕλληνας συγγράμματα
said emperor and to Greeks treatises

πέντε, καὶ περὶ ἀληθείας πρῶτον καὶ δεύτερον, καὶ πρὸς
five and On Truth first and second and to
Ἰουδαίους πρῶτον καὶ δεύτερον, καὶ ἃ μετὰ ταῦτα
Jews first and second and which-things after these
συνέγραψε κατὰ τῆς τῶν Φρυγῶν αἱρέσεως μετ᾽ οὐ
he-composed against the of-the Phrygians heresy after not
πολὺν καινοτομηθείσης χρόνον, τότε γε μὴν ὥσπερ
long being-newly-introduced time then at-least indeed as
ἐκφύειν ἀρχομένης, ἔτι τοῦ Μοντανοῦ ἅμα ταῖς αὐτοῦ
to-sprout beginning still — Montanus together-with the his
ψευδοπροφήτισιν ἀρχὰς τῆς παρεκτροπῆς ποιουμένου.
false-prophetesses beginnings of-the deviation making

28.1 Καὶ Μουσανοῦ δὲ, ὃν ἐν τοῖς φθάσασι κατελέξαμεν,
and of-Musanus too whom in the(-pages) preceding we-listed
φέρεταί τις ἐπιστρεπτικώτατος λόγος πρός τινας αὐτῷ
is-current some most-persuasive discourse to some by-him
γραφεὶς ἀδελφοὺς, ἀποκλίναντας ἐπὶ τὴν τῶν λεγομένων
written brothers having-inclined to the of-the called
Ἐγκρατητῶν αἵρεσιν, ἄρτι τότε φύειν ἀρχομένην, ξένην τε
Encratites heresy just then to-sprout beginning strange both
καὶ φθοριμαίαν ψευδοδοξίαν εἰσάγουσαν τῷ βίῳ, ἧς
and destructive false-opinion introducing into-the life of-which
παρεκτροπῆς ἀρχηγὸν καταστῆναι Τατιανὸν λόγος ἔχει·
deviation founder to-have-been Tatian (an)-account holds

29.1 οὗ μικρῷ πρόσθεν τὰς περὶ τοῦ θαυμασίου Ἰουστίνου
whose (a)-little before the about the wonderful Justin
παρατεθείμεθα λέξεις, μαθητὴν αὐτὸν ἱστοροῦντες τοῦ
we-have-set-forth words disciple him recording of-the
μάρτυρος. δηλοῖ δὲ Εἰρηναῖος ἐν τῷ πρώτῳ τῶν πρὸς
martyr shows and Irenaeus in the first of-the(-books) against
τὰς αἱρέσεις, ὁμοῦ τά τε περὶ αὐτοῦ καὶ τῆς κατ᾽ αὐτὸν
the heresies together the(-things) both about him and the in his(-case)

αἱρέσεως οὕτω γράφων “ἀπὸ Σατορνίνου καὶ Μαρκίωνος
heresy thus writing from Saturninus and Marcion
οἱ καλούμενοι Ἐγκρατεῖς ἀγαμίαν ἐκήρυξαν, ἀθετοῦντες
the(-ones) called Encratites celibacy proclaimed setting-aside
τὴν ἀρχαίαν πλάσιν τοῦ θεοῦ, καὶ ἠρέμα κατηγοροῦντες
the ancient formation — of-God and quietly accusing
τοῦ ἄρρεν καὶ θῆλυ εἰς γένεσιν ἀνθρώπων πεποιηκότος·
the(-one) male and female for generation of-men having-made
καὶ τῶν λεγομένων παρ᾽ αὐτοῖς ἐμψύχων ἀποχὴν 29.2
and of-the(-things) called among them animate abstinence
εἰσηγήσαντο, ἀχαριστοῦντες τῷ πάντα πεποιηκότι θεῷ·
they-introduced being-ungrateful to-the all-things having-made God
ἀντιλέγουσί τε τῇ τοῦ πρωτοπλάστου σωτηρίᾳ.
they-speak-against and the of-the first-formed salvation
καὶ τοῦτο νῦν ἐξηυρέθη παρ᾽ αὐτοῖς, Τατιανοῦ τινος 29.3
and this now was-discovered among them Tatian (a)-certain
πρώτως ταύτην εἰσενέγκαντος τὴν βλασφημίαν, ὃς
first this having-introduced the blasphemy who
Ἰουστίνου ἀκροατὴς γεγονὼς, ἐφ᾽ ὅσον μὲν συνῆν
of-Justin hearer having-been for as-long indeed he-was-with
ἐκείνῳ, οὐδὲν ἐξέφηνε τοιοῦτον, μετὰ δὲ τὴν ἐκείνου
that(-man) nothing he-displayed such after and the his
μαρτυρίαν ἀποστὰς τῆς ἐκκλησίας, οἰήματι διδασκάλου
martyrdom having-departed from-the church by-conceit of-(being)-teacher
ἐπαρθεὶς καὶ τυφωθεὶς ὡς διαφέρων τῶν λοιπῶν, ἴδιον
lifted-up and puffed-up as surpassing the rest own
χαρακτῆρα διδασκαλείου συνεστήσατο, αἰῶνάς τινας
character of-school established aeons some
ἀοράτους ὁμοίως τοῖς ἀπὸ Οὐαλεντίνου μυθολογήσας, τὸν
invisible like those from Valentinus having-mythologized the
γάμον τε φθορὰν καὶ πορνείαν παραπλησίως Μαρκίωνι
marriage and corruption and fornication similarly to-Marcion

καὶ Σατορνίνῳ ἀναγορεύσας, τῇ δὲ τοῦ Ἀδὰμ σωτηρίᾳ
and to-Saturninus having-proclaimed for-the and — of-Adam salvation
παρ᾽ ἑαυτοῦ τὴν αἰτιολογίαν ποιησάμενος.᾽᾽
from himself the reasoning having-made

29.4 ταῦτα μὲν ὁ Εἰρηναῖος τότε· σμικρῷ δὲ ὕστερον
these-things indeed — Irenaeus then (a)-little and later
Σεουῆρός τις τοὔνομα κρατύνας τὴν προδεδηλωμένην
Severus (a)-certain by-name having-strengthened the before-shown
αἵρεσιν αἴτιος τοῖς ἐξ αὐτῆς ὡρμημένοις τῆς ἀπ᾽
heresy cause for-the(-ones) from it having-set-out of-the from
αὐτοῦ παρηγμένης Σεουηριανῶν προσηγορίας γέγονε.
him derived of-Severians appellation became

29.5 χρῶνται μὲν οὖν οὗτοι νόμῳ καὶ προφήταις καὶ
use indeed then these law and prophets and
εὐαγγελίοις, ἰδίως ἑρμηνεύοντες τῶν ἱερῶν τὰ νοήματα
gospels peculiarly interpreting of-the sacred the meanings
γραφῶν· βλασφημοῦντες δὲ Παῦλον τὸν ἀπόστολον
scriptures blaspheming and Paul the apostle
ἀθετοῦσιν αὐτοῦ τὰς ἐπιστολὰς, μηδὲ τὰς Πράξεις τῶν
they-reject his the letters nor the Acts of-the
ἀποστόλων καταδεχόμενοι.
apostles accepting

29.6 ὁ μέντοι γε πρότερος αὐτῶν ἀρχηγὸς ὁ Τατιανὸς
the however at-least former their founder — Tatian
συνάφειάν τινα καὶ συναγωγὴν οὐκ οἶδ᾽ ὅπως
combination some and collection not I-know how
τῶν εὐαγγελίων συνθεὶς τὸ διὰ τεσσάρων τοῦτο
of-the gospels having-composed the Through Four this
προσωνόμασεν, ὃ καὶ παρά τισιν εἰσέτι νῦν φέρεται. τοῦ δὲ
named which also among some still now is-current of-the and

ἀποστόλου φασὶ τολμῆσαί τινας αὐτὸν μεταφράσαι φωνὰς,
apostle they-say to-have-dared some him to-paraphrase words
ὡς ἐπιδιορθούμενον αὐτῶν τὴν τῆς φράσεως σύνταξιν.
as correcting their the of-the phrasing construction
καταλέλοιπε δὲ οὗτος πολύ τι πλῆθος συγγραμμάτων, 29.7
has-left and this-one great some multitude of-writings
ὧν μάλιστα παρὰ πολλοῖς μνημονεύεται διαβόητος αὐτοῦ
of-which most among many is-remembered famous his
λόγος ὁ πρὸς Ἕλληνας, ἐν ᾧ τῶν ἀνέκαθεν χρόνων
discourse the(-one) to Greeks in which the from-of-old times
μνημονεύσας τῶν παρ᾽ Ἕλλησιν εὐδοκίμων ἁπάντων
having-mentioned of-the among Greeks renowned all
προγενέστερον Μωυσέα τε καὶ τοὺς Ἑβραίων προφήτας
older Moses both and the of-Hebrews prophets
ἀπέφηνεν, ὃς δὴ καὶ δοκεῖ τῶν συγγραμμάτων ἁπάντων
he-showed which indeed also seems of-the writings all
αὐτοῦ κάλλιστός τε καὶ ὠφελιμώτατος ὑπάρχειν. καὶ
his most-beautiful both and most-useful to-be and
τὰ μὲν κατὰ τούσδε τοιαῦτα ἦν.
the(-things) indeed concerning these such were
Ἐπὶ δὲ τῆς αὐτῆς βασιλείας πληθουσῶν τῶν αἱρέσεων 30.1
in and the same reign abounding the heresies
ἐπὶ τῆς μέσης τῶν ποταμῶν Βαρδησάνης, ἱκανώτατός
in the middle(-land) of-the rivers Bardesanes most-able
τις ἀνὴρ, ἔν τε τῇ Σύρων φωνῇ διαλεκτικώτατος, πρὸς
some man in both the of-Syrians tongue most-skilled-in-argument against
τοὺς κατὰ Μαρκίωνα καί τινας ἑτέρους διαφόρων
the(-ones) of Marcion and some others of-different
προϊσταμένους δογμάτων διαλόγους συστησάμενος, τῇ
presiding doctrines dialogues having-composed in-the
οἰκείᾳ παρέδωκε γλώττῃ τε καὶ γραφῇ, μετὰ καὶ
own handed-down language both and writing with also

πλείστων ἑτέρων αὐτοῦ συγγραμμάτων· οὓς οἱ γνώριμοι
very-many other his writings which the acquaintances
(πλεῖστοι δὲ ἦσαν αὐτῷ δυνατῶς τῷ λόγῳ παρισταμένῳ)
very-many and were to-him powerfully to-the word standing-by
ἐπὶ τὴν Ἑλλήνων ἀπὸ τῆς Σύρων μεταβεβλήκασι φωνῆς.
into the of-Greeks from the of-Syrians have-translated tongue
30.2 ἐν οἷς ἐστι καὶ ὁ πρὸς Ἀντωνῖνον ἱκανώτατος αὐτοῦ
among which is also the to Antoninus most-able his
περὶ εἱμαρμένης διάλογος, ὅσα τε ἄλλα φασὶν αὐτὸν
On Fate dialogue whatever and others they-say him
προφάσει τοῦ τότε διωγμοῦ συγγράψαι.
on-occasion of-the then persecution to-have-written
30.3 ἦν δ' ἄρα οὗτος πρότερον τῆς κατὰ Οὐαλεντῖνον
was and after-all this-one formerly of-the of Valentinus
σχολῆς, καταγνοὺς δὲ ταύτης, πλεῖστά τε τῆς κατὰ
school having-condemned and it very-many and of-the according-to
τοῦτον μυθοποιίας ἀπελέγξας, ἐδόκει μέν πως αὐτὸς
him mythmaking having-refuted he-seemed indeed somehow himself
ἑαυτῷ ἐπὶ τὴν ὀρθοτέραν γνώμην μετατεθεῖσθαι, οὐ μὴν
to-himself to the more-correct opinion to-have-changed not indeed
παντελῶς γε ἀπερρύψατο τὸν τῆς παλαιᾶς αἱρέσεως
wholly at-least did-he-wash-off the of-the old heresy
ῥύπον. ἐν τούτῳ γε μὴν καὶ ὁ τῆς Ῥωμαίων
filth in this(-time) at-least indeed also the of-the of-Romans
ἐκκλησίας ἐπίσκοπος Σωτὴρ τελευτᾷ.
church bishop Soter dies

XXVII · THE MARTYRS OF LYONS AND VIENNE

Eusebius quotes the letter of the churches of Vienne and Lyons on the persecution under Verus. Barred from public places, the Christians are accused of Thyestean feasts. Vettius Epagathus defends them and joins the martyrs; about ten fall away. Sanctus answers only "I am a Christian"; Blandina outlasts her torturers; the aged Pothinus dies in prison. Caesar orders confessors killed, and most of the lapsed confess. Attalus is roasted on the iron chair; Alexander is condemned for urging confession. Blandina and the boy Ponticus die last; the bodies are burned and swept into the Rhone.

Ὁ μὲν οὖν τῆς Ῥωμαίων ἐκκλησίας ἐπίσκοπος Σωτὴρ 1
the indeed then of-the of-Romans church bishop Soter
ἐπὶ ὄγδοον ἔτος ἡγησάμενος τελευτᾷ τὸν βίον. τοῦτον
for (the)-eighth year having-led ends the life him
δωδέκατος ἀπὸ τῶν ἀποστόλων Ἐλεύθερος διαδέχεται·
twelfth from the apostles Eleutherus succeeds
ἔτος δ' ἦν ἑπτακαιδέκατον αὐτοκράτορος Ἀντωνίνου
(the)-year and was (the)-seventeenth of-(the)-emperor Antoninus
Οὐήρου, ἐν ᾧ κατά τινα μέρη τῆς γῆς σφοδρότερον
Verus in which in some parts of-the earth more-vehemently
ἀναρριπισθέντος τοῦ καθ' ἡμῶν διωγμοῦ ἐξ ἐπιθέσεως
having-been-rekindled the against us persecution from (the)-attack
τῶν κατὰ πόλεις δήμων μυριάδας μαρτύρων ἀνὰ τὴν
of-the in (the)-cities peoples myriads of-martyrs throughout the
οἰκουμένην διαπρέψαι, στοχασμῷ λαβεῖν ἔνεστιν ἀπὸ
inhabited-world to-have-been-illustrious by-conjecture to-gather it-is-possible from
τῶν καθ' ἓν ἔθνος συμβεβηκότων, ἃ καὶ γραφῇ
the(-things) in one nation having-happened which also to-writing

τοῖς μετέπειτα παραδοθῆναι, ἀλήστου μνήμης ὡς
for-the(-men) afterward to-be-handed-down of-unforgettable memory as
ἀληθῶς ἐπάξια ὄντα, συμβέβηκε.
truly worthy being has-happened

2 τῆς μὲν οὖν περὶ τούτων ἐντελεστάτης ὑφηγήσεως τὸ
of-the indeed then about these most-complete narrative the
πᾶν σύγγραμμα τῇ τῶν μαρτύρων ἡμῖν κατατέτακται
whole treatise in-the of-the martyrs by-us has-been-placed
συναγωγῇ, οὐχ ἱστορικὴν αὐτὸ μόνον, ἀλλὰ καὶ
collection not historical itself only but also
διδασκαλικὴν περιέχον διήγησιν. ὁπόσα γέ τοι τῆς
instructive containing narrative as-much-as at-least surely to-the
παρούσης ἔχοιτο πραγματείας, ταῦτ' ἐπὶ τοῦ παρόντος
present might-pertain treatise these-things at the present
ἀναλεξάμενος παραθήσομαι.
having-selected I-shall-set-forth

3 ἄλλοι μὲν οὖν ἱστορικὰς ποιούμενοι διηγήσεις πάντως
others indeed then historical making narratives wholly
ἂν παρέδωκαν τῇ γραφῇ πολέμων νίκας, καὶ τρόπαια
— handed-down to-the writing of-wars victories and trophies
κατ' ἐχθρῶν, στρατηγῶν τε ἀριστείας, καὶ ὁπλιτῶν
over enemies of-generals and prowess and of-hoplites
ἀνδραγαθίας, αἵματι καὶ μυρίοις φόνοις παίδων καὶ
brave-deeds with-blood and countless murders children and
πατρίδος καὶ τῆς ἄλλης ἕνεκεν περιουσίας μιανθέντων.
fatherland and the other for-the-sake substance stained

4 ὁ δέ γε περὶ τοῦ καθ' ἡμᾶς πολιτεύματος
the and at-least about the according-to us polity
διηγηματικὸς ἡμῖν λόγος τοὺς ὑπὲρ αὐτῆς τῆς κατὰ ψυχὴν
narrative for-us account the for very the in soul
εἰρήνης εἰρηνικωτάτους πολέμους, καὶ τοὺς ἐν τούτοις ὑπὲρ
peace most-peaceful wars and the(-men) in these for

ἀληθείας μᾶλλον ἢ πατρίδος, καὶ μᾶλλον ὑπὲρ εὐσεβείας
truth rather than fatherland and rather for piety
ἢ τῶν φιλτάτων ἀνδρισαμένους αἰωνίαις ἀναγράψεται
than the dearest having-played-the-man on-eternal will-inscribe
στήλαις, τῶν εὐσεβείας ἀθλητῶν τὰς ἐνστάσεις, καὶ τὰς
pillars of-the of-piety athletes the endurances and the
πολυτλήτους ἀνδρείας, τρόπαιά τε τὰ κατὰ δαιμόνων, καὶ
much-enduring courage trophies and the over demons and
νίκας τὰς κατὰ τῶν ἀοράτων ἀντιπάλων, καὶ τοὺς ἐπὶ
victories the(-ones) over the invisible adversaries and the upon
πᾶσι τούτοις στεφάνους εἰς αἰώνιον μνήμην ἀνακηρύττων.
all these crowns for eternal memory proclaiming
Γαλλία μὲν οὖν ἡ χώρα ἦν, καθ' ἣν τὸ τῶν δηλουμένων 1.1
Gaul indeed then the country was in which the of-the shown(-men)
συνεκροτεῖτο στάδιον, ἧς μητροπόλεις ἐπίσημοι καὶ
was-gathered stadium whose metropolises notable and
παρὰ τὰς ἄλλας τῶν αὐτόθι διαφέρουσαι βεβόηνται
beyond the others of-the(-cities) there surpassing are-celebrated
Λούγδουνος καὶ Βίεννα, δι' ὧν ἀμφοτέρων τὴν ἅπασαν
Lugdunum and Vienne through which both the whole
χώραν πολλῷ τῷ ῥεύματι περιρρέων ὁ Ῥοδανὸς ποταμὸς
country with-much the stream flowing-around the Rhone river
διέξεισι.
passes-through
τὴν οὖν περὶ τῶν μαρτύρων γραφὴν αἱ τῇδε διαφανέσταται 1.2
the then about the martyrs writing the there most-illustrious
ἐκκλησίαι ταῖς κατὰ τὴν Ἀσίαν καὶ Φρυγίαν
churches to-the(-churches) in — Asia and Phrygia
διαπέμπονται, τὰ παρ' αὐταῖς πραχθέντα τοῦτον
send the(-things) among them done in-this
ἀνιστοροῦσαι τὸν τρόπον.
recording the manner

1.3 παραθήσομαι δὲ τὰς αὐτῶν φωνάς "οἱ ἐν Βιέννῃ καὶ
I-shall-set-forth and the their words the(-ones) in Vienne and
Λουγδούνῳ τῆς Γαλλίας παροικοῦντες δοῦλοι Χριστοῦ τοῖς
Lugdunum — of-Gaul sojourning servants of-Christ to-the
κατὰ τὴν Ἀσίαν καὶ Φρυγίαν τὴν αὐτὴν τῆς ἀπολυτρώσεως
in — Asia and Phrygia the same of-the redemption
ἡμῖν πίστιν καὶ ἐλπίδα ἔχουσιν ἀδελφοῖς εἰρήνη καὶ χάρις καὶ
with-us faith and hope having brothers peace and grace and
δόξα ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν."
glory from God (the)-father and Christ Jesus the Lord our

1.4 εἶτα τούτοις ἐξῆς ἕτερα προοιμιασάμενοι τὴν τοῦ λόγου
then to-these next other(-things) having-prefaced the of-the account
καταρχὴν ποιοῦνται ἐν τούτοις "τὸ μὲν οὖν μέγεθος
beginning they-make in these(-words) the indeed then greatness
τῆς ἐνθάδε θλίψεως καὶ τὴν τοσαύτην τῶν ἐθνῶν εἰς
of-the here affliction and the so-great of-the gentiles against
τοὺς ἁγίους ὀργὴν, καὶ ὅσα ὑπέμειναν οἱ μακάριοι
the saints wrath and how-much endured the blessed
μάρτυρες, ἐπ' ἀκριβὲς οὔθ' ἡμεῖς εἰπεῖν ἱκανοὶ οὔτε μὴν
martyrs to exactness neither we to-tell (are)-able nor indeed
γραφῇ περιληφθῆναι δυνατόν.
in-writing to-be-comprehended (is-it)-possible

1.5 παντὶ γὰρ σθένει ἐνέσκηψεν ὁ ἀντικείμενος, προοιμιαζόμενος
with-all for strength fell-upon(-us) the adversary prefacing
ἤδη τὴν ἀδεῶς μέλλουσαν ἔσεσθαι παρουσίαν αὐτοῦ,
already the fearlessly about-to be coming his
καὶ διὰ πάντων διῆλθεν, ἐθίζων τοὺς ἑαυτοῦ καὶ
and through all(-means) he-went habituating the his-own and
προγυμνάζων κατὰ τῶν δούλων τοῦ θεοῦ, ὥστε μὴ μόνον
training-beforehand against the servants — of-God so-that not only
οἰκιῶν καὶ βαλανείων καὶ ἀγορᾶς εἴργεσθαι, ἀλλὰ καὶ
from-houses and baths and market to-be-excluded but also

τὸ καθόλου φαίνεσθαι ἡμῶν τινὰ αὐτοῖς ἀπειρῆσθαι ἐν
the at-all to-appear of-us anyone to-them to-be-forbidden in
ὁποίῳ δήποτε τόπῳ.
what-sort ever place
ἀντεστρατήγει δὲ ἡ χάρις τοῦ θεοῦ, καὶ τοὺς μὲν 1.6
campaigned-against(-him) and the grace — of-God and the(-ones) indeed
ἀσθενεῖς ἐρρύετο, ἀντιπαρέτασσε δὲ στύλους ἑδραίους,
weak it-rescued it-arrayed-against(-him) and pillars firm
δυναμένους διὰ τῆς ὑπομονῆς πᾶσαν τὴν ὁρμὴν τοῦ
able through the endurance all the onslaught of-the
πονηροῦ εἰς ἑαυτοὺς ἑλκύσαι, οἳ καὶ ὁμόσε ἐχώρουν
wicked(-one) upon themselves to-draw who also to-close-quarters went
αὐτῷ, πᾶν εἶδος ὀνειδισμοῦ καὶ κολάσεως ἀνεχόμενοι, οἳ
with-him every form of-reproach and punishment enduring who
καὶ τὰ πολλὰ ὀλίγα ἡγούμενοι ἔσπευδον πρὸς Χριστὸν,
also the many little considering hastened to Christ
ὄντως ἐπιδεικνύμενοι ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν
truly showing that not worthy the sufferings of-the now
καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς.
time to the coming glory to-be-revealed in us
καὶ πρῶτον μὲν τὰ ἀπὸ τοῦ ὄχλου πανδημεὶ 1.7
and first indeed the(-things) from the mob by-the-whole-people
σωρηδὸν ἐπιφερόμενα γενναίως ὑπέμενον, ἐπιβοήσεις καὶ
in-heaps inflicted nobly they-endured outcries and
πληγὰς καὶ συρμοὺς καὶ διαρπαγὰς καὶ λίθων βολὰς
blows and draggings and plunderings and of-stones throwings
καὶ συγκλείσεις καὶ πάνθ' ὅσα ἠγριωμένῳ πλήθει ὡς
and confinements and all-things as-many-as to-(an)-enraged multitude as
πρὸς ἐχθροὺς καὶ πολεμίους φιλεῖ γίνεσθαι.
against enemies and foes is-wont to-happen

1.8 καὶ δὴ ἀναχθέντες εἰς τὴν ἀγορὰν ὑπό τε τοῦ
and indeed having-been-brought-up into the forum by both the
χιλιάρχου καὶ τῶν προεστηκότων τῆς πόλεως ἐξουσιῶν,
tribune and the presiding of-the city authorities
ἐπὶ παντὸς τοῦ πλήθους ἀνακριθέντες καὶ ὁμολογήσαντες,
before all the multitude having-been-examined and having-confessed
συνεκλείσθησαν εἰς τὴν εἱρκτὴν ἕως τοῦ ἡγεμόνος τῆς
they-were-shut-up into the prison until of-the governor the
παρουσίας μετέπειτα δὲ ἐπὶ τὸν ἡγεμόνα ἀχθέντων αὐτῶν,
arrival afterward and before the governor having-been-led they
κἀκείνου πάσῃ τῇ πρὸς ἡμᾶς ὠμότητι χρωμένου, Οὐέττιος
and-that(-one) all the toward us cruelty using Vettius
Ἐπάγαθος, εἷς ἐκ τῶν ἀδελφῶν, πλήρωμα ἀγάπης τῆς πρὸς
Epagathus one of the brothers (the)-fullness of-love the toward
τὸν θεὸν καὶ πρὸς τὸν πλησίον κεχωρηκὼς — οὗ καὶ ἐπὶ
— God and toward the neighbor having-attained whose also to
τοσοῦτον ἠκρίβωτο ἡ πολιτεία, ὡς καίπερ ὄντα νέον
so-great(-a-degree) was-exact the conduct that although being young
συνεξισοῦσθαι τῇ τοῦ πρεσβυτέρου Ζαχαρίου μαρτυρίᾳ·
to-be-equaled to-the of-the elder Zacharias testimony
1.9 πεπόρευτο γοῦν ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασι
he-had-walked at-any-rate in all the commandments and ordinances
τοῦ κυρίου ἄμεμπτος, πάσῃ τῇ πρὸς τὸν πλησίον λειτουργίᾳ
of-the Lord blameless in-all the toward the neighbor service
ἄοκνος, ζῆλον θεοῦ πολὺν ἔχων, καὶ ζέων τῷ πνεύματι
unhesitating zeal of-God much having and fervent in-the spirit
— τοιοῦτος δή τις ὢν τὴν οὕτως καθ' ἡμῶν ἀλόγως
such indeed someone being the thus against us irrationally
γινομένην κρίσιν οὐκ ἐβάστασεν, ἀλλ' ὑπερηγανάκτησε,
being-made judgment not did-he-bear but was-exceedingly-indignant

καὶ ἠξίου καὶ αὐτὸς ἀκουσθῆναι ἀπολογούμενος ὑπὲρ τῶν
and asked also himself to-be-heard making-defense for the
ἀδελφῶν, ὅτι μηδὲν ἄθεον μηδὲ ἀσεβές ἐστιν ἐν ἡμῖν.
brothers that nothing godless nor impious is among us
τῶν δὲ περὶ τὸ βῆμα καταβοησάντων αὐτοῦ, (καὶ 1.10
of-the(-ones) and around the tribunal having-shouted-against him also
γὰρ ἦν ἐπίσημος), καὶ τοῦ ἡγεμόνος μὴ ἀνασχομένου
for he-was notable and the governor not having-tolerated
τῆς οὕτως ὑπ᾽ αὐτοῦ δικαίας προταθείσης ἀξιώσεως, ἀλλὰ
the thus by him just put-forward request but
μόνον τοῦτο πυθομένου, εἰ καὶ αὐτὸς εἴη Χριστιανὸς, τοῦ
only this having-asked if also he were (a)-Christian he
δὲ λαμπροτάτῃ φωνῇ ὁμολογήσαντος, ἀνελήφθη καὶ αὐτὸς
and in-(a)-most-clear voice having-confessed(-it) was-taken-up also himself
εἰς τὸν κλῆρον τῶν μαρτύρων, παράκλητος Χριστιανῶν
into the lot of-the martyrs advocate of-Christians
χρηματίσας, ἔχων δὲ τὸν παράκλητον ἐν ἑαυτῷ, τὸ πνεῦμα
having-been-called having and the advocate in himself the spirit
πλέον τοῦ Ζαχαρίου, ὃ διὰ τοῦ πληρώματος τῆς ἀγάπης
more — than-Zacharias which through the fullness of-the love
ἐνεδείξατο, εὐδοκήσας ὑπὲρ τῆς τῶν ἀδελφῶν ἀπολογίας
he-showed having-been-well-pleased for the of-the brothers defense
καὶ τὴν ἑαυτοῦ θεῖναι ψυχήν. ἦν γὰρ καὶ ἔστι γνήσιος
also the his-own to-lay-down life he-was for and is (a)-genuine
Χριστοῦ μαθητὴς, ἀκολουθῶν τῷ ἀρνίῳ ὅπου ἂν ὑπάγῃ.
of-Christ disciple following the lamb wherever — he-goes
ἐντεῦθεν δὴ διεκρίνοντο οἱ λοιποὶ, καὶ φανεροὶ καὶ ἕτοιμοι 1.11
from-then indeed were-distinguished the rest and manifest and ready
ἐγίνοντο πρωτομάρτυρες, οἳ καὶ μετὰ πάσης προθυμίας
became first-martyrs who also with all eagerness
ἀνεπλήρουν τὴν ὁμολογίαν τῆς μαρτυρίας, ἐφαίνοντο
fulfilled the confession of-the martyrdom appeared

δὲ καὶ οἱ ἀνέτοιμοι καὶ ἀγύμναστοι καὶ ἔτι ἀσθενεῖς,
and also the unready and untrained and still weak
ἀγῶνος μεγάλου τόνον ἐνεγκεῖν μὴ δυνάμενοι, ὧν καὶ
of-(a)-contest great (the)-strain to-bear not able of-whom also
ἐξέτρωσαν ὡς δέκα τὸν ἀριθμὸν, οἳ καὶ μεγάλην λύπην
miscarried about ten the number who also great grief
καὶ πένθος ἀμέτρητον ἐνεποίησαν ἡμῖν, καὶ τὴν προθυμίαν
and mourning immeasurable caused in-us and the eagerness
τῶν λοιπῶν τῶν μὴ συνειλημμένων ἐνέκοψαν, οἳ καίπερ
of-the rest the(-ones) not arrested they-checked who although
πάντα τὰ δεινὰ πάσχοντες ὅμως συμπαρῆσαν τοῖς
all the terrible(-things) suffering nevertheless were-present-with the
μάρτυσι καὶ οὐκ ἀπελείποντο αὐτῶν.
martyrs and not left them

1.12 τότε δὴ οἱ πάντες μεγάλως ἐπτοήθημεν, διὰ τὸ ἄδηλον
then indeed the all greatly we-were-terrified because-of the uncertainty
τῆς ὁμολογίας, οὐ τὰς ἐπιφερομένας κολάσεις φοβούμενοι,
of-the confession not the inflicted punishments fearing
ἀλλὰ τὸ τέλος ἀφορῶντες, καὶ τὸ ἀποπεσεῖν τινὰ δεδιότες.
but the end looking-to and the to-fall-away someone fearing

1.13 συνελαμβάνοντο μέντοι καθ' ἑκάστην ἡμέραν οἱ ἄξιοι,
were-arrested however on each day the worthy(-ones)
τὸν ἐκείνων ἀναπληροῦντες ἀριθμὸν, ὥστε συλλεγῆναι ἐκ
the of-those filling-up number so-that to-be-gathered from
τῶν δύο ἐκκλησιῶν πάντας τοὺς σπουδαίους, καὶ δι'
the two churches all the earnest(-ones) and through
ὧν μάλιστα συνειστήκει τὰ ἐνθάδε.
whom most had-been-established the(-things) here

1.14 συνελαμβάνοντο δὲ καὶ ἐθνικοί τινες οἰκέται τῶν ἡμετέρων,
were-arrested and also heathen some servants of-the our(-people)
ἐπεὶ δημοσίᾳ ἐκέλευσεν ὁ ἡγεμὼν ἀναζητεῖσθαι πάντας
since publicly ordered the governor to-be-sought-out all

ἡμᾶς· οἳ καὶ κατ᾽ ἐνέδραν τοῦ σατανᾶ, φοβηθέντες
us who also by (the)-snare — of-Satan having-feared
τὰς βασάνους ἃς τοὺς ἁγίους ἔβλεπον πάσχοντας, τῶν
the tortures which the saints they-saw suffering the
στρατιωτῶν ἐπὶ τοῦτο παρορμώντων αὐτοὺς κατεψεύσαντο
soldiers to this urging them falsely-alleged
ἡμῶν Θυέστεια δεῖπνα καὶ Οἰδιποδείους μίξεις καὶ ὅσα
against-us Thyestean banquets and Oedipodean intercourse and what-things
μήτε λαλεῖν μήτε νοεῖν θέμις ἡμῖν, ἀλλὰ μηδὲ πιστεύειν,
neither to-speak nor to-think (is)-lawful for-us but not-even to-believe
εἴ τι τοιοῦτο πώποτε παρὰ ἀνθρώποις ἐγένετο.
if anything such ever among men happened
τούτων δὲ φημισθέντων πάντες ἀπεθηριώθησαν εἰς 1.15
these-things and having-been-reported all became-savage against
ἡμᾶς, ὥστε καὶ εἴ τινες τὸ πρότερον δι᾽ οἰκειότητα
us so-that even if some the before because-of intimacy
ἐμετρίαζον, τότε μεγάλως ἐχαλέπαινον καὶ διεπρίοντο
were-moderate then greatly they-were-angry and gnashed(-their-teeth)
καθ᾽ ἡμῶν. ἐπληροῦτο δὲ τὸ ὑπὸ τοῦ κυρίου
against us was-fulfilled and the(-thing) by the Lord
ἡμῶν εἰρημένον, ὅτι ἐλεύσεται καιρὸς ἐν ᾧ πᾶς ὁ
our said that will-come (a)-time in which every-one the
ἀποκτείνας ὑμᾶς δόξει λατρείαν προσφέρειν τῷ θεῷ.
having-killed you will-think service to-offer — to-God
ἐνταῦθα λοιπὸν ὑπεράνω πάσης ἐξηγήσεως ὑπέμενον 1.16
thereupon henceforth beyond all description endured
κολάσεις οἱ ἅγιοι μάρτυρες, φιλοτιμουμένου τοῦ σατανᾶ
punishments the holy martyrs being-ambitious — Satan
καὶ δι᾽ ἐκείνων ῥηθῆναί τι τῶν βλασφήμων.
also through them to-be-said something of-the blasphemous(-things)

1.17 ὑπερβεβλημένως δὲ ἐνέσκηψεν ἡ ὀργὴ πᾶσα καὶ ὄχλου
exceedingly and fell the wrath all both of-mob
καὶ ἡγεμόνος καὶ στρατιωτῶν εἰς Σάγκτον τὸν διάκονον
and governor and soldiers upon Sanctus the deacon
ἀπὸ Βιέννης, καὶ εἰς Μάτουρον, νεοφώτιστον μὲν,
from Vienne and upon Maturus newly-baptized indeed
ἀλλὰ γενναῖον ἀγωνιστὴν, καὶ εἰς Ἄτταλον Περγαμηνὸν
but noble contender and upon Attalus (a)-Pergamene
τῷ γένει, στῦλον καὶ ἑδραίωμα τῶν ἐνταῦθα ἀεὶ
by-the race pillar and foundation of-the(-ones) here always
γεγονότα, καὶ εἰς Βλανδῖναν, δι᾽ ἧς ἐπέδειξεν ὁ
having-been and upon Blandina through whom showed —
Χριστὸς ὅτι τὰ παρὰ ἀνθρώποις εὐτελῆ καὶ ἀειδῆ
Christ that the(-things) among men cheap and unsightly
καὶ εὐκαταφρόνητα φαινόμενα μεγάλης καταξιοῦται παρὰ
and easily-despised appearing of-great are-deemed-worthy with
θεῷ δόξης, διὰ τὴν πρὸς αὐτὸν ἀγάπην, τὴν ἐν
God glory because-of the toward him love the(-love) in
δυνάμει δεικνυμένην, καὶ μὴ ἐν εἴδει καυχωμένην.
power shown and not in appearance boasting

1.18 ἡμῶν γὰρ πάντων δεδιότων, καὶ τῆς σαρκίνης δεσποίνης
we for all fearing and the fleshly mistress
αὐτῆς, ἥτις ἦν καὶ αὐτὴ τῶν μαρτύρων μία ἀγωνίστρια,
her who was also herself of-the martyrs one contender
ἀγωνιώσης μὴ οὐδὲ τὴν ὁμολογίαν δυνήσεται
being-in-agony lest not-even the confession she-should-be-able
παρρησιάσασθαι διὰ τὸ ἀσθενὲς τοῦ σώματος, ἡ
to-make-boldly because-of the weakness of-the body —
Βλανδῖνα τοσαύτης ἐπληρώθη δυνάμεως ὥστε ἐκλυθῆναι καὶ
Blandina with-so-much was-filled power that to-be-wearied and
παρεθῆναι τοὺς κατὰ διαδοχὰς παντὶ τρόπῳ βασανίζοντας
to-be-exhausted the(-ones) in succession in-every way torturing

αὐτὴν ἀπὸ ἑωθινῆς ἕως ἑσπέρας, καὶ αὐτοὺς ὁμολογοῦντας
her from early-morning until evening and themselves confessing
ὅτι νενίκηνται, μηδὲν ἔχοντες μηκέτι ὃ ποιήσουσιν
that they-had-been-conquered nothing having any-longer which they-might-do
αὐτῇ, καὶ θαυμάζειν ἐπὶ τῷ παραμένειν ἔμπνουν αὐτὴν,
to-her and to-marvel at the to-remain breathing her
παντὸς τοῦ σώματος διερρωγότος καὶ ἠνεῳγμένου, καὶ
all the body having-been-torn-apart and opened and
μαρτυρεῖν ὅτι ἓν εἶδος στρεβλώσεως ἱκανὸν ἦν πρὸς τὸ
to-testify that one kind of-torture sufficient was for the
ἐξαγαγεῖν τὴν ψυχὴν, οὐχ ὅτι γε τοιαῦτα καὶ τοσαῦτα.
to-drive-out the soul not to-speak-of at-least such and so-many
ἀλλ᾽ ἡ μακαρία ὡς γενναῖος ἀθλητὴς ἀνενέαζεν ἐν 1.19
but the blessed(-woman) like (a)-noble athlete renewed-her-youth in
τῇ ὁμολογίᾳ, καὶ ἦν αὐτῆς ἀνάληψις καὶ ἀνάπαυσις
the confession and was her refreshment and rest
καὶ ἀναλγησία τῶν συμβαινόντων τὸ λέγειν ὅτι
and painlessness of-the(-things) happening the to-say that
Χριστιανή εἰμι καὶ παρ᾽ ἡμῖν οὐδὲν φαῦλον γίνεται.
(a)-Christian I-am and among us nothing base happens
ὁ δὲ Σάγκτος καὶ αὐτὸς ὑπερβεβλημένως καὶ ὑπὲρ 1.20
— and Sanctus also himself exceedingly and beyond
πάντα ἄνθρωπον πάσας τὰς ἐξ ἀνθρώπων αἰκίας
every man all the from men outrages
γενναίως ὑπομένων, τῶν ἀνόμων ἐλπιζόντων διὰ τὴν
nobly enduring the lawless(-men) hoping through the
ἐπιμονὴν καὶ τὸ μέγεθος τῶν βασάνων ἀκούσεσθαί τι
persistence and the greatness of-the tortures to-hear something
παρ᾽ αὐτοῦ τῶν μὴ δεόντων, τοσαύτῃ ὑποστάσει
from him of-the(-things) not proper with-so-great firmness
ἀντιπαρετάξατο αὐτοῖς ὥστε μηδὲ τὸ ἴδιον κατειπεῖν
set-himself-against them so-that not-even the own to-declare

ὄνομα, μήτε ἔθνους, μήτε πόλεως ὅθεν ἦν, μήτε εἰ
name neither of-nation nor of-city whence he-was nor whether
δοῦλος ἢ ἐλεύθερος εἴη, ἀλλὰ πρὸς πάντα τὰ
slave or free he-were but to all the(-things)
ἐπερωτώμενα ἀπεκρίνατο τῇ Ῥωμαϊκῇ φωνῇ Χριστιανός
being-asked he-answered in-the Roman tongue (a)-Christian
εἰμι.᾽ τοῦτο καὶ ἀντὶ ὀνόματος καὶ ἀντὶ πόλεως καὶ
I-am this both instead-of name and instead-of city and
ἀντὶ γένους καὶ ἀντὶ παντὸς ἐπαλλήλως ὡμολόγει,
instead-of race and instead-of all repeatedly he-confessed
ἄλλην δὲ φωνὴν οὐκ ἤκουσαν αὐτοῦ τὰ ἔθνη.
other and word not heard from-him the gentiles

1.21 ὅθεν δὴ καὶ φιλονεικία μεγάλη τοῦ τε ἡγεμόνος καὶ
whence indeed also contentiousness great of-the both governor and
τῶν βασανιστῶν ἐγένετο πρὸς αὐτὸν, ὥστε ὁπότε μηκέτι
the torturers arose toward him so-that when no-longer
μηδὲν εἶχον ὃ ποιήσουσιν αὐτῷ, τὸ τελευταῖον χαλκᾶς
anything they-had which they-might-do to-him at-the last bronze
λεπίδας διαπύρους προσεκόλλων τοῖς τρυφερωτάτοις
plates red-hot they-fastened to-the most-tender
μέλεσι τοῦ σώματος αὐτοῦ.
members of-the body his

1.22 καὶ ταῦτα μὲν ἐκαίετο, αὐτὸς δὲ παρέμενεν ἀνεπίκαμπτος
and these indeed were-burning he but remained unbending
καὶ ἀνένδοτος, στερρὸς πρὸς τὴν ὁμολογίαν, ὑπὸ τῆς
and unyielding firm toward the confession by the
οὐρανίου πηγῆς τοῦ ὕδατος τῆς ζωῆς τοῦ ἐξιόντος ἐκ
heavenly spring of-the water of-the life the(-water) going-out from
τῆς νηδύος τοῦ Χριστοῦ δροσιζόμενος καὶ ἐνδυναμούμενος.
the belly — of-Christ being-bedewed and being-strengthened

τὸ δὲ σωμάτιον μάρτυς ἦν τῶν συμβεβηκότων, ὅλον 1.23
the and poor-body (a)-witness was of-the(-things) having-happened whole
τραῦμα καὶ μώλωψ καὶ συνεσπασμένον καὶ ἀποβεβληκὸς τὴν
wound and weal and drawn-together and having-lost the
ἀνθρώπειον ἔξωθεν μορφὴν, ἐν ᾧ πάσχων Χριστὸς μεγάλας
human outward form in which suffering Christ great
ἐπετέλει δόξας, καταργῶν τὸν ἀντικείμενον, καὶ εἰς τὴν
accomplished glories bringing-to-nought the adversary and for the
τῶν λοιπῶν ὑποτύπωσιν ὑποδεικνύων ὅτι μηδὲν φοβερὸν
of-the rest example showing that nothing (is)-fearful
ὅπου πατρὸς ἀγάπη, μηδὲ ἀλγεινὸν ὅπου Χριστοῦ δόξα.
where of-(the)-father (is)-love nor painful where of-Christ (is)-glory
τῶν γὰρ ἀνόμων μεθ' ἡμέρας πάλιν στρεβλούντων τὸν 1.24
the for lawless(-men) after days again torturing the
μάρτυρα, καὶ νομιζόντων ὅτι οἰδούντων καὶ φλεγμαινόντων
martyr and thinking that swelling and inflamed
τῶν σωμάτων εἰ τὰ αὐτὰ προσενέγκοιεν κολαστήρια,
the bodies if the same they-should-apply punishments
περιέσοιντο αὐτοῦ, ὁπότε οὐδὲ τὴν ἀπὸ τῶν χειρῶν
they-would-overcome him when not-even the from the hands
ἁφὴν ἠνείχετο, ἢ ὅτι ἐναποθανὼν ταῖς βασάνοις φόβον
touch he-was-bearing or that having-died-in the tortures fear
ἐμποιήσειε τοῖς λοιποῖς, οὐ μόνον οὐδὲν περὶ αὐτὸν τοιοῦτο
he-would-cause to-the rest not only nothing about him such
συνέβη, ἀλλὰ καὶ παρὰ πᾶσαν δόξαν ἀνθρώπων ἀνέκυψε
happened but also beyond all expectation of-men he-rose-up
καὶ ἀνωρθώθη τὸ σωμάτιον ἐν ταῖς μετέπειτα βασάνοις,
and was-straightened the poor-body in the subsequent tortures
καὶ τὴν ἰδέαν ἀπέλαβε τὴν προτέραν καὶ τὴν χρῆσιν
and the appearance recovered the former and the use

τῶν μελῶν, ὥστε μὴ κόλασιν, ἀλλ' ἴασιν διὰ τῆς χάριτος
of-the limbs so-that not punishment but healing through the grace
τοῦ Χριστοῦ τὴν δευτέραν στρέβλωσιν αὐτῷ γενέσθαι.
— of-Christ the second torture for-him to-become
1.25 καὶ Βιβλιάδα δέ τινα, μίαν τῶν ἠρνημένων, ἤδη
and Biblias too (a)-certain one of-the(-ones) having-denied already
δοκῶν ὁ διάβολος καταπεπωκέναι, θελήσας δὲ καὶ διὰ
thinking the devil to-have-swallowed-up wishing and also through
βλασφημίας κατακρῖναι, ἦγεν ἐπὶ κόλασιν, ἀναγκάζων εἰπεῖν
blasphemy to-condemn(-her) he-led to punishment forcing(-her) to-say
τὰ ἄθεα περὶ ἡμῶν, ὡς εὔθραυστον ἤδη καὶ ἄνανδρον.
the godless(-things) about us as fragile already and unmanly
1.26 ἡ δὲ ἐν τῇ στρεβλώσει ἀνένηψε, καὶ ὡσὰν εἰπεῖν
she but in the torture came-to-her-senses and as-it-were to-say
ἐκ βαθέος ὕπνου ἀνεγρηγόρησεν, ὑπομνησθεῖσα διὰ τῆς
from deep sleep awoke reminded through the
προσκαίρου τιμωρίας τὴν αἰώνιον ἐν γεέννῃ κόλασιν, καὶ
temporary punishment of-the eternal in Gehenna punishment and
ἐξ ἐναντίας ἀντεῖπε τοῖς βλασφήμοις φήσασα 'πῶς ἂν
from (the)-opposite contradicted the blasphemers having-said how —
παιδία φάγοιεν οἱ τοιοῦτοι, οἷς μηδὲ ἀλόγων ζῴων
children would-eat the such(-people) for-whom not-even of-irrational animals
αἷμα φαγεῖν ἐξόν;' καὶ ἀπὸ τοῦδε Χριστιανὴν ἑαυτὴν
blood to-eat (is)-lawful and from this (a)-Christian herself
ὡμολόγει, καὶ ἐν τῷ κλήρῳ τῶν μαρτύρων προσετέθη.
she-confessed and in the lot of-the martyrs was-added
1.27 καταργηθέντων δὲ τῶν τυραννικῶν κολαστηρίων ὑπὸ
having-been-made-ineffective and the tyrannical punishments by
τοῦ Χριστοῦ διὰ τῆς τῶν μακαρίων ὑπομονῆς, ἑτέρας
— Christ through the of-the blessed endurance other
μηχανὰς ὁ διάβολος ἐπενόει, τὰς κατὰ τὴν εἱρκτὴν ἐν
devices the devil devised the in the prison in

τῷ σκότει καὶ τῷ χαλεπωτάτῳ χωρίῳ συγκλείσεις, καὶ
the darkness and the most-grievous place confinements and
τὰς ἐν τῷ ξύλῳ διατάσεις τῶν ποδῶν, ἐπὶ πέμπτον
the in the stocks stretchings of-the feet to (the)-fifth
διατεινομένων τρύπημα, καὶ τὰς λοιπὰς αἰκίας, ὅσας
stretched hole and the other outrages as-many-as
εἰώθασιν ὀργιζόμενοι ὑπουργοὶ, καὶ ταῦτα διαβόλου
are-wont angered attendants and that of-(the)-devil
πλήρεις, διατιθέναι τοὺς ἐγκλειομένους, ὥστε ἀποπνιγῆναι
full to-inflict-on the(-ones) shut-up so-that to-be-suffocated
τοὺς πλείστους ἐν τῇ εἱρκτῇ, ὅσους γε ὁ κύριος
the most in the prison as-many-as at-least the Lord
οὕτως ἐξελθεῖν ἠθέλησεν, ἐπιδεικνύων τὴν αὐτοῦ δόξαν.
thus to-go-forth willed showing the his glory
οἱ μὲν γὰρ βασανισθέντες πικρῶς, ὥστε δοκεῖν μηδὲ τῆς 1.28
some indeed for having-been-tortured bitterly so-as to-seem not-even of-the
θεραπείας πάσης τυχόντας ἔτι ζῆσαι δύνασθαι, παρέμενον
treatment all having-obtained still to-live to-be-able remained
ἐν τῇ εἱρκτῇ ἔρημοι μὲν τῆς παρὰ ἀνθρώπων ἐπιμελείας,
in the prison bereft indeed of-the from men care
ἀναρρωννύμενοι δὲ ὑπὸ κυρίου καὶ ἐνδυναμούμενοι καὶ
strengthened but by (the)-Lord and empowered both
σώματι καὶ ψυχῇ, καὶ τοὺς λοιποὺς παρορμῶντες καὶ
in-body and soul and the rest urging and
παραμυθούμενοι. οἱ δὲ νεαροὶ καὶ ἄρτι συνειλημμένοι,
consoling others and young and just-now arrested
ὧν μὴ προκατῄκιστο τὰ σώματα, τὸ βάρος οὐκ
whose not had-been-maltreated-beforehand the bodies the weight not
ἔφερον τῆς συγκλείσεως, ἀλλ᾽ ἔνδον ἐναπέθνησκον.
bore of-the confinement but inside died

1.29 ὁ δὲ μακάριος Ποθεινὸς, ὁ τὴν διακονίαν τῆς
the and blessed Pothinus the(-one) the ministry of-the
ἐπισκοπῆς ἐν Λουγδούνῳ πεπιστευμένος, ὑπὲρ τὰ ἐνενήκοντα
episcopate in Lugdunum entrusted-with over the ninety
ἔτη τῆς ἡλικίας γεγονὼς, καὶ πάνυ ἀσθενὴς τῷ σώματι,
years of-the age having-become and very weak in-the body
μόλις μὲν ἐμπνέων διὰ τὴν προκειμένην σωματικὴν
scarcely indeed breathing because-of the present bodily
ἀσθένειαν, ὑπὸ δὲ προθυμίας πνεύματος ἀναρρωννύμενος
weakness by but eagerness of-spirit strengthened
διὰ τὴν ἐγκειμένην τῆς μαρτυρίας ἐπιθυμίαν, καὶ αὐτὸς
because-of the pressing of-the martyrdom desire also himself
ἐπὶ τὸ βῆμα ἐσύρετο, τοῦ μὲν σώματος καὶ ὑπὸ τοῦ
to the tribunal was-dragged the indeed body both by the
γήρως καὶ ὑπὸ τῆς νόσου λελυμένου, τηρουμένης δὲ τῆς
old-age and by the disease loosened being-kept but the
ψυχῆς ἐν αὐτῷ, ἵνα δι᾽ αὐτῆς Χριστὸς θριαμβεύσῃ.
soul in him that through it Christ might-triumph
1.30 ὃς ὑπὸ τῶν στρατιωτῶν ἐπὶ τὸ βῆμα κομισθεὶς,
who by the soldiers to the tribunal having-been-carried
παραπεμπόντων αὐτὸν τῶν πολιτικῶν ἐξουσιῶν καὶ
escorting him the civic authorities and
παντὸς τοῦ πλήθους, ἐπιβοήσεις παντοίας ποιουμένων, ὡς
all the multitude outcries of-all-kinds making as
αὐτοῦ ὄντος τοῦ κυρίου, ἀπεδίδου τὴν καλὴν μαρτυρίαν.
he being the Lord gave the good testimony
1.31 ἀνεταζόμενος δὲ ὑπὸ τοῦ ἡγεμόνος τίς εἴη Χριστιανῶν ὁ
being-examined and by the governor who was of-Christians —
θεὸς, ἔφη ‘ἐὰν ᾖς ἄξιος, γνώσῃ.’ ἐντεῦθεν δὴ ἀφειδῶς
God he-said if you-be worthy you-shall-know thereupon indeed unsparingly
ἐσύρετο, καὶ ποικίλας ἔπασχε πληγὰς, τῶν μὲν
he-was-dragged and various suffered blows the(-ones) indeed

σύνεγγυς χερσὶ καὶ ποσὶν ἐνυβριζόντων παντοίως, μηδὲ
near with-hands and feet outraging(-him) in-every-way not-even
τὴν ἡλικίαν αἰδουμένων αὐτοῦ, τῶν δὲ μακρὰν, ὃ μετὰ
the age respecting his the(-ones) and far-off what in
χεῖρας ἕκαστος εἶχεν, εἰς αὐτὸν ἀκοντιζόντων, πάντων
hands each had at him hurling all
δὲ ἡγουμένων μεγάλως πλημμελεῖν καὶ ἀσεβεῖν, εἴ τις
and considering greatly to-err and to-be-impious if anyone
ἀπολειφθείη τῆς εἰς αὐτὸν ἀσελγείας· καὶ γὰρ τοὺς θεοὺς
should-fall-short of-the against him wantonness and for the gods
ἑαυτῶν ᾤοντο οὕτως ἐκδικήσειν. καὶ μόγις ἐμπνέων
of-themselves they-thought thus to-avenge and scarcely breathing
ἐρρίφη εἰς τὴν εἱρκτὴν, καὶ μετὰ δύο ἡμέρας ἀπέψυξεν.
he-was-thrown into the prison and after two days expired
ἐνταῦθα δὴ μεγάλη τις οἰκονομία τοῦ θεοῦ ἐγίνετο, καὶ 1.32
then indeed great some dispensation — of-God came-about and
ἔλεος ἀμέτρητον ἀνεφαίνετο Ἰησοῦ, σπανίως μὲν ἐν τῇ
mercy immeasurable was-shown of-Jesus rarely indeed among the
ἀδελφότητι γεγονὸς, μὴ ἀπολειπόμενον δὲ τῆς τέχνης
brotherhood having-happened not falling-short but of-the art
τοῦ Χριστοῦ.
— of-Christ
οἱ γὰρ κατὰ τὴν πρώτην σύλληψιν ἔξαρνοι γενόμενοι 1.33
the(-ones) for at the first arrest denying having-become
συνεκλείοντο καὶ αὐτοὶ καὶ μετεῖχον τῶν δεινῶν· οὐδὲ
were-shut-up also themselves and shared-in the terrible(-things) not-even
γὰρ ἐν τῷ καιρῷ τούτῳ ὄφελός τι αὐτοῖς ἡ ἐξάρνησις
for at the time this benefit any to-them the denial
ἐγίνετο· ἀλλ᾽ οἱ μὲν ὁμολογοῦντες ὃ καὶ ἦσαν,
became but the(-ones) indeed confessing what also they-were
συνεκλείοντο ὡς Χριστιανοὶ, μηδεμιᾶς ἄλλης αὐτοῖς αἰτίας
were-shut-up as Christians no other to-them charge

ἐπιφερομένης, οὗτοι δὲ λοιπὸν ὡς ἀνδροφόνοι καὶ μιαροὶ
being-brought these but henceforth as murderers and defiled(-men)
κατείχοντο, διπλότερον παρὰ τοὺς λοιποὺς κολαζόμενοι.
were-held doubly beyond the rest punished
1.34 ἐκείνους μὲν γὰρ ἐπεκούφιζεν ἡ χαρὰ τῆς μαρτυρίας, καὶ
those indeed for lightened the joy of-the martyrdom and
ἡ ἐλπὶς τῶν ἐπηγγελμένων, καὶ ἡ πρὸς τὸν Χριστὸν
the hope of-the(-things) promised and the toward — Christ
ἀγάπη, καὶ τὸ πνεῦμα τὸ πατρικὸν, τούτους δὲ τὸ συνειδὸς
love and the spirit the paternal these but the conscience
μεγάλως ἐτιμωρεῖτο, ὥστε καὶ παρὰ τοῖς λοιποῖς ἅπασι
greatly punished so-that even among the rest all
κατὰ τὰς παρόδους διαδήλους τὰς ὄψεις αὐτῶν εἶναι.
at the passings conspicuous the faces their to-be
1.35 οἱ μὲν γὰρ ἱλαροὶ προῄεσαν, δόξης καὶ χάριτος
the(-ones) indeed for cheerful went-forth glory and grace
πολλῆς ταῖς ὄψεσιν αὐτῶν συγκεκραμένης, ὥστε καὶ τὰ
much with-the faces their mingled so-that even the
δεσμὰ κόσμον εὐπρεπῆ περικεῖσθαι αὐτοῖς, ὡς νύμφῃ
bonds ornament seemly to-lie-around them as on-(a)-bride
κεκοσμημένῃ ἐν κροσσωτοῖς χρυσοῖς πεποικιλμένοις, τὴν
adorned in fringes golden embroidered the
εὐωδίαν ὀδωδότες ἅμα τὴν Χριστοῦ, ὥστε ἐνίους δόξαι
fragrance smelling at-once the(-fragrance) of-Christ so-that some to-think
καὶ μύρῳ κοσμικῷ κεχρῖσθαι αὐτούς· οἱ δὲ
even with-perfume worldly to-have-been-anointed them the(-others) and
κατηφεῖς καὶ ταπεινοὶ καὶ δυσειδεῖς καὶ πάσης ἀσχημοσύνης
downcast and humble and ill-looking and of-all unseemliness
ἀνάπλεοι, προσέτι δὲ καὶ ὑπὸ τῶν ἐθνῶν ὀνειδιζόμενοι
full moreover and also by the gentiles reproached
ὡς ἀγεννεῖς καὶ ἄνανδροι, ἀνδροφόνων μὲν ἐγκλήματα
as ignoble and unmanly of-murderers indeed charges

ἔχοντες, ἀπολωλεκότες δὲ τὴν πάντιμον καὶ ἔνδοξον καὶ
having having-lost and the all-honored and glorious and
ζωοποιὸν προσηγορίαν. ταῦτα δὲ οἱ λοιποὶ θεωροῦντες
life-giving appellation these-things and the rest seeing
ἐστηρίχθησαν, καὶ οἱ συλλαμβανόμενοι ἀδιστάκτως
were-strengthened and the(-ones) being-arrested unhesitatingly
ὡμολόγουν, μηδὲ ἔννοιαν ἔχοντες διαβολικοῦ λογισμοῦ."
confessed not-even (a)-thought having of-diabolical reasoning
τούτοις μεταξύ τινα ἐπειπόντες αὖθις ἐπιφέρουσι· 1.36
to-these between some(-things) having-added again they-add
"μετὰ ταῦτα δὴ λοιπὸν εἰς πᾶν εἶδος διῃρεῖτο τὰ
after these-things indeed henceforth into every form was-divided the
μαρτύρια τῆς ἐξόδου αὐτῶν. ἐκ διαφόρων γὰρ χρωμάτων
martyrdoms of-the departure their from various for colors
καὶ παντοίων ἀνθῶν ἕνα πλέξαντες στέφανον προσήνεγκαν
and all-kinds flowers one having-woven crown they-offered
τῷ πατρί. ἐχρῆν γοῦν τοὺς γενναίους ἀθλητὰς,
to-the father it-was-fitting at-any-rate the noble athletes
ποικίλον ὑπομείναντας ἀγῶνα καὶ μεγάλως νικήσαντας,
various having-endured contest and greatly having-conquered
ἀπολαβεῖν τὸν μέγαν τῆς ἀφθαρσίας στέφανον.
to-receive the great of-the incorruption crown
ὁ μὲν οὖν Μάτουρος καὶ ὁ Σάγκτος καὶ ἡ Βλανδῖνα καὶ 1.37
— indeed then Maturus and — Sanctus and — Blandina and
Ἄτταλος ἤγοντο ἐπὶ τὰ θηρία εἰς τὸ δημόσιον καὶ εἰς τὸ
Attalus were-led to the beasts into the public and for the
κοινὸν τῶν ἐθνῶν τῆς ἀπανθρωπίας θέαμα, ἐπίτηδες τῆς
common of-the gentiles of-the inhumanity spectacle purposely of-the
τῶν θηριομαχιῶν ἡμέρας διὰ τοὺς ἡμετέρους διδομένης.
of-the beast-fights day because-of the our(-people) being-given

1.38 καὶ ὁ μὲν Μάτουρος καὶ ὁ Σάγκτος αὖθις διῆεσαν
and — indeed Maturus and — Sanctus again went-through
ἐν τῷ ἀμφιθεάτρῳ διὰ πάσης κολάσεως, ὡς μηδὲν
in the amphitheater through every punishment as nothing
ὅλως προπεπονθότες, μᾶλλον δὲ ὡς διὰ πλειόνων
at-all having-suffered-before rather and as through more
ἤδη κλήρων ἐκβεβιακότες τὸν ἀντίπαλον, καὶ περὶ τοῦ
already lots having-overpowered the adversary and for the
στεφάνου αὐτοῦ τὸν ἀγῶνα ἔχοντες, ὑπέφερον πάλιν
crown itself the contest having they-endured again
τὰς διεξόδους τῶν μαστίγων τὰς ἐκεῖσε εἰθισμένας,
the runnings-through of-the scourges the(-ones) there customary
καὶ τοὺς ἀπὸ τῶν θηρίων ἑλκηθμοὺς, καὶ πάνθ' ὅσα
and the from the beasts draggings and all-things as-many-as
μαινόμενος ὁ δῆμος ἄλλοι ἀλλαχόθεν ἐπεβόων καὶ
raging the people different-ones from-different-sides shouted and
ἐπεκελεύοντο, καὶ ἐπὶ πᾶσι τὴν σιδηρᾶν καθέδραν, ἐφ'
commanded and upon all the iron chair on
ἧς τηγανιζόμενα τὰ σώματα κνίσης αὐτοὺς ἐνεφόρει.
which roasted the bodies with-savor them filled
1.39 οἱ δ' οὐδ' οὕτως ἔληγον, ἀλλ' ἔτι καὶ μᾶλλον
they and not-even so ceased but still even more
ἐξεμαίνοντο, βουλόμενοι νικῆσαι τὴν ἐκείνων ὑπομονήν. καὶ
raged wishing to-conquer the their endurance and
οὐδ' ὡς παρὰ Σάγκτου ἕτερόν τι ἤκουσαν παρ' ἣν
not-even so from Sanctus other anything heard beside which
ἀπ' ἀρχῆς εἴθιστο λέγειν τῆς ὁμολογίας φωνήν.
from (the)-beginning he-was-accustomed to-say of-the confession word
1.40 οὗτοι μὲν οὖν, δι' ἀγῶνος μεγάλου ἐπιπολὺ παραμενούσης
these indeed then through (a)-contest great long remaining
αὐτῶν τῆς ψυχῆς, τοὔσχατον ἐτύθησαν διὰ τῆς ἡμέρας
their the soul at-the-last were-sacrificed throughout the day

ἐκείνης, ἀντὶ πάσης τῆς ἐν τοῖς μονομαχίοις ποικιλίας
that instead-of all the in the gladiatorial-shows variety
αὐτοὶ θέαμα γενόμενοι τῷ κόσμῳ.
themselves (a)-spectacle having-become to-the world
ἡ δὲ Βλανδῖνα ἐπὶ ξύλου κρεμασθεῖσα προύκειτο 1.41
— and Blandina on (a)-stake hung was-exposed
βορὰ τῶν εἰσβαλλομένων θηρίων, ἢ καὶ διὰ τοῦ
(as)-food of-the being-let-in beasts who also through the
βλέπεσθαι σταυροῦ σχήματι κρεμαμένη, διὰ τῆς εὐτόνου
to-be-seen of-(a)-cross in-(the)-form hanging through the vigorous
προσευχῆς πολλὴν προθυμίαν τοῖς ἀγωνιζομένοις
prayer much eagerness to-the(-ones) contending
ἐνεποίει, βλεπόντων αὐτῶν ἐν τῷ ἀγῶνι καὶ τοῖς
caused seeing them in the contest even with-the
ἔξωθεν ὀφθαλμοῖς διὰ τῆς ἀδελφῆς τὸν ὑπὲρ αὐτῶν
outward eyes through the sister the(-one) for them
ἐσταυρωμένον, ἵνα πείσῃ τοὺς πιστεύοντας εἰς
crucified that she-might-persuade the(-ones) believing in
αὐτὸν, ὅτι πᾶς ὁ ὑπὲρ τῆς Χριστοῦ δόξης παθὼν
him that every-one the(-one) for the of-Christ glory having-suffered
τὴν κοινωνίαν ἀεὶ ἔχει μετὰ τοῦ ζῶντος θεοῦ.
the fellowship always has with the living God
καὶ μηδενὸς ἁψαμένου τότε τῶν θηρίων αὐτῆς, καθαιρεθεῖσα 1.42
and none having-touched then of-the beasts her taken-down
ἀπὸ τοῦ ξύλου ἀνελήφθη πάλιν εἰς τὴν εἱρκτὴν, εἰς
from the stake she-was-taken-up again into the prison for
ἄλλον ἀγῶνα τηρουμένη, ἵνα διὰ πλειόνων γυμνασμάτων
another contest being-kept that through more exercises
νικήσασα τῷ μὲν σκολιῷ ὄφει ἀπαραίτητον ποιήσῃ
having-conquered to-the indeed crooked serpent irrevocable she-might-make
τὴν καταδίκην, προτρέψηται δὲ τοὺς ἀδελφοὺς ἡ μικρὰ
the condemnation might-encourage and the brothers the small

καὶ ἀσθενὴς καὶ εὐκαταφρόνητος, μέγαν καὶ ἀκαταγώνιστον
and weak and despised(-woman) (a)-great and unconquerable
ἀθλητὴν Χριστὸν ἐνδεδυμένη, διὰ πολλῶν κλήρων
athlete Christ having-put-on through many lots
ἐκβιάσασα τὸν ἀντικείμενον, καὶ δι' ἀγῶνος τὸν τῆς
having-overpowered the adversary and through (the)-contest the of-the
ἀφθαρσίας στεψαμένη στέφανον.
incorruption having-been-crowned crown

1.43 ὁ δὲ Ἄτταλος καὶ αὐτὸς μεγάλως ἐξαιτηθεὶς ὑπὸ
— and Attalus also himself greatly having-been-demanded by
τοῦ ὄχλου (καὶ γὰρ ἦν ὀνομαστός) ἕτοιμος εἰσῆλθεν
the mob and for he-was famous ready he-entered
ἀγωνιστὴς διὰ τὸ εὐσυνείδητον, ἐπειδὴ γνησίως ἐν τῇ
(a)-contender because-of the good-conscience since genuinely in the
Χριστιανῇ συντάξει γεγυμνασμένος ἦν, καὶ ἀεὶ μάρτυς
Christian order trained he-was and always (a)-witness
ἐγεγόνει παρ' ἡμῖν ἀληθείας.
had-been among us of-truth

1.44 καὶ περιαχθεὶς κύκλῳ τοῦ ἀμφιθεάτρου, πίνακος
and having-been-led-around (the)-circuit of-the amphitheater (a)-tablet
αὐτὸν προάγοντος ἐν ᾧ ἐγέγραπτο Ῥωμαϊστὶ 'οὗτός
him preceding on which had-been-written in-Latin this-one
ἐστιν Ἄτταλος ὁ Χριστιανός', καὶ τοῦ δήμου σφόδρα
is Attalus the Christian and the people very
σφριγῶντος ἐπ' αὐτῷ, μαθὼν ὁ ἡγεμὼν ὅτι Ῥωμαῖός
swelling(-with-rage) against him having-learned the governor that (a)-Roman
ἐστιν, ἐκέλευσεν αὐτὸν ἀναληφθῆναι μετὰ καὶ τῶν λοιπῶν
he-is ordered him to-be-taken-back with also the rest
τῶν ἐν τῇ εἱρκτῇ ὄντων, περὶ ὧν ἐπέστειλε τῷ
the(-ones) in the prison being about whom he-wrote —
Καίσαρι, καὶ περιέμενε τὴν ἀπόφασιν τὴν ἀπ' ἐκείνου.
to-Caesar and awaited the decision the(-one) from him

ὁ δὲ διὰ μέσου καιρὸς οὐκ ἀργὸς αὐτοῖς οὐδὲ ἄκαρπος 1.45
the and through (the)-midst time not idle for-them nor fruitless
ἐγίνετο, ἀλλὰ διὰ τῆς ὑπομονῆς αὐτῶν τὸ ἀμέτρητον ἔλεος
became but through the endurance their the immeasurable mercy
ἀνεφαίνετο Χριστοῦ. διὰ γὰρ τῶν ζώντων ἐζωοποιοῦντο
appeared of-Christ through for the living were-made-alive
τὰ νεκρὰ, καὶ μάρτυρες τοῖς μὴ μάρτυσιν ἐχαρίζοντο,
the dead and martyrs to-the(-ones) not martyrs showed-grace
καὶ ἐνεγίνετο πολλὴ χαρὰ τῇ παρθένῳ μητρὶ, οὗς ὡς
and there-arose much joy for-the virgin mother whom as
νεκροὺς ἐξέτρωσε, τούτους ζῶντας ἀπολαμβανούσῃ.
dead she-miscarried these alive receiving-back
δι᾽ ἐκείνων γὰρ οἱ πλείους τῶν ἠρνημένων 1.46
through those for the most of-the(-ones) having-denied
ἀνεμητροῦντο καὶ ἀνεκυίσκοντο καὶ ἀνεζωπυροῦντο καὶ
were-re-conceived and were-re-quickened and were-rekindled and
ἐμάνθανον ὁμολογεῖν, καὶ ζῶντες ἤδη καὶ τετονωμένοι
learned to-confess and living now and braced
προσήεσαν τῷ βήματι, ἐγγλυκαίνοντος τοῦ τὸν μὲν
went-up to-the tribunal sweetening(-it) — the indeed
θάνατον τοῦ ἁμαρτωλοῦ μὴ βουλομένου, ἐπὶ δὲ
death of-the sinner not willing toward and
τὴν μετάνοιαν χρηστευομένου θεοῦ, ἵνα καὶ πάλιν
the repentance being-kind God that also again
ἐπερωτηθῶσιν ὑπὸ τοῦ ἡγεμόνος.
they-might-be-questioned by the governor
ἐπιστείλαντος γὰρ τοῦ Καίσαρος τοὺς μὲν 1.47
having-written for — Caesar the(-ones) indeed
ἀποτυμπανισθῆναι, εἰ δέ τινες ἀρνοῖντο, τούτους
to-be-put-to-death if and some should-deny these
ἀπολυθῆναι, τῆς ἐνθάδε πανηγύρεως (ἔστι δὲ αὕτη
to-be-released of-the here festival is and this

πολυάνθρωπος ἐκ πάντων τῶν ἐθνῶν συνερχομένων εἰς
crowded from all the nations coming-together into
αὐτήν) ἀρχομένης συνεστάναι ἀνῆγεν ἐπὶ τὸ βῆμα
it beginning to-assemble he-brought-up to the tribunal
θεατρίζων τοὺς μακαρίους καὶ ἐμπομπεύων τοῖς ὄχλοις.
making-a-show-of the blessed(-ones) and parading(-them) before-the crowds
διὸ καὶ πάλιν ἀνήταζε, καὶ ὅσοι μὲν ἐδόκουν
wherefore also again he-examined(-them) and as-many-as indeed seemed
πολιτείαν Ῥωμαίων ἐσχηκέναι, τούτων ἀπέτεμνε τὰς
citizenship of-Romans to-have-had of-these he-cut-off the
κεφαλὰς, τοὺς δὲ λοιποὺς ἔπεμπεν εἰς θηρία.
heads the and rest he-sent to beasts

1.48 ἐδοξάζετο δὲ μεγάλως ὁ Χριστὸς ἐπὶ τοῖς πρότερον
was-glorified and greatly — Christ in the(-ones) before
ἀρνησαμένοις, τότε παρὰ τὴν τῶν ἐθνῶν ὑπόνοιαν
having-denied then contrary-to the of-the gentiles expectation
ὁμολογοῦσι. καὶ γὰρ ἰδίᾳ οὗτοι ἀνητάζοντο, ὡς δῆθεν
confessing and for separately these were-examined as supposedly
ἀπολυθησόμενοι, καὶ ὁμολογοῦντες προσετίθεντο τῷ τῶν
about-to-be-released and confessing were-added to-the of-the
μαρτύρων κλήρῳ. ἔμειναν δὲ ἔξω οἱ μηδὲ ἴχνος
martyrs lot remained and outside the(-ones) not-even (a)-trace
πώποτε πίστεως, μηδὲ αἴσθησιν ἐνδύματος νυμφικοῦ,
ever of-faith nor perception of-garment wedding
μηδὲ ἔννοιαν φόβου θεοῦ σχόντες, ἀλλὰ καὶ διὰ τῆς
nor thought of-fear of-God having-had but even through the
ἀναστροφῆς αὐτῶν βλασφημοῦντες τὴν ὁδὸν, τουτέστιν
conduct their blaspheming the way that-is
οἱ υἱοὶ τῆς ἀπωλείας.
the sons of-the perdition

οἱ δὲ λοιποὶ πάντες τῇ ἐκκλησίᾳ προσετέθησαν, ὧν 1.49
the and rest all to-the church were-added of-whom
καὶ ἀνεταζομένων Ἀλέξανδρός τις, Φρὺξ μὲν τὸ γένος,
also being-examined Alexander (a)-certain Phrygian indeed the race
ἰατρὸς δὲ τὴν ἐπιστήμην, πολλοῖς ἔτεσιν ἐν ταῖς Γαλλίαις
(a)-physician and the profession many years in — Gaul
διατρίψας, καὶ γνωστὸς σχεδὸν πᾶσι διὰ τὴν πρὸς τὸν
having-lived and known nearly to-all because-of the toward —
θεὸν ἀγάπην καὶ παρρησίαν τοῦ λόγου (ἦν γὰρ καὶ οὐκ
God love and boldness of-the speech he-was for also not
ἄμοιρος ἀποστολικοῦ χαρίσματος), παρεστὼς τῷ βήματι,
without-share of-apostolic gift standing-by the tribunal
καὶ νεύματι προτρέπων αὐτοὺς πρὸς τὴν ὁμολογίαν,
and by-nod urging them to the confession
φανερὸς ἦν τοῖς περιεστηκόσι τὸ βῆμα ὥσπερ ὠδίνων.
visible was to-the(-ones) standing-around the tribunal as-if in-travail
ἀγανακτήσαντες δὲ οἱ ὄχλοι ἐπὶ τῷ τοὺς πρότερον 1.50
having-been-indignant and the crowds at the the(-ones) before
ἠρνημένους αὖθις ὁμολογεῖν κατεβόησαν τοῦ Ἀλεξάνδρου,
having-denied again to-confess cried-out-against — Alexander
ὡς ἐκείνου τοῦτο ποιοῦντος. καὶ ἐπιστήσαντος τοῦ
as that(-man) this doing and having-confronted(-him) the
ἡγεμόνος καὶ ἀνετάσαντος αὐτὸν ὅστις εἴη, τοῦ δὲ
governor and having-examined him who he-might-be he and
φήσαντος ὅτι Χριστιανὸς, ἐν ὀργῇ γενόμενος κατέκρινεν
having-said that (a)-Christian in anger having-become he-condemned
αὐτὸν πρὸς θηρία, καὶ τῇ ἐπιούσῃ εἰσῆλθε μετὰ καὶ
him to beasts and on-the following(-day) he-entered with also
τοῦ Ἀττάλου. καὶ γὰρ καὶ τὸν Ἄτταλον τῷ ὄχλῳ
— Attalus and for also — Attalus to-the crowd
χαριζόμενος ὁ ἡγεμὼν ἐξέδωκε πάλιν πρὸς θηρία.
gratifying the governor gave-up again to beasts

1.51 οἳ καὶ διὰ πάντων διελθόντες ἐν τῷ ἀμφιθεάτρῳ
who also through all having-gone in the amphitheater
τῶν πρὸς κόλασιν ἐξηυρημένων ὀργάνων, καὶ μέγιστον
of-the for punishment devised instruments and greatest
ὑπομείναντες ἀγῶνα, τοὔσχατον ἐτύθησαν καὶ αὐτοὶ, τοῦ
having-endured contest at-the-last were-sacrificed also themselves —
μὲν Ἀλεξάνδρου μήτε στενάξαντος μήτε γρύξαντός τι
indeed Alexander neither groaning nor muttering anything
ὅλως, ἀλλὰ κατὰ καρδίαν ὁμιλοῦντος τῷ θεῷ.
at-all but in heart conversing — with-God
1.52 ὁ δὲ Ἄτταλος, ὁπότε ἐπὶ τῆς σιδηρᾶς ἐπετέθη καθέδρας
— and Attalus when on the iron was-placed chair
καὶ περιεκαίετο, ἡνίκα ἡ ἀπὸ τοῦ σώματος κνῖσα
and was-being-burned-all-round when the from the body reek
ἀνεφέρετο, ἔφη πρὸς τὸ πλῆθος τῇ Ῥωμαϊκῇ φωνῇ
was-borne-up he-said to the multitude in-the Roman tongue
‘ἰδοὺ τοῦτό ἐστιν ἀνθρώπους ἐσθίειν, ὃ ποιεῖτε ὑμεῖς·
behold this is men to-eat which you-do you
ἡμεῖς δὲ οὔτε ἀνθρώπους ἐσθίομεν οὔθ’ ἕτερόν τι
we but neither men eat nor other anything
πονηρὸν πράττομεν.’ ἐπερωτώμενος δὲ τί ὄνομα ἔχει
wicked do being-asked and what name has
ὁ θεὸς, ἀπεκρίθη ‘ὁ θεὸς ὄνομα οὐκ ἔχει ὡς ἄνθρωπος.’
— God he-answered — God (a)-name not has as (a)-man
1.53 ἐπὶ πᾶσι δὲ τούτοις τῇ ἐσχάτῃ λοιπὸν ἡμέρᾳ τῶν
upon all and these on-the last finally day of-the
μονομαχίων ἡ Βλανδῖνα πάλιν εἰσεκομίζετο μετὰ καὶ
gladiatorial-shows — Blandina again was-brought-in with also
Ποντικοῦ παιδαρίου ὡς πεντεκαίδεκα ἐτῶν, οἳ καὶ καθ’
Ponticus (a)-lad about fifteen years who also every
ἡμέραν εἰσήγοντο πρὸς τὸ βλέπειν τὴν τῶν λοιπῶν
day were-brought-in for the to-see the of-the rest

κόλασιν, καὶ ἠναγκάζοντο ὀμνύναι κατὰ τῶν εἰδώλων
punishment and were-forced to-swear by the idols
αὐτῶν. καὶ διὰ τὸ ἐμμένειν εὐσταθῶς καὶ ἐξουθενεῖν
their and because-of the to-persist steadfastly and to-despise
αὐτοὺς ἠγριώθη πρὸς αὐτοὺς τὸ πλῆθος, ὡς μήτε τὴν
them became-savage against them the multitude so-as neither the
ἡλικίαν τοῦ παιδὸς οἰκτεῖραι μήτε τὸ γύναιον αἰδεσθῆναι.
age of-the boy to-pity nor the poor-woman to-respect
πρὸς πάντα δὲ τὰ δεινὰ παρέβαλλον αὐτοὺς, καὶ διὰ 1.54
to all and the terrors they-exposed them and through
πάσης ἐν κύκλῳ διῆγον κολάσεως, ἐπαλλήλως ἀναγκάζοντες
all in (a)-circle led(-them) punishment successively forcing(-them)
ὀμόσαι, ἀλλὰ μὴ δυνάμενοι τοῦτο πρᾶξαι· ὁ μὲν γὰρ
to-swear but not being-able this to-accomplish — indeed for
Ποντικὸς ὑπὸ τῆς ἀδελφῆς παρωρμημένος, ὡς καὶ τὰ ἔθνη
Ponticus by the sister encouraged so-that even the gentiles
βλέπειν ὅτι ἐκείνη ἦν προτρεπομένη καὶ στηρίζουσα αὐτὸν,
to-see that she was urging and supporting him
πᾶσαν κόλασιν γενναίως ὑπομείνας ἀπέδωκε τὸ πνεῦμα.
every punishment nobly having-endured gave-up the spirit
ἡ δὲ μακαρία Βλανδῖνα πάντων ἐσχάτη, καθάπερ 1.55
the and blessed Blandina of-all last as
μήτηρ εὐγενὴς παρορμήσασα τὰ τέκνα καὶ νικηφόρους
(a)-mother noble having-urged-on the children and victorious
προπέμψασα πρὸς τὸν βασιλέα, ἀναμετρουμένη καὶ αὐτὴ
having-sent-forth to the king measuring-again also herself
πάντα τὰ τῶν παίδων ἀγωνίσματα, ἔσπευδε πρὸς αὐτοὺς
all the of-the children contests hastened to them
χαίρουσα καὶ ἀγαλλιωμένη ἐπὶ τῇ ἐξόδῳ, ὡς εἰς νυμφικὸν
rejoicing and exulting at the departure as to (a)-wedding
δεῖπνον κεκλημένη, ἀλλὰ μὴ πρὸς θηρία βεβλημένη.
banquet invited but not to beasts thrown

1.56 καὶ μετὰ τὰς μάστιγας, μετὰ τὰ θηρία, μετὰ τὸ τήγανον,
and after the scourges after the beasts after the frying-pan
τοὔσχατον εἰς γυργαθὸν βληθεῖσα ταύρῳ παρεβλήθη,
at-the-last into (a)-net thrown to-(a)-bull she-was-exposed
καὶ ἱκανῶς ἀναβληθεῖσα πρὸς τοῦ ζώου, μηδὲ αἴσθησιν
and thoroughly having-been-tossed by the animal not-even perception
ἔτι τῶν συμβαινόντων ἔχουσα διὰ τὴν ἐλπίδα
any-longer of-the(-things) happening having because-of the hope
καὶ ἐποχὴν τῶν πεπιστευμένων καὶ ὁμιλίαν πρὸς
and hold of-the(-things) believed and converse with
Χριστὸν, ἐτύθη καὶ αὐτὴ, καὶ αὐτῶν ὁμολογούντων
Christ she-was-sacrificed also herself and themselves confessing
τῶν ἐθνῶν ὅτι μηδεπώποτε παρ᾽ αὐτοῖς γυνὴ τοιαῦτα
the gentiles that never among them (a)-woman such-things
καὶ τοσαῦτα ἔπαθεν.
and so-many suffered

1.57 ἀλλ᾽ οὐδ᾽ οὕτως κόρον ἐλάμβανεν αὐτῶν ἡ μανία καὶ ἡ
but not-even thus satiety took their the madness and the
πρὸς τοὺς ἁγίους ὠμότης. ὑπὸ γὰρ ἀγρίου θηρὸς ἄγρια καὶ
toward the saints cruelty by for (a)-wild beast wild and
βάρβαρα φῦλα ταραχθέντα δυσπαύστως εἶχε, καὶ ἄλλην
barbarous tribes stirred-up hard-to-stop were and another
ἰδίαν ἀρχὴν ἐπὶ τοῖς σώμασιν ἐλάμβανεν ἡ ὕβρις αὐτῶν.
own beginning against the bodies took the outrage their

1.58 τὸ γὰρ νενικῆσθαι αὐτοὺς οὐκ ἐδυσώπει, διὰ τὸ
the for to-have-been-conquered them not did-shame(-them) because-of the
μὴ ἔχειν ἀνθρώπινον ἐπιλογισμὸν, μᾶλλον δὲ καὶ ἐξέκαιεν
not to-have human reflection rather but also inflamed
αὐτῶν τὴν ὀργὴν καθάπερ θηρίου, καὶ τοῦ ἡγεμόνος καὶ
their the anger as of-(a)-beast and the governor and
τοῦ δήμου τὸ ὅμοιον εἰς ἡμᾶς ἄδικον ἐπιδεικνυμένων
the people the like against us unjust displaying

μῖσος, ἵνα ἡ γραφὴ πληρωθῇ ‘ὁ ἄνομος ἀνομησάτω
hatred that the scripture might-be-fulfilled the lawless(-one) let-him-do-lawlessness
ἔτι, καὶ ὁ δίκαιος δικαιωθήτω ἔτι.’
still and the righteous(-one) let-him-be-justified still
καὶ γὰρ τοὺς ἐναποπνιγέντας ἐν τῇ εἱρκτῇ παρέβαλλον 1.59
and for the(-ones) suffocated in the prison they-threw
κυσὶν, ἐπιμελῶς παραφυλάσσοντες νύκτωρ καὶ μεθ’ ἡμέραν,
to-dogs carefully watching by-night and by day
μὴ κηδευθῇ τις ὑφ’ ἡμῶν, καὶ τότε δὴ προθέντες
lest should-be-buried anyone by us and then indeed having-exposed
τά τε τῶν θηρίων τά τε τοῦ πυρὸς λείψανα, πῇ μὲν
the both of-the beasts the and of-the fire remains partly indeed
ἐσπαραγμένα, πῇ δὲ ἠνθρακευμένα, καὶ τῶν λοιπῶν τὰς
torn partly and charred and of-the rest the
κεφαλὰς σὺν τοῖς ἀποτμήμασιν αὐτῶν ὡσαύτως ἀτάφους
heads with the trunks their likewise unburied
παρεφύλαττον μετὰ στρατιωτικῆς ἐπιμελείας ἡμέραις
they-guarded with military care for-days
συχναῖς.
many
καὶ οἱ μὲν ἐνεβριμῶντο καὶ ἔβρυχον τοὺς ὀδόντας ἐπ’ 1.60
and some indeed raged and gnashed the teeth at
αὐτοῖς, ζητοῦντές τινα περισσοτέραν ἐκδίκησιν παρ’ αὐτῶν
them seeking some more-excessive vengeance from them
λαβεῖν, οἱ δὲ ἐνεγέλων καὶ ἐπετώθαζον, μεγαλύνοντες
to-take others and laughed and mocked magnifying
ἅμα τὰ εἴδωλα αὐτῶν, καὶ ἐκείνοις προσάπτοντες τὴν
at-once the idols their and to-those ascribing the
τούτων τιμωρίαν, οἱ δὲ ἐπιεικέστεροι καὶ κατὰ ποσὸν
of-these punishment others and more-reasonable and to some-degree
συμπαθεῖν δοκοῦντες ὠνείδιζον πολὺ λέγοντες ‘ποῦ ὁ
to-sympathize seeming reproached much saying where(-is) —

θεὸς αὐτῶν, καὶ τί αὐτοὺς ὤνησεν ἡ θρησκεία, ἣν
God their and what them did-it-profit the religion which
καὶ πρὸ τῆς ἑαυτῶν εἵλοντο ψυχῆς;'
even before the of-themselves they-chose life

1.61 καὶ τὰ μὲν ἀπ' ἐκείνων τοιαύτην εἶχε τὴν ποικιλίαν,
and the(-things) indeed from those such had the variety
τὰ δὲ καθ' ἡμᾶς ἐν μεγάλῳ καθειστήκει πένθει,
the(-things) and in our(-case) in great stood mourning
διὰ τὸ μὴ δύνασθαι τὰ σώματα κρύψαι τῇ γῇ. οὔτε
because-of the not to-be-able the bodies to-hide in-the earth neither
γὰρ νὺξ συνεβάλλετο ἡμῖν πρὸς τοῦτο οὔτε ἀργύρια ἔπειθεν
for night aided us for this nor money persuaded
οὔτε λιτανεία ἐδυσώπει, παντὶ δὲ τρόπῳ παρετήρουν, ὡς
nor supplication shamed(-them) in-every and way they-kept-watch as
μέγα τι κερδανοῦντες, εἰ μὴ τύχοιεν ταφῆς."
great something about-to-gain if not they-should-obtain burial

1.62 τούτοις ἑξῆς μεθ' ἕτερά φασι "τὰ οὖν σώματα τῶν
to-these next after other(-things) they-say the then bodies of-the
μαρτύρων παντοίως παραδειγματισθέντα καὶ αἰθριασθέντα
martyrs in-every-way made-an-example and exposed
ἐπὶ ἡμέρας ἓξ, μετέπειτα καέντα καὶ αἰθαλωθέντα ὑπὸ τῶν
for days six afterward burned and reduced-to-ashes by the
ἀνόμων κατεσαρώθη εἰς τὸν Ῥοδανὸν ποταμὸν πλησίον
lawless(-men) were-swept into the Rhone river near
παραρρέοντα, ὅπως μηδὲ λείψανον αὐτῶν φαίνηται ἐπὶ
flowing-by so-that not-even (a)-remnant their might-appear on
τῆς γῆς ἔτι.
the earth any-longer

1.63 καὶ ταῦτ' ἔπραττον ὡς δυνάμενοι νικῆσαι τὸν θεὸν καὶ
and these-things they-did as being-able to-conquer — God and
ἀφελέσθαι αὐτῶν τὴν παλιγγενεσίαν, ἵνα, ὡς ἔλεγον ἐκεῖνοι,
to-take-away their the rebirth that as they-said those

μηδὲ ἐλπίδα σχῶσιν ἀναστάσεως, ἐφ' ᾗ πεποιθότες ξένην
not-even hope might-have of-resurrection in which trusting strange
τινὰ καὶ καινὴν ἡμῖν εἰσάγουσι θρησκείαν, καὶ καταφρονοῦσι
some and new to-us they-introduce religion and despise
τῶν δεινῶν, ἕτοιμοι καὶ μετὰ χαρᾶς ἥκοντες ἐπὶ τὸν θάνατον·
the terrors ready and with joy coming to the death
νῦν ἴδωμεν εἰ ἀναστήσονται, καὶ εἰ δύναται βοηθῆσαι αὐτοῖς
now let-us-see if they-will-rise and if is-able to-help them
ὁ θεὸς αὐτῶν, καὶ ἐξελέσθαι ἐκ τῶν χειρῶν ἡμῶν."
— God their and to-deliver(-them) from the hands our

XXVIII · THE MARTYRS' HUMILITY AND IRENAEUS COMMENDED

The same letter describes the confessors' humility: they refused the name of martyrs, kept it for Christ and for those already perfected, and prayed with tears for those who had fallen, defending all and accusing none. Alcibiades, who lived on bread and water, is told in a revelation to Attalus not to reject God's creatures, and obeys. The Gallic brothers send their letters on the Montanist prophecy to Asia and to Eleutherus of Rome, commending the presbyter Irenaeus.

Τοιαῦτα καὶ τὰ κατὰ τὸν δεδηλωμένον αὐτοκράτορα 2.1
such-things also the(-things) under the shown emperor
ταῖς Χριστοῦ συμβέβηκεν ἐκκλησίαις, ἀφ' ὧν καὶ τὰ
to-the of-Christ have-happened churches from which also the(-things)
ἐν ταῖς λοιπαῖς ἐπαρχίαις ἐνηργημένα εἰκότι λογισμῷ
in the other provinces done by-likely reasoning
στοχάζεσθαι πάρεστιν. ἄξιον τούτοις ἐκ τῆς αὐτῆς
to-conjecture it-is-possible (it-is)-worthy to-these from the same
ἐπισυνάψαι γραφῆς λέξεις ἑτέρας, δι' ὧν καὶ τὸ
to-join writing words other through which also the

ἐπιεικὲς καὶ φιλάνθρωπον τῶν δεδηλωμένων μαρτύρων
gentle and humane(-spirit) of-the shown martyrs
ἀναγέγραπται τούτοις αὐτοῖς τοῖς ῥήμασιν
is-recorded in-these very the words

2.2 "οἳ καὶ ἐπὶ τοσοῦτον ζηλωταὶ καὶ μιμηταὶ Χριστοῦ
who also to so-great(-a-degree) zealots and imitators of-Christ
ἐγένοντο, ὃς ἐν μορφῇ θεοῦ ὑπάρχων οὐχ ἁρπαγμὸν
became who in form of-God being not (a)-seizing
ἡγήσατο τὸ εἶναι ἴσα θεῷ, ὥστε ἐν τοιαύτῃ δόξῃ
thought the to-be equal to-God so-that in such glory
ὑπάρχοντες, καὶ οὐχ ἅπαξ οὐδὲ δὶς, ἀλλὰ πολλάκις
being and not once nor twice but often
μαρτυρήσαντες, καὶ ἐκ θηρίων αὖθις ἀναληφθέντες, καὶ
having-borne-witness and from beasts again taken-up and
τὰ καυτήρια καὶ τοὺς μώλωπας καὶ τὰ τραύματα ἔχοντες
the burns and the weals and the wounds having
περικείμενα, οὔτ' αὐτοὶ μάρτυρας ἑαυτοὺς ἀνεκήρυττον
surrounding(-them) neither themselves martyrs themselves proclaimed
οὔτε μὴν ἡμῖν ἐπέτρεπον τούτῳ τῷ ὀνόματι προσαγορεύειν
nor indeed us permitted by-this the name to-address
αὐτοὺς, ἀλλ' εἴ ποτέ τις ἡμῶν δι' ἐπιστολῆς ἢ διὰ
them but if ever anyone of-us through letter or through
λόγου μάρτυρας αὐτοὺς προσεῖπεν, ἐπέπλησσον πικρῶς.
word martyrs them called they-rebuked(-him) bitterly

2.3 ἡδέως γὰρ παρεχώρουν τὴν τῆς μαρτυρίας προσηγορίαν τῷ
gladly for they-yielded the of-the martyrdom appellation —
Χριστῷ, τῷ πιστῷ καὶ ἀληθινῷ μάρτυρι καὶ πρωτοτόκῳ τῶν
to-Christ the faithful and true martyr and first-born of-the
νεκρῶν καὶ ἀρχηγῷ τῆς ζωῆς τοῦ θεοῦ, καὶ ἐπεμιμνήσκοντο
dead and founder of-the life — of-God and they-made-mention
τῶν ἐξεληλυθότων ἤδη μαρτύρων καὶ ἔλεγον 'ἐκεῖνοι
of-the having-departed already martyrs and they-said those

ἤδη μάρτυρες, οὓς ἐν τῇ ὁμολογίᾳ Χριστὸς ἠξίωσεν
already (are)-martyrs whom in the confession Christ deemed-worthy
ἀναληφθῆναι, ἐπισφραγισάμενος αὐτῶν διὰ τῆς ἐξόδου
to-be-taken-up having-sealed their through the departure
τὴν μαρτυρίαν, ἡμεῖς δὲ ὁμόλογοι μέτριοι καὶ ταπεινοί.'
the martyrdom we but confessors modest and lowly
καὶ μετὰ δακρύων παρεκάλουν τοὺς ἀδελφοὺς, δεόμενοι
and with tears they-entreated the brothers begging
ἵνα ἐκτενεῖς εὐχαὶ γίνωνται πρὸς τὸ τελειωθῆναι αὐτούς.
that earnest prayers be-made for the to-be-perfected them
καὶ τὴν μὲν δύναμιν τῆς μαρτυρίας ἔργῳ ἐπεδείκνυντο, 2.4
and the indeed power of-the martyrdom in-deed they-showed
πολλὴν παρρησίαν ἄγοντες πρὸς πάντα τὰ ἔθνη, καὶ τὴν
much boldness using toward all the gentiles and the
εὐγένειαν διὰ τῆς ὑπομονῆς καὶ ἀφοβίας καὶ ἀτρομίας
nobility through the endurance and fearlessness and dauntlessness
φανερὰν ἐποίουν, τὴν δὲ πρὸς τοὺς ἀδελφοὺς τῶν μαρτύρων
manifest they-made the but toward the brothers of-the martyrs
προσηγορίαν παρῃτοῦντο, ἐμπεπλησμένοι φόβου θεοῦ."
appellation they-declined filled of-fear of-God
καὶ αὖθις μετὰ βραχέα φασίν "ἐταπείνουν ἑαυτοὺς ὑπὸ 2.5
and again after brief(-words) they-say they-humbled themselves under
τὴν κραταιὰν χεῖρα, ὑφ' ἧς ἱκανῶς νῦν εἰσιν ὑψωμένοι.
the mighty hand by which sufficiently now they-are exalted
τότε δὲ πᾶσι μὲν ἀπελογοῦντο, κατηγόρουν δὲ οὐδενὸς,
then and to-all indeed they-made-defense they-accused but no-one
ἔλυον μὲν ἅπαντας, ἐδέσμευον δὲ οὐδένα, καὶ ὑπὲρ
they-loosed indeed all they-bound but no-one and for
τῶν τὰ δεινὰ διατιθέντων ηὔχοντο, καθάπερ Στέφανος
the(-ones) the terrors inflicting they-prayed as Stephen
ὁ τέλειος μάρτυς 'κύριε, μὴ στήσῃς αὐτοῖς τὴν ἁμαρτίαν
the perfect martyr Lord not set to-them the sin

ταύτην.᾽ εἰ δ᾽ ὑπὲρ τῶν λιθαζόντων ἐδέετο, πόσῳ
this if but for the(-ones) stoning(-him) he-prayed how-much
μᾶλλον ὑπὲρ τῶν ἀδελφῶν;᾽᾽
more for the brothers

2.6 καὶ αὖθίς φασι μεθ᾽ ἕτερα ᾽᾽οὗτος γὰρ καὶ μέγιστος
and again they-say after other(-words) this for also greatest
αὐτοῖς πρὸς αὐτὸν ὁ πόλεμος ἐγένετο, διὰ τὸ
to-them against him the war became because-of the
γνήσιον τῆς ἀγάπης, ἵνα ἀποπνιχθεὶς ὁ θὴρ, οὓς
genuineness of-the love that choked the beast whom
πρότερον ᾤετο καταπεπωκέναι, ζῶντας ἐξεμέσῃ. οὐ
before he-thought to-have-swallowed alive should-vomit-up not
γὰρ ἔλαβον καύχημα κατὰ τῶν πεπτωκότων, ἀλλ᾽
for did-they-take boast against the fallen but
ἐν οἷς ἐπλεόναζον αὐτοὶ, τοῦτο τοῖς ἐνδεεστέροις
in what-things they-abounded themselves this to-the more-needy
ἐπήρκουν, μητρικὰ σπλάγχνα ἔχοντες, καὶ πολλὰ περὶ
they-supplied motherly bowels having and many for
αὐτῶν ἐκχέοντες δάκρυα πρὸς τὸν πατέρα.
them pouring-out tears to the father

2.7 ζωὴν ἠτήσαντο, καὶ ἔδωκεν αὐτοῖς, ἣν καὶ συνεμερίσαντο
life they-asked and he-gave(-it) to-them which also they-shared
τοῖς πλησίον. κατὰ πάντων νικηφόροι πρὸς θεὸν
with-the neighbors over all victorious to God
ἀπελθόντες, εἰρήνην ἀγαπήσαντες ἀεὶ, καὶ εἰρήνην ἀεὶ
having-departed peace having-loved always and peace always
παρεγγυήσαντες, μετ᾽ εἰρήνης ἐχώρησαν πρὸς θεὸν, μὴ
having-urged with peace they-went to God not
καταλιπόντες πόνον τῇ μητρὶ, μηδὲ στάσιν καὶ πόλεμον
having-left trouble for-the mother nor faction and war

τοῖς ἀδελφοῖς, ἀλλὰ χαρὰν καὶ εἰρήνην καὶ ὁμόνοιαν καὶ
for-the brothers but joy and peace and concord and
ἀγάπην."
love

ταῦτα καὶ περὶ τῆς τῶν μακαρίων ἐκείνων πρὸς 2.8
these-things also about the of-the blessed those toward
τοὺς παραπεπτωκότας τῶν ἀδελφῶν στοργῆς ὠφελίμως
the having-fallen of-the brothers affection usefully
προσκείσθω, τῆς ἀπανθρώπου καὶ ἀνηλεοῦς ἕνεκα
let-be-added of-the inhuman and merciless for-the-sake
διαθέσεως τῶν μετὰ ταῦτα ἀφειδῶς τοῖς Χριστοῦ
disposition of-the(-ones) after these unsparingly toward-the of-Christ
μέλεσι προσενηνεγμένων.
members having-behaved

Ἡ δ' αὐτὴ τῶν προειρημένων μαρτύρων γραφὴ καὶ 3.1
the and same of-the aforesaid martyrs writing also
ἄλλην τινὰ μνήμης ἀξίαν ἱστορίαν περιέχει, ἣν καὶ
another some of-memory worthy story contains which also
οὐδεὶς ἂν γένοιτο φθόνος μὴ οὐχὶ τῶν ἐντευξομένων
no — would-there-be grudging not not of-the(-ones) about-to-read
εἰς γνῶσιν προσθεῖναι. ἔχει δὲ οὕτως.
for knowledge to-add it-has and thus

Ἀλκιβιάδου γάρ τινος ἐξ αὐτῶν, πάνυ αὐχμηρὸν βιοῦντος 3.2
Alcibiades for some of them very austere living
βίον, καὶ μηδενὸς ὅλως τὸ πρότερον μεταλαμβάνοντος,
life and nothing at-all the before partaking
ἀλλ' ἢ ἄρτῳ μόνῳ καὶ ὕδατι χρωμένου, πειρωμένου τε
but than bread only and water using trying and
καὶ ἐν τῇ εἱρκτῇ οὕτω διάγειν, Ἀττάλῳ μετὰ τὸν πρῶτον
also in the prison thus to-live to-Attalus after the first
ἀγῶνα, ὃν ἐν τῷ ἀμφιθεάτρῳ ἤνυσεν, ἀπεκαλύφθη, ὅτι
contest which in the amphitheater be-finished it-was-revealed that

μὴ καλῶς ποιοίη Ἀλκιβιάδης, μὴ χρώμενος τοῖς κτίσμασι
not well was-doing Alcibiades not using the creatures
τοῦ θεοῦ, καὶ ἄλλοις τύπον σκανδάλου ὑπολειπόμενος.
— of-God and to-others (a)-type of-stumbling-block leaving
3.3 πεισθεὶς δὲ ὁ Ἀλκιβιάδης πάντων ἀνέδην μετελάμβανε,
persuaded and — Alcibiades of-all freely partook
καὶ ηὐχαρίστει τῷ θεῷ. οὐ γὰρ ἀνεπίσκεπτοι χάριτος
and gave-thanks — to-God not for unvisited of-grace
θεοῦ ἦσαν, ἀλλὰ τὸ πνεῦμα τὸ ἅγιον ἦν σύμβουλον
of-God were-they but the spirit the holy was counselor
αὐτοῖς. καὶ ταῦτα μὲν ὠδὶ ἐχέτω.
to-them and these-things indeed thus let-be
3.4 τῶν δ' ἀμφὶ τὸν Μοντανὸν καὶ Ἀλκιβιάδην καὶ
of-the(-ones) and around — Montanus and Alcibiades and
Θεόδοτον περὶ τὴν Φρυγίαν ἄρτι τότε πρῶτον τὴν περὶ τοῦ
Theodotus in — Phrygia just then first the about the
προφητεύειν ὑπόληψιν παρὰ πολλοῖς ἐκφερομένων (πλεῖσται
to-prophesy reputation among many spreading very-many
γὰρ οὖν καὶ ἄλλαι παραδοξοποιίαι τοῦ θείου χαρίσματος
for then also other marvels of-the divine gift
εἰσέτι τότε κατὰ διαφόρους ἐκκλησίας ἐκτελούμεναι πίστιν
still then in different churches being-performed belief
παρὰ πολλοῖς τοῦ κἀκείνους προφητεύειν παρεῖχον),
among many of-the also-those to-prophesy provided
καὶ δὴ διαφωνίας ὑπαρχούσης περὶ τῶν δεδηλωμένων,
and indeed disagreement existing about the shown(-men)
αὖθις οἱ κατὰ τὴν Γαλλίαν ἀδελφοὶ τὴν ἰδίαν κρίσιν
again the in — Gaul brothers the own judgment
καὶ περὶ τούτων εὐλαβῆ καὶ ὀρθοδοξοτάτην ὑποτάττουσιν,
also about these reverent and most-orthodox subjoin
ἐκθέμενοι καὶ τῶν παρ' αὐτοῖς τελειωθέντων μαρτύρων
having-set-forth also of-the among them perfected martyrs

διαφόρους ἐπιστολὰς, ἃς ἐν δεσμοῖς ἔτι ὑπάρχοντες τοῖς
various letters which in bonds still being to-the
ἐπ᾽ Ἀσίας καὶ Φρυγίας ἀδελφοῖς διεχάραξαν, οὐ μὴν
in Asia and Phrygia brothers they-wrote not indeed
ἀλλὰ καὶ Ἐλευθέρῳ τῷ τότε Ῥωμαίων ἐπισκόπῳ, τῆς
but also to-Eleutherus the then of-Romans bishop of-the
τῶν ἐκκλησιῶν εἰρήνης ἕνεκεν πρεσβεύοντες.
of-the churches peace for-the-sake acting-as-envoys

Οἱ δ᾽ αὐτοὶ μάρτυρες καὶ τὸν Εἰρηναῖον, πρεσβύτερον 4.1
the and same martyrs also — Irenaeus (a)-presbyter
ἤδη τότ᾽ ὄντα τῆς ἐν Λουγδούνῳ παροικίας, τῷ
already then being of-the in Lugdunum parish to-the
δηλωθέντι κατὰ Ῥώμην ἐπισκόπῳ συνίστων, πλεῖστα τῷ
shown in Rome bishop commended very-much to-the
ἀνδρὶ μαρτυροῦντες, ὡς αἱ τοῦτον ἔχουσαι τὸν τρόπον
man bearing-witness as the this having the manner
δηλοῦσι φωναί “χαίρειν ἐν θεῷ σε ἐν πᾶσιν.
show words to-rejoice in God you in all-things
εὐχόμεθα καὶ ἀεὶ, πάτερ Ἐλεύθερε. ταῦτά σοι τὰ γράμματα 4.2
we-pray and always father Eleutherus these to-you the letters
προετρεψάμεθα τὸν ἀδελφὸν ἡμῶν καὶ κοινωνὸν Εἰρηναῖον
we-have-urged the brother our and partner Irenaeus
διακομίσαι, καὶ παρακαλοῦμεν ἔχειν σε αὐτὸν ἐν παραθέσει,
to-carry and we-exhort to-hold you him in commendation
ζηλωτὴν ὄντα τῆς διαθήκης Χριστοῦ. εἰ γὰρ ᾔδειμεν, τόπον
(a)-zealot being of-the covenant of-Christ if for we-knew (a)-place
τινὶ δικαιοσύνην περιποιεῖσθαι, ὡς πρεσβύτερον ἐκκλησίας,
to-anyone righteousness to-procure as (a)-presbyter of-(the)-church
ὅπερ ἐστὶν ἐπ᾽ αὐτῷ, ἐν πρώτοις ἂν παρεθέμεθα.”
which is in him among (the)-first — we-would-have-commended(-him)

4.3 τί δεῖ καταλέγειν τὸν ἐν τῇ δηλωθείσῃ γραφῇ τῶν
why one-must to-list the in the shown writing of-the
μαρτύρων κατάλογον, ἰδίᾳ μὲν τῶν ἀποτμήσει
martyrs catalog separately indeed of-the(-ones) by-beheading
κεφαλῆς τετελειωμένων, ἰδίᾳ δὲ τῶν θηρσὶν εἰς
of-(the)-head perfected separately and of-the(-ones) to-beasts for
βορὰν παραβεβλημένων, καὶ αὖθις τῶν ἐπὶ τῆς
food thrown and again of-the(-ones) in the
εἱρκτῆς κεκοιμημένων, τόν τε ἀριθμὸν τῶν εἰσέτι τότε
prison fallen-asleep the and number of-the still then
περιόντων ὁμολογητῶν; ὅτῳ γὰρ φίλον, καὶ ταῦτα
surviving confessors to-whomever for (it-is)-dear also these-things
ῥᾴδιον πληρέστατα διαγνῶναι μετὰ χεῖρας ἀναλαβόντι τὸ
(it-is)-easy most-fully to-learn in hands having-taken-up the
σύγγραμμα, ὃ καὶ αὐτὸ τῇ τῶν μαρτυρίων συναγωγῇ
treatise which also itself in-the of-the martyrdoms collection
πρὸς ἡμῶν, ὡς γοῦν ἔφην, κατείλεκται. ἀλλὰ τὰ
by us as at-any-rate I-said has-been-included but the(-things)
μὲν ἐπ᾽ Ἀντωνίνου τοιαῦτα.
indeed under Antoninus (were)-such

Under Marcus, when his army was perishing of thirst before the Germans, a legion of Christians knelt to pray, and rain fell on the Romans and lightning on the enemy. Irenaeus, bishop of Lyons after Pothinus, lists the bishops of Rome from Peter to Eleutherus, testifies that miraculous gifts still continue, tells how the four gospels were written, and gives the story of the Septuagint.

Τούτου δὴ ἀδελφὸν Μάρκον Αὐρήλιον Καίσαρα λόγος 5.1
of-this indeed brother Marcus Aurelius Caesar (the)-account
ἔχει Γερμανοῖς καὶ Σαρμάταις ἀντιπαραταττόμενον
holds against-Germans and Sarmatians being-drawn-up
μάχῃ δίψει πιεζομένης αὐτοῦ τῆς στρατιᾶς ἐν ἀμηχανίᾳ
in-battle by-thirst being-pressed his the army in helplessness
γενέσθαι, τοὺς δὲ ἐπὶ τῆς Μελιτηνῆς οὕτω καλουμένης
to-have-been the and in the of-Melitene so called
λεγεῶνος στρατιώτας διὰ πίστεως ἐξ ἐκείνου καὶ εἰς
legion soldiers through faith from that(-time) and to
δεῦρο συνεστώσης ἐν τῇ πρὸς τοὺς πολεμίους παρατάξει
now established in the against the enemies battle-line
γόνυ θέντας ἐπὶ γῆν κατὰ τὸ οἰκεῖον ἡμῖν τῶν
knee having-placed on (the)-ground according-to the familiar to-us of-the
εὐχῶν ἔθος ἐπὶ τὰς πρὸς θεὸν ἱκεσίας τραπέσθαι.
prayers custom to the to God supplications to-have-turned
παραδόξου δὲ τοῖς πολεμίοις τοῦ τοιούτου δὴ θεάματος 5.2
strange and to-the enemies the such indeed sight
φανέντος ἄλλο τι λόγος ἔχει παραδοξότερον
having-appeared another something (the)-account holds more-marvelous
ἐπικαταλαβεῖν αὐτίκα· σκηπτὸν μὲν εἰς φυγὴν καὶ
to-have-overtaken(-them) straightway (a)-thunderbolt indeed into flight and
ἀπώλειαν συνελαύνοντα τοὺς πολεμίους, ὄμβρον δὲ ἐπὶ
destruction driving the enemies (a)-rainstorm and upon

τὴν τῶν τὸ θεῖον παρακεκληκότων στρατιὰν, πᾶσαν
the of-the(-ones) the divine having-invoked army all
αὐτὴν ἐκ τοῦ δίψους μέλλουσαν ὅσον οὔπω διαφθείρεσθαι
it from the thirst about-to as-much not-yet to-perish
ἀνακτώμενον.
restoring

5.3 ἡ δὲ ἱστορία φέρεται μὲν καὶ παρὰ τοῖς πόρρω τοῦ
the and story is-current indeed also among the far from-the
καθ' ἡμᾶς λόγου συγγραφεῦσιν, οἷς μέλον γέγονε τῆς
among us doctrine writers to-whom being-a-care has-been of-the
κατὰ τοὺς δηλουμένους γραφῆς, δεδήλωται δὲ καὶ πρὸς
about the shown(-men) writing has-been-shown and also by
τῶν ἡμετέρων. ἀλλὰ τοῖς μὲν ἔξωθεν ἱστορικοῖς, ἅτε
the our(-writers) but by-the indeed outside historians inasmuch-as
τῆς πίστεως ἀνοικείοις, τέθειται μὲν τὸ παράδοξον, οὐ μὴν
to-the faith alien is-set-down indeed the marvel not indeed
καὶ ταῖς τῶν ἡμετέρων εὐχαῖς τοῦτο ὡμολογήθη γεγονέναι·
also by-the of-the our(-people) prayers this was-acknowledged to-have-happened
τοῖς δέ γε ἡμετέροις, ἅτε ἀληθείας φίλοις, ἁπλῷ
by-the and at-least our(-writers) inasmuch-as of-truth friends in-(a)-simple
καὶ ἀκακοήθει τρόπῳ τὸ πραχθὲν παραδέδοται.
and guileless manner the(-thing) done has-been-handed-down

5.4 τούτων δ' ἂν εἴη καὶ Ἀπολινάριος, ἐξ ἐκείνου φήσας
of-these and — would-be also Apolinarius from that(-time) having-said
τὴν δι' εὐχῆς τὸ παράδοξον πεποιηκυῖαν λεγεῶνα οἰκείαν
the through prayer the marvel having-done legion fitting
τῷ γεγονότι πρὸς τοῦ βασιλέως εἰληφέναι προσηγορίαν,
to-the event from the emperor to-have-received appellation
κεραυνοβόλον τῇ Ῥωμαίων ἐπικληθεῖσαν φωνῇ.
thundering in-the of-Romans called tongue

μάρτυς δὲ τούτων γένοιτ᾽ ἂν ἀξιόχρεως ὁ Τερτυλλιανὸς, 5.5
witness and of-these would-be — worthy — Tertullian
τῇ Ῥωμαϊκῇ συγκλήτῳ προσφωνήσας ὑπὲρ τῆς πίστεως
to-the Roman senate having-addressed for the faith
ἀπολογίαν, ἧς καὶ πρόσθεν ἐμνημονεύσαμεν, τήν τε
(an)-apology which also before we-mentioned the both
ἱστορίαν βεβαιῶν σὺν ἀποδείξει μείζονι καὶ ἐναργεστέρᾳ.
story confirming with proof greater and clearer
γράφει δ᾽ οὖν καὶ αὐτὸς λέγων Μάρκου τοῦ συνετωτάτου 5.6
he-writes and then also himself saying of-Marcus the most-intelligent
βασιλέως ἐπιστολὰς εἰσέτι νῦν φέρεσθαι, ἐν αἷς αὐτὸς
emperor letters still now to-be-current in which he-himself
μαρτυρεῖ ἐν Γερμανίᾳ ὕδατος ἀπορίᾳ μέλλοντα αὐτοῦ
bears-witness (that)-in Germany from-water's lack about-to his
τὸν στρατὸν διαφθείρεσθαι ταῖς τῶν Χριστιανῶν εὐχαῖς
the army to-perish by-the of-the Christians prayers
σεσῶσθαι. τοῦτον δέ φησι καὶ θάνατον ἀπειλῆσαι
to-have-been-saved this-one and he-says also death to-have-threatened
τοῖς κατηγορεῖν ἡμῶν ἐπιχειροῦσιν.
to-those to-accuse us attempting
οἷς ὁ δηλωθεὶς ἀνὴρ καὶ ταῦτα προσεπιλέγει· "ποταποὶ 5.7
to-which the shown man also these-things adds what-sort
οὖν οἱ νόμοι οὗτοι, οἷς καθ᾽ ἡμῶν μόνον ἕπονται ἀσεβεῖς,
then the laws these which against us only follow impious
ἄδικοι, ὠμοί; οὓς οὔτε Οὐεσπασιανὸς ἐφύλαξε, καίτοι γε
unjust cruel which neither Vespasian kept although at-least
Ἰουδαίους νικήσας, οὓς Τραϊανὸς ἐκ μέρους ἐξουθένησε,
Jews having-conquered which Trajan in part set-at-naught
κωλύων ἐπιζητεῖσθαι Χριστιανοὺς, οὓς οὔτε Ἀδριανὸς, καίτοι
forbidding to-be-sought-out Christians which neither Hadrian although
γε πάντα τὰ περίεργα πολυπραγμονῶν, οὔτε ὁ Εὐσεβὴς
at-least all the curious(-things) busying-himself-with nor — Pius

ἐπικληθεὶς ἐπεκύρωσεν.” ἀλλὰ ταῦτα μὲν ὅπη τις ἐθέλῃ
called ratified but these-things indeed where one may-wish
τιθέσθω, μετίωμεν δὲ ἡμεῖς ἐπὶ τὴν τῶν ἑξῆς ἀκολουθίαν.
let-him-place let-us-pass and we to the of-the next(-events) sequence

5.8 Ποθεινοῦ δὴ ἐφ’ ὅλοις τῆς ζωῆς ἔτεσιν ἐνενήκοντα σὺν
Pothinus indeed for whole of-the life years ninety with
τοῖς ἐπὶ Γαλλίας μαρτυρήσασι τελειωθέντος, Εἰρηναῖος
the(-ones) in Gaul having-been-martyred having-been-perfected Irenaeus
τῆς κατὰ Λούγδουνον ἧς ὁ Ποθεινὸς ἡγεῖτο παροικίας
of-the at Lugdunum which — Pothinus led parish
τὴν ἐπισκοπὴν διαδέχεται. Πολυκάρπου δὲ τοῦτον
the episcopate succeeds-to of-Polycarp and him
ἀκουστὴν γενέσθαι κατὰ τὴν νέαν ἐμανθάνομεν ἡλικίαν.
hearer to-have-been in the young we-learned age

5.9 οὗτος τῶν ἐπὶ Ῥώμης τὴν διαδοχὴν ἐπισκόπων ἐν
this-one of-the in Rome the succession bishops in
τρίτῃ συντάξει τῶν πρὸς τὰς αἱρέσεις παραθέμενος,
(the)-third treatise of-the(-books) against the heresies having-set-forth
εἰς Ἐλεύθερον, οὗ τὰ κατὰ τοὺς χρόνους ἡμῖν
as-far-as Eleutherus whose the(-things) in the times by-us
ἐξετάζεται, ὡσὰν δὴ κατ’ αὐτὸν σπουδαζομένης αὐτῷ
are-examined as indeed in his(-time) being-labored-at by-him
τῆς γραφῆς, τὸν κατάλογον ἵστησι, γράφων ὧδε·
the writing the catalog sets-up writing thus

6.1 “Θεμελιώσαντες οὖν καὶ οἰκοδομήσαντες οἱ μακάριοι
having-founded then and having-built the blessed
ἀπόστολοι τὴν ἐκκλησίαν Λίνῳ τὴν τῆς ἐπισκοπῆς
apostles the church to-Linus the of-the episcopate
λειτουργίαν ἐνεχείρισαν. τούτου τοῦ Λίνου Παῦλος ἐν ταῖς
ministry entrusted of-this — Linus Paul in the

πρὸς Τιμόθεον ἐπιστολαῖς μέμνηται, διαδέχεται δὲ αὐτὸν
to Timothy letters makes-mention succeeds and him
Ἀνέγκλητος.
Anencletus
μετὰ τοῦτον δὲ τρίτῳ τόπῳ ἀπὸ τῶν ἀποστόλων 6.2
after him and in-(the)-third place from the apostles
τὴν ἐπισκοπὴν κληροῦται Κλήμης, ὁ καὶ ἑωρακὼς
the episcopate receives-by-lot Clement the(-one) also having-seen
τοὺς μακαρίους ἀποστόλους, καὶ συμβεβληκὼς αὐτοῖς,
the blessed apostles and having-conversed-with them
καὶ ἔτι ἔναυλον τὸ κήρυγμα τῶν ἀποστόλων καὶ τὴν
and still ringing-in-the-ears the preaching of-the apostles and the
παράδοσιν πρὸ ὀφθαλμῶν ἔχων, οὐ μόνος· ἔτι γὰρ πολλοὶ
tradition before eyes having not alone still for many
ὑπελείποντο τότε ὑπὸ τῶν ἀποστόλων δεδιδαγμένοι.
were-left then by the apostles taught
ἐπὶ τούτου οὖν τοῦ Κλήμεντος στάσεως οὐκ ὀλίγης τοῖς 6.3
under this-one then — Clement (a)-sedition not small among-the
ἐν Κορίνθῳ γενομένης ἀδελφοῖς, ἐπέστειλεν ἡ ἐν Ῥώμῃ
in Corinth having-arisen brothers sent the in Rome
ἐκκλησία ἱκανωτάτην γραφὴν τοῖς Κορινθίοις, εἰς εἰρήνην
church (a)-most-powerful writing to-the Corinthians to peace
συμβιβάζουσα αὐτοὺς, καὶ ἀνανεοῦσα τὴν πίστιν αὐτῶν
reconciling them and renewing the faith their
καὶ ἣν νεωστὶ ἀπὸ τῶν ἀποστόλων παράδοσιν εἰλήφει.”
and which recently from the apostles tradition it-had-received
καὶ μετὰ βραχέα φησὶ “τὸν δὲ Κλήμεντα τοῦτον 6.4
and after brief(-words) he-says — and Clement this-one
διαδέχεται Εὐάρεστος, καὶ τὸν Εὐάρεστον Ἀλέξανδρος. εἶθ’
succeeds Evarestus and — Evarestus Alexander then
οὕτως ἕκτος ἀπὸ τῶν ἀποστόλων καθίσταται Ξύστος,
thus sixth from the apostles is-appointed Xystus

μετὰ δὲ τοῦτον Τελεσφόρος, ὃς καὶ ἐνδόξως ἐμαρτύρησεν·
after and him Telesphorus who also gloriously was-martyred
ἔπειτα Ὑγῖνος, εἶτα Πίος, μεθ' ὃν Ἀνίκητος. διαδεξαμένου
then Hyginus then Pius after whom Anicetus having-succeeded
τὸν Ἀνίκητον Σωτῆρος νῦν δωδεκάτῳ τόπῳ τὸν τῆς
— Anicetus Soter now in-(the)-twelfth place the of-the
ἐπισκοπῆς ἀπὸ τῶν ἀποστόλων κατέχει κλῆρον Ἐλεύθερος.
episcopate from the apostles holds lot Eleutherus
6.5 τῇ αὐτῇ τάξει καὶ τῇ αὐτῇ διδαχῇ ἥ τε ἀπὸ τῶν
in-the same order and in-the same teaching the both from the
ἀποστόλων ἐν τῇ ἐκκλησίᾳ παράδοσις καὶ τὸ τῆς
apostles in the church tradition and the of-the
ἀληθείας κήρυγμα κατήντηκεν εἰς ἡμᾶς."
truth preaching has-come-down to us
7.1 Ταῦτα ὁ Εἰρηναῖος, ἀκολούθως ταῖς προδιεξοδευθείσαις
these-things — Irenaeus consistently with-the gone-through-before
ἡμῖν ὑπογράψας ἱστορίαις ἐν οἷς ἐπέγραψε πέντε οὖσι
by-us having-described histories in which he-entitled five being
τὸν ἀριθμὸν ἐλέγχου καὶ ἀνατροπῆς τῆς ψευδωνύμου
the number of-refutation and overthrow of-the falsely-named
γνώσεως, ἐν δευτέρῳ τῆς αὐτῆς ὑποθέσεως, ὅτι δὴ
knowledge in (the)-second of-the same work that indeed
καὶ εἰς αὐτὸν ὑποδείγματα τῆς θείας καὶ παραδόξου
even to him examples of-the divine and marvelous
δυνάμεως ἐν ἐκκλησίαις τισὶν ὑπολέλειπτο, διὰ τούτων
power in churches some had-been-left through these(-words)
ἐπισημαίνεται λέγων
he-indicates saying
7.2 "τοσοῦτον δὲ ἀποδέουσι τοῦ νεκρὸν ἐγεῖραι, καθὼς ὁ
so-far and they-fall-short of-the (a)-dead(-man) to-raise as the
κύριος ἤγειρε καὶ οἱ ἀπόστολοι διὰ προσευχῆς, καὶ ἐν τῇ
Lord raised and the apostles through prayer and in the

ἀδελφότητι πολλάκις, διὰ τὸ ἀναγκαῖον τῆς κατὰ τόπον
brotherhood often because-of the necessity of-the in (the)-place
ἐκκλησίας πάσης αἰτησαμένης μετὰ νηστείας καὶ λιτανείας
church whole having-asked with fasting and supplication
πολλῆς, ἐπέστρεψε τὸ πνεῦμα τοῦ τετελευτηκότος, καὶ
much returned the spirit of-the(-one) having-died and
ἐχαρίσθη ὁ ἄνθρωπος ταῖς εὐχαῖς τῶν ἁγίων."
was-granted the man to-the prayers of-the saints
καὶ αὖθίς φησι μεθ' ἕτερα "εἰ δὲ καὶ τὸν κύριον 7.3
and again he-says after other(-words) if and also the Lord
φαντασιωδῶς τὰ τοιαῦτα πεποιηκέναι φήσουσιν, ἐπὶ τὰ
in-appearance the such-things to-have-done they-shall-say to the
προφητικὰ ἀνάγοντες αὐτοὺς ἐξ αὐτῶν ἐπιδείξομεν
prophetic(-writings) leading-back them from them we-shall-show
πάντα οὕτως περὶ αὐτοῦ καὶ προειρῆσθαι καὶ γεγονέναι
all-things thus about him both to-have-been-foretold and to-have-happened
βεβαίως, καὶ αὐτὸν μόνον εἶναι τὸν υἱὸν τοῦ θεοῦ. διὸ
surely and him alone to-be the son — of-God wherefore
καὶ ἐν τῷ ἐκείνου ὀνόματι οἱ ἀληθῶς αὐτοῦ μαθηταὶ, παρ'
also in the his name the truly his disciples from
αὐτοῦ λαβόντες τὴν χάριν, ἐπιτελοῦσιν ἐπ' εὐεργεσίᾳ τῇ
him having-received the grace perform(-them) for benefit the
τῶν λοιπῶν ἀνθρώπων, καθὼς εἷς ἕκαστος τὴν δωρεὰν
of-the other men as one each the gift
εἴληφε παρ' αὐτοῦ.
has-received from him
οἱ μὲν γὰρ δαίμονας ἐλαύνουσι βεβαίως καὶ ἀληθῶς, 7.4
some indeed for demons drive-out surely and truly
ὥστε πολλάκις καὶ πιστεύειν ἐκείνους αὐτοὺς τοὺς
so-that often even to-believe those very the(-ones)
καθαρισθέντας ἀπὸ τῶν πονηρῶν πνευμάτων καὶ εἶναι
cleansed from the evil spirits and to-be

ἐν τῇ ἐκκλησίᾳ, οἱ δὲ καὶ πρόγνωσιν ἔχουσι τῶν
in the church others and also foreknowledge have of-the(-things)
μελλόντων καὶ ὀπτασίας καὶ ῥήσεις προφητικὰς, ἄλλοι δὲ
about-to-be and visions and utterances prophetic others and
τοὺς κάμνοντας διὰ τῆς τῶν χειρῶν ἐπιθέσεως ἰῶνται
the sick through the of-the hands laying-on heal
καὶ ὑγιεῖς ἀποκαθιστᾶσιν. ἤδη δὲ, καθὼς ἔφαμεν, καὶ
and healthy restore already and as we-said also
νεκροὶ ἠγέρθησαν, καὶ παρέμειναν σὺν ἡμῖν ἔτεσιν ἱκανοῖς.
dead(-men) were-raised and remained with us for-years many
7.5 καὶ τί γάρ; οὐκ ἔστιν ἀριθμὸν εἰπεῖν τῶν χαρισμάτων,
and what for not it-is(-possible) (the)-number to-tell of-the gifts
ὧν κατὰ παντὸς τοῦ κόσμου ἡ ἐκκλησία παρὰ θεοῦ
which throughout all the world the church from God
λαβοῦσα ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ σταυρωθέντος
having-received in the name of-Jesus Christ the(-one) crucified
ἐπὶ Ποντίου Πιλάτου ἑκάστης ἡμέρας ἐπ' εὐεργεσίᾳ τῇ τῶν
under Pontius Pilate each day for benefit the of-the
ἐθνῶν ἐπιτελεῖ, μήτε ἐξαπατῶσά τινας μήτε ἐξαργυριζομένη·
gentiles performs neither deceiving any nor taking-money
ὡς γὰρ δωρεὰν εἴληφε παρὰ θεοῦ, δωρεὰν καὶ διακονεῖ."
as for freely she-has-received from God freely also she-ministers
7.6 καὶ ἐν ἑτέρῳ δὲ τόπῳ ὁ αὐτὸς γράφει "καθὼς καὶ
and in another and place the same writes as also
πολλῶν ἀκούομεν ἀδελφῶν ἐν τῇ ἐκκλησίᾳ προφητικὰ
of-many we-hear brothers in the church prophetic
χαρίσματα ἐχόντων, καὶ παντοδαπαῖς λαλούντων διὰ τοῦ
gifts having and in-all-kinds speaking through the
πνεύματος γλώσσαις, καὶ τὰ κρύφια τῶν ἀνθρώπων εἰς
spirit tongues and the hidden(-things) of-the men to
φανερὸν ἀγόντων ἐπὶ τῷ συμφέροντι, καὶ τὰ μυστήρια
light bringing for the profit and the mysteries

τοῦ θεοῦ ἐκδιηγουμένων.” ταῦτα καὶ περὶ τοῦ διαφορὰς
— of-God expounding these-things also about the(-fact) differences
χαρισμάτων μέχρι καὶ τῶν δηλουμένων χρόνων παρὰ
of-gifts until even the shown times among
τοῖς ἀξίοις διαμεῖναι.
the worthy to-have-remained

Ἐπεὶ δὲ ἀρχόμενοι τῆς πραγματείας ὑπόσχεσιν πεποιήμεθα 8.1
since and beginning the treatise (a)-promise we-have-made
παραθήσεσθαι κατὰ καιρὸν εἰπόντες τὰς τῶν ἀρχαίων
to-set-forth in season having-said the of-the ancient
ἐκκλησιαστικῶν πρεσβυτέρων τε καὶ συγγραφέων φωνὰς,
ecclesiastical elders both and writers words
ἐν αἷς τὰς περὶ τῶν ἐνδιαθήκων γραφῶν εἰς αὐτοὺς
in which the about the canonical scriptures to them
κατελθούσας παραδόσεις γραφῇ παραδεδώκασι, τούτων δὲ
having-come-down traditions in-writing they-have-banded-down of-these and
καὶ ὁ Εἰρηναῖος ἦν, φέρε καὶ τὰς αὐτοῦ παραθώμεθα λέξεις.
also — Irenaeus was come also the his let-us-set-forth words
καὶ πρώτας γε τὰς περὶ τῶν ἱερῶν εὐαγγελίων, 8.2
and first at-least the(-words) about the sacred gospels
οὕτως ἐχούσας “ὁ μὲν δὴ Ματθαῖος ἐν τοῖς Ἑβραίοις
thus having — indeed indeed Matthew among the Hebrews
τῇ ἰδίᾳ αὐτῶν διαλέκτῳ καὶ γραφὴν ἐξήνεγκεν εὐαγγελίου,
in-the own their dialect also (a)-writing published of-gospel
τοῦ Πέτρου καὶ τοῦ Παύλου ἐν Ῥώμῃ εὐαγγελιζομένων
— Peter and — Paul in Rome preaching
καὶ θεμελιούντων τὴν ἐκκλησίαν.
and founding the church

μετὰ δὲ τὴν τούτων ἔξοδον Μάρκος ὁ μαθητὴς καὶ 8.3
after and the their departure Mark the disciple and
ἑρμηνευτὴς Πέτρου καὶ αὐτὸς τὰ ὑπὸ Πέτρου
interpreter of-Peter also himself the(-things) by Peter

κηρυσσόμενα ἐγγράφως ἡμῖν παραδέδωκε, καὶ Λουκᾶς
preached in-writing to-us has-handed-down and Luke
δὲ, ὁ ἀκόλουθος Παύλου, τὸ ὑπ᾽ ἐκείνου κηρυσσόμενον
too the follower of-Paul the by that(-one) preached
εὐαγγέλιον ἐν βίβλῳ κατέθετο.
gospel in (a)-book set-down

8.4 ἔπειτα Ἰωάννης, ὁ μαθητὴς τοῦ κυρίου, ὁ καὶ ἐπὶ τὸ
then John the disciple of-the Lord the(-one) also on the
στῆθος αὐτοῦ ἀναπεσὼν, καὶ αὐτὸς ἐξέδωκε τὸ εὐαγγέλιον,
breast his having-reclined also himself published the gospel
ἐν Ἐφέσῳ τῆς Ἀσίας διατρίβων."
in Ephesus — of-Asia dwelling

8.5 ταῦτα μὲν οὖν ἐν τρίτῳ τῆς εἰρημένης ὑποθέσεως
these-things indeed then in (the)-third of-the said work
τῷ προδηλωθέντι εἴρηται. ἐν δὲ τῷ πέμπτῳ περὶ
by-the before-shown(-man) are-said in and the fifth about
τῆς Ἰωάννου ἀποκαλύψεως καὶ τῆς ψήφου τῆς τοῦ
the of-John Revelation and the number of-the of-the
ἀντιχρίστου προσηγορίας οὕτω διαλαμβάνει· "τούτων δὲ
antichrist appellation thus he-discusses these and
οὕτως ἐχόντων, καὶ ἐν πᾶσι δὲ τοῖς σπουδαίοις καὶ
thus being and in all and the good and
ἀρχαίοις ἀντιγράφοις τοῦ ἀριθμοῦ τούτου κειμένου, καὶ
ancient copies the number this lying and
μαρτυρούντων αὐτῶν ἐκείνων τῶν κατ᾽ ὄψιν τὸν Ἰωάννην
testifying themselves those the(-ones) by sight — John
ἑωρακότων, καὶ τοῦ λόγου διδάσκοντος ἡμᾶς ὅτι ὁ ἀριθμὸς
having-seen and the reason teaching us that the number
τοῦ ὀνόματος τοῦ θηρίου κατὰ τὴν τῶν Ἑλλήνων
of-the name of-the beast according-to the of-the Greeks
ψῆφον διὰ τῶν ἐν αὐτῷ γραμμάτων ἐμφαίνεται."
reckoning through the in it letters is-shown

καὶ ὑποκαταβὰς περὶ τοῦ αὐτοῦ φάσκει “ἡμεῖς οὖν 8.6
and going-on-a-little about the same he-says we then
οὐκ ἀποκινδυνεύομεν περὶ τοῦ ὀνόματος τοῦ ἀντιχρίστου
not run-the-risk about the name of-the antichrist
ἀποφαινόμενοι βεβαιωτικῶς. εἰ γὰρ ἔδει ἀναφανδὸν
declaring positively if for it-had-been-needful openly
τῷ νῦν καιρῷ κηρύττεσθαι τοὔνομα αὐτοῦ, δι’ ἐκείνου
in-the present time to-be-proclaimed the-name his through that(-one)
ἂν ἐρρέθη τοῦ καὶ τὴν ἀποκάλυψιν ἑωρακότος·
— it-would-have-been-said the(-one) also the revelation having-seen
οὐδὲ γὰρ πρὸ πολλοῦ χρόνου ἑωράθη, ἀλλὰ σχεδὸν ἐπὶ τῆς
nor for before long time was-it-seen but nearly in the
ἡμετέρας γενεᾶς, πρὸς τῷ τέλει τῆς Δομετιανοῦ ἀρχῆς.”
our generation toward the end of-the of-Domitian rule
ταῦτα καὶ περὶ τῆς ἀποκαλύψεως ἱστόρηται τῷ 8.7
these-things also about the Revelation have-been-recorded by-the
δεδηλωμένῳ. μέμνηται δὲ καὶ τῆς Ἰωάννου πρώτης
shown(-man) he-mentions and also the of-John first
ἐπιστολῆς, μαρτύρια ἐξ αὐτῆς πλεῖστα εἰσφέρων, ὁμοίως
letter testimonies from it very-many bringing-in likewise
δὲ καὶ τῆς Πέτρου προτέρας. οὐ μόνον δὲ οἶδεν, ἀλλὰ
and also the of-Peter former not only and he-knows but
καὶ ἀποδέχεται τὴν τοῦ Ποιμένος γραφὴν λέγων “καλῶς
also accepts the of-the Shepherd writing saying well
οὖν εἶπεν ἡ γραφὴ ἡ λέγουσα, πρῶτον πάντων
then said the scripture the(-one) saying first of-all
πίστευσον ὅτι εἷς ἐστὶν ὁ θεὸς, ὁ τὰ πάντα κτίσας”
believe that one is — God the(-one) the all-things having-created
καὶ τὰ ἑξῆς.
and the next(-words)

8.8 καὶ ῥητοῖς δέ τισιν ἐκ τῆς Σολομῶνος Σοφίας
and sayings too some from the of-Solomon Wisdom
κέχρηται, μονονουχὶ φάσκων· ὅρασις δὲ θεοῦ περιποιητικὴ
he-has-used all-but saying (the)-sight and of-God productive
ἀφθαρσίας, ἀφθαρσία δὲ ἐγγὺς εἶναι ποιεῖ θεοῦ. καὶ
of-incorruption incorruption and near to-be makes to-God and
ἀπομνημονευμάτων δὲ ἀποστολικοῦ τινὸς πρεσβυτέρου,
memoirs too of-apostolic some elder
οὗ τοὔνομα σιωπῇ παραδέδωκε, μνημονεύει, ἐξηγήσεις
whose the-name to-silence he-has-handed-over mentions expositions
τε αὐτοῦ θείων γραφῶν παρατέθειται.
and his of-divine scriptures he-has-set-forth

8.9 ἔτι καὶ Ἰουστίνου τοῦ μάρτυρος καὶ Ἰγνατίου μνήμην
further also of-Justin the martyr and of-Ignatius mention
πεποίηται, μαρτυρίαις αὖθις καὶ ἀπὸ τῶν τούτοις
he-has-made testimonies again also from the(-writings) by-these
γραφέντων κεχρημένος. ἐπήγγελται δὲ αὐτὸς ἐκ τῶν
written having-used he-has-promised and himself from the
Μαρκίωνος συγγραμμάτων ἀντιλέξειν αὐτῷ ἐν ἰδίῳ
of-Marcion writings to-refute him in (an)-own
σπουδάσματι.
treatise

8.10 καὶ περὶ τῆς κατὰ τοὺς ἑβδομήκοντα ἑρμηνείας τῶν
and about the according-to the seventy translation of-the
θεοπνεύστων γραφῶν ἄκουε οἷα κατὰ λέξιν γράφει
inspired scriptures hear what according-to (the)-letter he-writes
"ὁ θεὸς οὖν ἄνθρωπος ἐγένετο, καὶ αὐτὸς κύριος ἔσωσεν
— God then man became and himself (the)-Lord saved
ἡμᾶς, δοὺς τὸ τῆς παρθένου σημεῖον· ἀλλ' οὐχ ὡς ἔνιοί
us having-given the of-the virgin sign but not as some
φασι τῶν νῦν τολμώντων μεθερμηνεύειν τὴν γραφὴν
say of-the(-men) now daring to-translate the scripture

‘ἰδοὺ ἡ νεᾶνις ἐν γαστρὶ ἕξει καὶ τέξεται υἱόν’, ὡς
behold the young-woman in womb shall-have and shall-bear (a)-son as
Θεοδοτίων ἡρμήνευσεν ὁ Ἐφέσιος, καὶ Ἀκύλας ὁ Ποντικὸς,
Theodotion translated the Ephesian and Aquila the Pontic
ἀμφότεροι Ἰουδαῖοι προσήλυτοι, οἷς κατακολουθήσαντες
both Jewish proselytes whom having-followed
οἱ Ἐβιωναῖοι ἐξ Ἰωσὴφ αὐτὸν γεγενῆσθαι φάσκουσι.”
the Ebionites from Joseph him to-have-been-born say
τούτοις ἐπιφέρει μετὰ βραχέα λέγων “πρὸ τοῦ γὰρ 8.11
to-these be-adds after brief(-words) saying before the for
Ῥωμαίους κρατῦναι τὴν ἀρχὴν αὐτῶν, ἔτι τῶν Μακεδόνων
Romans to-strengthen the empire their still the Macedonians
τὴν Ἀσίαν κατεχόντων, Πτολεμαῖος ὁ Λάγου,
— Asia holding Ptolemy the(-son) of-Lagus
φιλοτιμούμενος τὴν ὑπ’ αὐτοῦ κατεσκευασμένην βιβλιοθήκην
being-ambitious the by him having-been-established library
ἐν Ἀλεξανδρείᾳ κοσμῆσαι τοῖς πάντων ἀνθρώπων
in Alexandria to-adorn with-the of-all men
συγγράμμασιν, ὅσα γε σπουδαῖα ὑπῆρχεν, ἠτήσατο
writings as-many-as at-least worthy were asked
παρὰ τῶν Ἱεροσολυμιτῶν εἰς τὴν Ἑλληνικὴν διάλεκτον
from the Jerusalemites into the Greek dialect
σχεῖν αὐτῶν μεταβεβλημένας τὰς γραφάς.
to-have their translated the scriptures
οἱ δὲ (ὑπήκουον γὰρ ἔτι τοῖς Μακεδόσι τότε) τοὺς παρ’ 8.12
they and were-subject for still to-the Macedonians then the among
αὐτοῖς ἐμπειροτάτους τῶν γραφῶν καὶ ἀμφοτέρων τῶν
them most-experienced of-the scriptures and of-both the
διαλέκτων, ἑβδομήκοντα πρεσβυτέρους ἔπεμψαν Πτολεμαίῳ,
dialects seventy elders sent to-Ptolemy
ποιήσοντας τοῦθ’ ὅπερ ἠβούλετο.
to-do this which he-wished

8.13 ὁ δὲ ἰδίᾳ πεῖραν αὐτῶν λαβεῖν θελήσας, εὐλαβηθείς
he and privately trial of-them to-take having-wished having-feared
τε μή τι ἄρα συνθέμενοι ἀποκρύψωσι τὴν ἐν ταῖς
and lest something after-all having-agreed they-might-conceal the in the
γραφαῖς διὰ τῆς ἑρμηνείας ἀλήθειαν, χωρίσας αὐτοὺς
scriptures through the translation truth having-separated them
ἀπ᾽ ἀλλήλων ἐκέλευσε τοὺς πάντας τὴν αὐτὴν ἑρμηνείαν
from one-another ordered the all the same translation
γράφειν, καὶ τοῦτο ἐπὶ πάντων τῶν βιβλίων ἐποίησε.
to-write and this for all the books he-did
8.14 συνελθόντων δὲ αὐτῶν ἐπὶ τὸ αὐτὸ παρὰ τῷ
having-come-together and them at the same(-place) before —
Πτολεμαίῳ, καὶ συναντιβαλλόντων ἑκάστου τὴν ἑαυτοῦ
Ptolemy and comparing each the his-own
ἑρμηνείαν, ὁ μὲν θεὸς ἐδοξάσθη, αἱ δὲ γραφαὶ ὄντως
translation — indeed God was-glorified the and scriptures truly
θεῖαι ἐγνώσθησαν, τῶν πάντων τὰ αὐτὰ ταῖς αὐταῖς
divine were-recognized the all the same(-things) in-the same
λέξεσι καὶ τοῖς αὐτοῖς ὀνόμασιν ἀναγορευσάντων ἀπ᾽
words and in-the same names having-rendered from
ἀρχῆς μέχρι τέλους, ὥστε καὶ τὰ παρόντα ἔθνη γνῶναι
beginning until end so-that even the present gentiles to-know
ὅτι κατ᾽ ἐπίπνοιαν τοῦ θεοῦ εἰσιν ἡρμηνευμέναι αἱ γραφαί.
that by inspiration — of-God are translated the scriptures
8.15 καὶ οὐδέν γε θαυμαστὸν τοῦτο ἐνηργηκέναι τὸν θεὸν,
and nothing at-least wonderful (is)-this to-have-wrought — God
ὅς γε καὶ ἐν τῇ ἐπὶ Ναβουχοδονόσορ αἰχμαλωσίᾳ τοῦ
who at-least also in the under Nebuchadnezzar captivity of-the
λαοῦ, διαφθαρεισῶν τῶν γραφῶν, καὶ μετὰ ἑβδομήκοντα
people having-been-destroyed the scriptures and after seventy
ἔτη τῶν Ἰουδαίων ἀνελθόντων εἰς τὴν χώραν αὐτῶν,
years the Jews having-gone-up into the land their

ἔπειτα ἐν τοῖς χρόνοις Ἀρταξέρξου τοῦ Περσῶν βασιλέως
then in the times of-Artaxerxes the of-Persians king
ἐνέπνευσεν Ἔσδρᾳ τῷ ἱερεῖ ἐκ τῆς φυλῆς Λευὶ, τοὺς τῶν
inspired to-Esdras the priest from the tribe of-Levi the of-the
προγεγονότων προφητῶν πάντας ἀνατάξασθαι λόγους, καὶ
former prophets all to-rearrange words and
ἀποκαταστῆσαι τῷ λαῷ τὴν διὰ Μωυσέως νομοθεσίαν."
to-restore to-the people the through Moses legislation
τοσαῦτα ὁ Εἰρηναῖος.
so-much — Irenaeus

XXX · PANTAENUS, CLEMENT, AND THE EARLY TEACHERS

Under Commodus, Pantaenus heads the school at Alexandria and is said to have found in India the Hebrew Matthew left by Bartholomew. Clement of Alexandria, his pupil, describes the teachers he heard. Narcissus is bishop of Jerusalem. Rhodo describes the divisions among Marcion's followers and his debate with Apelles, who could not explain how there is one first principle. Montanus and his prophetesses begin to boast in Phrygia, and Florinus and Blastus lead others astray at Rome.

Ἐννέα δὲ καὶ δέκα ἔτεσι τῇ βασιλείᾳ διαρκέσαντος 9.1
nine now and ten years in-the reign having-lasted
Ἀντωνίνου, Κόμοδος τὴν ἡγεμονίαν παραλαμβάνει, οὗ
Antoninus Commodus the government receives whose
κατὰ τὸ πρῶτον ἔτος τῶν κατ' Ἀλεξάνδρειαν ἐκκλησιῶν
in the first year of-the at Alexandria churches
Ἰουλιανὸς ἐγχειρίζεται τὴν ἐπισκοπὴν, ἐπὶ δυοκαίδεκα
Julian is-entrusted-with the episcopate for twelve
ἔτεσιν Ἀγριππίνου τὴν λειτουργίαν ἀναπλήσαντος.
years Agrippinus the ministry having-completed

10.1 Ἡγεῖτο δὲ τηνικαῦτα τῆς τῶν πιστῶν αὐτόθι διατριβῆς
led and at-that-time the of-the faithful there school
τῶν ἀπὸ παιδείας ἀνὴρ ἐπιδοξότατος, ὄνομα αὐτῷ
of-the(-men) from learning (a)-man most-renowned (the)-name to-him
Πάνταινος, ἐξ ἀρχαίου ἔθους διδασκαλείου τῶν ἱερῶν
Pantaenus from ancient custom (a)-school of-the sacred
λόγων παρ᾽ αὐτοῖς συνεστῶτος, ὃ καὶ εἰς ἡμᾶς
words among them having-been-established which also to us
παρατείνεται, καὶ πρὸς τῶν ἐν λόγῳ καὶ τῇ περὶ τὰ
extends and by the(-men) in speech and in-the about the
θεῖα σπουδῇ δυνατῶν συγκροτεῖσθαι παρειλήφαμεν.
divine(-things) zeal able to-be-maintained we-have-received
ἐν δὲ τοῖς μάλιστα κατ᾽ ἐκεῖνο καιροῦ διαλάμψαι
among and the most at that time to-have-shone
λόγος ἔχει τὸν δεδηλωμένον, οἷα καὶ ἀπὸ φιλοσόφου
(the)-account holds the shown(-man) as also from philosophic
ἀγωγῆς τῶν καλουμένων Στωϊκῶν ὁρμώμενον.
training of-the called Stoics setting-out

10.2 τοσαύτην δ᾽ οὖν φασιν αὐτὸν ἐκθυμοτάτῃ διαθέσει
so-great and then they-say him with-most-ardent disposition
προθυμίαν περὶ τὸν θεῖον λόγον ἐνδείξασθαι ὡς καὶ
eagerness about the divine word to-have-shown so-that even
κήρυκα τοῦ κατὰ Χριστὸν εὐαγγελίου τοῖς ἐπ᾽ ἀνατολῆς
(a)-herald of-the according-to Christ gospel to-the in (the)-east
ἔθνεσιν ἀναδειχθῆναι, μέχρι καὶ τῆς Ἰνδῶν στειλάμενον
nations to-have-been-appointed as-far-as even the of-Indians having-set-out
γῆς. ἦσαν γὰρ, ἦσαν εἰσέτι τότε πλείους εὐαγγελισταὶ τοῦ
land there-were for there-were still then many evangelists of-the
λόγου, ἔνθεον ζῆλον ἀποστολικοῦ μιμήματος συνεισφέρειν
word divine zeal of-apostolic imitation to-contribute
ἐπ᾽ αὐξήσει καὶ οἰκοδομῇ τοῦ θείου λόγου προμηθούμενοι.
for increase and building-up of-the divine word taking-forethought

ὧν εἷς γενόμενος καὶ ὁ Πάνταινος καὶ εἰς Ἰνδοὺς 10.3
of-whom one having-been also — Pantaenus also to Indians
ἐλθεῖν λέγεται, ἔνθα λόγος εὑρεῖν αὐτὸν προφθάσαν
to-have-gone is-said where (the)-account to-have-found him having-anticipated
τὴν αὐτοῦ παρουσίαν τὸ κατὰ Ματθαῖον εὐαγγέλιον
the his coming the according-to Matthew gospel
παρά τισιν αὐτόθι τὸν Χριστὸν ἐπεγνωκόσιν, οἷς
among some there — Christ having-known to-whom
Βαρθολομαῖον τῶν ἀποστόλων ἕνα κηρῦξαι, αὐτοῖς τε
Bartholomew of-the apostles one to-have-preached to-them and
Ἑβραίων γράμμασι τὴν τοῦ Ματθαίου καταλεῖψαι γραφὴν,
of-Hebrews in-letters the — of-Matthew to-have-left writing
ἣν καὶ σώζεσθαι εἰς τὸν δηλούμενον χρόνον.
which also to-be-preserved till the shown time
ὅ γε μὴν Πάνταινος ἐπὶ πολλοῖς κατορθώμασι τοῦ 10.4
— at-least indeed Pantaenus after many achievements of-the
κατ᾽ Ἀλεξάνδρειαν τελευτῶν ἡγεῖται διδασκαλείου, ζώσῃ
at Alexandria ending leads school with-living
φωνῇ καὶ διὰ συγγραμμάτων τοὺς τῶν θείων δογμάτων
voice and through writings the of-the divine doctrines
θησαυροὺς ὑπομνηματιζόμενος.
treasures recording
Κατὰ τοῦτον ταῖς θείαις γραφαῖς συνασκούμενος ἐπ᾽ 11.1
under him in-the divine scriptures being-trained at
Ἀλεξανδρείας ἐγνωρίζετο Κλήμης, ὁμώνυμος τῷ πάλαι τῆς
Alexandria was-known Clement namesake to-the of-old of-the
Ῥωμαίων ἐκκλησίας ἡγησαμένῳ φοιτητῇ τῶν ἀποστόλων.
of-Romans church having-led disciple of-the apostles
ὃς δὴ καὶ ὀνομαστὶ ἐν αἷς συνέταξεν Ὑποτυπώσεσιν 11.2
who indeed also by-name in which he-composed Outlines
ὡσὰν διδασκάλου τοῦ Πανταίνου μέμνηται, τοῦτόν τε αὐτὸν
as teacher — Pantaenus mentions him and very

καὶ τῶν Στρωματέων ἐν πρώτῳ συγγράμματι αἰνίττεσθαί
also of-the Miscellanies in (the)-first treatise to-hint
μοι δοκεῖ, ὅτε τοὺς ἐμφανεστέρους ἧς κατείληφεν
to-me seems when the more-illustrious of-which he-received
ἀποστολικῆς διαδοχῆς ἐπισημαινόμενος ταῦτά φησιν
apostolic succession noting these-things he-says
11.3 "ἤδη δὲ οὐ γραφὴ εἰς ἐπίδειξιν τετεχνασμένη ἥδε ἡ
already and not (a)-writing for display contrived this the
πραγματεία, ἀλλά μοι ὑπομνήματα εἰς γῆρας θησαυρίζεται,
treatise but for-me memoranda for old-age are-treasured-up
λήθης φάρμακον, εἴδωλον ἀτεχνῶς καὶ σκιαγραφία τῶν
of-forgetfulness (a)-remedy (an)-image simply and (a)-sketch of-the
ἐναργῶν καὶ ἐμψύχων ἐκείνων ὧν κατηξιώθην ἐπακοῦσαι
clear and living those which I-was-deemed-worthy to-hear
λόγων τε καὶ ἀνδρῶν μακαρίων καὶ τῷ ὄντι ἀξιολόγων.
words both and men blessed and in-the reality worthy-of-mention
11.4 τούτων ὁ μὲν ἐπὶ τῆς Ἑλλάδος, ὁ Ἰωνικὸς, ὁ
of-these the(-one) indeed in — Greece the Ionian the(-other)
δὲ ἐπὶ τῆς μεγάλης Ἑλλάδος, τῆς Κοίλης ἄτερος αὐτῶν
and in the great Greece of-the Hollow other of-them
Συρίας ἦν, ὁ δὲ ἀπ' Αἰγύπτου, ἄλλοι δὲ ἀνὰ
of-Syria was the(-other) and from Egypt others and throughout
τὴν ἀνατολὴν, καὶ ταύτης ὁ μέν τις τῶν Ἀσσυρίων,
the east and of-this the(-one) indeed some of-the Assyrians
ὁ δὲ ἐν τῇ Παλαιστίνῃ Ἑβραῖος ἀνέκαθεν. ὑστάτῳ δὲ
the(-other) and in — Palestine (a)-Hebrew from-the-first (the)-last and
περιτυχὼν (δυνάμει δὲ ἄρα πρῶτος ἦν) ἀνεπαυσάμην,
having-met in-power and after-all first he-was I-rested
ἐν Αἰγύπτῳ θηράσας λεληθότα.
in Egypt having-hunted(-him) hidden

ἀλλ᾽ οἱ μὲν τὴν ἀληθῆ τῆς μακαρίας σώζοντες 11.5
but they indeed the true of-the blessed preserving
διδασκαλίας παράδοσιν εὐθὺς ἀπὸ Πέτρου καὶ Ἰακώβου,
teaching tradition straight from Peter and James
Ἰωάννου τε καὶ Παύλου τῶν ἁγίων ἀποστόλων, παῖς
John both and Paul the holy apostles son
παρὰ πατρὸς ἐκδεξάμενος (ὀλίγοι δὲ οἱ πατράσιν
from father having-received few and the(-ones) to-fathers
ὅμοιοι), ἦκον δὴ σὺν θεῷ καὶ εἰς ἡμᾶς, τὰ προγονικὰ
like came indeed with God also to us the ancestral
ἐκεῖνα καὶ ἀποστολικὰ καταθησόμενοι σπέρματα.᾽᾽
those and apostolic about-to-deposit seeds
Ἐπὶ τούτων τῆς ἐν Ἱεροσολύμοις ἐκκλησίας ἐπίσκοπος 12.1
under these of-the in Jerusalem church bishop
ὁ παρὰ πολλοῖς εἰσέτι νῦν βεβοημένος Νάρκισσος
— among many still now celebrated Narcissus
ἐγνωρίζετο, πεντεκαιδεκάτην ἄγων διαδοχὴν ἀπὸ τῆς τῶν
was-known (the)-fifteenth holding succession from the of-the
Ἰουδαίων κατὰ Ἀδριανὸν πολιορκίας, ἐξ οὗ δὴ πρῶτον
Jews under Hadrian siege from which indeed first
τὴν αὐτόθι ἐκκλησίαν ἐξ ἐθνῶν συστῆναι μετὰ
the there church from gentiles to-have-been-constituted after
τοὺς ἐκ περιτομῆς, καθηγήσασθαί τε αὐτῶν πρῶτον
the(-ones) from circumcision to-have-led and them first
ἐξ ἐθνῶν ἐπίσκοπον Μάρκον ἐδηλώσαμεν.
from gentiles bishop Mark we-showed
μεθ᾽ ὃν ἐπισκοπεῦσαι Κασσιανὸν αἱ τῶν αὐτόθι 12.2
after whom to-have-been-bishop Cassian the of-the(-men) there
διαδοχαὶ περιέχουσι, καὶ μετὰ τοῦτον Πούπλιον, εἶτα
successions contain and after him Publius then
Μάξιμον, καὶ ἐπὶ τούτοις Ἰουλιανὸν, ἔπειτα Γάϊον, μεθ᾽ ὃν
Maximus and upon these Julian then Gaius after whom

Σύμμαχον, καὶ Γάϊον ἕτερον, καὶ πάλιν ἄλλον Ἰουλιανὸν,
Symmachus and Gaius another and again another Julian
Καπίτωνά τε πρὸς τούτοις καὶ Οὐάλεντα καὶ Δολιχιανὸν,
Capito and besides these and Valens and Dolichian
καὶ ἐπὶ πᾶσι τὸν Νάρκισσον, τριακοστὸν ἀπὸ τῶν
and upon all — Narcissus thirtieth from the
ἀποστόλων κατὰ τὴν τῶν ἑξῆς διαδοχὴν γεγενημένον.
apostles in the of-the next(-men) succession having-been

13.1 Ἐν τούτῳ καὶ Ῥόδων, γένος τῶν ἀπὸ Ἀσίας,
in this(-time) also Rhodo (by)-race of-the(-men) from Asia
μαθητευθεὶς ἐπὶ Ῥώμης, ὡς αὐτὸς ἱστορεῖ, Τατιανῷ, ὃν
made-a-disciple in Rome as he-himself records by-Tatian whom
ἐκ τῶν πρόσθεν ἔγνωμεν, διάφορα συντάξας βιβλία,
from the(-pages) before we-knew various having-composed books
μετὰ τῶν λοιπῶν καὶ πρὸς τὴν Μαρκίωνος παρατέτακται
with the rest also against the of-Marcion has-been-arrayed
αἵρεσιν· ἣν καὶ εἰς διαφόρους γνώμας κατ᾽ αὐτὸν
heresy which also into different opinions in his(-time)
διαστᾶσαν ἱστορεῖ, τοὺς τὴν διάστασιν ἐμπεποιηκότας
divided he-records the(-men) the division having-caused
ἀναγράφων, ἐπ᾽ ἀκριβές τε τὰς παρ᾽ ἑκάστῳ τούτων
recording to exactness and the among each of-these
ἐπινενοημένας διελέγχων ψευδολογίας.
devised refuting falsehoods

13.2 ἄκουε δ᾽ οὖν καὶ αὐτοῦ ταῦτα γράφοντος “διὰ τοῦτο
hear and then also him these-things writing because-of this
καὶ παρ᾽ ἑαυτοῖς ἀσύμφωνοι γεγόνασιν, ἀσυστάτου γνώμης
also among themselves discordant they-have-become (an)-inconsistent opinion
ἀντιποιούμενοι. ἀπὸ γὰρ τῆς τούτων ἀγέλης Ἀπελλῆς μὲν,
maintaining from for the of-these herd Apelles indeed
ὁ τῇ πολιτείᾳ σεμνυνόμενος καὶ τῷ γήρᾳ, μίαν
the(-one) in-the conduct priding-himself and in-the old-age one

ἀρχὴν ὁμολογεῖ, τὰς δὲ προφητείας ἐξ ἀντικειμένου λέγει
principle confesses the and prophecies from (an)-opposing says
πνεύματος, πειθόμενος ἀποφθέγμασι παρθένου δαιμονώσης,
spirit obeying (the)-oracles of-(a)-virgin possessed
ὄνομα Φιλουμένης.
(the)-name Philumene

ἕτεροι δὲ, καθὼς καὶ αὐτὸς ὁ ναύτης Μαρκίων, δύο ἀρχὰς 13.3
others and as also himself the sailor Marcion two principles
εἰσηγοῦνται· ἀφ' ὧν εἰσι Ποτίτός τε καὶ Βασιλικός.
introduce from whom are Potitus both and Basilicus

καὶ οὗτοι μὲν κατακολουθήσαντες τῷ Ποντικῷ λύκῳ, καὶ μὴ 13.4
and these indeed having-followed the Pontic wolf and not
εὑρίσκοντες τὴν διαίρεσιν τῶν πραγμάτων, ὡς οὐδὲ ἐκεῖνος,
finding the division of-the things as neither that(-one)
ἐπὶ τὴν εὐχέρειαν ἐτράποντο, καὶ δύο ἀρχὰς ἀπεφήναντο
to the ease turned and two principles declared
ψιλῶς καὶ ἀναποδείκτως. ἄλλοι δὲ πάλιν ἀπ' αὐτῶν ἐπὶ τὸ
baldly and without-proof others and again from them to the
χεῖρον ἐξοκείλαντες οὐ μόνον δύο, ἀλλὰ καὶ τρεῖς ὑποτίθενται
worse having-run-aground not only two but also three suppose
φύσεις, ὧν ἐστιν ἀρχηγὸς καὶ προστάτης Σύνερως, καθὼς
natures of-whom is (the)-founder and leader Syneros as
οἱ τὸ διδασκαλεῖον αὐτοῦ προβαλλόμενοι λέγουσι."
the(-ones) the school his putting-forward say

γράφει δὲ ὁ αὐτὸς ὡς καὶ εἰς λόγους ἐληλύθοι τῷ 13.5
writes and the same that also into discussions he-had-come —
Ἀπελλῇ, φάσκων οὕτως "ὁ γὰρ γέρων Ἀπελλῆς συμμίξας
with-Apelles saying thus the for old-man Apelles having-met
ἡμῖν πολλὰ μὲν κακῶς λέγων ἠλέγχθη, ὅθεν καὶ
us many(-things) indeed wrongly saying was-refuted whence also
ἔφασκε μὴ δεῖν ὅλως ἐξετάζειν τὸν λόγον, ἀλλ'
he-said not to-be-needful at-all to-examine the doctrine but

ἕκαστον, ὡς πεπίστευκε, διαμένειν. σωθήσεσθαι γὰρ τοὺς
each as he-has-believed to-remain to-be-saved for the(-ones)
ἐπὶ τὸν ἐσταυρωμένον ἠλπικότας ἀπεφαίνετο, μόνον ἐὰν ἐν
in the crucified(-one) having-hoped he-declared only if in
ἔργοις ἀγαθοῖς εὑρίσκωνται. τὸ δὲ πάντων ἀσαφέστατον
works good they-are-found the but of-all most-obscure
ἐδογματίζετο αὐτῷ πρᾶγμα, καθὼς προειρήκαμεν, τὸ
was-dogmatized by-him matter as we-have-said-before the(-matter)
περὶ τοῦ θεοῦ. ἔλεγε μὲν γὰρ μίαν ἀρχὴν καθὼς καὶ
about — God he-said indeed for one principle as also
ὁ ἡμέτερος λόγος."
the our doctrine

13.6 εἶτα προθεὶς αὐτοῦ πᾶσαν τὴν δόξαν ἐπιφέρει φάσκων
then having-set-forth his whole the opinion he-adds saying
"λέγοντος δέ μου πρὸς αὐτὸν 'πόθεν ἡ ἀπόδειξις αὕτη
saying and me to him whence the proof this
σοι, ἢ πῶς δύνασαι λέγειν μίαν ἀρχὴν, φράσον ἡμῖν'
for-you or how are-you-able to-say one principle tell us
ἔφη τὰς μὲν προφητείας ἑαυτὰς ἐλέγχειν, διὰ τὸ
he-said the indeed prophecies themselves to-refute because-of the
μηδὲν ὅλως ἀληθὲς εἰρηκέναι· ἀσύμφωνοι γὰρ ὑπάρχουσι
nothing at-all true to-have-said discordant for they-are
καὶ ψευδεῖς καὶ ἑαυταῖς ἀντικείμεναι. τὸ δὲ πῶς ἐστι
and false and to-themselves contradictory the but how is
μία ἀρχὴ μὴ γινώσκειν ἔλεγεν, οὕτω δὲ κινεῖσθαι μόνον.
one principle not to-know he-said thus and to-be-moved only

13.7 εἶτ' ἐπομοσαμένου μου τἀληθὲς εἰπεῖν, ὤμνυεν ἀληθεύων
then having-adjured me the-truth to-tell he-swore speaking-truly
λέγειν, μὴ ἐπίστασθαι πῶς εἷς ἐστιν ἀγέννητος θεὸς, τοῦτο
to-say not to-know how one is unbegotten God this
δὲ πιστεύειν. ἐγὼ δὲ γελάσας κατέγνων αὐτοῦ, διότι
and to-believe I and having-laughed condemned him because

διδάσκαλος εἶναι λέγων οὐκ ᾔδει τὸ διδασκόμενον
teacher to-be saying not he-knew the(-thing) being-taught
ὑπ᾽ αὐτοῦ κρατύνειν.”
by him to-establish
ἐν τῷ αὐτῷ δὲ συγγράμματι Καλλιστίωνι προσφωνῶν ὁ 13.8
in the same and treatise to-Callistio addressing the
αὐτὸς μεμαθητεῦσθαι ἐπὶ Ῥώμης Τατιανῷ ἑαυτὸν ὁμολογεῖ.
same to-have-been-taught in Rome by-Tatian himself confesses
φησὶ δὲ καὶ ἐσπουδάσθαι τῷ Τατιανῷ προβλημάτων
he-says and also to-have-been-labored — by-Tatian of-Problems
βιβλίον, δι᾽ ὧν τὸ ἀσαφὲς καὶ ἐπικεκρυμμένον τῶν
(a)-book through which the obscure and concealed(-part) of-the
θείων γραφῶν παραστήσειν ὑποσχομένου τοῦ Ταταινοῦ
divine scriptures to-set-forth having-promised — Tatian
αὐτὸς ὁ Ῥόδων ἐν ἰδίῳ συγγράμματι τὰς τῶν ἐκείνου
himself — Rhodo in own treatise the of-the that(-man's)
προβλημάτων ἐπιλύσεις ἐκθήσεσθαι ἐπαγγέλλεται. φέρεται
problems solutions to-set-forth promises is-current
δὲ τοῦ αὐτοῦ καὶ εἰς τὴν ἑξαήμερον ὑπόμνημα.
and of-the same also on the Hexaemeron (a)-commentary
ὅ γέ τοι Ἀπελλῆς οὗτος μυρία κατὰ τοῦ 13.9
— at-least surely Apelles this-one countless(-impieties) against the
Μωυσέως ἠσέβησε νόμου, διὰ πλειόνων συγγραμμάτων
of-Moses committed-impiety law through more writings
τοὺς θείους βλασφημήσας λόγους, εἰς ἔλεγχόν τε, ὥς γε
the divine having-blasphemed words for refutation both as at-least
δὴ ἐδόκει, καὶ ἀνατροπὴν αὐτῶν οὐ μικρὰν πεποιημένος
indeed he-thought and overthrow of-them not small having-made
σπουδήν. ταῦτα μὲν οὖν περὶ τούτων.
zeal these-things indeed then about these

14.1 Μισόκαλός γε μὴν ἐς τὰ μάλιστα καὶ φιλοπόνηρος ὢν
virtue-hating at-least indeed to the most and wickedness-loving being
ὁ τῆς ἐκκλησίας τοῦ θεοῦ πολέμιος, μηδένα τε μηδαμῶς
the of-the church — of-God enemy no and in-no-way
τῆς κατὰ τῶν ἀνθρώπων ἀπολιπὼν ἐπιβουλῆς τρόπον,
of-the against the men having-left plot manner
αἱρέσεις ξένας αὖθις ἐπιφύεσθαι κατὰ τῆς ἐκκλησίας
heresies strange again to-spring-up against the church
ἐνήργει, ὧν οἱ μὲν ἰοβόλων δίκην ἑρπετῶν ἐπὶ τῆς
worked of-whom some indeed of-venomous like reptiles over —
Ἀσίας καὶ Φρυγίας εἶρπον, τὸν μὲν παράκλητον Μοντανὸν,
Asia and Phrygia crept the indeed Paraclete Montanus
τὰς δ' ἐξ αὐτοῦ γυναῖκας, Πρίσκιλλαν καὶ Μαξίμιλλαν,
the and from him women Priscilla and Maximilla
ὡσὰν τοῦ Μοντανοῦ προφήτιδας γεγονυίας αὐχοῦντες.
as — of-Montanus prophetesses having-become boasting

15.1 οἱ δ' ἐπὶ Ῥώμης ἤκμαζον, ὧν ἡγεῖτο Φλωρῖνος,
others and in Rome flourished of-whom led Florinus
πρεσβυτερίου τῆς ἐκκλησίας ἀποπεσὼν, Βλάστος τε σὺν
from-(the)-presbyterate of-the church having-fallen Blastus and with
τούτῳ παραπλησίῳ πτώματι κατεσχημένος. οἳ καὶ πλείους
him in-like fall held who also many
τῆς ἐκκλησίας περιέλκοντες ἐπὶ τὸ σφῶν ὑπῆγον βούλημα,
of-the church dragging-away to the their-own led(-them) will
θάτερος ἰδίως περὶ τὴν ἀλήθειαν νεωτερίζειν πειρώμενος.
the-one separately about the truth to-make-innovations trying

An anonymous writer, urged by Avircius Marcellus, tells how Montanus at Ardabau began to prophesy in ecstasy and two women were filled with the same false spirit, so that the churches of Asia expelled them. He reports the rumor that Montanus and Maximilla hanged themselves, that Maximilla's prophecies of war proved false, and that Montanist martyrs prove nothing. Miltiades argues that a true prophet does not speak in ecstasy, and the Anonymous lists the genuine prophets of the new covenant.

Πρὸς μὲν οὖν τὴν λεγομένην κατὰ Φρύγας αἵρεσιν 16.1
against indeed then the called after (the)-Phrygians heresy
ὅπλον ἰσχυρὸν καὶ ἀκαταγώνιστον ἐπὶ τῆς Ἱεραπόλεως τὸν
(a)-weapon strong and invincible at — Hierapolis —
Ἀπολινάριον, οὗ καὶ πρόσθεν μνήμην ὁ λόγος πεποίητο,
Apolinarius of-whom also before mention the account had-made
ἄλλους τε σὺν αὐτῷ πλείους τῶν τηνικάδε λογίων ἀνδρῶν
others and with him many of-the then learned men
ἡ τῆς ἀληθείας ὑπέρμαχος ἀνίστη δύναμις, ἐξ ὧν καὶ
the of-the truth champion raised-up power from whom also
ἡμῖν ἱστορίας πλείστη τις ὑπόθεσις καταλέλειπται.
for-us of-history very-much some material has-been-left
ἀρχόμενος γοῦν τῆς κατ᾽ αὐτῶν γραφῆς τῶν εἰρημένων 16.2
beginning at-any-rate of-the against them writing of-the said(-men)
δή τις πρῶτον ἐπισημαίνεται, ὡς καὶ ἀγράφοις τοῖς
indeed one first indicates that also with-unwritten the
κατ᾽ αὐτῶν ἐπεξέλθοι ἐλέγχοις. προοιμιάζεται γοῦν
against them he-had-proceeded refutations he-begins at-any-rate
τοῦτον τὸν τρόπον
in-this the manner

16.3 "ἐκ πλείστου ὅσου καὶ ἱκανωτάτου χρόνου, ἀγαπητὲ
for very-long as-much and most-sufficient time beloved
Ἀουίρκιε Μάρκελλε, ἐπιταχθεὶς ὑπὸ σοῦ συγγράψαι
Avircius Marcellus having-been-enjoined by you to-write
τινὰ λόγον εἰς τὴν τῶν κατὰ Μιλτιάδην λεγομένων
some treatise against the of-the(-ones) after Miltiades called
αἵρεσιν, ἐφεκτικώτερόν πως μέχρι νῦν διεκείμην, οὐκ
heresy more-hesitantly somehow until now I-was-disposed not
ἀπορίᾳ τοῦ δύνασθαι ἐλέγχειν μὲν τὸ ψεῦδος, μαρτυρεῖν
from-lack of-the to-be-able to-refute indeed the lie to-bear-witness
δὲ τῇ ἀληθείᾳ, δεδιὼς δὲ καὶ ἐξευλαβούμενος μή πη
and to-the truth fearing but and being-cautious lest somehow
δόξω τισὶν ἐπισυγγράφειν ἢ ἐπιδιατάσσεσθαι τῷ
I-should-seem to-some to-add-writing or to-add-ordinances to-the
τῆς τοῦ εὐαγγελίου καινῆς διαθήκης λόγῳ, ᾧ μήτε
of-the of-the gospel new covenant word to-which neither
προσθεῖναι μήτ' ἀφελεῖν δυνατὸν τῷ κατὰ τὸ
to-add nor to-take-away (is)-possible for-the(-one) according-to the
εὐαγγέλιον αὐτὸ πολιτεύεσθαι προῃρημένῳ.
gospel itself to-live having-chosen

16.4 προσφάτως δὲ γενόμενος ἐν Ἀγκύρᾳ τῆς Γαλατίας, καὶ
recently and having-been in Ancyra — of-Galatia and
καταλαβὼν τὴν κατὰ Πόντον ἐκκλησίαν ὑπὸ τῆς νέας
having-found the in Pontus church by the new
ταύτης, οὐχ, ὡς αὐτοί φασι, προφητείας, πολὺ δὲ μᾶλλον,
this not as they say prophecy much but more
ὡς δειχθήσεται, ψευδοπροφητείας διατεθρυλημένην, καθ'
as will-be-shown false-prophecy noised-about as-far
ὅσον δυνατὸν, τοῦ κυρίου παρασχόντος, περὶ αὐτῶν τε
as possible the Lord having-granted about themselves both
τούτων καὶ τῶν προτεινομένων ὑπ' αὐτῶν ἕκαστά
these and the(-things) put-forward by them each

τε διελέχθημεν ἡμέραις πλείοσιν ἐν τῇ ἐκκλησίᾳ, ὡς
and we-discussed for-days many in the church so-that
τὴν μὲν ἐκκλησίαν ἀγαλλιασθῆναι καὶ πρὸς τὴν ἀλήθειαν
the indeed church to-rejoice and toward the truth
ἐπιρρωσθῆναι, τοὺς δ' ἐξ ἐναντίας πρὸς τὸ παρὸν
to-be-strengthened the(-ones) and of (the)-opposing(-side) for the present
ἀποκρουσθῆναι, καὶ τοὺς ἀντιθέους λυπηθῆναι.
to-be-repulsed and the opponents-of-God to-be-grieved
ἀξιούντων οὖν τῶν κατὰ τόπον πρεσβυτέρων, ὅπως 16.5
asking then the in (the)-place elders that
τῶν λεχθέντων κατὰ τῶν ἀντιδιατιθεμένων τῷ τῆς
of-the(-things) spoken against the(-ones) opposing to-the of-the
ἀληθείας λόγῳ ὑπόμνημά τι καταλίπωμεν, παρόντος καὶ
truth word memorandum some we-should-leave being-present also
τοῦ συμπρεσβυτέρου ἡμῶν Ζωτικοῦ τοῦ Ὀτρηνοῦ, τοῦτο
the fellow-elder our Zoticus the Otrenian this
μὲν οὐκ ἐπράξαμεν, ἐπηγγειλάμεθα δὲ, ἐνθάδε γράψαντες
indeed not we-did we-promised but here having-written
τοῦ κυρίου διδόντος διὰ σπουδῆς πέμψειν αὐτοῖς."
the Lord granting with zeal to-send(-it) to-them
ταῦτα καὶ ἑξῆς τούτοις ἕτερα κατ' ἀρχὰς εἰπὼν 16.6
these-things and next to-these other(-things) at (the)-beginning having-said
τοῦ λόγου, τὸν αἴτιον τῆς δηλουμένης αἱρέσεως προϊὼν
of-the treatise the cause of-the shown heresy proceeding
τοῦτον ἀνιστορεῖ τὸν τρόπον "ἡ τοίνυν ἔνστασις αὐτῶν
in-this he-records the manner the therefore opposition their
καὶ ἡ πρόσφατος τοῦ ἀποσχίσματος αἵρεσις πρὸς τὴν
and the recent of-the schism heresy against the
ἐκκλησίαν τὴν αἰτίαν ἔσχε τοιαύτην.
church the cause had such

16.7 κώμη τις εἶναι λέγεται ἐν τῇ κατὰ τὴν Φρυγίαν
village some to-be is-said in the in — Phrygia
Μυσίᾳ, καλουμένη Ἀρδαβαῦ τοὔνομα· ἔνθα φασί τινα
Mysia called Ardabau by-name where they-say one
τῶν νεοπίστων πρώτως, Μοντανὸν τοὔνομα, κατὰ
of-the new-believers first Montanus by-name under
Γρᾶτον Ἀσίας ἀνθύπατον, ἐν ἐπιθυμίᾳ ψυχῆς ἀμέτρῳ
Gratus of-Asia proconsul in desire of-soul immoderate
φιλοπρωτείας δόντα πάροδον εἰς ἑαυτὸν τῷ ἀντικειμένῳ
of-love-of-preeminence having-given entrance into himself to-the adversary
πνευματοφορηθῆναί τε καὶ αἰφνιδίως ἐν κατοχῇ τινι καὶ
to-have-been-carried-by-the-spirit both and suddenly in possession some and
παρεκστάσει γενόμενον ἐνθουσιᾶν ἄρξασθαί τε λαλεῖν καὶ
frenzy having-been to-be-inspired to-have-begun and to-speak and
ξενοφωνεῖν, παρὰ τὸ κατὰ παράδοσιν καὶ κατὰ
to-utter-strange(-things) contrary-to the according-to tradition and according-to
διαδοχὴν ἄνωθεν τῆς ἐκκλησίας ἔθος δῆθεν προφητεύοντα.
succession from-of-old of-the church custom supposedly prophesying

16.8 τῶν δὲ κατ᾽ ἐκεῖνο καιροῦ ἐν τῇ τῶν νόθων
of-the(-ones) and at that time in the of-the spurious
ἐκφωνημάτων ἀκροάσει γενομένων οἱ μὲν ὡς ἐπὶ
utterances hearing having-been some indeed as at
ἐνεργουμένῳ καὶ δαιμονῶντι καὶ ἐν πλάνης πνεύματι
possessed(-one) and demon-ridden and in of-error spirit
ὑπάρχοντι καὶ τοὺς ὄχλους ταράττοντι ἀχθόμενοι
being and the crowds disturbing being-vexed
ἐπετίμων καὶ λαλεῖν ἐκώλυον, μεμνημένοι τῆς τοῦ κυρίου
rebuked(-him) and to-speak forbade remembering of-the of-the Lord
διαστολῆς τε καὶ ἀπειλῆς πρὸς τὸ φυλάττεσθαι τὴν
distinction both and threat for the to-guard-against the
τῶν ψευδοπροφητῶν ἐγρηγορότως παρουσίαν· οἱ δὲ
of-the false-prophets watchfully coming others and

ὡς ἁγίῳ πνεύματι καὶ προφητικῷ χαρίσματι ἐπαιρόμενοι
as by-holy spirit and prophetic gift elated
καὶ οὐχ ἥκιστα χαυνούμενοι, καὶ τῆς διαστολῆς τοῦ
and not least puffed-up and of-the distinction of-the
κυρίου ἐπιλανθανόμενοι, τὸ βλαψίφρον καὶ ὑποκοριστικὸν
Lord forgetting the mind-harming and wheedling
καὶ λαοπλάνον πνεῦμα προυκαλοῦντο, θελγόμενοι καὶ
and people-deceiving spirit called-forth charmed and
πλανώμενοι ὑπ᾽ αὐτοῦ, εἰς τὸ μηκέτι κωλύεσθαι σιωπᾶν.
deceived by it for the no-longer to-be-forbidden to-keep-silent
τέχνῃ δέ τινι, μᾶλλον δὲ τοιαύτῃ μεθόδῳ κακοτεχνίας ὁ 16.9
by-art and some rather and by-such method of-artifice the
διάβολος τὴν κατὰ τῶν παρηκόων ἀπώλειαν μηχανησάμενος,
devil the against the disobedient destruction having-contrived
καὶ παρ᾽ ἀξίαν ὑπ᾽ αὐτῶν τιμώμενος, ὑπεξήγειρέ τε
and beyond worth by them honored stirred-up both
καὶ προσεξέκαυσεν αὐτῶν τὴν ἀποκεκοιμημένην ἀπὸ
and further-inflamed their the lulled-asleep from
τῆς κατ᾽ ἀλήθειαν πίστεως διάνοιαν, ὡς καὶ ἑτέρας
the in truth faith mind so-that even other
τινὰς δύο γυναῖκας ἐπεγεῖραι καὶ τοῦ νόθου πνεύματος
some two women to-raise-up and of-the spurious spirit
πληρῶσαι, ὡς καὶ λαλεῖν ἐκφρόνως καὶ ἀκαίρως καὶ
to-fill so-that also to-speak madly and unseasonably and
ἀλλοτριοτρόπως, ὁμοίως τῷ προειρημένῳ, καὶ τοὺς
strangely likewise to-the aforesaid(-one) and the(-ones)
μὲν χαίροντας καὶ χαυνουμένους ἐπ᾽ αὐτῷ μακαρίζοντος
indeed rejoicing and puffed-up in him blessing
τοῦ πνεύματος, καὶ διὰ τοῦ μεγέθους τῶν ἐπαγγελμάτων
the spirit and through the greatness of-the promises
ἐκφυσιοῦντος, ἔσθ᾽ ὅπη δὲ καὶ κατακρίνοντος στοχαστικῶς
puffing(-them)-up there-is where and also condemning shrewdly

καὶ ἀξιοπίστως αὐτοὺς ἄντικρυς, ἵνα καὶ ἐλεγκτικὸν
and plausibly them openly that also reproving
εἶναι δοκῇ, (ὀλίγοι δ' ἦσαν οὗτοι τῶν Φρυγῶν
to-be it-might-seem few and were these of-the Phrygians
ἐξηπατημένοι), τὴν δὲ καθόλου καὶ πᾶσαν τὴν ὑπὸ
deceived the but whole and all the under
τὸν οὐρανὸν ἐκκλησίαν βλασφημεῖν διδάσκοντος τοῦ
the heaven church to-blaspheme teaching the
ἀπηυθαδισμένου πνεύματος, ὅτι μήτε τιμὴν μήτε πάροδον
arrogant spirit because neither honor nor entrance
εἰς αὐτὴν τὸ ψευδοπροφητικὸν ἐλάμβανε πνεῦμα.
into it the false-prophetic received spirit

16.10 τῶν γὰρ κατὰ τὴν Ἀσίαν πιστῶν πολλάκις καὶ πολλαχῇ
the for in — Asia faithful often and in-many-places
τῆς Ἀσίας εἰς τοῦτο συνελθόντων, καὶ τοὺς προσφάτους
— of-Asia for this having-come-together and the new
λόγους ἐξετασάντων καὶ βεβήλους ἀποφηνάντων καὶ
words having-examined and profane having-declared(-them) and
ἀποδοκιμασάντων τὴν αἵρεσιν, οὕτω δὴ τῆς τε
having-rejected the heresy thus indeed from-the both
ἐκκλησίας ἐξεώσθησαν καὶ τῆς κοινωνίας εἴρχθησαν."
church they-were-thrust-out and from-the communion were-shut-out

16.11 ταῦτα ἐν πρώτοις ἱστορήσας, καὶ δι' ὅλου τοῦ
these-things at (the)-first having-recorded and through whole the
συγγράμματος τὸν ἔλεγχον τῆς κατ' αὐτοὺς πλάνης
treatise the refutation of-the in their(-case) error
ἐπαγαγών, ἐν τῷ δευτέρῳ περὶ τῆς τελευτῆς τῶν
having-brought in the second about the death of-the
προδεδηλωμένων ταῦτά φησιν "ἐπειδὴ τοίνυν καὶ
before-shown(-men) these-things he-says since therefore also
προφητοφόντας ἡμᾶς ἀπεκάλουν, ὅτι μὴ τοὺς
prophet-slayers us they-called because not the

ἀμετροφώνους αὐτῶν προφήτας ἐδεξάμεθα, (τούτους γὰρ
immoderate-talking their prophets we-received these for
εἶναί φασιν, οὕσπερ ἐπηγγείλατο τῷ λαῷ πέμψειν ὁ
to-be they-say whom promised to-the people to-send the
κύριος), ἀποκρινάσθωσαν ἡμῖν πρὸς θεοῦ, ἔστι τις, ὦ
Lord let-them-answer us before God is-there anyone O
βέλτιστοι, τούτων τῶν ἀπὸ Μοντανοῦ καὶ τῶν γυναικῶν
best(-men) of-these the(-ones) from Montanus and the women
λαλεῖν ἀρξαμένων, ὅστις ὑπὸ Ἰουδαίων ἐδιώχθη ἢ ὑπὸ
to-speak having-begun who by Jews was-persecuted or by
παρανόμων ἀπεκτάνθη;
lawless(-men) was-killed

οὐδείς. οὐδέ γέ τις αὐτῶν κρατηθεὶς ὑπὲρ τοῦ 16.12
no-one not-even at-least any of-them having-been-seized for the
ὀνόματος ἀνεσταυρώθη. οὐ γὰρ οὖν. οὐδὲ μὴν οὐδὲ ἐν
name was-crucified not for then nor indeed not-even in
συναγωγαῖς Ἰουδαίων τῶν γυναικῶν τις ἐμαστιγώθη ποτὲ
synagogues of-Jews of-the women any was-scourged ever
ἢ ἐλιθοβολήθη. οὐδαμόσε οὐδαμῶς.
or was-stoned nowhere in-no-way

ἄλλῳ δὲ θανάτῳ τελευτῆσαι λέγονται Μοντανός τε 16.13
by-another and death to-have-died are-said Montanus both
καὶ Μαξίμιλλα. τούτους γὰρ ὑπὸ πνεύματος βλαψίφρονος
and Maximilla these for by (a)-spirit mind-harming
ἑκατέρους ὑποκινήσαντος λόγος ἀναρτῆσαι ἑαυτοὺς,
each having-instigated (the)-account (is)-to-have-hanged themselves
οὐχ ὁμοῦ, κατὰ δὲ τὸν τῆς ἑκάστου τελευτῆς καιρὸν
not together at and the of-the of-each death time
φήμη πολλή, καὶ οὕτω δὲ τελευτῆσαι καὶ τὸν βίον
(the)-report (is)-much and thus too to-have-died and the life
καταστρέψαι Ἰούδα προδότου δίκην.
to-have-ended of-Judas of-(the)-traitor like

16.14 καθάπερ καὶ τὸν θαυμαστὸν ἐκεῖνον τὸν πρῶτον τῆς
as also the wonderful that(-man) the first of-the
κατ᾽ αὐτοὺς λεγομένης προφητείας οἷον ἐπίτροπόν τινα
in their(-case) called prophecy as steward some
Θεόδοτον πολὺς αἱρεῖ λόγος, ὡς αἰρόμενόν ποτε καὶ
Theodotus much holds report as being-lifted-up once and
ἀναλαμβανόμενον εἰς οὐρανοὺς παρεκστῆναί τε καὶ
taken-up into heavens to-have-gone-into-a-trance both and
καταπιστεῦσαι ἑαυτὸν τῷ τῆς ἀπάτης πνεύματι, καὶ
to-have-entrusted himself to-the of-the deceit spirit and
δισκευθέντα κακῶς τελευτῆσαι.
having-been-whirled badly to-have-died

16.15 φασὶ γοῦν τοῦτο οὕτως γεγονέναι, ἀλλὰ μὴ ἄνευ τοῦ ἰδεῖν
they-say at-any-rate this thus to-have-happened but not without the to-see
ἡμᾶς ἐπίστασθαί τι τῶν τοιούτων νομίζομεν, ὦ μακάριε.
us to-know anything of-the such(-things) we-think O blessed(-man)
ἴσως μὲν γὰρ οὕτως, ἴσως δὲ οὐχ οὕτως τετελευτήκασι
perhaps indeed for thus perhaps but not thus have-died
Μοντανός τε καὶ Θεόδοτος καὶ ἡ προειρημένη γυνή.”
Montanus both and Theodotus and the aforesaid woman

16.16 αὖθις δ᾽ ἐν τῷ αὐτῷ φησι λόγῳ τοὺς τότε ἱεροὺς
again and in the same he-says treatise the then holy
ἐπισκόπους πεπειρᾶσθαι μὲν τὸ ἐν τῇ Μαξιμίλλῃ πνεῦμα
bishops to-have-tried indeed the in — Maximilla spirit
διελέγξαι, κεκωλύσθαι δὲ πρὸς ἑτέρων, συνεργούντων
to-refute to-have-been-hindered but by others cooperating
δηλαδὴ τῷ πνεύματι.
plainly with-the spirit

16.17 γράφει δὲ οὕτως “καὶ μὴ λεγέτω ἐν τῷ αὐτῷ λόγῳ τῷ
he-writes and thus and not let-it-say in the same treatise the
κατὰ Ἀστέριον Οὐρβανὸν τὸ διὰ Μαξιμίλλης πνεῦμα
according-to Asterius Urbanus the through Maximilla spirit

‘διώκομαι ὡς λύκος ἐκ προβάτων· οὐκ εἰμὶ λύκος· ῥῆμά
I-am-driven-away like (a)-wolf from sheep not I-am (a)-wolf word
εἰμι καὶ πνεῦμα καὶ δύναμις’, ἀλλὰ τὴν ἐν τῷ πνεύματι
I-am and spirit and power but the in the spirit
δύναμιν ἐναργῶς δειξάτω καὶ ἐλεγξάτω, καὶ ἐξομολογεῖσθαι
power clearly let-it-show and let-it-prove and to-confess
διὰ τοῦ πνεύματος καταναγκασάτω τοὺς τότε παρόντας
through the spirit let-it-compel the then present
εἰς τὸ δοκιμάσαι καὶ διαλεχθῆναι τῷ πνεύματι λαλοῦντι,
for the to-test and to-converse with-the spirit speaking
ἄνδρας δοκίμους καὶ ἐπισκόπους, Ζωτικὸν ἀπὸ Κομάνης
men approved and bishops Zoticus from Comana
κώμης καὶ Ἰουλιανὸν ἀπὸ Ἀπαμείας, ὧν οἱ περὶ
(the)-village and Julian from Apamea whose the(-men) around
Θεμίσωνα τὰ στόματα φιμώσαντες οὐκ εἴασαν τὸ ψευδὲς
Themiso the mouths having-muzzled not permitted the false
καὶ λαοπλάνον πνεῦμα ὑπ’ αὐτῶν ἐλεγχθῆναι.”
and people-deceiving spirit by them to-be-refuted
ἐν ταὐτῷ δὲ πάλιν ἕτερα μεταξὺ πρὸς ἔλεγχον 16.18
in the-same and again other(-things) between for refutation
τῶν τῆς Μαξιμίλλης ψευδοπροφητειῶν εἰπὼν, ὁμοῦ
of-the — of-Maximilla false-prophecies having-said at-once
τόν τε χρόνον καθ’ ὃν ταῦτ’ ἔγραφε σημαίνει καὶ
the both time at which these-things he-wrote he-indicates and
τῶν προρρήσεων αὐτῆς μέμνηται, δι’ ὧν πολέμους
of-the predictions her he-mentions through which wars
ἔσεσθαι καὶ ἀκαταστασίας προεμαντεύσατο, ὧν καὶ τὴν
to-be and anarchies she-foretold of-which also the
ψευδολογίαν εὐθύνει ὧδε λέγων “καὶ πῶς οὐ καταφανὲς
falsehood he-corrects thus saying and how not manifest
ἤδη γέγονε καὶ τοῦτο τὸ ψεῦδος;
already has-become also this the lie

16.19 πλείω γὰρ ἢ τρισκαίδεκα ἔτη εἰς ταύτην τὴν ἡμέραν,
more for than thirteen years to this the day
ἐξ οὗ τετελεύτηκεν ἡ γυνὴ, καὶ οὔτε μερικὸς οὔτε
since which has-died the woman and neither partial nor
καθολικὸς κόσμῳ γέγονε πόλεμος, ἀλλὰ καὶ Χριστιανοῖς
universal in-the-world has-been war but also for-Christians
μᾶλλον εἰρήνη διάμονος ἐξ ἐλέου θεοῦ". καὶ ταῦτα
rather peace lasting from (the)-mercy of-God and these-things
δὲ ἐκ τοῦ δευτέρου συγγράμματος.
too (are)-from the second treatise

16.20 καὶ ἀπὸ τοῦ τρίτου δὲ σμικρὰς παραθήσομαι λέξεις,
and from the third and small I-shall-set-forth words
δι' ὧν πρὸς τοὺς αὐχοῦντας, ὡς ἄρα πλείους καὶ
through which against the(-ones) boasting that after-all more also
αὐτῶν μεμαρτυρηκότες εἶεν, ταῦτά φησιν "ὅταν τοίνυν
of-them having-been-martyred were these-things he-says when therefore
ἐν πᾶσι τοῖς εἰρημένοις ἐλεγχθέντες ἀπορήσωσιν, ἐπὶ τοὺς
in all the said(-things) refuted they-are-at-a-loss to the
μάρτυρας πειρῶνται καταφεύγειν, λέγοντες πολλοὺς ἔχειν
martyrs they-try to-flee saying many to-have
μάρτυρας, καὶ τοῦτο εἶναι τεκμήριον πιστὸν τῆς δυνάμεως
martyrs and this to-be (a)-proof trustworthy of-the power
τοῦ παρ' αὐτοῖς λεγομένου προφητικοῦ πνεύματος. τὸ δ'
of-the among them called prophetic spirit the but
ἔστιν ἄρα, ὡς ἔοικε, παντὸς μᾶλλον οὐκ ἀληθές.
is after-all as it-seems than-anything more not true

16.21 καὶ γὰρ τῶν ἄλλων αἱρέσεών τινες πλείστους ὅσους ἔχουσι
and for of-the other heresies some very-many as-many have
μάρτυρας, καὶ οὐ παρὰ τοῦτο δήπου συγκαταθησόμεθα, οὐδὲ
martyrs and not because-of this surely shall-we-agree nor
ἀλήθειαν ἔχειν αὐτοὺς ὁμολογήσομεν. καὶ πρῶτοί γε οἱ
truth to-have them shall-we-confess and first at-least the(-ones)

ἀπὸ τῆς Μαρκίωνος αἱρέσεως Μαρκιωνισταὶ καλούμενοι
from the of-Marcion heresy Marcionites called
πλείστους ὅσους ἔχειν Χριστοῦ μάρτυρας λέγουσιν, ἀλλὰ
very-many as-many to-have of-Christ martyrs say but
τόν γε Χριστὸν αὐτὸν κατ᾽ ἀλήθειαν οὐχ ὁμολογοῦσι.᾽᾽
— at-least Christ himself according-to truth not they-confess
καὶ μετὰ βραχέα τούτοις ἐπιφέρει λέγων “ὅθεν τοι καὶ
and after brief(-words) to-these he-adds saying whence surely also
ἐπειδὰν οἱ ἐπὶ τὸ τῆς κατ᾽ ἀλήθειαν πίστεως
when the(-ones) to the of-the according-to truth faith
μαρτύριον κληθέντες ἀπὸ τῆς ἐκκλησίας τύχωσι μετά τινων
martyrdom called from the church happen with some
τῶν ἀπὸ τῆς τῶν Φρυγῶν αἱρέσεως λεγομένων μαρτύρων,
of-the from the of-the Phrygians heresy called martyrs
διαφέρονταί τε πρὸς αὐτοὺς καὶ μὴ κοινωνήσαντες αὐτοῖς
they-differ both with them and not having-communicated with-them
τελειοῦνται, διὰ τὸ μὴ βούλεσθαι συγκαταθέσθαι τῷ
they-are-perfected because-of the not to-wish to-assent to-the
διὰ Μοντανοῦ καὶ τῶν γυναικῶν πνεύματι.
through Montanus and the women spirit
καὶ ὅτι τοῦτο ἀληθὲς καὶ ἐπὶ τῶν ἡμετέρων χρόνων 16.22
and that this (is)-true also in the our times
ἐν Ἀπαμείᾳ τῇ πρὸς Μαιάνδρῳ τυγχάνει γεγενημένον
in Apamea the(-one) on (the)-Maeander happens having-occurred
ἐν τοῖς περὶ Γάϊον καὶ Ἀλέξανδρον ἀπὸ Εὐμενείας
among the(-men) around Gaius and Alexander from Eumenia
μαρτυρήσασι πρόδηλον.᾽᾽
having-been-martyred (is)-evident
Ἐν τούτῳ δὲ τῷ συγγράμματι καὶ Μιλτιάδου συγγραφέως 17.1
in this and the treatise also of-Miltiades (a)-writer
μέμνηται, ὡς λόγον τινὰ καὶ αὐτοῦ κατὰ τῆς
he-makes-mention as treatise some also him against the

προειρημένης αἱρέσεως γεγραφότος. παραθέμενος γοῦν
aforesaid heresy having-written having-set-forth at-any-rate
αὐτῶν λέξεις τινὰς ἐπιφέρει λέγων "ταῦτα εὑρὼν ἔν
their words some he-adds saying these-things having-found in
τινι συγγράμματι αὐτῶν ἐνισταμένων τῷ Μιλτιάδου τοῦ
some writing of-them opposing to-the of-Miltiades the
ἀδελφοῦ συγγράμματι, ἐν ᾧ ἀποδείκνυσι περὶ τοῦ μὴ
brother writing in which he-proves about the not
δεῖν προφήτην ἐν ἐκστάσει λαλεῖν, ἐπετεμόμην."
to-be-needful (a)-prophet in ecstasy to-speak I-abridged(-them)

17.2 ὑποκαταβὰς δὲ ἐν αὐτῷ τοὺς κατὰ τὴν καινὴν διαθήκην
having-gone-down and in it the(-ones) in the new covenant
προπεφητευκότας καταλέγει, ἐν οἷς καταριθμεῖ Ἀμμίαν
having-prophesied he-lists among whom he-counts Ammia
τινὰ καὶ Κοδρᾶτον, λέγων οὕτως "ἀλλ' ὅ γε
(a)-certain and Quadratus saying thus but the at-least
ψευδοπροφήτης ἐν παρεκστάσει, ᾧ ἕπεται ἄδεια καὶ
false-prophet (is)-in frenzy which follows license and
ἀφοβία, ἀρχόμενος μὲν ἐξ ἑκουσίου ἀμαθίας, καταστρέφων
fearlessness beginning indeed from voluntary ignorance ending
δὲ εἰς ἀκούσιον μανίαν ψυχῆς, ὡς προείρηται.
but in involuntary madness of-soul as has-been-said

17.3 τοῦτον δὲ τὸν τρόπον οὔτε τινὰ τῶν κατὰ τὴν
in-this and the manner neither any of-the(-ones) in the
παλαιὰν, οὔτε τῶν κατὰ τὴν καινὴν πνευματοφορηθέντα
old nor of-the(-ones) in the new borne-by-the-spirit
προφήτην δεῖξαι δυνήσονται, οὔτε Ἄγαβον, οὔτε Ἰούδαν,
prophet to-show will-they-be-able neither Agabus nor Judas
οὔτε Σίλαν, οὔτε τὰς Φιλίππου θυγατέρας, οὔτε τὴν
nor Silas nor the of-Philip daughters nor —

ἐν Φιλαδελφείᾳ Ἀμμίαν, οὔτε Κοδρᾶτον, οὔτε γε δή
in Philadelphia Ammia nor Quadratus nor at-least indeed
τινας ἄλλους μηδὲν αὐτοῖς προσήκοντας καυχήσονται."
any others nothing to-them belonging will-they-boast-of
καὶ αὖθις δὲ μετὰ βραχέα ταῦτά φησιν "εἰ γὰρ μετὰ 17.4
and again too after brief(-words) these-things he-says if for after
Κοδρᾶτον καὶ τὴν ἐν Φιλαδελφείᾳ Ἀμμίαν, ὥς φασιν,
Quadratus and — in Philadelphia Ammia as they-say
αἱ περὶ Μοντανὸν διεδέξαντο γυναῖκες τὸ προφητικὸν
the around Montanus succeeded-to women the prophetic
χάρισμα, τοὺς ἀπὸ Μοντανοῦ καὶ τῶν γυναικῶν τίνες
gift the(-ones) from Montanus and the women who
παρ' αὐτοῖς διεδέξαντο δειξάτωσαν· δεῖν γὰρ εἶναι
among them succeeded let-them-show to-be-needful for to-be
τὸ προφητικὸν χάρισμα ἐν πάσῃ τῇ ἐκκλησίᾳ μέχρι
the prophetic gift in all the church until
τῆς τελείας παρουσίας ὁ ἀπόστολος ἀξιοῖ· ἀλλ' οὐκ ἂν
the final coming the apostle thinks-fit but not —
ἔχοιεν δεῖξαι τεσσαρεσκαιδέκατον ἤδη που τοῦτο
could-they-have to-show (the)-fourteenth already somewhere this
ἔτος ἀπὸ τῆς Μαξιμίλλης τελευτῆς."
year from the of-Maximilla death
οὗτος μὲν δὴ τοσαῦτα. ὅ γέ τοι πρὸς αὐτοῦ 17.5
this-one indeed indeed so-much — at-least surely by him
δεδηλωμένος Μιλτιάδης καὶ ἄλλας ἡμῖν τῆς ἰδίας περὶ
shown Miltiades also other to-us of-the own about
τὰ θεῖα λόγια σπουδῆς μνήμας καταλέλοιπεν, ἔν τε
the divine oracles zeal memorials has-left in both
οἷς πρὸς Ἕλληνας συνέταξε λόγοις καὶ τοῖς πρὸς
which to Greeks he-composed treatises and the(-ones) to
Ἰουδαίους, ἑκατέρᾳ ἰδίως ὑποθέσει ἐν δυσὶν ὑπαντήσας
Jews to-each separately subject in two having-met(-them)

συγγράμμασιν. ἔτι δὲ καὶ πρὸς τοὺς κοσμικοὺς ἄρχοντας
writings further and also to the worldly rulers
ὑπὲρ ἧς μετῄει φιλοσοφίας πεποίηται ἀπολογίαν.
on-behalf-of which he-followed philosophy has-made (an)-apology

XXXII · APOLLONIUS, SERAPION, AND IRENAEUS' LETTERS

Apollonius exposes the greed of Montanus and his prophetesses, and shows that the confessor Themiso and the self-styled martyr Alexander were frauds. Serapion of Antioch, in a letter that other bishops sign, sends the letters of Apolinarius against the new prophecy. Irenaeus writes to Blastus and Florinus, charges copyists of his work on the Ogdoad, and reminds Florinus of what both had heard from Polycarp, whose words he still remembers.

18.1 Τῆς δὲ κατὰ Φρύγας καλουμένης αἱρέσεως καὶ
of-the and after (the)-Phrygians called heresy also
Ἀπολλώνιος, ἐκκλησιαστικὸς συγγραφεὺς, ἀκμαζούσης
Apollonius (an)-ecclesiastical writer flourishing
εἰσέτι τότε κατὰ τὴν Φρυγίαν ἔλεγχον ἐνστησάμενος ἴδιον
still then in — Phrygia refutation having-undertaken (a)-special
κατ᾽ αὐτῶν πεποίηται σύγγραμμα, τὰς μὲν φερομένας
against them has-made treatise the indeed current
αὐτῶν προφητείας ψευδεῖς οὔσας κατὰ λέξιν εὐθύνων,
their prophecies false being according-to (the)-letter correcting
τὸν δὲ βίον τῶν τῆς αἱρέσεως ἀρχηγῶν ὁποῖός τις γέγονε
the and life of-the of-the heresy founders of-what-sort some it-has-been
διελέγχων. αὐτοῖς δὲ ῥήμασι περὶ τοῦ Μοντανοῦ ταῦτα
refuting in-very and words about — Montanus these-things
λέγοντος ἄκουε "ἀλλὰ τίς οὗτός ἐστιν ὁ πρόσφατος
saying hear but who this-one is the recent
διδάσκαλος τὰ ἔργα αὐτοῦ καὶ ἡ διδασκαλία δείκνυσιν.
teacher the works his and the teaching shows

οὗτός ἐστιν ὁ διδάξας λύσεις γάμων, ὁ 18.2
this-one is the(-one) having-taught dissolutions of-marriages the(-one)
νηστείας νομοθετήσας, ὁ Πέπουζαν καὶ Τύμιον
fasts having-legislated the(-one) Pepuza and Tymion
Ἰερουσαλὴμ ὀνομάσας (πόλεις δέ εἰσιν αὗται μικραὶ τῆς
Jerusalem having-named cities and are these small —
Φρυγίας), τοὺς πανταχόθεν ἐκεῖ συναγαγεῖν ἐθέλων, ὁ
of-Phrygia the(-men) from-everywhere there to-gather wishing the(-one)
πρακτῆρας χρημάτων καταστήσας, ὁ ἐπ᾽ ὀνόματι
collectors of-money having-appointed the(-one) under name
προσφορῶν τὴν δωροληψίαν ἐπιτεχνώμενος, ὁ σαλάρια
of-offerings the receiving-of-gifts contriving the(-one) salaries
χορηγῶν τοῖς κηρύττουσιν αὐτοῦ τὸν λόγον, ἵνα διὰ
furnishing to-the(-ones) preaching his the word that through
τῆς γαστριμαργίας ἡ διδασκαλία τοῦ λόγου κρατύνηται.”
the gluttony the teaching of-the word may-be-strengthened
καὶ ταῦτα μὲν περὶ τοῦ Μοντανοῦ· καὶ περὶ τῶν 18.3
and these-things indeed about — Montanus and about the
προφητίδων δὲ αὐτοῦ ὑποκαταβὰς οὕτω γράφει “δείκνυμεν
prophetesses and his having-gone-down thus he-writes we-show
οὖν αὐτὰς πρώτας τὰς προφήτιδας ταύτας, ἀφ᾽ οὗ
then them first the prophetesses these from when
τοῦ πνεύματος ἐπληρώθησαν, τοὺς ἄνδρας καταλιπούσας.
with-the spirit they-were-filled the husbands having-left
πῶς οὖν ἐψεύδοντο Πρίσκαν παρθένον ἀποκαλοῦντες;”
how then did-they-lie Prisca (a)-virgin calling
εἶτ᾽ ἐπιφέρει λέγων “δοκεῖ σοι πᾶσα γραφὴ κωλύειν
then he-adds saying seems to-you all scripture to-forbid
προφήτην λαμβάνειν δῶρα καὶ χρήματα;
(a)-prophet to-receive gifts and money

18.4 ὅταν οὖν ἴδω τὴν προφῆτιν εἰληφυῖαν χρυσὸν καὶ ἄργυρον
when then I-see the prophetess having-received gold and silver
καὶ πολυτελεῖς ἐσθῆτας, πῶς αὐτὴν μὴ παραιτήσωμαι;"
and costly garments how her not shall-I-reject

18.5 αὖθις δὲ ὑποκαταβὰς περί τινος τῶν κατ' αὐτοὺς
again and going-down about one of-the among them
ὁμολογητῶν ταῦτά φησιν "ἔτι δὲ καὶ Θεμίσων, ὁ τὴν
confessors these-things he-says further and also Themiso the(-one) the
ἀξιόπιστον πλεονεξίαν ἠμφιεσμένος, ὁ μὴ βαστάσας τῆς
plausible covetousness clothed-in the(-one) not having-borne of-the
ὁμολογίας τὸ σημεῖον, ἀλλὰ πλήθει χρημάτων ἀποθέμενος
confession the sign but by-quantity of-money having-put-off
τὰ δεσμὰ, δέον ἐπὶ τούτῳ ταπεινοφρονεῖν, ὡς
the bonds it-being-fitting at this to-be-humble as
μάρτυς καυχώμενος ἐτόλμησε, μιμούμενος τὸν ἀπόστολον,
(a)-martyr boasting dared imitating the apostle
καθολικήν τινα συνταξάμενος ἐπιστολὴν κατηχεῖν μὲν
catholic some having-composed letter to-instruct indeed
τοὺς ἄμεινον αὐτοῦ πεπιστευκότας, συναγωνίζεσθαι δὲ
the(-ones) better than-he having-believed to-fight-alongside and
τοῖς τῆς κενοφωνίας λόγοις, βλασφημῆσαι δὲ εἰς τὸν
the of-the empty-talk words to-blaspheme and against the
κύριον καὶ τοὺς ἀποστόλους καὶ τὴν ἁγίαν ἐκκλησίαν."
Lord and the apostles and the holy church

18.6 καὶ περὶ ἑτέρων δὲ αὖθις τῶν κατ' αὐτοὺς τετιμημένων
and about others and again of-the among them honored
ὡς δὴ μαρτύρων οὕτω γράφει "ἵνα δὲ μὴ περὶ
as indeed martyrs thus he-writes that and not about
πλειόνων λέγωμεν, ἡ προφῆτις ἡμῖν εἰπάτω τὰ
more we-may-speak the prophetess to-us let-her-tell the(-things)
κατὰ Ἀλέξανδρον τὸν λέγοντα ἑαυτὸν μάρτυρα, ᾧ
about Alexander the(-one) calling himself (a)-martyr with-whom

συνεστιᾶται, ᾧ προσκυνοῦσι καὶ αὐτῷ πολλοί, οὗ τὰς
she-feasts whom worship also him many whose the
λῃστείας καὶ τὰ ἄλλα τολμήματα, ἐφ' οἷς κεκόλασται,
robberies and the other daring(-deeds) for which he-has-been-punished
οὐχ ἡμᾶς δεῖ λέγειν, ἀλλὰ ὁ ὀπισθόδομος ἔχει.
not us it-is-needful to-tell but the treasury holds(-them)
τίς οὖν τίνι χαρίζεται τὰ ἁμαρτήματα; πότερον ὁ 18.7
who then to-whom forgives the sins whether the
προφήτης τὰς λῃστείας τῷ μάρτυρι, ἢ ὁ μάρτυς τῷ
prophet the robberies to-the martyr or the martyr to-the
προφήτῃ τὰς πλεονεξίας; εἰρηκότος γὰρ τοῦ κυρίου 'μὴ
prophet the covetousness having-said for the Lord not
κτήσησθε χρυσὸν μήτε ἄργυρον μήτε δύο χιτῶνας' οὗτοι
get gold nor silver nor two tunics these
πᾶν τοὐναντίον πεπλημμελήκασι περὶ τὰς τούτων τῶν
all the-opposite have-offended about the of-these the
ἀπηγορευμένων κτήσεις. δείξομεν γὰρ τοὺς λεγομένους
forbidden(-things) possessions we-shall-show for the called
παρ' αὐτοῖς προφήτας καὶ μάρτυρας μὴ μόνον παρὰ
among them prophets and martyrs not only from
πλουσίων, ἀλλὰ καὶ παρὰ πτωχῶν καὶ ὀρφανῶν καὶ
rich(-people) but also from poor and orphans and
χηρῶν κερματιζομένους.
widows making-money
καὶ εἰ πεποίθησιν ἔχουσιν, στήτωσαν ἐν τούτῳ, καὶ 18.8
and if confidence they-have let-them-stand in this and
διορισάσθωσαν ἐπὶ τούτοις, ἵνα ἐὰν ἐλεγχθῶσι, κἂν
let-them-define(-it) on these that if they-be-refuted at-least
τοῦ λοιποῦ παύσωνται πλημμελοῦντες· δεῖ γὰρ τοὺς
for-the rest they-may-stop offending it-is-needful for the

καρποὺς δοκιμάζεσθαι τοῦ προφήτου, ἀπὸ γὰρ τοῦ καρποῦ
fruits to-be-tested of-the prophet from for the fruit
τὸ ξύλον γινώσκεται.
the tree is-known

18.9 ἵνα δὲ τοῖς βουλομένοις τὰ κατὰ Ἀλέξανδρον ᾖ
that and to-the(-ones) wishing the(-things) about Alexander may-be
γνώριμα, κέκριται ὑπὸ Αἰμιλίου Φροντίνου ἀνθυπάτου
known he-has-been-judged by Aemilius Frontinus proconsul
ἐν Ἐφέσῳ, οὐ διὰ τὸ ὄνομα, ἀλλὰ δι᾽ ἃς ἐτόλμησε
in Ephesus not because-of the name but because-of which he-dared
λῃστείας, ὧν ἤδη παραβάτης· εἶτα ἐπιψευσάμενος τῷ
robberies being already (a)-transgressor then having-lied-in the
ὀνόματι τοῦ κυρίου ἀπολέλυται, πλανήσας τοὺς ἐκεῖ
name of-the Lord he-has-been-released having-deceived the there
πιστούς· καὶ ἡ ἰδία παροικία αὐτὸν, ὅθεν ἦν, οὐκ ἐδέξατο,
faithful and the own parish him whence he-was not received
διὰ τὸ εἶναι αὐτὸν λῃστήν. καὶ οἱ θέλοντες μαθεῖν
because-of the to-be him (a)-robber and the(-ones) wishing to-learn
τὰ κατ᾽ αὐτὸν ἔχουσι τὸ τῆς Ἀσίας δημόσιον ἀρχεῖον.
the(-things) about him have the — of-Asia public archive

18.10 ὃν ὁ προφήτης συνόντα πολλοῖς ἔτεσιν ἀγνοεῖ,
whom the prophet being-with(-him) for-many years is-ignorant-of
τοῦτον ἐλέγχοντες ἡμεῖς δι᾽ αὐτοῦ καὶ τὴν ὑπόστασιν
this-one refuting we through him also the substance
ἐξελέγχομεν τοῦ προφήτου. τὸ ὅμοιον ἐπὶ πολλῶν δυνάμεθα
we-refute of-the prophet the like in many(-cases) we-are-able
ἀποδεῖξαι, καὶ εἰ θαρροῦσιν, ὑπομεινάτωσαν τὸν ἔλεγχον."
to-show and if they-are-confident let-them-endure the refutation

18.11 πάλιν τε αὖ ἐν ἑτέρῳ τόπῳ τοῦ συγγράμματος περὶ ὧν
again and again in another place of-the treatise about which
αὐχοῦσι προφητῶν ἐπιλέγει ταῦτα "ἐὰν ἀρνῶνται δῶρα
they-boast prophets he-adds these-things if they-deny gifts

τοὺς προφήτας αὐτῶν εἰληφέναι, τοῦτο ὁμολογησάτωσαν,
the prophets their to-have-received this let-them-confess
ὅτι ἐὰν ἐλεγχθῶσιν εἰληφότες, οὐκ εἰσὶ προφῆται, καὶ
that if they-be-convicted having-received not they-are prophets and
μυρίας ἀποδείξεις τούτων παραστήσομεν. ἀναγκαῖον δέ
countless proofs of-these we-will-present necessary and
ἐστι πάντας καρποὺς δοκιμάζεσθαι προφήτου. προφήτης,
it-is all (the)-fruits to-be-tested of-(a)-prophet (a)-prophet
εἰπέ μοι, βάπτεται; προφήτης στιβίζεται; προφήτης
tell me dyes(-his-hair) (a)-prophet paints-(his)-eyes (a)-prophet
φιλοκοσμεῖ; προφήτης τάβλαις καὶ κύβοις παίζει;
loves-adornment (a)-prophet at-gaming-tables and dice plays
προφήτης δανείζει; ταῦτα ὁμολογησάτωσαν πότερον
(a)-prophet lends-at-interest these-things let-them-confess whether
ἔξεστιν ἢ μὴ, ἐγὼ δὲ ὅτι γέγονε παρ᾽ αὐτοῖς δείξω.”
it-is-lawful or not I and that it-has-happened among them will-show
ὁ δ᾽ αὐτὸς οὗτος Ἀπολλώνιος κατὰ τὸ αὐτὸ σύγγραμμα 18.12
the and same this-one Apollonius in the same treatise
ἱστορεῖ ὡς ἄρα τεσσαρακοστὸν ἐτύγχανεν ἔτος ἐπὶ
records that after-all (the)-fortieth it-was year at
τὴν τοῦ συγγράμματος αὐτοῦ γραφὴν, ἐξ οὗ τῇ
the of-the treatise his writing since which with-the
προσποιήτῳ αὐτοῦ προφητείᾳ ὁ Μοντανὸς ἐπικεχείρηκε.
pretended his prophecy — Montanus has-made-his-attempt
καὶ πάλιν φησὶν ὡς ἄρα Ζωτικὸς, οὗ καὶ ὁ πρότερος 18.13
and again he-says that after-all Zoticus whom also the former
συγγραφεὺς ἐμνημόνευσεν, ἐν Πεπούζοις προφητεύειν δὴ
writer mentioned in Pepuza to-prophesy indeed
προσποιουμένης τῆς Μαξιμίλλης ἐπιστὰς διελέγξαι τὸ
pretending — Maximilla having-come to-refute the
ἐνεργοῦν ἐν αὐτῇ πνεῦμα πεπείραται, ἐκωλύθη γε μὴν
working in her spirit has-tried was-prevented at-least indeed

πρὸς τῶν τὰ ἐκείνης φρονούντων. καὶ Θρασέα δέ
by the(-men) the(-things) her favoring and of-Thraseas too
τινος τῶν τότε μαρτύρων μνημονεύει.
(a)-certain of-the then martyrs he-makes-mention

18.14 ἔτι δὲ ὡς ἐκ παραδόσεως τὸν σωτῆρά φησι προστεταχέναι
further and as from tradition the savior he-says to-have-commanded
τοῖς αὐτοῦ ἀποστόλοις, ἐπὶ δώδεκα ἔτεσι μὴ χωρισθῆναι
to-the his apostles for twelve years not to-be-separated
τῆς Ἱερουσαλήμ. κέχρηται δὲ καὶ μαρτυρίαις ἀπὸ τῆς
— from-Jerusalem he-has-used and also testimonies from the
Ἰωάννου ἀποκαλύψεως, καὶ νεκρὸν δὲ δυνάμει θείᾳ πρὸς
of-John Revelation and (a)-dead(-man) too by-power divine by
αὐτοῦ Ἰωάννου ἐν τῇ Ἐφέσῳ ἐγηγέρθαι ἱστορεῖ. καὶ ἄλλα
very John in — Ephesus to-have-been-raised he-records and other
τινά φησι, δι' ὧν ἱκανῶς τῆς προειρημένης αἱρέσεως
some(-things) he-says through which sufficiently of-the aforesaid heresy
πληρέστατα διηύθυνε τὴν πλάνην. ταῦτα καὶ ὁ Ἀπολλώνιος.
most-fully he-corrected the error these-things also — Apollonius

19.1 Τῶν δὲ Ἀπολιναρίου κατὰ τῆς δηλωθείσης αἱρέσεως
of-the(-writings) and of-Apolinarius against the shown heresy
μνήμην πεποίηται Σαραπίων, ὃν ἐπὶ τῶν δηλουμένων
mention has-made Serapion whom in the shown
χρόνων μετὰ Μαξιμῖνον ἐπίσκοπον τῆς Ἀντιοχέων
times after Maximinus bishop of-the of-Antiochenes
ἐκκλησίας γενέσθαι κατέχει λόγος. μέμνηται δὲ αὐτοῦ ἐν
church to-have-been holds (the)-account he-mentions and him in
ἰδίᾳ ἐπιστολῇ τῇ πρὸς Καρικὸν καὶ Πόντιον, ἐν ᾗ
(his)-own letter the(-one) to Caricus and Pontius in which
διευθύνων καὶ αὐτὸς τὴν αὐτὴν αἵρεσιν ἐπιλέγει ταῦτα
correcting also himself the same heresy he-adds these-things

"ὅπως δὲ καὶ τοῦτο ἴδητε, ὅτι τῆς ψευδοῦς ταύτης 19.2
that and also this you-may-see that of-the false this
τάξεως τῆς ἐπικαλουμένης νέας προφητείας ἐβδέλυκται ἡ
order of-the called new prophecy is-abominated the
ἐνέργεια παρὰ πάσῃ τῇ ἐν κόσμῳ ἀδελφότητι, πέπομφα
working by all the in (the)-world brotherhood I-have-sent
ὑμῖν καὶ Κλαυδίου Ἀπολιναρίου τοῦ μακαριωτάτου
to-you also of-Claudius Apolinarius the most-blessed
γενομένου ἐν Ἱεραπόλει τῆς Ἀσίας ἐπισκόπου γράμματα."
having-been in Hierapolis — of-Asia bishop letters
ἐν ταύτῃ δὲ τῇ τοῦ Σαραπίωνος ἐπιστολῇ καὶ ὑποσημειώσεις 19.3
in this and the — of-Serapion letter also subscriptions
φέρονται διαφόρων ἐπισκόπων, ὧν ὁ μέν τις ὧδέ πως
are-current of-various bishops of-whom the indeed one thus somehow
ὑποσεσημείωται "Αὐρήλιος Κυρήνιος μάρτυς ἐρρῶσθαι
has-subscribed Aurelius Cyrenius (a)-martyr to-be-well
ὑμᾶς εὔχομαι", ὁ δέ τις τοῦτον τὸν τρόπον "Αἴλιος
you I-pray the and other in-this the manner Aelius
Πούπλιος Ἰούλιος ἀπὸ Δεβελτοῦ κολωνίας τῆς Θρᾴκης
Publius Julius from Debeltum (a)-colony — of-Thrace
ἐπίσκοπος· ζῇ ὁ θεὸς ὁ ἐν τοῖς οὐρανοῖς, ὅτι Σωτᾶς
bishop lives — God the(-one) in the heavens that Sotas
ὁ μακάριος ὁ ἐν Ἀγχιάλῳ ἠθέλησε τὸν δαίμονα τὸν
the blessed the(-one) in Anchialus wished the demon the
Πρισκίλλης ἐκβαλεῖν, καὶ οἱ ὑποκριταὶ οὐκ ἀφῆκαν."
of-Priscilla to-cast-out and the hypocrites not permitted(-him)
καὶ ἄλλων δὲ πλειόνων τὸν ἀριθμὸν ἐπισκόπων συμψήφων 19.4
and of-others too more the number bishops agreeing
τούτοις ἐν τοῖς δηλωθεῖσι γράμμασιν αὐτόγραφοι φέρονται
with-these in the shown letters autograph are-current
σημειώσεις. καὶ τὰ μὲν κατὰ τούτους ἦν τοιαῦτα.
signatures and the(-things) indeed concerning these were such

20.1 Ἐξ ἐναντίας δὲ τῶν ἐπὶ Ῥώμης τὸν ὑγιῆ τῆς ἐκκλησίας
from (the)-opposite and of-the(-men) in Rome the sound of-the church
θεσμὸν παραχαραττόντων, Εἰρηναῖος διαφόρους ἐπιστολὰς
ordinance falsifying Irenaeus various letters
συντάττει, τὴν μὲν ἐπιγράψας πρὸς Βλάστον περὶ σχίσματος,
composes the one entitling to Blastus On Schism
τὴν δὲ πρὸς Φλωρῖνον περὶ μοναρχίας ἢ περὶ τοῦ μὴ εἶναι
the other to Florinus On Monarchy or On the not to-be
τὸν θεὸν ποιητὴν κακῶν. ταύτης γάρ τοι τῆς γνώμης οὗτος
— God maker of-evils this for surely the opinion this-one
ἐδόκει προασπίζειν· δι' ὃν αὖθις ὑποσυρόμενον τῇ
seemed to-defend because-of whom again being-drawn-under to-the
κατὰ Οὐαλεντῖνον πλάνῃ καὶ τὸ περὶ ὀγδοάδος συντάττεται
of Valentinus error also the On (the)-Ogdoad is-composed
τῷ Εἰρηναίῳ σπούδασμα, ἐν ᾧ καὶ ἐπισημαίνεται τὴν
— by-Irenaeus study in which also he-indicates the
πρώτην τῶν ἀποστόλων κατειληφέναι ἑαυτὸν διαδοχήν.
first of-the apostles to-have-reached himself succession

20.2 ἔνθα πρὸς τῷ τοῦ συγγράμματος τέλει χαριεστάτην αὐτοῦ
where at the of-the treatise end most-graceful his
σημείωσιν εὑρόντες ἀναγκαίως καὶ ταύτην τῇδε καταλέξομεν
note having-found necessarily also this in-this we-shall-list
τῇ γραφῇ, τοῦτον ἔχουσαν τὸν τρόπον "ὁρκίζω σε τὸν
the writing this having the manner I-adjure you the(-one)
μεταγραψόμενον τὸ βιβλίον τοῦτο κατὰ τοῦ κυρίου ἡμῶν
about-to-copy the book this by the Lord our
Ἰησοῦ Χριστοῦ καὶ κατὰ τῆς ἐνδόξου παρουσίας αὐτοῦ,
Jesus Christ and by the glorious coming his
ἧς ἔρχεται κρῖναι ζῶντας καὶ νεκρούς, ἵνα ἀντιβάλῃς
in-which he-comes to-judge living and dead that you-compare
ὃ μετεγράψω, καὶ κατορθώσῃς αὐτὸ πρὸς τὸ ἀντίγραφον
what you-have-copied and you-correct it against the copy

τοῦτο, ὅθεν μετεγράψω, ἐπιμελῶς· καὶ τὸν ὅρκον τοῦτον
this from-which you-have-copied carefully and the oath this
ὁμοίως μεταγράψεις καὶ θήσεις ἐν τῷ ἀντιγράφῳ."
likewise you-will-copy and you-will-place in the copy
καὶ ταῦτα δὲ ὠφελίμως ὑπ' ἐκείνου λελέχθω, πρὸς ἡμῶν 20.3
and these-things too usefully by that(-man) let-be-said by us
τε ἱστορείσθω, ὡς ἂν ἔχοιμεν ἄριστον σπουδαιοτάτης
and let-be-recorded so-that — we-may-have best of-most-earnest
ἐπιμελείας τοὺς ἀρχαίους ἐκείνους καὶ ὄντως ἱεροὺς
care the ancient those and truly holy
ἄνδρας ὑπόδειγμα.
men (as)-example
ἐν ᾗ γε μὴν προειρήκαμεν πρὸς τὸν Φλωρῖνον ὁ 20.4
in which at-least indeed we-have-said-before to — Florinus —
Εἰρηναῖος ἐπιστολῇ αὖθις τῆς ἅμα Πολυκάρπῳ συνουσίας
Irenaeus letter again of-the with Polycarp association
αὐτοῦ μνημονεύει λέγων "ταῦτα τὰ δόγματα, Φλωρῖνε,
his he-mentions saying these the doctrines Florinus
ἵνα πεφεισμένως εἴπω, οὐκ ἔστιν ὑγιοῦς γνώμης·
that sparingly I-may-speak not are of-sound mind
ταῦτα τὰ δόγματα ἀσύμφωνά ἐστι τῇ ἐκκλησίᾳ, εἰς
these the doctrines discordant are with-the church into
τὴν μεγίστην ἀσέβειαν περιβάλλοντα τοὺς πειθομένους
the greatest impiety plunging the(-ones) obeying
αὐτοῖς· ταῦτα τὰ δόγματα οὐδὲ οἱ ἔξω τῆς ἐκκλησίας
them these the doctrines not-even the outside the church
αἱρετικοὶ ἐτόλμησαν ἀποφήνασθαί ποτε· ταῦτα τὰ δόγματα
heretics dared to-declare ever these the doctrines
οἱ πρὸ ἡμῶν πρεσβύτεροι οἱ καὶ τοῖς ἀποστόλοις
the before us elders who also with-the apostles
συμφοιτήσαντες οὐ παρέδωκάν σοι.
having-studied not handed-down to-you

20.5 εἶδον γάρ σε παῖς ἔτι ὢν ἐν τῇ κάτω Ἀσίᾳ παρὰ
I-saw for you (a)-boy still being in the lower Asia with
Πολυκάρπῳ, λαμπρῶς πράσσοντα ἐν τῇ βασιλικῇ αὐλῇ,
Polycarp splendidly faring in the royal court
καὶ πειρώμενον εὐδοκιμεῖν παρ᾽ αὐτῷ. μᾶλλον γὰρ τὰ
and trying to-be-in-favor with him rather for the(-things)
τότε διαμνημονεύω τῶν ἔναγχος γινομένων.
then I-remember than-the(-things) recently happening

20.6 αἱ γὰρ ἐκ παίδων μαθήσεις συναύξουσαι τῇ ψυχῇ
the for from childhood learnings growing-with the soul
ἑνοῦνται αὐτῇ, ὥστε με δύνασθαι εἰπεῖν καὶ τὸν τόπον
are-united with-it so-that me to-be-able to-tell even the place
ἐν ᾧ καθεζόμενος διελέγετο ὁ μακάριος Πολύκαρπος,
in which sitting discoursed the blessed Polycarp
καὶ τὰς προόδους αὐτοῦ καὶ τὰς εἰσόδους, καὶ τὸν
and the goings-out his and the comings-in and the
χαρακτῆρα τοῦ βίου, καὶ τὴν τοῦ σώματος ἰδέαν, καὶ
character of-the life and the of-the body appearance and
τὰς διαλέξεις ἃς ἐποιεῖτο πρὸς τὸ πλῆθος, καὶ τὴν
the discourses which he-made to the multitude and the
μετὰ Ἰωάννου συναναστροφὴν ὡς ἀπήγγελλε καὶ τὴν
with John converse as he-reported and the(-converse)
μετὰ τῶν λοιπῶν τῶν ἑωρακότων τὸν κύριον, καὶ
with the rest of-the(-ones) having-seen the Lord and
ὡς ἀπεμνημόνευε τοὺς λόγους αὐτῶν, καὶ περὶ τοῦ
how he-remembered the words their and about the
κυρίου τίνα ἦν ἃ παρ᾽ ἐκείνων ἀκηκόει, καὶ περὶ τῶν
Lord what were which from those he-had-heard and about the
δυνάμεων αὐτοῦ, καὶ περὶ τῆς διδασκαλίας, ὡς παρὰ
powers his and about the teaching as from

τῶν αὐτοπτῶν τῆς ζωῆς τοῦ λόγου παρειληφὼς ὁ
the eyewitnesses of-the life of-the word having-received —
Πολύκαρπος ἀπήγγελλε πάντα σύμφωνα ταῖς γραφαῖς.
Polycarp reported all-things consonant with-the scriptures
ταῦτα καὶ τότε διὰ τὸ ἔλεος τοῦ θεοῦ τὸ ἐπ' 20.7
these-things also then through the mercy — of-God the(-mercy) upon
ἐμοὶ γεγονὸς σπουδαίως ἤκουον, ὑπομνηματιζόμενος αὐτὰ
me having-been earnestly I-heard noting them
οὐκ ἐν χάρτῃ, ἀλλ' ἐν τῇ ἐμῇ καρδίᾳ, καὶ ἀεὶ διὰ
not on paper but in the my heart and always through
τὴν χάριν τοῦ θεοῦ γνησίως αὐτὰ ἀναμαρυκῶμαι· καὶ
the grace — of-God genuinely them I-chew-over and
δύναμαι διαμαρτύρασθαι ἔμπροσθεν τοῦ θεοῦ, ὅτι εἴ τι
I-am-able to-testify before — God that if any
τοιοῦτον ἀκηκόει ἐκεῖνος ὁ μακάριος καὶ ἀποστολικὸς
such(-thing) had-heard that the blessed and apostolic
πρεσβύτερος, ἀνακράξας ἂν καὶ ἐμφράξας τὰ ὦτα αὐτοῦ,
elder having-cried-out — and having-stopped the ears his
καὶ τὸ σύνηθες αὐτῷ εἰπών 'ὦ καλὲ θεὲ, εἰς οἵους
and the(-thing) customary to-him having-said O good God for what-sort
με καιροὺς τετήρηκας, ἵνα τούτων ἀνέχωμαι' πεφεύγει
me times have-you-kept that these I-should-endure he-would-have-fled
ἂν καὶ τὸν τόπον ἐν ᾧ καθεζόμενος ἢ ἑστὼς τῶν
— even the place in which sitting or standing of-the
τοιούτων ἀκηκόει λόγων.
such he-had-heard words
καὶ ἐκ τῶν ἐπιστολῶν δὲ αὐτοῦ ὧν ἐπέστειλεν ἤτοι 20.8
and from the letters and his which he-sent whether
ταῖς γειτνιώσαις ἐκκλησίαις ἐπιστηρίζων αὐτὰς, ἢ τῶν
to-the neighboring churches strengthening them or of-the

ἀδελφῶν τισὶ νουθετῶν αὐτοὺς καὶ προτρεπόμενος,
brothers to-some admonishing them and exhorting
δύναται φανερωθῆναι." ταῦτα ὁ Εἰρηναῖος.
it-can be-made-manifest these-things — Irenaeus

XXXIII · APOLLONIUS THE MARTYR AND THE EASTER CONTROVERSY

Under Commodus the church is at peace, but Apollonius is denounced, defends the faith before the senate, and is executed. A dispute arises over Easter: the churches of Asia end their fast on the fourteenth of the moon, while synods elsewhere decree the Lord's day. Polycrates of Ephesus defends the Asian custom by the apostles and martyrs buried in Asia. Victor of Rome tries to excommunicate Asia; Irenaeus rebukes him and recalls that Anicetus and Polycarp kept the peace despite their difference.

21.1 Κατὰ δὲ τὸν αὐτὸν τῆς Κομόδου βασιλείας χρόνον
during and the same of-the of-Commodus reign time
μεταβέβλητο μὲν ἐπὶ τὸ πρᾶον τὰ καθ' ἡμᾶς, εἰρήνης
had-been-changed indeed to the mild the(-things) concerning us peace
σὺν θείᾳ χάριτι τὰς καθ' ὅλης τῆς οἰκουμένης διαλαβούσης
with divine grace the throughout whole the inhabited-world having-taken-hold-of
ἐκκλησίας, ὅτε καὶ ὁ σωτήριος λόγος ἐκ παντὸς γένους
churches when also the saving word from every race
ἀνθρώπων πᾶσαν ὑπήγετο ψυχὴν ἐπὶ τὴν εὐσεβῆ τοῦ τῶν
of-men every was-leading soul to the pious of-the of-the
ὅλων θεοῦ θρησκείαν, ὥστε ἤδη καὶ τῶν ἐπὶ Ῥώμης
universe God worship so-that already also of-the(-men) in Rome
εὖ μάλα πλούτῳ καὶ γένει διαφανῶν πλείους ἐπὶ τὴν σφῶν
well very in-wealth and family illustrious more to the their-own
ὁμόσε χωρεῖν πανοικί τε καὶ παγγενῇ σωτηρίαν.
together to-come with-whole-household both and with-whole-family salvation

οὐκ ἦν δὲ ἄρα τοῦτο τῷ μισοκάλῳ δαίμονι βασκάνῳ 21.2
not was and after-all this for-the virtue-hating demon envious
ὄντι τὴν φύσιν οἰστόν· ἀπεδύετο δ᾽ οὖν αὖθις,
being the nature bearable he-stripped(-for-the-fight) and then again
ποικίλας τὰς καθ᾽ ἡμῶν μηχανὰς ἐπιτεχνώμενος. ἐπὶ
various the against us devices contriving in
γοῦν τῆς Ῥωμαίων πόλεως Ἀπολλώνιον, ἄνδρα τῶν
at-any-rate the of-Romans city Apollonius (a)-man of-the
τότε πιστῶν ἐπὶ παιδείᾳ καὶ φιλοσοφίᾳ βεβοημένον, ἐπὶ
then faithful for learning and philosophy celebrated to
δικαστήριον ἄγει, ἕνα γέ τινα τῶν εἰς ταῦτα ἐπιτηδείων
court he-brings one at-least some of-the for this suitable
αὐτῷ διακόνων ἐπὶ κατηγορίᾳ τἀνδρὸς ἐγείρας.
to-him ministers for accusation of-the-man having-raised-up
ἀλλ᾽ ὁ μὲν δείλαιος παρὰ καιρὸν τὴν δίκην εἰσελθὼν, 21.3
but the indeed wretch out-of season the suit having-entered
ὅτι μὴ ζῆν ἐξὸν ἦν κατὰ βασιλικὸν ὅρον τοὺς τῶν
since not to-live lawful was according-to imperial decree the of-the
τοιῶνδε μηνυτὰς, αὐτίκα κατάγνυται τὰ σκέλη, Περεννίου
such informers straightway is-broken the legs Perennius
δικαστοῦ τοιαύτην κατ᾽ αὐτοῦ ψῆφον ἀπενέγκαντος.
(the)-judge such against him sentence having-pronounced
ὁ δέ γε θεοφιλέστατος μάρτυς, πολλὰ λιπαρῶς 21.4
the and at-least most-God-loved martyr much earnestly
ἱκετεύσαντος τοῦ δικαστοῦ καὶ λόγον αὐτὸν ἐπὶ τῆς
having-entreated the judge and (an)-account him before the
συγκλήτου βουλῆς αἰτήσαντος, λογιωτάτην ὑπὲρ ἧς
senate council having-asked most-eloquent for which
ἐμαρτύρει πίστεως ἐπὶ πάντων παρασχὼν ἀπολογίαν
he-bore-witness faith before all having-furnished defense
κεφαλικῇ κολάσει ὡσὰν ἀπὸ δόγματος συγκλήτου
by-capital punishment as from (a)-decree of-(the)-senate

τελειοῦται, μηδ' ἄλλως ἀφεῖσθαι τοὺς ἅπαξ εἰς
is-perfected not otherwise to-be-released the(-ones) once into
δικαστήριον παριόντας καὶ μηδαμῶς τῆς προθέσεως
court coming and in-no-way from-the purpose
μεταβαλλομένους ἀρχαίου παρ' αὐτοῖς νόμου κεκρατηκότος.
changing (an)-ancient among them law having-prevailed

21.5 τούτου μὲν οὖν τὰς ἐπὶ τοῦ δικαστοῦ φωνὰς καὶ τὰς
of-this indeed then the before the judge words and the
ἀποκρίσεις, ἃς πρὸς πεῦσιν πεποίητο τοῦ Περεννίου,
answers which to (the)-inquiry he-had-made — of-Perennius
πᾶσάν τε τὴν πρὸς τὴν σύγκλητον ἀπολογίαν ὅτῳ
all and the to the senate defense to-whomever
διαγνῶναι φίλον, ἐκ τῆς τῶν ἀρχαίων μαρτυρίων
to-learn (it-is)-dear from the of-the ancient martyrdoms
συναχθείσης ἡμῖν ἀναγραφῆς εἴσεται.
collected by-us record will-know

22.1 Δεκάτῳ γε μὴν τῆς Κομόδου βασιλείας ἔτει δέκα πρὸς
in-(the)-tenth at-least indeed of-the of-Commodus reign year ten besides
τρισὶν ἔτεσι τὴν ἐπισκοπὴν λελειτουργηκότα Ἐλεύθερον
three years the episcopate having-ministered Eleutherus
διαδέχεται Βίκτωρ· ἐν ᾧ καὶ Ἰουλιανοῦ δέκατον ἔτος
succeeds Victor in which also Julian (the)-tenth year
ἀναπλήσαντος τῶν κατ' Ἀλεξάνδρειαν παροικιῶν τὴν
having-completed of-the at Alexandria parishes the
λειτουργίαν ἐγχειρίζεται Δημήτριος· καθ' οὓς καὶ τῆς
ministry is-entrusted-with Demetrius during whom also of-the
Ἀντιοχέων ἐκκλησίας ὄγδοος ἀπὸ τῶν ἀποστόλων ὁ
of-Antiochenes church eighth from the apostles —
πρόσθεν ἤδη δεδηλωμένος ἔτι τότε Σαραπίων ἐπίσκοπος
before already shown still then Serapion bishop
ἐγνωρίζετο· Καισαρείας δὲ τῆς ἐπὶ Παλαιστίνῃ καθηγεῖτο
was-known of-Caesarea and the(-one) in Palestine presided

Θεόφιλος. καὶ Νάρκισσος δὲ ὁμοίως, οὗ καὶ πρόσθεν ὁ
Theophilus and Narcissus too likewise of-whom also before the
λόγος μνήμην ἐποιήσατο, τῆς ἐν Ἱεροσολύμοις ἐκκλησίας ἔτι
account mention made of-the in Jerusalem church still
τότε τὴν λειτουργίαν εἶχεν. Κορίνθου δὲ τῆς καθ' Ἑλλάδα
then the ministry held of-Corinth and the(-one) in Greece
κατὰ τοὺς αὐτοὺς χρόνους ἐπίσκοπος ἦν Βάκχυλλος, καὶ
at the same times bishop was Bacchyllus and
τῆς ἐν Ἐφέσῳ παροικίας Πολυκράτης, καὶ ἄλλοι δὲ, ὥς
of-the in Ephesus parish Polycrates and others too as
γε εἰκὸς, ἐπὶ τούτοις μυρίοι κατὰ τούσδε διέπρεπον.
at-least (is)-likely besides these countless at these(-times) were-eminent
ὧν γε μὴν ἔγγραφος ἡ τῆς πίστεως εἰς ἡμᾶς
of-whom at-least indeed in-writing the of-the faith to us
κατῆλθεν ὀρθοδοξία, τούτους εἰκότως ὀνομαστὶ κατελέξαμεν.
came-down orthodoxy these fittingly by-name we-have-listed
Ζητήσεως δῆτα κατὰ τούσδε οὐ σμικρᾶς ἀνακινηθείσης, 23.1
(a)-question indeed at these(-times) not small having-been-stirred-up
ὅτι δὴ τῆς Ἀσίας ἁπάσης αἱ παροικίαι ὡσὰν ἐκ
since indeed — of-Asia whole the parishes as from
παραδόσεως ἀρχαιοτέρας σελήνης τὴν τεσσαρεσκαιδεκάτην
tradition more-ancient of-(the)-moon the fourteenth
ᾤοντο δεῖν ἐπὶ τῆς τοῦ πάσχα σωτηρίου ἑορτῆς
thought to-be-needful on the of-the Passover saving feast
παραφυλάττειν, ἐν ᾗ θύειν τὸ πρόβατον Ἰουδαίοις
to-observe on which to-sacrifice the lamb to-Jews
προηγόρευτο, ὡς δέον ἐκ παντὸς κατὰ ταύτην,
it-had-been-enjoined as it-being-needful by all(-means) on this
ὁποίᾳ δ' ἂν ἡμέρᾳ τῆς ἑβδομάδος περιτυγχάνοι, τὰς
on-whatever and — day of-the week it-might-fall the
τῶν ἀσιτιῶν ἐπιλύσεις ποιεῖσθαι, οὐκ ἔθους ὄντος τοῦτον
of-the fasts endings to-make not custom being this

ἐπιτελεῖν τὸν τρόπον ταῖς ἀνὰ τὴν λοιπὴν ἅπασαν
to-perform the manner for-the throughout the rest whole
οἰκουμένην ἐκκλησίαις, ἐξ ἀποστολικῆς παραδόσεως τὸ
inhabited-world churches from apostolic tradition the
καὶ εἰς δεῦρο κρατῆσαν ἔθος φυλαττούσαις, ὡς μηδ'
also to now having-prevailed custom observing so-that not
ἑτέρᾳ προσήκειν παρὰ τὴν τῆς ἀναστάσεως τοῦ σωτῆρος
on-another (it)-to-befit than the of-the resurrection of-the savior
ἡμῶν ἡμέρᾳ τὰς νηστείας ἐπιλύεσθαι.
our day the fasts to-end

23.2 σύνοδοι δὴ καὶ συγκροτήσεις ἐπισκόπων ἐπὶ ταὐτὸν
synods indeed and assemblies of-bishops on the-same(-matter)
ἐγίνοντο, πάντες τε μιᾷ γνώμῃ δι' ἐπιστολῶν
were-held all and with-one mind through letters
ἐκκλησιαστικὸν δόγμα τοῖς πανταχόσε διετυποῦντο,
(an)-ecclesiastical decree for-the(-ones) everywhere formulated
ὡς ἂν μηδ' ἐν ἄλλῃ ποτὲ τῆς κυριακῆς ἡμέρᾳ τὸ
that — not-even on another ever than-the Lord's day the
τῆς ἐκ νεκρῶν ἀναστάσεως ἐπιτελοῖτο τοῦ κυρίου
of-the from (the)-dead resurrection should-be-performed of-the Lord
μυστήριον, καὶ ὅπως ἐν ταύτῃ μόνῃ τῶν κατὰ τὸ πάσχα
mystery and that on this alone of-the at the Passover
νηστειῶν φυλαττοίμεθα τὰς ἐπιλύσεις.
fasts we-should-observe the endings

23.3 φέρεται δ' εἰσέτι νῦν τῶν κατὰ Παλαιστίνην τηνικάδε
is-current and still now of-the(-ones) in Palestine at-that-time
συγκεκροτημένων γραφὴ, ὧν προυτέτακτο Θεόφιλος τῆς
assembled (a)-writing of-whom presided Theophilus of-the
ἐν Καισαρείᾳ παροικίας ἐπίσκοπος καὶ Νάρκισσος τῆς
in Caesarea parish bishop and Narcissus of-the(-one)
ἐν Ἱεροσολύμοις· καὶ τῶν ἐπὶ Ῥώμης δὲ ὁμοίως ἄλλη
in Jerusalem and of-the(-ones) in Rome and likewise another

περὶ τοῦ αὐτοῦ ζητήματος, ἐπίσκοπον Βίκτορα δηλοῦσα·
about the same question bishop Victor showing
τῶν τε κατὰ Πόντον ἐπισκόπων, ὧν Πάλμας ὡς
of-the and in Pontus bishops of-whom Palmas as
ἀρχαιότατος προυτέτακτο, καὶ τῶν κατὰ Γαλλίαν δὲ
oldest presided and of-the in Gaul and
παροικιῶν, ἃς Εἰρηναῖος ἐπεσκόπει·
parishes which Irenaeus oversaw
ἔτι τε τῶν κατὰ τὴν Ὀσροηνὴν καὶ τὰς ἐκεῖσε πόλεις· 23.4
further and of-the(-ones) in — Osrhoene and the there cities
καὶ ἰδίως Βακχύλλου τῆς Κορινθίων ἐκκλησίας ἐπισκόπου,
and particularly of-Bacchyllus of-the of-Corinthians church bishop
καὶ πλείστων ὅσων ἄλλων, οἳ μίαν καὶ τὴν αὐτὴν δόξαν
and very-many as-many others who one and the same opinion
τε καὶ κρίσιν ἐξενηνεγμένοι τὴν αὐτὴν τέθεινται ψῆφον.
both and judgment having-brought-forth the same have-cast vote
καὶ τούτων μὲν ἦν ὅρος εἷς, ὁ δεδηλωμένος·
and of-these indeed was (the)-definition one the shown
τῶν δὲ ἐπὶ τῆς Ἀσίας ἐπισκόπων, τὸ πάλαι πρότερον αὐτοῖς 24.1
of-the and in — Asia bishops the of-old before to-them
παραδοθὲν διαφυλάττειν ἔθος χρῆναι διισχυριζομένων,
handed-down to-preserve custom (it)-to-be-needful maintaining
ἡγεῖτο Πολυκράτης, ὃς καὶ αὐτὸς ἐν ᾗ πρὸς Βίκτορα
led Polycrates who also himself in which to Victor
καὶ τὴν Ῥωμαίων ἐκκλησίαν διετυπώσατο γραφῇ τὴν
and the of-Romans church he-composed writing the
εἰς αὐτὸν ἐλθοῦσαν παράδοσιν ἐκτέθειται διὰ τούτων
to him having-come tradition has-set-forth through these(-words)
“ἡμεῖς οὖν ἀρραδιούργητον ἄγομεν τὴν ἡμέραν, μήτε
we then unfalsified keep the day neither
προστιθέντες μήτε ἀφαιρούμενοι.
adding nor taking-away

24.2 καὶ γὰρ κατὰ τὴν Ἀσίαν μεγάλα στοιχεῖα κεκοίμηται, ἅτινα
and for in — Asia great luminaries have-fallen-asleep which
ἀναστήσεται τῇ ἡμέρᾳ τῆς παρουσίας τοῦ κυρίου, ἐν ᾗ
shall-rise on-the day of-the coming of-the Lord in which
ἔρχεται μετὰ δόξης ἐξ οὐρανῶν, καὶ ἀναστήσει πάντας
he-comes with glory from heavens and shall-raise all
τοὺς ἁγίους, Φίλιππον τὸν τῶν δώδεκα ἀποστόλων,
the saints Philip the(-one) of-the twelve apostles
ὃς κεκοίμηται ἐν Ἱεραπόλει, καὶ δύο θυγατέρες αὐτοῦ
who has-fallen-asleep in Hierapolis and two daughters his
γεγηρακυῖαι παρθένοι, καὶ ἡ ἑτέρα αὐτοῦ θυγάτηρ ἐν
having-grown-old virgins and the other his daughter in
ἁγίῳ πνεύματι πολιτευσαμένη, ἣ ἐν Ἐφέσῳ ἀναπαύεται·
holy spirit having-lived who in Ephesus rests

24.3 ἔτι δὲ καὶ Ἰωάννης ὁ ἐπὶ τὸ στῆθος τοῦ κυρίου
further and also John the(-one) on the breast of-the Lord
ἀναπεσών, ὃς ἐγενήθη ἱερεὺς τὸ πέταλον πεφορηκώς, καὶ
having-reclined who became priest the plate having-worn and
μάρτυς καὶ διδάσκαλος· οὗτος ἐν Ἐφέσῳ κεκοίμηται·
martyr and teacher this-one in Ephesus has-fallen-asleep

24.4 ἔτι δὲ καὶ Πολύκαρπος ὁ ἐν Σμύρνῃ καὶ ἐπίσκοπος
further and also Polycarp the(-one) in Smyrna both bishop
καὶ μάρτυς, καὶ Θρασέας ἐπίσκοπος καὶ μάρτυς ἀπὸ
and martyr and Thraseas bishop and martyr from
Εὐμενείας, ὃς ἐν Σμύρνῃ κεκοίμηται.
Eumenia who in Smyrna has-fallen-asleep

24.5 τί δὲ δεῖ λέγειν Σάγαριν ἐπίσκοπον καὶ μάρτυρα, ὃς ἐν
why and one-must to-mention Sagaris bishop and martyr who in
Λαοδικείᾳ κεκοίμηται, ἔτι δὲ καὶ Παπίριον τὸν μακάριον,
Laodicea has-fallen-asleep further and also Papirius the blessed
καὶ Μελίτωνα τὸν εὐνοῦχον, τὸν ἐν ἁγίῳ πνεύματι πάντα
and Melito the eunuch the(-one) in holy spirit in-all-things

πολιτευσάμενον, ὃς κεῖται ἐν Σάρδεσι περιμένων τὴν ἀπὸ
having-lived who lies in Sardis awaiting the from
τῶν οὐρανῶν ἐπισκοπὴν, ἐν ᾗ ἐκ νεκρῶν ἀναστήσεται.
the heavens visitation in which from (the)-dead he-shall-rise
οὗτοι πάντες ἐτήρησαν τὴν ἡμέραν τῆς τεσσαρεσκαιδεκάτης 24.6
these all kept the day of-the fourteenth
τοῦ πάσχα κατὰ τὸ εὐαγγέλιον, μηδὲν παρεκβαίνοντες,
of-the Passover according-to the gospel in-nothing deviating
ἀλλὰ κατὰ τὸν κανόνα τῆς πίστεως ἀκολουθοῦντες· ἔτι
but according-to the rule of-the faith following further
δὲ κἀγὼ ὁ μικρότερος πάντων ὑμῶν Πολυκράτης, κατὰ
and I-too the lesser of-all of-you Polycrates according-to
παράδοσιν τῶν συγγενῶν μου, οἷς καὶ παρηκολούθησά
(the)-tradition of-the kinsmen my whom also I-followed
τισιν αὐτῶν. ἑπτὰ μὲν ἦσαν συγγενεῖς μου ἐπίσκοποι,
some of-them seven indeed were kinsmen my bishops
ἐγὼ δὲ ὄγδοος· καὶ πάντοτε τὴν ἡμέραν ἤγαγον οἱ
I and (the)-eighth and always the day kept the
συγγενεῖς μου, ὅτε ὁ λαὸς ἤρνυε τὴν ζύμην.
kinsmen my when the people put-away the leaven
ἐγὼ οὖν, ἀδελφοὶ, ἑξήκοντα πέντε ἔτη ἔχων ἐν κυρίῳ, 24.7
I then brothers sixty five years having in (the)-Lord
καὶ συμβεβληκὼς τοῖς ἀπὸ τῆς οἰκουμένης ἀδελφοῖς,
and having-conversed-with the from the inhabited-world brothers
καὶ πᾶσαν ἁγίαν γραφὴν διεληλυθὼς, οὐ πτύρομαι ἐπὶ
and all holy scripture having-gone-through not I-am-frightened at
τοῖς καταπλησσομένοις. οἱ γὰρ ἐμοῦ μείζονες εἰρήκασι
the(-ones) terrifying(-us) those for than-me greater have-said
‘πειθαρχεῖν δεῖ θεῷ μᾶλλον ἢ ἀνθρώποις’.”
to-obey one-must God rather than men

24.8 τούτοις ἐπιφέρει περὶ πάντων γράφων τῶν συμπαρόντων
to-these he-adds about all writing the present-with
αὐτῷ καὶ ὁμοδοξούντων ἐπισκόπων ταῦτα λέγων
him and of-one-mind bishops these-things saying
"ἐδυνάμην δὲ τῶν ἐπισκόπων τῶν συμπαρόντων
I-could and the bishops the present
μνημονεῦσαι, οὓς ὑμεῖς ἠξιώσατε μετακληθῆναι ὑπ' ἐμοῦ,
to-mention whom you asked to-be-summoned by me
καὶ μετεκαλεσάμην· ὧν τὰ ὀνόματα ἐὰν γράφω, πολλὰ
and I-summoned(-them) whose the names if I-should-write many
πλήθη εἰσίν. οἱ δὲ ἰδόντες τὸν μικρόν μου ἄνθρωπον
multitudes are they and having-seen the small my man
συνηυδόκησαν τῇ ἐπιστολῇ, εἰδότες ὅτι εἰκῇ πολιὰς οὐκ
approved the letter knowing that in-vain gray-hairs not
ἤνεγκα, ἀλλὰ ἐν κυρίῳ Ἰησοῦ πάντοτε πεπολίτευμαι."
I-bore but in (the)-Lord Jesus always I-have-lived

24.9 ἐπὶ τούτοις ὁ μὲν τῆς Ῥωμαίων προεστὼς Βίκτωρ
upon these — indeed of-the of-Romans presiding Victor
ἀθρόως τῆς Ἀσίας πάσης ἅμα ταῖς ὁμόροις ἐκκλησίαις
all-at-once — of-Asia whole together-with the neighboring churches
τὰς παροικίας ἀποτέμνειν, ὡσὰν ἑτεροδοξούσας, τῆς
the parishes to-cut-off as heterodox from-the
κοινῆς ἑνώσεως πειρᾶται, καὶ στηλιτεύει γε διὰ
common unity attempts and denounces at-least through
γραμμάτων, ἀκοινωνήτους πάντας ἄρδην τοὺς ἐκεῖσε
letters excommunicate all utterly the there
ἀνακηρύττων ἀδελφούς.
proclaiming brothers

24.10 ἀλλ' οὐ πᾶσί γε τοῖς ἐπισκόποις ταῦτ' ἠρέσκετο.
but not to-all at-least the bishops these-things were-pleasing
ἀντιπαρακελεύονται δῆτα αὐτῷ τὰ τῆς εἰρήνης καὶ
they-exhort-in-return indeed him the(-things) of-the peace and

τῆς πρὸς τοὺς πλησίον ἑνώσεώς τε καὶ ἀγάπης φρονεῖν.
of-the toward the neighbors unity both and love to-mind
φέρονται δὲ καὶ αἱ τούτων φωναὶ, πληκτικώτερον
are-current and also the of-these words more-sharply
καθαπτομένων τοῦ Βίκτορος.
rebuking — Victor
ἐν οἷς καὶ ὁ Εἰρηναῖος ἐκ προσώπου ὧν ἡγεῖτο 24.11
among whom also — Irenaeus from (the)-person of-whom be-led
κατὰ τὴν Γαλλίαν ἀδελφῶν ἐπιστείλας παρίσταται μὲν
in — Gaul brothers having-written stands indeed
τῷ δεῖν ἐν μόνῃ τῇ τῆς κυριακῆς ἡμέρᾳ τὸ τῆς τοῦ
for-the to-be-needful on only the of-the Lord's day the of-the of-the
κυρίου ἀναστάσεως ἐπιτελεῖσθαι μυστήριον, τῷ γε μὴν
Lord resurrection to-be-performed mystery — at-least indeed
Βίκτορι προσηκόντως, ὡς μὴ ἀποκόπτοι ὅλας ἐκκλησίας
to-Victor fittingly that not he-should-cut-off whole churches
θεοῦ, ἀρχαίου ἔθους παράδοσιν ἐπιτηρούσας, πλεῖστα
of-God of-ancient custom (the)-tradition observing very-many
ἕτερα παραινεῖ, καὶ αὐτοῖς ῥήμασι τάδε ἐπιλέγων
other(-things) he-advises and in-very words these-things adding
"οὐδὲ γὰρ μόνον περὶ τῆς ἡμέρας ἐστὶν ἡ ἀμφισβήτησις,
not for only about the day is the dispute
ἀλλὰ καὶ περὶ τοῦ εἴδους αὐτοῦ τῆς νηστείας.
but also about the form itself of-the fast
οἱ μὲν γὰρ οἴονται μίαν ἡμέραν δεῖν αὐτοὺς νηστεύειν, 24.12
some indeed for think one day to-be-needful them to-fast
οἱ δὲ δύο, οἱ δὲ καὶ πλείονας· οἱ δὲ τεσσαράκοντα ὥρας
others and two others and also more others and forty hours
ἡμερινάς τε καὶ νυκτερινὰς συμμετροῦσι τὴν ἡμέραν αὐτῶν.
of-day both and of-night reckon-together the day their

24.13 καὶ τοιαύτη μὲν ποικιλία τῶν ἐπιτηρούντων οὐ νῦν ἐφ'
and such indeed variety of-the(-ones) observing not now in
ἡμῶν γεγονυῖα, ἀλλὰ καὶ πολὺ πρότερον ἐπὶ τῶν πρὸ
our(-time) having-arisen but also much earlier in the(-men) before
ἡμῶν, τῶν παρὰ τὸ ἀκριβὲς, ὡς εἰκὸς, κρατούντων τὴν
us those beyond the exactness as (is)-likely presiding the
καθ' ἁπλότητα καὶ ἰδιωτισμὸν συνήθειαν εἰς τὸ μετέπειτα
in simplicity and private-ignorance custom into the afterward
πεποιηκότων. καὶ οὐδὲν ἔλαττον πάντες οὗτοι εἰρήνευσάν
having-made and nothing less all these were-at-peace
τε καὶ εἰρηνεύομεν πρὸς ἀλλήλους, καὶ ἡ διαφωνία τῆς
both and we-are-at-peace with one-another and the disagreement of-the
νηστείας τὴν ὁμόνοιαν τῆς πίστεως συνίστησι."
fast the agreement of-the faith commends

24.14 τούτοις καὶ ἱστορίαν προστίθησιν, ἣν οἰκείως παραθήσομαι,
to-these also (a)-story he-adds which fittingly I-shall-set-forth
τοῦτον ἔχουσαν τὸν τρόπον "ἐν οἷς καὶ οἱ πρὸ Σωτῆρος
this having the manner among whom also the before Soter
πρεσβύτεροι οἱ προστάντες τῆς ἐκκλησίας ἧς σὺ
elders the(-ones) having-presided-over the church which you
νῦν ἀφηγῇ, Ἀνίκητον λέγομεν καὶ Πίον, Ὑγῖνόν τε
now lead Anicetus we-mean and Pius Hyginus both
καὶ Τελεσφόρον καὶ Ξύστον, οὔτε αὐτοὶ ἐτήρησαν οὔτε
and Telesphorus and Xystus neither themselves kept(-it) nor
τοῖς μετ' αὐτῶν ἐπέτρεπον, καὶ οὐδὲν ἔλαττον αὐτοὶ
to-the(-ones) after them permitted(-it) and nothing less they
μὴ τηροῦντες εἰρήνευον τοῖς ἀπὸ τῶν παροικιῶν,
not keeping(-it) were-at-peace with-the(-ones) from the parishes
ἐν αἷς ἐτηρεῖτο, ἐρχομένοις πρὸς αὐτούς· καίτοι μᾶλλον
in which it-was-kept coming to them although rather
ἐναντίον ἦν τὸ τηρεῖν τοῖς μὴ τηροῦσι.
contrary was the to-keep to-those not keeping

καὶ οὐδέποτε διὰ τὸ εἶδος τοῦτο ἀπεβλήθησάν τινες, 24.15
and never because-of the form this were-cast-out any
ἀλλ᾽ αὐτοὶ μὴ τηροῦντες οἱ πρὸ σοῦ πρεσβύτεροι τοῖς
but themselves not keeping(-it) the before you elders to-those
ἀπὸ τῶν παροικιῶν τηροῦσιν ἔπεμπον εὐχαριστίαν.
from the parishes keeping(-it) sent (the)-eucharist
καὶ τοῦ μακαρίου Πολυκάρπου ἐπιδημήσαντος τῇ Ῥώμῃ ἐπὶ 24.16
and the blessed Polycarp having-sojourned — in-Rome under
Ἀνικήτου, καὶ περὶ ἄλλων τινῶν μικρὰ σχόντες πρὸς
Anicetus and about other some(-things) small(-differences) having toward
ἀλλήλους εὐθὺς εἰρήνευσαν, περὶ τούτου τοῦ κεφαλαίου
one-another straightway were-at-peace about this the point
μὴ φιλεριστήσαντες εἰς ἑαυτούς. οὔτε γὰρ ὁ Ἀνίκητος
not having-quarreled with one-another neither for — Anicetus
τὸν Πολύκαρπον πεῖσαι ἐδύνατο μὴ τηρεῖν, ἅτε μετὰ
— Polycarp to-persuade was-able not to-keep inasmuch-as with
Ἰωάννου τοῦ μαθητοῦ τοῦ κυρίου ἡμῶν καὶ τῶν λοιπῶν
John the disciple of-the Lord our and the rest
ἀποστόλων, οἷς συνδιέτριψεν, ἀεὶ τετηρηκότα, οὔτε μὴν
apostles with-whom he-had-spent-time always having-kept(-it) nor indeed
ὁ Πολύκαρπος τὸν Ἀνίκητον ἔπεισε τηρεῖν, λέγοντα τὴν
— Polycarp — Anicetus persuaded to-keep(-it) saying the
συνήθειαν τῶν πρὸ αὐτοῦ πρεσβυτέρων ὀφείλειν κατέχειν.
custom of-the before him elders to-be-bound to-hold
καὶ τούτων οὕτως ἐχόντων ἐκοινώνησαν ἑαυτοῖς, καὶ 24.17
and these thus being they-communed with-one-another and
ἐν τῇ ἐκκλησίᾳ παρεχώρησεν ὁ Ἀνίκητος τὴν εὐχαριστίαν
in the church yielded — Anicetus the eucharist
τῷ Πολυκάρπῳ κατ᾽ ἐντροπὴν δηλονότι, καὶ μετ᾽ εἰρήνης
— to-Polycarp in respect plainly and with peace

ἀπ᾽ ἀλλήλων ἀπηλλάγησαν, πάσης τῆς ἐκκλησίας εἰρήνην
from one-another they-departed all the church peace
ἐχόντων καὶ τῶν τηρούντων καὶ τῶν μὴ τηρούντων."
having both the(-ones) keeping and the(-ones) not keeping

24.18 καὶ ὁ μὲν Εἰρηναῖος φερώνυμός τις ὢν τῇ
and — indeed Irenaeus name-bearing someone being in-the
προσηγορίᾳ, αὐτῷ τε τῷ τρόπῳ εἰρηνοποιὸς, τοιαῦτα
appellation itself and in-the manner peacemaker such(-things)
ὑπὲρ τῆς τῶν ἐκκλησιῶν εἰρήνης παρεκάλει τε καὶ
for the of-the churches peace exhorted both and
ἐπρέσβευεν. ὁ δ᾽ αὐτὸς οὐ μόνον τῷ Βίκτορι, καὶ
pleaded the and same(-man) not only — with-Victor also
διαφόροις δὲ πλείστοις ἄρχουσιν ἐκκλησιῶν τὰ κατάλληλα
with-various and very-many rulers of-churches the fitting(-things)
δι᾽ ἐπιστολῶν περὶ τοῦ κεκινημένου ζητήματος ὡμίλει.
through letters about the stirred question conversed

XXXIV · THE PALESTINIAN SYNOD AND THE ARTEMONITES

The bishops of Palestine say that Alexandria keeps the same day of Easter as they do. Eusebius lists further writings of Irenaeus and of other church writers of the time. An anonymous work against Artemon's heresy, that Christ was a mere man, shows that Victor excommunicated Theodotus the cobbler, its founder, and tells of Natalius, a confessor made bishop for the heretics, who repented after angels scourged him. The heretics corrupt the scriptures and prefer logic and geometry to faith.

25.1 Οἵ γε μὴν ἐπὶ Παλαιστίνης, οὓς ἀρτίως διεληλύθαμεν,
those at-least indeed in Palestine whom just-now we-went-through
ὅ τε Νάρκισσος καὶ Θεόφιλος, καὶ σὺν αὐτοῖς Κάσσιος
— both Narcissus and Theophilus and with them Cassius
τῆς κατὰ Τύρον ἐκκλησίας ἐπίσκοπος, καὶ Κλάρος τῆς
of-the at Tyre church bishop and Clarus of-the(-one)

ἐν Πτολεμαΐδι, οἵ τε μετὰ τούτων συνεληλυθότες περὶ
in Ptolemais those and with these having-assembled about
τῆς κατελθούσης εἰς αὐτοὺς ἐκ διαδοχῆς τῶν ἀποστόλων
the having-come-down to them from (the)-succession of-the apostles
περὶ τοῦ πάσχα παραδόσεως πλεῖστα διειληφότες,
about the Passover tradition very-much having-discussed
κατὰ τὸ τέλος τῆς γραφῆς αὐτοῖς ῥήμασιν ἐπιλέγουσι
at the end of-the writing in-very words add
ταῦτα "τῆς δ' ἐπιστολῆς ἡμῶν πειράθητε κατὰ
these-things of-the and letter our try throughout
πᾶσαν ἐκκλησίαν ἀντίγραφα διαπέμψασθαι, ὅπως μὴ
every church copies to-send so-that not
ἔνοχοι ὦμεν τοῖς ῥᾳδίως πλανῶσιν ἑαυτῶν τὰς
liable we-may-be to-those easily deceiving their-own the
ψυχάς. δηλοῦμεν δὲ ὑμῖν ὅτι τῇ αὐτῇ ἡμέρᾳ καὶ
souls we-show and to-you that on-the same day also
ἐν Ἀλεξανδρείᾳ ἄγουσιν, ἥπερ καὶ ἡμεῖς. παρ' ἡμῶν
in Alexandria they-keep(-it) on-which also we from us
γὰρ τὰ γράμματα κομίζεται αὐτοῖς καὶ ἡμῖν παρ'
for the letters are-carried to-them and to-us from
αὐτῶν, ὥστε συμφώνως καὶ ὁμοῦ ἄγειν ἡμᾶς τὴν ἁγίαν
them so-that harmoniously and together to-keep us the holy
ἡμέραν."
day

Ἀλλὰ γὰρ πρὸς τοῖς ἀποδοθεῖσιν Εἰρηναίου συγγράμμασι 26.1
but for besides the already-cited of-Irenaeus writings
καὶ ταῖς ἐπιστολαῖς φέρεταί τις αὐτοῦ πρὸς Ἕλληνας
and the letters is-current some his to Greeks
λόγος συντομώτατος καὶ τὰ μάλιστα ἀναγκαιότατος, περὶ
treatise most-concise and the most most-necessary On
ἐπιστήμης ἐπιγεγραμμένος· καὶ ἄλλος ὃν ἀνατέθεικεν
Knowledge entitled and another which he-dedicated

ἀδελφῷ, Μαρκιανῷ τοὔνομα, εἰς ἐπίδειξιν τοῦ
to-(a)-brother Marcianus by-name for (the)-demonstration of-the
ἀποστολικοῦ κηρύγματος· καὶ βιβλίον τι διαλέξεων
apostolic preaching and book some of-discourses
διαφόρων, ἐν ᾧ τῆς πρὸς Ἑβραίους ἐπιστολῆς καὶ
various in which the to Hebrews letter and
τῆς λεγομένης Σοφίας Σολομῶνος μνημονεύει, ῥητά
the called Wisdom of-Solomon he-mentions sayings
τινα ἐξ αὐτῶν παραθέμενος. καὶ τὰ μὲν εἰς
some from them having-set-forth and the(-things) indeed to
ἡμετέραν ἐλθόντα γνῶσιν τῶν Εἰρηναίου τοσαῦτα.
our having-come knowledge of-the of-Irenaeus so-many
Κομόδου δὲ τὴν ἀρχὴν ἐπὶ δέκα καὶ τρισὶν ἔτεσι
of-Commodus and the rule for ten and three years
καταλύσαντος αὐτοκράτωρ Σεβῆρος οὐδ' ὅλοις μησὶν
having-ended (the)-emperor Severus not-even whole months
ἓξ μετὰ τὴν Κομόδου τελευτὴν Περτίνακος διαγενομένου
six after the of-Commodus death Pertinax having-lived
κρατεῖ.
holds-power

27.1 Πλεῖστα μὲν οὖν παρὰ πολλοῖς εἰσέτι νῦν τῶν τότε
very-many indeed then among many still now of-the then
σώζεται παλαιῶν καὶ ἐκκλησιαστικῶν ἀνδρῶν ἐναρέτου
are-preserved ancient and ecclesiastical men of-virtuous
σπουδῆς ὑπομνήματα· ὧν γε μὴν αὐτοὶ διέγνωμεν,
zeal memorials of-which at-least indeed we-ourselves have-learned
εἴη ἂν τὰ Ἡρακλείτου εἰς τὸν ἀπόστολον, καὶ
would-be — the(-books) of-Heraclitus on the apostle and
τὰ Μαξίμου περὶ τοῦ πολυθρυλήτου παρὰ τοῖς
the(-books) of-Maximus on the much-discussed among the
αἱρεσιώταις ζητήματος, τοῦ πόθεν ἡ κακία, καὶ
heretics question the whence (is)-the evil and

περὶ τοῦ γενητὴν ὑπάρχειν τὴν ὕλην· τά τε
on the created to-be the matter the(-books) and
Κανδίδου εἰς τὴν ἑξαήμερον, καὶ Ἀπίωνος εἰς τὴν αὐτὴν
of-Candidus on the Hexaemeron and of-Apion on the same
ὑπόθεσιν· ὁμοίως Σέξτου περὶ ἀναστάσεως, καὶ ἄλλη τις
subject likewise of-Sextus On Resurrection and another some
ὑπόθεσις Ἀραβιανοῦ, καὶ μυρίων ἄλλων, ὧν διὰ τὸ
subject of-Arabianus and of-countless others of-whom because-of the
μηδεμίαν ἔχειν ἀφορμὴν οὐχ οἷόν τε οὔτε τοὺς χρόνους
no to-have starting-point not possible — neither the times
παραδοῦναι γραφῇ οὔθ' ἱστορίας μνήμην ὑποσημήνασθαι.
to-hand-down in-writing nor of-history (a)-record to-note
καὶ ἄλλων δὲ πλείστων, ὧν οὐδὲ τὰς προσηγορίας
and of-others too very-many of-whom not-even the appellations
καταλέγειν ἡμῖν δυνατὸν, ἦλθον εἰς ἡμᾶς λόγοι ὀρθοδόξων
to-list for-us (is)-possible came to us treatises of-orthodox
μὲν καὶ ἐκκλησιαστικῶν, ὥς γε δὴ ἡ ἑκάστου
indeed and ecclesiastical(-men) as at-least indeed the of-each
παραδείκνυσι τῆς θείας γραφῆς ἑρμηνεία, ἀδήλων δὲ
shows of-the divine scripture interpretation unknown but
ὅμως ἡμῖν, ὅτι μὴ τὴν προσηγορίαν ἐπάγεται τῶν
nevertheless to-us because not the appellation it-bears of-the(-men)
συγγραψαμένων.
having-written

Τούτων ἔν τινος σπουδάσματι μετὰ τῆς Ἀρτέμωνος 28.1
of-these in of-someone (the)-study with the of-Artemon
αἱρέσεως πεπονημένῳ, ἣν αὖθις ὁ ἐκ Σαμοσάτων
heresy labored which again — from Samosata
Παῦλος ὁ καθ' ἡμᾶς ἀνανεώσασθαι πεπείραται,
Paul the(-one) in our(-time) to-renew has-tried

φέρεταί τις διήγησις, ταῖς ἐξεταζομέναις ἡμῖν προσήκουσα
is-current some narrative to-the being-examined by-us appropriate
ἱστορίαις.
histories

28.2 τὴν γάρ τοι δεδηλωμένην αἵρεσιν, ψιλὸν ἄνθρωπον
the for surely shown heresy (a)-mere man
γενέσθαι τὸν σωτῆρα φάσκουσαν, οὐ πρὸ πολλοῦ
to-have-been the savior saying not before long
νεωτερισθεῖσαν διευθύνων, ἐπειδὴ σεμνύνειν αὐτὴν
newly-introduced correcting since to-glorify it
ὡσὰν ἀρχαίαν οἱ ταύτης ἤθελον εἰσηγηταὶ, πολλὰ
as ancient the of-it wished introducers many
καὶ ἄλλα εἰς ἔλεγχον αὐτῶν τῆς βλασφήμου
and other(-things) for refutation their of-the blasphemous
ψευδηγορίας παραθεὶς ὁ λόγος ταῦτα κατὰ λέξιν
false-assertion having-set-forth the treatise these-things according-to (the)-letter
ἱστορεῖ
records

28.3 "φασὶ γὰρ τοὺς μὲν προτέρους ἅπαντας καὶ
they-say for the indeed former all and
αὐτοὺς τοὺς ἀποστόλους παρειληφέναι τε καὶ
themselves the apostles to-have-received both and
δεδιδαχέναι ταῦτα, ἃ νῦν οὗτοι λέγουσι, καὶ
to-have-taught these-things which now these say and
τετηρῆσθαι τὴν ἀλήθειαν τοῦ κηρύγματος μέχρι
to-have-been-kept the truth of-the preaching until
τῶν χρόνων τῶν Βίκτορος, ὃς ἦν τρισκαιδέκατος
the times the of-Victor who was thirteenth
ἀπὸ Πέτρου ἐν Ῥώμῃ ἐπίσκοπος, ἀπὸ δὲ τοῦ
from Peter in Rome bishop from and the

διαδόχου αὐτοῦ Ζεφυρίνου παρακεχαράχθαι τὴν
successor his Zephyrinus to-have-been-falsified the
ἀλήθειαν.
truth

ἦν δ' ἂν τυχὸν πιθανὸν τὸ λεγόμενον, εἰ μὴ 28.4
it-would-be and — perhaps plausible the(-thing) said if not
πρῶτον μὲν ἀντέπιπτον αὐτοῖς αἱ θεῖαι γραφαί. καὶ
first indeed opposed them the divine scriptures and
ἀδελφῶν δέ τινων ἐστὶ γράμματα πρεσβύτερα τῶν
of-brothers too some there-are writings older than-the
Βίκτορος χρόνων, ἃ ἐκεῖνοι πρὸς τὰ ἔθνη ὑπὲρ τῆς
of-Victor times which those to the gentiles for the
ἀληθείας καὶ πρὸς τὰς τότε αἱρέσεις ἔγραψαν, λέγω δὲ
truth and against the then heresies wrote I-mean and
Ἰουστίνου καὶ Μιλτιάδου καὶ Τατιανοῦ καὶ Κλήμεντος
of-Justin and of-Miltiades and of-Tatian and of-Clement
καὶ ἑτέρων πλειόνων, ἐν οἷς ἅπασι θεολογεῖται ὁ
and others more in which all is-called-God —
Χριστός.
Christ

τὰ γὰρ Εἰρηναίου τε καὶ Μελίτωνος καὶ τῶν 28.5
the for of-Irenaeus both and of-Melito and of-the
λοιπῶν τίς ἀγνοεῖ βιβλία, θεὸν καὶ ἄνθρωπον
rest who is-ignorant-of books God and man
καταγγέλλοντα τὸν Χριστόν; ψαλμοὶ δὲ ὅσοι
proclaiming — Christ psalms and as-many-as
καὶ ᾠδαὶ ἀδελφῶν ἀπ' ἀρχῆς ὑπὸ πιστῶν
and odes of-brothers from (the)-beginning by faithful
γραφεῖσαι τὸν λόγον τοῦ θεοῦ τὸν Χριστὸν ὑμνοῦσι
written the word — of-God — Christ hymn
θεολογοῦντες.
speaking-of-(him)-as-God

28.6 πῶς οὖν ἐκ τοσούτων ἐτῶν καταγγελλομένου τοῦ
how then from so-many years being-proclaimed the
ἐκκλησιαστικοῦ φρονήματος ἐνδέχεται τοὺς μέχρι
ecclesiastical mind is-it-possible the(-men) until
Βίκτορος οὕτως, ὡς οὗτοι λέγουσι, κεκηρυχέναι; πῶς
Victor thus as these say to-have-preached how
δὲ οὐκ αἰδοῦνται ταῦτα Βίκτορος καταψεύδεσθαι,
and not are-they-ashamed these-things of-Victor to-tell-lies-against
ἀκριβῶς εἰδότες ὅτι Βίκτωρ Θεόδοτον τὸν σκυτέα, τὸν
exactly knowing that Victor Theodotus the cobbler the
ἀρχηγὸν καὶ πατέρα ταύτης τῆς ἀρνησιθέου ἀποστασίας,
founder and father of-this the God-denying apostasy
ἀπεκήρυξε τῆς κοινωνίας, πρῶτον εἰπόντα ψιλὸν
excommunicated from-the communion (as)-first having-said (a)-mere
ἄνθρωπον τὸν Χριστόν; εἰ γὰρ Βίκτωρ κατ᾽ αὐτοὺς
man — Christ if for Victor according-to them
οὕτως ἐφρόνει ὡς ἡ τούτων διδάσκει βλασφημία,
thus thought as the of-these teaches blasphemy
πῶς ἂν ἀπέβαλλε Θεόδοτον τὸν τῆς αἱρέσεως
how — would-he-have-cast-out Theodotus the of-the heresy
ταύτης εὑρετήν;" καὶ τὰ μὲν κατὰ τὸν Βίκτορα
this inventor and the(-things) indeed concerning — Victor
τοιαῦτα.
(were)-such

28.7 τούτου δὲ ἔτεσι δέκα προστάντος τῆς λειτουργίας
of-him and (for)-years ten having-presided-over the ministry
διάδοχος καθίσταται Ζεφυρῖνος, ἀμφὶ τὸ ἔνατον
(as)-successor is-appointed Zephyrinus about the ninth
τῆς Σεβήρου βασιλείας ἔτος. προστίθησι δὲ ὁ
of-the of-Severus reign year adds and the(-one)
τὸ προειρημένον συντάξας περὶ τοῦ κατάρξαντος
the aforesaid having-composed about the(-one) having-begun

τῆς δηλωθείσης αἱρέσεως βιβλίον καὶ ἄλλην κατὰ
the shown heresy book also another under
Ζεφυρῖνον γενομένην πρᾶξιν, ὧδέ πως αὐτοῖς
Zephyrinus having-happened deed thus somehow in-very
ῥήμασι γράφων “ὑπομνήσω γοῦν πολλοὺς τῶν
words writing I-will-remind at-any-rate many of-the
ἀδελφῶν πρᾶγμα ἐφ’ ἡμῶν γενόμενον, ὃ νομίζω
brothers (of-a)-thing in our(-time) having-happened which I-think
ὅτι εἰ ἐν Σοδόμοις ἐγεγόνει, τυχὸν ἂν κἀκείνους
that if in Sodom it-had-happened perhaps — even-those
ἐνουθέτησε.
it-would-have-admonished

Νατάλιος ἦν τις ὁμολογητὴς, οὐ πάλαι, ἀλλ’ ἐπὶ τῶν 28.8
Natalius was (a)-certain confessor not long-ago but in the
ἡμετέρων γενόμενος καιρῶν.
our having-been times

οὗτος ἠπατήθη ποτὲ ὑπὸ Ἀσκληπιοδότου καὶ ἑτέρου 28.9
this-one was-deceived once by Asclepiodotus and another
Θεοδότου τινὸς τραπεζίτου. ἦσαν δὲ οὗτοι ἄμφω
Theodotus some banker were and these both
Θεοδότου τοῦ σκυτέως μαθηταὶ, τοῦ πρώτου ἐπὶ
of-Theodotus the cobbler disciples the(-one) first for
ταύτῃ τῇ φρονήσει, μᾶλλον δὲ ἀφροσύνῃ, ἀφορισθέντος
this the opinion rather but folly having-been-separated
τῆς κοινωνίας ὑπὸ Βίκτορος, ὡς ἔφην, τοῦ τότε
from-the communion by Victor as I-said the then
ἐπισκόπου.
bishop

ἀνεπείσθη δὲ ὁ Νατάλιος ὑπ’ αὐτῶν ἐπὶ σαλαρίῳ 28.10
was-persuaded and — Natalius by them on (a)-salary
ἐπίσκοπος κληρωθῆναι ταύτης τῆς αἱρέσεως, ὥστε
bishop to-be-chosen of-this the heresy so-that

λαμβάνειν παρ᾽ αὐτῶν μηνιαῖα δηνάρια ἑκατὸν
to-receive from them monthly denarii hundred
πεντήκοντα.
fifty

28.11 γενόμενος οὖν σὺν αὐτοῖς δι᾽ ὁραμάτων πολλάκις
having-been then with them through visions often
ἐνουθετεῖτο ὑπὸ τοῦ κυρίου. ὁ γὰρ εὔσπλαγχνος θεὸς
he-was-admonished by the Lord the for compassionate God
καὶ κύριος ἡμῶν Ἰησοῦς Χριστὸς οὐκ ἐβούλετο ἔξω
and Lord our Jesus Christ not wished outside
ἐκκλησίας γενόμενον ἀπολέσθαι μάρτυρα τῶν ἰδίων
(the)-church having-been to-perish (a)-witness of-the own
παθῶν.
sufferings

28.12 ἐπεὶ δὲ ῥᾳθυμότερον τοῖς ὁράμασι προσεῖχε, δελεαζόμενος
since and rather-carelessly to-the visions he-attended being-lured
τῇ τε παρ᾽ αὐτοῖς πρωτοκαθεδρίᾳ καὶ τῇ πλείστους
by-the both among them first-seat and by-the very-many
ἀπολλυούσῃ αἰσχροκερδείᾳ, τελευταῖον ὑπὸ ἁγίων ἀγγέλων
destroying love-of-gain finally by holy angels
ἐμαστιγώθη, δι᾽ ὅλης τῆς νυκτὸς οὐ σμικρῶς
he-was-scourged through whole the night not slightly
αἰκισθείς, ὥστε ἔωθεν ἀναστῆναι, καὶ ἐνδυσάμενον
having-been-tortured so-that early to-rise and having-put-on
σάκκον καὶ σποδὸν καταπασάμενον μετὰ πολλῆς
sackcloth and with-ashes having-sprinkled(-himself) with much
σπουδῆς καὶ δακρύων προσπεσεῖν Ζεφυρίνῳ τῷ ἐπισκόπῳ,
haste and tears to-fall-before Zephyrinus the bishop
κυλιόμενον ὑπὸ τοὺς πόδας οὐ μόνον τῶν ἐν
rolling under the feet not only of-the(-ones) in
κλήρῳ, ἀλλὰ καὶ τῶν λαϊκῶν, συγχέαι τε τοῖς
(the)-clergy but also of-the laymen to-confound and with-the

δάκρυσι τὴν εὔσπλαγχνον ἐκκλησίαν τοῦ ἐλεήμονος
tears the compassionate church of-the merciful
Χριστοῦ· πολλῇ τε τῇ δεήσει χρησάμενον, δείξαντά
Christ much and the entreaty having-used having-shown
τε τοὺς μώλωπας ὧν εἰλήφει πληγῶν μόλις
and the weals of-which he-had-received blows scarcely
κοινωνηθῆναι."
to-be-admitted-to-communion

τούτοις ἐπισυνάψωμεν καὶ ἄλλας περὶ τῶν αὐτῶν 28.13
to-these let-us-join also other about the same
τοῦ αὐτοῦ συγγραφέως φωνὰς, τοῦτον ἐχούσας τὸν
of-the same writer words this having the
τρόπον· "γραφὰς μὲν θείας ἀφόβως ῥεραδιουργήκασι,
manner scriptures indeed divine fearlessly they-have-falsified
πίστεώς τε ἀρχαίας κανόνα ἠθετήκασι, Χριστὸν δὲ
of-faith and ancient (the)-rule they-have-set-aside Christ and
ἠγνοήκασιν, οὐ τί αἱ θεῖαι λέγουσι γραφαὶ ζητοῦντες,
they-have-not-known not what the divine say scriptures seeking
ἀλλ' ὁποῖον σχῆμα συλλογισμοῦ εἰς τὴν τῆς ἀθεότητος
but what-sort figure of-syllogism for the of-the godlessness
σύστασιν εὑρεθῇ, φιλοπόνως ἀσκοῦντες· κἂν αὐτοῖς
establishment may-be-found laboriously practicing and-if to-them
προτείνῃ τις ῥητὸν γραφῆς θεϊκῆς, ἐξετάζουσι, πότερον
puts-forward anyone saying of-scripture divine they-examine whether
συνημμένον ἢ διεζευγμένον δύναται ποιῆσαι σχῆμα
conjunctive or disjunctive it-can make (a)-figure
συλλογισμοῦ.
of-syllogism

καταλιπόντες δὲ τὰς ἁγίας τοῦ θεοῦ γραφὰς γεωμετρίαν 28.14
having-left and the holy — of-God scriptures geometry
ἐπιτηδεύουσιν, ὡσὰν ἐκ τῆς γῆς ὄντες καὶ ἐκ
they-pursue as from the earth being and from

τῆς γῆς λαλοῦντες, καὶ τὸν ἄνωθεν ἐρχόμενον
the earth speaking and the(-one) from-above coming
ἀγνοοῦντες. Εὐκλείδης γοῦν παρά τισιν αὐτῶν
not-knowing Euclid at-any-rate by some of-them
φιλοπόνως γεωμετρεῖται, Ἀριστοτέλης δὲ καὶ Θεόφραστος
laboriously is-measured Aristotle and and Theophrastus
θαυμάζονται, Γαληνὸς γὰρ ἴσως ὑπό τινων καὶ
are-admired Galen for perhaps by some even
προσκυνεῖται.
is-worshiped

28.15 οἱ δὲ ταῖς τῶν ἀπίστων τέχναις εἰς τὴν τῆς
those and the of-the unbelievers arts for the of-the
αἱρέσεως αὐτῶν γνώμην ἀποχρώμενοι, καὶ τῇ τῶν
heresy their opinion misusing and by-the of-the
ἀθέων πανουργίᾳ τὴν ἁπλῆν τῶν θείων γραφῶν πίστιν
godless knavery the simple of-the divine scriptures faith
καπηλεύοντες, ὅτι μηδὲ ἐγγὺς πίστεως ὑπάρχουσι,
adulterating that not-even near faith they-are
τί δεῖ καὶ λέγειν; διὰ τοῦτο ταῖς θείαις
what one-must also to-say because-of this on-the divine
γραφαῖς ἀφόβως ἐπέβαλον τὰς χεῖρας, λέγοντες αὐτὰς
scriptures fearlessly they-laid the hands saying them
διωρθωκέναι.
to-have-corrected

28.16 καὶ ὅτι τοῦτο μὴ καταψευδόμενος αὐτῶν λέγω ὁ
and that this not falsely-accusing them I-say the(-one)
βουλόμενος δύναται μαθεῖν. εἰ γάρ τις θελήσει
wishing is-able to-learn if for anyone will
συγκομίσας αὐτῶν ἑκάστου τὰ ἀντίγραφα ἐξετάζειν
having-collected of-them each the copies to-examine
πρὸς ἄλληλα, κατὰ πολὺ ἂν εὕροι διαφωνοῦντα.
against one-another by much — he-would-find disagreeing

ἀσύμφωνα γοῦν ἔσται τὰ Ἀσκληπιάδου τοῖς
discordant at-any-rate will-be the(-copies) of-Asclepiades with-those
Θεοδότου.
of-Theodotus
πολλῶν δὲ ἔστιν εὐπορῆσαι, διὰ τὸ φιλοτίμως 28.17
many and it-is(-possible) to-procure because-of the ambitiously
ἐγγεγράφθαι τοὺς μαθητὰς αὐτῶν τὰ ὑφ' ἑκάστου
to-have-copied the disciples their the(-things) by each
αὐτῶν, ὡς αὐτοὶ καλοῦσι, κατωρθωμένα, τουτέστιν
of-them as they call corrected that-is
ἠφανισμένα. πάλιν δὲ τούτοις τὰ Ἑρμοφίλου
obliterated again and with-these the(-copies) of-Hermophilus
οὐ συνᾴδει. τὰ γὰρ Ἀπολλωνίδου οὐδὲ αὐτὰ
not agree the(-copies) for of-Apollonides not-even themselves
ἑαυτοῖς ἐστι σύμφωνα. ἔνεστι συγκρῖναι τὰ
with-themselves are harmonious it-is-possible to-compare the(-copies)
πρότερον ὑπ' αὐτῶν κατασκευασθέντα τοῖς
before by them prepared with-the(-ones)
ὕστερον πάλιν ἐπιδιαστραφεῖσι, καὶ εὑρεῖν πολὺ
later again further-perverted and to-find much
ἀπᾴδοντα.
discordant
ὅσης δὲ τόλμης ἐστὶ τοῦτο τὸ ἁμάρτημα, εἰκὸς 28.18
of-how-great and daring is this the sin (it-is)-likely
μηδὲ ἐκείνους ἀγνοεῖν. ἢ γὰρ οὐ πιστεύουσιν ἁγίῳ
not-even those to-be-ignorant either for not they-believe by-holy
πνεύματι λελέχθαι τὰς θείας γραφάς, καί εἰσιν
spirit to-have-been-spoken the divine scriptures and they-are
ἄπιστοι, ἢ ἑαυτοὺς ἡγοῦνται σοφωτέρους τοῦ ἁγίου
unbelievers or themselves they-consider wiser than-the holy
πνεύματος ὑπάρχειν, καὶ τί ἕτερον ἢ δαιμονῶσιν. οὐδὲ
spirit to-be and what other than they-are-possessed nor

γὰρ ἀρνήσασθαι δύνανται ἑαυτῶν εἶναι τὸ τόλμημα,
for to-deny are-they-able of-themselves to-be the daring-deed
ὁπόταν καὶ τῇ αὐτῶν χειρὶ ᾖ γεγραμμένα, καὶ
since even in-the their-own hand they-are written and
παρ᾽ ὧν κατηχήθησαν, μὴ τοιαύτας παρέλαβον τὰς
from whom they-were-instructed not such they-received the
γραφὰς, καὶ δεῖξαι ἀντίγραφα, ὅθεν αὐτὰ μετεγράψαντο,
scriptures and to-show copies whence them they-copied
μὴ ἔχωσιν.
not they-have

28.19 ἔνιοι δὲ αὐτῶν οὐδὲ παραχαράσσειν ἠξίωσαν
some and of-them not-even to-falsify thought-fit
αὐτὰς, ἀλλ᾽ ἁπλῶς ἀρνησάμενοι τόν τε νόμον
them but simply having-denied the both law
καὶ τοὺς προφήτας, ἀνόμου καὶ ἀθέου διδασκαλίας
and the prophets of-lawless and godless teaching
προφάσει χάριτος εἰς ἔσχατον ἀπωλείας ὄλεθρον
on-pretext of-grace to (the)-extreme of-perdition ruin
κατωλίσθησαν. καὶ ταῦτα μὲν τοῦτον ἱστορήσθω τὸν
slid-down and these-things indeed in-this let-be-recorded the
τρόπον.
manner