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# Η Επιστολή Ιγνατίος Προς Τραλλιανούς † THE LETTER OF IGNATIUS TO THE TRALLIANS

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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](#).

In his *Letter to the Trallians*, Ignatius warns against false teaching and separatism, without accusing them personally of these errors. He urges a duty of unity and obedience to Church leaders. The Trallian church had sent their bishop, Polybius, to meet Ignatius (who was being held at Smyrna on his way to execution in Rome) and Ignatius writes his letter to thank them.

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

1. *Codex Mediceus Laurentius* (11<sup>th</sup> 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 4<sup>th</sup>/5<sup>th</sup> 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 4<sup>th</sup> Century. This is generally considered of secondary importance.

## AUTHORSHIP AND DATES

The *Letter to the Trallians* 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.

## Ιγν. Τραλλιανοις - Προλογος

<sup>1</sup> Ἰγνάτιος, ὁ καὶ Θεοφόρος, ἡγαπημένη θεῶ, πατρὶ Ἰησοῦ Χριστοῦ, ἐκκλησίᾳ ἁγία τῇ οὔσῃ ἐν Τράλλεσιν τῆς Ἀσίας, ἐκλεκτῇ καὶ ἀξιοθέῳ, εἰρηνευούσῃ ἐν σαρκὶ καὶ πνεύματι τῷ πάθει Ἰησοῦ Χριστοῦ, τῆς ἐλπίδος ἡμῶν ἐν τῇ εἰς αὐτὸν ἀναστάσει· ἣν καὶ ἀσπάζομαι ἐν τῷ πληρώματι ἐν ἀποστολικῷ χαρακτῆρι καὶ εὐχομαι πλεῖστα χαίρειν.

## IGN. TRALLIANS – PROLOGUE

<sup>1</sup> Ignatius, who is also Theophorus, to the Holy Church at Tralles in Asia, beloved of God the Father of Jesus Christ, elect and worthy of God, having peace in flesh and spirit through the passion of Jesus Christ, who is our hope through our resurrection to him; which Church I also greet in Divine fullness in apostolic fashion and I bid her abundant greetings.

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### IGN. TRALLIANS PROLOGUE

<sup>1</sup> Before ‘Theophorus’, Lake adds ‘called’; here, we follow Lightfoot and the Greek text.

## Ιγν. Τραλλιανους 1

<sup>1</sup> Ἄμωμον διάνοιαν καὶ ἀδιάκριτον ἐν ὑπομονῇ ἔγνων ὑμᾶς ἔχοντας, οὐ κατὰ χρῆσιν ἀλλὰ κατὰ φύσιν, καθὼς ἐδήλωσέν μοι Πολύβιος, ὁ ἐπίσκοπος ὑμῶν, ὃς παρεγένετο θελήματι θεοῦ καὶ Ἰησοῦ Χριστοῦ ἐν Σμύρνῃ καὶ οὕτως μοι συνεχάρη δεδεμένῳ ἐν Χριστῷ Ἰησοῦ, ὥστε με τὸ πᾶν πλῆθος ὑμῶν ἐν αὐτῷ θεωρεῖσθαι. <sup>2</sup> ἀποδεξάμενος οὖν τὴν κατὰ θεὸν εὐνοιαν δι' αὐτοῦ ἐδόξασα, εὐρῶν ὑμᾶς, ὡς ἔγνων, μιμητὰς ὄντας θεοῦ.

## IGN. TRALLIANS 1

<sup>1</sup> I have learned that you have a mind free from blame and steadfast in endurance, not from habit but by nature, as Polybius your bishop showed me when he visited me in Smyrna by the will of God and of Jesus Christ, and so greatly rejoiced with me, a prisoner for Jesus Christ, that I saw your whole assembly in his person. <sup>2</sup> I received, therefore, your godly benevolence from him and gave glory that I found you, as I had learnt, imitators of God.

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### IGN. TRALLIANS 1

<sup>1</sup> In place of θεωρεῖσθαι, here following *Codex Mediceus* (and Lake), the *Long Recension* (and Lightfoot) has θεωρῆσαι.

<sup>2</sup> Lake adds 'God' before 'glory'.

## Ιγν. Τραλλιανοις 2

<sup>1</sup> Ὅταν γὰρ τῷ ἐπισκόπῳ ὑποτάσσησθε ὡς Ἰησοῦ Χριστῷ, φαίνεσθέ μοι οὐ κατὰ ἄνθρωπον ζῶντες, ἀλλὰ κατὰ Ἰησοῦν Χριστὸν τὸν δι' ἡμᾶς ἀποθανόντα, ἵνα πιστεύσαντες εἰς τὸν θάνατον αὐτοῦ τὸ ἀποθανεῖν ἐκφύγητε. <sup>2</sup> ἀναγκαῖον οὖν ἐστίν, ὥσπερ ποιεῖτε, ἄνευ τοῦ ἐπισκόπου μηδὲν πράσσειν ὑμᾶς, ἀλλ' ὑποτάσσεσθαι καὶ τῷ πρεσβυτερίῳ ὡς τοῖς ἀποστόλοις Ἰησοῦ Χριστοῦ τῆς ἐλπίδος ἡμῶν, ἐν ᾧ διάγοντες εὐρεθησόμεθα. <sup>3</sup> δεῖ δὲ καὶ τοὺς διακόνους ὄντας μυστηρίων Ἰησοῦ Χριστοῦ κατὰ πάντα τρόπον πᾶσιν ἀρέσκειν. οὐ γὰρ βρωμάτων καὶ ποτῶν εἰσιν διάκονοι, ἀλλ' ἐκκλησίας θεοῦ ὑπηρεταί· δέον οὖν αὐτοὺς φυλάσσεσθαι τὰ ἐγκλήματα ὡς πῦρ.

## IGN. TRALLIANS 2

<sup>1</sup> For, when you are in subjection to the bishop as to Jesus Christ, it is clear to me that you are living not after men but after Jesus Christ, who died for our sake, that by believing in his death you may escape death. <sup>2</sup> Therefore, it is necessary (as is your practice) that you should do nothing without the bishop but also be in subjection to the presbytery, as to the Apostles of Jesus Christ our hope; for, if we live in him, we shall be found in him. <sup>3</sup> And they who are deacons of the mysteries of Jesus Christ must please all men in every way. For, they are not ministers of food and drink but servants of the Church of God; they must therefore guard against blame as against fire.

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### IGN. TRALLIANS 2

<sup>1</sup> For ἄνθρωπον, Lightfoot reads ἀνθρώπους.

<sup>2</sup> For εὐρεθησόμεθα, here following *Codex Mediceus* and the *Latin* text, the *Syriac* text and the *Long Recension* read ἐν αὐτῷ εὐρεθ; Lightfoot adds the first 2 words in brackets.

<sup>3</sup> Lightfoot has an *ano teleia* in place of the full stop after ἀρέσκειν.

### Ιγν. Τραλλιανοις 3

<sup>1</sup> Ὅμοίως πάντες ἐντρεπέσθωσαν τοὺς διακόνους ὡς Ἰησοῦν Χριστόν, ὡς καὶ τὸν ἐπίσκοπον ὄντα τύπον τοῦ πατρός, τοὺς δὲ πρεσβυτέρους ὡς συνέδριον θεοῦ καὶ ὡς σύνδεσμον ἀποστόλων. χωρὶς τούτων ἐκκλησία οὐ καλεῖται. <sup>2</sup> περὶ ὧν πέπεισμαι ὑμᾶς οὕτως ἔχειν. τὸ γὰρ ἐξεμπλᾶριον τῆς ἀγάπης ὑμῶν ἔλαβον καὶ ἔχω μεθ' ἐαυτοῦ ἐν τῷ ἐπισκόπῳ ὑμῶν, οὗ αὐτὸ τὸ κατάστημα μεγάλη μαθητεία, ἡ δὲ πραότης αὐτοῦ δύναμις· ὃν λογίζομαι καὶ τοὺς ἀθέους ἐντρέπεσθαι. <sup>3</sup> ἀγαπῶν ὑμᾶς φείδομαι, συντονώτερον δυνάμενος γράφειν ὑπὲρ τούτου. οὐκ εἰς τοῦτο ῥήθην, ἵνα ὦν κατάκριτος ὡς ἀπόστολος ὑμῖν διατάσσωμαι.

### IGN. TRALLIANS 3

<sup>1</sup> Likewise, let all respect the deacons as Jesus Christ, even as the bishop is also a type of the Father and the presbyters as the council of God and the college of Apostles. Without these, the name of Church is not given. <sup>2</sup> I am confident that you accept this. For, I have received the example of your love and I have it with me in the person of your bishop, whose very demeanour is a great lesson and whose meekness is a miracle, and I believe that even the godless pay respect to him. <sup>3</sup> I am sparing you in my love, though I might write more sharply on his behalf: I did not think myself competent, as a convict, to give you orders like an Apostle.

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#### IGN. TRALLIANS 3

<sup>1</sup> Lightfoot places the 4<sup>th</sup> ὡς in brackets.

<sup>2</sup> Another reading for 'a miracle' is 'his power'.

<sup>3</sup> The text around οὐκ εἰς τοῦτο is confused and corrupt in all MSS; Lightfoot reads ἀλλ' οὐχ ἱκανὸν ἑαυτὸν εἰς τοῦτο, with the first 4 words in brackets.

## Ιγν. Τραλλιανοις 4

<sup>1</sup> Πολλὰ φρονῶ ἐν θεῷ, ἀλλ' ἐμαυτὸν μετρῶ, ἵνα μὴ ἐν καυχῇ ἀπόλωμαι. νῦν γὰρ με δεῖ πλέον φοβεῖσθαι καὶ μὴ προσέχειν τοῖς φυσιοῦσίν με. οἱ γὰρ λέγοντές μοι μαστιγοῦσίν με. <sup>2</sup> ἀγαπῶ μὲν γὰρ τὸ παθεῖν, ἀλλ' οὐκ οἶδα, εἰ ἄξιός εἰμι. τὸ γὰρ ζῆλος πολλοῖς μὲν οὐ φαίνεται, ἐμὲ δὲ πλέον πολεμεῖ. χρήζω οὖν πραότητος, ἐν ᾗ καταλύεται ὁ ἄρχων τοῦ αἰῶνος τούτου.

## IGN. TRALLIANS 4

<sup>1</sup> I have many thoughts in God but I take the measure of myself lest I perish in boasting; for now, it is better for me to be timid and not to give heed to them who puff me up. For, those who speak thus are a scourge to me. <sup>2</sup> For, I desire to suffer but I know not if I am worthy, as the envy of the devil is unseen by many but against me it fights the more. So, I crave meekness, by which the Prince of this world is brought to nothing.

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### IGN. TRALLIANS 4

<sup>1</sup> In place of the first 2 full stops, Lightfoot has *ano teliae*.

<sup>2</sup> Lightfoot places *πλέον* in brackets.

## Ιγν. Τραλλιανοις 5

<sup>1</sup> Μὴ οὐ δύναμαι ὑμῖν τὰ ἐπουράνια γράψαι; ἀλλὰ φοβοῦμαι, μὴ νηπίοις οὓσιν ὑμῖν βλάβην παραθῶ· καὶ συγγνωμονεῖτέ μοι, μήποτε οὐ δυνηθέντες χωρῆσαι στραγγαλωθῇτε. <sup>2</sup> καὶ γὰρ ἐγώ, οὐ καθότι δέδεμαι καὶ δύναμαι νοεῖν τὰ ἐπουράνια καὶ τὰς τοποθεσίας τὰς ἀγγελικὰς καὶ τὰς συστάσεις τὰς ἀρχοντικάς, ὁρατά τε καὶ ἀόρατα, παρὰ τοῦτο ἤδη καὶ μαθητὴς εἰμι. πολλὰ γὰρ ἡμῖν λείπει, ἵνα θεοῦ μὴ λειπώμεθα.

## IGN. TRALLIANS 5

<sup>1</sup> Am I not able to write to you heavenly things? Yes, but I am afraid that I should do you harm seeing you are babes. Pardon me, for I refrain lest you be choked by what you cannot receive. <sup>2</sup> For, I myself, though I am in bonds and can understand heavenly things and the places of the angels and the gatherings of principalities, and things seen and unseen, not for this am I a disciple; for, much is lacking to us, that we may not lack God.

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### IGN. TRALLIANS 5

<sup>1</sup> Lightfoot has a full stop in place of the *ano teleia*.

<sup>2</sup> After 'disciple', Lake adds 'even now'.

## Ιγν. Τραλλιανοις 6

<sup>1</sup> Παρακαλῶ οὖν ὑμᾶς, οὐκ ἐγώ, ἀλλ' ἡ ἀγάπη Ἰησοῦ Χριστοῦ· μόνη τῇ χριστιανῇ τροφῇ χρῆσθε, ἀλλοτρίας δὲ βοτάνης ἀπέχεσθε, ἥτις ἐστὶν αἵρεσις· <sup>2</sup> οἱ ἑαυτοῖς παρεμπλέκουσιν Ἰησοῦν Χριστὸν καταξιοπιστευόμενοι, ὥσπερ θανάσιμον φάρμακον διδόντες μετὰ οἰνομέλιτος, ὅπερ ὁ ἀγνοῶν ἡδέως λαμβάνει ἐν ἡδονῇ κακῇ τὸ ἀποθανεῖν.

## IGN. TRALLIANS 6

<sup>1</sup> I beseech you therefore (yet not I but the love of Jesus Christ) live only on Christian fare, and refrain from strange food, which is heresy. <sup>2</sup> For, these men mingle Jesus Christ with themselves in specious honesty, mixing as it were a deadly poison with honeyed wine, which the ignorant takes gladly in his baneful pleasure and it is his death.

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### IGN. TRALLIANS 6

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

<sup>2</sup> Lake's reading of οἱ ἑαυτοῖς παρεμπλέκουσιν seems to be that implied by the *Syriac* and *Armenian* texts but *Codex Mediceus* and the *Latin* text (and Lightfoot) have οἱ καὶ ἰῶ παρεμπλέκουσιν. The *Latin* text omits κακῇ and the *Syriac* and *Armenian* have κακεῖ.



## Ιγν. Τραλλιανους 7

<sup>1</sup> Φυλάττεσθε οὖν τοὺς τοιούτους. τοῦτο δὲ ἔσται ὑμῖν μὴ φυσιοῦμένοις καὶ οὓσιν ἀχωρίστοις θεοῦ Ἰησοῦ Χριστοῦ καὶ τοῦ ἐπισκόπου καὶ τῶν διαταγμάτων τῶν ἀποστόλων. <sup>2</sup> ὁ ἐντὸς θυσιαστηρίου ὢν καθαρὸς ἐστίν· ὁ δὲ ἐκτὸς θυσιαστηρίου ὢν οὐ καθαρὸς ἐστίν. τοῦτ' ἔστιν, ὁ χωρὶς ἐπισκόπου καὶ πρεσβυτερίου καὶ διακόνων πράσσων τι, οὗτος οὐ καθαρὸς ἐστίν τῇ συνειδήσει.

## IGN. TRALLIANS 7

<sup>1</sup> So, beware of such men; and you can do this if you are not puffed up and are inseparable from God, from Jesus Christ, and from the bishop and the ordinances of the Apostles. <sup>2</sup> He who is within the sanctuary is pure but he who is without the sanctuary is not pure; that is to say, whoever does anything apart from the bishop and the presbytery and the deacons is not pure in his conscience.

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### IGN. TRALLIANS 7

<sup>1</sup> The *Armenian* text omits θεοῦ and Lighfoot has it in brackets; the text is doubtful and there is likely some corruption.

<sup>2</sup> For τοῦτ' ἔστιν, Lighfoot reads τουτέστιν.

## Ιγν. Τραλλιανους 8

<sup>1</sup> Οὐκ ἐπεὶ ἔγνωι τοιοῦτόν τι ἐν ὑμῖν, ἀλλὰ προφυλάσσω ὑμᾶς ὄντας μου ἀγαπητούς, προορῶν τὰς ἐνέδρας τοῦ διαβόλου. ὑμεῖς οὖν τὴν πραῦπάθειαν ἀναλαβόντες ἀνακτήσασθε ἑαυτοὺς ἐν πίστει ὃ ἐστὶν σὰρξ τοῦ κυρίου, καὶ ἐν ἀγάπῃ, ὃ ἐστὶν αἷμα Ἰησοῦ Χριστοῦ. <sup>2</sup> μηδεὶς ὑμῶν κατὰ τοῦ πλησίον ἐχέτω. μὴ ἀφορμὰς δίδετε τοῖς ἔθνεσιν, ἵνα μὴ δι' ὀλίγους ἄφρονας τὸ ἐν θεῷ πλήθος βλασφημεῖται. Οὐαὶ γάρ, δι' οὗ ἐπὶ ματαιότητι τὸ ὄνομά μου ἐπὶ τινῶν βλασφημεῖται.

## IGN. TRALLIANS 8

<sup>1</sup> It is not that I know of any such thing among you but I warn you because you are dear to me and I foresee the snares of the devil. So, adopt meekness and be renewed in faith, which is the flesh of the Lord, and in love, which is the blood of Jesus Christ. <sup>2</sup> Let none of you bear a grudge against his neighbour. Give no occasion to the heathen, lest the congregation of God be blasphemed for a few foolish men. For, "Woe unto him through whom my name is vainly blasphemed among any."

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### IGN. TRALLIANS 8

<sup>1</sup> Lightfoot adds a comma after *πίστει*.

<sup>2</sup> In place of *ἐν θεῷ*, Lightfoot has *ἐν θεον*.

## Ιγν. Τραλλιανοίς 9

<sup>1</sup>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 ἐσταυρώθη καὶ ἀπέθανεν, βλεπόντων τῶν ἐπουρανίων καὶ ἐπιγείων καὶ ὑποχθονίων. <sup>2</sup>ὃς καὶ ἀληθῶς ἠγέρθη ἀπὸ νεκρῶν, ἐγείραντος αὐτὸν τοῦ πατρὸς αὐτοῦ, κατὰ τὸ ὁμοίωμα ὃς καὶ ἡμᾶς τοὺς πιστεύοντας αὐτῷ οὕτως ἐγερεῖ ὁ πατὴρ αὐτοῦ ἐν Χριστῷ Ἰησοῦ, οὗ χωρὶς τὸ ἀληθινὸν ζῆν οὐκ ἔχομεν.

## IGN. TRALLIANS 9

<sup>1</sup> Be deaf, therefore, when anyone speaks to you apart from Jesus Christ, who was of the family of David and the son of Mary, who was truly born, both ate and drank, was truly persecuted under Pontius Pilate, was truly crucified and died in the sight of those in heaven and on earth and those under the earth; <sup>2</sup> who also was truly raised from the dead, when his Father raised him up; and, in like manner, his Father shall raise up in Christ Jesus us who believe in him, without whom we have no true life.

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### IGN. TRALLIANS 9

<sup>1</sup> Lightfoot has τῶν in brackets.

<sup>2</sup> The phrase, κατὰ τὸ ὁμοίωμα ὃς καὶ, follows *Codex Mediceus*; the *Latin* text has *qui et secundum similitudinem* and the *Syriac/Armenian* texts read (perhaps) ὡς καὶ κατὰ τὸ ὁμοίωμα.

## Ign. Τραλλιανοίς 10

<sup>1</sup> Εἰ δέ, ὥσπερ τινὲς ἄθεοι ὄντες, τουτέστιν ἄπιστοί, λέγουσιν, τὸ δοκεῖν πεπονθέναι αὐτόν, αὐτοὶ ὄντες τὸ δοκεῖν, ἐγὼ τί δέδεμαι, τί δὲ καὶ εὐχομαι θηριομαχῆσαι; δωρεὰν οὖν ἀποθνήσκω. ἄρα οὖν καταψεύδομαι τοῦ κυρίου.

## IGN. TRALLIANS 10

<sup>1</sup> But if, as the Godless (unbelievers) say, his suffering was only a semblance (but it is they who are a semblance), why am I a prisoner and why do I long to fight with the beasts? So I die in vain. Truly then I lie against the Lord.

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### IGN. TRALLIANS 10

<sup>1</sup> Throughout his texts, Lightfoot capitalises κυρίου and its derivative forms.

## Ιγν. Τραλλιανοις 11

<sup>1</sup> Φεύγετε οὖν τὰς κακὰς παραφυάδας τὰς γεννώσας καρπὸν θανατηφόρον, οὗ ἔὰν γεύσῃται τις, παρ' αὐτὰ ἀποθνήσκει. οὗτοι γὰρ οὐκ εἰσιν φυτεῖα πατρός. <sup>2</sup> εἰ γὰρ ᾤσαν, ἐφαίνοντο ἄν κλάδοι τοῦ σταυροῦ, καὶ ἦν ἄν 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 ἔνωσιν ἐπαγγελλομένου, ὃ ἐστὶν αὐτός.

## IGN. TRALLIANS 11

<sup>1</sup> Fly from these wicked offshoots, which bear deadly fruit, which if a man eats, he presently dies. For, these are not the planting of the Father. <sup>2</sup> For, if they were, they would appear as branches of the Cross (and their fruit would be incorruptible) by which, through his Passion, he calls you who are his members. The head, therefore, cannot be borne without limbs, since God promises union, which is himself.

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### IGN. TRALLIANS 11

<sup>1</sup> For παρ' αὐτὰ, Lightfoot reads παραυτὰ.

<sup>2</sup> Lightfoot has ὅς ἐστιν in place of ὃ ἐστὶν.

## Ιγν. Τραλλιανοίς 12

<sup>1</sup> Ἀσπάζομαι ὑμᾶς ἀπὸ Σμύρνης ἅμα ταῖς συμπαρούσαις μοι ἐκκλησίαις τοῦ θεοῦ, οἳ κατὰ πάντα με ἀνέπαυσαν σαρκί τε καὶ πνεύματι. <sup>2</sup> παρακαλεῖ ὑμᾶς τὰ δεσμά μου, ἃ ἔνεκεν Ἰησοῦ Χριστοῦ περιφέρω, αἰτούμενος θεοῦ ἐπιτυχεῖν· διαμένετε ἐν τῇ ὁμονοίᾳ ὑμῶν καὶ τῇ μετ' ἀλλήλων προσευχῇ. πρέπει γὰρ ὑμῖν τοῖς καθ' ἓνα, ἐξαιρέτως καὶ τοῖς πρεσβυτέροις, ἀναψύχειν τὸν ἐπίσκοπον εἰς τιμὴν πατρός, Ἰησοῦ Χριστοῦ καὶ τῶν ἀποστόλων. <sup>3</sup> εὐχομαι ὑμᾶς ἐν ἀγάπῃ ἀκοῦσαί μου, ἵνα μὴ εἷς μαρτύριον ὧ ἐν ὑμῖν γράψας. καὶ περὶ ἐμοῦ δὲ προσεύχεσθε, τῆς ἀφ' ὑμῶν ἀγάπης χρήζοντος ἐν τῷ ἔλεει τοῦ θεοῦ, εἰς τὸ καταξιωθῆναί με τοῦ κλήρου, οὗ περικείμεαι ἐπιτυχεῖν, ἵνα μὴ ἀδόκιμος εὐρεθῶ.

## IGN. TRALLIANS 12

<sup>1</sup> I greet you from Smyrna, together with the Churches of God that are present with me, men who in all things have given me rest in the flesh and in the spirit. <sup>2</sup> My bonds exhort you, which I carry about for the sake of Jesus Christ, praying that I may attain to God; continue in your present harmony and in prayer with one another. For, it is right that each of you, and especially the presbyters, should refresh the bishop, to the honour of the Father, of Jesus Christ, and of the Apostles. <sup>3</sup> I entreat you to listen to me in love, lest I become by my writing a witness against you. And pray for me also; for, I have need of your love in the mercy of God, that I may be granted the lot that I am set to obtain, that I be not found reprobate.

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### IGN. TRALLIANS 12

<sup>1</sup> Lightfoot adds a comma after Σμύρνης.

<sup>2</sup> Before Ἰησοῦ Χριστοῦ, Lightfoot adds (in brackets) καὶ εἰς τιμὴν.

<sup>3</sup> Lightfoot thinks περικείμεαι impossible and accepts Bunsen's emendation, οὗπερ ἔγκειμαι.

## Ιγν. Τραλλιανοίς 13

<sup>1</sup> Ἀσπάζεται ὑμᾶς ἡ ἀγάπη Σμυρναίων καὶ Ἐφεσίων. μνημονεύετε ἐν ταῖς προσευχαῖς ὑμῶν τῆς ἐν Συρίᾳ ἐκκλησίας, ὅθεν καὶ οὐκ ἄξιός εἰμι λέγεσθαι, ὦν ἔσχατος ἐκείνων. <sup>2</sup> Ἐρρωσθε ἐν Ἰησοῦ Χριστῷ, ὑποτασσόμενοι τῷ ἐπισκόπῳ ὡς τῇ ἐντολῇ, ὁμοίως καὶ τῷ πρεσβυτερίῳ. καὶ οἱ κατ' ἄνδρα ἀλλήλους ἀγαπᾶτε ἐν ἀμερίστῳ καρδίᾳ. <sup>3</sup> ἀγνίζεται ὑμῶν τὸ ἐμὸν πνεῦμα οὐ μόνον νῦν, ἀλλὰ καὶ ὅταν θεοῦ ἐπιτύχω. ἔτι γὰρ ὑπὸ κίνδυνόν εἰμι· ἀλλὰ πιστὸς ὁ πατὴρ ἐν Ἰησοῦ Χριστῷ πληρῶσαί μου τὴν αἵτησιν καὶ ὑμῶν, ἐν ᾧ εὐρεθείητε ἄμωμοι.

## IGN. TRALLIANS 13

<sup>1</sup> The love of the Smyrnaeans and Ephesians greet you: remember in your prayers the Church in Syria, in which I am not worthy to be reckoned, being the least of its members. <sup>2</sup> Farewell in Jesus Christ. Submit yourselves to the bishop as to the commandment and likewise to the presbytery. Let each of you individually love one another with an undivided heart. <sup>3</sup> My spirit is consecrated to you not only now but also when I attain to God. For, I am still in peril but the Father is faithful in Jesus Christ to fulfil both your and my prayer, in which may you be found blameless.

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### IGN. TRALLIANS 13

<sup>1</sup> Lightfoot includes the καὶ after ὅθεν in brackets.

<sup>2</sup> Lightfoot has an *ano teleia* in place of the 1<sup>st</sup> full stop.

<sup>3</sup> For εὐρεθείητε, the Armenian text and the Long Recension read εὐρεθείημεν ('may we be found').