LECTIO ECCLESIAE

IGNATIUS OF ANTIOCH

THE LETTERS OF SAINT IGNATIUS OF ANTIOCH

With the Letter and Martyrdom of Saint Polycarp

Greek text with the English translation of Kirsopp Lake

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ΤΟΥ ΑΓΙΟΥ ΙΓΝΑΤΙΟΥ ΕΠΙΣΤΟΛΑΙ

The Epistles of Saint Ignatius

ΠΡΟΣ ΕΦΕΣΙΟΥΣ ΙΓΝΑΤΙΟΣ

Ignatius to the Ephesians

Greeting

Ἰγνάτιος, ὁ καὶ Θεοφόρος, 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 πατρὸς καὶ Ἰησοῦ Χριστοῦ τοῦ θεοῦ ἡμῶν, τῇ ἐκκλησίᾳ τῇ ἀξιομακαρίστῳ, τῇ οὔσῃ ἐν Ἐφέσῳ τῆς Ἀσίας, πλεῖστα ἐν Ἰησοῦ Χριστῷ καὶ ἐν ἀμώμῳ χαρᾷ χαίρειν.

Ignatius, who is also called Theophorus,[1] to the Church, worthy of all felicitation, which is at Ephesus in Asia,—blessed with greatness by the fulness of God the Father, predestined from eternity for abiding and unchangeable glory, united and chosen through true suffering by the will of the Father and Jesus Christ our God,—abundant greeting in Jesus Christ and in blameless joy.

I

The fame of the Ephesians

1 Ἀποδεξάμενος ἐν θεῷ τὸ πολυαγάπητόν σου ὄνομα, ὃ κέκτησθε φύσει δικαίᾳ κατὰ πίστιν καὶ ἀγάπην ἐν Χριστῷ Ἰησοῦ, τῷ σωτῆρι ἡμῶν· μιμηταὶ ὄντες θεοῦ, ἀναζωπυρήσαντες ἐν αἵματι θεοῦ τὸ συγγενικὸν ἔργον τελείως ἀπηρτίσατε·

1 I became acquainted through God with your much beloved name, which you have obtained by your righteous nature, according to faith and love in Christ Jesus our Saviour. You are imitators of God, and, having kindled your brotherly[2] task by the blood of God, you completed it perfectly.

2 ἀκούσαντες γὰρ δεδεμένον ἀπὸ Συρίας ὑπὲρ τοῦ κοινοῦ ὀνόματος καὶ ἐλπίδος, ἐλπίζοντα τῇ προσευχῇ ὑμῶν ἐπιτυχεῖν ἐν Ῥώμῃ θηριομαχῆσαι, ἵνα διὰ τοῦ ἐπιτυχεῖν δυνηθῶ μαθητὴς εἶναι, ἰδεῖν ἐσπουδάσατε·

2 For when you heard that I had been sent a prisoner from Syria for the sake of our common name and hope, in the hope of obtaining by your prayers the privilege of fighting with beasts at Rome, that by so doing I might be enabled to be a true disciple, you hastened to see me.

The bishop, Onesimus

3 ἐπεὶ οὖν τὴν πολυπλήθειαν ὑμῶν ἐν ὀνόματι θεοῦ ἀπείληφα ἐν Ὀνησίμῳ, τῷ ἐν ἀγάπῃ ἀδιηγήτῳ, ὑμῶν δὲ ἐπισκόπῳ, ὃν εὔχομαι κατὰ Ἰησοῦν Χριστὸν ὑμᾶς ἀγαπᾶν καὶ πάντας ὑμᾶς αὐτῷ ἐν ὁμοιότητι εἶναι. εὐλογητὸς γὰρ ὁ χαρισάμενος ὑμῖν ἀξίοις οὖσι τοιοῦτον ἐπίσκοπον κεκτῆσθαι.

3 Seeing then that I received in the name of God your whole congregation in the person of Onesimus, a man of inexpressible love and your bishop, I beseech you by Jesus Christ to love him, and all to resemble him. For blessed is he who granted you to be worthy to obtain such a bishop.

[1] i.e. "The God-bearer." In the 3rd century Acts of Ignatius the Emperor asks "And who is Theophorus?" and Ignatius replied "He who has Christ in his heart."

[2] Or "natural," "congenial," as Lightfoot suggests: the translation given is that of Zahn.

II

1 Περὶ δὲ τοῦ συνδούλου μου Βούῤῥου, τοῦ κατὰ θεὸν διακόνου ὑμῶν ἐν πᾶσιν εὐλογημένου, εὔχομαι παραμεῖναι αὐτὸν εἰς τιμὴν ὑμῶν καὶ τοῦ ἐπισκόπου· καὶ Κρόκος δὲ, ὁ θεοῦ ἄξιος καὶ ὑμῶν, ὃν ἐξεμπλάριον τῆς ἀφ' ὑμῶν ἀγάπης ἀπέλαβον, κατὰ πάντα με ἀνέπαυσεν, ὡς καὶ αὐτὸν ὁ πατὴρ Ἰησοῦ Χριστοῦ ἀναψύξαι, ἅμα Ὀνησίμῳ καὶ Βούῤῥῳ καὶ Εὔπλῳ καὶ Φρόντωνι, δι' ὧν πάντας ὑμᾶς κατὰ ἀγάπην εἶδον.

2 ὀναίμην ὑμῶν διὰ παντὸς, 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.

Other members of the Ephesian church

1 Now concerning my fellow servant, Burrhus, your deacon by the will of God, who is blessed in all things, I beg that he may stay longer, for your honour and for that of the bishop. And Crocus also, who is worthy of God and of you, whom I received as an example of your love, has relieved me in every way,—may the Father of Jesus Christ refresh him in like manner,—together with Onesimus and Burrhus and Euplus and Fronto, in whose persons I have seen you all in love.

2 May I ever have joy of you, if I be but worthy. It is, therefore, seemly in every way to glorify Jesus Christ, who has glorified you, that you may be joined together in one subjection, subject to the bishop and to the presbytery, and may in all things be sanctified.

III

1 Οὐ διατάσσομαι ὑμῖν 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. ἐμὲ γὰρ ἔδει ὑφ' ὑμῶν ὑπαλειφθῆναι πίστει, νουθεσίᾳ, ὑπομονῇ, μακροθυμίᾳ.

2 ἀλλ' ἐπεὶ ἡ ἀγάπη οὐκ ἐᾷ με σιωπᾶν περὶ ὑμῶν, διὰ τοῦτο προέλαβον παρακαλεῖν ὑμᾶς, ὅπως συντρέχητε τῇ γνώμῃ τοῦ θεοῦ. καὶ γὰρ Ἰησοῦς Χριστὸς, τὸ ἀδιάκριτον ἡμῶν ζῆν, τοῦ πατρὸς ἡ γνώμη, ὡς καὶ οἱ ἐπίσκοποι, οἱ κατὰ τὰ πέρατα ὁρισθέντες, ἐν Ἰησοῦ Χριστοῦ γνώμῃ εἰσίν.

Exhortation to Unity

1 I do not give you commands as if I were some one great, for though I am a prisoner for the Name, I am not yet perfect in Jesus Christ; for now I do but begin to be a disciple, and I speak to you as to my fellow learners. For I needed to be prepared[3] by you in faith, exhortation, endurance, long-suffering.

2 But since love does not suffer me to be silent concerning you, for this reason I have taken upon me to exhort you that you live[4] in harmony with the will of God. For Jesus Christ, our inseparable life, is the will of the Father, even as the bishops, who have been appointed throughout the world, are by the will of Jesus Christ.

IV

1 Ὅθεν πρέπει ὑμῖν συντρέχειν τῇ τοῦ ἐπισκόπου γνώμῃ, ὅπερ καὶ ποιεῖτε. τὸ γὰρ ἀξιονόμαστον ὑμῶν πρεσβυτέριον, τοῦ θεοῦ ἄξιον, οὕτως συνήρμοσται τῷ ἐπισκόπῳ, ὡς χορδαὶ κιθάρᾳ. διὰ τοῦτο ἐν τῇ ὁμονοίᾳ ὑμῶν καὶ συμφώνῳ ἀγάπῃ Ἰησοῦς Χριστὸς ᾄδεται.

2 καὶ οἱ κατ' ἄνδρα δὲ χορὸς γίνεσθε, ἵνα σύμφωνοι ὄντες ἐν ὁμονοίᾳ, χρῶμα θεοῦ λαβόντες ἐν ἑνότητι, ᾄδητε ἐν φωνῇ μιᾷ διὰ Ἰησοῦ Χριστοῦ τῷ πατρὶ, ἵνα

Obedience to the Bishop

1 Therefore it is fitting that you should live in harmony with the will of the bishop, as indeed you do. For your justly famous presbytery, worthy of God, is attuned to the bishop as the strings to a harp. Therefore by your concord and harmonious love Jesus Christ is being sung.

2 Now do each of you join in this choir, that being harmoniously in concord you may receive the key[5] of God in unison, and sing with one voice through Jesus Christ to

[3] Literally "anointed." The allusion is to the preparation of a gymnast or gladiator.
[4] Literally "run."
[5] i.e. in the musical sense of the word.

ὑμῶν καὶ ἀκούσῃ καὶ ἐπιγινώσκῃ, δι' ὧν εὖ πράσσετε, μέλη ὄντας τοῦ υἱοῦ αὐτοῦ. χρήσιμον οὖν ἐστὶν ὑμᾶς ἐν ἀμώμῳ ἑνότητι εἶναι, ἵνα καὶ θεοῦ πάντοτε μετέχητε.

the Father, that he may both hear you and may recognise, through your good works, that you are members of his Son. It is therefore profitable for you to be in blameless unity, in order that you may always commune with God.

V

The necessity of subordination to the bishop

1 Εἰ γὰρ ἐγὼ ἐν μικρῷ χρόνῳ τοιαύτην συνήθειαν ἔσχον πρὸς τὸν ἐπίσκοπον ὑμῶν, οὐκ ἀνθρωπίνην οὖσαν, ἀλλὰ πνευματικὴν, πόσῳ μᾶλλον ὑμᾶς μακαρίζω τοὺς ἑνκεκραμένους οὕτως, ὡς ἡ ἐκκλησία Ἰησοῦ Χριστῷ, καὶ ὡς Ἰησοῦς Χριστὸς τῷ πατρὶ, ἵνα πάντα ἐν ἑνότητι σύμφωνα ᾖ;

1 For if I in a short time gained such fellowship with your bishop as was not human but spiritual, how much more do I count you blessed who are so united with him as the Church is with Jesus Christ, and as Jesus Christ is with the Father, that all things may sound together in unison!

2 μηδεὶς πλανάσθω· ἐὰν μή τις ᾖ ἐντὸς τοῦ θυσιαστηρίου, ὑστερεῖται τοῦ ἄρτου τοῦ θεοῦ. εἰ γὰρ ἑνὸς καὶ δευτέρου προσευχὴ τοσαύτην ἰσχὺν ἔχει, πόσῳ μᾶλλον ἥ τε τοῦ ἐπισκόπου καὶ πάσης τῆς ἐκκλησίας;

2 Let no man be deceived: unless a man be within the sanctuary he lacks the bread of God, for if the prayer of one or two has such might, how much more has that of the bishop and of the whole Church?

3 ὁ οὖν μὴ ἐρχόμενος ἐπὶ τὸ αὐτὸ οὗτος ἤδη ὑπερηφανεῖ καὶ ἑαυτὸν διέκρινεν. γέγραπται γάρ· Ὑπερηφάνοις ὁ θεὸς ἀντιτάσσεται, σπουδάσωμεν οὖν μὴ ἀντιτάσσεσθαι τῷ ἐπισκόπῳ, ἵνα ὦμεν θεῷ ὑποτασσόμενοι.

3 So then he who does not join in the common assembly, is already haughty, and has separated himself.[6] For it is written "God resisteth the proud:" let us then be careful not to oppose the bishop, that we may be subject to God.[7]

VI

The silence of the bishop

1 Καὶ ὅσον βλέπει τις σιγῶντα ἐπίσκοπον, πλειόνως αὐτὸν φοβείσθω· πάντα γὰρ, ὃν πέμπει ὁ οἰκοδεσπότης εἰς ἰδίαν οἰκονομίαν, οὕτως δεῖ ἡμᾶς αὐτὸν δέχεσθαι, ὡς αὐτὸν τὸν πέμψαντα. τὸν οὖν ἐπίσκοπον δῆλον ὅτι ὡς αὐτὸν κύριον δεῖ προσβλέπειν.

1 And the more anyone sees that the bishop is silent, the more let him fear him. For every one whom the master of the house sends to do his business ought we to receive as him who sent him. Therefore it is clear that we must regard the bishop as the Lord himself.

2 αὐτὸς μὲν οὖν Ὀνήσιμος ὑπερεπαινεῖ ὑμῶν τὴν ἐν θεῷ εὐταξίαν, ὅτι πάντες κατὰ ἀλήθειαν ζῆτε καὶ ὅτι ἐν ὑμῖν οὐδεμία αἵρεσις κατοικεῖ· ἀλλ' οὐδὲ ἀκούετέ τινος πλέον, ἢ περὶ Ἰησοῦ Χριστοῦ λαλοῦντος ἐν ἀληθείᾳ.

2 Indeed Onesimus himself gives great praise to your good order in God, for you all live according to truth, and no heresy dwells among you; nay, you do not even listen to any unless he speak concerning Jesus Christ in truth.

VII

Warning against heretical preachers

1 Εἰώθασιν γάρ τινες δόλῳ πονηρῷ τὸ ὄνομα περιφέρειν, ἄλλα τινὰ πράσσοντες ἀνάξια θεοῦ· οὓς δεῖ ὑμᾶς ὡς θηρία ἐκκλίνειν· εἰσὶν γὰρ κύνες λυσσῶντες, λαθροδῆκται· οὓς δεῖ ὑμᾶς φυλάσσεσθαι ὄντας δυσθεραπεύτους.

1 For there are some who make a practice of carrying about the Name with wicked guile, and do certain other things unworthy of God; these you must shun as wild beasts, for they are ravening dogs, who bite secretly, and

[6] There is a curious mixture of tenses in the Greek: Lightfoot takes the final aorist as gnomic: but it is possible that Ignatius is, at least in part, referring to some special instance.

[7] Or, with the alternative reading, "by our submission we may belong to God."

you must be upon your guard against them, for they are scarcely to be cured.

2 εἷς ἰατρός ἐστιν, σαρκικός τε καὶ πνευματικὸς, γεννητὸς καὶ ἀγέννητος, ἐν ἀνθρώπῳ θεὸς, ἐν θανάτῳ ζωὴ ἀληθινὴ, καὶ ἐκ Μαρίας καὶ ἐκ θεοῦ, πρῶτον παθητὸς καὶ τότε ἀπαθὴς, Ἰησοῦς Χριστὸς ὁ κύριος ἡμῶν.

2 There is one Physician, who is both flesh and spirit, born and yet not born, who is God in man, true life in death, both of Mary and of God, first passible and then impassible, Jesus Christ our Lord.

VIII

Praise of the Ephesians

1 Μὴ οὖν τις ὑμᾶς ἐξαπατάτω, ὥσπερ οὐδὲ ἐξαπατᾶσθε, ὅλοι ὄντες θεοῦ. ὅταν γὰρ μηδεμία ἔρις ἐνήρεισται ἐν ὑμῖν ἡ δυναμένη ὑμᾶς βασανίσαι, ἄρα κατὰ θεὸν ζῆτε. περίψημα ὑμῶν καὶ ἁγνίζομαι ὑμῶν Ἐφεσίων, ἐκκλησίας τῆς διαβοήτου τοῖς αἰῶσιν.

1 Let none therefore deceive you, and indeed you have not been deceived, but belong wholly to God. For since no strife is fixed among you which might torture you, you do indeed live according to God. I am dedicated[8] and devoted to you Ephesians, and your Church, which is famous to eternity.

2 οἱ σαρκικοὶ τὰ πνευματικὰ πράσσειν οὐ δύνανται, οὐδὲ οἱ πνευματικοὶ τὰ σαρκικὰ, 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.

2 They who are carnal cannot do spiritual things, neither can they who are spiritual do carnal things, just as faith is incapable of the deeds of infidelity, and infidelity of the deeds of faith. But even what you do according to the flesh is spiritual, for you do all things in Jesus Christ.

IX

Their abstinence from heresy

1 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, ὡς ὄντες λίθοι ναοῦ πατρὸς, ἡτοιμασμένοι εἰς οἰκοδομὴν θεοῦ πατρὸς, ἀναφερόμενοι εἰς τὰ ὕψη διὰ τῆς μηχανῆς Ἰησοῦ Χριστοῦ, ὅς ἐστιν σταυρὸς, σχοινίῳ χρώμενοι τῷ πνεύματι τῷ ἁγίῳ· ἡ δὲ πίστις ὑμῶν ἀναγωγεὺς ὑμῶν, ἡ δὲ ἀγάπη ὁδὸς ἡ ἀναφέρουσα εἰς θεόν.

1 I have learnt, however, that some from elsewhere have stayed with you, who have evil doctrine; but you did not suffer them to sow it among you, and stopped your ears, so that you might not receive what they sow, seeing that you are as stones of the temple of the Father, made ready for the building of God our Father, carried up to the heights by the engine of Jesus Christ, that is the cross, and using as a rope the Holy Spirit. And your faith is your windlass and love is the road which leads up to God.

2 ἐστὲ οὖν καὶ σύνοδοι πάντες, θεοφόροι καὶ ναοφόροι, χριστοφόροι, ἁγιοφόροι, κατὰ πάντα κεκοσμημένοι ἐντολαῖς Ἰησοῦ Χριστοῦ· οἷς καὶ ἀγαλλιώμενος ἠξιώθην δι' ὧν γράφω προσομιλῆσαι ὑμῖν καὶ συγχαρῆναι, ὅτι κατ' ἀνθρώπων βίον οὐδὲν ἀγαπᾶτε εἰ μὴ μόνον τὸν θεόν.

2 You are then all fellow travellers, and carry with you God, and the Temple, and Christ, and holiness, and are in all ways adorned by commandments of Jesus Christ. And I share in this joy, for it has been granted to me to speak to you through my writing, and to rejoice with you, that you love nothing, according to human life, but God alone.

[8] Lit. "The refuse of,": the word was used of criminals and others whose death was regarded as a piacular sacrifice, and so it came to mean a sacrifice of this kind. Ultimately it lost its meaning so far as to become merely a form of epistolary politeness.

X

Exhortation to prayer and lowliness

1 Καὶ ὑπὲρ τῶν ἄλλων δὲ ἀνθρώπων ἀδιαλείπτως προσεύχεσθε, ἔστιν γὰρ ἐν αὐτοῖς ἐλπὶς μετανοίας, ἵνα θεοῦ τύχωσιν. ἐπιτρέψατε οὖν αὐτοῖς κἂν ἐκ τῶν ἔργων ὑμῖν μαθητευθῆναι.

1 Now for other men "pray unceasingly," for there is in them a hope of repentance, that they may find God. Suffer them therefore to become your disciples, at least through your deeds.

2 πρὸς τὰς ὀργὰς αὐτῶν ὑμεῖς πραεῖς, πρὸς τὰς μεγαλορημοσύνας αὐτῶν ὑμεῖς ταπεινόφρονες, πρὸς τὰς βλασφημίας αὐτῶν ὑμεῖς τὰς προσευχάς, πρὸς τὴν πλάνην αὐτῶν ὑμεῖς ἑδραῖοι τῇ πίστει, πρὸς τὸ ἄγριον αὐτῶν ὑμεῖς ἥμεροι, μὴ σπουδάζοντες ἀντιμιμήσασθαι αὐτούς.

2 Be yourselves gentle in answer to their wrath; be humble minded in answer to their proud speaking; offer prayer for their blasphemy; be steadfast in the faith for their error; be gentle for their cruelty, and do not seek to retaliate.

3 ἀδελφοὶ αὐτῶν εὑρεθῶμεν τῇ ἐπιεικείᾳ· μιμηταὶ δὲ τοῦ κυρίου σπουδάζωμεν εἶναι, τίς πλέον ἀδικηθῇ, τίς ἀποστερηθῇ, τίς ἀθετηθῇ· ἵνα μὴ τοῦ διαβόλου βοτάνη τις εὑρεθῇ ἐν ὑμῖν, ἀλλ' ἐν πάσῃ ἁγνείᾳ καὶ σωφροσύνῃ μένητε ἐν Ἰησοῦ Χριστῷ σαρκικῶς καὶ πνευματικῶς.

3 Let us be proved their brothers by our gentleness and let us be imitators of the Lord, and seek who may suffer the more wrong, be the more destitute, the more despised; that no plant of the devil be found in you but that you may remain in all purity and sobriety in Jesus Christ, both in the flesh and in the Spirit.

XI

The approach of the end: the fear of God

1 Ἔσχατοι καιροί. λοιπὸν αἰσχυνθῶμεν, φοβηθῶμεν τὴν μακροθυμίαν τοῦ θεοῦ, ἵνα μὴ ἡμῖν εἰς κρίμα γένηται. ἢ γὰρ τὴν μέλλουσαν ὀργὴν φοβηθῶμεν, ἢ τὴν ἐνεστῶσαν χάριν ἀγαπήσωμεν, ἓν τῶν δύο· μόνον ἐν Χριστῷ Ἰησοῦ εὑρεθῆναι εἰς τὸ ἀληθινὸν ζῆν.

1 These are the last times. Therefore let us be modest, let us fear the long-suffering of God, that it may not become our judgment. For let us either fear the wrath to come, or love the grace which is present,—one of the two,—only let us be found in Christ Jesus unto true life.

2 χωρὶς τούτου μηδὲν ὑμῖν πρεπέτω, ἐν ᾧ τὰ δεσμὰ περιφέρω, τοὺς πνευματικοὺς μαργαρίτας, ἐν οἷς γένοιτό μοι ἀναστῆναι τῇ προσευχῇ ὑμῶν, ἧς γένοιτό μοι ἀεὶ μέτοχον εἶναι, ἵνα ἐν κλήρῳ Ἐφεσίων εὑρεθῶ τῶν Χριστιανῶν, οἳ καὶ τοῖς ἀποστόλοις πάντοτε συνήνεσαν ἐν δυνάμει Ἰησοῦ Χριστοῦ.

2 Without him let nothing seem comely to you, for in him I carry about my chains, the spiritual pearls in which may it be granted me to rise again through your prayers, which I beg that I may ever share, that I be found in the lot of the Christians of Ephesus, who also were ever of one mind with the Apostles in the power of Jesus Christ.

XII

Contrast between himself and his readers

1 Οἶδα, τίς εἰμι καὶ τίσιν γράφω. ἐγὼ κατάκριτος, ὑμεῖς ἠλεημένοι· ἐγὼ ὑπὸ κίνδυνον, ὑμεῖς ἐστηριγμένοι·

1 I know who I am and to whom I write. I am condemned, you have obtained mercy; I am in danger, you are established in safety;

2 πάροδός ἐστε τῶν εἰς θεὸν ἀναιρουμένων, Παύλου συμμύσται τοῦ ἡγιασμένου. τοῦ μεμαρτυρημένου, ἀξιομακαρίστου, οὗ γένοιτό μοι ὑπὸ τὰ ἴχνη εὑρεθῆναι, ὅταν θεοῦ ἐπιτύχω, ὃς ἐν πάσῃ ἐπιστολῇ μνημονεύει ὑμῶν ἐν Χριστῷ Ἰησοῦ.

2 you are the passage for those who are being slain for the sake of God, fellow-initiates with Paul, who was sanctified, who gained a good report, who was right blessed, in whose footsteps may I be found when I shall attain to God, who in every Epistle makes mention of you in Christ Jesus.

XIII

Exhortation to more frequent assemblies

1 Σπουδάζετε οὖν πυκνότερον συνέρχεσθαι εἰς εὐχαριστίαν θεοῦ 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.

1 Seek, then, to come together more frequently to give thanks[9] and glory to God. For when you gather together frequently the powers of Satan are destroyed, and his mischief is brought to nothing, by the concord of your faith.

2 οὐδέν ἐστιν ἄμεινον εἰρήνης, ἐν ᾗ πᾶς πόλεμος καταργεῖται ἐπουρανίων καὶ ἐπιγείων.

2 There is nothing better than peace, by which every war in heaven and on earth is abolished.

XIV

Faith and Love

1 Ὧν οὐδὲν λανθάνει ὑμᾶς, ἐὰν τελείως εἰς Ἰησοῦν Χριστὸν ἔχητε τὴν πίστιν καὶ τὴν ἀγάπην, ἥτις ἐστὶν 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.

1 None of these things are unknown to you if you possess perfect faith towards Jesus Christ, and love, which are the beginning and end of life; for the beginning is faith and the end is love, and when the two are joined together in unity it is God, and all other noble things follow after them.

2 οὐδεὶς πίστιν ἐπαγγελλόμενος ἁμαρτάνει, οὐδὲ ἀγάπην κεκτημένος μισεῖ. φανερὸν τὸ δένδρον ἀπὸ τοῦ καρποῦ αὐτοῦ. οὕτως οἱ ἐπαγγελλόμενοι Χριστοῦ εἶναι δι' ὧν πράσσουσιν ὀφθήσονται. οὐ γὰρ νῦν ἐπαγγελίας τὸ ἔργον, ἀλλ' ἐν δυνάμει πίστεως ἐάν τις εὑρεθῇ εἰς τέλος.

2 No man who professes faith sins, nor does he hate who has obtained love. "The tree is known by its fruits": so they who profess to be of Christ shall be seen by their deeds. For the "deed" is not in present profession, but is shown by the power of faith, if a man continue to the end.

XV

Speech and silence

1 Ἄμεινόν 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.

1 It is better to be silent and be real, than to talk and to be unreal. Teaching is good, if the teacher does what he says. There is then one teacher who "spoke and it came to pass," and what he has done even in silence is worthy of the Father.

2 ὁ λόγον Ἰησοῦ κεκτημένος ἀληθῶς δύναται καὶ τῆς ἡσυχίας αὐτοῦ ἀκούειν, ἵνα τέλειος ᾖ, ἵνα δι' ὧν λαλεῖ πράσσῃ καὶ δι' ὧν σιγᾷ γινώσκηται.

2 He who has the word of Jesus for a true possession can also hear his silence, that he may be perfect, that he may act through his speech, and be understood through his silence.

3 οὐδὲν λανθάνει τὸν κύριον, ἀλλὰ καὶ τὰ κρυπτὰ ἡμῶν ἐγγὺς αὐτῷ ἐστιν. πάντα οὖν ποιῶμεν ὡς αὐτοῦ ἐν ἡμῖν κατοικοῦντος, ἵνα ὦμεν αὐτοῦ ναοὶ καὶ αὐτὸς ἐν ἡμῖν θεὸς ἡμῶν· ὅπερ καὶ ἔστιν καὶ φανήσεται πρὸ προσώπου ἡμῶν, ἐξ ὧν δικαίως ἀγαπῶμεν αὐτόν.

3 Nothing is hid from the Lord, but even our secret things are near him. Let us therefore do all things as though he were dwelling in us, that we may be his temples, and that he may be our God in us. This indeed is so, and will appear clearly before our face by the love which we justly have to him.

[9] It is probable that there is here an allusion to the Eucharist.