

TESTIMONY OF POLYKARPOS

CHAPTER 1 (originally chapter 1-4)

Testimony of the holy Polykarpos, overseer of Smyrna.¹

The assembly of God, the *one* sojourning at Smyrna, To the assembly of God, the *one* sojourning in Philomelion² and to all the *ones* of the sojourning of the holy and universal assembly sojourning throughout every place. **2** I wish that mercy, peace, and love of God the Father and of our Lord Jesus the Anointed-One would be multiplied.

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

7(2.1) Therefore, indeed, the testimonies *which* have come-to-pass, the *testimonies* according-to the will of God, *are* happy and noble. For it is necessary for us *who* exist in a *state* of being more-reverent to be crediting⁷ to God the authority over⁸ all *things*. **8**(2) For who would not marvel-at their noble and enduring and master-loving *attribute*? **9** Indeed, after they⁹ were combed-out by whips so-as to *cause* the structure¹⁰ of their flesh to be being perceived *even* until the inner veins and arteries, they endured, *so* as to *case* even the *ones who were* standing-around to be having-mercy and to be lamenting. **10** But the some of them also came into so-much nobility, so-as neither to growl nor to groan, exhibiting to us all, that, *at* that hour of being tortured, the noble¹¹ testifiers of the Anointed-One were being-abroad from the flesh—but rather, that the Lord, having stood-beside *them*, was conversing with them. **11**(3) And *while* they were paying-attention to the favor of the Anointed-One, they were despising the worldly tortures, buying-out the perpetual life¹² at the price of a single hour. **12** And the fire of the unsoothing torturers was cold to them. For they were holding *it* before their eyes to flee from the fire *which* is perpetual and never-at-any-time being extinguished;**13** and, with the eyes of the heart, they were looking-up to the good *things which are* being kept for the *ones who* endured, “which neither an ear heard, nor an eye seen, nor ascended upon a heart of a human.” (*unidentified quotation*) **14** But those *things* were being indicated by the Lord to those who were no-more humans, *but* instead were already messengers. **15**(4) But also likewise, the *ones who* were condemned into the beasts endured terrible chastisements, being spread-out-under conch-shells¹⁴ and being chastised with other various *kinds* of tortures, **16** in order that (if it might be possible) the tyrant¹⁵ might turn them into a denial through the persistent¹⁶ chastisement. For the Slanderer was *machinating* many *things* against them.

17(3.1) Instead, thanks *be* to God.¹⁷ For he did not become-strong against any¹⁸ of them. **18** For the most-noble Germanicus was invigorating their terror through the endurance in him, who also famously fought-with-the-beasts. **19** For *while* the proconsul was wishing to be persuading him, and was saying *for* him to have-pity¹⁹ on account of his stature, he drew the beasts on himself, after he forced them forward, wishing to be released quickly from their unrighteous and lawless lifetime. **20**(2) Therefore, *from* out of this, all the multitude, after they marveled-at the nobility of the God-loved and God-revering race of the Christians, cried-loudly,²⁰ “Away with the godless-ones! Seek Polykarpos!”

21(4.1) But *there was* one, Quintus by name, a Phrygian having recently come from Phrygia, *who*, after he saw the beasts, became-terrified. But this *man* was the

¹ [0:0] G adds / every manuscript has a completely different title.

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

³ literally “whichever *one*”

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

⁵ literally “as”

⁶ literally “the”

⁷ literally “putting-up”

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

⁹ literally “who”

¹⁰ literally “stewardship”

¹¹ [1:10(2:2)] Gk(MPS) / Gk(BV) omit “noble”

¹² [1:11(2:3)] Gk(M) / Gk(BPSV) “chastisement”

¹³ literally “life through one hour”

¹⁴ [1:15(2:4)] (may possibly be translated with the understanding “being made to have conch-shells spread out under them”) / Gk(CPV) “with a short-sword” / Gk(AH) “with short-swords” / Eusebius “with spits”

¹⁵ [1:16(2:4)] most Greek / Gk(M), Eusebius, Latin “whether he”

¹⁶ literally “remaining-on”

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

¹⁸ literally “all”

¹⁹ literally “have-pity-down”

²⁰ literally “cried-on”

one who forced²¹ both himself and some *others* to come-to *them* voluntarily. **22** This *man* the proconsul earnestly-entreated much to swear and to sacrifice-on the spot. **23** Therefore, brothers, due to this *reason*, we are not praising the *ones who are* giving themselves over-in-advance, since good-message is **not** teaching in-this-manner.

CHAPTER 2 (originally chapter 5-8)

1(5.1) Now after the most-marvelous Polykarpos indeed heard the first *report* of this, he was not disturbed, instead, he was wishing to be remaining throughout a city. **2** But the majority were persuading him to come-out-secretly.²² And he came-out-secretly into a small-field, not being at a long distance²³ from the city; and he was spending *time* with a few *persons*, **3** doing nothing different than praying-to God night and day about all *persons* and the assemblies throughout the inhabited-earth, **which** was as-usual to him. **4**(2) And *while* he was praying-to God, he came-to-be in a *supernatural* sight three days before the *event* for him to be arrested. **5** And after he was turned, he spoke *prophetically*²⁴ to the *ones* along with him, “It is necessary for me to be burned²⁵ alive.”²⁶

6(6.1) And, *while* the *ones who were* seeking him were persisting,²⁷ he stepped-from-there into a different little-field. And straightaway the *ones who were* seeking him approached.²⁸ And after they did not find him, they arrested two small-boys; the one²⁹ of whom, *while* being tortured, confessed. **7**(2) For it was even impossible³⁰ for him to escape-notice, since the *ones* betraying³¹ him were existing as *members-of-his-own-house*. **8** And the police-chief³² *who* was being called³³ Herodes (that is the very name he had),³⁴ was hastening to lead him into the stadium, in order that, that *man* indeed, after he became a communer of the Anointed-One, might fully-fit his-own lot, but *that* the *ones* betraying him might undergo the punishment of Judah.

9(7.1) Therefore, having the small-boy *along with them*, on the Preparation Day about the hour of dinner, some persecutors and cavalymen with their usual weapons came out as *if* running upon a brigand. **10** And at the late hour, after they came-upon him, indeed, they found that *man* laying-down in a certain small-housetop³⁵ in an upper-room. **11** Now he was also being able to go-away from that *place* into a different site; *but* instead, he was not made-willing, after he spoke, “Let the will of God³⁶ be done.”

12(2) Therefore, after he heard they were-present, he, after he descended, thoroughly-spoke with them. The *ones who were*-present were marveling-at his stature and his stability,³⁷ and why³⁸ there was so-much effort for such an elderly-man *such as this* man to be arrested. **13** Therefore, straightaway, at³⁹ that very hour, he directed a *table* to be set-before them to eat and drink, as-much-as *whatever* they might be wishing, but he requested them for himself, in order that they might give him an hour with the *intention* to pray-to God without-anxiety. **14**(3) Now after the *men* permitted this, he, after he stood, prayed-to God *facing east*,⁴⁰ being full of the favor of God in-this-manner, so-that for two hours he was not being able to be-silent, and *that* the *ones who were* hearing him were being astonished, also *that* many were changing-their-mind over the *fact* that they had come against such a god-fitting elderly-man.

15(8.1) But since at-some-time he paused⁴¹ the prayer-to God (after he remembered even **all** the *ones who* have at-any-time engaged with him (both small-ones and great-ones, both glorious-ones and inglorious-ones) and all the universal assembly throughout the inhabited-earth), the hour of the *time for* him to be going-out⁴² came. **16** After they sat him down on a donkey, they led him into the city, it being a great sabbath. **17**(2) And the police-chief,⁴³ Herodes, and his father Niketes went-out-to-meet him, who also, after they transferred him to their closed-carriage,⁴⁴ were persuading him, *while* sitting themselves down-beside him and saying, “For what evil is there to say, “Caesar is Lord, and to sacrifice-at the altar and these following *things*, and to be being thoroughly-saved?”

²¹ literally “forced-upon”

²² literally “come-out-under” (also in next sentence)

²³ literally “not being-distance a long-ways-away”

²⁴ [2:5(5:2)] Gk(KM), Latin / Greek adds

²⁵ [2:5(5:2)] Gk(M) / Gk(BPSV) “for me *who* was burned”

²⁶ literally “burned *while I am* living”

²⁷ literally “remaining-on”

²⁸ literally “stood-over”

²⁹ literally “different *one*”

³⁰ may also be translated “powerless”

³¹ literally “giving him *over-in-advance*” (also in verse 8)

³² literally “peace-chief”

³³ literally “said-on”

³⁴ literally “(the *one* having the same name chosen-by-lot)”

³⁵ [2:10(7:1)] Eusebius / Gk(M) add / Gk(BPSV) “*man* in a certain [CHAMBER], laying-down in an upper-room”

³⁶ [2:11(7:1)] some “of the Lord”

³⁷ literally “good-standing”

³⁸ literally “if”

³⁹ literally “in”

⁴⁰ [2:14(7:3)] one adds

⁴¹ usually translated “rested”

⁴² literally “being-out”

⁴³ literally “peace-chief”

⁴⁴ [2:17(8:2)] Eusebius “cart”

18 But the *man*, indeed at first, did not answer them, but *since* they themselves *were* persisting,¹ he declared, “I am not going to do what you* are counseling² me.”

19(3) But after the *men* failed of the *act* to persuade him, they were saying terrible words to him; and they were taking him down with *so much* effort as to lay-bare his shin³ *while* he was-going-down from the closed-carriage. **20** And after he was not turned-back, as *though* having suffered nothing, he was going *on his way* eagerly with effort, being led into the stadium. *The* turmoil in the stadium was so vast so⁴ that someone was not-even being able to be heard *at all*.⁵

CHAPTER 3 (originally chapter 9-14a)

1(9.1) Now *while* Polykarpos was entering into the stadium, a voice came-to-be from out of a heaven, “Be being-strong, Polykarpos, and be acting-like-a-man! For I am with you.”⁶ And indeed, no-one saw the *one* who spoke, but **our** people who were-present⁷ heard the voice. And for *the* remaining *time*, after he was led-forward, there was a great turmoil of *those* who heard that Polykarpos has been arrested.

2(2) Therefore, after he was led-forward, the proconsul was asking⁸ him, if he might be Polykarpos.

But *while* he was confessing, *the proconsul* was persuading *him* to be denying *the faith*, saying, “Have respect of your stature,” and with different consequent *things* as *is* a custom of theirs to be saying, “Swear *by* the fortune of Caesar. Change-your-mind. Say, ‘Away⁹ with the godless-ones!’”¹⁰

3 But Polykarpos, with a heavy face, after he looked into the entire crowd, the crowd of lawless nations in the stadium, and after he shook¹¹ his hand at them, he, after he both groaned and looked-up into the heaven, spoke, “Away¹² with the godless-ones!”¹³

4(3) But *while* the proconsul was pressing-upon¹⁴ him and saying, “Swear, and I release you from *me*. Verbally-abuse the Anointed-One,”

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

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

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

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

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

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

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

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

11 But Polykarpos spoke, “You are threatening *me* with a fire, with the *one* *which* burns itself for¹⁵ an hour, and after a little *while* is extinguishing itself. For you are-ignorant of the fire of the judgment *which* is going to *come* and of the fire of perpetual chastisement *which* is being kept for the impious-ones. Instead, why are you being-slow? Be bringing what are wishing.”

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

¹literally “remaining-on”

²literally “counseling-together”

³literally “to drag-away/-off the shin”

⁴literally “as”

⁵[2:20(8:3)] Eusebius “that it was not heard by many that Polykarpos has been arrested”

⁶[3:1(9:1)] some add

⁷[3:1(9:1)] Eusebius “but many of ours”

⁸literally “asking-up”

⁹literally “Pick-up”

¹⁰transliterally “atheists”

¹¹literally “quaked”

¹²literally “Pick-up”

¹³transliterally “atheists”

¹⁴literally “laying-in”

¹⁵literally “with”

13(2) After this was said by the preacher, **all** the multitude of both nations and Judeans (the *ones* dwelling-in Smyrna) were crying-loudly¹⁶ with unrestrainable fury and a great voice, “This is the teacher of Asia,¹⁷ the father of the Christians, the taker-downer of **our** gods, the *one* who is teaching many not to be sacrificing to, nor-even to be bowing-down-to them!”

14 *While* they *were* saying these *things*, they were crying-loudly¹⁸ and were asking Philippos the Asia-chief, in order that he might discharge a lion at Polykarpos. But he was declaring, that *this* was not allowable for him, since he has *already* completed¹⁹ the hunting-games. **15(3)** Then it was thought *good* to them to cry-loudly²⁰ with-one-accord so-as to burn-up Polykarpos alive.²¹ For it was necessary for the *time* of the *supernatural* sight *which* was manifested to him on the pillow to be fulfilled (when, after he saw it burning for itself *while* he was praying to *God*, he, after he was turned-back to the faithful-ones *who* were together with him, spoke prophetically, “It is necessary for me to be burned alive.”)²²

16(13.1) Therefore, these *things* came-to-pass with such-great quickness (*more* quickly than it was spoken), the crowds immediately gathering-together²³ *pieces* of wood and brushwood out of both the workshops and bathhouses. *The* Judeans especially, as *is* customary²⁴ with them, *were* eagerly working-under *them* in these *things*. **17(2)** But when the place-for-the-fire-to-be-kindled was made-ready, he, after he put-off-and-laid-aside from himself all his robes²⁵ and loosened²⁶ his belt, was also trying to untie²⁷ his shoes from under himself—he was not formerly doing this, due to the *fact* that each of the faithful-ones *were* perpetually making-every-effort, whichever *one* of *them* might *most* quickly touch the husk of his *body*. **18** For for-the-sake of a good citizenship, he had been ornamented with every beautiful *thing*,²⁸ even before his testimony.²⁹ **19(3)** Therefore, straightaway, the implements having been joined to the pyre were put-around him.

20 But *while* they *were* going to be also nailing him to *something*, he spoke, “Dismiss me in-this-manner. For the *One* who gave *me* power to endure the fire will give *me* power to remain unbothered on the pyre, even without you* securing *me* with the nails.”³⁰

21(14.1) Now the *men*, indeed did not nail *him* on, but they bound him to *it*. But the *man* himself put his hands³¹ behind his back and was bound-to *it*, as-though *he* were a famous ram out of a great flock for an offering,³² a holocaust acceptable to God and having been made-ready.

CHAPTER 4 (originally chapter 14b-18)

1 After he looked-up into the heaven, he spoke, “Lord, the God, the Almighty, the Father of your beloved and blessed boy Jesus the Anointed-One (through whom we have received the recognition about you), **2** the God of messengers and of powers, and of all the creation, also of all the race of the righteous-ones who are living before your face, **3(2)** I bless you, because you deemed me worthy of this day and hour, of the *act* for me to receive a part in *the* number of the testifiers in the cup of your³³ Anointed-One, **4** into a standing-up of a perpetual life, a standing-up of both soul and body in an incorruptibility of a holy spirit, **5** among³⁴ whom I wish that I would be welcomed before your face today in a sacrifice *which* is fat and acceptable-toward *you*, exactly-as you made-ready-beforehand and manifested-beforehand and fulfilled—you, the unable-to-lie and true God. **6(3)** Due to this, and about all *things*, I praise you, I bless you, I glorify you, through the perpetual and in-heaven chief-priest, Jesus the Anointed-One, the beloved boy of yours, **7** through whom, to you along with him and³⁵ a³⁶ holy spirit, let there be glory, *power*,³⁷ even now and into the ages *which* are going to *come*.”

8(15.1) Now after he sent-up the “Let-there-be” and finished³⁸ the prayer, the humans in *charge* of the fire kindled-forth the fire. **9** But after a great flame shone-forth, we saw a marvel—that *is*, *those* of us to whom it was granted³⁹ to see, who were also kept *alive* with⁴⁰ the *result* to carry-back-a-message to the rest

¹⁶ literally “crying-on”

¹⁷ [3:13(12:2)] Gk(M), Eusebius / most others “impiety”

¹⁸ literally “crying-on”

¹⁹ literally “filled”

²⁰ literally “cry-on”

²¹ literally “while he was living”

²² literally “burned while I am living”

²³ usually translated “congregating” / literally “leading-together”

²⁴ literally “as is a custom”

²⁵ literally “all the robes of himself”

²⁶ usually translated “released”

²⁷ usually translated “release”

²⁸ [3:18(13:2)] Gk(B) (“with every beautiful thing”) / Eusebius “in every way” / Gk(M) “with everything” / Gk(PHCV) “with beautiful acts”

²⁹ [3:18(13:2)] (lit. “the testimony”) / Eusebius “before his gray-hair had appeared”

³⁰ literally “without your*-own security out of the nails”

³¹ literally “But the man, after he made/did the hands”

³² literally “flock into something-brought-forward”

³³ [4:3(14:2)] Gk(MBVS) / Gk(P), Eusebius omit “your”

³⁴ literally “in”

³⁵ [4:7(14:3)] Eusebius “in”

³⁶ [4:7(14:3)] Gk(A) “the”

³⁷ [4:7(14:3)] Gk(M) adds

³⁸ literally “filled”

³⁹ literally “given”

⁴⁰ literally “into”

about the event which came-to-pass. **10(2)** For after the fire made a form¹ of a arch, as-though it were a linen-sail of a boat being filled by a spirit,² it walked-around the body of the testifier in a circle. And he was in the middle, **not** like³ flesh being burned, *but* instead like bread being baked,⁴ or⁵ gold and silver being-on-fire in a furnace. **11** For we even partook of so-much sweet-odor coming from the pile,⁶ as *if* frankincense or some other valuable spices were blowing.

12(16.1) Accordingly, at-length,⁷ the lawless men, seeing that his body was not being able to be wasted by the fire, directed a confector,⁸ after he came-to him, to stuff a dagger⁹ into him **13** And after he did this, a dove and¹⁰ a multitude of blood came-out. **14** so-as to extinguish the fire and for all the crowd to marvel, if *there was* some such-great¹¹ diversity between both the faithless-ones and the elect-ones. **15(2)** The most-marvelous testifier Polykarpos has also become one of them,¹² after he became an emissaric and prophetic teacher among¹³ the ones during our times, an overseer of the universal¹⁴ assembly in Smyrna. **16** For every word which discharged out of his mouth even was completed and will be completed.

17(17.1) But the jealous-against¹⁵ and bewitching and wicked one, the one opposing¹⁶ the race of the righteous-ones, after he saw both the greatness of his testimony and his irreprehensible citizenship which he had had from the beginning, both *how* he was having been crowned with the crown of the incorruptibility and having borne-away an indisputable¹⁷ prize, **18** pursued, so as not-even to allow his small-body to be received by us, even-though many were desiring to do this and to commune with his holy piece-of-flesh.¹⁸ **19(2)** Accordingly, he¹⁹ threw-forward²⁰ Niketes (the father of Herodes, but brother of Alke),²¹ to petition the chief so-as not to give up his body. **20** “Lest,” he declared, “after they dismiss the one who has been crucified, they might begin to be revering this man.” And they spoke these things, which were being instigated and strengthened by the Judeans,²² who also kept watch while we were going to be receiving him out of the fire.

21 They are being-ignorant of the fact, that we will be able neither to leave-behind the Anointed-One at-any-time, the one who suffered in-behalf of the salvation of the ones being saved of the entire world—a blameless-ones in-behalf of sinful-ones²³ nor will we be able to be revering someone different. **22(3)** For indeed, we are bowing-down-to this Anointed-One, being a son of God, but we are worthily loving the testifiers as learners and imitators of the Lord for-the-sake-of their unsurpassable goodwill for²⁴ their own King and Teacher. Of which persons I wish that it might also come-to-pass for us to become both communers and fellow-learners.²⁵

23(18.1) Therefore, after the centurion saw the fondness-of-strife of the Judeans which came-to-be, he, after he put him in the middle (as is a custom of theirs), burned it. **24(2)** In-this-manner we also, afterwards, after we also took up his bones (more-valuable²⁶ than very-expensive stones and more-approved above a gold-piece), put them off to a place where it was also proper.²⁷ **25(3)** There, as far as it is possible²⁸ for us, congregating in a leaping-for-joy and joy, the Lord will afford an opportunity for us to be finishing-up the birthday of his testimony, both for²⁹ the memory of the ones who have previously-become-athletes and for both exercising and readiness of the ones who are going to become-athletes.

CHAPTER 5 (originally chapter 19-22)

1(19.1) Such are the details in-accordance-with the happy Polykarpos, who, together with the ones from Philadelphia, was the twelfth who testified in Smyrna. **2** But he alone is being remembered *even* more by all persons, so-as to be uttered about even by the nations in every place. **3** He not only became a famous teacher,

¹ literally “sight”

² obviously referring to the wind

³ literally “as” (also in next instance)

⁴ usually translated “broiled”

⁵ [4:10(15:2)] Eusebius omits “like bread being baked, or” (but his version is a summary)

⁶ [4:11(15:2)] some add

⁷ literally “, for limit”

⁸ a Roman soldier who was brought into to finish off a condemned victim

⁹ [4:12(16:1)] Eusebius “short-sword”

¹⁰ [4:13(16:1)] Eusebius, Rufinus, Nicephorus / others add (it has been proposed to read it “on the left side” or “around the sword-haft” instead of “a dove”)

¹¹ literally “much”

¹² literally “whom”

¹³ literally “in”

¹⁴ [4:15(16:2)] Gk(BS), Eusebius / Gk(M), Lat. “holy”

¹⁵ may also be translated “zealous-against”

¹⁶ literally “laying-against”

¹⁷ more literally “unable-to-be-contradicted”

¹⁸ literally “little-flesh”

¹⁹ [4:19(17:2)] Eusebius “they”

²⁰ literally “threw-under”

²¹ [4:19(17:2)] Eusebius “Dalke”

²² literally “these things of throwing-forward and imparting-strength of the Judeans”

²³ [4:21(17:2)] Eusebius / others add

²⁴ literally “into”

²⁵ [4:22(17:3)] two omit “And they spoke... fellow learners.”

²⁶ May also be translated “more-honorable”

²⁷ literally “following”

²⁸ may also be translated “powerful”

²⁹ literally “into”

but instead even an eminent testifier, the testimony of whom all persons are desiring to be imitating, because it became in-accordance-with the good-message of the Anointed-One. **4(2)** After he contended-with-and-put-down the unrighteous chief through his³⁰ endurance and, in-this-manner, received-from God the crown of the incorruptibility, he, leaping-for-joy for himself together with the emissaries and all righteous persons, is glorifying the God and Father Almighty, **5** and is blessing our³¹ Lord Jesus the Anointed-One, the Savior of our souls and Pilot of our bodies, and Shepherd of the universal³² assembly throughout the inhabited-earth.

6(20.1) Therefore, all of you* indeed begged for the things which came-to-pass to be made-clear to you* through more details, but, for the time present,³³ we have informed you* on-the-basis-of a summary through our brother Marcianus.³⁴ **7** Therefore, after you* have learned these things, also send the letter-through to the brothers farther-on, in order that those individuals might also be glorifying the Lord—the one who makes the selections from his own slaves.³⁵ **8(2)** Now to the One who is being able to lead us all (in his favor and gift) into his kingdom in-heaven,³⁶ through his only-begotten boy,³⁷ Jesus the Anointed-One, let there be the³⁸ glory, honor, might, and greatness into the ages. **9** All of you*, be addressing³⁹ all the holy-ones. **10** The ones who are together with us are addressing you*, and Euaeristos (the one who wrote the letter),⁴⁰ along with-all-the-house.

11(21.1) Now the happy Polykarpos testifies on the second day of the first part⁴¹ of the month Xanthikos, seven days before⁴² the calends of March, a great sabbath, at the eighth hour. **12** Now he was arrested by Herodes, when⁴³ Philippos the Trallian was chief-priest and Statius Quadratus was-proconsul. **13** But Jesus the Anointed-One reigns into the ages—to whom let there be the glory, honor, greatness, and a perpetual throne, from generation into generation.

14(22.1) We are praying farewell to you*, brothers, while you* are being-in-line with the account of Jesus the Anointed-One according-to the good-message. **15** With him⁴⁴ let there be glory to God, and the Father, and the holy spirit,⁴⁵ on-the-basis of salvation, the salvation of holy elect-ones. **16** exactly-as the happy Polykarpos testified, in whose footprints I wish that it would come-to-pass for us to be found in the kingdom of Jesus the Anointed-One.⁴⁶

17(2) Gaius indeed transcribed these things out of the account of Eirenaios, a learner of Polykarpos, who also acts-as-a-citizen-together with Eirenaios.⁴⁷

18 But I, Sokrates,⁴⁸ wrote it down in Korinthos out of the written-copies of Gaius. Favor be with you all.

19(3) But I, Pionios, after I searched-for it, wrote it down again from out of the the one which has been previously-written,⁴⁹ after it manifested to me according-to a revelation of the happy Polykarpos (exactly-as I will make-clear in the sequential thing)⁵⁰ **20** after I already collected it while it has almost become-worn out due to time,⁵¹ in order that the Lord Jesus the Anointed-One might congregate me with his elect-ones into his heavenly kingdom. **21** To him let there be the glory along with the Father and the Son⁵² and the holy spirit into the ages of the ages.⁵³

³⁰ literally “the”

³¹ [5:4(19:2)] Gk(BPVS) (lit. “the Lord of us”) / Gk(M) “the Lord”

³² [5:5(19:5)] Gk(M) “holy”

³³ literally “but according-to the time being-present”

³⁴ [5:6(20:1)] Gk(M), Lat / Gk(BPS) “Marcus”

³⁵ [5:7(20:1)] Gk(BPS) / Gk(M) “makes the selections of his own slaves for himself”

³⁶ [5:8(20:2)] Gk(M) / Gk(BPS) “his eternal eternal”

³⁷ [5:8(20:2)] Gk(M) / Gk(B) “a boy of his, the only-begotten” / Gk(PS) “the boy of his, the only-begotten”

³⁸ [5:8(20:2)] Gk(M) / Gk(BPS) “, to whom let there be”

³⁹ usually translated “surnaming” (also in verse 10)

⁴⁰ [5:10(20:2)] Gk(M) / Gk(PHBCV) omit “the letter”

⁴¹ literally “second being caused-to-stand”

⁴² [5:11(21:1)] Gk(PHBCV) / Gk(M) “Xanthikos, but according to the Romans, seven days before”

⁴³ literally “on”

⁴⁴ literally “whom”

⁴⁵ [5:15(22:1)] Gk(P) omits “and the Father and the holy spirit”

⁴⁶ [5:14-16(22:1)] Gk(M), Latin / most add “We are praying... Anointed-One”

⁴⁷ [5:17(22:2)] Gk(M) further adds “For this Eirenaios, after he came-to-be in Roma during the season of the testimony of the overseer Polykarpos, taught many. And many of his most-beautiful and most-upright written-compositions are being brought—in which, he has caused himself-to-have-remembrance of Polykarpos, because he learned from him. He both adequately convicted every heresy, and also delivered the assembling and universal rule, as he had took it aside from the holy-one. But he also says this, that when Marcion (from whom are the ones being said to be Marcionites) met-together with the holy Polykarpos and after he spoke, “Be recognizing us, Polykarpos,” he himself spoke to Marcion, “I do recognize you, I recognize the firstborn of the Adversary.” But this is also being brought forth in the written-compositions of Eirenaios, that at the day and hour in which Polykarpos testified in Smyrna, Eirenaios, existing in the city of Roma, heard a voice as a trumpet, saying, “Polykarpos testified.” Therefore, from out of these written-compositions of Eirenaios, as was previously-said, Gaius transcribed.

⁴⁸ [5:18(22:2)] Gk(M) “Isokrates”

⁴⁹ [5:19(22:3)] Gk(M) “from the written-copies of Isokrates”

⁵⁰ [5:19(22:3)] Gk(M) “, according to the revelation of the holy Polykarpos, after searching for them”

⁵¹ literally “almost has become-weary out of the time”

⁵² [5:21(22:3)] Gk(M) adds “and the Son”

⁵³ [5:21(22:3)] Latin / Most, or most likely all, of this subscript was added at a later date.