

LETTER OF IGNATIUS TO POLYKARPOS

CHAPTER 1 (originally chapter 1-3)

Ignatius, also called the God-bearer,

To Polykarpos, overseer of the assembly of the Smyrneans; or, rather, to one having been overseen by God the Father and the Lord Jesus the Anointed-One: *May you* be made* to be most rejoicing.

2(1.1) While welcoming your¹ resolve in a god, *which* has been set as on an immovable rock, **3** I am super-glorifying, after I was considered-worthy of *seeing* your face, your unblemished *face* (of² which I wish that I would derive-gratification *from* in God). **4(2)** I am exhorting you in a favor with which you have dressed yourself, to add-to your race³ and to be exhorting all *persons*, in order that they might be being saved. **5** Be vindicating your position⁴ in all care, both fleshly and spiritually. **6** Be thinking-seriously-about the making-one, of which *there is* nothing better.⁵ **7** Be sustaining all *persons*, as the Lord also *sustains* you. **8** Be tolerating all *persons*, in love, even-as you are also doing. **9(3)** Be having-leisure to unceasing prayers-to God. **10** Be requesting more intelligence for yourself *than* what you have. **11** Be keeping-fully-awake, having obtained a sleepless spirit. **12** Be uttering to the *men, man* by man⁶ in-accordance-with an oneness-of-customs of a god. **13** As a complete athlete, be sustaining the sicknesses of all *persons*. **14** Where *there is* more labor, *there is* much gain.

15(2.1) If-at-any-time you might be being-fond-of beautiful learners, there is not favor⁷ due to you; *rather*, be subjecting the *ones who are* more-pestilent in meekness. **16** Not every wound is being treated by means of the same salve. **17** Be relieving⁸ stimulations⁹ by means of embrocations. **17(2)** In all *things* be becoming sensible as the¹⁰ serpent and perpetually¹¹ unmixed as the dove. **18** For-the-sake-of¹² this, you are fleshly and spiritual, in order that you might be flattering the *things which are* appearing to your face;¹³ **19** but *as for* the invisible *things*, be requesting, in order that they might be manifested to you, **20** so-that nothing might be lacking, and you might be abounding in every bestowed-favor. **21(3)** The season is requesting-to-have you back (as pilots are *needing* winds and as *someone who is* being-stormed-tossed *is needing* a harbor) for¹⁴ the *result* to attain God. **22** Be being-sober, like¹⁵ an athlete of a god; the award is incorruptibility and a perpetual life. About this¹⁶ you have become-convinced. **23** I, in-accordance-with all *things*, am offering-up-my-soul in-place of you, and my bonds which you loved.

24(3.1) Do not let the *ones who are* seeming to be trustworthy and *are* teaching-different-teachings be striking you down. **25** Be caused-to-stand settled like¹⁷ an anvil being beaten by a hammer. The *act* of a great athlete is to be being flayed and to *yet* be being-victorious. **26** But especially it is necessary for us to be enduring all *things* for-sake-of a god, in order that he himself might also endure us. **27(2)** Be becoming more effortful *than* what you are. **28** Be learning-from¹⁸ the seasons. **29** Be anticipating the *One who is* above a season, the Timeless-One, the Invisible-One, the Visible-One for our sakes,¹⁹ **30** the Impalpable-One, the Insufferable-One, the Sufferable-One for our sakes, the *One who* endured through every turn for our sakes.

CHAPTER 2 (originally chapter 4-8)

1(4.1) Do not let widows be being-disregarded.²⁰ After the Lord, **you** are to be a concern of them. **2** But let nothing be coming-to-pass without a resolve of you. But **you**: Do not be performing something without a *resolve* of a god (**which** not-even you are performing). Be standing-well. **3(2)** Let the congregations be becoming more-frequent. Be seeking all *persons* by²¹ name. **4(3)** Do not let slaves and slave-women be behaving-arrogantly. **5** Instead, do not-even let them themselves be being inflated; instead, let them rather²² be being-enslaved for a

glory of a god, in order that they might obtain a better freedom from a god. **6** Let them not be passionately-desiring to be being-set-free from the common *fund*, in order that they might not be found slaves of desires.

7(5.1) Be fleeing the evil-arts, but rather be making conversation about these *things*. **8** Utter-to my sisters: to be loving the Lord and to be being-sufficed with their partners²³ in flesh and spirit. **9** Likewise, also be transmitting-a-message to my brothers in the name of Jesus the Anointed-One: to be loving their partners as the Lord *does* the assembly. **10(2)** If someone is being able to be remaining in purity to²⁴ an honor of the flesh of the Lord, let him be remaining in a *state*-without-boasting. **11** If-at-any-time he might boast, he perished; and if-at-any-time *it*²⁵ might be made-known beyond²⁶ the overseer, he has been corrupted. **12** But it is being-proper *for* the *men who* are marrying and the *women who* are being married to be doing *so* with a resolve of the overseer, in order that the marriage might be according-to the Lord and not according-to desire. **13** Let all *things* be coming-to-pass to²⁷ an honor of a god.

14(6.1) All of you*, be paying-attention to the overseer, in order that God might also pay-attention to you*. **15** I am offering-up-my-soul for the *ones who are* being subjected to the overseer, elders, and ministers. And I wish that it would come-to-pass to me to have the part with them in a god. **16** All of you*, be laboring-together with one-another, be being-athletes-together, be running-together, be suffering-together, be sleeping-together, be arising-together, as stewards and assessors²⁸ and assistants of a god. **17(2)** Be being pleasing-to the *one under* whom you* are serving-as-soldiers, from whom you* also get-back the salaries. May someone of you* not be found a deserter. **18** Let your* immersion be remaining as weapons, the faith as a helmet, the love as a spear, the endurance as a full-suit-of-armor. **19** Your* works *are* the deposits, in order that you might get-back your* portion-of-land-granted-by-the-state *which is* worthy. **20** Therefore, in meekness, be longsuffering with one-another, as God *is* with you*. **21** I wish that I would derive-gratification of you* through everything.

21(7.1) Since the assembly, the *assembly* in Antiocheia of Syria is being-at-peace (as was made-clear to me) through your* prayers-to²⁹ God, **22** I also have become more-of-good-cheer in a freedom-from-worry of a god – if-only-at-any-time I might attain a god through the *act* to suffer, with³⁰ the *result* for me, in your* standing-up,³¹ to be a learner.

23(2) Polykarpos (*you who are* deemed-to-be-happy-by-god), it is being-proper *for* you to lead-up a god-fitting council, and to vote-by-raise-of-hands someone whom you* are holding to be extremely beloved and untiring, who will be able to be being called a god-runner. **24** Let this *man* be considered-worthy, in order that, after he goes into Syria, he might glorify your* untiring love to³² a glory of a god. **25(3)** A Christian is not having an authority of himself; instead, he is having-leisure to a god. **26** This is the work of a god and of you*, whenever you* might fully-fit it. **27** For I am having-faith in the favor, that you* are ready for a good-deed³³ of a god *which is* being-pertinent. Having come-to-know your* intensity of the truth, I exhorted you* through *only* a few documents.

28(8.1) Therefore,³⁴ Since I was not enabled to write to all the assemblies (due to the *fact* that I am to be suddenly sailing from Troas into Neapolis, as the will is ordering), **29** you (as *one* who has obtained a resolve of a god) will write to the assemblies ahead with the *result* for them to also do the same **30** (indeed the *ones who are* being able, to send *men* on-foot; but the *others* to send letters through the *ones who are* being sent by you,³⁵ in order that *all of you**³⁶ might be glorified with a perpetual work) as you³⁷ are worthy. **31(2)** I am greeting all of you* by³⁸ name, and *also* the *woman* of Epitropos³⁹ along with her whole house and her children. **32** I am greeting Attalos, my beloved-one. I am greeting the *one who is* going to be being considered-worthy of the *act* to be going into Syria. The favor will be with him through everything, and with Polykarpos, the *one who is* sending him. **33(3)** I am praying farewell for *all of you* in our God Jesus the Anointed-One, in whom may you* continue⁴⁰ in oneness with a god and oversight. **34** I am greeting Alke, my yearned-for name. Farewell in the Lord.

¹ literally "the"

² literally "of"

³ literally "run"

⁴ literally "place"

⁵ literally "more-good"

⁶ literally "the according-to man"

⁷ may also be translated "thankful"

⁸ literally "ceasing"

⁹ may also be translated "irritations" (literally "sharpenings-beside")

¹⁰ [1:17(2:2)] G "a" (likely due to a scribal error)

¹¹ literally "into perpetually"

¹² usually translated "due to"

¹³ literally "into a face of you"

¹⁴ literally "into"

¹⁵ literally "as"

¹⁶ literally "which"

¹⁷ literally "as"

¹⁸ literally "learning-down"

¹⁹ usually translated "due to us" (also in verse 30)

²⁰ literally "uninterested"

²¹ literally "out-of"

²² literally "more"

²³ This late Greek word usually describes the spouse of a married individual who is currently living with them in the same house – literally "lifestyle-together-person" (also later in verse)

²⁴ literally "into"

²⁵ may also be translated "he"

²⁶ literally "made-known for more of"

²⁷ literally "into"

²⁸ literally "alongside-sitters"

²⁹ [2:21(7:1)] G is accusative / Lg is genitive

³⁰ literally "into"

³¹ [2:22(7:1)] GL / gA "requesting"

³² literally "into"

³³ literally "ready into a well-doing"

³⁴ [2:28(8:1)] GA / Lg add

³⁵ [2:30](8:1)] Gg,L / A "you*"

³⁶ [2:30](8:1)] Gg,A / L "that you"

³⁷ [2:30](8:1)] Gg,L / A "you*"

³⁸ literally "out-of"

³⁹ or may be translated "woman of the procurator"

⁴⁰ literally "remaining-through"