
Η επιστολή Ιγνατίος προς Μαγνησιευσιν † THE LETTER OF IGNATIUS TO THE MAGNESIANS

INTRODUCTION

The Greek and English texts here presented are based on those published in: “*The Apostolic Fathers, Volume 1*. Lake, Kirsopp, editor. (London: William Heinemann Ltd.; New York: The Macmillan Company, 1912).” These were gleaned from the [Scaife Viewer website](#) (numerous minor corrections have been made). We also present the 1891 translation by J.B. Lightfoot (published posthumously) in a [separate file](#), as also the [Greek text](#) of Lightfoot’s transcription. Significant differences between the published Lake texts and Lightfoot’s are noted. On the sources of the texts presented, and their accuracy, please refer to the notes in [this document](#).

The Magnesian and Trallian churches had sent their bishops, Damas and Polybius, along with two presbyters from Magnesia to meet Ignatius, who was being held at the nearby port of Smyrna during his transportation to Rome; Ignatius writes his letter to thank the Magnesian church.

The major manuscripts for Ignatius’ Letter to the Magnesians are as follows:

1. *Codex Mediceus Laurentius* (11th Century) – the only extant Greek text of the original letters.
2. A Latin version: *Codex Caiensis* 395 – translated from a Greek text that closely matches the above and represents an important witness to restore corrupt or missing Greek text (but it also includes the six spurious letters of the *Long Recension*).
3. The Syriac Abridgement of the Greek (possibly from the 4th/5th Century); there are also Syriac fragments of the Greek original.
4. Armenian manuscripts – almost certainly translated from the Syriac, rather than from the Greek original.
5. A “Long Recension” in Greek: An interpolation of the Greek original, with the addition of six spurious letters. Constructed by an unknown writer, probably in the late 4th Century. This is generally considered of secondary importance.

AUTHORSHIP AND DATES

The *Letter to the Magnesians* is one of seven epistles attributed to Ignatius that are widely considered to be authentic. It is clear that the letter was written shortly before the martyrdom of Ignatius but it is uncertain when precisely this martyrdom occurred. Tradition places the event in the reign of Trajan, who was emperor of Rome from 98 to 117 CE. While many scholars accept the traditional dating of Ignatius' martyrdom under Trajan, others have argued for a somewhat later date, suggesting 135-145 CE. The letter was written from Smyrna (15:1), on a stopover during Ignatius’ transportation from Antioch to Rome.

Ιγν. Μαγνησιευσιν - Προλογος

¹ Ἰγνάτιος, 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 Μαιάνδρῳ καὶ εὐχόμαι ἐν θεῷ πατρὶ καὶ ἐν Ἰησοῦ Χριστῷ πλεῖστα χαίρειν.

IGN. MAGNESIANS – PROLOGUE

¹ Ignatius, who is also called Theophorus, to her who is blessed in the Grace of God the Father by Christ Jesus, our Saviour, in whom I greet the Church that is in Magnesia on the Maeander and bid it in God the Father and in Christ Jesus abundant greetings.

IGN. MAGNESIANS PROLOGUE

¹ Lightfoot includes the word, ἡμῶν, in brackets.

Ιγν. Μαγνησιευσιν 1

¹ Γνούς ύμῶν τὸ πολυεύτακτον τῆς κατὰ θεὸν ἀγάπης, ἀγαλλιώμενος προειλόμην ἐν πίστει Ἰησοῦ Χριστοῦ προσλαλήσαι ὑμῖν. ² καταξιωθείς γὰρ ὀνόματος θεοπρεπεστάτου, ἐν οἷς περιφέρω δεσμοῖς ἄδω τὰς ἐκκλησίας, ἐν αἷς ἔνωσιν εὐχομαι σαρκὸς καὶ πνεύματος Ἰησοῦ Χριστοῦ, τοῦ διὰ παντὸς ἡμῶν ζῆν, πίστεώς τε καὶ ἀγάπης, ἧς οὐδὲν προκέκριται, τὸ δὲ κυριώτερον Ἰησοῦ καὶ πατρός· ἐν ᾧ ὑπομένοντες τὴν πᾶσαν ἐπήρειαν τοῦ ἄρχοντος τοῦ αἰῶνος τούτου καὶ διαφυγόντες θεοῦ τευξόμεθα.

IGN. MAGNESIANS 1

¹ Knowing the great orderliness of your love of God, I gladly determined to address you in the faith of Jesus Christ. ² For, being counted worthy to bear a most godly name, I sing the praise of the Churches in the bonds I carry about and pray that, in them, there may be a union of the flesh and spirit of Jesus Christ, who is our everlasting life, a union of faith and love to which nothing is preferable and (what is more than all) a union of Jesus and the Father. If we endure in him all the evils of the Prince of this world and escape, we shall attain unto God.

IGN. MAGNESIANS 1

- ¹ For this verse, Lightfoot's translation reads, "When I learned the exceeding good order of your love in the ways of God, I was gladdened and I determined to address you in the faith of Jesus Christ."
² Lightfoot splits the verse, beginning v. 3 at ἐν ᾧ ὑπομένοντες.

Ιγν. Μαγνησιευσιν 2

¹ Ἐπεὶ οὖν ἤξιώθην ἰδεῖν ὑμᾶς διὰ Δαμαῦ τοῦ ἀξιοθέου ὑμῶν ἐπισκόπου καὶ πρεσβυτέρων ἀξίων Βάσσου καὶ Ἀπολλωνίου καὶ τοῦ συνδούλου μου διακόνου Ζωτίωνος, οὗ ἔγωγ ὀναίμην, ὅτι ὑποτάσσεται τῷ ἐπισκόπῳ ὡς χάριτι θεοῦ καὶ τῷ πρεσβυτερίῳ ὡς νόμῳ Ἰησοῦ Χριστοῦ.

IGN. MAGNESIANS 2

¹ As much I was allowed to see you in the person of Damas, your godly bishop, and the worthy presbyters Bassus and Apollonius and my fellow servant the deacon Zotion, whose friendship I wish as he is subject to the bishop as to the grace of God and to the presbytery as to the law of Jesus Christ, ...

IGN. MAGNESIANS 2

¹ The sentence is unfinished; possibly, the text is corrupt.

Ign. Μαγνησιευσιν 3

¹ Καὶ ὑμῖν δὲ πρέπει μὴ συγχρᾶσθαι τῇ ἡλικίᾳ τοῦ ἐπισκόπου, ἀλλὰ κατὰ δύναμιν θεοῦ πατρὸς πᾶσαν ἐντροπὴν αὐτῶ ἀπονέμειν, καθὼς ἔγνω καὶ τοὺς ἁγίους πρεσβυτέρους οὐ προσηληφότας τὴν φαινομένην νεωτερικὴν τάξιν, ἀλλ' ὡς φρονίμους ἐν θεῷ συγχωροῦντας αὐτῶ, οὐκ αὐτῶ δέ, ἀλλὰ τῷ πατρὶ Ἰησοῦ Χριστοῦ, τῷ πάντων ἐπισκόπῳ. ² εἰς τιμὴν οὖν ἐκείνου τοῦ θελήσαντος ἡμᾶς πρέπον ἐστὶν ἐπακούειν κατὰ μηδεμίαν ὑπόκρισιν· ἐπεὶ οὐχ ὅτι τὸν ἐπίσκοπον τοῦτον τὸν βλεπόμενον πλανᾷ τις, ἀλλὰ τὸν ἀόρατον παραλογίζεται. τὸ δὲ τοιοῦτον οὐ πρὸς σάρκα ὁ λόγος, ἀλλὰ πρὸς θεὸν τὸν τὰ κρύφια εἰδότα.

IGN. MAGNESIANS 3

¹ Now it becomes you not to presume on the youth of the bishop but to render him all respect according to the power of God the Father, as I have heard that even the holy presbyters have not taken advantage of his outwardly youthful appearance but yield to him in their godly prudence, yet not to him, but to the Father of Jesus Christ, to the bishop of all. ² So, for the honour of him who desired us, it is right that we are obedient without hypocrisy; for, a man does not merely deceive this bishop who is seen but is dealing wrongly with him who is invisible. And in this matter his reckoning is not with flesh but with God, who knows the secret things.

IGN. MAGNESIANS 3

- ¹ For φρονίμους, Lightfoot reads φρονίμῳ ('as one prudent to God'), following the *Long Recension* and the *Armenian* text; it certainly gives a better sense but, for that reason, may be a correction.
- ² In place of ἡμᾶς, here following *Codex Mediceus* and the *Latin* text, the *Long Recension*, *Armenian* text, and Lightfoot have ὑμᾶς.

Ign. Μαγνησιευσιν 4

¹ Πρέπον οὖν ἔστιν μὴ μόνον καλεῖσθαι Χριστιανούς, ἀλλὰ καὶ εἶναι· ὡσπερ καὶ τινες ἐπίσκοπον μὲν καλοῦσιν, χωρὶς δὲ αὐτοῦ πάντα πράσσουσιν. οἱ τοιοῦτοι δὲ οὐκ εὐσυνείδητοί μοι εἶναι φαίνονται διὰ τὸ μὴ βεβαίως κατ' ἐντολὴν συναθροίζεσθαι.

IGN. MAGNESIANS 4

¹ It is right, then, that we should not be Christians in name only; even as some recognize the bishop in their words but disregard him in all their actions. Such men seem to me not to act in good faith, since they do not hold valid meetings according to the commandment.

IGN. MAGNESIANS 4

¹ Lightfoot includes the δὲ before οὐκ in brackets.

Ign. Μαγνησιευσιν 5

¹ 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 ὡς περ γὰρ 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 ἂν μὴ αὐθαιρέτως ἔχωμεν τὸ ἀποθανεῖν εἰς τὸ αὐτοῦ πάθος, τὸ ζῆν αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.

IGN. MAGNESIANS 5

¹ Seeing then that there is an end to all, that the choice is between two things, death and life, and that each is to go to his own place; ² for, just as there are two coinages, the one of God, the other of the world, and each has its own stamp impressed on it, so the unbelievers bear the stamp of this world and the believers the stamp of God the Father in love through Jesus Christ; and, unless we willingly choose to die through him in his passion, his life is not in us.

IGN. MAGNESIANS 5

¹ Lightfoot adds a comma after ἔχει.

² The 'two coinages' may be a reference to Mt 22:19.

Ign. Μαγνησιευσιν 6

¹ Ἐπεὶ οὖν ἐν τοῖς προγεγραμμένοις προσώποις τὸ πᾶν πλήθος ἐθεώρησα ἐν πίστει καὶ ἠγάπησα, παραινῶ, ἐν ὁμονοίᾳ θεοῦ σπουδάζετε πάντα πράσσειν, προκαθημένου τοῦ ἐπισκόπου εἰς τόπον θεοῦ καὶ τῶν πρεσβυτέρων εἰς τόπον συνεδρίου τῶν ἀποστόλων, καὶ τῶν διακόνων τῶν ἐμοὶ γλυκυτάτων πεπιστευμένων διακονίαν Ἰησοῦ Χριστοῦ, ὃς πρὸ αἰώνων παρὰ πατρὶ ἦν καὶ ἐν τέλει ἐφάνη. ² πάντες οὖν ὁμοήθειαν θεοῦ λαβόντες ἐντρέπεσθε ἀλλήλους καὶ μηδεὶς κατὰ σάρκα βλέπετω 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.

IGN. MAGNESIANS 6

¹ Seeing then that I have looked on the whole assembly in faith in the aforementioned persons and have embraced them, I exhort you: Be zealous to do all things in harmony with God, the bishop presiding in place of God, the presbyters in place of the Council of the Apostles, and the deacons (most dear to me) entrusted with the service of Jesus Christ, who was from eternity with the Father and appeared at the end of time. ² Be then all in conformity with God, respect one another, and let no man regard his neighbour in the flesh but love one another in Jesus Christ always. Let there be nothing in you that can divide you but be united with the bishop and with those who preside over you as an example and lesson of immortality.

IGN. MAGNESIANS 6

- ¹ In place of *τόπον* (twice in this verse), here following *Codex Mediceus*, the *Latin* text, and the *Long Recension* (and Lake), the *Syriac* text (and Lightfoot) has *τύπον*; this may be a softening of the rather startling word by the Syriac translator.
- ² Lightfoot adds a comma after *ἀλλήλους*.

Ign. Μαγνησιευσιν 7

¹ Ὡςπερ οὖν ὁ κύριος ἄνευ τοῦ πατρὸς οὐδὲν ἐποίησεν, ἠνωμένος ὢν, οὔτε δι' ἑαυτοῦ οὔτε διὰ τῶν ἀποστόλων οὔτως μηδὲ ὑμεῖς ἄνευ τοῦ ἐπισκόπου καὶ τῶν πρεσβυτέρων μηδὲν πράσσετε· μηδὲ πειράσητε εὐλογόν τι φαίνεσθαι ἰδίᾳ ὑμῖν, ἀλλ' ἐπὶ τὸ αὐτὸ μία προσευχή, μία δέησις, εἷς νοῦς, μία ἐλπίς ἐν ἀγάπῃ, ἐν τῇ χαρᾷ τῇ ἀμώμῳ, ὃ ἐστὶν Ἰησοῦς Χριστός, οὗ ἄμεινον οὐδὲν ἐστίν. ² πάντες ὡς εἰς ἓνα ναὸν συντρέχετε θεοῦ, ὡς ἐπὶ ἓν θυσιαστήριον, ἐπὶ ἓνα Ἰησοῦν Χριστόν, τὸν ἀφ' ἑνὸς πατρὸς προελθόντα καὶ εἰς ἓνα ὄντα καὶ χωρήσαντα.

IGN. MAGNESIANS 7

¹ As the Lord, being united to the Father, did nothing without him, neither by himself nor through the Apostles, so do you do nothing without the bishop and the presbyters. Do not try to think anything right for you by yourselves but let there be in common one prayer, one supplication, one mind, one hope in love, in the joy that is without fault, which is Jesus Christ, than whom there is nothing better. ² Hasten all to come together as to one temple of God, as to one altar, to one Jesus Christ, who came forth from one Father, and is with one and departed to one.

IGN. MAGNESIANS 7

¹ Lightfoot includes the words, ἠνωμένος ὢν, in brackets.

² Lightfoot highlights the word, θεοῦ, with dagger characters, suggesting that it is possibly corrupt text.

Ιγν. Μαγνησιευσιν 8

¹Μὴ πλανᾶσθε ταῖς ἑτεροδοξίαις μηδὲ μυθεύμασιν τοῖς παλαιοῖς ἀνωφελέσιν οὖσιν. εἰ γὰρ μέχρι νῦν κατὰ Ἰουδαϊσμὸν ζῶμεν, ὁμολογοῦμεν χάριν μὴ εἰληφέναι.² οἱ γὰρ θειότατοι προφῆται κατὰ Χριστὸν Ἰησοῦν ἔζησαν. διὰ τοῦτο καὶ ἐδιώχθησαν, ἐνπνεόμενοι ὑπὸ τῆς χάριτος αὐτοῦ, εἰς τὸ πληροφορηθῆναι τοὺς ἀπειθοῦντας, ὅτι εἷς θεὸς ἐστίν, ὁ φανερώσας ἑαυτὸν διὰ Ἰησοῦ Χριστοῦ τοῦ υἱοῦ αὐτοῦ, ὃς ἐστίν αὐτοῦ λόγος ἀπὸ σιγῆς προελθών, ὃς κατὰ πάντα εὐηρέστησεν τῷ πέμψαντι αὐτόν.

IGN. MAGNESIANS 8

¹ Be not led astray by strange doctrines or by old fables which are profitless. For, if we are living until now according to Judaism, we confess that we have not received grace. ² For, the divine prophets lived according to Jesus Christ. Therefore, they were also persecuted, being inspired by his grace, to convince the disobedient that there is one God, who manifested himself through Jesus Christ his son, who is his Word proceeding from silence, who in all respects was well-pleasing to him that sent him.

IGN. MAGNESIANS 8

¹ Lightfoot has an *ano telia* in place of the full stop after οὖσιν.

² The phrase, λόγος ἀπὸ σιγῆς προελθών, follows the *Armenian* text; *Codex Mediceus* and the *Latin* text read λόγος ἄιδιος οὐκ ἀπὸ σιγῆς προελθών but this is now regarded as a doctrinal emendation due of fear of Gnostic theories.

Ign. Μαγνησιευσιν 9

¹Εἰ οὖν οἱ ἐν παλαιοῖς πράγμασιν ἀναστραφέντες εἰς καινότητα ἐλπίδος ἦλθον, μηκέτι σαββατίζοντες, ἀλλὰ κατὰ κυριακὴν ζῶντες, ἐν ᾗ καὶ ἡ ζωὴ ἡμῶν ἀνέτειλεν δι' αὐτοῦ καὶ τοῦ θανάτου αὐτοῦ, ὃν τινες ἀρνοῦνται, δι' οὗ μυστηρίου ἐλάβομεν τὸ πιστεύειν, καὶ διὰ τοῦτο ὑπομένομεν, ἵνα εὐρεθῶμεν μαθηταὶ Ἰησοῦ Χριστοῦ τοῦ μόνου διδασκάλου ἡμῶν· ²πῶς ἡμεῖς δυνησόμεθα ζῆσαι χωρὶς αὐτοῦ, οὗ καὶ οἱ προφητῆται μαθηταὶ ὄντες τῷ πνεύματι ὡς διδάσκαλον αὐτὸν προσεδόκων; καὶ διὰ τοῦτο, ὃν δικαίως ἀνέμενον, παρῶν ἤγειρεν αὐτοὺς ἐκ νεκρῶν.

IGN. MAGNESIANS 9

¹ If then, they who walked in ancient customs came to a new hope, no longer living for sabbaths but for the Lord's Day, on which also our life sprang up through him and his death – though some deny him – and by this mystery we received faith, and for this reason also we suffer, that we may be found disciples of Jesus Christ our only teacher; ² if this is so, how can we live without him of whom even the prophets were disciples in the Spirit and to whom they looked as their teacher? And so, he whom they waited for in righteousness, when he came raised them from the dead.

IGN. MAGNESIANS 9

¹ The words, ὃν τινες, follow the *Latin* text; *Codex Mediceus* has οἳ τινες; the Armenian text is ambiguous. Lightfoot starts v.2 at this phrase.

² Lightfoot includes the text from οὗ καὶ οἱ as a separate verse (9:3; cf. #1).

Ιγν. Μαγνησιευσιν 10

¹ Μὴ οὖν ἀναισθητῶμεν τῆς χρηστότητος αὐτοῦ. ἐὰν γὰρ ἡμᾶς μιμήσῃται καθὰ πράσσομεν, οὐκέτι ἐσμέν. διὰ τοῦτο, μαθηταὶ αὐτοῦ γενόμενοι, μάθωμεν κατὰ Χριστιανισμὸν ζῆν. ὃς γὰρ ἄλλῳ ὀνόματι καλεῖται πλέον τούτου, οὐκ ἔστιν τοῦ θεοῦ. ² ὑπέρθεσθε οὖν τὴν κακὴν ζύμην, τὴν παλαιωθεῖσαν καὶ ἐνοξίσασαν, καὶ μεταβάλεσθε εἰς νέαν ζύμην, ἧ ἔστιν Ἰησοῦς Χριστός. ἀλίσθητε ἐν αὐτῷ, ἵνα μὴ διαφθαρή τις ἐν ὑμῖν, ἐπεὶ ἀπὸ τῆς ὀσμῆς ἐλεγχθήσεσθε. ³ ἄτοπὸν ἔστιν, Ἰησοῦν Χριστὸν λαλεῖν καὶ ἰουδαΐζειν. ὁ γὰρ Χριστιανισμὸς οὐκ εἰς Ἰουδαϊσμὸν ἐπίστευσεν, ἀλλ' Ἰουδαϊσμὸς εἰς Χριστιανισμὸν, ᾧ πᾶσα γλῶσσα πιστεύσασα εἰς θεὸν συνήχθη.

IGN. MAGNESIANS 10

¹ Let us then not be insensible to his goodness; for, if he should imitate us in our actions we are lost. For this cause, let us be his disciples and let us learn to lead Christian lives. For, whoever is called by any name other than this is not of God. ² Put aside then the evil leaven, which has grown old and sour, and turn to the new leaven, which is Jesus Christ. Be salted in him, that none among you may be corrupted, since by your savour you shall be tested. ³ It is monstrous to talk of Jesus Christ and to practise Judaism. For, Christianity did not base its faith on Judaism but Judaism on Christianity; and every tongue believing in God was brought together in it.

IGN. MAGNESIANS 10

¹ For ἐὰν γὰρ, Lightfoot reads ἂν γὰρ.

² Lightfoot has ὃς ἔστιν in place of ὃ ἔστιν.

³ For ᾧ, here following the Syriac text, Codex Mediceus and the Latin text have ᾧς and the Armenian text and the Long Recension have εἰς ὅν.

Ιγν. Μαγνησιευσιν 11

¹ Ταῦτα δέ, ἀγαπητοί μου, οὐκ ἐπεὶ ἔγνων τινὰς ἐξ ὑμῶν οὕτως ἔχοντας, ἀλλ' ὡς μικρότερος ὑμῶν θέλω προφυλάσσεσθαι ὑμᾶς, μὴ ἐμπεσεῖν εἰς τὰ ἄγκιστρα τῆς κενοδοξίας, ἀλλὰ πεπληροφορηῆσθαι ἐν τῇ γεννήσει καὶ τῷ πάθει καὶ τῇ ἀναστάσει τῇ γενομένη ἐν καιρῷ τῆς ἡγεμονίας Ποντίου Πιλάτου· πραχθέντα ἀληθῶς καὶ βεβαίως ὑπὸ Ἰησοῦ Χριστοῦ, τῆς ἐλπίδος ἡμῶν, ἧς ἐκτραπήναι μηδενὶ ὑμῶν γένοιτο.

IGN. MAGNESIANS 11

¹ Now I say this, beloved, not because I know that there are any of you that are thus, but because I wish to warn you, though I am less than you, not to fall into the snare of vain doctrine, but to be convinced of the birth and passion and resurrection which took place at the time of the procuratorship of Pontius Pilate; for these things were truly and certainly done by Jesus Christ, our hope, from which God grant that none of you be turned aside.

IGN. MAGNESIANS 11

¹ Before 'beloved', Lightfoot adds 'dearly'.

Ign. Μαγνησιευσιν 12

¹ Ὀναίμην ὑμῶν κατὰ πάντα, ἐάνπερ ἄξιος ὦ. εἰ γὰρ καὶ δέδεμαι, πρὸς ἓνα τῶν λελυμένων ὑμῶν οὐκ εἰμί. οἶδα ὅτι οὐ φυσιοῦσθε· Ἰησοῦν γὰρ Χριστὸν ἔχετε ἐν ἑαυτοῖς καὶ μᾶλλον, ὅταν ἐπαινῶ ὑμᾶς, οἶδα, ὅτι ἐντρέπεσθε, ὡς γέγραπται, ὅτι ὁ δίκαιος ἑαυτοῦ κατήγορος.

IGN. MAGNESIANS 12

¹ Let me have joy of you in all things, if I am worthy. For, though I am in bonds, I am not comparable to you at liberty. I know you are not puffed up; for, you have Jesus Christ in you. And I know, when I praise you, your modesty increases; as it is written, "The upright man is his own accuser."

IGN. MAGNESIANS 12

¹ Lightfoot has a full stop after ἑαυτοῖς and lacks the comma after γέγραπται.

Ἰγν. Μαγνησιευσιν 13

¹ Σπουδάζετε οὖν βεβαιωθῆναι ἐν τοῖς δόγμασιν τοῦ κυρίου καὶ τῶν ἀποστόλων, ἵνα πάντα, ὅσα ποιεῖτε, κατευοδωθῆτε σαρκὶ καὶ πνεύματι, πίστει καὶ ἀγάπῃ, ἐν υἱῷ καὶ πατρὶ καὶ ἐν πνεύματι, ἐν ἀρχῇ καὶ ἐν τέλει, μετὰ τοῦ ἀξιοπρεπεστάτου ἐπισκόπου ὑμῶν καὶ ἀξιοπλόκου πνευματικοῦ στεφάνου τοῦ πρεσβυτερίου ὑμῶν καὶ τῶν κατὰ θεὸν διακόνων.
² ὑποτάγητε τῷ ἐπισκόπῳ καὶ ἀλλήλοις, ὡς Ἰησοῦς Χριστὸς τῷ πατρὶ καὶ οἱ ἀπόστολοι τῷ Χριστῷ καὶ τῷ πατρὶ ἵνα ἕνωσις ᾗ σαρκικὴ τε καὶ πνευματικὴ.

IGN. MAGNESIANS 13

¹ So, be diligent to be confirmed in the ordinances of the Lord and the Apostles, so you may prosper in whatever you do in the flesh and in the spirit, in faith and love, in the Son and the Father and the Spirit, at the beginning and at the end, together with your revered bishop and with your presbytery, that aptly woven spiritual crown, and with the godly deacons. ² Obey the bishop and one another, as Jesus Christ obeyed the Father and the Apostles obeyed Christ and the Father, so there may be a union both of flesh and of spirit.

IGN. MAGNESIANS 13

¹ Lightfoot opens his translation with, “Do your diligence, therefore.”

² After the 1st πατρὶ, the Armenian text and the Long Recension add κατὰ σάρκα; Lightfoot has the words in brackets.

Ιγν. Μαγνησιευσιν 14

¹Είδώς, ὅτι θεοῦ γέμετε, συντόμως παρεκέλευσα ὑμᾶς. μνημονεύετέ μου ἐν ταῖς προσευχαῖς ὑμῶν, ἵνα θεοῦ ἐπιτύχω, καὶ τῆς ἐν Συρίᾳ ἐκκλησίας, ὅθεν οὐκ ἄξιός εἰμι καλεῖσθαι· ἐπιδέομαι γὰρ τῆς ἠνωμένης ὑμῶν ἐν θεῷ προσευχῆς καὶ ἀγάπης, εἰς τὸ ἀξιωθῆναι τὴν ἐν Συρίᾳ ἐκκλησίαν διὰ τῆς ἐκκλησίας ὑμῶν δροσισθῆναι.

IGN. MAGNESIANS 14

¹ I know that you are full of God and I have exhorted you briefly. Remember me in your prayers, that I may attain to God, and remember the Church in Syria, of which I am not worthy to be called a member. For, I need your united prayer in God and your love, that the Church in Syria may be granted refreshment from the dew of your Church.

IGN. MAGNESIANS 14

¹ For, *παρεκέλευσα*, here following *Codex Mediceus* (and Lake), Lightfoot follows the *Long Recension* and has *παρεκάλεσα*, on the grounds that it is a common Ignatian word, while *παρεκέλευσα* is not found elsewhere in Ignatius' letters. For *ἐκκλησίας*, Lightfoot has *ἐκτενείας*, following the Armenian text.

Ign. Μαγνησιευσιν 15

¹ Ἀσπάζονται ὑμᾶς Ἐφέσιοι ἀπὸ Σμύρνης, ὅθεν καὶ γράφω ὑμῖν, παρόντες εἰς δόξαν θεοῦ, ὡσπερ καὶ ὑμεῖς οἱ κατὰ πάντα με ἀνέπαυσαν ἅμα Πολυκάρπῳ, ἐπισκόπῳ Σμυρναίων. καὶ αἱ λοιπαὶ δὲ ἐκκλησίαι ἐν τιμῇ Ἰησοῦ Χριστοῦ ἀσπάζονται ὑμᾶς. ἔρρωσθε ἐν ὁμονοίᾳ θεοῦ, κεκτημένοι ἀδιάκριτον πνεῦμα, ὃς ἐστὶν Ἰησοῦς Χριστός.

IGN. MAGNESIANS 15

¹ The Ephesians greet you from Smyrna, whence I am writing to you; they, like you, are here for the glory of God and have in all things given me comfort, together with Polycarp the bishop of the Smyrnaeans. And the other Churches also greet you in honour of Jesus Christ. Farewell in godly concord and may you possess an unhesitating spirit; for, this is Jesus Christ.

IGN. MAGNESIANS 15

¹ The translation, “*a spirit that knows no division*,” is possible and perhaps suits the context here better than ‘*unhesitating*’ but the latter rendering seems to be justified by Ign. Tr 1:1. A somewhat different shade of meaning is found in Ign. Ep 3:2.