

THE EPISTLES OF ST. IGNATIUS

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THE EPISTLES OF ST. IGNATIUS

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INTRODUCTION

§ 1. AUTHOR.

IGNATIUS, the famous Bishop of Antioch, and traditionally said to have been the pupil of St. John, was one of the earliest leaders of the Church in the second century to suffer persecution at the hands of the Roman Government. He was condemned in his own city to be sent to Rome and thrown to the wild beasts in the amphitheatre. The date assigned by Eusebius is A.D. 108, and there is no reason why he should not be right, though a later writer, Johannes Malalas (c. A.D. 600), gives it as A.D. 115, at the time of the visit of the Emperor Trajan to Antioch. An account of Ignatius' death is found in the 'Acts of Martyrdom of St. Ignatius,' and there is no doubt that the sequel to his long journey from Antioch to Rome, during which he wrote his epistles, was that he was thrown to the lions.*

§ 2. THE EPISTLES ASCRIBED TO HIM.

The seven epistles given here are contained in what is usually called 'the short recension.'† But this has only

* For further details see Introduction to *Romans*, pp. 37-38.

† Lightfoot gave this name to a still shorter recension found in Syriac, and consisting only of the three epistles to the Romans, Ephesians, and Polycarp. This was discovered by

been known since Bishop Ussher published an edition of it in 1644, which was supported by a Greek MS. published by Vossius two years later. Until then it was 'the long recension' which was accepted by the Church. This consisted of the same seven letters together with six others, but it has long been recognized that the latter cannot be regarded as genuine. They comprise epistles to the Churches of Tarsus, Antioch, and Philippi, a letter from Mary of Cassobola and the reply of Ignatius, and a letter to Hero, Ignatius' successor at Antioch.

The other seven epistles may be accepted as certainly genuine, the doubts that have been raised being chiefly due to the important evidences of Church development which they contain.

The long journey from Syria to Rome, on which Ignatius was closely guarded by soldiers,* took him through districts of Asia Minor where there were many Christian Churches. In the province of Asia, at the head of the valley of the Mæander, the road forked. He might have gone by the southern route through Tralles, Magnesia, and Ephesus. But his guards chose the northern route through Philadelphia to Smyrna, and thence by sea to Troas. His journey seems to have been well known to the Christian communities beforehand, and those on the southern route, disappointed of a

Cureton in 1845, and some have tried to limit the genuine writings of Ignatius to its contents. But its three epistles are probably a mere abridgment from the Syriac text of the seven.

* *Romans* v.

visit, sent delegates to give him greetings of love and sympathy. While still at Smyrna, he wrote three letters to express his thanks, addressed to the Ephesian, Magnesian, and Trallian Churches. At the same time, he found opportunity to send on a letter to the Romans, begging them not to try to obtain a reprieve for him, as he was ready for a martyr's death.

After leaving Smyrna, he seems to have made another stay at the seaport of Troas, whence he wrote the remaining three letters to the places he had lately left.

One letter is addressed to Philadelphia, a second to Smyrna, where he had made his stay, while the third is a personal letter to Polycarp, the famous Bishop of Smyrna, who long afterwards himself won a martyr's crown. In these later letters, as in the earlier, his first thought is of gratitude for the kindness he had received. The above order is that given by Eusebius,* and used in the editions, but in the MSS. it is quite different, and begins with the epistles to the Smyrnæans and Polycarp. The MSS. may therefore derive their sequence from the collection of the epistles which was made by Polycarp himself, who says in his Epistle to the Philippians that he is subjoining to his own letter the epistles 'which were sent to us by him, and others which we had by us.' †

§ 3. CONTENTS.

The two chief themes of the epistles, which make them so important in the history of the Church, are: (1) Their

* Euseb., *H. E.* iii. 36.

† Polyc. *ad Phil.* xiii.

insistence upon Episcopacy, and obedience to the bishop as the one centre of authority; and (2) their warnings against Docetic heresy, together with other doctrinal tendencies of Jewish origin.

It is interesting to note that Ignatius is the first to speak of the 'Catholic Church';* and that the word 'Christianity,' like the word 'Christian,' comes first from Antioch, for Ignatius uses *Χριστιανισμός* as a contrast with the Pauline word *Ἰουδαισμός*.†

§ 4. SOURCES.

The principal authorities for the text of the seven epistles are:

1. The *Vossian MS.* (G), which is corrupt in text, and also incomplete, for it does not contain *Romans*.
2. The *Latin Version* (L), which is purer, but from a kindred Greek MS.
3. The *Syriac Version* (S), which consists of fragments, and also of Cureton's MS., which dates from the fourth or fifth century, and comprises a still shorter recension, consisting of only *Ephesians*, *Romans*, and *Polycarp*.
4. The *Coptic or Sahidic Version* (C), an independent text, but only a fragment.
5. The Greek and Latin texts of the *Long Recension*, constructed, says Lightfoot, 'probably in the latter half of the fourth century, from the

* *Smyrn.* viii.

† *Magn.* x.

genuine Ignatian epistles by interpolation, alteration, and omission.*

6. The *Colbertine MS.*, first published in 1689, a Greek MS. containing *Romans*. This is the only Greek MS. in which this epistle appears, as it became separated from the others and incorporated in the Antiochene 'Acts of Martyrdom,' with which it was transmitted.†
7. The *Armenian Version (A)*, a text full of divergences, but of no great value.

The text of this edition is reprinted from that adopted by Lightfoot (*Apostolic Fathers . . . Revised Texts with Short Introductions, etc.*; London, 1912), by kind permission of the Lightfoot Trustees.

* Lightfoot, *Ap. Fath.*, Part II., vol. ii., p. 4.

† *Ibid.*, p. 471.

THE EPISTLE TO THE EPHESIANS

EPHESUS being the nearest of the Churches to Smyrna, where Ignatius was staying on his journey, a considerable number of delegates was sent thither to salute him on his way (I., II., and XXI.). He evidently became intimate with them after their arrival, for he mentions them in each of his other letters written from Smyrna. He pays honour to the Ephesians, who had likewise forwarded 'the blessed Paul' on his way to martyrdom (XII.), and he has special praise for their Bishop Onesimus (I.). He recommends them to make their Church life and unity centre in their Bishop (II. to VI.), and to be more faithful and frequent in their Eucharists and other worship (V. and XIII.). He begins to discuss the doctrine of the Incarnation (XIX.)—the need being, perhaps, suggested to him by Docetic tendencies—but he decides to finish it in a later letter (XX.), which was never written.

ΠΡΟΣ ΕΦΕΣΙΟΥΣ

ἸΓΝΑΤΙΟΣ, ὁ καὶ Θεοφόρος, τῇ εὐλογημένῃ ἐν μεγέθει Θεοῦ πατρὸς πληρώματι, τῇ προωρισμένῃ πρὸ αἰώνων εἶναι διὰ παντὸς εἰς δόξαν παράμονον ἄτρεπτον, ἠνωμένη καὶ ἐκλελεγμένη ἐν πάθει ἀληθινῶ ἐν θελήματι τοῦ πατρὸς καὶ Ἰησοῦ Χριστοῦ τοῦ Θεοῦ ἡμῶν, τῇ ἐκκλησίᾳ τῇ ἀξιομακρρίστῃ τῇ οὔσῃ ἐν Ἐφέσῃ τῆς Ἀσίας, πλείεστα ἐν Ἰησοῦ Χριστῷ καὶ ἐν ἀμώμῳ χαρᾷ χαίρειν.

Ι. Ἀποδεξάμενος ὑμῶν ἐν Θεῷ τὸ πολυαγάπητον ὄνομα, ὃ κέκτησθε φύσει ἐν γνώμῃ ὀρθῇ καὶ δικαίᾳ κατὰ πίστιν καὶ ἀγάπην ἐν Χριστῷ Ἰησοῦ τῷ σωτῆρι ἡμῶν· μιμηταὶ ὄντες Θεοῦ, ἀναξυπυρήσαντες ἐν αἵματι Θεοῦ, τὸ συγγενικὸν ἔργον τελείως ἀπηρτίσατε· 2. ἀκούσαντες γὰρ δεδεμένον ἀπὸ Συρίας ὑπὲρ τοῦ κοινῆς ὀνόματος καὶ ἐλπίδος, ἐλπίζοντα τῇ προσευχῇ ὑμῶν ἐπιτυχεῖν ἐν Ῥώμῃ θηριομαχεῖν, ἵνα διὰ τοῦ ἐπιτυχεῖν δυνηθῶ μαθητὴς εἶναι, ἱστορῆσαι ἐσπουδάσατε. 3. ἐπεὶ οὖν τὴν πολυπλήθειαν ὑμῶν ἐν ὀνόματι Θεοῦ ἀπέληφα ἐν Ὀνησίμῳ, τῷ ἐπ' ἀγάπῃ ἀδιηγῆται, ὑμῶν δὲ ἐν σαρκὶ ἐπισκόπῳ· ὃν εἶχομαι κατὰ Ἰησοῦν Χριστὸν ἐν ὑμῶν ἀγαπᾶν, καὶ πάντας ὑμᾶς αὐτῷ ἐν ὁμοίότητι εἶναι· εὐλογητὸς γὰρ ὁ χαρισάμενος ὑμῖν ἀξίοις οὖσιν τοιοῦτον ἐπίσκοπον κεκτήσθαι.

ΙΙ. Περὶ δὲ τοῦ συνδούλου μου Βούρρου τοῦ κατὰ Θεὸν διακόνου ὑμῶν καὶ ἐν πάσιν εὐλογημένου, εὐχομαι παραμεῖναι αὐτὸν εἰς τιμὴν ὑμῶν καὶ τοῦ ἐπισκόπου. καὶ Κρόκος δὲ ὁ Θεοῦ ἀξίος καὶ ὑμῶν, ὃν ἐξεμπλᾶριον τῆς ἀφ' ὑμῶν

ἀγάπης ἀπέλαβον, κατὰ πάντα με ἀνέπαιυεν, ὡς καὶ αὐτὸν ὁ πατὴρ Ἰησοῦ Χριστοῦ ἀναψύξει, ἅμα Ὀνησίμῳ καὶ Βούρρῳ καὶ Εὐπλῳ καὶ Φρόντωνι, δι' ὧν πάντας ὑμᾶς κατὰ ἀγάπην εἶδον. 2. οὐαίμην ὑμῶν διὰ παντός, ἔανπερ ἄξιος ᾖ. πρέπον οὖν ἐστὶν κατὰ πάντα τρόπον δοξάζειν Ἰησοῦν Χριστὸν τὸν δοξάσαντα ὑμᾶς· ἵνα ἐν μιᾷ ὑποταγῇ κατηρτισμένοι, ὑποτασσόμενοι τῷ ἐπισκόπῳ καὶ τῷ πρεσβυτερίῳ, κατὰ πάντα ἦτε ἡγιασμένοι.

III. Οὐ διατάσσομαι ὑμῖν, ὡς ὧν τι· εἰ γὰρ καὶ δέδεμαι ἐν τῷ ὀνόματι, οὕτω ἀπήρτισμαι ἐν Ἰησοῦ Χριστῷ· νῦν γὰρ ἀρχὴν ἔχω τοῦ μαθητεύεσθαι καὶ προσλαλῶ ὑμῖν ὡς συνδιδασκαλίταις μου· ἐμὲ γὰρ ἔδει ὑφ' ὑμῶν ὑπαλειφθῆναι πίστει, νουθεσίᾳ, ὑπομονῇ, μακροθυμίᾳ. 2. ἀλλ' ἐπεὶ ἡ ἀγάπη οὐκ ἔα με σιωπᾶν περὶ ὑμῶν, διὰ τοῦτο προέλαβον παρακαλεῖν ὑμᾶς, ὅπως συντρέχητε τῇ γνώμῃ τοῦ Θεοῦ. καὶ γὰρ Ἰησοῦς Χριστός, τὸ ἀδιάκριτον ἡμῶν ζῆν, τοῦ πατρὸς ἡ γνώμη, ὡς καὶ οἱ ἐπίσκοποι οἱ κατὰ τὰ πέρατα ὀρισθέντες ἐν Ἰησοῦ Χριστοῦ γνώμη εἰσίν.

IV. Ὅθεν πρέπει ὑμῖν συντρέχειν τῇ τοῦ ἐπισκόπου γνώμῃ· ὅπερ καὶ ποιεῖτε. τὸ γὰρ ἀξιονόμαστον ὑμῶν πρεσβυτέριον, τοῦ Θεοῦ ἄξιον, οὕτως συνήρμυσται τῷ ἐπισκόπῳ ὡς χορδαὶ κιθάρα. διὰ τοῦτο ἐν τῇ ὁμοιοῖᾳ ὑμῶν καὶ συμφώνῳ ἀγάπῃ Ἰησοῦς Χριστὸς ἕδεται. 2. καὶ οἱ κατ' ἄνδρα δὲ χορὰς γίνεσθε, ἵνα σύμφωνοι ὄντες ἐν ὁμοιοῖᾳ, χρώμα Θεοῦ λαβόντες, ἐν ἐνότητι ἄδητε ἐν φωνῇ μιᾷ διὰ Ἰησοῦ Χριστοῦ τῷ πατρί, ἵνα ὑμῶν καὶ ἀκούσῃ καὶ ἐπιγινώσκῃ, δι' ὧν εὐ πράσσετε, μέλη ὄντας τοῦ υἱοῦ αὐτοῦ. χρήσιμον οὖν ἐστὶν ὑμᾶς ἐν ἀμώμῳ ἐνότητι εἶναι, ἵνα καὶ Θεοῦ πάντοτε μετέχητε.

V. Εἰ γὰρ ἐγὼ ἐν μικρῷ χρόνῳ τοιαύτην συνήθειαν ἔσχον πρὸς τὸν ἐπίσκοπον ὑμῶν, οὐκ ἀνθρωπίνην οἶσαν ἀλλὰ πνευματικὴν, πόσῳ μᾶλλον ὑμᾶς μακαρίζω τοὺς ἀνακεκρα-

μένους οὕτως, ὡς ἡ ἐκκλησία Ἰησοῦ Χριστοῦ καὶ ὡς Ἰησοῦς Χριστὸς τῷ πατρὶ, ἵνα πάντα ἐν ἐνότητι σύμφωνα ἦ. 2. μηδεὶς πλανάσθω· εἰ μὴ τις ἢ ἐντὸς τοῦ θυσιαστηρίου, ὑστερεῖται τοῦ ἄρτου τοῦ Θεοῦ. εἰ γὰρ ἐνὸς καὶ δευτέρου προσευχῆ τοσαύτην ἰσχὺν ἔχει, πόσω μᾶλλον ἢ τε τοῦ ἐπισκόπου καὶ πάσης τῆς ἐκκλησίας. 3. ὁ οὖν μὴ ἐρχόμενος ἐπὶ τὸ αὐτὸ οὗτος ἤδη ὑπερῆφανεῖ καὶ ἑαυτὸν διέκρινεν· γέγραπται γάρ, ὑπερῆφάνοις ὁ Θεὸς ἀντιτάσσεται. σπουδάσωμεν οὖν μὴ ἀντιτάσσεσθαι τῷ ἐπισκόπῳ, ἵνα ὤμεν Θεοῦ ὑποτασσομένοι.

Prov. iii. 34.
1 Pet. v. 5.
James iv. 6.

VI. Καὶ ὅσον βλέπει τις σιγῶντα ἐπίσκοποι, πλειόνως αὐτὸν φοβείσθω. πάντα γὰρ ὃν πέμπει ὁ οἰκοδεσπότης εἰς ἰδίαν οἰκονομίαν, οὕτως δεῖ ἡμᾶς αὐτὸν δέχεσθαι, ὡς αὐτὸν ἰδίαν οἰκονομίαν, οὕτως δεῖ ἡμᾶς αὐτὸν δέχεσθαι, ὡς αὐτὸν τὸν πέμψαντα. τὸν οὖν ἐπίσκοπον δηλοῦντι ὡς αὐτὸν τὸν Κύριον δεῖ προσβλέπειν. 2. αὐτὸς μὲν οὖν Ὀνήσιμος ὑπερπαινεῖ ὑμῶν τὴν ἐν Θεῷ εὐταξίαν, ὅτι πάντες κατὰ ἀλήθειαν ζῆτε καὶ ὅτι ἐν ὑμῖν οὐδεμία αἵρεσις κατοικεῖ· ἀλλ' οὐδὲ ἀκούετε τινος πλέον ἢ περὶ Ἰησοῦ Χριστοῦ ἡλαλῶντος ἐν ἀληθείᾳ.

cf. St. John
xii. 10.

VII. Βιώθασιν γὰρ τινες δόλω ποτηρῷ τὸ ὄνομα περιφέρειν, ἄλλα τινὰ πράσσοντες ἀνάξια Θεοῦ· οὓς δεῖ ὑμᾶς ὡς θηρία ἐκκλίνειν· εἰσὶν γὰρ κύνες λυσσῶντες, λαθροδῆκται, οὓς δεῖ ὑμᾶς φυλάσσεσθαι ὄντας δυσθεραπείτοις. 2. εἰς ἰατρός ἐστιν, σαρκικὸς καὶ πνευματικὸς, γεννητὸς καὶ ἀγέννητος, ἐν ἀνθρώπῳ Θεός, ἐν θανάτῳ ζωὴ ἀληθινή, καὶ ἐκ Μαρίας καὶ ἐκ Θεοῦ, πρῶτον παθητὸς καὶ τότε ἀπαθής, Ἰησοῦς Χριστὸς ὁ Κύριος ἡμῶν.

VIII. Μὴ οὖν τις ὑμᾶς ἐξαπατάτω, ὥσπερ οὐδὲ ἐξαπατάσθε, ὅλοι ὄντες Θεοῦ. ὅταν γὰρ μηδεμία ἐπιθυμία ἐνήρεισται ἐν ὑμῖν ἢ δυναμένη ὑμᾶς βασανίσαι, ἀρα κατὰ Θεὸν ζῆτε. περιψήμα ὑμῶν καὶ ἀγνίζομαι ὑμῶν Ἐφεσίων ἐκκλησίας τῆς διαβολῆτος τοῖς αἰῶσιν. 2. οἱ σαρκικοὶ τὰ

πνευματικά πράσσειν οὐ δύνανται οὐδὲ οἱ πνευματικοὶ τὰ σαρκικά, ὡσπερ οὐδὲ ἡ πίστις τὰ τῆς ἀπιστίας οὐδὲ ἡ ἀπιστία τὰ τῆς πίστεως. ἃ δὲ καὶ κατὰ σάρκα πράσσετε, ταῦτα πνευματικά ἐστίν· ἐν Ἰησοῦ γὰρ Χριστῷ πάντα πράσσετε.

IX. Ἐγνων δὲ παροδεύσαντάς τινας ἐκείθεν, ἔχοντας κακὴν διδαχὴν· οὓς οὐκ εἰάσατε σπείραι εἰς ὑμᾶς, βύσαντες τὰ ὄψα εἰς τὸ μὴ παραδέξασθαι τὰ σπειρόμενα ὑπ' αὐτῶν· ὡς ὄντες λίθοι ναοῦ προητοιμασμένοι εἰς οἰκοδομὴν Θεοῦ πατρὸς, ἀναφερόμενοι εἰς τὰ ὕψη διὰ τῆς μηχανῆς Ἰησοῦ Χριστοῦ, ὃς ἐστὶν σταυρὸς, σχοινίῳ χρώμενοι τῷ πνεύματι τῷ ἁγίῳ· ἡ δὲ πίστις ὑμῶν ἀναγωγεὺς ὑμῶν, ἡ δὲ ἀγάπη ὁδὸς ἡ ἀναφέρουσα εἰς Θεόν. 2. ἐστὲ οὖν καὶ σύνοδοι πάντες, θεοφόροι καὶ ναοφόροι, χριστοφόροι, ἀγιοφόροι, κατὰ πάντα κεκοσμημένοι ἐν ἐντολαῖς Ἰησοῦ Χριστοῦ· οἷς καὶ ἀγαλλιώμενος ἤξιώθη, δι' ὧν γράφω, προσομιλήσαι ὑμῖν, καὶ συγχαρηῖναι ὅτι κατ' ἀνθρώπων βίον οὐδὲν ἀγαπάτε, εἰ μὴ μόνον τὸν Θεόν.

X. Καὶ ὑπὲρ τῶν ἄλλων δὲ ἀνθρώπων ἀδιαλείπτως προσεύχεσθε· ἐστὶν γὰρ ἐν αὐτοῖς ἐλπίς μετανοίας, ἵνα Θεοῦ τύχωσιν. ἐπιτρέψατε οὖν αὐτοῖς κἂν ἐκ τῶν ἔργων ὑμῖν μαθητευθῆναι. 2. πρὸς τὰς ὀργὰς αὐτῶν ὑμεῖς πρᾶεῖς, πρὸς τὰς μεγαλορημοσύνας αὐτῶν ὑμεῖς ταπεινόφρονες, πρὸς τὰς βλασφημίας αὐτῶν ὑμεῖς τὰς προσευχάς, πρὸς τὴν πλάνην αὐτῶν ὑμεῖς ἑβραῖοι τῇ πίστει, πρὸς τὸ ἄγριον αὐτῶν ὑμεῖς ἡμεροὶ· μὴ σπουδάζοντες ἀντιμιμήσασθαι αὐτούς. 3. ἀδελφοὶ αὐτῶν εἰρεθῶμεν τῇ ἐπιεικείᾳ· μιμηταὶ δὲ τοῦ Κυρίου σπουδάσωμεν εἶναι, τίς πλέον ἀδικηθῆ, τίς ἀποστερηθῆ, τίς ἀθετηθῆ· ἵνα μὴ τοῦ διαβόλου βοτάνῃ τις εἰρεθῆ ἐν ὑμῖν· ἀλλ' ἐν πάσῃ ἀγνεΐᾳ καὶ σωφροσύνῃ μένετε ἐν Χριστῷ Ἰησοῦ σαρκικῶς καὶ πνευματικῶς.

XI. Ἐσχατοὶ καιροί. λοιπὸν αἰσχυρθῶμεν, φοβηθῶμεν τὴν μακροθυμίαν τοῦ Θεοῦ, ἵνα μὴ ἡμῖν εἰς κρίμα γένηται. ἢ γὰρ τὴν μέλλουσαν ὀργὴν φοβηθῶμεν ἢ τὴν ἐνεστῶσαν χάριν ἀγαπήσωμεν, ἐν τῶν δύο· μόνον ἐν Χριστῷ Ἰησοῦ εὐρέθηται εἰς τὸ ἀληθινὸν ζῆν. 2. χωρὶς τοῦτου μηδὲν ὑμῖν πρεπέτω, ἐν ᾧ τὰ δεσμὰ περιφέρω, τοὺς πνευματικὸς μαρ-
γαρίτας· ἐν οἷς γένοιτό μοι ἀναστῆναι τῇ προσευχῇ ὑμῶν, ἧς γένοιτό μοι αἰεὶ μέτοχον εἶναι, ἵνα ἐν κλήρῳ Ἐφεσίων εὐρέθῃ τῶν Χριστιανῶν, οἳ καὶ τοῖς ἀποστόλοις πάντοτε συνήνεσαν ἐν δυνάμει Ἰησοῦ Χριστοῦ.

XII. Οἶδα τίς εἰμι καὶ τίσιν γράφω. ἐγὼ κατάκριτος, ὑμεῖς ἡλεημένοι· ἐγὼ ὑπὸ κίνδυνον, ὑμεῖς ἐστηριγμένοι. 2. πάροδος ἐστε τῶν εἰς Θεὸν ἀναιρουμένων, Παύλου συμ-
μύσται τοῦ ἡγιασμένου, τοῦ μεμαρτυρημένου, ἀξιομακαρί-
στου, οὗ γένοιτό μοι ὑπὸ τὰ ἔχνη εὐρέθηται, ὅταν Θεοῦ ἐπιτύχω· ὅς ἐν πάσῃ ἐπιστολῇ μνημονεῖ ὑμῶν ἐν Χριστῷ Ἰησοῦ.

XIII. Σπουδάσετε οὖν πυκνότερον συνέρχεσθαι εἰς εὐ-
χαριστίαν Θεοῦ καὶ εἰς δόξαν· ὅταν γὰρ πυκνῶς ἐπὶ τὸ αὐτὸ γίνεσθε, καθαιροῦνται αἱ δυνάμεις τοῦ Σατανᾶ, καὶ λύεται ὁ ὀλέθρος αὐτοῦ ἐν τῇ ὁμοιοῖα ὑμῶν τῆς πίστεως. 2. οὐδὲν ἐστὶν ἄμεινον εἰρήνης, ἐν ᾗ πᾶς πόλεμος καταργεῖται ἐπου-
ρανίων καὶ ἐπιγείων.

XIV. Ὡς οὐδὲν λανθάνει ὑμᾶς, εἰς τελείως εἰς Ἰησοῦν Χριστὸν ἔχητε τὴν πίστιν καὶ τὴν ἀγάπην· ἥτις ἐστὶν ἀρχὴ ζωῆς καὶ τέλος· ἀρχὴ μὲν πίστις, τέλος δὲ ἀγάπη· τὰ δὲ δύο ἐν ἐνότητι γεινόμενα Θεός ἐστιν, τὰ δὲ ἄλλα πάντα εἰς καλοκαγαθίαν ἀκόλουθά ἐστίν. 2. οὐδεὶς πίστιν ἐπαγγελ-
λόμενος ἁμαρτάνει οὐδὲ ἀγάπην κεκτημένος μισεῖ. φανερὸν τὸ δένδρον ἀπὸ τοῦ καρποῦ αὐτοῦ· οὕτως οἱ ἐπαγγελλόμενοι Χριστοῦ εἶναι, δι' ὧν πρᾶσσουσιν ὀφθήσονται. οὐ γὰρ νῦν

ἐπαγγελίας τὸ ἔργον, ἀλλ' ἐν δυνάμει πίστewς ἐὰν τις εὐρεθῆ
εἰς τέλος.

Ps. xxxiii. 9.

XV. Ἀμεινόν ἐστιν σιωπᾶν καὶ εἶναι ἢ λαλοῦντα μὴ
εἶναι· καλὸν τὸ διδάσκειν, ἐὰν ὁ λέγων ποιῆ. εἰς οὖν διδά-
σκαλος, ὃς εἶπεν καὶ ἐγένετο· καὶ ἂ σιγῶν δὲ πεποιήκεν ἄξια
τοῦ πατρός ἐστιν. 2. ὁ λόγον Ἰησοῦ κεκτημένος ἀληθῶς
δύναται καὶ τῆς ἰσυχίας αὐτοῦ ἀκούειν, ἵνα τέλειος ᾖ· ἵνα
δι' ὧν λαλεῖ πράσῃ καὶ δι' ὧν σιγᾷ γινώσκῃται. 3. οὐδὲν
λανθάνει τὸν Κύριον, ἀλλὰ καὶ τὰ κρυπτὰ ἡμῶν ἐγγὺς αὐτῷ
ἐστιν. πάντα οὖν ποιῶμεν, ὡς αὐτοῦ ἐν ἡμῖν κατοικοῦντος,
ἵνα ὦμεν αὐτοῦ ναοὶ καὶ αὐτὸς ᾖ ἐν ἡμῖν Θεός· ὅπερ καὶ
ἐστὶν καὶ φανήσεται πρὸ προσώπου ἡμῶν, ἐξ ὧν δικαίως
ἀγαπῶμεν αὐτόν.

I Cor. vi.
9, 10.

Gal. v. 21.

XVI. Μὴ πλανᾶσθε, ἀδελφοί μου· οἱ οἰκοφθόροι βασιλείαν
Θεοῦ οὐ κληρονομήσουσιν. 2. εἰ οὖν οἱ κατὰ σάρκα ταῦτα
πράσσοντες ἀπέθανον, πόσω μᾶλλον ἐὰν πίστιν Θεοῦ ἐν
κακοδιδασκαλίᾳ φθείρῃ, ὑπὲρ ἧς Ἰησοῦς Χριστὸς ἐσταυρώθη.
ὁ τοιοῦτος ῥυπαρὸς γενόμενος εἰς τὸ πῦρ τὸ ἄσβεστον χωρήσει,
ὁμοίως καὶ ὁ ἀκούων αὐτοῦ.

XVII. Διὰ τοῦτο μύρον ἔλαβεν ἐπὶ τῆς κεφαλῆς αὐτοῦ
ὁ Κύριος, ἵνα πνέῃ τῇ ἐκκλησίᾳ ἀφθαρσίαν. μὴ ἀλείφεσθε
δυσωδίαν τῆς διδασκαλίας τοῦ ἄρχοντος τοῦ αἰῶνος τούτου,
μὴ αἰχμαλωτίσῃ ὑμᾶς ἐκ τοῦ προκειμένου ζῆν. 2. διὰ τί δὲ
οὐ πάντες φρόνιμοι γινόμεθα λαβόντες Θεοῦ γνῶσιν, ὃ ἐστὶν
Ἰησοῦς Χριστός; τί μωρῶς ἀπολλύμεθα ἀγνοοῦντες τὸ χά-
ρισμα ὃ πέπομφεν ἀληθῶς ὁ Κύριος;

I Cor. i. 20.

XVIII. Περίψημα τὸ ἐμὸν πνεῦμα τοῦ σταυροῦ, ὃ ἐστὶν
σκάνδαλον τοῖς ἀπιστοῦσιν, ἡμῖν δὲ σωτηρία καὶ ζωὴ αἰῶ-
νιος. ποῦ σοφός; ποῦ συζητητής; ποῦ καύχησις τῶν λεγομέ-
νων συνετῶν; 2. ὁ γὰρ Θεὸς ἡμῶν Ἰησοῦς ὁ Χριστὸς

ἐκκοφορήθη ὑπὸ Μαρίας κατ' οἰκονομίαν, ἐκ σπέρματος μὲν Δαυεὶδ πνεύματος δὲ ἁγίου· ὅς ἐγεννήθη καὶ ἐβαπτίσθη ἵνα τῷ πάθει τὸ ὕδωρ καθαρίσῃ.

XIX. Καὶ ἔλαθεν τὸν ἄρχοντα τοῦ αἰῶνος τούτου ἢ παρθενία Μαρίας καὶ ὁ τοκετὸς αὐτῆς, ὁμοίως καὶ ὁ θάνατος τοῦ Κυρίου· τρία μυστήρια κραυγῆς, ἅτινα ἐν ἡσυχίᾳ Θεοῦ ἐπράχθη. 2. πῶς οὖν ἐφανερῶθη τοῖς αἰῶσιν; ἀστὴρ ἐν οὐρανῷ ἔλαμψεν ὑπὲρ πάντα τοὺς ἀστέρας, καὶ τὸ φῶς αὐτοῦ ἀνεκλάλητον ἦν, καὶ ξενισμὸν παρείχεν ἢ καινότης αὐτοῦ· τὰ δὲ λοιπὰ πάντα ἄστρα ἅμα ἡλίῳ καὶ σελήνῃ χορὸς ἐγένετο τῷ ἀστέρι, αὐτὸς δὲ ἦν ὑπερβάλλον τὸ φῶς αὐτοῦ ὑπὲρ πάντα· ταραχὴ τε ἦν πόθεν ἢ καινότης ἢ ἀνόμοιος αὐτοῖς. 3. ὅθεν ἐλύετο πᾶσα μαγεία καὶ πᾶς δεσμὸς, ἠφανίζετο κακίας ἄγνοια, καθηρεῖτο παλαιὰ βασιλεία, διεφθείρετο, Θεοῦ ἀνθρωπίνως φανερομένου εἰς καινότητα αἰδίου ζωῆς· ἀρχὴν δὲ ἐλάμβανεν τὸ παρὰ Θεοῦ ἀπηρτυγμένον. ἔνθεν τὰ πάντα συνεκινεῖτο διὰ τὸ μελετᾶσθαι θανάτου κατάλυσιν.

Rom. vi. 4

XX. Ἐάν με καταξιώσῃ Ἰησοῦς Χριστὸς ἐν τῇ προσευχῇ ὑμῶν, καὶ θέλημα ἦ, ἐν τῷ δευτέρῳ βιβλιδίῳ, ὃ μέλλω γράφειν ὑμῖν, προσδηλώσω ὑμῖν ἧς ἠρξάμην οἰκονομίας εἰς τὸν καινὸν ἄνθρωπον Ἰησοῦν Χριστόν, ἐν τῇ αὐτοῦ πίστει καὶ ἐν τῇ αὐτοῦ ἀγάπῃ, ἐν πάθει αὐτοῦ καὶ ἀναστάσει, μάλιστα ἐὰν ὁ Κύριός μοι ἀποκαλύψῃ· ὅτι οἱ κατ' ἄνδρα κοινῇ πάντες ἐν χάριτι ἐξ ὀνόματος συνέρχεσθε ἐν μιᾷ πίστει καὶ ἐν Ἰησοῦ Χριστῷ τῷ κατὰ σάρκα ἐκ γένους Δαυεὶδ, τῷ υἱῷ ἀνθρώπου καὶ υἱῷ Θεοῦ, εἰς τὸ ὑπακούειν ὑμᾶς τῷ ἐπισκόπῳ καὶ τῷ πρεσβυτερίῳ ἀπεριωπιάστῳ διανοίᾳ· ἕνα ἄρτον κλώντες, ὃ ἔστιν φάρμακον ἀθανασίας, ἀντίδοτος τοῦ μὴ ἀποθανεῖν ἀλλὰ ζῆν ἐν Ἰησοῦ Χριστῷ διὰ παντός.

XXI. Ἀντίψυχον ὑμῶν ἐγώ, καὶ ὧν ἐπέμψατε εἰς Θεοῦ τιμὴν εἰς Σμύρναν· ὅθεν καὶ γράφω ὑμῖν εὐχαριστῶν τῷ

Κυρίῳ, ἀγαπῶν Πολύκαρπον ὡς καὶ ὑμᾶς. μνημονεύετε μου, ὡς καὶ ὑμῶν Ἰησοῦς Χριστός. 2. προσεύχεσθε ὑπὲρ τῆς ἐκκλησίας τῆς ἐν Συρίᾳ, ὅθεν δεδεμένος εἰς Ῥώμην ἀπάγομαι, ἔσχατος ὢν τῶν ἐκεῖ πιστῶν, ὥσπερ ἤξιώθην εἰς τιμὴν Θεοῦ εὐρεθῆναι. ἔρρωσθε ἐν Θεῷ πατρὶ καὶ ἐν Ἰησοῦ Χριστῷ τῇ κοινῇ ἐλπίδι ἡμῶν.

THE EPISTLE TO THE MAGNESIANS

MAGNESIA, at the point where the road entered the valley of the Mæander, would be reached by a messenger about fifteen miles after leaving Ephesus. Its Church had probably been founded during St. Paul's long stay in that city (Acts xix. 10). Among the Magnesians delegates sent to Smyrna all three orders of the ministry were represented. The object of the epistle is twofold: They are exhorted to unity, which must be based on obedience to the ministry, and centred in the bishop (I., II., IV., VI., VII., and XIII.). They are also warned against Jewish heresy, which consists not only in 'sabbatizing' (IX. and X.), but in Docetic tendencies which would deny the reality of the Incarnation, Passion, and Resurrection (IX. and XI.).

ΠΡΟΣ ΤΟΥΣ ΕΝ ΜΑΓΝΗΣΙΑΙ

ἸΓΝΑΤΙΟΣ ὁ καὶ Θεοφόρος, τῇ εὐλογημένῃ ἐν χάριτι Θεοῦ πατρὸς ἐν Χριστῷ Ἰησοῦ τῷ σωτῆρι ἡμῶν, ἐν ᾧ ἀσπάζομαι τὴν ἐκκλησίαν τὴν οὖσαν ἐν Μαγνησίᾳ τῇ πρὸς Μαϊάνδρῳ, καὶ εὐχομαι ἐν Θεῷ πατρὶ καὶ ἐν Ἰησοῦ Χριστῷ πλείστα χαίρειν.

I. Γνὸς ὑμῶν τὸ πολυεύτακτον τῆς κατὰ Θεὸν ἀγάπης, ἀγαλλιώμενος προειλάμην ἐν πίστει Ἰησοῦ Χριστοῦ προσλαλήσαι ὑμῖν. 2. καταξιωθεὶς γὰρ ὀνόματος θεοπροπεσιτάτου, ἐν οἷς περιφέρω δεσμοῖς ᾄδω τὰς ἐκκλησίας, ἐν αἷς ἔνωσιν εὐχομαι σαρκὸς καὶ πνεύματος Ἰησοῦ Χριστοῦ τοῦ διὰ παντὸς ἡμῶν ζῆν, πιστεῶς τε καὶ ἀγάπης, ἧς οὐδὲν προκέκριται, τὸ δὲ κυριώτερον, Ἰησοῦ καὶ πατρὸς. 3. ἐν ᾧ ὑπομένοντες τὴν πᾶσαν ἐπήρειαν τοῦ ἄρχοντος τοῦ αἰῶνος τούτου καὶ διαφυγόντες Θεοῦ τειξόμεθα.

II. Ἐπεὶ οὖν ἠξιώθην ἰδεῖν ὑμᾶς διὰ Δαμᾶ τοῦ ἀξιοθέου ὑμῶν ἐπισκόπου καὶ πρεσβυτέρων ἀξίων Βάσσου καὶ Ἀπολλωνίου καὶ τοῦ συνδούλου μου διακόνου Ζωτίωνος, οὐ ἐγὼ ὀναίμην, ὅτι ὑποτάσσεται τῷ ἐπισκόπῳ ὡς χάριτι Θεοῦ καὶ τῷ πρεσβυτερίῳ ὡς νόμῳ Ἰησοῦ Χριστοῦ.

III. Καὶ ὑμῖν δὲ πρέπει μὴ συγχρᾶσθαι τῇ ἡλικίᾳ τοῦ ἐπισκόπου, ἀλλὰ κατὰ δύναμιν Θεοῦ πατρὸς πᾶσαν ἐντροπὴν αὐτῷ ἀπονέμειν, καθὼς ἔγνων καὶ τοὺς ἀγίους πρεσβυτέρους οὐ προσειληφότας τὴν φαινομένην νεωτερικὴν τάξιν, ἀλλ' ὡς φρονίμῳ ἐν Θεῷ συγχωροῦντας αὐτῷ. οὐκ αὐτῷ δέ, ἀλλὰ

τῷ πατρὶ Ἰησοῦ Χριστοῦ τῷ πάντων ἐπισκόπῳ. 2. εἰς τιμὴν οὖν ἐκείνου τοῦ θελήσαντος ὑμᾶς πρέπον ἐστὶν ὑπακούειν κατὰ μηδεμίαν ὑπόκρισιν· ἐπεὶ οὐχ ὅτι τὸν ἐπίσκοπον τοῦτον τὸν βλεπόμενον πλανᾷ τις, ἀλλὰ τὸν ἄορατον παραλογίζεται· τὸ δὲ τοιοῦτον, οὐ πρὸς σάρκα ὁ λόγος ἀλλὰ πρὸς Θεὸν τὸν τὰ κρύφια εἰδότα.

IV. Πρέπον οὖν ἐστὶν μὴ μόνου καλεῖσθαι Χριστιανοὺς ἀλλὰ καὶ εἶναι· ὥσπερ καὶ τινες ἐπίσκοπον μὲν καλοῦσιν, χωρὶς δὲ αὐτοῦ πάντα πράσσουσιν. οἱ τοιοῦτοι δὲ οὐκ εὐσυνειδήτοί μοι εἶναι φαίνονται διὰ τὸ μὴ βεβαίως κατ' ἐντολὴν συναθροίζεσθαι.

Acts i. 25.

V. Ἐπεὶ οὖν τέλος τὰ πράγματα ἔχει, καὶ πρόκειται τὰ δύο ὁμοῦ, ὃ τε θάνατος καὶ ἡ ζωὴ, καὶ ἕκαστος εἰς τὸν ἴδιον τόπον μέλλει χωρεῖν· 2. ὥσπερ γάρ ἐστὶν νομίσματα δύο, ὃ μὲν Θεοῦ ὃ δὲ κόσμου, καὶ ἕκαστον αὐτῶν ἴδιον χαρακτῆρα ἐπικείμενον ἔχει, οἱ ἄπιστοι τοῦ κόσμου τούτου, οἱ δὲ πιστοὶ ἐν ἀγάπῃ χαρακτῆρα Θεοῦ πατρὸς διὰ Ἰησοῦ Χριστοῦ, δι' οὗ εἰ μὴ αὐθαιρέτως ἔχωμεν τὸ ἀποθανεῖν εἰς τὸ αὐτοῦ πάθος, τὸ ζῆν αὐτοῦ οὐκ ἐστὶν ἐν ἡμῖν.

VI. Ἐπεὶ οὖν ἐν τοῖς προγεγραμμένοις προσώποις τὸ πᾶν πλήθος ἐθεώρησα ἐν πίστει καὶ ἡγάπησα, παραινῶ ἐν ὁμοιοῖα Θεοῦ σπουδάσετε πάντα πράσσειν, προκαθημένου τοῦ ἐπισκόπου εἰς τύπον Θεοῦ καὶ τῶν πρεσβυτέρων εἰς τύπον συνεδρίου τῶν ἀποστόλων, καὶ τῶν διακόνων τῶν ἐμοὶ γλυκυτάτων, πεπιστευμένων διακονίαν Ἰησοῦ Χριστοῦ, ὃς πρὸ αἰῶνων παρὰ πατρὶ ἦν καὶ ἐν τέλει ἐφάνη. 2. πάντες οὖν ὁμοίθειαν Θεοῦ λαβόντες ἐντρέπεσθε ἀλλήλους, καὶ μηδεὶς κατὰ σάρκα βλεπέτω τὸν πλησίον, ἀλλ' ἐν Ἰησοῦ Χριστῷ ἀλλήλους διὰ παντὸς ἀγαπάτε. μηδὲν ἔστω ἐν ὑμῖν ὃ δυνήσεται ὑμᾶς μερίσαι, ἀλλ' ἐνώθητε τῷ ἐπισκόπῳ καὶ τοῖς προκαθημένοις εἰς τύπον καὶ διδαχὴν ἀφθαρσίας.

VII. Ὡσπερ οὖν ὁ Κύριος ἄνευ τοῦ πατρὸς οὐδὲν ἐποίησεν ἠνωμένος ὢν, οὔτε δι' ἑαυτοῦ οὔτε διὰ τῶν ἀποστόλων, οὕτως μηδὲ ὑμεῖς ἄνευ τοῦ ἐπισκόπου καὶ τῶν πρεσβυτέρων μηδὲν πράσσετε· μηδὲ πειράσγητε εὐλογόν τι φαίνεσθαι ἰδίᾳ ὑμῖν· ἀλλ' ἐπὶ τὸ αὐτὸ μία προσευχή, μία δέησις, εἰς νοῦς, μία ἐλπίς, ἐν ἀγάπῃ, ἐν τῇ χαρῇ τῇ ἀμώμῳ, ὅς ἐστιν Ἰησοῦς Χριστός, οὗ ἄμεινον οὐθέν ἐστιν. 2. πάντες ὡς εἰς ἓνα ναὸν συντρέχετε Θεοῦ, ὡς ἐπὶ ἓν θυσιαστήριον, ἐπὶ ἓνα Ἰησοῦν Χριστὸν τὸν ἀφ' ἑνὸς πατρὸς προελθόντα καὶ εἰς ἓνα ὄντα καὶ χωρήσαντα.

VIII. Μὴ πλανᾶσθε ταῖς ἑτεροδοξίαις μηδὲ μυθεύμασιν τοῖς παλαιοῖς ἀνωφελέσιν οἴσιν· εἰ γὰρ μέχρι νῦν κατὰ ἰουδαϊσμὸν ζῶμεν, ὁμολογοῦμεν χάριν μὴ εἰληφέναι. 2. οἱ γὰρ θεϊότατοι προφῆται κατὰ Χριστὸν Ἰησοῦν ἔζησαν. διὰ τοῦτο καὶ ἐδιώχθησαν, ἐμπνεόμενοι ὑπὸ τῆς χάριτος αὐτοῦ εἰς τὸ πληροφορηθῆναι τοὺς ἀπειθοῦντας, ὅτι εἰς Θεὸς ἐστιν ὁ φανερώσας ἑαυτὸν διὰ Ἰησοῦ Χριστοῦ τοῦ υἱοῦ αὐτοῦ, ὅς ἐστιν αὐτοῦ λόγος ἀπὸ σιγῆς προελθών, ὃς κατὰ πάντα εὐηρέστησεν τῷ πέμψαντι αὐτόν.

IX. Εἰ οὖν οἱ ἐν παλαιοῖς πράγμασιν ἀναστραφέντες εἰς καινότητα ἐλπίδος ἤλθον, μηκέτι σαββατίζοντες ἀλλὰ κατὰ κυριακὴν ζῶντες, ἐν ᾗ καὶ ἡ ζωὴ ἡμῶν ἀνέτειλεν δι' αὐτοῦ καὶ τοῦ θανάτου αὐτοῦ, 2. ὃν τινες ἀρνοῦνται· δι' οὗ μυστηρίου ἐλάβομεν τὸ πιστεῦναι, καὶ διὰ τοῦτο ὑπομόνομεν, ἵνα εὐρεθῶμεν μαθηταὶ Ἰησοῦ Χριστοῦ τοῦ μόνου διδασκάλου ἡμῶν· πῶς ἡμεῖς δινησόμεθα ζῆσαι χωρὶς αὐτοῦ; 3. οὗ καὶ οἱ προφῆται μαθηταὶ ὄντες τῷ πνεύματι ὡς διδάσκαλον αὐτὸν προσεδόκων. καὶ διὰ τοῦτο, ὃν δικαίως ἀέμενον, παρὼν ἡγειρεν αὐτοὺς ἐκ νεκρῶν.

X. Μὴ οὖν ἀναισθητῶμεν τῆς χρηστότητος αὐτοῦ. ἂν γὰρ ἡμᾶς μιμήσῃται καθὰ πράσσομεν, οὐκέτι ἐσμέν. διὰ τοῦτο, μαθηταὶ αὐτοῦ γενόμενοι, μάθωμεν κατὰ χριστιανισ-

THE EPISTLE TO THE TRALLIANS

TRALLES was situated some seventeen miles farther up the Mæander, on the same main road, which led inland from Ephesus to the junction, at Laodicea, with the northern route which Ignatius had taken. It was a thriving city, zealous in its devotion to the Emperor. Its greater distance from Smyrna will explain the fact that its bishop, Polybius, was the only delegate sent to greet Ignatius there. The latter commends him to their loyalty, together with the priests and deacons, for 'without these the name of Church is not given' (I. and III.). But his main object is to give the plainest warning which his epistles contain against the poison of Docetic heresy (VI. to XI.). In face of this danger, their chief safeguard lies in obedience to the ministry, and in the unity ensured thereby.

ΠΡΟΣ ΤΡΑΛΛΙΑΝΟΥΣ

ἸΓΝΑΤΙΟΣ, ὁ καὶ Θεοφόρος, ἡγαπημένη Θεῷ πατρὶ Ἰησοῦ Χριστοῦ, ἐκκλησίᾳ ἀγία τῇ οὔσῃ ἐν Τράλλεσιν τῆς Ἀσίας, ἐκλεκτῇ καὶ ἀξιοθέῳ, εἰρηνειούσῃ ἐν σαρκὶ καὶ πνεύματι τῷ πάθει Ἰησοῦ Χριστοῦ τῆς ἐλπίδος ἡμῶν ἐν τῇ εἰς αὐτὸν ἀναστάσει· ἦν καὶ ἀσπάζομαι ἐν τῷ πληρώματι ἐν ἀποστολικῷ χαρακτήρι, καὶ εὐχομαι πλεῖστα χαίρειν.

I. Ἀμωμον διάνοιαν καὶ ἀδιάκριτον ἐν ὑπομονῇ ἔγνω ὑμᾶς ἔχοντας, οὐ κατὰ χρῆσιν ἀλλὰ κατὰ φύσιν· καθὼς ἐδήλωσέν μοι Πολύβιος ὁ ἐπίσκοπος ὑμῶν, ὡς παρεγένετο θελήματι Θεοῦ καὶ Ἰησοῦ Χριστοῦ ἐν Σμύρνῃ, καὶ οὕτως μοι συνεχάρη δεδεμένῳ ἐν Χριστῷ Ἰησοῦ, ὥστε με τὸ πᾶν πλήθος ὑμῶν ἐν αὐτῷ θεωρῆσαι. 2. ἀποδεξάμενος οὖν τὴν κατὰ Θεὸν εὐνοίαν δι' αὐτοῦ, ἐδόξασα εὐρῶν ὑμᾶς, ὡς ἔγνω, μιμητὰς ὄντας Θεοῦ.

II. Ὅταν γὰρ τῷ ἐπισκόπῳ ὑποτάσσησθε ὡς Ἰησοῦ Χριστῷ, φαίνεσθέ μοι οὐ κατὰ ἀνθρώπου ζῶντες, ἀλλὰ κατὰ Ἰησοῦν Χριστόν, τὸν δι' ἡμᾶς ἀποθανόντα ἵνα πιστεύσαντες εἰς τὸν θάνατον αὐτοῦ τὸ ἀποθανεῖν ἐκφύγητε. 2. ἀναγκαῖον οὖν ἔστιν, ὡσπερ ποιεῖτε, ἄνευ τοῦ ἐπισκόπου μηδὲν πρῶσειν ὑμᾶς· ἀλλ' ὑποτάσσεσθε καὶ τῷ πρεσβυτερίῳ, ὡς τοῖς ἀποστόλοις Ἰησοῦ Χριστοῦ, τῆς ἐλπίδος ἡμῶν, ἐν ᾧ διάγοντες ἐν αὐτῷ εὐρεθησόμεθα. 3. δεῖ δὲ καὶ τοὺς διακόνους ὄντας μυστηρίων Ἰησοῦ Χριστοῦ κατὰ πάντα τρόπον πάσιν ἀρέσκειν· οὐ γὰρ βρωμάτων καὶ ποτῶν εἰσὶν διάκονοι, ἀλλ'

ἐκκλησίας Θεοῦ ὑπηρεταί· δέον οὖν αὐτοὺς φυλάσσεσθαι τὰ ἐγκλήματα ὡς πῦρ.

III. Ὅμοίως πάντες ἐντρεπέσθωσαν τοὺς διακόνους ὡς Ἰησοῦν Χριστόν, ὡς καὶ τὸν ἐπίσκοπον ὄντα τύπον τοῦ πατρὸς, τοὺς δὲ πρεσβυτέρους ὡς συνέδριον Θεοῦ καὶ ὡς σύνδεσμον ἀποστόλων· χωρὶς τούτων ἐκκλησία οὐ καλεῖται. 2. περὶ ὧν πέπεισμαι ὑμᾶς οὕτως ἔχειν· τὸ γὰρ ἐξεμπλᾶριον τῆς ἀγάπης ὑμῶν ἔλαβον καὶ ἔχω μεθ' ἑαυτοῦ ἐν τῷ ἐπισκόπῳ ὑμῶν, οὐδ' αὐτὸ τὸ κατάστημα μεγάλη μαθητεία, ἣ δὲ πραότης αὐτοῦ δύναμις· ὃν λογιζομαι καὶ τοὺς ἀθέους ἐντρέπεσθαι. 3. ἀγαπῶν ὑμᾶς οὕτως φείδομαι, συντονώτερον δυνάμενος γράφειν ὑπὲρ τούτου· ἀλλ' οὐχ ἰκανὸν ἑαυτὸν εἰς τοῦτο ψήθην, ἵνα ὢν κατάκριτος ὡς ἀπόστολος ὑμῖν διατάσσωμαι.

IV. Πολλὰ φρονῶ ἐν Θεῷ· ἀλλ' ἑμαυτὸν μετρῶ, ἵνα μὴ ἐν καυχῇσι ἀπόλωμαι· νῦν γὰρ με δεῖ πλέον φοβεῖσθαι καὶ μὴ προσέχειν τοῖς φικιοῦσίν με· οἱ γὰρ λέγοντές μοι μαστιγοῦσίν με. 2. ἀγαπῶ μὲν γὰρ τὸ παθεῖν, ἀλλ' οὐκ οἶδα εἰ ἀξιός εἰμι· τὸ γὰρ ζῆλος πολλοῖς μὲν οὐ φαίνεται, ἐμὲ δὲ πλέον πολεμεῖ. χρήζω οὖν πραότητος, ἐν ᾗ καταλύεται ὁ ἄρχων τοῦ αἰῶνος τούτου.

V. Μὴ οὐ δύναμαι ὑμῖν τὰ ἐπουράνια γράφαι; ἀλλὰ φοβοῦμαι μὴ νηπίοις οἷσιν ὑμῖν βλάβην παραθῶ, καὶ συγγνωμονεῖτέ μοι, μήποτε οὐ δυνηθέντες χωρηῆσαι στραγγαλωθῆτε. 2. καὶ γὰρ ἐγώ, οὐ καθότι δέδεμαι καὶ δύναμαι νοεῖν τὰ ἐπουράνια καὶ τὰς τοποθεσίας τὰς ἀγγελικὰς καὶ τὰς ἰσυστάσεις τὰς ἀρχοντικὰς, ὁρατὰ τε καὶ ἀόρατα, παρὰ τοῦτο ἤδη καὶ μαθητῆς εἰμι· πολλὰ γὰρ ἡμῖν λείπει, ἵνα Θεοῦ μὴ λειπώμεθα.

VI. Παρακαλῶ οὖν ὑμᾶς, οὐκ ἐγώ ἀλλ' ἡ ἀγάπη Ἰησοῦ Χριστοῦ, μόνῃ τῇ Χριστιανῇ τροφῇ χρῆσθε, ἀλλοτρίας δὲ βοτάνης ἀπέχεσθε, ἣτις ἐστὶν αἵρεσις. 2. οἱ καὶ ἰψὶ παρεμ-

πλέκουσιν Ἰησοῦν Χριστόν, καταξιοπιστευόμενοι, ὥσπερ θανάσιμον φάρμακον δίδόντες μετὰ οἰνομέλιτος, ὅπερ ὁ ἀγνοῶν ἀδεῶς λαμβάνει ἐν ἡδονῇ κακῇ τὸ ἀποθανεῖν.

VII. Φυλάττεσθε οὖν τοὺς τοιοῦτους. τοῦτο δὲ ἔσται ὑμῖν μὴ φυσιοιμένοις καὶ οὖσιν ἀχωρίστοις Θεοῦ Ἰησοῦ Χριστοῦ καὶ τοῦ ἐπισκόπου καὶ τῶν διαταγμάτων τῶν ἀποστόλων. 2. ὁ ἐντὸς θυσιαστηρίου ὢν καθαρὸς ἔστιν, ὁ δὲ ἐκτὸς θυσιαστηρίου ὢν οὐ καθαρὸς ἔστιν· τουτέστιν, ὁ χωρὶς ἐπισκόπου καὶ πρεσβυτερίου καὶ διακόνων πράσων τι, οὗτος οὐ καθαρὸς ἔστιν τῇ συνειδήσει.

VIII. Οὐκ ἐπεὶ ἔγνων τοιοῦτόν τι ἐν ὑμῖν, ἀλλὰ προφύλασσω ὑμᾶς ὄντας μου ἀγαπητούς, προορῶν τὰς ἐνέδρας τοῦ διαβόλου. ὑμεῖς οὖν τὴν πραῦπάθειαν ἀναλαβόντες ἀνακτήσασθε ἑαυτοὺς ἐν πίστει, ἧ ἔστιν σὰρξ τοῦ Κυρίου, καὶ ἐν ἀγάπῃ, ἧ ἔστιν αἷμα Ἰησοῦ Χριστοῦ. 2. μηδεὶς ὑμῶν κατὰ τοῦ πλησίον ἐχέτω· μὴ ἀφορμὰς δίδοτε τοῖς ἔθνεσιν, ἵνα μὴ δι' ὀλέγους ἀφρονας τὸ ἐνθεον πλήθος βλασφημηῖται. Is. lii. 5. Οὐαὶ γὰρ δι' οὐ ἐπὶ ματαιότητι τὸ ὄνομά μου ἐπὶ τινῶν βλασφημεῖται.

IX. Κωφώθητε οὖν, ὅταν ὑμῖν χωρὶς Ἰησοῦ Χριστοῦ λαλῇ τις, τοῦ ἐκ γένους Δαυεὶδ, τοῦ ἐκ Μαρίας, ὃς ἀληθῶς ἐγεννήθη, ἔφαγέν τε καὶ ἔπιεν, ἀληθῶς ἐδιώχθη ἐπὶ Ποντίου Πιλάτου, ἀληθῶς ἑσταυρώθη καὶ ἀπέθανεν, βλεπόντων τῶν ἐπουρανίων καὶ ἐπιγείων καὶ ὑποχθονίων· 2. ὃς καὶ ἀληθῶς ἠγέρθη ἀπὸ νεκρῶν, ἐγείραντος αὐτὸν τοῦ πατρὸς αὐτοῦ, κατὰ τὸ ὁμοίωμα ὃς καὶ ἡμᾶς τοὺς πιστεύοντας αὐτῷ οὕτως ἐγερεῖ ὁ πατήρ αὐτοῦ ἐν Χριστῷ Ἰησοῦ, οὐ χωρὶς τὸ ἀληθινὸν ζῆν οὐκ ἔχομεν.

X. Εἰ δέ, ὥσπερ τινὲς ἄθεοι ὄντες, τουτέστιν ἄπιστοι, λέγουσιν τὸ δοκεῖν πεπονθῆναι αὐτόν, αὐτοὶ ὄντες τὸ δοκεῖν, ἐγὼ τί δέδεμαι; τί δὲ καὶ εἴχομαι θηριομαχῆσαι; δωρεὰν οὖν ἀποθνήσκω. ἄρα οὖν καταψεύδομαι τοῦ Κυρίου.

XI. Φεύγετε οὖν τὰς κακὰς παραφυάδας τὰς γεννώσας καρπὸν θανατηφόρον, οὗ ἂν γεύσηταί τις, παραυτὰ ἀποθνήσκει. οὗτοι γὰρ οὐκ εἰσιν φυτεῖα πατρός· 2. εἰ γὰρ ἦσαν, ἐφαίνοντο ἂν κλάδοι τοῦ σταυροῦ, καὶ ἦν ἂν ὁ καρπὸς αὐτῶν ἄφθαρτος· δι' οὗ ἐν τῷ πάθει αὐτοῦ προσκαλεῖται ὑμᾶς, ὄντας μέλη αὐτοῦ. οὐ δύναται οὖν κεφαλὴ χωρὶς γεννηθῆναι ἄνευ μελῶν, τοῦ Θεοῦ ἕνωσιν ἐπαγγελλομένου, ὃς ἐστὶν αὐτός.

XII. Ἀσπάζομαι ὑμᾶς ἀπὸ Σμύρνης, ἅμα ταῖς συμπαραούσαις μοί ἐκκλησίαις τοῦ Θεοῦ, οἱ κατὰ πάντα με ἀνέπαιψαν σαρκί τε καὶ πνεύματι. 2. παρακαλεῖ ὑμᾶς τὰ δεσμά μου, ἃ ἕνεκεν Ἰησοῦ Χριστοῦ περιφέρω, αἰτούμενος Θεοῦ ἐπιτυχεῖν· διαμένετε ἐν τῇ ὁμονοίᾳ ὑμῶν καὶ τῇ μετ' ἀλλήλων προσευχῇ· πρέπει γὰρ ὑμῖν τοῖς καθ' ἓνα, ἔξαιρέτως καὶ τοῖς πρεσβυτέροις, ἀναψύχειν τὸν ἐπίσκοπον εἰς τιμὴν πατρὸς καὶ εἰς τιμὴν Ἰησοῦ Χριστοῦ καὶ τῶν ἀποστόλων. 3. εὐχομαι ὑμᾶς ἐν ἀγάπῃ ἀκοῦσαί μου, ἵνα μὴ εἰς μαρτύριον ᾧ ἐν ὑμῖν γράψας. καὶ περὶ ἐμοῦ δὲ προσεύχεσθε, τῆς ἀφ' ὑμῶν ἀγάπης χρηζόντος ἐν τῷ ἔλεει τοῦ Θεοῦ, εἰς τὸ καταξιωθῆναί με τοῦ κλήρου οὔτερ ἔγκειμαι ἐπιτυχεῖν, ἵνα μὴ ἀδόκιμος εἶρεθῶ.

XIII. Ἀσπάζεταιται ὑμᾶς ἡ ἀγάπη Συμυρναίων καὶ Ἐφεσίων. μνημονεύετε ἐν ταῖς προσευχαῖς ὑμῶν τῆς ἐν Συρίᾳ ἐκκλησίας· ὅθεν καὶ οὐκ ἄξιός εἰμι λέγεσθαι, ὢν ἔσχατος ἐκείνων. 2. ἔρρωσθε ἐν Ἰησοῦ Χριστῷ, ὑποτασσόμενοι τῷ ἐπισκόπῳ ὡς τῇ ἐντολῇ, ὁμοίως καὶ τῷ πρεσβυτερίῳ· καὶ οἱ κατ' ἄνδρα ἀλλήλους ἀγαπάτε ἐν ἀμερίστῳ καρδίᾳ. 3. ἀγνίσκεται ὑμῶν τὸ ἔμδον πνεῦμα, οὐ μόνον νῦν ἀλλὰ καὶ ὅταν Θεοῦ ἐπιτύχω. ἔτι γὰρ ὑπὸ κίνδυνόν εἰμι· ἀλλὰ πιστὸς ὁ πατὴρ ἐν Ἰησοῦ Χριστῷ πληρῶσαί μου τὴν αἴτησιν καὶ ὑμῶν· ἐν ᾧ εὐρεθήμεν ἅμωμοι.

THE EPISTLE TO THE ROMANS

THIS Epistle is entirely different in spirit and contents, as well as in its purpose, from the other three letters written at Smyrna. Ignatius no longer touches upon his previous themes—Episcopacy and Docetism. He thinks, indeed, of his own Church as now having no bishop but God (IX.), and he refers to the Roman Church in his opening words as ‘filtered clear from every foreign stain’; but otherwise his thought is for himself rather than others. His mind is fixed on his coming martyrdom, and the wild beasts are the centre of his expectation. Even when he refers to his present guards it is as beasts in human form (V.). Instead of thanking his readers for their kindness, as in his other letters, his one entreaty is that they will not show an ‘unseasonable kindness’ by obtaining a reprieve from the martyrdom for which he longs. Some of his friends had preceded him from Antioch to Rome. While he commends them to their hosts (X.), he evidently fears that they will stir up in the rest a mistaken zeal on his behalf.* He therefore writes, with the assistance of the Ephesian delegates, and with one of them as amanuensis (X.), to beg the Roman Church not to hinder him from ‘receiving the pure light’ (VI.). He pleads passionately to be encouraged in

* His words seem to imply that there was an aristocratic element in the Church which had considerable influence at Rome

the joy of martyrdom (IV.). He fears that the devil will tempt him to long for life, but declares that his only true longing is for 'the bread of God, which is the flesh of Jesus Christ' (X.). It is remarkable that there is no greeting to the bishop, nor any mention of him. The difference of theme may help to account for the separation of this epistle from the rest in the centuries which followed. It is found in the Antiochene *Acts of Martyrdom** at the end of chap. iv., and the record which follows contains the following passages: 'Having, therefore, by his letter appeased, as he desired, those of the brethren in Rome who were averse, this done he set sail from Smyrna, . . . and thence he put in at Troas. Then departing thence he landed at Neapolis, and, passing through Philippi, he journeyed by land across Macedonia and the part of Epirus which lies by Epidamnus. And here on the sea-coast he took ship across the Hadriatic Sea.' The last scene is thus described: 'Then forthwith he was put into the arena in obedience to the previous orders of Cæsar, just as the sports were drawing to a close. . . . Whereupon he was thrown by these godless men to savage brutes, and so the desire of the holy martyr Ignatius was fulfilled forthwith, according to the saying of Scripture: "The desire of the righteous is acceptable." † Lightfoot says of this epistle that 'it seems to have become in some sense a *vade mecum* of martyrs in the subsequent ages.'

* Lightfoot, *op. cit.*, p. 482.

† *Ibid.*, pp. 573, 576.

ΠΡΟΣ ΡΩΜΑΙΟΥΣ

ἸΓΝΑΤΙΟΣ, ὁ καὶ Θεοφόρος, τῇ ἠλεημένῃ ἐν μεγαλειότητι πατρὸς ὑψίστου καὶ Ἰησοῦ Χριστοῦ, τοῦ μόνου υἱοῦ αὐτοῦ, ἐκκλησίᾳ ἠγαπημένῃ καὶ πεφωτισμένῃ ἐν θελήματι τοῦ θελήσαντος τὰ πάντα ἃ ἔστιν, κατὰ πίστιν καὶ ἀγάπην Ἰησοῦ Χριστοῦ τοῦ Θεοῦ ἡμῶν, ἣτις καὶ προκάθηται ἐν τόπῳ χωρίου Ῥωμαίων, ἀξιόθεος, ἀξιοπρεπής, ἀξιομακάριστος, ἀξιεπίαινος, ἀξιοεπίτευκτος, ἀξίαγνος, καὶ προκαθημένη τῆς ἀγάπης, χριστόνομος, πατρώνυμος· ἦν καὶ ἀσπάζομαι ἐν ὀνόματι Ἰησοῦ Χριστοῦ υἱοῦ πατρὸς· κατὰ σάρκα καὶ πνεῦμα ἠνωμένοι πάσῃ ἐντολῇ αὐτοῦ, πεπληρωμένοι χάριτος Θεοῦ ἀδιακρίτως καὶ ἀποδυνλισμένοι ἀπὸ παντὸς ἄλλοτριου χρώματος, πλείστα ἐν Ἰησοῦ Χριστῷ τῷ Θεῷ ἡμῶν ἀμώμως χαίρειν.

I. Ἐπεὶ εὐξάμενος Θεῷ ἐπέτυχον ἰδεῖν ὑμῶν τὰ ἀξιόθεα πρόσωπα, ὡς καὶ πλέον ἢ ἡτούμην λαβεῖν· δεδεμένοι γὰρ ἐν Χριστῷ Ἰησοῦ ἐλπίζω ὑμᾶς ἀσπάσασθαι, ἐάνπερ θέλημα ἔῃ τοῦ ἀξιοθῆναί με εἰς τέλος εἶναι· 2. ἡ μὲν γὰρ ἀρχὴ εὐοικονόμητός ἐστιν, ἐὰν πέρατος ἐπιτύχω εἰς τὸ τὸν κληρόν μου ἀνεμποδίστως ἀπολαβεῖν· φοβούμαι γὰρ τὴν ὑμῶν ἀγάπην, μὴ αὐτὴ με ἀδικήσῃ· ὑμῖν γὰρ εὐχερές ἐστιν, ὃ θέλετε ποιῆσαι, ἐμοὶ δὲ δύσκολόν ἐστιν τοῦ Θεοῦ ἐπιτυχεῖν, ἐάνπερ ἱμεῖς μὴ φείσησθέ μου.

II. Οὐ γὰρ θέλω ὑμᾶς ἀνθρωπαρεσκῆσαι ἀλλὰ Θεῷ ἀρέσαι, ὥσπερ καὶ ἀρέσκετε· οὔτε γὰρ ἐγώ ποτε ἔξω καιρὸν

τοιούτου Θεοῦ ἐπιτυχεῖν· οὔτε ὑμεῖς, εἰς σιωπήσητε, κρείττονι ἔργῳ ἔχετε ἐπιγραφῆναι. εἰς γὰρ σιωπήσητε ἀπ' ἐμοῦ, ἐγὼ λόγος Θεοῦ· εἰς δὲ ἐρασθήητε τῆς σαρκός μου, πάλιν ἔσομαι φωνή. 2. πλέον δέ μοι μὴ παράσχησθε τοῦ σπονδισθῆναι Θεῷ, ὡς ἐτι θυσιαστήριον ἑτοιμόν ἐστιν· ἵνα ἐν ἀγάπῃ χορὸς γενόμενοι ἄσσητε τῷ πατρὶ ἐν Ἰησοῦ Χριστῷ, ὅτι τὸν ἐπίσκοπον Συρίας κατηξίωσεν ὁ Θεὸς εὐρεθῆναι εἰς δύοσιν, ἀπὸ ἀνατολῆς μεταπεμφάμενος. καλὸν τὸ δοῦναι ἀπὸ κόσμου πρὸς Θεόν, ἵνα εἰς αὐτὸν ἀνατείλω.

III. Οὐδέποτε ἐβασκάνετε οὐδενί· ἄλλους ἐδιδάξατε. ἐγὼ δὲ θέλω ἵνα κάκεινα βέβαια ἢ ἂ μαθητεύοντες ἐντέλλεσθε. 2. μόνον μοι δύναμιν αἰτείσθε ἔσωθέν τε καὶ ἔξωθεν, ἵνα μὴ μόνον λέγω ἀλλὰ καὶ θέλω· ἵνα μὴ μόνον λέγωμαι Χριστιανός, ἀλλὰ καὶ εὐρεθῶ. εἰς γὰρ εὐρεθῶ, καὶ λέγεσθαι δύναιμαι, καὶ τότε πιστὸς εἶναι, ὅταν κόσμῳ μὴ φαίνωμαι. 3. οὐδὲν φαινόμενον καλόν. ὁ γὰρ Θεὸς ἡμῶν Ἰησοῦς Χριστός, ἐν πατρὶ ὢν, μᾶλλον φαίνεται. οὐ πεισμονῆς τὸ ἔργον ἀλλὰ μεγέθους ἐστὶν ὁ χριστιανισμός, ὅταν μισῆται ὑπὸ κόσμου.

IV. Ἐγὼ γράφω πάσαις ταῖς ἐκκλησίαις, καὶ ἐντέλλομαι πᾶσιν ὅτι ἐγὼ ἐκὼν ὑπὲρ Θεοῦ ἀποθνήσκω, εἰς ἵνα ὑμεῖς μὴ κωλύσητε. παρακαλῶ ὑμᾶς, μὴ εὐνοια ἀκαιροῦ γένησθέ μοι. ἄφετέ με θηρίων εἶναι, δι' ὧν ἔνεστιν Θεοῦ ἐπιτυχεῖν. σίτος εἶμι Θεοῦ, καὶ δι' ὀδόντων θηρίων ἀλήθομαι, ἵνα καθαρὸς ἄρτος εὐρεθῶ τοῦ Χριστοῦ. 2. μᾶλλον κολακεύσατε τὰ θηρία, ἵνα μοι τάφος γένωνται, καὶ μὴθὲν καταλίπωσιν τῶν τοῦ σώματος μου, ἵνα μὴ κοιμηθεῖς βαρὺς τινι γένωμαι. τότε ἔσομαι μαθητὴς ἀληθῶς Ἰησοῦ Χριστοῦ, ὅτε οὐδὲ τὸ σῶμά μου ὁ κόσμος ὄψεται. λιτανεύσατε τὸν Κύριον ὑπὲρ ἐμοῦ, ἵνα διὰ τῶν ὀργάνων τούτων Θεοῦ θυσία εὐρεθῶ. 3. οὐχ ὡς Πέτρος καὶ Παῦλος διατάσσομαι ὑμῖν· ἐκεῖνοι ἀπόστολοι, ἐγὼ κατάκριτος· ἐκεῖνοι ἐλεύθεροι, ἐγὼ δὲ μέχρι

νῦν δοῦλος. ἀλλ' ἐὰν πάθω, ἀπελεύθερος Ἰησοῦ Χριστοῦ, καὶ ἀναστήσομαι ἐν αὐτῷ ἐλεύθερος. νῦν μανθάνω δεδεμένος μηδὲν ἐπιθυμῆν.

V. Ἀπὸ Συρίας μέχρι Ῥώμης θηριομαχῶ, διὰ γῆς καὶ θαλάσσης, νυκτὸς καὶ ἡμέρας, ἐνδεδεμένος δέκα λεοπάρδοις, ὃ ἔστιν στρατιωτικὸν τάγμα, οἱ καὶ εὐεργετούμενοι χεῖρους γίνονται. ἐν δὲ τοῖς ἀδικήμασι αὐτῶν μᾶλλον μαθητεύομαι· ἀλλ' οὐ παρὰ τοῦτο δεδικαίωμα. 2. ὀναίμην τῶν θηρίων τῶν ἐμοὶ ἠτοιμασμένων, ἃ καὶ εὐχομαι σύντομά μοι εἰρεθῆναι· ἃ καὶ κολακεύσω συντόμως με καταφαγεῖν, οὐχ ὡσπερ τινῶν δειλαινόμενα οὐχ ἤψαντο· κὰν αὐτὰ δὲ ἐκόντα μὴ θέλῃ, ἐγὼ προσβύισομαι. 3. συγγνώμην μοι ἔχετε· τί μοι συμφέρει ἐγὼ γινώσκω· νῦν ἄρχομαι μαθητῆς εἶναι· μῆθέν με ζηλώσαι τῶν ὁρατῶν καὶ τῶν ἀορατῶν, ἵνα Ἰησοῦ Χριστοῦ ἐπιτύχω. πῦρ καὶ σταυρὸς θηρίων τε συστάσεις, ἀνατομαί, διαιρέσεις, σκορπισμοὶ ὀστέων, συγκοπαὶ μελῶν, ἀλεσμοὶ ὅλου τοῦ σώματος, κακαὶ κολάσεις τοῦ διαβόλου ἐπ' ἐμὲ ἐρχέσθωσαν· μόνον ἵνα Ἰησοῦ Χριστοῦ ἐπιτύχω. 1 Cor. iv. 4.

VI. Οὐδὲν με ὠφελήσει τὰ πέρατα τοῦ κόσμου, οὐδὲ αἱ βασιλεῖαι τοῦ αἰῶνος τούτου· καλὸν μοι ἀποθανεῖν διὰ Ἰησοῦν Χριστόν, ἢ βασιλεύειν τῶν περάτων τῆς γῆς. ἐκείνον ζητῶ, τὸν ὑπὲρ ἡμῶν ἀποθανόντα· ἐκείνον θέλω, τὸν δι' ἡμᾶς ἀναστάντα. ὁ τοκετός μοι ἐπίκειται. 2. σύγγνωτέ μοι, ἀδελφοί· μὴ ἐμποδίσητέ μοι ζῆσαι, μὴ θελίσητέ με ἀποθανεῖν. τὸν τοῦ Θεοῦ θέλοντα εἶναι κόσμῳ μὴ χαρίσησθε, μηδὲ ὕλη κολακεύσητε. ἄφετέ με καθαρὸν φῶς λαβεῖν· ἐκεῖ παραγενόμενος ἄνθρωπος ἔσομαι. 3. ἐπιτρέψατέ μοι μιμητὴν εἶναι τοῦ πάθους τοῦ Θεοῦ μου. εἴ τις αὐτὸν ἐν ἑαυτῷ ἔχει, νοησάτω ὃ θέλω καὶ συμπαθεῖτω μοι εἰδὼς τὰ συνέχοντά με.

VII. Ὁ ἄρχων τοῦ αἰῶνος τούτου διαρπάσαι με βούλεται καὶ τὴν εἰς Θεόν μου γνώμην διαφθεῖραι. μηδεὶς οὖν

τῶν παρόντων ὑμῶν βοηθείτω αὐτῷ· μᾶλλον ἐμοὶ γίνεσθε, τουτέστιν τοῦ Θεοῦ. μὴ λαλεῖτε Ἰησοῦν Χριστὸν κόσμον δὲ ἐπιθυμεῖτε. 2. βασκανία ἐν ὑμῖν μὴ κατοικεῖτω· μηδ' ἂν ἐγὼ παρὼν παρακαλῶ ὑμᾶς, πείσθητέ μοι, τούτοις δὲ μᾶλλον πιστεύσατε, οἷς γράφω ὑμῖν. ζῶν γὰρ γράφω ὑμῖν, ἐρῶν τοῦ ἀποθανεῖν· ὁ ἐμὸς ἔρωσ ἐσταύρωται, καὶ οὐκ ἔστιν ἐν ἐμοὶ πῦρ φιλόυλον, ὕδωρ δὲ ζῶν καὶ λαλοῦν ἐν ἐμοί, ἔσωθέν μοι λέγον· Δεῦρο πρὸς τὸν πατέρα. 3. οὐχ ἤδομαι τροφῇ φθορᾶς οὐδὲ ἡδοναῖς τοῦ βίου τούτου· ἄρτον Θεοῦ θέλω, ὃ ἔστιν σὰρξ τοῦ Χριστοῦ τοῦ ἐκ σπέρματος Δαυεὶδ, καὶ πόμα θέλω τὸ αἶμα αὐτοῦ, ὃ ἔστιν ἀγάπη ἀφθαρτος.

VIII. Οὐκέτι θέλω κατὰ ἀνθρώπους ζῆν· τοῦτο δὲ ἔσται, εἰ ἂν ὑμεῖς θελήσητε. θελήσατε, ἵνα καὶ ὑμεῖς θεληθῆτε. 2. δι' ὀλίγων γραμμάτων αἰτοῦμαι ὑμᾶς· πιστεύσατέ μοι. Ἰησοῦς δὲ Χριστὸς ὑμῖν ταῦτα φανερώσει, ὅτι ἀληθῶς λέγω· τὸ ἀψευδὲς στόμα, ἐν ᾧ ὁ πατὴρ ἐλάλησεν ἀληθῶς. 3. αἰτήσασθε περὶ ἐμοῦ, ἵνα ἐπιτύχω ἐν πνεύματι ἁγίῳ. οὐ κατὰ σάρκα ὑμῖν ἔγραψα, ἀλλὰ κατὰ γνώμην Θεοῦ. εἰ ἂν πάθω, ἠθέλησατε· εἰ ἂν ἀποδοκιμασθῶ, ἐμισήσατε.

IX. Μνημονεύετε ἐν τῇ προσευχῇ ὑμῶν τῆς ἐν Συρίᾳ ἐκκλησίας, ἣτις ἀντὶ ἐμοῦ ποιμένι τῷ Θεῷ χρῆται· ὁ μόνος αὐτὴν Ἰησοῦς Χριστὸς ἐπισκοπήσει καὶ ἡ ὑμῶν ἀγάπη. 2. ἐγὼ δὲ αἰσχύνομαι ἐξ αὐτῶν λέγεσθαι· οὐδὲ γὰρ ἄξιός εἰμι, ὧν ἕσχατος αὐτῶν καὶ ἔκτρωμα· ἀλλ' ἠλέημαί τις εἶναι, εἰ ἂν Θεοὶ ἐπιτύχω. 3. ἀσπάζεται ὑμᾶς τὸ ἐμὸν πνεῦμα καὶ ἡ ἀγάπη τῶν ἐκκλησιῶν τῶν δεξαμένων με εἰς ὄνομα Ἰησοῦ Χριστοῦ, οὐχ ὡς παροδεύοντα· καὶ γὰρ αἱ μὴ προσήκουσαι μοι τῇ ὁδῷ τῇ κατὰ σάρκα κατὰ πόλιν με προήγον.

X. Γράφω δὲ ὑμῖν ταῖτα ἀπὸ Σμύρνης δι' Ἐφεσίων τῶν ἀξιομακαρίστων. ἔστιν δὲ καὶ ἅμα ἐμοὶ σὺν ἄλλοις πολλοῖς καὶ Κρίκος, τὸ ποθητὸν μοι ὄνομα. 2. περὶ τῶν

προελθόντων με ἀπὸ Συρίας εἰς Ῥώμην εἰς δόξαν τοῦ Θεοῦ
πιστεύω ὑμᾶς ἐπεγνωκέναι, οἷς καὶ δηλώσατε ἐγγύς με ὄντα·
πάντες γάρ εἰσιν ἄξιοι τοῦ Θεοῦ καὶ ὑμῶν· οὗς πρέπει ὑμῖν
ἔστιν κατὰ πάντα ἀναπαύσαι. 3. ἔγραψα δὲ ὑμῖν ταῦτα
τῇ πρὸ ἐννέα καλανδῶν Σεπτεμβρίων. ἔρρωσθε εἰς τέλος ἐν
ἰ πομονῇ Ἰησοῦ Χριστοῦ.

THE EPISTLE TO THE PHILADELPHIANS

IGNATIUS has now moved from Smyrna on the next stage of his journey, and is waiting at Troas for a ship to take him towards Rome. It is at this time that he writes back to the cities which he has lately visited—Philadelphia and Smyrna. Philadelphia was on the northern road, which his guards had preferred to the more southerly route down the Mæander. It was situated about a third of the way between Laodicea, where the road forked, and Smyrna, Sardis being the other important city farther along the same route. He had evidently stayed some time at Philadelphia, for he refers to his teaching among them, and to an attempt which was made to deceive him (VI., VII.). He had since been joined by two followers from farther east, who were disrespectfully received by a section of the Philadelphians. He now writes a letter of warning by the hand of Burrhus, one of the Ephesian delegates, who had been chosen to accompany him farther on his journey.

Philadelphia is known to have had a considerable Jewish element in it, and the message in the Apocalypse to its Church refers to 'the synagogue of Satan,' and to 'those who call themselves Jews and are not' (Rev. iii. 9). It was from their influence that the Church was now in

danger. Ignatius has less of praise for this Church than for the others to which he writes. He warns them emphatically against the Judaism that is 'filtering in' among them (III.), and recalls his own dispute with certain Judaizers who refused to accept anything in the Gospel which was not in 'the charters'—probably meaning the Old Testament* (VIII.). He also refers to Docetic tendencies, but in somewhat veiled language (*e.g.*, IV.). Besides his favourite appeal to obedience and unity, centred in the bishop, he lays stress on the 'one Eucharist' and the one altar (IV.).

* See K. Lake, *The Apostolic Fathers*, I., p. 247 n.; London, 1914.

ΠΡΟΣ ΦΙΛΑΔΕΛΦΕΙΣ

ἸΓΝΑΤΙΟΣ, ὁ καὶ Θεοφόρος, ἐκκλησίᾳ Θεοῦ πατρὸς καὶ Ἰησοῦ Χριστοῦ τῇ οὔσῃ ἐν Φιλαδελφίᾳ τῆς Ἀσίας, ἠλεημένη καὶ ἠδρασμένη ἐν ὁμονοίᾳ Θεοῦ καὶ ἀγαλλιωμένη ἐν τῷ πάθει τοῦ Κυρίου ἡμῶν ἀδιακρίτως καὶ ἐν τῇ ἀναστάσει αὐτοῦ, πεπληροφορημένη ἐν παντὶ· ἐλέει· ἦν ἀσπάζομαι ἐν αἵματι Ἰησοῦ Χριστοῦ, ἣτις ἐστὶν χαρὰ αἰώνιος καὶ παράνομος· μάλιστα εὖ ἐν ἐνὶ ὄσιν σὺν τῷ ἐπισκόπῳ καὶ τοῖς σὺν αὐτῷ πρεσβυτέροις καὶ διακόνοις ἀποδεδειγμένοις ἐν γνώμῃ Ἰησοῦ Χριστοῦ, οὓς κατὰ τὸ ἴδιον θέλημα ἐστήριξεν ἐν βεβαιωσύνῃ τῷ ἀγίῳ αὐτοῦ πνεύματι.

I. Ὅν ἐπίσκοπον ἔγνω οὐκ ἀφ' ἑαυτοῦ οὐδὲ δι' ἀνθρώπων κεκτήσθαι τὴν διακονίαν τὴν εἰς τὸ κοινὸν ἀνήκουσαν, οὐδὲ κατὰ κενοδοξίαν, ἀλλ' ἐν ἀγάπῃ Θεοῦ πατρὸς καὶ Κυρίου Ἰησοῦ Χριστοῦ· οὐ καταπέπληγμαί τὴν ἐπιείκειαν, ὅς σιγῶν πλείονα δύναται τῶν λαλούντων· 2. σπινενρύθμισται γὰρ ταῖς ἐντολαῖς, ὡς καρδαῖς κιθάρα· διὸ μακαρίζει μου ἡ ψυχὴ τὴν εἰς Θεὸν αὐτοῦ γνώμην, ἐπιγνοὺς ἐνάρετον καὶ τέλειον οἶδσαν, τὸ ἀκίνητον αὐτοῦ καὶ τὸ ἀόργητον αὐτοῦ ἐν πάσῃ ἐπιεικείᾳ Θεοῦ ζῶντος.

II. Τέκνα οὖν φωτὸς ἀληθείας, φεύγετε τὸν μερισμὸν καὶ τὰς κακοδιδασκαλίας· ὅπου δὲ ὁ ποιμὴν ἐστίν, ἐκεῖ ὡς πρόβατα ἀκολουθεῖτε· 2. πολλοὶ γὰρ λύκοι ἀξιώπιστοι ἠδονῇ κακῇ αἰχμαλωτίζουσιν τοὺς θεοδρόμους· ἀλλ' ἐν τῇ ἐνότῃ ἡμῶν οὐχ ἕξουσιν τόπον.

III. Ἀπέχεσθε τῶν κακῶν βοτανῶν, ἄστινας οὐ γεωργεῖ Ἰησοῦς Χριστός, διὰ τὸ μὴ εἶναι αὐτοὺς φντεῖαν πατρός. οὐχ ὅτι παρ' ὑμῖν μερισμὸν εἶρον, ἀλλ' ἀποδουλισμόν. 2. ὅσοι γὰρ Θεοῦ εἰσιν καὶ Ἰησοῦ Χριστοῦ, οὗτοι μετὰ τοῦ ἐπισκόπου εἰσίν· καὶ ὅσοι ἂν μετανοήσαντες ἔλθωσιν ἐπὶ τὴν ἐνότητα τῆς ἐκκλησίας, καὶ οὗτοι Θεοῦ ἔσονται, ἵνα ᾧσιν κατὰ Ἰησοῦν Χριστὸν ζῶντες. 3. μὴ πλανᾶσθε, ἀδελφοί μου· εἴ τις σχίζειντι ἀκολουθεῖ, βασιλείαν Θεοῦ οὐ κληρονομεῖ· εἴ τις ἐν ἄλλοτρίᾳ γνώμῃ περιπατεῖ, οὗτος τῷ πάθει οὐ συγκατατίθεται.

I Cor. vi. 9.

IV. Σπουδάσατε ὄν μὴ εὐχαριστία χρῆσθαι· μία γὰρ σὰρξ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἐν ποτήριον εἰς ἔνωσιν τοῦ αἵματος αὐτοῦ· ἐν θυσιαστήριον, ὡς εἰς ἐπίσκοπος, ἅμα τῷ πρεσβυτέρῳ καὶ διακόνοις τοῖς συνδούλοις μου· ἵνα, ὃ εἰάν πρᾶσσητε, κατὰ Θεὸν πρᾶσσητε.

V. Ἀδελφοί μου, λίαν ἐκκέχυμαι ἀγαπῶν ὑμᾶς, καὶ ὑπεραγαλλόμενος ἀσφαλίζομαι ὑμᾶς· οὐκ ἐγὼ δέ, ἀλλ' Ἰησοῦς Χριστός, ἐν ᾧ δεδεμένος φοβοῦμαι μᾶλλον, ὡς ἔτι ὢν ἀναπάρτιστος. ἀλλ' ἡ προσευχὴ ὑμῶν εἰς Θεὸν με ἀπαρτίσει, ἵνα ἐν ᾧ κλήρῳ ἠλείθην ἐπιτύχω, προσφυγῶν τῷ εὐαγγελίῳ ὡς σαρκὶ Ἰησοῦ καὶ τοῖς ἀποστόλοις ὡς πρεσβυτέρῳ ἐκκλησίας. 2. 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 μαρτυρημένοι καὶ συνηριθμημένοι ἐν τῷ εὐαγγελίῳ τῆς κοινῆς ἐλπίδος.

VI. Ἐὰν δέ τις ἰουδαϊσμὸν ἐρμηνεύῃ ὑμῖν, μὴ ἀκούετε αὐτοῦ. ἄμεινον γάρ ἐστιν παρὰ ἀνδρὸς περιτομῆν ἔχοντος χριστιανισμόν ἀκούειν ἢ παρὰ ἀκροβύτου ἰουδαϊσμόν. εἰάν δὲ ἀμφότεροι περὶ Ἰησοῦ Χριστοῦ μὴ λαλῶσιν, οὗτοι ἐμοὶ στήλαι εἰσιν καὶ τάφοι νεκρῶν, ἐφ' οἷς γέγραπται μόνον

ὀνόματα ἀνθρώπων. 2. φεύγετε οὖν τὰς κακοτεχνίας καὶ ἐνέδρας τοῦ ἀρχοντος τοῦ αἰῶνος τούτου, μήποτε θλιβέντες τῇ γνώμῃ αὐτοῦ ἐξασθενήσητε ἐν τῇ ἀγάπῃ· ἀλλὰ πάντες ἐπὶ τὸ αὐτὸ γίνεσθε ἐν ἀμερίστῳ καρδίᾳ. 3. εὐχαριστῶ δὲ τῷ Θεῷ μου, ὅτι εὐσυνειδήτῳ εἰμι ἐν ὑμῖν, καὶ οὐκ ἔχει τις καυχῆσασθαι οὔτε λάθρα οὔτε φανερώς, ὅτι ἐβάρησά τινα ἐν μικρῷ ἢ ἐν μεγάλῳ. καὶ πᾶσι δέ, ἐν οἷς ἐλάλησα, εὐχομαι ἵνα μὴ εἰς μαρτύριον αὐτὸ κτήσονται.

VII. Εἰ γὰρ καὶ κατὰ σάρκα μέ τινες ἠθέλησαν πλανῆσαι, ἀλλὰ τὸ πνεῦμα οὐ πλανᾶται, ἀπὸ Θεοῦ ὄν· οἶδεν γὰρ πόθεν ἔρχεται καὶ ποῦ ὑπάγει, καὶ τὰ κρυπτὰ ἐλέγχει. ἐκραύγασα μεταξὺ ὧν, ἐλάλουν μεγάλη φωνῇ, Θεοῦ φωνῇ· Τῷ ἐπισκόπῳ προσέχετε καὶ τῷ πρεσβυτερίῳ καὶ διακόνοις. 2. οἱ δ' ὑποπτεύσαντές με, ὡς προειδότα τὸν μερισμὸν τινῶν, λέγειν ταῦτα. μάρτυς δέ μοι ἐν ᾧ δέδεμαι, ὅτι ἀπὸ σαρκὸς ἀνθρωπίνης οὐκ ἔγνων· τὸ δὲ πνεῦμα ἐκήρυσσεν, λέγον ταδε· Χωρὶς τοῦ ἐπισκόπου μηδὲν ποιεῖτε· τὴν σάρκα ὑμῶν ὡς ναὸν Θεοῦ τηρεῖτε· τὴν ἔνωσιν ἀγαπάτε· τοὺς μερισμοὺς φεύγετε· μιμηταὶ γίνεσθε Ἰησοῦ Χριστοῦ, ὡς καὶ αὐτὸς τοῦ πατρὸς αὐτοῦ.

St. John
iii. 8.

VIII. Ἐγὼ μὲν οὖν τὸ ἴδιον ἐποίουν, ὡς ἄνθρωπος εἰς ἔνωσιν κατηρτισμένος. οὐ δὲ μερισμὸς ἔστιν καὶ ὄργη, Θεὸς οὐ κατοικεῖ. πᾶσιν οὖν μετανοοῦσιν ἀφίει ὁ Κύριος, ἐὰν μετανοήσωσιν εἰς ἐνότητα Θεοῦ καὶ συνέδριον τοῦ ἐπισκόπου. πιστεύω τῇ χάριτι Ἰησοῦ Χριστοῦ, ὃς λύσει ἀφ' ὑμῶν πάντα δεσμὸν· 2. παρακαλῶ δὲ ὑμᾶς, μηδὲν κατ' ἐρίθειαν πράσσετε ἀλλὰ κατὰ χριστομαθίαν. ἐπεὶ ἤκουσά τινῶν λεγόντων ὅτι Ἐὰν μὴ ἐν τοῖς ἀρχείοις εὔρω, ἐν τῷ εὐαγγελίῳ οὐ πιστεύω· καὶ λέγοντός μου αὐτοῖς ὅτι Γέγραπται, ἀπεκρίθησάν μοι ὅτι Πράκειται. ἐμοὶ δὲ ἀρχεῖά ἐστιν Ἰησοῦς Χριστός, τὰ ἄθικτα ἀρχεῖα ὁ σταυρὸς αὐτοῦ καὶ ὁ θάνατος καὶ ἡ ἀνάστασις αὐτοῦ καὶ ἡ πίστις ἢ δι' αὐτοῦ· ἐν οἷς θέλω ἐν τῇ προσευχῇ ὑμῶν δικαιοθῆναι.

cf. St. John
x. 7.

IX. Καλοὶ καὶ οἱ ἱερεῖς· κρείσσον δὲ ὁ ἀρχιερεὺς ὁ πεπιστευμένος τὰ ἅγια τῶν ἁγίων, ὃς μόνος πεπίστευται τὰ κρυπτά τοῦ Θεοῦ· αὐτὸς ὢν θύρα τοῦ πατρὸς, δι' ἧς εἰσέρχονται Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ οἱ προφῆται καὶ οἱ ἀπόστολοι καὶ ἡ ἐκκλησία. πάντα ταῦτα εἰς ἐνότητα Θεοῦ. 2. ἑξαιρέτον δέ τι ἔχει τὸ εὐαγγέλιον, τὴν παρουσίαν τοῦ σωτῆρος, Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τὸ πάθος αὐτοῦ, τὴν ἀνάστασιν. οἱ γὰρ ἀγαπητοὶ προφῆται κατήγγειλαν εἰς αὐτόν· τὸ δὲ εὐαγγέλιον ἀπάρτισμά ἐστιν ἀφθαρσίας. πάντα ὁμοῦ καλά ἐστίν, ἐν ἐν ἀγάπῃ πιστεύητε.

X. Ἐπειδὴ κατὰ τὴν προσευχὴν ὑμῶν, καὶ κατὰ τὰ σπλάγχνα ἃ ἔχετε ἐν Χριστῷ Ἰησοῦ, ἀπηγγέλη μοι εἰρηνεύειν τὴν ἐκκλησίαν τὴν ἐν Ἀντιοχείᾳ τῆς Συρίας· πρέπον ἐστὶν ὑμῖν, ὡς ἐκκλησία Θεοῦ, χειροτονῆσαι διάκονον εἰς τὸ πρεσβεῦσαι ἐκεῖ Θεοῦ πρεσβεῖαν, εἰς τὸ συγχαρῆναι αὐτοῖς ἐπὶ τὸ αὐτὸ γενομένοις καὶ δοξάσαι τὸ ὄνομα. 2. μακάριος ἐν Χριστῷ Ἰησοῦ, ὃς καταξιωθήσεται τῆς τοιαύτης διακονίας· καὶ ὑμεῖς δοξασθήσεσθε. θέλουσιν δὲ ὑμῖν οὐκ ἔστιν ἀδύνατον ὑπὲρ ὀνόματος Θεοῦ· ὡς καὶ αἱ ἔγγιστα ἐκκλησῖαι ἐπεμψαν ἐπισκόπους, αἱ δὲ πρεσβυτέρους καὶ διακόνους.

XI. Περὶ δὲ Φίλωνος τοῦ διακόνου ἀπὸ Κιλικίας, ἀνδρὸς μεμαρτυρημένου, ὃς καὶ νῦν ἐν λόγῳ Θεοῦ ὑπηρετεῖ μοι, ἅμα Ραίφῳ Ἀγαθόποδι, ἀνδρὶ ἐκλεκτῷ, ὃς ἀπὸ Συρίας μοι ἀκολουθεῖ ἀποταξάμενος τῷ βίῳ· οἱ καὶ μαρτυροῦσιν ὑμῖν. καγὼ τῷ Θεῷ εὐχαριστῶ ὑπὲρ ὑμῶν, ὅτι ἐδέξασθε αὐτούς, ὡς καὶ ὑμᾶς ὁ Κύριος. οἱ δὲ ἀτιμάσαντες αὐτοὺς λυτρωθεῖσαν ἐν τῇ χάριτι Ἰησοῦ Χριστοῦ. 2. ἀσπάξεται ὑμᾶς ἡ ἀγάπη τῶν ἀδελφῶν τῶν ἐν Τρωάδι· ὅθεν καὶ γράφω ὑμῖν διὰ Βούρρου πεμφθέντος ἅμα ἐμοὶ ἀπὸ Ἐφεσίων καὶ Συρναίων εἰς λόγον τιμῆς. τιμήσει αὐτοὺς ὁ Κύριος Ἰησοῦς Χριστός, εἰς ὃν ἐλπίζουσιν σαρκί, ψυχῇ, πνεύματι, πίστει, ἀγάπῃ, ὁμοιοῖα. ἔρρωσθε ἐν Χριστῷ Ἰησοῦ, τῇ κοινῇ ἐλπίδι ἡμῶν.

THE EPISTLE TO THE SMYRNÆANS

THIS epistle is also written from Troas, and refers to the same persons (X. to XII.), but as Ignatius had made a longer stay at Smyrna, he sends salutations to many individuals in the Church there (XIII.). He again takes Docetism as his theme, but he speaks more of the tendency itself and less of its Judaistic connections than in the Philadelphian letter. It is plain that this teaching had a separatist effect, and made men 'abstain from Eucharist and prayer' (VII.). Against all this he argues passionately, showing forth the reality of the Passion and Resurrection (II. to VI.). He also makes his usual appeal for unity in the bishop (VII., VIII.).

ΠΡΟΣ ΣΜΥΡΝΑΙΟΥΣ

ἸΓΝΑΤΙΟΣ, ὁ καὶ Θεοφόρος, ἐκκλησία Θεοῦ πατὴρ καὶ τοῦ ἡγαπημένου Ἰησοῦ Χριστοῦ, ἡλεημένη ἐν παντὶ χαρίσματι, πεπληρωμένη ἐν πίστει καὶ ἀγάπῃ, ἀνιστερήτω οὐσῇ παντὸς χαρίσματος, θεοπρεπεστάτη καὶ ἀγιοφόρω, τῇ οὐσῇ ἐν Σμύρνῃ τῆς Ἀσίας, ἐν ἀμώμῳ πνεύματι καὶ λόγῳ Θεοῦ πλείωτα χαίρειν.

I. Δοξάζω Ἰησοῦν Χριστὸν τὸν Θεὸν τὸν οὕτως ἡμᾶς σοφίσαντα· ἐνόησα γὰρ ὑμᾶς κατηρτισμένους ἐν ἀκινήτῳ πίστει, ὡσπερ καθηλωμένους ἐν τῷ σταυρῷ τοῦ Κυρίου Ἰησοῦ Χριστοῦ, σαρκὶ τῆ καὶ πνεύματι, καὶ ἠδρασμένους ἐν ἀγάπῃ ἐν τῷ αἵματι Χριστοῦ, πεπληροφορημένους εἰς τὸν Κύριον ἡμῶν ἀληθῶς ὄντα ἐκ γένους Δαυεὶδ κατὰ σάρκα, υἱὸν Θεοῦ κατὰ θέλημα καὶ δύναμιν, γεγεννημένον ἀληθῶς ἐκ παρθένου, βεβαπτισμένον ὑπὸ Ἰωάννου ἵνα πληρωθῇ πᾶσα δικαιοσύνη ὑπ' αὐτοῦ, 2. ἀληθῶς ἐπὶ Ποντίου Πιλάτου καὶ Ἡρώδου τετράρχου καθηλωμένον ὑπὲρ ἡμῶν ἐν σαρκί· ἄφ' οὗ καρποῦ ἡμεῖς ἀπὸ τοῦ θεομακαρίστου αὐτοῦ πάθους· ἵνα ἄρη σύσσημον εἰς τοὺς αἰῶνας διὰ τῆς ἀναστάσεως εἰς τοὺς ἀγίους καὶ πιστοὺς αὐτοῦ, εἴτε ἐν Ἰουδαίοις εἴτε ἐν ἔθνεσιν, ἐν ἐνὶ σώματι τῆς ἐκκλησίας αὐτοῦ.

St Ma tt.
iii. 15.

Is. v. 26.
xlix. 22.

II. Ταῦτα γὰρ πάντα ἔπαθεν δι' ἡμᾶς ἵνα σωθῶμεν· καὶ ἀληθῶς ἔπαθεν, ὡς καὶ ἀληθῶς ἀνέστησεν ἑαυτόν· οὐχ ὡσπερ ἄπιστοί τινες λέγουσιν τὸ δοκεῖν αὐτὸν πεπονθέναι, αὐτοὶ τὸ δοκεῖν ὄντες· καὶ καθὼς φρονοῦσιν, καὶ συμβήσεται αὐτοῖς, ὁδοῖν ἀσωμάτοις καὶ δαιμονικοῖς.

? 'The Teaching of Peter.'

III. Ἐγὼ γὰρ καὶ μετὰ τὴν ἀνάστασιν ἐν σαρκὶ αὐτὸν οἶδα καὶ πιστεύω ὄντα. 2. καὶ ὅτε πρὸς τοὺς περὶ Πέτρον ἦλθεν, ἔφη αὐτοῖς· Δάβετε, ψηλαφήσατέ με, καὶ ἴδετε ὅτι οὐκ εἰμι δαιμόνιον ἀσώματον. καὶ εὐθὺς αὐτοῦ ἤψαντο, καὶ ἐπίστευσαν κραθέντες τῇ σαρκὶ αὐτοῦ καὶ τῷ αἵματι. διὰ τοῦτο καὶ θανάτου κατεφρόνησαν, ἠρέθησαν δὲ ὑπὲρ θάνατον. 3. μετὰ δὲ τὴν ἀνάστασιν καὶ συνέφαγεν αὐτοῖς καὶ συνέπιεν ὡς σαρκικός, καίπερ πνευματικῶς ἠνωμένος τῷ πατρί.

IV. Ταῦτα δὲ παραινῶ ὑμῖν, ἀγαπητοί, εἰδὼς ὅτι καὶ ἰμεῖς οὕτως ἔχετε· προφυλάσσω δὲ ὑμᾶς ἀπὸ τῶν θηρίων τῶν ἀνθρωπομόρφων, οὓς οὐ μόνον δεῖ ὑμᾶς μὴ παραδέχεσθαι, ἀλλ', εἰ δυνατόν, μηδὲ συναντᾶν αὐτοῖς· μόνον δὲ προσεύχεσθε ὑπὲρ αὐτῶν, ἐάν πως μετανοήσωσιν, ὅπερ δύσκολον· τούτου δὲ ἔχει ἐξουσίαν Ἰησοῦς Χριστός, τὸ ἀληθινὸν ἡμῶν ζῆν. 2. εἰ γὰρ τὸ δοκεῖν ταῦτα ἐπράχθη ὑπὸ τοῦ Κυρίου ἡμῶν, καὶ γὰρ τὸ δοκεῖν δέδεμαι. τί δὲ καὶ ἑαντὸν ἐκδοτον δέδωκα τῷ θανάτῳ, πρὸς πῦρ, πρὸς μάχαιραν, πρὸς θηρία; ἀλλ' ὁ ἐγγὺς μαχαίρας, ἐγγὺς Θεοῦ· μεταξὺ θηρίων, μεταξὺ Θεοῦ· μόνον ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ εἰς τὸ συμπαθεῖν αὐτῷ. πάντα ὑπαμένω, αὐτοῦ με ἐνδυναμοῦντος τοῦ τελείου ἀνθρώπου.

V. Ὅν τινες ἀγνοοῦντες ἀρνοῦνται, μᾶλλον δὲ ἠρνήθησαν ὑπ' αὐτοῦ, ὄντες συνήγοροι τοῦ θανάτου μᾶλλον ἢ τῆς ἀληθείας· οὓς οὐκ ἔπεισαν αἱ προφητεῖαι οὐδὲ ὁ νόμος Μωσέως, ἀλλ' οὐδὲ μέχρι νῦν τὸ εὐαγγέλιον, οὐδὲ τὰ ἡμέτερα τῶν κατ' ἄνδρα παθήματα. 2. καὶ γὰρ περὶ ἡμῶν τὸ αὐτὸ φρονοῦσιν. τί γὰρ με ὠφελεί, εἰ ἐμὲ ἐπαινεί τις, τὸν δὲ Κύριόν μου βλασφημεῖ, μὴ ὁμολογῶν αὐτὸν σαρκοφόρον; ὁ δὲ τοῦτο μὴ λέγων τελείως αὐτὸν ἀπήρνηται, ὃν νεκροφόρος. 3. τὰ δὲ ὀνόματα αὐτῶν, ὄντα ἄπιστα, οὐκ ἔδοξέν μοι ἐγγράψαι· ἀλλὰ μηδὲ γένοιτό μοι αὐτῶν μνημονεύειν, μέχρις οὗ μετανοήσωσιν εἰς τὸ πάθος, ὃ ἐστὶν ἡμῶν ἀνάστασις.

VI. Μηδεὶς πλανάσθω. καὶ τὰ ἐπουράνια καὶ ἡ δόξα τῶν ἀγγέλων καὶ οἱ ἄρχοντες ὄρατοί τε καὶ ἀόρατοι, εἰ μὴ πιστεύσωσιν εἰς τὸ αἷμα Χριστοῦ τοῦ Θεοῦ, κἀκείνοισ κρῖσις ἐστίν. ὁ χωρῶν χωρεῖτω. τόπος μηδένα φυσιοῦτω· τὸ γὰρ ὅλον ἐστὶν πίστις καὶ ἀγάπη, ὧν οὐδὲν προκέκριται. 2. καταμάθετε δὲ τοὺς ἑτεροδοξοῦντας εἰς τὴν χάριν Ἰησοῦ Χριστοῦ τὴν εἰς ἡμᾶς ἐλθοῦσαν, πῶς ἐναντίοι εἰσὶν τῇ γνώμῃ τοῦ Θεοῦ. περὶ ἀγάπης οὐ μέλει αὐτοῖς, οὐ περὶ χήρας, οὐ περὶ ὀρφανοῦ, οὐ περὶ θλιβομένου, οὐ περὶ δεδεμένου ἢ λελυμένου, οὐ περὶ πεινῶντος ἢ διψῶντος· εὐχαριστίας καὶ προσευχῆς ἀπέχονται διὰ τὸ μὴ ὁμολογεῖν τὴν εὐχαριστίαν σάρκα εἶναι τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, τὴν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν παθοῦσαν, ἣν τῇ χρηστότητι ὁ πατὴρ ἤγειρεν.

St. Matt.
xix. 12.

VII. Οἱ οὖν ἀντιλέγοντες τῇ δωρεῇ τοῦ Θεοῦ συζητοῦντες ἀποθνήσκουσιν. συνέφερεν δὲ αὐτοῖς ἀγαπᾶν, ἵνα καὶ ἀναστῶσιν. 2. πρέπον οὖν ἐστὶν ἀπέχεσθαι τῶν τοιούτων, καὶ μήτε κατ' ἰδίαν περὶ αὐτῶν λαλεῖν μήτε κοινῇ· προσέχειν δὲ τοῖς προφήταις, ἑξαιρέτως δὲ τῷ εὐαγγελίῳ, ἐν ᾧ τὸ πάθος ἡμῖν δεδήλωται καὶ ἡ ἀνάστασις τετελειώται.

VIII. Τοὺς δὲ μερισμοὺς φεύγετε, ὡς ἀρχὴν κακῶν. πάντες τῷ ἐπισκόπῳ ἀκολουθεῖτε, ὡς Ἰησοῦς Χριστὸς τῷ πατρί, καὶ τῷ πρεσβυτερίῳ ὡς τοῖς ἀποστόλοις· τοὺς δὲ διακόνους ἐντρέψασθε ὡς Θεοῦ ἐντολήν. μηδεὶς χωρὶς ἐπισκόπου τι πρᾶστέτω τῶν ἀνηκόντων εἰς τὴν ἐκκλησίαν. ἐκείνη βεβαία εὐχαριστία ἡγείσθω ἢ ὑπὸ τὸν ἐπίσκοπον οἶσα, ἢ ᾧ ἂν αὐτὸς ἐπιτρέψῃ. 2. ὅπου ἂν φανῇ ὁ ἐπίσκοπος, ἐκεῖ τὸ πλῆθος ἔστω, ὡσπερ ὅπου ἂν ᾗ Χριστὸς Ἰησοῦς, ἐκεῖ ἡ καθολικὴ ἐκκλησία. οὐκ ἔξόν ἐστιν χωρὶς τοῦ ἐπισκόπου οὔτε βαπτίζειν οὔτε ἀγάπην ποιεῖν· ἀλλ' ὁ ἂν ἐκείνος δοκιμάσῃ, τοῦτο καὶ τῷ Θεῷ εὐάρεστον, ἵνα ἀσφαλὲς ἦ καὶ βέβαιον πᾶν ὁ πρᾶσσετε.

IX. Εὐλογόν ἐστιν λοιπὸν ἀναγῆψαι, ἡμᾶς, ὡς ἔτι καιρὸν ἔχομεν εἰς Θεὸν μετανοεῖν. καλῶς ἔχει Θεὸν καὶ ἐπίσκοπον εἰδέναί. ὁ τιμῶν ἐπίσκοπον ὑπὸ Θεοῦ τετίμηται· ὁ λάθρα ἐπίσκοπον τι πράσων τῷ διαβόλῳ λατρεύει. 2. πάντα οὖν ὑμῖν ἐν χάριτι περισσεύετω, ἄξιοι γάρ ἐστε. κατὰ πάντα με ἀνεπαύσατε, καὶ ὑμᾶς Ἰησοῦς Χριστός. ἀπόντα με καὶ παρόντα ἠγαπήσατε· ἀμείβοι ὑμῖν Θεός, δι' ὃν πάντα ὑπομένοντες αὐτοῦ τεύξεσθε.

X. Φίλωνα καὶ Ῥαῖον Ἀγαθόπου, οἱ ἐπηκολούθησάν μοι εἰς λόγον Θεοῦ, καλῶς ἐποιήσατε ὑποδεξάμενοι ὡς διακόνους Χριστοῦ Θεοῦ· οἱ καὶ εὐχαριστοῦσιν τῷ Κυρίῳ ὑπὲρ ὑμῶν, ὅτι αὐτοὺς ἀνεπαύσατε κατὰ πάντα τρόπον. οὐδὲν ὑμῖν οὐ μὴ ἀπολείται. 2. ἀντίψυχον ὑμῶν τὸ πνεῦμά μου, καὶ τὰ δεσμά μου ἃ οὐχ ὑπερηφανήσατε οὐδὲ ἐπρησχύνθητε· οὐδὲ ὑμᾶς ἐπαισχυνθήσεται ἡ τελεία πίστις, Ἰησοῦς Χριστός.

XI. Ἡ προσευχὴ ὑμῶν ἀπῆλθεν ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἀντιοχείᾳ τῆς Συρίας· ὅθεν δεδεμένος θεοπρεπστάτοις δεσμοῖς πάντας ἀσπάζομαι, οὐκ ὢν ἄξιος ἐκεῖθεν εἶναι, ἔσχατος αὐτῶν ὢν· κατὰ θέλημα κατηξιώθην, οὐκ ἐκ συνειδότος, ἀλλ' ἐκ χάριτος Θεοῦ, ἣν εὐχομαι τελείαν μοι δοθῆναι, ἵνα ἐν τῇ προσευχῇ ὑμῶν Θεοῦ ἐπιτύχω. 2. ἵνα οὖν τέλειον ὑμῶν γένηται τὸ ἔργον καὶ ἐπὶ γῆς καὶ ἐν οὐρανῷ, πρέπει εἰς τιμὴν Θεοῦ χειροτονῆσαι τὴν ἐκκλησίαν ὑμῶν θεοπρεσβύτην. εἰς τὸ γενόμενον ἕως Συρίας συγχαρῆναι αὐτοῖς ὅτι εἰρηνεύουσιν καὶ ἀπέλαβον τὸ ἴδιον μέγεθος καὶ ἀπεκατεστάθη αὐτοῖς τὸ ἴδιον σωματεῖον. 3. ἐφάνη μοι οὖν ἄξιον πρᾶγμα πέμψαι τινα τῶν ὑμετέρων μετ' ἐπιστολῆς, ἵνα συνδοξάσῃ τὴν κατὰ Θεὸν αὐτοῖς γενομένην εὐδίαν, καὶ ὅτι λιμένος ἤδη ἐτύγχανον τῇ προσευχῇ ὑμῶν. τέλειοι ὄντες τέλεια καὶ φρονεῖτε· θέλοσιν γὰρ ὑμῖν εὖ πράσσειν Θεὸς ἔτοιμος εἰς τὸ παρασχεῖν.

XII. Ἀσπάζεται ὑμᾶς ἡ ἀγάπη τῶν ἀδελφῶν τῶν ἐν Τρωίδι, ὅθεν καὶ γράφω ὑμῖν διὰ Βούρρου, ὃν ἀπεστείλατε

μετ' ἐμοῦ ἅμα Ἐφεσίοις τοῖς ἀδελφοῖς ὑμῶν · ὃς κατὰ πάντα με ἀνέπαυσεν. καὶ ὄφελον πάντες αὐτὸν ἐμμοῦντο, ὄντα ἐξεμπλᾶριον Θεοῦ διακονίας. ἀμείψεται αὐτὸν ἡ χάρις κατὰ πάντα. 2. ἀσπάζομαι τὸν ἀξιόθεον ἐπίσκοπον καὶ θεοπρεπὲς πρεσβυτέριον, καὶ τοὺς συνδούλους μου διακόνους καὶ τοὺς κατ' ἄνδρα καὶ κοινῇ πάντας, ἐν ὀνόματι Ἰησοῦ Χριστοῦ, καὶ τῇ σαρκὶ αὐτοῦ καὶ τῷ αἵματι, πάθει τε καὶ ἀναστάσει σαρκικῇ τε καὶ πνευματικῇ, ἐν ἐνότητι Θεοῦ καὶ ὑμῶν. χάρις ὑμῖν, ἔλεος, εἰρήνη, ὑπομονὴ διὰ παντός.

XIII. Ἀσπάζομαι τοὺς οἴκους τῶν ἀδελφῶν μου σὺν γυναιξίν καὶ τέκνοις, καὶ τὰς παρθένοὺς τὰς λεγομένας χήρας. ἔρρωσθέ μοι ἐν δυνάμει πατρὸς. ἀσπάζεται μοι ὑμᾶς Φίλων, σὺν ἐμοὶ ὢν. 2. ἀσπάζομαι τὸν οἶκον Γαουῖας, ἣν εὐχομαι ἐδρᾶσθαι πίστει καὶ ἀγάπῃ σαρκικῇ τε καὶ πνευματικῇ. ἀσπάζομαι Ἀλκὴν, τὸ ποθητὸν μοι ὄνομα, καὶ Δάφνον τὸν ἀσύγκριτον καὶ Εὐτεκνον καὶ πάντας κατ' ὄνομα. ἔρρωσθε ἐν χάριτι Θεοῦ.

THE EPISTLE TO ST. POLYCARP

WITH his epistle to the Church at Smyrna, Ignatius sent a personal letter to Polycarp, its bishop. It is not wholly private, as it includes an exhortation to the rest of the Church, bidding them to give heed to their leaders, to work together in love, and to be true to their baptism as their heavenly armour (VI.).

The letter may be compared with the Pastoral Epistles of St. Paul, especially as it is a letter of advice to a younger friend with regard to his responsibilities in the Church. Polycarp is bidden to vindicate his office, show diligence in prayer, and exhort all in the spirit of gentleness (II.). Against strange teaching he is to 'stand firm as an anvil that is smitten' (III.). There is no reference to the heresy so emphatically dealt with in the Smyrnan letter, but more detailed instructions are given with regard to duties within the local Church. These include sending a delegate to Antioch (VII.), and telling other Churches to do the same (VIII.); care for widows and tactfulness towards slaves (IV.); Christian teaching with regard to marriage and celibacy (V.); and mutual tolerance and respect (VI.).

Polycarp remained Bishop of Smyrna until he was himself martyred at the age of eighty-six, probably in the year A.D. 155. His Epistle to the Philippians is his

only extant writing, and its purpose was to send them, in answer to their request, a collection of the Ignatian letters. He probably sent five letters besides his own, but would not easily obtain the Epistle to the Romans, which, as we have seen, had a different textual history from the other six.

ΠΡΟΣ ΠΟΛΥΚΑΡΠΟΝ

ἸΓΝΑΤΙΟΣ, ὁ καὶ Θεοφόρος, Πολυκάρπῳ ἐπισκόπῳ ἐκκλησίας Σμυρναίων, μᾶλλον ἐπισκοπημένῳ ὑπὸ Θεοῦ πατρὸς καὶ Ἰησοῦ Χριστοῦ, πλείστα χαίρειν.

Λ. Ἀποδεχόμενός σου τὴν ἐν Θεῷ γνώμην ἠδρασμένην ὡς ἐπὶ πέτραν ἀκίνητον, ὑπερδοξάζω καταξιωθείς τοῦ προσώπου σου τοῦ ἀνώμου, οὐ ὀναίμην ἐν Θεῷ. 2. παρακαλῶ σε ἐν χάριτι ἢ ἐνδέδνσαι προσθεῖναι τῷ δρόμῳ σου, καὶ πάντας παρακαλεῖν ἵνα σώζωνται. ἐκδίκει σου τὸν τόπον ἐν πάσῃ ἐπιμελείᾳ σαρκικῇ τε καὶ πνευματικῇ. τῆς ἐνώσεως φρόντιζε, ἧς οὐδὲν ἄμεινον· πάντας βάσταζε, ὡς καὶ σε ὁ Κύριος· πάντων ἀνέχου ἐν ἀγάπῃ, ὥσπερ καὶ ποιεῖς. 3. προσευχαῖς σχολάζε ἀδιαλείπτως· αἰτοῦ σύνεσιν πλείονα ἧς ἔχεις· γρηγόρει ἀκοίμητον πνεῦμα κεκτημένος· τοῖς κατ' ἄνδρα κατὰ ὁμότηειαν Θεοῦ λάλει· πάντων τὰς νόσους βάσταζε, ὡς τέλειος ἀθλητῆς· ὅπου πλείων κόπος, πολὺ κέρδος.

Π. Καλοὺς μαθητὰς εἶν φιληῖς, χάρις σοι οὐκ ἔστιν· μᾶλλον τοὺς λοιμοτέρους ἐν πραύτητι ὑπότασσε. οὐ πᾶν τραῦμα τῇ αὐτῇ ἐμπλάστρω θεραπεύεται· τοὺς παροξυσμοὺς ἐμβροχαῖς παῦε. 2. φρόνιμος γίνου ὡς ὁ ὄφιν ἐν πᾶσιν καὶ ἀκέραιος εἰσαεὶ ὡς ἡ περιστέρα. διὰ τοῦτο σαρκικὸς εἶ καὶ πνευματικὸς, ἵνα τὰ φαινόμενά σου εἰς πρόσωπον κολακείης· τὰ δὲ ἀόρατα αἶτει ἵνα σοι φανερωθῇ· ἵνα μηδεὶς λείπῃ, καὶ παντὸς χαρίσματος περωσεύς. 3. ὁ καιρὸς ὑπαιτεῖ σε, ὡς

St. Matt.
x. 16.

κυβερνήται ανέμοις καὶ ὡς χειμαζόμενος λιμένα, εἰς τὸ Θεοῦ ἐπιτυχεῖν. νῆφε, ὡς Θεοῦ ἀθλητῆς· τὸ θέμα ἀφθαρσία καὶ ζωὴ αἰώνιος, περὶ ἧς καὶ σὺ πέπεισαι. κατὰ πάντα σου ἀντίψυχον ἐγὼ καὶ τὰ δεσμά μου ἃ ἠγάπησας.

III. Οἱ δόκουντες ἀξιώπιστοι εἶναι καὶ ἑτεροδιδασκαλοῦντες μὴ σε καταπληστέωσαν. στήθι ἐδραῖος, ὡς ἄκμων τυπτόμενος· μέγαλον ἐστὶν ἀθλητοῦ τὸ δέρεσθαι καὶ νικᾶν. μάλιστα δὲ ἐνεκεν Θεοῦ πάντα ὑπομένειν ἡμᾶς δεῖ, ἵνα καὶ αὐτὸς ἡμᾶς ὑπομείνῃ. 2. πλέον σπουδαῖος γίνου αὐ εἰ, τοὺς καιροὺς καταμάνθανε· τὸν ὑπὲρ καιρὸν προσδόκα, τὸν ἄχρονον, τὸν ἀόρατον, τὸν δι' ἡμᾶς ὄρατόν, τὸν ἀψηλάφητον, τὸν ἀπαθῆ, τὸν δι' ἡμᾶς παθητόν, τὸν κατὰ πάντα τρόπον δι' ἡμᾶς ὑπομείναντα.

IV. Χῆραι μὴ ἀμελείσθωσαν· μετὰ τὸν Κύριον σὺ αὐτῶν φροντιστῆς ἔσο. μηδὲν ἄνευ γνώμης σου γινέσθω, μηδὲ σὺ ἄνευ Θεοῦ γνώμης τι πράσσει· ὅπερ οὐδὲ πράσσεις. εὐστάθει. 2. πυκνότερον συναγωγὰι γινέσθωσαν· ἐξ ὀνόματος πάντας ζῆτει. 3. δούλους καὶ δούλας μὴ ὑπερηφάνει· ἀλλὰ μηδὲ αὐτοὶ φυσιοῦσθωσαν, ἀλλ' εἰς δόξαν Θεοῦ πλέον δουλενέτωσαν, ἵνα κρείττονος ἐλευθερίας ἀπὸ Θεοῦ τύχωσιν· μὴ ἐράτωσαν ἀπὸ τοῦ κοινου ἐλευθεροῦσθαι, ἵνα μὴ δούλοι εὐρεθῶσιν ἐπιθυμίας.

V. Τὰς κακοτεχνίας φεῦγε, μᾶλλον δὲ περὶ τούτων ὁμιλίαν ποιῶ. ταῖς ἀδελφαῖς μου προσλάλει ἀγαπᾶν τὸν Κύριον καὶ τοῖς συμβίοις ἀρκείσθαι σαρκὶ καὶ πνεύματι. ὁμοίως καὶ τοῖς ἀδελφοῖς μου παράγγελλε ἐν ὀνόματι Ἰησοῦ Χριστοῦ ἀγαπᾶν τὰς συμβίους, ὡς ὁ Κύριος τὴν ἐκκλησίαν. 2. εἴ τις δύναται ἐν ἀγνείᾳ μένειν εἰς τιμὴν τῆς σαρκὸς τοῦ Κυρίου, ἐν ἀκαυχισίᾳ μενέτω· ἐὰν καυχῆσθαι, ἀπώλετο· καὶ ἐὰν γνωσθῆ πλέον τοῦ ἐπισκόπου, ἔφθαρται. πρέπει δὲ τοῖς γαμοῦσι καὶ ταῖς γαμοῦσαις μετὰ γνώμης τοῦ ἐπισκόπου

τὴν ἐνωσιν ποιείσθαι, ἵνα ὁ γάμος ἦ κατὰ Κύριον καὶ μὴ κατ' ἐπιθυμίαν. πάντα εἰς τιμὴν Θεοῦ γινέσθω.

VI. Τῷ ἐπισκόπῳ προσέχετε, ἵνα καὶ ὁ Θεὸς ὑμῖν. ἀντίψυχον ἐγὼ τῶν ὑποτασσομένων τῷ ἐπισκόπῳ, πρεσβυτέροις, διακόνοις· μετ' αὐτῶν μοι τὸ μέρος γένοιτο σχείν παρὰ Θεῷ. συγκοπιᾶτε ἀλλήλους, συναθλείτε, συντρέχετε, συμπάσχετε, συγκοιμάσθε, συνεγείρεσθε, ὡς Θεοῦ οἰκονόμοι καὶ πάρεδροι καὶ ὑπηρέται. 2. ἀρέσκετε ὃ στρατεύεσθε, ἀφ' οὗ καὶ τὰ ὀψώνια κομίζεσθε. μήτις ὑμῶν δεσέρτων εὐρεθῆ· τὸ βάπτισμα ὑμῶν, μενέτω ὡς ὄπλα, ἢ πίστις ὡς περικεφαλαία, ἢ ἀγάπη ὡς δόρυ, ἢ ὑπομονὴ ὡς πανοπλία· τὰ δεπόσιτα ὑμῶν τὰ ἔργα ὑμῶν, ἵνα τὰ ἄκεπτα ὑμῶν ἄξια κομίσῃσθε. μακροθυμήσατε οὖν μετ' ἀλλήλων ἐν πραΰτητι, ὡς ὁ Θεὸς μεθ' ὑμῶν. ὀναίμην ὑμῶν διὰ παντός.

VII. Ἐπειδὴ ἡ ἐκκλησία ἢ ἐν Ἀντιοχείᾳ τῆς Συρίας εἰρηνεύει, ὡς ἐδηλώθη μοι, διὰ τῆς προσευχῆς ὑμῶν, κἀγὼ εὐθυμότερος ἐγενόμην ἐν ἀμεριμνίᾳ Θεοῦ, εἴαπερ διὰ τοῦ παθεῖν Θεοῦ ἐπιτύχω, εἰς τὸ εὐρεθῆναί με ἐν τῇ αἰτήσει ὑμῶν μαθητῆν. 2. πρέπει, Πολύκαρπε θεομακαριστότατε, συμβούλιον ἀγαγεῖν θεοπρεπέστατον καὶ χειροτονησαί τινα ὄν ἀγαπητὸν λίαν ἔχετε καὶ ἄοκνον, ὃς δυνήσεται θεοδρόμος καλεῖσθαι· τοῦτον καταξιώσαι, ἵνα πορευθεῖς εἰς Συρίαν δοξάσῃ ὑμῶν τὴν ἄοκνον ἀγάπην εἰς δόξαν Θεοῦ. 3. Χριστιανὸς ἑαυτοῦ ἐξουσίαν οὐκ ἔχει ἀλλὰ Θεῷ σχολάζει. τοῦτο τὸ ἔργον Θεοῦ ἐστὶν καὶ ὑμῶν, ὅταν αὐτὸ ἀπαρτίσῃτε. πιστεύω γὰρ τῇ χάριτι, ὅτι ἔτοιμοί ἐστε εἰς εὐποΐαν Θεῷ ἀνήκουσαι. εἰδὼς ὑμῶν τὸ σύντονον τῆς ἀληθείας δι' ὀλίγων ὑμᾶς γραμμάτων παρεκάλεσα.

VIII. Ἐπεὶ πάσαις ταῖς ἐκκλησίαις οὐκ ἠδυνήθην γράφαι διὰ τὸ ἐξαίφνης πλείν με ἀπὸ Τρωάδος εἰς Νεάπολιν, ὡς τὸ θέλημα προστάσσει, γράφεις ταῖς ἔμπροσθεν ἐκκλησίαις, ὡς Θεοῦ γνώμην κεκτημένους, εἰς τὸ καὶ αὐτοὺς τὸ αὐτὸ

ποιῆσαι—οἱ μὲν δυνάμενοι πρὸς πέμψαι, οἱ δὲ ἐπιστολὰς διὰ τῶν ὑπὸ σου πεμπομένων, ἵνα δοξασθῆτε αἰωνίῳ ἔργῳ—ὡς ἄξιος ὢν.

2. Ἀσπάζομαι πάντας ἐξ ὀνόματος, καὶ τὴν τοῦ Ἐπιτρόπου σὺν ὅλῳ τῷ οἴκῳ αὐτῆς καὶ τῶν τέκνων· ἀσπάζομαι Ἄτταλον τὸν ἀγαπητόν μου· ἀσπάζομαι τὸν μέλλοντα καταξιῶσθαι τοῦ εἰς Συρίαν πορεύεσθαι· ἔσται ἡ χάρις μετ' αὐτοῦ διὰ παντός, καὶ τοῦ πέμποντος αὐτὸν Πολυκάρπου.

3. ἔρρωσθαι ὑμᾶς διὰ παντὸς ἐν Θεῷ ἡμῶν Ἰησοῦ Χριστῷ εὐχομαι, ἐν ᾧ διαμείνητε ἐν ἐνότητι Θεοῦ καὶ ἐπισκοπῆ· ἀσπάζομαι Ἄλκην τὸ ποθητόν μοι ὄνομα· ἔρρωσθε ἐν Κυρίῳ.