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## Επιστολή Προς Διογνητον † THE LETTER TO DIOGNETUS

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### INTRODUCTION

The Greek and English texts here presented are based on those published in: “*The Apostolic Fathers, Volume 2*. 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 text](#) of Lightfoot’s transcription. Significant differences between the published Lake texts and Lightfoot’s are noted. On the sources/provenance of the texts presented, and their accuracy, please refer to the notes in [this document](#).

The Diognetus to whom this anonymous letter is addressed is not known; some have suggested a teacher of Marcus Aurelius, others an Alexandrian procurator, Tiberius Claudius Diognetus. It is also possible that we have a pseudonymous character, since the name, *Diognetus*, means ‘God-born’ in Greek.

The text has been transmitted through a single Greek manuscript, dating to the 13<sup>th</sup> or 14<sup>th</sup> Century, held in the Strassburg Library, where it was destroyed by fire in 1870.

### AUTHORSHIP AND DATES

Early commentators ascribed the letter to Justin Martyr but there is now considerable doubt over this attribution: it is not mentioned by Eusebius or in any other ancient account of Justin’s work. It has been dated from anywhere in the 2<sup>nd</sup> to 4<sup>th</sup> Centuries but a date around 150 CE seems likely. Chs 11–12 are clearly not part of the original letter and were added later; Lightfoot speculates that the author of this addition was Pantaenus, writing around 180–210 CE.

## Διογνητον 1

<sup>1</sup> Ἐπειδὴ ὁρῶ, κράτιστε Διόγνητε, ὑπερεσπουδακότα σε τὴν θεοσέβειαν τῶν Χριστιανῶν μαθεῖν καὶ πάνυ σαφῶς καὶ ἐπιμελῶς πυνθανόμενον περὶ αὐτῶν, τίνι τε θεῷ πεποιθότες καὶ πῶς θρησκεύοντες αὐτὸν τὸν τε κόσμον ὑπερορῶσι πάντες καὶ θανάτου καταφρονοῦσι καὶ οὔτε τοὺς νομιζομένους ὑπὸ τῶν Ἑλλήνων θεοὺς λογίζονται οὔτε τὴν Ἰουδαίων δεισιδαιμονίαν φυλάσσουσι, καὶ τίνα τὴν φιλοστοργίαν ἔχουσι πρὸς ἀλλήλους, καὶ τί δὴ ποτε καινὸν τοῦτο γένος ἢ ἐπιτήδευμα εἰσῆλθεν εἰς τὸν βίον νῦν καὶ οὐ πρότερον· ἀποδέχομαί γε τῆς προθυμίας σε ταύτης καὶ παρὰ τοῦ θεοῦ, τοῦ καὶ τὸ λέγειν καὶ τὸ ἀκούειν ἡμῖν χορηγοῦντος, αἰτοῦμαι δοθῆναι ἐμοὶ μὲν εἰπεῖν οὕτως, ὥς μάλιστα ἂν ἀκούσαντά σε βελτίω γενέσθαι, σοὶ τε οὕτως ἀκοῦσαι, ὥς μὴ λυπηθῆναι τὸν εἰπόντα.

## DIOGNETUS 1

<sup>1</sup> Since I perceive, most excellent Diognetus, that you are exceedingly zealous to learn the religion of the Christians and are asking very clear and careful questions concerning them, both who is the God in whom they believe, and how they worship him, so that all disregard the world and despise death, and do not reckon as Gods those who are considered to be so by the Greeks, nor keep the superstition of the Jews, and what is the love which they have for one another, and why this new race or practice has come to life at this time, and not formerly; I indeed welcome this zeal in you, and I ask from God who bestows on us the power both of speaking and of hearing, that it may be granted to me so to speak that you may benefit so much as possible by your hearing, and to you so to hear that I may not be made sorry for my speech.

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### DIOGNETUS 1

<sup>1</sup> In his usual style, Lightfoot opens with the first word in block capitals, ἘΠΕΙΔΗ.

## Διογνητον 2

<sup>1</sup> Ἄγε δὴ, καθάρας σεαυτὸν ἀπὸ πάντων τῶν προκατεχόντων σου τὴν διάνοιαν λογισμῶν καὶ τὴν ἀπατῶσάν σε συνήθειαν ἀποσκευασάμενος καὶ γενόμενος ὥσπερ ἐξ ἀρχῆς καινὸς ἄνθρωπος, ὡς ἂν καὶ λόγου καινοῦ, καθάπερ καὶ αὐτὸς ὠμολόγησας, ἀκροατῆς ἐσόμενος ἴδε μὴ μόνον τοῖς ὀφθαλμοῖς, ἀλλὰ καὶ τῇ φρονήσει, τίνος ὑποστάσεως ἢ τίνος εἶδους τυγχάνουσιν, οὓς ἐρεῖτε καὶ νομίζετε θεοὺς. <sup>2</sup> οὐχ ὁ μὲν τις λίθος ἐστίν, ὁμοῖος τῷ πατουμένῳ, ὁ δ' ἐστὶ χαλκός, οὐ κρείσσων τῶν εἰς τὴν χρῆσιν ἡμῖν κεχαλκευμένων σκευῶν, ὁ δὲ ξύλον, ἥδη καὶ σεσηπός, ὁ δὲ ἄργυρος, χρήζων ἀνθρώπου τοῦ φυλάξαντος, ἵνα μὴ κλαπῇ, ὁ δὲ σίδηρος, ὑπὸ ἰοῦ διεφθαρμένος, ὁ δὲ ὄστρακον, οὐδὲν τοῦ κατεσκευασμένου πρὸς τὴν ἀτιμοτάτην ὑπηρεσίαν εὐπρεπέστερον; <sup>3</sup> οὐ φθαρτῆς ὕλης ταῦτα πάντα; οὐχ ὑπὸ σιδήρου καὶ πυρὸς κεχαλκευμένα; οὐχ ὁ μὲν αὐτῶν λιθοξόος, ὁ δὲ χαλκεύς, ὁ δὲ ἀργυροκόπος, ὁ δὲ κεραμεὺς ἐπλασεν; οὐ πρὶν ἢ ταῖς τέχναις τούτων εἰς τὴν μορφήν τούτων ἐκτυπωθῆναι, ἣν ἕκαστον αὐτῶν ἐκάστω, ἔτι καὶ νῦν, μεταμεμορφωμένον; οὐ τὰ νῦν ἐκ τῆς αὐτῆς ὕλης ὄντα σκευὴ γένοιτ' ἂν, εἰ τύχοι τῶν αὐτῶν τεχνιτῶν, ὅμοια τοιούτοις; <sup>4</sup> οὐ ταῦτα πάλιν, τὰ νῦν ὑφ

## DIOGNETUS 2

<sup>1</sup> Come then, clear yourself of all the prejudice that occupies your mind, and throw aside the custom that deceives you, and become as it were a new man from the beginning, as one, as you yourself also admitted, who is about to listen to a new story. Look, not only with your eyes, but also with your intelligence, what substance or form they chance to have whom you call gods and regard as such. <sup>2</sup> Is not one a stone, like that on which we walk, another bronze, no better than the vessels which have been forged for our use, another wood already rotten, another silver, needing a man to guard it against theft, another iron, eaten by rust, another earthenware, not a whit more comely than that which is supplied for the most ordinary service? <sup>3</sup> Are not all these of perishable material? Were they not forged by iron and fire? Did not the wood carver make one, the brass founder another, the silversmith another, the potter another. Before they were moulded by their arts, into the shapes which they have, was it not possible and does it not still remain possible, for each of them to have been given a different shape? Might not vessels made out of the same material, if they met with the same artificers, be still made similar to such as they? <sup>4</sup> Again, would it not be possible, for these, which are now worshipped by you, to

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### DIOGNETUS 2

- <sup>1</sup> Lightfoot adds commas after λογισμῶν and ἀποσκευασάμενος.  
<sup>2</sup> Lightfoot lacks the commas after λίθος ἐστίν and δὲ ξύλον.  
<sup>3</sup> Lightfoot lacks the commas after ἀργυροκόπος and ἐκτυπωθῆναι.  
<sup>4</sup> Lightfoot has a comma in place of the question mark after οὐ κωφὰ πάντα.

ὑμῶν προσκυνούμενα, δύναιτ' ἂν ὑπὸ ἀνθρώπων σκεύη ὅμοια γενέσθαι τοῖς λοιποῖς; οὐ κωφὰ πάντα; οὐ τυφλά; οὐκ ἄψυχα; οὐκ ἀναίσθητα; οὐκ ἀκίνητα; οὐ πάντα σηπόμενα; οὐ πάντα φθειρόμενα; <sup>5</sup>ταῦτα θεοὺς καλεῖτε; τούτοις δουλεύετε; τούτοις προσκυνεῖτε, τέλεον δ' αὐτοῖς ἔξομοιοῦσθε. <sup>6</sup>διὰ τοῦτο μισεῖτε Χριστιανούς, ὅτι τούτους οὐχ ἡγοῦνται θεοὺς; <sup>7</sup>ὑμεῖς γὰρ αἰνεῖν νομίζοντες καὶ οἰόμενοι, οὐ πολὺ πλέον αὐτῶν καταφρονεῖτε; οὐ πολὺ μᾶλλον αὐτοὺς χλευάζετε καὶ ὑβρίζετε, τοὺς μὲν λιθίνους καὶ ὀστρακίνους σέβοντες ἀφυλάκτους, τοὺς δὲ ἀργυρέους καὶ χρυσοὺς ἐγκλείοντες ταῖς νυξὶ καὶ ταῖς ἡμέραις φύλακας παρακαθιστάντες, ἵνα μὴ κλαπῶσιν; <sup>8</sup>αἷς δὲ δοκεῖτε τιμαῖς προσφέρειν, εἰ μὲν αἰσθάνονται, κολάζετε μᾶλλον αὐτούς· εἰ δὲ ἀναισθητοῦσιν, ἐλέγχοντες αἵματι καὶ κνίσαις αὐτοὺς θρησκεύετε. <sup>9</sup>ταῦθ' ὑμῶν τις ὑπομεινάτω, ταῦτα ἀνασχέσθω τις ἑαυτῷ γενέσθαι. ἀλλὰ ἄνθρωπος μὲν οὐδὲ εἷς ταύτης τῆς κολάσεως ἐκὼν ἀνέξεται, αἰσθησιν γὰρ ἔχει καὶ λογισμόν· ὁ δὲ λίθος ἀνέχεται, ἀναισθητεῖ γάρ. οὐκ οὖν τὴν αἰσθησιν αὐτοῦ ἐλέγχετε; <sup>10</sup>περὶ μὲν οὖν τοῦ μὴ δεδουλωσθαι Χριστιανούς

be made by men into vessels like any others? Are they not all dumb? Are they not blind? Are they not without souls? Are they not without feeling? Are they not without movement? Are not they all rotting? Are they not all decaying? <sup>5</sup>Do you call these things gods? Are these what you serve? Are these what you worship and, in the end, become like them? <sup>6</sup>Is this why you hate the Christians – that they do not think that these are gods? <sup>7</sup>For, is it not you who, though you think and believe that you are praising the gods, are much more despising them? Are you not much rather mocking and insulting them, when you worship those of stone and earthenware without guarding them; but lock up at night and, in the daytime, place guards over those of silver and gold, that they be not stolen away. <sup>8</sup>And, if they have powers of perception, by the honours which you think to pay them you are rather punishing them, and, if they are without perception, you are refuting them by worshipping them with blood and burnt fat. <sup>9</sup>Let one of you suffer these things, let him endure that it should be done to him. Why, there is not a single man who would willingly endure this punishment, for he has perception and reason. But the stone endures, for it has no perception. Do

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<sup>5</sup> Lightfoot punctuates this verse rather differently, reading, ταῦτα θεοὺς καλεῖτε, τούτοις δουλεύετε, τούτοις προσκυνεῖτε· τέλεον δ' αὐτοῖς ἔξομοιοῦσθε.

<sup>6</sup> Lightfoot ends the verse with a full stop in place of the question mark.

<sup>7</sup> In place of οἰόμενοι, Lightfoot has σεβόμενοι.

<sup>8</sup> For this verse, Lightfoot reads, “And, as for the honours that you think to offer to them, if they are sensible of them, you rather punish them thereby; whereas, if they are insensible, you reproach them by propitiating them with the blood and fat of victims.”

<sup>9</sup> Lightfoot reads οὐκ οὖν as a single word, οὐκοῦν.

τοιούτοις θεοῖς πολλὰ μὲν ἂν καὶ ἄλλα εἰπεῖν ἔχοιμι· εἰ δέ  
τινι μὴ δοκοίη καὶ ταῦτα ἰκανά, περισσὸν ἡγοῦμαι καὶ τὸ  
πλείω λέγειν.

you not then refute its perception? <sup>10</sup> I could say much more as to  
the refusal of Christians to serve such gods but, if anyone finds  
these arguments insufficient, I think it useless to say more.

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<sup>10</sup> Lightfoot has ἂν in brackets.

### Διογνητον 3

<sup>1</sup> Ἐξῆς δὲ περὶ τοῦ μὴ κατὰ τὰ αὐτὰ Ἰουδαίοις θεοσεβεῖν αὐτοὺς οἶμαί σε μάλιστα ποθεῖν ἀκοῦσαι. <sup>2</sup> Ἰουδαῖοι τοίνυν, εἰ μὲν ἀπέχονται ταύτης τῆς προειρημένης λατρείας, καλῶς θεὸν ἕνα τῶν πάντων σέβειν καὶ δεσπότην ἀξιοῦσι φρονεῖν· εἰ δὲ τοῖς προειρημένοις ὁμοιοτρόπως τὴν θρησκείαν προσάγουσιν αὐτῷ ταύτην, διαμαρτάνουσιν. <sup>3</sup> Ἄ γὰρ τοῖς ἀναισθήτοις καὶ κωφοῖς προσφέροντες οἱ Ἕλληνες ἀφροσύνης δεῖγμα παρέχουσι, ταῦθ' οὗτοι καθάπερ προσδεομένῳ τῷ θεῷ λογιζόμενοι παρέχειν μωρίαν εἰκὸς μᾶλλον ἡγοῖντ' ἅν, οὐ θεοσέβειαν. <sup>4</sup> ὁ γὰρ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ πάντα τὰ ἐν αὐτοῖς καὶ πᾶσιν ἡμῖν χορηγῶν, ὧν προσδεόμεθα, οὐδενὸς ἂν αὐτὸς προσδέοιτο τούτων ὧν τοῖς οἰομένοις διδόναι παρέχει αὐτός. <sup>5</sup> οἱ δέ γε θυσίας αὐτῷ δι' αἵματος καὶ κνίσσης καὶ ὀλοκαυτωμάτων ἐπιτελεῖν οἰόμενοι καὶ ταύταις ταῖς τιμαῖς αὐτὸν γεραίρειν, οὐδέν μοι δοκοῦσι διαφέρειν τῶν εἰς τὰ κωφὰ τὴν αὐτὴν ἐνδεικνυμένων φιλοτιμίαν· τῶν μὲν μὴ δυναμένοις τῆς τιμῆς μεταλαμβάνειν, τῶν δὲ δοκούντων παρέχειν τῷ μηδενὸς προσδεομένῳ.

### DIOGNETUS 3

<sup>1</sup> In the next place, I think that you are especially anxious to hear why the Christians do not worship in the same way as the Jews. <sup>2</sup> The Jews indeed, by abstaining from the religion already discussed, may rightly claim that they worship the one God of the Universe, and regard him as master; but, in offering service to him in like manner to those already dealt with, they are quite wrong. <sup>3</sup> For, just as the Greeks give a proof of foolishness by making offerings to senseless and deaf images, so the Jews ought rather to consider that they are showing foolishness, not reverence, by regarding God as in need of these things. <sup>4</sup> For, he who made heaven, and earth and all that is in them, and bestows on all of us that which we need, would not himself have need of any of these things that he himself supplies to those who think that they are giving them. <sup>5</sup> For, after all, those who think that they are consecrating sacrifices to him by blood and burnt fat, and whole burnt offerings, and that they are reverencing him by these honours, seem to me to be in no way better than those who show the same respect to deaf images. For, it seems that the one offer to those who cannot partake of the honour, the others to him who is in need of nothing.

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### DIOGNETUS 3

- <sup>1</sup> Lake and Lightfoot have identical transcriptions for this verse.
- <sup>2</sup> Throughout his work, Lightfoot capitalized θεὸν and its variant forms.
- <sup>3</sup> In place of 'a proof of foolishness', Lightfoot has 'an exhibition of stupidity'.
- <sup>4</sup> Lightfoot lacks the comma after χορηγῶν.
- <sup>5</sup> Lightfoot has μὲν in brackets.



## Διογνητον 4

<sup>1</sup> Ἀλλὰ μὴν τό γε περὶ τὰς βρώσεις αὐτῶν ψοφοδεές καὶ τὴν περὶ τὰ σάββατα δεισιδαιμονίαν καὶ τὴν τῆς περιτομῆς ἀλαζονείαν καὶ τὴν τῆς νηστείας καὶ νομηνίας εἰρωνείαν, καταγέλαστα καὶ οὐδενὸς ἄξια λόγου, οὐ νομίζω σε χρήζειν παρ' ἐμοῦ μαθεῖν. <sup>2</sup> τό τε γὰρ τῶν ὑπὸ τοῦ θεοῦ κτισθέντων εἰς χρήσιν ἀνθρώπων ἃ μὲν ὡς καλῶς κτισθέντα παραδέχασθαι, ἃ δ' ὡς ἄχρηστα καὶ περισσὰ παραιτεῖσθαι, πῶς οὐκ ἀθέμιτον; <sup>3</sup> τὸ δὲ καταψεύδεσθαι θεοῦ ὡς κωλύοντος ἐν τῇ τῶν σαββάτων ἡμέρᾳ καλόν τι ποιεῖν, πῶς οὐκ ἀσεβές; <sup>4</sup> τὸ δὲ καὶ τὴν μείωσιν τῆς σαρκὸς μαρτύριον ἐκλογῆς ἀλαζονεύεσθαι ὡς διὰ τοῦτο ἐξαιρέτως ἡγαπημένους ὑπὸ θεοῦ, πῶς οὐ χλεύης ἄξιον; <sup>5</sup> τὸ δὲ παρεδρεύοντας αὐτοὺς ἄστροις καὶ σελήνῃ τὴν παρατήρησιν τῶν μηνῶν καὶ τῶν ἡμερῶν ποιεῖσθαι καὶ τὰς οἰκονομίας θεοῦ καὶ τὰς τῶν καιρῶν ἀλλαγὰς καταδιαίρειν πρὸς τὰς αὐτῶν ὁρμάς, ἃς μὲν εἰς ἑορτάς, ἃς δὲ εἰς πένθη τίς ἂν θεοσεβείας καὶ οὐκ ἀφροσύνης πολὺ πλεον ἡγήσαιτο δεῖγμα; <sup>6</sup> τῆς μὲν οὖν κοινῆς εἰκαιότητος καὶ ἀπάτης καὶ τῆς Ἰουδαίων πολυπραγμοσύνης καὶ ἀλαζονείας ὡς ὀρθῶς

## DIOGNETUS 4

<sup>1</sup> Moreover, I do not suppose that you need to learn from me that, after all, their scruples about food and superstition about the Sabbath, and their pride in circumcision and the sham of their fasting and feast of the new moon, are ridiculous and unworthy of any argument. <sup>2</sup> For, how can it be anything but unlawful to receive some of the things created by God for the use of man as if well created, and to reject others as if useless and superfluous? <sup>3</sup> And what can it be but impious falsely to accuse God of forbidding that a good deed should be done on the Sabbath day? <sup>4</sup> And what does it deserve but ridicule to be proud of the mutilation of the flesh as a proof of election, as if they were, for this reason, especially beloved by God? <sup>5</sup> And their attention to the stars and moon, for the observance of months and days, and for their arbitrary distinctions between the changing seasons ordained by God, making some into feasts, and others into occasions of mourning; who would regard this as a proof of piety, and not much more of foolishness? <sup>6</sup> So, then, I think that you have learnt sufficiently that the Christians do rightly in abstaining from the general

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### DIOGNETUS 4

<sup>1</sup> Lightfoot has the οὐ before νομίζω in brackets.

<sup>2</sup> Throughout his work, Lightfoot capitalized θεοῦ and its variant forms.

<sup>3</sup> For this verse, Lightfoot reads, "And again to lie against God, as if He forbid us to do any good thing on the sabbath day, is not this profane?"

<sup>4</sup> In place of 'proof', Lightfoot has 'token'.

<sup>5</sup> Lightfoot adds a comma after ποιεῖσθαι.

<sup>6</sup> Lightfoot has the ὡς before ὀρθῶς in brackets.

ἀπέχονται Χριστιανοί, ἀρκούντως σε νομίζω μεμαθηκέναι·  
τὸ δὲ τῆς ἰδίας αὐτῶν θεοσεβείας μυστήριον μὴ προσδο-  
κῆσης δύνασθαι παρὰ ἀνθρώπου μαθεῖν.

silliness and deceit and fussiness and pride of the Jews. But do  
not suppose that you can learn from man the mystery of the  
Christians' own religion.



## Διογνητον 5

<sup>1</sup>Χριστιανοὶ γὰρ οὔτε γῇ οὔτε φωνῇ οὔτε ἔθεσι διακεκριμένοι τῶν λοιπῶν εἰσιν ἀνθρώπων. <sup>2</sup>οὔτε γάρ που πόλεις ἰδίας κατοικοῦσιν οὔτε διαλέκτῳ τινὶ παρηλλαγμένη χρῶνται οὔτε βίον παράσημον ἀσκοῦσιν. <sup>3</sup>οὐ μὴν ἐπινοία τινὶ καὶ φροντίδι πολυπραγμόνων ἀνθρώπων μάθημα τοῦτ' αὐτοῖς ἐστὶν εὐρημένον, οὐδὲ δόγματος ἀνθρωπίνου προεστᾶσιν, ὥσπερ ἔνιοι. <sup>4</sup>κατοικοῦντες δὲ πόλεις ἑλληνίδας τε καὶ βαρβάρους, ὡς ἕκαστος ἐκκληρώθη, καὶ τοῖς ἐγχωρίοις ἔθεσιν ἀκολουθοῦντες ἔν τε ἐσθῆτι καὶ διαίτῃ καὶ τῷ λοιπῷ βίῳ θαυμαστὴν καὶ ὁμολογουμένως παράδοξον ἐνδείκνυνται τὴν κατάστασιν τῆς ἐαυτῶν πολιτείας. <sup>5</sup>πατρίδας οἰκοῦσιν ἰδίας, ἀλλ' ὡς πάροικοι μετέχουσι πάντων ὡς πολῖται, καὶ πάνθ' ὑπομένουσιν ὡς ξένοι· πᾶσα ξένη πατρίς ἐστὶν αὐτῶν, καὶ πᾶσα πατρίς ξένη. <sup>6</sup>γαμοῦσιν ὡς πάντες, τεκνογονοῦσιν· ἀλλ' οὐ ρίπτουσι τὰ γεννώμενα. <sup>7</sup>τράπεζαν κοινὴν παρατίθενται, ἀλλ' οὐ κοίτην. <sup>8</sup>ἐν σαρκὶ

## DIOGNETUS 5

<sup>1</sup> For, the distinction between Christians and other men, is neither in country nor language nor customs. <sup>2</sup> For, they do not dwell in cities in some place of their own, nor do they use any strange variety of dialect, nor practise an extraordinary kind of life. <sup>3</sup> This teaching of theirs has not been discovered by the intellect or thought of busy men, nor are they the advocates of any human doctrine as some men are. <sup>4</sup> Yet, while living in Greek and barbarian cities, according as each obtained his lot, and following the local customs, both in clothing and food and in the rest of life, they show forth the wonderful and confessedly strange character of the constitution of their own citizenship. <sup>5</sup> They dwell in their own fatherlands, but as if sojourners in them; they share all things as citizens and suffer all things as strangers. Every foreign country is their fatherland, and every fatherland is a foreign country. <sup>6</sup> They marry as all men, they bear children, but they do not expose their offspring. <sup>7</sup> They offer free hospitality but guard their purity. <sup>8</sup> Their lot is cast in the flesh but they do not live after

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### DIOGNETUS 5

<sup>1</sup> Lightfoot ends his translation of this verse, "in locality or in speech or in customs."

<sup>2</sup> For 'any strange variety of dialect', Lightfoot has 'some different language'.

<sup>3</sup> Lightfoot has τοιοῦτ' in place of τοῦτ'.

<sup>4</sup> Lightfoot lacks the comma after βαρβάρους.

<sup>5</sup> In place of 'fatherlands', Lightfoot has 'countries'.

<sup>6</sup> Lightfoot has 'cast away' in place of 'expose'.

<sup>7</sup> Lightfoot translates this verse rather differently, reading, "They have their meals in common, but not their wives."

<sup>8</sup> Lightfoot opens, "They find themselves in the flesh."

τυγχάνουσιν, ἀλλ' οὐ κατὰ σάρκα ζῶσιν. <sup>9</sup> ἐπὶ γῆς  
 διατρίβουσιν, ἀλλ' ἐν οὐρανῷ πολιτεύονται. <sup>10</sup> πείθονται  
 τοῖς ὠρισμένοις νόμοις, καὶ τοῖς ἰδίῳις βίοις νικῶσι τοὺς  
 νόμους. <sup>11</sup> ἀγαπῶσι πάντας, καὶ ὑπὸ πάντων διώκονται.  
<sup>12</sup> ἀγνοοῦνται, καὶ κατακρίνονται· θανατοῦνται, καὶ  
 ζωοποιοῦνται. <sup>13</sup> πτωχεύουσι, καὶ πλουτίζουν πολλούς·  
 πάντων ὑστεροῦνται, καὶ ἐν πᾶσι περισσεύουσιν.  
<sup>14</sup> ἀτιμοῦνται, καὶ ἐν ταῖς ἀτιμίαις δοξάζονται. βλασφημ-  
 οῦνται, καὶ δικαιοῦνται. <sup>15</sup> λοιδοροῦνται, καὶ εὐλογοῦσιν·  
 ὑβρίζονται, καὶ τιμῶσιν. <sup>16</sup> ἀγαθοποιοῦντες ὡς κακοὶ  
 κολάζονται· κολαζόμενοι χαίρουσιν ὡς ζωοποιοῦμενοι.  
<sup>17</sup> ὑπὸ Ἰουδαίων ὡς ἀλλόφυλοι πολεμοῦνται καὶ ὑπὸ  
 Ἑλλήνων διώκονται· καὶ τὴν αἰτίαν τῆς ἔχθρας εἰπεῖν οἱ  
 μισοῦντες οὐκ ἔχουσιν.

the flesh. <sup>9</sup> They pass their time upon the earth but they have their  
 citizenship in heaven. <sup>10</sup> They obey the appointed laws and they  
 surpass the laws in their own lives. <sup>11</sup> They love all men and are  
 persecuted by all men. <sup>12</sup> They are unknown and they are  
 condemned. They are put to death and they gain life. <sup>13</sup> They are  
 poor and make many rich; they lack all things and have all things  
 in abundance. <sup>14</sup> They are dishonoured and are glorified in their  
 dishonour; they are spoken evil of and are justified. <sup>15</sup> They are  
 abused and give blessing; they are insulted and render honour.  
<sup>16</sup> When they do good, they are buffeted as evildoers; when they  
 are buffeted, they rejoice as men who receive life. <sup>17</sup> They are  
 warred upon by the Jews as foreigners and are persecuted by the  
 Greeks; and those who hate them cannot state the cause of their  
 enmity.

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<sup>9</sup> Lightfoot opens, “*Their existence is on earth.*”

<sup>10</sup> In place of ‘*appointed*’, Lightfoot has ‘*established*’.

<sup>11</sup> Lightfoot lacks the 2<sup>nd</sup> instance of ‘*men*’.

<sup>12</sup> Lightfoot has ‘*ignored*’ in place of ‘*unknown*’.

<sup>13</sup> In place of ‘*poor*’, Lightfoot has ‘*in beggary*’.

<sup>14</sup> Lightfoot has ‘*vindicated*’ for ‘*justified*’.

<sup>15</sup> Lightfoot has ‘*reviled*’ in place of ‘*abused*’.

<sup>16</sup> In place of ‘*buffeted*’ (twice in this verse), Lightfoot has ‘*punished*’.

<sup>17</sup> Lightfoot has a comma in place of the *ano teleia* after διώκονται.

## Διογνητον 6

<sup>1</sup> Ἀπλῶς δ' εἰπεῖν, ὅπερ ἐστὶν σῶματι ψυχῇ, τοῦτ' εἰσὶν ἐν κόσμῳ Χριστιανοί. <sup>2</sup> ἔσπαρται κατὰ πάντων τῶν τοῦ σώματος μελῶν ἡ ψυχὴ, καὶ Χριστιανοὶ κατὰ τὰς τοῦ κόσμου πόλεις. <sup>3</sup> οἰκεῖ μὲν ἐν τῷ σῶματι ψυχῇ, οὐκ ἔστι δὲ ἐκ τοῦ σώματος· καὶ Χριστιανοὶ ἐν κόσμῳ οἰκοῦσιν, οὐκ εἰσὶ δὲ ἐκ τοῦ κόσμου. <sup>4</sup> ἀόρατος ἡ ψυχὴ ἐν ὁρατῷ φρουρεῖται τῷ σῶματι· καὶ Χριστιανοὶ γινώσκονται μὲν ὄντες ἐν τῷ κόσμῳ, ἀόρατος δὲ αὐτῶν ἡ θεοσέβεια μένει. <sup>5</sup> μισεῖ τὴν ψυχὴν ἡ σὰρξ καὶ πολεμεῖ μηδὲν ἀδικουμένην, διότι ταῖς ἡδοναῖς κωλύεται χρῆσθαι· μισεῖ καὶ Χριστιανούς ὁ κόσμος μηδὲν ἀδικούμενος, ὅτι ταῖς ἡδοναῖς ἀντιτάσσονται. <sup>6</sup> ἡ ψυχὴ τὴν μισοῦσαν ἀγαπᾷ σάρκα καὶ τὰ μέλη· καὶ Χριστιανοὶ τοὺς μισοῦντας ἀγαπῶσιν. <sup>7</sup> ἐγκέκλεισται μὲν ἡ ψυχὴ τῷ σῶματι, συνέχει δὲ αὐτὴ τὸ σῶμα· καὶ Χριστιανοὶ κατέχονται μὲν ὥς ἐν φρουρᾷ τῷ κόσμῳ, αὐτοὶ δὲ συνέχουσι τὸν κόσμον. <sup>8</sup> ἀθάνατος ἡ ψυχὴ ἐν θνητῷ σκηνώματι κατοικεῖ· καὶ Χριστιανοὶ παροικοῦσιν ἐν φθαρτοῖς, τὴν ἐν οὐρανοῖς

## DIOGNETUS 6

<sup>1</sup> To put it shortly: what the soul is in a body, the Christians are in the world. <sup>2</sup> The soul is spread through all members of the body, and Christians through the cities of the world. <sup>3</sup> The soul dwells in the body but is not of the body; and Christians dwell in the world but are not of the world. <sup>4</sup> The soul is invisible and guarded in a visible body; so, Christians are recognised when they are in the world but their religion remains invisible. <sup>5</sup> The flesh hates the soul and wages war on it, though it has suffered no evil, because it is prevented from gratifying its pleasures; and the world hates Christians though it has suffered no evil, because they are opposed to its pleasures. <sup>6</sup> The soul loves the flesh that hates it and the limbs, and Christians love those who hate them. <sup>7</sup> The soul has been shut up in the body but itself sustains the body; and Christians are confined in the world as in a prison but themselves sustain the world. <sup>8</sup> The soul dwells immortal in a mortal tabernacle, and Christians sojourn among corruptible things, waiting for the incorruptibility which is in

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### DIOGNETUS 6

<sup>1</sup> Lightfoot opens his translation with, "In a word."

<sup>2</sup> Before 'cities', Lightfoot adds 'divers'.

<sup>3</sup> Lightfoot has 'have their abode' in place of 'dwell'.

<sup>4</sup> For 'when they are in the world', Lightfoot has 'as being in the world'.

<sup>5</sup> Lightfoot has 'wrong' in place of 'evil' (twice in this verse).

<sup>6</sup> In place of 'limbs', Lightfoot has 'members'.

<sup>7</sup> Cf. *Aristides, Apology 16*, "I have no doubt but that the world stands through the intercession of Christians."

<sup>8</sup> Lightfoot has 'perishable' in place of 'corruptible'.

ἀφθαρσίαν προσδεχόμενοι. <sup>9</sup>κακουργουμένη σιτίοις καὶ ποτοῖς ἡ ψυχὴ βελτιοῦται· καὶ Χριστιανοὶ κολαζόμενοι καθ' ἡμέραν πλεονάζουσι μᾶλλον. <sup>10</sup>εἰς τοσαύτην αὐτοὺς τάξιν ἔθετο ὁ θεός, ἣν οὐ θεμιτὸν αὐτοῖς παραιτήσασθαι.

heaven. <sup>9</sup> The soul when, evilly treated in food and drink, becomes better; and Christians, when buffeted day by day, increase more. <sup>10</sup> God has appointed them to so great a post and it is not right for them to decline it.

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<sup>9</sup> Lightfoot opens, “*The soul when hardly treated in the matter of meats and drinks is improved.*”

<sup>10</sup> Throughout his work, Lightfoot capitalizes θεός and its variant forms.

## Διογνητον 7

<sup>1</sup> Οὐ γὰρ ἐπίγειον, ὡς ἔφην, εὖρημα τοῦτ' αὐτοῖς παρεδόθη, οὐδὲ θνητὴν ἐπίνοιαν φυλάσσειν οὕτως ἀξιοῦσιν ἐπιμελῶς, οὐδὲ ἀνθρωπίνων οἰκονομίαν μυστηρίων πεπίστευνται. <sup>2</sup> ἄλλ' αὐτὸς ἀληθῶς ὁ παντοκράτωρ καὶ παντοκτίστης καὶ ἀόρατος θεός, αὐτὸς ἀπ' οὐρανῶν τὴν ἀλήθειαν καὶ τὸν λόγον τὸν ἅγιον καὶ ἀπερινόητον ἀνθρώποις ἐνίδρυσε καὶ ἐγκατεστήριξε ταῖς καρδίαις αὐτῶν· οὐ, καθάπερ ἂν τις εἰκάσειεν, ἀνθρώποις ὑπρέτην τινὰ πέμψας ἢ ἄγγελον ἢ ἄρχοντα ἢ τινὰ τῶν διεπόντων τὰ ἐπίγεια ἢ τινὰ τῶν πεπιστευμένων τὰς ἐν οὐρανοῖς διοικήσεις, ἀλλ' αὐτὸν τὸν τεχνίτην καὶ δημιουργὸν τῶν ὄλων, ᾧ τοὺς οὐρανούς ἔκτισεν, ᾧ τὴν θάλασσαν ἰδίῳς ἐνέκλεισεν, οὗ τὰ μυστήρια πιστῶς πάντα φυλάσσει τὰ στοιχεῖα, παρ' οὗ τὰ μέτρα τῶν τῆς ἡμέρας δρόμων ὁ ἥλιος εἴληφε φυλάσσειν, ᾧ πειθαρχεῖ σελήνη νυκτὶ φαίνειν κελεύοντι, ᾧ πειθαρχεῖ τὰ ἄστρα τῷ τῆς σελήνης ἀκολουθοῦντα δρόμῳ· ᾧ πάντα διατέτακται καὶ διώρισται καὶ ὑποτέτακται, οὐρανοὶ καὶ τὰ ἐν οὐρανοῖς, γῆ καὶ τὰ ἐν τῇ γῇ, θάλασσα καὶ τὰ ἐν τῇ θαλάσῃ, πῦρ, ἀήρ, ἄβυσσος, τὰ ἐν ὕψει, τὰ ἐν βάθει, τὰ ἐν τῷ μεταξύ· τοῦτον πρὸς αὐτοὺς ἀπέστειλεν. <sup>3</sup> ἄρα γε, ὡς ἀνθρώπων ἂν τις λογίσαιτο, ἐπὶ τυραννίδι καὶ φόβῳ καὶ καταπλήξει, <sup>4</sup> οὐ μὲν

## DIOGNETUS 7

<sup>1</sup> For, it is not, as I said, an earthly discovery that was given to them, nor do they take such pains to guard some mortal invention, nor have they been entrusted with the dispensation of human mysteries. <sup>2</sup> But in truth the Almighty and all-creating and invisible God himself founded among men the truth from heaven, and the holy and incomprehensible word, and established it in their hearts, not, as one might suppose, by sending some minister to men, or an angel, or ruler, or one of those who direct earthly things, or one of those who are entrusted with the dispensations in heaven, but the very artificer and Creator of the universe himself, by whom he made the heavens, by whom he enclosed the sea in its own bounds, whose mysteries all the elements guard faithfully; from whom the sun received the measure of the courses of the day, to whose command the moon is obedient to give light by night, whom the stars obey, following the course of the moon, by whom all things were ordered, and ordained, and placed in subjection, the heavens and the things in the heavens, the earth and the things in the earth, the sea and the things in the sea, fire, air, abyss, the things in the heights, the things in the depths, the things between them – him he sent to them. <sup>3</sup> Yes, but did he send him, as a man might suppose, in sovereignty and fear and terror? <sup>4</sup> Not so, but

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### DIOGNETUS 7

<sup>1</sup> In place of 'given to them', Lightfoot has 'committed to them'.

<sup>2</sup> Lightfoot has ἥλιος (just after the middle of the verse) in brackets.

<sup>3</sup> Lightfoot reads, "Was He sent, think you, as any man might suppose, to establish a sovereignty, to inspire fear and terror?"

<sup>4</sup> Lightfoot has καὶ and ἀνθρωπον in brackets.

οὖν· ἀλλ' ἐν ἐπιεικείᾳ καὶ πραΰτητι ὡς βασιλεὺς πέμπων  
υἱὸν βασιλέα ἔπεμψεν, ὡς θεὸν ἔπεμψεν, ὡς ἄνθρωπον  
πρὸς ἀνθρώπους ἔπεμψεν, ὡς σώζων ἔπεμψεν, ὡς πείθων,  
οὐ βιαζόμενος· βία γὰρ οὐ πρόσσεστι τῷ θεῷ.<sup>5</sup> ἔπεμψεν ὡς  
καλῶν, οὐ διώκων· ἔπεμψεν ὡς ἀγαπῶν, οὐ κρίνων.  
<sup>6</sup>πέμψει γὰρ αὐτὸν κρίνοντα· καὶ τίς αὐτοῦ τὴν παρουσίαν  
ὑποστήσεται; ...<sup>7</sup>... παραβαλλομένους θηρίοις, ἵνα  
ἀρνήσωνται τὸν κύριον, καὶ μὴ νικωμένους;<sup>8</sup> οὐχ ὅρᾱς,  
ὅσῳ πλείονες κολάζονται, τοσούτῳ πλεονάζοντας ἄλλους;  
<sup>9</sup>ταῦτα ἀνθρώπου οὐ δοκεῖ τὰ ἔργα· ταῦτα δυνάμεις ἐστὶ  
θεοῦ· ταῦτα τῆς παρουσίας αὐτοῦ δείγματα.

in gentleness and meekness, as a king sending a son, he sent him  
as King, he sent him as God, he sent him as Man to men, he was  
saving and persuading when he sent him, not compelling; for,  
compulsion is not an attribute of God.<sup>5</sup> When he sent him, he  
was calling not pursuing; when he sent him, he was loving not  
judging.<sup>6</sup> For, he will send him as judge, and who shall endure  
his coming? ...<sup>7</sup>... they are thrown to wild beasts that they may  
deny the lord, and are not overcome?<sup>8</sup> Do you not see that the  
more of them are punished, the more do others multiply?<sup>9</sup> These  
things do not seem to be the works of man; these things are a  
miracle of God; these things are the proofs of his coming.

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<sup>5</sup> In place of 'calling' and 'pursuing', Lightfoot has, respectively, 'summoning' and 'persecuting'.

<sup>6</sup> At the end of this verse, the MS marks a lacuna and adds, in a marginal note, οὕτως καὶ ἐν τῷ ἀντιγράφῳ εὖρον ἐγκοπήν, παλαιοτάτου ὄντος.

<sup>7</sup> In place of the opening ellipsis, Lightfoot has Οὐχ ὅρᾱς in brackets.

<sup>8</sup> Lightfoot has 'abound' in place of 'multiply'.

<sup>9</sup> Lightfoot has a comma in place of the *ano teleia* after ἔργα.



## Διογνητον 8

<sup>1</sup> Τίς γὰρ ὅλως ἀνθρώπων ἠπίστατο, τί ποτ' ἐστὶ θεὸς πρὶν αὐτὸν ἐλθεῖν; <sup>2</sup> ἢ τοὺς κενοὺς καὶ ληρώδεις ἐκείνων λόγους ἀποδέχη τῶν ἀξιοπίστων φιλοσόφων, ὧν οἱ μὲν τινες πῦρ ἔφασαν εἶναι τὸν θεὸν (οὗ μέλλουσι χωρήσειν αὐτοί, τοῦτο καλοῦσι θεόν), οἱ δὲ ὕδωρ, οἱ δ' ἄλλο τι τῶν στοιχείων τῶν ἐκτισμένων ὑπὸ θεοῦ; <sup>3</sup> καίτοι γε, εἴ τις τούτων τῶν λόγων ἀποδεκτός ἐστι, δύναται ἂν καὶ τῶν λοιπῶν κτισμάτων ἐν ἑκάστον ὁμοίως ἀποφαίνεσθαι θεόν. <sup>4</sup> ἀλλὰ ταῦτα μὲν τερατεία καὶ πλάνη τῶν γοήτων ἐστίν. <sup>5</sup> ἀνθρώπων δὲ οὐδεὶς οὔτε εἶδεν οὔτε ἐγνώρισεν, αὐτὸς δὲ ἑαυτὸν ἐπέδειξεν. <sup>6</sup> ἐπέδειξε δὲ διὰ πίστεως, ἥ μόνη θεὸν ἰδεῖν συγκεχώρηται. <sup>7</sup> ὁ γὰρ δεσπότης καὶ δημιουργὸς τῶν ὅλων θεός, ὁ ποιήσας τὰ πάντα καὶ κατὰ τάξιν διακρίνας, οὐ μόνον φιλάνθρωπος ἐγένετο, ἀλλὰ καὶ μακρόθυμος. <sup>8</sup> ἀλλ' οὗτος ἦν μὲν αἰεὶ τοιοῦτος καὶ ἔστι καὶ ἔσται, χρηστὸς καὶ ἀγαθὸς καὶ ἀόργητος καὶ ἀληθής, καὶ μόνος ἀγαθὸς ἐστίν. <sup>9</sup> ἐννοήσας δὲ μεγάλην καὶ ἄφραστον ἔννοιαν ἀνεκοινώ-

## DIOGNETUS 8

<sup>1</sup> For, before he came, what man had any knowledge at all of what God is? <sup>2</sup> Or do you accept the vain and foolish statements of those pretentious philosophers, of whom some said that God is fire (they give the name of God to that to which they shall go) and some water, and some one of the other elements that were created by God. <sup>3</sup> And yet, if any of these arguments is worthy of acceptance, it would be possible for each one of the other created things to be declared God. <sup>4</sup> Now these things are the quackery and deceit of the magicians; <sup>5</sup> but of men there is none who has either seen him or known him, but he manifested himself. <sup>6</sup> Now he manifested himself through faith, by which alone it is given to see God. <sup>7</sup> For, God the Master and Creator of the universe, who made all things and arranged them in order was found to be not only kind to man, but also patient. <sup>8</sup> Nay, he was ever so and is and will be, kindly and good and free from wrath and true, and he alone is good. <sup>9</sup> And, having formed a great and unspeakable design, he communicated it to

### DIOGNETUS 8

- <sup>1</sup> Lightfoot has the phrase, 'before he came', at the end of the verse.
- <sup>2</sup> For 'vain and foolish', Lightfoot has 'empty and nonsensical'.
- <sup>3</sup> Lightfoot has 'statements' in place of 'arguments'.
- <sup>4</sup> Lake has 'miracle mongering' in place of 'quackery', here following Lightfoot.
- <sup>5</sup> Lake has 'himself' both before and after 'manifested'.
- <sup>6</sup> Lightfoot here has 'himself' in parentheses.
- <sup>7</sup> Lake and Lightfoot have 'long-suffering' in place of 'patient'.
- <sup>8</sup> Lightfoot adds a comma after τοιοῦτος.
- <sup>9</sup> In place of 'formed', Lightfoot has 'conceived'.



σατο μόνῳ τῷ παιδί. <sup>10</sup> ἐν ὅσῳ μὲν οὖν κατεῖχεν ἐν  
μυστηρίῳ καὶ διετήρει τὴν σοφὴν αὐτοῦ βουλήν, ἀμελεῖν  
ἡμῶν καὶ ἀφροντιστεῖν ἐδόκει. <sup>11</sup> ἐπεὶ δὲ ἀπεκάλυψε διὰ τοῦ  
ἀγαπητοῦ παιδὸς καὶ ἐφάνέρωσε τὰ ἐξ ἀρχῆς ἡτοιμασμένα,  
πάνθ' ἅμα παρέσχεν ἡμῖν καὶ μετασχεῖν τῶν εὐεργεσιῶν  
αὐτοῦ καὶ ἰδεῖν καὶ νοῆσαι, ἃ τίς ἂν πώποτε προσεδόκησεν  
ἡμῶν;

his Child alone. <sup>10</sup> And, so long as he kept it in a mystery and  
guarded his wise counsel, he seemed to neglect us and to be  
careless; <sup>11</sup> but, when he revealed it through his beloved Child,  
and manifested the things prepared from the beginning, he gave  
us all things at once, both to share in his benefits and to see and  
understand, and which of us would ever have expected these  
things?

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<sup>10</sup> Lightfoot has ἀφροντιστεῖν in place of ἀφροντιστεῖν.

<sup>11</sup> Lightfoot adds a comma after παρέσχεν ἡμῖν.

## Διογνητον 9

<sup>1</sup> Πάντ' οὖν ἤδη παρ' ἑαυτῷ σὺν τῷ παιδί οἰκονομηκώς, μέχρι μὲν τοῦ πρόσθεν χρόνου εἶασεν ἡμᾶς, ὡς ἐβουλόμεθα, ἀτάκτοις φοραῖς φέρεσθαι, ἡδοναῖς καὶ ἐπιθυμίαις ἀπαγομένους. οὐ πάντως ἐφηδόμενος τοῖς ἁμαρτήμασιν ἡμῶν, ἀλλ' ἀνεχόμενος, οὐδὲ τῷ τότε τῆς ἀδικίας καιρῷ συνευδοκῶν, ἀλλὰ τὸν νῦν τῆς δικαιοσύνης δημιουργῶν, ἵνα ἐν τῷ τότε χρόνῳ ἐλεγχθέντες ἐκ τῶν ἰδίων ἔργων ἀνάξιοι ζωῆς νῦν ὑπὸ τῆς τοῦ θεοῦ χρηστότητος ἀξιωθῶμεν, καὶ τὸ καθ' ἑαυτοὺς φανερώσαντες ἀδύνατον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ τῇ δυνάμει τοῦ θεοῦ δυνατοὶ γενηθῶμεν. <sup>2</sup> ἐπεὶ δὲ πεπλήρωτο μὲν ἡ ἡμετέρα ἀδικία καὶ τελείως πεφανέρωτο, ὅτι ὁ μισθὸς αὐτῆς κόλασις καὶ θάνατος προσεδοκᾶτο, ἦλθε δὲ ὁ καιρὸς, ὃν θεὸς προέθετο λοιπὸν φανερῶσαι τὴν ἑαυτοῦ χρηστότητα καὶ δύναμιν (ὦ τῆς ὑπερβαλλούσης φιλανθρωπίας καὶ ἀγάπης τοῦ θεοῦ), οὐκ ἐμίσησεν ἡμᾶς οὐδὲ ἀπώσατο οὐδὲ ἐμνησικακήσεν, ἀλλὰ ἐμακροθύμησεν, ἠνέσχετο, ἐλεῶν αὐτὸς τὰς ἡμετέρας ἁμαρτίας ἀνεδέξατο, αὐτὸς τὸν ἴδιον υἱὸν ἀπέδοτο λύτρον ὑπὲρ ἡμῶν, τὸν ἅγιον ὑπὲρ ἀνόμων, τὸν ἄκακον ὑπὲρ τῶν κακῶν, τὸν δίκαιον ὑπὲρ τῶν ἀδίκων, τὸν ἄφθαρτον ὑπὲρ τῶν φθαρτῶν, τὸν ἀθάνατον ὑπὲρ τῶν θνητῶν. <sup>3</sup> τί γὰρ ἄλλο

## DIOGNETUS 9

<sup>1</sup> Having thus planned everything by himself with his Child, he suffered us up to the former time to be borne along by unruly impulses as we willed, carried away by pleasures and lust. Not because he delighted in our sins but in forbearance; not in approval of the time of sin that was then, but fashioning the time of righteousness which is now, that we, who at that time were proved by our own deeds to be unworthy of life, may now be granted it by the goodness of God, and that when we had made it plain that it was impossible for us by ourselves to enter into the kingdom of God, we might be made able by the power of God. <sup>2</sup> But, when our iniquity was fulfilled and it had become fully manifest, that its reward of punishment and death waited for it, and the time came which God had appointed to manifest henceforth his kindliness and power (O the excellence of the kindness and the love of God!) he did not hate us nor reject us nor remember us for evil, but was long-suffering, endured us, himself in pity took our sin, himself gave his own Son as ransom for us, the Holy for the wicked, the innocent for the guilty, the just for the unjust, the incorruptible for the corruptible, the immortal for the mortal. <sup>3</sup> For, what else could cover our sins but his righteousness? <sup>4</sup> In

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### DIOGNETUS 9

<sup>1</sup> Throughout his work, Lightfoot capitalizes Θεοῦ and its derivative forms.

<sup>2</sup> In place of 'the excellence of the kindness', Lightfoot has 'the exceeding great kindness'.

<sup>3</sup> Lightfoot reads, "For what else but His righteousness would have covered our sins?"

<sup>4</sup> Lightfoot opens, "In whom was it possible for us lawless and ungodly men."

τὰς ἁμαρτίας ἡμῶν ἡδυνήθη καλύψαι ἢ ἐκείνου δικαιοσύνη;  
<sup>4</sup> ἐν τίνι δικαιωθῆναι δυνατόν τοὺς ἀνόμους ἡμᾶς καὶ ἄσεβεις  
ἢ ἐν μόνῳ τῷ υἱῷ τοῦ θεοῦ; <sup>5</sup> ὡς τῆς γλυκείας ἀνταλλαγῆς, ὡς  
τῆς ἀνεξιχνιάστου δημιουργίας, ὡς τῶν ἀπροσδοκῆτων  
εὐεργεσιῶν· ἵνα ἀνομία μὲν πολλῶν ἐν δικαίῳ ἐνὶ κρυβῇ,  
δικαιοσύνη δὲ ἐνὸς πολλοὺς ἀνόμους δικαιώσῃ. <sup>6</sup> Ἐλέγξας οὖν  
ἐν μὲν τῷ πρόσθεν χρόνῳ τὸ ἀδύνατον τῆς ἡμετέρας φύσεως  
εἰς τὸ τυχεῖν ζωῆς, νῦν δὲ τὸν σωτῆρα δείξας δυνατόν σώζειν  
καὶ τὰ ἀδύνατα, ἐξ ἀμφοτέρων ἐβουλήθη πιστεύειν ἡμᾶς τῇ  
χρηστότητι αὐτοῦ, αὐτὸν ἡγεῖσθαι τροφέα, πατέρα,  
διδάσκαλον, σύμβουλον, ἰατρόν, νοῦν, φῶς, τιμὴν, δόξαν,  
ἰσχύν, ζωὴν, περὶ ἐνδύσεως καὶ τροφῆς μὴ μεριμνᾶν.

whom was it possible for us, in our wickedness and impiety,  
to be made just, except in the son of God alone? <sup>5</sup> O the sweet  
exchange, O the inscrutable creation, O the unexpected  
benefits, that the wickedness of many should be concealed in  
the one righteous, and the righteousness of the one should  
make righteous many wicked! <sup>6</sup> Having convinced us then of  
the inability of our nature to attain life in time past, and now  
having shown the Saviour who is able to save, even where it  
was impossible, it was his will for both reasons that we should  
believe on his goodness, and regard him as nurse, father,  
teacher, counsellor, physician, mind, light, honour, glory,  
strength, life, and to have no care for clothing and food.

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<sup>5</sup> In place of 'wickedness', Lightfoot has 'iniquity'.

<sup>6</sup> Lightfoot lacks the περὶ ἐνδύσεως καὶ τροφῆς μὴ μεριμνᾶν at the end of this verse.

## Διογνητον 10

<sup>1</sup> Ταύτην καὶ σὺ τὴν πίστιν ἔαν ποθήσης, καὶ λάβῃς πρῶτον μὲν ἐπίγνωσιν πατρός ... <sup>2</sup> ὁ γὰρ θεὸς τοὺς ἀνθρώπους ἡγάπησε, δι' οὗς ἐποίησε τὸν κόσμον, οἷς ὑπέταξε πάντα τὰ ἐν τῇ γῇ, οἷς λόγον ἔδωκεν, οἷς νοῦν, οἷς μόνοις ἄνω πρὸς αὐτὸν ὁρᾶν ἐπέτρεψεν, οὗς ἐκ τῆς ἰδίας εἰκόνης ἔπλασε, πρὸς οὗς ἀπέστειλε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ, οἷς τὴν ἐν οὐρανῷ βασιλείαν ἐπηγγείλατο, καὶ δώσει τοῖς ἀγαπήσασιν αὐτόν. <sup>3</sup> ἐπιγνοὺς δὲ τίνος οἶει πληρωθήσεσθαι χαρᾶς; ἢ πῶς ἀγαπήσεις τὸν οὕτως προαγαπήσαντά σε; <sup>4</sup> ἀγαπήσας δὲ μιμητῆς ἔσῃ αὐτοῦ τῆς χρηστότητος. καὶ μὴ θαυμάσης, εἰ δύναται μιμητῆς ἄνθρωπος γενέσθαι θεοῦ. δύναται θέλοντος αὐτοῦ. <sup>5</sup> οὐ γὰρ τὸ καταδυναστεύειν τῶν πλησίον οὐδὲ τὸ πλέον ἔχειν βούλεσθαι τῶν ἀσθενεστέρων οὐδὲ τὸ πλουτεῖν καὶ βιάζεσθαι τοὺς ὑποδεεστέρους εὐδαιμονεῖν ἐστίν, οὐδὲ ἐν τούτοις δύναται τις μιμήσασθαι θεόν, ἀλλὰ ταῦτα ἐκτὸς τῆς ἐκείνου μεγαλειότητος. <sup>6</sup> ἀλλ' ὅστις τὸ τοῦ πλησίον ἀναδέχεται βάρος, ὃς ἐν ᾧ κρείσσων ἐστὶν ἕτερον τὸν ἐλαττούμενον εὐεργετεῖν ἐθέλει, ὃς ἂν παρὰ τοῦ θεοῦ

## DIOGNETUS 10

<sup>1</sup> If you also desire this faith, and receive first complete knowledge of the Father ... <sup>2</sup> For, God loved mankind for whose sake he made the world, to whom he subjected all things which are in the earth, to whom he gave reason, to whom he gave mind, on whom alone he enjoined that they should look upward to him, whom he made in his own image, to whom he sent his only-begotten Son, to whom he promised the kingdom in heaven – and he will give it to them who loved him. <sup>3</sup> And, when you have this full knowledge, with that joy do you think that you will be filled, or how greatly will you love him who thus first loved you? <sup>4</sup> But, by your love, you will imitate the example of his goodness. And do not wonder that it is possible for man to be the imitator of God; it is possible when he will. <sup>5</sup> For, happiness consists not in domination over neighbours, nor in wishing to have more than the weak, nor in wealth, and power to compel those who are poorer, nor can anyone be an imitator of God in doing these things, but these things are outside his majesty. <sup>6</sup> But whoever takes up the burden of his neighbour, and wishes to help another, who is worse off in that in which he is the stronger, and by ministering to those in

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### DIOGNETUS 10

<sup>1</sup> In place of καὶ λάβῃς, Lightfoot has κατάλαβε. At the end of this verse, Lake indicates a lacuna in the text.

<sup>2</sup> Lightfoot has πρὸς οὐρανὸν ὁρᾶν in place of πρὸς αὐτὸν ὁρᾶν.

<sup>3</sup> Lightfoot has a comma after the opening ἐπιγνοὺς δέ.

<sup>4</sup> Lightfoot has an *ano teleia* in place of the full stop after θεοῦ.

<sup>5</sup> In place of 'domination', Lightfoot has 'lordship'.

<sup>6</sup> In place of 'stronger', Lightfoot has 'superior'.

λαβὼν ἔχει, ταῦτα τοῖς ἐπιδεομένοις χορηγῶν θεὸς γίνεται τῶν λαμβανόντων, οὗτος μιμητὴς ἐστὶ θεοῦ. <sup>7</sup>τότε θεάσῃ τυγχάνων ἐπὶ γῆς, ὅτι θεὸς ἐν οὐρανοῖς πολιτεύεται, τότε μυστήρια θεοῦ λαλεῖν ἄρξῃ, τότε τοὺς κολαζομένους ἐπὶ τῷ μὴ θέλῃν ἀρνήσασθαι θεὸν καὶ ἀγαπήσεις καὶ θαυμάσεις· τότε τῆς ἀπάτης τοῦ κόσμου καὶ τῆς πλάνης καταγνώση, ὅταν τὸ ἀληθῶς ἐν οὐρανῷ ζῇν ἐπιγνῶς, ὅταν τοῦ δοκοῦντος ἐνθάδε θανάτου καταφρονήσης, ὅταν τὸν ὄντως θάνατον φοβηθῇς, ὃς φυλάσσεται τοῖς κατακριθησομένοις εἰς τὸ πῦρ τὸ αἰώνιον, ὃ τοὺς παραδοθέντας αὐτῷ μέχρι τέλους κολάσει. <sup>8</sup>τότε τοὺς ὑπομένοντας ὑπὲρ δικαιοσύνης θαυμάσεις τὸ πῦρ τὸ πρόσκαιρον καὶ μακαρίσεις, ὅταν ἐκεῖνο τὸ πῦρ ἐπιγνῶς.

need the things which he has received and holds from God becomes a god to those who receive them – this man is an imitator of God. <sup>7</sup> Then, though your lot be placed on earth you will see that God lives in heaven, then you will begin to speak of the mysteries of God, then you will both love and admire those who are being punished because they will not deny God, then you will condemn the deceit and error of the world, when you know what is the true life of heaven, when you despise the apparent death of this world, when you fear the death which is real, which is kept for those that shall be condemned to the everlasting fire, which shall punish up to the end those that were delivered to it. <sup>8</sup> Then you will marvel at those who endure for the sake of righteousness the fire which is for a season, and you will count them blessed when you know that other fire.

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<sup>7</sup> Lightfoot has a comma in place of the *ano teleia* after θαυμάσεις.

<sup>8</sup> Lightfoot has an ellipsis after the end of this verse and a ‘section division’ (five stars in a horizontal line) between this and Ch. 11.

## Διογνητον 11

<sup>1</sup> Οὐ ξένα ὁμιλῶ οὐδὲ παραλόγως ζητῶ, ἀλλὰ ἀποστόλων γενόμενος μαθητῆς γίνομαι διδάσκαλος ἔθνων· τὰ παραδοθέντα ἀξίως ὑπηρετῶ γινομένοις ἀληθείας μαθηταῖς. <sup>2</sup> τίς γὰρ ὀρθῶς διδαχθεὶς καὶ λόγῳ προσφιλῆς γενηθεὶς οὐκ ἐπιζητεῖ σαφῶς μαθεῖν τὰ διὰ λόγου δειχθέντα φανερώς μαθηταῖς, οἷς ἐφανέρωσεν ὁ λόγος φανείς, παρρησίᾳ λαλῶν, ὑπὸ ἀπίστων μὴ νοούμενος, μαθηταῖς δὲ διηγούμενος, οἱ πιστοὶ λογισθέντες ὑπ' αὐτοῦ ἔγνωσαν πατρὸς μυστήρια; <sup>3</sup> οὐ χάριν ἀπέστειλε λόγον, ἵνα κόσμῳ φανῇ, ὃς ὑπὸ λαοῦ ἀτιμασθεὶς, διὰ ἀποστόλων κηρυχθεὶς, ὑπὸ ἔθνων ἐπιστεύθη. <sup>4</sup> οὗτος ὁ ἀπ' ἀρχῆς, ὁ καινὸς φανείς καὶ παλαιὸς εὗρεθεὶς καὶ πάντοτε νέος ἐν ἀγίων καρδίαις γεννώμενος. <sup>5</sup> οὗτος ὁ αἰεὶ, ὁ σήμερον υἱὸς λογισθεὶς, δι' οὗ πλουτίζεται ἡ ἐκκλησία καὶ χάρις ἀπλουμένη ἐν ἀγίοις πληθύνεται, παρέχουσα νοῦν, φανεροῦσα μυστήρια, διαγγέλλουσα καιροὺς, χαίρουσα ἐπὶ πιστοῖς, ἐπιζητοῦσι

## DIOGNETUS 11

<sup>1</sup> My speech is not strange, nor my inquiry unreasonable, but as a disciple of apostles I am becoming a teacher of the heathen. I administer worthily that which has been handed down to those who are becoming disciples of the truth. <sup>2</sup> For, whoever has been properly taught, and has become a lover of the word, does not seek to learn plainly the things which have been clearly shown by the word to disciples, to whom the Word appeared and revealed them, speaking boldly, not being perceived by the unbelieving, but relating them to disciples, who were held by him to be faithful and gained knowledge of the mysteries of the Father? <sup>3</sup> And for his sake he sent the Word to appear to the world, who was dishonoured by the chosen people, was preached by apostles, was believed by the heathen. <sup>4</sup> He was from the beginning, and appeared new, and was proved to be old, and is ever young, as he is born in the hearts of the saints. <sup>5</sup> He is the eternal one, who today is accounted a Son, through whom the Church is enriched, and grace is unfolded and multiplied among the saints, who confers understanding, manifests mysteries, announces seasons, rejoices in the faithful, is given to them that seek, that is, to those by whom the

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### DIOGNETUS 11

<sup>1</sup> Lightfoot has a comma in place of the *ano teleia* after ἔθνων.

<sup>2</sup> Lightfoot ends the verse with a full stop in place of the question mark.

<sup>3</sup> Throughout this chapter, Lightfoot capitalizes Λόγον and its variants when it is used of the Word of God. λαός is here, as frequently, the chosen people of Israel, in contrast with τὰ ἔθνη, the heathen nations.

<sup>4</sup> Lightfoot opens, “*This Word, who was from the beginning.*”

<sup>5</sup> Lightfoot has the 2<sup>nd</sup> ὁ in brackets. The use of the word, ‘today’, suggests that the homily belongs to a feast of the Nativity; in the time of Hippolytus, this was probably not separated from the Epiphany or feast of the Baptism.



δωρουμένη, οἷς ὅρκια πίστεως οὐ θραύεται οὐδὲ ὅρια πατέρων παρορίζεται. <sup>6</sup> εἴτα φόβος νόμου ᾗδεται, καὶ προφητῶν χάρις γινώσκεται, καὶ εὐαγγελίων πίστις ἴδρυται, καὶ ἀποστόλων παράδοσις φυλάσσεται, καὶ ἐκκλησίας χάρις σκιρτᾷ. <sup>7</sup> ἥν χάριν μὴ λυπῶν ἐπιγνώση, ἃ λόγος ὁμιλεῖ δι' ὧν βούλεται, ὅτε θέλει. <sup>8</sup> ὅσα γὰρ θελήματι τοῦ κελεύοντος λόγου ἐκινήθημεν ἐξειπεῖν μετὰ πόνου, ἐξ ἀγάπης τῶν ἀποκαλυφθέντων ἡμῖν γινόμεθα ὑμῖν κοινωνοί.

pledges of faith are not broken, nor the decrees of the Fathers transgressed. <sup>6</sup> Then is the fear of the Law sung, and the grace of the Prophets known, the faith of the Gospels is established, and the tradition of apostles is guarded, and the grace of the Church exults. <sup>7</sup> And, if you do not grieve this grace, you will understand what the word says through the agents of his choice, when he will. <sup>8</sup> For, in all things that we were moved by the will of him who commands us to speak with pain, we become sharers with you through love of the things revealed to us.

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<sup>6</sup> Lightfoot has *χαρὰ* in place of *χάρις*.

<sup>7</sup> Lightfoot lacks the comma after *ἐπιγνώση*.

<sup>8</sup> See #3.



## Διογνητον 12

<sup>1</sup>Οἷς ἐντυχόντες καὶ ἀκούσαντες μετὰ σπουδῆς εἴσεσθε, ὅσα παρέχει ὁ θεὸς τοῖς ἀγαπῶσιν ὀρθῶς, οἱ γενόμενοι παράδεισος τρυφῆς, πάγκαρπον ξύλον εὐθαλοῦν ἀνατείλαντες ἐν ἑαυτοῖς, ποικίλοις καρποῖς κεκοσμημένοι. <sup>2</sup>ἐν γὰρ τούτῳ τῷ χωρίῳ ξύλον γνώσεως καὶ ξύλον ζωῆς πεφύτευται· ἀλλ' οὐ τὸ τῆς γνώσεως ἀναιρεῖ, ἀλλ' ἡ παρακοὴ ἀναιρεῖ. <sup>3</sup>οὐδὲ γὰρ ἄσχημα τὰ γεγραμμένα, ὡς θεὸς ἀπ' ἀρχῆς ξύλον γνώσεως καὶ ξύλον ζωῆς ἐν μέσῳ παραδείσου ἐφύτευσε, διὰ γνώσεως ζωὴν ἐπιδεικνύς· ἥ μὴ καθαρῶς χρησάμενοι οἱ ἀπ' ἀρχῆς πλάνη τοῦ ὄψεως γεγύμνωνται. <sup>4</sup>οὐδὲ γὰρ ζωὴ ἄνευ γνώσεως οὐδὲ γνώσις ἀσφαλῆς ἄνευ ζωῆς ἀληθοῦς· διὸ πλησίον ἐκάτερον πεφύτευται. <sup>5</sup>ἦν δύναμιν ἐνιδὼν ὁ ἀπόστολος τὴν τε ἄνευ ἀληθείας προστάγματος εἰς ζωὴν ἀσκουμένην γνώσιν μεμφόμενος λέγει· Ἡ γνώσις φυσιοῖ, ἡ δὲ ἀγάπη οἰκοδομεῖ. <sup>6</sup>ὁ γὰρ νομίζων εἰδέναι τι ἄνευ γνώσεως ἀληθοῦς καὶ μαρτυρουμένης ὑπὸ τῆς ζωῆς οὐκ ἔγνω, ὑπὸ τοῦ ὄψεως πλανᾶται, μὴ ἀγαπήσας τὸ ζῆν. ὁ

## ADIOGNETUS 12

<sup>1</sup> If you consider and listen with zeal to these truths, you will know what things God bestows on those that love him rightly, who are become a Paradise of delight, raising up in themselves a fertile tree with all manner of fruits, and are adorned with divers fruits. <sup>2</sup> For, in this garden has been planted the tree of knowledge and the tree of life; but the tree of knowledge does not kill, but disobedience kills. <sup>3</sup> For, that which was written is quite plain, that God in the beginning planted a tree of knowledge and a tree of life in the midst of Paradise, and showed that life is through knowledge. But those who did not use it in purity were in the beginning deprived of it by the deceit of the serpent; <sup>4</sup> For, neither is there life without knowledge, nor sound knowledge without true life; therefore, both are planted together. <sup>5</sup> And, when the apostle saw the force of this, he blamed the knowledge that is exercised apart from the truth of the injunction that leads to life and said, "Knowledge puffs up, but love edifies." <sup>6</sup> For, he who thinks that he knows anything without knowledge that is true and testified to by life, does not know, but is deceived by the serpent, not loving life. But he who has full

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### ADIOGNETUS 12

- <sup>1</sup> Lightfoot lacks the comma after εἴσεσθε.
- <sup>2</sup> Lake has a comma in place of the semicolon after 'tree of life'.
- <sup>3</sup> Lightfoot surrounds γνώσεως καὶ ξύλον with vertical bars.
- <sup>4</sup> Lightfoot adds a comma after γνώσεως.
- <sup>5</sup> The 'apostle' is Paul (cf. 1Co 8:1).
- <sup>6</sup> Lightfoot adds a comma after τῆς ζωῆς.

δὲ μετὰ φόβου ἐπιγνούς καὶ ζωὴν ἐπιζητῶν ἐπ' ἐλπίδι φυτεύει, καρπὸν προσδοκῶν.<sup>7</sup> ἤτω σοὶ καρδία γνῶσις, ζωὴ δὲ λόγος ἀληθής, χωρούμενος.<sup>8</sup> οὗ ξύλον φέρων καὶ καρπὸν αἰρῶν τρυγήσεις αἰεὶ τὰ παρὰ θεῷ ποθούμενα, ὧν ὄφιν οὐχ ἅπτεται οὐδὲ πλάνη συγχρωτίζεται· οὐδὲ Εὐὰ φθείρεται, ἀλλὰ παρθένος πιστεύεται.<sup>9</sup> καὶ σωτήριον δείκνυται, καὶ ἀπόστολοι συνετίζονται, καὶ τὸ κυρίου πάσχα προέρχεται, καὶ καιροὶ συνάγονται καὶ μετὰ κόσμου ἀρμόζονται, καὶ διδάσκων ἀγίους ὁ λόγος εὐφραίνεται, δι' οὗ πατὴρ δοξάζεται· ὧ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.

knowledge with fear and seeks after life plants in hope, looking for fruit.<sup>7</sup> Let your heart be knowledge, and your life the true and comprehended word.<sup>8</sup> And, if you bear the tree of this and pluck its fruit, you will ever enjoy that which is desired by God, which the serpent does not touch, and deceit does not infect, and Eve is not corrupted but a virgin is trusted,<sup>9</sup> and salvation is set forth, and apostles are given understanding, and the Passover of the Lord advances, and the seasons are brought together, and are harmonised with the world, and the Word teaches the saints and rejoices, and through it the Father is glorified; to whom be glory for ever. Amen.

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<sup>7</sup> Lightfoot ends the verse, “and your life true reason, duly comprehended.”

<sup>8</sup> In place of ‘that which is desired by God’, Lightfoot has ‘the harvest which God looks for’.

<sup>9</sup> Lightfoot adds πάντα in brackets before μετὰ.