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J.M.J.

**THE EPISTLE OF
SAINT IGNATIUS
TO THE TRALLIANS**
—c. A.D. 108



Greeting

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 fullness, and in the apostolic character, and wish abundance of happiness.

**Chapter 1. Acknowledgment of
their excellence**

I KNOW that you 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.

**Chapter 2. Be subject to the
bishop, etc**

For, since you are subject to the bishop as to Jesus Christ, you 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, you may escape from death. It is therefore necessary that, as you indeed do, so without the bishop you 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.

Chapter 3. Honour the deacons, etc

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 sanhedrim of God, and assembly of the apostles. Apart from these, there is no Church. Concerning all this, I am persuaded that you 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?

Chapter 4. I have need of humility

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

Chapter 13. Conclusion

The love of the Smyrnæans 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 well in Jesus Christ, while you continue subject to the bishop, as to the command [of God], and in like manner to the presbytery. And, 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 you be found unblameable.

Chapter 12. Continue in unity and love

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 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.

brought to nought.

Chapter 5. I will not teach you profound doctrines

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], you 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.

Chapter 6. Abstain from the poison of heretics

I therefore, yet not I, but the love of Jesus Christ, entreat you that you 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.

Chapter 7. The same continued

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.

Chapter 8. Be on your guard against the snares of the devil

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 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. (Isaiah 52:5)

Chapter 9. Reference to the history of Christ

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 ate and drank. 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.

Chapter 10. The reality of Christ's passion

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?

Chapter 11. Avoid the deadly errors of the Docetæ

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.