

Ignatius to the Ephesians:

Ignatius, who is also God-carrier (or, who is also called Theophorus), to the church blessed in greatness by the fullness of God the Father, which was foreordained before the ages to possess at all times a glory which is enduring and unchanging, which is united and elected in true suffering, by the will of the Father and of Jesus Christ, our God, the church which is worthy of good fortune, which is in Ephesus of Asia, warmest greetings in a blameless joy.

1 I have received your much-desired name in God, which you have obtained through your just nature, in accordance with the faith and love in Christ Jesus, our Saviour. You are imitators of God; rekindling in the blood of God the task we share, you have brought it to perfection. 2 For when you heard that I was coming, in chains, from Syria, on account of our common name and that I hoped, through your intercession, to have the chance to fight wild beasts in Rome, so that I might be able thereby to be a disciple, you were keen to see me. 3 Since, therefore, I have, in Onesimus, who is in a love beyond telling your bishop in the flesh, received your fullness in the name of God, I pray, in Jesus Christ, that you love him and that you should all be of his likeness. For blessed is the one who has given you the grace, worthy as you are, to obtain such a bishop.

2 1 Now concerning my fellow-slave Burrhus, your deacon in God, blessed in everything: I pray that he should remain for your honor and that of the bishop. And Crocus also, who is worthy of God and of you, whom I received as an embodiment of your love. He has revived me in every way, and so may the Father of Jesus Christ refresh him, as well as Onesimus and Burrhus and Euplus and Fronto, through whom I saw all of you, in accordance with love. 2 May I delight in you at all times, should I be worthy. Thus it is proper for you to give glory to Jesus Christ in every way, as he glorified you, so that you may be complete in a single subjection, being subject to the bishop and to the presbytery, so being hallowed in every way.

3 I do not direct you as though I were a somebody. For even though I am in chains on behalf of the name, I have not yet been perfected in Jesus Christ. Only now am I at the beginning of my instruction, and I address you as my fellow-pupils. I am in need of your anointing me with faith, with instruction, with patience, with longsuffering. 2 But since love does not permit me to be silent concerning you, I have determined to exhort you, that you should run together in union with the mind of God. For Jesus Christ, our inseparable life, is the mind of

the Father, as the bishops, who are established to the ends of the earth, are in the mind of Christ.

4 1It is thus fitting that you should run together in accordance with the mind of your bishop, as indeed you do. For your justly renowned presbytery, worthy of God, is so attuned to the bishop as the strings are to the harp. Therefore Jesus Christ is sung in your concord and harmonious love. 2And each of you should join the chorus, so that in a harmonious concord, and taking up God's note in unity, you may sing to the Father with a single voice through Jesus Christ, so that he may both hear you, and acknowledge you, through what you do well, as limbs of his own Son. It is profitable, therefore, that you should enjoy blameless unity, so that you may participate in God always.

5 1For since, in such a short space of time, I obtained such an intimate acquaintance with your bishop, which was not human but spiritual, how much more do I reckon you fortunate to be enmeshed with him, as the church is with Jesus Christ and as Jesus Christ is with the Father, so that everything may be harmonious in unity. 2Let nobody be deceived. Anyone who is not within the sanctuary lacks the bread of God. For if the intercession of one or two has such power, how much more is that of the bishop and the entire church? 3Therefore anyone who does not join the congregation is already supercilious and has passed judgement upon himself. For it is written: "God opposes the supercilious." Therefore we should be anxious not to oppose the bishop, so that we may be subject to God.

6 1And insofar as anyone sees that the bishop is silent, they should hold him in awe all the more. For we should receive anyone whom the master sends to look after his household as though he were the sender. That we should look upon the bishop as the Lord himself is thus clear. 2Onesimus himself highly praises your good order in God, because you all live in accordance with the truth and because there is no factionalism dwelling among you. Rather you will not even listen to anyone apart from somebody who speaks in truth of Jesus Christ.

7 1For some are accustomed to bearing the name in wicked deceit, whilst acting in a manner unworthy of God. You should shun them like wild animals, for they are raving dogs who bite in secret. You should be on your guard against them as they are hard to tame. 2There is one physician, fleshly and spiritual, begotten and unbegotten, God in the flesh, true life in death, both from Mary and from God, first suffering and then impassible, Jesus Christ, our Lord.

8 1 Let nobody fool you, as indeed you are not fooled, as you are all God's, for when no troubling strife is established among you then indeed you are living in accordance with God. I am your expiation, and am being consecrated as such on your behalf, Ephesians, church celebrated into eternity. 2 The fleshly cannot perform anything spiritual, nor can spiritual people perform anything fleshly, just as neither can faith do anything faithless, nor faithlessness do anything faithful. Whatever you do that is in accordance with the flesh is entirely spiritual, for you do everything in Jesus Christ.

9 1 I know that some have passed in by you from there who hold a wicked teaching. You did not allow them to sow among you, but stopped your ears, so that you would not receive anything sowed by them, as you are stones for the temple of the Father, prepared in advance for the building of God the Father, carried up to the heights through the crane of Jesus Christ, which is his cross, using the Holy Spirit as a rope. Your faith is your hoist, your love the way which carries you up to God. 2 For you are all travelling companions, God-carriers and temple-carriers, Christ-carriers, carriers of holy things, entirely decorated with the commandments of Jesus Christ. I exult because I have been found worthy of conversing with you through what I write, and I rejoice with you because you love nothing in human life except God alone.

10 1 And intercede for others without ceasing, for there is hope for their repentance, that they may attain to God. Therefore permit them to be instructed, by your deeds at least. 2 You are to be meek in response to their anger, humble in response to their pride, interceding in response to their blasphemies, firm in the faith in response to their error, gentle in response to their wildness, with no desire to follow their example. 3 May they come to be our brothers through our reasonableness. Let us be anxious to be imitators of the Lord. Who was wronged more than he, who was more defrauded, who was more despised? Thus shall no plant of the devil be found in you, but you may abide in Jesus Christ in all holiness and self-control, both fleshly and spiritually.

11 1 These are the last times. For the rest, let us be shamed, and fearful of God's long-suffering, lest it become a judgement made against us. For we should either be fearful of the wrath that is to come or else love the gracious gift which is now present to us—one of the two, as long as we obtain true life in Jesus Christ. 2 Apart from him there is nothing of value for you. In him I am carrying around these chains, spiritual pearls, in which it may be granted that I should rise again,

through your intercession. May I always have a share in it, so that I may be found sharing the lot of the Ephesian Christians, who have always been in agreement with the apostles in the power of Jesus Christ.

12 1I know who I am, and those to whom I write. I am under judgement; you are those who have received mercy. I am in danger, and you are safe. 2You are a passageway for those being carried away on Christ's account. You are fellow-initiates with Paul, who was sanctified, martyred, most worthily blessed. May I be found in his footsteps, as of those of the rest of the saints, when I attain to God. He, in every letter, makes mention of you in Christ Jesus.

13 1Seek, therefore, to come together more closely to give thanks to God and to glorify him. For when you are each together closely the powers of Satan are cast down and his destructive power is brought low by your agreement in the faith. 2There is nothing better than peace in which every war, heavenly and earthly, is undone.

14 1Nothing of this will be overlooked by you if you have perfect faith in Jesus Christ and love, as these are the cause and end of life. Faith is the cause, love the end. When the two are brought together, that is God, and everything else which is noble and good follows on. 2Nobody who professes faith sins, nor does anyone who has obtained love hate. The tree is recognized by its fruit, so those who profess Christ are apparent through what they do. The task is not the present profession, but is that of being found at the conclusion in the power of faith.

15 1To be silent and to be authentic is better than speaking whilst being inauthentic. Teaching is good if the one who teaches is acting. Thus there is one teacher who spoke and so it happened. And what he did, even in silence, is worthy of the Father.

2Whoever truly possesses the word of Jesus can also hear his quietness, so that he may be perfect, so that he may act through what he says and have knowledge through his silence.

3Nothing is hidden from the Lord, but even what we have hidden is close to him. Therefore everything we do should be done as though he were dwelling in us, so that we may be his temples and he may be our God in us. This is indeed so, and will be apparent to us by the love which we justly bear towards him.

16 1Do not be deceived, my brothers. Those who corrupt their households shall not inherit the kingdom of God. 2If those who do this in accordance with the flesh

should suffer death, how much more so, if somebody should corrupt the faith of God, for which Jesus Christ was crucified, with evil teaching. Anyone such, vile as he is, shall go to the unquenchable fire, as shall anyone who listens to him.

17 1The Lord received ointment on his head for this reason, that he should breathe incorruption upon the church. Do not be anointed with the foul smell of the teaching of the ruler of this age, lest he lead you away as a prisoner from the life set before you. 2Why indeed are all not sensible, as we receive understanding of God, who is Jesus Christ? Why do we perish in folly, in ignorance of the gracious gift which the Lord has truly sent?

18 1My spirit is an expiation on the cross, which is an offense to those who do not believe, but to us is salvation and eternal life. Where is the wise one? Where is the debater? Where is the boasting of those who are termed understanding? 2For our God, Jesus the Christ, was conceived by Mary, in accordance with God's plan, of the seed of David and the Holy Spirit. He was born and was baptized, so that he might purify the water through his submission.

19 1The virginity of Mary and her giving birth, and likewise the death of the Lord, elude the ruler of this world. Three mysteries of crying out were performed in the quietness of God. 2How, then, did he appear to the ages? A star shone in heaven brighter than all the stars, and its light was indescribable and its newness brought amazement. All the other stars, with the sun and the moon, formed a chorus to the star, whose light surpassed all other. There was agitation regarding its origin, as it was new, and unlike any other.

3So was all sorcery undone, and every bond of evil brought to nothing. Ignorance was destroyed and the ancient realm brought down as God appeared in a human manner for the renewal of eternal life. What had been prepared by God received its beginning, as from then on everything was in turmoil as the destruction of death came about.

20 1If Jesus Christ finds me worthy through your intercession, and should he so will, I shall clarify for you, in the second booklet which I would like to write to you, what I have already begun, regarding the divine plan proposed on the basis of the new man Jesus Christ, on his fidelity and his love, on his passion and resurrection. 2Especially shall I do so if the Lord reveals to me that each and all of you are gathering in a common grace, one by one, in a single faith and in Jesus Christ. He is of the race of David in the flesh, he is Son of Man and Son of God, so that you

may obey the bishop and the presbytery in an undisturbed conscience, breaking a single bread, which is the medicine of immortality, an antidote which prevents death, yet enables us to live at all times in Jesus Christ.

21 I am a ransom for you, and for those whom you sent to Smyrna for the honor of God. I am writing to you from there, giving thanks to the Lord and loving Polycarp as I love you. Remember me, as Jesus Christ remembers you.

2 Intercede for the church which is in Syria, whence I am taken to Rome in chains, though I am the least of those who are believers there, as I have been found worthy of honoring God. Fare well in God the Father and in Jesus Christ, our common hope.

Ignatius to the Smyrneans:

Ignatius, who is also God-carrier (who is also called Theophorus), to the church of God the Father and the beloved Jesus Christ, which has received mercy in every good gift, which is filled in faith and love, which is second to none in every good gift, which is most worthy of God and carries sanctification, which is in Smyrna of Asia, many greetings in the spotless Spirit and the Word of God.

1 I glorify Jesus Christ, the God who has given you such wisdom. I am aware that you have been equipped in an unmovable faith, just as if you were nailed to the cross of the Lord Jesus Christ in both flesh and spirit, settled in love in the blood of Christ, and fully convinced with regard to our Lord, that he was truly of the race of David in the flesh, the Son of God according to the will and the power of God, truly begotten from the virgin, baptized by John so that all righteousness might be fulfilled by him. 2 He was truly nailed for us in the flesh, under Pontius Pilate and Herod the tetrarch, as we ourselves derive from the fruit of his divinely blessed passion, so that through the resurrection he could lift up the standard for his holy and faithful ones for ever, whether among Jews or among Gentiles, in the single body of his church.

2 For he suffered all this for our sake, so that we might be saved. And he truly suffered, just as he truly raised himself. He did not, as some unbelievers state, suffer in appearance only. It is they who are appearances, and just what they think will happen to them, as they are disembodied and demonlike.

3 1 For indeed I know that even after the resurrection he was in the flesh, and I believe that it was so. 2 And when he came to those who were with Peter he said to them: "Reach out, touch me and see that I am no bodiless demon." And straightaway they touched him and they believed, as they were intermixed with his flesh and his spirit. It was on this account that they too despised death, for they found themselves beyond death. 3 After the resurrection he ate together with them and drank with them as a being of flesh, even though, spiritually, he was united with the Father.

4 I am encouraging you in these matters, beloved, whilst aware that you are in agreement. I am putting you on your guard in advance against the wild beasts in human guise. Not only should you not receive them, but if possible have nothing to do with them; simply pray for them, that somehow they might repent, which is difficult. Jesus Christ has the authority over this; he is our true life. 2 For if these

things were undertaken by our Lord in appearance only, then I am chained up only in appearance! Why indeed have I totally given myself up to death, to the fire, to the sword, to wild beasts? But the proximity of a sword is the proximity of God, to be amidst wild beasts is to be amidst God, as long as it is in the name of Jesus Christ. I am bearing all this in order to suffer with him while he, the perfect human being, empowers me.

5 1Some, denying him out of ignorance, are rather denied by him. They are advocates of death rather than of the truth. Neither the prophecies nor the law of Moses has persuaded them, nor, even now, has either the gospel, or our own individual sufferings. 2Indeed, they think the same regarding ourselves. For what does it benefit me if somebody praises me yet insults my Lord, not admitting that he wore flesh? Whoever fails to say this denies him completely as one who wears a corpse. 3There seems no reason to catalogue their names, which are faithless, indeed I would rather not bear them in mind until they repent regarding the passion, which is our resurrection.

6 1Let nobody be deceived. For the heavenly powers and the glory of the angels, and the visible, as well as the invisible rulers, are all under judgement, if they do not believe in the blood of Christ. Let the one who can receive this receive it. Let position puff up nobody, for faith and love are everything, to which nothing is to be preferred. 2Take note of those whose opinions regarding the good gift of Jesus Christ which has come to us are false, how opposed they are to the mind of God. Love is of no interest to them, nor the widow, nor the orphan, nor the suffering, nor anyone who is in chains [or who has been released], nor anyone who is hungry or thirsty.

7 1They abstain from the Eucharist and prayer, since they do not confess that the Eucharist is the flesh of our Savior Jesus Christ who suffered on account of our sins, and whom the Father raised in his goodness. Those who deny the gifts of God thus die whilst disputing! It would be better for them to engage in acts of love, so that they might also rise up. 2It is right, therefore, to keep away from such people, and not to speak of them either on one's own or in company, but to give heed to the prophets and especially to the gospel, in which the passion is shown to us and the resurrection brought to completion. Flee divisions as the origin of evils.

8 1Follow the bishop, all of you, as Jesus Christ the Father, and the presbytery as the apostles. Respect the deacons as the commandment of God. Without the



bishop, nobody should do anything relating to the church. That Eucharist which is under the bishop, or the one to whom he has entrusted it, should be considered sound. 2The congregation should be wherever the bishop is, just as the catholic church is wherever Christ Jesus may be. Apart from the bishop it is not permissible to baptize or to hold a love-feast, but whatever he approves is pleasing to God, so that everything you do is secure and sound.

9 1Moreover, it is sensible that we should recover our sobriety whilst we still have time to turn again to God. It is good to acknowledge God and the bishop.

Whoever honors the bishop is honored by God. Whoever undertakes anything behind the bishop's back is worshipping the devil. 2May all kinds of good gifts abound for you, for you are worthy, you refreshed me in every way and Jesus Christ has refreshed you. In my absence and in my presence have you loved me. Your reward is God, to whom you will attain if, for his sake, you endure everything.

10 1You did well to receive Philo and Rheus Agathopous, who have followed me in the Word of God, as deacons of Christ, who is God. They also give thanks to the Lord for you because, in every manner, you refreshed them. Nothing of yours shall be lost. 2My spirit is your ransom, as are my chains, of which you showed neither haughtiness nor shame. The perfect hope, Jesus Christ, will not be ashamed of you.

11 1Your intercession has reached the church of Antioch in Syria, from which I came bound in chains much approved by God, where I greet everyone, not being worthy to be one of them, being the least of them. In accordance with the will of God, not in my own conscience but out of the good gift of God, I pray that I may receive the perfect gift, that I attain to God by your intercession. 2It is fitting for the honor of God that your church appoint an ambassador for God, to go to Syria and rejoice with them, so that your task will therefore be perfected both on earth and in heaven. Because they are at peace and have taken back their proper greatness, and their proper constitution has been restored to them. 3Thus it seems to me to be a matter worthy of God that you send one of your own with a letter, so that he may rejoice with them in the tranquility which is theirs in God, and that they have already attained a harbor through your intercession. Being perfect, you should also give consideration to what is perfect. God is prepared to supply you who wish to do good.

12 1The love of the brothers who are in Troas greets you. I am writing to you from there through Burrhus, whom you, together with your brothers, the Ephesians,

sent alongside me. He has refreshed me in every way. Indeed, would that everyone imitated him as exemplary in the ministry of God. The grace of God will reward him in everything. I greet the God-worthy bishop, the presbytery which God approves, and the deacons, my fellow-slaves, and everyone both individually and collectively in Jesus Christ, both in his flesh and in his blood, in his passion and resurrection both fleshly and spiritual, in the unity which is God's and yours. Grace to you, mercy, peace, endurance, at all times.

13 I greet the households of my brothers together with their wives and children and the virgins who are called widows. Fare well in the power of the Father. Philo, who is with me, greets you. I greet the household of Gavia, which I pray shall remain steadfast in faith and love, both fleshly and spiritual. I greet Alce, a name dear to me, and the incomparable Daphnus, and Eutecnus, and all by name. Fare well in the grace of God.

Ignatius to the Romans:

Ignatius, who is also God-carrier (who is also called Theophorus), to the church which has obtained mercy, through the majesty of the most high God the Father, and of Jesus Christ, his only Son, a church hallowed and beloved by the will of God, who willed all that is, in accordance with the faith and love of Jesus Christ, our God, which presides in the place of the region of the Romans, and which is worthy of God, worthy of honor, worthy of blessedness, worthy of praise, worthy of success, worthy of sanctification, presiding out of love, keeping the law of Christ, named after the Father, whom I also greet in the name of Jesus Christ the Son of the Father; to those who are united both in flesh and spirit to every one of his commandments, who are filled unwaveringly with every grace of God and are purified from every strange taint: many greetings, blamelessly, in God the Father and our Lord Jesus Christ.

1 Since I have been able to perceive your God-worthy faces through prayer to God, I have asked to receive more yet. For chained in Christ Jesus I hope to greet you, should this be the will of the one who has made me worthy to continue to the end. 2 For the beginning is well-arranged, yet to attain grace I have to obtain my lot unhindered. For I fear your love, lest it do me harm. For it is easy for you to do what you wish but it is hard for me to attain to God, if you spare me not.

2 1 For I do not wish that you should be people-pleasers but that you please God, as you already do. For I shall have no further opportunity such as this to attain to God, nor shall you, if you keep silent, be enrolled in a better task. For if you keep silent about me, I shall be a word of God, but if you are deeply concerned about my flesh I shall once again simply be a voice.

2 Do not allow me anything other than being poured out for God, whilst there is an altar still prepared, so that forming a chorus in love you may sing out to the Father in Jesus Christ, because God has made the bishop from Syria worthy of being found at the setting of the sun, after being sent from where it rises. It is good for me to sink to God from the world, so that I may rise up to him.

3 1 You have never envied anyone; you have taught others. I now wish that what you have enjoined should be secure, as you teach them.

2 For myself, ask simply that I should have the power both inwardly and outwardly, that I do not simply say so but that I actually desire, not only to be called a

Christian but to be found to be one. For if I be found to be so, I shall be able both to speak and then to be faithful, when I am no longer apparent to the world.

3Nothing visible is eternal; for our God Jesus Christ, is all the more apparent, since he is in the Father. The matter is not a work of persuasion, but Christianity is majesty when it is hated by the world.

4 I am writing to all the churches and I am instructing everyone that I am willingly dying for God, unless you prevent me. I beseech you, do not become an unseasonable kindness for me. Leave me to be bread for the beasts, through which I may be able to attain to God. I am God's wheat and through the beasts' teeth I shall be found to be pure bread for Christ.

2Rather encourage the beasts, so that they may be my tomb and nothing be left over of my body, so that I become no burden to anyone when I am dead. Then I shall truly be a disciple of Jesus Christ, when the world does not see even my body. Beseech the Lord on my behalf, so that I may be found a sacrifice for God through these instruments.

3I am not directing you like Peter and Paul. They were apostles, I am a condemned criminal. They were free, I am still a slave. But if I should suffer I shall become a freedman of Jesus Christ, and I shall rise up free in him. And now I am learning, whilst chained, to be desirous of nothing.

5 I am fighting wild beasts from Syria to Rome, through earth and sea, day and night. I am guarded by ten leopards, which is a military unit, who become worse by being well-treated. In their injustices I am becoming more of a disciple, "but I am not made just on this account." 2May I delight in the beasts prepared for me, and I pray they may be found ready for me. I shall encourage them to devour me speedily, unlike those of whom they take fright and will not touch. So even if they do not wish to do so, I shall force them.

3Grant me this: I know what is right for me. Now I am beginning to be a disciple. May nothing, visible or invisible, show jealousy towards me, only let me attain to Jesus Christ. Fire and cross, packs of wild beasts, cuttings, rendings, the scattering of bones, the chopping up of limbs, the grinding of the whole body, the evil torments of the devil can come upon me, only let me attain to Jesus Christ.

6 1Neither the ends of the world nor the kingdoms of this age profit me anything. It is better for me to die in Jesus Christ than to reign over the ends of the earth.

Him I seek, the one who died on our behalf. Him I desire, him who rose up for us. The birth-pangs are laid upon me.

2 Grant me this, brothers: do not hinder me from living, do not wish that I should die. Do not give the world the one who wishes to be God's, nor charm him with the material. Allow me to receive the pure light. When I have arrived there I will truly be human.

3 Allow me to be an imitator of the passion of my God. Anyone who has understanding within would know what I desire and would sympathize with me, knowing what restrains me.

7 1 The ruler of this age wishes to snatch me and desires to corrupt my understanding of God. Let none of those with you help him! Rather be on my side, that is to say, on God's. Do not speak of Jesus Christ whilst longing for the world.

2 Envy should find no place among you. Even if, when I arrive, I beseech you otherwise, be persuaded by me, rather be persuaded by this which I am writing to you. For while I live I am writing to you, anxious to die. My desire is crucified, and there is no love of the material burning in me. Rather there is living water speaking in me, saying to me, within, "Come to the Father."

3 I have no pleasure in corruptible food nor in the pleasures of this life; I desire the bread of God which is the flesh of Jesus Christ, of the seed of David, and I desire his blood for my drink, which is incorruptible love.

8 1 No longer do I wish to live in a human manner. This will come about if you wish it. So wish it, so that you may also be wanted.

2 I ask you in a few letters: believe me! Jesus Christ shall make plain to you that I speak the truth. He is the mouth incapable of falsehood, in whom the Father truly spoke.

3 Pray for me, that I may win through. I do not write to you in the flesh, but in accordance with God's mind. If I suffer, you have wished it so. If I am rejected, you have despised me.

9 1 In your intercession remember the church in Syria, which employs God as its shepherd, instead of me. Jesus Christ alone will watch over it, as well as your love.

2 I am ashamed to be called one of them, for I am not worthy, being the least of them and untimely born. But through mercy I gain authenticity, should I attain to God.

My spirit greets you, as does the love of the churches which have received me in the name of Jesus Christ, and not as a wayfarer. For those who did not lie on my route in the flesh preceded me city by city.

10 I am writing this to you from Smyrna, through the Ephesians who are worthily blessed. Along with many others, Trocenes is with me, whose name is longed for. 21 I trust that you are aware of those who have gone ahead of me from Syria to Rome for the glory of God. Inform them that I am nearby, for they are all worthy of God, as of yourselves. It is right that you should refresh them in every way. 31 I am writing this to you on the ninth before the kalends of September. Fare well to the last in the endurance of Jesus Christ.