
Ἡ ἐπιστολή Ἰγνατίου πρὸς Ῥωμαίους † THE LETTER OF IGNATIUS TO THE ROMANS

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](#).

While other Ignatian epistles are addressed to communities with whom Ignatius had already had contact (either in person or *via* representatives), his *Letter to the Romans* addresses Roman Christians prior to his arrival in Rome. The epistle may have been intended to allow them to prepare for his arrival, especially because it includes the specific day and month on which it was written.

The letter has a different transmission history than that of the other 6 letters and is not included in *Codex Mediceus*; the major manuscripts are as follows:

1. The Manuscripts of the Greek Original: *Colbertine*, 18 S. Sab & 519 Sin.
2. Quotations and reproductions in various Greek sources, such as the Antiochene, “Acts of Martyrdom of Ignatius,” by a metaphrast.
3. A Latin version: *Codex Caiensis* 395 – translated from a Greek text that closely matches the above and represents an important witness.
4. A Syriac manuscript (4th/5th Century): Only a few fragments of this letter remain.
5. An Armenian text – almost certainly translated from the Syriac, rather than from a Greek original.
6. A “Long Recension” in Greek: An interpolation of the Greek original. 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 Romans* 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, on a stopover during Ignatius’ transportation from Antioch to Rome.

Ἰγν. Ρωμαίους - Προλογος

¹ Ἰγνάτιος, ὁ καὶ Θεοφόρος, τῇ ἠλεημένῃ ἐν μεγαλειότητι πατρὸς ὑψίστου καὶ Ἰησοῦ Χριστοῦ τοῦ μόνου υἱοῦ αὐτοῦ ἐκκλησίᾳ ἠγαπημένη καὶ πεφωτισμένη ἐν θελήματι τοῦ θελήσαντος τὰ πάντα, ἃ ἔστιν, κατὰ ἀγάπην Ἰησοῦ Χριστοῦ, τοῦ θεοῦ ἡμῶν, ἣτις καὶ προκάθεται ἐν τόπῳ χωρίου Ῥωμαίων, ἀξιόθεος, ἀξιοπρεπής, ἀξιομακάριστος, ἀξιέπαινος, ἀξιεπίτευκτος, ἀξίαγνος καὶ προκαθημένη τῆς ἀγάπης, χριστώνυμος, πατρώνυμος, ἣν καὶ ἀσπάζομαι ἐν ὀνόματι Ἰησοῦ Χριστοῦ, υἱοῦ πατρός· κατὰ σάρκα καὶ πνεῦμα ἠνωμένοις πάσῃ ἐντολῇ αὐτοῦ, πεπληρωμένοις χάριτος θεοῦ ἀδιακρίτως καὶ ἀποδιῦλισμένοις ἀπὸ παντὸς ἀλλοτρίου χρώματος πλεῖστα ἐν Ἰησοῦ Χριστῷ, τῷ θεῷ ἡμῶν, ἀμώμως χαίρειν.

IGN. ROMANS – PROLOGUE

¹ Ignatius, who is also Theophorus, to her who has found mercy in the greatness of the Most High Father and of Jesus Christ his only Son; to the Church beloved and enlightened by the will of him who willed all things that are, by the love of Jesus Christ, our God, which has the presidency in the land of the Romans, worthy of God, worthy of honour, worthy of blessing, worthy of praise, worthy of success, worthy in purity, and preeminent in love, named after Christ, named after the Father, which also I greet in the name of Jesus Christ, the Son of the Father; to those who are united in flesh and spirit in all his commandments, filled with the grace of God without wavering and filtered clear from every foreign stain, abundant greetings in Jesus Christ, our God, in blamelessness.

IGN. ROMANS PROLOGUE

¹ For χριστώνυμος, the Latin, Armenian, and Syriac texts (and Lightfoot) read χριστόνομος ('the law of Christ').

Ιγν. Ρωμαίους 1

¹ Ἐπεὶ εὐξάμενος θεῶ ἐπέτυχον ἰδεῖν ὑμῶν τὰ ἀξιόθεα πρόσωπα, ὡς καὶ πλεόν ἤτούμην λαβεῖν· δεδεμένος γὰρ ἐν Χριστῷ Ἰησοῦ ἐλπίζω ὑμᾶς ἀσπάσασθαι, ἐάνπερ θέλημα ᾗ τοῦ ἀξιωθῆναί με εἰς τέλος εἶναι. ² ἢ μὲν γὰρ ἀρχὴ εὐοικονόμητός ἐστιν, ἐάνπερ χάριτος ἐπιτύχω εἰς τὸ τὸν κληρὸν μου ἀνεμποδίστως ἀπολαβεῖν. φοβοῦμαι γὰρ τὴν ὑμῶν ἀγάπην, μὴ αὐτὴ με ἀδικήσῃ. ὑμῖν γὰρ εὐχερές ἐστιν, ὃ θέλετε, ποιῆσαι· ἐμοὶ δὲ δύσκολόν ἐστιν τοῦ θεοῦ ἐπιτυχεῖν, ἐάνπερ ὑμεῖς μὴ φείσησθέ μου.

IGN. ROMANS 1

¹ Forasmuch as I have gained in answer to my prayer to God to see your godly faces, so that I have obtained even more than I asked; for, wearing bonds in Christ Jesus, I hope to greet you if it be his will that I be found worthy to the end. ² For, the beginning has truly been well ordered, if I may obtain grace to come unhindered to my lot. For, I am afraid of your love, lest even that do me an injury. For, it is easy for you to do what you will but it is difficult for me to attain to God, if you do not spare me.

IGN. ROMANS 1

¹ Lightfoot has 'the Divine will' in place of 'his will'.

² In place of ἐάνπερ χάριτος, Lightfoot (following the Armenian text) has ἐὰν πέρατος.

Ιγν. Ρωμαιοις 2

¹ Οὐ γὰρ θέλω ὑμᾶς ἀνθρωπαρεσκῆσαι, ἀλλὰ θεῷ ἀρέσαι, ὡσπερ καὶ ἀρέσκετε. οὔτε γὰρ ἐγὼ ποτε ἔξω καιρὸν τοιοῦτον θεοῦ ἐπιτυχεῖν, οὔτε ὑμεῖς, ἐὰν σιωπήσητε, κρείττονι ἔργῳ ἔχετε ἐπιγραφῆναι. ἐὰν γὰρ σιωπήσητε ἀπ' ἐμοῦ, ἐγὼ λόγος θεοῦ· ἐὰν δὲ ἐρασθῆτε τῆς σαρκός μου, πάλιν ἔσομαι φωνή.
² πλέον μοι μὴ παράσχησθε τοῦ σπονδισθῆναι θεῷ, ὡς ἔτι θυσιαστήριον ἔτοιμόν ἐστιν, ἵνα ἐν ἀγάπῃ χορὸς γενόμενοι ἄσητε τῷ πατρὶ ἐν Χριστῷ Ἰησοῦ, ὅτι τὸν ἐπίσκοπον Συρίας ὁ θεὸς κατηξίωσεν εὐρεθῆναι εἰς δύσιν ἀπὸ ἀνατολῆς μεταπεμψάμενος. καλὸν τὸ δύναι ἀπὸ κόσμου πρὸς θεόν, ἵνα εἰς αὐτὸν ἀνατείλω.

IGN. ROMANS 2

¹ For, I would not have you men-pleasers but God-pleasers, as you do indeed please him. For, neither shall I ever have such an opportunity to attain to God, nor can you, if you are silent, be credited with any better deed. For, if you are silent about me, I am a word of God; but if you love my flesh, I shall again be only a cry. ² Grant me no more than that I be poured out to God, while an altar is still ready; that, forming yourselves into a chorus of love, you may sing to the Father in Christ Jesus that God has vouched that the bishop of Syria shall be found in the west, having fetched him from the east. It is good to set to the world to God, so I may rise to him.

IGN. ROMANS 2

¹ Lightfoot has 'desire my flesh' in place of 'love my flesh'.

² After the opening πλέον, Lightfoot adds δέ in brackets.

Ιγν. Ρωμαίους 3

- ¹ Οὐδέποτε ἐβασκάνατε οὐδενί, ἄλλους ἐδιδάξατε. ἐγὼ δὲ θέλω, ἵνα κάκεῖνα βέβαια ἦ ἃ μαθητεύοντες ἐντέλλεσθε.
- ² μόνον μοι δύναμιν αἰτεῖσθε ἔσωθέν τε καὶ ἔξωθεν, ἵνα μὴ μόνον λέγω ἀλλὰ καὶ θέλω, ἵνα μὴ μόνον λέγωμαι Χριστιανὸς ἀλλὰ καὶ εὐρεθῶ. ἐὰν γὰρ εὐρεθῶ, καὶ λέγεσθαι δύναμαι, καὶ τότε πιστὸς εἶναι, ὅταν κόσμῳ μὴ φαίνωμαι.
- ³ οὐδὲν φαινόμενον καλόν· ὁ γὰρ θεὸς ἡμῶν Ἰησοῦς Χριστὸς ἐν πατρὶ ὧν μᾶλλον φαίνεται. οὐ πεισμονῆς τὸ ἔργον, ἀλλὰ μεγέθους ἐστὶν ὁ Χριστιανισμὸς, ὅταν μισῆται ὑπὸ κόσμου.

IGN. ROMANS 3

- ¹ You never envied anyone; you taught others. But I desire that the things may stand that, as teachers, you enjoin. ² Only pray for me for strength, inward and outward, to not just speak but also have the will to not only be called a Christian but also be found one. For, if I am found so, I can also be called one and then be faithful when I am no longer visible in the world.
- ³ Nothing visible is good; for, our God, Jesus Christ, being in the Father, is the more plainly visible. Christianity is not the work of persuasiveness but of power, when it is hated by the world.

IGN. ROMANS 3

- ¹ Lightfoot has an *ano teleia* in place of the 1st comma.
- ² Lightfoot has an *ano teleia* in place of the 2nd comma.
- ³ Lightfoot adds a comma after *Χριστὸς*.

Ιγν. Ρωμαίους 4

¹ Ἐγὼ γράφω πάσαις ταῖς ἐκκλησίαις, καὶ ἐντέλλομαι πᾶσιν, ὅτι ἐγὼ ἐκὼν ὑπὲρ θεοῦ ἀποθνήσκω, ἐάνπερ ὑμεῖς μὴ κωλύσητε. παρακαλῶ ὑμᾶς, μὴ εὐνοία ἄκαιρος γένησθέ μοι. ἄφετέ με θηρίων εἶναι βοράν, δι' ὧν ἔνεστιν θεοῦ ἐπιτυχεῖν. σῖτός εἰμι θεοῦ καὶ δι' ὀδόντων θηρίων ἀλήθομαι, ἵνα καθαρὸς ἄρτος εὔρεθῶ τοῦ Χριστοῦ. ² μᾶλλον κολακεύσατε τὰ θηρία, ἵνα μοι τάφος γένωνται καὶ μηθὲν καταλίπωσι τῶν τοῦ σώματός μου, ἵνα μὴ κοιμηθεῖς βαρὺς τινι γένωμαι. τότε ἔσομαι μαθητῆς ἀληθῶς Ἰησοῦ Χριστοῦ, ὅτε οὐδὲ τὸ σῶμά μου ὁ κόσμος ὄψεται. λιτανεύσατε τὸν Χριστὸν ὑπὲρ ἐμοῦ, ἵνα διὰ τῶν ὀργάνων τούτων θυσία εὔρεθῶ. ³ οὐχ ὡς Πέτρος καὶ Παῦλος διατάσσομαι ὑμῖν. ἐκεῖνοι ἀπόστολοι, ἐγὼ κατάκριτος· ἐκεῖνοι ἐλεύθεροι, ἐγὼ δὲ μέχρι νῦν δοῦλος. ἀλλ' ἐάν πάθω, ἀπελεύθερος γενήσομαι Ἰησοῦ Χριστοῦ καὶ ἀναστήσομαι ἐν αὐτῷ ἐλεύθερος. νῦν μανθάνω δεδεμένος μηδὲν ἐπιθυμεῖν.

IGN. ROMANS 4

¹ I am writing to all the Churches and I bid all men know that I am dying of my own free will for God, if you do not hinder it. I beseech you, do not be an unseasonable kindness to me. Let me be eaten by the beasts, through whom I can attain to God. I am God's wheat and I am ground by the teeth of wild beasts that I may be found pure bread of Christ. ² Rather, entice the wild beasts that they may become my tomb and leave no trace of my body behind; so, when I fall asleep, I am not a burden to any. Then shall I be truly a disciple of Jesus Christ, when the world shall not even see my body. Beseech Christ on my behalf that I may be found a sacrifice through these instruments. ³ I do not order you as did Peter and Paul; they were Apostles, I am a convict; they were free, I am even until now a slave. But if I suffer, I shall be Jesus Christ's freedman and, in him, I shall rise free. Now I am learning in my bonds to give up all desires.

IGN. ROMANS 4

¹ In place of τοῦ Χριστοῦ, the Syriac text and Long Recension read θεοῦ; Lightfoot has the words in brackets.

² In place of Χριστὸν, the Syriac & Armenian texts have Κύριον (as does Lightfoot). Before θυσία, Lightfoot (following the Latin, Syriac & Armenian texts) adds θεοῦ.

³ Lightfoot lacks the word, γενήσομαι.

Ign. Ρωμαίους 5

¹ Ἀπὸ Συρίας μέχρι Ῥώμης θηριομαχῶ, διὰ γῆς καὶ θαλάσσης, νυκτὸς καὶ ἡμέρας, δεδεμένος δέκα λεοπάρδοις, ὃ ἐστὶν στρατιωτικὸν τάγμα· οἱ καὶ εὐεργετούμενοι χειρὸς γίνονται. ἐν δὲ τοῖς ἀδικήμασιν αὐτῶν μᾶλλον μαθητεύομαι, ἀλλ' οὐ παρὰ τοῦτο δεδικαίωμαι. ² ὄναίμην τῶν θηρίων τῶν ἐμοὶ ἠτοιμασμένων καὶ εὐχομαι σύντομά μοι εὐρεθῆναι· ἃ καὶ κολακεύσω, συντόμως με καταφαγεῖν, οὐχ ὥσπερ τινῶν δειλαινόμενα οὐχ ἤψαντο. κἂν αὐτὰ δὲ ἄκοντα μὴ θελήσῃ, ἐγὼ προσβιάσομαι. ³ συγγνώμην μοι ἔχετε τί μοι συμφέρει, ἐγὼ γινώσκω, νῦν ἄρχομαι μαθητῆς εἶναι. μηθέν με ζηλώσαι τῶν ὄρατῶν καὶ ἀοράτων, ἵνα Ἰησοῦ Χριστοῦ ἐπιτύχω. πῦρ καὶ σταυρὸς θηρίων τε συστάσεις, ἀνατομαί, διαιρέσεις, σκορπισμοὶ ὀστέων, συγκοπὴ μελῶν, ἀλεσμοὶ ὄλου τοῦ σώματος, κακαὶ κολάσεις τοῦ διαβόλου ἐπ' ἐμὲ ἐρχέσθωσαν, μόνον ἵνα Ἰησοῦ Χριστοῦ ἐπιτύχω.

IGN. ROMANS 5

¹ From Syria to Rome, I fight wild beasts, by land and sea, by night and day, bound to ten leopards (a company of soldiers) and they become worse for kind treatment. Now I become the more a disciple for their ill deeds, but not by this am I justified. ² I long for the beasts that are prepared for me and I pray that they may be found prompt for me; I will even entice them to devour me promptly, not as has happened to some whom they have not touched from fear; even if they are unwilling of themselves, I will force them to it. ³ Grant me this. I know what is expedient for me; now I am beginning to be a disciple. May nothing of things seen or unseen envy me my attaining to Jesus Christ. Let there come on me fire, and cross, and struggles with wild beasts, cutting, and tearing asunder, racking of bones, mangling of limbs, crushing of my whole body, cruel tortures of the devil; may I but attain to Jesus Christ!

IGN. ROMANS 5

¹ Lightfoot has a comma in place of the *ano teleia* after τάγμα.

² In place of ἄκοντα, Lightfoot, following the *Latin* text, has ἐκόντα; and he has θέλη in place of θελήσῃ.

³ Lightfoot adds τῶν before ἀοράτων and places ἀνατομαί, διαιρέσεις in brackets.

Ign. Ρωμαίους 6

¹ Οὐδέν μοι ὠφελήσει τὰ πέρατα τοῦ κόσμου οὐδὲ αἱ βασιλεῖαι τοῦ αἰῶνος τούτου. καλόν μοι ἀποθανεῖν εἰς Χριστὸν Ἰησοῦν, ἢ βασιλεύειν τῶν περάτων τῆς γῆς. ἐκεῖνον ζητῶ, τὸν ὑπὲρ ἡμῶν ἀποθανόντα· ἐκεῖνον θέλω, τὸν δι' ἡμᾶς ἀναστάντα. ὁ δὲ τοκετός μοι ἐπίκειται. ² σύγγνωτέ μοι, ἀδελφοί· μὴ ἐμποδίσητέ μοι ζῆσαι, μὴ θελήσητέ με ἀποθανεῖν· τὸν τοῦ θεοῦ θέλοντα εἶναι κόσμῳ μὴ χαρίσησθε, μηδὲ ὕλη ἐξαπατήσητε· 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.

IGN. ROMANS 6

¹ The ends of the earth and the kingdoms of this world shall profit me nothing. It is better for me to die in Christ Jesus than to be king over the ends of the earth. I seek him who died for our sake. I desire him who rose for us. The pains of birth are upon me. ² Suffer me, brothers; hinder me not from living, do not wish me to die. Do not give to the world one who desires to be God's, nor allure him with material things. Suffer me to receive the pure light; when I have come thither, I shall be a man. ³ Suffer me to follow the Passion of my God. If any man has him within himself, let him understand what I wish and let him sympathise with me, knowing what constrains me.

IGN. ROMANS 6

¹ Lightfoot places δι' ἡμᾶς in brackets and lacks the δὲ before τοκετός.

² The Greek MSS lack μηδὲ ὕλη ἐξαπατήσητε; Lightfoot thinks the Latin, Syriac, and Armenian texts imply κολακεύσητε rather than ἐξαπατήσητε.

³ Lightfoot lacks the comma after θέλω.

Ιγν. Ρωμαίους 7

¹ Ὁ ἄρχων τοῦ αἰῶνος τούτου διαρπάσαι με βούλεται καὶ τὴν εἰς θεόν μου γνώμην διαφθεῖραι. μηδεὶς οὖν τῶν παρόντων ὑμῶν βοηθεῖτω αὐτῷ· μᾶλλον ἐμοῦ γίνεσθε, τουτέστιν τοῦ θεοῦ. μὴ λαλεῖτε Ἰησοῦν Χριστόν, κόσμον δὲ ἐπιθυμεῖτε.
² βασκανία ἐν ὑμῖν μὴ κατοικεῖτω. μηδ' ἂν ἐγὼ παρῶν παρακαλῶ ὑμᾶς, πείσθητέ μοι· τούτοις δὲ μᾶλλον πείσθητε, 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 ἡδομαι τροφῇ φθορᾶς οὐδὲ ἡδοναῖς τοῦ βίου τούτου. ἄρτον θεοῦ θέλω, ὃ ἔστιν σὰρξ Ἰησοῦ Χριστοῦ, τοῦ ἐκ σπέρματος Δαυεὶδ, καὶ πόμα θέλω τὸ αἷμα αὐτοῦ, ὃ ἔστιν ἀγάπη ἄφθαρτος.

IGN. ROMANS 7

¹ The Prince of this world would tear me in pieces and corrupt my mind towards God. Let none of you who are near help him. Be rather on my side, that is on God's. Do not speak of Jesus Christ and yet desire the world. ² Let no envy dwell among you. Even though when I come, I beseech you, do not obey me but rather obey this, which I write to you; for, in the midst of life I write to you desiring death. My lust has been crucified and there is in me no fire material longing; but only water living and speaking in me, saying to me from within, "Come to the Father." ³ I have no pleasure in the food of corruption or in the delights of this life; I desire the bread of God, which is the flesh of Jesus Christ, who was of the seed of David; and, for drink, I desire his blood, which is incorruptible love.

IGN. ROMANS 7

- ¹ Throughout his texts, Lightfoot capitalises Θεοῦ and its derivative forms.
² Lightfoot marks καὶ λαλοῦν with dagger characters, indicating possibly corrupt text; he suggests an emendation to ἀλλόμενον, which is found in the *Long Recension* as a reference to Jn 4:14.
³ Lightfoot, following the *Syriac* text and the *Long Recension*, has τοῦ in place of Ἰησοῦ.

Ιγν. Ρωμαίους 8

¹ Οὐκέτι θέλω κατὰ ἀνθρώπους ζῆν. τοῦτο δὲ ἔσται, ἐὰν 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 πατήρ ἐλάλησεν ἀληθῶς. ³ αἰτήσασθε περὶ ἐμοῦ, ἵνα ἐπιτύχω. οὐ κατὰ σάρκα ὑμῖν ἔγραψα, ἀλλὰ κατὰ γνωμὴν θεοῦ. ἐὰν πάθω, ἠθελήσατε· ἐὰν ἀποδοκιμασθῶ, ἐμισήσατε.

IGN. ROMANS 8

¹ I no longer desire to live after the manner of men and this shall be, if you desire it. Desire it, so you also may be desired. ² I beg you in this short letter; believe me. And Jesus Christ shall show to you that I am speaking the truth. He is the mouth that cannot lie, by which the Father has spoken truly. ³ Pray for me that I may attain. I write to you not after the flesh but after the mind of God. If I suffer, it was your favour; if I am rejected, it was your hatred.

IGN. ROMANS 8

- ¹ Lightfoot has an *ano teleia* in place of the 1st full stop.
- ² Lightfoot places ἀληθῶς ('truly') in brackets.
- ³ Before οὐ κατὰ, Lightfoot adds ἐν πνεύματι ἀγίῳ ('through the Holy Spirit') brackets.

Ιγν. Ρωμαίους 9

¹ Μνημονεύετε ἐν τῇ προσευχῇ ὑμῶν τῆς ἐν Συρίᾳ ἐκκλησίας, ἣτις ἀντὶ ἐμοῦ ποιμένι τῷ θεῷ χρῆται. μόνος αὐτὴν Ἰησοῦς Χριστὸς ἐπισκοπήσει καὶ ἡ ὑμῶν ἀγάπη. ² Ἐγὼ δὲ αἰσχύνομαι ἐξ αὐτῶν λέγεσθαι· οὐδὲ γὰρ ἄξιός εἰμι, ὦν ἔσχατος αὐτῶν καὶ ἔκτρωμα· ἀλλ' ἠλέημαί τις εἶναι, ἐὰν θεοῦ 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 προσήκουσαί μοι τῇ ὁδῷ τῇ κατὰ σάρκα, κατὰ πόλιν με προῆγον.

IGN. ROMANS 9

¹ Remember in your prayers the Church in Syria, which has God for its Shepherd in my place. Its bishop shall be Jesus Christ alone – and your love. ² But, for myself, I am ashamed to be called one of them; I am not worthy, being the least of them and untimely born; but I have found mercy to be someone, if I may attain to God. ³ My spirit greets you and the love of the Churches that received me in the name of Jesus Christ, not as a mere passer-by; for, even those that did not lie on my road in the flesh went before me from city to city.

IGN. ROMANS 9

- ¹ Lightfoot has an *ano teleia* in place of the 1st full stop.
² In place of 'the least', Lightfoot has 'the very last'.
³ Lightfoot has an *ano teleia* in place of the 1st full stop.

Ign. Ρωμαίους 10

¹Γράφω δὲ ὑμῖν ταῦτα ἀπὸ Σμύρνης δι' Ἐφεσίων τῶν ἀξιομακαρίστων. ἔστιν δὲ καὶ ἄμα ἐμοὶ σὺν ἄλλοις πολλοῖς καὶ Κρόκος, τὸ ποθητὸν μοι ὄνομα.² περὶ τῶν προελθόντων με ἀπὸ Συρίας εἰς Ῥώμην εἰς δόξαν τοῦ θεοῦ πιστεύω ὑμᾶς ἐπεγνώκεναι, οἷς καὶ δηλώσατε ἐγγύς με ὄντα. πάντες γὰρ εἰσιν ἄξιοι τοῦ θεοῦ καὶ ὑμῶν· οὐς πρέπον ὑμῖν ἐστὶν κατὰ πάντα ἀναπαῦσαι.³ ἔγραψα δὲ ὑμῖν ταῦτα τῇ πρὸ ἐννέα καλανδῶν Σεπτεμβρίων. ἔρρωσθε εἰς τέλος ἐν ὑπομονῇ Ἰησοῦ Χριστοῦ.

IGN. ROMANS 10

¹ Now I am writing these things to you from Smyrna by the blessed Ephesians; and Crocus, a name very dear to me, is also with me, and many others. ² Regarding those who preceded me from Syria to Rome to the glory of God: I believe you have received information: tell them that I am close at hand; for, they are all worthy of God and of you, and it is right for you to refresh them in every way. ³ I write this to you on the ninth before the month of September. Farewell unto the end, in the endurance of Jesus Christ.

IGN. ROMANS 10

¹ Lightfoot has *μοι* in brackets.

² Lightfoot places the word, *τοῦ*, (twice in this verse) in brackets.

³ The date corresponds to the 24th of August, which Lake uses in his translation.