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# Η επιστολή Ιγνατίου προς Σμυρνηίους † THE LETTER OF IGNATIUS TO THE SMYRNAEANS

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## 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 following are the extant texts for the letter:

1. The Manuscript of the Greek Original: *Codex Mediceus Laurentius* (11<sup>th</sup> Century) – generally considered the best extant source.
2. A 5<sup>th</sup> Century Fragment – The *Berlin Papyrus* (Berlin P. 10581), containing the text of 3:3–12:1.
3. An Armenian MS – most likely translated from the Syriac (for which the text of *Smyrnaeans* is lost), rather than from a Greek original.
4. A Latin manuscript – 11<sup>th</sup> Century.
5. A Sahidic fragment – *MS Borg. 248*.
6. A “Long Recension” in Greek: Written anonymously, probably in the late 4<sup>th</sup> Century; generally considered of secondary importance.

## AUTHORSHIP AND DATES

The *Letter to the Smyrnaeans* 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.

## Ἰγν. Σμυρναίοις - Προλογος

<sup>1</sup> Ἰγνάτιος, ὁ καὶ Θεοφόρος, ἐκκλησίᾳ θεοῦ πατρὸς καὶ τοῦ ἠγαπημένου Ἰησοῦ Χριστοῦ, ἠλεημένη ἐν παντὶ χαρίσματι, πεπληρωμένη ἐν πίστει καὶ ἀγάπῃ, ἀνυστερήτῳ οὐσῇ παντὸς χαρίσματος, θεοπρεπεστάτῃ καὶ ἀγιοφόρῳ, τῇ οὐσῇ ἐν Σμύρνῃ τῆς Ἀσίας, ἐν ἀμώμῳ πνεύματι καὶ λόγῳ θεοῦ πλεῖστα χαίρειν.

## IGN. SMYRNAEANS – PROLOGUE

<sup>1</sup> Ignatius, who is also Theophorus, to the Church of God the Father and the Beloved Jesus Christ, which has obtained mercy in every grace and is filled with faith and love, and lacks in no grace, most worthy of God, and gifted with holiness – the Church which is in Smyrna of Asia – abundant greeting in a blameless spirit and in the word of God.

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### IGN. SMYRNAEANS PROLOGUE

<sup>1</sup> Lightfoot has a comma in place of the full stop after Ἀσίας.

## Ιγν. Σμυρναίους 1

<sup>1</sup> Δοξάζω Ἰησοῦν Χριστὸν τὸν θεὸν τὸν οὕτως ὑμᾶς σοφίσαντα· ἐνόησα γὰρ ὑμᾶς καθηρτισμένους ἐν ἀκινήτῳ πίστει, ὡσπερ καθηλωμένους ἐν τῷ σταυρῷ τοῦ κυρίου Ἰησοῦ Χριστοῦ σαρκί τε καὶ πνεύματι καὶ ἡδρασμένους ἐν ἀγάπῃ ἐν τῷ αἵματι Χριστοῦ, πεπληροφορημένους εἰς τὸν κύριον ἡμῶν, ἀληθῶς ὄντα ἐκ γένους Δαυεὶδ κατὰ σάρκα, υἱὸν θεοῦ κατὰ θέλημα καὶ δύναμιν θεοῦ, γεγεννημένον ἀληθῶς ἐκ παρθένου, βεβαπτισμένον ὑπὸ Ἰωάννου, ἵνα πληρωθῇ πᾶσα δικαιοσύνη ὑπ' αὐτοῦ· <sup>2</sup> ἀληθῶς ἐπὶ Ποντίου Πιλάτου καὶ Ἡρώδου τετράρχου καθηλωμένον ὑπὲρ ἡμῶν ἐν σαρκί, ἀφ' οὗ καρποῦ ἡμεῖς ἀπὸ τοῦ θεομακαρίστου αὐτοῦ πάθους, ἵνα ἄρῃ 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.

## IGN. SMYRNAEANS 1

<sup>1</sup> I give glory to Jesus Christ, the God who has bestowed such wisdom upon you; for, I have observed that you are established in immoveable faith being, as it were, nailed to the cross of the Lord Jesus Christ, both in flesh and in spirit, and firmly grounded in love by the blood of Christ, being fully persuaded as touching our Lord, that he is in truth of the family of David according to the flesh but God's son by the will and power of God, truly born of a virgin and baptised by John, so that all righteousness might be fulfilled by him, <sup>2</sup> truly nailed to a tree in the flesh for our sakes under Pontius Pilate and Herod the Tetrarch (and of its fruit are we from his divinely blessed Passion), that he might set up an ensign for all ages through his resurrection, for his saints and believers, whether among the Jews, or among the Gentiles, in one body of his Church.

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### IGN. SMYRNAEANS 1

<sup>1</sup> Lightfoot, following the *Armenian* text, omits θεοῦ before γεγεννημένον.

<sup>2</sup> Lightfoot has *ano teleiaie* in place of the first two commas. The word, 'tree' is not in the Greek but is implied by 'and of its fruit' later in the verse, though the exact meaning of the passage is obscure.

## Ιγν. Σμυρναίους 2

<sup>1</sup> Ταῦτα γὰρ πάντα ἔπαθεν δι' ἡμᾶς, ἵνα σωθῶμεν· καὶ ἀληθῶς ἔπαθεν, ὡς καὶ ἀληθῶς ἀνέστησεν ἑαυτόν, οὐχ ὥσπερ ἄπιστοὶ τινες λέγουσιν, τὸ δοκεῖν αὐτὸν πεπονθέναι, αὐτοὶ τὸ δοκεῖν ὄντες· καὶ καθὼς φρονοῦσιν, καὶ συμβήσεται αὐτοῖς, οὓσιν ἀσωμάτοις καὶ δαιμονικοῖς.

## IGN. SMYRNAEANS 2

<sup>1</sup> For, he suffered all these things for us that we might be saved and he truly suffered, as he also truly raised himself, not as some unbelievers say, that his Passion was illusion; but it is they who are illusion and, by their own opinions, they shall be without bodies and phantasmal.

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### IGN. SMYRNAEANS 2

<sup>1</sup> The words, ἵνα σωθῶμεν (*that we might be saved*), are omitted in the *Sahidic* text and are enclosed in brackets by Lightfoot.

### Ιγν. Σμυρναίους 3

<sup>1</sup> Ἐγὼ γὰρ καὶ μετὰ τὴν ἀνάστασιν ἐν σαρκὶ αὐτὸν οἶδα καὶ πιστεύω ὄντα. <sup>2</sup> καὶ ὅτε πρὸς τοὺς περὶ Πέτρον ἦλθεν, ἔφη αὐτοῖς· Λάβετε, ψηλαφήσατέ με καὶ ἴδετε, ὅτι οὐκ εἰμὶ δαιμόνιον ἀσώματον. καὶ εὐθὺς αὐτοῦ ἤψαντο καὶ ἐπίστευσαν, κραθέντες τῇ σαρκὶ αὐτοῦ καὶ τῷ πνεύματι. διὰ τοῦτο καὶ θανάτου κατεφρόνησαν, ἠνέθησαν δὲ ὑπὲρ θάνατον. <sup>3</sup> μετὰ δὲ τὴν ἀνάστασιν συνέφαγεν αὐτοῖς καὶ συνέπιεν ὡς σαρκικός, καίπερ πνευματικῶς ἠνωμένος τῷ πατρί.

### IGN. SMYRNAEANS 3

<sup>1</sup> For, I know and believe that he was in the flesh even after the resurrection. <sup>2</sup> And, when he came to those with Peter, he said to them, “Take, handle me and see that I am not a phantom without a body.” And they immediately touched him and believed, being mingled both with his flesh and spirit. Therefore, they despised even death and were proved to be above death. <sup>3</sup> And, after his resurrection, he ate and drank with them as a being of flesh, although he was united in spirit to the Father.

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#### IGN. SMYRNAEANS 3

<sup>1</sup> Lightfoot ends the verse with an *ano teleia* in place of the full stop.

<sup>2</sup> In place of *πνεύματι*, here following the *Greek, Latin & Sahidic* texts (and Lake), the *Armenian* text (and Lightfoot) has *αἵματι*.

<sup>3</sup> After *ἀνάστασιν*, Lightfoot adds *καὶ* in brackets.

## Ign. Σμυρναίους 4

<sup>1</sup> Ταῦτα δὲ παραινῶ ὑμῖν, ἀγαπητοί, εἰδῶς ὅτι καὶ ὑμεῖς οὕτως ἔχετε. προφυλάσσω δὲ ὑμᾶς ἀπὸ τῶν θηρίων τῶν ἀνθρωπομόρφων, οὓς οὐ μόνον δεῖ ὑμᾶς μὴ παραδέχεσθαι, ἀλλ' εἰ δυνατὸν μηδὲ συναντᾶν, μόνον δὲ προσεύχεσθε ὑπὲρ αὐτῶν, ἐάν πως μετανοήσωσιν, ὅπερ δύσκολον, τούτου δὲ ἔχει ἐξουσίαν Ἰησοῦς Χριστός, τὸ ἀληθινὸν ἡμῶν ζῆν. <sup>2</sup> εἰ γὰρ τὸ δοκεῖν ταῦτα ἐπράχθη ὑπὸ τοῦ κυρίου ἡμῶν, κἀγὼ τὸ δοκεῖν δέδεμαι. τί δὲ καὶ ἑαυτὸν ἔκδοτον δέδωκα τῷ θανάτῳ, πρὸς πῦρ, πρὸς μάχαιραν, πρὸς θηρία; ἀλλ' ἐγγὺς μαχαίρας ἐγγὺς θεοῦ, μεταξὺ θηρίων μεταξὺ θεοῦ· μόνον ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ εἰς τὸ συμπαθεῖν αὐτῷ πάντα ὑπομένω, αὐτοῦ με ἐνδυναμοῦντος τοῦ τελείου ἀνθρώπου.

## IGN. SMYRNAEANS 4

<sup>1</sup> Now I warn you of these things, beloved, knowing that you also are so minded. But I guard you in advance against beasts in the form of men, whom you must not only not receive but, if it is possible not even meet but only pray for them, if they may repent, difficult though that be – but Jesus Christ who is our true life has the power over this. <sup>2</sup> For, if it is only illusion that these things were done by our Lord, I am also a prisoner in illusion. And why have I given myself up to death, to fire, to the sword, to wild beasts? Because near the sword is near to God; with the wild beasts, with God; in the name of Jesus Christ alone am I enduring all things, that I may suffer with him, and the perfect, man himself gives me strength.

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### IGN. SMYRNAEANS 4

- <sup>1</sup> After συναντᾶν, the *Latin, Armenian & Sahidic* texts add αὐτοῖς; Lightfoot includes the word in brackets. For προσεύχεσθε, here following the *Sahidic* text, the *Greek, Latin & Armenian* texts read προσεύχεσθαι.
- <sup>2</sup> Here and elsewhere, τὸ δοκεῖν follows *Codex Mediceus*, where the *Long Recension* has τῷ δοκεῖν. At the end of the verse, *Codex Mediceus* and the *Latin* text add γενομένου.

## Ιγν. Σμυρναίους 5

<sup>1</sup> Ὅν τινες ἀγνοοῦντες ἀρνοῦνται, μᾶλλον δὲ ἠρνήθησαν ὑπὲρ αὐτοῦ, ὄντες συνήγοροι τοῦ θανάτου μᾶλλον ἢ τῆς ἀληθείας· οὓς οὐκ ἔπεισαν αἱ προφητεῖαι οὐδὲ ὁ νόμος Μωύσεως, ἀλλ' οὐδὲ μέχρι νῦν τὸ εὐαγγέλιον, οὐδὲ τὰ ἡμέτερα τῶν κατ' ἄνδρα παθήματα. <sup>2</sup> καὶ γὰρ περὶ ἡμῶν τὸ αὐτὸ φρονοῦσιν. τί γὰρ με ὠφελεῖ τις, εἰ ἐμὲ ἐπαινεῖ, τὸν δὲ κύριόν μου βλασφημεῖ, μὴ ὁμολογῶν αὐτὸν σαρκοφόρον; ὁ δὲ τοῦτο λέγων τελείως αὐτὸν ἀπήρνηται, ὡς νεκροφόρος. <sup>3</sup> 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.

## IGN. SMYRNAEANS 5

<sup>1</sup> Now some ignorantly deny him, or rather were denied by him, being advocates of death rather than of the truth. They whom neither the prophecies nor the law of Moses persuaded, nor the gospel even until now, nor our own individual sufferings. <sup>2</sup> For, they have the same mind concerning us. For, what profit is it if they praise me but blaspheme my Lord, and do not confess that he was clothed in flesh? But he who says this has denied him absolutely and is clothed with a corpse. <sup>3</sup> I have not thought it fit to put into writing their unbelieving names; but I would rather not even remember them, until they repent over the Passion, which is our resurrection.

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### IGN. SMYRNAEANS 5

<sup>1</sup> In place of Μωύσεως, Lightfoot has Μωσέως.

<sup>2</sup> Lightfoot adds μη before λέγων.

<sup>3</sup> Lightfoot's translation opens with, "But their names, being unbelievers, I have not thought fit to record in writing."

## Ign. Σμυρναίους 6

<sup>1</sup>Μηδείς πλανάσθω· καὶ τὰ ἐπουράνια καὶ ἡ δόξα τῶν ἀγγέλων καὶ οἱ ἄρχοντες ὄρατοί τε καὶ ἀόρατοι, ἐὰν μὴ πιστεύσωσιν εἰς τὸ αἷμα Χριστοῦ, κάκεινους κρίσις ἐστίν· ὁ χωρῶν χωρεῖτω· τόπος μηδένα φυσιούτω· τὸ γὰρ ὅλον ἐστὶν πίστις καὶ ἀγάπη, ὧν οὐδὲν προκρίεται. <sup>2</sup>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.

## IGN. SMYRNAEANS 6

<sup>1</sup> Let no one be deceived; even things in heaven and the glory of the angels, and the rulers visible and invisible, there is judgment if they do not believe in the blood of Christ. He that receives let him receive. Let not office exalt anyone; for, faith and love are all; and nothing is preferred to them. <sup>2</sup> But mark those who have strange opinions about the grace of Jesus Christ that came to us, how contrary they are to the mind of God. For love they have no care, none for the widow, none for the orphan, none for the afflicted, none for the prisoner, none for the hungry or thirsty.

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### IGN. SMYRNAEANS 6

<sup>1</sup> After Χριστοῦ, Lightfoot adds τοῦ Θεοῦ in brackets.

<sup>2</sup> Lightfoot has ἢ λελυμένου in brackets; the words are omitted by the *Armenian* and *Sahidic* texts.

## Ign. Σμυρναίους 7

<sup>1</sup> 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. οἱ οὖν ἀντιλέγοντες τῇ δωρεᾷ τοῦ θεοῦ συζητοῦντες ἀποθνήσκουσιν· συνέφερον δε αὐτοῖς ἀγαπᾶν, ἵνα καὶ ἀναστῶσιν. <sup>2</sup> πρέπον ἐστὶν ἀπέχεσθαι τῶν τοιούτων καὶ μήτε κατ' ἰδίαν περὶ αὐτῶν λαλεῖν μήτε κοινῇ, προσέχειν δὲ τοῖς προφήταις, ἐξαιρέτως δὲ τῷ εὐαγγελίῳ, ἐν ᾧ τὸ πάθος ἡμῖν δεδήλωται καὶ ἡ ἀνάστασις τετελείωται. τοὺς δὲ μερισμοὺς φεύγετε ὡς ἀρχὴν κακῶν.

## IGN. SMYRNAEANS 7

<sup>1</sup> They abstain from Eucharist and prayer, because they do not confess that the Eucharist is the flesh of our Saviour Jesus Christ, who suffered for our sins, and who the Father raised up by his goodness. They who deny the gift of God perish in their disputes; but it would be better for them to have love, so they also may rise again. <sup>2</sup> It is right to refrain from such and not speak about them in private or in public but to give heed to the prophets and especially to the gospel, in which the Passion has been revealed to us and the resurrection is accomplished. But flee from divisions as the beginning of evils.

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### IGN. SMYRNAEANS 7

<sup>1</sup> Lightfoot includes the 1<sup>st</sup> sentence (up to ἣν τῇ χρηστότητι ὁ πατὴρ ἤγειρεν/ 'the Father raised up by his goodness') as part of 6:2.

<sup>2</sup> After the opening πρέπον, Lightfoot adds οὖν in brackets, following the Greek text; Lake follows the Latin & Armenian texts in omitting the word. Lightfoot includes the last sentence as part of 8:1.

## Ἰγν. Σμυρναῖοις 8

<sup>1</sup> Πάντες τῷ ἐπισκόπῳ ἀκολουθεῖτε, ὡς Ἰησοῦς Χριστός τῷ πατρί, καὶ τῷ πρεσβυτερίῳ ὡς τοῖς ἀποστόλοις. τοὺς δὲ διακόνους ἐντρέπεσθε ὡς θεοῦ ἐντολήν. μηδεὶς χωρὶς τοῦ ἐπισκόπου τι πρασσέτω τῶν ἀνηκόντων εἰς τὴν ἐκκλησίαν. ἐκείνη βεβαία εὐχαριστία ἡγείσθω, ἢ ὑπὸ ἐπίσκοπον οὐσα ἢ ᾧ ἂν αὐτὸς ἐπιτρέψῃ. <sup>2</sup> ὅπου ἂν φανῇ ὁ ἐπίσκοπος, ἐκεῖ τὸ πλῆθος ἦτω, ὡσπερ ὅπου ἂν ἦ Ἰησοῦς Χριστός, ἐκεῖ ἡ καθολικὴ ἐκκλησία. οὐκ ἔξόν ἐστιν χωρὶς τοῦ ἐπισκόπου οὔτε βαπτίζειν οὔτε ἀγάπην ποιεῖν· ἀλλ' ὃ ἂν ἐκεῖνος δοκιμάσῃ, τοῦτο καὶ τῷ θεῷ εὐάρεστον, ἵνα ἀσφαλὲς ἦ καὶ βέβαιον πᾶν ὃ πράσσετε.

## IGN. SMYRNAEANS 8

<sup>1</sup> See that you all follow the bishop, as Jesus Christ follows the Father, and the presbytery as the Apostles. And respect the deacons as the command of God. Let no one do any of the things appertaining to the Church without the bishop. Let that be considered a valid Eucharist which is celebrated by the bishop, or by one whom he appoints. <sup>2</sup> Wherever the bishop appears let the congregation be present; just as wherever Jesus Christ is, there is the Catholic Church. It is not lawful either to baptise or to hold a love feast without the bishop; but whatever he approves, this is also pleasing to God, so everything you do may be secure and valid.

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### IGN. SMYRNAEANS 8

<sup>1</sup> Note that Lightfoot includes τοὺς δὲ μερισμοὺς φεύγετε ὡς ἀρχὴν κακῶν from 7:2 as part of this verse (see #7:2).

<sup>2</sup> In place of ἦτω, here following the *Berlin Papyrus* (and Lake), *Codex Mediceus* (and Lightfoot) has ἔστω; similarly, Lightfoot has Χριστός Ἰησοῦς in place of Ἰησοῦς Χριστός. For πράσσετε, here following the *Armenian* text, the *Greek & Latin* texts read πράσσεται.

## Ιγν. Σμυρναίους 9

<sup>1</sup> Εὐλογόν ἐστὶν λοιπὸν ἀνανῆψαι ἡμᾶς, ὡς ἔτι καιρὸν ἔχομεν εἰς θεὸν μετανοεῖν. καλῶς ἔχει, θεὸν καὶ ἐπίσκοπον εἰδέναι. ὁ τιμῶν ἐπίσκοπον ὑπὸ θεοῦ τετίμηται· ὁ λάθρα ἐπισκόπου τι πράσσω τῷ διαβόλῳ λατρεύει. <sup>2</sup> πάντα οὖν ὑμῖν ἐν χάριτι περισσευέτω· ἄξιοι γὰρ ἐστε. κατὰ πάντα με ἀνεπαύσατε, καὶ ὑμᾶς Ἰησοῦς Χριστός. ἀπόντα με καὶ παρόντα ἠγαπήσατε. ἀμοιβὴ ὑμῖν ὁ θεός, δι' ὃν πάντα ὑπομένοντες αὐτοῦ τεύξεσθε.

## IGN. SMYRNAEANS 9

<sup>1</sup> It is good for us to return to sobriety while we still have time to repent towards God. It is good to know God and the bishop. He who honours the bishop is honoured by God; he who does anything without the bishop's knowledge serves the devil. <sup>2</sup> Let all things then abound to you in grace; for, you are worthy. In all ways, you refreshed me; so, may Jesus Christ refresh you. You loved me in my absence and in my presence. May God reward you; if, for his sake, you endure all things, you shall reach him.

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### IGN. SMYRNAEANS 9

<sup>1</sup> In place of ἡμᾶς, following the *Berlin Papyrus & Armenian* text, the *Greek & Latin* texts have καὶ. Lightfoot has ἔτι in brackets.

<sup>2</sup> In place of ἀμοιβή, here following the *Berlin Papyrus* (and *Lake*), Lightfoot follows the *Latin* text (*retribuatur*) and has ἀμείβοι; *Codex Mediceus* has ἀμοιβει.

## Ιγν. Σμυρναίους 10

<sup>1</sup> Φίλωνα καὶ Ῥέον Ἀγαθόπου, οἱ ἐπηκολούθησάν μοι εἰς λόγον θεοῦ, καλῶς ἐποιήσατε ὑποδεξάμενοι ὡς διακόνους θεοῦ· οἱ καὶ εὐχαριστοῦσιν τῷ κυρίῳ ὑπὲρ ὑμῶν, ὅτι αὐτοὺς ἀνεπαύσατε κατὰ πάντα τρόπον. οὐδὲν ὑμῖν οὐ μὴ ἀπολεῖται.

<sup>2</sup> ἀντίψυχον ὑμῶν τὸ πνεῦμά μου καὶ τὰ δεσμά μου, ἃ οὐχ ὑπερηφανήσατε οὐδὲ ἐψησύνθητε. οὐδὲ ὑμᾶς ἐπαισχυνθήσεται ἡ τελεία ἐλπίς, Ἰησοῦς Χριστός.

## IGN. SMYRNAEANS 10

<sup>1</sup> Philo and Rheus Agathopous, who followed me in the cause of God, you did well to receive as deacons of God; and they also give thanks to the Lord for your sake that you refreshed them in every way. Assuredly shall nothing be lost for you.

<sup>2</sup> May my spirit be for your life and my bonds, which you treated neither with haughtiness nor shame. And he who is perfect hope, Jesus Christ, shall not be ashamed of you.

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### IGN. SMYRNAEANS 10

<sup>1</sup> In place of Ῥέον, the *Berlin Papyrus* (and Lightfoot) has Ῥαῖον. Lightfoot adds Χριστοῦ in brackets before θεοῦ.

<sup>2</sup> In place of ἐλπίς, here following the *Berlin Papyrus* and the *Armenian text* (and Lake), *Codex Mediceus* and the *Latin MSS* (and Lightfoot) have πίστις.

## Ign. Smyrnaei 11

<sup>1</sup> Ἡ προσευχή ὑμῶν ἀπῆλθεν ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἀντιοχείᾳ τῆς Συρίας, ὅθεν δεδεμένος θεοπρεπεστάτοις δεσμοῖς πάντας ἀσπάζομαι, οὐκ ὦν ἄξιος ἐκεῖθεν εἶναι, ἔσχατος αὐτῶν ὦν· κατὰ θέλημα δὲ κατηξιώθην, οὐκ ἐκ συνειδότος ἀλλ' ἐκ χάριτος θεοῦ· ἦν εὐχομαι τελείαν μοι δοθῆναι, ἵνα ἐν τῇ προσευχῇ ὑμῶν θεοῦ ἐπιτύχω. <sup>2</sup> ἵνα οὖν ὑμῶν τέλειον γένηται τὸ ἔργον καὶ ἐπὶ γῆς καὶ ἐν οὐρανῷ, πρέπει εἰς τιμὴν θεοῦ χειροτονῆσαι τὴν ἐκκλησίαν ὑμῶν θεοπρεσβεύτην, εἰς τὸ γενόμενον ἐν Συρίᾳ συγχαρῆναι αὐτοῖς, ὅτι εἰρηνεύουσιν καὶ ἀπέλαβον τὸ ἴδιον μέγεθος καὶ ἀπεκατεστάθη αὐτοῖς τὸ ἴδιον σωματεῖον. <sup>3</sup> Ἐφάνη μοι οὖν θεοῦ ἄξιον πρᾶγμα, πέμψαι τινὰ 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. θέλουσιν γὰρ ὑμῖν εὖ πράσσειν θεὸς ἔτοιμος εἰς τὸ παρέχειν.

## IGN. SMYRNAEANS 11

<sup>1</sup> Your prayer reached the church in Antioch of Syria and I greet all men as one coming thence in bonds most godly, though I am not worthy to belong to it, being the least of them; by the will of God I have been thought worthy, not of my own doing but by God's grace, which I may be given to me to the end and that, by your prayers, I may reach God. <sup>2</sup> So, in order that your work may be perfect both on earth and in heaven, your church should appoint, for the honour of God, a delegate of God to go to Syria, to congratulate them for gaining peace and recovering their proper stature, and that their proper constitution has been restored. <sup>3</sup> It appeared to me, therefore, a deed worthy of God for you to send one of your number with a letter to join in extolling the calm they have obtained from God and that, through your prayers, they were now gaining a haven. As you are perfect, let your counsel be perfect. For, if you desire to do well, God is ready to help you.

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### IGN. SMYRNAEANS 11

<sup>1</sup> Lightfoot has a comma in place of the *ano teleia* after θεοῦ.

<sup>2</sup> In place of ἐν Συρίᾳ, here following the *Berlin Papyrus* (and Lake), *Codex Mediceus* and the *Latin* text (and Lightfoot) have ἕως Συρίας.

<sup>3</sup> Lightfoot omits θεοῦ, following *Codex Mediceus*; here, we follow the *Berlin Papyrus* and the *Latin* text (and Lake). In place of παρέχειν, following the *Berlin Papyrus* (and Lake), *Codex Mediceus* (and Lightfoot) has παρασχέιν.

## Ign. Smyrnaeiōis 12

<sup>1</sup> Ἀσπάζεταιται ὑμᾶς ἡ ἀγάπη τῶν ἀδελφῶν τῶν ἐν Τρωάδι, ὅθεν καὶ γράφω ὑμῖν διὰ Βούρρου, ὃν ἀπεστείλατε μετ' ἐμοῦ ἅμα Ἐφεσίοις, τοῖς ἀδελφοῖς ὑμῶν, ὃς κατὰ πάντα με ἀνέπαυσεν. καὶ ὄφελον πάντες αὐτὸν ἐμιμοῦντο, ὄντα ἐξεμπλᾶριον θεοῦ διακονίας. ἀμείψεται αὐτὸν ἡ χάρις κατὰ πάντα. <sup>2</sup> ἀσπάζομαι τὸν ἀξιόθεον ἐπίσκοπον καὶ θεοπρεπὲς πρεσβυτέριον καὶ τοὺς συνδούλους μου διακόνους καὶ τοὺς κατ' ἄνδρα καὶ κοινῇ πάντας ἐν ὀνόματι Ἰησοῦ Χριστοῦ καὶ τῆ 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.

## IGN. SMYRNAEANS 12

<sup>1</sup> The love of the brethren who are at Troas salutes you, whence I am writing to you by Burrhus, whom you sent with me along with the Ephesians your brothers; he has in all ways refreshed me. Would that all imitated him; for, he is a pattern of the ministry of God. In all things, grace shall reward him. <sup>2</sup> I salute the godly bishop, and the revered presbytery, and the deacons my fellow servants, and you all, individually and together, in the name of Jesus Christ, and in his flesh and blood, by his passion and resurrection both of flesh and spirit, in union with God and with you. Grace to you, mercy, peace, and endurance always.

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### IGN. SMYRNAEANS 12

- <sup>1</sup> The spelling of *Βούρρου* varies considerably, both here and in Ign. Ep & Ign. Ph; it is possible that *Βόρρος*, which has some support in the *Latin* text, is the correct form.
- <sup>2</sup> Lightfoot adds a comma after *πρεσβυτέριον* and has the subsequent *καὶ* in brackets.

## Ιγν. Σμυρναίους 13

<sup>1</sup> Ἀσπάζομαι τοὺς οἴκους τῶν ἀδελφῶν μου σὺν γυναιξὶ καὶ τέκνοις καὶ τὰς παρθένους τὰς λεγομένας χήρας. ἔρρωσθέ μοι ἐν δυνάμει πατρός. ἀσπάζεται υἱὰς Φίλων σὺν ἐμοὶ ὦν.

<sup>2</sup> ἀσπάζομαι τὸν οἶκον Ταουΐας, ἣν εὐχόμαι ἐδρᾶσθαι πίστει καὶ ἀγάπῃ σαρκικῇ τε καὶ πνευματικῇ. ἀσπάζομαι Ἄλκην, τὸ ποθητόν μοι ὄνομα, καὶ Δάφνον τὸν ἀσύγκριτον καὶ Εὐτεκνον καὶ πάντας κατ' ὄνομα. ἔρρωσθε ἐν χάριτι θεοῦ.

## IGN. SMYRNAEANS 13

<sup>1</sup> I salute the families of my brethren with their wives and children, and the maidens who are called widows. Farewell in the power of the Father. Philo, who is with me, greets you. <sup>2</sup> I salute the house of Tavia and pray that she be confirmed in faith and love, both of the flesh and spirit. I salute Alce, a name most dear to me, and the unique Daphnus and Eutecnus, and all others by their names. Farewell in the grace of God.

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### IGN. SMYRNAEANS 13

- <sup>1</sup> In place of πατρός, following the *Latin & Armenian* texts, *Codex Mediceus* and the *Long Recension* have πνευματος; the difference in the MSS would be between πρς & πνς.
- <sup>2</sup> For Ταουΐας, following *Codex Mediceus* and the *Latin* text (and Lake), the *Armenian* text and the *Long Recension* (and Lightfoot) have Γαουΐας.