

The Epistle of Ignatius to Polycarp Shorter and Longer Versions

Ignatius, who is also called Theophorus, to Polycarp, Bishop of the Church of the Smyrnæans, or rather, who has, as his own bishop, God the Father, and the Lord Jesus Christ: [wishes] abundance of happiness.

Ignatius, bishop of Antioch, and a witness for Jesus Christ, to Polycarp, Bishop of the Church of the Smyrnæans, or rather, who has, as his own bishop, God the Father, and Jesus Christ: [wishes] abundance of happiness.

Chapter I.—Commendation and exhortation.

Having obtained good proof that thy mind is fixed in God as upon an immoveable rock, I loudly glorify [His name] that I have been thought worthy [to behold] thy blameless face,⁵⁸² which may I ever enjoy in God! I entreat thee, by the grace with which thou art clothed, to press forward in thy course, and to exhort all that they may be saved. Maintain thy position with all care, both in the flesh and spirit. Have a regard to preserve unity, than which nothing is better. Bear with all, even as the Lord does with thee. Support⁵⁸³ all in love, as also thou doest. Give thyself to prayer without ceasing.⁵⁸⁴ Implore additional understanding to what thou already hast. Be watchful, possessing a sleepless spirit. Speak to every man separately, as God enables thee.⁵⁸⁵ Bear the infirmities of all, as being a perfect athlete [in the Christian life]: where the labour is great, the gain is all the more.

Having obtained good proof that thy mind is fixed in God as upon an immoveable rock, I loudly glorify [His name] that I have been thought worthy to behold thy blameless face,⁵⁸⁶ which may I ever enjoy in God! I entreat thee, by the grace with which thou art clothed, to press forward in thy course, and to exhort all that they may be saved. Maintain thy position with all care, both in the flesh and spirit. Have a regard to preserve unity, than which nothing is better. Bear with all even as the Lord does with thee. Support⁵⁸⁷ all in love, as also thou doest. Give thyself to prayer without ceasing.⁵⁸⁸ Implore additional understanding to what thou already hast. Be watchful, possessing a sleepless spirit. Speak to every man separately, as God enables thee.⁵⁸⁹ Bear the infirmities of all, as being a perfect athlete [in the Christian life], even as does the Lord of all. For says [the Scripture], “He Himself took our infirmities, and bare our sicknesses.”⁵⁹⁰ Where the labour is great, the gain is all the more.

582 i.e., to make personal acquaintance with one esteemed so highly.

583 Or, “tolerate.”

584 Comp. [1 Thess. v. 17](#).

585 Some read, “according to thy practice.”

586 i.e., to make personal acquaintance with one esteemed so highly.

587 Or, “tolerate.”

588 Comp. [1 Thess. v. 17](#).

589 Some read, “according to thy practice.”

590 [Matt. viii. 17](#).

Chapter II.—Exhortations.

If thou lovest the good disciples, no thanks are due to thee on that account; but rather seek by meekness to subdue the more troublesome. Every kind of wound is not healed with the same plaster. Mitigate violent attacks [of disease] by gentle applications.⁵⁹¹ Be in all things “wise as a serpent, and harmless as a dove.”⁵⁹² For this purpose thou art composed of both flesh and spirit, that thou mayest deal tenderly⁵⁹³ with those [evils] that present themselves visibly before thee. And as respects those that are not seen,⁵⁹⁴ pray that [God] would reveal them unto thee, in order that thou mayest be wanting in nothing, but mayest abound in every gift. The times call for thee, as pilots do for the winds, and as one tossed with tempest seeks for the haven, so that both thou [and those under thy care] may attain to God. Be sober as an athlete of God: the prize set before thee is immortality and eternal life, of which thou art also persuaded. In all things may my soul be for thine,⁵⁹⁵ and my bonds also, which thou hast loved.

If thou lovest the good disciples, no thanks are due to thee on that account; but rather seek by meekness to subdue the more troublesome. Every kind of wound is not healed with the same plaster. Mitigate violent attacks [of disease] by gentle applications.⁵⁹⁶ Be in all things “wise as a serpent, and harmless always as a dove.”⁵⁹⁷ For this purpose thou art composed of both soul and body, art both fleshly and spiritual, that thou mayest correct those [evils] that present themselves visibly before thee; and as respects those that are not seen, mayest pray that these should be revealed to thee, so that thou mayest be wanting in nothing, but mayest abound in every gift. The times call upon thee to pray. For as the wind aids the pilot of a ship, and as havens are advantageous for safety to a tempest-tossed vessel, so is also prayer to thee, in order that thou mayest attain to God. Be sober as an athlete of God, whose will is immortality and eternal life; of which thou art also persuaded. In all things may my soul be for thine,⁵⁹⁸ and my bonds also, which thou hast loved.

591 Literally, “paroxysms by embrocations.”

592 [Matt. x. 16.](#)

593 Literally, “flatter.”

594 Some refer this to the mysteries of God and others to things yet future.

595 Comp. Epistle of Ignatius to the Ephesians, chap. xxi., etc.

596 Literally, “paroxysms by embrocations.”

597 [Matt. x. 16.](#)

598 Comp. Epistle of Ignatius to the Ephesians, chap. xxi., etc.

Chapter III.—Exhortations.

Let not those who seem worthy of credit, but teach strange doctrines,⁵⁹⁹ fill thee with apprehension. Stand firm, as does an anvil which is beaten. It is the part of a noble⁶⁰⁰ athlete to be wounded, and yet to conquer. And especially, we ought to bear all things for the sake of God, that He also may bear with us. Be ever becoming more zealous than what thou art. Weigh carefully the times. Look for Him who is above all time, eternal and invisible, yet who became visible for our sakes; impalpable and impassible, yet who became passible on our account; and who in every kind of way suffered for our sakes.

Let not those who seem worthy of credit, but teach strange doctrines,⁶⁰¹ fill thee with apprehension. Stand firm, as does an anvil which is beaten. It is the part of a noble⁶⁰² athlete to be wounded, and yet to conquer. And especially we ought to bear all things for the sake of God, that He also may bear with us, and bring us into His kingdom. Add more and more to thy diligence; run thy race with increasing energy; weigh carefully the times. Whilst thou art here, be a conqueror; for here is the course, and there are the crowns. Look for Christ, the Son of God; who was before time, yet appeared in time; who was invisible by nature, yet visible in the flesh; who was impalpable, and could not be touched, as being without a body, but for our sakes became such, might be touched and handled in the body; who was impassible as God, but became passible for our sakes as man; and who in every kind of way suffered for our sakes.

599 Comp. 1 Tim. i. 3, 1 Tim. vi. 3.

600 Literally, "great."

601 Comp. 1 Tim. i. 3, 1 Tim. vi. 3.

602 Literally, "great."

Chapter IV.—Exhortations.

Let not widows be neglected. Be thou, after the Lord, their protector⁶⁰³ and friend. Let nothing be done without thy consent; neither do thou anything without the approval of God, which indeed thou dost not, inasmuch as thou art stedfast. Let your assembling together be of frequent⁶⁰⁴ occurrence: seek after all by name.⁶⁰⁵ Do not despise either male or female slaves, yet neither let them be puffed up with conceit, but rather let them submit themselves⁶⁰⁶ the more, for the glory of God, that they may obtain from God a better liberty. Let them not long to be set free [from slavery] at the public expense, that they be not found slaves to their own desires.

Let not the widows be neglected. Be thou, after the Lord, their protector and friend. Let nothing be done without thy consent; neither do thou anything without the approval of God, which indeed thou doest not. Be thou stedfast. Let your assembling together be of frequent⁶⁰⁷ occurrence: seek after all by name.⁶⁰⁸ Do not despise either male or female slaves, yet neither let them be puffed up with conceit, but rather let them submit themselves⁶⁰⁹ the more, for the glory of God, that they may obtain from God a better liberty. Let them not wish to be set free [from slavery] at the public expense, that they be not found slaves to their own desires.

603 The word in the original (φροντιστής) denotes one who *thinks* or *cares* for another.

604 Some refer the words to more *frequent* meetings, and others to these meetings being more numerous; no comparison is necessarily implied.

605 i.e., so as to bring them out to the public assembly.

606 Or, “act the part of slaves.”

607 Some refer the words to more *frequent* meetings, and others to these meetings being more numerous; no comparison is necessarily implied.

608 i.e., so as to bring them out to the public assembly.

609 Or, “act the part of slaves.”

Chapter V.—The duties of husbands and wives.

Flee evil arts; but all the more discourse in public regarding them.⁶¹⁰ Speak to my sisters, that they love the Lord, and be satisfied with their husbands both in the flesh and spirit. In like manner also, exhort my brethren, in the name of Jesus Christ, that they love their wives, even as the Lord the Church.⁶¹¹ If any one can continue in a state of purity,⁶¹² to the honour of Him who is Lord of the flesh,⁶¹³ let him so remain without boasting. If he begins to boast, he is undone; and if he reckon himself greater than the bishop, he is ruined. But it becomes both men and women who marry, to form their union with the approval of the bishop, that their marriage may be according to God, and not after their own lust. Let all things be done to the honour of God.⁶¹⁴

Flee evil arts; but all the more discourse in public regarding them. Speak to my sisters, that they love the Lord, and be satisfied with their husbands both in the flesh and spirit. In like manner also, exhort my brethren, in the name of Jesus Christ, that they love their wives, even as the Lord the Church. If any one can continue in a state of purity,⁶¹⁵ to the honour of the flesh of the Lord, let him so remain without boasting. If he shall boast, he is undone; and if he seeks to be more prominent⁶¹⁶ than the bishop, he is ruined. But it becomes both men and women who marry, to form their union with the approval of the bishop, that their marriage may be according to the Lord, and not after their own lust. Let all things be done to the honour of God.⁶¹⁷

610 Some insert μή, and render, “rather do not even speak of them.”

611 [Eph. v. 25.](#)

612 i.e., in celibacy.

613 Some render, “to the honour of the flesh of the Lord,” as in the longer recension.

614 Comp. [1 Cor. x. 31.](#)

615 i.e., in celibacy.

616 Literally, “if he be known beyond the bishop.”

617 Comp. [1 Cor. x. 31.](#)

Chapter VI.—The duties of the Christian flock.

Give ye⁶¹⁸ heed to the bishop, that God also may give heed to you. My soul be for theirs⁶¹⁹ that are submissive to the bishop, to the presbyters, and to the deacons, and may my portion be along with them in God! Labour together with one another; strive in company together; run together; suffer together; sleep together; and awake together, as the stewards, and associates,⁶²⁰ and servants of God. Please ye Him under whom ye fight, and from whom ye receive your wages. Let none of you be found a deserter. Let your baptism endure as your arms; your faith as your helmet; your love as your spear; your patience as a complete panoply. Let your works be the charge⁶²¹ assigned to you, that ye may receive a worthy recompense. Be long-suffering, therefore, with one another, in meekness, as God is towards you. May I have joy of you for ever!⁶²²

Give ye⁶²³ heed to the bishop, that God also may give heed to you. My soul be for theirs⁶²⁴ that are submissive to the bishop, to the presbytery, and to the deacons: may I have my portion with them from God! Labour together with one another; strive in company together; run together; suffer together; sleep together; and awake together, as the stewards, and associates,⁶²⁵ and servants of God. Please ye Him under whom ye fight, and from whom ye shall receive your wages. Let none of you be found a deserter. Let your baptism endure as your arms; your faith as your helmet; your love as your spear; your patience as a complete panoply. Let your works be the charge assigned to you, that you may obtain for them a most worthy⁶²⁶ recompense. Be long-suffering, therefore, with one another, in meekness, and God shall be so with you. May I have joy of you for ever!⁶²⁷

618 As this Epistle, though sent to the bishop, was meant to be read to the people, Ignatius here directly addresses them.

619 Comp. chap. ii. etc.

620 Or, "assessors."

621 A military reference, simply implying the idea of faithful effort leading to future reward.

622 Comp. Ignatius' Epistle to the Ephesians, chap. ii.

623 As this Epistle, though sent to the bishop, was meant to be read to the people, Ignatius here directly addresses them.

624 Comp. chap. ii. etc.

625 Or, "assessors."

626 Literally, "worthy of God."

627 Comp. Ignatius' Epistle to the Ephesians, chap. ii.

Chapter VII.—Request that Polycarp would send a messenger to Antioch.

Seeing that the Church which is at Antioch in Syria is, as report has informed me, at peace, through your prayers, I also am the more encouraged, resting without anxiety in God,⁶²⁸ if indeed by means of suffering I may attain to God, so that, through your prayers, I may be found a disciple [of Christ].⁶²⁹ It is fitting, O Polycarp, most blessed in God, to assemble a very solemn⁶³⁰ council, and to elect one whom you greatly love, and know to be a man of activity, who may be designated the messenger of God;⁶³¹ and to bestow on him this honour that he may go into Syria, and glorify your ever active love to the praise of Christ. A Christian has not power over himself, but must always be ready for⁶³² the service of God. Now, this work is both God's and yours, when ye shall have completed it to His glory.⁶³³ For I trust that, through grace, ye are prepared for every good work pertaining to God. Knowing, therefore, your energetic love of the truth, I have exhorted you by this brief Epistle.

Seeing that the Church which is at Antioch in Syria is, as report has informed me, at peace, through your prayers, I also am the more encouraged, resting without anxiety in God,⁶³⁴ if indeed by means of suffering I may attain to God, so that, through your prayers, I may be found a disciple [of Christ]. It is fitting, O Polycarp, most blessed in God, to assemble a very solemn⁶³⁵ council, and to elect one whom you greatly love, and know to be a man of activity, who may be designated the messenger of God;⁶³⁶ and to bestow on him the honour of going into Syria, so that, going into Syria, he may glorify your ever active love to the praise of God. A Christian has not power over himself, but must always be ready for⁶³⁷ the service of God. Now, this work is both God's and yours, when ye shall have completed it. For I trust that, through grace, ye are prepared for every good work pertaining to God. Knowing your energetic love of the truth, I have exhorted you by this brief Epistle.

628 Literally, "in freedom from care of God."

629 Some read, "in the resurrection."

630 Literally, "most befitting God."

631 Literally, "God-runner."

632 Literally, "at leisure for."

633 Literally, "to Him."

634 Literally, "in freedom from care of God."

635 Literally, "most befitting God."

636 Literally, "God-runner."

637 Literally, "at leisure for."

Chapter VIII.—Let other churches also send to Antioch.

Inasmuch as I have not been able to write to all the Churches, because I must suddenly sail from Troas to Neapolis, as the will⁶³⁸ [of the emperor] enjoins, [I beg that] thou, as being acquainted with the purpose⁶³⁹ of God, wilt write to the adjacent Churches, that they also may act in like manner, such as are able to do so sending messengers,⁶⁴⁰ and the others transmitting letters through those persons who are sent by thee, that thou⁶⁴¹ mayest be glorified by a work⁶⁴² which shall be remembered for ever, as indeed thou art worthy to be. I salute all by name, and in particular the wife of Epitropus, with all her house and children. I salute Attalus, my beloved. I salute him who shall be deemed worthy to go [from you] into Syria. Grace shall be with him for ever, and with Polycarp that sends him. I pray for your happiness for ever in our God, Jesus Christ, by whom continue ye in the unity and under the protection of God,⁶⁴³ I salute Alce, my dearly beloved.⁶⁴⁴ Fare ye well in the Lord.

Inasmuch, therefore, as I have not been able to write to all Churches, because I must suddenly sail from Troas to Neapolis, as the will⁶⁴⁵ [of the emperor] enjoins, [I beg that] thou, as being acquainted with the purpose⁶⁴⁶ of God, wilt write to the adjacent Churches, that they also may act in like manner, such as are able to do so sending messenger, and the others transmitting letters through those persons who are sent by thee, that thou mayest be glorified by a work⁶⁴⁷ which shall be remembered for ever, as indeed thou art worthy to be. I salute all by name, and in particular the wife of Epitropus, with all her house and children. I salute Attalus, my beloved. I salute him who shall be deemed worthy to go [from you] into Syria. Grace shall be with him for ever, and with Polycarp that sends him. I pray for your happiness for ever in our God, Jesus Christ, by whom continue ye in the unity and under the protection of God. I salute Alce, my dearly beloved.⁶⁴⁸ Amen. Grace [be with you]. Fare ye well in the Lord.

638 Some suppose the reference to be to the soldiers, or perhaps to God Himself.

639 Or, "as possessed of the judgment."

640 Literally, "men on foot."

641 Some have the plural "ye" here.

642 Literally, "an eternal work."

643 Some propose to read, "and of the bishop."

644 Literally, "name desired by me."

645 Some suppose the reference to be to the soldiers, or perhaps to God Himself.

646 Or, "as possessed of the judgment."

647 Literally, "an eternal work."

648 Literally, "name desired by me."