

be worthy of it. For though I am bound, yet I am not worthy to be compared to one of you that are at liberty.

2 I know that ye are not puffed up; for ye have Jesus Christ ¹ in your hearts.

3 And especially when I commend you, I know that ye are ashamed, as it is written, ² The just man condemneth himself.

4 Study therefore to be confirmed in the doctrine of our Lord, and of his Apostles; that so whatever ye do, ye may prosper both in body and spirit, in faith and charity, in the Son, and in the Father and in the Holy Spirit: in the beginning, and in the end.

5 Together with your most worthy bishop, and the ³ well-wrought spiritual crown of your presbytery, and your deacons, which are according to God.

6 Be subject to your bishop, and to one another, as Jesus Christ to the Father, according to the flesh: and the Apostles both to Christ, and to the Father, and to the Holy Ghost: that so ye may ⁴ be united both in body and spirit.

7 ⁵ Knowing you to be full of God, I have the more briefly exhorted you.

8 Be mindful of me in your prayers, that I may ⁶ attain unto God, and of the Church that is in Syria, from ⁷ which I am not worthy to be called.

9 For I stand in need of your joint prayers in God, and of your charity, that the church which is in Syria may be thought worthy to be ⁸ nourished by your church.

10 The Ephesians ⁹ from Smyrna salute you, from which place I write unto you: (being present here to the glory of God, in like manner as you are,) who have in all things refreshed me, together with Polycarp, the bishop of the Smyrnæans.

11 The rest of the churches in the honour of Jesus Christ, salute you.

12 ¹⁰ Farewell, and be ye strengthened in the concord of God: ¹¹ enjoying his inseparable spirit, which is Jesus Christ.

¶ *To the Magnesians.*

The EPISTLE of IGNATIUS to the TRALLIANS.

CHAP. I.

¹ Acknowledges the coming of their bishop. ⁵ Commends them for their subjection to their bishop, priests, and deacons; and exhorts them to continue in it: ¹⁵ is afraid even of his overgreat desire to suffer, lest it should be prejudicial to him.

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, having peace ¹² through the flesh and blood, and passion of Jesus Christ our hope, in the resurrection which is ¹³ by him: which also I salute in its fulness, continuing in the apostolical character, wishing all joy and happiness unto it.

2 I have ¹⁴ heard of your blameless and ¹⁵ constant disposition through patience, which ¹⁶ not only appears in your out-

¹ In yourselves. ² Prov. xviii. ³ 17 Sept. ⁴ Worthily complicated. ⁵ There may be a union both fleshly and spiritual. ⁶ Eph. iii. 4. ⁷ Find, enjoy. ⁸ Whence. ⁹ Bedewed. Vid. Epist. Inter. in loc. ¹⁰ Which came to Smyrna upon my account. ¹¹ Ἐρωσθε. ¹² Possessing. ¹³ In. ¹⁴ Unto. ¹⁵ Known. ¹⁶ Inseparable mind. ¹⁷ Which you have not according to use, but according to possession.

ward conversation, but is naturally rooted and grounded in you.

3 In like manner as Polybius your bishop has declared unto me, who came to me to Smyrna, by the will of God and Jesus Christ, and so rejoiced together with me ¹ in my bonds for Jesus Christ, that in effect I saw your whole ² church in him.

4 Having therefore received ³ testimony of your good will towards me ⁴ for God's sake, by him; ⁵ I seemed to find you, as also I knew that ye were the ⁶ followers of God.

5 For ⁷ whereas ye are subject to your 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, that so believing in his death, ye might ⁸ escape death.

6 It is therefore necessary, that as ye do, so without your bishop, you should do nothing: also be ye subject to your presbyters, as to the Apostles of Jesus Christ our hope; in whom if we walk, we shall be found in him.

7 ⁹ The deacons also, as being the ministers of the mysteries of Jesus Christ, must by all means please ye. For they are not the ¹⁰ ministers of meat and drink, but of the church of God. Wherefore they must avoid all offences, as they would do fire.

8 In like manner let us reverence the deacons ¹¹ as Jesus Christ; and the bishop as the father; and the presbyters as the Sanhe-

drim of God, and college of the Apostles.

9 Without these there is no ¹² church. Concerning all which I am persuaded that ye ¹³ think after the very same manner: for I have received, and even now have with me, the pattern of your love, in your bishop.

10 Whose very ¹⁴ look is instructive; and whose mildness ¹⁵ powerful: ¹⁶ whom I am persuaded, the very Atheists themselves cannot but reverence.

11 But because I have a love towards you, I will not write any more sharply unto you about this matter, though I very well might; but now I have done so; lest being a condemned man, I should seem to prescribe to you as an Apostle.

12 I have ¹⁷ great knowledge in God; but I ¹⁸ refrain myself, lest I should perish in my boasting.

13 For now I ought the more to fear; and not to hearken to those that would puff me up.

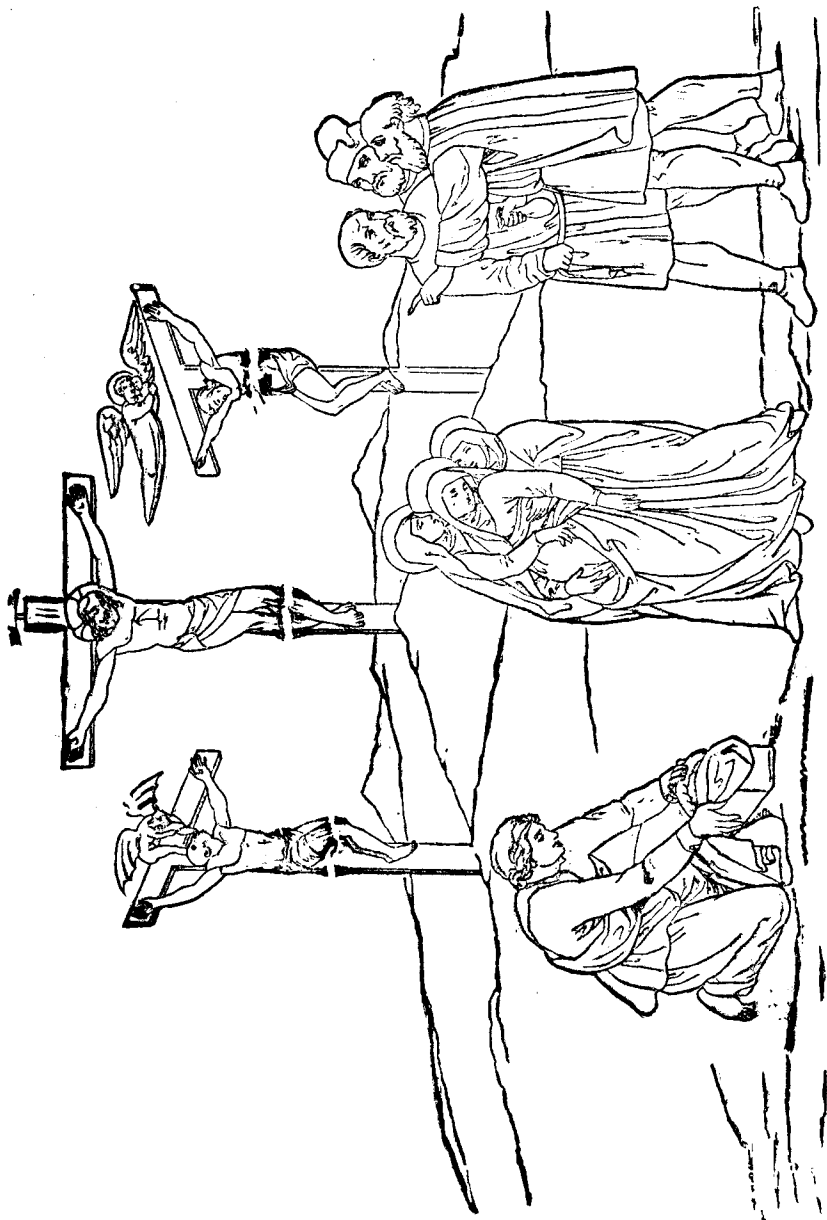
14 For they that speak to me, in my praise, chasten me.

15 For I indeed ¹⁹ desire to suffer, but I cannot tell whether I am worthy so to do.

16 ²⁰ And this desire, though to others it does not appear, yet to myself it is for that very reason the more violent. I have, therefore, need of ²¹ moderation; by which the prince of this world is destroyed.

17 Am I not able to write to you of heavenly things?—But I

¹ Who am bound. ² Multitude. ³ Your benevolence. ⁴ According to God. ⁵ Vid. Vossium in loc. ⁶ Imitators. ⁷ When. ⁸ Flee from. ⁹ Vid Vossium in loc. ¹⁰ Deacons. ¹¹ As also the bishop like Jesus Christ the Son of the Father. Vossius in loc. vid. aliter Cotelerium. ¹² A church is not called. ¹³ So do. ¹⁴ Habit of body is great instruction. ¹⁵ Power. ¹⁶ Vid. Vossium et Usserium in loc. ¹⁷ I understand many things ¹⁸ Measure. ¹⁹ Love. ²⁰ Vid. Annot. Vossii in loc. ²¹ Mildness.



CHRIST ON THE CROSS BETWEEN THE TWO MALEFACTORS.

FROM A FRESCO PAINTING BY MASACCO, IN THE CHURCH OF ST. C. VINC. F., AT ROME.

fear lest I should harm you, who are yet but babes in Christ: (excuse me this care;) and lest perchance being not able to receive them, ye should be choked with them.

13 For even I myself, although I am in bonds, ¹ yet am not therefore able to understand heavenly things:

19 As the places of the angels, and the several companies of them, under their respective princes; things visible and invisible; but in these I am yet a learner.

20 For many things are wanting to us, that we come not short of God.

CHAP. II.

1 Warns them against heretics, 4 exhorts them to humility and unity, 10 briefly sets before them the true doctrine concerning Christ.

I EXHORT you therefore, or rather not I, but the love of Jesus Christ; that ye use none but Christian nourishment; abstaining from pasture which is of another kind, I mean heresy.

2 ² For they that are heretics, confound together the doctrine of Jesus Christ, with their own poison: ³ whilst they seem worthy of belief:

3 As men give a deadly potion mixed with sweet wine; which he who drinks of, does with the treacherous pleasure sweetly drink in his own death.

4 Wherefore guard yourselves against such persons. And that you will do if you are not puffed up; but continue inseparable from Jesus Christ our God, and

from your bishop, and from the commands of the Apostles.

5 ⁴ He that is within the altar is pure; but he that is without, that is, that does anything without the bishop, the presbyters, and deacons, is not pure in his conscience.

6 Not that I know there is any thing of this nature among you; but I fore-arm you, as being greatly beloved by me, foreseeing the snares of the devil.

7 Wherefore putting on meekness, renew yourselves in faith, that is, the flesh of the Lord; and in charity, that is, the blood of Jesus Christ.

8 Let no man have any ⁵ grudge against his neighbour. Give no occasion to the Gentiles; lest by means of a few foolish men, the whole congregation of God be evil spoken of.

9 For woe to that man ⁶ through whose vanity my name is blasphemed by any.

10 Stop your ears therefore, as often as any one shall speak ⁷ contrary to Jesus Christ; who was of the race of David, of the Virgin Mary.

11 Who was truly born and did eat and drink; was truly persecuted under Pontius Pilate; was truly crucified and dead; both those in heaven and on earth, ⁸ being spectators of it.

12 Who was also truly raised from the dead ⁹ by his Father, after the same manner as ¹⁰ he will also raise up us who believe in him by Christ Jesus; without whom we have no true life.

13 But if, as some who are

¹ Orders. ² Vid. de hoc loco conjecturas Vossii, Cotelerii, et Junii apud Uszerium. Comp. Epist. Intercol. in loc. et Voss. Annot. in Epist. ad Phil. p. 281. ³ Being believed for their dignity. ⁴ Vid. Uszerii Obs. Marg. Comp. Coteler. ib. ⁵ Any thing. ⁶ Through whom in vanity, Isaiah lii. 5. ⁷ Without. ⁸ Seeing, or looking on. ⁹ His Father raising him. ¹⁰ The Father.

Atheists, that is to say infidels, pretend, that he only seemed to suffer: (they themselves only seeming to exist) why then am I bound?—Why do I desire to fight with beasts?—Therefore do I die in vain: therefore I will not speak falsely against the Lord.

14 Flee therefore these evil 'sprouts which bring forth deadly fruit; of which if any one taste, he shall presently die.

15 For these are not the plants of the Father; seeing if they were, they would appear to be the branches of the cross, and their fruit would be incorruptible; by which he invites you through his passion, who are members of him.

16 For the head cannot be without its members, God having promised a union, that is himself.

CHAP. III.

He again exhorts to unity: and desires their prayers for himself and for his church at Antioch.

I SALUTE you from Smyrna, together with the churches of God that are present with me; who have refreshed me in all things, both in the flesh and in the spirit.

2 My bonds, which I carry about me for the sake of Christ, (beseeching him that I may attain unto God) exhort you, that you continue in ³concord among

yourselves, and in prayer with one another.

3 For it becomes every one of you, especially the presbyters, to refresh the bishop, to the honour of the Father of Jesus Christ and of the Apostles.

4 I beseech you, that you hearken to me in love; that I may not ⁴by those things which I write, rise up in witness against you.

5 Pray also for me; who through the mercy of God stand in need of your prayers, that I may be worthy of the portion which I am about to obtain that I be not found a reprobate.

6 The love of those who are at Smyrna and Ephesus salute you. Remember in your prayers the church of Syria, from which I am not worthy to be called, being one of the least ⁵of it.

7 Fare ye well in Jesus Christ; being subject to your bishop as to the command of God; and so likewise to the presbytery.

8 Love every one his brother with an ⁶unfeigned heart. ⁷My soul be your expiation, not only now, but when I shall have attained unto God; for I am yet under danger.

9 But the Father is faithful in Jesus Christ, to fulfil both mine and your petition; in whom may ye be found unblamable.

¶ *To the Trallians.*

The EPISTLE of IGNATIUS to the ROMANS.

CHAP. I.

He testifies his desire to see, and his hopes of suffering for Christ, ⁵which he earnestly entreats them not to prevent, ¹⁰but to pray for him, that God would strengthen him to the combat.

IGNATIUS, ⁸who is also called Theophorus, to the church which has obtained mercy ⁹from the majesty of the Most High Father, and his only ¹⁰begotten Son Jesus Christ; beloved, and

¹ Plants. ² i. e. The delegates of the church. ³ The concord of you. ⁴ Be testimony among you, writing. ⁵ Them. ⁶ Undivided. ⁷ Vid. Annot. Fossii et Coteler. in loc. ⁸ Vid. Pearson. Vind. Ignat. par 2, ch. xvi. p. 214. In. ⁹ Omitted, Gr.