

## Chapter 16

### ΠΡΟΣ ΠΟΛΥΚΑΡΠΟΝ

### Ignatius to Polycarp 3–6

Ignatius was the bishop of Antioch in Syria. He was martyred in Rome early in the second century under the reign of the Roman emperor Trajan (AD 98–117). Our only sources of reliable information about him are the letters that he wrote during his journey to Rome as a prisoner. Although guarded by ten Roman soldiers (whom he refers to in his letters as leopards),<sup>1</sup> he was allowed access to Christians and churches in the cities along his route. His letters, seven in all, were collected by Polycarp. They were written to the churches in Ephesus, Magnesia, Tralles, Rome, Philadelphia, and Smyrna, and one personal letter was written to Polycarp (who was the pastor of the church in Smyrna).

By our standards, Ignatius seems to have an odd view of several things (one might even describe them as “bizarre”). For one, he was passionate about his desire for martyrdom. One of the reasons for his letter to the church in Rome was to forestall any attempt on their part to do anything that would cause him to “miss out” on martyrdom. This would be, he thought, the confirmation of his worthiness—personally, as a Christian, and as a bishop: “I am writing to all the churches and am insisting to everyone that I die for God of my own free will—unless you hinder me. I implore you: do not be ‘unseasonably kind’ to me. Let me be food for the wild beasts, through whom I can reach God. . . . Better yet, coax the wild beasts, that they may become my tomb and leave nothing of my body behind. . . . Then I will truly be a disciple of Jesus Christ. . . . Pray to the Lord on my behalf, that through these instruments I might prove to be a sacrifice to God” (Ignatius, *To the Romans* 4.1–2).<sup>2</sup> Most of Ignatius’s letter to the Roman church is taken up with this theme. This is but one sample of his passionate rhetoric.

The second emphasis that was unique in his day is his extreme emphasis on the authority of the bishop. Although it has become common in some ecclesiastical settings since the time of Ignatius, he was the first to function as a monarchical bishop. He argued strongly for this form of polity, perhaps to justify his own style of ministry. In Holmes’s summary, “It is the bishop who is constitutive of the church: where he is, the church is. Any activity or service that takes place without either his presence or permission has no validity. . . . The central role of the bishop organizationally has a theological rationale: the bishop is nothing less than God’s representative to the congregation. . . . One’s attitude toward the bishop reflects one’s attitude toward God.”<sup>3</sup>

1. Ignatius, *To the Romans* 5.1, Ἀπὸ Συρίας μέχρι Ῥώμης . . . δεδεμένος δέκα λεοπάρδοις, ὃ ἔστιν στρατιωτικὸν τάγμα· οἱ ἀδικήμασιν αὐτῶν μᾶλλον μαθητεύομαι (from Syria all the way to Rome I am . . . chained amidst ten leopards, that is, a company of soldiers, who only get worse when they are well treated).
2. Ἐγὼ γράφω πάσαις ταῖς ἐκκλησίαις, καὶ ἐντέλλομαι πᾶσιν, ὅτι ἐγὼ ἐκὼν ὑπὲρ θεοῦ ἀποθνήσκω, εἴανπερ ὑμεῖς μὴ κωλύσητε. παρακαλῶ ὑμᾶς, μὴ εὐνοία ἄκαιρος γένησθέ μοι. ἄφετέ με θηρίων εἶναι βορᾶν, δι’ ὧν ἔνεστιν θεοῦ ἐπιτυχεῖν. . . . μᾶλλον κολκεύσαε τὰ θηρία, ἵνα μοι τάφος γένωνται καὶ μηδεν καταλίπωσι τῶν τοῦ σώματός μου, ἵνα. . . . τότε ἔσομαι μαθητὴς ἀληθῶς Ἰησοῦ Χριστοῦ. . . . λιτανεύσατε τὸν Χριστὸν ὑπὲρ ἐμοῦ, ἵνα διὰ τῶν ὀργάνων τούτων θυσία εὔρεθῶ.
3. Michael W. Holmes, ed. and rev., *The Apostolic Fathers: Greek Texts and English Translations of Their Writings*, 2d ed. (Grand Rapids: Baker, 1992), 130–31.

In Ignatius’s own words, “We must regard the bishop as the Lord himself” (Ignatius, *To the Ephesians* 6.1, τὸν οὖν ἐπίσκοπον δῆλον ὅτι ὡς αὐτὸν κύριον δεῖ προσβλέπειν). He also refers to “the bishop presiding in the place of God” (Ignatius, *To the Magnesians* 6.1, προκαθημένου τοῦ ἐπισκόπου εἰς τόπον θεοῦ). He encourages the Trallians to be “subject to the bishop as to Jesus Christ” (Ignatius, *To the Trallians* 2.1, τῷ ἐπισκόπῳ ὑποτάσσησθε ὡς Ἰησοῦ Χριστῷ) and tells them to “do nothing without the bishop” (2.2, ἄνευ τοῦ ἐπισκόπου μηδὲν πράσσειν ὑμᾶς).<sup>4</sup>

There are several published commentaries that provide help working through Ignatius’s letter to Polycarp.<sup>5</sup> Since the selected reading is comprised of sections 3–6, a translation has been provided, paragraph-by-paragraph for the preceding sections to provide context for the later reading. The translation for sections 3–6 follows at the end. The translation is from Holmes.<sup>6</sup> (Some of the notes will suggest slightly different translations from that given by Holmes.) The primary reading section will serve as a good review of imperative forms; if you’re rusty here, you might want to check your first-year grammar’s chapter on the imperative before you begin. There are also a few optatives, which might be new to you.<sup>7</sup>

## Introductory Reading

Ἰγνάτιος, ὁ καὶ Θεοφόρος, Πουκάρπῳ ἐπισκόπῳ ἐκκλησίας Σμυρναίων, μᾶλλον ἐπισκοπημένῳ ὑπὸ θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ Χριστοῦ, πλεῖστα χαίρειν.

1.1. Ἀποδεχόμενός σου τὴν ἐν θεῷ γνώμην ἠδρασμένην ὡς ἐπὶ πέτραν ἀκίνητον, ὑπερδοξάζω, καταξιωθείς τοῦ προσώπου σου τοῦ ἀμώμου, οὗ ὀναίμην ἐν θεῷ.

1.2. Παρακαλῶ σε ἐν χάριτι, ἣ ἐνδέδουσαι, προσθεῖναι τῷ δρόμῳ σου καὶ πάντας παρακαλεῖν ἵνα σώζωνται. ἐκδίκει σου τὸν τόπον ἐν πάσῃ ἐπιμελείᾳ σαρκικῇ τε καὶ πνευματικῇ. τῆς ἐνώσεως φρόντιζε, ἧς οὐδὲν ἄμεινον. πάντας βάσταζε, ὡς καὶ σε ὁ κύριος· πάντων ἀνέχου ἐν ἀγάπῃ, ὡς περ καὶ ποιεῖς. 3 προσευχαῖς σφόδρα ἀδιαλείπτως· αἰτοῦ σύνεσιν πλείονα ἧς ἔχεις· γρηγόρει ἀκοίμητον πνεῦμα κεκτημένος· τοῖς κατ’ ἄνδρα κατὰ ὁμοίθειαν θεοῦ λάλει· πάντων τὰς νόσους βάσταζε, ὡς τέλειος ἀθλητῆς· ὅπου πλείων κόπος, πολὺ κέρδος.

Ignatius, who is called Theophorus, to Polycarp, bishop of the church of the Smyrnaeans, or rather who has God the Father and the Lord Jesus Christ as his bishop, heartiest greetings.

1.1. So approving am I of your godly mind, which is grounded, as it were, upon an unmovable rock, that my praise exceeds all bounds, inasmuch as I was judged worthy of seeing your blameless face. May it bring me joy in God.

1.2. I urge you, by the grace with which you are clothed, to press on in your race and to exhort all people, that they may be saved. Do justice to your office with constant care for both physical and spiritual concerns. Focus on unity, for there is nothing better. Bear with all people, even as the Lord bears with you; endure all in love, just as you now do. 3 Devote yourself to unceasing prayers; ask for greater understanding than you have. Keep on the alert with an unresting spirit. Speak to the people individually, in accordance with God’s example. Bear the diseases of all, as a perfect athlete. Where there is more work, there is much gain.

4. See also Ignatius, *To Polycarp* 4.1; 6.1 in the reading selection that follows.

5. William R. Schoedel, *Ignatius of Antioch: A Commentary on the Letters of Ignatius of Antioch*, Hermeneia (Philadelphia: Fortress, 1985). The reading section given below is treated on pp. 266–76; and in Lightfoot, *AF*, 4:341–54. See also Paul Hartog, *Polycarp and the New Testament*, WUNT 2.134 (Tübingen: Mohr/Siebeck, 2002).

6. Holmes, *AF*, 195, 197.

7. *BGG* has a short summary of the optative tucked into an advanced information section on pp. 332–33, but that section is often skipped in first-year classes (or forgotten soon afterward!). Now is the time to read it if you haven’t done so yet.

2.1. Καλοὺς μαθητὰς ἔαν φιλήσῃς, χάρις σοι οὐκ ἔστιν· μᾶλλον τοὺς λοιμοτέρους ἐν πραΰτητι ὑπότασσε. οὐ πᾶν τραῦμα τῆ αὐτῆ ἔμπλάστρω θεραπεύεται· τοὺς παροξυσμοὺς ἐμβροχαῖς παῦε. 2 φρόνιμος γίνου ὡς ὁ ὄφις ἐν ἅπασιν καὶ ἀκέραιος εἰς αἰὶ ὡς ἡ περιστέρα. διὰ τοῦτο σαρκικός εἶ καὶ πνευματικός, ἵνα τὰ φαινόμενά σου εἰς πρόσωπον κολακεύῃς· τὰ δὲ ἀόρατα αἴτει ἵνα σοι φανερωθῇ, ἵνα μηδενὸς λείπη καὶ παντὸς χαρίσματος περισσεύῃς. 3 ὁ καιρὸς ἀπαιτεῖ σε, ὡς κυβερνητὰ ἀνένους καὶ ὡς χειμαζόμενος λιμένα, εἰς τὸ θεοῦ ἐπιτυχεῖν. νῆφε, ὡς θεοῦ ἀθλητῆς· τὸ θέμα ἀφθαρσία καὶ ζωὴ αἰώνιος, περὶ ἧς καὶ σὺ πέπεισαι. κατὰ πάντα σου ἀντιψυχον ἐγὼ καὶ τὰ δεσμά μου ἃ ἠγάπησας.

2.1. If you love good disciples, it is no credit to you; rather with gentleness bring the more troublesome ones into submission. “Not every wound is healed by the same treatment”; “relieve inflammations with cold compresses.” 2 “Be as shrewd as snakes” in all circumstances, yet always “innocent as doves.” You are both physical and spiritual in nature for this reason, that you might treat gently whatever appears before you; but ask, in order that the unseen things may be revealed to you, that you may be lacking in nothing and abound in every spiritual gift. 3 The time needs you (as pilots need winds and as a storm-tossed sailer\* needs a harbor) in order to reach God. Be sober, as God’s athlete; the prize is incorruptibility and eternal life, about which you are already convinced. May I be a ransom on your behalf in every respect, and my bonds as well, which you loved.

\* 2.3. The word *sailer* is a name for a sailboat, but this may be a typo since BDAG gives “the storm-tossed sailor longs for [a harbor]” for this passage (B 596, s.v. λιμήν). The Greek text has χειμαζόμενος, adj subst ptcp (masc), “the one who is tossed in a storm” (χειμα, “winter weather”; χειμάζω, “to expose to bad weather”; λιμήν, ενος, ὁ, “harbor”).

### Main Reading Selection: Ignatius to Polycarp 3–6

3.1. Οἱ δοκοῦντες ἀξιόπιστοι εἶναι καὶ ἑτεροδιδασκαοῦντες μή σε καταπλησέτωσαν. στηῆθι ἑδραῖος ὡς ἄκμων τυπτόμενος. μεγάλου ἐστὶν ἀθλητοῦ τὸ δέρεσθαι καὶ νικᾶν. μάλιστα δὲ ἔνεκεν θεοῦ πάντα ὑπομένειν ἡμᾶς δεῖ, ἵνα καὶ αὐτὸς ἡμᾶς ὑπομένη. 2 πλέον σπουδαῖος γίνου οὗ εἶ. τοὺς καιροὺς καταμάνθανε. τὸν ὑπὲρ καιρὸν προσδόκα, τὸν ἄχρονον, τὸν ἀόρατον, τὸν δι’ ἡμᾶς ὄρατόν, τὸν ἀψηλάφητον, τὸν ἀπαθῆ, τὸν δι’ ἡμᾶς παθητόν, τὸν κατὰ πάντα τρόπον δι’ ἡμᾶς ὑπομείναντα.

- V 3.1**
- ἀξιόπιστος, ον, *trustworthy* (B 93)
  - δοκοῦντες, PAPMPN > δοκέω.
  - εἶναι, PAN > εἰμί.
  - ἑτεροδιδασκαοῦντες, PAPMPN > ἑτεροδιδασκαλέω, *to give divergent instruction* (B 399), cf. 1 Tim 1:3 and 6:3.
  - καταπλησέτωσαν, 3PPAM > καταπλήσσω, *to amaze, astound* (B 525).
  - στηῆθι, 2SAAM > ἰστήμι.

- ἔδραϊος, (αία), αἶον, *firm, steadfast* (B 276).
  - ἄκμων, ονος, ό, *anvil* (B 36).
  - τυπτόμενος, PPPMSN > τύπτω, *to inflict a blow, strike, beat, wound, assault* (B 1020).
  - ἄκμων τυπτόμενος = “an anvil when it is beaten” (B 36).
  - ἀθλητός, οὔ, ό, *contender, athlete* (B 25).
  - δέρεσθαι, PPN > δέρω, *to flay, skin*; metaphorical (always such in NT and AF): *to beat, whip*; here perhaps, *to stand punishment* (B 218).
  - νικάν, PAN > νικάω, *to win* (B 673).
  - μάλιστα (superlative adv of μάλα), *most of all, especially* (B 613).
  - ἔνεκεν (improper prep + gen), *because of, for the sake of* (B 334, s.v. ἔνεκα, which is the older spelling).
  - ὑπομένειν, PAN > ὑπομένω, *to hold out, endure, be patient* (B 1039).
  - δεῖ, 3SPAΙ, impersonal verb δεῖ (from δέω), *it is necessary, one must* (B 213).
  - ὑπομείνη, 3SAAS > ὑπομένω.
- V 3.2**
- πλέον (comparative adj > πολύς, πολλή, πολύ), ASN (B 847, s.v. πολύς, 1.b).
  - σπουδαῖος, α, ον, *eager, earnest, diligent* (B 939).
  - γίνου, 2SPMM > γίνομαι.
  - The phrase οὔ εἶ = “than you are” (gen of comparison).
  - καταμάνθανε, 2SPAM > καταμανθάνω, *to observe (well), notice, learn* (B 522); cf. Matt 6:28.
  - προσδόκα, 2SPAM > προσδοκάω, *to wait for, look for, expect* (B 877); contract verb: α + ε = α.
  - τὸν ὑπὲρ καιρόν = adj subst prep phrase as dir obj.
  - ἄχρονος, ον (adj), *timeless* (B 161).
  - ἀόρατος, ον (adj), *unseen, invisible* (B 94).
  - ὀρατός, ή, όν, *visible* (B 719).
  - τὸν δι’ ἡμᾶς ὀρατόν = “the one who is seen for our sake,” or perhaps, “the one who became visible for our sake” (thus Holmes, AF, 197).
  - ἀψηλάφητος, ον, *impralable, not able to be touched* [“untouchable” might have the wrong connotation!] (“pert. to not being in a state or condition to be physically touchable despite groping efforts of the searcher,” B 161), ctr. John’s description of Jesus in terms of ψηλαφάω (*without the alpha privative*), 1 John 1:1.
  - ἀπαθής, ἔς (adj), *free of suffering* (B 95); but note Ignatius’s point in the next phrase (which alludes to the incarnate experience of the Son).
  - παθητός, ή, όν, *subject to suffering* (B 748).
  - τρόπος, ου, ό, *manner, way, kind* (B 1016).
  - ὑπομείναντα, AAPMSA > ὑπομένω, *to remain, endure* (B 1039); note the art on this ptcpl!
  - On the discussion of the (im)passibility of God, see G. R. Lewis, “Impassibility of God,” *EDT*, 553–54.

4.1. Χῆραι μὴ ἀμελείσθωσαν· μετὰ τὸν κύριον σὺ αὐτῶν φροντιστῆς ἔσο. μηδὲν ἄνευ γνώμης σου γινέσθω, μηδὲ σὺ ἄνευ θεοῦ γνώμης τι πρᾶσσε, ὅπερ οὐδὲ πράσσεις. εὐστάθει. 2 πυκνότερον συναγωγαί

γινέσθωσαν· ἐξ ὀνόματος πάντας ζήτει. 3 δούλους καὶ δούλας μὴ ὑπερηφάνει· ἀλλὰ μηδὲ αὐτοὶ φυσιοῦσθωσαν, ἀλλ' εἰς δόξαν θεοῦ πλέον δουλευέτωσαν, ἵνα κρείττονος ἐλευθερίας ἀπὸ θεοῦ τύχωσιν. μὴ ἐράτωσαν ἀπὸ τοῦ κοινοῦ ἐλευθεροῦσθαι, ἵνα μὴ δοῦλοι εὐρεθῶσιν ἐπιθυμίας.

- V 4.1**
- χήρα, ας, ἡ, *widow* (B 1084).
  - ἀμελείσθωσαν, 3PPPM > ἀμελέω, *to neglect* (B 52).
  - φροντιστής, οὔ, ὁ, *protector, guardian* (B 1066).
  - ἔσο, 2SPMM > εἰμί (this form does not occur in the NT).
  - ἄνευ, *without*; synonym of χωρίς (B 78).
  - γνώμη, ης, ἡ, *purpose, intention, approval, consent* (B 202).
  - γινέσθω, 3SPMM > γίνομαι.
  - πρᾶσσε, 2SPAM > πρᾶσσω.
  - ὄπερ > ὅς + περ, neut (ὄπερ, ἤπερ, ὄπερ), *which indeed* (B 727, s.v. ὅς, 1.j.ε).
  - εὐστάθει, 2SPAM > εὐσταθέω, *to be stable, be tranquil, be at rest* (B 413); here perhaps, “stand firm.”
- V 4.2**
- πυκνότερον (comparative adj form [-τερον] of πυκνός, ἡ, ὄν), *more frequent, numerous* (B 897).
  - γινέσθωσαν, 3PPMM > γίνομαι.
  - ζήτει, 2SPAM > ζητέω (contract verb: ε + ε = ει).
- V 4.3**
- δούλους καὶ δούλας = “slaves” (i.e., male and female slaves).
  - ὑπερηφάνει, 2SPAM > ὑπερηφανέω (contract verb: ε + ε = ει), *to be proud, haughty, treat arrogantly/disdainfully, despise τινά* (B 1033; LS 1864). The eta in the middle of this word is an “epenthetic eta,” not an aug; its insertion between the prep and the verb root is one way of creating a compound word (Smyth, *Greek Grammar*, §884.c).
  - φυσιοῦσθωσαν, 3PPMM > φυσιοῦω, act: *to puff up, make proud*; pass: *become puffed up or conceited, put on airs* (B 1069).
  - πλέον (comparative adj > πολύς, πολλή, πολύ), ASN (B 847, s.v. πολύς, 1.b).
  - δουλευέτωσαν, 3PPAM > δουλεύω.
  - κρείττων, ον (adj), gen -ονος (M/F) and κρείσσω (N), functions as comparative form of ἀγαθός (B 566).
  - ἐλευθερία, ας, ἡ, *freedom, liberty* (B 316).
  - τύχωσιν, 3PAAS > τυγχάνω, *to meet, attain, gain, find, experience, obtain* (B 1019); note the aor stem.
  - ἐράτωσαν, 3PPAM > ἐράω, *to have a longing for, feel fervently about* (B 389).
  - κοινός, ἡ, ὄν, *common* (B 551).
  - ἀπὸ τοῦ κοινοῦ = “from what is common.”
  - ἐλευθεροῦσθαι, PPN > ἐλευθερώω, *to free, set free* (B 317), complementary inf.
  - ἀπὸ τοῦ κοινοῦ ἐλευθεροῦσθαι = “to be freed at the expense of the common treasury (i.e., of the Christian community)” (B 551, s.v. κοινός, 1.b).

- εὐρεθῶσιν, 3PAPS > εὐρίσκω (the pass form can take a pred nom; WGG, 40.II.B.1). The early church sometimes attempted to help its members by contributing toward the manumission of a member who was a slave. One possible allusion to this practice may be found in Shepherd of Hermas, *Similitudes*, 1.8. There the Shepherd encourages wealthy believers, “Instead of fields buy souls that are in distress” (presumably for the purpose of setting them free). He goes on to explain that “this is why your Master made you rich, so that you might perform these ministries for him” (1.9).

5.1. Τὰς κακοτεχνίας φεῦγε, μᾶλλον δὲ περὶ τούτων ὁμιλίαν ποιοῦ. ταῖς ἀδελφαῖς μου προσλάλει ἀγαπᾶν τὸν κύριον καὶ τοῖς συμβίοις ἀρκεῖσθαι σαρκὶ καὶ πνεύματι. ὁμοίως καὶ τοῖς ἀδελφοῖς μου παράγγελλε ἐν ὀνόματι Ἰησοῦ Χριστοῦ ἀγαπᾶν τὰς συμβίους, ὡς ὁ κύριος τὴν ἐκκλησίαν. 2 εἴ τις δύνатаи ἐν ἀγνεΐᾳ μένειν εἰς τιμὴν τῆς σαρκὸς τοῦ κυρίου, ἐν ἀκαυχησίᾳ μενέτω. ἐὰν καυχῆσῃται, ἀπώλετο, καὶ ἐὰν γνωσθῆ ἄλλοις πλεον τοῦ ἐπισκόπου, ἔφθαρται. πρέπει δὲ τοῖς γαμοῦσι καὶ ταῖς γαμούσαις μετὰ γνώμης τοῦ ἐπισκόπου τὴν ἔνωσιν ποιεῖσθαι, ἵνα ὁ γάμος ᾗ κατὰ κύριον καὶ μὴ κατ’ ἐπιθυμίαν. πάντα εἰς τιμὴν θεοῦ γινέσθω.

- V 5.1**
- κακοτεχνία, ας, ἢ, *craftiness, deceit* (B 501), transparent etymology in this instance: κακός + τέχνη (*skill, trade*, B 1001). “[Here] . . . where Polycarp is advised to make κακοτεχνίαί the subject of preaching, the word seems to mean *evil arts*, i.e., the arts and trades which are forbidden for a Christian, esp. magic” (B 501).
  - φεῦγε, 2SPAM > φεύγω.
  - ὁμιλία, ας, ἢ, *association, company* (i.e., a group, “then of what a group ordinarily engages in: conversation”; thus, “engagement in talk, either as conversation . . . or as a speech or lecture to a group . . . *speech, lecture*,” B 705).
  - ποιοῦ, 2SPMM > ποιέω.
  - Holmes translates 5.1.b as “better yet, preach sermons about them” (i.e., about these “evil arts”; AF, 197). Some have suggested that the first part of 5.1 should be considered part of 4.3; so Schoedel, *Ignatius*, 271, following Zahn.
  - προσλάλει, 2SPAM > προσλαλέω (ε contract), *to speak to/with, address τινί* (obj in dat, B 883).
  - ἀγαπᾶν, PAN > ἀγαπάω.
  - σύμβιος, ον (adj), *living together*; subst, *spouse, husband, wife* (B 957). Be sure you notice the gender of the arts in the two occurrences in this verse!
  - ἀρκεῖσθαι, PPN > ἀρκέω, act: *to be enough, sufficient, adequate*; pass: *to be satisfied/content* (with something) (B 131).
  - ὁμοίως (adv of ὅμοιος), *likewise, so* (B 707).
  - παράγγελλε, 2SPAM > παραγγέλλω, *to give orders, command, instruct, direct* (B 760).



- V 5.2
- δύναται, 3SPMI > δύναμαι.
  - ἀγνεία, ας, ἡ, *purity, chastity* (B 12).
  - μένειν, PAN > μένω.
  - ἀκαυχησία, ας, ἡ, *freedom from boasting, without boasting* (B 35).
  - μενέτω, 3SPAM > μένω.
  - καυχῆσθαι, 3SAMS > καυχάομαι, *to boast, glory, pride oneself, brag* (B 536).
  - ἀπώλετο, 3SAMI > ἀπόλλυμι, *act: to ruin, destroy; mid: to perish, be ruined* (B 115).
  - γνωσθῆ, 3SAPS > γινώσκω.
  - πλέον (comparative form of πολὺς), *many, more, greater* (B 847). Lightfoot suggests *beyond* in this context, and Holmes (AF, 197) translates, “if it is made known [to anyone] *other than* the bishop.”
  - ἔφθαρται, 3SRPI > φθείρω, *to destroy, ruin, corrupt* (B 1054). The ε is redup not aug (stem begins w. a double consonant). See note below.
  - πρέπει, 3SPAI > πρέπω, *to be fitting, seemly, suitable* (B 861).
  - γαμοῦσι, PAPMPD > γαμέω, *to marry* (B 187).
  - γαμούσαις, PAPFPD γαμέω.
  - γνώμη, ης, ἡ, *purpose, opinion, approval, declaration, decision* (B 202).
  - ἕνωσις, εως, ἡ, *union, unity* (B 342).
  - ποιῆσθαι, PMN > ποιέω
  - τὴν ἕνωσιν ποιῆσθαι = “to make the union,” i.e., “to get married” (B 343, s.v. ἕνωσις, translates: “enter into a union [in marriage].”
  - γάμος, ου, ὁ, *wedding, marriage* (188).
  - γινέσθω, 3SPMM > γινομαι.
  - The situation described by Ignatius in this paragraph assumes private vows to remain single (known only to the bishop). This contrasts with later times when a celibate priesthood and the monastic movement encouraged public vows of celibacy. In this setting, the “ruin” (ἔφθαρται) probably refers to the person’s chastity being violated “by the very publicity given to it” (so Lightfoot, AF, 4:349). BDAG, however, says, “in the sense ‘punish w. eternal destruction’” (1054.3), but this reads more into the context and theology of Ignatius than can be justified.

6.1. Τῷ ἐπισκόπῳ προσέχετε, ἵνα καὶ ὁ θεὸς ὑμῖν. ἀντίψυχον ἐγὼ τῶν ὑποτασσομένων τῷ ἐπισκόπῳ, πρεσβυτέρους, διακόνους· μετ’ αὐτῶν μοι τὸ μέρος γένοιτο σχεῖν παρὰ θεῶ. συγκοπιᾶτε, ἀλλήλοις, συναθλεῖτε, συντρέχετε, συμπάσχετε, συγκοιμᾶσθε, συνεγείρεσθε, ὡς θεοῦ οἰκονόμοι καὶ ἀρεδρῶν καὶ ὑπηρέται. 2 ἀρέσκετε ᾧ στρατεύεσθε, ἀφ’ οὗ καὶ τὰ ὀψώνια κομίζεσθε. μῆτις ὑμῶν δεσέρτωρ εὐρεθῆ. τὸ βάπτισμα ὑμῶν μενέτω ὡς ὄπλα, ἡ πίστις ὡς περικεφαλαία, ἡ ἀγάπη ὡς δόρυ, ἡ ὑπομονὴ ὡς πανοπλία· τὰ δεπόσιτα ὑμῶν τὰ ἔργα ὑμῶν, ἵνα τὰ ἄκκεπτα ὑμῶν ἄξια κομίσησθε. μακροθυμήσατε οὖν μετ’ ἀλλήλων ἐν πραύτητι, ὡς ὁ θεὸς μεθ’ ὑμῶν. ὀναίμην ὑμῶν διὰ παντός.

- V 6.1**
- προσέχετε, 2PPAM > προσέχω, *to be concerned about, pay attention to, follow* (B 879). This same verb is implied in the second phrase.
  - ἀντίψυχον, ου, τό, *ransom* (B 91) †; see note below.
  - ὑποτασσομένων, PMPMPG > ὑποτάσσω.
  - μέρος, ους, τό, *part* (B 633).
  - γένοιτο, 3SAMO > γίνομαι (-οι- is the connecting vowel and mood marker for optative).
  - σχεῖν, AAN > ἔχω.
  - καί . . . μετ’ αὐτῶν μοι τὸ μέρος γένοιτο σχεῖν παρὰ θεῶ = (formally) “and with them may it be for me to have a part in the sight of God,” or (idiomatically) “may it be granted to me to have a place among them in the presence of God” (Holmes, AF, 199).
  - The following six σύν-compound verbs are all 2PPAM:
    - συγκοπιᾶτε > συγκοπιᾶω, *to labor together* (B 952) †;
    - συναθλεῖτε > συναθλέω, *to contend/struggle along with* (B 964);
    - συντρέχετε > συντρέχω, *to run together, by extension, to be in league with, go with, be in close association with* (B 976);
    - συμπάσχετε > συμπάσχω, *to suffer with, have sympathy for* (B 958);
    - συγκοιμᾶσθε > συγκοιμάομαι, *to sleep with* (“freq. as euphemism of intimate sexual relationship,” B 952), but in this string of σύν-compounds the metaphorical use *to die together* (i.e., “to lie together in the sleep of death,” B 952) is more likely, though Lightfoot thinks that *to rest together* makes better sense (AF, 4:351; also Holmes, AF, 199).
    - συνεγεῖρεσθε > συνεγείρω, *to rise with* (B 967).
  - οἰκονόμος, ου, ὁ, *steward, manager* (B 698).
  - πάρεδρος, ου, ὁ, *attendant, assistant* (B 773).
  - ὑπηρέτης, ου, ὁ, *helper, assistant* (B 1035).
  - In the second phrase, the word ἀντίψυχον initially sounds like rather extravagant language, especially when translated as *ransom* (Holmes, AF, 199) or *expiation* (Schoedel, 274, though he explains this as a compliment expressing admiration). Lightfoot argues, however, that this is not the correct way to understand ἀντίψυχον in this context. He translates, “I am devoted to you,” explaining that although ἀντίψυχον is properly a vicarious sacrifice, here it means “I give my life for you.” “The direct idea of vicarious *death* is more or less obliterated, and the idea of devotion to and affection for another stands out prominently” (AF, 4:87–88).
- V 6.2**
- ἀρέσκετε, 2PPAM > ἀρέσκω, *to please* (“most oft. w. dat. of pers.,” B 129).
  - στρατεύεσθε, 2PPMI > στρατεύω, *to serve in the army, wage battle* (B 947).
  - ἀρέσκετε ᾧ στρατεύεσθε = “please the one for whom you serve as a soldier.”
  - ὀψώνιον, ου, τό, *pay, wages* (B 747).
  - κομίζεσθε, 2PPMI > κομίζω, *to bring, get back, get (for oneself), receive* (B 557).
  - δεσέρτωρ, ορος, ὁ, *deserter* (Latin loanword, *desero*, military term; B 219).
  - εὐρεθῆ, 3SAAS > εὐρίσκω, note that the pass of εὐρίσκω can take a pred nom (see WGG, 40).
  - μενέτω, 3SPAM > μένω.
  - ὄπλον, ου, τό, *tool, weapon* (B 716).
  - τὸ βάπτισμα ὑμῶν μενέτς ὡς ὄπλα. Transl: “Let your baptism remain as [your] weapons”—and this in contrast to the deserter (δεσέρτωρ, see previous sentence) who runs away from the battle, discarding his weapons. Cf. 2 Cor 10:4 and the few other NT uses of ὄπλον.



- περικεφαλαία, ας, ή, *helmet* (B 802).
- δόρυ, δόρατος, τό, *spear* (B 258) †.
- πανοπλία, ας, ή, *full armor* (B 754).
- δεπόσιτα, ων, τά, *deposits (of money)*, always pl (Latin loanword, military term; B 218) †.
- ἄκκεπτα, ων, τά, *savings, back pay*, always pl (Latin loanword, military term; B 36) †.
- ἄξιος, ία, ον, *worth, value* (B 93–94).
- κομίσησθε, 2PAMS > κομίζω (see previous page).
- μακροθυμήσατε, 2PAAM > μακροθυμέω, *to be patient, wait* (B 612).
- πραότητι > πραότης, ητος, ή, variant spelling for πραύτη, ητος, ή, *gentleness, humility, considerateness* (B 861, s.v. πραύτη).
- ὀναίμην, 1SAMO > ὀνίνημι, *to have benefit of, enjoy* (“w. gen. of the pers. or thing that is the source of the joy,” B 711); cf. Philem 20.
- The phrase τὰ δεπόσιτα . . . κομίσησθε is a figurative analogy that must be understood against the backdrop of Roman military pay practices; see the explanations in BDAG, s.v. (esp.) δεπόσιτα, as well as ἄκκεπτα.

### Translation of Ignatius to Polycarp 3–6

3.1. Do not let those who appear to be trustworthy yet who teach strange doctrines baffle you. Stand firm, like an anvil being struck with a hammer. It is the mark of a great athlete to be bruised, yet still conquer. But especially we must, for God’s sake, patiently put up with all things, that he may also put up with us. 2 Be more diligent than you are. Understand the times. Wait expectantly for him who is above time: the Eternal, the Invisible, who for our sake became visible; the Intangible, the Unsuffering, who for our sake suffered, who for our sake endured in every way.

4.1. Do not let the widows be neglected. After the Lord, you be their guardian. Let nothing be done without your consent, nor do anything yourself without God’s consent, as indeed you do not. Stand firm. 2 Let meetings be held more frequently; seek out everybody by name. 3 Do not treat slaves, whether male or female, contemptuously, but neither let them become conceited; instead, let them serve all the more faithfully to the glory of God, that they may obtain from God a better freedom. They should not have a strong desire to be set free at the church’s expense, lest they be found to be slaves of lust.

5.1. Flee from wicked practices; better yet, preach sermons about them. Tell my sisters to love the Lord and to be content with their husbands physically and spiritually. In the same way command my brothers in the name of Jesus Christ to love their wives, as the Lord loves the church. 2 If anyone is able to remain chaste to the honor of the flesh of the Lord, let him so remain without boasting. If he boasts, he is lost; and if it is made known to anyone other than the bishop, he is ruined. And it is proper for men and women who marry to be united with the consent of the bishop, that the marriage may be in accordance with the Lord and not due to lustful passions. Let all things be done for the honor of God.

6.1. Pay attention to the bishop, in order that God may pay attention to you. I am a ransom on behalf of those who are obedient to the bishop, presbyters, and

deacons; may it be granted to me to have a place among them in the presence of God! Train together with one another; struggle together, run together, suffer together, rest together, get up together, as God’s managers, assistants, and servants. 2 Please him whom you serve as soldiers, from whom you receive your wages. Let none of you be found a deserter. Let your baptism serve as a shield, faith as your helmet, love as a spear, endurance as armor. Let your deeds be your deposits, in order that you may eventually receive the savings that are due you. Be, therefore, patient and gentle with one another, as God is with you. May I always have joy in you.

### Supplemental Reading: Ignatius to the Romans 3–6

3.1. Οὐδέποτε ἐβασκάνατε οὐδενί, ἄλλους ἐδιδάξατε. ἐγὼ δὲ θέλω ἵνα κάκεῖνα βέβαια ἢ ἅ μαθητεύοντες ἐντέλλεσθε. 2 μόνον μοι δύναμιν αἰτεῖσθε ἕσωθέν τε καὶ ἕξωθεν, ἵνα μὴ μόνον λέγω ἀλλὰ καὶ θέλω, ἵνα μὴ μόνον λέγωμαι Χριστιανός, ἀλλὰ καὶ εὐρεθῶ. ἔὰν γὰρ εὐρεθῶ, καὶ λέγεσθαι δύναμαι, καὶ τότε πιστὸς εἶναι, ὅταν κόσμῳ μὴ φαίνωμαι. 3 οὐδὲν φαινόμενον καλόν. ὁ γὰρ θεὸς ἡμῶν Ἰησοῦς Χριστός, ἐν πατρὶ ὦν, μᾶλλον φαίνεται. οὐ πεισμονῆς τὸ ἔργον, ἀλλὰ μεγέθους ἐστὶν ὁ Χριστιανισμός, ὅταν μισῆται ὑπὸ κόσμου.

4.1. Ἐγὼ γράφω πάσαις ταῖς ἐκκλησίαις καὶ ἐντέλλομαι πᾶσιν ὅτι ἐγὼ ἐκὼν ὑπὲρ θεοῦ ἀποθνήσκω, ἔὰν περ ὑμεῖς μὴ κωλύσητε. παρακαλῶ ὑμᾶς, μὴ εὐνοια ἄκαιρος γένησθέ μοι. ἄφετέ με θηρίων εἶναι βοράν, δι’ ὧν ἔνεστιν θεοῦ ἐπιτυχεῖν. σίτος εἰμι θεοῦ, καὶ δι’ ὀδόντων θηρίων ἀλήθομαι, ἵνα καθαρὸς ἄρτος εὐρεθῶ.

4.2. μᾶλλον κολακεύσατε τὰ θηρία, ἵνα μοι τάφος γένωνται καὶ μηθὲν καταλίπωσιν τῶν τοῦ σώματός μου, ἵνα μὴ κοιμηθεῖς βαρὺς τι γένωμαι. τότε ἔσομαι μαθητῆς ἀληθῶς Ἰησοῦ Χριστοῦ, ὅτε οὐδὲ τὸ σῶμά μου ὁ κόσμος ὄψεται. λιτανεύσατε τὸν Κύριον ὑπὲρ ἐμοῦ, ἵνα διὰ τῶν ὀργάνων τούτων θεοῦ θυσία εὐρεθῶ. 3 οὐχ ὡς Πέτρος καὶ Παῦλος διατάσσομαι ὑμῖν. ἐκεῖνοι ἀπόστολοι, ἐγὼ κατάκριτος· ἐκεῖνοι ἐλεύθεροι, ἐγὼ δὲ μέχρι νῦν δοῦλος. ἀλλ’ ἐὰν πάθω, ἀπελεύθερος Ἰησοῦ Χριστοῦ, καὶ ἀναστήσομαι ἐν αὐτῷ ἐλεύθερος. νῦν μανθάνω δεδεμένος μηδὲν ἐπιθυμεῖν.

3.1. You have never envied anyone; you taught others. And my wish is that those instructions which you issue when teaching disciples will remain in force. 2 Just pray that I will have the strength both outwardly and inwardly so that I may not just talk about it but want to do it, that I might not merely be called a Christian, but actually prove to be one. For if I prove to be one, I can also be called one, and then I will be faithful when I am no longer visible to the world. 3 Nothing that is visible is good. For our God Jesus Christ is more visible now that he is in the Father. The Work is not a matter of persuasive rhetoric; rather, Christianity is greatest when it is hated by the world.

4.1. I am writing to all the churches and am insisting to everyone that I die for God of my own free will—unless you hinder me. I implore you: do not be “unseasonably kind” to me. Let me be food for the wild beasts, through whom I can reach God. I am God’s wheat, and I am being ground by the teeth of wild beasts, that I might prove to be pure bread.

4.2. Better yet, coax the wild beasts, that they may become my tomb and leave nothing of my body behind, lest I become a burden to someone once I have fallen asleep. Then I will truly be a disciple of Jesus Christ, when the world will no longer see my body. Pray to the Lord on my behalf, that through these instruments I might prove to be a sacrifice to God. 3 I do not give you orders like Peter and Paul: they were apostles, I am a convict; they were free, but I am even now still a slave. But if I suffer, I will be a freedman of Jesus Christ, and will rise up free in him. In the meantime, as a prisoner I am learning to desire nothing.

5.1. Ἀπὸ Συρίας μέχρι Ῥώμης θηριομαχῶ, διὰ γῆς καὶ θαλάσσης, νυκτὸς καὶ ἡμέρας, ἐνδεδεμένος δέκα λεοπάρδοις, ὃ ἔστιν στρατιωτικὸν τάγμα, οἱ καὶ εὐεργετούμενοι χεῖρους γίνονται. ἐν δὲ τοῖς ἀδικήμασιν αὐτῶν μᾶλλον μαθητεύομαι· ἀλλ' οὐ παρὰ τοῦτο δεδικαίωμαι. 2 ὀναίμην τῶν θηρίων τῶν ἐμοὶ ἡτοιμασμένων, ἃ καὶ εὐχόμεαι σύντομά μοι εὐρεθῆναι· ἃ καὶ κολακεύσω συντόμως με καταφαγεῖν, οὐχ ὥσπερ τινῶν δειλαινόμενα οὐχ ἤψαντο. κἂν αὐτὰ δὲ ἔκοντα μὴ θελη, ἐγὼ προσβιάσομαι.

5.3. συγγνώμην μοι ἔχετε· τί μοι συμφέρει ἐγὼ γινώσκω. νῦν ἄρχομαι μαθητῆς εἶναι. μηθὲν με ζηλώσαι τῶν ὀρατῶν καὶ ἀοράτων, ἵνα Ἰησοῦ Χριστοῦ ἐπιτύχω. πῦρ καὶ σταυρὸς θηρίων τε συστάσεις, ἀνατομαί, διαιρέσεις, σκορπισμοὶ ὀστέων, συγκοπαὶ μελῶν, ἀλεσμοὶ ὄλου τοῦ σώματος, κακαὶ κολάσεις τοῦ διαβόλου ἐπ' ἐμὲ ἐρχέσθωσαν, μόνον ἵνα Ἰησοῦ Χριστοῦ ἐπιτύχω.

6.1. Οὐδέν με ὠφελήσει τὰ πέρατα τοῦ κόσμου οὐδὲ αἱ βασιλεῖαι τοῦ αἰῶνος τούτου. καλὸν μοι ἀποθανεῖν διὰ Ἰησοῦν Χριστὸν, ἢ βασιλεύειν τῶν περάτων τῆς γῆς. ἐκεῖνον ζητῶ, τὸν ὑπὲρ ἡμῶν ἀποθανόντα· ἐκεῖνον θέλω, τὸν δι' ἡμᾶς ἀναστάντα. ὁ δὲ τοκετός μοι ἐπίκειται.

6.2. σύγγνωτέ μοι, ἀδελφοί· μὴ ἐμποδίσθητέ μοι ζῆσαι, μὴ θελήσητέ με ἀποθανεῖν. τὸν τοῦ θεοῦ θέλοντα εἶναι κόσμῳ μὴ χαρίσησθε, μηδὲ ὕλη κολακεύσητε· ἄφετέ με καθαρὸν φῶς λαβεῖν· ἐκεῖ παραγενόμενος ἄνθρωπος ἔσομαι. 3 ἐπιτρέψατέ μοι μιμητὴν εἶναι τοῦ πάθους τοῦ θεοῦ μου. εἴ τις αὐτὸν ἐν ἑαυτῷ ἔχει, νοησάτω ὁ θέλω, καὶ συμπαθεῖτω μοι, εἰδὼς τὰ συνέχοντά με.

5.1. From Syria all the way to Rome I am fighting with wild beasts, on land and sea, by night and day, chained amidst ten leopards (that is, a company of soldiers) who only get worse when they are well treated. Yet because of their mistreatment I am becoming more of a disciple; nevertheless “I am not thereby justified.” 2 May I have the pleasure of the wild beasts that have been prepared for me; and I pray that they prove to be prompt with me. I will even coax them to devour me promptly, not as they have done with some, whom they were too timid to touch. And if when I am willing and ready they are not, I will force them.

5.3. Bear with me—I know what is best for me. Now at last I am beginning to be a disciple. May nothing visible or invisible envy me, so that I may reach Jesus Christ. Fire and cross and battles with wild animals, mutilation, mangling, wrenching of bones, the hacking of limbs, the crushing of my whole body, cruel tortures of the devil—let these come upon me, only let me reach Jesus Christ!

6.1. Neither the ends of the earth nor the kingdoms of this age are of any use to me. It is better for me to die for Jesus Christ than to rule over the ends of the earth. Him I seek, who died on our behalf; him I long for, who rose again for our sake. The pains of birth are upon me.

6.2. Bear with me, brothers: do not keep me from living; do not desire my death. Do not give to the world one who wants to belong to God, nor tempt him with material things. Let me receive the pure light, for when I arrive there I will be a man. 3 Allow me to be an imitator of the suffering of my God. If anyone has Him within himself, let him understand what I long for and sympathize with me, knowing what constrains me.