Η επιστολή Ιγνατιος προς Φιλαδελφιους † THE LETTER OF IGNATIUS TO THE PHILADELPHIANS

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 *Letter to the Philadelphians* emphasises the importance of unity and obedience to bishops and elders (presbyters); it also criticises those Jewish Christians who advocated strict adherence to the Torah.

The major manuscripts of Ignatius' *Letter to the Philadelphians* are as follows:

1. The Manuscript of the Greek Original: *Codex Mediceus Laurentius* (11th Century) – generally considered the best extant source.
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. An Armenian manuscript – almost certainly translated from the Syriac (for which the text of *Philadelphians* is lost), rather than from a Greek original.
4. 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 Philadelphians* 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 Alexandria Troas (11:2), on a stopover during Ignatius' transportation from Antioch to Rome.

Ι. Φιλαδελφιους - Προλογος

[1] *Ἰγνάτιος, ὁ καὶ Θεοφόρος, ἐκκλησίᾳ θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ Χριστοῦ τῇ οὔσῃ ἐν Φιλαδελφίᾳ τῆς Ἀσίας, ἠλεημένῃ καὶ ἡδρασμένῃ ἐν ὁμονοίᾳ θεοῦ καὶ ἀγαλλιωμένῃ ἐν τῷ πάθει τοῦ κυρίου ἡμῶν ἀδιακρίτως καὶ ἐν τῇ ἀναστάσει αὐτοῦ πεπληροφορημένῃ ἐν παντὶ ἐλέει, ἣν ἀσπάζομαι ἐν αἵματι Ἰησοῦ Χριστοῦ, ἥτις ἐστὶν χαρὰ αἰώνιος καὶ παράμονος, μάλιστα ἐὰν ἐν ἑνὶ ὦσιν σὺν τῷ ἐπισκόπῳ καὶ τοῖς σὺν αὐτῷ πρεσβυτέροις καὶ διακόνοις ἀποδεδειγμένοις ἐν γνώμῃ Ἰησοῦ Χριστοῦ, οὓς κατὰ τὸ ἴδιον θέλημα ἐστήριξεν ἐν βεβαιωσύνῃ τῷ ἁγίῳ αὐτοῦ πνεύματι.*

IGN. PHILADELPHIANS – PROLOGUE

[1] Ignatius, who is also Theophorus, to the church of God the Father and of the Lord Jesus Christ, which is in Philadelphia in Asia, which has found mercy and is established in harmony with God and rejoices in the passion of our Lord without doubt, being fully assured in all mercy in his resurrection; I greet her in the blood of Jesus Christ, which is eternal and abiding joy, especially if men be at one with the bishop and the presbyters and deacons who, with him, have been appointed according to the mind of Jesus Christ, who established them in security according to his own will by his Holy Spirit.

IGN. PHILADELPHIANS PROLOGUE

[1] Lightfoot lacks *κυρίου* before *Ἰησοῦ Χριστοῦ*.

Ι. Φιλαδελφιους 1

[1] *Ὃν ἐπίσκοπον ἔγνων οὐκ ἀφ᾽ ἑαυτοῦ οὐδὲ δι᾽ ἀνθρώπων κεκτῆσθαι τὴν διακονίαν τὴν εἰς τὸ κοινὸν ἀνήκουσαν οὐδὲ κατὰ κενοδοξίαν, ἀλλ᾽ ἐν ἀγάπῃ θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ Χριστοῦ· οὗ καταπέπληγμαι τὴν ἐπιείκειαν, ὃς σιγῶν πλείονα δύναται τῶν μάταια λαλούντων.* [2] *συνευρύθμισται γὰρ ταῖς ἐντολαῖς ὡς χορδαῖς κιθάρα. διὸ μακαρίζει μου ἡ ψυχὴ τὴν εἰς θεὸν αὐτοῦ γνώμην, ἐπιγνοὺς ἐνάρετον καὶ τέλειον οὖσαν, τὸ ἀκίνητον αὐτοῦ καὶ τὸ ἀόργητον αὐτοῦ ἐν πάσῃ ἐπιεικείᾳ θεοῦ ζῶντος.*

IGN. PHILADELPHIANS 1

[1] I know that your bishop obtained the ministry, which makes for the common good, neither from himself nor through men, nor for vain glory, but in the love of God the Father and the Lord Jesus Christ. And I was amazed at his gentleness and his silence that is stronger than others' speech. [2] For, he is attuned to the commandments as a harp to its strings. Therefore, my soul blesses his godly mind, recognising its virtue and perfection and the unmoveable and calm temper by which he lives in all godly gentleness.

IGN. PHILADELPHIANS 1

1 The *Greek* & *Latin* texts omit *μάταια*, as does Lightfoot.

2 Lightfoot place the last *αὐτοῦ* in brackets.

I. Φιλαδελφιους 2

[1] *Τέκνα οὖν φωτὸς ἀληθείας, φεύγετε τὸν μερισμὸν καὶ τὰς κακοδιδασκαλίας· ὅπου δὲ ὁ ποιμήν ἐστιν, ἐκεῖ ὡς πρόβατα ἀκολουθεῖτε.* [2] *πολλοὶ γὰρ λύκοι ἀξιόπιστοι ἡδονῇ κακῇ αἰχμαλωτίζουσιν τοὺς θεοδρόμους· ἀλλ᾽ ἐν τῇ ἑνότητι ὑμῶν οὐχ ἕξουσιν τόπον.*

IGN. PHILADELPHIANS 2

[1] Therefore, as children of the light of truth, flee from division and wrong doctrine. And follow as sheep where the shepherd is. [2] For, many specious wolves lead captive with evil pleasures the runners in God's race but they will find no place if you are in unity.

IGN. PHILADELPHIANS 2

[1] Lightfoot considers *φωτὸς* ('*of the light*', following the *Armenian* text and Lake) an early gloss and places it in brackets.

[2] In place of '*evil pleasures*', Lightfoot has '*baneful delights*'.

Ι. Φιλαδελφιους 3

[1] Ἀπέχεσθε τῶν κακῶν βοτανῶν, ἅστινας οὐ γεωργεῖ Ἰησοῦς Χριστός, διὰ τὸ μὴ εἶναι αὐτοὺς φυτείαν πατρός· οὐχ ὅτι παρ' ὑμῖν μερισμὸν εὗρον, ἀλλ' ἀποδιϋλισμόν. [2] ὅσοι γὰρ θεοῦ εἰσιν καὶ Ἰησοῦ Χριστοῦ, οὗτοι μετὰ τοῦ ἐπισκόπου εἰσίν. καὶ ὅσοι ἂν μετανοήσαντες ἔλθωσιν ἐπὶ τὴν ἑνότητα τῆς ἐκκλησίας, καὶ οὗτοι θεοῦ ἔσονται, ἵνα ὦσιν κατὰ Ἰησοῦν Χριστὸν ζῶντες. [3] μὴ πλανᾶσθε, ἀδελφοί μου· εἴ τις σχίζοντι ἀκολουθεῖ, βασιλείαν θεοῦ οὐ κληρονομεῖ· εἴ τις ἐν ἀλλοτρίᾳ γνώμῃ περιπατεῖ, οὗτος τῷ πάθει οὐ συγκατατίθεται.

IGN. PHILADELPHIANS 3

[1] Abstain from noxious herbs, which Jesus Christ does not tend; for, they are not planted by the Father. Not that I have found division in you but filtering. [2] For, as many as belong to God and Jesus Christ – these are with the bishop. And as many as repent and come to the unity of the Church – these also shall be of God, to be living according to Jesus Christ. [3] Do not be deceived, my brethren! If any man follows a maker of schism, he does not inherit the kingdom of God; if any man walks in strange doctrine, he has no part in the Passion.

IGN. PHILADELPHIANS 3

[1] In place of '*Jesus Christ does not tend*', Lightfoot has '*are not the husbandry of Jesus Christ*'.

[2] Lightfoot has an *ano teleia* in place of the 1st full stop.

[3] Lightfoot has a comma in place of the 1st full stop.

Ι. Φιλαδελφιους 4

[1] *Σπουδάσατε οὖν μιᾷ εὐχαριστίᾳ χρῆσθαι· μία γὰρ σὰρξ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἓν ποτήριον εἰς ἕνωσιν τοῦ αἵματος αὐτοῦ, ἓν θυσιαστήριον, ὡς εἷς ἐπίσκοπος ἅμα τῷ πρεσβυτερίῳ καὶ διακόνοις τοῖς συνδούλοις μου· ἵνα, ὃ ἐὰν πράσσητε, κατὰ θεὸν πράσσητε.*

IGN. PHILADELPHIANS 4

[1] Be careful, therefore, to use one Eucharist (for, there is one flesh of our Lord Jesus Christ, and one cup for union with his blood, one altar, as there is one bishop with the presbytery and the deacons, my fellow servants), in order that whatever you do you may do it according to God.

IGN. PHILADELPHIANS 4

[1] Lightfoot has an *ano teleia* in place of the comma after *αὐτοῦ*.

Ι. Φιλαδελφιους 5

[1] *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 θεόν με ἀπαρτίσει, ἵνα ἐν ᾧ κλήρῳ ἠλεήθην ἐπιτύχω, προσφυγὼν τῷ εὐαγγελίῳ ὡς σαρκὶ Ἰησοῦ, καὶ τοῖς ἀποστόλοις ὡς πρεσβυτερίῳ 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 ἑνότητι Ἰησοῦ Χριστοῦ ὄντες, ἀξιαγάπητοι καὶ ἀξιοθαύμαστοι ἅγιοι, ὑπὸ Ἰησοῦ Χριστοῦ μεμαρτυρημένοι καὶ συνηριθμημένοι ἐν τῷ εὐαγγελίῳ τῆς κοινῆς ἐλπίδος.*

IGN. PHILADELPHIANS 5

[1] Brethren, I am overflowing with love to you and exceedingly joyful in watching over your safety; yet not I but Jesus Christ, wearing whose bonds I am more fearful, being not yet perfected; but your prayer will make me perfect for God, that I may attain the lot wherein I found mercy, taking refuge in the Gospel as the flesh of Jesus and in the Apostles as the presbytery of the Church. [2] And we love the prophets, because they have announced the Gospel and are hoping in him and waiting for him, by faith in whom they also obtain salvation, being united with Jesus Christ; for, they are worthy of love and saints worthy of admiration, approved by Jesus Christ and numbered together in the Gospel of the common hope.

IGN. PHILADELPHIANS 5

1 Lightfoot has *εἰς θεόν* (*'for God'*) in brackets and Lake questions the source of these words.

2 Lightfoot has an *ano teleia* in place of the comma after *ἀναμένειν*.

Ι. Φιλαδελφιους 6

[1] Ἐὰν δέ τις ἰουδαϊσμὸν ἑρμηνεύῃ ὑμῖν, μὴ ἀκούετε αὐτοῦ. ἄμεινον γάρ ἐστιν παρὰ ἀνδρὸς περιτομὴν ἔχοντος χριστιανισμὸν ἀκούειν, ἢ παρὰ ἀκροβύστου ἰουδαϊσμόν. ἐὰν δὲ ἀμφότεροι περὶ Ἰησοῦ Χριστοῦ μὴ λαλῶσιν, οὗτοι ἐμοὶ στῆλαί εἰσιν καὶ τάφοι νεκρῶν, ἐφ' οἷς γέγραπται μόνον ὀνόματα ἀνθρώπων. [2] φεύγετε οὖν τὰς κακοτεχνίας καὶ ἐνέδρας τοῦ ἄρχοντος τοῦ αἰῶνος τούτου, μήποτε θλιβέντες τῇ γνώμῃ αὐτοῦ ἐξασθενήσετε ἐν τῇ ἀγάπῃ· ἀλλὰ πάντες ἐπὶ τὸ αὐτὸ γίνεσθε ἐν ἀμερίστῳ καρδίᾳ. [3] εὐχαριστῶ δὲ τῷ θεῷ μου, ὅτι εὐσυνείδητός εἰμι ἐν ὑμῖν καὶ οὐκ ἔχει τις καυχήσασθαι οὔτε λάθρα οὔτε φανερῶς, ὅτι ἐβάρησά τινα ἐν μικρῷ ἢ ἐν μεγάλῳ. καὶ πᾶσι δέ, ἐν οἷς ἐλάλησα, εὔχομαι, ἵνα μὴ εἰς μαρτύριον αὐτὸ κτήσωνται.

IGN. PHILADELPHIANS 6

[1] But if anyone teaches Judaism to you, do not listen to him; for, it is better to hear Christianity from a circumcised man than Judaism from one uncircumcised. But both of them, unless they speak of Jesus Christ, are to me tombstones and sepulchres of the dead, on whom only the names of men are written. [2] Flee then from the wicked arts and snares of the prince of this world, lest you be afflicted by his devices and grow weak in love; but come all together with undivided heart. [3] But I give thanks to my God that I have a good conscience towards you and that no one can boast either secretly or openly that I was a burden to anyone in small or in great matters. And I pray for all among whom I spoke, that they may not turn it into a testimony against themselves.

IGN. PHILADELPHIANS 6

1 Lightfoot lacks the comma after *ἀκούειν*.

2 Lake has '*device*' in place of '*devices*', here following Lightfoot.

3 In place of '*give thanks to*', Lake has simply '*thank*'.

Ι. Φιλαδελφιους 7

[1] *Εἰ γὰρ καὶ κατὰ σάρκα μέ τινες ἠθέλησαν πλανῆσαι, ἀλλὰ τὸ πνεῦμα οὐ πλανᾶται ἀπὸ θεοῦ ὄν. οἶδεν γάρ, πόθεν ἔρχεται καὶ ποῦ ὑπάγει, καὶ τὰ κρυπτὰ ἐλέγχει. ἐκραύγασα μεταξὺ ὤν, ἐλάλουν μεγάλῃ φωνῇ, θεοῦ φωνῇ· Τῷ ἐπισκόπῳ προσέχετε καὶ τῷ πρεσβυτερίῳ καὶ διακόνοις.* [2] *οἱ δὲ ὑποπτεύσαντές με ὡς προειδότα τὸν μερισμόν τινων λέγειν ταῦτα· μάρτυς δέ μοι, ἐν ᾧ δέδεμαι, ὅτι ἀπὸ σαρκὸς ἀνθρωπίνης οὐκ ἔγνων. τὸ δὲ πνεῦμα ἐκήρυσσεν λέγον τάδε· Χωρὶς τοῦ ἐπισκόπου μηδὲν ποιεῖτε, τὴν σάρκα ὑμῶν ὡς ναὸν θεοῦ τηρεῖτε, τὴν ἕνωσιν ἀγαπᾶτε, τοὺς μερισμοὺς φεύγετε, μιμηταὶ γίνεσθε Ἰησοῦ Χριστοῦ, ὡς καὶ αὐτὸς τοῦ πατρὸς αὐτοῦ.*

IGN. PHILADELPHIANS 7

[1] For, even if some desired to deceive me after the flesh, the spirit is not deceived, being from God; for, it knows whence it comes and whither it goes and tests secret things. I cried out while I was with you; I spoke with a loud voice, with God's own voice, "Give heed to the bishop and the presbytery and deacons." [2] But some suspected me of saying this because I already knew of the division of some persons; but he in whom I am bound is my witness that I had no knowledge of this from any man; the Spirit was preaching and saying, "Do nothing without the bishop; keep your flesh as the temple of God; love unity, flee from divisions, be imitators of Jesus Christ, as was he also of his Father."

IGN. PHILADELPHIANS 7

1 Lightfoot has an *ano teleia* in place of the 1st full stop.

2 Lightfoot adds a comma after *ἐκήρυσσεν*.

I. Φιλαδελφιους 8

[1] Ἐγὼ μὲν οὖν τὸ ἴδιον ἐποίουν ὡς ἄνθρωπος εἰς ἕνωσιν κατηρτισμένος. οὗ δὲ μερισμός ἐστιν καὶ ὀργή, θεὸς οὐ κατοικεῖ. πᾶσιν οὖν μετανοοῦσιν ἀφίει ὁ κύριος, ἐὰν μετανοήσωσιν εἰς ἑνότητα θεοῦ καὶ συνέδριον τοῦ ἐπισκόπου. πιστεύω τῇ χάριτι Ἰησοῦ Χριστοῦ, ὃς λύσει ἀφ' ὑμῶν πάντα δεσμόν. [2] παρακαλῶ δὲ ὑμᾶς μηδὲν κατ' ἐριθείαν πράσσειν, ἀλλὰ κατὰ χριστομαθίαν. ἐπεὶ ἤκουσά τινων λεγόντων, ὅτι ἐὰν μὴ ἐν τοῖς ἀρχείοις εὕρω ἐν τῷ εὐαγγελίῳ οὐ πιστεύω· καὶ λέγοντός μου αὐτοῖς ὅτι γέγραπται, ἀπεκρίθησάν μοι ὅτι πρόκειται. ἐμοὶ δὲ ἀρχεῖά ἐστιν Ἰησοῦς Χριστός, τὰ ἄθικτα ἀρχεῖα ὁ σταυρὸς αὐτοῦ καὶ ὁ θάνατος καὶ ἡ ἀνάστασις αὐτοῦ καὶ ἡ πίστις ἡ δι' αὐτοῦ, ἐν οἷς θέλω ἐν τῇ προσευχῇ ὑμῶν δικαιωθῆναι.

IGN. PHILADELPHIANS 8

[1] I then did my best as a man who was set on unity. But where there is division and anger God, does not dwell. The Lord then forgives all who repent, if their repentance leads to the unity of God and the council of the bishop. I have faith in the grace of Jesus Christ and he shall loose every bond from you. [2] But I beseech you to do nothing in factiousness but after the teaching of Christ. For, I heard some men saying, "If I find it not in the charters, in the Gospel I do not believe." And, when I said to them that it is in the Scripture, they answered me, "That is exactly the question." But to me the charters are Jesus Christ, the inviolable charter is his cross, and death, and resurrection, and the faith which is through him – in these I desire to be justified by your prayers.

IGN. PHILADELPHIANS 8

1 Throughout the work, Lightfoot capitalises *θεὸς* & *κύριος*, and their various derivative forms.

2 Lightfoot has *πράσσετε* in place of *πράσσειν*. The '*charters*' most likely refers to the Old Testament.

I. Φιλαδελφιους 9

[1] Καλοὶ καὶ οἱ ἱερεῖς, κρεῖσσον δὲ ὁ ἀρχιερεὺς ὁ πεπιστευμένος τὰ ἅγια τῶν ἁγίων, ὃς μόνος πεπίστευται τὰ κρυπτὰ τοῦ θεοῦ· αὐτὸς ὢν θύρα τοῦ πατρός, δι᾽ ἧς εἰσέρχονται Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ καὶ οἱ προφῆται καὶ ἀπόστολοι καὶ ἡ ἐκκλησία. πάντα ταῦτα εἰς ἑνότητα θεοῦ. [2] ἐξαίρετον δέ τι ἔχει τὸ εὐαγγέλιον, τὴν παρουσίαν τοῦ σωτῆρος, κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τὸ πάθος αὐτοῦ, καὶ τὴν ἀνάστασιν. οἱ γὰρ ἀγαπητοὶ προφῆται κατήγγειλαν εἰς αὐτόν· τὸ δὲ εὐαγγέλιον ἀπάρτισμά ἐστιν ἀφθαρσίας. πάντα ὁμοῦ καλά ἐστιν, ἐὰν ἐν ἀγάπῃ πιστεύητε.

IGN. PHILADELPHIANS 9

[1] And the priests are noble but the High Priest, who has been entrusted with the Holy of Holies, is greater; only to him have the secrets of God been entrusted. He is the door of the Father, through which enter Abraham and Isaac and Jacob and the Prophets and Apostles, and the Church. All these combine in the unity of God. [2] But the Gospel has pre-eminence: the coming of the Saviour, our Lord Jesus Christ, his passion and resurrection. For, the beloved prophets pointed to him in their words but the Gospel is the perfection of immortality. All things together are good if you hold faith in love.

IGN. PHILADELPHIANS 9

1 Lightfoot adds *οἱ* before *ἀπόστολοι*.

2 Lightfoot lacks *καὶ* before *τὴν ἀνάστασιν*.

Ι. Φιλαδελφιους 10

[1] *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 ἐκκλησίᾳ θεοῦ, χειροτονῆσαι διάκονον εἰς τὸ πρεσβεῦσαι ἐκεῖ θεοῦ πρεσβείαν, εἰς τὸ συγχαρῆναι αὐτοῖς ἐπὶ τὸ αὐτὸ γενομένοις καὶ δοξάσαι τὸ ὄνομα.* [2] *μακάριος ἐν Ἰησοῦ Χριστῷ, ὃς καταξιωθήσεται τῆς τοιαύτης διακονίας, καὶ ὑμεῖς δοξασθήσεσθε. θέλουσιν δὲ ὑμῖν οὐκ ἔστιν ἀδύνατον ὑπὲρ ὀνόματος θεοῦ, ὡς καὶ αἱ ἔγγιστα ἐκκλησίαι ἔπεμψαν ἐπισκόπους, αἱ δὲ πρεσβυτέρους καὶ διακόνους.*

IGN. PHILADELPHIANS 10

[1] Since it was reported to me that, in answer to your prayer and the compassion you have in Christ Jesus, the church in Antioch of Syria has peace, it is proper for you, as a church of God, to appoint a deacon to go there as God's ambassador, to congratulate those gathered together, and to glorify the Name. [2] Blessed in Jesus Christ is he who shall be found worthy of such a ministry; and you yourselves shall be glorified. And, if you have the will, it is not impossible for you to do this for the Name of God, even as the neighbouring churches have sent bishops, and others presbyters and deacons.

IGN. PHILADELPHIANS 10

1 Lightfoot ends with an *ano teleia* in place of the full stop.

2 Lightfoot swaps the order of the words, *Ἰησοῦ Χριστῷ*.

Ι. Φιλαδελφιους 11

[1] *Περὶ δὲ Φίλωνος τοῦ διακόνου ἀπὸ Κιλικίας, ἀνδρὸς μεμαρτυρημένου, ὃς καὶ νῦν ἐν λόγῳ θεοῦ ὑπηρετεῖ μοι ἅμα Ῥέῳ Ἀγαθόποδι, ἀνδρὶ ἐκλεκτῷ, ὃς ἀπὸ Συρίας μοι ἀκολουθεῖ ἀποταξάμενος τῷ βίῳ, οἳ καὶ μαρτυροῦσιν ὑμῖν, κἀγὼ τῷ θεῷ εὐχαριστῶ ὑπὲρ ὑμῶν, ὅτι ἐδέξασθε αὐτούς, ὡς καὶ ὑμᾶς ὁ κύριος· οἱ δὲ ἀτιμάσαντες αὐτοὺς λυτρωθείησαν ἐν τῇ χάριτι τοῦ Ἰησοῦ Χριστοῦ.* [2] *ἀσπάζεται ὑμᾶς ἡ ἀγάπη τῶν ἀδελφῶν τῶν ἐν Τρωάδι· ὅθεν καὶ γράφω ὑμῖν διὰ Βούρρου πεμφθέντος ἅμα ἐμοὶ ἀπὸ Ἐφεσίων καὶ Σμυρναίων εἰς λόγον τιμῆς. τιμήσει αὐτοὺς ὁ κύριος Ἰησοῦς Χριστός, εἰς ὃν ἐλπίζουσιν σαρκί, ψυχῇ, πνεύματι, πίστει, ἀγάπῃ, ὁμονοίᾳ. ἔρρωσθε ἐν Χριστῷ Ἰησοῦ, τῇ κοινῇ ἐλπίδι ἡμῶν.*

IGN. PHILADELPHIANS 11

[1] But about Philo, the deacon from Cilicia, a man of good report, now serving me in the word of God, with Rheus Agathopous, an elect man who followed me from Syria and has renounced this life – these bear you witness – and I thank God on your behalf for receiving them as the Lord received you; but may those who treated them with disrespect be redeemed by the grace of Jesus Christ. [2] The love of the brethren at Troas salutes you; and I am writing thence by the hand of Burrhus, who was sent with me by the Ephesians and Smyrnaeans as a mark of honour. The Lord Jesus Christ shall reward them, on whom they hope in flesh, soul, and spirit, in faith, in love, in harmony. Farewell in Christ Jesus, our common hope.

IGN. PHILADELPHIANS 11

1 Lightfoot emends *Ῥέῳ* to *Ῥαίῳ* on the grounds that the latter is justified by inscriptions, while the former is unknown elsewhere.

2 In place of the comma after *ὁμονοίᾳ*, Lightfoot has a full stop.