

The Epistle of Ignatius to the Magnesians Shorter and Longer Versions

Ignatius, who is also called Theophorus, to the [Church] blessed in the grace of God the Father, in Jesus Christ our Saviour, in whom I salute the Church which is at Magnesia, near the Mæander, and wish it abundance of happiness in God the Father, and in Jesus Christ.

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Chapter I.—Reason of writing the epistle.

Having been informed of your godly¹⁵² love, so well-ordered, I rejoiced greatly, and determined to commune with you in the faith of Jesus Christ. For as one who has been thought worthy of the most honourable of all names,¹⁵³ in those bonds which I bear about, I commend the Churches, in which I pray for a union both of the flesh and spirit of Jesus Christ, the constant source of our life, and of faith and love, to which nothing is to be preferred, but especially of Jesus and the Father, in whom, if we endure all the assaults of the prince of this world, and escape them, we shall enjoy God.

Having been informed of your godly¹⁵⁴ love, so well-ordered, I rejoiced greatly, and determined to commune with you in the faith of Jesus Christ. For as one who has been thought worthy of a divine and desirable name, in those bonds which I bear about, I commend the Churches, in which I pray for a union both of the flesh and spirit of Jesus Christ, “who is the Saviour of all men, but specially of them that believe;”¹⁵⁵ by whose blood ye were redeemed; by whom ye have known God, or rather have been known by Him;¹⁵⁶ in whom enduring, ye shall escape all the assaults of this world: for “He is faithful, who will not suffer you to be tempted above that which ye are able.”¹⁵⁷

152 Literally, “according to God.”

153 Literally, “of the most God-becoming name,” referring either to the appellation “Theophorus,” or to that of “martyr” or “confessor.”

154 Literally, “according to God.”

155 1 Tim. iv. 10.

156 Comp. Gal. iv. 9.

157 1 Cor. x. 13.

Chapter II.—I rejoice in your messengers.

Since, then, I have had the privilege of seeing you, through Damas your most worthy bishop, and through your worthy presbyters Bassus and Apollonius, and through my fellow-servant the deacon Sotio, whose friendship may I ever enjoy, inasmuch as he is subject to the bishop as to the grace of God, and to the presbytery as to the law of Jesus Christ, [I now write¹⁵⁸ to you].

Since, then, I have had the privilege of seeing you, through Damas your most worthy¹⁵⁹ bishop, and through your worthy¹⁶⁰ presbyters Bassus and Apollonius, and through my fellow-servant the deacon Sotio, whose friendship may I ever enjoy,¹⁶¹ inasmuch as he, by the grace of God, is subject to the bishop and presbytery, in the law of Jesus Christ, [I now write¹⁶² to you].

158 The apodosis is here wanting in the original, but must evidently be supplied in some such way as above.

159 Literally, “worthy of God.”

160 Literally, “worthy of God.”

161 Literally, “whom may I enjoy.”

162 The apodosis is here wanting in the original, but must evidently be supplied in some such way as above.

Chapter III.—Honour your youthful bishop.

Now it becomes you also not to treat your bishop too familiarly on account of his youth,¹⁶³ but to yield him all reverence, having respect to¹⁶⁴ the power of God the Father, as I have known even holy presbyters do, not judging rashly, from the manifest youthful appearance¹⁶⁵ [of their bishop], but as being themselves prudent in God, submitting to him, or rather not to him, but to the Father of Jesus Christ, the bishop of us all. It is therefore fitting that you should, after no hypocritical fashion, obey [your bishop], in honour of Him who has willed us [so to do], since he that does not so deceives not [by such conduct] the bishop that is visible, but seeks to mock Him that is invisible. And all such conduct has reference not to man,¹⁶⁶ but to God, who knows all secrets.

Now it becomes you also not to despise the age of your bishop, but to yield him all reverence, according to the will of God the Father, as I have known even holy presbyters do, not having regard to the manifest youth [of their bishop], but to his knowledge in God; inasmuch as “not the ancient are [necessarily] wise, nor do the aged understand prudence; but there is a spirit in men.”¹⁶⁷ For Daniel the wise, at twelve years of age, became possessed of the divine Spirit, and convicted the elders, who in vain carried their grey hairs, of being false accusers, and of lusting after the beauty of another man’s wife.¹⁶⁸ Samuel also, when he was but a little child, reproved Eli, who was ninety years old, for giving honour to his sons rather than to God.¹⁶⁹ In like manner, Jeremiah also received this message from God, “Say not, I am a child.”¹⁷⁰ Solomon too, and Josiah, [exemplified the same thing.] The former, being made king at twelve years of age, gave that terrible and difficult judgment in the case of the two women concerning their children.¹⁷¹ The latter, coming to the throne when eight years old¹⁷² cast down the altars and temples [of the idols], and burned down the groves, for they were dedicated to demons, and not to God. And he slew the false priests, as the corrupters and deceivers of men, and not the worshippers of the Deity. Wherefore youth is not to be despised when it is devoted to God. But he is to be despised who is of a wicked mind, although he be old, and full of wicked days.¹⁷³ Timothy the Christ-bearer was

163 Literally, “to use the age of your bishop.”

164 Literally, “according to.”

165 Literally, “youthful condition.”

166 Literally, “to flesh.”

167 Job xxxii. 8, 9.

168 Susanna (Apoc.).

169 1 Sam. iii. 1.

170 Jer. i. 7.

171 1 Kings iii. 16.

172 2 Kings xxii., xxiii..

173 Susanna 52 (Apoc.).



young, but hear what his teacher writes to him: “Let no man despise thy youth, but be thou an example of the believers in word and in conduct.”¹⁷⁴ It is becoming, therefore, that ye also should be obedient to your bishop, and contradict him in nothing; for it is a fearful thing to contradict any such person. For no one does [by such conduct] deceive him that is visible, but does [in reality] seek to mock Him that is invisible, who, however, cannot be mocked by any one. And every such act has respect not to man, but to God. For God says to Samuel, “They have not mocked thee, but Me.”¹⁷⁵ And Moses declares, “For their murmuring is not against us, but against the Lord God.”¹⁷⁶ No one of those has, [in fact,] remained unpunished, who rose up against their superiors. For Dathan and Abiram did not speak against the law, but against Moses,¹⁷⁷ and were cast down alive into Hades. Korah also,¹⁷⁸ and the two hundred and fifty who conspired with him against Aaron, were destroyed by fire. Absalom, again,¹⁷⁹ who had slain his brother, became suspended on a tree, and had his evil-designing heart thrust through with darts. In like manner was Abeddadan¹⁸⁰ beheaded for the same reason. Uzziah,¹⁸¹ when he presumed to oppose the priests and the priesthood, was smitten with leprosy. Saul also was dishonoured,¹⁸² because he did not wait for Samuel the high priest. It behoves you, therefore, also to reverence your superiors.

174 1 Tim. iv. 12.

175 1 Sam. viii. 7.

176 Ex. xvi. 8.

177 Num. xvi. 1.

178 Num. xvi. 31.

179 2 Sam. xviii. 14.

180 Sheba is referred to under this name: see 2 Sam. xx. 22.

181 2 Chron. xxvi. 20.

182 1 Sam. xiii. 11.

Chapter IV.—Some wickedly act independently of the bishop.

It is fitting, then, not only to be called Christians, but to be so in reality: as some indeed give one the title of bishop, but do all things without him. Now such persons seem to me to be not possessed of a good conscience, seeing they are not stedfastly gathered together according to the commandment.

It is fitting, then, not only to be called Christians, but to be so in reality. For it is not the being called so, but the being really so, that renders a man blessed. To those who indeed talk of the bishop, but do all things without him, will He who is the true and first Bishop, and the only High Priest by nature, declare, “Why call ye Me Lord, and do not the things which I say?”¹⁸³ For such persons seem to me not possessed of a good conscience, but to be simply dissemblers and hypocrites.



183 [Luke vi. 46.](#)

Chapter V.—Death is the fate of all such.

Seeing, then, all things have an end, these two things are simultaneously set before us—death and life; and every one shall go unto his own place. For as there are two kinds of coins, the one of God, the other of the world, and each of these has its special character stamped upon it, [so is it also here.]¹⁸⁴ The unbelieving are of this world; but the believing have, in love, the character of God the Father by Jesus Christ, by whom, if we are not in readiness to die into His passion,¹⁸⁵ His life is not in us.

Seeing, then, all things have an end, and there is set before us life upon our observance [of God's precepts], but death as the result of disobedience, and every one, according to the choice he makes, shall go to his own place, let us flee from death, and make choice of life. For I remark, that two different characters are found among men—the one true coin, the other spurious. The truly devout man is the right kind of coin, stamped by God Himself. The ungodly man, again, is false coin, unlawful, spurious, counterfeit, wrought not by God, but by the devil. I do not mean to say that there are two different human natures, but that there is one humanity, sometimes belonging to God, and sometimes to the devil. If any one is truly religious, he is a man of God; but if he is irreligious, he is a man of the devil, made such, not by nature, but by his own choice. The unbelieving bear the image of the prince of wickedness. The believing possess the image of their Prince, God the Father, and Jesus Christ, through whom, if we are not in readiness to die for the truth into His passion,¹⁸⁶ His life is not in us.

184 The apodosis is wanting in the original, and some prefer finding it in the following sentence.

185 Or, "after the likeness of His passion."

186 Or, "after the likeness of His passion."

Chapter VI.—Preserve harmony.

Since therefore I have, in the persons before mentioned, beheld the whole multitude of you in faith and love, I exhort you to study to do all things with a divine harmony,¹⁸⁷ while your bishop presides in the place of God, and your presbyters in the place of the assembly of the apostles, along with your deacons, who are most dear to me, and are entrusted with the ministry of Jesus Christ, who was with the Father before the beginning of time,¹⁸⁸ and in the end was revealed. Do ye all then, imitating the same divine conduct,¹⁸⁹ pay respect to one another, and let no one look upon his neighbour after the flesh, but do ye continually love each other in Jesus Christ. Let nothing exist among you that may divide you; but be ye united with your bishop, and those that preside over you, as a type and evidence of your immortality.¹⁹⁰

Since therefore I have, in the persons before mentioned, beheld the whole multitude of you in faith and love, I exhort you to study to do all things with a divine harmony,¹⁹¹ while your bishop presides in the place of God, and your presbyters in the place of the assembly of the apostles, along with your deacons, who are most dear to me, and are entrusted with the ministry of Jesus Christ. He, being begotten by the Father before the beginning of time,¹⁹² was God the Word, the only-begotten Son, and remains the same for ever; for “of His kingdom there shall be no end,”¹⁹³ says Daniel the prophet. Let us all therefore love one another in harmony, and let no one look upon his neighbour according to the flesh, but in Christ Jesus. Let nothing exist among you which may divide you; but be ye united with your bishop, being through him subject to God in Christ.

187 Literally, “in harmony of God.”

188 Literally, “before the ages.”

189 Literally, “receiving the like manners of God.”

190 The meaning is here doubtful.

191 Literally, “in harmony of God.”

192 Literally, “before the ages.”

193 [Dan. ii. 44](#), [Dan. vii. 14, 27](#).

Chapter VII.—Do nothing without the bishop and presbyters.

As therefore the Lord did nothing without the Father, being united to Him, neither by Himself nor by the apostles, so neither do ye anything without the bishop and presbyters. Neither endeavour that anything appear reasonable and proper to yourselves apart; but being come together into the same place, let there be one prayer, one supplication, one mind, one hope, in love and in joy undefiled. There is one Jesus Christ, than whom nothing is more excellent. Do ye therefore all run together as into one temple of God, as to one altar, as to one Jesus Christ, who came forth from one Father, and is with and has gone to one.

As therefore the Lord does nothing without the Father, for says He, “I can of mine own self do nothing,”¹⁹⁴ so do ye, neither presbyter, nor deacon, nor layman, do anything without the bishop. Nor let anything appear commendable to you which is destitute of his approval.¹⁹⁵ For every such thing is sinful, and opposed [to the will of] God. Do ye all come together into the same place for prayer. Let there be one common supplication, one mind, one hope, with faith unblameable in Christ Jesus, than which nothing is more excellent. Do ye all, as one man, run together into the temple of God, as unto one altar, to one Jesus Christ, the High Priest of the unbegotten God.



194 [John v. 30.](#)

195 Or, “contrary to his judgment.”

Chapter VIII.—Caution against false doctrines.

Be not deceived with strange doctrines, nor with old fables, which are unprofitable. For if we still live according to the Jewish law, we acknowledge that we have not received grace. For the divinest prophets lived according to Christ Jesus. On this account also they were persecuted, being inspired by His grace to fully convince the unbelieving that there is one God, who has manifested Himself by Jesus Christ His Son, who is His eternal Word, not proceeding forth from silence,¹⁹⁶ and who in all things pleased Him that sent Him.

Be not deceived with strange doctrines, “nor give heed to fables and endless genealogies,”¹⁹⁷ and things in which the Jews make their boast. “Old things are passed away: behold, all things have become new.”¹⁹⁸ For if we still live according to the Jewish law, and the circumcision of the flesh, we deny that we have received grace. For the divinest prophets lived according to Jesus Christ. On this account also they were persecuted, being inspired by grace to fully convince the unbelieving that there is one God, the Almighty, who has manifested Himself by Jesus Christ His Son, who is His Word, not spoken, but essential. For He is not the voice of an articulate utterance, but a substance begotten by divine power, who has in all things pleased Him that sent Him.¹⁹⁹

196 Some have argued that the Gnostic Σιγή, *silence*, is here referred to, and have consequently inferred that this epistle could not have been written by Ignatius.

197 1 Tim. i. 4.

198 2 Cor. v. 17.

199 Some read ὑποστήσαντι, “that gave Him His *hypostasis*, or substance.”

Chapter IX.—Let us live with Christ.

If, therefore, those who were brought up in the ancient order of things²⁰⁰ have come to the possession of a new²⁰¹ hope, no longer observing the Sabbath, but living in the observance²⁰² of the Lord's Day, on which also our life has sprung up again by Him and by His death—whom some deny, by which mystery we have obtained faith,²⁰³ and therefore endure, that we may be found the disciples of Jesus Christ, our only Master—how shall we be able to live apart from Him, whose disciples the prophets themselves in the Spirit did wait for Him as their Teacher? And therefore He whom they rightly waited for, being come, raised them from the dead.²⁰⁴

If, then, those who were conversant with the ancient Scriptures came to newness of hope, expecting the coming of Christ, as the Lord teaches us when He says, "If ye had believed Moses, ye would have believed Me, for he wrote of Me;"²⁰⁵ and again, "Your father Abraham rejoiced to see My day, and he saw it, and was glad; for before Abraham was, I am;"²⁰⁶ how shall we be able to live without Him? The prophets were His servants, and foresaw Him by the Spirit, and waited for Him as their Teacher, and expected Him as their Lord and Saviour, saying, "He will come and save us."²⁰⁷ Let us therefore no longer keep the Sabbath after the Jewish manner, and rejoice in days of idleness; for "he that does not work, let him not eat."²⁰⁸ For say the [holy] oracles, "In the sweat of thy face shalt thou eat thy bread."²⁰⁹ But let every one of you keep the Sabbath after a spiritual manner, rejoicing in meditation on the law, not in relaxation of the body, admiring the workmanship of God, and not eating things prepared the day before, nor using lukewarm drinks, and walking within a prescribed space, nor finding delight in dancing and plaudits which have no sense in them.²¹⁰ And after the observance of the Sabbath, let every friend of Christ keep the Lord's Day as a festival, the resurrection-day, the queen and chief of all the days [of the week]. Looking forward to this,

200 Literally, "in old things."

201 Or, "newness of."

202 Or, "according to."

203 Literally, "we have received to believe."

204 Comp. [Matt. xxvii. 52.](#)

205 [John v. 46.](#)

206 [John viii. 56, 58.](#)

207 [Isa. xxxv. 4.](#)

208 [2 Thess. iii. 10.](#)

209 [Gen. iii. 19.](#)

210 Reference is here made to well-known Jewish opinions and practices with respect to the Sabbath. The Talmud fixes 2000 cubits as the space lawful to be traversed. Philo (*De Therap.*) refers to the dancing, etc.

the prophet declared, “To the end, for the eighth day,”²¹¹ on which our life both sprang up again, and the victory over death was obtained in Christ, whom the children of perdition, the enemies of the Saviour, deny, “whose god is their belly, who mind earthly things,”²¹² who are “lovers of pleasure, and not lovers of God, having a form of godliness, but denying the power thereof.”²¹³ These make merchandise of Christ, corrupting His word, and giving up Jesus to sale: they are corrupters of women, and covetous of other men’s possessions, swallowing up wealth²¹⁴ insatiably; from whom may ye be delivered by the mercy of God through our Lord Jesus Christ! _____

211 Ps. vi., Ps. xii. (inscrip.). [N.B.—The reference is to the title of these two psalms, as rendered by the LXX.

Εἰς τὸ τέλος ὑπὲρ τῆς ὀγδόης.]

212 Phil. iii. 18, 19.

213 2 Tim. iii. 4.

214 Literally, “whirlpools of wealth.”

Chapter X.—Beware of Judaizing.

Let us not, therefore, be insensible to His kindness. For were He to reward us according to our works, we should cease to be. Therefore, having become His disciples, let us learn to live according to the principles of Christianity.²¹⁵ For whosoever is called by any other name besides this, is not of God. Lay aside, therefore, the evil, the old, the sour leaven, and be ye changed into the new leaven, which is Jesus Christ. Be ye salted in Him, lest any one among you should be corrupted, since by your savour ye shall be convicted. It is absurd to profess²¹⁶ Christ Jesus, and to Judaize. For Christianity did not embrace²¹⁷ Judaism, but Judaism Christianity, that so every tongue which believeth might be gathered together to God.

Let us not, therefore, be insensible to His kindness. For were He to reward us according to our works, we should cease to be. For “if Thou, Lord, shalt mark iniquities, O Lord, who shall stand?”²¹⁸ Let us therefore prove ourselves worthy of that name which we have received. For whosoever is called by any other name besides this, he is not of God; for he has not received the prophecy which speaks thus concerning us: “The people shall be called by a new name, which the Lord shall name them, and shall be a holy people.”²¹⁹ This was first fulfilled in Syria; for “the disciples were called Christians at Antioch,”²²⁰ when Paul and Peter were laying the foundations of the Church. Lay aside, therefore, the evil, the old, the corrupt leaven,²²¹ and be ye changed into the new leaven of grace. Abide in Christ, that the stranger²²² may not have dominion over you. It is absurd to speak of Jesus Christ with the tongue, and to cherish in the mind a Judaism which has now come to an end. For where there is Christianity there cannot be Judaism. For Christ is one, in whom every nation that believes, and every tongue that confesses, is gathered unto God. And those that were of a stony heart have become the children of Abraham, the friend of God;²²³ and in his seed all those have been blessed²²⁴ who were ordained to eternal life²²⁵ in Christ.

215 Literally, “according to Christianity.”

216 Some read, “to name.”

217 Literally, “believe into,” merge into.

218 [Ps. cxxx. 3.](#)

219 [Isa. lxii. 2, 12.](#)

220 [Acts xi. 26.](#)

221 [1 Cor. v. 7.](#)

222 Or, “enemy.”

223 [Matt. iii. 9; Isa. xli. 8; Jas. ii. 23.](#) Some read, “children of God, friends of Abraham.”

224 [Gen. xxviii. 14.](#)

225 [Acts xiii. 48.](#)

Chapter XI.—I write these things to warn you.

These things [I address to you], my beloved, not that I know any of you to be in such a state;²²⁶ but, as less than any of you, I desire to guard you beforehand, that ye fall not upon the hooks of vain doctrine, but that ye attain to full assurance in regard to the birth, and passion, and resurrection which took place in the time of the government of Pontius Pilate, being truly and certainly accomplished by Jesus Christ, who is our hope,²²⁷ from which may no one of you ever be turned aside.

These things [I address to you], my beloved, not that I know any of you to be in such a state;²²⁸ but, as less than any of you, I desire to guard you beforehand, that ye fall not upon the hooks of vain doctrine, but that you may rather attain to a full assurance in Christ, who was begotten by the Father before all ages, but was afterwards born of the Virgin Mary without any intercourse with man. He also lived a holy life, and healed every kind of sickness and disease among the people, and wrought signs and wonders for the benefit of men; and to those who had fallen into the error of polytheism He made known the one and only true God, His Father, and underwent the passion, and endured the cross at the hands of the Christ-killing Jews, under Pontius Pilate the governor and Herod the king. He also died, and rose again, and ascended into the heavens to Him that sent Him, and is sat down at His right hand, and shall come at the end of the world, with His Father's glory, to judge the living and the dead, and to render to every one according to his works.²²⁹ He who knows these things with a full assurance, and believes them, is happy; even as ye are now the lovers of God and of Christ, in the full assurance of our hope, from which may no one of us²³⁰ ever be turned aside!



226 i.e., addicted to the error of Judaizing.

227 1 Tim. i. 1.

228 i.e., addicted to the error of Judaizing.

229 2 Tim. iv. 1; Rom. ii. 6.

230 Some read, "of you."

Chapter XII.—Ye are superior to me.

May I enjoy you in all respects, if indeed I be worthy! For though I am bound, I am not worthy to be compared to any of you that are at liberty. I know that ye are not puffed up, for ye have Jesus Christ in yourselves. And all the more when I commend you, I know that ye cherish modesty²³¹ of spirit; as it is written, “The righteous man is his own accuser.”²³²

May I enjoy you in all respects, if indeed I be worthy! For though I am bound, I am not worthy to be compared to one of you that are at liberty. I know that ye are not puffed up, for ye have Jesus in yourselves. And all the more when I commend you, I know that ye cherish modesty²³³ of spirit; as it is written, “The righteous man is his own accuser;”²³⁴ and again, “Declare thou first thine iniquities, that thou mayest be justified;”²³⁵ and again, “When ye shall have done all things that are commanded you, say, We are unprofitable servants;”²³⁶ “for that which is highly esteemed among men is abomination in the sight of God.”²³⁷ For says [the Scripture], “God be merciful to me a sinner.”²³⁸ Therefore those great ones, Abraham and Job,²³⁹ styled themselves “dust and ashes”²⁴⁰ before God. And David says, “Who am I before Thee, O Lord, that Thou hast glorified me hitherto?”²⁴¹ And Moses, who was “the meekest of all men,”²⁴² saith to God, “I am of a feeble voice, and of a slow tongue.”²⁴³ Be ye therefore also of a humble spirit, that ye may be exalted; for “he that abaseth himself shall be exalted, and he that exalteth himself shall be abased.”²⁴⁴

231 Literally, “are reverent.”

232 [Prov. xviii. 17.](#) (LXX).

233 Literally, “are reverent.”

234 [Prov. xviii. 17.](#) (LXX).

235 [Isa. xliii. 26.](#)

236 [Luke xvii. 10.](#)

237 [Luke xvi. 15.](#)

238 [Luke xviii. 13.](#)

239 Some read, “Jacob.”

240 [Gen. xviii. 27;](#) [Job xxx. 19.](#)

241 [1 Chron. xvii. 16.](#)

242 [Num. xii. 3.](#)

243 [Ex. iv. 10.](#)

244 [Luke xiv. 11.](#)

Chapter XIII.—Be established in faith and unity.

Study, therefore, to be established in the doctrines of the Lord and the apostles, that so all things, whatsoever ye do, may prosper both in the flesh and spirit; in faith and love; in the Son, and in the Father, and in the Spirit; in the beginning and in the end; with your most admirable bishop, and the well-compacted spiritual crown of your presbytery, and the deacons who are according to God. Be ye subject to the bishop, and to one another, as Jesus Christ to the Father, according to the flesh, and the apostles to Christ, and to the Father, and to the Spirit; that so there may be a union both fleshly and spiritual.

Study, therefore, to be established in the doctrines of the Lord and the apostles, that so all things, whatsoever ye do, may prosper, both in the flesh and spirit, in faith and love, with your most admirable bishop, and the well-compacted²⁴⁵ spiritual crown of your presbytery, and the deacons who are according to God. Be ye subject to the bishop, and to one another, as Christ to the Father, that there may be a unity according to God among you.



245 Literally, “well-woven.”

Chapter XIV.—Your prayers requested.

Knowing as I do that ye are full of God, I have but briefly exhorted you. Be mindful of me in your prayers, that I may attain to God; and of the Church which is in Syria, whence I am not worthy to derive my name: for I stand in need of your united prayer in God, and your love, that the Church which is in Syria may be deemed worthy of being refreshed²⁴⁶ by your Church.

Knowing as I do that ye are full of all good, I have but briefly exhorted you in the love of Jesus Christ. Be mindful of me in your prayers, that I may attain to God; and of the Church which is in Syria, of whom I am not worthy to be called bishop. For I stand in need of your united prayer in God, and of your love, that the Church which is in Syria may be deemed worthy, by your good order, of being edified²⁴⁷ in Christ.

246 Literally, “of being sprinkled with dew.”

247 Literally, “of being fed as by a shepherd.”

Chapter XV.—Salutations.

The Ephesians from Smyrna (whence I also write to you), who are here for the glory of God, as ye also are, who have in all things refreshed me, salute you, along with Polycarp, the bishop of the Smyrnæans. The rest of the Churches, in honour of Jesus Christ, also salute you. Fare ye well in the harmony of God, ye who have obtained the inseparable Spirit, who is Jesus Christ.

The Ephesians from Smyrna (whence I also write to you), who are here for the glory of God, as ye also are, who have in all things refreshed me, salute you, as does also Polycarp. The rest of the Churches, in honour of Jesus Christ, also salute you. Fare ye well in harmony, ye who have obtained the inseparable Spirit, in Christ Jesus, by the will of God.