Selections from the First Epistle of Clement to the Corinthians

1—The Church of God which sojourns at Rome, to the Church of God sojourning at Corinth, to them that are called and sanctified by the will of God, through our Lord Jesus Christ: Grace unto you, and peace, from Almighty God through Jesus Christ, be multiplied.
Owing, dear brethren, to the sudden and successive calamitous events which have happened to ourselves, we feel that we have been somewhat tardy in turning our attention to the points respecting which you consulted us; and especially to that shameful and detestable sedition, utterly abhorrent to the elect of God, which a few rash and self-confident persons have kindled to such a pitch of frenzy, that your venerable and illustrious name, worthy to be universally loved, has suffered grievous injury. For whoever dwelt even for a short time among you, and did not find your faith to be as fruitful of virtue as it was firmly established? Who did not admire the sobriety and moderation of your godliness in Christ? Who did not proclaim the magnificence of your habitual hospitality? And who did not rejoice over your perfect and well-grounded knowledge? For ye did all things without respect of persons, and walked in the commandments of God, being obedient to those who had the rule over you, and giving all fitting honor to the presbyters among you. Ye enjoined young men to be of a sober and serious mind; ye instructed your wives to do all things with a blameless, becoming, and pure conscience, loving their husbands as in duty bound; and ye taught them that, living in the rule of obedience, they should manage their household affairs becomingly, and be in every respect marked by discretion.

3—Every kind of honor and happiness was bestowed upon you, and then was fulfilled that which is written, "My beloved did eat and drink, and was enlarged and became fat, and kicked." Hence flowed emulation and envy, strife and sedition, persecution and disorder, war and captivity. So the worthless rose up against the honored, those of no reputation against such as were renowned, the foolish against the wise, the young against those advanced in years. For this reason righteousness and peace are now far departed from you, inasmuch as everyone abandons the fear of God, and is become blind in His faith, neither walks in the ordinances of His appointment, nor acts a part becoming a Christian, but walks after his own wicked lusts, resuming the practice of an unrighteous and ungodly envy, by which death itself entered into the world.

15—Let us cleave, therefore, to those who cultivate peace with godliness, and not to those who hypocritically profess to desire it. For [the Scripture] says in a certain place, "This people honors Me with their lips, but their heart is far from Me." And again: "They bless with their mouth, but curse with their heart." And again it says, "They loved Him with their mouth, and lied to Him with their tongue; but their heart was not right with Him, neither were they faithful in His covenant." "Let the deceitful lips become silent," and "let the Lord destroy all the lying lips, and the boastful tongue of those who have said, Let us magnify our tongue; our lips are our own; who is lord over us? For the oppression of the poor, and for the sighing of the needy, will I now arise, says the Lord: I will place him in safety; I will deal confidently with him."

16—For Christ is of those who are humble-minded, and not of those who exalt themselves over His flock. Our Lord Jesus Christ, the Scepter of the majesty of God, did not come in the pomp of pride or arrogance, although He might have done so, but in a lowly condition, as the Holy Spirit had declared regarding Him. For He says, "Lord, who hath believed our report, and to whom is
the arm of the Lord revealed? We have declared [our message] in His presence: He is, as it were, a child, and like a root in thirsty ground; He has no form nor glory, yea, we saw Him, and He had no form nor comeliness; but His form was without eminence, yea, deficient in comparison with the [ordinary] form of men. He is a man exposed to stripes and suffering, and acquainted with the endurance of grief: for His countenance was turned away; He was despised, and not esteemed. He bears our iniquities, and is in sorrow for our sakes; yet we supposed that [on His own account] He was exposed to labor, and stripes, and affliction. But He was wounded for our transgressions, and bruised for our iniquities. The chastisement of our peace was upon Him, and by His stripes we were healed. All we, like sheep, have gone astray; [every] man has wandered in His own way; and the Lord has delivered Him up for our sins, while He in the midst of His sufferings opens not His mouth. He was brought as a sheep to the slaughter, and as a lamb before her shearer is dumb, so He opens not His mouth. In His humiliation His judgment was taken away; who shall declare His generation? for His life is taken from the earth. For the transgressions of my people was He brought down to death. And I will give the wicked for His sepulcher, and the rich for His death, because He did no iniquity, neither was guile found in His mouth. And the Lord is pleased to purify Him by stripes. If ye make an offering for sin, your soul shall see a long-lived seed. And the Lord is pleased to relieve Him of the affliction of His soul, to show Him light, and to form Him with understanding, to justify the Just One who ministers well to many; and He Himself shall carry their sins. On this account He shall inherit many, and shall divide the spoil of the strong; because His soul was delivered to death, and He was reckoned among the transgressors, and He bare the sins of many, and for their sins was He delivered." And again He says, "I am a worm, and no man; a reproach of men, and despised of the people. All that see Me have derided Me; they have spoken with their lips; they have wagged their head, [saying] He hoped in God, let Him deliver Him, let Him save Him, since He delights in Him." Ye see, beloved, what is the example which has been given us; for if the Lord thus humbled Himself, what shall we do who have through Him come under the yoke of His grace?

20— The heavens, revolving under His government, are subject to Him in peace. Day and night run the course appointed by Him, in no wise hindering each other. The sun and moon, with the companies of the stars, roll on in harmony according to His command, within their prescribed limits, and without any deviation. The fruitful earth, according to His will, brings forth food in abundance, at the proper seasons, for man and beast and all the living beings upon it, never hesitating, nor changing any of the ordinances which He has fixed. The unsearchable places of abysses, and the indescribable arrangements of the lower world, are restrained by the same laws. The vast immeasurable sea, gathered together by His working into various basins, never passes beyond the bounds placed around it, but does as He has commanded. For He said, "Thus far shall thou come, and thy waves shall be broken within thee." The ocean, impassable to man, and the worlds beyond it, are regulated by the same enactments of the Lord. The seasons of spring, summer, autumn, and winter, peacefully give place to one another. The winds in their several quarters fulfill, at the proper time, their service without hindrance. The ever-flowing fountains, formed both for enjoyment and health, furnish without fail their breasts for the life of men. The very smallest of living beings meet together in peace and concord. All these the great Creator and Lord of all has appointed to exist in peace and harmony; while He does good to all, but most abundantly to us who have fled for refuge to His compassions through Jesus Christ our Lord, to whom be glory and majesty forever and ever. Amen.
21—Take heed, beloved, lest His many kindnesses lead to the condemnation of us all. [For thus it must be] unless we walk worthy of Him, and with one mind do those things which are good and well-pleasing in His sight. For [the Scripture] says in a certain place, "The Spirit of the Lord is a candle searching the secret parts of the belly." Let us reflect how near He is, and that none of the thoughts or reasonings in which we engage are hid from Him. It is right, therefore, that we should not leave the post which His will has assigned us. Let us rather offend those men who are foolish, and inconsiderate, and lifted up, and who glory in the pride of their speech, than [offend] God. Let us reverence the Lord Jesus Christ, whose blood was given for us; let us esteem those who have the rule over us; let us honor the aged among us; let us train up the young men in the fear of God; let us direct our wives to that which is good. Let them exhibit the lovely habit of purity [in all their conduct]; let them show forth the sincere disposition of meekness; let them make manifest the command which they have of their tongue, by their manner of speaking; let them display their love, not by preferring one to another, but by showing equal affection to all that piously fear God. Let your children be partakers of true Christian training; let them learn of how great avail humility is with God--how much the spirit of pure affection can prevail with Him--how excellent and great His fear is, and how it saves all those who walk in [95] it with a pure mind. For He is a Searcher of the thoughts and desires [of the heart]: His breath is in us; and when He pleases, He will take it away.

24—Let us consider, beloved, how the Lord continually proves to us that there shall be a future resurrection, of which He has rendered the Lord Jesus Christ the first-fruits by raising Him from the dead. Let us contemplate, beloved, the resurrection which is at all times taking place. Day and night declare to us a resurrection. The night sinks to sleep, and the day arises; the day [again] departs, and the night comes on. Let us behold the fruits [of the earth], how the sowing of grain takes place. The sower goes forth, and casts it into the ground; and the seed being thus scattered, though dry and naked when it fell upon the earth, is gradually dissolved. Then out of its dissolution the mighty power of the providence of the Lord raises it up again, and from one seed many arise and bring forth fruit.

25—Let us consider that wonderful sign [of the resurrection] which takes place in Eastern lands, that is, in Arabia and the countries round about. There is a certain bird which is called a phoenix. This is the only one of its kind, and lives five hundred years. And when the time of its dissolution draws near that it must die, it builds itself a nest of frankincense, and myrrh, and other spices, into which, when the time is fulfilled, it enters and dies. But as the flesh decays a certain kind of worm is produced, which, being nourished by the juices of the dead bird, brings forth feathers. Then, when it has acquired strength, it takes up that nest in which are the bones of its parent, and bearing these it passes from the land of Arabia into Egypt, to the city called Heliopolis. And, in open day, flying in the sight of all men, it places them on the altar of the sun, and having done this, hastens back to its former abode. The priests then inspect the registers of the dates, and find that it has returned exactly as the five hundredth year was completed.

27—Having then this hope, let our souls be bound to Him who is faithful in His promises, and just in His judgments. He who has commanded us not to lie, shall much more Himself not lie; for nothing is impossible with God, except to lie. Let His faith therefore be stirred up again within us, and let us consider that all things are nigh unto Him. By the word of His might He established all things, and by His word He can overthrow them. "Who shall say unto Him, What hast thou
done? or, Who shall resist the power of His strength?" When and as He pleases He will do all things, and none of the things determined by Him shall pass away. All things are open before Him, and nothing can be hidden from His counsel. "The heavens declare the glory of God, and the firmament shows His handy-work. Day unto day utters speech, and night unto night shows knowledge. And there are no words or speeches of which the voices are not heard."

32—Whosoever will candidly consider each particular, will recognize the greatness of the gifts which were given by him. For from him have sprung the priests and all the Levites who minister at the altar of God. From him also [was descended] our Lord Jesus Christ according to the flesh. From him [arose] kings, princes, and rulers of the race of Judah. Nor are his other tribes in small glory, inasmuch as God had promised, "Thy seed shall be as the stars of heaven." All these, therefore, were highly honored, and made great, not for their own sake, or for their own works, or for the righteousness which they wrought, but through the operation of His will. And we, too, being called by His will in Christ Jesus, are not justified by ourselves, nor by our own wisdom, or understanding, or godliness, or works which we have wrought in holiness of heart; but by that faith through which, from the beginning, Almighty God has justified all men; to whom be glory forever and ever. Amen.

33—What shall we do, then, brethren? Shall we become slothful in well-doing, and cease from the practice of love? God forbid that any such course should be followed by us! But rather let us hasten with all energy and readiness of mind to perform every good work. For the Creator and Lord of all Himself rejoices in His works. For by His infinitely great power He established the heavens, and by His incomprehensible wisdom He adorned them. He also divided the earth from the water which surrounds it, and fixed it upon the immoveable foundation of His own will. The animals also which are upon it He commanded by His own word into existence. So likewise, when He had formed the sea, and the living creatures which are in it, He enclosed them [within their proper bounds] by His own power. Above all, with His holy and undefiled hands He formed man, the most excellent [of His creatures], and truly great through the understanding given him—the express likeness of His own image. For thus says God: "Let us make man in Our image, and after Our likeness. So God made man; male and female He created them." Having thus finished all these things, He approved them, and blessed them, and said, "Increase and multiply." We see, then, how all righteous men have been adorned with good works, and how the Lord Himself, adorning Himself with His works, rejoiced. Having therefore such an example, let us without delay accede to His will, and let us work the work of righteousness with our whole strength.

38—Let our whole body, then, be preserved in, Christ Jesus; and let everyone be subject to his neighbor, according to the special gift bestowed upon him. Let the strong not despise the weak, and let the weak show respect unto the strong. Let the rich man provide for the wants of the poor; and let the poor man bless God, because He hath given him one by whom his need may be supplied. Let the wise man display his wisdom, not by [mere] words, but through good deeds. Let the humble not bear testimony to himself, but leave witness to be borne to him by another. Let him that is pure in the flesh not grow proud of it, and boast, knowing that it was another who bestowed on him the gift of continence. Let us consider, then, brethren, of what matter we were made,—who and what manner of beings we came into the world, as it were out of a sepulcher, and from utter darkness. He who made us and fashioned us, having prepared His bountiful gifts for us before we were born, introduced us into His world. Since, therefore, we receive all these
things from Him, we ought for everything to give Him thanks; to whom be glory forever and ever. Amen.

39—Foolish and inconsiderate men, who have neither wisdom nor instruction, mock and deride us, being eager to exalt themselves in their own conceits. For what can a mortal man do? or what strength is there in one made out of the dust? For it is written, "There was no shape before mine eyes, only I heard a sound, and a voice [saying], What then? Shall a man be pure before the Lord? or shall such an one be [counted] blameless in his deeds, seeing He does not confide in His servants, and has charged even His angels with perversity? The heaven is not clean in His sight: how much less they that dwell in houses of clay, of which also we ourselves were made! He smote them as a moth; and from morning even until evening they endure not. Because they could furnish no assistance to themselves, they perished. He breathed upon them, and they died, because they had no wisdom. But call now, if any one will answer thee, or if thou wilt look to any of the holy angels; for wrath destroys the foolish man, and envy kills him that is in error. I have seen the foolish taking root, but their habitation was presently consumed. Let their sons be far from safety; let them be despised before the gates of those less than themselves, and there shall be none to deliver. For what was prepared for them, the righteous shall eat; and they shall not be delivered from evil."

40—These things therefore being manifest to us, and since we look into the depths of the divine knowledge, it behooves us to do all things in [their proper] order, which the Lord has commanded us to perform at stated times. He has enjoined offerings [to be presented] and service to be performed [to Him], and that not thoughtlessly or irregularly, but at the appointed times and hours. Where and by whom He desires these things to be done, He Himself has fixed by His own supreme will, in order that all things being piously done according to His good pleasure, may be acceptable unto Him. Those, therefore, who present their offerings at the appointed times, are accepted and blessed; for inasmuch as they follow the laws of the Lord, they sin not. For his own peculiar services are assigned to the high priest, and their own proper place is prescribed to the priests, and their own special ministrations devolve on the Levites. The layman is bound by the laws that pertain to laymen.

41—Let every one of you, brethren, give thanks to God in his own order, living in all good conscience, with becoming gravity, and not going beyond the rule of the ministry prescribed to him. Not in every place, brethren, are the daily sacrifices offered, or the peace-offerings, or the sin-offerings and the trespass-offerings, but in Jerusalem only. And even there they are not offered in any place, but only at the altar before the temple, that which is offered being first carefully examined by the high priest and the ministers already mentioned. Those, therefore, who do anything beyond that which is agreeable to His will, are punished with death. Ye see, brethren, that the greater the knowledge that has been vouchsafed to us, the greater also is the danger to which we are exposed.

42—The apostles have preached the Gospel to us from the Lord Jesus Christ; Jesus Christ [has done so] from God. Christ therefore was sent forth by God, and the apostles by Christ. Both these appointments, then, were made in an orderly way, according to the will of God. Having therefore received their orders, and being fully assured by the resurrection of our Lord Jesus Christ, and established in the word of God, with full assurance of the Holy Ghost, they went
forth proclaiming that the kingdom of God was at hand. And thus preaching through countries and cities, they appointed the first-fruits [of their labors], having first proved them by the Spirit, to be bishops and deacons of those who should afterwards believe. Nor was this any new thing, since indeed many ages before it was written concerning bishops and deacons. For thus says the Scripture in a certain place, "I will appoint their bishops in righteousness, and their deacons in faith."

44—Our apostles also knew, through our Lord Jesus Christ, and there would be strife on account of the office of the episcopate. For this reason, therefore, inasmuch as they had obtained a perfect foreknowledge of this, they appointed those [ministers] already mentioned, and afterwards gave instructions, that when these should fall asleep, other approved men should succeed them in their ministry. We are of opinion, therefore, that those appointed by them, or afterwards by other eminent men, with the consent of the whole Church, and who have blamelessly served the flock of Christ in a humble, peaceable, and disinterested spirit, and have for a long time possessed the good opinion of all, cannot be justly dismissed from the ministry. For our sin will not be small, if we eject from the episcopate those who have blamelessly and holily fulfilled its duties. Blessed are those presbyters who, having finished their course before now, have obtained a fruitful and perfect departure [from this world]; for they have no fear lest anyone deprive them of the place now appointed them. But we see that ye have removed some men of excellent behavior from the ministry, which they fulfilled blamelessly and with honor.

46—Such examples, therefore, brethren, it is right that we should follow; since it is written, "Cleave to the holy, for those that cleave to them shall [themselves] be made holy." And again, in another place, [the Scripture] says, "With a harmless man thou shalt prove thyself harmless, and with an elect man thou shalt be elect, and with a perverse man thou shalt show yourself perverse." Let us cleave, therefore, to the innocent and righteous, since these are the elect of God. Why are there strifes, and tumults, and divisions, and schisms, and wars among you? Have we not [all] one God and one Christ? Is there not one Spirit of grace poured out upon us? And have we not one calling in Christ? Why do we divide and tear to pieces the members of Christ, and raise up strife against our own body, and have reached such a height of madness as to forget that "we are members one of another?" Remember the words of our Lord Jesus Christ, how He said, "Woe to that man [by whom offences come]! It was better for him that he had never been born, than that he should cast a stumbling-block before one of my elect. Yea, it were better for him that a millstone should be hung about [his neck], and he should be sunk in the depths of the sea, than that he should cast a stumbling-block before one of my little ones." Your schism has subverted [the faith of] many, has discouraged many, has given rise to doubt in many, and has caused grief to us all. And still your sedition continues.

47—Take up the epistle of the blessed Apostle Paul. What did he write to you at the time when the Gospel first began to be preached? Truly, under the inspiration of the Spirit, he wrote to you concerning himself, and Cephas, and Apollos, because even then parties had been formed among you. But that inclination for one above another entailed less guilt upon you, inasmuch as your partialities were then shown towards apostles, already of high reputation, and towards a man whom they had approved. But now reflect who those are that have perverted you, and lessened the renown of your far-famed brotherly love. It is disgraceful, beloved, yea, highly disgraceful, and unworthy of your Christian profession, that such a thing should be heard of as that the most
steadfast and ancient Church of the Corinthians should, on account of one or two persons, engage in sedition against its presbyters. And this rumor has reached not only us, but those also who are unconnected with us; so that, through your infatuation, the name of the Lord is blasphemed, while danger is also brought upon yourselves.

54—Who then among you is noble-minded? who compassionate? who full of love? Let him declare, "If on my account sedition and disagreement and schisms have arisen, I will depart, I will go away whithersoever ye desire, and I will do whatever the majority commands; only let the flock of Christ live on terms of peace with the presbyters set over it." He that acts thus shall procure to himself great glory in the Lord; and every place will welcome him. For "the earth is the Lord's, and the fullness thereof." These things they who live a godly life, that is never to be repented of, both have done and always will do.

57—Ye therefore, who laid the foundation of this sedition, submit yourselves to the presbyters, and receive correction so as to repent, bending the knees of your hearts. Learn to be subject, laying aside the proud and arrogant self-confidence of your tongue. For it is better for you that ye should occupy a humble but honorable place in the flock of Christ, than that, being highly exalted, ye should be cast out from the hope of His people. For thus speaks all-virtuous Wisdom: "Behold, I will bring forth to you the words of My Spirit, and I will teach you My speech. Since I called, and ye did not hear; I held forth My words, and ye regarded not, but set at naught My counsels, and yielded not at My reproofs; therefore I too will laugh at your destruction; yea, I will rejoice when ruin cometh upon you, and when sudden confusion overtakes you, when overturning presents itself like a tempest, or when tribulation and oppression fall upon you. For it shall come to pass, that when ye call upon Me, I will not hear you; the wicked shall seek Me, and they shall not find Me. For they hated wisdom, and did not choose the fear of the Lord; nor would they listen to My counsels, but despised My reproofs. Wherefore they shall eat the fruits of their own way, and they shall be filled with their own ungodliness."

58—May God, who sees all things, and who is the Ruler of all spirits and the Lord of all flesh—who chose our Lord Jesus Christ and us through Him to be a peculiar people—grant to every soul that calls upon His glorious and holy Name, faith, fear, peace, patience, long-suffering, self-control, purity, and sobriety, to the well-pleasing of His Name, through our High Priest and Protector, Jesus Christ, by whom be to Him glory, and majesty, and power, and honor, both now and for evermore. Amen.

59—Send back speedily to us in peace and with joy these our messengers to you: Claudius Ephebus and Valerius Bito, with Fortunatus: that they may the sooner announce to us the peace and harmony we so earnestly desire and long for [among you], and that we may the more quickly rejoice over the good order re-established among you. The grace of our Lord Jesus Christ be with you, and with all everywhere that are the called of God through Him, by whom be to Him glory, honor, power, majesty, and eternal dominion, from everlasting to everlasting. Amen.
The Epistle of Ignatius to the Magnesians

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 Moeander, and wish it abundance of happiness in God the Father, and in Jesus Christ.

1. Having been informed of your godly 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, 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.

2. 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 write to you].

3. Now it becomes you also not to treat your bishop too familiarly on account of his youth, but to yield him all reverence, having respect to the power of God the Father, as I have known even holy presbyters do, not judging rashly, from the manifest youthful appearance [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, but to God, who knows all secrets.

4. 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 steadfastly gathered together according to the commandment.

5. 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.] 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, His life is not in us.

6. 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, 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, and in the end was revealed. Do ye
all then, imitating the same divine conduct, 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.

7. 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.

8. 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, and who in all things pleased Him that sent Him.

9. If, therefore, those who were brought up in the ancient order of things have come to the
possession of a new hope, no longer observing the Sabbath, but living in the observance 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, 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.

10. 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. 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 profess Christ Jesus, and to
Judaize. For Christianity did not embrace Judaism, but Judaism Christianity, that so every tongue
which believeth might be gathered together to God.

11. These things [I address to you], my beloved, not that I know any of you to be in such a state;
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, from which may no one of you ever be
turned aside.

12. 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 modesty of spirit; as it is written, "The righteous man is his own accuser."

13. 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.

14. 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 refreshed by your Church.

15. 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 Smyrnaeans. 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 Epistle of Ignatius to the Trallians

Ignatius, who is also called Theophorus, to the holy Church which is at Tralles, in Asia, beloved of God, the Father of Jesus Christ, elect, and worthy of God, possessing peace through the flesh, and blood, and passion of Jesus Christ, who is our hope, through our rising again to Him, which also I salute in its fulness, and in the apostolical character, and wish abundance of happiness.

1. I know that ye possess an unblameable and sincere mind in patience, and that not only in present practice, but according to inherent nature, as Polybius your bishop has shown me, who has come to Smyrna by the will of God and Jesus Christ, and so sympathized in the joy which I, who am bound in Christ Jesus, possess, that I beheld your whole multitude in him. Having therefore received through him the testimony of your good-will, according to God, I gloried to find you, as I knew you were, the followers of God.

2. For, since ye are subject to the bishop as to Jesus Christ, ye appear to me to live not after the manner of men, but according to Jesus Christ, who died for us, in order, by believing in His death, ye may escape from death. It is therefore necessary that, as ye indeed do, so without the bishop ye should do nothing, but should also be subject to the presbytery, as to the apostle of Jesus Christ, who is our hope, in whom, if we live, we shall [at last] be found. It is fitting also that the deacons, as being [the ministers] of the mysteries of Jesus Christ, should in every respect be pleasing to all. For they are not ministers of meat and drink, but servants of the Church of
God. They are bound, therefore, to avoid all grounds of accusation [against them], as they would do fire.

3. In like manner, let all reverence the deacons as an appointment of Jesus Christ, and the bishop as Jesus Christ, who is the Son of the Father, and the presbyters as the sanhedrin of God, and assembly of the apostles. Apart from these, there is no Church. Concerning all this, I am persuaded that ye are of the same opinion. For I have received the manifestation of your love, and still have it with me, in your bishop, whose very appearance is highly instructive, and his meekness of itself a power; whom I imagine even the ungodly must reverence, seeing they are also pleased that I do not spare myself. But shall I, when permitted to write on this point, reach such a height of self-esteem, that though being a condemned man, I should issue commands to you as if I were an apostle?

4. I have great knowledge in God, but I restrain myself, lest, I should perish through boasting. For now it is needful for me to be the more fearful; and not give heed to those that puff me up. For they that speak to me [in the way of commendation] scourge me. For I do indeed desire to suffer, but I know not if I be worthy to do so. For this longing, though it is not manifest to many, all the more vehemently assails me. I therefore have need of meekness, by which the prince of this world is brought to nought.

5. Am I not able to write to you of heavenly things? But I fear to do so, lest I should inflict injury on you who are but babes [in Christ]. Pardon me in this respect, lest, as not being able to receive [such doctrines], ye should be strangled by them. For even I, though I am bound [for Christ], yet am not on that account able to understand heavenly things, and the places of the angels, and their gatherings under their respective princes, things visible and invisible. Without reference to such abstruse subjects, I am still but a learner [in other respects]; for many things are wanting to us, that we come not short of God.

6. I therefore, yet not I, but the love of Jesus Christ, entreat you that ye use Christian nourishment only, and abstain from herbage of a different kind; I mean heresy. For those [that are given to this] mix up Jesus Christ with their own poison, speaking things which are unworthy of credit, like those who administer a deadly drug in sweet wine, which he who is ignorant of does greedily take, with a fatal pleasure leading to his own death.

7. Be on your guard, therefore, against such persons. And this will be the case with you if you are not puffed up, and continue in intimate union with Jesus Christ our God, and the bishop, and the enactments of the apostles. He that is within the altar is pure, but he that is without is not pure; that is, he who does anything apart from the bishop, and presbytery, and deacons, such a man is not pure in his conscience.

8. Not that I know there is anything of this kind among you; but I put you on your guard, inasmuch as I love you greatly, and foresee the snares of the devil. Wherefore, clothing yourselves with meekness, be ye renewed in faith, that is the flesh of the Lord, and in love, that is the blood of Jesus Christ. Let no one of you cherish any grudge against his neighbour. Give no occasion to the Gentiles, lest by means of a few foolish men the whole multitude [of those that
believe] in God be evil spoken of. For, "Woe to him by whose vanity my name is blasphemed among any."

9. Stop your ears, therefore, when any one speaks to you at variance with Jesus Christ, who was descended from David, and was also of Mary; who was truly born, and did eat and drink. He was truly persecuted under Pontius Pilate; He was truly crucified, and [truly] died, in the sight of beings in heaven, and on earth, and under the earth. He was also truly raised from the dead, His Father quickening Him, even as after the same manner His Father will so raise up us who believe in Him by Christ Jesus, apart from whom we do not possess the true life.

10. But if, as some that are without God, that is, the unbelieving, say, that He only seemed to suffer (they themselves only seeming to exist), then why am I in bonds? Why do I long to be exposed to the wild beasts? Do I therefore die in vain? Am I not then guilty of falsehood against [the cross of] the Lord?

11. Flee, therefore, those evil offshoots [of Satan], which produce death-bearing fruit, whereof if any one tastes, he instantly dies. For these men are not the planting of the Father. For if they were, they would appear as branches of the cross, and their fruit would be incorruptible. By it He calls you through His passion, as being His members. The head, therefore, cannot be born by itself, without its members; God, who is [the Saviour] Himself, having promised their union.

12. I salute you from Smyrna, together with the Churches of God which are with me, who have refreshed me in all things, both in the flesh and in the spirit. My bonds, which I carry about with me for the sake of Jesus Christ (praying that I may attain to God), exhort you. Continue in harmony among yourselves, and in prayer with one another; for it becomes every one of you, and especially the presbyters, to refresh the bishop, to the honour of the Father, of Jesus Christ, and of the apostles. I entreat you in love to hear me, that I may not, by having written, be a testimony against you. And do ye also pray for me, who have need of your love, along with the mercy of God, that I may be worthy of the lot for which I am destined, and that I may not be found reprobate.

13. The love of the Smyrnaeans and Ephesians salutes you. Remember in your prayers the Church which is in Syria, from which also I am not worthy to receive my appellation, being the last of them. Fare ye well in Jesus Christ, while ye continue subject to the bishop, as to the command [of God], and in like manner to the presbytery. And do ye, every man, love one another with an undivided heart. Let my spirit be sanctified by yours, not only now, but also when I shall attain to God. For I am as yet exposed to danger. But the Father is faithful in Jesus Christ to fulfil both mine and your petitions: in whom may ye be found unblameable.