

# **Salvation as Found in the Apostolic Fathers**

A Research Paper for  
**Readings in the Greek Fathers**  
CHS795WI

November 25, 2011

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## INTRODUCTION

### *Motivation for this Study*

I was first introduced to the *Apostolic Fathers* in 1970 when I began my studies at **Nazarene Theological Seminary**. Over the years since then, I have returned to portions of these documents from the early church. From time to time I have wanted to examine the development of Christian theology subsequent to the completion of the New Testament documents. One of my favorite areas of study over the years has been historical theology. The *Apostolic Fathers* seemed to be a good point of beginning to follow the development of doctrine after the original apostles were off the scene.

However, as I would "sample" these writings, I would invariably come away with the feeling that somehow something was missing compared to what I found in the New Testament. What was missing, I felt, was the emphasis on **grace** as the basis for a believer's salvation. Rather, the impression that I always came away with was that the *Apostolic Fathers* were more focused on the moral behavior standards, the rituals, and the ecclesiastic structure of the early church. When the opportunity was given to do a more careful research project for the present course, I decided to do a review of the *Apostolic Fathers* with the specific goal to determine whether the **soteriology** of the *Apostolic Fathers* was consistent with the **soteriology** I found in the New Testament - one based on the concept of salvation by grace apart from works of the law. "For by grace you have been saved through faith; and that not of yourselves, *it is* the gift of God; not as a result of works, so that no one may boast."<sup>1</sup> [Ephesians 2:8-9]

As I began my research for this project, I discovered that I was not alone in this perception. A number of respected scholars who have done in-depth research in the Apostolic

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<sup>1</sup> *New American Standard Bible : 1995 update*. 1995. LaHabra, CA: The Lockman Foundation.

Fathers have come away with a similar perception. In the 1940's, Thomas Torrance wrote his doctoral dissertation investigating the doctrine of grace in these writings. That dissertation was later published in a volume titled *The Doctrine of Grace in the Apostolic Fathers*. He began this book with the following statement:

It has been the purpose of the dissertation, by inquiry in the literature of the *Apostolic Fathers*, to probe into the early Christian understanding of grace, and to discern how and why there came about in the history of that doctrine so great a divergence from the teaching of the New Testament. It is my firm conviction that the misunderstanding of the Gospel which took place as early as in the second century, with the consequent relapse into non-Christian ideas, has resulted in a doctrine that is largely un-biblical, and that has been only partially corrected by the work of Augustine and the Reformers. The great mistake has been to detach the thought of grace from the person of Jesus Christ.<sup>2</sup>

In response to Torrance, John Lawson, in his *A Theological and Historical Introduction to the Apostolic Fathers*, (1961) first makes the claim: "This book [Torrance's volume] which is one of the leading works upon the Apostolic Fathers to appear in the modern period, is a good example of the neo-Reformation attack upon the ancient Church."<sup>3</sup> He then proceeds to criticize Torrance for inappropriate conclusions: "It is hard to imagine a more radical criticism of historic Christianity than this, and if this be the sober truth it is difficult to see why the Church should have survived at all as a spiritual force. . . . The error is to try to put both S. Paul and the Apostolic Fathers through the sieve of Reformation doctrine."<sup>4</sup>

However, notwithstanding Lawson's strong critique of Torrance, he elsewhere appears to make a similar negative assessment of the Apostolic Fathers himself:

The doctrinal interest of the Apostolic Fathers lies in the circumstance that in them we see this process being continued immediately from the New Testament. It has been well said that the second generation of a movement is the time of peril.

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<sup>2</sup> Thomas F. Torrance. *The Doctrine of Grace in the Apostolic Fathers*. Eugene, Oregon: Wipf and Stock Publishers, 1948), pg v.

<sup>3</sup> John Lawson. *A Theological and Historical Introduction to the Apostolic Fathers*. Eugene, Oregon: Wipf & Stock Publishers, 1961), pg 15.

<sup>4</sup> Lawson, pg 16.

A movement usually starts with a great creative genius, or at least a man of forceful personality. . . . Did the whole Church succumb to the peril of the second generation, so that we are to find a great gulf fixed between the religion of our Lord and the religion of the Catholic Church known to history? . . . That the historic Church should follow her Lord with faltering and at times wayward steps is inevitable, and does not of itself impugn her claim to be the divine society. The crucial question is: Did the Church not only stumble, but fall?<sup>5</sup>

However, Lawson's *softer* critique of the Apostolic Fathers can be better understood when he reveals what may be his *own* different soteriology: "In fact, the attitude of Christ answers to the theological formula 'salvation by grace,' but not to a supposed Pauline 'salvation by grace *alone*.'"<sup>6</sup> From this statement, it would appear that Lawson's soteriology may not be considered "reformation theology" but includes more of the Roman Catholic position of salvation by faith accompanied by appropriate moral conduct or formal attachment to the ecclesiastical structure. If this is so, then his own soteriology may be missing the substance that Torrance finds missing in the Apostolic Fathers, making their soteriology more acceptable to him even though it is different than that found in the New Testament.

Additionally, other scholars appear to find a similar deficiency.<sup>7</sup> These examples confirmed my perception that there was *something missing* in the Apostolic Fathers. The soteriology of the New Testament, which to me shines through clearly like a crystal, appears to be missing from these early documents from the "next generation." This motivated me to study the issue further in this paper.

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<sup>5</sup> Lawson, pg 9-10.

<sup>6</sup> Lawson, pg 14.

<sup>7</sup> Clayton N. Jefford. *The Apostolic Fathers: An Essential Guide*. (Nashville: Abingdon Press, 2005), pg 88. "Yet it is intriguing that many early Christians came to focus upon their own contemporary life of faith as a primary way in which they could adequately respond to the will of god, ***with little specific concern for the salvific role of the death of Jesus.***" [emphasis added] Paul Foster, editor. *The Writings of the Apostolic Fathers*. (New York: T&T Clark, 2007), pg 9. "Gospel materials are ***not understood here as the saving message*** but as instructions for moral conduct and for building of community. This explains the concentration upon the sayings of Jesus, which here became part of the general instruction for piety and morality that was primarily inherited from the Jewish Diaspora." [emphasis added]

## ***Purpose of this Study***

The purpose of this study, then, is to investigate the soteriology of the Apostolic Fathers to determine whether it is consistent with that found in the New Testament. I am starting from the view point that the soteriology of the New Testament can be summed up with the passage quoted earlier from Paul's Epistle to the Ephesians, "For by grace you have been saved through faith; and that not of yourselves, *it is* the gift of God; not as a result of works, so that no one may boast."<sup>8</sup> Works, however, do play a part in the life of the saved believer. As the passage continues in verse 10, "For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them." Thus the "works" that are included in the believer's life are a ***result of, and an outflow from***, the experience of having been saved ***rather than a basis for*** that salvation. There is a cause and effect relationship: *salvation by grace is the cause; a moral life of service and good works is the effect.*

This study will investigate the stated and implied soteriology found in the Apostolic Fathers writings by looking at their use of the soteriological terminology. As the basis of what should be contained in the Apostolic Fathers collection of writings, we have adopted the documents accepted in the Lightfoot-Holmes edition, *The Apostolic Fathers: Greek Texts and English Translations of Their Writings*, 2nd edition.<sup>9</sup> The order of the presentation of the documents and their analysis also follows the order in that edition.

With few exceptions, the Lightfoot-Holmes text is accepted as an appropriate collection. The major exception is the various collections of the writing of and/or about Papias, where Lightfoot-Holmes contains 26 fragments and other editors include fewer, some accepting as few

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<sup>8</sup> *New American Standard Bible : 1995 update*. 1995. LaHabra, CA: The Lockman Foundation.

<sup>9</sup> J. B. Lightfoot and J.R. Harmer, Editors and Translators, Michael W. Holmes, Editor and Reviser, *The Apostolic Fathers: Greek Texts and English Translations of Their Writings*, 2nd edition. Grand Rapids, Michigan: Baker Book House, 1992.

as 13 fragments as legitimate.<sup>10</sup> The one document that some recognized authorities regarding the Apostolic Fathers include as a separate author/document, but which is omitted in the Lightfoot-Holmes edition as a separate document, is the *Apology of Quadratus*. However, it is included in the discussion of *The Epistle to Diognetus*.<sup>11</sup> That passage uses the term "Savior" twice, as a title for Jesus. However, it contains only an English translation and not the original Greek. Since the source of the *Quadratus* quotation is Eusebius, we *can* find the Greek Text in that book, and checking that, we find that both of the occurrences of "Savior" are a translation of the Greek σωτήρ.<sup>12</sup> However, having this much information does not provide any significant contribution to this study, so *Quadratus* not being included does not relate to the present study.<sup>13</sup>

### ***Salvation Terminology***

The basis for the selection of the terminology to be studied is based on the work group assembled in the *Theological Dictionary of the New Testament*. [TDNT]<sup>14</sup> On page 965, volume 7, there are four words grouped as a family that relate to salvation: σώζω [save], σωτηρία [deliverance], σωτήρ [savior], and σωτήριος [salvation]. Together, these words form the "family" of words in *koine* Greek referencing salvation. Thus, these four words will form the core of this study.

A brief review of the article in TDNT regarding the use of these terms by the Apostolic Fathers is in order as a preface before engaging this study in depth. The article introduces one compound word that should be included in the family: διασώζω [save]. This word is used only

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<sup>10</sup> Paul Foster, editor. *The Writings of the Apostolic Fathers*. London: T&T Clark, 2007, pg 45.

<sup>11</sup> Foster, pg 52. Lightfoot-Holmes, pg 530-31.

<sup>12</sup> Kirsopp Lake. *Eusebius: The Ecclesiastical History With an English Translation*, Volume 2. Cambridge, Massachusetts: Harvard University Press, pg 306-309.

<sup>13</sup> We are also omitting any discussion of *The Shepherd of Hermas*, because of its length and its essentially different character as an extended allegory. As such, I believe it would have limited benefit in developing an accurate doctrine of soteriology in the second generation church.

<sup>14</sup> Gerhard Friedrich, Geoffrey W. Bromiley, Translator and Editor. *Theological Dictionary of the New Testament, Volume VII - Σ*. Grand Rapids, Michigan: Wm B. Eerdmans Publishing Company, 1971, pg 965.



for "salvation of physical life."<sup>15</sup> We will include this word in our concordance described below even though there are only a few occurrences. Regarding σώζω, the author states that the term is used primarily of such things as "preservation," "well-being," and in one case is used as a final greeting "in the sense of 'fare you well.'" It is occasionally used in reference "to the coming salvation of the consummation" of the age and occasionally it refers to "the coming final redemption." It is interesting that the article notes that "Nowhere in the post-apost. fathers are we told precisely from what there is salvation, though the Last Judgment is commonly in view."<sup>16</sup>

Regarding the use of σωτήρ by the Apostolic Fathers, the references do not appear to have much relation to the role of Jesus in his death on the cross. According to the TDNT article by Forester,

It does not occur at all in Did., Barn. and Herm. It is used only once in relation to God, with an OT and later Jewish colouring, . . . It refers to Christ only once in each of Pol., Marty. Pol, Dg. and 1 Cl. and 4 times in Ign. In most instances the word is felt to be full of material content: . . .

It is clear, then, that while σωτήρ is a title for Jesus it usually has a specific content and is not particularly common. At any rate, ὁ σωτήρ is never used as a current unequivocal designation in the way that ὁ κύριος is.<sup>17</sup>

Regarding σωτηρία, only one brief paragraph is devoted to the use by the Apostolic Fathers. According to Forester, it "occurs in quotations . . . [and thus] takes its sense from the LXX and is used only under LXX influence."<sup>18</sup>

The impression left by the TDNT article is that the salvation terminology used in the Apostolic Fathers appears to have lost most of the depth and meaning regarding present salvation and justification, and the forgiveness of sins, that it has in the New Testament writings. This is

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<sup>15</sup> Friedrich, *TDNT*, Vol 7, pg 998.

<sup>16</sup> Friedrich, *TDNT*, Vol 7, pg 999.

<sup>17</sup> Friedrich, *TDNT*, Vol 7, pg 1018-19.

<sup>18</sup> Friedrich, *TDNT*, Vol 7, pg 1024.

in contrast to the statements in the TDNT article about the use of σώζω and σωτηρία in the NT, where σώζω and σωτηρία are closely linked to forgiveness of sins, having been justified by faith, and a present reality of possessing the gift of eternal life. As an example, the article states regarding the use of the terms in the Book of Acts:

In Acts σώζω and σωτηρία occur 19 times. . . . The formulation of Pharisaic Christians in 15:1 . . . also point to a salvation which has yet to come. Elsewhere, however, σώζω and σωτηρία are general terms for Christian salvation. . . . Again and again in Ac. the content of σωτηρία is the forgiveness of sins. . . . It is to be attained in the present, 22:16. Yet it is a mistake to think that σωτηρία is understood only as something present in Ac. . . . since σωτηρία embraces both present and future . . . .<sup>19</sup>

### ***Concordance Listings***

In the individual discussions of the separate writings, I have included a concordance listing the *salvation terminology* used. Each listing shows the chapter and verse where the term is found in that writing along with the lemma,<sup>20</sup> parsing,<sup>21</sup> and the Greek phrase giving the context where the term is found, followed by the English translation taken from the Lightfoot/Harmer/Holmes edition.<sup>22</sup> A quick reading of this information will give the reader a grammatical explanation along with the context from which to understand the use of the term.

After the Conclusion at the end of this study, just before the Bibliography, there is a compiled concordance containing all of the occurrences of the terms in each of the writings presented in the format traditionally used for Bible concordances. This full concordance contains the same information as provided in the individual discussions but assembles the

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<sup>19</sup> Friedrich, *TDNT*, Vol 7, pg 997.

<sup>20</sup> **Lemma** = Dictionary form found in *A Greek - English Lexicon of the New Testament and Other Early Christian Literature*, [Arndt & Gingrich].

<sup>21</sup> **Parsing** = grammatical structure of the word in its context, identified by *Basics of Biblical Greek: Grammar* [William D. Mounce], *The Greek New Testament Analyzed* [Pierre Guillemette], or *Logos Bible Software*.

<sup>22</sup> This book is referred to in footnotes as "**Lightfoot-Holmes**" and the larger Lightfoot work (5 volumes) is referred to simply as "**Lightfoot**."

occurrences of each term together in the same manner as would be found in the typical Bible concordance.

## A. First Clement

First Clement traditionally is presented as the first document in a collection of the Apostolic Fathers. This is probably because it is considered to be chronologically the first of the documents composed following the New Testament books. According to Lightfoot, it is "One of the earliest -- if not the earliest -- extant Christian documents outside the New Testament."<sup>23</sup>

The authorities consulted appear unanimous in ascribing a very early date to this document, with "widespread agreement in dating this letter about A.D. 95 or 96."<sup>24</sup> No authority we consulted suggested a date later than A.D. 100. In fact, Lightfoot indicated that the letter was "written in Rome around the time that John was composing the Book of Revelation on the island of Patmos."<sup>25</sup> Thus, it was *contemporaneous* with the writing of the last book of the New Testament.

The letter is also considered as a very valuable representation of the conditions in the second generation church. It is considered the longest and most significant of the extra-Biblical letters from the early church.<sup>26</sup> In fact, according to Richardson,

Although it is not known how the Corinthians reacted to this letter, later Christian writers held it in high regard. It was quoted frequently, and Clement of Alexandria cites it as Scripture. It was even made part of some copies of the New Testament.<sup>27</sup>

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<sup>23</sup> Lightfoot-Holmes, pg 23.

<sup>24</sup> Lightfoot-Holmes, pg 25.

<sup>25</sup> Lightfoot-Holmes, pg 23.

<sup>26</sup> Foster, pg 21. "By far the longest and perhaps the most significant of these letters is that of the church of Rome to the church of Corinth, commonly known as *1 Clement*."

<sup>27</sup> Lightfoot-Holmes, pg 25

This respect for the book in some parts of the Christian world is reflected by the fact that in considering which books should be included in the New Testament canon, First Clement was sometimes included as authoritative and inspired Scripture.<sup>28</sup>

The purpose of the letter was to encourage the church in Corinth to regain unity after an apparent division over the church leadership. The church in Rome was writing as a sister church to encourage the Christians in Corinth to reconcile what was apparently a generational division with the younger believers wanting a restructuring of the traditional leadership roles of the older believers in the church. This resulted in a repeat of the divisions addressed by the Apostle Paul in his New Testament letters to the Corinthians.

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<sup>28</sup> Richardson, pg 33. "It was even reckoned as part of the canon in Egypt and Syria."

## ***Theological Profile***

The primary purpose of the Epistle was ecclesiastical discipline. Thus, the most prominent *theological* component has to do with *ecclesiology*. This emphasis on church structure and leadership can leave the reader disappointed when looking for a more balanced theological presentation. As Lawson states, "S. Clement deals with the issues of ecclesiastical discipline. It is for this reason that a reading of the Epistle comes as a slight disappointment to some people."<sup>29</sup> Richardson describes this emphasis on the ecclesiastical structure as follows:

Rome very definitely regards it as her duty to intervene (ch. 63) and sends envoys to see that matters are put right (ch. 65). . . . This implies more than a casual relation with other churches; and while this should not be pressed to vindicate much later papal claims, it does indicate that the Roman community took most seriously its responsibility as a sister church for the welfare of other congregations. Here, in germ, is that exercise of authority which was to become the papal primacy.<sup>30</sup>

Richardson states that "Clement's Letter reflects the movement away from the Pauline faith to a type of Christianity in which ethical interests and concern for law and order predominate."<sup>31</sup> This aspect of its theological content is of special concern in this paper as it relates to how the leadership in the Roman church understood their *soteriology*. Again, Richardson addresses this issue:

There is a certain strain of moralism in his [Clement's] religion, which links him on the one hand with Hellenistic Judaism and on the other with Stocism. . . . while our author is aware of the grave issue raised by the doctrine of justification by faith, viz., that men might continue to sin that grace should abound, the answer he gives to this dilemma is very different from Paul's. . . . Clement stresses the moral imitation by the Christian of the Creator's good works. . . . his crowning argument is not the victory won by Christ over sin and the law, but the incredible tale of the phoenix! . . . These instances must suffice to indicate the extent to which Clement has ***moved away from the Pauline gospel*** into an atmosphere more concerned with the moral life, and in particular with the virtues of humility and order.

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<sup>29</sup> Lawson, pg 21.

<sup>30</sup> Richardson, pg 36.

<sup>31</sup> Richardson, pg 39.

Where ethical injunctions are secondary to Paul's letters, they are primary in Clement.<sup>32</sup> [emphasis added]

Consistent with this emphasis, First Clement at several points appears to present a doctrine of *hamartiology* that does not comprehend Paul's understanding of the sinful nature as presented in Romans chapter six. Clement's understanding of sin is that it is limited to "the isolated offence against God . . . and not a power that keeps the person enslaved under its rule."<sup>33</sup> In light of this definition, one may even conclude that First Clement anticipates a bit of incipient *Pelagianism*. However, we must keep in mind that the apparent intent of the writer was not to present a systematic theology but to address the issue at hand: re-establishing unity in the church at Corinth.

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<sup>32</sup> Richardson, pg 38.

<sup>33</sup> Pratscher, pg 64.

**Concordance of the Salvation Terminology**

Location	Term	Lemma	Parsing	Greek Phrase	English Phrase
<b>διασώζω</b>					
9.4	διέσωσεν	διασώζω	Aorist active ind 3 sing	καὶ διέσωσεν δι' αὐτοῦ ὁ δεσπότης τὰ εἰσελθόντα ἐν ὁμονοίᾳ ζῶα εἰς τὴν κιβωτόν.	through him the Master saved the living creatures that entered into the ark in harmony.
12.5	διασώσατέ	διασώζω	Aorist active imperative 2 plural	ὥς ἐὰν οὖν γένηται λαβεῖν αὐτὴν ὑμᾶς, διασώσατέ με καὶ τὸν οἶκον τοῦ πατρός μου	Therefore, when you do take it, save me and my father's house
12.6	διασωθήσονται	διασώζω	Future passive indicative 3 plural	ὥς ἐὰν οὖν γνῶς παραγινομένους ἡμᾶς, συνάξεις πάντας τοὺς σους ὑπὸ τὸ στέγος σου, καὶ διασωθήσονται	Therefore, when you learn that we are coming, gather together all your family under your roof, and they will be saved.
<b>σώζω</b>					
2.4	σώζεσθαι	σώζω	Present passive infinitive	εἰς τὸ σώζεσθαι μετὰ δέους καὶ συνειδήσεως τὸν ἀριθμὸν τῶν ἐκλεκτῶν αὐτοῦ.	that through fear and conscientiousness the number of his elect might be saved.
7.6	ἐσώθησαν	σώζω	Aorist passive indicative 3 plural	Νῶε ἐκήρυξεν μετάνοιαν καὶ οἱ ὑπακούσαντες ἐσώθησαν.	Noah preached repentance, and those who obeyed were saved.
21.8	σώζων	σώζω	Present active participle Nominative sing masc	πῶς ὁ φόβος αὐτοῦ καλὸς καὶ μέγας καὶ σώζων πάντας τοὺς ἐν αὐτῷ ὁσίως ἀναστρεφομένους ἐν καθαρᾷ διανοίᾳ	how the fear of him is good and great and saves all those who live in it in holiness with a pure mind.



37.5	σώζεσθαι	σώζω	Present passive infinitive	ἀλλὰ πάντα συνπνεῖ καὶ ὑποταγῆ μᾶ χρῆται εἰς τὸ σώζεσθαι ὅλον τὸ σῶμα	yet all the members work together and unite in mutual subjection, that the whole body may be saved.
38.1	Σωζέσθω	σώζω	Present passive imperative 3 sing	Σωζέσθω οὖν ἡμῶν ὅλον τὸ σῶμα	So in our case let the whole body be saved
58.2	σωζομένων	σώζω	Present passive participle Plural genitive masculine	ὅτι ὁ ποιήσας ἐν ταπεινοφροσύνῃ μετ' ἐκτενοῦς ἐπεικειίας ἀμεταμελήτως τὰ ὑπὸ τοῦ θεοῦ δεδομένα δικαιώματα καὶ προστάγματα, οὗτος ἐντεταγμένος καὶ ἐλλόγιμος ἔσται εἰς τὸν ἀριθμὸν 213 τῶν σωζομένων διὰ Ἰησοῦ Χριστοῦ	so surely will the one who with humility and constant gentleness has kept without regret the ordinances and commandments given by God be enrolled and included among the number of those who are saved through Jesus Christ
60.4	σώζεσθαι	σώζω	Present passive infinitive	δοὺς ὁμόνοιαν καὶ εἰρήνην ἡμῖν τε καὶ πᾶσιν τοῖς κατοικοῦσιν τὴν γῆν, καθὼς ἔδωκας τοῖς πατράσιν ἡμῶν, ἐπικαλουμένων σε αὐτῶν ὁσίως ἐν πίστει καὶ ἀληθείᾳ, ὥστε σώζεσθαι ἡμᾶς ὑπηκόους γινομένους τῷ παντοκράτορι καὶ παναρέτῳ ὀνόματί σου	Give harmony and peace to us and to all who dwell on the earth, just as you did to our fathers when they reverently called upon you in faith and truth that we may be saved while we render obedience to your almighty and most excellent name

### σωτήρ

59.3	σωτήρα	σωτήρ	Accusative singular masculine	μόνον εὐεργέτην πνευμάτων καὶ θεὸν πάσης σαρκός, τὸν ἐπιβλέποντα ἐν ταῖς ἀβύσσοις, τὸν ἐπόπτην ἀνθρωπίνων ἔργων, τὸν τῶν κινδυνευόντων βοηθόν, τὸν τῶν ἀπηλισμένων σωτήρα, τὸν παντὸς πνεύματος κτίστην καὶ ἐπίσκοπον	You alone are the Benefactor of spirits and the God of all flesh, who looks into the depths, who scans the works of man, the helper of those who are in peril, the Savior of those in despair, the Creator and Guardian of every spirit
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**σωτηρία**

7.4	σωτηρίαν	σωτηρία	Accusative singular feminine	ἀτενίσωμεν εἰς τὸ αἷμα τοῦ Χριστοῦ καὶ γινώμεν ὡς ἔστιν τίμιον τῷ πατρὶ αὐτοῦ, ὅτι διὰ τὴν ἡμετέραν σωτηρίαν ἐκχυθὲν παντὶ τῷ κόσμῳ μετανοίας χάριν ὑπήνεγκεν	Let us fix our eyes on the blood of Christ and understand how precious it is to his Father, because being poured out for our salvation, it won for the whole world the grace of repentance.
7.7	σωτηρίαν	σωτηρία	Accusative singular feminine	οἱ δὲ μετανοήσαντες ἐπὶ τοῖς ἁμαρτήμασιν αὐτῶν ἐξήλασαντο τὸν θεὸν ἱκετεύσαντες καὶ ἔλαβον σωτηρίαν	but they repenting of their sins made atonement to God by their prayers and received salvation
18.14	σωτηρίας	σωτηρία	Genitive singular feminine	ῥῦσαί με ἐξ αἱμάτων, ὁ θεός, ὁ θεός τῆς σωτηρίας μου	Deliver me from bloodguiltiness, O God, the God of my salvation.
39.9	σωτηρίας	σωτηρία	Genitive singular feminine	πόρρω γένοιτο οἱ υἱοὶ αὐτῶν ἀπὸ σωτηρίας	May their sons be far from safety
45.1	σωτηρίαν	σωτηρία	Accusative singular feminine	Φιλόνεικοὶ ἐστε, ἀδελφοί, καὶ ζηλωταὶ περὶ τῶν ἀνηκόντων εἰς σωτηρίαν .	Be contentious and zealous, brothers, but about the things that relate to salvation.

**σωτήριος**

15.6	σωτηρίῳ	σωτήριος	Dative singular masculine	ἀπὸ τῆς ταλαιπωρίας τῶν πτωχῶν καὶ τοῦ στεναγμοῦ τῶν πενήτων νῦν ἀναστήσομαι, λέγει κύριος θήσομαι ἐν σωτηρίῳ	Because of the misery of the needy and because of the groaning of the poor I will now arise, says the Lord. I will place him in safety;
18.12	σωτηρίου	σωτήριος	Genitive singular neuter	ἀπόδος μοι τὴν ἀγαλλίασιν τοῦ σωτηρίου σου, καὶ πνεύματι ἡγεμονικῶ στήρισόν με	Restore to me the joy of your salvation, and strengthen me with a guiding spirit.

35.12	σωτήριον	σωτήριος	Accusative singular neuter	θυσία αινέσεως δοξάσει με , και ἐκεῖ ὁδὸς ἣ δείξω αὐτῷ τὸ σωτήριον τοῦ θεοῦ	The sacrifice of praise will glorify me, and that is the way by which I will show him the salvation of God.
36.1	σωτήριον	σωτήριος	Accusative singular neuter	Αὕτη ἡ ὁδός , ἀγαπητοί , ἐν ἣ εὔρομεν τὸ σωτήριον ἡμῶν , Ἰησοῦν Χριστόν	this is the way, dear friends, in which we found our salvation, namely Jesus Christ

### ***Discussion of Occurrences of Salvation Terminology***

Our salvation terminology is, comparatively, quite frequent in First Clement as can be seen from the table below. Each of our five selected terms is found with the verb form σώζω found the most frequently.

Word	Occurs
διασώζω	3
σώζω	7
σωτήρ	1
σωτηρία	5
σωτήριος	4
Total	20

Since διασώζω occurs only four times in the entire set of the Apostolic Fathers, with the only other occurrence in the Martyrdom of Polycarp, we can get a fairly clear picture of the use of this term by considering its use in First Clement. All three times that this term is used (9:4, 12:5, and 12:6), it refers to the saving of the material body. The first time it refers to the saving of the animals that Noah took on the ark. The next two refer to Rahab and her family being saved in the conquest of Jericho. As we shall see later, the other occurrence in the Martyrdom of Polycarp (8:2) the term is used in the suggestion by Herod that Polycarp save himself from the fire by saying "Caesar is Lord and offering incense." This, obviously, is referring to Polycarp saving his physical body as Polycarp has already confessed that his soul was saved.

Therefore, it is fair to conclude that, at least in the Apostolic Fathers, διασώζω always refers to the saving of the body from harm or death, rather than saving in any spiritual sense. The best New Testament example of this usage is in Acts 27:44 where Luke states, referring to the Apostle Paul and the rest of the people on the ship, "And so it happened that they all were brought safely to land." [NASB - καὶ οὕτως ἐγένετο πάντας διασωθῆναι ἐπὶ τὴν γῆν.] The crew and passengers were rescued from physical harm in the shipwreck. As Block states, in

commenting on another usage by Luke in Luke 7:3, "Διασώζω . . . refers to bringing someone safely through an ordeal or to rescuing someone."<sup>34</sup> This term is used exclusively for safety of the material body and carries no direct spiritual implication.

The verbal form is found in First Clement seven times (2:4, 7:6, 21:8, 37:5, 38:1, 58:2, and 60:4). In the first occurrence, the author is praising the Corinthian church for its due diligence in doing good works and abstaining from sin. While praising them for their holy life style, he make the statement "that through fear and conscientiousness the number of his elect might be saved." The apparent reference is to their good works and personal righteousness and the implied result is that they would be saved. This passage could easily be interpreted as implying a *salvation by works* doctrine, although Lawson believes otherwise. Observing the reference to the suffering of Christ in verse 1, he states, "Salvation by divine grace is clearly centered in the spectacle of the divine sufferings in Christ, as here."<sup>35</sup> In a similar vein, G. M. Weiland argues:

In the NT epistles, however, σώζω is reserved almost entirely for ultimate salvation, . . . The "saving" of *1 Clem.* 2.4 (εἰς τὸ σώζεσθαι μετ' ἑλέους καὶ συνειδήσεως τὸν ἀριθμὸν τῶν ἐκλεκτῶν αὐτοῦ) he [referring to Forester] reads as merely "keeping up the number," apparently overlooking the reference in 58.2 to one enrolled and chosen εἰς τὸν ἀριθμὸν τῶν σωζομένων διὰ Ἰησοῦ Χριστοῦ, where ultimate salvation is surely intended. Perhaps, then, the Apostolic Fathers provide more support than Forester allows for the prevalence of soteriological uses of σώζω in early Christian writings.<sup>36</sup>

While acknowledging these observations, the context of this occurrence would argue that there is at least an acceptance of a *continuation* in salvation by virtue of one's own efforts to

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<sup>34</sup> Darrell L. Bock, *Baker Exegetical Commentary on the New Testament, Luke, Volume I*. Grand Rapids, Michigan: Baker Books, 1994. pg 637. See also *TDNT*, Volume 7, page 990, where διασώζω is compared to σώζω indicating that σώζω refers to the "saving power of faith go[es] beyond physical life" as compared to διασώζω which refers only to physical health and welfare.

<sup>35</sup> Lawson, pg 31.

<sup>36</sup> G. M. Wieland. *The Significance of Salvation: A Study of Salvation Language in the Pastoral Epistles* (35–36). Milton Keynes: Paternoster. 2006.

maintain a righteous life style, thus arguing *against* the Pauline premise of Ephesians 2:8-9. Absent further clarification by the author, we would conclude that at this point, the author does not grasp the true concept of salvation by grace, apart from works.

The next occurrence, in 7:6, Clement refers to the preaching of Noah regarding repentance and states that "those who obeyed were saved [ἐσώθησαν]." In this passage, he links salvation, appropriately, to repentance and obedience. However, there is no specific reference to the means of salvation *other than the believer's acts of repentance and obedience*. This passage is an important one for our study as this chapter contains three occurrences of our salvation terminology: *Salvation* in verses 4 and 6 and *save* in verse 6. There is a reference in verse 4 to the blood of Christ being poured out for our salvation. However, that is referred to as the "grace of repentance." The entire concept in this passage is to the response of the individual human in repentance and obedience *rather than to the saving grace of a forgiving God* who has taken the initiative to provide that which cannot be otherwise attained. In defending Clement, Lawson states:

If the standard of comparison be S. Paul, we have to admit that there are passages where the Apostle speaks of the Cross with more passion that [sic] does S. Clement (for example, Gal. ii, 20). However, it is not easy after all these years to make allowance for the subtle difference of ethos between an urgent personal appeal of S. Paul to his friends and a dignified official communication from one Church to another in a matter of ecclesiastical discipline. . . . A doctrine of atonement is indeed not stated in the careful language of later times, but the essential is there, because Clement teaches that God freely forgives the penitent sinner, and that in the Cross there is a prevailing incentive to penitence, and also that which emboldens sinful man to come to God in his penitence.<sup>37</sup>

Notwithstanding Lawson's argumentation, it is difficult to deny that within this context, later theologians and teacher such as **Pelagius** would be able to find justification for teaching

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<sup>37</sup> Lawson, pg 46. It is also apparent from this passage that Lawson comes from the Roman Catholic orientation where penance plays a significant role in the life of the believer. Therefore, Lawson here reveals a bias that is difficult for him to overcome.

that "grace" refers to the *example* and *teaching* of Jesus rather than the actual *act* of providing the substitution for the sinner. One can hear Clement's statements echoing in such statements as:

God's grace and assistance are not given for single actions, but reside in free will, and in the law and teaching... The grace of God is bestowed according to our merits, so that grace really lies in the will of man, as he makes himself worthy or unworthy of it.<sup>38</sup>

Or again, another statement by **Pelagius**:

And this grace we for our part do not, as you suppose, allow to consist merely in the law, but also in the help of God. *God helps us by His teaching and revelation*, whilst He *opens the eyes of our heart*; whilst He *points out to us* the future, that we may not be absorbed in the present; whilst He *discovers to us* the snares of the devil; whilst He *enlightens us* with the manifold and ineffable gift of heavenly grace. Does the man who says all this appear to you to be a denier of grace? Does he not acknowledge both man's free will and God's grace?<sup>39</sup> [emphasis added - These are Pelagius' view of God's "grace."]

In 21:8, Clement again uses the verb σώζω: "the fear of him is good and great and saves [σώζων] all those who live in it in holiness with a pure mind." This statement is found among a series of exhortations to personal holy conduct in the Christian life style. There is no reference in this passage to *God's saving act* through the atonement of Christ on the cross. This context would be consistent with the use in 7:6 discussed above and adds nothing to our understanding of Clement's soteriology beyond what is already stated.

The next two occurrences of the verb σώζω is in two consecutive verses, one ending chapter 37, and the next beginning chapter 38. The context is in the argumentation of Clement about the entire "body" of the church working together, each individual part *behaving properly* and performing its function, resulting in the entire "body" being saved. Thus, the context is referring to the Corinthian church as a whole congregation rather than the salvation of individual believers.

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<sup>38</sup> *On the Proceedings of Pelagius*, Chapter 65.

<sup>39</sup> *Ibid.*, 3.

Let us take our body as an example. The head without the feet is nothing; likewise, the feet without the head are nothing. Even the smallest parts of our body are necessary and useful to the whole body, yet all the members work together and unite in mutual subjection, that the whole body may be saved [σώζεσθαι]. So in our case let the whole body be saved [Σωζέσθω] in Christ Jesus, and let each man be subject to his neighbor, to the degree determined by his spiritual gift. [37:5-38:1]

Although there is a reference to Jesus Christ in this passage, this reference is not germane to an understanding of Clement's use of σώζω in this context. Clement here is alluding to Paul's similar analogy of the various parts of the body and the use of spiritual gifts in I Corinthians 12 [For the body is not one member, but many. I Cor 12:14] He is urging the congregation in Corinth to reconsider the Apostle Paul's exhortation to the church to exercise their spiritual gifts in concert to build unity and effectiveness as the body of Christ. There is nothing of significance in this passage that will enhance our understanding of Clement's soteriology.

In the next occurrence, in 58:2, we do find additional data regarding individual salvation. While beginning the closing section of the Epistle, Clement exhorts the Corinthians to obedience to his message. In verse 2 he states:

Accept our advice and you will have nothing to regret. For as God lives, and as the Lord Jesus Christ lives, and the Holy Spirit<sup>40</sup> (who are the faith and the hope of the elect), so surely will the one who with humility and constant gentleness *has kept without regret the ordinances and commandments given by God* be enrolled and included among the number of those who are saved [σωζομένων] through Jesus Christ, through whom is the glory to him for ever and ever. Amen. [emphasis added]

While there is a reference to Jesus Christ in this passage as the means of salvation [τῶν σωζομένων διὰ Ἰησοῦ Χριστοῦ], there is no clear statement about what role Jesus Christ has in the referenced salvation. There is a *clear* reference, however, to the believer keeping "without regret the ordinances and commandments" resulting in the believer being enrolled in the number

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<sup>40</sup> This is an interesting allusion to the trinity, following the Trinitarian baptismal formula found in the *Didache*. The translation "who are the faith and hope" can just as easily be translated "which is the faith and hope." This could be considered an early statement of the *Trinitarian doctrine* as the body of "the faith" of the early church!



who are saved [σωζομένων]. The present passive participle indicates a present action, *contemporaneous with* the actions of the main verb of the sentence, "to be" - εἰμί. This verb is in the future middle indicative form, which would indicate that the salvation contemplated will be in the future *rather than past or present time*. Clement's soteriology in this passage appears to look to a *future* salvation for the individual based on the individual keeping "without regret the ordinances and commandments given by God." This is in direct conflict with the New Testament statement "By grace you have been saved<sup>41</sup> through faith, and that not of yourselves. It is the gift of God. Not of works, let anyone boast." [Eph 2:8-9]

The final occurrence of σώζω is in 60:4. This is a verse in a long prayer by Clement covering a plethora of doctrinal statements and petitions. In the midst of this long prayer, which covers almost three chapters, we find this statement:

Give harmony and peace to us and to all who dwell on the earth, just as you did to our fathers when they reverently called upon you in faith and truth that we may be saved [σώζεσθαι] while we render obedience to your almighty and most excellent name, and to our rulers and governors on earth. [60:4]

The present passive infinitive of this occurrence of σώζω has the thrust of expressing purpose of the action of the main verb.<sup>42</sup> In this case, the main verb is to give harmony and peace [δὸς ὁμόνοιαν καὶ εἰρήνην ἡμῖν]. God is asked to give harmony and peace to the church for *the purpose of saving the church*. The infinitive does not carry number but the plural accusative of ἡμᾶς - "of us" provides the plural number for the verbal action of the infinitive form of σώζω. Thus, this petition is for the salvation of the *corporate body of the church*, the implication being that Clement is praying for the corporate salvation of the Corinthian church.

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<sup>41</sup> Literally, "you are in the condition of having been brought into the condition of being saved." The form in Ephesians 2:8 is the perfect passive participle of σώζω with the present active form of the verb εἰμί.

<sup>42</sup> Dana & Mantey, pg 214. "The infinitive may be used to express the aim of the action denoted by the finite verb."

Thus, there is little we can learn from this occurrence regarding Clement's view of the individual believer's salvation.

The term Savior [σωτήρ] is found only once in First Clement, in 59:3. This is in the context of the long prayer referenced earlier and describes God as the "Savior." While there are references in the prayer to Jesus Christ, it appears that the reference in this context to Savior is *not* to Jesus Christ but rather to God the Father. The primary verb in this sentence is found back at the beginning of verse three where it says "Grant us, Lord, . . ." [ἴδος ἡμῶν, κύριε]. Toward the end of verse 4 Clement refers to "Jesus Christ, your beloved Servant." Thus, since he indicates that Jesus is the beloved Servant of the one addressed, the one addressed *must* be God the Father. In verse 4 it then describes the one petitioned, God the Father, as "the 'Savior of those in despair!'" Thus, it is clear that this use of σωτήρ does *not* refer to Jesus Christ as Savior but to God the Father as Savior. This is a generic reference to God as Savior and is in the context of recognizing the magnificence of God in praise and adds nothing to our understanding of Clement's view of the individual believer's salvation.

The noun form of salvation [σωτηρία] is found five times, the first of which was already discussed in connection with σώζω in 7:4. The term σωτηρία is shown here as the result of the blood of Christ having been poured out. This is enlightening. However, the salvation referenced is then described as having provided the "grace of repentance." Thus, consistent with the understanding developed earlier when analyzing the use of σώζω in this verse, the view of salvation is more of producing a "grace" which *instructs* one to repent rather than a "grace" that *brings* salvation as a gift. Therefore, although recognizing the role of the blood of Christ in salvation, it appears that this reference would reinforce our understanding of Clement's view that

salvation *results from an individual's repentance and penance* rather than the as a free gift which is unmerited.

The next occurrence is in 7:7 where we find the statement: "but they repenting of their sins made atonement to God by their prayers and received salvation." This is a continuation of the discussion of Noah and reinforces the conclusions of the use in 7:4.

In 18:14, we find this term again in its feminine form [σωτηρία], following the use of the term σωτήριος in the masculine form in 18:12. These two verses are part of a prayer in which Clement is quoting from Psalm 51:1-17 (LXX 50:1-19). Both occurrences are using the term in the Old Testament sense of יהוה as Lord and Savior. These occurrences do not add to our understanding of Clement's soteriology.

In 39:9, we find the term σωτηρία again in an Old Testament quotation, apparently from Job 5:4.<sup>43</sup> Virtually all modern translations convey this term in Job as "safety" referring to the physical safety of the sons of the foolish. Again, this usage sheds little light on Clement's soteriology.

In 45:1, we find the term σωτηρία in the exhortation to the Corinthians about restoring the leaders who had been removed from office. They had apparently not been removed for bad conduct, so Clement is urging that they be restored to leadership. He urges them to pay attention and be zealous about the things that "relate to salvation" then describes the Scriptures<sup>44</sup> [τὰς γραφάς] as the basis for finding those things that "relate to salvation." This appears to be a generic reference which gives little guidance to Clement's soteriology.

The masculine form, σωτήριος, is found four times, one of which in 18:12 has been discussed earlier in conjunction with the feminine form in 18:14. The first of the other three

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<sup>43</sup> This appears to be an exact quotation of Job 5:4 from the Septuagint.

<sup>44</sup> Scriptures here appears to refer to the Old Testament, reinforced by Clement's very frequent quotations of Old Testament passages.

occurrences is in 15:6. "Because of the misery of the needy and because of the groaning of the poor I will now arise, says the Lord. I will place him in safety [σωτηρίῳ]. . . ." This is a quotation of Psalm 12:5 [12:6 in LXX]. Again, as in the earlier OT references, the translations are virtually unanimous in referring to this use as physical safety with no inherent spiritual content. Therefore, no additional light on Clement's soteriology is found in this text.

The last two occurrences of this term is found in two consecutive verses in 25:12 and 36:1. "'The sacrifice of praise will glorify me, and that is the way by which I will show him the salvation [σωτήριον] of God.' This is the way, dear friends, in which we found our salvation [σωτήριον], namely Jesus Christ, the High Priest of our offerings, the Guardian and Helper of our weakness."

The first of these is in a quotation from Psalm 50:16-23 [LXX 49:16-23]. This is a generic reference to salvation in the OT concept and probably conveys a spiritual sense but *does not detail any of the means of one's salvation*. The second reference in 36:1 is Clement's identification of the source of the information about salvation, which is Jesus Christ. However, further on in the chapter, Clement includes references to such things as "immortal knowledge" and "eyes being opened" which is consistent with the earlier discoveries we made regarding his view. The view of Clement appears to be that the "grace" of God is that *example* and *teaching* of Jesus that enables one to know what God expects of a believer in the way of the believer's *personal conduct* that will bring the believer salvation. This again could be endorsed by Pelagius.

## ***Theological Implications of Salvation Terminology***

In our search to understand the soteriology reflected in First Clement and comparing that with the soteriology found in Ephesians 2:8-9, we are disappointed in what we have found. Most of the occurrences of our salvation terminology do not have significant personal spiritual content. Those that do appear to present an understanding of salvation as ***that which is achieved rather than received***. The believer is given "grace" but that grace is the example and teaching of Jesus in his ministry and death on the cross. That "grace" enables the believer to have his eyes opened and his knowledge increased so that, properly motivated, he will confirm his behavior with proper repentance and penitence that will result in his achieving a future salvation. This might be excused to a certain extent by remembering the purpose of First Clement - to urge a proper ecclesiastical structure in the Corinthian church by restoring the church leadership and restore unity with the body of that church. With this objective, we would not expect to see a crystal clear presentation of the gospel of grace. However, those glimpses we are given into Clement's understanding present an understanding of soteriology that could easily be endorsed by Pelagius and others in the following centuries who ascribe salvation to the believer's conduct and efforts, at least in maintaining, if not in obtaining eternal salvation. This lack of understanding of the doctrine of the Atonement presented in the New Testament is summed up well by Torrance.

Over against this background Christianity is the God-fearing life in which faith is a combination of knowledge, faithful obedience and humble fear, and in which salvation is coincident with knowledge of God (γνῶσις) which gives immortality. . . . Much use is made of Pauline expressions, and once Clement actually speaks of faith in Christ, but nevertheless there is no doubt that faith pertains "not so much to the person of Christ as to Christ's precepts" . . . Accordingly it is difficult to see any place for Christ in the Christian salvation beyond that of a preacher of the "grace of repentance." . . . In every one of these instances the death of Christ is brought in as an example, that having His death before our eyes we may have an

insatiable desire to do good, and to be humble before God. . . . In the last resort, therefore, Clement is unable to ascribe saving significance to Christ Himself.<sup>45</sup>

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<sup>45</sup> Torrance, pgs 45-47.

## B. Second Clement

While referred to as an "epistle," this document is actually a sermon delivered to an unknown congregation<sup>46</sup> probably sometime during the fourth or fifth decades of the second century.<sup>47</sup> It may be "the oldest complete sermon that remains from ancient Christian literature"<sup>48</sup> apart from the sermons recorded in the Book of Acts in the New Testament. As such, we would expect to find significant doctrinal teaching along with references to the documents which later were assembled into the New Testament Canon. In this, we are not disappointed. We do find many references to these documents as well as to others which did not ultimately gain acceptance into the Canon.<sup>49</sup> This being the case, we would expect to find in this document a rich minefield for soteriology.

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<sup>46</sup> Pratscher, pg 87. Pratscher posits four possibilities for the location where the sermon was delivered: Rome, Corinth, Syria, and Egypt. However, that does not provide much guidance as that covers virtually every major center of Christianity of the time except Jerusalem.

<sup>47</sup> Pratscher, pg 88. He selects this time frame based on internal evidence such as the absence of a discussion of the episcopate, the "seldom explicit Christology," and the absence of quotations from the Gospel of John. Some, such as W.H.C. Frend, place it as early as AD 100, while others such as E. J. Goodspeed hold the view that places it as late as AD 170 (see the discussion in *Lightfoot-Holmes*, pg 103-04. It does not appear that general agreement can be reached other than a range of between AD 100 and AD 170.

<sup>48</sup> Jeffords, pg 20.

<sup>49</sup> Pratscher (pgs 75-77) includes a lengthy discussion of possible quotations and allusions to passages from the Old Testament, Jewish Tradition, New Testament, quotations from the "Jesus Tradition," and other apocryphal quotations. He identifies at least 27 different NT passages that are either directly quoted or clearly alluded to in II Clement.

## ***Theological Profile#***

This document is thought to be a sermon (homily) rather than a theological treatise, as such, one would expect to find a good deal of "doctrine" implied but probably not fully developed as would be the case in an apology or academic exercise. However, a review of the literature finds that there is a significant amount of theology presented. The theological content can be subdivided into the following topics:

- Theology (Doctrine of God)
- Christology
- Soteriology
- Pneumatology
- Ecclesiology
- Eschatology
- Christian Ethics

The homily is rich in soteriology. It includes an explanation of the source of salvation as well as the means. It also presents a discussion about the relationship between salvation and the church. In addition, the author presents the possibility of perseverance in salvation, as well as the possibility of falling away.

Regarding soteriology specifically, Wilhelm Pratscher has summed up the doctrinal contents of this document as follows:

It includes present (for the Christians: past) and future. God is the one who has called us and, further, accepted us on the condition of repentance. The past of the reception of salvation thus stands beside the present of the assurance of salvation, when one is warned to turn to God as long as we still have him who accepts us. . . . It is important that God's work precedes the deeds demanded of the sermon's audience, which corresponds objectively to the indicative-imperative relationship seen, for example, in Paul (cf. Gal 5:25, etc.), even when this connection is not reflected more closely. . . . The connection between promise, prayer, and God's willingness to give (15.3-5) likewise shows the preacher's knowledge of the indicative of salvation.<sup>50</sup>

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<sup>50</sup> Pratscher, pg 78.



In other words, the author of this early homily gives a thorough coverage of the doctrine of salvation: past, present, and future. He discusses the source of salvation, the means of salvation, the outcome of salvation, and the dangers of not persevering in salvation. From this sermon, we can learn much about the understanding of the early church and its soteriology.

**Concordance of the Salvation Terminology**

Location	Term	Lemma	Parsing	Greek Phrase	English Phrase
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**διασώζω**

	None				
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**σώζω**

1.4	ἔσωσεν	σώζω	Aorist act ind 3 sing	τὸ φῶς γὰρ ἡμῖν ἐχαρίσατο , ὡς πατὴρ υἱοὺς ἡμᾶς προσηγόρευσεν , ἀπολλυμένων ἡμᾶς ἔσωσεν	For he has given us the light; as a father he has called us sons; he saved us when we were perishing.
1.7	ἔσωσεν	σώζω	Aorist act ind 3 sing	ἠλέησεν γὰρ ἡμᾶς καὶ σπλαγχνισθεὶς ἔσωσεν, θεασάμενος ἐν ἡμῖν πολλὴν πλάνην καὶ ἀπώλειαν καὶ μηδεμίαν ἐλπίδα ἔχοντας σωτηρίας εἰ μὴ τὴν παρ' αὐτοῦ	For he had mercy upon us and in his compassion he saved us when we had no hope of salvation except that which comes from him and even though he had seen in us much deception and destruction.
2.5	σώζειν	σώζω	Present active infinitive	τοῦτο λέγει • ὅτι δεῖ τοὺς ἀπολλυμένους σώζειν	He means this: that it is necessary to save those who are perishing.
2.7	σῶσαι	σώζω	Aorist Active Infinitive	οὕτως καὶ ὁ Χριστὸς ἠθέλησεν σῶσαι τὰ ἀπολλύμενα	So also Christ willed to save what was perishing,
2.7	ἔσωσεν	σώζω	Aorist act ind 3 sing	καὶ ἔσωσεν πολλοὺς , ἐλθὼν καὶ καλέσας ἡμᾶς ἤδη ἀπολλυμένους	and he saved many when he came and called us who were already perishing.
3.3	ἐσώθημεν	σώζω	Aorist passive indicative 1 plural	οὗτος οὖν ἐστὶν ὁ μισθὸς ἡμῶν , ἐὰν οὖν ὁμολογήσωμεν δι' οὗ ἐσώθημεν	This, then, is our reward, if we acknowledge him through whom we were saved.

4.1	σώσει	σώζω	Future active ind 3 sing	Μὴ μόνον οὖν αὐτὸν καλῶμεν κύριον , οὐ γὰρ τοῦτο σώσει ἡμᾶς	Let us therefore not just call him Lord for this will not save us.
4.2	σωθήσεται	σώζω	Future passive ind 3 sing	λέγει γάρ Οὐ πᾶς ὁ λέγων μοι , Κύριε , κύριε , σωθήσεται , ἀλλ' ὁ ποιῶν τὴν δικαιοσύνην	For he says Not everyone who says to me Lord, Lord, will be saved, but only the one who does what is right.
8.2	σωθῶμεν	σώζω	Aorist Passive Subjunctive 1 plural	ἐν τῇ σαρκὶ ἃ ἐπράξαμεν πονηρὰ μετανοήσωμεν ἐξ ὅλης τῆς καρδίας , ἵνα σωθῶμεν ὑπὸ τοῦ κυρίου ἕως ἔχομεν καιρὸν μετανοίας .	Let us repent with our whole heart of the evil things which we have done in the flesh, in order that we may be saved by the Lord while we still have time for repentance.
9.2	ἐσώθητε	σώζω	Aorist Passive Indicative 2 plural	γινῶτε ἐν τίνι ἐσώθητε	Understand this: In what state were you saved?
9.5	σώσας	σώζω	Aorist Active Participle sing nom masculine	εἰ Χριστὸς , ὁ κύριος ὁ σώσας ἡμᾶς , ὃν μὲν τὸ πρῶτον πνεῦμα , 19 ἐγένετο σὰρξ καὶ οὕτως ἡμᾶς ἐκάλεσεν , οὕτως καὶ ἡμεῖς ἐν ταύτῃ τῇ σαρκὶ ἀποληψόμεθα τὸν μισθόν .	If Christ, the Lord who saved us, became flesh (even though he was originally spirit) and in that state called us, so also we will receive our reward in this flesh.
13.1	σωθῶμεν	σώζω	Aorist Passive Subjunctive 1 plural	ἐξαλείψωμεν ἀφ' ἡμῶν τὰ πρότερα ἁμαρτήματα καὶ μετανοήσαντες ἐκ ψυχῆς σωθῶμεν	Let us wipe off from ourselves our former sins and be saved, repenting from the very souls of our being.
14.1	σωθῶμεν	σώζω	Aorist Passive Subjunctive 1 plural	ὥστε οὖν αἰρετισώμεθα ἀπὸ τῆς ἐκκλησίας τῆς ζωῆς εἶναι , ἵνα σωθῶμεν	So let us choose, therefore, to belong to the church of life, in order that we may be saved.

14.2	σώση	σώζω	Aorist Active Subjunctive 3 sing	ἦν γὰρ πνευματικὴ, ὡς καὶ ὁ Ἰησοῦς ἡμῶν, ἐφανερώθη δὲ ἐπ' ἐσχάτων τῶν ἡμερῶν, ἵνα ἡμᾶς σώσῃ	For she [the church] was spiritual, as was also our Jesus, but was revealed in the last days in order that she might save us.
15.1	σώσει	σώζω	Future active ind 3 sing	Οὐκ οἶομαι δὲ ὅτι μικρὰν συμβουλίαν ἐποιήσαμην περὶ ἐγκρατείας ἢ ποιήσας τις οὐ μετανοήσει, ἀλλὰ καὶ ἑαυτὸν σώσει κάμῃ τὸν συμβουλευσάντα	Now I do not think that the advice I have given about self-control is unimportant; in fact, anyone who follows it will not regret it, but will save both himself and me as his advisor.
15.1	σωθῆναι	σώζω	Aorist Passive Infinitive	μισθὸς γὰρ οὐκ ἔστιν μικρὸς πλανωμένην ψυχὴν καὶ ἀπολλυμένην ἀποστρέψαι εἰς τὸ σωθῆναι	For it is no small reward to redirect an errant and perishing soul, so that it may be saved.
17.2	σωθῶμεν	σώζω	Aorist Passive Subjunctive 1 Plural	συλλάβωμεν οὖν ἑαυτοῖς καὶ τοὺς ἀσθενοῦντας ἀνάγειν περὶ τὸ ἀγαθόν, ὅπως σωθῶμεν ἅπαντες καὶ ἐπιστρέψωμεν ἀλλήλους καὶ νοθετήσωμεν	Therefore let us help one another to restore those who are weak with respect to goodness, so that we may all be saved, and let us admonish and turn back one another.
19.1	σώσητε	σώζω	Aorist Active Subjunctive 2 plural	ἀναγινώσκω ὑμῖν ἔντευξιν εἰς τὸ προσέχειν τοῖς γεγραμμένοις, ἵνα καὶ ἑαυτοὺς σώσητε καὶ τὸν ἀναγινώσκοντα ἐν ὑμῖν	I am reading you an exhortation to pay attention to what is written, in order that you may save both yourselves and your reader.
19.3	σωθῶμεν	σώζω	Aorist Passive Subjunctive 1 plural	πράξωμεν οὖν τὴν δικαιοσύνην ἵνα εἰς τέλος σωθῶμεν	Let us, therefore, practice righteousness, that we may be saved in the end.
	<b>σωτήρ</b>				

20.5	σωτήρα	σωτήρ	Accusative Sing Masculine	Τῷ μόνῳ θεῷ ἀοράτῳ, πατρὶ τῆς ἀληθείας, τῷ ἐξαποστειλάντι ἡμῖν τὸν σωτήρα καὶ ἀρχηγὸν τῆς ἀφθαρσίας, δι' οὗ καὶ ἐφανερώσεν ἡμῖν τὴν ἀλήθειαν καὶ τὴν ἐπουράνιον ζωὴν, αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.	To the only God, invisible, the Father of truth, who sent forth to us the Savior and Founder of immortality, through whom he also revealed to us the truth and the heavenly life, to him be the glory forever and ever. Amen.
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**σωτηρία**

1.1	σωτηρίας	σωτηρία	Genetive Sing Feminine	καὶ οὐ δεῖ ἡμᾶς μικρὰ φρονεῖν περὶ τῆς σωτηρίας ἡμῶν	And we ought not to belittle our salvation
1.7	σωτηρίας	σωτηρία	Genetive Sing Feminine	ἠλέησεν γὰρ ἡμᾶς καὶ σπλαγχνισθεὶς ἔσωσεν, θεασάμενος ἐν ἡμῖν πολλὴν πλάνην καὶ ἀπώλειαν καὶ μηδεμίαν ἐλπίδα ἔχοντας σωτηρίας εἰ μὴ τὴν παρ' αὐτοῦ	For he had mercy upon us and in his compassion he saved us when we had no hope of salvation except that which comes from him, and even though he had seen in us much deception and destruction.
17.5	σωτηρίας	σωτηρία	Genetive Sing Feminine	καὶ οὐκ ἐπειθόμεθα τοῖς πρεσβυτέροις τοῖς ἀναγγέλλουσιν ἡμῖν περὶ τῆς σωτηρίας ἡμῶν	and we did not obey the elders when they spoke to us about our salvation
19.1	σωτηρίαν	σωτηρία	Accusative Sing Feminine	μισθὸν γὰρ αἰτῶ ὑμᾶς τὸ μετανοῆσαι ἐξ ὅλης καρδίας, σωτηρίαν ἑαυτοῖς καὶ ζωὴν διδόντας	As compensation I ask that you repent with your whole heart, thereby giving salvation and life to yourselves.

**σωτήριος**

	None				
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## ***Discussion of Occurrences of Salvation Terminology***

The table below indicates that there are a total of 24 occurrences of this word family in Second Clement. Nineteen of these are the verb σώζω and the other five are the nouns of σωτήρ and σωτηρία.

Word	Occurs
διασώζω	0
σώζω	19
σωτήρ	1
σωτηρία	4
σωτήριος	0
Total	24

The first occurrences of these terms in Second Clement are in the first chapter: twice we find σώζω and twice σωτηρία. This chapter opens the homily with a clear presentation of salvation by grace. The references are to salvation achieved by what Jesus Christ accomplished in his suffering. "For he has given us the light; as a father he has called us sons; he saved us when we were perishing." [vs 4] Again, in verse 7, "For he had mercy upon us and in his compassion he saved us when we had no hope of salvation except that which comes from him . . ." The references to salvation in verse 1 encourage the believer to hold in high esteem the salvation obtained because we should not "fail to acknowledge from where and by whom and to what place we were called, and how much suffering Jesus Christ endured for our sake." [vs 2] Both of the verbs are in the aorist tense referencing *the act of Jesus Christ* contemplated as a completed action in past time<sup>51</sup> rather than as, in some passages in the Apostolic Fathers, something to be achieved in the present or a reference to a future eschatological event. Lawson,

<sup>51</sup> F. Blass and A. DeBrunner, Robert W. Funk, Translator. *A Greek Grammar of the New Testament and Other Early Christian Literature*. (Chicago: University of Chicago Press, 1961), pg 171. "The complexive (constative) aorist is used (1) for linear actions which (having been completed) are regarded as a whole."

surprisingly, sums up the implications of these terms in this first chapter with the following statement.

Man was helpless in sin, and his salvation is by divine grace: 'we had no hope of salvation, save that which came from Him. . . . What recompense then shall be given unto Him? or what fruit worthy of His own gift to us? And how many mercies do we owe to Him!' This unmerited and unmeritable salvation was the work of divine mercy: 'For He had mercy on us, and in His compassion saved us'; and was accomplished by the divine sufferings and death: 'how many things Christ endured to suffer for our sake.' There are admittedly passages in this discourse which, if taken in isolation, present a somewhat bare moralism. It is not fair to the sense of the homilist to take them thus in isolation. His present emphasis is moral exhortation to good works, but he understands the gospel of salvation, and it is always there in the background.<sup>52</sup>

This first chapter also uses the term σωτηρία [salvation] twice. In verse one, it references the attitude the believer should maintain regarding his salvation - keeping it respectfully and humbly in mind because of the cost paid by the Savior. Verse seven refers to salvation as something totally out of reach of the sinful human. Since it was unachievable by human effort, that salvation can be obtained only through Jesus Christ. "We had no hope of salvation except that which comes from him."

The next chapter contains three more occurrences of the verb σώζω in verses five and seven. This immediately follows the quotation of a saying of Jesus from Mark 2:17 and Matthew 9:13. It is interesting to note that, according to Holmes, "This appears to be the earliest instance of a New Testament passage being quoted as 'Scripture.'"<sup>53</sup>

And another Scripture [γραφὴ] says, "I have not come to call the righteous, but sinners." He means this: that it is necessary to save [σώζειν] those who are perishing. For this is a great and marvelous thing, to support not those things that are standing but those that are falling. So also Christ willed to save [σῶσαι] what was perishing, and he saved [ἔσωσεν] many when he came and called us who were already perishing. [2:4-7]

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<sup>52</sup> Lawson, pg 182.

<sup>53</sup> Lightfoot-Holmes, pg 109, footnote 3.

The first of these uses a present infinitive, the second an aorist infinitive, and the third an aorist indicative active form. All three of these again contemplate a *completed act in past time*. Jesus came and saved (completed action) those who were perishing. Again Lawson nails it with his comment: "So also Christ willed to save the things which were perishing! Here again is the doctrine of salvation by divine grace."<sup>54</sup>

Lightfoot here finds close parallels with Luke 19:10 [ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός] and I Tim 1:15 [πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος, ὅτι Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι. ὧν πρῶτός εἰμι ἐγώ], where the aorist infinitive is used in the same sense as in this context.<sup>55</sup>

Chapter three has one reference which continues to acknowledge salvation as a completed event: "This, then, is our reward, if we acknowledge him through whom we were saved [ἐσώθημεν]." This aorist *passive* indicates that the one who accomplished the action was not the "we" in the verse but Jesus Christ. "We" were the recipients (passive voice) of the action of salvation.

The two references in chapter four address "lip service." One use is a quotation of Matthew 7:21 [Οὐ πᾶς ὁ λέγων μοι· Κύριε κύριε εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν τοῖς οὐρανοῖς]. The other is a comment on this principle:

Let us, therefore, not just call him Lord, for this will not save [σώσει] us. For he says, "Not everyone who says to me, 'Lord, Lord!' will be saved [σωθήσεται], but only the one who does what is right.

The author substitutes σωθήσεται for εἰσελευσεται εἰς τὴν βασιλειαν τῶν οὐρανῶν. This appears to equate salvation with Jesus' statement about "will enter into the Kingdom of

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<sup>54</sup> Lawson, pg 183.

<sup>55</sup> J. B. Lightfoot, *The Apostolic Fathers: Clement, Ignatius, and Polycarp: 2nd edition, 2 Parts in 5 Volumes*. (Peabody, Massachusetts: Hendrickson Publishers, 1989), Part One, Vol 2, pg 216.



Heaven."<sup>56</sup> It is clear, however, that our author understands salvation and entering into the Kingdom of Heaven as synonymous or at least interchangeable. The conclusion from this use would indicate that salvation, in the mind of the author, is not simply a nominal acceptance of a set of doctrinal statements but an actual commitment to following Jesus as a disciple. This is consistent with other references regarding the need to have a behavior that mirrors belief.

Next, we find one occurrence in chapter eight: "Let us repent with our whole heart of the evil things which we have done in the flesh, in order that we may be saved [σωθῶμεν] by the Lord while we still have time for repentance." [8:2] This time the verb is an *aorist passive subjunctive*. The passive voice indicates that the "we" in the verse are the recipients of the action and the subjunctive mood indicates that it is not necessarily a reality but simply a possibility. In this context, the author appears to indicate that there is *something tenuous* about our salvation. Once received (aorist) it must be retained (aorist passive subjunctive). The retention of the salvation is dependent on repentance "with our whole heart of the evil things which we have done in the flesh." The salvation is still performed by a third party (Jesus Christ) but there is a condition involved. A repentance (μετανοία), which primarily means having a *change of mind or attitude* but can also involve remorse. Arndt & Gingrich see this passage as meaning, "Mostly of the positive side of repentance, as the beginning of a new religious and moral life."<sup>57</sup> Thus, as the author moves through the homily, after establishing the source of salvation as coming from the suffering of Jesus Christ, and received passively by believers, he begins to explain the *Ephesians 2:10 response* to the salvation by grace presented in *Ephesians 2:8-9*.

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<sup>56</sup> A quick check of the apparatus of the NA26 edition of the Greek New Testament indicates that, although there are a few variant readings in Matthew 7:21, none of them involve the use of the term σώζω. Therefore, this substitution is not found in any other known NT manuscripts.

<sup>57</sup> Arndt & Gingrich, pg 514. 2 Clement 8:2 is specifically referenced in this context.

Chapter nine continues with the admonition to a life of holiness. This chapter finds σωζω used twice. Both references are to a past event, again using the *aorist passive indicative* in the first instance then the *aorist active participle* in the second. The first instance points to the initial salvation of the believer emphasizing the action of the saving, the source of which was Jesus Christ, and the second points to the *person who acted*. In this case, the participle form of σωζω is used adjectivally further qualifying "Christ our Lord." The emphasis in this structure is on the one who does the action more than the action itself.<sup>58</sup> This again is referencing the suffering of Jesus Christ as the means and source of the believer's salvation at the same time exhorting the believer to live a life honoring Him while we remain "in the flesh" [σὰρξ]. The reference to Christ performing his redemptive act "in the flesh" and the believer needing to remain "in the flesh" while living a life honoring Christ may also be an early apologetic against incipient Gnosticism which denied that Christ could have actually been "in the flesh."

This is not a very theologically expert presentation of the doctrine of the Incarnation, but it suffices to make an important theological point. The great overthrow of Gnostic and Docetic doctrines, which denied that the saving purpose of God extended to the material, is the basic Christian doctrine of the Incarnation. If God united Himself with flesh and blood, He is interested in the salvation of flesh and blood.<sup>59</sup>

The author again returns to a similar theme in Chapter 13 where we find one use of σωζω.

Therefore, brothers, let us repent immediately. Let us be clear-headed regarding the good, for we are full of much stupidity and wickedness. Let us wipe off from ourselves our former sins and be saved [σωθῶμεν], repenting from the very souls

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<sup>58</sup> Daniel B. Wallace. *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament*. (Grand Rapids, Michigan: Zondervan Publishing House, 1996), pg 613-616. "The presence or absence of the article is, of course, the most vital structural feature . . . Therefore, the first question one needs to ask when attempting to determine the nuance of a particular participle is, Does it have the article? If the answer is yes, it is adjectival; if the answer is no, it may be adjectival or any other kind of participle (such as adverbial)." In this case the use is an attributive participle which defines an attribute of the noun which it modifies. "Christ, our Lord," is the noun phrase so the saving is an attribute of "Christ, our Lord." It describes an accomplishment of Christ - completed in the past and applied to the believer by grace.

<sup>59</sup> Lawson, pg 187.

of our being. And let us not seek to please men. But let us not desire to please only ourselves with our righteousness, but also those who are outsiders, that the Name may not be blasphemed on our account. [13:1]

This use is again the aorist passive subjunctive of the verb. The admonishing is not to repent and leave wickedness to save yourselves as that would require the active voice in the verb. This passive voice affirms that the source of salvation is Jesus Christ not our own actions. Two other interesting points can be seen in this passage. 1) The typically "Jewish" reference to "the Name" appears to refer to Jesus where the Jewish use of this formula refers to YHWH [יהוה] - "THE NAME." Could this be an inference by the author to the full divinity of Jesus? 2) The concern of the author here appears to be that the Name of Jesus not be blasphemed [βλασφημῆται]. This term can also mean to slander or injure the reputation of someone.<sup>60</sup> Therefore, the concern appears to be that the believer's life be lived in such a manner that it brings honor to the name of Jesus rather than shame. The purpose of living a righteous life, in the view of the author, is to cause people to notice the positive difference in the believer's life and to acknowledge that the difference is because the believer is saved by Jesus Christ.

The verb is used twice in the first two verses of chapter fourteen. Both of these refer to the church (ἐκκλησία) and appear to indicate that belonging to the church in some way is an instrument of salvation (reminiscent of Augustine). "So let us choose, therefore, to belong to the church of life, in order that we may be saved [σωθῶμεν]. . . . For she was spiritual, as was also our Jesus, but was revealed in the last days in order that she might save us [σώσῃ]." [14:1-2]<sup>61</sup>

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<sup>60</sup> Arndt & Gingrich, pg 142.

<sup>61</sup> Both of these occurrences are in the *passive subjunctive* form, indicating possibility not reality and that the subject of the verb (a believer) is *acted upon* rather than doing the acting. Thus, although the discussion is of the church as a "means of grace," salvation that is experienced in the church is still a *passive activity of the believer*. One does not become saved by the action of joining the church but is integrated into the church *by virtue of having been saved by the initiative of Jesus Christ*.

The author here is discussing his ecclesiology. This passage follows the pattern of the Apostle Paul in Ephesians, speaking of the church as the body of Christ and Christ as the head of the church, which is His body. In this context, the author states that there is a direct correlation of being saved and belonging to the church, although there is no expanded explanation of exactly how the church is involved in the salvation of the believer. In the larger context, it is easy to see that if Christ is the head of the church, and it is the work of Jesus Christ (as explained earlier in the homily) that brings salvation to the believer. Then when one is saved by the work of Jesus, he or she must then be integrated in some way into the "body of Christ" which is the church. Therefore, it could be said that the author does not know a "solo Christian" but only a Christian who is part of the church which is the body of Christ. Not surprisingly, coming from the more ecclesiastical tradition, Lawson find great significance in this chapter.

This striking saying leads us into the most interesting and valuable theological passage of the homily. We have here a development of the type of thought regarding the Church pioneered in the [Paul's] Epistle to the Ephesians. The Church is much more than a "this-worldly" society, existing for the practical purpose of mutual support and cooperation in living the Christian life. The ideal Church exists from eternity in the mind of God. . . .

The visible organization of Christians which has grown up from that point is the manifestation in the life of the world of the eternal divine plan, and of the Spirit of Christ. Its growth is an Incarnation-like growth, and the Church is the Body of Christ, "for this flesh is the counterpart and copy of the spirit. . ."

The homilist has not always been much esteemed as a theologian. However, we have in this chapter the substance of as able a piece of Christian theology as any in the Apostolic Fathers, though it suffers somewhat by the confused order of presentation, and various inexactitudes.<sup>62</sup>

Beginning to wrap up his message, the author in Chapter 15 uses  $\sigma\acute{\omega}\zeta\omega$  two times in verse one. The first time it appears to be in the sense of well being or positive reputation, such as found in the Epistle of Barnabas 21:9 where, according to the TDNT,  $\sigma\acute{\omega}\zeta\omega$  is used more in the

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<sup>62</sup> Lawson, pg 189-91.

sense of "well-being, preservation" than containing any spiritual redemptive implication.<sup>63</sup> In addressing his listeners, he says that if they respond favorably to his admonitions, it will bring a positive impact on both them and him. The second appears to be referring to the "soul-winning" activity that they (speaker and hearers) should do in their evangelistic efforts.

Now I do not think that the advice I have given about self-control is unimportant; in fact anyone who follows it will not regret it, but will save [σώσει] both himself and me as his advisor. For it is no small reward to redirect an errant and perishing soul, so that it may be saved [σωθῆναι]. [15:1]

The first use of the term does not provide much light on soteriology except to provide evidence of a wider use of the term σώζω, which we will also see in the other writings of the Apostolic Fathers. The second use sheds some light on the orientation to "soul-winning" and witnessing and the concept that a believer will achieve some reward for being a successful soul-winner (though that reward is not defined in this context). The articular infinitive following the preposition εἰς indicates that the phrase indicates the purpose of the preceding action. Thus the *purpose* of the self-control and the "redirecting" of the errant and perishing soul is to bring that person to salvation.<sup>64</sup>

Chapter 17 continues with this theme of inviting and admonishing others with the message of the Gospel. In verse 2, the author states, "Therefore let us help one another to restore those who are weak with respect to goodness, so that we may all be saved [σωθῶμεν], and let us admonish and turn back one another." This verse is reminiscent of similar passages in the Epistle to the Hebrews and appear to imply that, while salvation is a past event objectively (in what Jesus accomplished) and in the life of the believer subjectively (in a point of

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<sup>63</sup> Friedrich, *TDNT*, Vol 7, pg 998.

<sup>64</sup> Richard A. Young, *Intermediate New Testament Greek: A linguistic and Exegetical Approach*. (Nashville: Broadman & Holman Publishers, 1994), pg 168. Young states: "Westcott suggests that ἵνα + subjunctive indicates direct and immediate purpose, whereas εἰς τὸ + infinitive indicates 'more remote result aimed at or reached' (cf. Rom. 1:20)."

conversion/repentance), it is tenuous and can be lost. The need to "admonish and turn back one another" implies that there is a need to do so to avoid the final outcome of not being saved. Therefore, the author appears to believe that salvation, though a present possession accomplished by and through Jesus' suffering, can in some manner be forfeited.

The reference in 17:5, ". . . and we did not obey the elders when they spoke to us about our salvation [σωτηρίας]. . ." falls in line with the same thought process. The salvation of which they were instructed, in this case, appears to refer to past, present, and future, with a following discussion of the "day of judgment." Again, if there is no possibility of falling away, why would the author be concerned about addressing believers regarding the horrors of the judgment day.<sup>65</sup>

The use of the term σώζω in chapter 19 could be interpreted either as the term is used in chapter 15 of bringing good reputation, or as used in chapter 17 of avoiding the unfortunate fate of losing out on the salvation offered by Christ. In this sense, the concept of preservation, or perseverance, might be the intent. The exhortation by the author is:

I am reading you an exhortation to pay attention to what is written, in order that you may save [σώσητε] both yourselves and your reader. As compensation I ask that you repent with your whole heart, thereby giving salvation [σωτηρίαν] and life to yourselves. [19:1]

However, the statement in verse 3, later, can only be interpreted as referencing the continued possession of this salvation: "Let us, therefore, practice righteousness, that we may be saved [σωθῶμεν] in the end."

In the closing chapter, we find a formula for a benediction that was probably commonly used to end a Christian sermon. It is similar to that used in worship services in the 21st century:

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<sup>65</sup> Lawson, [pg 192] in an apparently somewhat cynical tone, adds "This is not a very gracious or evangelical note, though it has been a common enough theme in Christian preaching." Might he be referring to the "hell-fire and damnation preaching in some fundamentalist churches?"

"To the only God, invisible," the Father of truth, who sent forth to us the Savior [σωτήρα] and Founder of immortality, through whom he also revealed to us the truth and the heavenly life, to him be the glory forever and ever. Amen. [20:5]

While this is an uplifting and inspiring benediction, the only element of soteriology that we can extract is that the reference, obviously to Jesus Christ, identifies him as the Savior, a title describing his perceived function in God's eternal plan.

## ***Theological Implications of Salvation Terminology***

The author of this homily gives us a soteriology with the following components:

- **SOURCE.** The **source** of salvation is from Jesus Christ, whose suffering and dying on the cross bought the possibility of redemption from sin.
- **PAST.** Salvation is a **past event**. First, it is past in the sense that Jesus died in the past and his finished work provides for it. Second, it is past for the believer in that it is accomplished in his life when he believes the message of salvation.
- **PRESENT.** Salvation is a **present concern**. It is something that can be lost, therefore there are exhortations to persevere. The believer must endure to the end. The believer must respond to the calling to high ethics and service.
- **FUTURE.** Salvation is a **future expectation**. The judgment day is real and to be feared. It should also be anticipated for the believer as a final reward that awaits him.
- **SHARED.** Salvation is to be **shared**. The believer is urged to become a soul-winner and bring others to salvation. The believer can bring honor to himself and to the preacher by responding faithfully and bringing others to salvation in Jesus Christ.

In short, Second Clement contains a soteriology that is very similar to that found in many 21st century evangelical churches.

All of the above can be lifted from this sermon, either directly or indirectly, by analysis of the use and context of the occurrences of the salvation terminology. It is clear that this homily is fully consistent with the message of the New Testament of salvation by grace through faith in Jesus Christ and his finished work, suffering on the cross. It leads to a life of high morals and service but salvation is not the result of that life of good works. The author urges his listeners, as did the Apostle Paul, to not be ashamed of the gospel, for it is the power of God to salvation, to both the Jew and the Greek.



## C. Ignatius' Epistles

Ignatius and Polycarp, together, stand as an inspiration to believers of all ages by the way they approached their end as martyrs for their witness to Christ as their Savior. Ignatius was apparently the third bishop of Antioch, following the Apostle Peter in that church. For an unknown reason, he was taken to Rome as a captive to be thrown to the lions in the Coliseum. On the way, he wrote seven letters: three were to churches he was unable to visit on his journey, three to two churches and one person, Polycarp, after he had visited them on his journey, and one to the Roman church in advance of his arrival in which he requested that they not try to have him released. Because these seven letters were all written by the same person, in the same circumstance, very close in time, for the same purpose, I am including them together in one section of this paper. In addition, there are only a total of eight occurrences of our salvation terminology, encompassing three of the five terms, so, for the purposes of this study, there is a very small data set to investigate.

Regarding the dating of these letters, "There is virtually unanimous agreement that Ignatius was martyred during the reign of Trajan (A.D. 98-117], but to fix the precise year is difficult. . . . Lightfoot himself places it 'within a few years of A.D. 110, before or after.'"<sup>66</sup>

Discussing the character of Ignatius, Lohr states:

Ignatius appears in Eusebius as one of the greatest personalities of early Christianity in the postapostolic period, who had an especially great effect through his letters. Eusebius' knowledge is clearly limited to the (seven) letters and their recognizable places of composition. To these facts he adds the information about Ignatius' martyrdom in Rome.<sup>67</sup>

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<sup>66</sup> Lightfoot-Holmes, pg 132.

<sup>67</sup> Pratscher, pg 91-92.

## ***Theological Profile***

The concern of Ignatius in these seven letters seems to have focused on three primary areas. These areas had to do primarily with his concern about the continuation of the churches after his martyrdom. "It appears that three concerns were uppermost in Ignatius's mind at this time: (1) the struggle against false teachers within the churches; (2) the unity and structure of the churches; and (3) his own impending death."<sup>68</sup> His presentation is one of the earliest defenses of the primacy of the bishop as head of the local church.<sup>69</sup> According to Schaff, "He [Ignatius] is the incarnation, as it were of the three closely connected ideas: the glory of martyrdom, the omnipotence of episcopacy, and the hatred of heresy and schism."<sup>70</sup>

The thrust of Ignatius' theology found in these letters centers on ecclesiology. In this vein, however, he does touch on other doctrinal issues such as ethics, eschatology, Christology (especially anti-docetic statements), pneumatology, and the Eucharist, but has very little to say directly about soteriology. His main concern is unity in the church. In fact, the Greek terms Ignatius uses regarding unity in the church "are always used in an ecclesiological, ethical, and theological sense."<sup>71</sup> One could say that unity in the church is the central thread linking all these letters together.

The theological concern of Ignatius in these letters can be summed up in the following quotation from Pratscher:

The Ignatian letters come to speak of various theological and ethical themes in an unsystematic way, in which a special detailedness and redundancy can be observed in those cases where actual requests, problems, or questions about theological fundamentals appear to be touched upon. The details allow their author to be recognized as an original theological thinker of early Christianity

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<sup>68</sup> Lightfoot-Holmes, pg 130.

<sup>69</sup> Pratscher, pg 104-08.

<sup>70</sup> Lawson, pg 101.

<sup>71</sup> Pratscher, pg 104.

with regard to care for souls and church leadership. One can describe the Ignatian theology in general as a theology of unity.<sup>72</sup>

In commending the Ephesians for their resistance to heresy, there is one striking passage that presents an early presentation in which the Trinity can be easily recognized. The role of Jesus Christ as Savior can also be seen in this passage, even though the salvation terminology of our study is not present in this context.

You covered up your ears in order to avoid receiving the things being sown by them, because you are stones of a temple, prepared beforehand, for the building of **God the Father**, hoisted up to the heights by the crane of **Jesus Christ**, which is the cross, using as a rope the **Holy Spirit**; your faith is what lifts you up, and love is the way that leads up to God. [Ignatius to the Ephesians 9.1 - emphasis added]

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<sup>72</sup> Pratscher, pg 104.

***Concordance of the Salvation Terminology***

Location	Term	Lemma	Parsing	Greek Phrase	English Phrase
<b>διασῶζω</b>					
Ephesians					
	NONE				
Magnesians					
	NONE				
Trallians					
	NONE				
Romans					
	NONE				
Philadelphians					
	NONE				
Smyrnaeans					
	NONE				
Polycarp					
	NONE				
<b>σῶζω</b>					
Ephesians					
	NONE				
Magnesians					
	NONE				
Trallians					
	NONE				
Romans					
	NONE				

Philadelphians

5.2	ἐσώθησαν	σώζω	Aorist passive indicative 3 plural	καὶ τοὺς προφήτας δὲ ἀγαπῶμεν, διὰ τὸ καὶ αὐτοὺς εἰς τὸ εὐαγγέλιον κατηγγελκέναι καὶ εἰς αὐτὸν ἐλπίζειν καὶ αὐτὸν ἀναμένειν: ἐν ᾧ καὶ πιστεύσαντες ἐσώθησαν, ἐν ἐνότητι Ἰησοῦ Χριστοῦ ὄντες ἀξιαγάπητοι καὶ ἀξιοθαύμαστοι ἅγιοι, ὑπὸ Ἰησοῦ Χριστοῦ μεμαρτυρημένοι καὶ συνηριθμημένοι ἐν τῷ εὐαγγελίῳ τῆς κοινῆς ἐλπίδος.	And we also love the prophets, because they anticipated the gospel in their preaching and set their hope on him and waited for him; because they also believed in him, they were saved, since they belong to the unity centered in Jesus Christ, saints worthy of love and admiration, approved by Jesus Christ and included in the gospel of our common hope.
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Smyrnaeans

2.1	σωθῶμεν	σώζω	Aorist passive subjunctive 1 plural	Ταῦτα γὰρ πάντα ἔπαθεν δι' ἡμᾶς ἵνα σωθῶμεν • 154 καὶ ἀληθῶς ἔπαθεν, ὡς καὶ ἀληθῶς ἀνέστησεν ἑαυτὸν, οὐχ ὥσπερ ἄπιστοί τινες λέγουσιν τὸ δοκεῖν αὐτὸν πεπονθέναι, αὐτοὶ τὸ δοκεῖν ὄντες	For he suffered all these things for our sakes, in order that we might be saved; and he truly suffered just as he truly raised himself -- not, as certain unbelievers say, that he suffered in appearance only (it is they who exist in appearance only!).
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Polycarp

1.2	σώζονται	σώζω	Present middle subjunctive 3 plural	Παρακαλῶ σε ἐν χάριτι, ἧ ἐνδέδουσαι, προσθεῖναι τῷ δρόμῳ σου καὶ πάντας παρακαλεῖν ἵνα σώζονται	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.
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**σωτήρ**

Ephesians

1.1	σωτήρι	σωτήρ	Dative singular masculine	Ἀποδεξάμενος ἐν θεῷ τὸ πολυαγάπητόν σου ὄνομα, ὃ κέκτησθε φύσει δικαία κατὰ πίστιν καὶ ἀγάπην ἐν Χριστῷ Ἰησοῦ τῷ σωτήρι ἡμῶν	I welcome in God your well-beloved name which you possess by reason of your righteous nature, which is characterized by faith in and love of Christ Jesus our Saviour.
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Magnesians

Preface	σωτήρι	σωτήρ	Dative singular masculine	Ἰγνάτιος, ὁ καὶ Θεοφόρος, τῇ εὐλογημένη ἐν χάριτι θεοῦ πατρός ἐν Χριστῷ Ἰησοῦ τῷ σωτήρι ἡμῶν, 51 ἐν ᾧ ἀσπάζομαι τὴν ἐκκλησίαν τὴν οὖσαν ἐν Μαγνησίᾳ τῇ πρὸς Μαϊάνδρῳ, καὶ εὐχόμαι ἐν θεῷ πατρὶ καὶ ἐν Ἰησοῦ Χριστῷ πλεῖστα χαίρειν	Ignatius, who is also called Theophorus, to the church at Magnesia on the Maeander, which has been blessed through the grace of God the Father in Christ Jesus our Savior, in whom I greet her and wish her heartiest greetings in God the Father and in Jesus Christ.
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Trallians

	NONE				
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Romans

	NONE				
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Philadelphians

9.2	σωτήρος	σωτήρ	Genitive singular masculine	ἐξάιρετον δέ τι ἔχει τὸ εὐαγγέλιον, τὴν παρουσίαν τοῦ σωτήρος, κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τὸ πάθος αὐτοῦ, καὶ τὴν ἀνάστασιν	But the gospel possesses something distinctive, namely, the coming of the Savior, our Lord Jesus Christ, his suffering, and the resurrection.
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Smyrnaeans

6.2	σωτήρος	σωτήρ	Genetive singular masculine	οὐ περὶ πεινῶντος ἢ διψῶντος εὐχαριστίας καὶ προσευχῆς ἀπέχονται, διὰ τὸ μὴ ὁμολογεῖν τὴν εὐχαριστίαν σάρκα εἶναι τοῦ σωτήρος ἡμῶν Ἰησοῦ Χριστοῦ, τὴν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν παθοῦσαν, ἣν τῇ χρηστότητι ὁ πατήρ ἤγειρεν.	They abstain from the Eucharist and prayer, because they refuse to acknowledge that the Eucharist is the flesh of our Savior Jesus Christ, which suffered for our sins and which the Father by his goodness raised up.
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Polycarp

	NONE				
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σωτηρία

Ephesians

18.1	σωτηρία	σωτηρία		Περίψημα τὸ ἐμὸν πνεῦμα τοῦ σταυροῦ, ὃ ἐστὶν σκάνδαλον τοῖς ἀπιστοῦσιν, ἡμῖν δὲ σωτηρία καὶ ζωὴ αἰώνιος	My spirit is a humble sacrifice for the cross, which is a stumbling block to unbelievers, but salvation and eternal life to us
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Magnesians

	NONE				
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Trallians

	NONE				
--	------	--	--	--	--

Romans

	NONE				
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Philadelphians

	NONE				
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Smyrnaeans

	NONE				
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Salvation in the Apostolic Fathers

Polycarp

	NONE				
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σωτήριος

Ephesians

	NONE				
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Magnesians

	NONE				
--	------	--	--	--	--

Trallians

	NONE				
--	------	--	--	--	--

Romans

	NONE				
--	------	--	--	--	--

Philadelphians

	NONE				
--	------	--	--	--	--

Smyrnaeans

	NONE				
--	------	--	--	--	--

Polycarp

	NONE				
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### ***Discussion of Occurrences of Salvation Terminology***

As referenced earlier, there are only eight occurrences of our salvation terminology in these seven letters. The table below indicates that three of these involve the term σώζω, four involve the term σωτήρ, and one the term σωτηρία. The term σώζω is found once in each of the letter to the Philadelphians, the Smyrnaeans, and the letter to Polycarp. The term σωτήρ is

<b>Word</b>	<b>Occurs</b>
διασώζω	0
σώζω	3
σωτήρ	4
σωτηρία	1
σωτήριος	0
<b>Total</b>	<b>8</b>

In the letter to the Philadelphians, Ignatius, while asking for their prayers to "perfect" him in this last trial, recounts that the gospel came by means of the apostles and elders in the church. He then continues stating that he also loves the prophets because they anticipated the gospel and "because they also believed in him, they were saved." The term believe in this context is an aorist participle which is followed by the term σώζω in the aorist passive indicative. The aorist participle in this context can be translated as "after having believed." The result of their faith was that they were saved. The aorist passive form of the verb indicates that they were the recipients of the action of salvation rather than the ones performing the action. Thus, we can see here that Ignatius recognized that the prophets were also saved by Christ (they waited for and hoped on him), and that they were passive recipients of the salvation which resulted "after having believed." Thus, the Ephesians 2:8-9 message is clearly reflected in this context. Lawson agrees with this conclusion:

These are not the prophets (preachers) of the New Testament Church, nor the "charismatic" prophets of *Didache* . . . . They are the counterpart of the Apostles

under the Old Covenant, that is, the spiritual leaders and heroes of Israel. These all lived by faith (Rom. iv, 1-16; Heb xi, 13), and so were "Christians before the time," and, being the true Israel, were by anticipation a part of the Church.<sup>73</sup>

The next time we find σωζω is in the Letter to the Smyrnaeans. After beginning this letter with what appears to be an early Christian formula similar to the Apostle's Creed, recounting the events in the life and death of Jesus, Ignatius states, "For he suffered all these things for our sakes, in order that we might be saved." [2.1] He then proceeds to show how this physical suffering of Jesus is contrary to the heresy of Docetism. The verb form here is *aorist passive subjunctive*. The passive voice indicates that we are saved by the actions of another (Jesus) and not of ourselves. The suffering of Jesus on the cross is identified as the act that brought the possibility (subjunctive mood) of salvation to the believers. Here again we see a crystal clear presentation of the message of Ephesians 2:8-9, of salvation as a gift, not of works, or at least not of the works of the recipient of the gift -- the believer.

The last occurrence of σωζω is found in the Letter to Polycarp. In this passage, Ignatius is urging Polycarp, whom Ignatius apparently has just met with, perhaps for the first time, to fulfill his role as bishop of the church at Smyrna. "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." [1.2] This is reminiscent of the Apostle Paul's exhortation to Timothy to "do the work of an evangelist. Fulfill your ministry."<sup>74</sup> Lawson states, "It brings the life of the ancient Church very near to us, to overhear one Apostolic man finding it fitting to give such advice to another."<sup>75</sup>

It is of note that the middle voice is used, not the active voice in the verb. Although not quite as clear in this context, the soteriology of salvation as a *passive act* is still present. Ignatius

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<sup>73</sup> Lawson, pg 133.

<sup>74</sup> II Tim 4:5, NASB.

<sup>75</sup> Lawson, pg 143.

could have urged Polycarp "to save" the people or to have them "work out their own salvation." The passage as worded, however, implies that Polycarp is to exhort all people so that they can be the recipients of salvation in a passive sense. This is consistent with Ephesians 2:8-9.

The noun form of σωτήρ is found four times. Three of these (Ephesians 1.1; Magnesians preface; and Smyrnaeans 6.2) all simply use the term as a modifier of Jesus Christ providing him a title of Savior. The fourth use, in Philadelphians 9.2, actually provides a glimpse into the role of Jesus Christ as Savior: "But the gospel possesses something distinctive, namely, the coming of the Savior, our Lord Jesus Christ, his suffering, and the resurrection."

In a discussion of the unity of God in the priests, prophets, patriarchs, and worship in the Old Testament, the apostles, and the Church, Ignatius recognizes that the gospel "possesses something distinctive" in that Jesus Christ played the function of Savior. His work as Savior resulted in the fact that "the gospel is the imperishable finished work." We can say with confidence, then, that even in the use of σωτήρ, Ignatius in this passages acknowledges Jesus Christ and his suffering and resurrection as the source and means of salvation, consistent with the New Testament message of grace.<sup>76</sup>

The last occurrence of our salvation terminology in Ignatius is found in Ephesians 18.1. This is actually an amazing passage that deserves to be set out in full:

My spirit is a humble sacrifice for the cross, which is a stumbling block to unbelievers, but salvation [σωτηρία] and eternal life to us. "Where is the wise? Where is the debater?" Where is the boasting of those who are thought to be intelligent? For *our God, Jesus the Christ*, was conceived by Mary according to God's plan, both from the seed of David and of the Holy Spirit. He was born and

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<sup>76</sup> Lawson, pg 136. "It is to be observed that modern Old Testament scholarship has not changed the substance of this essential Christian position, though it has revolutionized the intellectual presentation of it. We no longer think of the prophets as possessing supernatural knowledge of future detailed events, yet the religion of Israel remains in the most proper sense the spiritual promise of the Christian faith. . . . S. Ignatius fittingly summarizes the discussion. Christians are saved, not by Jewish legality, but by 'faith that works by love,' yet the Old Covenant and its Scriptures are wholly good and from God, if read with the eye of Christian faith."

was baptized in order that by his suffering he might cleanse the water. [18.1-2 - emphasis added]

In this passage regarding soteriology, it is clear that it was the sacrifice of Jesus on the cross that is presented as the means of salvation. Thus, the finished work of Jesus Christ in his death and resurrection is presented as that from which believers can obtain salvation - not the special knowledge of Gnosticism, or the special wisdom of the mystery religions.

However, although not dealing directly with soteriology but more directly with Christology and the Trinity, this passage presents a very interesting point of doctrine understood and taught by Ignatius. As Lawson has so ably described it:

Here are brought together the two opposite doctrinal interests of the ancient Church, regarding the birth of Christ. The first was the doctrine that Jesus was the Messiah, fulfiller of the Jewish hopes, the "rod from the stem of Jesse," and born in Bethlehem, "the city of David." . . . The second was the doctrine that Christ was born of a virgin by direct divine interposition. . . . Critical scholars have often advanced theories that this doctrine is unhistorical, and that it was put about in the ancient Church by the influence of pious imagination, in response to various doctrinal presuppositions of the early Christians. Actually the reverse would seem to be the case. . . . Therefore we may draw the conclusion that the doctrine of the Virgin Birth was believed not because it suited pious imagination to do so, but because it was believed to be the fact by people who could know more about it than anyone can today. In this matter S. Ignatius has his place as the first in Christian writing, outside the New Testament, who emphasized the importance of the Virgin Birth as a Christian doctrine.<sup>77</sup>

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<sup>77</sup> Lawson, pg 114-16.

### ***Theological Implications of Salvation Terminology***

Although the primary interest of Ignatius in these seven letters is ecclesiology, with a concern about unity in the church, the few times that the salvation terms are found provide rich material for extracting his soteriology. He believed that salvation was brought about by the suffering, death, and resurrection of Jesus Christ on the cross. It is obtained passively by faith in that finished work on the cross, not by active working by the believer. It is something that the prophets of the Old Testament participated in "by faith" anticipating the future work of Christ on the cross showing unity and continuity between the Old Testament and the church regarding salvation. He also saw a need to preach this message, as he urged Polycarp, so that those under his care could be saved by the message of the gospel.

## D. Polycarp to the Philippians

Polycarp, one of the "most venerated figures in the Church of the post-Apostolic period,"<sup>78</sup> is said to have been a disciple of the Apostle John, having studied under him in his youth during the last two decades of the first century.<sup>79</sup> If this were so, this letter would provide insights into the teachings of the Apostle John that would augment the canonical Gospel According to St. John. Since his death by burning at the stake took place at the age of 86, with the date of that martyrdom assigned to about 155-160 AD,<sup>80</sup> his birth would be about 70-75 AD.<sup>81</sup> He was involved in the early formation of the church in the second and third generations of Christian believers and encountered such opponents of orthodoxy as Marcion. It is said that he was ordained by the Apostles as Bishop of Smyrna.<sup>82</sup>

This letter, written in response to a request from the Philippians,<sup>83</sup> is dated shortly after the martyrdom of Ignatius, probably about 110 AD. Due to two separate references to the martyrdom of Ignatius with somewhat different time implications, some believe it is actually two letters assembled together, with the second part composed about 135-37 after Polycarp encountered Marcion in Rome.<sup>84</sup>

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<sup>78</sup> Lawson, pg 153.

<sup>79</sup> Lightfoot-Holmes, pg 202.

<sup>80</sup> Lightfoot-Holmes, pg 202.

<sup>81</sup> Pratscher, pg 119.

<sup>82</sup> Pratscher, pg 119.

<sup>83</sup> 3.1 "I am writing you these comments about righteousness, brothers, not on my own initiative but because you invited me to do so."

<sup>84</sup> Lightfoot-Holmes, pg 204. Also, Pratscher, pg 121. One reason for this hypothesis is the reference to the "firstborn of Satan" which he used later referring to Marcion.

It is interesting to note that some modern scholarship is proposing that Polycarp is actually the author of the anonymous *Epistle to Diognetus*.<sup>85</sup> After reading both of these documents, it is easy to understand how the two could be linked and thought to be written by the same person.

The importance of Polycarp on early Christianity can be summed up by Foster's statement:

Polycarp's life and ministry spanned the time between the end of the apostolic era and the emergence of catholic Christianity, and as a proto-orthodox leader he was deeply involved in the central issues and challenges of this critical era. These included the increasing possibility of conflict with the Roman state, the challenge of the emerging 'Gnostic movement and its charismatic leaders (such as Cerinthus and Marcion), the development and expansion of the monepiscopal form of ecclesiastical organization, and the beginnings of the formation of a canon of early Christian writings.<sup>86</sup>

However, Boudewijn Dehandschutter reminds us that this letter "is a short letter, written in a specific circumstance, and cannot serve as a summary of important theological themes that were current in the first half of the second century. It makes little sense to classify such a text in the development of so-called 'early Catholicism.'"<sup>87</sup> Therefore, it would be presumptuous to attempt to extract a comprehensive doctrinal statement from the letter.

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<sup>85</sup> Foster, pg 110.

<sup>86</sup> Foster, pg 109.

<sup>87</sup> Pratscher, pg 127. This may be a response to Lawson who, coming from the Roman Catholic orientation, sees in Polycarp the foundation of much that was accomplished in the Council of Nicaea in AD 325. See Lawson, pg 156.

## ***Theological Profile***

In this letter we find a significant body of doctrinal content, especially as it applies to the topic of this paper. According to Foster,<sup>88</sup> the theological thrust of Polycarp's letter to the Philippians can be divided into three major categories:

1. **Salvation:** "Salvation for Polycarp is first and foremost something that God has accomplished through Jesus Christ: it is a matter of 'grace' - that is 'by the will of God through Jesus Christ - not 'works' (1.3)"<sup>89</sup>
2. **Righteousness:** "For Polycarp, the 'righteous' person is the one who, in response to the gracious divine initiative and acts, aligns both one's beliefs and behaviour with those proclaimed about, prescribed by, and exemplified by the one through whom God has both accomplished and made the offer of salvation, namely Jesus."<sup>90</sup>
3. **Imitation:** Closely linked to and explicable in terms of his understanding of righteousness is Polycarp's use of the theme of 'imitation' (μιμηται). . . . While both Jesus' suffering and endurance are mentioned, it is the latter that receives the primary emphasis: endurance is the virtue urged upon the Philippians, while suffering is only a possibility."<sup>91</sup>

Foster notes that "a striking aspect of Polycarp's letter is the complete absence of any trace or mention of the Holy Spirit."<sup>92</sup> Therefore, other than two references to the human spirit (5.3 and 7.2), we would anticipate learning little about *Pneumatology* from this letter. There is an emphasis on Christian behavior or a Christian life style, but linkage of behavior to salvation appears to be a causal relation of behavior following salvation rather than the inverse. "Faith in him requires following him (10.1), which can be described for the Christian as δικαιοσύνης. The soteriology is thus 'ethicized': We have been saved, but this salvation means 'for our part' following in the love of our brothers, mutual love, and not shirking good works (10.1-2)."<sup>93</sup>

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<sup>88</sup> Foster, pgs 116-120.

<sup>89</sup> Foster, pg 116.

<sup>90</sup> Foster, pg 118.

<sup>91</sup> Foster, pg 119.

<sup>92</sup> Foster, pg 120.

<sup>93</sup> Pratscher, pg 128.



There are also significant statements relating to *Christology*, but they are primarily related to the soteriological content of the letter.<sup>94</sup>

We can see the opinion of Irenaeus regarding the theological and personal impact of this letter in this statement found in the *Ecclesiastical History* by Eusebius: "There is also a most powerful letter of Polycarp's written to the Philippians, from which those who wish and care for *their own salvation* can learn both the character of his faith and the preaching of the truth.' So says Irenaeus."<sup>95</sup> [emphasis added]

One of the most significant and important features of the Epistle to the Philippians is the large number of scriptural references, many of which are from the New Testament documents. These quotations and allusions support the position of the early composition of the NT documents and their early acceptance among church leaders as authoritative writings on an equal plane with the Old Testament scriptures. As Lawson observes,

"Another aspect of this subject is that the relatively short Epistle of Polycarp is a very early and valuable witness to the use of a large part of the writings which now compose the canon of the New Testament. . . . [A] chief matter of interest herein to New Testament critics is the early use of the Pastoral Epistles, and in particular the numerous citations of I Peter."<sup>96</sup>

However, because of these early references to the Pastoral Epistles, some scholars have "tried to show that Polycarp was also the *author* of the pastoral Epistles. But this hypothesis has for good reason met with little acceptance."<sup>97</sup>

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<sup>94</sup> Pratscher, pg 128.

<sup>95</sup> Kirsopp Lake, pg 339, [*Ecclesiastical History*, 4.14.8]

<sup>96</sup> Lawson, pg 158.

<sup>97</sup> Lightfoot-Holmes, pg 203.

**Concordance of the Salvation Terminology**

Location	Term	Lemma	Parsing	Greek Phrase	English Phrase
<b>διασώζω</b>					
	NONE				
<b>σώζω</b>					
1.3	σεσωσμένοι	σώζω	Perfect passive participle plural nominative masculine	εἰς ὃν οὐκ ἰδόντες πιστεύετε χαρᾷ ἀνεκλαλήτῳ καὶ δεδοξασμένῃ εἰς ἣν πολλοὶ ἐπιθυμοῦσιν εἰσελθεῖν, εἰδότες ὅτι χάριτί ἐστε σεσωσμένοι, οὐκ ἐξ ἔργων, ἀλλὰ θελήματι θεοῦ διὰ Ἰησοῦ Χριστοῦ.	Though you have not seen him, you believe in him with an inexpressible and glorious joy (which many desire to experience), knowing that by grace you have been saved, not because of works, but by the will of God through Jesus Christ.
<b>σωτήρ</b>					
Preface	σωτήρος	σωτήρ	Genetive singular masculine	Πολύκαρπος καὶ οἱ σὺν αὐτῷ πρεσβύτεροι τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ παροικίᾳ Φιλίππου: ἔλεος ὑμῶν καὶ εἰρήνη παρὰ θεοῦ παντοκράτορος καὶ Ἰησοῦ Χριστοῦ τοῦ σωτήρος ἡμῶν πληθυνθείη.	Polycarp and the presbyters with him to the church of God that sojourns at Philippi: may mercy and peace from God Almighty and Jesus Christ our Savior be yours in abundance.
<b>σωτηρία</b>					
	NONE				
<b>σωτήριος</b>					
	NONE				

## ***Discussion of Occurrences of Salvation Terminology***

There are only two occurrences of our salvation terminology in this letter: one with the verb form of σώζω; one with the noun form of σωτήρος. However, both of these are *full* of theological significance regarding Polycarp's understanding of *soteriology*.

In 1:3, the opening of the letter, he provides a very literal quotation of parts of Paul's Epistle to the Ephesians in chapter 2 verses 8-9. The full statement in Polycarp's verse three is:

Though you have not seen him, you believe in him with an inexpressible and glorious joy (which many desire to experience), knowing that ***by grace you have been saved, not because of works***, but by the will of God through Jesus Christ. [emphasis added]

Below we have set the quotation from Polycarp parallel with the statement from Ephesians 2:8-9. Six words in the Polycarp statement are lifted *exactly* from Ephesians 2:8-9. The six words are underlined in bold letters in the Ephesians passage. It can be seen that Polycarp has expanded the phrases giving further clarification by stating that you are saved (a) by the will of God (b) through Jesus Christ along with the statement that you believers have not seen him but are joyful (c) because you *know* that you are saved and that (d) the salvation is *by grace*, not of works.

**Polycarp to Philippians 1:3** χάριτί ἐστε σεσωσμένοι, οὐκ ἐξ ἔργων,

**Ephesians 2:8-9** τῇ γὰρ **χάριτί ἐστε σεσωσμένοι** διὰ πίστεως· καὶ τοῦτο οὐκ ἐξ ὑμῶν, θεοῦ τὸ δῶρον· **οὐκ ἐξ ἔργων**,

In both cases, the verb σώζω is a perfect passive participle. The perfect tense indicates a current condition which has been brought about by a completed event in the past which has had a continuing result to the present. The participle picks up its time reference from the primary verb of the sentence. In this case, the verb "to be" - εἰμί - is in the second person plural present active indicative. Thus, the time referenced by the Ephesians passage, and the time referenced by

Polycarp to the Philippians, is *present* as of the time of writing. An exact translation of this phrase would be: ***You are now in the condition of being saved by virtue of having been saved in the past with the result that you are still saved as of the present.*** Although this is a long way of stating the translation of these two words [ἐστε σεσωσμένοι], this long rendition conveys the complete meaning of the two-word Greek expression.

We can see further that Polycarp understood that this present condition of salvation was brought about by God's grace (unmerited favor) apart from works. He further clarifies that it was by the will of God not by the will of man (c.f. John 1:12-13). He clearly identifies that it is through Jesus Christ. By using the preposition διὰ following by the genitive case, he is emphasizing the *source* of the salvation as Jesus.<sup>98</sup> It would be difficult to misunderstand Polycarp in this statement. His soteriology, based on this verse, is virtually identical to that of the New Testament.

The second occurrence of our terminology is in the preface to the letter where Polycarp is expressing his greeting: "Polycarp and the presbyters with him to the church of God that sojourns at Philippi: may mercy and peace from God Almighty and Jesus Christ our Savior [σωτήρος] be yours in abundance."

In this statement, Polycarp is very clearly identifying two important points about his soteriology. First, the Savior is Jesus Christ. The noun is in the genitive case, as is Jesus Christ. The agreement in case makes it perfectly clear that Jesus is the Savior. The second point is that Polycarp uses the possessive pronoun ἡμῶν [plural form] also in the genitive case, making the

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<sup>98</sup> Dana & Mantey, pg 101. The illustration given in Dana & Mantey for the use of the genitive case with διὰ is John 3:17, ἵνα σωθῆ ὁ κόσμος δι' αὐτοῦ. This is showing the *casual relationship* between what Jesus did, and the result "that the world might be saved through him." Polycarp is possibly referring to ***this very passage*** since, reportedly, Polycarp was a student of the Apostle John, from whom this quotation is taken.

Salvation in the Apostolic Fathers

Savior very personal. To use a contemporary 21st century evangelical terminology, Jesus Christ is our "personal Savior."

## ***Theological Implications of Salvation Terminology***

Although there are only two occurrences of our soteriological terminology found in the letter from Polycarp, both of them are full of meaning and clearly convey that his view of the doctrine of salvation is fully consistent with both the New Testament and contemporary 21st century evangelical Christianity.

With only two references, however, our understanding of Polycarp's soteriology may be incomplete. Torrance comes down hard on Polycarp with the following statements:

There does not appear to be grasped a proper relation between the death of Christ and the Christian life. . . . The conclusion to which one is forced is that we have a real failure even on the part of Polycarp to apprehend the death of Christ. With this failure follows practically as a matter of course a moralistic view of Christianity. . . . he makes salvation conditional . . . Perseverance in the work of righteousness is therefore a real part of Christian salvation.<sup>99</sup>

His concluding remarks about Polycarp present a sad picture of a Christian who did not fully understand his salvation and failed to understand the grace of God.

There is no doubt that in the saintly life of this early Apostle an unshakable trust in his Lord Jesus Christ is the dominating feature of his Christian life, and as such must answer to an acknowledgement of the grace of God in his salvation. And yet throughout there is unmistakably a wrong emphasis corresponding to a failure to grasp the meaning of grace; so much so that trust comes also to be placed in human actions and in a life of love generally.<sup>100</sup>

However, with statements such as found in 8:1, "Let us, therefore, hold steadfastly and unceasingly to our hope and the guarantee of our righteousness, who is Christ Jesus, 'who bore our sins in his own body upon the tree,' . . ." the perception of the substitutionary doctrine of the atonement was underlying his thoughts. It may be that the argument that Torrance has with Polycarp would be similar to the argument that the Calvinist has with the Arminian: the issue of

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<sup>99</sup> Torrance, pg 92-93.

<sup>100</sup> Torrance, pg 96.

*perseverance* rather than of *salvation*. In such passages as 2:2, Polycarp states, "But 'he who raised him from the dead will raise us also,' ***if we do his will*** and follow his commandments and love the things he loved . . . " [emphasis added] This statement is similar to the exhortation of the Apostle Paul in Colossians 1:21-23

And although you were formerly alienated and hostile in mind, *engaged* in evil deeds, yet He has now reconciled you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach— ***if indeed you continue*** in the faith firmly established and steadfast, and not moved away from the hope of the gospel that you have heard, which was proclaimed in all creation under heaven, and of which I, Paul, was made a minister. [NASB - emphasis added]

It seems that Torrance's argument with Polycarp could better be framed as an argument between those who hold to *conditional* perseverance versus *unconditional* perseverance, which is beyond the scope of this paper.

To be fair to Polycarp, we must admit that his soteriological references in this letter are probably of *secondary* concern. His primary concern was encouragement of believers in the Philippian church who were going through a tumultuous period. To read a strong moralism into a letter intended to encourage a struggling church may be unwarranted.<sup>101</sup>

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<sup>101</sup> Foster, pg 125.

## E. Martyrdom of Polycarp

As discussed in the previous section of this paper, Polycarp is one of the most important figures in the history of the early church following the death of the original apostles. This story of his martyrdom also became the model for martyrdom literature in the church and “emphasizes the parallels between the suffering of the Lord and of the martyrs in order to defend an enthusiastic longing for martyrdom and to practice an appropriate veneration of the martyrs.”<sup>102</sup>

The importance of Polycarp is well stated by Foster:

If the Apostolic Fathers are generally thought of as the bridge between New Testament times and the emergence of the great Christian writers of the latter half of the second century such as Justin Martyr and Irenaeus, it is Polycarp who holds that bridge together, since he is uniquely claimed to have spanned the whole period with his own life, knowing the apostles in his youth and Irenaeus in his old age.<sup>103</sup>

Polycarp was martyred at the age of 86. There is disagreement regarding the date of Polycarp’s death with suggestions ranging from 155 to 167 AD.<sup>104</sup> In my judgment, one of the most convincing arguments for a date of his death is found in Foster.

The Roman historian W.H. Waddington identified Statius Quadratus as Lucius Statius Quadratus, Roman consul *ordinaries* in 142. Waddington argued on the basis of references to Quadratus in the *Sacred Tales* of Aelius Aristides that he must have been proconsul of Asia twelve years later, in the year 154/5 (the gubernatorial year ran from May to May). J.B. Lightfoot championed Waddington’s date and the arguments for it in his enormously influential commentary on the *Martyrdom*. On their reckoning, Polycarp’s death would therefore have taken place on 23 February (the second of Xanthikus) 155, which, neatly enough, fell on a Saturday.<sup>105</sup>

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<sup>102</sup> Pratscher, pg 135.

<sup>103</sup> Foster, pg 126.

<sup>104</sup> Lightfoot-Holmes, pg 222-23.

<sup>105</sup> Foster, pgs 127-28. The importance of falling “neatly on Saturday” is that in Chapter 21 there is a reference to his martyrdom taking place on a great Sabbath. “Now the blessed Polycarp was martyred on the second day of the first part of the month Xanthicus, seven days before the calends of March, on a great Sabbath, about two o’clock P.M.”



From internal evidence, it is generally concluded that the Martyrdom of Polycarp was written “within a year after Polycarp’s death.”<sup>106</sup> Dates suggested range from 155 to 177 A.D. There is also much disagreement regarding how much of what now is included in this document is original and how much was added later during subsequent transmission.<sup>107</sup>

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<sup>106</sup> Pratscher, pg 139.

<sup>107</sup> Lightfoot, An excellent discussion of the textual tradition can be found in Lightfoot, Part Two, Volume 3, pgs355-362.

## ***Theological Profile***

This composition has, according to Pratscher, two major theological themes and two minor themes.<sup>108</sup> The major themes are (1) a new theology of Christian martyrdom and (2) personal salvation. The two minor themes, supporting these major themes, are (3) eschatology, and (4) ecclesiology.

“The theology of MartPol is characterized by an example Christology κατὰ τὸ εὐαγγέλιον in which the martyrdom exhortation is grounded. . . . MartPol has carried the notion of the *imitatio Christi* to its logical conclusion for the first time.”<sup>109</sup>

Jeffords explains how this relates to personal soteriology:

Another aspect of salvation through the blood of Christ is seen in the issue of martyrdom. . . . The best view of this motif within early Christianity is found in the death of Polycarp as preserved in the *Martyrdom of Polycarp*. As discussed above, the author of this work carefully portrays the details of Polycarp’s arrest, interrogation, and execution against parallel narrative elements of the passion of Jesus of Nazareth from the New Testament Gospels. . . . It is certainly true that the death of Polycarp is viewed as evidence of the bishop’s righteousness as a follower of Christ. At the same time, the reader gets the distinct impression that other faithful Christians can find their own salvation in imitation of Polycarp’s sacrifice.<sup>110</sup>

This concept of *imitation* of the suffering of Christ is a consistent theme relating the martyrdom experience to the personal salvation experience of the faithful believer. Taking this further, the imitation of Christ outside the concept of martyrdom is described as a *means of salvation*. “Salvation is mediated by the imitation of the Lord in martyrdom; in addition, MartPol knows a sacramental mediation of salvation (MartPol 14), in which Eucharistic terminology is deliberately limited with martyrdom terminology: ἐν ἀριθμῷ τῶν μαρτύρων (MartPol 14.2).<sup>111</sup> Regarding the two minor themes, Buschmann states,

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<sup>108</sup> Pratscher, pgs148-53.

<sup>109</sup> Pratscher, pg 149.

<sup>110</sup> Jefford, pg 87.

<sup>111</sup> Pratscher, pg 149.

Eschatology plays only a subordinate role in MarPol; the traditional reflection on the Christian being a foreigner in the world serves as preparation for taking leave of this world (MartPol *inscr*). . . . With respect to ecclesiology, the first striking element in MartPol is the exclusion of other Christian groups (e.g., Montanism, MartPol 4). Thus the ‘antiheretical’ polemic is legitimated theologically from the tradition κατὰ τὸ εὐαγγέλιον and based on the office of the exemplar-martyr Polycarp, who is depicted as ἐπίσκοπος τῆς ἐν Σμύρνῃ ἀγίας καθολικῆς<sup>112</sup> ἐκκλησίας (MartPol 16.2). To this extent the office plays a fundamental role in MartPol. . .<sup>113</sup>

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<sup>112</sup> The term καθολικῆς is not found in some manuscripts so is omitted from the Lightfoot-Holmes edition.

<sup>113</sup> Pratscher, pgs 149-50.

**Concordance of the Salvation Terminology**

Location	Term	Lemma	Parsing	Greek Phrase	English Phrase
<b>διασώζω</b>					
8.2	διασώζεσθαι	διασώζω	Present passive infinitive	Τί γὰρ κακόν ἐστὶν εἰπεῖν , Κύριος Καῖσαρ , καὶ ἐπιθῦσαι ( καὶ τὰ τούτοις ἀκόλουθα ) καὶ διασώζεσθαι ;	What harm is there in saying Caesar is Lord and offering incense (and other words to this effect) and thereby saving yourself?
<b>σώζω</b>					
1.2	σώζεσθαι	σώζω	Present passive infinitive	ἀγάπης γὰρ ἀληθοῦς καὶ βεβαΐας ἐστὶν μὴ μόνον ἑαυτὸν θέλειν σώζεσθαι ἀλλὰ καὶ πάντας τοὺς ἀδελφούς .	For it is the mark of true and steadfast love to desire not only that oneself be saved, but all the brothers as well.
9.3	σώσαντά	σώζω	Aorist active participle singular accusative masculine	πῶς δύναμαι βλασφημῆσαι τὸν βασιλέα μου τὸν σώσαντά με ;	How can I blaspheme my King who saved me?
17.2	σωζομένων	σώζω	Present passive participle plural genitive masculine	ἀγνοοῦντες ὅτι οὔτε τὸν Χριστὸν ποτε καταλιπεῖν δυνησόμεθα , τὸν ὑπὲρ τῆς τοῦ παντὸς κόσμου τῶν σωζομένων σωτηρίας παθόντα , ἄμωμον ὑπὲρ ἁμαρτωλῶν , οὔτε ἕτερόν τινα σέβεσθαι	They did not know that we will never be able either to abandon the Christ who suffered for the salvation of the whole world of those who are saved, the blameless on behalf of sinners, or to worship anyone else.

**σωτήρ**

19.2	σωτήρα	σωτήρ	Accusative singular masculine	διὰ τῆς ὑπομονῆς καταγωνισάμενος τὸν ἄδικον ἄρχοντα ___ καὶ εὐλογεῖ τὸν κύριον ἡμῶν Ἰησοῦν Χριστόν, τὸν σωτήρα τῶν ψυχῶν ἡμῶν καὶ κυβερνήτην τῶν σωμάτων ἡμῶν καὶ ποιμένα τῆς κατὰ τὴν οἰκουμένην καθολικῆς ἐκκλησίας.	By his endurance he defeated the unrighteous magistrate . . . And blesses our Lord Jesus Christ, the Savior of our souls and Helmsman of our bodies and Shepherd of the catholic church throughout the world.
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**σωτηρία**

17.2	σωζομένων	σωτηρία	Genetive singular feminine	ἀγνοοῦντες ὅτι οὔτε τὸν Χριστόν ποτε καταλιπεῖν δυνησόμεθα, τὸν ὑπὲρ τῆς τοῦ παντός κόσμου τῶν σωζομένων σωτηρίας παθόντα, ἄμωμον ὑπὲρ ἀμαρτωλῶν, οὔτε ἕτερόν τινα σέβεσθαι	They did not know that we will never be able either to abandon the Christ who suffered for the salvation of the whole world of those who are saved, the blameless on behalf of sinners, or to worship anyone else.
22.1	σωτηρία	σωτηρία	Dative singular feminine	Ἐρρῶσθαι ὑμᾶς εὐχόμεθα, ἀδελφοί, στοιχοῦντας τῷ κατὰ τὸ εὐαγγέλιον λόγῳ Ἰησοῦ Χριστοῦ; μεθ' οὗ δόξα τῷ θεῷ ἐπὶ σωτηρία τῇ τῶν ἁγίων ἐκλεκτῶν; καθὼς ἐμαρτύρησεν ὁ μακάριος Πολύκαρπος, οὗ γένοιτο ἐν τῇ βασιλείᾳ Ἰησοῦ Χριστοῦ πρὸς τὰ ἴχνη εὐρεθῆναι ἡμᾶς.	We bid you farewell, brothers, as you walk by the word of Jesus Christ which is in accord with the gospel; with whom be glory to God for the salvation of the holy elect; just as the blessed Polycarp was martyred, in whose footsteps may we also be found in the kingdom of Jesus Christ.

**σωτήριος**

	NONE				
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## ***Discussion of Occurrences of Salvation Terminology***

Our salvation terminology occurs seven times in this document: four times as a verb and three times as a noun. The first of our terms, διασώζω, is found in 8.2 where Herod, the police captain, is urging Polycarp to take the oath of allegiance to Caesar by stating “Caesar is Lord” and offering incense. By doing so, Polycarp’s body would be saved [διασώζεσθαι]. This is clearly a reference to preserving the material body from harm and has nothing that will enlighten us regarding Polycarp’s soteriology. The present passive infinitive form here indicates that purpose of the affirmation, had Polycarp *made* the affirmation, would be to preserve Polycarp from *bodily harm*. Thus, it does not relate to our question of spiritual salvation.

The verb form of σώζω is found three times. The first is in 1.2 in the statement, “For it is the mark of true and steadfast love to desire not only that oneself be saved [σώζεσθαι], but all the brothers as well.” This statement is made by the author about the attitude of Polycarp regarding the desire for salvation. Polycarp had a desire to be saved *himself* and that all the brothers would be saved as well. The term in this context clearly refers to spiritual salvation so can be helpful to us. The form of the verb is a present passive infinitive. Again, the infinitive in this context conveys the fact that the purpose of Polycarp’s actions was to achieve the result of being saved. It is passive so the *recipient* of salvation is not the one who generated that result but was passive in the action of salvation. Although the means of salvation is not provided in this context, the grammatical structure would be consistent with the biblical message of salvation by grace and not of works.

In 9.3 we find Polycarp’s statement, “How can I blaspheme my King who saved me?” This is in response to Herod’s urging him to swear by the genius of Caesar. The form is an aorist active participle with the definitive article. The action of the verb is performed by the subject. In

this case, the verb itself, as an articular participle, plays the part of the verb and the reference is to the Savior, Jesus Christ. Additionally, the presence of the definite article indicates that the emphasis is in reference to the person who performs the action rather than the action itself. In this case, we can clearly see that Polycarp understood his salvation as coming from Jesus Christ and not by his own efforts. This is helpful to us in our search for his soteriology.

The last time we find the verb σώζω in this document is in 17.2 where the writer is drawing implications and applications of what he has described in the martyrdom of Polycarp. He states “They [the Jews and the officials] did not know that we will never be able either to abandon the Christ who suffered for the salvation of the whole world of those who are saved, the blameless on behalf of sinners, or to worship anyone else.” Although this is not a direct reference to Polycarp’s soteriology, it does clearly present several elements of the author’s soteriology. First, it clearly identifies Christ as the one who provided the salvation for “the whole world of those who are saved.” We see the *source* of salvation then is Christ. We also see that it is the suffering of Christ that was the *means* by which Christ was able to save. Christ “suffered for the salvation of the whole world.” Thirdly, by the use of the present passive participle of σώζω, we see that the recipients of the salvation are *passive* not active, so they are not generating their salvation by their own efforts but receiving it by grace. It is also a present participle indicating that it is understood as a *present reality* rather than simply an eschatological event in the future. All of this is clearly consistent with our premise from Ephesians 2:8-9.

Regarding the noun forms of our salvation terminology, the one occurrence of σωτήρ is found in 19.2. The author is describing the condition of Polycarp at the time of composition – Polycarp was with the saints in heaven – and states that “now he rejoices with the apostles and all the righteous . . . and blesses our Lord Jesus Christ, the Savior of our souls and Helmsman of

our bodies and Shepherd of the catholic church throughout the world.” Although not necessarily relevant to our current study, we see here some of the writer’s *ecclesiology* as well as his soteriology. However, the reference is clearly to Jesus Christ as the Savior. Not only is the term used as a title for Jesus but as a *description of his function* – he is the “Savior of our souls and Helmsman of our bodies.” The soteriology of the writer clearly sees Jesus as the Savior *spiritually* (of our souls) and personally involved in the *current material lives* of the believer (Helmsman of our bodies).

Regarding the last noun form, σωτηρία, we have two occurrences. The first is in 17.2, which we have previously discussed with the last occurrence of σώζω. We need here only to reiterate that in this context the use of both the verb and noun forms reflect an accurate understanding of the Ephesians 2:8-9 premise that salvation is by grace through faith and not of works.

The last occurrence is in 22.1. “We bid you farewell, brothers, as you walk by the word of Jesus Christ which is in accord with the gospel; with whom be glory to God for the salvation [σωτηρία] of the holy elect; just as the blessed Polycarp was martyred, in whose footsteps may we also be found in the kingdom of Jesus Christ.” The occasion of the term in this context is not intended to provide instruction in soteriology but simply serves as a benediction to the document giving praise to the God of his salvation. However, we can see implied that salvation is for the “holy elect” and that salvation is understood as providing access to the “kingdom of Jesus Christ.” Thus, we see a glimpse into a theology of *election* relating to salvation as well as the results of one having participated in salvation.



## ***Theological Implications of Salvation Terminology***

In his conclusion regarding the soteriology of the *Martyrdom of Polycarp* as it relates to the use of the term “grace,” Torrance suggests, “There is contained here the idea of merit. The martyrs purchase (ἐξαγοραζόμενοι) everlasting life; as if it were not already purchased by the blood of Christ, as if it were not of grace. And yet the writer does use the word *grace*.”<sup>114</sup> While a review of the six occurrence of the central term in *his* study, χάρις, does appear to fall short of the New Testament concept of grace as undeserved favor, without merit, a review of *our* salvation terminology, I believe, presents a different picture of Polycarp’s soteriology, as well as that of the document’s author.

The *Martyrdom of Polycarp* presents a number of components of soteriology understood by both Polycarp and/or the author(s). There are at least five points regarding soteriology that we can glean from this document.

1. The *source* of salvation is Jesus Christ.
2. The *means* by which Christ achieved salvation for the believer was his suffering.
3. The believer is a recipient of salvation as a *passive receiver* rather than an active agent who brings it to himself.
4. Salvation is a *present possession* of the believer in this life.
5. The *ultimate condition* of the believer who has passively received this salvation is to become part of the kingdom of Jesus Christ as one of the elect.

Each of these points is fully consistent with our premise passage of Ephesians 2:8-9. Therefore, although there are components of a fully developed soteriology missing, I would conclude that Polycarp, and the follower(s) who composed this document, understood and

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<sup>114</sup> Torrance, pg 97.

endorsed the New Testament concept of salvation by (New Testament) grace, through faith, and that not achieved by human personal effort of the believer.

## F. Διδαχή

The *Didache* is an early church manual which may have been developed in stages with the early editions originating sometime in the second half of the first century and later editions perhaps as late as the third century. Lightfoot believes that the *Didache* "may have been put into its present form as late as 150, though a date considerably closer to the end of the first century seems more probable."<sup>115</sup> According to Foster,

While the debate over the relationship between the two writings [Didache and Matthew] has still not been settled, and some, myself included, would argue contrariwise for the dependence of Mathew on the Didache, few scholars now date the text later than the end of the first century CE or the first few decades of the second. If dependence on Matthew is ruled out, then there is little to establish the date of the text except for internal evidence, so that a number of recent studies have even argued for a very early date in the mid-first century."<sup>116</sup>

The document can be divided into two parts. The first is the instruction of the "Two Ways" (1.1-6.2) and the second a manual of church order and practice (6.3-16.8).<sup>117</sup> The first part is primarily concerned with Christian ethics and the second with church polity, liturgy, baptism, and the Eucharist. The place of origin is also up for debate. Because of its apparent dependence on Jewish tradition, the choices seem to come down to either the area around Alexandria, Egypt, Syria, or Palestine.<sup>118</sup>

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<sup>115</sup> Lightfoot-Holmes, pg 247.

<sup>116</sup> Foster, pg 15.

<sup>117</sup> Lightfoot-Holmes, pg 246.

<sup>118</sup> Lawson, pg 70-71; Pratscher, pg 12-13; Foster, pg 15.; Lightfoot-Holmes, pg 248.

## ***Theological Profile***

Because the purpose of the *Didache* is focused so much on church polity and liturgy, there does not appear to be an expressed concern about theology. Christian ethics is a major concern of the first part and it appears that the assumption is that the reader is already part of the church so there is little direct attention to what *makes* one part of the church. The theological profile of the *Didache* can be segmented into the following five divisions.<sup>119</sup>

- Theology (Doctrine of God)
- Christology
- Pneumatology
- Eschatology
- Ecclesiology

Obviously, the major concern is with ecclesiology (church polity, liturgy, baptism, Eucharist) so the greatest detail of doctrine can be derived in this area. Regarding soteriology, there is little discussion. There is only one occurrence of our salvation terminology in the entire work so the only information regarding soteriology within this document is derived from other discussions or by implication.

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<sup>119</sup> Pratscher, pg 13-23.

### *Concordance of the Salvation Terminology*

Location	Term	Lemma	Parsing	Greek Phrase	English Phrase
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**διασφζω**

	NONE				
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**σώζω**

16.5	σωθήσονται	σώζω	Future passive indicative 3 plural	τότε ἕξει ἡ κτίσις τῶν ἀνθρώπων εἰς τὴν πύρωσιν τῆς δοκιμασίας, καὶ σκανδαλισθήσονται πολλοὶ καὶ ἀπολοῦνται: οἱ δὲ ὑπομείναντες ἐν τῇ πίστει αὐτῶν σωθήσονται ὑπ' 35 αὐτοῦ τοῦ καταθέματος	Then all humankind will come to the fiery test, and many will fall away and perish; but those who endure in their faith will be saved by the accursed one himself.
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**σωτήρ**

	NONE				
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**σωτηρία**

	NONE				
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**σωτήριος**

	NONE				
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## ***Discussion of Occurrences of Salvation Terminology***

The only occurrence of our salvation terminology in the *Didache* is found in Chapter 16, which is the last chapter of the document. It is found as the document is wrapping up the presentation with discussion about the end times, thus deals primarily with eschatology.

Then all humankind will come to the fiery test, and "many will fall away" and perish; but "those who endure" in their faith "will be saved [σωθήσονται]" by the accursed one himself. [16:5]

In the beginning of this chapter we find the statement that "for all the time you have believed [ὁ πᾶς χρόνος τῆς πίστεως ὑμῶν - literally, all the time of your faith] will be of no use to you if you are not found perfect [τελειωθῆτε]<sup>120</sup> in the last time. [16:2] In this verse it states that your entire life of faith as a believer will be of no use (bring you no benefit) if you are not found "perfect" in the last time. The verb τελειόω is in the aorist passive. According to Delling in the TDNT, in the Apostolic Fathers, this term, when used in the passive voice, (especially in the *Didache*) should be translated "to come to completion." This specific verse should be translated "to become perfect."<sup>121</sup> This use has to do with endurance as can be seen from the occurrence of τέλειος in 6:2. "For if you are able to bear the whole yoke of the Lord, you will be perfect [τέλειος]. But if you are not able, then do what you can." According to Delling, "How being perfect is understood in *Didache*, namely, in the sense of special achievement, may be seen from 6,2: If you can bear the whole yoke of the Lord, τέλειος ἔση."<sup>122</sup> In other words, the believer, attempting to live the moral life based on the "Two Ways" discussion, should try to bear the whole yoke of the Lord [Matt 11:29]. But, it continues, if you are unable to bear the

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<sup>120</sup> Aorist passive subjunctive second person plural of τελειόω.

<sup>121</sup> Friedrich, *TDNT*, Vol 8, pg 84.

<sup>122</sup> Friedrich, *TDNT*, Vol 8, pg 78.

whole yoke of the Lord, "do what you can." The believer is encouraged to do his best but there is *no condemnation* if one falls short of "perfection" in that task.

Applying this to the verse where the salvation terminology is found, 16:5, the believer is encouraged to endure in the end times. If he does endure, he will be saved (passive voice) "by the accursed one himself." This reference to the accursed one himself is to Christ. Therefore, if one perseveres in faith through the "fiery test" of the end times, Christ will save him.<sup>123</sup> Thus the source of salvation in the end times is Christ and this verse addresses perseverance. We understand perseverance in this sense to mean "remain faithful, or to maintain one's faith or trust in Christ." The believer does not save himself (active voice) but is saved (passive voice) by Christ.

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<sup>123</sup> Lawson, pg 100. "Christ died the death marked out by the Law of Moses as an excommunicate and cursed death (Deut. xxi, 23). Thus Christ made Himself one with man in his dark disgrace, and in this sense was 'made to be sin' (2 Cor. v, 21). "

## ***Theological Implications of Salvation Terminology***

The Didache does not address the past salvation (either the finished work of Christ on the cross or the believer's initial faith conversion), nor the present salvation (relationship between a moral life of a believer and his salvation) except to outline the Two Ways discussion. It does specifically address future salvation in that it presents an eschatology, warning of the "fiery test" that will result in many falling away and perishing. It indicates that if one perseveres in his faith, Christ himself will save that person in the end. Thus, we learn two aspects of the soteriology of the Didache:

1. **SOURCE.** The source of salvation is Christ not one's ability to endure. 6:2 specifically acknowledges that some believers will not endure the "whole yoke" of Christ but says "do what you can." So one's ability to endure the "whole yoke" will not determine his salvation.
2. **PERSEVERANCE.** There is clear implication in the Didache that one can forfeit the benefit of salvation. Those who fall away (will be scandalized - *σκανδαλισθήσονται*) will perish. Therefore, even though salvation is the work of Christ and not that of the believer, it can be lost if the believer ceases to "believe" [endure in their faith - *οἱ ὑπομείναντες*].<sup>124</sup>

Therefore, although the Didache has very little to say specifically about salvation, what it does say, can be seen to be consistent with the evangelical understanding of Ephesians 2:8-10.

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<sup>124</sup> Aorist active participle. The articular participle references the person doing the action more than the action itself.



## G. Epistle of Barnabas

The Epistle of Barnabas is *not really an epistle* and was probably *not written by Barnabas* so on both accounts is misnamed. The normal features of an epistle, a greeting, identification of the sender, and the recipients along with a salutary closing paragraph, are missing and the document appears more like a homily or a treatise than a letter. The author does not identify himself and it appears that the first identification found for the author outside the document is from Clement of Alexandria<sup>125</sup> who states that the author is Barnabas, the companion of the Apostle Paul. However, with Foster, I would agree that “the content of *Barnabas* would not appear to be compatible with what we know of Paul’s companion.”<sup>126</sup> This attribution would make sense, however, since “The Epistle of Barnabas is generally thought to have originated in Alexandria”<sup>127</sup> thus explaining the first identification of Barnabas as the companion of Paul by Clement of Alexandria.

Regarding the date of writing, most scholars agree, “It appears to have been written after the destruction of the temple in Jerusalem in A.D. 70 (16.3-5) but before the city was rebuilt by Hadrian following the revolt of A.D. 132-135. Within these limits, it is not possible to be more precise.”<sup>128</sup> Other scholars, however, prefer to place it in the second half of the second century.<sup>129</sup>

It is generally acknowledged to be an important document in understanding the church in the generation immediately following the original apostles, especially in regard to the relationship between the church and the Jewish Scriptures. As Holmes has stated:

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<sup>125</sup> Foster, pg 73.

<sup>126</sup> Foster, pg 74.

<sup>127</sup> Lightfoot-Holmes, pg 272.

<sup>128</sup> Lightfoot-Holmes, pg 272.

<sup>129</sup> Pratscher, pg 28, cites several scholars who prefer this later view.

The so-called *Epistle of Barnabas* represents one of the earliest contributions outside the New Testament to the discussion of questions that have confronted the followers of Jesus since the earliest days of his ministry: How ought Christians interpret the Jewish Scriptures? What is the nature of the relationship between Christianity and Judaism?<sup>130</sup>

Foster picks up this theme and concludes that Barnabas reflects this struggle to understand the place of the Old Testament Scriptures in the new Christian community.

Whether or not we perceive Barnabas to be enigmatic, in at least two ways it reflects important themes in early, and specifically second-century, Christian history. The first of these relates to the place of the Old Testament. Almost more than any of the other Apostolic Fathers, with the possible exception of 1 Clement, Barnabas attributes ultimate importance to this body of the texts. . . . The second of these relates to the question of Jewish-Christian interaction. The extent to which Barnabas reflects viva voce contact with non-Christian Jews itself feeds into a broader debate about Jewish-Christian interaction in this period and the extent to which texts allow us a clear view of this matter.<sup>131</sup>

One characteristic of Barnabas is its strange and *strained typological hermetics*. One of the best examples of this is his finding Jesus Christ in the Genesis passage about Abraham circumcising 318 of his servants.

Learn abundantly, therefore, children of love, about everything: Abraham, who first instituted circumcision, looked forward in the spirit to Jesus when he circumcised, having received the teaching of the three letters. For it says: “And Abraham circumcised ten and eight and three hundred men of his household.” What, then, is the knowledge that was given to him? Observe that it mentions the “ten and eight” first, and then after an interval the “three hundred.” As for the “ten and eight,” the I is ten and the H is eight; thus you have “Jesus.” And because the cross, which is shaped like the T, was destined to convey grace, it mentions also the “three hundred.” So he reveals Jesus in the two letters, and the cross in the other one. He who placed within us the implanted gift of his covenant understands. No one has ever learned from me a more reliable word, but I know that you are worthy of it. [9.7-9]

Barnabas is here using the Greek word for eighteen – δεκαοκτώ – [δεκα – ten; and οκτώ – eight] to derive the letters *iota* “I” representing the number ten and *eta* “H” representing the

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<sup>130</sup> Lightfoot-Holmes, pg 271.

<sup>131</sup> Foster, pg 80.

number eight.<sup>132</sup> He then uses the word for three hundred - τριακόσιοι – to derive the *tau* “T” as the illustration of a cross [σταυρός]. Then, by combining the first two letters, he obtains the name Jesus [Ἰη-σοῦς] of which the first two letters are *iota* and *eta* and the visual image of the capital *tau* [T] for the cross. It is because of the *special knowledge* [γνώσις] that Barnabas claims that he obtains this deep spiritual meaning from this Old Testament passage.

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<sup>132</sup> It is to be noted that the letters *iota* and *eta* do not actually occur in this Greek word. He has gone from using the actual *words* for ten and eight to the use of the *symbols* for the numbers – 10 and 8 – without any objective basis for replacing the *ordinal* word with the *numeral* symbol.

### ***Theological Profile:***

According to Prostmeier, the theological theme of Barnabas is soteriology, which makes Barnabas important to our current study as it is also the theme of this paper. This theme of soteriology is seen in Barnabas in the development of the three themes of Christology, Ecclesiology, and Eschatology. Accordingly, thi soteriology is developed in the work in several steops.<sup>133</sup>

The individual experiences salvation through baptism. The benefits of salvation are remission of sin, freedom from the “curse of the Law,” and competence for complete gnosis. This gnosis, which assumes and surrounds the believing attitude toward the κύριος, is the biblical basis of the faith. It does not lead to salvation, but it does signify salvation because only the knowledge of God’s will creates the possibility of obeying his will. Thus the benefits of salvation, especially the gnosis, have the character of duties. Having a part in eschatological salvation depends on faith and on works, because the Law is not just prophecy but also ethical instruction; this aspect is emphasized by Barn 10, the Two Ways teaching, as well as the explanatory and unifying Barn 21.1.<sup>134</sup>

Torrance makes a very strong argument that Barnabas entirely misses the boat regarding understanding the New Testament doctrine of grace and salvation by faith apart from works. Because of its misunderstanding and application of the concept of grace [χάρις], and the author’s apparent early development of what became Gnosticism, it probably should not even be classified as Christian orthodox literature, notwithstanding its extensive use of both the Old and New Testaement. Although Torrance in some of his analyses of the Apostolic Fathers seems to be too intense in his application of Reformation theology to his testing of these writings, in this case, I agree with his analysis.

The paradox of this epistle is that while it is so very strongly anti-judaic, it is its attitude to the Old Testament which is its undoing. In order to make it quite clear that with the fall of Jerusalem the foundations of the Christian faith in God were not shaken, Barnabas goes as far as to declare that historical Judaism was never in real covenant relation with God. The whole history of Israel from the time of Moses down to the present evinced their rejection before the covenant was made at all. The result is that while Barnabas rejects altogether the outward form of Judaism as resting upon a misunderstanding of the will of God suggested by evil

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<sup>133</sup> Pratscher, pg 34.

<sup>134</sup> Pratscher, pg 38.

powers, he really takes over the whole of Judaism in its inner form into Christianity. This means that the Old Testament ideas of law become the frame in which the new faith is interpreted and applied in the moral life of the Christian.<sup>135</sup>

Torrance appears to come to the conclusion that, because of the unique uses of the combination of grace [χάρις] with knowledge [γνῶσις], Barnabas is actually an early Gnostic writing rather than an orthodox New Testament document.<sup>136</sup> This proposition is further supported by the statement in Barnabas 1.5 that “I have hastened to send you a brief note, so that along with your faith you might have perfect knowledge [τελείαν ἔχητε τὴν γνῶσιν] as well.”

This linkage between a special knowledge that comes when one believes in Jesus, and the hope of salvation in the future, is a common thread in Barnabas that will be seen in the analysis of the occurrences of our salvation terminology. Surprisingly, even Lawson sees the error of incipient Gnosticism in Barnabas.<sup>137</sup>

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<sup>135</sup> Torrance, pg 107.

<sup>136</sup> Torrance, pgs 108-110.

<sup>137</sup> Lawson, Pg 204 – “Some naïve Christians are making shipwreck of their faith through the assumption that literal obedience is required to the Jewish Law. Those possessing the true Christian gnosis which is the subject of this Epistle will see that the prophets have repudiated this idea. The way is open for the doctrine that the Old Testament is to be expounded allegorically.”

**Concordance of the Salvation Terminology**

Location	Term	Lemma	Parsing	Greek Phrase	English Phrase
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**διασώζω**

	NONE				
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**σώζω**

1.3	σωθῆναι	σώζω	Aorist passive infinitive	διὸ καὶ μάλλον συγχαίρω ἑμαυτῷ ἐλπίζων σωθῆναι, ὅτι ἀληθῶς βλέπω ἐν ὑμῖν ἐκκεχυμένον ἀπὸ τοῦ πλουσίου τῆς πηγῆς κυρίου πνεῦμα ἐφ' ὑμᾶς. οὕτω με ἐξέπληξεν ἐπὶ ὑμῶν ἡ1 ἐπιποθήτη ὄψις ὑμῶν.	Therefore I, who also am hoping to be saved, congratulate myself all the more because among you I truly see that the Spirit has been poured out upon you from the riches of the Lord's fountain. How overwhelmed I was, on your account, by the long-desired sight of you!
4.1	σώζειν	σώζω	Present active infinitive	Δεῖ οὖν ἡμᾶς περὶ τῶν ἐνεστώτων ἐπιπολὺ ἐραυνῶντας ἐκζητεῖν τὰ δυνάμενα ἡμᾶς σώζειν	We must, therefore, investigate the present circumstances very carefully and seek out the things that are able to save us.
5.10	ἐσώθησαν	σώζω	Aorist passive indicative 3 plural	εἰ γὰρ μὴ ἦλθεν ἐν σαρκί, οὐδ' ἂν πως οἱ ἄνθρωποι ἐσώθησαν βλέποντες αὐτόν	For if he had not come in the flesh, men could in no way have been saved by looking at him.
8.6	σωθησόμεθα	σώζω	Future passive indicative 1 plural	ὅτι ἐν τῇ βασιλείᾳ αὐτοῦ ἡμέραι ἔσονται πονηραὶ καὶ ῥυπαραί, ἐν αἷς ἡμεῖς σωθησόμεθα, ὅτι καὶ ο55 ἀλγῶν σάρκα διὰ τοῦ ῥύπου τοῦ ὑσώπου ἰᾶται.	Because in his kingdom there will be dark and evil days, in which we will be saved, because the one who suffers in body is healed by means of the dark juice of the hyssop.

12.3	σωθῆναι	σώζω	Aorist passive infinitive	πρὸς τί; ἵνα γινῶσιν ὅτι οὐ δύνανται σωθῆναι ἐὰν μὴ ἐπ’ αὐτῷ ἐλπίσωσιν.	Why so? So that they might learn that they cannot be saved unless they place their hope in him.
12.7	σωθήσεται	σώζω	Future passive indicative 3 singular	εἶπεν δὲ πρὸς αὐτοὺς Μωϋσῆς• Ὄταν, φησίν, δηχθῆ τις ὑμῶν, ἐλθέτω ἐπὶ τὸν ὄφιν τὸν ἐπὶ τοῦ ξύλου ἐπικείμενον καὶ ἐλπιάτω, πιστεύσας ὅτι αὐτὸς ὦν νεκρὸς δύναται ζωοποιησάσθαι, καὶ παραχρῆμα σωθήσεται.	“Whenever,” he says, “one of you is bitten, let him come to the serpent that is placed upon the wooden pole and let him hope and believe that though it is dead it can nonetheless give life, and he shall be saved immediately.”
16.10	σωθῆναι	σώζω	Aorist passive infinitive	ὁ γὰρ ποθῶν σωθῆναι βλέπει οὐκ εἰς τὸν ἄνθρωπον ἀλλ’ εἰς τὸν ἐν αὐτῷ κατοικοῦντα καὶ λαλοῦντα, ἐπ’ αὐτῷ ἐκπλησσομένου ἐπὶ τῷ μηδέποτε μήτε τοῦ λέγοντος τὰ ῥήματα ἀκηκοέναι ἐκ τοῦ στόματος μήτε αὐτὸς ποτε ἐπιτεθυμηκέναι ἀκούειν.	For the one who longs to be saved looks not to the man but to the One who dwells and speaks in him, and is amazed by the fact that he had never before heard such words from the mouth of the speaker nor for his part ever desired to hear them.
19.10	σῶσαι	σώζω	Aorist active infinitive	μνησθήσῃ ἡμέραν κρίσεως νυκτὸς καὶ ἡμέρας, καὶ ἐκζητήσεις καθ’ ἐκάστην ἡμέραν τὰ πρόσωπα τῶν ἁγίων, <sup>113</sup> ἢ διὰ λόγου κοπιῶν καὶ πορευόμενος εἰς τὸ παρακαλέσαι καὶ μελετῶν εἰς τὸ σῶσαι ψυχὴν τῷ λόγῳ, ἢ διὰ τῶν χειρῶν σου ἐργάσῃ εἰς λύτρον ἁμαρτιῶν σου.	Remember the day of judgment night and day, and you shall seek out on a daily basis the presence of the saints, either laboring in word and going out to encourage, and endeavoring to save a soul by the word, or with your hands, working for a ransom for your sins.
21.9	σώζεσθε	σώζω	Present passive imperative 2 plural	διὸ μᾶλλον ἐσπούδασα γράψαι ἀφ’ ὧν ἠδυσνήθην, εἰς τὸ εὐφρᾶναι ὑμᾶς. σώζεσθε ἀγάπης τέκνα καὶ εἰρήνης. ὁ κύριος τῆς δόξης καὶ πάσης χάριτος μετὰ τοῦ πνεύματος ὑμῶν	For this reason I made every effort to write as well as I could, in order to cheer you up. Farewell, children of love and peace. May the Lord of glory and all grace be with your spirit.

σωτήρ

	NONE				
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σωτηρία

2.10	σωτηρίας	σωτηρία	Genetive singular feminine	ἀκριβεύεσθαι οὖν ὀφείλομεν, ἀδελφοί, περὶ τῆς σωτηρίας ἡμῶν, ἵνα μὴ ὁ πονηρὸς παρειαδυσιν πλάνης ποιήσας ἐν ἡμῖν ἐκσφενδονήσῃ ἡμᾶς ἀπὸ τῆς ζωῆς ἡμῶν	So brothers we ought to give very careful attention to our salvation, lest the evil one should cause some error to slip into our midst and thereby hurl us away from our life.
14.8	σωτηρίαν	σωτηρία	Accusative singular feminine	πάλιν ὁ προφήτης λέγει: Ἴδού τέθεικά σε εἰς φῶς ἐθνῶν, τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς. οὕτως λέγει κύριος ὁ λυτρωσάμενός σε θεός	Again the prophet says: Behold, I have established you as a light to the nations, that you may be the means of salvation to the ends of the earth; thus says the Lord God who redeemed you.
17.1	σωτηρίαν	σωτηρία	Accusative singular feminine	Ἐφ' ὅσον ἦν ἐν δυνατῶ καὶ ἀπλότητι δηλῶσαι ὑμῖν, ἐλπίζει μου ἢ ψυχὴ [τῆ ἐπιθυμία μου] μὴ παραλελοιπέναι τι [τῶν ἀνηκόντων εἰς σωτηρίαν]	To the extent that it is possible clearly to explain these things to you, I hope, in accordance with my desire, that I have not omitted anything of the matters relating to salvation.

σωτήριος

	NONE				
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## ***Discussion of Occurrences of Salvation Terminology***

We find our soteriology terminology twelve times in this book, nine in the verb form (σώζω) and three in the noun form (σωτηρία). The first time is in 1.3 where we see Barnabas himself stating, “Therefore I, who also am hoping to be saved, congratulate myself . . .” The verb here is an aorist passive infinitive, so the author is recognizing that being saved is something that results from someone outside of himself acting upon him. However, it appears, at least in this context, that the author does not see himself in the *present possession* of salvation as he is still hoping for that to occur in the future. While legitimate New Testament soteriology does recognize a future component of salvation, the author, in this verse, omits any reference to any present assurance of salvation for himself.

In 4.1 we find the next occurrence in the statement, “We must, therefore, investigate the present circumstances very carefully and seek out the things that are able to save [σώζειν] us.” Here, the verb is a present active infinitive and the author is urging his readers to seek things that will result in their salvation. He uses the passive form of the verb, consistent with the previous usages, but is apparently making reference to the special knowledge (γνῶσις) that will enable the believer to find and follow the moral code that will lead to his justification. This is more Gnostic than a gospel of grace. This interpretation of the author’s soteriology in this verse is given very clear definition by his later statement in 4.10: “Do not withdraw within yourselves and live alone, as though you were already justified [δεδικαιωμένοι], . . .” The use of the perfect passive participle here indicates that the author would *not* believe that one is “justified by faith” in the

present. Here he *specifically disclaims it*.<sup>138</sup> We do need to acknowledge that Lawson, true to his liturgical tradition, sees it somewhat differently.<sup>139</sup>

In 5.10 we find the statement “For if he had not come in the flesh, men could in no way have been saved by looking at him.” The use here is again passive voice, but although the reference is to Jesus having come in the flesh (not Gnostic as fully developed), the reference does not see a specific atoning effect to what Jesus did “in the flesh” beyond provide instruction.<sup>140</sup> In fact, Holmes notes that in this context the reference to being saved because of Jesus coming in the flesh may be properly translated “survived when they looked”<sup>141</sup> rather than “been saved by looking” giving an entirely different perspective on the use of σώζω in this context.<sup>142</sup> It is interesting that even Lawson agrees with this alternative translation. Commenting on this verse, he states, “The purpose of the Incarnation was so to veil the glory of the divine Son as to enable frail man to comprehend Him.”<sup>143</sup>

We find Torrance here agrees that this reference does not provide attribution of atonement to what Jesus did in the flesh.

“For if He had not come in the flesh men could in no way have been saved by beholding Him . . . “ There is no properly considered view here, but it seems fair to say that for Barnabas these acts of salvation have served only to avert the danger of death and destruction, and are as such the necessary presupposition and means of the obtaining of salvation in the future. They have been instrumental in establishing a New Covenant on the basis of which men may be saved. But the

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<sup>138</sup> Rom 5:1, **Δικαιωθέντες** οὖν ἐκ πίστεως εἰρήνην ἔχομεν πρὸς τὸν θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.” Paul here states the *exact opposite* of what the author is stating about the justification of the believer. This is one of the places where the doctrines espoused by the *supposed* Barnabas, “companion of Paul,” are in direct conflict with the Apostle Paul’s teaching.

<sup>139</sup> Lawson, pg 205. “This is the characteristic Pauline word, but is not used in the characteristic Pauline sense. The reference is not to the Christian’s initial justification at conversion, which is by faith . . . but to his final justification at the expected Day of Judgment, which is by the love and good works brought forth by faith. *Barnabas* teaches that the guarantee of perseverance in those good works through the present time of distress is faithful continuance with the Church.”

<sup>140</sup> This use is reminiscent of later Pelagianism.

<sup>141</sup> Note that the following verse discusses the inability of man to gaze at the *sun* which has less brilliance than the sun’s creator would have.

<sup>142</sup> Lightfoot-Holmes, pg 285.

<sup>143</sup> Lawson, pg 206.

whole teaching of Barnabas is to the effect that this is conditional on the believer himself.<sup>144</sup>

The next occurrence of the verb form is in 8.6: “Because in his kingdom there will be dark and evil days, in which we will be saved [σωθησόμεθα], because the one who suffers in body is healed by means of the dark juice of the hyssop.” It is not entirely clear to what the author is referring here. It may be to physical preservation or to spiritual salvation. Whichever is intended, it is a future salvation so does not greatly assist in our understanding of his soteriology. As Lawson states, “As the narrative from Numbers does not supply these [parts of the quotation] and the following details, they are presumably from some early expansion or apocryphal book, and it is hard to expound them.”<sup>145</sup> We must leave this passage as unclear regarding our study.

In a passage where the author is extracting “spiritual meaning” from a story about Moses in Exodus 17:8-13, we find the statement in 12.3, “Why so? So that they might learn that they cannot be saved [σωθῆναι] unless they place their hope in him.” This is followed in 12.7 with “‘Whenever,’ he says, ‘one of you is bitten, let him come to the serpent that is placed upon the wooden pole and let him hope and believe that though it is dead it can nonetheless give life, and he shall be saved [σωθήσεται] immediately.’” The author here is alluding to the passage in John 3:14-15 as well as the passage in Exodus. However, other than the references of looking to Jesus who was lifted up on the cross, as was the serpent in the Exodus story, he does not explain how the salvation referenced occurs. Further, the reference is to a future salvation on which the believer is to “hope” rather than to experience in the present.

We next encounter our terminology in 16.10, during a lengthy discussion of the temple, its destruction and rebuilding. The author again alludes to Paul’s references to the body of the

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<sup>144</sup> Torrance, pg 104.

<sup>145</sup> Lawson, pg 209.

Christian(s)<sup>146</sup> as the temple of the Holy Spirit and states, “For the one who longs to be saved [σωθῆναι] looks not to the man but to the One who dwells and speaks in him, and is amazed by the fact that he had never before heard such words from the mouth of the speaker nor for his part ever desired to hear them.” He appears to be referring to a believer who is preaching the gospel of Jesus and that the “One who dwells and speaks in him” is a reference to the Holy Spirit who indwells the believer. The salvation reference is to the unbeliever who is listening to the evangelist and has a desire to be saved. However, we agree with Lawson that here “*Barnabas* does not make his meaning very plain!”<sup>147</sup> We find no significant help in this passage regarding the author’s soteriology beyond the fact that the unbeliever “is amazed” by what he hears from the speaker who is indwelt by the Holy Spirit.

In 19.10, we find the author encouraging his readers to “remember the day of judgment night and day, and you shall seek out on a daily basis the presence of the saints, either laboring in word and going out to encourage, and endeavoring to save [σῶσαι] a soul by the word, or with your hands, working for a ransom for your sins.” This verse is found in a long series of exhortations to the readers regarding what their activity should be. It appears to be a reference to sharing their faith and evangelizing unbelievers. The use of the word σῶζω then is referencing the objective of the evangelist regarding the unbeliever audience. The one clue about the author’s soteriology in this passage is found in the last phrase “working for a ransom for your sins.” The one delivering the gospel message is expecting that his work of “laboring in word and going out to encourage, and endeavoring to save a soul by the word, or with your hands” will result in the evangelist’s “ransom for your sins.” Thus, it appears that the author is encouraging

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<sup>146</sup> Some commentators on Paul’s usage of the indwelling Spirit believe the reference is to the church as an assembled body of believers – the Holy Spirit dwells in the corporate body of believers. Others hold that each individual believer is indwelt individually by the Holy Spirit. The author here appears to hold the latter view.

<sup>147</sup> Lawson, page 216.

the reader to work in this manner with the *expectation* that their work will result in their sins being forgiven. This is *diametrically opposed* to the message of the New Testament of forgiveness of sins by virtue of the ransom paid by Jesus death on the cross, received as a free gift by faith and not of works.

The last occurrence of the verb σώζω is found in 21.9. “For this reason I made every effort to write as well as I could, in order to cheer you up. Farewell [σώζεσθε], children of love and peace. May the Lord of glory and all grce be with your spirit.” The term σώζω in Hellenistic Greek could be used to simply indicate health and welfare. It appears that the author here is using the verb in this sense in his closing statements.<sup>148</sup> Holmes agrees, choosing to translate this verse as “Farewell” rather than “may you gain salvation” as Kirsopp Lake does in the Loeb Classical Library edition.<sup>149</sup>

One further note on the occurrence of the verb form is worthy of mentioning. In 21.6, the Lightfoot-Holmes text reads “Be instructed by God, seeking out what the Lord seeks from you, and then do it, in order that you may be found in the day of judgment.” There is a textual variant in this verse where a group of nine late Greek manuscripts, all related, replaces the word “found”[ εὑρεθῆτε] with the word “saved” [σωθητε]. This occurrence is *not included* in our concordance because it is rejected by Lightfoot. However, the implication of this context, if it is authentic, would support a “works” interpretation of salvation as it links the seeking and doing of that which is learned with the expectation that the “doing” would result in being saved. It is clearly inconsistent with the message of salvation by grace, through faith, apart from works.

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<sup>148</sup> Wieland, G. M. (2006). *The Significance of Salvation: A Study of Salvation Language in the Pastoral Epistles* (35–36). Milton Keynes: Paternoster. “In place of LCL’s “May you gain salvation” for the final greeting, σώζεσθε, in *Barn.* 21.9, he has simply, ‘Fare you well.’”

<sup>149</sup> Clement I, P., Clement I, P., Ignatius, S., Bishop of Antioch, Polycarp, S., Bishop of Smyrna, & Lake, K. (1912-13). *Vol. 1: The Apostolic fathers* (P. Clement I, S. Ignatius, Bishop of Antioch, S. Polycarp, Bishop of Smyrna & K. Lake, Ed.). The Loeb classical library (409). London; New York: Heinemann; Macmillan.

The noun form of salvation [σωτηρία] is found three times in this document. The first is in 2.10: “So brothers we ought to give very careful attention to our salvation [σωτηρίας], lest the evil one should cause some error to slip into our midst and thereby hurl us away from our life.” The one point of soteriology that we can learn from this passage is that whatever level of salvation one possesses, and from whatever source, it can be forfeited if the “brothers” were to permit the evil one to cause them to commit a significant enough error. In other words, to the extent that salvation *can* be attained or received in the present, it *can also be lost*. The author *definitely* could not have been a Calvinist!

The next occurrence of the noun form is in 14.8: “Again the prophet says: Behold, I have established you as a light to the nations, that you may be the means of salvation [σωτηρίαν] to the ends of the earth; thus says the Lord God who redeemed you.” This is simply found in a quotation of Isaiah 49:6-7. It references Israel as the means of salvation to the entire world. It is not clear why the author uses this passage except in reference to his thesis that the Old Covenant with Israel was never effectively in force and that the Church has inherited that covenant to be the means of salvation.<sup>150</sup>

The final occurrence of the noun is found in 17.1: “To the extent that it is possible clearly to explain these things to you, I hope, in accordance with my desire, that I have not omitted anything of the matters relating to salvation [σωτηρίαν].” This context does not tell us anything about the author’s soteriology except that he thought his exposition of salvation was complete as he understood it. It simply expresses his hope that he has adequately explained it in the document. He apparently thought that *nothing essential was missing*. Therefore, we can conclude that by properly understanding this writing, we can fully understand his doctrine of salvation.

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<sup>150</sup> Lawson, pg 213.

## ***Theological Implications of Salvation Terminology***

As stated earlier, the main doctrinal theme of this book is soteriology. There are a sufficient number of references to our salvation terminology to give a fairly clear basis for understanding the author's doctrine on this topic. The first conclusion that I come to in this regard is that if the author of this tract really was, as Clement of Alexandria thought, the companion of the Apostle Paul, they must have had a *long running and fairly heated debate* about what salvation is and how it is obtained by the believer! The author's soteriology is *definitately not compatible* with that taught by the New Testament. We can conclude the following points about the soteriology of the *Epistle of Barnabas*.

- **Salvation is a future reality not a present possession.** The author never speaks of salvation as a present possession but always as something hoped for in the future. There is no assurance of salvation for the believer, and the believer must continue to struggle and hope that it will be attained in the future at the Judgement Day.
- **Salvation is obtained by the believer receiving a special knowledge.** There is a special knowledge (γνώσις) that the believer obtains when he exercises faith in Jesus. That special knowledge enables him to understand the commandments of Jesus properly.
- **Salvation is obtained by the believer following the commandments learned by this special knowledge.** Without this special knowledge, a person is unable to understand and properly respond to the Gospel.
- **Salvation, if attained in the present, can be forfeited and that forfeiture can be lost by committing sins rather than by a loss of faith.** The author has a great fear of missing out on the salvation anticipated in the final Judgement Day. That salvation can be missed if one falls prey to the evil one and commits error or sins.

Torrance expresses these conclusions well in the following statements:

“Salvation appears to be twofold. Objectively, it is the act of redemption wrought by Christ's offering Himself as a sacrifice. Subjectively, it is conceived as

deliverance out of darkness and death through an act of renewal and a divinely given knowledge.”<sup>151</sup>

“In the New Testament justification is the basis of trust and confidence as well as of sanctification, but here it is regarded as presumption for Christians to think of themselves as justified already . . . . Salvation is not a present reality to faith; justification belongs to the future. . . . The believer hopes to be saved, and he hopes he will obtain life.”<sup>152</sup>

“All through here salvation is definitely regarded as God’s act.”<sup>153</sup> If this were all that Barnabas taught one might be justified in ascribing to him a sound doctrine of grace, for this side of his views appears to represent salvation as wholly dependent on the work of the Lord through faith and hope, making certain an ultimate redemption. However there are conceptions held in a general outlook and along with other ideas which give them their true colouring, and which are at the same time often quite incompatible with the New Testament standpoint.<sup>154</sup>

“It will be difficult to attain to this, but suffering and persistence are the conditions of salvation.”<sup>155</sup>

One of the most revealing statements in the epistle about the author’s soteriology is the statement in 19.10: “Remember the day of judgment night and day, . . . working for a ransom for your sins.” I agree with Torrance that “there could be nothing more crass than the[se] words.”<sup>156</sup> In fact, this is hauntingly similar to the statement in the *Διδαχὴ* “If you earned something by working with your hands, you shall give a ransom for your sins.” [*Διδαχὴ* 4:6]

An equally depressing statement is found in 5.10 where he instructs his readers, “Do not withdraw within yourselves and live alone, as though you were already justified, but gather together and seek out together the common good.”<sup>157</sup> While he here is discouraging the ascetic life of the hermit, he is also revealing that he does *not* view justification as something already

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<sup>151</sup> Torrance, pg 100.

<sup>152</sup> Torrance, pg 104.

<sup>153</sup> Torrance, pg 102.

<sup>154</sup> Torrance, pg 103.

<sup>155</sup> Torrance, pg 106.

<sup>156</sup> Torrance, pg 108.

<sup>157</sup> This phrase almost sounds like the contemporary 21<sup>st</sup> Century references in the “social justice” philosophy of “collective salvation.”



attained but rather something to be obtained in the future by continuing efforts to follow the law and perfect knowledge.

## H. Epistle to Diognetus

This epistle, which is not really an epistle but an apology, has a fair amount of mystery surrounding it, as well as within it. The only known manuscript of this document was destroyed in a fire in 1870. Fortunately, however, numerous transcriptions had been made of the document so that the actual text is still available to us today.<sup>158</sup> The author is unknown and the identity of the addressee, Diognetus, is also a mystery. To further enlarge the mystery surrounding this document, "the date is unknown, the ending is missing, and, rather surprisingly, no ancient or medieval writer is known to have mentioned it."<sup>159</sup> However, within all this mystery, the document is seen by many as a highly valued expression of early Christian life and practice.

The Epistle to Diognetus, which Lightfoot, echoing widely shared sentiments, called "the noblest of early Christian writings," is unique among the apostolic fathers in that it is addressed not to "insiders," or fellow believers, as are the rest of the documents in the collection, but to "outsiders." The inclusion of this "epistle" (really more of a "tract" or apology in epistolary form) among the apostolic fathers is more of a matter of tradition than logic; in terms of both purpose and genre, it may more fittingly be placed among the Christian apologists.<sup>160</sup>

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<sup>158</sup> Foster, pg 147.

<sup>159</sup> Lightfoot-Holmes, pg 530.

<sup>160</sup> Lightfoot-Holmes, pg 529.

## ***Theological Profile***

This early apology has as its fundamental theme the "concern to present Christianity as a supernatural mystery. . . Christians are different and mysterious, because they live by a superhuman power. . . . again and again the Christian doctrine of God and the glowing portrayal of Christian life are brought together." <sup>161</sup>

According to Lawson, the theological core of Diognetus is the weaving together of the two meanings of Logos in the mind of the Greek.

This is the doctrine of Christ as the Word, or Logos, of God. This doctrine is based upon the connection between, and the contrast between, two important senses of the Greek term λόγος, in English letters *logos*. Λόγος is first "reason," a thought dwelling in the intelligent mind. This is a purely spiritual thing. Then λόγος is also "a word," that is, a thought proceeding out from one intelligent mind to others, by outward and material means. . . . So the creative Reason of God became the outspoken "Word" of God, the mind of God communicated to man. . . . The theologically accomplished Epistle to Diognetus implies the Logos doctrine.<sup>162</sup>

In pursuing this theme, the author presents a number of theological premises. Because the purpose of this apology is to convince the non-believer of the validity of Christianity, there is a clear presentation of *soteriology*. On the way to that goal, however, other theological themes present themselves, including:

- Theology (doctrine of God)
- Anthropology
- Christology

It is interesting to note that while the relationship between the Father and the Son is thoroughly explored, there is a *conspicuous absence* of references to the Holy Spirit. In fact, the term πνεῦμα is entirely absent from the document.

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<sup>161</sup> Cyril C. Richardson, editor and translator, *Early Christian Fathers*. New York: The Macmillan Company, 1970, page 211.

<sup>162</sup> Lawson, pg 272-3.

### Concordance of the Salvation Terminology

Location	Term	Lemma	Parsing	Greek Phrase	English Phrase
<b>διασώζω</b>					
	NONE				
<b>σώζω</b>					
7.4	σώζων	σώζω	Present active participle singular nominative masculine	ὡς θεὸν ἔπεμψεν, ὡς ἄνθρωπον πρὸς ἀνθρώπους ἔπεμψεν, ὡς σώζων ἔπεμψεν, ὡς πείθων, οὐ βιαζόμενος: βία γὰρ οὐ πρόσεστι τῷ θεῷ.	When he sent him, he did so as one who saves by persuasion, not compulsion, for compulsion is no attribute of God.
9.6	σώζειν	σώζω	Present active infinitive	ἐλέγξας οὖν ἐν μὲν τῷ πρόσθεν χρόνῳ τὸ ἀδύνατον τῆς ἡμετέρας φύσεως εἰς τὸ τυχεῖν ζωῆς, νῦν δὲ τὸν σωτήρα δείξας δυνατὸν σώζειν καὶ τὰ ἀδύνατα, ἐξ ἀμφοτέρων ἐβουλήθη πιστεῦειν ἡμᾶς τῇ χρηστότητι αὐτοῦ, αὐτὸν ἠγεῖσθαι τροφέα, πατέρα, διδάσκαλον, σύμβουλον, ἰατρόν, νοῦν, φῶς, τιμὴν, δόξαν, ἰσχύν, ζωὴν, περὶ ἐνδύσεως καὶ τροφῆς μὴ μεριμνᾶν.	Having demonstrated, therefore, in the former time the powerlessness of our nature to obtain life, and having now revealed the Savior's power to save even the powerless, he willed that for both these reasons we should believe in his goodness and regard him as nurse, father, teacher, counselor, healer, mind, light, honor, glory, strength, life, and not be anxious about food and clothing.
<b>σωτήρ</b>					

9.6	σωτήρα	σωτήρ	Accusative singular masculine	ἐλέγξας οὖν ἐν μὲν τῷ πρόσθεν χρόνῳ τὸ ἀδύνατον τῆς ἡμετέρας φύσεως εἰς τὸ τυχεῖν ζωῆς, νῦν δὲ τὸν σωτήρα δείξας δυνατὸν σώζειν καὶ τὰ ἀδύνατα, ἐξ ἀμφοτέρων ἐβουλήθη πιστεύειν ἡμᾶς τῇ χρηστότητι αὐτοῦ, αὐτὸν ἠγεῖσθαι τροφέα, πατέρα, διδάσκαλον, σύμβουλον, ἰατρόν, νοῦν, φῶς, τιμὴν, δόξαν, ἰσχύν, ζωὴν, περὶ ἐνδύσεως καὶ τροφῆς μὴ μεριμνᾶν.	Having demonstrated, therefore, in the former time the powerlessness of our nature to obtain life, and having now revealed the Savior's power to save even the powerless, he willed that for both these reasons we should believe in his goodness and regard him as nurse, father, teacher, counselor, healer, mind, light, honor, glory, strength, life, and not be anxious about food and clothing.
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**σωτηρία**

	NONE				
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**σωτήριος**

12.9	σωτήριον	σωτήριος	Accusative singular neuter	καὶ σωτήριον δείκνυται, καὶ ἀπόστολοι συνετίζονται, καὶ τὸ κυρίου πάσχα προέρχεται, καὶ κληροὶ συνάγονται καὶ πάντα μετὰ κόσμου ἀρμόζεται, καὶ διδασκῶν ἁγίουσ ὁ λόγος εὐφραίνεται, δι' οὗ πατήρ δοξάζεται. ᾧ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.	Furthermore, salvation is made known, and apostles are instructed, and the Passover of the Lord goes forward, and the congregations are gathered together, and all things are arranged in order, and the Word rejoices as he teaches the saints, the Word through whom the Father is glorified. To him be glory forever. Amen.
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## ***Discussion of Occurrences of Salvation Terminology***

Even though the underlying theme of the book is *soteriology*, with the goal of persuading the non-Christian reader of the validity of Christianity, our salvation terminology is found only four times in this book. Twice it is found in the verb form and twice in the noun form of *salvation* or *savior*.

The first occurrence is in 7:4 where the author is presenting the concept of a gospel message intended to be accepted *by persuasion rather than compulsion*. He states that "When he sent him, he did so as one who saves [σῶζων] by persuasion, not compulsion, for compulsion is no attribute of God. When he sent him, he did so as one calling, not pursuing; when he sent him, he did so as one loving, not judging."

This form is a present active participle of the verb and is found *without* the definite article.<sup>163</sup> Thus, the emphasis in this context is on the *action of saving* rather than focused on the one who is doing the saving. In fact, the other three verbs describing the process of salvation, persuading, calling and loving, are also all present active participles, reflecting the same concept of a description of actions or process. The implication of this particular structure is that the *process of salvation* is the persuading, calling, and loving described in the passage.<sup>164</sup> Salvation, in the mind of the author, is *not* something that God imposes on the believer but rather offers in a *rational presentation* [λόγος] of evidence and permitting free choice. Thus, this occurrence would reinforce the concept of free-will on the part of the believer in the response to the gospel.

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<sup>163</sup> See my notes earlier on the use of the anarthrous and articular use of the participle.

<sup>164</sup> As an aside, it is interesting to compare the "methodology" of the author in this chapter - "persuading, calling, loving" - to contemporary 21st century methods of personal evangelism taught in such programs as D. James Kennedy's *Evangelism Explosion*, which emphasizes the "friendship evangelism" as a precedent to the persuading, then calling for response. See D. James Kennedy, *Evangelism Explosion*, Tyndale House Publishers: Carol Stream, Illinois.

The second and third occurrences are found in the same verse: 9:6. This chapter is the apex of the author's argumentation, presenting the gospel of grace. Of this chapter, Foster states, "Chapter 9 elucidates the salvific dimension of what God brought about through the work of his Son in making righteous those who were formerly wicked (9.3-5)."<sup>165</sup> Verse six states, "Having demonstrated, therefore, in the former time the powerlessness of our nature to obtain life, and having now revealed the Savior's [σωτήρα] power to save [σωζειν] even the powerless . . . "

The use of σωτήρα here is more than just a title, as it is often in the Apostolic Fathers. It is a description of the *role* of the Son in God's plan. The active voice of σώζω links the role of the Savior in the act of salvation. It is the function of the Son to exercise his delegated power<sup>166</sup> [δυνατὸν] to save those who were without power [τὸ ἀδύνατον]. The presence of our salvation terminology at the end of this chapter is especially pregnant with soteriological meaning. As Lawson so ably states:

The statement of the doctrine of salvation by grace is appropriately followed by a highly Scriptural statement of the doctrine of the Atonement. The doctrinal adequacy of it is the more impressive, in view of the principle of apologetic "reserve" which governs the treatment of this subject, as of others in the Epistle. Thus we do not have the Cross mentioned, or the death of Christ expressly described as a sacrifice. The New Testament doctrine is to some extent rendered into other terms. Yet it is substantially there. From the point of view of a treatment of the doctrine of salvation in Christ, the Apostolic Fathers come to one of their high points in this passage. It is to be noted that the writer to Diognetus has firmly grasped the essential principle that for God to give His Son to suffer is a mark that the Deity Himself is taking upon Himself the sin of man."<sup>167</sup>

The last occurrence of our terms is found in 12:9, which is the last verse of the document.

The author is summing up his arguments by urging the reader to obtain true knowledge, without

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<sup>165</sup> Foster, pg 153.

<sup>166</sup> TDNT, Vol II, pg 308. Referencing Matt 19:26, Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστιν, παρὰ δὲ θεῷ πάντα δυνατά, "The answer contains a double insight: first, that no power to save or to deliver is given to man, nor is it possible for man to attain such a power; and second, that such a power is grounded in the omnipotence of God alone, and must proceed from this." This is in contrast to ἐξουσία which carries intrinsically the *authorization* to exercise the power. See Arndt & Gingrich, pg 278.

<sup>167</sup> Lawson, pg 297.

which there is no true life. He states that "Furthermore, salvation [σωτήριον] is made known, and apostles are instructed, and the Passover of the Lord goes forward . . ." Implicit in this use of σωτήριος is all of the content of the previous eleven chapters. The salvation which has been described has come through the instruction of the apostles<sup>168</sup> and the ministry of the Eucharist<sup>169</sup> and is all accomplished by the Word "through whom the Father is glorified."

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<sup>168</sup> Lightfoot-Holmes, pg 555, suggests that this is alternatively translated as "instructed: or given understanding, or perhaps interpreted."

<sup>169</sup> Lawson, pg 310-11. "'Filled with understanding'; συνερίζονται (Lightfoot, P. 500): This word can be taken in two senses: (i) the Apostles were inspired with the knowledge of the truth, so that the authentic tradition is to be accepted; (ii) the Apostles are 'made intelligible,' that is, their writings are interpreted to the Church. This later construction makes the sentence look forward to the succeeding mention of the Christian Passover, or Eucharist, at which the writings of the Apostles were read and expounded . . ." "The passover of the Lord goes forward": This is the Eucharist, which is the Christian continuation of the Jewish Passover (S. Luke xxii, 15)."



## ***Theological Implications of Salvation Terminology***

The centrality of salvation by grace through the atonement of Christ in his suffering is clearly and spectacularly set forth in chapter 9, where two of our four occurrences of our salvation terminology are found. Of all of the Apostolic Fathers, this chapter perhaps *best reflects the clear soteriology of the New Testament*. So important is this chapter to understanding the soteriology of the Apostolic Fathers, that I am here presenting the entire chapter.

So then, having already planned everything in his mind together with his Child [τῷ πατρὶ],<sup>170</sup> he permitted us during the former time to be carried away by undisciplined impulses as we desired, led astray by pleasures and lusts, not at all because he took delight in our sins, but because he was patient; not because he approved of that former season of unrighteousness, but because he was creating the present season of righteousness, in order that we who in the former time were convicted by our own deeds as unworthy of life might now by the goodness of God be made worthy, and, having clearly demonstrated our inability [ἀδύνατον] to enter the kingdom of God on our own, might be enabled [δυνατοὶ γεννηθῶμεν] to do so by God's power.

But when our unrighteousness was fulfilled, and it had been made perfectly clear that its wages -- punishment and death -- were to be expected, then the season arrived during which God had decided to reveal at last his goodness and power (oh, the surpassing kindness and love of God!). He did not hate us, or reject us, or bear a grudge against us; instead he was patient and forbearing; in his mercy he took upon himself our sins; he himself gave up his own Son [υἱός] as a ransom for us, the holy one for the lawless, the guiltless for the guilty, "the just for the unjust," the incorruptible for the corruptible, the immortal for the mortal.

For what else but his righteousness could have covered our sins?

In whom was it possible for us, the lawless and ungodly, to be justified, except in the Son [υἱός] of God alone?

O the sweet exchange, O the incomprehensible work of God, O the unexpected blessings, that the sinfulness of many should be hidden in one righteous man, while the righteousness of one should justify many sinners!

Having demonstrated, therefore, in the former time the powerlessness of our nature to obtain life, and having now revealed the Savior's [σωτήρα] power to save [σῶζειν] even the powerless, he willed that for both these reasons we should believe in his goodness and regard him as nurse, father, teacher, counselor, healer, mind, light, honor, glory, strength, life, and not be anxious about food and clothing.

Regarding our quest to understand the *soteriology* of the Apostolic Fathers, we find in the use of the salvation terminology in Diognetus, especially in the last part of Chapter nine, particularly enlightening and encouraging. The presentation of the Ephesians 2:8-9 message of salvation by grace,

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<sup>170</sup> παῖς is found only three times in Diognetus: here and in 8:9 and 8:11. All three uses refer to the *joint planning* of the means of salvation between Father and Child. All other references to the "sonship" use υἱός.

not of works, would be hard pressed to find a better expression than that found in this document -- apart from the New Testament itself.

## I. Fragments of Papias

Not only are the writings of Papias known to us fragmentary, but also is the information about his life. He is variously said to be the close associate of the Apostle John, perhaps even his amanuensis,<sup>171</sup> by some, and by others to have had no personal contact with any of the original apostles of Jesus but associated with another "John the Elder."<sup>172</sup> It is known, however, that he wrote a five-volume work entitled *Expositions of the Sayings of the Lord*, of which only fragments of volume four survive, in Irenaeus, Eusebius, and other later writers who quote the volume.<sup>173</sup> He was probably born about AD 70, and wrote his books about AD 130. and "provides some of the very earliest testimony about the early church's stance on the millennium and the authorship of Matthew, Mark, John, and Revelation."<sup>174</sup>

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<sup>171</sup> Lightfoot-Holmes, pg 585, Fragment 19 (only in Latin), "The Gospel of John was made known and given to the churches by John while he was still in the flesh, as a man of Hierapolis by the name of Papias, a beloved disciple of John, has related in the exoteric -- that is, the last -- part of his five books. Indeed, he wrote down the Gospel correctly as John dictated." This is also related in Fragment 20 ". . . dictated to his own disciple, the virtuous Papias of Hierapolis, . . ."

<sup>172</sup> Foster, pg 43, believes the latter is the case. Pratscher, pg 175, Irenaeus held the former belief that Papias was a direct disciple of the Apostle John, although Eusebius appears to doubt that statement. Kortner (author of the Papias article in Pratscher) shares that doubt and states: "Papias was therefore not a student of the apostles, but rather a man of the third Christian generation and certainly a student of one or more πρεσβυτεροι who were not identical with the apostles. However, more precise details about this discipleship cannot be determined from the surviving fragments."

<sup>173</sup> Lightfoot-Holmes, pg 556.

<sup>174</sup> Lightfoot-Holmes, pg 556.

## ***Theological Profile***

Because of the fragmentary nature of the works of Papias, it is difficult to obtain any full outline of his theology. Much of his material preserved by other early church writers, deals with the authorship of the New Testament documents and the way the information was transmitted to the second and third generation of believers by the original witnesses. One fascinating quotation is the statement of Philip of Side (fifth century) says that Papias claims that "As for those who were raised from the dead by Christ, he states that they survived until the time of Hadrian).<sup>175</sup>

Regarding his theology, Kortner comments:

In its details, the picture that we can form of the Hierapolitan's theology on the basis of the surviving reports remains sketchy of necessity. We find, for example, nothing about his Christology, his soteriology, or his teaching about God. At least we have rudimentary information about his eschatology and about one detail from the realm of cosmology.<sup>176</sup>

Therefore, we would expect to find little regarding soteriology, especially as it relates to our salvation terminology.

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<sup>175</sup> Lightfoot-Holmes, pg 573, Fragment 5. Although most scholars attribute the quotation in Eusebius to Quadratus as a different person than Papias, the statement that ". . . those who were cured, those who rose from the dead, who not merely appeared as cured and risen, but were constantly present, not only while the Saviour was living, but even for some time after he had gone, so that some of them survived even till our own time" is more tantalizing. Lake, pg 309.

<sup>176</sup> Pratscher, pg 717-72.

***Concordance of the Salvation Terminology***

Location	Term	Lemma	Parsing	Greek Phrase	English Phrase
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**διασώζω**

	NONE				
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**σώζω**

	NONE				
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**σωτήρ**

3.10	σωτήρος	σωτήρ	Genetive Singular masculine	τοῦτον δὲ τὸν Ἰουδοῦ μετὰ τὴν τοῦ σωτήρος ἀνάληψιν τοὺς ἱεροὺς ἀποστόλους μετὰ Ματθία σῆσαι τε καὶ ἐπεύξασθαι ἀντὶ τοῦ προδότου Ἰούδα ἐπὶ τὸν κλῆρον τῆς ἀναπληρώσεως τοῦ αὐτῶν ἀριθμοῦ,	The Book of Acts records that after the ascension of the Savior the holy apostles put forward this Justus with Matthias and prayed for the choice by lot to fill out their number in place of the traitor Judas.
3.11	σωτήρος	σωτήρ	Genetive Singular masculine	καὶ ἄλλα δὲ ὁ αὐτὸς ὡσάν ἐκ παραδόσεως ἀγράφου εἰς αὐτὸν ἤκοντα παρατέθειται, ξένας τέ τινες παραβολὰς τοῦ σωτήρος καὶ διδασκαλίας αὐτοῦ, καὶ τινὰ ἄλλα μυθικώτερα	The same writer has recorded other accounts as having come to him from unwritten tradition, certain strange parables of the Lord and teachings of his and some other statemetns fo a more mythical character.

**σωτηρία**

	NONE				
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**σωτήριος**

	NONE				
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### ***Discussion of Occurrences of Salvation Terminology***

As can be seen from the chart on the preceding page, there are only two occurrences in the fragments of Papias that appear to be quotations of his writings. There are a couple other occurrences in the fragments included in Lightfoot. However, they are in statements *about* Papias rather than quotations *of his actual statements*. Therefore, because they are not reputed to be his actual words, we have not included them in our concordance listings.

The two occurrences are found in two consecutive verses in Fragment 3. The context is a section in Eusebius where Eusebius is recalling a series of statements from Papias' five books. He says in verse 8 of this fragment, "It is worthwhile to add to the statements of Papias given above other sayings of his . . ." He then presents several items that are claims of Papias. However, the typical quotation indicator of ὅτι<sup>177</sup> is nowhere found in these verses. Therefore, it is impossible to determine whether Eusebius intended to quote Papias exactly or simply paraphrase some of the content of his book. However, with this caveat, we note that these two occurrences are of σωτήρ, which is the noun form, and appear to be simple references to Jesus Christ by his then accepted title of "Savior." It is difficult to obtain any specific soteriological content from these two verses except that Papias used this title, indicating his understanding of the function that Jesus performed.

One additional observation that, perhaps, reinforces this concept of a simple title, is that when consulting Lightfoot's translation and comparing it to that of Kirsopp Lake, there is an interesting twist. In Lightfoot, the translation for σωτήρ in verse 10 is "Savior" and in verse 11 it changes to "Lord" with a capitalized first letter, indicating a proper noun in English. When looking at Lake's translation, just the *opposite* is found. In verse 10, Lake translates

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<sup>177</sup> Blass & DeBrunner, pg 205. "By far the most common form of complement with verbs of saying is *direct* discourse which can be introduced by ὅτι."

σωτήρ as "Lord" and then in verse 11, changes to "Savior" as the translation. Searching all of my sources, I could find no textual variant for either of these verses that would explain this difference and no commentators that I could find address these choices of translation. However, perhaps we can conclude that this *interchangeability* of Savior and Lord for σωτήρ on the part of *both* of these respected translators, further confirms our interpretation that these occurrences are *simply titles* and have no particular soteriological content.

### ***Theological Implications of Salvation Terminology***

As just stated in the previous paragraph, there does not appear to be any significant soteriological meaning in the two occurrences of σωτήρ in the Papias fragments. The title of Savior is ascribed to Jesus Christ very early and frequently in the New Testament. The function of Jesus is clearly set out as Savior of the world in I John 4:14, "καὶ ἡμεῖς τεθεάμεθα καὶ μαρτυροῦμεν ὅτι ὁ πατήρ ἀπέσταλκεν τὸν υἱὸν σωτήρα τοῦ κόσμου." The Apostle Paul refers to Jesus Christ describing his function as Savior in I Timothy 1:10, " ὅτι ἠλπίκαμεν ἐπὶ θεῷ ζῶντι, ὃς ἐστὶν σωτήρ πάντων ἀνθρώπων, μάλιστα πιστῶν."

Theologically, we can see that the New Testament uses this title *interchangeably* with both Jesus Christ and God in virtually the same context. Titus 1:3,4 states: " ἐφάνερωσεν δὲ καιροῖς ἰδίοις, τὸν λόγον αὐτοῦ ἐν κηρύγματι ὃ ἐπιστεύθην ἐγὼ κατ' ἐπιταγὴν τοῦ σωτήρος ἡμῶν θεοῦ, Τίτῳ γνησίῳ τέκνῳ κατὰ κοινὴν πίστιν· χάρις καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ σωτήρος ἡμῶν."

To this extent we can see some *Christology* in Papias' use of σωτήρ but very little direct soteriology.



## Conclusion

To summarize our findings and reach a conclusion regarding our original question for this paper, I have assembled the table on the next page. Our original purpose of this study was to investigate the soteriology of the Apostolic Fathers to determine *whether their understanding of Christian soteriology is consistent with that found in the New Testament*. In the table below is a brief summary of our findings for each of the writings and a conclusion regarding whether that particular writing was consistent with *my* understanding of the New Testament regarding the doctrine of salvation. I also have listed the *main concern* of each of the writings. This is important because if the author was not intending to explain his understanding of salvation, it would be unfair to judge him *too* harshly for not explaining it carefully.

Thus, for example, although Ignatius does not have any extensive discussion on salvation, his thought, obviously, was his upcoming martyrdom and the continuation of the churches under his supervision after his coming demise. It would be unfair to him to criticize his lack of clarity on how one become saved, who provided the means of salvation, if and how one can lose his salvation once received, the role of works in the life of the believer, and the ultimate condition of one who is saved. His concern was unity in the church after his execution.

<b>SUMMARY OF SOTERIOLOGY OF APOSTOLIC FATHERS</b>			
<b>Writing</b>	<b>Summary</b>	<b>Consistent with NT?</b>	<b>Main Concern</b>
First Clement	Salvation is that which is achieved rather than received. Grace opens the eyes but the believer must achieve his future salvation. His views could be easily endorsed by Pelagius.	No	Ecclesiology
Second Clement	Salvation comes from Jesus through his suffering on the cross, and is viewed as a past event, present possession and future expectation. It is to be shared by the believer's witness to the world. Good works follow the present possession of the gift of salvation.	Yes	Soteriology
Ignatius	Salvation achieved by suffering and death of Jesus on the cross, and is obtained passively by faith in the finished work of Jesus, and there is the need to preach this so others could be saved.	Yes	Ecclesiology, Unity
Polycarp to Philipppians	Jesus Christ bore out sins on the cross. Discussion is more about perseverance than initial salvation. He believed that one could forfeit his salvation but that it was received and maintained by faith rather than works.	Yes	Soteriology, Discipleship
Martyrdom of Polycarp	Jesus Christ is the source of salvation and the means by which the believer passively receives salvation. It is a present possession. The ultimate condition of the believer is to become part of the kingdom of Jesus as one of the elect.	Yes	Martyrology
Didache	The source of salvation is Christ, not one's ability to endure. One may forfeit his salvation if his faith does not endure to the end.	Yes	Ecclesiology
Barnabas	Salvation is a future reality not a present possession, obtained by the believer receiving special knowledge and following the commandments understood because of that special knowledge. If attained, it can be forfeited by committing sins rather than losing faith.	No	Soteriology
Diognetus	Salvation is by grace, through faith not of works, entirely by the suffering of Jesus Christ. The most accurate reflection of NT doctrine of atonement.	Yes	Apologetics, Evangelism
Papias	Does not directly deal with soteriology, but the Christology presented is completely consistent with the NT picture of Christ.	Yes	Christology

From the above table, it can be seen that of the nine documents of the Apostolic Fathers included in our investigation, two of them *clearly deviate* from the New Testament doctrine set forth in our test passage of Ephesians 2:8-9, “For by grace you have been saved through faith; and that not of yourselves, *it is* the gift of God; not as a result of works, so that no one may boast.”<sup>178</sup> The other seven present a teaching that is *consistent with* the New Testament.

The *Epistle of Barnabas* was especially disappointing in this respect. The author’s expressed intent was to fully explain salvation to the readers. It presented a picture of salvation that would be received very well in the 21<sup>st</sup> century in a *Jehovah’s Witness Kingdom Hall*. According to the author of the *Epistle of Barnabas*, salvation is that which is understood by special study and knowledge and attained by the believer’s diligent efforts to follow the commandments discovered with that special knowledge. In it is found a number of concepts that would later become full blown Gnosticism against which the early church struggled for centuries.

*First Clement* was likewise disappointing, although less so because the intention of the writer/speaker was *not* primarily soteriology. Where the expressed intent of the author of the *Epistle of Barnabas* was “to the extent that it is possible clearly to explain these things to you, I hope, in accordance with my desire, that I have not omitted anything of the matters relating to salvation.” [17.1], the author of *First Clement* was *primarily* concerned with the structure and order of the church. His references to salvation played a supporting role to his larger arguments. However, reading his comments gives the clear impression that the grace of God opened the eyes of the believer, but the believer then must exercise diligent obedience and behave in the proper

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<sup>178</sup> *New American Standard Bible : 1995 update*. 1995 (Eph 2:8–9). LaHabra, CA: The Lockman Foundation.

manner to receive the *future* reward of salvation. In fact, reading *First Clement*, one can hear Pelagius in the background shouting “Amen” to many of his statements.

Of the other seven documents, *Second Clement* and *Diognetus* most clearly present the New Testament message of salvation by grace, through faith not works, and the concept of past, present, and future salvation as a unified doctrine. Both of these documents had as their primary message the doctrine of salvation: one was addressed to believers in the church, the other addressed to the non-believers outside the church. Reading these two documents, especially parts of *Diognetus*, one’s spirit is lifted and he is tempted to shout for joy at hearing the clear and unambiguous message of saving grace.

Of these documents, the one that is clearly the *most inspiring*, as well as delivering a crystal clear message of salvation by grace, is the *Martyrdom of Polycarp*. Although there is uncertainty about the total accuracy of the details of the story, there is no question among scholars that Polycarp was an important leader in the early church who suffered martyrdom. The presentation of the story, and the witness of Polycarp to his personal salvation and relationship with Κύριος Χριστός was well done; it would be difficult for any reader to come away with the wrong message.

Reading the other documents, such as the *Didache*, was informative and interesting but sometimes disappointing regarding the care in presenting a clear picture of the Gospel of Grace taught in the New Testament. But then, we in the 21<sup>st</sup> Century may be guilty of this as well so we perhaps should not judge these authors harshly when their object was *not* the presentation of the doctrine of salvation. We would agree with Lawson when he points out that:

The constructive work of the Apostolic Fathers is chiefly in the field of the institutions and discipline of the Church. This was clearly the necessary and

providential development, as the Church ventured out from the shelter of Judaism into the wide and exposed mission field of the Gentile world.<sup>179</sup>

While Lawson consistently defends the Apostolic Fathers against what he calls "theological anachronisms" imposed on the Fathers by the post-Reformation academics, he does admit that,

In part, however, the charge has to be candidly admitted. There is some force in the case that in the period after the New Testament there was a certain decline of spirituality in some quarters, and that not all writers show the clearest understanding of "the pure word of general grace."<sup>180</sup>

Finally, it is encouraging to see that through the early centuries of the church, the message *did* survive even though some even within the church did not fully understand, or were not able to clearly communicate, the New Testament message. It is also especially encouraging that, although the *Epistle of Barnabas* circulated for centuries actually incorporated within some of the collections<sup>181</sup> of what eventually became the New Testament canon, the church, in its wisdom, eventually rejected *Barnabas* as not being worthy of inclusion in the accepted canon.

I am reminded as I close the conclusion of this paper of an experience I had as an associate staff member in a Nazarene Church in Sparks, Nevada years ago. On a Wednesday evening, while trying to teach a group how to use the "diagnostic questions" in *Evangelism Explosion*, by D. James Kennedy, I decided to demonstrate by asking the questions of an old, long-time, board member of the church, thinking that he would give the correct answer and demonstrate how well the questions worked.

I asked the first question: "*Have you come to the place in your spiritual life where you know for sure that if you were to die tonight you would go to heaven?*" He answered with a resounding "yes." *So far so good.*

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<sup>179</sup> Lawson, pg 269.

<sup>180</sup> Lawson, pg 180-81.

<sup>181</sup> Notably, inclusion with the Codex Sinaiticus, one of the most respected Uncial manuscripts from the 4<sup>th</sup> century.

I asked the second question: “*Suppose you were to die tonight and stand before God and he were to ask you, ‘why should I let you into my heaven?’ what would you say?*” His answer was a confident statement that he had been a member of the Nazarene Church for 60 years, paid his tithe, etc., etc., etc., and he was confident that he was *good enough!* [***Not the right answer!***]

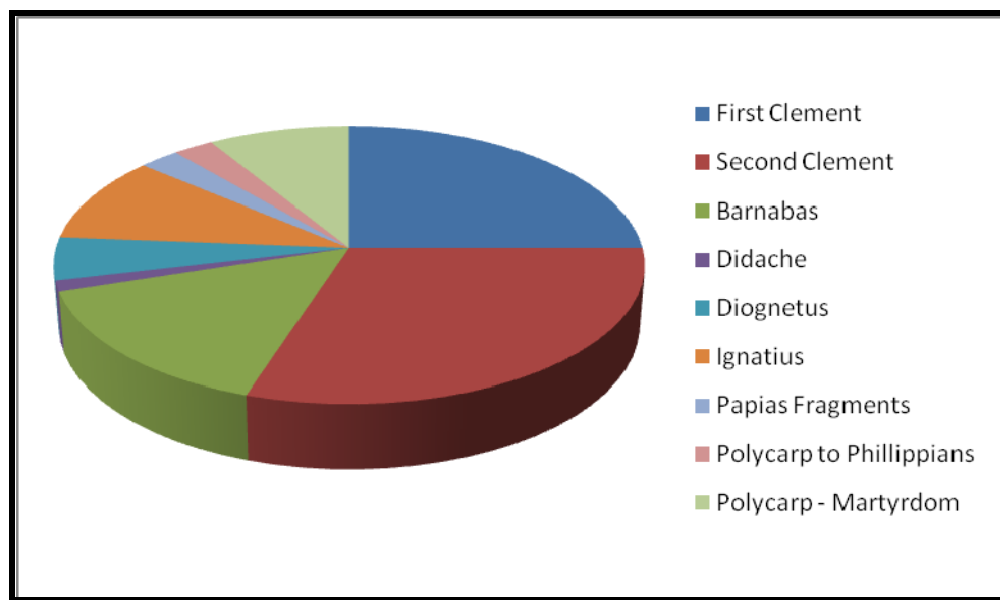
I rephrased the question several times trying to solicit the correct answer of Jesus dying for his sins and his trust in Jesus alone for his salvation. Try as I may, I could not get him to say *anything* about what Jesus had done for him on the cross or that he was relying on Jesus to make him acceptable to God. After about five minutes, I finally gave up and tried to salvage the presentation in another way.

The old Nazarene board member sometime in his past probably had experienced a true saving spiritual connection with Jesus. He just had no capacity to *communicate* that when given the opportunity. Perhaps that’s the best we can say about some of the writers of the Apostolic Fathers documents. Thankfully, there are others, like *Diognetus* and *Second Clement*, who were able to write with clarity of the gospel of grace. Thankfully, the church preserved their writings.

## CONCORDANCE OF SALVATION TERMINOLOGY

On the following pages is a fully assembled concordance of all the occurrences of our salvation terminology with the location, form of the word found in context, the dictionary form, the Greek phrase in which the term is found, and the English translation taken from the Lightfoot-Holmes edition. A statistical analysis of the occurrences is shown in the table and chart below.

STATISTICAL ANALYSIS OF SALVATION TERMINOLOGY						
	διασώζω	σώζω	σωτήρ	σωτηρία	σωτήριος	Totals
First Clement	3	7	1	5	4	20
Second Clement	0	19	1	4	0	24
Barnabas	0	9	0	3	0	12
Didache	0	1	0	0	0	1
Diognetus	0	2	1	0	1	4
Ignatius	0	3	4	1	0	8
Papias Fragments	0	0	2	0	0	2
Polycarp to Phillippians	0	1	1	0	0	2
Polycarp - Martyrdom	1	3	1	2	0	7
<b>Totals</b>	<b>4</b>	<b>45</b>	<b>11</b>	<b>15</b>	<b>5</b>	<b>80</b>



**διασώζω**

Location	Term	Lemma	Parsing	Greek Phrase	English Phrase
<b>First Clement</b>					
9.4	διέσωσεν	διασώζω	Aorist active ind 3 sing	καὶ διέσωσεν δι' αὐτοῦ ὁ δεσπότης τὰ εἰσελθόντα ἐν ὁμοιοῖα ζῶα εἰς τὴν κιβωτόν.	through him the Master saved the living creatures that entered into the ark in harmony.
12.5	διασώσατέ	διασώζω	Aorist active imperative 2 plural	ὥς ἐὰν οὖν γένηται λαβεῖν αὐτὴν ὑμᾶς, διασώσατέ με καὶ τὸν οἶκον τοῦ πατρός μου	Therefore, when you do take it, save me and my father's house
12.6	διασωθήσονται 1	διασώζω	Future passive indicative 3 plural	ὥς ἐὰν οὖν γνῶς παραγινόμενους ἡμᾶς, συνάξεις πάντας τοὺς σοὺς ὑπὸ τὸ στέγος σου, καὶ διασωθήσονται	Therefore, when you learn that we are coming, gather together all your family under your roof, and they will be saved.

**Second Clement**

	None				
--	------	--	--	--	--

**Barnabas**

	NONE				
--	------	--	--	--	--

**Didache**

	NONE				
--	------	--	--	--	--

**Diognetus**

	NONE				
--	------	--	--	--	--

**Ignatius**

	NONE				
--	------	--	--	--	--

**Papias Fragments**

	NONE				
--	------	--	--	--	--

**Polycarp to Phillippians**

	NONE				
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**Polycarp - Martyrdom**



8.2	διασώζεσθαι	διασώζω	Present passive infinitive	Τί γὰρ κακόν ἐστιν εἰπεῖν , Κύριος Καῖσαρ , καὶ ἐπιθῦσαι ( καὶ τὰ τούτοις ἀκόλουθα ) καὶ διασώζεσθαι ;	what harm is there in saying Caesar is Lord and offering incense (and other words to this effect) and thereby saving yourself?
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## σώζω

Location	Term	Lemma	Parsing	Greek Phrase	English Phrase
<b>First Clement</b>					
2.4	σώζεσθαι	σώζω	Present passive infinitive	εἰς τὸ σώζεσθαι μετὰ δέους καὶ συνειδήσεως τὸν ἀριθμὸν τῶν ἐκλεκτῶν αὐτοῦ .	that through fear and conscientiousness the number of his elect might be saved.
7.6	ἐσώθησαν	σώζω	Aorist passive indicative 3 plural	Νῶε ἐκήρυξεν μετάνοιαν καὶ οἱ ὑπακούσαντες ἐσώθησαν .	Noah preached repentance, and those who obeyed were saved.
21.8	σώζων	σώζω	Present active participle Nominative sing masc	πῶς ὁ φόβος αὐτοῦ καλὸς καὶ μέγας καὶ σώζων πάντας τοὺς ἐν αὐτῷ ὁσίως ἀναστρεφόμενους ἐν καθαρᾷ διανοίᾳ	how the fear of him is good and great and saves all those who live in it in holiness with a pure mind.
37.5	σώζεσθαι	σώζω	Present passive infinitive	ἀλλὰ πάντα συνπνεῖ καὶ ὑποταγῇ μιᾷ χρῆται εἰς τὸ σώζεσθαι ὅλον τὸ σῶμα	yet all the members work together and unite in mutual subjection, that the whole body may be saved.
38.1	Σωζέσθω	σώζω	Present passive imperative 3 sing	Σωζέσθω οὖν ἡμῶν ὅλον τὸ σῶμα	So in our case let the whole body be saved
58.2	σωζομένων	σώζω	Present passive participle Plural genitive masculine	ὅτι ὁ ποιήσας ἐν ταπεινοφροσύνῃ μετ' ἐκτενοῦς ἐπιεικείας ἀμεταμελήτως τὰ ὑπὸ τοῦ θεοῦ δεδομένα δικαιώματα καὶ προστάγματα , οὗτος ἐντεταγμένος καὶ ἐλλόγιμος ἔσται εἰς τὸν ἀριθμὸν 213 τῶν σωζομένων διὰ Ἰησοῦ Χριστοῦ	so surely will the one who with humility and constant gentleness has kept without regret the ordinances and commandments given by God be enrolled and included among the number of those who are saved through Jesus Christ

60.4	σώζεσθαι	σώζω	Present passive infinitive	δὸς ὁμόνοιαν καὶ εἰρήνην ἡμῖν τε καὶ πᾶσιν τοῖς κατοικοῦσιν τὴν γῆν, καθὼς ἔδωκας τοῖς πατράσιν ἡμῶν, ἐπικαλουμένων σε αὐτῶν ὁσίως ἐν πίστει καὶ ἀληθείᾳ, ὥστε σώζεσθαι ἡμᾶς ὑπηκόους γινομένους τῷ παντοκράτορι καὶ παναρέτῳ ὀνόματί σου	Give harmony and peace to us and to all who dwell on the earth, just as you did to our fathers when they reverently called upon you in faith and truth that we may be saved while we render obedience to your almighty and most excellent name
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**Second Clement**

1.4	ἔσωσεν	σώζω	Aorist act ind 3 sing	τὸ φῶς γὰρ ἡμῖν ἐχαρίσατο, ὡς πατήρ υἱοὺς ἡμᾶς προσηγόρευσεν, ἀπολλυμένους ἡμᾶς ἔσωσεν	For he has given us the light; as a father he has called us sons; he saved us when we were perishing.
1.7	ἔσωσεν	σώζω	Aorist act ind 3 sing	ἠλέησεν γὰρ ἡμᾶς καὶ σπλαγχνισθεὶς ἔσωσεν, θεασάμενος ἐν ἡμῖν πολλὴν πλάνην καὶ ἀπώλειαν καὶ μηδεμίαν ἐλπίδα ἔχοντας σωτηρίας εἰ μὴ τὴν παρ' αὐτοῦ	For he had mercy upon us and in his compassion he saved us when we had no hope of salvation except that which comes from him and even though he had seen in us much deception and destruction.
2.5	σώζειν	σώζω	Present active infinitive	τοῦτο λέγει • ὅτι δεῖ τοὺς ἀπολλυμένους σώζειν	He means this: that it is necessary to save those who are perishing.
2.7	σῶσαι	σώζω	Aorist Active Infinitive	οὕτως καὶ ὁ Χριστὸς ἠθέλησεν σῶσαι τὰ ἀπολλύμενα	So also Christ willed to save what was perishing,
2.7	ἔσωσεν	σώζω	Aorist act ind 3 sing	καὶ ἔσωσεν πολλοὺς, ἐλθὼν καὶ καλέσας ἡμᾶς ἤδη ἀπολλυμένους	and he saved many when he came and called us who were already perishing.
3.3	ἐσώθημεν	σώζω	Aorist passive indicative 1 plural	οὗτος οὖν ἐστὶν ὁ μισθὸς ἡμῶν, ἐὰν οὖν ὁμολογήσωμεν δι' οὗ ἐσώθημεν	This, then, is our reward, if we acknowledge him through whom we were saved.
4.1	σώσει	σώζω	Future active ind 3 sing	Μὴ μόνον οὖν αὐτὸν καλῶμεν κύριον, οὐ γὰρ τοῦτο σώσει ἡμᾶς	Let us therefore not just call him Lord for this will not save us.

4.2	σωθήσεται	σώζω	Future passive ind 3 sing	λέγει γάρ Οὐ πᾶς ὁ λέγων μοι , Κύριε , κύριε , σωθήσεται , ἀλλ' ὁ ποιῶν τὴν δικαιοσύνην	For he says Not everyone who says to me Lord, Lord, will be saved, but only the one who does what is right.
8.2	σωθῶμεν	σώζω	Aorist Passive Subjunctive 1 plural	ἐν τῇ σαρκὶ ἃ ἐπράξαμεν πονηρὰ μετανοήσωμεν ἐξ ὅλης τῆς καρδίας , ἵνα σωθῶμεν ὑπὸ τοῦ κυρίου ἕως ἔχομεν καιρὸν μετανοίας .	Let us repent with our whole heart of the evil things which we have done in the flesh, in order that we may be saved by the Lord while we still have time for repentance.
9.2	ἐσώθητε	σώζω	Aorist Passive Indicative 2 plural	γνῶτε ἐν τίνι ἐσώθητε	Understand this: In what state were you saved?
9.5	σώσας	σώζω	Aorist Active Participle sing nom masculine	εἰ Χριστὸς , ὁ κύριος ὁ σώσας ἡμᾶς , ὦν μὲν τὸ πρῶτον πνεῦμα , 19 ἐγένετο σὰρξ καὶ οὕτως ἡμᾶς ἐκάλεσεν , οὕτως καὶ ἡμεῖς ἐν ταύτῃ τῇ σαρκὶ ἀποληψόμεθα τὸν μισθόν .	If Christ, the Lord who saved us, became flesh (even though he was originally spirit) and in that state called us, so also we will receive our reward in this flesh.
13.1	σωθῶμεν	σώζω	Aorist Passive Subjunctive 1 plural	ἐξαλείψωμεν ἀφ' ἡμῶν τὰ πρότερα ἀμαρτήματα καὶ μετανοήσαντες ἐκ ψυχῆς σωθῶμεν	Let us wipe off from ourselves our former sins and be saved, repenting from the very souls of our being.
14.1	σωθῶμεν	σώζω	Aorist Passive Subjunctive 1 plural	ὥστε οὖν αἰρετισώμεθα ἀπὸ τῆς ἐκκλησίας τῆς ζωῆς εἶναι , ἵνα σωθῶμεν	So let us choose, therefore, to belong to the church of life, in order that we may be saved.
14.2	σώση	σώζω	Aorist Active Subjunctive 3 sing	ἦν γὰρ πνευματικὴ , ὡς καὶ ὁ Ἰησοῦς ἡμῶν , ἐφανερώθη δὲ ἐπ' ἐσχάτων τῶν ἡμερῶν , ἵνα ἡμᾶς σώση	For she [the church] was spiritual, as was also our Jesus, but was revealed in the last days in order that she might save us.
15.1	σώσει	σώζω	Future active ind 3 sing	Οὐκ οἶομαι δὲ ὅτι μικρὰν συμβουλίαν ἐποίησάμην περὶ ἐγκρατείας ἣν ποιήσας τις οὐ μετανοήσει , ἀλλὰ καὶ ἑαυτὸν σώσει κάμῃ τὸν συμβουλευσάντα	Now I do not think that the advice I have given about self-control is unimportant; in fact, anyone who follows it will not regret it, but will save both himself and me as his

					advisor.
15.1	σωθῆναι	σώζω	Aorist Passive Infinitive	μισθὸς γὰρ οὐκ ἔστιν μικρὸς πλανωμένην ψυχὴν καὶ ἀπολλυμένην ἀποστρέψαι εἰς τὸ σωθῆναι	For it is no small reward to redirect an errant and perishing soul, so that it may be saved.
17.2	σωθῶμεν	σώζω	Aorist Passive Subjunctive 1 Plural	συλλάβωμεν οὖν ἑαυτοῖς καὶ τοὺς ἀσθενοῦντας ἀνάγειν περὶ τὸ ἀγαθόν, ὅπως σωθῶμεν ἅπαντες καὶ ἐπιστρέψωμεν ἀλλήλους καὶ νουθετήσωμεν	Therefore let us help one another to restore those who are weak with respect to goodness, so that we may all be saved, and let us admonish and turn back one another.
19.1	σώσητε	σώζω	Aorist Active Subjunctive 2 plural	ἀναγινώσκω ὑμῖν ἔντευξιν εἰς τὸ προσέχειν τοῖς γεγραμμένοις, ἵνα καὶ ἑαυτοὺς σώσητε καὶ τὸν ἀναγινώσκοντα ἐν ὑμῖν	I am reading you an exhortation to pay attention to what is written, in order that you may save both yourselves and your reader.
19.3	σωθῶμεν	σώζω	Aorist Passive Subjunctive 1 plural	πράξωμεν οὖν τὴν δικαιοσύνην ἵνα εἰς τέλος σωθῶμεν	Let us, therefore, practice righteousness, that we may be saved in the end.

**Barnabas**

1.3	σωθῆναι	σώζω	Aorist passive infinitive	διὸ καὶ μᾶλλον συγχαίρω ἑμαυτῷ ἐλπίζων σωθῆναι, ὅτι ἀληθῶς βλέπω ἐν ὑμῖν ἐκκεχυμένον ἀπὸ τοῦ πλουσίου τῆς πηγῆς κυρίου πνεῦμα ἐφ' ὑμᾶς. οὕτω με ἐξέπληξεν ἐπὶ ὑμῶν ἢ ἐπιποθήτη ὄψις ὑμῶν.	Therefore I, who also am hoping to be saved, congratulate myself all the more because among you I truly see that the Spirit has been poured out upon you from the riches of the Lord's fountain. How overwhelmed I was, on your account, by the long-desired sight of you!
4.1	σώζειν	σώζω	Present active infinitive	Δεῖ οὖν ἡμᾶς περὶ τῶν ἐνεστώτων ἐπιπολὺ ἐραυνῶντας ἐκζητεῖν τὰ δυνάμενα ἡμᾶς σώζειν	We must, therefore, investigate the present circumstances very carefully and seek out the things that are able to save us.
5.10	ἐσώθησαν	σώζω	Aorist passive indicative 3 plural	εἰ γὰρ μὴ ἦλθεν ἐν σαρκί, οὐδ' ἂν πως οἱ ἄνθρωποι ἐσώθησαν βλέποντες αὐτόν	For if he had not come in the flesh, men could in no way have been saved by looking at him.

8.6	σωθησόμεθα	σώζω	Future passive indicative 1 plural	ὅτι ἐν τῇ βασιλείᾳ αὐτοῦ ἡμέραι ἔσονται πονηραὶ καὶ ῥυπαραὶ, ἐν αἷς ἡμεῖς σωθησόμεθα, ὅτι καὶ ο55 ἀλγῶν σάρκα διὰ τοῦ ῥύπου τοῦ ὑσώπου ἰᾶται.	Because in his kingdom there will be dark and evil days, in which we will be saved, because the one who suffers in body is healed by means of the dark juice of the hyssop
12.3	σωθῆναι	σώζω	Aorist passive infinitive	πρὸς τί; ἵνα γινῶσιν ὅτι οὐ δύνανται σωθῆναι ἐὰν μὴ ἐπ’ αὐτῷ ἐλπίσωσιν.	Why so? So that they might learn that they cannot be saved unless they place their hope in him.
12.7	σωθήσεται	σώζω	Future passive indicative 3 singular	εἶπεν δὲ πρὸς αὐτοὺς Μωϋσῆς• “Ὅταν, φησί, δηχθῆ τις ὑμῶν, ἐλθέτω ἐπὶ τὸν ὄφιν τὸν ἐπὶ τοῦ ξύλου ἐπικείμενον καὶ ἐλπίσάτω, πιστεύσας ὅτι αὐτὸς ὢν νεκρὸς δύναται ζωοποιησθαι, καὶ παραχρῆμα σωθήσεται.	“Whenever,” he says, “one of you is bitten, let him come to the serpent that is placed upon the wooden pole and let him hope and believe that though it is dead it can nonetheless give life, and he shall be saved immediately.”
16.10	σωθῆναι	σώζω	Aorist passive infinitive	ὁ γὰρ ποθῶν σωθῆναι βλέπει οὐκ εἰς τὸν ἄνθρωπον ἀλλ’ εἰς τὸν ἐν αὐτῷ κατοικοῦντα καὶ λαλοῦντα, ἐπ’ αὐτῷ ἐκπλησόμενος ἐπὶ τῷ μηδέποτε μήτε τοῦ λέγοντος τὰ ῥήματα ἀκηκοέναι ἐκ τοῦ στόματος μήτε αὐτὸς ποτε ἐπιτεθυμηκέναι ἀκούειν.	For the one who longs to be saved looks not to the man but to the One who dwells and speaks in him, and is amazed by the fact that he had never before heard such words from the mouth of the speaker nor for his part ever desired to hear them.
19.10	σῶσαι	σώζω	Aorist active infinitive	μνησθήσῃ ἡμέραν κρίσεως νυκτὸς καὶ ἡμέρας, καὶ ἐκζητήσεις καθ’ ἐκάστην ἡμέραν τὰ πρόσωπα τῶν ἁγίων,113 ἢ διὰ λόγου κοπιῶν καὶ πορευόμενος εἰς τὸ παρακαλέσαι καὶ μελετῶν εἰς τὸ σῶσαι ψυχὴν τῷ λόγῳ, ἢ διὰ τῶν χειρῶν σου ἐργάσῃ εἰς λύτρον ἁμαρτιῶν σου.	Remember the day of judgment night and day, and you shall seek out on a daily basis the presence of the saints, either laboring in word and going out to encourage, and endeavoring to save a soul by the word, or with your hands, working for a ransom for your sins.

21.9	σώζεσθε	σώζω	Present passive imperative 2 plural	διὸ μᾶλλον ἐσπούδασα γράψαι ἀφ' ὧν ἠδυνήθην, εἰς τὸ εὐφρᾶναι ὑμᾶς. σώζεσθε ἀγάπης τέκνα καὶ εἰρήνης. ὁ κύριος τῆς δόξης καὶ πάσης χάριτος μετὰ τοῦ πνεύματος ὑμῶν	For this reason I made every effort to write as well as I could, in order to cheer you up. Farewell, children of love and peace. May the Lord of glory and all grce be with your spirit.
<b>Didache</b>					
16.5	σωθήσονται	σώζω	Future passive indicative 3 plural	τότε ἕξει ἡ κτίσις τῶν ἀνθρώπων εἰς τὴν πύρωσιν τῆς δοκιμασίας, καὶ σκανδαλισθήσονται πολλοὶ καὶ ἀπολοῦνται: οἱ δὲ ὑπομείναντες ἐν τῇ πίστει αὐτῶν σωθήσονται ὑπ' 35 αὐτοῦ τοῦ καταθέματος	Then all humankind will come to the fiery test, and many will fall away and perish; but those who endure in their faith will be saved by the accursed one himself.
<b>Diognetus</b>					
7.4	σώζων	σώζω	Present active participle singular nominative masculine	ὡς θεὸν ἔπεμψεν, ὡς ἄνθρωπον πρὸς ἀνθρώπους ἔπεμψεν, ὡς σώζων ἔπεμψεν, ὡς πείθων, οὐ βιαζόμενος: βία γὰρ οὐ πρόσεστι τῷ θεῷ.	When he sent him, he did so as one who saves by persuasion, not compulsion, for compulsion is no attribute of God.
9.6	σώζειν	σώζω	Present active infinitive	ἐλέγξας οὖν ἐν μὲν τῷ πρόσθεν χρόνῳ τὸ ἀδύνατον τῆς ἡμετέρας φύσεως εἰς τὸ τυχεῖν ζωῆς, νῦν δὲ τὸν σωτήρα δείξας δυνατὸν σώζειν καὶ τὰ ἀδύνατα, ἐξ ἀμφοτέρων ἐβουλήθη πιστεῦειν ἡμᾶς τῇ χρηστότητι αὐτοῦ, αὐτὸν ἡγεῖσθαι τροφέα, πατέρα, διδάσκαλον, σύμβουλον, ἰατρόν, νοῦν, φῶς, τιμὴν, δόξαν, ἰσχύν, ζωὴν, περὶ ἐνδύσεως καὶ τροφῆς μὴ μεριμνᾶν.	Having demonstrated, therefore, in the former time the powerlessness of our nature to obtain life, and having now revealed the Savior's power to save even the powerless, he willed that for both these reasons we should believe in his goodness and regard him as nurse, father, teacher, counselor, healer, mind, light, honor, glory, strength, life, and not be anxious about food and clothing.
<b>Ignatius</b>					

Salvation in the Apostolic Fathers

Ephesians

	NONE				
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Magnesians

	NONE				
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Trallians

	NONE				
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Romans

	NONE				
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Philadelphians

5.2	ἔσώθησαν	σώζω	Aorist passive indicative 3 plural	καὶ τοὺς προφῆτας δὲ ἀγαπῶμεν, διὰ τὸ καὶ αὐτοὺς εἰς τὸ εὐαγγέλιον κατηγγελκέναι καὶ εἰς αὐτὸν ἐλπίζειν καὶ αὐτὸν ἀναμένειν: ἐν ᾧ καὶ πιστεύσαντες ἔσώθησαν, ἐν ἐνότητι Ἰησοῦ Χριστοῦ ὄντες ἀξιαγάπητοι καὶ ἀξιοθαύμαστοι ἅγιοι, ὑπὸ Ἰησοῦ Χριστοῦ μεμαρτυρημένοι καὶ συνηριθμημένοι ἐν τῷ εὐαγγελίῳ τῆς κοινῆς ἐλπίδος.	And we also love the prophets, because they anticipated the gospel in their preaching and set their hope on him and waited for him; because they also believed in him, they were saved, since they belong to the unity centered in Jesus Christ, saints worthy of love and admiration, approved by Jesus Christ and included in the gospel of our common hope.
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Smyrnaeans

2.1	σωθῶμεν	σώζω	Aorist passive subjunctive 1 plural	Ταῦτα γὰρ πάντα ἔπαθεν δι' ἡμᾶς ἵνα σωθῶμεν • 154 καὶ ἀληθῶς ἔπαθεν, ὡς καὶ ἀληθῶς ἀνέστησεν ἑαυτὸν, οὐχ ὡσπερ ἄπιστοί τινες λέγουσιν τὸ δοκεῖν αὐτὸν πεπονθέναι, αὐτοὶ τὸ δοκεῖν ὄντες	For he suffered all these things for our sakes, in order that we might be saved; and he truly suffered just as he truly raised himself -- not, as certain unbelievers say, that he suffered in appearance only (it is they who exist in appearance only!).
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Polycarp

1.2	σώζονται	σώζω	Present middle subjunctive 3 plural	Παρακαλῶ σε ἐν χάριτι, ἣ ἐνδέδουσαι, προσθεῖναι τῷ δρόμῳ σου καὶ πάντας παρακαλεῖν ἵνα σώζωνται	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.
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**Papias Fragments**

	NONE				
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**Polycarp to Phillipians**

1.3	σεσωσμένοι	σώζω	Perfect passive participle plural nominative masculine	εἰς ὃν οὐκ ἰδόντες πιστεύετε χαρᾷ ἀνεκκλήτῳ καὶ δεδοξασμένῳ εἰς ἦν πολλοὶ ἐπιθυμοῦσιν εἰσελθεῖν, εἰδότες ὅτι χάριτί ἐστε σεσωσμένοι, οὐκ ἐξ ἔργων, ἀλλὰ θελήματι θεοῦ διὰ Ἰησοῦ Χριστοῦ.	Though you have not seen him, you believe in him with an inexpressible and glorious joy (which many desire to experience), knowing that by grace you have been saved, not because of works, but by the will of God through Jesus Christ.
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**Polycarp - Martyrdom**

1.2	σώζεσθαι	σώζω	Present passive infinitive	ἀγάπης γὰρ ἀληθοῦς καὶ βεβαίας ἐστὶν μὴ μόνον ἑαυτὸν θέλειν σώζεσθαι ἀλλὰ καὶ πάντας τοὺς ἀδελφούς.	For it is the mark of true and steadfast love to desire not only that oneself be saved, but all the brothers as well
9.3	σώσαντά	σώζω	Aorist active participle singular accusative masculine	πῶς δύναμαι βλασφημῆσαι τὸν βασιλέα μου τὸν σώσαντά με;	How can I blaspheme my King who saved me?
17.2	σωζομένων	σώζω	Present passive participle plural genitive masculine	ἀγνοοῦντες ὅτι οὔτε τὸν Χριστὸν ποτε καταλιπεῖν δυνησόμεθα, τὸν ὑπὲρ τῆς τοῦ παντὸς κόσμου τῶν σωζομένων σωτηρίας παθόντα, ἄμωμον ὑπὲρ ἁμαρτωλῶν, οὔτε ἕτερόν τινα σέβεσθαι	they did not know that we will never be able either to abandon the Christ who suffered for the salvation of the whole world of those who are saved, the blameless on behalf of sinners, or to worship anyone else.



**σωτήρ**

Location	Term	Lemma	Parsing	Greek Phrase	English Phrase
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**First Clement**

59.3	σωτήρα	σωτήρ	Accusative singular masculine	μόνον εὐεργέτην πνευμάτων καὶ θεὸν πάσης σαρκός, τὸν ἐπιβλέποντα ἐν ταῖς ἀβύσσοις, τὸν ἐπόπτην ἀνθρωπίνων ἔργων, τὸν τῶν κινδυνευόντων βοηθόν, τὸν τῶν ἀπηλπισμένων σωτήρα, τὸν παντός πνεύματος κτίστην καὶ ἐπίσκοπον	You alone are the Benefactor of spirits and the God of all flesh, who looks into the depths, who scans the works of man, the helper of those who are in peril, the Savior of those in despair, the Creator and Guardian of every spirit
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**Second Clement**

20.5	σωτήρα	σωτήρ	Accusative Sing Masculine	Τῷ μόνῳ θεῷ ἀοράτῳ, πατρὶ τῆς ἀληθείας, τῷ ἐξαποστείλαντι ἡμῖν τὸν σωτήρα καὶ ἀρχηγὸν τῆς ἀφθαρσίας, δι' οὗ καὶ ἐφάνερωσεν ἡμῖν τὴν ἀλήθειαν καὶ τὴν ἐπουράνιον ζωὴν, αὐτῷ ἢ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.	To the only God, invisible, the Father of truth, who sent forth to us the Savior and Founder of immortality, through whom he also revealed to us the truth and the heavenly life, to him be the glory forever and ever. Amen.
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**Barnabas**

	NONE				
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**Didache**

	NONE				
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**Diognetus**

9.6	σωτήρα	σωτήρ	Accusative singular masculine	ἐλέγξας οὖν ἐν μὲν τῷ πρόσθεν χρόνῳ τὸ ἀδύνατον τῆς ἡμετέρας φύσεως εἰς τὸ τυχεῖν ζωῆς, νῦν δὲ τὸν σωτήρα δείξας δυνατὸν σώζειν καὶ τὰ ἀδύνατα, ἐξ ἀμφοτέρων ἐβουλήθη πιστεῦειν ἡμᾶς τῇ χρηστότητι αὐτοῦ, αὐτὸν ἡγεῖσθαι τροφέα, πατέρα, διδάσκαλον, σύμβουλον, ἰατρόν, νοῦν, φῶς, τιμὴν, δόξαν, ἰσχύν, ζωὴν, περὶ ἐνδύσεως καὶ τροφῆς μὴ μεριμνᾶν.	Having demonstrated, therefore, in the former time the powerlessness of our nature to obtain life, and having now revealed the Savior's power to save even the powerless, he willed that for both these reasons we should believe in his goodness and regard him as nurse, father, teacher, counselor, healer, mind, light, honor, glory, strength, life, and not be anxious about food and clothing.
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**Ignatius**  
Ephesians

1.1	σωτήρι	σωτήρ	Dative singular masculine	Ἀποδεξάμενος ἐν θεῷ τὸ πολυαγάπητόν σου ὄνομα, ὃ κέκτησθε φύσει δικαία κατὰ πίστιν καὶ ἀγάπην ἐν Χριστῷ Ἰησοῦ τῷ σωτήρι ἡμῶν	I welcome in God your well-beloved name which you possess by reason of your righteous nature, which is characterized by faith in and love of Christ Jesus our Saviour.
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**Magnesians**

Preface	σωτήρι	σωτήρ	Dative singular masculine	Ἰγνάτιος, ὁ καὶ Θεοφόρος, τῇ εὐλογημένῃ ἐν χάριτι θεοῦ πατρός ἐν Χριστῷ Ἰησοῦ τῷ σωτήρι ἡμῶν, 51 ἐν ᾧ ἀσπάζομαι τὴν ἐκκλησίαν τὴν οὖσαν ἐν Μαγνησίᾳ τῇ πρὸς Μαϊάνδρῳ, καὶ εὐχομαι ἐν θεῷ πατρὶ καὶ ἐν Ἰησοῦ Χριστῷ πλεῖστα χαίρειν	Ignatius, who is also called Theophorus, to the church at Magnesia on the Maeander, which has been blessed through the grace of God the Father in Christ Jesus our Savior, in whom I greet her and wish her heartiest greetings in God the Father and in Jesus christ.
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**Trallians**

	NONE				
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**Romans**

	NONE				
<b>Philadelphians</b>					
9.2	σωτήρος	σωτήρ	Genetive singular masculine	ἐξάίρετον δέ τι ἔχει τὸ εὐαγγέλιον, τὴν παρουσίαν τοῦ σωτήρος, κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τὸ πάθος αὐτοῦ, καὶ τὴν ἀνάστασιν	But the gospel possesses something distinctive, namely, the coming of the Savior, our Lord Jesus Christ, his suffering, and the resurrection.
<b>Smyrnaeans</b>					
6.2	σωτήρος	σωτήρ	Genetive singular masculine	οὐ περὶ πεινῶντος ἢ διψῶντος εὐχαριστίας καὶ προσευχῆς ἀπέχονται, διὰ τὸ μὴ ὁμολογεῖν τὴν εὐχαριστίαν σάρκα εἶναι τοῦ σωτήρος ἡμῶν Ἰησοῦ Χριστοῦ, τὴν ὑπὲρ τῶν ἀμαρτιῶν ἡμῶν παθοῦσαν, ἣν τῇ χρηστότητι ὁ πατήρ ἤγειρεν.	They abstain from the Eucharist and prayer, because they refuse to acknowledge that the Eucharist is the flesh of our Savior Jesus Christ, which suffered for our sins and which the Father by his goodness raised up.
<b>Polycarp</b>					
	NONE				
<b>Papias Fragments</b>					
3.10	σωτήρος	σωτήρ	Genetive Singular masculine	τοῦτον δὲ τὸν Ἰουῖστον μετὰ τὴν τοῦ σωτήρος ἀνάληψιν τοὺς ἱεροὺς ἀποστόλους μετὰ Ματθία στήσαι τε καὶ ἐπέυξασθαι ἀντὶ τοῦ προδότου Ἰούδα ἐπὶ τὸν κληρὸν τῆς ἀναπληρώσεως τοῦ αὐτῶν ἀριθμοῦ,	The Book of Acts records that after the ascension of the Savior the holy apostles put forward this Justus with Matthias and prayed for the choice by lot to fill out their number in place of the traitor Judas.
3.11	σωτήρος	σωτήρ	Genetive Singular masculine	καὶ ἄλλα δὲ ὁ αὐτὸς ὡσάν ἐκ παραδόσεως ἀγράφου εἰς αὐτὸν ἦκοντα παρατέθειται, ξένας τέ τινες παραβολὰς τοῦ σωτήρος καὶ διδασκαλίας αὐτοῦ, καὶ τινα ἄλλα μυθικώτερα	The same writer has recorded other accounts as having come to him from unwritten tradition, certain strange parables of the Lord and teachings of his and some other statements for a more mythical character.

**Polycarp to Phillipians**

Preface	σωτήρος	σωτήρ	Genetive singular masculine	Πολύκαρπος καὶ οἱ σὺν αὐτῷ πρεσβύτεροι τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ παροικουσίᾳ Φιλίππους; ἔλεος ὑμῖν καὶ εἰρήνη παρὰ θεοῦ παντοκράτορος καὶ Ἰησοῦ Χριστοῦ τοῦ σωτήρος ἡμῶν πληθυνθείη.	Polycarp and the presbyters with him to the church of God that sojourns at Philippi: may mercy and peace from God Almighty and Jesus Christ our Savior be yours in abundance.
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**Polycarp - Martyrdom**

19.2	σωτήρα	σωτήρ	Accusative singular masculine	διὰ τῆς ὑπομονῆς καταγωνισάμενος τὸν ἄδικον ἄρχοντα ___ καὶ εὐλογεῖ τὸν κύριον ἡμῶν Ἰησοῦν Χριστόν, τὸν σωτήρα τῶν ψυχῶν ἡμῶν καὶ κυβερνήτην τῶν σωμάτων ἡμῶν καὶ ποιμένα τῆς κατὰ τὴν οἰκουμένην καθολικῆς ἐκκλησίας.	By his endurance he defeated the unrighteous magistrate . . . And blesses our Lord Jesus Christ, the Savior of our souls and Helmsman of our bodies and Shepherd of the catholic church throughout the world.
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**σωτηρία**

Location	Term	Lemma	Parsing	Greek Phrase	English Phrase
<b>First Clement</b>					
7.4	σωτηρίαν	σωτηρία	Accusative singular feminine	ἀτενίσωμεν εἰς τὸ αἷμα τοῦ Χριστοῦ καὶ γνῶμεν ὡς ἔστιν τίμιον τῷ πατρὶ αὐτοῦ, ὅτι διὰ τὴν ἡμετέραν σωτηρίαν ἐκχυθὲν παντὶ τῷ κόσμῳ μετανοίας χάριν ὑπήνεγκεν	Let us fix our eyes on the blood of Christ and understand how precious it is to his Father, because being poured out for our salvation, it won for the whole world the grace of repentance.
7.7	σωτηρίαν	σωτηρία	Accusative singular feminine	οἱ δὲ μετανοήσαντες ἐπὶ τοῖς ἁμαρτήμασιν αὐτῶν ἐξίλασαντο τὸν θεὸν ἱκετεύσαντες καὶ ἔλαβον σωτηρίαν	but they repenting of their sins made atonement to God by their prayers and received salvation
18.14	σωτηρίας	σωτηρία	Genetive singular feminine	ῥῦσαί με ἐξ αἱμάτων, ὁ θεός, ὁ θεός τῆς σωτηρίας μου	Deliver me from bloodguiltiness, O God, the God of my salvation.

39.9	σωτηρίας	σωτηρία	Genetive singular feminine	πόρρω γένοιτο οἱ υἱοὶ αὐτῶν ἀπὸ σωτηρίας	May their sons be far from safety
45.1	σωτηρίαν	σωτηρία	Accusative singular feminine	Φιλόνεικοὶ ἔστε, ἀδελφοί, καὶ ζηλωταὶ περὶ τῶν ἀνηκόντων εἰς σωτηρίαν .	Be contentious and zealous, brothers, but about the things that relate to salvation.

**Second Clement**

1.1	σωτηρίας	σωτηρία	Genetive Sing Feminine	καὶ οὐ δεῖ ἡμᾶς μικρὰ φρονεῖν περὶ τῆς σωτηρίας ἡμῶν	And we ought not to belittle our salvation
1.7	σωτηρίας	σωτηρία	Genetive Sing Feminine	ἠλέησεν γὰρ ἡμᾶς καὶ σπλαγχνισθεὶς ἔσωσεν, θεασάμενος ἐν ἡμῖν πολλὴν πλάνην καὶ ἀπώλειαν καὶ μηδεμίαν ἐλπίδα ἔχοντας σωτηρίας εἰ μὴ τὴν παρ' αὐτοῦ	For he had mercy upon us and in his compassion he saved us when we had no hope of salvation except that which comes from him, and even though he had seen in us much deception and destruction.
17.5	σωτηρίας	σωτηρία	Genetive Sing Feminine	καὶ οὐκ ἐπειθόμεθα τοῖς πρεσβυτέροις τοῖς ἀναγγέλλουσιν ἡμῖν περὶ τῆς σωτηρίας ἡμῶν	and we did not obey the elders when they spoke to us about our salvation
19.1	σωτηρίαν	σωτηρία	Accusative Sing Feminine	μισθὸν γὰρ αἰτῶ ὑμᾶς τὸ μετανοῆσαι ἐξ ὅλης καρδίας , σωτηρίαν ἑαυτοῖς καὶ ζωὴν διδόντας	As compensation I ask that you repent with your whole heart, thereby giving salvation and life to yourselves.

**Barnabas**

2.10	σωτηρίας	σωτηρία	Genetive singular feminine	ἀκριβεύεσθαι οὖν ὀφείλομεν , ἀδελφοί , περὶ τῆς σωτηρίας ἡμῶν , ἵνα μὴ ὁ πονηρὸς παρείδουσιν πλάνης ποιήσας ἐν ἡμῖν ἐκσφενδονήσῃ ἡμᾶς ἀπὸ τῆς ζωῆς ἡμῶν	So brothers we ought to give very careful attention to our salvation, lest the evil one should cause some error to slip into our midst and thereby hurl us away from our life.
14.8	σωτηρίαν	σωτηρία	Accusative singular feminine	πάλιν ὁ προφήτης λέγει: Ἴδού τέθεικά σε εἰς φῶς ἐθνῶν , τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς. οὕτως λέγει κύριος ὁ λυτρωσάμενός σε θεός	Again the prophet says: Behold, I have established you as a light to the nations, that you may be the means of salvation to the ends of the earth; thus says the Lord God who

Salvation in the Apostolic Fathers

					redeemed you.
17.1	σωτηρίαν	σωτηρία	Accusative singular feminine	Ἐφ' ὅσον ἦν ἐν δυνατῶ καὶ ἀπλότητι δηλῶσαι ὑμῖν, ἐλπίζει μου ἡ ψυχὴ [τῆ ἐπιθυμίᾳ μου] μὴ παραλελοιπέναι τι [τῶν ἀνηκόντων εἰς σωτηρίαν]	To the extent that it is possible clearly to explain these things to you, I hope, in accordance with my desire, that I have not omitted anything of the matters relating to salvation.

**Didache**

	NONE				
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**Diognetus**

	NONE				
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**Ignatius**

Ephesians

18.1	σωτηρία	σωτηρία		Περίψημα τὸ ἐμὸν πνεῦμα τοῦ σταυροῦ, ὃ ἐστὶν σκάνδαλον τοῖς ἀπιστοῦσιν, ἡμῖν δὲ σωτηρία καὶ ζωὴ αἰώνιος	My spirit is a humble sacrifice for the cross, which is a stumbling block to unbelievers, but salvation and eternal life to us
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Magnesians

	NONE				
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Trallians

	NONE				
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Romans

	NONE				
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Philadelphians

	NONE				
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Smyrnaeans

	NONE				
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Polycarp

	NONE				
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**Papias Fragments**

	NONE				
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**Polycarp to Phillippians**

	NONE				
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**Polycarp - Martyrdom**

17.2	σωζομένων	σωτηρία	Genetive singular feminine	ἀγνοοῦντες ὅτι οὔτε τὸν Χριστὸν ποτε καταλιπεῖν δυνησόμεθα, τὸν ὑπὲρ τῆς τοῦ παντὸς κόσμου τῶν σωζομένων σωτηρίας παθόντα, ἄμωμον ὑπὲρ ἁμαρτωλῶν, οὔτε ἕτερόν τινα σέβεσθαι	they did not know that we will never be able either to abandon the Christ who suffered for the salvation of the whole world of those who are saved, the blameless on behalf of sinners, or to worship anyone nelse.
22.1	σωτηρία	σωτηρία	Dative singular feminine	Ἐρρῶσθαι ὑμᾶς εὐχόμεθα, ἀδελφοί, στοιχοῦντας τῷ κατὰ τὸ εὐαγγέλιον λόγῳ Ἰησοῦ Χριστοῦ; μεθ' οὗ δόξα τῷ θεῷ ἐπὶ σωτηρία τῇ τῶν ἁγίων ἐκλεκτῶν; καθὼς ἐμαρτύρησεν ὁ μακάριος Πολύκαρπος, οὗ γένοιτο ἐν τῇ βασιλείᾳ Ἰησοῦ Χριστοῦ πρὸς τὰ ἴχνη εὑρεθῆναι ἡμᾶς.	We bid you farewell, brothers, as you walk by the word of Jesus Christ which is in accord with the gospel; with whom be glory to God for the salvation of the holy elect; just as the blessed Polycarp was martyred, in whose footsteps may we also be found in the kingdom of Jesus Christ.

**σωτήριος**

Location	Term	Lemma	Parsing	Greek Phrase	English Phrase
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**First Clement**

15.6	σωτηρίῳ	σωτήριος	Dative singular masculine	ἀπὸ τῆς ταλαιπωρίας τῶν πτωχῶν καὶ τοῦ στεναγμοῦ τῶν πενήτων νῦν ἀναστήσομαι, λέγει κύριος θήσομαι ἐν σωτηρίῳ	Because of the misery of the needy and because of the groaning of the poor I will now arise, says the Lord. I will place him in safety;
18.12	σωτηρίου	σωτήριος	Genetive singular neuter	ἀπόδος μοι τὴν ἀγαλλίασιν τοῦ σωτηρίου σου, καὶ πνεύματι	Restore to me the joy of your salvation, and strengthen me with a

				ἡγεμονικῶ στήρισόν με	guiding spirit.
35.12	σωτήριον	σωτήριος	Accusative singular neuter	θυσία αἰνέσεως δοξάσει με , καὶ ἐκεῖ ὁδὸς ἣ δείξω αὐτῷ τὸ σωτήριον τοῦ θεοῦ	The sacrifice of praise will glorify me, and that is the way by which I will show him the salvation of God.
36.1	σωτήριον	σωτήριος	Accusative singular neuter	Αὕτη ἡ ὁδός , ἀγαπητοί , ἐν ἣ εὔρομεν τὸ σωτήριον ἡμῶν , Ἰησοῦν Χριστόν	this is the way, dear friends, in which we found our salvation, namely Jesus Christ

**Second Clement**

	None				
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**Barnabas**

	None				
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**Didache**

	None				
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**Diognetus**

12.9	σωτήριον	σωτήριος	Accusative singular neuter	καὶ σωτήριον δείκνυται , καὶ ἀπόστολοι συνετίζονται , καὶ τὸ κυρίου πάσχα προέρχεται , καὶ κληροὶ συνάγονται καὶ πάντα μετὰ κόσμου ἀρμόζεται , καὶ διδάσκων ἁγίους ὁ λόγος εὐφραίνεται , δι' οὗ πατὴρ δοξάζεται . ᾧ ἡ δόξα εἰς τοὺς αἰῶνας . Ἀμήν .	Furthermore, salvation is made known, and apostles are instructed, and the Passover of the Lord goes forward, and the congregations are gathered together, and all things are arranged in order, and the Word rejoices as he teaches the saints, the Word through whom the Father is glorified. To him be glory forever. Amen.
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**Ignatius**

Ephesians

	NONE				
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Magnesians

	NONE				
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Trallians

	NONE				
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Romans

	NONE				
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Philadelphians

	NONE				
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Smyrnaeans

	NONE				
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Polycarp

	NONE				
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**Papias Fragments**

	NONE				
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**Polycarp to Phillippians**

	NONE				
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**Polycarp - Martyrdom**

	NONE				
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