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# Ἡ Επιστολή Πολυκαρπὸς Πρὸς Φιλιππησίους

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# THE LETTER OF POLYCARP TO THE PHILIPPIANS

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## INTRODUCTION

The Greek/Latin and English texts here presented are based on those published in: “*The Apostolic Fathers, Volume 1*. Lake, Kirsopp, editor. (London: William Heinemann Ltd.; New York: The Macmillan Company, 1912).” These were gleaned from the [Scaife Viewer website](#) (numerous minor corrections have been made). We also present the 1891 translation by J.B. Lightfoot (published posthumously) in a [separate file](#), as also the [Greek/Latin text](#) of Lightfoot’s transcription. Significant differences between the published Lake texts and Lightfoot’s are noted. On the sources of the texts presented, and their accuracy, please refer to the notes in [this document](#).

Polycarp was the Bishop of Smyrna in the first half of the Second Century and was martyred in 155 CE (at the age of 86). The main purpose of his only surviving letter (there were likely others) is to warn again apostasy in the church at Philippi but it also addresses a wish by the Philippians to form a collection of the letters of Ignatius.

The letter is preserved in eight defective Greek manuscripts (none of which have anything beyond Ch. 9), two long quotations by Eusebius (one of which is herein used for 13:1–2a) and in the Latin version of *Corpus Ignatianum*.

## AUTHORSHIP AND DATES

Scholars generally agree that the *Letter to the Philippians* was written by Polycarp; however, there are some notable chronological inconsistencies (particularly between Chs 9 & 13), which are frequently explained by asserting that the current work is actually a merger of two (or more) separate letters, both written by Polycarp. As the letter mentions the Epistles of Ignatius, it must date to shortly after those, possibly around 110 CE.

The oldest surviving witness is *Vaticanus Graecus 859*, which dates from around the 12<sup>th</sup> Century CE.

## Πολυ. Φιλιππησιους - Προλογος

<sup>1</sup> Πολύκαρπος καὶ οἱ σὺν αὐτῷ πρεσβύτεροι τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ παροικούσῃ Φιλίππους· ἔλεος ὑμῖν καὶ εἰρήνη παρὰ θεοῦ παντοκράτορος καὶ Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν πληθυνθείη.

## POLY. PHILIPPIANS – PROLOGUE

<sup>1</sup> Polycarp and the presbyters that are with him, to the church of that God is sojourning in Philippi; mercy and peace from God Almighty and Jesus Christ our Saviour be multiplied to you.

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### POLY. PHILIPPIANS PROLOGUE

<sup>1</sup> Throughout his works, Lightfoot capitalises Θεοῦ and its various derivative forms. Lake has ‘Elders’ in place of ‘presbyters’.

## Πολυ. Φιλιππησιους 1

<sup>1</sup> Συνεχάρην ὑμῖν μεγάλως ἐν τῷ κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ, δεξαμένοις τὰ μιμήματα τῆς ἀληθοῦς ἀγάπης καὶ προπέμψασιν, ὡς ἐπέβαλεν ὑμῖν, τοὺς ἐνείλημένους τοῖς ἁγιοπρεπέσιν δεσμοῖς, ἅτινά ἐστιν διαδήματα τῶν ἀληθῶς ὑπὸ θεοῦ καὶ τοῦ κυρίου ἡμῶν ἐκλελεγμένων· <sup>2</sup> καὶ ὅτι ἡ βεβαία τῆς πίστεως ὑμῶν ρίζα, ἐξ ἀρχαίων καταγγελλομένη χρόνων, μέχρι νῦν διαμένει καὶ καρποφορεῖ εἰς τὸν κύριον ἡμῶν Ἰησοῦν Χριστόν, ὃς ὑπέμεινεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν ἕως θανάτου καταντῆσαι, ὃν ἤγειρεν ὁ θεός, λύσας τὰς ὠδῖνας τοῦ ᾄδου· <sup>3</sup> εἰς ὃν οὐκ ἰδόντες πιστεύετε χαρᾷ ἀνεκλαλήτῳ καὶ δεδοξασμένῃ, εἰς ἣν πολλοὶ ἐπιθυμοῦσιν εἰσελθεῖν, εἰδότες, ὅτι χάριτί ἐστε σεσωσμένοι, οὐκ ἐξ ἔργων, ἀλλὰ θελήματι θεοῦ διὰ Ἰησοῦ Χριστοῦ.

## POLY. PHILIPPIANS 1

<sup>1</sup> I rejoice greatly with you in our Lord Jesus Christ that you have followed the pattern of true love and have helped on their way, as opportunity was given you, those who were bound in chains, who become the saints and are the diadems of those who have been truly chosen by God and our Lord, <sup>2</sup> and that your firmly rooted faith, which was famous in past years, still flourishes and bears fruit unto our Lord Jesus Christ, who endured for our sins, even to the suffering of death, whom God raised up, having loosed the pangs of Hades, <sup>3</sup> in whom, though you did not see him, you believed in unspeakable and glorified joy, into which joy many desire to come, knowing that by grace you are saved, not by works but by the will of God through Jesus Christ.

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### POLY. PHILIPPIANS 1

<sup>1</sup> Throughout his works, Lightfoot capitalises *Κυρίῳ* and its various derivative forms.

<sup>2</sup> Lake opens the translation with, “I rejoice also that.”

<sup>3</sup> Lightfoot lacks the comma after *εἰδότες* and includes the words ‘in whom’ as part of v. 2.

## Πολυ. Φιλιππησιους 2

<sup>1</sup> Διὸ ἀναζωσάμενοι τὰς ὀσφύας ὑμῶν δουλεύσατε τῷ θεῷ ἐν φόβῳ καὶ ἀληθείᾳ, ἀπολιπόντες τὴν κενὴν ματαιολογίαν καὶ τὴν τῶν πολλῶν πλάνην, πιστεύσαντες εἰς τὸν ἐγείραντα τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐκ νεκρῶν καὶ δόντα αὐτῷ δόξαν καὶ θρόνον ἐκ δεξιῶν αὐτοῦ· ᾧ ὑπετάγη τὰ πάντα ἐπουράνια καὶ ἐπίγεια, ᾧ πᾶσα πνοὴ λατρεύει, ὃς ἔρχεται κριτὴς ζώντων καὶ νεκρῶν, οὗ τὸ αἶμα ἐκζητήσῃ ὁ θεὸς ἀπὸ τῶν ἀπειθούντων αὐτῷ.<sup>2</sup> ὁ δὲ ἐγείρας αὐτὸν ἐκ νεκρῶν καὶ ἡμᾶς ἐγερεῖ, ἐὰν ποιῶμεν αὐτοῦ τὸ θέλημα καὶ πορευώμεθα ἐν ταῖς ἐντολαῖς αὐτοῦ καὶ ἀγαπῶμεν ἃ ἠγάπησεν, ἀπεχόμενοι πάσης ἀδικίας, πλεονεξίας, φιλαργυρίας, καταλαλιᾶς, ψευδομαρτυρίας· μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ ἢ λοιδορίαν ἀντὶ λοιδορίας ἢ γρόνθον ἀντὶ γρόνθου ἢ κατάραν ἀντὶ κατάρας·<sup>3</sup> μνημονεύοντες δὲ ὧν εἶπεν ὁ κύριος διδάσκων· Μὴ κρίνετε, ἵνα μὴ κριθῆτε· ἀφίετε, καὶ ἀφεθήσεται ὑμῖν· ἔλεᾱτε, ἵνα ἐλεηθῆτε· ᾧ μέτρῳ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν· καὶ ὅτι μακάριοι οἱ πτωχοὶ καὶ οἱ διωκόμενοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τοῦ θεοῦ.

## POLY. PHILIPPIANS 2

<sup>1</sup> Wherefore, girding up your loins, serve God in fear and truth, putting aside empty vanity and vulgar error, believing in him who raised up our Lord Jesus Christ from the dead and gave him glory and a throne on his right hand, to whom are subject all things in heaven and earth, whom all that has breath serves, who is coming as the Judge of the living and of the dead, whose blood God will require from them who disobey him.<sup>2</sup> Now, he who raised him from the dead will also raise us up if we do his will and walk in his commandments and love the things that he loved, refraining from all unrighteousness, covetousness, love of money, evil speaking, false witness, rendering not evil for evil, or railing for railing, or blow for blow, or curse for curse,<sup>3</sup> but remembering what the Lord taught when he said, "Judge not that you be not judged; forgive and it shall be forgiven unto you; be merciful that you may obtain mercy; with what measure you mete, it shall be measured to you." And again, "Blessed are the poor and they who are persecuted for righteousness' sake; for, theirs is the Kingdom of God."

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### POLY. PHILIPPIANS 2

<sup>1</sup> Lightfoot lacks ὑμῶν before δουλεύσατε. Lake lacks the words, 'that has'.

<sup>2</sup> Lightfoot ends the verse with a comma in place of the *ano teleia*.

<sup>3</sup> Lightfoot does not capitalise the 1<sup>st</sup> Μη.

### Πολυ. Φιλιππησιους 3

<sup>1</sup> Ταῦτα, ἀδελφοί, οὐκ ἑμαυτῷ ἐπιτρέψας γράφω ὑμῖν περὶ τῆς δικαιοσύνης, ἀλλ' ἐπεὶ ὑμεῖς προεπεκαλέσασθέ με. <sup>2</sup> οὔτε γὰρ ἐγὼ οὔτε ἄλλος ὅμοιος ἐμοὶ δύναται κατακολουθῆσαι τῇ σοφίᾳ τοῦ μακαρίου καὶ ἐνδόξου Παύλου, ὃς γενόμενος ἐν ὑμῖν κατὰ πρόσωπον τῶν τότε ἀνθρώπων ἐδίδαξεν ἀκριβῶς καὶ βεβαίως τὸν περὶ ἀληθείας λόγον, ὃς καὶ ἀπὼν ὑμῖν ἔγραψεν ἐπιστολάς, εἰς ἃς ἐὰν ἐγκύπτητε, δυνηθήσεσθε οἰκοδομεῖσθαι εἰς τὴν δοθεῖσαν ὑμῖν πίστιν. <sup>3</sup> ἥτις ἐστὶν μήτηρ πάντων ἡμῶν, ἐπακολουθούσης τῆς ἐλπίδος, προαγούσης τῆς ἀγάπης τῆς εἰς θεὸν καὶ Χριστὸν καὶ εἰς τὸν πλησίον. ἐὰν γὰρ τις τούτων ἐντὸς ᾗ, πεπλήρωκεν ἐντολὴν δικαιοσύνης· ὁ γὰρ ἔχων ἀγάπην μακρὰν ἐστὶν πάσης ἁμαρτίας.

### POLY. PHILIPPIANS 3

<sup>1</sup> These things, brethren, I write to you concerning righteousness, not because I laid this charge upon myself but because you first invited me. <sup>2</sup> For, neither am I, nor is any other like me, able to follow the wisdom of the blessed and glorious Paul, who when he was among you in the presence of the men of that time taught accurately and steadfastly the word of truth, and also when he was absent wrote letters to you, from the study of which you will be able to build yourselves up into the faith given you, <sup>3</sup> which is the mother of us all when faith follows, and love of God and Christ and neighbour goes before. For, if one is in this company, he has fulfilled the command of righteousness; for, he who has love is far from all sin.

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#### POLY. PHILIPPIANS 3

<sup>1</sup> In place of 'because I laid this charge upon myself', here following Lightfoot, Lake has 'at my own instance'.

<sup>2</sup> After 'taught', Lightfoot adds 'face to face'.

<sup>3</sup> Lightfoot has 'hope' in place of 'faith'.

## Πολυ. Φιλιππησιους 4

<sup>1</sup> Ἀρχὴ δὲ πάντων χαλεπῶν φιλαργυρία. εἰδότες οὖν ὅτι οὐδὲν εἰσηνέγκαμεν εἰς τὸν κόσμον, ἀλλ' οὐδὲ ἐξενεγκεῖν τι ἔχομεν, ὀπλισώμεθα τοῖς ὅπλοις τῆς δικαιοσύνης καὶ διδάξωμεν ἑαυτοὺς πρῶτον πορεύεσθαι ἐν τῇ ἐντολῇ τοῦ κυριοῦ.<sup>2</sup> ἔπειτα καὶ τὰς γυναῖκας ἡμῶν ἐν τῇ δοθείσῃ αὐταῖς πίστει καὶ ἀγάπῃ καὶ ἀγνείᾳ στεργούσας τοὺς ἑαυτῶν ἄνδρας ἐν πάσῃ ἀληθείᾳ καὶ ἀγαπώσας πάντας ἐξ ἴσου ἐν πάσῃ ἐγκρατείᾳ, καὶ τὰ τέκνα παιδεύειν τὴν παιδείαν τοῦ φόβου τοῦ θεοῦ.<sup>3</sup> τὰς χήρας σωφρονούσας περὶ τὴν τοῦ κυρίου πίστιν, ἐντυγχανούσας ἀδιαλείπτως περὶ πάντων, μακρὰν οὔσας πάσης διαβολῆς, καταλαλιᾶς, ψευδομαρτυρίας, φιλαργυρίας καὶ παντὸς κακοῦ, γινωσκούσας ὅτι εἰσὶ θυσιαστήριον θεοῦ καὶ ὅτι πάντα μωμοσκοπεῖται, καὶ λέληθεν αὐτὸν οὐδὲν οὔτε λογισμῶν οὔτε ἐννοιῶν οὔτε τι τῶν κρυπτῶν τῆς καρδίας.

## POLY. PHILIPPIANS 4

<sup>1</sup> But the beginning of all evils is the love of money. Knowing, therefore, that we bring nothing into the world and take nothing out of it, let us arm ourselves with the armour of righteousness and first of all teach ourselves to walk in the commandment of the Lord; <sup>2</sup> next, teach our wives to remain in the faith that has been given to them and, in love and purity, tenderly loving their husbands in all truth, and loving all others equally in all chastity, and to educate their children in the fear of God. <sup>3</sup> Let us teach the widows to be sober-minded regarding the faith of the Lord, praying ceaselessly for all men, being far from all slander, evil speaking, false witness, love of money, and all evil, knowing that they are an altar of God, and that all offerings are tested, and that nothing escapes him of reasonings or thoughts, or of the secret things of the heart.

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### POLY. PHILIPPIANS 4

<sup>1</sup> In place of 'evils', Lightfoot has 'troubles'.

<sup>2</sup> For ἡμῶν, the MSS (and Lightfoot) read ὑμῶν ('your') but the confusion between ὑμῶν and ἡμῶν is so common that 'our' may safely be restored.

<sup>3</sup> Lightfoot adds a comma after θεοῦ.

## Πολυ. Φιλιππησιους 5

<sup>1</sup>Είδότες, οὖν, ὅτι θεὸς οὐ μνηστῆριζται, ὀφείλομεν ἀξίως τῆς ἐντολῆς αὐτοῦ καὶ δόξης περιπατεῖν. <sup>2</sup>ὁμοίως διάκονοι ἄμεμπτοι κατενώπιον αὐτοῦ τῆς δικαιοσύνης ὡς θεοῦ καὶ Χριστοῦ διάκονοι καὶ οὐκ ἀνθρώπων· μὴ διάβολοι, μὴ δίλογοι, ἀφιλάργυροι, ἐγκρατεῖς περὶ πάντα, εὐσπλαγχοι, ἐπιμελεῖς, πορευόμενοι κατὰ τὴν ἀλήθειαν τοῦ κυρίου, ὃς ἐγένετο διάκονος πάντων· ὃ ἐὰν εὐαρεστήσωμεν ἐν τῷ νῦν αἰῶνι, ἀποληψόμεθα καὶ τὸν μέλλοντα, καθὼς ὑπέσχετο ἡμῖν ἐγεῖραι ἡμᾶς ἐκ νεκρῶν, καὶ ὅτι ἐὰν πολιτευσώμεθα ἀξίως αὐτοῦ, καὶ συμβασιλεύσομεν αὐτῷ, εἴγε πιστεύομεν. <sup>3</sup>ὁμοίως καὶ νεώτεροι ἄμεμπτοι ἐν πᾶσιν, πρὸ παντὸς προνοοῦντες ἀγνείας καὶ χαλιναγωγοῦντες ἑαυτοὺς ἀπὸ παντὸς κακοῦ. καλὸν γὰρ τὸ ἀνακόπτεσθαι ἀπὸ τῶν ἐπιθυμιῶν ἐν τῷ κόσμῳ, ὅτι πᾶσα ἐπιθυμία κατὰ τοῦ πνεύματος στρατεύεται, καὶ οὔτε πόρνοι οὔτε μαλακοὶ οὔτε ἀρσενικοῖται βασιλείαν θεοῦ κληρονομήσουσιν, οὔτε οἱ ποιοῦντες τὰ ἄτοπα. διὸ δέον ἀπέχεσθαι ἀπὸ πάντων τούτων, ὑποτασσόμενους τοῖς πρεσβυτέροις καὶ διακόνους ὡς θεῷ καὶ Χριστῷ· τὰς παρθένους ἐν ἀμώμῳ καὶ ἀγνῇ συνειδήσει περιπατεῖν.

## POLY. PHILIPPIANS 5

<sup>1</sup> Knowing then that God is not mocked, we ought to walk worthily of his commandment and glory. <sup>2</sup> Likewise, deacons must be blameless; before his righteousness, as servants of God and Christ and not of man, not slanderers, not two-faced, not lovers of money, temperate in all things, compassionate, careful, walking according to the truth of the Lord, who was the servant of all. For, if we please him in this present world, we shall receive what is to come; even as he promised us to raise us from the dead and that, if we are worthy citizens of his community, we shall also reign with him, if we have but faith. <sup>3</sup> Likewise, also let the younger men be blameless in all things; caring above all for purity and curbing themselves from all evil; for, it is good to be cut off from the lust of the things in the world, because every lust fights against the Spirit and neither fornicators nor the effeminate nor sodomites shall inherit the Kingdom of God, nor they who do iniquitous things. Thus, it is necessary to refrain from all these things and to be subject to the presbyters and deacons as to God and Christ. The virgins must walk with a blameless and pure conscience.

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### POLY. PHILIPPIANS 5

<sup>1</sup> Before 'glory', Lightfoot repeats 'his'.

<sup>2</sup> Lightfoot adds a comma after δικαιοσύνης. For 'slanderers', Lightfoot has 'calumniators'.

<sup>3</sup> In place of 'Likewise', Lightfoot opens with 'In like manner' (as also v. 2).



## Πολυ. Φιλιππησιους 6

<sup>1</sup> Καὶ οἱ πρεσβύτεροι δὲ εὖσπλαγχοι, εἰς πάντας ἐλεήμονες, ἐπιστρέφοντες τὰ ἀποπεπλανημένα, ἐπισκεπτόμενοι πάντας ἀσθενεῖς, μὴ ἀμελοῦντες χήρας ἢ ὀρφανοῦ ἢ πένητος· ἀλλὰ προνοοῦντες ἀεὶ τοῦ καλοῦ ἐνώπιον θεοῦ καὶ ἀνθρώπων, ἀπεχόμενοι πάσης ὀργῆς, προσωποληψίας, κρίσεως ἀδίκου, μακρὰν ὄντες πάσης φιλαργυρίας, μὴ ταχέως πιστεύοντες κατὰ τινος, μὴ ἀπότομοι ἐν κρίσει, εἰδότες ὅτι πάντες ὀφειλέται ἐσμὲν ἀμαρτίας. <sup>2</sup> εἰ οὖν δεόμεθα τοῦ κυρίου, ἵνα ἡμῖν ἀφῇ, ὀφείλομεν καὶ ἡμεῖς ἀφιέναι· ἀπέναντι γὰρ τῶν τοῦ κυρίου καὶ θεοῦ ἐσμὲν ὀφθαλμῶν, καὶ πάντας δεῖ παραστῆναι τῷ βήματι τοῦ Χριστοῦ καὶ ἕκαστον ὑπὲρ αὐτοῦ λόγον δοῦναι. <sup>3</sup> οὕτως οὖν δουλεύσωμεν αὐτῷ μετὰ φόβου καὶ πάσης εὐλαβείας, καθὼς αὐτὸς ἐνετείλατο καὶ οἱ εὐαγγελισάμενοι ἡμᾶς ἀπόστολοι καὶ οἱ προφῆται, οἱ προκηρύξαντες τὴν ἔλευσιν τοῦ κυρίου ἡμῶν· ζηλωταὶ περὶ τὸ καλόν, ἀπεχόμενοι τῶν σκανδάλων καὶ τῶν ψευδαδελφῶν καὶ τῶν ἐν ὑποκρίσει φερόντων τὸ ὄνομα τοῦ κυρίου, οἵτινες ἀποπλανῶσι κενοὺς ἀνθρώπους.

## POLY. PHILIPPIANS 6

<sup>1</sup> And let the presbyters also be compassionate, merciful towards all men, bringing back those sheep that have gone astray, caring for all the weak, neglecting neither widow, nor orphan nor poor, but ever providing for what is good before God and man, refraining from all wrath, respect of persons, unjust judgment, being far from all love of money, not quickly believing evil of any man, not hasty in judgment, knowing that we all owe the debt of sin. <sup>2</sup> If then, we pray the Lord to forgive us, we also ought to forgive; for, we stand before the eyes of the Lord and of God, and we must all appear before the judgment seat of Christ and each must give an account of himself. <sup>3</sup> So, then, let us serve him with fear and all reverence, as he himself commanded us, and as did the Apostles, who brought us the Gospel, and the Prophets who foretold the coming of our Lord. Let us be zealous for good, refraining from offence, and from the false brethren and from those who bear the name of the Lord in hypocrisy, who deceive empty-minded men.

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### POLY. PHILIPPIANS 6

- <sup>1</sup> Lightfoot adds a comma after πένητος. The phrase, 'knowing that', renders it probable that these words are a quotation but the source is unknown.
- <sup>2</sup> Lightfoot adds a comma after Χριστοῦ.
- <sup>3</sup> In place of the *ano teleia* after ἡμῶν, Lightfoot has a comma.



## Πολυ. Φιλιππησιους 7

<sup>1</sup> Πᾶς γὰρ ὃς ἂν μὴ ὁμολογῇ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθέναι, ἀντιχριστός ἐστιν· καὶ ὃς ἂν μὴ ὁμολογῇ τὸ μαρτύριον τοῦ σταυροῦ, ἐκ τοῦ διαβόλου ἐστίν· καὶ ὃς ἂν μεθοδεύῃ τὰ λόγια τοῦ κυρίου πρὸς τὰς ἰδίας ἐπιθυμίας καὶ λέγῃ μὴτε ἀνάστασιν μὴτε κρίσιν, οὗτος πρωτότοκός ἐστι τοῦ σατανᾶ. <sup>2</sup> διὸ ἀπολιπόντες τὴν ματαιότητα τῶν πολλῶν καὶ τὰς ψευδοδιδασκαλίας ἐπὶ τὸν ἐξ ἀρχῆς ἡμῖν παραδοθέντα λόγον ἐπιστρέψωμεν, νήφοντες πρὸς τὰς εὐχὰς καὶ προσκαρτεροῦντες νηστείαις, δεήσεσιν αἰτούμενοι τὸν παντεπόπτην θεὸν μὴ εἰσενεγκεῖν ἡμᾶς εἰς πειρασμόν, καθὼς εἶπεν ὁ κύριος· Τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής.

## POLY. PHILIPPIANS 7

<sup>1</sup> For, everyone who does not confess that Jesus Christ has come in the flesh is an anti-Christ; and whoever does not confess the testimony of the Cross is of the devil; and whoever perverts the oracles of the Lord for his own lusts and says that there is neither resurrection nor judgment – this man is the first-born of Satan. <sup>2</sup> Therefore, leaving the foolishness of the crowd and their false teachings, let us turn back to the word that was delivered to us in the beginning, being sober in prayer and persevering in fasting, beseeching the all-seeing God in our supplications to lead us not into temptation, even according to what the Lord said, “The spirit is indeed willing but the flesh is weak.”

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### POLY. PHILIPPIANS 7

<sup>1</sup> Lightfoot adds a comma after γὰρ.

<sup>2</sup> For ‘being sober in prayer’, here following Lightfoot, Lake has ‘watching unto prayer’.

## Πολυ. Φιλιππησιους 8

<sup>1</sup> Ἀδιαλείπτως οὖν προσκαρτερῶμεν τῇ ἐλπίδι ἡμῶν καὶ τῷ ἁρραβῶνι τῆς δικαιοσύνης ἡμῶν, ὅς ἐστι Χριστὸς Ἰησοῦς, ὃς ἀνήνεγκεν ἡμῶν τὰς ἁμαρτίας τῷ ἰδίῳ σώματι ἐπὶ τὸ ξύλον, ὃς ἁμαρτίαν οὐκ ἐποίησεν, οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ· ἀλλὰ δι' ἡμᾶς, ἵνα ζήσωμεν ἐν αὐτῷ, πάντα ὑπέμεινεν.  
<sup>2</sup> μιμηταὶ οὖν γενώμεθα τῆς ὑπομονῆς αὐτοῦ, καὶ ἐὰν πάσχωμεν διὰ τὸ ὄνομα αὐτοῦ, δοξάζωμεν αὐτόν. τοῦτον γὰρ ἡμῖν τὸν ὑπογραμμὸν ἔθηκε δι' ἑαυτοῦ, καὶ ἡμεῖς τοῦτο ἐπιστεύσαμεν.

## POLY. PHILIPPIANS 8

<sup>1</sup> Let us, therefore, persevere unceasingly in our hope and in the pledge of our righteousness, which is in Christ Jesus, who took up our sins in his own body on the tree, who committed no sin, neither was guile found in his mouth but, for our sakes, that we might live in him, he endured all things. <sup>2</sup> Let us, therefore, become imitators of his endurance and, if we suffer for his name's sake, let us glorify him. For, this is the example that he gave us in his own person and this is what we have believed.

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### POLY. PHILIPPIANS 8

<sup>1</sup> Lake has 'bore' in place of 'took up'.

<sup>2</sup> Lightfoot places the 1<sup>st</sup> instance of αὐτοῦ in brackets and follows it with an *ano teleia* in place of the comma.

## Πολυ. Φιλιππησιους 9

<sup>1</sup> Παρακαλῶ οὖν πάντας ὑμᾶς, πειθαρχεῖν τῷ λόγῳ τῆς δικαιοσύνης καὶ ἀσκεῖν πᾶσαν ὑπομονήν, ἣν καὶ εἶδατε κατ' ὀφθαλμοὺς οὐ μόνον ἐν τοῖς μακαρίοις Ἰγνατίῳ καὶ Ζωσίμῳ καὶ Ρούφῳ, ἀλλὰ καὶ ἐν ἄλλοις τοῖς ἐξ ὑμῶν καὶ ἐν αὐτῷ Παύλῳ καὶ τοῖς λοιποῖς ἀποστόλοις· <sup>2</sup> πεπεισμένους ὅτι οὗτοι πάντες οὐκ εἰς κενὸν ἔδραμον, ἀλλ' ἐν πίστει καὶ δικαιοσύνῃ, καὶ ὅτι εἰς τὸν ὀφειλόμενον αὐτοῖς τόπον εἰσὶ παρὰ τῷ κυρίῳ, ᾧ καὶ συνέπαθον. οὐ γὰρ τὸν νῦν ἠγάπησαν αἰῶνα, ἀλλὰ τὸν ὑπὲρ ἡμῶν ἀποθανόντα καὶ δι' ἡμᾶς ὑπὸ τοῦ θεοῦ ἀναστάντα.

## POLY. PHILIPPIANS 9

<sup>1</sup> Now, I beseech you all to obey the word of righteousness and to endure with all the endurance that you also saw before your eyes, not only in the blessed Ignatius, and Zosimus, and Rufus, but also in others among yourselves, and in Paul himself and in the other Apostles; <sup>2</sup> being persuaded that all of these ran not in vain but in faith and righteousness, and that they are with the Lord in the place that is their due, with whom they also suffered. For, they did not love this present world but him who died on our behalf and was raised by God for our sakes.

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### POLY. PHILIPPIANS 9

<sup>1</sup> The words, τῷ λόγῳ τῆς δικαιοσύνης, are omitted by *Eusebius*.

<sup>2</sup> After καὶ δι' ἡμᾶς, the Greek text breaks off but the rest of the sentence is given by the *Latin MSS* and *Eusebius*.

## Πολυ. Φιλιππησιους 10

<sup>1</sup>*In his ergo state et domini exemplar sequimini, firmi in fide et immutabiles, fraternitatis amatores, diligentes invicem, in veritate sociati, mansuetudine domini alterutri praestolantes, nullum despicientes.* <sup>2</sup>*Cum possitis benefacere, nolite differre, quia eleēmosyna de morte liberat. Omnes vobis invicem subiecti estote, conversationem vestram irreprehensibilem habentes in gentibus, ut ex bonis operibus vestris et vos laudem accipiatis et dominus in vobis non blasphemetur.* <sup>3</sup>*Vae autem per quem nomen domini blasphematur. Sobrietatem ergo docete omnes, in qua et vos conversamini.*

## POLY. PHILIPPIANS 10

<sup>1</sup> So, stand fast in this and follow the example of the Lord, firm and unchangeable in faith, loving the brotherhood, kind to each other, united in the truth, forestalling one another in the gentleness of the Lord, despising no one. <sup>2</sup> When you can do good, defer it not; for, almsgiving frees from death; be all subject one to the other, having your conversation blameless among the Gentiles, so you may receive praise for your good works and that the Lord is not blasphemed in you. <sup>3</sup> Woe to him through whom the name of the Lord is blasphemed. Therefore, teach sobriety to all and show it in your own lives.

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### POLY. PHILIPPIANS 10

<sup>1</sup> Throughout the text, Lightfoot capitalises *domini* and its various derivative forms.

<sup>2</sup> The [Scaife Viewer website](#) presents this chapter in Greek; here, we take the text from a PDF reprint of Lake's work.

<sup>3</sup> Lightfoot adds 'men' after 'all'.

## Πολυ. Φιλιππησιους 11

<sup>1</sup> *Nimis contristatus sum pro Valente, qui presbyter factus est aliquando apud vos, quod sic ignoret is locum qui datus est ei. Moneo itaque ut abstineatis vos ab avaritia et sitis casti veraces. Abstinete vos ab omni malo.* <sup>2</sup> *Qui autem non potest se in his gubernare, quomodo alii pronuntiat hoc? Si quis non se abstinuerit ab avaritia, ab idololatria coinquinabitur et tamquam inter gentes iudicabitur, qui ignorant iudicium domini. Aut nescimus, quia sancti mundum iudicabunt? sicut Paulus docet.* <sup>3</sup> *Ego autem nihil tale sensi in vobis vel audivi, in quibus laboravit beatus Paulus, qui estis in principio epistulae eius. De vobis etenim gloriatur in omnibus ecclesiis, quae dominum solae tunc cognoverant; nos autem nondum cognoveramus.* <sup>4</sup> *Valde ergo, fratres, contristor pro illo et pro coniuge eius, quibus det dominus paenitentiam veram. Sobrii ergo estote et vos in hoc; et non sicut inimicos tales existimetis, sed sicut passibilia membra et errantia eos revocate, ut omnium vestrum corpus salvetis. Hoc enim agentes vos ipsos aedificatis.*

## POLY. PHILIPPIANS 11

<sup>1</sup> I am deeply sorry for Valens, once a presbyter among you, that he so little understands the place that was given to him. So, I advise that you keep from avarice and be pure and truthful. Refrain from all evil. <sup>2</sup> For, how may he who cannot govern himself in this enjoin it on another? If a man does not abstain from avarice, he will be defiled by idolatry and shall be judged as one of the Gentiles who know not the judgment of God. Or do we not know that the saints shall judge the world, as Paul teaches? <sup>3</sup> But I have neither found nor heard any such thing in you, among whom the blessed Paul laboured, who are praised in the beginning of his letters. For, he boasts of you in all the churches who then alone had known the Lord; for, we had not yet known him. <sup>4</sup> So, brethren, I am deeply sorry for him and for his wife, and may the Lord grant them true repentance. So, be moderate in this matter and do not regard such men as enemies but call them back as fallible and straying members, that you may make whole the body of you all. For, in doing this, you edify yourselves.

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### POLY. PHILIPPIANS 11

<sup>1</sup> See #10:1. An *et* after *casti* would be natural but it is found in only 2 of the *Latin MSS*.

<sup>2</sup> In place of 'govern himself', here following Lightfoot, Lake has 'attain self-control'.

<sup>3</sup> Some *MSS* read *deum* in place of *dominum*.

<sup>4</sup> 'For him' here refers to Valens.

## Πολυ. Φιλιππησιους 12

<sup>1</sup> *Confido enim vos bene exercitatos esse in sacris literis et nihil vos latet; mihi autem non est concessum. Modo, ut his scripturis dictum est, irascimini et nolite peccare, et sol non occidat super iracundiam vestram. Beatus, qui meminerit; quod ego credo esse in vobis.* <sup>2</sup> *Deus autem et pater domini nostri Iesu Christi, et ipse sempiternus pontifex, dei filius Iesus Christus, aedificet vos in fide et veritate et in omni mansuetudine et sine iracundia et in patientia et in longanimitate et tolerantia et castitate; et det vobis sortem et partem inter sanctos suos et nobis vobiscum et omnibus, qui sunt sub caelo, qui credituri sunt in dominum nostrum et deum Iesum Christum et in ipsius patrem, qui resuscitavit eum a mortuis.* <sup>3</sup> *Pro omnibus sanctis orate. Orate etiam pro regibus et potestatibus et principibus atque pro persequentibus et odientibus vos et pro inimicis crucis, ut fructus vester manifestus sit in omnibus, ut sitis in illo perfecti.*

## POLY. PHILIPPIANS 12

<sup>1</sup> For I am confident that you are well versed in the scriptures and from you nothing is hidden; but to me this is not granted. Only, as it is said in these scriptures, “Be angry and sin not,” and, “Let not the sun set on your wrath.” Blessed is he who remembers this and I trust that it is in you. <sup>2</sup> Now, may the God and Father of our Lord Jesus Christ, and the eternal Priest himself, Jesus Christ, the Son of God, build you up in faith and truth, and in all gentleness, without wrath, and in patience and forbearance, and endurance, and purity, and may he give you lot and part with his saints, and to us with you, and to all under heaven who shall believe in our Lord and God Jesus Christ and in his Father who raised him from the dead. <sup>3</sup> Pray for all the saints. Pray also for the Emperors, and for potentates and princes, and for those who persecute you and hate you, and for the enemies of the Cross, that your fruit may be manifest among all men, that you may be perfected in him.

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### POLY. PHILIPPIANS 12

<sup>1</sup> The words, *et deum*, are omitted by some MSS.

<sup>2</sup> See #10:1.

<sup>3</sup> The phrase, *pro regibus*, is no doubt a translation of ὑπὲρ βασιλέων, a title regularly used as of the Emperor.



## Πολυ. Φιλιππησιους 13

<sup>1</sup> Ἐγράψατέ μοι καὶ ὑμεῖς καὶ Ἰγνάτιος, ἵν', ἐάν τις ἀπέρχηται εἰς Συρίαν, καὶ τὰ παρ' ὑμῶν ἀποκομίση γράμματα· ὅπερ ποιήσω, ἐὰν λάβω καιρὸν εὐθετον, εἴτε ἐγώ, εἴτε ὃν πέμπω πρεσβεύσοντα καὶ περὶ ὑμῶν. <sup>2</sup> τὰς ἐπιστολὰς Ἰγνατίου τὰς πεμφθείσας ἡμῖν ὑπ' αὐτοῦ καὶ ἄλλας, ὅσας εἶχομεν παρ' ἡμῖν, ἐπέμψαμεν ὑμῖν, καθὼς ἐνετείλασθε· αἵτινες ὑποτεταγμένοι εἰσὶν τῇ ἐπιστολῇ ταύτῃ, ἐξ ὧν μέγала ὠφεληθῆναι δυνήσεσθε. περιέχουσι γὰρ πίστιν καὶ ὑπομονὴν καὶ πᾶσαν οἰκοδομὴν τὴν εἰς τὸν κύριον ἡμῶν ἀνήκουσαν. *Et de ipso Ignatio et de his, qui cum eo sunt, quod certius agnoveritis, significate.*

## POLY. PHILIPPIANS 13

<sup>1</sup> Both you and Ignatius wrote to me that, if anyone was going to Syria, he should also take your letters. I will do this if I have a convenient opportunity, either myself or the man whom I am sending as a representative for you and me. <sup>2</sup> We send you, as you asked, the letters of Ignatius, which were sent to us by him, and others which we had by us. These are subjoined to this letter, and you will be able to benefit greatly from them. For they contain faith, patience, and all the edification which pertains to our Lord. Let us know anything further which you have heard about Ignatius himself and those who are with him.

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### POLY. PHILIPPIANS 13

- <sup>1</sup> The Greek text for 13:1–2a is available from the quotation in Eusebius. For πέμπω (following Eusebius, and Lake), the *Latin* text (*misero*, and Lightfoot) reads πέμψω.
- <sup>2</sup> From 13:2b onwards, there is no extant Greek text available.

## Πολυ. Φιλιππησιους 14

<sup>1</sup>*Haec vobis scripsi per Crescentem, quem in praesenti commendavi vobis et nunc commendo. Conversatus est enim nobiscum inculpabiliter; credo quia et vobiscum similiter. Sororem autem eius habebitis commendatam, cum venerit ad vos. Incolumes estote in domino Iesu Christo in gratia cum omnibus vestris. Amen.*

## POLY. PHILIPPIANS 14

<sup>1</sup> I have written this to you by Crescens, whom I commended to you when I was present and now commend again. For, he has behaved blamelessly among us, and I believe that he will do the same with you. His sister shall be commended to you when she comes to you. Farewell in the Lord Jesus Christ in grace, with all who are yours. Amen.

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### POLY. PHILIPPIANS 14

<sup>1</sup> See #10:1. For 'I have written this', Lightfoot has 'I write these things'.