IGNATIAN PROSE: A STUDY

IN THE STRUCTURE AND STYLE OF THE LETTERS

OF IGNATIUS OF ANTIOCH

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by

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A Thesis

Submitted to the Faculty of Graduate Studies

in Partial Fulfilment of the Requirements

for the Degree

Master of Arts

McMaster University

(December) 1971

MASTER OF ARTS (1971) McMASTER UNIVERSITY
(RELIGION) Hamilton, Ontario

TITLE: Ignatian Prose: A Study in the Structure and
Style of the Letters of Ignatius of Antioch

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SUPERVISOR: Dr. B. F. Meyer

NUMBER OF PAGES: 134

SCOPE AND CONTENTS:

The focus of this thesis is the structure and style
of the Letters of Ignatius of Antioch. In particular, we
shall propose that the Ignatian corpus is, in fact, composed
of two types of letters. The first of these types exhibits a
structure that is based not only on the author's theme but
also on his use of a handful of specific stylistic techniques.
The structure of the second type of letter is based on the
themes of the author. In short, our thesis attempts to recon-
struct the plans of the letters as they were originally
understood by Ignatius. In line with this goal our studies
shall take up some of the major stylistic aspects of Ignatian
prose.

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ACKNOWLEDGEMENTS

I would like to express my gratitude to my thesis committee, Dr. E. P. Sanders and especially to my thesis supervisor, Dr. B. F. Meyer.

CHAPTER ONE

AN INTRODUCTION TO STRUCTURE AND
STYLE IN THE IGNATIAN LETTERS

This study is concerned with the structure and the
style of the seven letters of St. Ignatius of Antioch. It
is the primary aim of this study to demonstrate that the
structure of a number of these letters is directly related
to the author's use of specific stylistic techniques. Sec-
ondly, within the context of examining the structure of each
of the Ignatian letters, it is our aim to analyze the most
significant stylistic features of Ignatian prose.

We must now confront the question of the usefulness
of our study. Is an analysis of the structure and style of
these letters important? We believe that it is. Although
the text of Ignatius has been accepted as authentic since
the end of the nineteenth century, no one has ever addressed
himself to the question of the structure of these letters.
Moreover, the handful of studies that have been done on the
style of Ignatius have usually focused on a few disparate
features without ever really coming to grips with the ques-
tion of the relation of those features to a more inclusive
whole. Scholarship has never asked if there is a relation
between Ignatius' use of specific stylistic techniques and

the structures of the letters.   Thus, our own study is
breaking new ground by posing these questions and by re-
sponding to them.

Secondly, the value of our study lies in its reli-
ance on the text of Ignatius.   It is our belief that a
reassessment can only begin with a solid grounding in his
text upon which any future study can be firmly established.
The Ignatian letters exhibit, we believe, a peculiar un-
derstanding of epistolary style and didactic rhetoric.
Scholarship must have a firm grasp on these peculiarities
before it can begin to comment on Ignatian thought or the
place of Ignatius in the Christian Tradition.

Thus, we may conclude, our study represents an ele-
mentary though necessary step in Ignatian Studies.   It is
for these reasons, then, that this topic should be taken up
in our study.

It is to be hoped that two groups of readers might
take an interest in our thesis.   The first of these groups
is composed of the scholars of the Ignatian text.   The sec-
ond, however, is constituted of those who are in any way
interested in the relation of a writer's thought to his
literary style.   This second group, though not possessing the
interest of the first in the hermeneutical implications of
our study, will find in Ignatius a peculiar literary approach.
This approach is his ability to bring structure to his writings

by what seems to be the conscious manipulation of a limited number of stylistic techniques. This group may eventually find that the Letters of Ignatius do not constitute a sterling example of literary achievement. So be it. Yet it is to be hoped that this group might see in the Ignatian style a control of techniques which would mark him as an interesting figure in any literary period.

Our study will proceed in three stages. Hereafter, this first chapter will constitute an introduction to the problem of our study. The second chapter will consist of an intensive analysis of the structure and stylistic peculiarities of the Letter of Ignatius to the Ephesians. Our final chapter will expand upon the study of Ephesians by comparing and contrasting its structure and stylistic peculiarities with those of the other six letters.

Our first chapter will proceed in this way: First, we shall present our own understanding of the relation of stylistic techniques to the structure of the Ignatian letter. Next, we shall review the work that has already been done on Ignatian stylistic studies. Lastly, we shall present an introduction to the significant stylistic techniques which Ignatius has used in his letters and discuss some of the terminology which we shall have occasion to use in Chapters Two and Three.

At a gross level, all of the Ignatian letters exhibit
a three-part structure, i.e., (1) Inscription, (2) Body of
the letter, and (3) Closing Materials. The formal nature
of the Inscription in ancient literature makes comment on
it unnecessary. The Body of the letter, as would be expec-
ted, contains the author's treatment of his major themes.
We have used the term "Closing Materials" to refer to
those materials which appear after the Body of the letter.
They include requests for prayers or other petitions, and
the final greetings and farewells of the author. The Closing
Materials do not treat any themes such as are treated in the
Body of the letter. Again, such an outline is applicable
to all seven of the letters.

On a more refined level, our study will seek to show
that in the case of four of the letters, i.e., Ephesians,
Magnesians, Trallians and Philadelphians, the Body and the
Closing Materials are composed of a series of parts. Each
of these parts, moreover, is defined both by its thematic
content and, most significantly, by the use of a single styl-
istic or rhetorical technique. We shall hereafter refer to
these parts as "sequences".

By isolating the use of the author's stylistic tech-
niques in different parts of each letter, and by collating
this information with the thematic materials which are treated
by the use of these techniques, we believe that it is possible

to uncover the structure of each of these four letters as it was understood by Ignatius.

To look at the problem from a different perspective, we are positing that Ignatius composed his letter in this way: Having decided upon his themes, he chose one or two of them at a time, and treated them by the use of one stylistic or rhetorical technique. Next, he chose another two themes and treated them by the use of a different technique. Thereafter, he repeated the process until his themes were all treated.

This method of composition might be compared to that of the poet who in writing a series of poems chooses to treat a different theme in each poem, and further chooses to use a different meter in each of those poems. Thus, the first poem might treat of an epic theme in dactylic hexameter. The second poem might treat of a romantic theme and employ the elegaic couplet. It is in this way that we understand Ignatius to have composed the parts of the Body of his letter and most of his Closing Materials.

If our understanding of the composition of these letters is correct, we must ask ourselves how the original plan of the letters was lost. We can only speculate that the rhetorical standards which brought Ignatius to write in this way were eventually rejected and/or no longer understood. Thus by the time that the letters were edited and the present

numbering scheme adopted, the original plan of the letters,
as it was known to Ignatius, was overlooked. To return to
our analogy, a similar fate would befall our poet if his
metered work fell into the hands of a series of genera-
tions which did not understand the metrical techniques which
he had employed in his poems. We are suggesting, then, that
the Ignatian Letters were edited in a time or in a cultural
milieu which did not recognize the use of stylistic tech-
niques which Ignatius did. Thus instead of dividing the
text according to both thematic and technical criteria,
as we are suggesting must be done, they merely divided the
text according to the thematic criteria alone. Thus, the
present numbering system, we believe, is largely misleading
and must be rejected.

In turning our attention to the other three letters
of the corpus, i.e., Smyrnaeans, Polycarp, and Romans, we be-
lieve that a slightly different conception of the letter can
be found. Each of these letters is divided into a three-
part structure, i.e., (1) Inscription, (2) Body, and (3)
Closing Materials, as were the other letters. On the other
hand, the Bodies of these three letters differ markedly from
those of the first four letters. There, the Body of the let-
ter was composed of a number of sequences each of which
treated one or two themes and exhibited the use of a single
stylistic technique. In Smyrnaeans, Polycarp, and Romans,

the Body of the letter, though comparable in length to
those of the earlier letters, treats only one or two themes
and, most significantly, does not exhibit the use of any
stylistic technique. In fact, the stylistic techniques
which play such an important role in the structure of
Ephesians, Magnesians, Trallians,and Philadelphians, drop
out of the picture almost entirely in Smyrnaeans, Polycarp,
and Romans. Still, these three letters exhibit certain fea-
tures which clearly tie them to the rest of the letters.
These features will be analyzed in Chapter Three.

In summary then, it is our position that the corpus
of Ignatius is made up of two types of letters: (1) those
which have been composed of a number of individual sequences
which are defined by their thematic content and by their
stylistic techniques, and (2) those which are not. The let-
ters of this second group exhibit a different type of struc-
ture in the Body of the letter. The Inscriptions and even
the Closing Materials of the letters of this group, however,
are quite similar to those of the first group.

The Present Position of Scholarship on the Style of Ignatius

We have noted above that Ignatian Scholarship has yet
to seriously take up the question of the structure of these
letters. On the other hand, a number of scholars have taken
up the issue of the style of Ignatius. Their work certainly

has its merits. Yet it has generated a climate of opinion
in which Ignatian Prose is generally characterized as impul-
sive, emotional, disjointed and, in short, barbaric. We
seek to attack this hazy image from two perspectives. First,
even if it is granted that these allegations are not unfoun-
ded, the task of the true scholar is not to criticize alone,
but to attempt to understand the author within the context
of that author's literary-cultural assumptions. Too long
have the Ignatian Letters been seen solely in the shadow of the
Pauline and therefore as but dim reflections of what they
should have been.

Secondly, let it be noted that we disagree with the
very substance of the present scholarly opinion on the style
of Ignatius. Rather we believe that these letters reflect a
type of rhetoric at which Ignatius shows a good deal of
professional acumen. In any case, the present caricature of
Ignatius must be abandoned or, at least, greatly revised.
We believe that our study can make a contribution to this
revision.

In an attempt to specify more exactly the present
position of Ignatian stylistic studies, we shall present the
views of what we believe to constitute the three most impor-
tant works on the subject and offer a critique of each one.

The first work which we shall treat is the seminal work of Lightfoot.[1]   At the end of the nineteenth century, the text of Ignatius was still in dispute.   In fact, it was this very work of Lightfoot which contributed so much to the eventual acceptance of the recension which we now assume to be authentic.   As regards the style of Ignatius, Lightfoot's basic stance is defensive.   The crude style of the Ignatian letters had been used as an argument against their authenticity.   The constant position of Lightfoot was simply to assert that the crudity of the language was not an acceptable criterion from which to reject the authenticity of the letters.

Secondly, it was the task of Lightfoot to argue against the forgery theory which had also been raised in an attack on the authenticity of the letters.   His line of argumentation on this point was first to degrade the rhetorical and literary standards of the texts, and second to conclude that no forger would have wasted his time creating the foolishness which was clearly that of the original author.

> A forger, sitting down deliberately to
> write this Body of letters in the name of
> Ignatius and having some deliberate purpose
> in view, would keep this aim distinctly be-
> fore his eyes and would leave no doubt about
> his meaning.[2]

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[1] J. B. Lightfoot, The Apostolic Fathers, Pt. II: S. Ignatius and S. Polycarp, Vol. 2 (London: Macmillan, 1889), on the question of the authenticity of the text.

[2] Ibid., p. 420.

The rhetoric of Lightfoot is significant. The assumptions about the crudity of Ignatian language which were shared by his fellow scholars need not be attacked in his work. On the contrary, whether or not Lightfoot agreed with these assumptions, it could be shown from them that the authenticity of the Ignatian letters could be and, indeed, must be maintained. The primary object of Lightfoot's stylistic criticism was the question of authenticity, not that of the style of Ignatius.

It was Lightfoot who freely used words like "impulsive and disjointed"[3] to characterize much of the language of Ignatius. Thus it is somewhat regrettable that long after the question of authenticity has been answered, the words of Lightfoot are still a part of the discussion of the style of Ignatius. Lightfoot's work is, of course, the master-work in Ignatian studies. Still, its criticisms of the style of Ignatius must be seen primarilly within the context in which they were written. Lightfoot is interested in the question of the authenticity of the text, not in the niceties of style. We believe therefore that the importance of the statements of Lightfoot and those of his adversaries on the style of Ignatius must be approached with great caution.[4]

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[3] _Ibid._ Cited in italics in the original.

[4] An excellent discussion of the historical development of the question of the authenticity of the Ignatian text is

The second work on the style of Ignatius which we wish to discuss is that of E. Norden.[5]   Norden's analysis begins by refering to the general similarity between the letters of Ignatius and those of Paul.   The style of Ignatius, however, is characterized as "...intensely passionate and formless (von höchster Leidenschaft und Formlosigkeit)".[6] Ignatius himself is characterized as a man of "inner fire and passion that breaks loose from the fetters of expression".[7]

Norden's critique is not totally misleading. Ignatius may well have been a man of "inner fire" and "passion". One can wonder, however, what real relation this type of description bears to the letters? Furthermore, of what use is this type of analysis to the scholar who seeks to understand Ignatian prose style? In short, we have no doubt

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to be found in Rev. A. Roberts and others, trans., The Writings of the Apostolic Fathers, vol. I of The Ante-Nicene Christian Library (Edinburgh: T & T Clark, 1868), pp.139-142.   This work, written before the time of Lightfoot, gives a most comprehensive treatment of the problems as they were seen from the time of Ussher (1644) to the time of Cureton (1849).   An adequate history of the question can also be found in F. L. Cross, The Early Christian Fathers (London: Gerald Duckworth and Co. Ltd., 1960), pp. 15-18.

[5] E. Norden, Die Antike Kunstprosa vom VI. Jahrhundert v. Chr. bis in die Zeit der Renaissance II. (Darmstadt: Wissenschaftliche Buchgesellschaft, 1958), p.510.

[6] Ibid., p. 511.

[7] Ibid.

that there is an element in Ignatian prose which might be
described by the word "passion". On the other hand, Norden
certainly misleads the reader by not specifying more exactly
those characteristics of this author's style to which he is
attempting to refer. Secondly, to characterize an author's
style by a single vague reference is to do one's readers a
great disservice. The references to "inner fire" and "pas-
sion" in Norden reflect, it seems, a preoccupation with the
kind of fervid martyrological statements which one finds in
the letter of Ignatius to the Romans. This impression of
Romans has been projected on other materials which are
clearly unrelated to Ignatius' interest in martyrdom.

Our criticism of Norden is twofold: First, his por-
trayal of Ignatius' style as "passionate" is misguided.
Secondly, his short treatment of our author is more of a
caricature then a serious stylistic analysis.

The third and final work to which we shall direct
our attention is that of Olmar Perler.[8] Perler's work is by
far the most sympathetic and the most comprehensive that we
have found. As can be seen from the title of his work,
Perler is basically interested in the relation between the

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[8] Olmar Perler, "Das Vierte Makkabaeerbuch, Ignatius
von Antiochien und De Aeltesten Martyrerberichte", Rivista
di archeologia cristiana, XXV (1949), 47-72.

letters of Ignatius and IV Maccabees regarding the question
of martyrology in general. This interest, of course, lies
outside of the scope of our own study. Nevertheless, we can
only applaud the open-mindedness of Perler and his serious
approach to the language of Ignatius.

There is but a single point in Perler's article which
deserves mention in our own study. That is his view on the
rhetoric which is reflected in the Ignatian letters. This
"Asian rhetoric" of Ignatius, says Perler, was widespread
and cultivated for some time in the cities of Asia Minor,
where it was taught in the schools of rhetoric.[9] Perler spe-
cifically cites the style of a certain Ninetes of Smyrna and
alludes to the similarities between his style and that of
Ignatius.[10]

Our purpose in introducing these views of Perler is
related to our own desire to see the style of Ignatius treated
on its own terms. Perler seems to have begun this kind of
analysis. It is regrettable, however, that even he has
failed to direct his attention to the structure of the
Ignatian letters. His view on possible parallels to the
rhetoric of Ignatius is especially interesting and the study
is truly deserving of further analysis by serious Ignatian
scholars.

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[9] Ibid., 61.

[10] Ibid., 61.

.In summary, then, we only wish to note that Ignatian Scholarship continues to work within the context of the views of Lightfoot and of Norden where the question of style is involved. Thus, we suggest, there is a crying need for a new approach to the style of our author. Perler has paved the way in one direction. Clearly, however, one feels generally dissatisfied with the present state of the question regarding the style and structure of the Ignatian letters.

The Stylistic Techniques of Ignatius and the Terminology of our Study

As we have stated earlier, we believe that all of the Letters of Ignatius have a definite structure. Furthermore, this structure, in the case of the letters to the Ephesians, the Magnesians, the Trallians, and the Philadelphians, is based on both thematic content, i.e., "Gedankengang", and on the use of specific stylistic techniques. It is these specific stylistic techniques which we now propose to analyse in order to clarify the nature of the structure of these letters.

We must preface our remarks by noting that Ignatius relies on only three basic techniques in the structuring of these four letters. The first of these will be referred to as "parallelism"; the second as "anacolutha"; the third as the use of "catch-words". Each of these three techniques must now be analysed.

There are four different types of parallelism which
we must mention. In every case, the use of the word "parallel-
ism", in our study, will refer to the repetition of some ele-
ment or elements in the text of a single letter.

The simplest form of parallelism consists in the
repetition of specific syntactical parts of a sentence. This
kind of parallelism can be seen in sentences such as this:
Eph. IX:2

$$\text{ἐστὲ οὖν καὶ σύνοδοι πάντες,}$$
$$\text{θεοφόροι}$$
$$\text{καὶ ναοφόροι}$$
$$\text{Χριστοφόροι}$$
$$\text{ἁγιοφόροι}$$
$$\text{κατὰ πάντα κεκοσμημένοι ἐντολαῖς Ἰησοῦ Χριστοῦ...}$$

This type of repetition is so common in the Ignatian letters
that we have chosen not to make any special mention of it in
our analysis of the style of Ignatius or of the relation of
style to structure in the Ignatian letter. Such a stylistic
usage may be quite unconscious. Our special interest, however,
is in those stylistic features which seem to be of a more
conscious nature.

Among those usages of the technique of parallelism
which seem to be more conscious, we must include the various
kinds of "pattern parallelism." Examples of pattern parallel-
ism in the Ignatian letters are numerous. Among the more
simple, we find those that are composed of two elements.
Thus instead of repeating a single word, two words or two

phrases are repeated. The relatively simple type of pattern
parallelism can be seen in texts such as the Christological
formulations of Ignatius. For example:

Eph. VII:2

> εἷς ἰατρός ἐστιν,
> σαρκικός   τε καὶ πνευματικός
> γεννητός   καὶ ἀγέννητος
> ἐν ἀνθρώπῳ θεός   ἐν θανάτῳ ζωὴ ἀληθινή
> καὶ ἐκ Μαρίας   καὶ ἐκ θεοῦ
> πρῶτον παθῆτός   καὶ τότε ἀπαθῆς
> Ἰησοῦς Χρῖστος, ὁ κύριος ἡμῶν.

Another example of a relatively simple pattern parallelism
can be seen in Ignatius' specifications of the correct
relation of the Christian to outsiders.

Eph. X:2

> πρὸς τὰς ὀργας   αὐτῶν   ὑμεῖς πραεῖς
> πρὸς τὰς μεγαλορημοσύνας αὐτῶν ὑμεῖς ταπεινόφροντες
> πρὸς τας βλασφημίας   αὐτῶν   ὑμεῖς ἑδραῖοι τῇ πίστει
> πρὸς τὸ ἄγριον   αὐτῶν   ὑμεῖς ἥμεροι...

    In both of these examples, element one is followed
by element two in the text of the letter. Then, the two
elements are repeated. They are then repeated a second time
and then a third. Significantly, it is the pattern, i.e.,
element one plus element two, which is repeated. Thus we can
indeed speak of a parallelism of patterns in texts such as
these. This is only clear, however, when the texts are
arranged in this way. Otherwise the parallelism is obscured.

    Aside from the simple patterns which we have seen

being repeated in the texts above, Ignatius also repeats
some patterns which contain not two, but three and even four
elements. The most complex examples are to be found in the
early sequences of the Letter to the Ephesians. Other examples,
however, can also be found in the early sequences of the Letter
to the Magnesians.

In addition to the types of pattern parallelism we
have thus far examined, two other types might be mentioned.
The first of these is the repetition of a rhetorical formu-
la. Such a technique is used twice within a single sequence
in Ephesians. The first element in this case is a didactic
statement. The second element is the proof of the state-
ment, i.e., the logical rhetorical formula "if x, then how
much more y?" The repetition of these two elements
constitutes the repetition of a pattern. This pattern occurs
in Ephesians IV:2b-V:2. It is followed in the text by the
repetition of a second pattern which involves a different
rhetorical formula as its second element.[11]

The last type of pattern parallelism to which we
shall direct our attention is the repetition of a sentence
pattern. The repetition of a sentence pattern is a rarity
in the Ignatian letters. Still, it does occur. One example
of this type of parallelism is found in the Body of the
Letter to the Ephesians.

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[11] Cf. pp. 53-55

Eph. XVII:2

$$\text{δια τί δε ου φρόνιμοι γινόμεθα}$$
$$\text{λαβόντες θεοῦ γνῶσιν}$$
$$\text{ὅ ἐστιν Ἰησοῦς Χριστός ;}$$

$$\text{τί μωρῶς ἀπολλύμεθα}$$
$$\text{ἀγνοοῦντες τὸ χάρισμα}$$
$$\text{ὅ πέπομφεν ἀληθῶς ὁ κύριος;}$$

Repetition of some element or elements in the text, then, is the basic definition of Ignatius' use of what we shall refer to as parallelism.

The second technique which is significant in terms of the structures of some of the Ignatian letters has been referred to as "anacolutha". This technique is perhaps not correctly called a "technique" or a device at all. Anacolutha refers to the order in which one treats his thematic motifs. The word refers to a thematic treatment in which the presentation of the author's thoughts on one theme, let us call it theme "a", are interrupted by the interjection of his thoughts on a second theme, i.e., theme "b". This type of treatment of one's themes is referred to as "anacoluthic", from the Greek "αν" (not) and "ἀκολουθεῖν" (to follow), to signify that the entire treatment of theme "a" " does not follow". Rather it has been broken up by the introjection of another theme. The resulting "thematic pattern", i.e., the order in which the themes of the author are treated, can be represented as "theme a; theme b; theme a" or, in the

shorter form, "a$_\text{I}$;b;a$_\text{II}$".[12]

As early as the time of Lightfoot, it was realized that Ignatius treated some of his themes in this way. Lightfoot himself seems to have believed that an anacoluthic style "indicates a hastily written letter".[13] It is our belief that Lightfoot was wrong. The use of this technique is restricted exclusively to specific parts of each of the four letters whose structure is partially determined by the author's use of specific techniques. Moreover, as we shall see in Chapter Three, three of these letters use the technique in an identical place within the Body of the letter. Thus, we conclude the treatment of themes in this anacoluthic pattern, i.e., "a$_\text{I}$;b;a$_\text{II}$" is no accident. Rather it represents an accepted rhetorical technique of which Ignatius was making use in his letters.

There is a second type of anacoluthic pattern which Ignatius uses in his Letter to the Magnesians (Mag. III:1-V:2).

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[12]The use of the subscripts here is intended to show that the second part of the treatment of theme "a" is not simply a repetition of the earlier treatment of the theme.

[13]Lightfoot, p. 421.

In this case, Ignatius treats four individual themes in an anacoluthic pattern. The resulting pattern is much more complex than that which we have noted above. Nevertheless, the technique is the same. The author's thoughts on his first theme are interrupted by the interjection of his thoughts on a second theme. Thus both the complex anacoluthic pattern in Magnesians and the simple, i.e., "a$_I$;b;a$_{II}$", which we have examined above, are basically related.

The third technique of Ignatius at which we shall look is the use of "catch-words". The use of this technique can be best observed by presenting a part of an Ignatian sequence which makes use of "catch-words".

Eph. XIII:2-XV:3

ʼΟΥΔΕΝ ἐστιν ΑΜΕΙΝΟΝ εἰρήνης
            ἐν ᾗ πᾶς πόλεμος καταργεῖται ἐπουρανίων καὶ ἐπιγείων
ὧν ΟΥΔΕΝ ΛΑΝΘΑΝΕΙ ὑμᾶς, ἐὰν ΤΕΛΕΙΩΣ εἰς ʼΙησοῦν Χριστὸν ἔχητε τὴν πίστιν...

ΟΥΔΕΙΣ πίστιν ἐπαγγελλόμενος ἁμαρτάνει
οὐδὲ   ἀγάπην ΚΕΚΤΗΜΕΝΟΣ   μισεῖ.

ΑΜΕΙΝΟΝ ἐστὶν σιωπᾶν καὶ εἶναι, ἢ λαλοῦντα μὴ εἶναι.

ὁ λόγον ʼΙησοῦ ΚΕΚΤΗΜΕΝΟΣ ἀληθῶς δύναται καὶ τῆς ἡσυχίας αὐτοῦ ἀκούειν,
ἵνα ΤΕΛΕΙΟΣ ᾖ
ἵνα δι'ὧν λαλεῖ πράσσῃ
καὶ δι'ὧν σιγᾷ γινώσκηται.

ΟΥΔΕΝ ΛΑΝΘΑΝΕΙ τὸν κύριον
ἀλλὰ καὶ τὰ κρυπτὰ ἡμῶν ἐγγὺς αὐτῷ ἐστιν.

πάντα οὖν ποιῶμεν ὡς αὐτοῦ ἐν ἡμῖν κατοικοῦντος...

We have capitalized and numbered each of these
"catch-words" so that they may stand out in the text more
clearly. Sequences such as the one cited here are found
in a number of places throughout the letters.

We have examined the three techniques which play
a role in the structuring of the letters of Ignatius to the
Ephesians, Magnesians, Trallians, Philadelphians. An
explanation of our undertanding of the structure of the
Ignatian letter now can be made clearer. In composing
the Body of his letters, Ignatius had predetermined both
the themes he would treat and the fact that he would treat
them by the use of the three techniques we have just examined.
Next, he decided that the first division of the Body of his
letter would treat of his "Personalia Materials". Further,
he decided that this theme would be treated by the use of
pattern parallelism. The treatment of this theme by the use
of the technique of pattern parallelism constitutes a sequence
according to the primary definition of the term as we shall
use it in our study, i.e., a part of the letter which
(1) treats of one or two themes and (2) which exhibits
the use of one of the author's stylistic techniques which
have been examined above.

This sequence, i.e., Sequence "B", is followed in the
Letter to the Ephesians by another sequence, Sequence "C"

(Eph. III:1-VI:2), which treats the theme of Church unity and subjection to the Bishop. This sequence also exhibits the use of pattern parallelism.

Sequence "D" (Eph. VII:1-X:3), treats of two themes in an anacoluthic order, i.e., in the pattern "a$_I$;b;a$_{II}$". Theme "a" is the relation of the Christian to external groups. Theme "b" is the praise of the Ephesians. The subsequent Sequence "E" (Eph. XI:1-XIII:1) likewise treats two themes in anacoluthic order. Sequence "F" (Eph. XIII:2-XV:3) treats of two themes but not in anacoluthic order. The technique exhibited in this sequence is the use of "catch-words".

Sequence "G" (Eph. XVI:1-XIX:3), the last sequence of the Body of the Letter to the Ephesians, treats of the major theme of heresy. Significantly, however, it does not exhibit the use of any of the three techniques which we have discussed heretofore. Why then do we refer to this text as a sequence? Our strongest argument for this usage here is the fact that such a text appears in each one of the letters that partially rely on the use of stylistic techniques for their structure. Significantly, this type of sequence is only found in these four letters and is always found between two sequences which do exhibit the use of some technique or other. Nor does the fact that this

sequence alone exhibits no stylistic technique seem to be of any particular importance. For this reason we shall continue to refer to such texts as sequences and cite them as "unstruct-ured texts" to signify that they do not exhibit the use of one of the author's techniques in the way that the other sequences do, but are still, we believe, to be considered sequences.

The sequences which follow Sequence "G", i.e., Sequence "H" (XX:1-2) and Sequence "I" (XXI:1-2), constitute the Closing Materials of the Letter to the Ephesians. Ignatius does not rely on the use of parallelism, anacolutha or "catch-words" in these sequences of the Closing Materials of Ephesians, although he does do so in other letters. Neverthe-less, we shall also refer to those few parts of the Closing Materials of some letters which treat a single theme but which do not exhibit the use of any stylistic technique as sequences for the sake of consistency.

Thus, "sequence" in this study refers to those parts of the letter of Ignatius which (1) treat of specific themes and which (2) exhibit the use of one of Ignatius' stylistic techniques as described above. Secondarily, the word "sequence" will be used for those parts of each letter which treat of a single theme and which seem to represent

a part in the original plan of the letter as it was under-
stood by Ignatius. Thus, in either case, we are proposing
that any part of a letter which is referred to in this study
as a sequence represents a major part of the letter according
to the original plan of Ignatius.

Before Chapter One is ended, we wish to introduce
some of the terminology which we shall have occasion to use
in Chapters Two and Three.

We have already made the distinction in this study
between "thematic content", i.e., "Gedankengang", and the
use of stylistic techniques. To be sure, the thematic
content of a sequence may not be essentially distinct from
the way in which that content is presented. Our point in
making this distinction for the purposes of this study arises
from the nature of our question. Is the structure of the
Ignatian letter based on thematic divisions alone? Or is it
based on the technical differences within each letter? Our
answer is that in some letters, the structure is based on
thematic divisions exclusively. Yet in others, we believe,
clearly the technical aspect of the text is a major if not
the major criterion of structure. Thus, in order to point
out this distinction, we have divided the technical element
of the text from the thematic for the purposes of exposition
alone.

Secondly, we wish to note that we have had occasion to use a number of outlines in Chapters Two and Three to illustrate our conceptions of the structure and style of the Ignatian letters. The most important parts of these outlines involve the thematic content of the text in question and the stylistic techniques which are exhibited in that text. In order that the reader may check the validity of any of our outlines, we have included in this study a Greek text of all seven of the Letters of Ignatius. In this text, the text of the letters has been arranged in such a way that the stylistic peculiarities of Ignatian prose are clearly exposed.

Concerning the outlines themselves, we wish to make a few comments. To begin with, the reader will immediately notice that our division of the text of Ignatius' Letters is quite extensive. Thus we have not only had occasion to use the word "sequence", but we have also been forced to divide each sequence into "sections" and each section into short individual "parts".

We also wish to note that the length of any sequence or section will normally be cited in our outlines in order that the reader may be able to realize the relative size of the texts which are being discussed. The normal length of an Ignatian sequence is about 25 lines. A few are longer and some are shorter. These lengths, significantly,

correspond to the lines of the text of Lake.[14]

Finally, we wish to draw attention to the appendix
of this study. In the appendix, we have presented a "compar-
ison of the over-all structural outlines of the Letters" of
Ignatius. By the use of the term "over-all structural
outline", we wish to refer only to the order in which Ignatius
uses his stylistic techniques in any given letter. It is
our position that by focusing on this outline, it is possible
to see that the Letter to the Ephesians is closely related,
on a technical basis, to the Letters to the Magnesians and to
the Trallians. Moreover, this over-all structural outline
will provide the basis for much of the discussion of the
differences and similarities among various letters of the
Ignatian corpus. This discussion will take place in the
third chapter of our study.

The references in Chapter Three to the structural
divisions of the text refer to this order as established in
Ephesians:

    Section One   - Inscription
    Section Two   - Use of Parallelism

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[14] K. Lake, trans., The Apostolic Fathers (London:
William Heinemann, 1912), I.

Section Three - Use of Anacolutha
Section Four - Use of "Catch-words"
Section Five - Use of an Unstructured Text
Section Six   - A Summary of the Body of the Letter
Section Seven - The Final Sequence

The division of the letter into sequences is in no way to be confused with the division of the text into structural divisions. Sequences respect thematic criteria; structural divisions, by and large, do not. The focal point of most of the structural divisions is the use of a particular technique at a particular point in the letter.

CHAPTER TWO

A STYLISTIC ANALYSIS OF THE LETTER TO THE EPHESIANS

It is our intention in this chapter to examine the
longest letter of the Ignatian corpus from a stylistic and
structural point of view. Thus our analysis will focus on
two features of the letter, first, the structure of the parts
of the letter and, second, those elements of the style of
Ignatius which are significant throughout the corpus. Our
study will proceed in a systematic fashion by treating each
of the sequences, i.e., the major parts of the letter, in or-
der from first to last. We shall preface this analysis of
the parts of this letter with an introduction to the letter
as a whole.

The letter of Ignatius to the Ephesians is almost
twice as long as most of the other letters of the corpus.[1]
Qualitatively, this letter stands out as one of the finest
works of our author in terms of the complexity of its struc-
ture and its over-all literary polish.

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[1] In the text of Lake, the letter to the Ephesians
extends some 249 lines. Most of the other letters of the
corpus fall into the range of 125-150 lines in length.

It is our understanding that the letter of Ignatius to the Ephesians is composed of a number of individual sequences, which exhibit two characteristics. First, each of these sequences treats either a single theme or, more often, two themes. Secondly, each of these sequences exhibits the use of one of the author's stylistic techniques. Furthermore, these techniques are used in a particular order from the first sequence of the body of the letter until the last. Thus, for example, the first two sequences of the body of the letter exhibits the use of the technique of parallelism. The next two sequences exhibit the technique of anacoluthic structure. The subsequent texts exhibit the use of "catchwords", and so forth. These observations might be clarified by presenting the letter to the Ephesians in an outline form which can take into account what we have stated thus far concerning the over-all structure of this letter.

Outline of the Letter to the Ephesians[2]

Sequence	Text	Thematic Contents	Techniques	Length
A	Inscription	_____	_____	9
B.	I:1-II:2	Personalia Materials	(Parallelism) Patterns	30

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[2] An explanation of the symbols used in this outline is necessary inasmuch as this format will be used both in this chapter and in the discussion of all of the letters in

C   III:1-VI:2   The Christian's   (Parallelism)   49
                     Relations with
                     his Bishop

Chapter Three.

     (1) The horizontal lines which appear in the outline above Sequence "B" and below Sequence "H" divide the letter into its three elements, i.e., Inscription, Body and Closing materials. In Chapter Three these divisions will be quite significant.

     (2) With regard to the thematic content and techniques exhibited in the Inscription, we have chosen to reserve our comment for the moment. The nature of the Ignatian Inscription is such that it is best treated as a separate stylistic entity within the Ignatian letter. Its thematic content and technical structure follow a logic which is separate from that which is operative within the Body of the letter. We have marked these parts of the outline with this symbol, "_____", to signify that we do not wish to comment on these texts at present.

     (3) We have used the diagonal, "/", to indicate that the themes of a sequence so marked are treated in an anacoluthic order. That is to say, that Ignatius begins his sequence treating one theme, turns to a second theme and finally returns to his first theme before the sequence ends.

     (4) The use of the parentheses in our outline signifies that the technique or theme cited herein is found only in a part of the sequence in question, and not in the whole sequence. For example, the use of the technique of parallelism in Sequence "B" is confined to the middle section of the sequence. Similarly, in Sequence "E", the use of "catchwords" is confined to the middle section of that sequence.

     (5) It is also to be noted that we have made no comment on the technique exhibited in the final sequence of this letter. The final sequences of Ignatius usually take the form of a series of final greetings and farewells. These final sequences, somewhat like the Inscriptions, are unrelated to the stylistic features exhibited in the other parts of the letter. Here too, we will reserve comment until these features can be treated in more detail.

D	VII:1-X:3	Relations with Heretics and "Other men"/ Praise of the Ephesians	Anacolutha	50
E	XI:1-XIII:1	Eschatological call for more frequent meetings/ Various Themes	Anacolutha ("catch-words")	23
F	XIII:2-XV:3	"Faith and Love" and "Silence, Speech and Action"	"catch-words"	25
G	XVI:1-XIX:3	Heresy	Unstructured Text	40
H	XX:1-2	Promise of Ignatius to write again. (Summary)	Elongated Single Sentence	14
I	XXI:1-2	Final Sequence	_____	9

It is our understanding that this outline represents the plan that Ignatius himself had of his letter. The Inscription of the letter is quite short and contains only one sequence. The Body of this letter, on the other hand, is the largest part of the letter. It contains six individual sequences and constitutes some 88% of the total length of the letter. The themes treated by Ignatius in the body of this letter encompass a wide range of interests. The Closing Materials include the last two sequences of the letter. The first of these sequences contains a promise to write a second letter to the Ephesians. The substance of this second "book", however, functions as a summary of the contents of this letter.

The letter ends in the Final Sequence on a note of thanks and praise.

This brief introduction to the Letter to the Ephesians and the presentation of the outline of this letter represents a summary of the results of our study of the text of the letter. The rest of our chapter will be devoted to an analysis of each of the sequences of this outline.

Our approach to the text will be largely inductive. We by no means intend to overlook the categories of ancient and modern rhetoricians, yet we do intend to allow the text itself to suggest our observations on the qualities of Ignatian prose. The word "inductive" is meant to indicate the accent accorded to the text itself, its priority in instigating observation and analysis.

Sequence "A": The Inscription

The placing of an Inscription (or Salutation) at the head of each of the Ignatian letters is fully in accordance with the normal practice of ancient Greek epistolography.[3] The distinctive feature of Ignatius' Inscriptions is the extensive and extravagant praise which is heaped upon the

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[3] Cf. C. K. Barrett, The New Testament Background: Selected Documents (New York: Harper and Row, 1961), pp. 27-29. Barrett presents a number of examples of this kind of Inscription taken from secular Hellenistic Literature.

six Churches to which he wrote. Otherwise, the Inscriptions are similar to those of Clement, Polycarp, Barnabas and, in many ways, to those of Paul.

An orientation to the Inscription might best be acquired by an inspection of its structure. Thereafter the function of this sequence will be discussed.

The structure of the Inscription, at the head of the letter to the Ephesians, is quite simple. Following the normal schema of early Christian epistolary authors, there are only three parts: (1) the name of the sender, (2) the name of the addressee, and (3) a greeting. Throughout the Ignatian letters, the author's name appears as " Ἰγνάτιος ὁ καὶ Θεοφόρος ". The greeting of this letter is simply a variation of the normal Ignatian salutation, "πλεῖστα χαιρεῖν ".

The longest and most intricate segment of the Inscription is its second part. Instead of simply citing the name of the Church, Ignatius praises it through a compilation of descriptive participles and adjectives[4] which are modified by prepositional phrases. The object of this acclaim is the Ephesian Church seen as a single whole.

What is the rhetorical function of the Inscription as developed here? Certainly there is a combination of the

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[4] The words used in this Inscription are: εὐλογημένη " προωρισμένη, ἡνωμένη', ἐκλελεγμένη ἀξιομακαρίστῳ "

didactic element with that of the "captatio benevolentiae", and it is difficult to say which element dominates. The participles mentioned above are, in any case, an index to certain of Ignatius' ecclesiastical perspectives. The Ephesian Church has been "blessed, predestined, united and chosen", verbs which resonate with Pauline and Deutero-Pauline themes and which may well have been adopted here in conscious or unconscious dependence on the opening verses of the New Testament letter to the Ephesians.[5]

A comparison of Ignatian Inscriptions with those of Paul in terms of functional effectiveness suggests two observations. First, Paul has occasionally used the naming of the sender of the letter to anticipate a thematic development in the letter itself. The best example of this is the salutation which appears in his letter to the Galatians. Here, Paul asserts his status as Apostle, a device of thematic significance for the substance of the letter. Ignatius, on the other hand, does no more than name himself. Second, Paul sometimes develops the naming of the addressee of the letter in a way which announces and anticipates themes of the letter proper. Perhaps the best example is I Corinthians I:2. Though the motifs evoked by Ignatius in developing the naming

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[5]The words used in the N.T. letter are: εὐλογητὸς, ἐξελέξατο , προορίσας .
 . 1 3-5.

of the addressee do not consistently announce themes to
come, it should be noticed that they relate in a general way
to the ecclesial thematic of the letters. In some instances,
moreover, the connection is specific and direct. Thus the
theme of unity announced in the Inscription of Ignatius to
the Ephesians is a substantial concern of the main body of
the letter.

Sequence "B" (Eph. I:1-II:2): Personalia Materials

The presentation of the Personalia Materials of this
letter differs somewhat from that of other letters. Although
three other letters similarly present Personalia Materials at
this point in the body of the letter, only the Letter to the
Ephesians presents the material in an independent sequence
of its own.[6] Secondly, it must be noted that a comparison
of the contents of Personalia Material in these four letters
makes it clear that the presentation of Personalia Materials
follows no specific pattern. The lack of any "formal parts"
in the Personalia Sequence contrasts sharply with the tri-
partite structure of the Inscriptions of Ignatius. In any
case, the parts which we find in this particular Personalia

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[6] We find Personalia Material presented in four of
the Ignatian letters: Ephesians, Magnesians, Trallians and
Philadelphians. In the letter to the Philadelphians, this
material is clearly tied to the Inscription of the letter.
In the other cases, this material is used in conjunction with
the theme of Church unity and subjection to the bishop.

Sequence (Eph. I:1-II:2) are merely parts which in fact happen to make up the Personalia Sequence of the Letter to the Ephesians.

We must direct ourselves immediately to one question: Why have we designated this part of the letter as a sequence, i.e., an individual part of the letter according to the plan of the author? Has this sequence been so established because of its thematic content, i.e., "Gedankengang", or because of some technical characteristic of the text at this stage of the letter? Primarily, this sequence has been established on the basis of its thematic content. This part of the letter, i.e., Eph. I:1-II:2, is not a part of the Inscription which precedes it. Neither is it a part of the author's treatment of the theme of unity with and subjection to the bishop which commences at Eph. III:1.

The Personalia Sequence of this letter, though we have classed it as a part of the Body of the letter, bridges the transition from the Inscription to the didactic materials which follow it in the subsequent parts of the Body of the letter. This transitional posture of the Personalia Sequence can be best understood through a summary of the individual parts of the sequence, i.e., its sections, and an analysis of the function of the sequence.

The first section of the sequence (I:1-2) is an introductory expression of thanks and praise which finally

evokes, without yet developing, the major theme of martyrdom
with its motifs of hope and of discipleship through suffering.
It also introduces the Ignatian theme of· the imitation of
God.

The second section (I:3-II:1) deals with the per-
sonnel of the Ephesian delegation. Ignatius says that the
whole congregation has been representatively embodied in the
persons of the delegation. Indeed, in the single person of
Onesimos, the Bishop of Ephesus, Ignatius received the
Ephesian Church in its entirety.

The third section (Eph. II:2) closes the Personalia
Sequence on a parenetic note: be subject to the bishop and to
the presbytery. But the parenesis has a personal dimension
insofar as Ignatius thereby hopes "ever to have joy of you".
The section functions, however, to introduce the next se-
quence of the letter whose main theme is subjection to the
bishop.

Insofar as we may speak of the function of the entire
sequence, two considerations would seem to present themselves.
This sequence offers thanks and it grounds parenesis. The
expression of thanks, typical of all of Ignatius' letters
(with the exception of the letter to the Romans) represents
a fundamental purpose of the letters as such, as Kirsopp Lake

observes.[7]   The grounding of the parenesis to come is achieved
in a variety of ways: (1) The Personalia Sequence established
as far as possible a personal relation between Ignatius and
his readership; (2) it introduces the important motif of
solidarity between a Christian Church and its ministers, par-
ticularly the bishop; (3) it grounds the authority of Ignatius
himself by the reference to his situation as one bound for
the true discipleship of martyrdom. These three factors all
operate in the mode of indirection, that is, their function
as grounding parenesis is concealed and purposely implicit.
Here, the art of the letter is "celare artem".

Together the Inscription and the Personalia Sequence
have prepared the readership for the substance of the au-
thor's legacy to the Ephesian Church. Such is the function
of these two opening parts of the letter.

Our treatment of the thematic content of this se-
quence has been quite intensive because of the nature of the
materials. The unity of the sequence can be seen much more
clearly when these materials are placed in an outline form
which takes into account the technical aspects of the se-
quence.

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[7] Kirsopp Lake, trans., The Apostolic Fathers
(London: Wm. Heinemann, 1904), I, p. 166.

Outline of Sequence "B" (Eph. I:1-II:2): Personalia Sequence

Section	Text	Thematic Content	Technique	Length
1	I:1	1) The "Much-beloved name" of the Ephesians	_____	9
	I:2	2) "Imitators of God" theme (the plight of Ignatius)		
2	I:3	1) Individuals of the delegation A) Onesimos	1) Inclusion; 2) Parallelism of patterns	14
	II:1	B) Burrhus C) Krokos et al.		
3	II:2a	1) Exhort to Eph. to praise Christ	_____	5
	II:2b	A) so that being in subjection they may "be holy".		

The first theme treated in "Section One", i.e., Eph. I:1, functions as an introduction to the sequence. The rest of Section One and all of Section Two, the longest of the sections, present the type of Personalia materials which constitute the substance of the sequence. Section Three, on the other hand, draws a conclusion from what has preceded it in the sequence. Thereafter, the sequence ends with an introduction to the next sequence, as we have noted above. Thus, there is a clear movement in Sequence "B" from (1) introduction (I:1), to (2) major theme (I:2-II:1), to (3) conclusion (II:2a) and introduction of the next sequence (II:2b). It is this unified treatment of the Personalia Materials that we

have underlined by setting the external limits of this se-
quence at Eph. I:1 and II:2.

Our analysis of the significant structural and sty-
listic features of this sequence may now be undertaken. We
shall proceed in this analysis from section to section.

Section I (I:1-2), the first section of the sequence,
exhibits no identifiable stylistic techniques which are par-
alleled in the rest of the Ignatian corpus. Two grammatical
points, however, might be noted. First, although the sec-
tion itself commences with a nominative participle which
refers to Ignatius, i.e., " ἀποδεξάμενος ", no antecedent for
it is to be found in the section. There appears to be no
reason for this irregularity. Secondly, the wide gap between
the participle " ἀκούσαντες " and its antecedent "ἐσπουδάσατε "
though syntactically acceptable, is rare in Ignatian prose.
By preference Ignatius follows a sentence structure more
characteristic of English than of classical Greek or Latin.

Section Two (I:3-II:1), as we have noted in our out-
line above,[8] is the only section of the sequence which exhib-
its the use of any of the typical Ignatian techniques. The
most significant technique used in this section is paral-
lelism, specifically, a rather radical form of parallelism
which we shall call pattern parallelism to distinguish it

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[8] Cf. p.39 .

from the other forms of parallelism.[9] Moreover, Ignatius
not only exhibits the use of parallelism in this section
but also uses the technique of inclusion. The use of these
two techniques defines the limits of the second section of
this sequence. The first and third sections of the sequence
are defined as such inasmuch as they do not exhibit the use
of these techniques. Thus the internal structure of this se-
quence is based primarily on technical criteria, i.e., the
use of specific techniques in specific places and not in
others. The shifts in thematic content, however, within the
sequence agree with the outline as adduced on technical
grounds.

Inclusion, as a technique, is rarely used in the
Ignatian letters. This technique is rhetorical in essence.
"Inclusion" refers simply to the practice of beginning and
ending a certain division of a text or, more normally, of a
speech, with the same phrase, sentence or, at least, concept.
Thus the intermediate materials take on a sharper distinction
as a unified whole. We find Section Two of this sequence
beginning and ending with the articulation of a single con-
cept, i.e., seeing (or receiving) the whole Ephesian Church
in a small group. Thus at Eph. I:3, we find the statement
which presents Onesimos, the Bishop of the Ephesians, as the

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[9] Cf. pp. 15-18.

one in whom Ignatius "received the 'whole congregation' of
you in the name of God".[10] Similarly, at Eph. II:1 we find
the delegation from Ephesus which had come to meet Ignatius
described as "those through whom I saw all of you in love".[11]

The use of the technique of parallelism in this sec-
tion of Sequence "B" is quite interesting and complex. From
the perspective of content, Ignatius is simply citing and
praising three of the individuals who went in a delegation
from Ephesus to greet him on his way through Asia Minor.
Significantly, however, the individual descriptions and praise
of these three men fall into a pattern. There are four ele-
ments to this pattern: (1) the name of the individual subject,
(2) an allusion to the subject's religious perfection, (3)
the subject's ecclesiastical office, and (4) the expression
of some wish for the subject. Thus, content is presented
through the use of a stylistic technique, i.e., in a pattern
which is developed and repeated in three instances within the
section.

Our analysis of the use of parallelism, in this sec-
tion, however, is not complete. There is another significant

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[10] The text reads: " ἐπεὶ οὖν τὴν πολυπλήθειαν ὑμῶν...
ἀπείληφα ἐν Ὀνησίμῳ " (Eph. I:2).

[11] The text reads: " ...δι᾿ ὧν πάντας ὑμᾶς κατὰ
ἀγάπην εἶδον ".

stylistic feature which we must note in regard to this example of parallelism. That is the fact that Ignatius has made some slight changes in the form which the pattern assumes in his treatment of the second and third subjects. These permutations of the pattern and the pattern itself can best be seen when they are presented in an outline of the text of Section Two.

Outline of Section 2 of Sequence "B" (Eph. I:3-II:1)

Text Component[12]		Elements of the Pattern	Greek Text
I:3	1	(1) Name of subject	...ἐν Ὀνησίμῳ,
		(2) Subject's religious perfection	τῷ ἐν ἀγάπῃ ἀδιηγήτῳ,
		(3) Subject's ecclesiastical office	ὑμῶν δὲ ἐπισκόπῳ,
		(4) Expression of wish for subject	ὅν εὔχομαι...εἶναι. ...
II:1	2	(1)[13]	περὶ δὲ ... Βούρρου τοῦ ...διακόνου ὑμῶν
		(3) Subject's ecclesiastical office	
		(2) Subject's religious perfection	ἐν πᾶσιν εὐλογημένου
		(4)	εὔχομαι...ἐπισκόπου,
	3	(1)	καὶ Κρόκος δὲ
		(2)	ὁ θεοῦ ἄξιος καὶ ὑμῶν ὅν ἐξεμπλάριον τῆς ἀφ' ὑμῶν ἀγάπης...
		(4)	...αὐτὸν ὁ πατὴρ Ἰησοῦ Χριστοῦ ἀναψῦξαι...

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[12] We have used the word component in this outline to refer to the individual use of the pattern described above. Thus, since Ignatius describes three individual subjects following this pattern, there are three components.

[13] In the second and third components, the names of the elements have been deleted in those cases wherein they agree with the pattern as set forth in the first component.

As can be seen in the outline, Ignatius has inverted the order of the second and third elements of the pattern in component two. In component three, Ignatius has dropped the third element completely. Nevertheless, in components two and three, the word pattern is not misused inasmuch as there is clearly an attempt here to repeat the elements of the first component.

The use of the technique of parallelism here throws some light on a significant stylistic feature of Ignatian prose. Indeed, Ignatius relies on the use of patterns and their repetition as one of his techniques. On the other hand, he does not seem to have been an author who felt bound to slavishly follow his patterns. Rather, he seems to have allowed himself a certain degree of freedom to vary from the pattern once it is "established" in the first component. The logic of this may be far from sound. On the other hand, it does seem to constitute an acceptable rhetorical practice for Ignatius. Variation seems to be a constant goal. The exact repetition of patterns or even of "catch-words", for that matter, was of secondary importance for this author.[14]

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[14] Two other examples of the author's willingness to vary from a given pattern are also to be found in this section of the sequence. The first involves the introjection of a wholly unrelated concept into the text immediately following the first component (i.e., εὐλογητὸς γάρ... κεκτῆσθαι). Such an insertion is much more radical than the mere inversion of

Our comments on Section Three of this sequence (Eph. II:2) will be brief. We wish only to focus on the "bipolarity" of this final section from a thematic point of view. It should be evident to the careful reader of the text of this section that what is presented in this section in a single sentence, i.e., Eph. II:2, is thematically divided between the Personalia Sequence and the next sequence (Eph. III:1-VI:2) which concerns itself with subjection to the bishop. The first half of the section (Eph. II:2a) ties the section to the Personalia materials which precede it.[15]

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or deletion of specific elements. Secondly, we might note that the last element of the final component has been extended beyond the mere expression of "a wish for the subject". Rather this element has been extended into a general praise of the entire Ephesian delegation. This extension, however, brings the section to a smooth ending and enables Ignatius to complete his technique of inclusion. This kind of extension is not unparalleled in other parts of the corpus. As here, the extension often serves a rhetorical function.

[15] The reader might note that the "unifying" motif of the foregoing sequences has been crystallized here in the concept of "δόξα" (praise). So too, the use of the particle "οὖν" deserves comment inasmuch as it functions in a number of different ways within the Ignatian corpus. The reader must beware of assuming that this particle is being used in its more classical "inferential" sense. Section Three is not logically tied to the last part of Section Two. "OὟN" is used in a number of different ways in Hellenistic Literature. The reader might be referred to Bauer's interesting differentiation of these particular usages, cf. Walter Bauer, A Greek-English Lexicon of the New Testament and Other Early Christian Literature, trans. W.F. Arndt and F.W. Gingrich (Chicago: University of Chicago Press, 1952), p. 597. The use of "οὖν" here is basically transitional.

The second half of the section, on the other hand, functions for the author as an introduction to his next sequence.[16] Thus the next sequence of the text is introduced without breaking down the clear divisions between the individual sequences.

In summary, we must remember that this sequence is composed of three very distinct parts. The first is an introduction to the sequence which praises the Ephesians in general. Part Two praises all of the Ephesians (I:2) and three specific individuals (I:3-II:1). It is this latter part, i.e., I:3-II:1, which exhibits the stylistic techniques of the author in this sequence. The third part of the sequence functions as a conclusion and introduces the next sequence.

Sequence "C" (Eph. III:1-VI:2): Unity and Subjection Sequence

The most significant feature of this sequence is its over-all structure. The over-all structure of this sequence is quite similar to that of Sequence "B", which we have just treated above. Both sequences begin with introductory materials which do not exhibit the use of any of the author's stylistic techniques. These introductory materials, in both

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16 " Ὑποτάγη " (ὑποτάσσομαι) or subjection is clearly the theme of the next sequence. Further it is a rather frequently used concept in the Ignatian ecclesiastical vocabulary (cf. Mag. II:1; XXII:2; Trall. II:1; 2; XIII:2; Poly. II:1; VI:1).

sequences, are followed by a part of the text which exhibits the technique of parallelism. Lastly, both sequences end with a final section which both closes the argument of the sequence itself and introduces the theme which will be treated in the next sequence.

The major difference between the two sequences lies in the fact that Sequence "C" is much longer than Sequence "B", and is composed of five sections instead of three. The similarity between the two sequences, however, can be seen in a comparison of the outlines of Sequence "C" below, and that of Sequence "B" above.[17]

Outline of Sequence "C" (Eph. III:1-VI:2) - Unity and Subjection Sequence

Section	Text	Thematic Content	Technique	Length
1	III:1	1) Rejection of personal power to "order", i.e., Introduction	____	13
	III:2	2) Exhortation to "Live in the 'Gnome thcou'" a) Jesus Christ	Parallelism Pattern #1 a) Component #1	
	IV:1a	b) The Bishops	b) Component #2	
2		Exhortation to Unity	Pattern #2	10
	IV:1b	a) Example of Presbytery	a) Component #1	
	IV:2	b) Exhort to all Ephesians	b) Component #2	

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[17] Cf. p. 39 .

3		Teleological aspect of Unity	Pattern #3	8
		a) Usefulness of Unity	a) Component #1	
	V:1	b) Ignatius & Onesimos as Eph. to Christ		
4		Errors regarding Unity		9
	V:2	a) Those not within sanctuary lack "bread of God" as prayer to group prayer	b) Component #2	
			Pattern #4	
	V:3	b) One not going to meeting	a) Component #1	
	VI:1	c) Seeing the silent bishop	b) Component #2	
5	VI:2	Conclusion	————————	5
		a) Onesimos praises your "eutaxia"		
		1) because ...		
		2) and because ...		

In both Sequences "B" and "C" the first part of Section One functions as an introduction. The motifs discussed in this introduction are only vaguely connected to the major theme of the sequence as a whole. Before the end of Section One, however, the major theme has been brought into focus.

The similarity of the two final sections is most clear. Both feature the use of a single sentence. Thematically, both final sections are "bipolar" in the sense that they are both parts of their own respective sequences and yet they also function as introductions to their respective following sequences. Furthermore, the conceptual accuracy of the final section in both cases is somewhat suspect because of this "thematic bipolarity". In any case, there is a

rhetorical purpose behind these two sections which the careful reader must observe.

The lengthy middle portion of both sequences begins in the middle of Section One and ends only with the commencement of the final section. It is here, in the middle parts of the sequence, that the themes of the author are treated. The introduction and conclusion serve a more rhetorical function than a didactic one.

It might finally be noted that the over-all structure which is exhibited in these two sequences, i.e., (1) introduction, (2) technically structured middle section(s), and (3) final section, is not paralleled in any part of the text. For some reason Ignatius seems to have abandoned the kind of over-all structure found in these sequences. A relatively clear and precise approach to articulating his thoughts was abandoned by our author in favor of various other approaches to expression.

Inasmuch as both of these sequences follow the same over-all pattern, we might reverse our earlier statement on how the limits of these two sequences have been defined. To be sure, thematic considerations, as noted above, are primary. On the other hand, we must also introduce this pattern itself as a criterion of some importance. Thus, it is not thematic content, i.e., "Gedankengang", alone by which the divisions of the Ignatian letter are to be defined. Technical

considerations must also be taken into account. The consideration here is the three part structure of the sequence we have just discussed.

Our most interesting stylistic feature of this sequence is its use of the technique of parallelism. As has been noted in the outline above, Ignatius uses this technique no less than four times within the sequence. In two of these cases, we find examples of a type of pattern parallelism which involves the repetition of different rhetorical formulae with which Ignatius proves the validity of his dogmatic positions.

The first of the four patterns appears in the second part of Section One (Eph. III:2), immediately following the introductory materials of Eph. III:1. From a thematic viewpoint, the text in question serves to explain how one "lives in the ' γνώμη θεοῦ '" by living in (with or by) "τῇ τοῦ ἐπισκόπου γνώμῃ ". The explanation involves the elucidation of the role of Christ as a mediator of the " γνώμη θεοῦ ". The pattern which is used by Ignatius to explain this issue fits neatly between his exhortation and his conclusion. The text should be presented in this way.

Outline of Parallelism #1 (III:2b)

III:2b ....παρακαλεῖν ὑμᾶς ὅπως ΣΥΝΤΡΕΧΗΤΕ τῇ ΓΝΏΜΗΙ τοῦ θεοῦ

καὶ γὰρ Ἰησοῦς Χριστος [1]
τὸ ἀδιάκριτον ζῆν [2]
τοῦ πατρὸς ἡ ΓΝΏΜΗ [3]

ὡς καὶ οἱ ἐπίσκοποι   [1]
    οἱ κατὰ τὰ πέρατα ὁρισθέντες   [2]
    ἐν Ἰησοῦ Χριστοῦ ΓΝΩΜΗΙ   εἰσιν   [3]

ὅθεν πρέπει ὑμῖν ΣΥΝΤΡΕΧΕΙΝ τῇ τοῦ ἐπισκόπου ΓΝΩΜΗΙ
ὅπερ καὶ ποιεῖτε.

The pattern in this text is composed of three ele-
ments: (1) the name of the subject, (2) an apositional com-
ment on the subject, and (3) the relation of the subject to
the "γνώμη θεοῦ". Instead of a long drawn out explanation
of the emanations of the "γνώμη θεοῦ", Ignatius prefers to
present the appropriate theory in two short parallel com-
ponents, i.e., in his first use of parallelism in the
sequence.

The second example of parallelism in this sequence
(Eph. IV:1b-IV:2a) immediately follows the first. In the
context of the sequence, this text functions as an explica-
tion of the inference made in IV:1a to the effect that the
Ephesians already were living " ἐν γνώμη θεοῦ ". Clearly,
however, the intention of Ignatius is also to exhort the
Ephesians to that goal which is now conceptualized as being
in unity with the bishop.

From a structural perspective, this second example of
parallelism constitutes Section Two of the sequence. The pat-
tern developed by Ignatius here in Section Two is composed of
two components, just as was the case in the first example at

the end of Section One. The pattern is most clear when the
text is presented in outline form.

Outline of Parallelism #2 (IV;1-2)

IV:1 Τὸ γὰρ ἀξιονόμαστον ὑμῶν πρεσβυτέριον,...   [1]

    οὕτως συνῆρμοσται τῷ ἐπισκόπῳ   [2]
    ὡς   χόρδαὶ   κιθάρᾳ.

    διὰ τοῦτο ἐν τῇ ὁμονοίᾳ ὑμῶν   [3]
    καὶ   συμφώνῳ ἀγάπῃ

    Ἰησοῦς Χριστος ᾄδεται.   [4]

IV:2 καὶ οἱ κατ᾽ἄνδρα δὲ   [1]

    χορὸς γίνεσθε   [2]

    ἵνα σύμφωνοι ὄντες ἐν ὁμονοίᾳ ... 18   [3]

    ᾄδητε ἐν φωνῇ μιᾷ ...   [4]

The pattern here is composed of four elements: (1)
the name of the subject, i.e., the presbytery and "all men",
(2) the introduction of a musical metaphor, i.e., " χόρδαὶ κιθάρᾳ

" and " χόρος ", (3) the use of the words " ὁμονοία " and

" σύμφωνοι ", and (4) the use of the word "ᾄδω".

Again here, Ignatius chooses to use this stylistic
technique of parallelism instead of simply exhorting his

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18 We have deleted the line " χρῶμα θεοῦ λαβόντες ἐν ἑνότη-
τι ", inasmuch as it is not a part of the pattern. The
clause was placed here, however, because of the fact that
the phrase " ἐν ἑνότητι " is a "catch-phrase" which links
Section Two and Section Three, cf., " ἐν ἑνότητι " (IV:2b
and V:1).

audience in any other fashion.

At the very end of Section Two, as an extension[19] of the fourth element of the pattern we have just described, Ignatius introduces a new thematic perspective into the section, i.e., the teleology of unity with the bishop. This new perspective functions to introduce the next section of the sequence, Section Three. The teleological perspective of unity is the theme of Section Three. Thus, not only does Section Two exhibit the technique of parallelism, it also functions to introduce the next section of the sequence.

The third example of parallelism in this sequence involves Section Three (Eph. IV:2b-V:1) and the first part of Section Four, i.e., Eph. V:2. The type of parallelism which is found in these texts, most significantly, is not the type of pattern parallelism we have seen previously. Rather, we find here a pattern parallelism which relies on the repetition of a particular rhetorical formula. Let us explain this. In Section Three, and in the first part of Section Four, Ignatius does two things: (1) He makes a didactic statement; then, (2) He proceeds to "prove" his statement by an argument which takes a specific rhetorical form. That rhetorical form is (1) "'ΕΙ ΓΆΡ... ", (2)

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[19] This extension is quite similar to that employed at the end of the last component of the pattern in Section Two of Sequence "B" above. Cf. pp. 44-45 note #14.

" ΠΌΣΩΙ ΜᾶΛΛΟΝ... "; or (1) Indeed if x; (2) (then) how much more y. This parallelism can be outlined in this way.

Outline of Parallelism #3 (IV:2b-V2)

IV:2b   1) Statement   χρήσιμον οὖν ἐστὶν ὑμᾶς ἐν ἀμώμῳ ἑνότητι εἶναι, ἵνα καὶ θεοῦ πάντοτε μετέχητε.

V:1   2) 'ΕΙ ΓᾺΡ... ΠΌΣΩΙ ΜᾶΛΛΟΝ   εἰ γὰρ ἐγὼ ...ΤΟΙΑΎΤΗΝ συνήθειαν ἜΣΧΟΝ... πόσῳ μᾶλλομ ὑμᾶς μακαρίζω τοῦς ἐνκεκραμένους...;

V:2   1) Statement   ἐὰν μή τις ᾖ ἐντὸς τοῦ θυσιαστηρίου ὑστερεῖται τοῦ ἄρτοῦ τοῦ θεοῦ.

   2) 'ΕΙ ΓᾺΡ... ΠΌΣΩΙ ΜᾶΛΛΟΝ   εἰ γὰρ ἑνὸς καὶ δευτέρου προσευχῇ ΤΟΣΑΎΤΗΝ ἰσχὺν ἜΧΕΙ, πόσῳ μᾶλλον ἥ τε τοῦ ἐπισκόπου...;

The repetition of another rhetorical formula constitutes the fourth and final example of parallelism in this sequence. The texts involved here are the second and third parts of Section Four (Eph. V:3-VI:1).

The pattern here is composed of three elements: (1) The first is a statement, the same kind of which served as the first element in the last example of parallelism. Both statements involve some erroneous view concerning unity. (2) The second element is the citation of a criterion upon which the statement in the first element was based. (3) The third and final element of the pattern is a conclusion which

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[20] In both cases it is to be noted that the protasis and " εἰ γὰρ... ", contains the use of the words " Τοιαῦτος " and " ἔχω". These words are also to be seen as a part of the sentence pattern which Ignatius is attempting to repeat.

draws an implication for the entire community from the cri-
terion which had been cited in the second element. Thus all
of the elements of this pattern fit together in a neat
logical progression. The parallelism of V:2 and VI:1 can
easily be seen in this outline.

Outline of Parallelism #4 (Eph. V:2-VI:1)

V:2	1) Statement	ὁ οὖν μὴ ἐρχόμεμος ἐπὶ τὸ αὐτὸ οὗτος ἤδη ὑπερηφανεῖ ...
	2) Criterion	γέγραπται ογὰρ ʽΥπερηφάνοις ὁ θεὸς ἀντιτάσσεται,
	3) Implication for community	σπουδάσωμεν οὖν μὴ ἀντιτάσσεθαι τῷ ἐπισκόπῳ, ἵνα ὦμεν θεῷ ὑποτασσόμενοι.
VI:1	1) Statement	καὶ ὅσον βλέπει τις σιγῶντα ἐπισκόπον πλειόνως αὐτὸν φοβείσθω.
	2) Criterion	πάντα γάρ, ὃν πέμπει ὁ οἰκοδεσπότης εἰς ἰδίαν οἰκονομίαν, οὕτως δεῖ ἡμᾶς αὐτὸν δέχεσθαι ὡς αὐτὸν τὸν πέμψαντα.
	3) Implication for community	τὸν οὖν ἐπισκόπον δῆλον ὅτι ὡς αὐτον κύριον δεῖ προσβλέπειν.

These four examples of parallelism make up the entire
"Body" of this sequence. Only the final section (Eph. VI:2)
and the introduction in Sequence One, i.e., Eph. III:1, fail
to exhibit the use of this technique. We might finish our
analysis of this sequence by recalling that the final section
of this sequence, i.e., Sequence "C", introduces the next
sequence of the letter in a manner identical to the introduc-
tion which we found in the last section of Sequence "B".

This introduction is clearly intended by the author in his use of the word "αἵρησις" and the reference to "speaking about Christ in truth". Both of these allusions refer to themes which are to be taken up in Sequence "D".

In summary, it must be noted that this sequence is one of the most complex sequences of the Ignatian corpus. It is tightly structured from beginning to end. Secondly, the over-all structural and technical similarity between this sequence and Sequence "B" is the first example of a practice to which Ignatius will return in the next two sequences with the technique of anacoluthic structure. Just as Sequences "B" and "C" have exhibited the use of the technique of pattern parallelism, Sequences "D" and "E" both exhibit the technique of anacolutha.

Sequence "D" (Eph. VII:1-X:3): "The Proper Relation to External Groups" and "The Praise of the Ephesians"

In this sequence, Ignatius uses the technique of anacolutha. In the preceding sequences, the external limits of the sequences were established primarily by thematic considerations, the internal primarily by reference to some technical characteristics of the author's style. In this sequence, however, this arrangement is reversed. The internal divisions are established on thematic grounds whereas the external are to be understood primarily in the light of

a rhetorical technique of the author.

As we have noted in Chapter One, the use of the technique of "anacolutha" involves dividing one's thoughts on one theme, i.e., theme "a", by the interjection of one's thoughts on a second theme, i.e., theme "b". Thus the resulting "thematic pattern" might be represented as "a_I;b;a_{II}". The use of this technique here is obvious from the thematic content of the text. Clearly Eph. X:1-3, which treats of the correct relation between the Christian and "other men", was intended to follow the presentation of the author's thoughts on the correct relation between the Christian and heretics. For stylistic reasons, however, a second theme has been interjected between the treatment of the heretics and that of the "other men".

We have established this sequence primarily on technical grounds noting that this sequence treats its themes in anacoluthic order. So too, we might note that no objection to the external limits of this sequence can be raised on thematic grounds. Therefore, having established the external limits of the sequence at VII:1 and X:3, we may proceed to outline the sequence in this way.

Outline of Sequence "D" (Eph. VII:1-X:3)

Section	Text		Thematic Content	Technique: Anacolutha	Length
1	VII:1	1)	The correct relation to heretics	(Metaphor)	13
	VII:2	2)	True Christology	"	
	VIII:1a	3)	Warning and introduction of next section	____	
2	VIII:1b-IX:2b	1)	Praise of the Ephesians for living "κατὰ θεὸν".	(Metaphor)	22
3	X:1-X:3	1)	The correct reaction to "other men"	(Parallelism)	15

In attempting to establish the internal divisions of the text we must rely on thematic criteria exclusively. We find in this sequence no techniques such as the patterns which we found on Sequences "B" and "C" above. Thus any divisions which can be made here must ultimately be based on the thematic differences in various parts of the sequence. Thus it would seem necessary to follow the tripartite thematic structure which we saw above, namely, "a_I", "b", "a_{II}".[21]

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[21] The basic criterion of theme seems to be the correct approach to the plan of the author. Two factors might be mentioned here in support of this position. First, the usage of the author. It is only in the second section of this sequence (i.e., VIII:1b-IX:2) that the author speaks in the first person. The other two sections of this sequence are presented in a kind of didactic and almost impersonal tone. Secondly, both the second and third sections are introduced in the preceding sections in a way reminiscent of the introduction to whole sequences witnessed earlier in the text (i.e., II:2b and VI:2b).

Thus, the treatment of theme "a$_I$" will be treated as Section One, that of theme "B" as Section Two, and that of theme "a$_{II}$" as Section Three.

In approaching the first section of this sequence, it would seem advisable to isolate the thematic "shifts" which take place within the section itself. According to this criterion, this first section is composed of three parts. These parts may be outlined in this way.

Section One (Eph. VII:1-VIII:1a): "Correct Reaction
        to External Groups (Heretics)"

Part	Text	Thematic Content
1	VII:1	εἰώθασιν γάρ τινες δόλῳ πονηρῷ ...πράσσοντες ἀνάξια... οὕς δεῖ ὑμᾶς ὡς θηρία ἐκκλίνειν... οὕς δεῖ ὑμᾶς φυλάσσεσθαι ὄντας δυσθεραπεύτους.
2	VII:2	εἷς ἰατρός ἐστιν, σαρκικός τε καὶ πνευματικός γεννητός καὶ ἀγέννητος ἐν ἀνθρώπῳ θεος ἐν θανάτῳ ζωὴ ἀληθινή καὶ ἐκ Μαρίας καὶ ἐκ θεοῦ πρῶτον παθητός καὶ τότε ἀπαθής Ἰησοῦς Χριστός ὁ κύριος ἡμῶν.
3	VIII:1a	μὴ οὖν τις ὑμᾶς ἐξαπατάτω...ὄντες θεοῦ ὅταν γὰρ μηδεμία ἔρις ἐνήρεισται ἐν ὑμῖν... ἄρα κατὰ θεὸν ζῆτε.

The last of these parts is clearly an exhortation to heed the warning implied in Parts One and Two. Generally, this third part is dull when seen in comparison with the imagery and poetic qualities of the other parts of the section.

From a functional perspective, however, this third part does
introduce the next section of the sequence and the new theme
of the "Praise of the Ephesians" and of their lives lived
" κατὰ θεὸν " (VIII:1a).

The only other factor of interest in this section
is the lack of any real substantive thematic cohesion between
the first and second parts of the section. Our point here
is not that there is any difficulty in interpolating a con-
nection between the first two parts of this section. Indeed,
Ignatius himself links them on a metaphorical level through
the use of the word " δυσθεραπεύτους " (hard to heal) in de-
scribing the heretics, and the word " ἰάτρος " (healer or
physician) in describing Christ. On the other hand, a solid
logical connection between the two is not presented by the
author. Rather we must assume that it is some Christologi-
cal error for which this group is attacked. Furthermore,
the exact point of the error of the heretics is not speci-
fied. Our point here is the nature of Ignatian prose. Our
author's interest lies chiefly in the individual parts of his
whole section, not in the whole itself.

The second section of this sequence, i.e., the treat-
ment of the second theme, begins at VIII:1b with the expres-
sion of the author's personal concern for the Ephesians and
their Church. It is noteworthy that the poetic and meta-
phorical fancy of Ignatius which we have seen in the first

section of this sequence is found at a more developed stage
here in Section Two. Specifically, we are referring to his
descriptions of the Ephesians. An outline of the text at
this point sets these literary flights into some type of
perspective in spite of the fact that there seems to be no
organizing element within the section itself, nor any sig-
nificant shifts in theme.

Section Two (Eph. VIII:1b-IX:2): "Praise of
the Ephesians"

Part	Text	Thematic Content
1	VIII:1b	περίψημα ὑμῶν καὶ ἁγνίζομαι ὑμῶν Ἐφεσίων ἐκκλησίας τῆς διαβοήτου τοῖς αἰῶσιν.
2	VIII:2	οἱ σαρκικοὶ τὰ πνευματικὰ πράσσειν οὐ δύνανται οὐδὲ οἱ πνευματικοὶ τὰ σαρκικά ὥσπερ οὐδὲ ἡ πίστις τὰ τῆς ἀπιστίας οὐδε ἡ ἀπιστία τὰ τῆς πίστεως. ἃ δὲ καὶ κατὰ σάρκα πράσσετε, ταῦτα πνευματικά ἐστιν, ἐν Ἰησοῦ γὰρ Χριστῷ πάντα πράσσετε.
3	IX:1a	ἔγνων δὲ παροδεύσαντάς τινας ἐκεῖθεν ἔχοντας κακὴν διδαχήν οὓς οὐκ εἰάσατε σπεῖραι εἰς ὑμᾶς βύσαντες τὰ ὦτα εἰς τὸ μὴ παραδέξασθαι...
4	IX:1b	ὡς ὄντες λίθοι ναοῦ πατρός ἡτοιμασμένοι εἰς οἰκοδομὴν θεοῦ πατρός ἀναφερόμενοι...δια τῆς μηχανῆς Ἰησοῦ Χριστοῦ... σχοινίῳ χρώμενοι τῷ πνεύματι τῷ ἁγίῳ ἡ δὲ πίστις ὑμῶν ἀναγωγεὺς ὑμῶν, ἡ δὲ ἀγάπη ὁδὸς ἡ ἀναφέρουσα εἰς θεόν
5	IX:2a	ἐστὲ οὖν καὶ σύνοδοι πάντες θεοφόροι καὶ ναοφόροι,χριστοφόροι,ἁγιοφόροι κατὰ πάντα κεκοσμημένοι ἐντολαῖς Ἰησοῦ Χριστοῦ
6	IX:2b	οἷς καὶ ἀγαλλιώμενος ἠξιώθην...προσομιλῆσαι ὑμῖν...ὅτι κατ’ἀνθρώπων βίον οὐδὲν ἀγαπᾶτε εἰ μὴ μόνον τὸν θεόν

In spite of the fact that there are no identifiable techniques which lend structure at this section of the sequence, there is a clear feeling of a movement from the personal and concrete in Parts One and Three, to the abstract and poetic in Parts Two and Four. This poetic quality is extended into Part 5 though it is clear that the images of that part of the section are suggested by those specified in the " μηχανή θεοῦ " imagery of Section 4 itself. Section 6 functions as an introduction to the next section of the text, through its use of the word "ἀνθρώπων", which also appears in the first line of Section Three. So too, Part Six returns to the personal perspective established earlier in Parts One and Three.

Our point in focusing on this section is this. We wish to show the type of "ebb and flow" into which the language of Ignatius can attain even without the aid of a more or less artificial technique.

The final section of this sequence returns to the treatment of the theme of "The Correct Reaction to External Groups". This time, however, the specific group is only generally specified as "other men" (ἄλλων δὲ ἀνθρώπων). This section exhibits the use of parallelism in some of its parts. There are, however, no significant stylistic features to be found within this section which deserve analysis.

In summary, we might note again the anacoluthic
structure of this sequence and reiterate our thesis that
the appearance of this kind of thematic treatment is not
accidental. Rather, it exhibits the conscious intention
of the author. Further, it must be noted that the anacolu-
thic pattern found in this sequence, i.e., "a_I;b;a_{II}", con-
stitutes the type of anacoluthic pattern to which Ignatius
returns not only in the next sequence of this letter but
also in a number of other sequences throughout the letters
of the corpus.

Sequence "E" (Eph. XI:1-XIII:2): "Reaction to the Eschatolo-gical Period" and "Various Eschatological Motifs"

Our basic interests in this sequence stem from the
similarity between this sequence and Sequence "D" (VII:1-
X:3). Our treatment of the present sequence will focus
primarily on Section Two since it is here that the differen-
ces between this sequence and Sequence "D" are most obvious.

This sequence, like the previous one, is anacoluthic
in structure. Thus its external limits respect the use of
this stylistic technique and are therefore to be set at XI:1[22]
and XIII:1. Theme "a" of this sequence is "the reaction to

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[22] This was established in our analysis of Sequence
"D" and its end point. The division there, again, was made
because of the thematic change after Eph. X:3.

the Eschatological Period". It is this theme that ends the sequence at XIII:1. The subsequent text, i.e., XIII:2, though apparently eschatological in essence, must be seen as a part of Sequence "F" and not as a part of Sequence "E". Three criteria can be offered for this distinction. First, Eph. XIII:2 exhibits the use of the "catch-words" of Sequence "F". Secondly, it is syntactically tied to Eph. XIV:1, which on thematic grounds is clearly not a part of Sequence "E". Lastly, the "eschatological peace" mentioned at XIII:2 does not seem to be related to the theme of "the reaction to the Eschatological Period", which is the theme of Sequence "E". Thus on both technical and thematic grounds, we are placing the end of the sequence at the end of Eph. XIII:1. Therefore, the external limits of Sequence "E" have been established at Eph. XI:1 and Eph. XIII:1.

In establishing the significant internal divisions of this sequence, we may provisionally rely on the same type of thematic divisioning which was made in the last sequence. Thus Sections One, Two and Three will correspond to the thematic divisions "a_I;b;a_{II}". Thus an outline of this sequence can be presented in this way:

Outline of Sequence "E" (Eph. XI:1-XIII:1): "The Reaction
to the Eschatological Period" and "Various Eschatological
Themes"

Section	Text	Thematic Content	Technique	Length
1	XI:1	1) These are the last times - let us be modest 2) Let us fear God... 3) Let us fear or love...	_____	5
2	XI:2	1) Let nothing seem fitting without Christ, 2) In whom I bear my bonds, 3) In which may I arise, by your prayer, 4) Of which may I always have a share. 5) In order that I may be in the lot of the Ephesians, 6) Who are ever united with the Apostles...	"catch-words" (elongated single-sentence)	13
	XII:1	1) I know who I am and who you are...	_____	
	XII:2	1) You are the passage... fellow initiates of Paul. 2) Who was ... , 3) In whose footsteps may I be found, 4) Who in each letter makes mention of you.	"catch-words" (elongated single-sentence)	
3	XIII:1	1) Seek to come together more often 2) For being together ruins the powers of Satan ... by the concord of your faith	_____	5

The significant differences between this sequence and Sequence "D" make further comment necessary. Perhaps the most significant difference lies in the fact that Section Two of Sequence "E" defies any attempt to fit all of its parts under a single thematic heading. Furthermore, the motif of eschatology, though no longer specifically "the reaction to the Eschatological Period", is in fact one of the thematic motifs taken up in Section Two along with a handful of others. The strikingly distinctive thematic qualities of the sections of the last sequence are not found in this one. Thus the internal divisions, from a thematic standpoint, are more subtle.

From a technical standpoint, the internal divisions of Sequence "E" and especially of Section Two demand our attention. It appears that two techniques have been put to use in this section. The first is the use of "catch-words", specifically, " εὑρίσκω " and the phrase " γένοιτό μοι ". The second technique, however, is syntactical in essence. It is the use of elongated single sentences which are created by the addition of several dependent clauses to the basic structure of a sentence. As a result, we find two sentences in Section Two which are nearly twice as long as the normal Ignatian sentence. The use of these two techniques can be much more easily seen in the Greek Text of this section which can be found

at the end of this study. There, the length of the sentences can be seen and compared with the length of the other sentences of our author. Secondly, the "catch-words" used in this section of the sequence have been capitalized so that they stand out clearly in the text.

It should be clear that the "tacking-on" of various dependent clauses in the sentences of Section Two is used as a vehicle for the presentation of various eschatological motifs. Moreover, it must also be noted again that no single consistent theme is to be isolated in this section. Rather the author rambles through several apparent themes. Consistently, however, specific "catch-words" are repeated and it is through this repetition that the section approaches something of a "unity".

These observations do not seem peripheral to the understanding of the plan of the author at this point of the text. It would seem fair to propose that the purpose of this section of the sequence is basically different from most of the other parts of the Body of the letter. This section presents a "thematic interlude" in which nothing of any great thematic importance is being presented. The author has simply taken a chance to "entertain" his listening audience. The sonorous qualities of the extended sentences of this section would seem to underline this fact. The first long sentence, i.e., Eph. XI:2, catches the reader's ear with its

unusual length and numerous dependent clauses. Each of
these clauses depends on the former clause and there is no
difficulty in mentally keeping pace with the "lector" even
when it is understood that he is rambling into a number of
different thematic areas. The second elongated sentence,
i.e., Eph. XII:2, repeats the elements which were so attrac-
tive in the first sentence. It treats the reader to a repe-
tition not only of the same words he had just heard, but also
the same type of syntactical structure.

In short, it would seem clear that our author had
planned to rely on the rhetorical qualities of his language
in Section Two. Thus the thematic content of the section
must not be understood in the same qualitative category as
that of the other parts of this letter.

A comparison between this sequence and the one which
preceded it is interesting. Both sequences are anacoluthic
in over-all structure. Thus, both have three internal sub-
divisions, i.e., sections, which mark the thematic shifts of
the sequence. More specifically, the second section in both
of these sequences betrays a poetic character quite clearly.

On the negative side of the ledger, it might be
pointed out that the two sequences are quite unequal in
length. The first, Sequence "D" (VII:1-X:3), is more than
twice the size of the second, Sequence "E" (XI:1-XIII:1).

Other comparisons might be drawn. One point, however, seems clear. The stylistic techniques of the author in both of these sequences are remarkably similar. It might be remembered, moreover, that a similar remark has been made about Sequence "B" (I:1-II:2) and Sequence "C" (III:1-VI:2). The over-all structures of these two sequences were likewise remarkably similar. The use of the word "similar" here is significant. We wish to note that, although certain characteristics of the structures of these two sets of "complementary" sequences are the same, the sequences themselves are not identical. Moreover, it is significant that Ignatius has first used the technique of parallelism in Sequences "B" and "C" and then shifted to the use of an anacoluthic structure in Sequences "D" and "E". Clearly, such usages are not accidental. Rather, this switch in the use of stylistic techniques reflects the conscious plan of the author.

Sequence "F" (Eph. XIII:2-XV:3): "Faith and Love" and "Silence, Speech and Action"

This sequence, like Sequence "E" above, treats two themes. Unlike Sequence "E", however, the present sequence does not treat its themes in anacoluthic order. Anacolutha, as a technique in this letter, is limited to Sequences "D" and "E". Sequence "F" exhibits the use of "catch-words" as its chief stylistic technique. It is the use of this technique which links together the treatment of the theme of

"silence, speech and action".

The external limits of this sequence have been set at Eph. XIII:2 and XV:3. These limits have been set after a consideration of both technical and thematic criteria.[23] These limits respect both the author's use of "catch-words" and the treatment of the two themes noted above. An outline of this sequence can be presented in this way:

Outline of Sequence "F" (Eph. XIII:2-XV:3): "Faith and Love" and "Silence, Speech and Action"

Section	Text	Thematic Content	Technique "Catch-Words"	Length
1	XIII:2	1) Nothing is better than Peace...		13
	XIV:1	-None of these things is hidden from you... If you have Faith and Love which are...		
		2) The two together are God		
	XIV:2	3) No one with Faith sins No one with Love hates		
		4) The tree is known by its fruit. -Deeds prove dedication to Christ.		
		5) "The deed" is Faith till the end.		
2	XV:1	1) It is better to be silent and to be ...		12
		2) Teaching is good if the teacher does what he says		
		3) One teacher spoke and it came to be ...		
	XV:2	4) He who holds the word of Jesus is able to hear his silence ...		

[23] It was determined in our treatment of Sequence "E" that Eph. XIII:2 belongs to Sequence "F" and not to "E". Our criteria for this decision can be found on p. 64.

XV:3   5) Nothing lies hidden from
          the Lord.
          Therefore let us act as if He
          was dwelling in us so that ...
          -This is so ...

It is of primary interest that the internal divisions
of this sequence are based on thematic grounds alone. Sec-
tion One, Eph. XIII:2-XIV:2, treats the theme of "Faith
and Love". The last sentence of this section, however, func-
tions to introduce the theme of Section Two, i.e., "Silence,
Speech and Action" by its use of the word " πράσσουσιν ".
Otherwise, no internal divisions can easily be made within
this sequence.

The difficulty which we have had in breaking the sec-
tions of this sequence down into their component parts is
related to the confused nature of the thematic material which
Ignatius has worked into this sequence.

It must be remembered that Ignatius is attempting to
provide himself with opportunities to repeat his "catch-
words" throughout this sequence. He must find and use sen-
tences, clauses and phrases in which he can employ the words
" οὐδεις [1]", "ἄμεινον [2] ", " λανθάνω [3] ", " τελεῖος [4] ",
and " κεκτημένος [5] ". [24]   In this, he has been successful. On

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[24] We have not considered the words "faith" ("πίστις "),
"love" ("ἀγάπη "), "silence" ("σιωπᾶν " or " σίγη"), "speech"
(" λόγος"), or "action" (" πράσσω " or " ποιέω") as "catch-words"
inasmuch as they are the themes of this sequence. It is inter-
esting, however, that in the case of the concepts of "silence"
and "action", Ignatius feels free to use two different words
with no apparent difference in meaning being intended.

the other hand, the thematic consistency of his treatment of his themes has suffered. In order to repeat some of these "catch-words", Ignatius has had to introduce elements into the treatment of his themes which clearly confuse his intentions and meaning. Thus the disparate nature of the thematic materials of this sequence arises. The problem which Ignatius has created in this sequence can be seen most clearly in the Greek Text. There we have attempted to break the sequence down into its most basic elements and have capitalized and numbered all of the author's "catch-words". Thus it becomes possible to make individual distinctions as to which of the sentences, clauses and phrases have found their way into the sequence for technical reasons, and which have been included for thematic purposes alone.

In summary then, Sequence "F" is clearly an example of a new kind of sequence in this letter. It does not exhibit the use of parallelism and it is not anacoluthic in its treatment of its themes. Both of those techniques have been left aside. In Sequence "F", Ignatius concentrated on the use of "catch-words". Secondly, this sequence is a fine example of the problem of using a technique which is not easily amenable to the context of one's intended communication. The use of the specific "catch-words" cited above forced Ignatius to attempt two goals simultaneously, i.e., (1) to repeat his chosen "catch-words", and (2) to communicate his thoughts on his themes.

To a certain extent, he was successful. On the other hand, this sequence does retain a certain "schizophrenic" character. It is our position, however, that by being aware of the author's technical and thematic goals, the scholar is in a much better position from which to interpret the text of this particular sequence.

Sequence "G" (Eph. XVI:1-XIX:3): Heresy

In this sequence, Ignatius does not rely on any of the techniques we have seen in the earlier sequences of the letter. Thus, we shall refer to this sequence as an "unstructured" text. Ignatius includes one unstructured sequence in this letter and in the letters to the Magnesians Trallians, and Philadelphians. Here in Ephesians, the unstructured sequence is the last sequence in the Body of the letter.

In the absence of the use of any stylistic technique, the external limits of this sequence are established on thematic criteria alone. The theme of this sequence is clearly that of heresy. An outline of this sequence may make a discussion of its peculiarities more enlightening.

Outline of Sequence "G" (Eph. XVI:1-XIX:3): Heresy

Section	Text		Thematic Content	Technique	Length
				Unstructured Text	
1	XVI:1		Do not err – the corruptors of the kingdom will not inherit ...		7
	XVI:2	1)	If those who do this " κατὰ σάρκα " die How much more those who corrupt the faith of God?		
		2)	Such a one will go to the never ending fire ...		
2	XVII:1	1)	For this reason the Lord took ointment on his head To breathe incorruption on the Church ...		5
		2)	Do not be annointed with the evil odour ...	Metaphor	
3	XVII:2	1)	Why are we not all prudent ...?	Parallelism	4
		2)	Why are we perishing foolishly?		
4	XVIII:1	1)	I am dedicated to the Cross ...		8
		2)	Where is the wise man...?		
		3)	– our God, Christ, was conceived by Mary ... was born and was baptized ...		
5	XIX:1	1)	And the Virginity of Mary ... was hidden from the Prince of this world ...		17
	XIX:2	2)	How was He manifested to the world?		
			a) A star shone in the heavens...		
	XIX:3		b) By this all magic was dissolved ...		
			c) Hence all things were disturbed because the abolition of death was being planned.		

Two features of this sequence deserve our attention.
The first is the relation of this sequence to Section One of
Sequence "D" (Eph. VII:1-VIII:1a). In both cases, a discussion of heretics is followed by a Christology. These two
texts represent the only time in the letters of Ignatius
that a theme is repeated within a single letter. The difference between these two texts might of course be significant. The earlier text (Eph. VII:1-VIII:1a) treated the
theme of the correct reaction of the Christian to heretics.
The present sequence seems to be directed at those who may
have fallen into heresy. Ultimately, however, the differences between the two texts seem superficial. Thus, it may be
said that Ignatius is in some respects repeating himself here
in Sequence "G".

The second feature of this sequence which deserves
our attention is the nature of the thematic development exhibited in the treatment of this topic. Ignatius is not, of
course, the master of the long, developed polemic. On the
other hand, his treatment of heresy here is hopelessly segmented and almost cryptic in parts.

In Section One, the rhetoric is clear. In fact,
Ignatius relies on one of the rhetorical formulae which he
had used in Sequence "C", i.e., " Ἐι γὰρ...Πόσῳ Μᾶλλδν" ("If ...
x, then how much more y ..."). [25] Thereafter, however, the

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[25] Cf. pp. 53 and 54 .

logical progress of the sequence breaks down.

In Section Two, Ignatius makes a strange reference to the Lord receiving ointment on His head that He might breathe " ἀφθαρσία " on the church. Clearly by this reference, Ignatius is playing on the use of the word " οἰκοφθόροι " in Section One (Eph. XVI:1). The intended meaning of this reference, like that of the subsequent injunction to avoid the anointing of the Prince of this world, remains unclear. Section Two is constructed on grounds for which Section One did not prepare the audience.

Section Three features two parallel sentences, as can be clearly seen in the Greek Text. Still, however, the intended meaning of these sentences is far from clear. Likewise, Section Four and the long narrative of Section Five seem to reflect only a part of the argument of Ignatius with the heretics.

Having considered the evidence, however, it is somewhat difficult to maintain that this kind of polemic reflects a mere summary or a part of the kind of polemic which Ignatius would have delivered if he had had more time. Our view is based on two considerations which would seem to demand that any such view be rejected.

First, if we have been correct in our analysis of the other sequences of this letter, we must posit that Ignatius

has shown a considerable degree of care and rhetorical skill in structuring his letter not only by thematic criteria, but also by stylistic techniques. Moreover, we have seen him introduce and close individual sequences and even sections. Thus, we must assume that the letter, by and large, reflects the thematic and technical values and intentions of Ignatius. Why, then, are we to assume that the polemical style exhibited in this sequence is unintended or to any great extent at odds with the intentions of the author when neither the sequences which proceed it nor those which follow it would lead us to that general understanding of the whole letter? Secondly, this type of attack on heresy is not only exhibited in this letter, but is also to be found in the Letter to the Trallians, i.e., Trallians' Sequence "D", and in the Letter to the Smyrnaeans, i.e., Smyrnaeans' Sequences "B" through "D". Significantly, in those letters, as in this, there is a great deal of evidence from which it may be shown that the stylistic intentions of Ignatius were generally fulfilled.

From the two criteria we have just cited, we wish to draw one conclusion, i.e., that Ignatius fully intended the use of what we have referred to above as a "segmented and almost cryptic treatment" of heresy. We would propose that the rhetorical standards exhibited in this sequence are those which our author both knew and intended to use in this and in other letters.

Sequence "H" (Eph. XX:1-2)

This sequence marks the first sequence of the Closing Materials of this letter. Ostensibly, the sequence contains a promise to write a second "book" (βιβλιδίω) to the Ephesians. Clearly, however, what Ignatius cites as the subject matter of that proposed second work functions as a summary of his present letter. The summary function of this sequence is clear from parallel sequences in other letters which likewise appear in the Closing Materials of those letters and which likewise function as summaries of their respective letters.[26] The promise to write a second book, however, is peculiar to this sequence in Ephesians.

The external limits of this sequence have been established primarily by thematic criteria. This promise and summary is not related to the theme of heresy which is treated in Sequence "G" (Eph. XVI:1-XIX:3). Neither is it to be seen as a part of the final greetings and farewells which constitute the substance of the final sequence (Eph. XXI:1-2). On technical grounds, Eph. XX:1-2 likewise deserves to be established as a single entity inasmuch as its entire length, or some 14 lines, is one single elongated sentence.

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[26] Summaries of letters are also to be found in Magnesians' Sequence "G", Trallians' Sequence "E", and Smyrnaeans' Sequence "G".

An outline of this sequence could be presented in this way:

Outline of Sequence "H" (Eph. XX:1-2): Summary

Section	Text	Thematic Content	Technique: Length Elongated Single Sentence
1	XX:1	1) If Christ permits me... in a second book I will show you a) The " οἰκονομία " of the new Man Jesus Christ... b) His faith and His love c) His suffering and resurrection	14
	XXI:2	Especially if the Lord reveal to me d) That all of you come together in the common meeting and in Jesus Christ e) Who was of the Family of David f) The Son of Man and of God. g) So that you obey The Bishop and the presbytery... h) Breaking one bread which is the medicine of immortality...	

The summary is achieved by appending a number of relative clauses and apositional statements onto the sentence. Thus that part of the sentence which we have marked "b" recalls Sequence "F" (Eph. XIV:1). The reference to suffering in "C" recalls the true Christologies of Sequence "D" (VII:2) and Sequence "G" (XVIII:2b). The phraseology of "d", i.e., " οἰ κατ'ἄνδρα κοινῇ " is almost identical to that used in Sequence "C", Eph. IV:2, i.e., "καὶ οἰ κατ'ἄνδρα ". Parts "e" and "f" reflect other aspects of the true Christology presented in Sequences "D" (Eph. VII:2) and "G" (Eph.

XVIII:2). Finally, Part "g" recalls the theme of subjection to the clergy which was treated in Sequence "C".

Finally, it might be noted that in this sequence the technique of building long sentences from short phrases is rhetorically grounded. Such a technique allows the author to range over a wide variety of materials. Thus a summary of the letter becomes technically possible. Moreover, it can be presented in a form which is pleasing to the ear, without the breaks which would make the variety of its contents too obvious. It must be admitted that Ignatius has shown good judgment in forming this summary sequence by this technique.

Sequence "I" (Eph. XXI:1-2): Final Sequence

This sequence is the second sequence of the Closing Materials and the last sequence of the letter as a whole. As we have noted earlier, the final sequences of the Ignatian letters are somewhat different from the other sequences of the Ignatian letters.[27] Usually, the final sequence of an Ignatian letter is composed of a series of formal greetings which employ the verb " ἀσπάζομαι ", and a formal farewell which employs the verb " ἔρρωσθε ". Thus, it must be noted that the Ignatian final sequence, like the Ignatian

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[27] Cf. p. 30, note #2 (5).

Inscription and unlike the other sequences, follows what might be called a formal pattern. Significantly, however, the final sequence of the Letter to the Ephesians does not follow that form exactly. The final sequence of this letter does not use the greeting "ἀσπάζομαι ", which was used in the other letters.

The second major difference to be noted in this final sequence is the fact that Ignatius has used the technique of parallelism here although he has avoided using any of his stylistic techniques in most of the other final sequences. The use of parallelism here can be seen in our outline of this sequence:

Outline of Sequence "I" (Eph. XXI:1-2): Final Sequence

Section	Text	Thematic Content	Technique: Sentence Parallelism	Length
1	XXI:1a	a) I am dedicated to you b) And to those you sent to Smyrna, c) Whence I am writing d) Loving Polycarp and you.		3
2	XXI:1b	Remember me as Christ remembers you.		1
3	XXI:2a	a) Pray for the Church in Syria, b) Whence I am going to Rome, c) being the least of the faithful there, d) Having been thought worthy to show the honour of God.		3
4	XXI:2b	Farewell, in God the Father and in Christ, our common Hope.		1

Clearly, the object was to follow a long sentence with a short sentence. The syntactical similarities between the two long and the two short sentences can be seen even more clearly in the Greek Text of the sequence. There, the intended parallelism of Ignatius is most obvious.

Finally, it must be concluded that the final sequence of Ephesians, though not divorced from the thematic concerns of all of the Ignatian final sequences, i.e., final greetings and farewell, must be seen in a class by itself. It does not use the formal word of greeting which all of the other final sequences do and it exhibits the use of the technique of parallelism which is never used in any of the other final sequences of the corpus.

CHAPTER THREE

A COMPARATIVE ANALYSIS OF THE IGNATIAN LETTERS

The purpose of this chapter is to extend the analysis of Ephesians in two ways; namely, to apply the analytic techniques of Chapter Two to the rest of Ignatius' letters, and to compare the letters among themselves in terms of structure and style. We will therefore treat in turn the six remaining letters of the Ignatian corpus, concurrently discussing some of the more significant features of Ignatian style.

The Letter to the Magnesians

This letter is strikingly similar to the letter to the Ephesians. An outline of the thematic content and stylistic techniques found in each of the sequences of this letter may help make this point clear.

Outline of the Letter to the Magnesians

Sequence	Text	Themes	Technique	Length
A	Inscription		[1]	5
B	I:1-2	Union of Faith & Love,etc. in the Churches	Parallelism	10
C	II:1	Personalia/ Subjection [2]	Parallelism	6
D	III:1-V:2	Respect the Young Bishop/ A Godly Matter/ Hypocrisy/ The Christian Life	Anacolutha	28
E	VI:1-VII:2	Unity/and Acting with the Bishop	"Catch-words"	25
F	VIII:1-XI:1	Judaizing Heresy	Unstructured text	44
G	XII:1-XIV:1	Praise/ (Summary to Subjection)	Anacolutha	24
H	XV:1	Final Sequence (Farewells)		7

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[1] All of the Inscriptions follow the three-part pattern discussed in relation to the Inscription of the Ephesian Letter. cf. p. 33.

[2] We have marked this sequence (/) as anacoluthic. Clearly the theme of the text changes in the last line. Lake feels that the original text has been broken at that point. Thus it is possible that this sequence, like Trallians "B" (I:1-III:2) would have returned to the Personalia Materials, thus repeating the basic anacoluthic pattern, "a_I;b;a_{II}". Instead, the present text might be represented as "a_I;b ". That this "sequence" is syntactically incomplete is evident. These six lines constitute only a conditional clause and not a complete sentence.

The similarity between Ephesians and Magnesians involves the range of thematic interests which both letters exhibit and the use of specific stylistic techniques in specific parts of each of the letters. From a thematic perspective, both letters exhibit a relatively wide variety of interests. Most of the other letters do not. Ephesians and Magnesians treat the common Ignatian themes such as the Christian's relation to his bishop, Church unity, and heresy. They also treat themes which are not found anywhere else in the corpus, e.g., "The Reaction to 'Other Men'" in Ephesians' Sequence "D", or "The Christian Life as a Choice" in Magnesians' Sequence "D". Moreover, a number of themes which appear in other letters in mere passing references are much more extensively treated in Ephesians and Magnesians. In this regard we might cite Ephesians' Sequence "F" ("Faith and Love" or "Silence and Speech"), or its Sequence "C" (/section 4_7 with the treatment of specific errors regarding "Division"), or the theme of "unity with the bishop as a 'Godly matter'" in Magnesians' Sequence "D" (bI-III). Thus, from a thematic viewpoint, both of these letters exhibit a range of thematic interests which is not shared by most of the other letters of the corpus.

If there is a significant thematic similarity between the Ephesians and Magnesians letters, there is an even more significant similarity in the overall structure of each of

the two letters, i.e., the use of specific techniques at specific places in each letter. The overall structural similarity between these two letters is best seen in the context of all of the letters of Ignatius.[3] Given the context of the entire corpus, the structural similarity between Ephesians and Magnesians is quite evident. Ignatius changes his approach to overall structure quite markedly in the latter letters of the corpus, i.e., in Philadelphians, Smyrnaeans, Polycarp and Romans. None of these letters could be called similar to Ephesians in terms of their overall structure. The overall structure of Magnesians and Trallians, however, does not differ significantly from that of Ephesians. Moreover, it is likewise clear from this outline that the letter to the Magnesians is more similar to Ephesians than Trallians is.

The similarity of Ephesians and Magnesians on the basis both of thematic content and of overall structure is already suggested by the outline. On the other hand, it is important to understand that these similarities have been singled out at the generic level of theme and technique. Magnesians, however, is by no means identical to Ephesians on the level of the treatment of individual themes or the use of particular techniques. Indeed, each of the Ignatian

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[3] See "Comparison of Overall Structural Outlines of the Letters of Ignatius", Appendix A, p. 130-32.

letters exhibits an individuality at this specific level.
Thus, although it is possible to isolate the use of specific
techniques at specific places in an Ignatian letter, the in-
dividual form which the technique takes in one case will
usually be found to be different from the form which the
same technique takes in other cases.

In the light of these observations on the individual
aspects of each of the letters, it is necessary to attempt to
isolate the significant different forms which a single tech-
nique may take in the various parts of the corpus. Having
isolated these different forms, we shall be in a much better
position to understand both the stylistic individuality of
each of the letters and the strains of similarity which are
to be seen in all parts of the corpus.

We shall now turn from the question of the similarity
of Magnesians to Ephesians to the stylistic characteristics
proper to Magnesians alone.

There is one general stylistic peculiarity of
Magnesians. It is best explained by comparison with a styl-
istic feature found in Ephesians. In Ephesians, Ignatius
ended a number of sequences, i.e., "B", "C", and "D", in the
body of the letter with an introduction to the next sequence.
This introduction made way for a theme which was to be
treated in the next sequence. Clearly, the use of this de-
vice must be seen as characteristic of Ephesians. It is

rarely found in other letters of the corpus. The only clear examples of the device are found here in Ephesians. The device is not found at all in Magnesians. The disappearance of this technique from the list of techniques found in Magnesians is worth mentioning in itself. It would seem, however, that this "introduction device" has been replaced in Magnesians by the addition of theological observations which systematically appear at the end of a number of sequences.

The final section of most of the sequences of the body of Magnesians, i.e., Sequences "B" - "G", ends in some theological (Sequence "B") or, more often, Christological observation (Sequences "D", "E", "F").[4] These Christological observations are consistently made in a relative clause or a long appositional clause which has been appended at the end of the sequence. Moreover, these concluding Christological observations are usually unrelated to the theme of the sequences to which they have been added. Thus, they usually stand out from the context of the rest of the sequence quite distinctly.

Our conclusion that the use of the Christological observations in Magnesians represents a substitution for the

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[4] Sequence "C" also ends in a reference to Christ. Yet it is unlike the refe──nces made in the other sequences. The absence of this Christological observation here might be taken as another proof that the original ending of Sequence "C" has been lost.

technique of introducing each sequence in Ephesians rests on three technical observations: (1) Both techniques are used at the ends of individual sequences; (2) Just as there are no introductory materials in Magnesians, there are no comparable Christological observations in Ephesians; (3) Just as Ignatius uses "catch-words" or concepts in one section of a sequence to introduce other sections within that same sequence,[5] he has placed a number of Christological observations at the ends on individual sections of a single sequence.[6] Thus, just as the technique of introducing subsequent materials is not confined to the ends of sequences, neither is the Christological observation device.

The more specific stylistic features of this letter are best seen in the context of the individual sequences in which they appear. Thus, we shall now devote our attention to Sequences "D", "E", and "F".

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[5] Examples of this are to be seen in Ephesians' Sequence "D" (Eph. VII:1-X:3) where the concept of living "κατὰ θεόν" in section 1 introduces the theme in section 2. Similarly, the use of the word " ἄνθρωπος" at the end of section 2 introduces section 3's discussion of " τῶν ἄλλων δὲ ἀνθρώπων." Cf. p. 62. Similarly, in Ephesians' Sequence "E" (Eph. XI:1-XIII:1), one of the catch-words of section 2, i.e., "εὑρίσκω" , is introduced at the end of section 1.

[6] Christological observations are likewise to be found at Mag. I:2; III:1; VI:1; VII:1; VIII:2; IX:1. Most appear within Sequences "E" and "F".

Sequence "D" (Mag. III:1-V:2) is one of the most interesting sequences of the corpus. It is anacoluthic in its overall structure. Still, it is quite different from the anacoluthic sequence which we have seen in Ephesians.

In Sequence "D" of Ephesians, we saw an anacoluthic sequence which was composed of two themes, i.e., "a" and "b". These two themes were presented in the thematic pattern "a_I;b;a_{II}" so that the presentation of the materials of theme "a" was divided into two parts. Between these parts, the materials related to theme "b" were introduced. Such was the overall thematic structuring of Ephesians' Sequence "D". In Magnesians' Sequence "D", a related technique is used by Ignatius.

The Magnesians' sequence is much more complex.[7] It deals with four individual themes, and works these four themes into a single complex pattern. The pattern is not the simple "a_I;b;a_{II}" seen earlier. Rather it can be represented in this formula: "a_I,a_{II},b_I. c_I,b_{II},b_{III}. d_I,c_{II}. c_{III}. d_{II}."[8]

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[7] Cf. pp.19f, for the discussion of the relation of this type of anacoluthic sequence to the other types which appear in the letters of the corpus.

[8] The punctuation used in this schema follows that of K. Lake, cf. Lake, pp. 198-200. Commas mark the ends of clauses. Periods mark the ends of complete sentences as adjudged by him.

The technical complexity of the thematic outline should not lead one to suppose that the sequence is obscure or was obscure to the original Magnesian audience. On the contrary, this complexity is mitigated by the author in a number of ways. In short, the sequence is actually one of the least obscure of the Ignatian corpus and the complexity of the thematic outline does not ultimately interfere with the communication of the author's thoughts. Again, "Ars est celare artem".

The four themes of the sequence are not as diverse as the themes of the anacoluthic Sequence "D" of Ephesians.[9] Rather, they are closely related to each other, i.e., (a) "the correct relation to the bishop", (b) "this relation as a 'Godly matter'", (c) "hypocrisy", i.e., acting without the bishop, and (d) "the Christian life as a choice between two things". The juxtaposition of these themes would clearly not confuse the listening audience inasmuch as even the last of them, i.e., (d), could be interpreted in terms of one's relations to the bishop. Thus Ignatius has seen to it that no thematic obstacles obscure his intended communication.

Secondly, it must be observed that each individual part of the sequence, i.e., a_I, or b_I or b_{III}, is almost equal in length to any of the others. Furthermore, six of

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[9] "The relation of a Christian to heretics and 'other men'" and "Praise of the Ephesians for their 'Godly life'".

the ten parts of the sequence exhibit the same overall structure, i.e., negative first sentence (ΟΥ - ΜΗ) linked with a correlative sentence which begins with the disjunctive particle "but" ('ΑΛΛΑ). This " ΟΥ - 'ΑΛΛΑ " pattern, repeated in so many of the parts of this sequence, creates the sense of a pattern into which the original reader of the text would naturally have fallen.

Through a careful handling of sentence lengths and a repetition of a single sentence pattern, ΟΥ ... 'ΑΛΛΑ , Ignatius has created an effective rhetorical piece. His listeners would attune their ears to the individual parts of the sequence and not to the long, cumbersome sentences into which these parts accidentally fall.

Ignatius clearly seems to have written this sequence to be heard and not read. Regretfully, most of his other sequences, whether anacoluthic or not, lack the kind of rhetorical precision which has been described above. Most of the Ignatian sequences seem rhetorically barbarous in comparison to this one. Regretfully, this kind of anacoluthic sequence is not in any of the other letters of the Ignatian corpus.

Sequence "E" (VI:1-VII:2) is unified by the use of "catch-words": " ΠΑΣ " (All), " 'ΟΥΔΕΙΣ-ΜΗΔΕΙΣ " (Nothing), "ΕΙΣ " (One), " πλῆθος , ἐθεώρησα, ἀγάπη " and " προκαθημένος ". These seven words, however, seem to belong to two groups. The first

three, i.e., ΠΑΣ , ΟΥ̓ΔΕΙΣ-ΜΗ̄́ΔΕΙΣ , ΕΙ̃Σ, are used somewhat dif-
ferently from the last four.[10] The distinction between the
two groups deserves our attention.

The words of the first group are clearly central to
the thematic content of the sequence, i.e., unity and acting
with the bishop. All (Πάντες) are to do all things (πάντα)
with the bishop. No one (Μῆδεις) is to do anything (οὐδεν)
without the bishop. Doing all things as one (Εἷς), i.e.,
with the bishop, is essential. The words which comprise the
second group of "catch-words", i.e., Πλῆθος , ἐθεώρησα , ἀγάπη
and προκαθημένος, have no thematic significance in this sequence.

The sequence seems to break down into three more or
less natural sections. The single thematic idea, however,
suggested above in the use of the "catch-words" of the first
group permeates all three of the sections.

The "catch-words" of the second group, though they are
unrelated to the central theme of the sequence, are used in
such a way as to exhibit another characteristic of our au-
thor's style. In repeating the ideas of πλῆθος (crowd) and
ἐθεώρησα (to see), Ignatius does not use the same words. For
πλῆτος , he employs πλησίον ; for ἐθεώρνσα , βλέπετω . Again,

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[10] In the text of the letters, this feature has been
observed by marking the catch-words of the first group with
the letters (A), (B) and (C). The catch-words of the second
group are numbered, i.e., (1), (2), (3), (4).

as was seen above,[11] in the discussion of the Ignatian tendency to vary the elements of a pattern, Ignatius seems to pursue variation whenever possible. Here, Ignatius seems to have assumed that it is the concept which "stands behind" the word that is to be repeated, and not the word itself. Thus πλῆθος can be "repeated" by the word πλησίον , and ἐθεώρησα can be "repeated" by βλέπετω .

Sequence "F" (VIII:1-XI:1) exhibits a number of stylistic features which we have already seen in Ephesians. Perhaps the most prominent is the use of elongated sentences, especially that found at Mag. IX:1-2, which alone extends some 11½ lines in the text. Similarly, such an elongated sentence is to be found at Mag. XI, which extends some 8 lines to the end of the sequence.

The most significant stylistic aspect of this sequence is the fact that it is an unstructured text. As mentioned earlier, the use of such a text is characteristic of most of the letters of Ignatius, i.e., Ephesians, Magnesians, Philadelphians, and Trallians. The unstructured text of this letter, however, is placed here, at Sequence "F", at the end of the body of the letter. In this respect, the unstructured text parallels another unstructured text which is similarly located in Ephesians; at the end of the body of that letter.

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[11] Cf. pp. 43-44, note #14.

Little else need be said of Magnesians' Sequence "F" from
a technical standpoint.

We may conclude our brief analysis of this unstruc-
tured text by noting the logical consistency of the text.
Ignatius has a single idea which he clearly develops through-
out the length of the sequence. The development of specific
concepts is not an important feature in the rhetoric of the
letters of Ignatius. Rather Ignatius most often leaves the
reader with the feeling that he was more interested in pre-
senting a number of various disconnected thoughts than in
either connecting those thoughts to each other or in devel-
oping a single thought at length. In short, the logical
consistency of this sequence stands as a significant indi-
vidual feature of this letter.

Sequence "G" (XII:1-XIV:1) is an excellent example
of a weak anacoluthic sequence. Again, by the use of this
designation, we are attempting to focus on the fact that the
two themes involved in the thematic pattern, a_I;b;a_{II}, are
not clearly unrelated. Still, it is clear that there are
two themes being treated at this point in the letter and
that these two themes are combined in the anacoluthic pat-
tern noted above.

The first of these two themes is the "praise of the
Magnesians". The second is the "exhortation to unity and

subjection to the bishop". It must be noted that this second theme is presented in this sequence in such a way as to function as a summary of the letter itself.[12] This type of short summary is found not only in this letter but also in Ephesians, Trallians and Smyrnaeans.

Sequence "H" (Mag. XV:1) is the Final Sequence of the letter. It exhibits nothing of any real stylistic significance.

In summary then, we might fruitfully return to our earlier statements regarding the technical similarity between Magnesians and Ephesians. In the light of the materials we have just presented, it is now possible to qualify both the similarities and the differences between the letters.

The two letters exhibit the use of the same techniques in the same order of appearance throughout the greater part of their lengths. Significant differences are to be found, however, in the use of those techniques in at least two instances. By defining the exact nature of these differences we shall understand the stylistic individuality of each of the two letters. By defining the points of technical

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[12] The use of the word "unity" recalls Sequences "B", "D" and "E". The use of the word "subjection" recalls Sequence "C". Significantly, the question of heresy is not mentioned in the summary.

similarity between them, we shall understand the technical

substratum upon which the two individual letters are based.

The best way to reach our goal is to follow, point

by point, the structural outline of both letters, discussing

similarities and differences within that framework.

(1) Inscription: Eph. "A"; Mag. "A". Both letters

follow the formal three-part Inscription formula discussed

in Chapter Two.[13]

(2) Parallelism-Patterns: Eph. "B" and "C"; Mag.

"B" and "C". None of these sequences exhibit any techniques

as significant as the parallelism we have isolated here.

On the other hand, the Ephesians' sequences are much longer

and much more complex than those of Magnesians. Still, in-

asmuch as no other significant techniques are found at this

point in either of the letters, the use of parallelism here

seems to assume a special significance.

(3) Anacolutha: Eph. "D" and "E"; Mag. "C" and "D".

If Magnesians' Sequence "C" was in fact originally anacolu-

thic as noted above, these two letters would bear a much

greater similarity to each other in terms of the use of ana-

colutha in this part of the letter. It is significant, how-

ever, that Magnesians' "D" represents a type of anacoluthic

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[13] Cf. p.33 , the discussion of the three-part
structure of the Inscriptions of Ignatius and other
Hellenistic Greek authors.

structure that is unparalleled in the Ignatian corpus. Thus, although this Sequence "D" is clearly anacoluthic by definition,[14] it does not appear to be very similar to the more normal anacoluthic sequences in Ephesians' "D" and "E". Still, the use of the anacoluthic technique at this point is indisputable.

(4) Catch-Words: Eph. "E" and "F"; Mag. "E". There are no real differences between the use of the technique in Ephesians and that in Magnesians except for the fact that the use of "catch-words" in Ephesians' "E" is limited to the section section of the anacoluthic sequence.

(5) Unstructured text: Eph. "G"; Mag. "F". Again, there are no significant differences between the two letters at this point. Both of the sequences involved, however, are the last sequences to appear in the bodies of their respective letters. On a less technical basis, moreover, we might note the fact that both sequences treat of the issue of heresy.

(6) It is at this point that the technical similarity of the two letters breaks down. Ephesians' Sequence "H" is structured as an elongated single sentence. The "parallel"

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[14] The systematic introduction of new thematic materials before the treatment of previous thematic materials has been concluded. Cf. p.18 .

sequence in Magnesians, i.e., Sequence "G", is anacoluthic.
Both sequences, however, present thematic summaries of their
respective letters.

(7) Final Sequence: Eph. "I"; Mag. "H". Both of
these sequences are quite brief and exhibit no real struc-
tural techniques. They are, however, far from identical.

In summary then, the Ephesian letter may be charac-
terized as generally being much more complex in a greater
number of its sequences. Ignatius uses his extra hundred
lines in this letter to display some of the stylistic wares
which are lacking in the other letters. Magnesians , on the
other hand, exhibits two outstanding sequences: "D", the
anacoluthic masterpiece, and "F", the logical and controlled
though unstructured text on heresy. Thus, although Magnesians
lacks some of the pervasive lustre of Ephesians, it has cer-
tainly been compensated for this loss. In short, these two
letters seem to have inherited the technical and stylistic
riches of their author, though in various different ways.
The other letters of the corpus, on the other hand, seem to
have been comparatively neglected.

The Letter to the Trallians

This letter, like Magnesians, shows a great depen-
dence on the themes and over-all structure of Ephesians.
Thematically speaking, it is not as rich as either of those

two letters. It does, however, introduce a theme which has
not been treated in those letters, i.e., the relation of
knowing "τὰ ἐπουράνια " to discipleship. The other themes
treated by the letter are the common themes of subjection
to the bishop, Church unity and heresy. The outline of the
letter might be represented in this way:

Outline of the Letter to the Trallians

Sequence	Text	Themes	Techniques	Length
A	Inscription	‾‾‾‾	‾‾‾‾	8
B	I:1-II:2	Personalia/ Subjection to clergy	Anacolutha	33
C	III:3-V:2	Self-abasement and relation of "heavenly things" to discipleship	"Catch-words"	20
D	VI:1-XI:2	Heresy (docetism)	Inclusion (unstructured text)	49
E	XII:1- XIII:3	Final sequence (summary)	‾‾‾‾	26

From a more technical perspective it is interesting
to note that this letter contains only five sequences,
whereas Ephesians and Magnesians contained nine and eight
sequences respectively. Nevertheless, this letter is pat-
terned along the same lines as Magnesians. In fact, it

follows the structural outline of Magnesians so closely[15]
that, insofar as its structural outline is concerned,
Trallians is only a slightly altered version of Magnesians.
Thus, through an analysis of the differences between the
structural outline of Magnesians and that of Trallians, we
shall attempt to isolate the stylistic individuality of
Trallians while drawing out the points of its technical re-
lationship to Magnesians.

(1) Inscription: There are no differences between
these two Inscriptions. In fact, the Inscription of
Trallians is much closer to that of Magnesians in terms of
its syntax than either of the two is to the Inscription of
Ephesians.

(2) Parallelism-Patterns: Mag. "B" and "C"; Trall.
-. This second division of the structural outline has been
completely deleted from Trallians. The significance of this
deletion will be taken up below.

(3) Anacolutha: Mag. "D"; Trall. "B". In Trallians,
it is this technique that is used to begin the first struc-
tural division of the body of the letter. The anacoluthic
sequence of Trallians follows the normal anacoluthic pattern,
$a_I; b; a_{II}$. In this respect Trallians differs from Magnesians
inasmuch as the Magnesians' anacoluthic Sequence "D" is much

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[15] Cf. comparison of structural outlines.

more complex.[16]

(4) "Catch-words": Mag. "E"; Trall. "C". The use
of this technique in both sequences is quite similar. The-
matically, however, the Trallians' sequence differs from that
of Magnesians inasmuch as it presents two distinct thematic
ideas.[17] The sequence in Magnesians has a single theme which
permeates all of its parts.

(5) Unstructured text: Mag. "F"; Trall. "D". We have
designated both of these sequences as unstructured. Signifi-
cantly both of them are excessively long sequences,[18] which
treat of the problem of heresy. The chief technical dif-
ference between the two is the fact that the Trallians' se-
quence exhibits the use of the technique of inclusion, i.e.,
the conception of heresy as "deadly food" is found both at
its beginning and at its end.[19] The use of this "inclusion"

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[16] Its pattern again was: "a_I, a_{II}, b_I. c_I, b_{II}, b_{III}.
d_I, c_{II}. c_{III}. d_{II}." Cf. p. 90 .

[17] These two thematic ideas are "self-abasement" and
"the relation of 'heavenly things'" (τὰ ἐπουράνια) to dis-
cipleship (Trall. V:1). The former is quite similar in its
tone to the concepts found at Ephesians III:1.

[18] Magnesians "F" is 44 lines long; Trallians "D" is
49 lines long. Again, the normal Ignatian sequence is about
25 lines long.

[19] At the beginning of the sequence we find the con-
ception of heresy as " τροφῇ " or " βοτάνη " (VI:1), which is
" θανάσιμον " (VI:2). At the end of the sequence we find it
similarly described as " καρπὸν " (XI:1), which is " θανατη-
φόρον " (XI:1).

device does little, however, to alter the sequence from the kind of unstructured text found in Magnesians' Sequence "F". The chief difference between the two sequences is logical. Trallians' Sequence "D" lacks the logical clarity of its counterpart in Magnesians.

(6)-(7) Closing Materials - Summary and Final Sequence: Mag. "G" and "H"; Trall. "E". The letter to the Magnesians presents a summary of its thematic content in anacoluthic Sequence "G". It thereafter proceeds into an entirely new and separate structural division of the text, i.e., its Final Sequence, Sequence "H". Trallians, however, does not have an anacoluthic sequence to parallel Magnesians' Sequence "G". Rather it places its thematic summary into the Final Sequence itself, thus eliminating the need for an anacoluthic sequence completely.

The deletion of the anacoluthic sequence in the closing materials of Trallians is clearly analogous to the deletion of the sequences which exhibited the technique of parallelism at the beginning of the body of this letter. Ignatius followed the structural outline of Magnesians in writing Trallians. He deleted, however, two of the structural divisions that he had used in Magnesians. Still he kept the thematic materials of both of the deleted structural divisions. Significantly, in both instances, Ignatius merely put these

thematic materials into the next structural division of his letter.[20] In effect, Ignatius has simply dropped two structural divisions from the over-all structural outline of Magnesians to create the structural outline of Trallians.

In summary then, Trallians clearly follows the structural outline of Magnesians with two deletions, i.e., structural divisions (2) and (6). Thematically, it might be said that this letter simply reiterates the common themes of Ignatius. New thematic materials are offered only in the second half of Sequence "C", i.e., Trall. V:1-2, in a discussion of the relation of "$\tau\grave{\alpha}\ \grave{\epsilon}\pi o\upsilon\rho\alpha\nu\acute{\iota}\alpha$ " to discipleship.

The Letter to the Philadelphians

The Letter to the Philadelphians is not totally divorced from either the themes or the stylistic techniques which we have seen in the previous three Ignatian letters. Still, it exhibits an over-all structural outline which sets it apart from those letters. The outline of the themes and stylistic techniques found in this letter will help to clarify these points and provide an overview of the letter as a whole.

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[20] Cf. comparison of over-all structural outlines.

Outline of the Letter to the Philadelphians

Sequence	Text	Themes	Techniques	Length
A-B	Inscription-I:2	Inscription, Unity with the bishop, "chosenness" of Clergy, Personalia of bishop	(Parallelism)	23
C	II:1-IV:1	General attack on Division and on "κακοδιδασκαλία" "μερισμος"	Unstructured text	22
D	V:1-VI:2	Self-abasement and Judaizing as heresy	"Catch-words"	24
E	VI:3-VIII:1a	Personalia of Ignatius/Pro-unity and bishop (personal encounter)	Anacolutha	22
F	VIII:1b-IX:2	The Scriptures (personal encounter) and Christ vis-a-vis Judaism	Inclusion	24
G	X:1-2	Request to send delegate to Antioch	None	12
H	XI:1	On Philo and Rheus Agathopus delegation to Philadelphia	None	8
I	XI:2	Final Sequence	_____	7

Inscription — Sequences "A-B"
Body of the Letter — Sequences "C"-"F"
Closing Materials — Sequences "G"-"I"

The structural techniques used in this letter are the same as those used in previous letters. The order in which these techniques are used, however, is different.[21] More significantly, Ignatius uses his techniques in Philadelphians in ways which are not paralleled in Ephesians, Magnesians or Trallians. Thus, an inspection of each of the sequences of Philadelphians is quite necessary for the understanding of the style of our author in this part of his corpus.

The first sequence of this letter, i.e., Sequence "A-B" (Phil. Insc. I:2), is an anomaly in the corpus of Ignatius. Here, the Inscription is syntactically linked to what normally would have been the next sequence. In the other letters of the corpus, the Inscription constitutes an independent Unit by itself. It is never linked to subsequent materials.[22] In this case, however, the third part of the normal Ignatian Inscription, i.e., the greeting, " πλεῖστα χαιρεῖν ", does not appear. In its place, Ignatius has inserted a conditional clause, i.e., " μάλιστα ἐάν... ", which links the subsequent text to the Inscription. To underline the abnormality of this construction, we have marked this sequence "A-B".

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[21] Cf. comparison of over-all structural outlines.

[22] Cf. p. 4 ; the discussion of the relation of the Inscription to the rest of the letter is taken up on p. 35f above.

It is interesting to note that the sequence relies quite heavily on the technique of parallelism. In that part of this first sequence which follows the conditional clause, we find a number of relative clauses which are syntactical parallels to each other. Similarly, the technique of parallelism is used in the early sequences of the letters to the Ephesians and Magnesians. The parallelism of those sequences, however, was somewhat different from the form that parallelism assumes here in Philadelphians. Nevertheless, Ignatius does rely on the technique of parallelism at this point in Philadelphians just as he did in his earlier letters.

The second significant feature of Sequence "A-B" is the large number of themes and motifs which appear in it. Ignatius has crammed a number of themes into this second part of this sequence. We find here references to the themes of (1) unity with the bishop, (2) the relation of the clergy to the " γνώμη θεοῦ ",[23] (3) the establishment of the clergy by Christ, and (4) a Personalia section which deals specifically with the bishop of the Philadelphians.

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[23] This relationship is found and described most clearly and completely by Ignatius at Eph. III:2, cf. p. 50f. Significantly, these first two themes are both treated in Ephesians' Sequence "C", Eph. III:1-VI:2. The other themes treated here in Philadelphians are not.

This "Personalia Section" explains how the Philadelphian bishop, who remains unnamed, obtained his office through his love of Christ and the Father. Thereafter, the bishop is praised for his gentleness (ἐπιείκειαν), "silence", "attunement to the commandments" and "Godly mind" (τὴν εἰς θεὸν αὐτοῦ γνώμην). These last four images recall references made in other parts of the corpus.[24] Finally, it must be noted that this collocation of themes is quite uncommon in the Ignatian corpus. This sequence seems to have a single parallel in this regard, i.e., Ephesians' Sequence "F".

Thus it is that this sequence stands out as an anomaly both technically and thematically. Although it is composed of stylistic features and themes which we have seen in the earlier letters of the corpus, only in this sequence are these features and themes brought together and set forth in

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[24] "As a cithara (harp) to its strings" is a metaphor which is also used in reference to the Ephesian Presbyters' "attunement" (συνήρμοσται) to their single bishop (Eph. IV:1) " ὡς χορδαὶ κιθάρᾳ ". In the Philadelphian version, the metaphor has been reversed (i.e., Phil. I:2, (ὡς χορδαῖς κιθάρα) inasmuch as there is only one bishop and several commandments. The praise intended by the use of this metaphor is not lost in spite of the ambiguity of the literal sense of the image. We might also mention that "silence" (Phil. I:2, σιγῶν) is a theme which has already been seen in Eph. "C" (VI:1), and in Eph. "F" (XV:1-2). Clearly, it is a positive statement though the exact meaning of the word is not clear from the Ignatian letters.

this way.

Sequence "C" (Phil. II:1-IV:1) exhibits no structural technique. In previous letters, the unstructured text had been placed at the end of the body of the letter. Just the reverse, however, is the case in Philadelphians. The unstructured sequence appears here at the beginning of the body of the letter.

Thematically, this sequence is much more general than any of the other sequences of the letter which follow it. The subsequent sequences of the body of this letter seem to take up specific points of heresy and division which Sequence "C" treats in general. On the other hand, it would be misleading to claim for this letter a "unity of direction" or a thematic development which it does not exhibit. Although the sequences of Philadelphians treat closely related issues, they are as independent of one another as are the sequences in Ephesians. There has been no attempt by Ignatius to coordinate the individual "sequential parts" into a consistent whole. Thus, the juxtaposition of Sequences "C", "D", "E" and "F" almost appears to be accidental. The style of Ignatius remains dedicated in this letter to the "primacy" of the individual sequence.

Sequence "D" (Phil. V:1-VI:2) exhibits the technique of the use of "catch-words". The words themselves are

" ἀγάπη " (Phil. V:1; V:2; VI:2), " εὐαγγελίῳ " (V:1B; V:2A, 2B) and " φεύγετε "[25] (VI:2).

It must be observed that this sequence contains an introduction to the next sequence. The word " ἀμερίσμῳ " (VI:2) foreshadows the " Μερίσμος " against which the next sequence is directed. In other respects, Sequence "D" is quite similar to the sequences which exhibit the technique of "catch-words" in Ephesians, Magnesians, and Trallians.

Sequence "E" in Philadelphians (Phil. VI:3-VIII:1a) is anacoluthic in structure and follows the normal anacoluthic sequence pattern, a_I;b;a_{II}. This sequence, however, is somewhat different from the kinds we have seen previously.

The first theme of the sequence is almost cryptic in its brevity and seems to have been placed in the sequence for the single purpose of introducing the subsequent theme, i.e., the pro-unity and pro-episcopal teachings of the spirit. The materials presented here as theme "a" might be compared with the less pragmatically employed Ignatian Personalia Materials, which appear in similar sequences, i.e., Eph. "E" (Eph. XI:2-XII:2), Trall. "C" (Trall. IV:1-2), and even Phil. "D" (Phil. V:1).

The second section of the sequence takes up the theme of unity with the bishop. Yet, it does so in a novel way.

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[25] This last is a "catch-word" paralleled by its compound form " προσφυγών " (Phil. V:1).

Ignatius does not exhort the Philadelphians to unity as he did in Ephesians' Sequence "C" (Eph. IV:1b). Rather, we find here the use of a new technique, i.e., the narration of one of the author's personal experiences. In this case, Ignatius narrates one of his personal encounters with those who opposed his views on "division". This narrative device has not been used in the previous letters. In fact, it is paralleled outside of this letter in only one instance, i.e., Romans V:1. In that case as in this, the "personal encounter" provides this author with materials which can be used in a didactic context. Similarly, in Philadelphians' Sequence "F" (VIII:2), the next sequence of the present letter, this "personal encounter" narrative provides Ignatius with a basis for explicating his views on an important theme. Clearly then, although this technique is not often found in the Ignatian letters, it seems that Ignatius recognized the use of it as a legitimate rhetorical and didactic device.

A final observation on this sequence focuses on its last sentence, i.e., " πᾶσιν οὖν μετανοοῦσιν ἀφίει ὁ κύριος , ἐὰν μετανοήσωσιν εἰς ἑνότητα θεοῦ καὶ ἐπισκόπου (VIII:1). As in the early sequences of Ephesians, i.e., Sequences "B" and "C", this sentence, while remaining thematically tied to its own sequence, introduces the next sequence. The use of the words " ἑνότητα " (unity) and " ἐπισκόπου " (bishop) ties the sentence to the pro-unity and pro-episcopal teachings of the

spirit, presented in Sequence "E" (VII:1-VIII:1) above. The theme of the forgiveness of sins, i.e. " πᾶσιν οὖν μετανοοῦσιν ἀφίει ὁ κύριος... ", however, clearly introduces the opening sentences of Sequence "F" ("... Ἰησοῦ Χριστοῦ , ὃς λύσει ἀφ᾽ ὑμῶν πάντα δεσμόν ") (VIII:1B).

Sequence "F" (Phil. VIII:1B-IX:2) also features the "personal encounter" technique as has been noted above. Moreover, this sequence exhibits the use of the technique of inclusion. It both begins and ends with the word "πιστεύω " (VIII:1B and IX:2B).

Sequence "G" (Phil. X:1-2) in Philadelphians begins the closing materials of this letter. It is clearly analogous to Sequence "H" in Ephesians and "G" in Magnesians. Like them, it is not a part of the body of the letter, nor is it a part of the final sequence of the Ignatian letter with its final greetings and farewells.

The significant difference of Philadelphians' Sequence "G" from those other sequences is twofold. First, it is an unstructured text, while they are not. Second, it does not include a summary of the body of the letter, while they both do. Thematically, Philadelphians' "G" introduces a new theme. That theme is the request of Ignatius that the Church of Philadelphia send a delegation to Antioch to rejoice with the Syrian Church, inasmuch as it had overcome a great crisis. The nature of the crisis, however, is unclear

from the language of Ignatius. This request marks Philadel-
phians as a later composition than Ephesians, Magnesians or
Trallians, which requested prayers for the Syrian Church
while it was in the midst of that crisis.

Sequence "H" (Phil. XI:1-2) is the final sequence
of this letter. It exhibits no recognizable stylistic tech-
niques. In this respect, Sequence "H" of Philadelphians is
quite similar to the final sequences of Ephesians and Magnes-
ians.

We have gone into great detail in our analysis of
this letter, yet not without reason. Philadelphians is the
first letter of the Ignatian corpus to step outside of the
structural pattern established by Ephesians and found subse-
quently in Magnesians and Trallians. It has been our aim to
show the exact differences between Philadelphians and these
letters by analyzing each of the parts of the outline of
Philadelphians, and thus setting it into an acceptable per-
spective. It is to be noted above all else that, although
Philadelphians does exhibit an over-all structure which is
different from that of Ephesians, it does not reject the
concept developed in that letter that the letter is an or-
ganic creation made up of individual sequences which are
structured by individual techniques. This conception will
be repudiated in the final three letters of the corpus to a
significant extent.

In summary then, it may be said that in spite of its differences with Ephesians, the letter to the Philadelphians follows the thematic hegemony of Ephesians and the earlier letters of the corpus. Some of the themes, however, are presented in Philadelphians in ways not paralleled in the earlier letters. The most significant of these new methods is that of the narration of a personal encounter.

From a technical perspective, we must note that in spite of the fact that the techniques of structuring are used in an order which is different from that of any of the letters seen previously, it still maintains the use of these techniques in its sequences from beginning to end.

The Letter to the Smyrnaeans

All of the letters we have treated thus far were composed of individual sequences. These sequences attained some degree of individuality because of two features. The first feature was the thematic content of the sequence. The second feature was the use of a particular stylistic technique in the structure of the sequence. For example, one sequence might have treated the theme of unity and have been characterized by the use of certain "catch-words". The next sequence might have treated the themes of heresy and have been anacoluthic in its over-all structure. Moreover, it has been through following the use of these techniques and the

themes of Ignatius that we have arrived at the over-all structures of Ephesians, Magnesians, Trallians, and Philadelphians. In the last three letters that we shall analyze, however, our author seems to have abandoned the practice of using different techniques in his sequences. Almost all of the "sequences" of Smyrnaeans, Polycarp and Romans can be called, to employ the terminology used in the earlier parts of the corpus, "unstructured texts". It is therefore not misleading to say that the last three letters of the Ignatian corpus are examples of a type of letter which is different from the type of letter we have previously seen in this corpus.

The differences between the two types of letters are not great. These final three letters of the corpus retain the three-part outline of inscription, body and closing materials. With regard to the first and last of these parts, Smyrnaeans, Polycarp and Romans are quite similar to the letters we have already seen. The major difference between the two types of letters is to be found in the body of the letter. Thus the focus of our attention in the analysis of Smyrnaeans, Polycarp and Romans must fall on the bodies of those letters. The inscriptions and closing materials need not be analyzed in any great depth.

With regard to the letter to the Smyrnaeans, we might note that the inscription to this letter bears a closer

similarity to that of Ephesians than do the inscriptions of Magnesians and Trallians. Our comments on the other parts of this letter necessitate that the over-all outline of the letter to the Smyrnaeans is at hand. The outline of this letter might be represented thus:

Outline of the Letter to the Smyrnaeans

Sequence	Text	Thematic Content	Technique	Length
A	Inscription	----	----	7
B	I:1-IV:1	Praise of Smyrnae- ans, True Christol- ogy, The Error of Docetists, The post-Resurrectional Christ, and The Cor- rect Reaction to Heretics	Unstruc- tured text	33
C	IV:2-VI:1a	Attack on Docetists	"	28
D	VI:1b-VII:2	Ethical and Relig- ious Faults of Doce- tists and Correct Reaction to Heretics	"	23
E	VIII:1-IX:1	The Christian's rela- tion to the Bishop and Clergy	"	18
F	IX:2-X:2	Praise of Smyrnae- ans/ Personalia (the mission of Philo et al. to Smyrna)	Anacolutha	13
G	XI:1-3	Request to send delegate to Syria	"catch- words"	19
H	XII:1-3	Final sequence	----	22

It is to be noted primarily that structural techniques, i.e., anacolutha and "catch-words", are used only in the sequences of the closing materials of Smyrnaeans, not in the body of the letter. Significantly, these techniques are not found anywhere in Polycarp or Romans. The most interesting part of Smyrnaeans is its body. The body of the letter to the Smyrnaeans and that of the letter to Polycarp are remarkably similar in their divergence from those of the letters we have examined earlier. In Smyrnaeans, as in Polycarp, the body of the letter is simply an elongated unstructured text which treats of two themes, the first at great length and the second quite briefly.

Aside from the technical description we have given of the nature of the body of Smyrnaeans, we must add some comments on the seemingly confused thematic content of this part of the letter. Such comments are best made in a context that can be compared to the thematic treatments found in the sequences of letters such as Ephesians. It is for this reason that we have somewhat artificially divided the body of Smyrnaeans into four sequences in our outline of the letter above. It is through an analysis of these "sequences" of the body of Smyrnaeans that the thematic peculiarities of this part of the letter can best be understood.

The body of the letter to the Smyrnaeans begins with Sequence "B" (Smyr. I:1-IV:1). This sequence is composed of

five thematic sections: (1) the praise of the Smyrnaeans,
(2) the correct Christology, (3) an attack on heretics,
(4) a narrative involving the post-Resurrectional visit of
Christ to His apostles, and (5) a specification of the cor-
rect reaction of the Christian to a heretic. In sections one
and two, we find a series of parallel clauses. Yet, the tech-
nique is dropped thereafter.[26] The same can be said of the
use of the word "ἀληθῶς " which seemed to be something of a
"catch-word". Yet, it too is suddenly abandoned early in
the sequence.

It might finally be noted that the wide range of ma-
terials which the author brings into his treatment of the
basic theme of heresy makes this sequence very similar to the
unstructured texts which deal with heresy in Ephesians "G",
Magnesians "F", and Trallians "D".

Sequence "C" (Smyr. IV:2-VI:1a) is thematically tied
to the themes which were presented in Sequence "B". This
sequence seems to be an unnecessary addition to that sequence.
It exhibits no structural techniques and ranges through a ser-
ies of unfamiliar concepts whose connection to each other and
to the theme of heresy is far from clear.

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[26] The use of parallelism here may be accidental.
Still it is significant that so many of the other letters of
Ignatius rely on parallelism as a technique in their respec-
tive Sequence "B"s.

Sequence "D" (Smyr. VI:1b-VII:2) returns to a more directed narrative whose aims are: (1) to present the ethical and religious faults of the heretics (VI:2-VII:1), and (2) to propose a set of regulations involving the relations of Christians to heretics (VII:2). This latter part of the sequence returns to a theme which had already been treated in Sequence "B" above.

It might be noted that these three sequences take up almost three-fourths of the body of the letter. The line of thought after Sequence "B" becomes very disconnected and rambles from point to point. Thus this treatment of heresy ranks as one of the most obscure parts of the corpus.

The last sequence of the body of this letter suddenly introduces a new theme into the letter, i.e., "the relation of the Christian to the bishop and clergy". Sequence "E" (Smyr. VIII:1-IX:1) treats this old Ignatian theme in a strange way. The sequence is nothing more than a series of disconnected individual observations on this theme. This kind of sequence is not paralleled in the earlier letters of the corpus.

In summary, we have seen that the new type of Ignatian letter is not totally divorced from the former type exemplified by Ephesians. The strains of continuity between the two forms are to be seen in the inscription and in the closing

materials which are quite similar. Discontinuity between these two types of letters is to be found in the over-all construction of the body of the letters. In Ephesians, the body of the letter was made up of a series of sequences, each of which treated highly differentiated themes and was characterized by the use of a technique such as "catch-words", anacoluthic structure, etc. In Smyrnaeans, however, the body of the letter is simply a long, unstructured text which treats of only two themes. Again, the techniques which were used so commonly in the bodies of other letters are not used here.

The Letter to Polycarp

The letter to Polycarp, the Bishop of Smyrna, is quite similar to the letter written to the Smyrnaeans. Again, we are speaking in terms of an inscription and the closing materials of the letter as more or less normal, whereas the body of the letter is significantly different.

Like the body of the letter to the Smyrnaeans, the body of the letter to Polycarp is a long unstructured text which treats of two themes, the first at great length and the second quite briefly. The second of these is "the relation of the Christian to his clergy". This, of course, was also the second theme treated in Smyrnaeans. The theme is expanded, however, in Polycarp to include a metaphorical

exhortation to remain unified and to persevere in the Christian life.

The first theme treated in the body of this letter is not a theme at all. Rather, the larger part of the body of Polycarp consists in a number of individual exhortations directed to Polycarp as the Bishop of Smyrna. These exhortations involve various aspects of the episcopal office.

Our interest in this part of the body of this letter is technical. Ignatius does not present a mere list of exhortations to Polycarp. Rather, he varies his style several times within his treatment of this topic. Thus, analyzing these changes will throw light on the author's style in this letter. An outline of the letter to Polycarp will clarify the part of the letter to which we are directing our attention.

Outline of the Letter to Polycarp

Sequence	Text	Thematic Content	Techniques	Length
A	Inscription	—	—	$3\frac{1}{2}$
B	I:1-3A	Exhortation of Polycarp concerning the episcopal office	Unstructured text	13
C	I:3b-III:2	"	"	27
D	IV:1-V:2	"	"	23
E	VI:1-2	Relation of Christians to bishop and clergy and exhortations to Christian life	"	15

F	VII:1-2	Request to send delegate to Syria (Antioch)	___	16
G	VIII:1	Request to write to other Churches	___	8
H	VIII:2	Final Sequence	___	10

As in the body of Smyrnaeans, the sequences into which we have divided the body of Polycarp are largely artificial. Nevertheless, such a distinction provides us with a familiar framework within which we may discuss this part of the letter. Thus we shall proceed in our analysis of these sequences.

Sequence "B" (I:1-13a) begins on an introductory note that is reminiscent of the rhetorical language of the first sequence of the body of Ephesians, i.e., Ephesians' Sequence "B" (Eph. I:1).[27] Thereafter, the theme of the duties of the office of bishop takes over the sequence. The sequence becomes a series of short imperative sentences which lend to it a form of parallelism as can be clearly seen in the text at this point. Again, even here, Ignatius seems to prefer to open the body of his letter with some type of parallelism.

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[27] The conceptual similarity is clear from a comparison of the opening clauses of each of the texts. Ephesians I:1 commences: " ᾿αποδεξάμενος ἐν θεῷ τὸ πολυαγάπητόν σου ὄνομα, ὅ κέκτησθε φύσει δικαίᾳ ". Our text here in the letter to Polycarp commences: "ἀποδεχόμενός σου τὴν ἐν θεῷ γνώμην ἡδρασμένην ὡς ἐπὶ πέτραν ἀκίνητον ".

Sequence "C" (I:33-III:2) continues exhortations to Polycarp concerning his episcopal office. Significantly, however, the exhortations of Sequence "C" are generally longer and usually involve a metaphor of some kind. Such poetic imagery is generally lacking in Sequence "B". The inclusion of these metaphors makes Sequence "C" more than twice the size of Sequence "B".

Sequence "D" (IV:1-V:2) is set apart from the preceding texts by its frequent use of the hortatory subjunctive. This construction is used in conjunction with the kinds of imperative sentences which were seen in Sequence "B" above. So too, Ignatius includes in this sequence the discussion of some technical points regarding marriage, etc., which are unparalleled in either Sequence "B" or "C".

The changes in the author's language from place to place are significant. First, Ignatius simply presents a series of parallel exhortations in simple imperative sentences. Secondly, he varies this pattern by adding a metaphorical element to his sentences. Lastly, he introduces the use of the hortatory subjunctive into the text. In spite of these technical changes, a single theme predominates throughout all three of these sequences, i.e., the duties of the episcopal office.

In summary then, the letter to Polycarp, like that written to the Smyrnaeans, represents a new type of letter

within the Ignatian corpus. The letter to Polycarp, sig-
nificantly, does not rely on the techniques of anacolutha
or "catch-words" in any of its sequences. In this respect
it differs from Smyrnaeans where these techniques were used
in the closing materials of the letter. On the other hand,
the over-all structures of the bodies of these two letters
are quite similar inasmuch as both are simply elongated un-
structured texts which treat only two themes.

The Letter to the Romans

The letter to the Romans is the last letter that we
shall treat. Normally, in any listing of the letters of
Ignatius, this letter usually follows the letter to the Tral-
lians. Our reordering of the corpus, however, is based on
stylistic and structural criteria. Thus, Romans belongs here
with Smyrnaeans and Polycarp. The letter to the Romans, like
that written to Polycarp, does not employ the techniques which
were so common in the letters found in the earlier part of the
corpus. It is for this reason that Romans can be seen as
similar to Polycarp and to Smyrnaeans.

Romans, however, is more radical in its divergence
from the earlier letters of the corpus than Smyrnaeans and
Polycarp are. The letters to the Smyrnaeans and to Polycarp
are tied to the earlier part of the corpus thematically.
Romans is not. The letter to the Romans is the only letter

of the corpus which does not treat any of the common themes of Ignatius, i.e., Church unity, heresy and subjection to the bishop. The single theme of Romans is the author's plea to the Roman Christians that they not interfere with his martyrdom.

In spite of the single theme of the body of this letter, we have attempted to break it down into what seem to be possible divisions. These divisions, however, are quite arbitrary inasmuch as there are no observable technical differences to be found in the various parts of the body of the letter such as there were in the letter to Polycarp. In any case, an outline of this letter might look like this:

Outline of the Letter to the Romans

Sequence	Text	Thematic Content	Techniques	Length
A	Inscription	———	———	17
B	I:1-II:2	(1) Introduction[28] (2) Expression of fear at proposed plan of Romans (3) Your aim is to please God not men (4) Request that he proceed with martyrdom	Unstructured text	23

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[28] We have been much more specific in the outline of the thematic content of the body of this letter since it is so different from that of all of the other letters.

C	III:1–III:3	(1) Let your teaching stand. (2) I seek to be found a Christian. (3) Nothing in the world is good.	"	23
D	IV:1–V:3a	(1) The relation of "the beasts" (martyrdom) to the discipleship of Ignatius	"	31
E	V:3b–VII:1	(1) May nothing (A) "seen" or (B) "unseen" envy me in attaining God. (A) The things of this world will not sway me. (B) The prince of this world will not corrupt me. Do not help him.	"	24
F	VII:2–VIII:3	(1) Be persuaded by what I say. (2) I desire death and Christ, not life. " κατὰ ἀνθρώπους "	"	18
G	IX:1–2	Request for prayers for Antioch	———	7
H	IX:3–X:3	Final Sequence	———	14

As in all the other letters of the corpus, Romans is composed of three major parts: an Inscription, a body, and closing materials. As in Smyrnaeans and Polycarp, the first and last of these parts form the continuum with the earlier letters of the corpus.

The inscription to the Romans, it must be observed, while quite similar to the three-part inscription of Ephesians described above,[29] adds some new materials to the text. This inscription goes into an unusually long extended praise of the Roman Church, and even of the Roman Christians themselves. Finally, however, it ends with the common phrase " πλεῖστα...χαιρεῖν". The closing materials of this letter, on the other hand, are quite short and involve only two sequences, i.e., "G" and "H".

The body of this letter, aside from its theme of martyrdom, offers nothing of any significance for our study. The issues considered by Ignatius in his request, however, might be summarized in this way: (1) Nothing in the world is good (Sequence "B"); (2) True discipleship calls for martyrdom (Sequence "C"); and (3) Nothing in heaven or on earth can thwart my aims (Sequence "E"). Sequence "F" sums up what Ignatius has been saying throughout the body of the letter, i.e.,"I desire death and Christ, not life 'κατὰ ἀνθρώπους' " .

It must be noted, finally, that the body of the letter to the Romans differs somewhat from that of Smyrnaeans and Polycarp. It treats only one topic, whereas they both treat two. Nevertheless, the body of the letter to the Romans is an unstructured text as were the bodies of the letters to the Smyrnaeans and to Polycarp.

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[29] Cf. p. 33.

CONCLUSION

Our thesis has sought to answer two questions:
First, what is the structure of the seven letters of Ignatius
of Antioch? And second, what is the relation of the author's
style to the structure of his letters?

In seeking to answer the first of these questions,
the second introduced itself quite strongly. We have concluded
that a firm grasp of the stylistic techniques of Ignatius is
necessary in order to understand the structure of four of the
letters according to the original plan of their author. In
the case of all seven of the Ignatian Letters, our conclusions
on their respective structures are to be found in the outlines
of the letters in Chapters Two and Three.

The question of the style of Ignatius as a problem
in itself, has also been brought into the open by our analysis.
In this regard, we wish to note that our author's style, in spite
of its rough points, must be seen as the representative of
a specific type of rhetoric. The style reflected in these
letters presents the author's arguments in exactly the way
he wanted them presented, we believe. Thus, we wish to conclude
that an understanding of this style is of paramount importance
for the interpretation of the letters. Significantly, however,

Ignatius is a writer whose concentration was on the parts of his letter, not on the whole letter as a unit. Thus, the sequence, the building block of the Ignatian prose style, must be recognized by Ignatian scholars as the basic unit of exegesis in these letters. We believe that the defining of these individual sequences in each of the letters has been the clearest contribution of our study.

APPENDIX A

COMPARISON OF OVER-ALL STRUCTURAL
OUTLINES OF THE LETTERS

		Ephesians	Magnesians	Trallians
INSCRIP-TION	1	Sequence "A" Inscription	Sequence "A" Inscription	Sequence "A" Inscription
	2	Seq. "B" Parallelism Patterns [Personalia] Seq. "C" Parallelism Patterns	Seq. "B" Parallelism Patterns Seq. "C" Parallelism Patterns [Personalia]	
BODY	3	Seq. "D" Anacolutha Seq. "E" Anacolutha	Seq. "C" Possibly Anacoluthic Seq. "D" Anacolutha	Seq. "B" Anacolutha [Personalia]
	4	Seq. "E" ("catch-words") Section Two Seq. "F" "catch-words"	Seq. "E" "catch-words"	Seq. "C" "catch-words"
	5	Seq. "G" Unstructured Text [Heresy]	Seq. "F" Unstructured Text [Heresy]	Seq. "D" Unstructured Text (Inclusion) [Heresy]
CLOSING MATERIALS	6	Seq. "H" Elongated Single Sentence [Summary]	Seq. "G" Anacolutha [Summary]	
	7	Seq. "I" Final Sequence	Seq. "H" Final Sequence	Seq. "E" Final Sequence [Summary]

Philadelphians

INSCRIPTION	1	Sequence "A-B" Inscription (Parallelism)
BODY	2	Seq. "C" Unstructured Text
	3	Seq. "D" "Catch-words"
	4	Seq. "E" Anacolutha
	5	Seq. "F" Inclusion
CLOSING MATERIALS	6	Seq. "G" No Techniques [Send delegate to Antioch] Seq. "H" No Techniques [Philo and Rheus]
	7	Seq. "I" Final Sequence

		Smyrnaeans	Polycarp	Romans
INSCRIPTION	1	Sequence "A" Inscription	Sequence "A" Inscription	Sequence "A" Inscription
BODY	2	Seq. "B" Unstructured Text Seq. "C" Seq. "D" Seq. "E"	Seq. "B" Unstructured Text Seq. "C" Seq. "D" Seq. "E"	Seq. "B" Unstructured Text Seq. "C" Seq. "D" Seq. "E" Seq. "F"
CLOSING MATERIALS	3	Seq. "F" Anacolutha [Philo and Rheus]	Seq. "F" No Techniques [Send delegate to Syria]	Seq. "G" No Techniques [Request of prayers for Antioch]
CLOSING MATERIALS	4	Seq. "G" "Catch-words" [Send delegate to Syria]	Seq. "G" No Techniques [Write to other Churches]	
CLOSING MATERIALS	5	Seq. "H" Final Sequence	Seq. "H" Final Sequence	Seq. "H" Final Sequence

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The Letter of Ignatius to the Ephesians

Sequence "A" : Inscription

1) Ἰγνάτιος
   ὁ καὶ Θεοφόρος

2) τῇ εὐλογημένῃ   ἐν μεγέθει θεοῦ πατρὸς πληρώματι

   τῇ προωρισμένῃ   πρὸ αἰώνων
                    εἶναι διὰ παντὸς
                          εἰς δόξαν παράμονον
                               ἄτρεπτον

   ἡνωμένῃ
   καὶ ἐκλελεγμένῃ   ἐν πάθει ἀληθινῷ
                          ἐν θελήματι τοῦ θεοῦ πατρὸς
                               καὶ Ἰησοῦ Χριστοῦ
                                    τοῦ θεοῦ ἡμῶν

   τῇ ἐκκλησίᾳ
   τῇ ἀξιομακαρίστῳ
   τῇ οὔσῃ ἐν Ἐφέσῳ τῆς Ἀσίας

3) πλεῖστα   ἐν Ἰησοῦ Χριστῷ
        καὶ ἐν ἀμώμῳ χαρᾷ   χαίρειν.

1) ἀποδεξάμενος ἐν θεῷ τὸ πολυαγάπητόν ὄνομα　　　　　　　　　　I:1

ὃ κᾶτησθε　φύσει　δικαία
κατὰ　πίστιν
καὶ　ἀγάπην
ἐν　Χριστῷ Ἰησοῦ
τῷ σωτῆρι ἡμῶν

μιμηταὶ ὄντες θεοῦ
ἀναζωπυρήσαντες ἐν αἵματι θεοῦ
τὸ συγγενικὸν ἔργον τελείως ἀπηρτίσατε

ἀκούσαντες γὰρ　δεδεμένον ἀπὸ Συρίας　　　　　　　　　　　　　I:2
ὑπὲρ τοῦ κοινοῦ ὀνόματος
καὶ ἐλπίδος
ἐλπίζοντα τῇ προσευχῇ ὑμῶν ἐπιτυχεῖν ἐν ῾Ρώμῃ θηριομαχῆσαι
ἵνα διὰ τοῦ ἐπιτυχεῖν δυνηθῶ μαθητὴς εἶναι
ἰδεῖν ἐσπουδάσατε.

　　　　　　　　　　　　　　　　　　　　　　　　　　　　　I:3

2) ἐπεὶ οὖν τὴν πολυπλήθειαν ὑμῶν ἐν ὀνόματι θεοῦ ἀπείληφα ᾽　ἐν Ὀνησίμῳ　[1]
τῷ ἐν ἀγάπῃ ἀδιηγήτῳ　[2]
ὑμῶν δὲ ἐπισκόπῳ　[3]
ὃν εὔχομαι κατὰ Ἰησοῦν Χριστὸν ὑμᾶς ἀγαπᾶν [4]
καὶ　πάντας ὑμας ἀυτῷ ἐν
[ὁμοιότητι εἶναι.

εὐλογητὸς γὰρ ᾽
ὁ χαρισάμενος ὑμῖν
ἀξίοις οὖσι　τοιοῦτον ἐπίσκοπον κεκτῆσθαι.

περὶ δὲ τοῦ συνδούλου μου   II:1
    Βούρρου   [1]
    τοῦ κατὰ θεὸν διακόνου ὑμῶν   [3]
    ἐν πᾶσιν εὐλογημένου   [2]
    εὔχομαι παραμεῖναι αὐτὸν εἰς τιμὴν   ὑμῶν   [4]
                         καὶ τοῦ ἐπισκόπου

καὶ Κρόκος δὲ   [1]
    ὁ θεοῦ ἄξιος   [2]
      καὶ ὑμῶν
    ὃν ἐξεμπλάριον τῆς ἀφ' ὑμῶν ἀγάπης ἀπέλαβον
    κατὰ πάντα με ἀνέπαυσεν   [4]
    ὧς   καὶ αὐτὸν ὁ πατὴρ Ἰησοῦ Χριστοῦ ἀναψῦξαι ἅμα Ὀνησίμῳ
                      καὶ Βούρρου
                      καὶ Εὔπλῳ
                      καὶ Φρόντωνι
                      δι' ὧν πάντας ὑμᾶς κατὰ ἀγάπην εἶδον.

3) ὀναίμην ὑμῶν διὰ παντός   II:2
ἐάνπερ ἄξιος ὦ. -

πρέπον οὖν ἐστὶν κατὰ πάντα τρόπον δοξάζειν Ἰησοῦν Χριστὸν
                    τὸν δοξάσαντα ὑμᾶς
ἵνα ἐν μιᾷ ὑποταγῇ κατηρτισμένοι
            ὑποτασσόμενοι   τῷ ἐπισκόπῳ
                  καὶ   τῷ πρεσβυτερίῳ
κατὰ πάντα ἦτε   ἡγιασμένοι.

Sequence "C" (Eph.III:1-VI:2)

1) Θ͞Ω διατάσσομαι ὑμῖν   III:1
   ὡς ὤν τις

   εἰ γὰρ καὶ δέδεμαι ἐν τῷ ὀνόματι
   οὔπω   ἀπήρτισμαι ἐν Ἰησοῦ Χριστῷ

   νῦν γὰρ ἀρχὴν ἔχω τοῦ μαθητεύεσθαι
   καὶ προσλαλῶ ὑμῖν
      ὡς   συνδιδασκαλίταις μου

   ἐμε γὰρ ἔδει ὑφ' ὑμῶν ὑπαλειφθῆναι   πίστει
                                      νουθεσίᾳ
                                      ὑπομονῇ
                                      μακροθυμίᾳ

   Ἀλλ' ἐπεὶ ἡ ἀγάπη οὐκ ἐᾷ με σιωπᾶν περὶ ὑμῶν   III:2
     διὰ τοῦτο προέλαβον παρακαλεῖν ὑμᾶς ὅπως συντρέχητε τῇ γνώμῃ τοῦ θεοῦ

   καὶ γὰρ   Ἰησοῦς Χριστος   [1]
               τὸ ἀδιάκριτον ζῆν   [2]
               τοῦ πατρὸς ἡ γνώμη   [3]

   ὡς καὶ   οἱ ἐπίσκοποι   [1]
               οἱ κατὰ πέρατα ὁρισθέντες   [2]
               ἐν Ἰησοῦ Χριστοῦ γνώμῃ εἰσίν. [3]

   ὅθεν πρέπει ὑμῖν   συντρέχειν τῇ τοῦ ἐπισκόπου γνώμῃ   IV:1a
                                         ὅπερ καὶ ποιεῖτε.

2) τὸ γὰρ ἀξιονόμαστον ὑμῶν πρεσβυτέριον   [1]   IV:1b
  τοῦ Θεοῦ ἄξιον

  ὕτως συνήρμοσται τῷ ἐπισκόπῳ   [2]
  ὡς   χορδαὶ   κιθάρᾳ

  διὰ τοῦτο ἐν τῇ ὁμονοίᾳ ὑμῶν   [3]
         καὶ ΣΥΜΦΩΝΩ ἀγάπῃ
             Ἰησοῦς Χριστος ἄδεται   [4]

  καὶ οἱ κατ' ἄνδρα δὲ   [1]   IV:2a
        χόρος γίνεσθε   [2]

  ἵνα ΣΥΜΦΩΝΟΙ [1] ὄντες ἐν ὁμονοίᾳ   [3]

  χρῶμα θεοῦ λαβόντες ἐν ἑΝΟΤΗΤΙ [2]

  ᾄδητε   ἐν φωνῇ μιᾷ   [4]
        διὰ Ἰησοῦ Χριστοῦ
        τῷ πατρί

  ἵνα ὑμῶν   καὶ ἀκούσῃ
        καὶ ἐπιγινώσκῃ   δι' ὧν εὖ πράσσετε μέλη ὄντας τοῦ υἱοῦ αὐτοῦ.

3) χρήσιμον οὖν ἐστὶν ὑμᾶς ʼΕΝ ἀμώμῳ ʽΕΝÓΤΗΤΙ [2] εἶναι   [1]   IV:2b
ἵνα καὶ θεοῦ πάντοτε μετέχητε

ΕΙ ΓÀΡ ἐγὼ ἐν μικρῷ χρόνῳ ΤΟΙΑΎΤΗΝ συνήθειαν ἜΣΧΟΝ πρὸς τὸν ἐπίσκόπον ὑμῶν   [2]   V:1
                          ΟΎΚ ἀνθρωπίνην
                    ʼΑΛΛÀπνευματικήν
ΠÓΣΩ ΜÄΛΛΟΝ ὑμᾶς μακαρίζω
          τοὺς ἐγκεκραμένους
οὕτως ὡς ἡ ἐκκλησία   ʼΙησοῦ Χριστοῦ
    ὡς ʼΙησοῦς Χρίστος   τῷ πατρί

ἵνα πάντα ʼΕΝ ʽΕΝÓΤΗΤΙ[2] ΣΥΜΦΩΝΑ [1] ᾖ.

4) μηδεὶς πλανάσθω

a) ἐὰν μή τις ᾖ ἐντός τοῦ θυσιαστηρίου   [1]   V:2
ὑστερεῖται τοῦ ἄρτου
       τοῦ θεοῦ

ʼΕΙ ΓÀΡ ἑνὸς   [2]
    καὶ δευτέρου προσευχῇ ΤΟΙΑΎΤΗΝ ἰσχὺν ἜΧΕΙ
ΠÓΣΩ ΜÄΛΛΟΝ   ἡ τοῦ ἐπισκόπου
               καὶ   πάσης τῆς ἐκκλησίας;

b) ὁ οὖν μὴ ἐρχόμενος ἐπὶ τὸ αὐτὸ   [1]   V:3
οὗτος ἤδη ὑπερηφανεῖ
      καὶ ἑαυτὸν διέκρινεν.

γέγραπται γάρ   ʻΥπερηφάνοις ὁ θέος ἀντιτάσσεται   [2]

σπουδάσωμεν οὖν μὴ ἀντιτάσσεσθαι   τῷ ἐπισκόπῳ   [3]
ἵνα ὦμεν   θεῷ ὑποτασσόμενοι.

c) καὶ ὅσον βλέπει τις σιγῶντα ἐπίσκοπον   [1]   VI:1
πλειόνως   αὐτὸν φοβείσθω

πάντα γὰρ ὅν πέμπει ὁ οἰκοδεσπότης εἰς ἰδίαν οἰκονομίαν   [2]
οὕτως δεῖ ἡμᾶς αὐτὸν δέχεσθαι
      ὡς αὐτὸν τὸν πέμψαντα.

τὸν οὖν ἐπίσκοπον δῆλον ὅτι   [3]
ὡς αὐτὸν κύριον δεῖ προσβλέπειν

5) αὐτὸς μὲν ʼΟνήσιμος ὑπερεπαινεῖ ὑμῶν τὴν ἐν θεῷ εὐταξίαν   VI:2
[ὅτι πάντες κατὰ ἀλήθαιαν ζῆτε
 καὶ ὅτι ἐν ὑμῖμ   ΟΥΔΕΜΙΑ αἵρεσις κατοικεῖ
         ʼΑΛΛʼ οὐδὲ ἀκούετέ τινος πλέον ἤ περὶ ʼΙησοῦ Χριστοῦ λαλοῦντος ἐν ἀληθείᾳ.

Sequence "D" (Eph.VII:1-X:3)   Text

1) εἰώθασιν γὰρ τινες δόλῳ πονηρῷ τὸ ὄνομα περιφέρειν   VII:1
   ἄλλα πράσσοντες ἀνάξια θεοῦ
      οὓς δεῖ ὑμᾶς
      ὡς θηρία   ἐκκλίνειν

   εἰσιν γὰρ κύνες
            λυσσῶντες
            λαθροδῆκται

      οὓς δεῖ ὑμᾶς φυλάσσεσθαι
      ὄντας δυσθεραπεύτους

   εἷς ἰατρός ἐστιν   VII:2

      σαρκικός   τε καὶ πνευματικός
      γεννητός   καὶ ἀγέννητος
      ἐν ἀνθρώπῳ θεός   ἐν θανάτῳ ζωὴ ἀληθινή
      καὶ ἐκ Μαρίας   καὶ ἐκ θεοῦ
      πρῶτον παθητός   καὶ τότε ἀπαθής

   Ἰησοῦς Χριστός
   ὁ κύριος ἡμῶν.

   μὴ οὖν τις ὑμᾶς ἐξαπατάτω   VIII:1a
   ὥσπερ οὐδὲ   ἐξαπατᾶσθε ,
                  ὅλοι ὄντες θεοῦ

   ὅταν γὰρ μηδεμία ἔρις ἐνήρεισται ἐν ὑμῖν
   ἡ δυναμένη ὑμᾶς βασανίσαι
   ὥρα κατὰ θεὸν ζῆτε.

2)(1)   περίψημα ὑμῶν
      καὶ ἁγνίζομαι ὑμῶν Ἐφεσίων
            ἐκκλησίας τῆς διαβοήτου τοῖς αἰῶσιν.

(2)   οἱ σαρκικοὶ   τὰ πνευματικὰ πράσσειν οὐ δύνανται
      οὐδὲ οἱ πνευματικοὶ τὰ σαρκικά

      ὥσπερ οὐδὲ ἡ πίστις   τὰ τῆς ἀπιστίας
           οὐδὲ ἡ ἀπιστία τὰ τῆς πίστεως

               ἃ δὲ καὶ κατὰ σάρκα πράσσετε
           ταῦτα   πνευματικά ἐστιν

           ἐν Ἰησοῦ γὰρ Χριστῷ πάντα πράσσετε.

(3) ἔγνων δὲ παροδεύσαντάς τινας ἐκεῖθεν
         ἔχοντας κακὴν διδαχήν
      οὓς οὐκ εἰάσατε σπεῖραι εἰς ὑμᾶς
         βύσαντες τὰ ὦτα εἰς τὸ μὴ παραδέξασθαι τὰ σπειρόμενα ὑπ' αὐτῶν

(4)
         ὡς ὄντες   λίθοι ναοῦ πατρός
         ἡτοιμασμένοι εἰς οἰκοδομὴν θεοῦ πατρός
         ἀναφερόμενοι εἰς τὰ ὕψη
                 διὰ τῆς μηχανῆς   Ἰησοῦ Χριστοῦ
                   ὅς ἐστιν σταυρός
σχοινίῳ χρώμενοι   τῷ πνεύματι τῷ ἁγίῳ

      ἡ δὲ πίστις ὑμῶν   ἀναγωγεὺς

      ἡ δὲ ἀγάπη   ὁδὸς
                 ἡ ἀναφέρουσα εἰς θεόν.

(5) ἐστὲ οὖν καὶ   σύνοδοι πάντες   IX:2
                    θεοφόροι
          καὶ ναοφόροι
                    χριστοφόροι
                    ἁγιοφόροι
          κατὰ πάντα κεκοσμημένοι ἐντολαῖς ᾽Ιησοῦ Χριστοῦ

(6)   οἷς καὶ ἀγαλλιώμενος ἠξιώθην δι᾽ ὧν γράφω προσομιλῆσαι ὑμῖν
                                      καὶ συγχαρῆναι ὅτι κατ᾽ ἀνθρώπων βίον οὐδὲν ἀγαπᾶτε
                                      [εἰ μὴ μόνον τὸν θεόν.

3)   καὶ ὑπὲρ τῶν ἄλλων δὲ ἀνθρώπων ἀδιαλείπτως προσεύχεσθε   X:1

        ἔστιν γὰρ ἐν αὐτοῖς ἐλπὶς μετανοίας
        ἵνα θεοῦ τύχωσιν.

        ἐπιτρέψατε οὖν αὐτοῖς κἂν ἐκ τῶν ἔργων ὑμῖν μαθητευθῆναι

        πρὸς τὰς ὀργας   αὐτῶν   ὑμεῖς πραεῖς   X:2
        πρὸς τὰς μεγαλορημοσύνας αὐτῶν   ὑμεῖς ταπεινόφρονες
        πρὸς τὰς βλασφημίας   αὐτῶν   ὑμεῖς ἑδραῖοι τῇ πίστει
        πρὸς τὸ ἄγριον   αὐτῶν   ὑμεῖσ ἥμεροι
                                           μὴ σπουδάζοντες ἀντιμιμήσασθαι αὐτούς
                                           ἀδελφοὶ αὐτῶν   εὑρεθῶμεν τῇ ἐπιεικείᾳ   X:3
                                           μιμηταὶ δὲ τοῦ κυρίου   σπουδάζωμεν   εἶναι

                                           τίς πλέον ἀδικηθῇ
                                           τίς   ἀποστερηθῇ
                                           τίς   ἀθετηθῇ

                                      [ἵνα ΜΗ τοῦ διαβόλου βότανη τις εὑρεθη ἐν ὑμῖν
                                           ᾽ΑΛΛ᾽ ἐν πάσῃ ἁγνείᾳ
                                               καὶ σωφροσύνῃ μένητε ἐν ᾽Ιησοῦ Χριστῷ
                                               [σαρκικῶς καὶ πνευματικῶς.

Sequence "E" (Eph.XI:1-XIII:1)

1)(1) ἔσχατοι καιροί

   λοιπὸν αἰσχυνθῶμεν

(2) φοβηθῶμεν τὴν μακροθυμίαν τοῦ θεοῦ
   ἵνα μὴ ἡμῖν κρίμα γένηται.

(3) ἢ γὰρ τὴν μέλλουσαν ὀργὴν φοβηθῶμεν
   ἢ   τὴν ἐνεστῶσαν χάριν ἀγαπήσωμεν
   ἓν τῶν δύο
   μόνον ἐν Χριστῷ Ἰησοῦ ΕΥΡΕΘΗΝΑΙ [1] εἰς τὸ ἀληθινὸν ζῆν.

2)(1) χωρὶς τούτου μηδὲν ὑμῖν πρεπέτω
   (2)   ἐν ᾧ τὰ δεσμὰ περιφέρω
               τοὺς πνευματικοὺς μαργαρίτας
   (3)   ἐν οἷς ΓΕΝΟΙΤΟ ΜΟΙ [2] ἀναστῆναι τῇ προσευχῇ ὑμῶν
   (4)   ἧς ΓΕΝΟΙΤΟ ΜΟΙ [2] ἀεὶ μέτοχον εἶναι
   (5)   ἵνα ἐν κλήρῳ Ἐφεσίων ΕΥΡΕΘΩ [1] τῶν Χριστιανῶν
   (6)   οἳ καὶ τοῖς ἀποστόλοις πάντοτε συνῄνεσαν
                                  [ἐν δυνάμει Ἰησοῦ Χριστοῦ.

   οἶδα τίς εἰμι   καὶ τίσιν γράφω
       ἐγὼ κατάκριτος   ὑμεῖς ἠλεημένοι
       ἐγὼ ὑπὸ κίνδυνον   ὑμεῖς ἐστηριγμένοι

πάροδος έστε τῶν εἰς θεὸν ἀναιρουμένων   XII:2
Παύλου συμμύσται
  τοῦ ἡγιασμένου
  τοῦμεμαρτυρημένου
  ἀξιομακαρίστου
  οὗ ΓΕΝΟΙΤΟ ΜΟΙ [2] ὑπὸ τὰ ἴχνη ΕΥΡΕΘΗΝΑΙ [1]
    ὅταν θεοῦ ἐπιτύχω
  ὅς ἐν πάσῃ ἐπιστολῇ μνημονεύει ἐν Χριστῷ Ἰησοῦ.

3)   σπουδάζετε οὖν πυκνότερον συνέρχεσθαι εἰς εὐχαριστίαν θεοῦ   XIII:1
                                    καὶ εἰς δόξαν

      ὅταν γὰρ   πυκνῶς ἐπὶ τὸ αὐτὸ γίνεσθε
      καθαιροῦνται αἱ δυνάμεις τοῦ Σατανᾶ
      καὶ λύεται ὁ ὄλεθρος   αὐτοῦ   ἐν τῇ ὁμονοίᾳ ὑμῶν τῆς πίστεως

      Sequence "F" (Eph.XIII:2-XV:3)

1)   ΟΥΔΕΝ [1] ἐστιν ΑΜΕΙΝΟΝ [2] εἰρήνης   XIII:2
                          ἐν ᾗ πᾶς πόλεμος καταργεῖται ἐπουρανίων
                                        καὶ ἐπιγείων
                          ὧν ΟΥΔΕΝ [1] ΛΑΝΘΑΝΕΙ [3] ὑμᾶς   XIV:1
                          ἐὰν ΤΕΛΕΙΩΣ [4] εἰς Ἰησοῦν Χριστὸν ἔχητε
                          [τὴν πίστιν   καὶ τὴν ἀγάπην

                          ἥτις ἐστιν ἀρχὴ ζωῆς καὶ τέλος
                          ἀρχὴ μὲν πίστις   τέλος δὲ ἀγάπη

                          τὰ δὲ δύο   ἐν ἑνότητι γενόμενα θεός ἐστιν
                          τὰ δὲ ἄλλα πάντα εἰς καλοκἀγαθίαν ἀκόλουθά ἐστιν.

ΟΥ̓ΔΕἸΣ [1] πίστιν ἐπαγγελλόμενος ἁμαρτάνει
οὐδὲ ἀγάπην ΚΕΚΤΗΜΕΝΟΣ [5] μισεῖ

φανερὸν τὸ δένδρον ἀπὸ τοῦ καρποῦ αὐτοῦ

ὄυτως οἱ ἐπαγγελλόμενοι Χριστοῦ εἶναι δι᾽ ὧν πράσσουσιν ὀφθήσονται

ΟΥ γὰρ νῦν ἐπαγγελίας τὸ ἔργον
'ΑΛΛ' ἐν δύναμει πίστεως
ἐὰν τις εὑρεθῇ εἰς τέλος

2) ἌΜΕΙΝΟΝ [2] ἐστὶν σιωπᾶν καὶ εἶναι
ἢ λαλοῦντα μὴ εἶναι

καλὸν τὸ διδάσκειν
ἐὰν ὁ λέγων ποιῇ

εἷς οὖν διδάσκαλος
ὃς εἶπεν καὶ ἐγένετο
καὶ " ἃ σιγῶν δὲ πεποίηκεν ἄξια τοῦ πατρός ἐστιν.

ὁ λόγον 'Ιησοῦ Χριστοῦ ΚΕΚΤΗΜΕΝΟΣ [5] ἀληθῶς δύναται καὶ τῆς ἡσυχίας αὐτοῦ ἀκούειν
ἵνα ΤΕΛΕΙΟΣ [4] ᾖ
ἵνα δι᾽ ὧν λαλεῖ πράσσῃ
καὶ δι᾽ ὧν σιγᾷ γινώσκηται.

OYΔEN [1] ΛANΘANEI [3] τὸν κύριον
ʼAΛΛᾺ καὶ τα κρυπτὰ ἡμῶν ἐγγυς αὐτῷ ἐστιν.

πάντα οὖν ποιῶμεν
ὡς αὐτοῦ ἐν ἡμῖν κατοικοῦντος
ἵνα ὦμεν αὐτοῦ ναοὶ
καὶ αὐτὸς ἐν ἡμῖν θεὸς ἡμῶν

           ὕπερ καὶ ἔστιν
                καὶ φανήσεται πρὸ προσώπου ἡμῶν ἐξ ὧν δικαίως ἀγαπῶμεν αὐτόν.

Sequence "G" (Eph.XVI:1-XIX:3)

1)   Μὴ πλανασθε, ἀδελφοί μου   XVI:1

      οἱ οἰκοφθόροι βασιλείαν θεοῦ οὐ κληρονομήσουσιν

      εἰ οὖν οἱ κατὰ σάρκα ταῦτα πράσσοντες ἀπέθανον   XVI:2
      πόσῳ μᾶλλον ἐὰν πίστιν θεοῦ ἐν κακῇ διδασκαλίᾳ φθείρῃ
                  ὑπὲρ ἧς ʼΙησοῦς Χρίστος ἐσταυρώθη;

      ὁ τοιοῦτος
      ῥυπαρος γένομενος   εἰς τὸ πῦρ
                           τὸ ἄσβεστον χωρήσει
                           ὁμοίως καὶ ὁ ἀκούων αὐτοῦ.

2) διὰ τοῦτο μύρον ἔλαβεν ἐπὶ τῆς κεφαλῆς αὐτοῦ ὁ κύριος
    ἵνα πνέῃ τῇ ἐκκλησίᾳ ἀφθαρσίαν.

    μὴ ἀλείφεσθε δυσωδίαν τῆς διδασκαλίας τοῦ ἄρχοντος τοῦ αἰῶνος τούτου
    μὴ αἰχμαλωτίσῃ ὑμᾶς ἐκ τοῦ προκειμένου ζῆν.

3) διὰ τί δὲ οὐ πάντες φρόνιμοι γινόμεθα
                    λαβόντες   θεοῦ γνῶσιν
                                          ὅ ἐστιν Ἰησοῦς Χριστος;

    τί μωρῶς   ἀπολλύμεθα
              ἀγνοοῦντες   τὸ χάρισμα
                                ὅ πέπομφεν ἀληθῶς ὁ κύριος;

4) περίψημα τὸ ἐμὸν πνεῦμα τοῦ σταυροῦ
                    ὅ ἐστιν σκάνδαλον τοῖς ἀπιστοῦσιν
                                       ὑμῖν δὲ   σωτηρία
                                       καὶ ζωὴ αἰώνιος.

ποῦ σοφός;
ποῦ συζητητής;
ποῦ καύχησις τῶν λεγομένων συνετῶν ;

ὁ γὰρ θεὸς ἡμῶν Ἰησοῦς
      ὁ Χριστὸς   ἐκυοφορήθη   ὑπὸ Μαρίας
                             κάτ' οἰκονομίαν θεοῦ
                             ἐκ σπέρματος μὲν Δαυείδ
                             πνεύματος δὲ ἁγίου   XVIII:2

        ὃς ἐγεννήθη

        καὶ ἐβαπτίσθη   ἵνα τῷ πάθει τὸ ὕδωρ καθαρίσῃ

5) (1) καὶ ἔλαθεν τὸν ἄρχοντα τοῦ αἰῶνος τούτου   ἡ παρθενία Μαρίας   XIX:1
                                καὶ ὁ τοκετὸς αὐτῆς
                        ὁμοίως καὶ ὁ θάνατος τοῦ κυρίου

                                  τρία μυστήρια κραυγῆς
                                  ἅτινα ἐν ἡσυχίᾳ θεοῦ ἐπράχθη.

(2) πῶς οὖν ἐφανερώθη τοῖς αἰῶσιν;

(a) ἀστὴρ ἐν οὐρανῷ ἔλαμψεν ὑπὲρ πάντας τοὺς ἀστέρας

   καὶ τὸ φῶς αὐτοῦ ἀνεκλάλητον ἦν

   καὶ ξενισμὸν παρεῖχεν ἡ καινότης αὐτοῦ

   τὰ δὲ λοιπὰ πάντα ἄστρα ἅμα ἡλίῳ
                            καὶ σελήνῃ χορὸς ἐγένετο τῷ ἀστέρι

   αὐτὸς δὲ ἦν ὑπερβάλλων τὸ φῶς αὐτοῦ ὑπὲρ πάντα

   ταραχή τε ἦν πόθεν ἡ καινότης
                    ἡ ἀνόμοιος αὐτοῖς

(b) ὅθεν ἐλύετο πᾶσα μαγεῖα
              καὶ πᾶς δεσμὸς ἠφανίζετο κακίας

   ἄγνοια καθῃρεῖτο

   παλαιὰ βασιλεία διεφθείρετο
   θεοῦ ἀνθρωπίνως φανερουμένου εἰς καινότητα ἀϊδίου ζωῆς

   ἀρχὴν δὲ ἐλάμβανεν τὸ παρα θεῷ ἀπηρτισμένον

(c) ἔνθεν τὰ πάντα συνεκινεῖτο διὰ τὸ μελετᾶσθαι θανάτου κατάλυσιν.

ἐάν με καταξιώσῃ Ἰησοῦς Χριστὸς ἐν τῇ προσευχῇ ὑμῶν
    καὶ θέλημα ᾖ

ἐν τῷ δευτέρῳ βιβλιδίῳ
    ὃ μέλλω γράφειν ἡμῖν
(a) προσδηλώσω ὑμῖν ἧς ἡρξάμην οἰκονομίας εἰς τὸν καινὸν ἄντρωπον
(b)   Ἰησοῦν Χτιστόν   ἐν τῇ αὐτοῦ πίστει

                                                    καὶ ἐν τῇ αὐτοῦ ἀγάπῃ

(c)   ἐν   πάθει αὐτοῦ

                                            καὶ   ἀναστάσει

μάλιστα ἐὰν ὁ κύριος ἀποκαλύψῃ   XX:2
(d) [ὅτιοἱ κατ'ἄνδρα κοινῇ πάντες ἐν χάριτι ἐξ ὀνόματος συνέρχεσθε   ἐν μιᾷ πίστει

                                            καὶ ἐν Ἰησοῦ Χριστῷ
(e)   τῷ κατα σάρκα ἐκ γένους Δαυείδ
(f)   τῷ υἱῷ ἀνθρώπου
                                                καὶ   υἱῷ θεοῦ

(g) [εἰς τὸ ὑπακούειν ὑμᾶς   τῷ ἐπισκόπῳ
                    καὶ τῷ πρεσβυτερίῳ   ἀμερισπάστῳ διανοίᾳ

(h)   ἕνα ἄρτον κλῶντες
            ὅς ἐστιν φάρμακον ἀθανασίας
            ἀντίδοτος τοῦ ΜΗ ἀποθανεῖν
                    Ἀλλὰ ζῆν ἐν Ἰησοῦ Χριστῷ διὰ παντός.

Sequence "I" (Eph.XXI:1-2)

1) ἀντίψυχον ὑμῶν   ἐγὼ   XXI:1
        καὶ ὧν ἐπέμψατε εἰς θεοῦ τιμὴν εἰς Σμύρναν
                            ὅθεν καὶ γράφω ὑμῖν
                            εὐχαριστῶν τῷ κυρίῳ
                            ἀγαπῶν   Πολύκαρπον
                                ὡς καὶ ὑμᾶς

2) μνημονεύετέ μου
        ὡς καὶ ὑμῶν Ἰησοῦς Χριστός.

- -

3) προσεύχεσθε ὑπὲρ τῆς ἐκκλησίας   XXI:2
                τῆς ἐν Συρίᾳ
                    ὅθεν δεδεμένος εἰς Ῥώμην
                    ἀπάγομαι
                    ἔσχατος ὢν τῶν ἐκεῖ πιστῶν
                    ὥσπερ ἠξιώθην εἰς τιμὴν θεοῦ εὑρεθῆναι.

4) ἔρρωσθε ἐν θεῷ πατρὶ
        καὶ ἐν Ἰησοῦ Χριστῷ
            τῇ καινῇ ἐλπίδι ἡμῶν.

The Letter of Ignatius to the Magnesians

Sequence "A" : Inscription

Ἰγνάτιος
ὁ καὶ Θεοφόρος

τῇ εὐλογημένῃ ἐν χάριτι θεοῦ πατρὸς
   ἐν Χριστῷ Ἰησοῦ
    τῷ σωτῆρι ἡμῶν
   ἐν ᾧ ἀσπάζομαι τὴν ἐκκλησίαν
      τὴν οὖσαν ἐν Μαγνησίᾳ
       τῇ πρὸς Μαιάνδρῳ

   καὶ εὔχομαι ἐν θεῷ πατρὶ
    καὶ ἐν Ἰησοῦ Χριστῷ πλεῖστα χαίρειν.

Sequence "B" (Mag.I:1-2)   Text

Γνοὺς ὑμῶν τὸ πολυεὔτακτον τῆς κατὰ θεὸν ἀγάπης   I:1
ἀγαλλιώμενος
προειλόμην ἐν πίστει Ἰησοῦ Χριστοῦ προσλαλῆσαι ὑμῖν.

Καταξιωθεὶς γὰρ ὀνόματος θεοπρεπεστάτου   I:2
ἐν οἷς περιφέρω δεσμοῖς ᾄδω τὰς ἐκκλησίας
                    ἐν αἷς ἕνωσιν εὔχομαι σαρκὸς   καὶ πνεύματος Ἰησοῦ Χριστοῦ
                                                                τοῦ διὰ παντὸς ἡμῶν ζῆν
                                                πίστεώς τε καὶ ἀγάπης
                                                        ἧς οὐδὲν προκέκριται
                                            τὸ δὲ κυριώτερον
                                            Ἰησοῦ   καὶ πατρός
                                                ἐν ᾧ ὑπομένοντες τὴν πᾶσαν ἐπήρειαν
                                                        [τοῦ ἄρχοντος τοῦ αἰῶνος τούτου
                                        καὶ διαφυγόντες
                                                θεοῦ τευξόμεθα.

Sequence "C" (Mag.II:1)

Ἐπεὶ οὖν ἠξιώθην ἰδεῖν ὑμᾶς διὰ Δαμᾶ   II:1
                            τοῦ ἀξιοθέου ὑμῶν ἐπισκόπου
                    καὶ   πρεσβυτέρων ἀξίων
                            Βάσσου καὶ Ἀπολλωνίου
                    καὶ τοῦ συνδούλου μοῦ
                                        διακόνου
                    Ζωτίωνος
                    οὗ ἐγὼ ὀναίμην ὅτι ὑποτάσσεται   τῷ ἐπισκόπῳ   ὡς χάριτι θεοῦ
                                                καὶ τῷ πρεσβυτερίῳ ὡς νόμῳ Ἰησοῦ Χριστοῦ

(a_I)   Καὶ ὑμῖν δὲ πρέπει ΜΗ συγχρᾶσθαι τῇ ἡλικίᾳ τοῦ ἐπισκόπου   III:1
              'ΑΛΛΑ κατὰ δύναμιν θεοῦ πατρὸς πᾶσαν ἐντροπὴν αὐτῷ ἀπονέμειν

(a_II) καθὼς ἔγνων καὶ τοὺς ἁγίους πρεσβυτέρους
              ΟΥ   προσειληφότας τὴν φαινομένην νεωτερικὴν τάξιν
              'ΑΛΛΑ ὡς φρονίμους ἐν θεῷ
                   συγχωροῦντας αὐτῷ

(b_I)   ΟΥΚ αὐτῷ δὲ
                         'ΑΛΛΑ τῷ πατρὶ 'Ιησοῦ Χριστοῦ
                              τῷ πάντων ἐπισκόπῳ.

(c_I)   Εἰς τιμὴν οὖν ἐκείνου τοῦ θελήσαντος ἡμᾶς πρέπον ἐστὶν ἐπακούειν κατὰ μηδεμίαν ὑπόκρισιν   III:2

(b_II) ἐπεὶ ΟΥΧ ὅτι τὸν ἐπίσκοπον
              τὸν βλεπόμενον πλανᾷ τις
          'ΑΛΛΑ   τὸν ἀόρατον   παραλογίζεται.

(b_III) τὸ δὲ τοιοῦτον ΟΥ πρὸς σάρκα ὁ λόγος
              'ΑΛΛΑ πρὸς θεὸν
                   τὸν τὰ κρύφια εἰδότα.

(d_I)   Πρέπον οὖν ἐστιν ΜΗ μόνον καλεῖσθαι Χριστιανούς   IV:1
              'ΑΛΛΑ καὶ εἶναι

(c_II) ὥσπερ καί τινες ἐπίσκοπον μὲν καλοῦσιν
               χωρὶς δὲ αὐτοῦ πάντα πράσσουσιν.

(c_III) οἱ τοιοῦτοι δὲ οὐκ εὐσυνείδητοί μοι εἶναι φαίνονται διὰ τὸ μὴ βεβαίως κατ'ἐντολὴν συναθροίζεσθαι.

(d_{II}) ’Επεὶ οὖν τέλος τὰ πράγματα ἔχει   V:1
    καὶ   πρόκειται τὰ δύο ὁμοῦ
                       ὅ τε θάνατος
                καὶ ἡ   ζωή
    καὶ   ἕκαστος εἰς τὸν ἴδιον τόπον μέλλει χωρεῖν

ὥσπερ γὰρ   ἐστιν   νομίσματα δύο   V:2
                           ὅ μὲν θεοῦ
                           ὅ δὲ κόσμου
    καὶ   ἕκαστον αὐτῶν ἴδιον χαρακτῆρα ἐπικείμενον ἔχει
                         οἱ ἄπιστοι   τοῦ κόσμου τούτου
                         οἱ δὲ πιστοὶ ἐν ἀγάπῃ χαρακτῆρα θεοῦ πατρὸς διὰ ’Ιησοῦ Χριστοῦ
                                          οὗ οὗ ἐὰν μὴ αὐθαιρέτως
                                          [ἔχωμεν τὸ ἀποθανεῖν
                                          [εἰς τὸ αὐτοῦ πάθος
                                          [τὸ ζῆν αὐτοῦ οὐκ
                                          [ἔστιν ἐν ἡμῖν.

Sequence "E" (Mag.VI:I-VII:2)

1) Ἐπεὶ οὖν ἐν τοῖς προγεγραμμένοις προσώποις τὸ ΠΑΝ [A] ΠΛΗΘΩΣ [1] ’ΕΘΕΩΡΗΣΑ [2] ἐν πίστει   VI:1
                                        καὶ ’ΗΓΑΠΗΣΑ
παραινῶ ἐν ὁμονοίᾳ θεοῦ σπουδάζετε ΠΑΝΤΑ [A] πράσσειν
ΠΡΟΚΑΘΗΜΕΝΟΥ [4] τοῦ ἐπισκόπου   εἰς τόπον θεοῦ
         καὶ τῶν πρεσβυτέρων εἰς τόπον συνεδρίου τῶν ἀποστόλων
         καὶ τῶν ἐμοὶ γλυκυτάτων πεπιστευμένων διακονίαν ’Ιησοῦ Χριστοῦ
                                 ὅς   πρὸ αἰώνων παρὰ πατρὶ ἦν
                            καὶ ἐν τέλει   ἐφάνη.

2) ΠΆΝΤΕΣ [A] οὖν ὁμοηθείαν θεοῦ λάβοντες
   ἐντρέπεσθε ἀλλήλους
   καὶ ΜΗΔΕῚΣ [B] κατὰ σάρκα ΒΛΕΠΈΤΩ [2] τὸν ΠΛΗΣΊΟΝ [1]
      Ἀλλ'ἐν Ἰησοῦ Χριστῷ ἀλλήλους διὰ ΠΑΝΤῸΣ [A] ἈΓΑΠᾶΤΕ

   ΜΗΔῈΝ [B] ἔστω ἐν ὑμῖν
   ὃ δυνήσεται ὑμᾶς μερίσαι
   Ἀλλ'ἙΝΩΘΗΤΕ [C] τῷ ἐπισκόπῳ
      καὶ τοῖς ΠΡΟΚΑΘΗΜΈΝΟΙΣ [4] εἰς τύπον
         καὶ   διδαχὴν ἀφθαρσίας.

3) Ὥσπερ οὖν ὁ κύριος   ἄνευ τοῦ πατρὸς   ΟΥΔῈΝ [B] ἐποίησεν
      ἩΝΩΜΈΝΟΣ [C] ὤν   οὔτε δι'ἑαυτοῦ
                                            οὔτε διὰ τῶν ἀποστόλων

   οὕτως Μηδὲ ὑμεῖς   ἄνευ τοῦ ἐπισκόπου
      καὶ τῶν πρεσβυτέρων ΜΗΔῈΝ [B] πράσσετε
         Μηδὲ   πειράσητε εὔλογόν τι φαίνεσθαι ἰδίᾳ ὑμῖν
                                            ἐπὶ τὸ αὐτο
      Ἀλλ'
         ΜΊΑ [C] προσεύχη
         ΜΊΑ [C] δέησις
         ΕἿΣ [C] νοῦς
         ΜΊΑ [C] ἐλπὶς ἐν ἀγάπῃ
            ἐν τῇ χαρᾷ
            τῇ ἀμώμῳ
            ὅ ἐστιν Ἰησοῦς Χριστός
               οὗ ἄμεινον ΟΥΔῈΝ [B] ἐστιν.

ΠΆΝΤΕΣ [A] ὡς εἰς ἙΝΑ [C] ναὸν   συντρέχετε θεοῦ
         ὡς ἐπὶ ἙΝ [C] θυσιαστήριον
         ἐπὶ ἙΝΑ [C] Ἰησοῦν Χριστόν
            τὸν ἀφ'ἙΝῸΣ [C] πατρὸς προελθόντα
            καὶ εἰς ἙΝΑ [C]   ὄντα
               καὶ χωρήσαντα.

1) Μὴ πλανᾶσθε ταῖς ἑτεροδοξίαις   VIII:1
   μηδὲ   μυθεύμασιν τοῖς παλαιοῖς
                              ἀνωφελέσιν οὖσιν

   εἰ γὰρ μέχρι νῦν   κατὰ Ἰουδαϊσμὸν   ζῶμεν
                                                    ὁμολογοῦμεν χάριν μὴ εἰληφέναι

2) οἱ γὰρ θειότατοι προφῆται κατὰ Χριστὸν Ἰησοῦν ἔζησαν.   VIII:2

   διὰ τοῦτο καὶ ἐδιώχθησαν
                    ἐνπνεόμενοι ὑπὸ τῆς χάριτος αὐτοῦ εἰς τὸ πληροφορηθῆναι τοὺς ἀπειθοῦντας
                    [ὅτι εἷς θεός ἐστιν
                         ὁ φανερώσας ἑαυτὸν διὰ Ἰησοῦ Χριστοῦ
                                    τοῦ υἱοῦ αὐτοῦ
                                    ὅς ἐστιν αὐτοῦ λόγος ἀπὸ σιγῆς προελθών
                                    ὅς κατὰ πάντα εὐρέστησεν τῷ πέμψαντι αὐτόν.

3) εἰ οὖν οἱ ἐν παλαιοῖς πράγμασιν ἀναστραφέντες εἰς καινότητα ἐλπίδος ἦλθον   IX:1
        ΜΗΚΕΤΙ   σαββατίζοντες
      ᾽ΑΛΛΑ   κατὰ κυριακὴν ζῶντες
                         ἐν ᾗ καὶ ἡ ζωὴ ἡμῶν ἀνέτειλεν δι᾽   αὐτοῦ
                                                     καὶ τοῦ θανάτου αὐτοῦ
                                                     ὅν τινες ἀρνοῦνται
                                                     δι᾽οῦ μυσρηρίου ἐλάβομεν τὸ πιστεύειν
                                                                καὶ διὰ τοῦτο ὑπομένομεν ἵνα
                                                                [εὑρεθῶμεν μαθηταὶ
                                                                     [Ἰησοῦ Χριστοῦ
                                                                      τοῦ μόνου
                                                                      [διδασκάλου ἡμῶν

πῶς ἡμεῖς δυνησόμεθα ζῆσαι χωρὶς αὐτοῦ

                   οὗ καὶ οἱ προφῆται
                      μαθηταὶ ὄντες τῷ πνεύματι
                      ὡς διδάσκαλον αὐτον προσεδόκων;

καὶ διὰ τοῦτο   ὃν δικαίως ἀνέμενον
                      παρὼν
                      ἤγειρεν αὐτοὺς ἐκ νεκρῶν.

4) Μὴ οὖν ἀναισθητῶμεν τῆς χρηστότητος αὐτοῦ.

ἐὰν γὰρ ἡμᾶς μιμήσηται καθὰ πράσσομεν
οὐκέτι ἐσμέν

διὰ τοῦτο μαθηταὶ αὐτοῦ γενόμενοι
          μάθωμεν κατὰ Χριστιανισμὸν ζῆν.

ὃς γὰρ ἄλλῳ ὀνόματι καλεῖται πλέον τούτου οὐκ ἔστιν τοῦ θεοῦ.

5) ὑπέρθεσθε οὖν τὴν κακὴν ζύμην
               τὴν παλαιωθεῖσαν
               καὶ ἐνοξίσασαν
καὶ μεταβάλεσθε εἰς νέαν ζύμην
                  ὅ ἐστιν Ἰησοῦς Χριστός

ἀλίσθητε ἐν αὐτῷ ἵνα μὴ διαφθαρῇ τις ἐν ὑμῖν
ἐπεὶ ἀπὸ τῆς ὀσμῆς ἐλεγχθήσεσθε.

6) ἄτοπον ἐστιν Ἰησοῦν Χριστὸν λαλεῖν
   καὶ   Ἰουδαΐζειν.

δ γὰρ Χριστιανισμὸς ΟΥΚ εἰς Ἰουδαϊσμὸν   ἐπίστευσεν
ἈΛΛ᾽ Ἰουδαϊσμὸς   εἰς Χριστιανισὸν
                      ᾧ πᾶσα γλῶσσα
                            πιστεύσασα εἰς θεὸν συνήχθη.

7) ταῦτα δε, ἀγαπητοί, μου, ΟΥΚ ἐπεῖ ἔγνων τινὰς ἐξ ὑμῖν οὕτως ἔχοντας
   ἈΛΛ᾽ ὡς μικρότερος ὑμῶν
      θέλω προφυλάσσεσθαι ὑμᾶς
         [ΜΗ ἐμπεσεῖν εἰς τὰ ἄγκιστρα τῆς κενοδοξίας
          ἈΛΛΑ πεπληροφορῆσθαι ἐν   τῇ γεννήσει
                            καὶ τῷ πάθει
                            καὶ τῇ ἀναστάσει
                            τῇ γενομένῃ ἐν καιρῷ τῆς ἡγεμονίας Ποντίου Πιλάτου

                      πραχθέντα   ἀληθῶς
                            καὶ βεβαίως ὑπὸ Ἰησοῦ Χριστοῦ
                                  τῆς ἐλπίδος ἡμῶν
                                  ἧς ἐκτραπῆναι μηδενὶ ὑμῶν γένοιτο.

1) Ὀναίμην ὑμῶν κατὰ πάντα
   ἐάνπερ ἄξιος ὦ.   XII:1

   εἰ γὰρ καὶ δέδεμαι
   πρὸς ἕνα τῶν λελυμένων ὑμῶν οὐκ εἰμί.

   οἶδα ὅτι οὐ φυσιοῦσθε
   Ἰησοῦν γὰρ Χριστὸν ἔχετε ἐν ἑαυτοῖς

   καὶ μᾶλλον, ὅταν ἐπαινῶ ὑμᾶς
   οἶδα ὅτι ἐντρέπεσθε
   ὡς γέγραπται ὅτι ὁ δίκαιος ἑαυτοῦ κατήγορος.

2) σπουδάζετε οὖν βεβαιωθῆναι ἐν τοῖς δόγμασιν   τοῦ κυρίου   XIII:1
                                     καὶ τῶν ἀποστόλων
   ἵνα πάντα ὅσα ποιεῖτεκατευοδωθῆτε σάρκι   καὶ πνεύματι
                                     πίστει καὶ ἀγάπῃ
                                     ἐν υἱῷ καὶ πατρὶ   καὶ ἐν πνεύματι
                                     ἐν ἀρχῇ καὶ ἐν τέλει

                                  μετὰ τοῦ ἀξιοπρεπεστάτου   ἐπισκόπου ὑμῶν
                                     καὶ   ἀξιοπλόκου πνευματικοῦ στεφάνου τοῦ πρεσβυτερίου ὑμῶν
                                     καὶ τῶν κατὰ θεὸν   διακόνων.

   ὑποταγῆτε   τῷ ἐπισκόπῳ   XIII:2
              καὶ   ἀλλήλοις
   ὡς Ἰησοῦς Χριστος τῷ πατρὶ
   καὶ οἱ ἀπόστολοι   τῷ Χριστῷ καὶ
   ἵνα ἕνωσις ᾖ   σαρκική τε
              καὶ πνευματική.

3) εἰδὼς ὅτι θεοῦ γέμετε
   συντόμως παρεκέλευσα ὑμᾶς.

   μνημονεύετέ μου ἐν ταῖς προσευχαῖς ὑμῶν
              ἵνα θεοῦ ἐπιτύχω
        καὶ τῆς ἐν Συρίᾳ ἐκκλησίας
        ὅθεν οὐκ ἄξιός εἰμι καλεῖσθαι

   ἐπιδέομαι γὰρ τῆς ἡνωμένης ὑμῶν ἐν Θεῷ προσευχῆς
              καὶ   ἀγάπης
   εἰς τὸ ἀξιωθῆναι τὴν ἐν Συρίας ἐκκλησίαν διὰ τῆς ἐκκλησίας ὑμῶν δροσισθῆναι.

XIV:1

Sequence "H" (Mag.XV:1)

ἀσπάζονται ὑμᾶς Ἐφέσιοι ἀπὸ Σμύρνης
              ὅθεν καὶ γράφω ὑμῖν
        παρόντες εἰς δόξαν θεοῦ
        ὥσπερ καὶ ὑμεῖς
        οἱ κατὰ πάντα με ἀνέπαυσαν ἅμα Πολυκάρπῳ
                        ἐπισκόπῳ Σμυρναίων.

καὶ αἱ λοιπαὶ δὲ ἐκκλησίαι ἐν τιμῇ Ἰησοῦ Χριστοῦ ἀσπάζονται ὑμᾶς·

Ἔρρωσθε ἐν ὁμονοίᾳ θεοῦ
κεκτημένοι ἀδιάκριτον πνεῦμα
        ὅς ἐστιν Ἰησοῦς Χριστός.

XV:1

The Letter of Ignatius to the Trallians

Sequence "A" : Inscription

1) Ἰγνάτιος
   ὁ καὶ θεοφόρος

2) ἠγαπημένῃ θεῷ
              πατρὶ Ἰησοῦ Χριστοῦ

   ἐκκλησίᾳ

   ἁγίᾳ

   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

3)   καὶ εὔχομαι πλεῖστα χαίρειν.

1) ἄμωμον διανοιαν
　　καὶ ἀδιάκριτον ἐν ὑπομονῇ　　ἔγνων ὑμᾶς ἔχοντας　　ΟΥ κατὰ χρῆσιν
　　　　　　　　　　　　　　　　　　　　　　　　ΑΛΛΑ κάτὰ φύσιν

καθὼς δήλωσέν 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.

ἀποδεξάμενος οὖν τὴν κατὰ θεὸν εὔνοιαν δι'αὐτοῦ
ἐδόξασα
εὑρῶν　　　ὑμᾶς
ὡς ἔγνων　　μιμητὰς ὄντας θεοῦ .

ὅταν γὰρ τῷ ἐπισκόπῳ　　　ὑποτάσσησθε
　　　　　ὡς Ἰησοῦ Χριστῷ
φαίνεσθέ μοι　ΟΥ κατα ἄντρωπον ζῶντες
　　　　　ΑΛΛΑ κατα Ἰησοῦν Χριστὸν
　　　　　　　　τὸν δι'ἡμᾶς ἀποθανόντα
　　　　　　　　　Ἵνα πιστεύσαντες εἰς τὸν θάνατον αὐτοῦ
　　　　　　　　　τὸ ἀποθανεῖν ἐκφύγητε.

Text

II:2   πρεσβυτέρῳ
       ὡς τοῖς ἀποστόλοις Ἰησοῦ Χριστοῦ
       τῆς ἐλπίδος ἡμῶν
       ἐν ᾧ διάγοντες
       εὑρεθησόμεθα.

2) ἀναγκαῖον οὖν ἐστίν
    ὥσπερ ποιεῖτε   ἄνευ τοῦ ἐπισκόπου   ΜΗΔΕΝ πράσσειν ὑμᾶς
                     ᾽ΑΛΛ᾽ ὑποτάσσεσθαι   καὶ τῷ

II:3   διακόνους ὄντας μυστηρίων Ἰησοῦ Χριστοῦ κατα πάντα τρόπον πᾶσιν ἀρέσκειν.

    δεῖ δὲ καὶ τοὺς
        διακόνοις
    OΥ γὰρ βρωμάτων   εἰσιν διάκονοι
    καὶ ποτῶν   ὑπηρέται
    ᾽ΑΛΛ᾽ ἐκκλησίας θεοῦ

    δέον οὖν αὐτοὺς φυλάσσεσθαι τὰ ἐγκλήματα
                                ὡς πῦρ

III:1

    ὁμοίως πάντες ἐντρεπέσθωσαν τοὺς διακόνους
                                ὡς Ἰησοῦν Χριστόν

                ὡς καὶ τὸν ἐπίσκοπον
                ὄντα τύπον τοῦ πατρός

            τοὺς δὲ πρεσβυτέρους
            ὡς   συνέδριον θεοῦ
                  καὶ σύνδεσμον ἀποστόλων

    χωρὶς τούτων ἐκκλησία οὐ καλεῖται.

3) περὶ ὧν πέπεισμαι ὑμᾶς οὕτως ἔχειν

τὸ γὰρ ἐξεμπλάριον τῆς ἀγάπης ὑμῶν ἔλαβον
     καὶ ἔχω μεθ᾽ ἑαυτοῦ ἐν τῷ ἐπισκόπῳ ὑμῶν
       οὗ αὐτὸ τὸ κατάστημα μεγάλη μαθητεία
       ἡ δὲ πραότης αὐτοῦ δύναμις

     ὃν λογίζομαι καὶ τοὺς ἀθέους ἐντρέπεσθαι.

Sequence "C" (Trall.III:3-V:2)

1) ᾿ΑΓΑΠῶΝ [1] ὑμᾶς

φείδομαι·
συντονώμερον ΔΥΝΆΜΕΝΟΣ [2] ΓΡΆΦΕΙΝ [3] ὑπὲρ τούτου.

οὐκ εἰς τοῦτο ᾠήθην
ἵνα   ὢν κατάκριτος
   ὡς ἀπόστολος ὑμῖν διατάσσωμαι.

2) ΠΟΛΛᾺ [4] φρονῶ ἐν θεῷ
ἀλλ᾽ ἐμαυτὸν μετρῶ
ἵνα μὴ ἐν καυχήσει ἀπόλωμαι.

νῦν γὰρ με δεῖ πλέον ΦΟΒΕῖΣΘΑΙ [5]
   καὶ μὴ προσέχειν τοῖς φυσιοῦσίν με.

οἱ γὰρ λέγοντές μοι
μαστιγοῦσίν με.

3) ᾿ΑΓΑΠῶ [1] μὲν γὰρ τὸ παθεῖν
   ἀλλ᾿οὐκ οἶδα εἰ ἄξιος εἰμι

   τὸ γὰρ ζῆλος πολλοῖς μὲν οὐ φαίνεται
                  ἐμὲ δὲ πλέον πολεμεῖ.

   χρῄζω οὖν πραότητος
            ἐν ᾗ καταλύεται ὁ ἄρχων τοῦ αἰῶνος τούτου.

4) Μὴ οὐ ΔΥΝΑΜΑΙ [2] ὑμῖν τὰ ἐπουράνια ΓΡΑΨΑΙ [3];
   ᾿Αλλὰ ΦΟΒΟΥΜΑΙ [5] μὴ νηπίοις οὖσιν
                  ὑμῖν   βλάβην παραθῶ

   καὶ συγγνωμονεῖτέ μοι
   μήποτε οὐ ΔΥΝΗΘΕΝΤΕΣ [2] χωρῆσαι
            στραγγαλωθῆτε.

5) καὶ γὰρ ἐγὼ οὐ καθότι δέδεμαι
                  καὶ ΔΥΝΑΜΑΙ [2] νοεῖν τὰ ἐπουράνια
                           καὶ τὰς τοποθεσίας τὰς ἀγγελικὰς
                           καὶ τὰς   συστάσεις τὰς ἀρχοντικὰς
                                          ὁρατὰ
                              τε καὶ ἀόρατα

      παρὰ τοῦτο ἤδη καὶ μαθητής εἰμι

6) ΠΟΛΛΑ [4] γὰρ ἡμῖν λείπει
   ἵνα θεοῦ   μὴ λειπώμεθα

Sequence "D" (Trall.VI:1-XI:2)

1) παρακαλῶ οὖν ὑμᾶς   ΟΥΚ ἐγώ
          ᾽ΑΛΛ᾽ ἡ ἀγάπη ᾽Ιησοῦ Χριστοῦ   μόνῃ τῇ Χριστιανῇ τροφῇ χρῆσθε

                         ἀλλοτρίας δὲ βοτάνης   ἀπέχεσθε
                         ἥτις ἐστὶν αἵρεσις

2) οἳ ἑαυτοῖς παρεμπλέκουσιν ᾽Ιησοῦν Χριστὸν
   καταξιοπιστευόμενοι
   ὥσπερ   θανάσιμον φάρμακον διδόντες μετὰ οἰομέλιτος
              ὅπερ ὁ ἀγνοῶν ἡδέως λαμβάνει ἐν ἡδονῇ κακῇ
                 τὸ ἀποθανεῖν.

   φυλάττεσθε οὖν τοὺς τοιούτους

   τοῦτο δὲ ἔσται ὑμῖν
              μὴ φυσιουμένοις
              καὶ οὖσιν ἀχωρίστοις θεοῦ
                         ᾽Ιησοῦ Χριστοῦ
                         καὶ τοῦ ἐπισκόπου
                         καὶ τῶν διαταγμάτων τῶν ἀποστόλων

3) ὁ ἐντὸς θυσιαστηρίου ὢν
   καθαρός ἐστιν

   ὁ δὲ ἐκτὸς θυσιαστηρίου ὢν
   οὐ καθαρός ἐστιν

   τοῦτ'ἔστιν
   ὁ χωρὶς   ἐπισκόπου
              καὶ πρεσβυτερίου
              καὶ διακόνων   πράσσων τι
   οὗτος οὐ καθαρός ἐστιν τῇ συνειδήσει.

4) ΟΥΚ ἐπεῖ ἔγνων τοιοῦτόν τι ἐν ὑμῖν
   ᾽ΑΛΛΑ προφυλάσσω ὑμᾶς
                   ὄντας μου ἀγαπητούς
           προορῶν τὰς ἔνεδρας τοῦ διαβόλου.

   ὑμεῖς οὖν τὴν πραϋπάθειαν ἀναλαβόντες
   ἀνακτήσασθε ἑαυτοὺς ἐν πίστει
                   ὅ ἐστιν σὰρξ τοῦ κυρίου

           καὶ ἐν ἀγάπῃ
                   ὅ ἐστιν αἷμα ᾽Ιησοῦ Χριστοῦ.

   μηδεῖς ὑμῶν κατὰ τοῦπλησίον ἐχέτω.

   μὴ ἀφορμὰς δίδοτε τοῖς ἔθνεσιν
   ἵνα μὴ δι᾽ὀλίγους ἄφρονας   τὸ ἐν θεῷ πλῆθος βλασφημῆται.

   οὐαὶ γὰρ δι᾽οὗ ἐπὶ ματαιότητι τὸ ὄνομά μου ἐπὶ τινων βλασφημεῖται.

Text

IX:1

5) κωφώθητε οὖν
ὅταν ὑμῖν χωρὶς Ἰησοῦ Χριστοῦ λαλῇ τις

τοῦ ἐκ γένους Δαυείδ

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.

ὃς καὶ ἀληθῶς ἠγέρθη ἀπὸ νεκρῶν
ἐγείραντος αὐτὸν τοῦ πατρὸς αὐτοῦ

IX:2

κατὰ τὸ ὁμοίωμα ὃς καὶ ἡμᾶς
τοὺς πιστεύοντας αὐτῷ   οὕτως ἐγερεῖ ὁ πατὴρ αὐτοῦ ἐν Χριστῷ Ἰησοῦ
οὗ χωρὶς
[τὸ ἀληθινὸν ζῆν οὐκ ἔχομεν.

6) εἰ δὲ
   ὥσπερ τινὲς
        ἄθειοι ὄντες

        τουτέστιν ἄπιστοι   λέγουσιν   τὸ δοκεῖν πεπονθέναι αὐτόν

        αὐτοὶ ὄντες   τὸ δοκεῖν

   ἐγὼ τί   δέδεμαι

      τί δὲ καὶ εὔχομαι θηριομαχῆσαι;

   δωρεὰν οὖν ἀποθνήσκω.

   ───
   ἄρα οὖν καταψεύδομαι τοῦ κυρίου.

7) φεύγετε οὖν τὰς κακὰς παραφυάδας
        τὰς γεννώσας καρπὸν θανατηφόρον
            οὗ ἐὰν γεύσηταί τις
            παρ᾽αὐτὰ ἀποθνήσκει.

   οὗτοι γὰρ οὐκ εἰσιν φυτεία πατρός

   εἰ γὰρ ἦσαν
   ἐφαίνοντο ἂν   κλάδοι   τοῦ σταυροῦ
   καὶ ἦν   ἂν ὁ καρπὸς αὐτῶν ἄφθαρτος

                          δι᾽οὗ ἐν τῷ πάθει αὐτοῦ προσκαλεῖται ὑμᾶς
                                  ὄντας μέλη αὐτοῦ

   οὐ δύναται οὖν κεφαλῇ χωρὶς γεννηθῆναι ἄνευ μελῶν
   τοῦ θεοῦ ἕνωσιν ἐπαγγελλομένου
        ὅ ἐστιν αὐτός

1) ἀσπάζομαι ὑμᾶς ἀπὸ Σμύρνης ἅμα ταῖς συμπαρούσαις μοι ἐκκλησίαις τοῦ θεοῦ   XII:1
                    οἳ κατὰ πάντα με ἀνέπαυσαν   σαρκί τε καὶ πνεύματι

2) παρακαλεῖ ὑμᾶς τὰ δεσμά μου   XII:2
            ἃ ἕνεκεν Ἰησοῦ Χριστοῦ περιφέρω
                            αἰτουμένος θεοῦ ἐπιτυχρῖν   διαμένετε ἐν τῇ ὁμονοίᾳ ὑμῶν
                                                    καὶ ·   τῇ μετ᾽ἀλλήλων προσευχῇ.

3) πρέπει γὰρ ὑμῖν τοῖς καθ᾽ἕνα
      ἐξαιρέτως καὶ   τοῖς πρεσβυτέροις   ἀναψύχειν τὸν ἐπισκόπον εἰς τιμὴν πατρός
                                                    Ἰησοῦ Χριστοῦ
                                                    καὶ τῶν ἀποστόλων

----

4) εὔχομαι ὑμᾶς ἐν ἀγάπῃ ἀκοῦσαί μου   XII:3
      ἵνα μὴ εἰς μαρτύριον ὦ ἐν ὑμῖν
                    γράψας.

5) καὶ περὶ ἐμοῦ δὲ προσεύχεσθε
            τῆς ἀφ᾽ὑμῶν ἀγάπης χρῄζοντος   ἐν τῷ ἐλέει τοῦ θεοῦ εἰς τὸ καταξιωθῆναί με τοῦ κλήρου
                                                    οὗ περίκειμαι ἐπιτυχεῖν
      ἵνα μὴ ἀδόκιμος εὑρεθῶ.

6) ἀσπάζεατι ὑμᾶς ἡ ἀγάπη Σμυρναίων
                  καὶ Ἐφεσίων

7) μνημονεύετε ἐν ταῖς προσευχαῖς ὑμῶν τῆς ἐν Συρίᾳ ἐκκλησίας
                               ὅθεν καὶ οὐκ ἄξιος εἰμι λέγεσθαι
                               ὢν ἔσχατος ἐκείνων.

8) ἔρρωσθε ἐν Ἰησοῦ Χριστῷ
   ὑποτασσόμενοι   τῷ ἐπισκόπῳ
                   ὡς τῇ ἐντολῃ
          ὁμοίως καὶ τῷ πρεσβυτερίῳ

- -

9) καὶ οἱ κατ' ἄνδρα ἀλλήλους ἀγαπᾶτε ἐν ἀμερίστῳ καρδίᾳ.

10) ἀγνίζεται ὑμῶν τὸ ἐμὸν πνεῦμα ΟΥ μόνον νῦν
                          ΑΛΛΑ καὶ ὅταν θεοῦ ἐπιτύχω.

   Ἔτι γὰρ ὑπὸ κίνδυνόν εἰμι
   ἀλλὰ πιστὸς ὁ πατὴρ ἐν Ἰησοῦ Χριστῷ πληρῶσαί   μου τὴν αἴτησιν
                                      καὶ ὑμῶν

        ἐν ᾧ εὑρεθείητε ἄμωμοι.

The Letter of Ignatius to the Philadelphians

Sequence "A-B" : Inscription-I:2

1) Ἰγνάτιος
   ὁ καὶ θεοφόρος

2) ἐκκλησίᾳ θεοῦ πατρὸς
        καὶ κυρίου
            Ἰησοῦ Χριστοῦ

τῇ οὔσῃ ἐν Φιλαδελφίᾳ τῆς Ἀσίας

ἠλεημένῃ

καὶ ἡδρασμένῃ ἐν ὁμονοίᾳ θεοῦ

καὶ ἀγαλλιωμένῃ ἐν τῷ πάθει τοῦ κυρίου ἡμῶν ἀδιακρίτως
            καὶ ἐν τῇ ἀναστάσει αὐτοῦ

πεπληροφορημένῃ ἐν παντὶ ἐλέει

ἥν ἀσπάζομαι ἐν αἵματι Ἰησοῦ Χριστοῦ
        ἥτις ἐστὶν   χαρα αἰώνιος
                καὶ   παράμονος ,

3) μάλιστα ἐὰν ἐν ἑνὶ ὦσιν σὺν   τῷ ἐπισκόπῳ
                    καὶ τοῖς σὺν αὐτῷ πρεσβυτέροις
                            καὶ διακόνοις

            ἀποδεδειγμένοις ἐν γνώμῃ Ἰησοῦ χριστοῦ
            οὕς   κατὰ τὸ ἴδιον θέλημα ἐστήριξεν ἐν βεβαιωσύνῃ
                                    [τῷ ἁγίῳ αὐτοῦ πνεύματι.

            ὃν ἐπίσκοπον ἔγνων οὐκ ἀφ᾽ἑαυτοῦ   I:1
                        Οὐδὲ δι᾽ἀντρώπων κεκτῆσθαι τὴν διακονίαν
                                    τὴν εἰς τὸ κοινὸν ἀνήκουσαν
                        Οὐδὲ κατα κενοδοξίαν
                        Ἀλλ᾽ ἐν ἀγάπῃ θεοῦ πατρὸς
                                    καὶ κυρίου Ἰησοῦ Χριστοῦ

- -

            οὗ καταπέπληγμαι τὴν ἐπιείκειαν
            ὃς διγῶν πλείονα δύναται τῶν μάταια λαλούντων.

            συνευρύθμισται γαρ   ταῖς ἐντολαῖς   I:2
                    - ὡς χορδαῖς   κιθάρᾳ

            διὸ μακαρίζει μου ἡ ψυχὴ τὴν εἰς θεὸν αὐτοῦ γνώμην
                    ἐπιγνοὺς   ἐνάρετον
                            καὶ τέλειον οὖσαν

                            τὸ ἀκίνητον αὐτοῦ
                            καὶ τὸ ἀόργητον αὐτοῦ
                                    [ἐν πάσῃ ἐπιεικείᾳ θεοῦ ζῶντος.

Sequence "C" (Phil.II:1-IV:1)   Text

1) τέκνα οὖν φωτὸς ἀληθείας φεύγετε τὸν μερισμὸν   II:1
                    καὶ τὰς κακοδιδασκαλίας

ὅπου δὲ ὁ ποιμῆν ἐστιν
ἐκεῖ   ὡς πρόβατα
                         ἀκολουθεῖτε.

πολλοὶ γὰρ λύκοι ἀξιόπιστοι ἡδονῇ κακῇ αἰχμαλωτίζουσιν τοὺς θεοδρόμους   II:2
ἀλλ᾽ἐν τῇ ἑνότητι ὑμῶν οὐκ ἕξουσιν τόπον.

ἀπέχεσθε τῶν κακῶν βοτανῶν   III:1
            ἅστινας οὐ γεωργεῖ Ἰησοῦς Χριστός
                        διὰ τὸ μὴ εἶναι αὐτους φυτείαν πατρός

Οὐχ ὅτι παρ᾽ὑμῖν μερίσμὸν εὖρον
Ἀλλ᾽ ἀποδιῦλισμόν.

2)   ὅσοι γὰρ θεοῦ εἰσιν   III:2
              καὶ Ἰησοῦ Χριστοῦ
         οὗτοι μετὰ τοῦ ἐπισκόπου εἰσιν

   καὶ ὅσοι ἂν μετανοήσαντες
              ἔλφωσιν ἐπὶ τὴν ἑνότητα τῆς ἐκκλησίας
   καὶ οὗτοι   θεοῦ ἔσονται
   ἵνα ὦσιν
         κατὰ Ἰησοῦν Χριστὸν ζῶντες.

μὴ πλανᾶσθε, ἀδελφοί μου

εἴ τις σχίζοντι ἀκολουθεῖ
βασιλείαν θεοῦ οὐ κληρονομεῖ

εἴ τις ἐν ἀλλοτρίᾳ γνώμῃ περιπατεῖ
οὗτος τῷ πάθει οὐ συγκατατίθεται.

σπουδάσατε οὖν μιᾷ εὐχαριστίᾳ χρῆσθαι

    μία γὰρ σὰρξ τοῦ κυρίου ἡμῶν
         Ἰησοῦ Χριστοῦ
καὶ ἓν   ποτήριον εἰς ἕνωσιν τοῦ αἵματος αὐτοῦ
    ἓν   θυσιαστήριον
ὡς εἷς   ἐπίσκοπος ἅμα   τῷ πρεσβυτερίῳ
            καὶ   διακόνοις
            τοῖς συνδούλοις μου

ἵνα ὃ ἐὰν πράσσητε
    κατὰ θεὸν πράσσητε.

Sequence "D" (Phil.V:1-VI:2)

1) ἀδελφοί μου, λίαν ἐκκέχυμαι
        ἈΓΑΠΩΝ [1] ὑμᾶς

    καὶ ὑπεραγαλλόμενος
    ἀσφαλίζομαι ὑμᾶς Οὐκ ἐγὼ δὲ
        Ἀλλ' Ἰησοῦς Χριστός
        ἐν ᾧ δεδεμένος
        φοβοῦμαι μᾶλλον
        ὡς ἔτι ὢν Ἀναπάρτιστος
        Ἀλλ' ἡ προσευχὴ ὑμῶν εἰς θεὸν με ἀπαρτίσει
        ἵνα ἐν ᾧ   κλήρῳ
        ἠλεήθην   ἐπιτύχω
        ΠΡΟΣΦΥΓΩΝ [2] τῷ ΕΥΑΓΓΕΛΙΩΙ [3]
        ὡς   σαρκὶ Ἰησοῦ
        καὶ   τοῖς ἀποστόλοις
        ὡς   πρεσβυτερίῳ
            [ἐκκλησίας.

2) καὶ τοὺς προφήτας δὲ ᾽ΑΓΑΠΩΜΕΝ [1] διὰ τὸ καὶ αὐτοὺς εἰς τὸ εὐαγγέλιον κατηγγελκέναι

καὶ εἰς αὐτὸν ἐλπίζειν
καὶ   αὐτὸν ἀναμένειν
ἐν ᾧ καὶ πιστεύσαντες
ἐσώθησαν
ἐν ἑνότητι ᾽Ιησοῦ Χριστοῦ ὄντες
ἀξιαγάπητοι
καὶ ἀξιοθαύμαστοι ἅγιοι
ὑπὸ ᾽Ιησοῦ Χριστοῦ μεμαρτυρημένοι
καὶ συνηριθμημένοι ἐν τῷ ΕΥΑΓΓΕΛΙΩΙ [3]
[τῆς κοινῆς ἐλπίδος.

3) ἐὰν δέ τις ᾽Ιουδαϊσμὸν ἑρμηνεύῃ ὑμῖν
μὴ ἀκούετε αὐτοῦ.

ἄμεινον γάρ ἐστιν παρὰ ἀνδρὸς
περιτομὴν ἔχοντος   Χριστιανισμὸν ἀκούειν
ἢ παρὰ ἀκροβύστου   ᾽Ιουδαϊσμόν.

ἐὰν δὲ ἀμφότεροι περὶ ᾽Ιησοῦ Χριστοῦ μὴ λαλῶσιν
οὗτοι ἐμοὶ στῆλαί εἰσιν
καὶ τάφοι νεκρῶν
ἐφ᾽οἷς γέγραπται μόνον ὀνόματα ἀνθρώπων.

4) ΦΕΥΓΕΤΕ [2] οὖν τὰς κακοτεχνίας
καὶ   ἐνέδρας τοῦ ἄρχοντος τοῦ αἰῶνος τούτου

Μήποτε θλιβέντες τῇ γνώμῃ αὐτοῦ
ἐξασθενήσετε ἐν τῇ ᾽ΑΓΑΠῌ [1]
᾽Αλλὰ πάντες ἐπὶ τὸ αὐτὸ γίνεσθε ἐν ἀμερίστῳ καρδίᾳ.

Text

VI:3

Sequence "E" (Phil.VI:3-VIII:1a)

1) εὐχαριστῶ δὲ τῷ θεῷ μου
ὅτι εὐσυνείδητός εἰμι ἐν ὑμῖν
καὶ οὐκ ἔχει τις καυχήσασθαι   οὔτε λάθρα
                                οὔτε φανερῶς

        ὅτι ἐβάρησά τινα   ἐν μικρῷ
                            ἢ ἐν μεγάλῳ.

καὶ πᾶσι δὲ
    ἐν οἷς ἐλάλησα   εὔχομαι
ἵνα μὴ εἰς μαρτύριον αὐτὸ κτήσωνται

VII:1

2) εἰ γὰρ καὶ κατὰ σάρκα με τινες ἠθέλησαν πλανῆσαι
ἀλλὰ-   οὐ πλανᾶται
            τὸ πνεῦμα
            ἀπὸ θεοῦ ὂν

οὐδεν γὰρ   πόθεν ἔρχεται
            καὶ ποῦ ὑπάγει
            καὶ τὰ κρυπτὰ ἐλέγχει.

ἐκραύγασα
μεταξὺ ὢν
ἐλάλουν μεγάλῃ φωνῇ
        θεοῦ φωνῇ

                        τῷ ἐπισκόπῳ   προσέχετε
            καὶ τῷ πρεσβυτερίῳ
            καὶ διακόνοις.

οἱ δὲ ὑποπτεύσαντές με
   ὡς προειδότα τὸν μερισμόν τινων   λέγειν ταῦτα,

μάρτυς   δέ μοι
ἐν ᾧ δέδεμαι
ὅτι ἀπὸ σαρκὸς ἀνθρωπίνης οὐκ ἔγνων

τὸ δὲ πνεῦμα ἐκήρυσσεν τάδε
      λέγον   Χωρὶς τοῦ ἐπισκόπου μηδὲν ποιεῖτε

              τὴν σάρκα ὑμῶν
              ὡς ναὸν θεοῦ τηρεῖτε

              τὴν ἕνωσιν   ἀγαπᾶτε

              τοὺς μερισμοὺς φεύγετε

              μιμηταὶ   γίνεσθε Ἰησοῦ Χριστοῦ
              ὡς καὶ αὐτὸς τοῦ πατρὸς αὐτοῦ

3) ἐγὼ μὲν οὖν τὸ ἴδιον ἐποίουν
   ὡς ἄνθρωπος εἰς ἕνωσιν κατηρτισμένος

   οὗ δὲ μερισμός ἐστιν
   καὶ ὀργή
   θεὸς οὐ κατοικεῖ

πᾶσιν οὖν μετανοοῦσιν
ἀφίει ὁ κύριος
ἐὰν   μετανοήσωσιν εἰς ἑνότητα θεοῦ
      καὶ συνέδριον τοῦ ἐπισκόπου.

Sequence "F" (Phil.VIII:1b-IX:2)   Text

1) πιστεύω τῇ χάριτι Ἰησοῦ Χριστοῦ   VIII:1b
              ὅς λύσει ἀφ'ὑμῶν πάντα δεσμὸν

παρακαλῶ δὲ ὑμᾶς ΜΗδὲν κατ'ἐριθείαν πράσσειν
        ἈΛΛᾺ κατὰ χριστομαθίαν.   VIII:2

2) ἐπεὶ ἤκουσά τινων λεγόντων   ἐπεὶ ἤκουσά τινων λεγόντων
   ὅτι ἐὰν μὴ ἐν τοῖς ἀρχείοις εὕρω   ὅτι ἐὰν μὴ ἐν τοῖς ἀρχείοις εὕρω
            ἐν τῷ εὐαγγελίῳ οὐ πιστεύω   ἐν τῷ εὐαγγελίῳ
                                                 οὐ πιστεύω

   καὶ λέγοντός μου αὐτοῖς
   ὅτι γέγραπται

   ἀπεκρίθησάν μοι
   ὅτι πρόκειται

   ἐμοὶ δὲ ἀρχεῖά ἐστιν Ἰησοῦς Χριστός
   τὰ ἄθικτα ἀρχεῖα   ὁ σταυρὸς αὐτοῦ
                    καὶ ὁ θάνατος
                    καὶ ἡ ἀνάστασις αὐτοῦ
                    καὶ ἡ πίστις
                         ἡ δι'αὐτοῦ

        ἐν οἷς θέλω ἐν τῇ προσευχῇ ὑμῶν   δικαιωθῆναι.

3) καλοί   καὶ οἱ ἱερεῖς
    κρεῖσσον δὲ ὁ   ἀρχιερεὺς
            ὁ πεπιστευμένος τὰ ἅγια τῶν ἁγίων
            ὃς μόνος πεπίστευται τὰ κρυπτὰ θεοῦ

        αὐτὸς ὤν θύρα τοῦ πατρός
                δι᾿ἧς εἰᾳέρχονται   ᾿Αβραὰμ
                            καὶ ᾿Ισαὰκ
                            καὶ ᾿Ιακὼβ
                            καὶ οἱ προφῆται
                            καὶ   ἀπόστολοι
                            καὶ ἡ ἐκκλησία.

            πάντα ταῦτα εἰς ἑνότητα θεοῦ.

4)   ἐξαίρετον δὲ τι ἔχει τὸ εὐαγγέλιον

    τὴν παρουσίαν τοῦ σωτῆρος
                κυρίου ἡμῶν
                ᾿Ιησοῦ Χριστοῦ

    τὸ πάθος αὐτοῦ

καὶ τὴν ἀνάστασιν

    οἱ γὰρ ἀγπητοι προφῆται κατήγγειλαν εἰς αὐτόν

    τὸ δὲ   εὐαγγέλιον ἀπαρτισμά ἐστιν ἀφθαρσίας.

    πάντα ὁμοῦ καλά ἐστιν
    ἐὰν ἐν ἀγάπῃ πιστεύητε.

1) ἐπειδὴ   κατὰ τὴν προσευχὴν ὑμῶν   X:1
            καὶ κατὰ τὰ σπλάγχνα
                  ἃ ἔχετε ἐν Χριστῷ Ἰησοῦ   ἀπηγγέλη μοι εἰρηνεύειν τὴν ἐκκλνσίαν
                                                              τὴν ἐν Ἀντιοχείᾳ τῆς Συρίας

πρέπον ἐστιν   ὑμῖν
            ὡς ἐκκλησίᾳ θεοῦ   χειροτονῆσαι διάκονον εἰς τὸ πρεσβεῦσαι ἐκεῖ θεοῦ πρεσβείαν

                                              εἰς τὸ συγχαρῆναι αὐτοῖς
                                                      ἐπὶ τὸ αὐτὸ γενομένοις

                  καὶ δοξάσαι   τὸ ὄνομα.

---

2) μακάριος ἐν Ἰησοῦ Χριστῷ   X:2
   ὃς καταξιωθήσεται τῆς τοιαύτης διακονίας

   καὶ ὑμεῖς δοξασθήσεσθε.

3) θέλουσιν δὲ
   ὑμῖν   οὐκ ἔστιν ἀδύνατον ὑπὲρ ὀνόματος θεοῦ

   ὡς καὶ αἱ ἔγγιστα ἐκκλησίαι ἔπεμψαν   ἐπισκόπους
        αἱ δὲ   πρεσβυτέρους
                                    καὶ   διακόνους.

Sequence "H" (Phil.XI:1)   Text

                                                            XI:1

1) περὶ δὲ Φίλωνος
   τοῦ διακόνου
                    ἀπὸ Κιλικίας   [1]
   ἀνδρὸς μεμαρτυρημένου   [2]
   ὃς καὶ νῦν ἐν λόγῳ θεοῦ ὑπηρετεῖ μοι   [3]
                                                     [4]
   ἅμα Ῥέῳ Ἀγαθόποδι   [5]
   ἀνδρὶ ἐκλεκτῷ
   ὃς ἀπὸ Συρίας   [1]
                μοι ἀκολουθεῖ   [2]
   ἀποταξάμενος τῷ βίῳ   [3]
                                                     [5]
   οἳ καὶ μαρτυροῦσιν   ὑμῖν   [4]
   κἀγὼ   τῷ θεῷ εὐχαριστῶ ὑπὲρ ὑμῶν
   ὅτι ἐδέξασθε αὐτούς
   ὡς καὶ   ὑμᾶς   ὁ κύριος

2) οἳ δὲ ἀτιμάσαντες αὐτούς
                        ἐν τῇ χάριτι τοῦ Ἰησοῦ Χριστοῦ.
   λυτρωθείησαν

Sequence "I" (Phil.XI:2)

1) ἀσπάζεται ὑμᾶς ἡ ἀγάπη τῶν ἀδελφῶν
                  τῶν ἐν Τρωάδι
                  ὅθεν καὶ γράφω ὑμῖν διὰ Βούρρου
                              πεμφθέντος ἅμα ἐμοὶ ἀπὸ   Ἐφεσίων
                              καὶ Σμυρναίων εἰς λόγον τιμῆς.

2) τιμήσει αὐτοὺς ὁ κύριος
              Ἰησοῦς Χριστός
              εἰς ὃν ἐλπίζουσιν   σαρκί
                                  ψυχῇ
                                  πνεύματι
                                  πίστει
                                  ἀγάπῃ
                                  ὁμονοίᾳ.

3) ἔρρωσθε ἐν Χριστῷ Ἰησοῦ
              τῇ κοινῇ ἐλπίδι ἡμῶν.

The Letter of Ignatius to the Smyrnaeans

Sequence "A" : Inscription

1) Ἰγνάτιος
   ὁ καὶ θεοφόρος

2) ἐκκλησίᾳ   θεοῦ πατρὸς
                  καὶ τοῦ ἠγαπημένου
                  Ἰησοῦ Χριστοῦ

   ἠλεημένη   ἐν παντὶ χαρίσματι

   πεπληρωμένῃ   ἐν πίστει
                  καὶ ἐν ἀγάπῃ

   ἀνυστερήτῳ οὔσῃ   παντὸς χαρίσματος

   θεοπρεπεστάτῃ

   καὶ ἁγιοφόρῳ

   τῇ οὔσῃ ἐν Σμύρνῃ τῆς Ἀσίας

3) ἐν ἀμώμῳ πνεύματι
                  καὶ λόγῳ θεοῦ   πλεῖστα χαίρειν.

1) δοξάζω Ἰησοῦν Χριστὸν   I:1
        τὸν θεὸν
        τὸν οὕτως ὑμᾶς σοφίσαντα

2) ἐνόησα γὰρ ὑμᾶς κατηρτισμένους   ἐν ἀκινήτῳ πίστει
        ὥσπερ 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 ὑπὸ αὐτοῦ

                ἀληθῶς ἐπὶ   Ποντίου Πιλάτου   I:2
                    καὶ Ἡρῴδου
                        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 ἁγίους
                            καὶ πιστοὺς αὐτοῦ εἴτε ἐν Ἰουδαίοις
                                    εἴτε ἐν ἔθνεσιν
                ἐν ἑνὶ σώματι τῆς ἐκκλησίας αὐτοῦ.

3) ταῦτα γὰρ πάντα   ἔπαθεν δι' ἡμᾶς
ἵνα σωθῶμεν
          καὶ ἀληθῶς ἔπαθεν
          ὡς καὶ ἀληθῶς ἀνέστησεν ἑαυτόν

οὐχ ὥσπερ ἄπιστοί τινες λέγουσιν   τὸ δοκεῖν αὐτὸν πεπονθέναι
    αὐτοί   τὸ δοκεῖν ὄντες

καὶ καθὼς φρονοῦσιν
καὶ   συμβήσεται αὐτοῖς
          οὖσιν   ἀσωμάτοις
            καὶ δαιμονικοῖς.

ἐγὼ γὰρ καὶ μετὰ τὴν ἀνάστασιν ἐν σαρκὶ αὐτὸν   οἶδα
                                καὶ πιστεύω ὄντα

καὶ ὅτε πρὸς τοὺς περὶ Πέτρον ἦλθεν
            ἔφη αὐτοῖς   λάβετε
                         ψηλαφήσατέ με

                 καὶ ἴδετε
                 ὅτι οὐκ εἰμι δαιμόνιον
                      ἀσώματον

καὶ εὐθὺς   αὐτοῦ ἥψαντο
      καὶ   ἐπίστευσαν
          κραθέντες   τῇ σαρκὶ αὐτοῦ
              καὶ τῷ πνεύματι.

διὰ τοῦτο   καὶ θανάτου κατεφρόνησαν
               ηὑρέθησαν δὲ ὑπὲρ θάνατον.

μετὰ δὲ τὴν ἀνάστασιν   συνέφαγεν αὐτοῖς
          καὶ συνέπιεν
          ὡς σαρκικός
       καίπερ πνευματικῶς ἡνωμένος τῷ πατρί.

ταῦτα δὲ παραινῶ ὑμῖν
     εἰδῶς
     ὅτι καὶ ὑμεῖς οὕτως ἔχετε.

4) προφυλάσσω δὲ ὑμᾶς ἀπὸ τῶν θηρίων
        τῶν ἀνθρωπομόρφων
           οὕς ΟΥ μόνον δεῖ ὑμᾶς μὴ παραδέχεσθαι
          ΑΛΛ' εἰ δυνατὸν
              μηδὲ συναντᾶν

μόνον δὲ προσεύχεσθε ὑπὲρ αὐτῶν
ἐάν πως μετανοήσωσιν
    ὅπερ δύσκολον
    τούτου δὲ ἔχει ἐξουσίαν Ἰησοῦς Χριστος
         τὸ ἀληθινὸν ἡμῶν ζῆν.

Sequence "C" (Smyr.IV:2-VI:1a)

1) 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' εγγὺς μαχαίρας   ἐγγὺς θεοῦ
   μεταξὺ θηρίων   μεταξὺ θεοῦ

μόνον ἐν ὀνόματι Ἰησοῦ Χριστοῦ   εἰς τὸ συμπαθεῖν αὐτῷ   πάντα ὑπομένω

αὐτοῦ με ἐνδυναμοῦντος τοῦ τελείου ἀνθρώπου

                           ὅν τινες ἀγνοοῦντες
                           ἀρνοῦνται

                           μᾶλλον δὲ ἠρνήθησαν ὑπ'αὐτοῦ
                           ὄντες συνήγοροι   τοῦ θανάτου
                               μᾶλλον ἢ τῆς ἀληθείας

                         οὕς   ΟΥΚ ἔπεισαν αἱ προφητεῖαι
                         ΟΥΔΕ   ὁ νόμος Μωΰσεως

                         ἈΛΛ'οὐδὲ μέχρι νῦν τὸ εὐαγγέλιον
                          οὐδὲ   τὰ ἡμέτερα τῶν κατ'ἄνδρα παθήματα

καὶ γὰρ περὶ ἡμῶν τὸ αὐτὸ φρονοῦσιν.

2) τί γὰρ με ὠφελεῖ τις
   εἰ ἐμὲ   ἐπαινεῖ
   τὸν δὲ κύριόν μου βλασφημεῖ
           μὴ ὁμολογῶν   αὐτὸνσαρκοφόρον;

ὁ δὲ τοῦτο λέγων
τελείως αὐτὸν ἀπήρνηται
ὢν νεκροφόρος.

3) τὰ δὲ ὀνόματα αὐτῶν

ὄντα ἄπιστα   ΟΥΚ   ἔδοξέν μοι ἐγγράψαι
                 ἈΛΛΑ μηδὲ γένοιτό μοι αὐτῶν μνημονεύειν
                 οὗ μετανοήσωσιν εἰς τὸ πάθος
                       ὅ ἐστιν ἡμῶν ἀνάστασις.

4) μηδεὶς πλανάσθω

καὶ τὰ ἐπουράνια
καὶ ἡ δόξα τῶν ἀγγέλων
καὶ οἱ ἄρχοντες   ὁρατοί τε
                        καὶ ἀόρατοι

ἐὰν μὴ πιστεύσωσιν εἰς τὸ αἷμα Χριστοῦ
καλεῖνοις κρίσις ἐστίν

ὁ χωρῶν
χωρείτω

Sequence "D" (Smyr.VI:1b-VII:2)

1) τόπος μηδένα φυσιούτω

τὸ γὰρ ὅλον ἐστὶν   πίστις
                        καὶ ἀγάπη

        ὧν οὐδὲν προκέκριται.

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

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.

2) οἱ οὖν ἀντιλέγοντες τῇ δωρεᾷ τοῦ θεοῦ
συζητοῦντες
ἀποθνῄσκουσιν

3) συνέφερεν δὲ αὐτοῖς ἀγαπᾶν
ἵνα καὶ ἀναστῶσιν.

4) 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 πάθός ἡμῖν δεδήλωται
      καὶ ἡ ἀνάστασις τετελείωται

5) τοὺς δὲ μερισμοὺς φεύγετε
   ὡς ἀρχὴν κακῶν.

Sequence "E" (Smyr.VIII:1-IX:1)

1) πάντες τῷ ἐπισκόπῳ ἀκολουθεῖτε
   ὡς Ἰησοῦς Χριστος τῷ πατρί

   καὶ τῷ πρεσβυτερίῳ
   ὡς τοῖς ἀποστόλοις

   τοὺς δὲ διακόνους ἐντρέπεσθε
   ὡς θεοῦ ἐντολήν.

2) μηδεὶς χωρὶς τοῦ ἐπισκόπου τι πρασσέτω
      τῶν ἀνηκόντων εἰς τὴν ἐκκλησίαν.

3) ἐκείνη βεβαία εὐχαριστία ἡγείσθω
   ἡ ὑπὸ ἐπίσκοπον οὖσα
   ἢ ᾧ ἂν αὐτὸς ἐπιτρέψῃ.

VIII:2

4)
ὅπου ἂν φανῇ ὁ ἐπίσκοπος
ἐκεῖ τὸ πλῆθος.

ὥσπερ ὅπου ἂν ᾖ Ἰησοῦς Χριστός
ἐκεῖ ἡ καθολικὴ ἐκκλησία

5)
Οὐκ ἐξόν ἐστιν χωρὶς τοῦ ἐπισκόπου οὔτε βαπτίζειν
οὔτε ἀγάπην ποιεῖν

Ἀλλ' ὃ ἂν ἐκεῖνος δοκιμάσῃ
τοῦτο καὶ τῷ θεῷ εὐάρεστον
ἵνα ἀσφαλὲς ᾖ
καὶ βέβαιον πᾶν
ὃ πράσσετε.

IX:1

6)
εὔλογόν ἐστιν λοιπὸν ἀνανῆψαι ἡμᾶς
ὡς ἔτι καιρὸν ἔχομεν εἰς θεὸν μετανοεῖν

καλῶς ἔχει θεὸν
καὶ ἐπίσκοπον εἰδέναι.

7)
ὁ τιμῶν ἐπίσκοπον
ἥο θεοῦ τετίμηται

ὁ λάθρα ἐπισκόπου τι πράσσων
τῷ διαβόλῳ λατρεύει.

1) πάντα οὖν ὑμῖν ἐν χάριτι περισσευέτω   IX:2

   ἄξιοι γάρ ἐστε

   κατα πάντα με   ἀνεπαύσατε
   καὶ   ὑμᾶς Ἰησοῦς Χριστος.

       ἀπόντα   με
   καὶ πάροντα   ἠγαπήσατε.

   ἀμοιβὴ ὑμῖν ὁ θέος
              δι᾿ ὅν πάντα ὑπομένοντες
                 αὐτοῦ τεύξεσθε.

2)   Φίλωνα
   καὶ Ῥέον Ἀγαθόπουν   X:1
   οῒ ἐπηκολούθησάν μοι εἰς λόγον θεοῦ

   καλῶς ἐποιήσατε
         ὑποδεξάμενοι   ὡς διακόνους θεοῦ

   οῒ καὸ εὐχαριστοῦσιν τῷ κυρίῳ ὑπὲρ ὑμῶν
   ὅτι αὐτοὺς ἀνεπαύσατε κατὰ πάντα τρόπον.

   οὐδὲν ὑμῖν οὐ μὴ ἀπολεῖται.

X:2

3) ἀντίψυχον ὑμῶν   τὸ πνεῦμά μου
                    καὶ τὰ δεσμά μου
              ἃ οὐχ ὑπερηφανήσατε
                    οὐδὲ ἐπῃσχύνθητε.

   οὐδὲ ὑμᾶς ἐπαισχυνθήσεται ἡ τελεία ἐλπίς
                               Ἰησοῦς Χριστός.

Sequence "G" (Smyr.XI:1-3)

XI:1

1) ἡ ΠΡΟΣΕΥΧΗ ὑμῶν ἀπῆλθεν ἐπὶ τὴν ἐκκλησίαν
             τὴν ἐν Ἀντιοχείᾳ τῆς Συρίας

   ὅθεν δεδεμένος θεοπρεπεστάτοις δεσμοῖς
         ἀσπάζομαι
         οὐκ ὢν ἄξιος ἐκεῖθεν εἶναι
         ἔσχατος αὐτῶν ὤν
         κατὰ θέλημα δὲ κατηξιώθην ΟΥΚ ἐκ συνειδότος
                        ΑΛΛ'ἐκ χάριτος θεοῦ
                               ἣν ΕΥΧΟΜΑΙ

         ⎡ ΤΕΛΕΙΑΝ μοι δοθῆναι
         ⎣ ἵνα ἐν τῇ ΠΡΟΣΕΥΧΗ ὑμῶν θεοῦ ἐπιτύχω.

XI:2

2) ἵνα οὖν ὑμῶν ΤΕΛΕΙΟΝ 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.

3) 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 ΠΡΟΣΕΥΧΗΙ ὑμῶν

<div align="right">XI:3</div>

4) ΤΕΛΕΙΟΙ ὄντες

     ΤΕΛΕΙΑ καὶ φρονεῖτε

5) θέλουσιν γὰρ ὑμῖν εὖ πράσσειν

     θεὸς ἕτοιμος εἰς τὸ παρέχειν.

Sequence "H" (Smyr.XII:1-3)

1) ἀσπάζεται 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

<div align="right">XII:1</div>

καὶ ὄφελον πάντες αὐτὸν ἐμιμοῦντο

                    ὄντα ἐξεμπλάριον θεοῦ διακονίας

ἀμείψεται αὐτὸν ἡ χάρις κατὰ πάντα.

2) ἀσπάζομαι   τὸν ἀξιόθεον

ἐπίσκοπον

καὶ   θεοπρεπὲς

πρεσβυτέριον

καὶ τοὺς συνδούλους μου

διακόνους

καὶ τοὺς κατ'ἄνδρα

καὶ   κοινῇ πάντας ἐν ὀνόματι Ἰησοῦ Χριστοῦ

καὶ ἐν σαρκὶ αὐτοῦ
καὶ ἐν αἵματι

καὶ   πάθει τε
ἀναστάσει

καὶ   σαρκικῇ τε
πνευματικῇ

ἐν ἑνότητι θεοῦ
καὶ   ὑμῶν.

χάρις ὑμῖν
ἔλεος
εἰρήνη
ὑπομονὴ   διὰ παντός.

3) ἀσπάζομαι τοὺς οἴκους τῶν ἀδελφῶν μου σὺν γυναιξὶ   XIII:1
                                                    καὶ τέκνοις
        καὶ τὰς παρθένους
        τὰς λεγομένας χήρας.

4) ἔρρωσθέ μοι ἐν δυνάμει πατρός

5) ἀσπάζεται ὑμᾶς Φίλων
            σὺν ἐμοὶ ὤν

6) ἀσπάζομαι τὸν οἶκον Ταουίας   XIII:2
            ἣν εὔχομαι ἑδρᾶσθαι πίστει
                            καὶ ἀγάπῃ

                            σαρκικῇ τε
                    καὶ πνευματικῇ.

7) ἀσπάζομαι ῎Αλκην
            τὸ ποθῆτόν μοι ὄνομα

        καὶ Δάφνον
            τὸν ἀσύγκριτον

        καὶ Εὔτεκνον

        καὶ πάντας κατ'ὄνομα.

8) ἔρρωσθε ἐν χάρφτι θεοῦ.

The Letter of Ignatius to Polycarp

Sequence "A" : Inscription

1) Ἰγνάτιος
    ὁ καὶ θεοφόρος

2) Πολυκάρπῳ

    ἐπισκόπῳ ἐκκλησίας Σμυρναίων

    μᾶλλον ἐπισκοπημένῳ ὑπὸ   Θεοῦ πατρὸς
                                καὶ κυρίου
                                    Ἰησοῦ Χριστοῦ

3) πλεῖστα χαίρειν.

Sequence "B" (Poly.I:1-3a) Text

1) ἀποδεχόμενός σου τὴν ἐν θεῷ γνώμην
        ἡδρασμένην ὡς ἐπὶ πέτραν ἀκίνητον I:1

  ὑπερδοξάζω
  καταξιωθεὶς τοῦ προσώπου σου
        τοῦ ἀμώμου
           οὗ ὀναίμην ἐν θεῷ.

2) παρακαλῶ σε ἐν χάριτι I:2
      ᾗ ἐνδέδυσαι   προσθεῖναι τῷ δρόμῳ σου
                 καὶ πάντας παρακαλεῖν
                   ἵνα σώζωνται.

---

3) ἐκδίκει σου τὸν τόπον ἐν πάσῃ ἐπιμελείᾳ
               σαρκικῇ τε
               καὶ πνευματικῇ.

4) τῆς ἑνώσεως φρόντιζε
     ἧς οὐδὲν ἄμεινον.

5) πάντας   βάσταζε
  ὡς καὶ σὲ ὁ κύριος.

6) πάντων ἀνέχου ἐν ἀγάπῃ
       ὥσπερ καὶ ποιεῖς.

7) προσευχαῖς σχόλαζε ἀδιαλείπτοις. I:3

8) αἰτοῦ σύνεσιν
πλείονα ἧς ἔχεις.

9) γρηγόρει
ἀκοίμητον πνεῦμα κεκτημένος.

10) τοῖς κατ'ἄνδρα κατὰ ὁμοήθειαν θεοῦ λάλει.

—— Sequence "C" (Poly.I:3b-III:2) ——

I:3b

1) πάντων τὰς νόσους βάσταζε
ὡς τέλειος ἀθλητής.

ὅπου πλείων κόπος
πολὺ κέρδος.

2) καλοὺς μαθητὰς ἐὰν φιλῇς
χάρις σοι οὐκ ἔστιν.

μᾶλλον τοὺς λοιμοτέρους ἐν πραότητι ὑπότασσε.

II:1

3) οὐ πᾶν τραῦμα τῇ αὐτῇ ἐμπλάστρῳ θεραπεύεται.

τοὺς παροξυσμοὺς ἐμβροχαῖς παῦε.

4) φρόνιμος γίνου
  ὡς ὄφις   ἐν ἄπασιν

  καὶ ἀκέραιος   εἰς ἀεὶ
  ὡς ἡ περιστερά.

5) διὰ τοῦτο   σαρκικὸς εἶ
       καὶ πνευματικός
  ἵνα τὰ φαινόμενά σου εἰς πρόσωπον κολακεύῃς.

    τὰ δὲ ἀόρατα αἴτει
    ἵνα σοι φανερωθῇ.

- -

  ὅπως μηδενὸς   λείπῃ
    παντὸς χαρίσματος περισσεύῃς.

6) ὁ καιρὸς   ἀπαιτεῖ σε

II:3

  ὡς κυβερνῆται   ἀνέμους
  καὶ ὡς χειμαζόμενος   λιμένα εἰς τὸ θεοῦ ἐπιτυχεῖν.

7) νῆφε
  ὡς θεοῦ ἀθλητής.

  τὸ θέμα   ἀφθαρσία
    καὶ ζωῆ αἰώνιος
    περὶ ἧς καὶ σὺ πέπεισαι.

8) κατὰ πάντα σου ἀντίψυχον ἐγὼ
καὶ τὰ δεσμά μου
ἃ ἠγάπησας.

III:1

9) οἱ δοκοῦντες ἀξιόπιστοι εἶναι   μή σε καταπλησσέτωσαν.
καὶ ἑτεροδιδασκαλοῦντες

στῆθι ἑδραῖος
ὡς ἄκμων
τυπτόμενος.

μεγάλου ἐστὶν ἀθλητοῦ   τὸ δέρεσθαι
καὶ   νικᾶν.

μάλιστα δὲ ἕνεκα θεοῦ
πάντα ὑπομένειν ἡμᾶς δεῖ
ἵνα καὶ αὐτὸς   ἡμᾶς ὑπομείνῃ.

III:2

10) πλέον σπουδαῖος γίνου
οὗ εἶ.

11) τοὺς καιροὺς   καταμάνθανε

    τὸν ὑπὲρ καιρὸν   προσδόκα

    τὸν ἄχρονον

    τὸν ἀόρατον
    τὸν δι᾽ ἡμᾶς ὁρατὸν

    τὸν ἀψηλάφητον

    τὸν ἀπαθῆ
    τὸν δι᾽ ἡμᾶς παθητόν

    τὸν κατὰ πάντα τρόπον δι᾽ ἡμᾶς ὑπομείναντα.

Sequence "D" (Poly.IV:1-V:2)

IV:1

1) χῆραι μὴ ἀμελείσθωσαν.
μετὰ τὸν κύριον σὺ αὐτῶν φροντιστὴς ἔσο.

2) μηδὲν   ἄνευ γνώμης σου γινέσθω
μηδὲ σὺ   ἄνευ θεοῦ   τι πρᾶσσε
     ὅπερ οὐδὲ πράσσεις.

εὐστάθει.

3) πυκνότερον συναγωγαὶ γινέσθωσαν.

4) ἐξ ὀνόματος πάντας ζήτει.

5)   δούλους
καὶ δούλας   ΜΗ ὑπερηφάνει
    ΑΛΛΑ μηδὲ αὐτοὶ φυσιούσθωσαν

    ΑΛΛ' εἰς δόξαν θεοῦ πλέον δουλευέτωσαν
    ἵνα κρείττονος ἐλευθερίας ἀπὸ θεοῦ τύχωσιν.

   ΜΗ   ἐράτωσαν ἀπὸ τοῦ κοινοῦ ἐλευθεροῦσθαι
   ἵνα μὴ δοῦλοι   εὑρεθῶσιν ἐπιθυμίας.

6) τὰς κακοτεχνίας φεῦγε

μᾶλλον δὲ περὶ τούτων ὁμιλίαν ποιοῦ.

7)   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.

8) εἴ τις δύναται ἐν ἁγνείᾳ μένειν εἰς τιμὴν τῆς σαρκὸς τοῦ κυρίου   V:2
    ἐν ἀκαυχησίᾳ μενέτω.

    ἐὰν καυχήσηται
    ἀπώλετο.

    καὶ ἐὰν γνωσθῇ πλὴν τοῦ ἐπισκόπου
        ἔφθαρται.

9) πρέπει δὲ   τοῖς γαμοῦσι
            καὶ ταῖς γαμουμέναις μετὰ γνώμης τοῦ ἐπισκόπου τὴν ἕνωσιν ποιεῖσθαι
    ἵνα ὁ γάμος ᾖ   κατὰ κύριον
            καὶ μὴ κατ' ἐπιθυμίαν.

10) πάντα εἰς τιμὴν θεοῦ γινέσθω.

    Sequence "E" (Poly.VI:1-2)

1) τῷ ἐπισκόπῳ προσέχετε   VI:1
    ἵνα καὶ θεὸς ὑμῖν

2) ἀντίψυχον ἐγὼ τῶν ὑποτασσομένων τῷ ἐπισκόπῳ
                                     πρεσβυτέροις
                                     διακόνοις

    καὶ μετ' αὐτῶν μοι τὸ μέρος γένοιτο σχεῖν ἐν θεῷ.

3) συγκοπιᾶτε ἀλλήλοις
   συναθλεῖτε
   συντρέχετε
   συμπάσχετε
   συγκοιμᾶσθε
   συνεγείρεσθε
   ὡς θεοῦ οἰκονόμοι
   καὶ   πάρεδροι
   καὶ   ὑπηρέται.

4) ἀρέσκετε ᾧ στρατεύεσθε
   ἀφ' οὗ καὶ τὰ ὀψώνια κομίζεσθε

   μή τις ὑμῶν δεσέρτωρ εὑρεθῇ

   τὸ βάπτισμα ὑμῶν μενέτω
   ὡς ὅπλα

   ἡ πίστις
   ὡς περικεφαλαία

   ἡ ἀγάπη
   ὡς δόρυ

   ἡ ὑπομονή
   ὡς πανοπλία

   τὰ δεπόσιτα ὑμῶν τὰ ἔργα ὑμῶν
   ἵνα τὰ ἄκκεπτα ὑμῶν ἄξια κομίσησθε.

5) μακροθυμήσατε οὖν μετ'ἀλλήλων ἐν πραότητι
   ὡς ὁ θεὸς   μεθ' ὑμῶν.

6) ὀναίμην ὑμῶν διὰ παντός.

Sequence "F" (Poly.VII:1-2)

1) ἐπειδὴ ἡ ἐκκλησία   VII:1
   ἡ ἐν 'Αντιοχείᾳ τῆς Συρίας   εἰρηνεύει
   ὡς ἐδηλώθη μοι   διὰ τὴν προσευχὴν ὑμῶν
   κἀγὼ εὐθυμότερος ἐγενόμην ἐν ἀμεριμνίᾳ θεοῦ
   ἐάνπερ διὰ τοῦ παθεῖν θεοῦ ἐπιτύχω εἰς τὸ εὑρεθῆναί με ἐν τῇ ἀναστάσει ὑμῶν μαθητήν.

2) πρέπει, Πολύκαρπε θεομακαριστότατε,   συμβούλιον ἀγαγεῖν θεοπρεπέστατον   VII:2
                                       καὶ   χειροτονῆσαί τινα
                                                    ὃν ἀγαπητὸν λίαν ἔχετε ·
                                                    καὶ ἄοκνον
                                                    ὃς δυνήσεται θεοδρόμος καλεῖσθαι

                                 τοῦτον   καταξιῶσαι
                                 ἵνα πορευθεὶς εἰς Συρίαν
                                     δοξάσῃ ὑμῶν τὴν ἄοκνον ἀγάπην εἰς δόξαν θεοῦ

3) Χριστιανὸς ἑαυτοῦ ἐξουσίαν ΟΥΚ ἔχει
               ΑΛΛᾺ θεῷ σχολάζει.

4) τοῦτο τὸ ἔργον   θεοῦ ἐστιν
              καὶ ὑμῶν
ὅταν αὐτὸ ἀπαρτίσητε.

πιστέυω γὰρ τῇ χάριτι
ὅτι ἕτοιμοί ἐστε εἰς εὐποιΐαν
          θεῷ ἀνήκουσαν.

---

5) εἰδὼς ὑμῶν τὸ σύντονον τῆς ἀληθείας
δι'ὀλίγων ὑμᾶς γραμμάτων παρεκάλεσα.

Sequence "G" (Poly.VIII:1)

1) ἐπεὶ πάσαις ταῖς ἐκκλησίαις οὐκ ἠδυνήθην γράψαι   διὰ τὸ ἐξαίφνης πλεῖν με ἀπὸ Τρωάδος εἰς Νεάπολιν   VIII:1
                        ὡς τὸ θέλημα προστάσσει

γράψεις ταῖς ἔμπροσθεν ἐκκλησίαις
ὡς θεοῦ γνώμην κεκτημένος   εἰς τὸ καὶ αὐτοὺς τὸ αὐτὸ ποιῆσαι

                  οἱ μὲν δυνάμενοι πεζοὺς πέμψαι
                  οἱ δὲ   ἐπιστολὰς διὰ τῶν ὑπὸ σου πεμπομένων

ἵνα δοξασθῆτε αἰωνίῳ ἔργῳ
      ὡς ἄξιος ὤν.

Sequence "H" (Poly.VIII:2-3)

1) ἀσπάζομαι   πάντας ἐξ ὀνόματος
                 καὶ τὴν τοῦ Ἐπιτρόπου σὺν ὅλῳ τῷ οἴκῳ   αὐτῆς
                                                   καὶ τῶν τέκνων.

VIII:2

2) ἀσπάζομαι   Ἄτταλον
                 τὸν ἀγαπητόν μου.

3) ἀσπάζομαι   τὸν μέλλοντα καταξιοῦσθαι   τοῦ εἰς Συρίαν πορεύεσθαι.

   ἔσται ἡ χάρις   μετ'   αὐτοῦ διὰ παντός
                         καὶ τοῦ πέμποντος αὐτὸν
                              Πολυκάρπου.

4) ἐρρῶσθαι ὑμᾶς διὰ παντὸς ἐν θεῷ ἡμῶν
                      Ἰησοῦ Χριστῷ   εὔχομαι
                      ἐν ᾧ διαμείνητε ἐν ἑνότητι θεοῦ
                              καὶ ἐπισκοπῇ.

VIII:3

5) ἀσπάζομαι Ἄλκην
             τὸ ποθητόν μοι ὄνομα.

6) ἔρρωσθε ἐν κυρίῳ.

The Letter of Ignatius to the Romans

Sequence "A" : Inscription

1) Ἰγνάτιος
   ὁ καὶ θεοφόρος

2) τῇ ἠλεημένῃ ἐν μεγαλειότητι   πατρὸς ὑψίστου
                                     καὶ Ἰησοῦ Χριστοῦ
                                        τοῦ μόνου υἱοῦ αὐτοῦ

ἐκκλησίᾳ
ἠγαπημένῃ
καὶ πεφωτισμένῃ ἐν θελήματι τοῦ θελήσαντος τὰ πάντα
                              ἅ ἔστιν   κατὰ ἀγάπην Ἰησοῦ Χριστοῦ
                                           τοῦ θεοῦ ἡμῶν

ἥτις καὶ προκάθηται ἐν τόπῳ χωρίου Ῥωμαίων
ἀξιόθεος
ἀξιοπρεπής
ἀξιομακάριστος
ἀξιέπαινος
ἀξιεπίτευκτος
ἀξίαγνος

καὶ προκαθημένη τῆς ἀγάπης
Χριστώνυμος
πατρώνυμος
ἣν καὶ ἀσπάζομαι ἐν ὀνόματι Ἰησοῦ Χριστοῦ
υἱοῦ πατρός

κατὰ σάρκα
καὶ πνεῦμα ἡνωμένοις
πεπληρωμένοις
καὶ ἀποδιϋλισμένοις ἀπὸ παντὸς ἀλλοτρίου χρώματος

πάσῃ ἐντολῇ αὐτοῦ
χάριτος θεοῦ ἀδιακρίτως

3)   [πλεῖστα   ἐν Ἰησοῦ Χριστῷ
τῷ θεῷ ἡμῶν   ἀμώμως χαίρειν.

- - - Sequence "B" (Rom.I:1-II:2) - - - - - - - - - - - - -

1)' ἐπεὶ εὐξάμενος θεῷ   ἰδεῖν ὑμῶν τὰ ἀξιόθεα πρόσωπα   I:1
ἐπέτυχον   ὡς καὶ πλέον ἠτούμην λαβεῖν

δεδεμένος γὰρ ἐν Χριστῷ Ἰησοῦ   ὑμᾶς ἀσπάσασθαι
ἐλπίζω   ἐάνπερ θέλημα ᾖ τοῦ ἀξιωθῆναί με εἰς τέλος εἶναι.

ἡ μὲν γὰρ ἀρχὴ εὐοικονόμητός ἐστιν   I:2
ἐάνπερ χάριτος ἐπιτύχω εἰς τὸ τὸν κλῆρόν μου ἀνεμποδίστως ἀπολαβεῖν.

2) φοβοῦμαι γὰρ τὴν ὑμῶν ἀγάπην
μὴ αὐτή με ἀδικήση

ὑμῖν γὰρ εὐχερές ἐστιν ὃ θέλετε ποιῆσαι
ἐμοὶ δὲ δύσκολόν ἐστιν τοῦ θεοῦ ἐπιτυχεῖν
ἐάνπερ ὑμεῖς μὴ φείσησθέ μου.

3) Οὐ γὰρ θέλω ὑμᾶς ἀνθρωπαρεσκῆσαι
ἈΛΛΆ   θεῷ   ἀρέσκετε.
                                  ὥσπερ ἀρέσκετε.

II:1

4) οὔτε γὰρ ἐγὼ
οὔτε   ὑμεῖς   ποτε ἔξω καιρὸν τοιοῦτον θεοῦ ἐπιτυχεῖν.
ἐὰν σιωπήσητε   κρείττονι ἔργῳ ἔχετε ἐπιγραφῆναι.

ἐὰν γὰρ σιωπήσητε ἀπ' ἐμοῦ
ἐγὼ λόγος θεοῦ

ἐὰν δὲ ἐρασθῆτε τῆς σαρκός μου
πάλιν ἔσομαι φωνή.

πλέον μοι μὴ παράσχησθε   τοῦ σπονδισθῆναι θεῷ
                          ὡς ἔτι θυσιαστήριον ἕτοιμόν ἐστιν

ἵνα ἐν ἀγάπῃ χόρος γενόμενοι
    ᾄσητε τῷ πατρὶ ἐν Χριστῷ Ἰησοῦ
    ὅτι   τὸν ἐπισκόπον Συρίας   ὁ θέος κατηξίωσεν εὑρεθῆναι   εἰς δύσιν
                          ἀπὸ ἀνατολῆς μεταπεμψάμενος

καλὸν τὸ δῦναι ἀπὸ κόσμου πρὸς θέον
ἵνα εἰς αὐτὸν ἀνατείλω.

Sequemce "C" (Rom.III:1-3)

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1) οὐδέποτε ἐβασκάνατε οὐδενί .
ἄλλους ἐδιδάξατε.

ἐγὼ δὲ θέλω
ἵνα κἀκεῖνα βέβαια ᾖ   ἃ μαθητεύοντες
                            ἐντέλλεσθε.

2) μόνον μοι δύναμιν αἰτεῖσθε   ἔσωθεν τε
                          καὶ ἔξωθεν

ἵνα ΜΗ μόνον λέγω
    ΑΛΛΑ καὶ θέλω

ἵνα ΜΗ μόνον λέγωμαι Χριστιανὸς
    ΑΛΛΑ καὶ εὑρεθῶ

ἐὰν γὰρ εὑρεθῶ
καὶ   λέγεσθαι δύναμαι
καὶ τότε πιστὸς εἶναι
ὅταν κόσμῳ μὴ φαίνωμαι

3) οὐδὲν φαινόμενον καλόν   III:3

ὁ γὰρ θεὸς ἡμῶν
'Ιησοῦς Χριστὸς
ἐν πατρὶ ὤν   μᾶλλον φαίνεται.

ΟΥ πεισμονῆς τὸ ἔργον
ΑΛΛΑ μεγέθους   ἐστὶν ὁ Χριστιανισμός
ὅταν μισῆται ὑπὸ κόσμου.

Sequence "D" (Rom.IV:1-V:3a)

1) ἐγὼ γράφω πάσαις ταῖς ἐκκλησίαις   IV:1
καὶ ἐντέλλομαι πᾶσιν
ὅτι ἐγὼ ἑκὼν ὑπὲρ θεοῦ ἀποθνήσκω
ἐάνπερ ὑμεῖς μὴ κωλύσητε.

2) παρακαλῶ ὑμᾶς   μὴ εὔνοια ἄκαιρος γένησθέ μοι
ἄφετέ με θηρίων εἶναι βοράν
δι' ὧν ἔνεστιν θεοῦ ἐπιτυχεῖν.

3) σῖτος εἰμι θεοῦ
καὶ δι' ὀδόντων θηρίων ἀλήθομαι
ἵνα καθαρὸς ἄρτος εὑρεθῶ τοῦ Χριστοῦ.

IV:2

4) μᾶλλον κολακεύσατε τὰ θηρία
ἵνα μοι τάφος γένωνται
καὶ μηδὲν καταλίπωσι τῶν τοῦ σώματός μου
ἵνα μὴ   κοιμηθεὶς
          βαρύς τινι γένωμαι.

5) τότε ἔσομαι μαθητῆς ἀληθῶς Ἰησοῦ Χριστοῦ
ὅτε οὐδὲ τὸ σῶμά μου ὁ κόσμος ὄψεται.

6) λιτανεύσατε τὸν Χριστὸν ὑπὲρ ἐμοῦ
ἵνα διὰ τῶν ὀργάνων τούτων θυσία εὑρεθῶ.

7) οὐχ ὡς Πέτρος
   καὶ Παῦλος   διατάσσομαι ὑμῖν

IV:3

   ἐκεῖνοι ἀπόστολοι   ἐγὼ κατάκριτος
   ἐκεῖνοι ἐλεύθεροι   ἐγὼ δὲ μέχρι νῦν δοῦλος

Ἀλλ' ἐὰν πάθω
ἀπελεύθερος γενήσομαι Ἰησοῦ Χριστοῦ
καὶ ἀναστήσομαι ἐν αὐτῷ ἐλεύθερος.

8) νῦν μανθάνω
      δεδεμένος   μηδὲν ἐπιτυμεῖν.

9) ἀπὸ Συρίας   μέχρι ʻΡώμης   V:1
    διὰ γῆς   καὶ   θαλάσσης
    νυκτὸς   καὶ   ἡμέρας   δεδεμένος δέκα λεοπάρδοις
                                             ὅ ἐστιν στρατιωτικὸν τάγμα
                                           οἳ καὶ εὐεργετούμενοι
                                              χείρους γίνονται

                                  ἐν δὲ τοῖς ἀδικήμασιν αὐτῶν μᾶλλον μαθητεύομαι
                                  ἀλλ' οὐ παρὰ τοῦτο δεδικαίωμαι.

10)) ὀναίμην τῶν θηρίων   V:2
          τῶν ἐμοὶ ἡτοιμασμένων

    καὶ εὔχομαι σύντομά μοι εὑρεθῆναι
             ἃ καὶ κολακεύσω   συντόμως με καταφαγεῖν
             οὐχ ὥσπερ τινῶν δειλαινόμενα
             οὐχ   ἥψαντο

             κἂν αὐτὰ δὲ ἄκοντα μὴ θελήσῃ
             ἐγὼ προσβιάσομαι.

11) συγγνώμην μοι ἔχετε   τί μοι συμφέρει   ἐγὼ γινώσκω   V:3

Sequence "E" (Rom.V:3b-VII:1)

1) νῦν ἄρχομαι μαθητῆς εἶναι

                               μηδὲν με ζηλῶσαι   τῶν ὁρατῶν
                                                 καὶ   ἀοράτων

                               ἵνα Ἰησοῦ Χριστοῦ ἐπιτύχω.

2)   πῦρ
  καὶ σταυρὸς
       θηρίων τε συστάσεις
       ἀνατομαί
       διαιρέσεις
       σκορπισμοὶ ὀστέων
       συγκοπὴ μελῶν
       ἀλεσμοὶ ὅλου τοῦ σώματος
       κακαὶ κολάσεις τοῦ διαβόλου   ἐπ' ἐμὲ ἐρχέσθωσαν

μόνον ἵνα Ἰησοῦ Χριστοῦ ἐπιτύχω.

3) οὐδέν μοι ὠφελήσει τὰ πέρατα τοῦ κόσμου   VI:1
   οὐδὲ   αἱ βασιλεῖαι τοῦ αἰῶνος τούτου

   καλόν μοι   ἀποθανεῖν εἰς Χριστὸν Ἰησοῦν
                         ἢ βασιλεύειν τῶν περάτων τῆς γῆς.

4) ἐκεῖνον ζητῶ
    τὸν ὑπὲρ ἡμῶν ἀποθανόντα

    ἐκεῖνον θέλω
    τὸν δι'ἡμᾶς ἀναστάντα.

    ὁ δὲ τοκετός μοι ἐπίκειται.

    σύγγνωτέ μοι, ἀδελφοί   μὴ ἐμποδίσητέ μοι ζῆσαι   VI:2
                              μὴ θελήσητέ με ἀποθανεῖν

                              τὸν τοῦ θεοῦ θέλοντα εἶναι   κόσμῳ   μὴ χαρίσησθε
                                                            μηδὲ ὕλῃ ἐξαπατήσητε

                              ἄφετέ με καθαρὸν φῶς λαβεῖν.

5) ἐκεῖ παραγενόμενος
        ἄνθρωπος   ἔσομαι.

6) ἐπιτρέψατέ μοι μιμητὴν εἶναι τοῦ πάθους τοῦ θεοῦ μου.   VI:3

7) εἴ τις αὐτὸν ἐν ἑαυτῷ ἔχει
    νοησάτω ὃ θέλω
    καὶ συμπαθείτω μοι
        εἰδὼς τὰ συνέχοντά με.

8) ὁ ἄρχων τοῦ αἰῶνος τούτου   διαρπάσαι με   βούλεται
καὶ τὴν εἰς θεόν μου γνώμην διαφθεῖραι.

μηδεὶς οὖν τῶν παρόντων ὑμῶν   βοηθείτω αὐτῷ
μᾶλλον ἐμοῦ γίνεσθε
τουτέστιν τοῦ θεοῦ.

9) μὴ λαλεῖτε Ἰησοῦν Χριστόν
κόσμον δὲ ἐπιθυμεῖτε.

Sequence "F" (Rom.VII:2-VIII:3)

1) βασκανία ἐν ὑμῖν μὴ κατοικείτω
μηδ' ἂν ἐγὼ
παρὼν   παρακαλῶ ὑμᾶς,   πείσθητέ μοι
τούτοις δὲ μᾶλλον πείσθητε
οἷς γράφω ὑμῖν.

2) ζῶν γὰρ
γράφω ὑμῖν
ἐρῶν τοῦ ἀποθανεῖν

ὁ ἐμὸς ἔρως ἐσταύρωται
καὶ οὐκ ἔστιν ἐν ἐμοὶ πῦρ φιλόυλον

ὕδωρ δὲ ζῶν
καὶ λαλοῦν ἐν ἐμοὶ
ἔσωθέν μοι λέγον   δεῦρο πρὸς τὸν πατέρα

VII:3

3) οὐχ ἥδομαι τροφῇ φθορᾶς
οὐδὲ   ἡδοναῖς τοῦ βίου τούτου.

ἄρτον θεοῦ θέλω
ὅ ἐστιν σὰρξ Ἰησοῦ Χριστοῦ
τοῦ ἐκ σπέρματος Δαυείδ

καὶ πόμα θέλω τὸ αἷμα αὐτοῦ
ὅ ἐστιν ἀγάπη ἄφθαρτος.

οὐκέτι θέλω κατὰ ἀνθρώπους ζῆν

τοῦτο δὲ ἔσται
ἐὰν ὑμεῖς θελήσητε.

θελήσατε
ἵνα καὶ ὑμεῖς θελήσητε.

VIII:1

VIII:2

4) δι' ὀλίγων γραμμάτων αἰτοῦμαι ὑμᾶς,   πιστεύσατέ μοι.

'Ιησοῦς δὲ Χριστὸς ὑμῖν ταῦτα φανερώσει
       ὅτι ἀληθῶς λέγω
τὸ ἀψευδὲς στόμα
       ἐν ᾧ ὁ πατὴρ ἐλάλησεν ἀληθῶς.

VIII:3

αἰτήσασθε περὶ ἐμοῦ
       ἵνα ἐπιτύχω.
Οὐ κατὰ σάρκα ὑμῖν ἔγραψα
       ᾽ΑΛΛΑ κατὰ γνώμην θεοῦ.

5) ἐὰν πάθω,
       ἠθελήσατε.

ἐὰν ἀποδοκιμασθῶ
       ἐμισήσατε.

Sequence "G" (Rom.IX:1-2)

IX:1

μνημονεύετε ἐν τῇ προσευχῇ ὑμῶν τῆς ἐν Συρίᾳ ἐκκλησίας
       ἥτις ἀντὶ ἐμοῦ ποιμένι τῷ θεῷ χρῆται.

μόνος αὐτὴν Ἰησοῦς Χριστὸς ἐπισκοπήσει
       καὶ ἡ ὑμῶν ἀγάπη.

ἐγὼ δὲ αἰσχύνομαι ἐξ αὐτῶν λέγεσθαι
ΟΥΔΕ γὰρ ἄξιός εἰμι
ὢν ἔσχατος αὐτῶν
καὶ ἔκτρωμα
ἈΛΛΆ
ἐὰν θεοῦ ἐπιτύχω.

Sequence "H" (Rom.IX:3-X:3)

1) ἀσπάζεται ὑμᾶς τὸ ἐμὸν πνεῦμα
καὶ ἡ ἀγάπη τῶν ἐκκλησιῶν
τῶν δεξαμένων με εἰς ὄνομα Ἰησοῦ Χριστοῦ
οὐχ ὡς παροδεύοντα.

καὶ γὰρ αἱ μὴ προσήκουσαί μοι τῇ ὁδῷ
τῇ κατὰ σάρκα
κατὰ πόλιν με προῆγον.

2) γράφω δὲ ὑμῖν ταῦτα ἀπὸ Σμύρνης δι' Ἐφεσίων τῶν ἀξιομακαρίστων

3) ἔστιν δὲ καὶ ἅμα ἐμοὶ σὺν ἄλλοις πολλοῖς καὶ Κρόκος
τὸ ποθητόν μοι ὄνομα.

4) περὶ τῶν προελθόντων με ἀπὸ Συρίας εἰς ʻΡώμην εἰς δόξαν τοῦ θεοῦ πιστεύω ὑμᾶς ἐπεγνωκέναι   X:2

    οἷς   δηλώσατε   ἐγγύς με ὄντα.

   πάντες γὰρ εἰσιν ἄξιοι τοῦ θεοῦ
                καὶ ὑμῶν
   οὓς πρέπον ὑμῖν ἐστιν κατὰ πάντα ἀναπαῦσαι.

5) ἔγραψα δὲ ὑμῖν ταῦτα τῇ πρὸ ἐννέα καλανδῶν Σεπτεμβρίων.   X:3

6) ἔρρωσθε εἰς τέλος ἐν ὑπομονῇ Ἰησοῦ Χριστοῦ.