

ΠΡΟΣ ΠΟΛΥΚΑΡΠΟΝ ΙΓΝΑΤΙΟΣ - Ignatius to Polycarp

There are several published commentaries that provide help working through this letter. See William R. Schoedel, *Ignatius of Antioch: A Commentary on the Letters of Ignatius of Antioch*, Hermeneia (Philadelphia: Fortress, 1985) [the sect. here is on pp. 266–76], and J. B. Lightfoot, *The Apostolic Fathers*, 5 vols. (London: Macmillan, 1889–90; reprint, Grand Rapids: Baker, 1981), comm. = 4:327–60 [this section, pp. 341–54]. Since the selected reading is comprised of sections 3–4, 6, a translation has been provided, paragraph-by-paragraph for the preceding sections to provide context for the later reading. The translation for sections 3–6 follows at the end. The translation is from the Lightfoot/Holmes Greek/English edition of *The Apostolic Fathers* (Grand Rapids: Baker, 1992), 195, 197. (Some of the notes will suggest slightly different translations than that given by Holmes.) The primary reading section will serve as a good review of imperative forms; if you're rusty here, you might want to check your first year grammar's chapter on the imperative before you begin. There are also a few optatives.

Ἰγνάτιος, ὁ καὶ Θεοφόρος, Πουκάρπῳ ἐπισκόπῳ ἐκκλησίας

Σμυρναίων, μᾶλλον ἐπισκοπημένῳ ὑπὸ θεοῦ πατρὸς καὶ κυρίου

Ἰησοῦ Χριστοῦ, πλεῖστα χαίρειν.

Ignatius, who is called Theophorus, to Polycarp, bishop of the church of the Smyrnaeans, or rather who has God the Father and the Lord Jesus Christ as his bishop, heartiest greetings.

1.1. Ἀποδεχόμενός σου τὴν ἐν θεῷ γνώμην ἡδρασμένην ὡς ἐπὶ πέτραν ἀκίνητον, ὑπερδοξάζω, καταξιωθείς τοῦ προσώπου σου τοῦ ἀμώμου, οὗ ὀναίμην ἐν θεῷ. 1.2. παρακαλῶ σε ἐν χάριτι ἢ ἐνδέδυσαι, προσθεῖναι τῷ δρόμῳ σου καὶ πάντας παρακαλεῖν, ἵνα σώζωνται. ἐκίκει σου τὸν τόπον ἐν πάσῃ ἐπιμελείᾳ σαρκικῇ τε καὶ πνευματικῇ· τῆς ἐνώσεως φρόντιζε, ἧς οὐδὲν ἄμεινον. πάντας βάσταζε, ὡς καὶ σε ὁ κύριος· πάντων ἀνέχου ἐν ἀγάπῃ, ὥσπερ καὶ ποιεῖς. 1.3. προσευχαῖς σψόλαζε ἀδιαλείπτως· αἰτοῦ σύνεσιν πλείονα ἧς ἔχεις· γρηγόρει ἀκοίμητον πνεῦμα κεκτημένος. τοῖς

κατ' ἄνδρα κατὰ ὁμοίθειαν θεοῦ λάλει· πάντων τὰς νόσους

βάσταζε ὡς τέλειος ἀθλητής. ὅπου πλείων κόπος, πολὺ κέρδος.

1.1 So approving am I of your godly mind, which is grounded, as it were, upon an unmovable rock, that my praise exceeds all bounds, inasmuch as I was judged worthy of seeing your blameless face. May it bring me joy in God. 2. I urge you, by the grace with which you are clothed, to press on in your race and to exhort all people, that they may be saved. Do justice to your office with constant care for both physical and spiritual concerns. Focus on unity, for there is nothing better. Bear with all people, even as the Lord bears with you; endure all in love, just as you now do. 3. Devote yourself to unceasing prayers; ask for greater understanding than you have. Keep on the alert with an unresting spirit. Speak to the people individually, in accordance with God's example. Bear the diseases of all, as a perfect athlete. Where there is more work, there is much gain.

2.1. Καλοὺς μαθητὰς ἐὰν φιλήσῃς, χάρις σοι οὐκ ἔστιν· μᾶλλον τοὺς

λοιμοτέρους ἐν πραότητι ὑπότασσε. οὐ πᾶν τραῦμα τῇ αὐτῇ

ἐμπλάστρω θεραπεύεται. τοὺς παροξυσμοὺς ἐμβροχαῖς παῦε. 2.2.

φρόνιμος γίνου ὡς ὁ ὄφις ἐν ἅπασιν καὶ ἀκέραιος εἰς ἀεὶ ὡς ἡ

περιστερά. διὰ τοῦτο σαρκικός εἶ καὶ πνευματικός, ἵνα τὰ

φαινόμενά σου εἰς πρόσωπον κολακεύῃς· τὰ δὲ ἀόρατα αἴτει ἵνα

σοι φανερωθῇ, ὅπως μηδενὸς λείπη καὶ παντὸς χαρίσματος

περισεύῃς. 2.3. ὁ καιρὸς ἀπαιτεῖ σε, ὡς κυβερνῆται ἀνένους καὶ

ὡς χειμαζόμενος λιμένα, εἰς τὸ θεοῦ ἐπιτυχεῖν. νῆφε, ὡς θεοῦ

ἀθλητής· τὸ θέμα ἀφθαρσία καὶ ζωὴ αἰώνιος, περὶ ἧς καὶ σὺ

πέπεισαι. κατὰ πάντα σου ἀντιψυχον ἐγὼ καὶ τὰ δεσμά μου, ἃ

ἠγάπησας.

2.1. If you love good disciples, it is no credit to you; rather with gentleness bring the more troublesome ones into submission. "Not every wound is healed by the same treatment"; "relieve inflammations with cold compresses." 2. "Be as shrewd as snakes" in all circumstances, yet always "innocent as doves." You are both physical and spiritual in nature for this reason, that you might treat gently whatever appears before you; but ask, in order that the unseen things may be revealed to you, that you may be lacking in nothing and abound in every spiritual gift. 3. The time needs you (as pilots need winds and as a storm-tossed sailer* needs a harbor) in order to reach God. Be sober, as God's athlete; the prize is incorruptibility and eternal life, about which you are

already convinced. May I be a ransom on your behalf in every respect, and my bonds as well, which you loved.

(*sic? unless H. intends the *boat* [*sailer* is another name for a sail boat] which is tossed in the wind rather than the *sailor* who is storm tossed? The Greek text has χειμαζόμενος, adj substan ptcp, “the one who is tossed in a storm”; χειμα = “winter weather.”)

3.1.¹⁰¹ Οἱ δοκοῦντες ἀξιόπιστοι εἶναι καὶ ἑτεροδιδασκαοῦντες μὴ

σε καταπλησέτωσαν. στήθι ἔδραϊος ὡς ἄκμων τυπτόμενος.

μεγάλου ἔστιν ἀθλητοῦ τὸ δέρεσθαι καὶ νικάν. μάλιστα δὲ ἔνεκεν

θεοῦ πάντα ὑπομένειν ἡμᾶς δεῖ, ἵνα καὶ αὐτὸς ἡμᾶς ὑπομένη. 2.¹⁰²

πλέον σπουδαῖος γίνου οὗ εἶ. τοὺς καιροὺς καταμάνθανε. τὸν

ὑπὲρ καιρὸν προσδόκα, τὸν ἄχρονον, τὸν ἀόρατον, τὸν δι’ ἡμᾶς

όρατόν, τὸν ἀψηλάφητον, τὸν ἀπαθῆ, τὸν δι’ ἡμᾶς παθητόν, τὸν

κατὰ πάντα τρόπον δι’ ἡμᾶς ὑπομείναντα.

¹⁰¹ 3.1. δοκοῦντες, PAPMPN > δοκέω; εἶναι, PAN > εἰμί; ἑτεροδιδασκαοῦντες, PAPMPN > ἑτεροδιδασκαλέω, *to give divergent instruction* (B 399), cf. 1 Tim 1:3 and 6:3; καταπλησέτωσαν, 3PPAM > καταπλήσσω, *to amaze, astound* (B 525); στήθι, 2SAAM > ἰσθήμι; ἔδραϊος, (αἰά), αἶον, *firm, steadfast* (B 276); ἄκμων, ονος, ὁ, *anvil* (B 36); τυπτόμενος, PAPMSN > τύπτω, *to inflict a blow, strike, beat, wound, assault* (B 1020); ἄκμων τυπτόμενος = “an anvil when it is beaten” (B 36); ἀθλητός, οὔ, ὁ, *contender, athlete* (B 25); δέρεσθαι, PAN > δέρω, *to beat, whip* (only metaphorical in NT & AF; nonmetaphorical = *to flay, skin*), here perhaps “to stand punishment” (B 218–19); νικάν, PAN > νικάω, *to win* (B 673); μάλιστα, *most of all, especially*, superlative adv of μάλα (B 613); ἔνεκεν, improper prep/gen, *because of, for the sake of* (B 334, ἔνεκα, the older spelling); ὑπομένειν, PAN > ὑπομένω, *to hold out, endure, be patient* (B 1039); δεῖ, 3SPAI, impersonal verb from δέω, *it is necessary, one must* (B 213–14); ὑπομένη, 3SPAS > ὑπομένω.

¹⁰² 3.2. πλέον, ASN (comparative) > πολύς, πολλή, πολύ (B 847–48.1.b); σπουδαῖος, α, ον, *eager, earnest, diligent* (B 939); γίνου, 2SPMM > γίνομαι; εἶ, 2SPAI > εἰμί; the phrase οὗ εἶ = “than you are” (gen of comparison); καταμάνθανε, 2SPAM > καταμανθάνω, *to observe (well), notice, learn* (B 522), cf. Matt 6:28; προσδόκα, 2SPAM > προσδοκάω, *to wait for, look for, expect* (B 877), contract verb: α + ε = α; τὸν ὑπὲρ καιρὸν = adj substan prep phrase as D.O.; ἄχρονος, ον, *timeless* (B 161); ἀόρατος, ον, *unseen, invisible* (B 94–95); ὁρατός, ἦ, ὄν, *visible* (B 719); τὸν δι’ ἡμᾶς ὁρατόν = “the one who is seen for our sake” or perhaps, “the one who became visible for our sake” (thus Holmes, 197); ἀψηλάφητος, ον, *impalpable, not able to be touched* [‘untouchable’ might have the wrong connotation!] (“pert. to not being in a state or condition to be physically touchable despite groping efforts of the searcher,” B 161), cf. John’s description of Jesus in terms of ψηλαφάω (*without* the alpha privative), 1 Jn 1:1; ἀπαθής, ἔς, *free of suffering* (“pert. to not being subject to suffering,” B 95), but note Ignatius’ point in the next phrase (which alludes to the incarnate experience of the Son); παθητός, ἦ, ὄν, *subject to suffering* (B 748); τρόπος, ου, ὁ, *manner, way, kind* (B 1016); ὑπομείναντα, AAPMSA > ὑπομένω, *to remain, endure* (B 1039), note the article on this ptcp! (On the discussion of the [im]passibility of God, see Lewis, “Impassibility of God,” *EDT*, 553–54.)

4.1.¹⁰³ Χήραι μὴ ἀμελείσθωσαν· μετὰ τὸν κύριον σὺ αὐτῶν
 φροντιστῆς ἔσο. μὴδὲν ἄνευ γνώμης σου γινέσθω μὴδὲ σὺ ἄνευ
 θεοῦ τι πρᾶσσε, ὅπερ οὐδὲ πράσσεις· 2.¹⁰⁴ πυκνότερον συναγωγαί
 γινέσθωσαν· ἔξ ὀνόματος πάντας ζητεῖ. 3.¹⁰⁵ δούλους καὶ δούλας
 μὴ ὑπερηφάνει· ἀλλὰ μὴδὲ αὐτοὶ φυσιοῦσθωσαν, ἀλλ' εἰς δόξαν
 θεοῦ πλέον δουλευέτωσαν, ἵνα κρείττωνος ἐλευθερίας ἀπὸ θεοῦ
 τύχωσιν. μὴ ἐράτωσαν ἀπὸ τοῦ κοινοῦ ἐλευθεροῦσθαι, ἵνα μὴ
 δοῦλοι εὐρεθῶσιν ἐπιθυμίας.

¹⁰³ 4.1. χήρα, ας, ἡ, *widow* (B 1084); ἀμελείσθωσαν, 3PPPM > ἀμελέω, *to neglect* (B 52); φροντιστῆς, οὔ, ὁ, *protector, guardian* (“oft. as a t.t. for ‘guardian,’” B 1066); ἔσο, 2SPMM > εἰμί (this form does not occur in the NT); ἄνευ, *without*, synonym of χωρίς (B 78); γνώμη, ης, ἡ, *purpose, intention, approval, consent* (B 202–03); γινέσθω, 3SPMM > γίνομαι; πρᾶσσε, 2SPAM > πρᾶσσω; ὅπερ > ὅς + περ, neut (ὄσπερ, ἡπερ, ὅπερ), *which indeed* (B 727.1.j.ε.); πράσσεις, 2SPA1 > πρᾶσσω.

¹⁰⁴ 4.2. πυκνότερον, comparative form (-τερον) of πυκνός, ἡ, ὄν, *frequent, numerous* (B 897); συναγωγή, ἡς, ἡ, *gathering place, synagogue, congregation, meeting/gathering* (B 963); γινέσθωσαν, 3PPMM > γίνομαι; ζητεῖ, 2SPAM > ζητέω (contract verb: ε + ε = ει).

¹⁰⁵ 4.3. δούλους καὶ δούλας = “slaves” (i.e., male and female slaves); ὑπερηφάνει, 2SPAM > ὑπερηφανέω (contract verb: ε + ε = ει), *to be proud, haughty, treat arrogantly, despise* (B 1033), this is an ‘epenthetic eta,’ not an augment, its insertion between the preposition and the verb root is one way of creating a compound word (Smyth, *Greek Grammar*, §884.c); φυσιοῦσθωσαν, 3PPMM > φυσιώω, *to puff up, make proud*, pass in act sense: *become puffed up or conceited, put on airs* (B 1069); πλέον, ASN (comparative) > πολὺς, πολλή, πολύ (B 847–48.1.b); δουλευέτωσαν, 3PPAM > δουλεύω; κρείττων, ον, gen -ονος (M/F) and κρείσσων (N) (B 566); ἐλευθερία, ας, ἡ, *freedom, liberty* (B 316); τύχωσιν, 3PAAS > τυγχάνω, *to meet, attain, gain, find, experience, obtain* (B 1019), note 2d aor stem; ἐράτωσαν, 3PPMM > ἐράω, *to have a longing for, feel fervently about* (B 389); ἀπὸ τοῦ κοινοῦ = “from what is common”; ἐλευθεροῦσθαι, PMN > ἐλευθερώω, *to free, set free* (B 317), complementary inf; ἀπὸ τοῦ κοινοῦ ἐλευθεροῦσθαι = “*to be freed at the expense of the common treasury* (i.e., of the Christian community)” (B 551, s.v. κοινός, 1.b.); εὐρεθῶσιν, 3PAPS > εὐρίσκω. It is not unknown that the early church sometimes attempted to help its members by contributing toward the manumission of a member who was a slave. One possible allusion to this practice may be found in Shepherd of Hermas, *Similitudes*, 1.8. There the Shepherd encourages wealthy believers “instead of fields buy souls that are in distress” (presumably for the purpose of setting them free); he goes on to explain that “this is why your Master made you rich, so that you might perform these ministries for him” (1.9).

5.1.¹⁰⁶ Τὰς κακοτεχνίας φεῦγε, μᾶλλον δὲ περὶ τούτων ὁμιλίαν
 ποιοῦ. ταῖς ἀδελφαῖς μου προσλάλει, ἀγαπᾶν τὸν κύριον καὶ τοῖς
 συμβίοις ἀρκεῖσθαι σαρκὶ καὶ πνεύματι. ὁμοίως καὶ τοῖς ἀδελφοῖς
 μου παράγγελλε ἐν ὀνόματι Ἰησοῦ Χριστοῦ, ἀγαπᾶν τὰς συμβίους
 ὡς ὁ κύριος τὴν ἐκκλησίαν. 2. εἴ τις δύναται ἐν ἀγνείᾳ μένειν εἰς
 τιμὴν τῆς σαρκὸς τοῦ κυρίου, ἐν ἀκαυχησίᾳ μενέτω. ἐὰν
 καυχῆσθαι, ἀπώλετο, καὶ ἐὰν γνωσθῆ πλεον τοῦ ἐπισκόπου,
 ἔφθαρται. πρέπει δὲ τοῖς γαμοῦσι καὶ ταῖς γαμουμέαις μετὰ
 γνώμης τοῦ ἐπισκόπου τὴν ἔνωσιν ποιεῖσθαι, ἵνα ὁ γάμος ᾗ κατὰ
 κύριον καὶ μὴ κατ' ἐπιθυμίαν. πάντα εἰς τιμὴν θεοῦ γινέσθω.

¹⁰⁶ 5.1. κακοτεχνία, ας, ἡ, *craftiness, deceit* (B 501), transparent etymology in this instance: κακός + τέχνη (*skill, trade*, B 1001), “At IPol 5:1 ... where Polycarp is advised to make κακοτεχνίαί the subject of preaching, the word seems to mean *evil arts*, i.e., the arts and trades which are forbidden for a Christian, esp. magic” (B 501); φεῦγε, 2SPAM > φεύγω; ὁμιλία, ας, ἡ, *association, company* (i.e., a group, “then of what a group ordinarily engages in: conversation,” thus “engagement in talk, either as conversation ... or as a speech or lecture to a group ... *speech, lecture*,” B 705). Holmes translates 5.1.b. as “better yet, preach sermons about them” (i.e., about these “evil arts”; 197). The first part of 5.1 is included here since some have suggested that this sentence should be considered part of 4.3; so Schoedel, *Ignatius*, 271, following Zahn.

- 6.1.¹⁰⁷ Τῷ ἐπισκόπῳ προσέχετε, ἵνα καὶ ὁ θεὸς ὑμῖν ἀντίψυχον ἐγὼ τῶν ὑποτασσομένων τῷ ἐπισκόπῳ, πρεσβυτέρους, διακόνους· καὶ μετ’ αὐτῶν μοι τὸ μέρος γένοιτο σχεῖν ἐν θεῷ. συγκοπιᾶτε, ἀλλήλοις, συναθλεῖτε, συντρέχετε, συμπάσχετε, συγκοιμᾶσθε, συνεγείρεσθε ὡς θεοῦ οἰκονόμοι καὶ πάρεδροι καὶ ὑπηρέται.
- 2.¹⁰⁸ ἀρέσκετε ᾧ στρατεύεσθε, ἀφ’ οὗ καὶ τὰ ὀψώνια κομίζεσθε· μὴ

¹⁰⁷ 6.1. προσέχετε, 2PPAM > προσέχω, *to be concerned about, pay attention to, follow* (B 879–80), this same verb is implied in the second phrase; ἀντίψυχον, ου, τό, *ransom* (B 91) [–NT], see note below; ὑποτασσομένων, PMPMPG > ὑποτάσσω; γένοιτο, 3SPMO > γίνομαι (–οι– is the connecting vowel and mood marker for optative); σχεῖν, AAN > ἔχω; καὶ μετ’ αὐτῶν μοι τὸ μέρος γένοιτο σχεῖν ἐν θεῷ = (formally) “and with them may it be for me to have a part in [the sight of] God,” or (idiomatically) “may it be granted to me to have a place among them in the presence of God” (Holmes, 199); the following six σύν–compound verbs are all 2PPAM: συγκοπιᾶτε > συγκοπιᾶω, *to labor together* (B 952–53) [–NT]; συναθλεῖτε > συναθλέω, *to contend/struggle along with* (N 964); συντρέχετε > συντρέχω, *to run together*, by extension, *to be in league with, go with, be in close association with* (B 976); συμπάσχετε > συμπάσχω, *to suffer with, have sympathy for* (B 958); συγκοιμᾶσθε > συγκοιμάομαι, *to sleep with* (“freq. as euphemism of intimate sexual relationship,” B 952), but in this string of σύν–compounds it is here more likely the metaphorical use *to die together* (i.e., “to lie together in the sleep of death, B 952), though Lightfoot thinks that *to rest together* makes better sense (4:351, also Holmes, 199); συνεγείρεσθε > συνεγείρω, *to rise with* (B 967); οἰκονόμος, ου, ὁ, *steward, manager* (B 698); πάρεδρος, ου, ὁ, *attendant, assistant* (B 773); ὑπηρέτης, ου, ὁ, *helper, assistant* (B 1035). In the second phrase, the word ἀντίψυχον initially sounds like rather extravagant language, esp. when translated as *ransom* (Holmes, 199) or *expiation* (Schoedel, 274, though he explains this as a compliment expressing admiration). Lightfoot argues, however, that this is not the correct way to understand ἀντίψυχον in this context. He translates, “I am devoted to you,” explaining that although ἀντίψυχον is properly a vicarious sacrifice, here it means “I give my life for you”; “the direct idea of vicarious death is more or less obliterated, and the idea of devotion to and affection for another stands out prominently” (4:87–88).

¹⁰⁸ 6.2. ἀρέσκετε, 2PPAM > ἀρέσκω, *to please* (“most oft. w. dat. of pers.,” B129–30); στρατεύεσθε, 2PPMI > στρατεύω, *to serve in the army, wage battle* (B 947); ᾧ ᾧ σ. = “please the one for whom you serve as a soldier”; ὀψώνιον, ου, τό, *pay, wages* (B 747); κομίζεσθε, 2PPMI > κομίζω, *to bring, get back, get (for oneself), receive* (B 557); δεσέρτωρ, ορος, ὁ, *deserter* (Latin loanword, military term; B 219); εὐρεθῆ, 3SAAS > εὐρίσκω, note that the passive of εὐρίσκω can take a predicate nominative (see Wallace, *Grammar*, 40); μενέτω, 3SPAM > μένω; ὄπλον, ου, τό, *tool, weapon* (B 716), given the following list, ὄ. might here refer to a shield; περικεφαλαία, ας, ἡ, *helmet* (B 802); δόρυ, δόρατος, τό, *spear* (B 258) [–NT]; πανοπλία, ας, ἡ, *full armor* (B 754); δεπόσιτα, ων, τά, *deposits (of money)*, always plural (Latin loan word, military term; B 218) [–NT]; ἄκκεπτα, ων, τά, *savings, back pay*, always plural (Latin loan word, military term; B 36) [–NT]; ἄξιος, ἰα, ον, *worth, value* (B 93–94); κομίσθητε, 2PAMS > κομίζω (see above); μακροθυμήσατε, 2PAAM > μακροθυμέω, *to be patient, wait* (B 612); πραότητι > πραότης, ητος, ἡ, variant spelling for πραῦτη, ητος, ἡ, *gentleness, humility, considerateness* (B 861, s.v. πραῦτη); ὀνάμην, 1SAMO > ὀνίνημι, *to have benefit of, enjoy*

τις ὑμῶν δεσέρτωρ εὔρεθῆ. τὸ βάπτισμα ὑμῶν μενέτω ὡς ὄπλα, ἡ
πίστις ὡς περικεφαλαία, ἡ ἀγάπη ὡς δόρυ, ἡ ὑπομονὴ ὡς
πανοπλία. τὰ δεπόσιτα ὑμῶν τὰ ἔργα ὑμῶν, ἵνα τὰ ἄκκεπτα ὑμῶν
ἄξια κομίσησθε. μακροθυμήσατε οὖν μετ' ἀλλήλων ἐν πραότητι,
ὡς ὁ θεὸς μεθ' ὑμῶν. ὀναίμην ὑμῶν διὰ παντός.

3.1. Do not let those who appear to be trustworthy yet who teach strange doctrines baffle you. Stand firm, like an anvil being struck with a hammer. It is the mark of a great athlete to be bruised, yet still conquer. But especially we must, for God's sake, patiently put up with all things, that he may also put up with us. 2. Be more diligent than you are. Understand the times. Wait expectantly for him who is above time: the Eternal, the Invisible, who for our sake became visible; the Intangible, the Unsuffering, who for our sake suffered, who for our sake endured in every way.

4.1. Do not let the widows be neglected. After the Lord, you be their guardian. Let nothing be done without your consent, nor do anything yourself without God's consent, as indeed you do not. Stand firm. 2. Let meetings be held more frequently; seek out everybody by name. 3. Do not treat slaves, whether male or female, contemptuously, but neither let them become conceited; instead, let them serve all the more faithfully to the glory of God, that they may obtain from God a better freedom. They should not have a strong desire to be set free at the church's expense, lest they be found to be slaves of lust.

5.1. Flee from wicked practices; better yet, preach sermons about them. Tell my sisters to love the Lord and to be content with their husbands physically and spiritually. In the same way command my brothers in the name of Jesus Christ to love their wives, as the Lord loves the church. 2. If anyone is able to remain chaste to the honor of the flesh of the Lord, let him so remain without boasting. If he boasts, he is lost; and if it is made known to anyone other than the bishop, he is ruined. And it is proper for men and women who marry to be united with the consent of the bishop, that the marriage may be in accordance with the Lord and not due to lustful passions. Let all things be done for the honor of God.

6.1. Pay attention to the bishop, in order that God may pay attention to you. I am a ransom on behalf of those who are obedient to the bishop, presbyters, and deacons; may it be granted to me to have a place among them in the presence of God! Train together with one another; struggle together, run together, suffer together, rest together, get up together, as God's managers, assistants, and servants. 2. Please him whom you serve as soldiers, from whom you receive your wages. Let none of you be found a deserter. Let your baptism serve as a shield, faith as your helmet, love as a spear, endurance as armor. Let your deeds be your deposits, in order that you may eventually receive the savings that are due you. Be, therefore, patient and gentle with one another, as God is with you. May I always have joy in you.

("w. gen. of the pers. or thing that is the source of the joy," B 711), cf. Phlm 20. The phrase τὰ δεπόσιτα ... κομίσησθε is a figurative analogy that must be understood against the backdrop of Roman military pay practices; see the explanations in BDAG, s.v. (esp.) δεπόσιτα, as well as ἄκκεπτα.