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THE  
SUPPRESSED  
GOSPELS AND EPISTLES  
OF THE ORIGINAL  
NEW TESTAMENT  
OF  
JESUS THE CHRIST

AND OTHER PORTIONS OF THE ANCIENT HOLY SCRIPTURES.  
NOW EXTANT, ATTRIBUTED TO  
HIS APOSTLES, AND THEIR DISCIPLES,  
AND VENERATED BY THE PRIMITIVE CHRISTIAN CHURCHES DURING  
THE FIRST FOUR CENTURIES,  
BUT SINCE, AFTER VIOLENT DISPUTATIONS

FORBIDDEN BY THE  
BISHOPS OF THE NICENE COUNCIL,  
IN THE REIGN OF THE EMPEROR CONSTANTINE  
AND OMITTED FROM THE CATHOLICS AND PROTESTANT  
EDITIONS OF THE NEW TESTAMENT, BY ITS COMPILERS

TRANSLATED FROM THE ORIGINAL TONGUES, WITH HISTORICAL  
REFERENCES TO THEIR AUTHENTICITY,

BY  
ARCHBISHOP WAKE  
AND OTHER  
LEARNED DIVINES

THE EPISTLE OF  
IGNATIUS TO THE EPHESIANS.

CHAPTER I.

1 Ignatius commends the brethren for sending  
Onesimus and other members of the church to him.

8 Exhorts them to unity;

13 by a due subjection to their bishop;

IGNATIUS, who is also called  
Theophorus, to the church which  
is at Ephesus in Asia; most  
deservedly happy: being blessed  
through the greatness and fullness  
of God the Father, and predestinated  
before the world began; that it  
should be always unto an enduring  
and unchangeable glory; united and  
chosen through his true passion,  
according to the will of the Father,  
and Jesus Christ our God; all  
happiness, by Jesus Christ,  
and his undefiled grace.

2 I have heard of your name  
much beloved in God; which ye  
have very justly attained by a  
habit of righteousness, according  
to the faith and love which is in  
Jesus Christ our Saviour.

3 How that being followers of  
God, and stirring up yourselves  
by the blood of Christ ye have  
perfectly accomplished the work  
that was con-natural unto you.

4 For hearing that I came bound  
from Syria, for the common name  
and hope, trusting through your  
prayers to fight with beasts at  
home; so that by suffering I may  
become indeed the disciple of him  
who gave himself to God, an offering  
and sacrifice for us; ye hastened  
to see me. I received, therefore,  
in the name of God, your whole  
multitude in Onesimus;

5 Who by: inexpressible love is  
ours, but according to the flesh  
is our bishop; whom I beseech you,  
pray Jesus Christ, to love: and that  
you would all strive to be like unto  
him. And blessed be God, who  
has granted unto you, who are so  
worthy of him, to enjoy such an  
excellent bishop.

6 For what concerns my fellow  
servant Burrhus, and your most  
blessed deacon in things pertaining  
to God; I entreat you that he may  
tarry longer, both for yours, and  
your bishop's honour.

7 And Crocus also worthy of  
both our God and you, whom I  
have received as the pattern  
of your love, has in all things  
refreshed me, as the Father of  
our Lord Jesus Christ shall also  
refresh him; together with Onesimus,  
and Burrhus, and Euplus, and Fronto,  
in whom I have, as to your charity,  
seen all of you, And may always,  
have joy of you, if I shall be  
worthy of it.

8 It is therefore fitting that you  
should by all means glorify Jesus  
Christ, who hath glorified you  
that by a uniform obedience ye  
may be perfectly joined together  
in the same mind, and in the same  
judgment; and may all speak the  
same things concerning everything:

9 And that being, subject to  
your bishop, and the presbytery,  
ye may be wholly and thoroughly  
sanctified.

10 These things I prescribe to  
you, not as if I were somebody  
extraordinary: for though I am  
bound for his name, I am not yet  
perfect in Christ Jesus. But now  
I begin to learn, and I speak to  
you as fellow disciples together  
with me.

11 For I ought to have been  
stirred up by you, in faith: in  
admonition; in patience; in long-  
suffering; but forasmuch as  
charity suffers me not to be  
silent towards you, I have first  
taken upon me to exhort you, that  
ye would all run together,  
according to the will of God.

12 For even Jesus Christ, our  
inseparable life, is sent by the  
will of the Father; as the bishops,  
appointed unto the utmost bounds of  
the earth, are by the will of Jesus  
Christ.

13 Wherefore it will become you  
to run together according to the  
will of your bishop, as also ye do,

14 For your famous presbytery,  
worthy of God, is fitted as exactly  
to the bishop, as the strings are  
to the harp.

15 Therefore in your concord  
and agreeing charity, Jesus Christ  
is sung; and every single person  
among you makes up the chorus:

16 That so being all consonant  
in love, and taking up the song  
of God, ye may in a perfect unity  
with one voice, sing to the Father  
by Jesus Christ; to the end that  
he may both hear you, and perceive  
by your works, that ye are indeed  
the members of his son.

17 Wherefore it is profitable for  
you to live in an unblameable  
unity, that so ye may always have  
a fellowship with God.

## CHAPTER II.

1 The benefit of subjection.  
4 The bishop not to be respected the less  
because he is not forward in exacting it:  
8 warns brethren against heretics; bidding  
them cleave to Jesus, whose divine and human  
nature is declared: commends them for their care  
to keep themselves from false teachers:  
and shews them the way to God.

FOR if I in this little time have  
had such a familiarity with  
your bishop, I mean not a carnal,  
but spiritual acquaintance with  
him; how much more must I think  
you happy who are so joined to him,  
as the church is to Jesus Christ,  
and Jesus Christ to the Father;  
so that all things may agree in  
the same unity.

2 Let no man deceive himself;  
if a man be not within the altar,  
he is deprived of the bread of God.  
For if the prayer of one or two  
be of such force, as we are told;  
how much more powerful shall  
that of the bishop and the whole  
church be?

3 He therefore that does not  
come together in the same place  
with it, is proud, and has already  
condemned himself; for it is written,  
God resisteth the proud. Let us take  
heed therefore, that we do not set  
ourselves against the bishop,

that we may be subject to God.

4 The more any one sees his bishop silent, the more let him revere him. For whomsoever the master of the house sends to be over his own household, we ought in like manner to receive him, as we do him that sent him. It is therefore evident that we ought to look upon the bishop, even as we do upon the Lord himself.

5 And indeed Onesimus himself does greatly commend your good order in God: that you all live according to the truth, and that no heresy dwells among you. For neither do ye hearken to anyone more than to Jesus Christ speaking to you in truth.

6 For some there are who carry about the name of Christ in deceitfulness, but do things unworthy of God; whom ye must flee, as ye would do so many wild beasts. For they are raving dogs, who bite secretly; against whom ye must guard yourselves, as men hardly to be cured.

7 There is one Physician, both fleshy and spiritual; made and not made; God incarnate; true life in death; both of Mary and of God: first passible, then impassible; even Jesus Christ our Lord.

8 Wherefore let no man deceive you; as indeed neither are ye deceived, being wholly the servants of God. For inasmuch as there is no contention nor strife among you, to trouble you, ye must needs live according to God's will. My soul be for yours; and I myself, the expiatory offering for your church of Ephesus; so famous throughout the world.

9 They that are of the flesh cannot do the works of the spirit; neither they that are of the spirit the works of the flesh; as he that has faith cannot be an infidel; nor he that is an infidel have faith. But even those things which ye do according to the flesh are spiritual; forasmuch as ye do all things in Jesus Christ.

10 Nevertheless I have heard of some who have passed by you, having perverse doctrine; whom ye did not suffer to sow among you; but stopped your ears, that ye might not receive those things

that were sown by them: because  
being the stones of the temple of  
the Father, prepared for his  
building; and drawn up on high  
by the Cross of Christ,  
as by an engine;

11. Using the Holy Ghost as the  
rope: your faith being your support;  
and your charity the way that leads  
unto God.

12 Ye are therefore, with all  
your companions in the same  
journey full of God; his spiritual  
temples, full of Christ, and of  
holiness: adorned in all things  
with the commands of Christ.

13 In whom also I rejoice that  
I have been thought worthy by  
this present epistle to converse,  
and joy together with you; that  
with respect to the other life, ye  
love nothing but God only.

#### CHAPTER III.

1 Exorts them to prayer; to be unblamable.  
5 To be careful of salvation;  
11 frequent in public devotion;  
13 and to live in charity.

PRAY also without ceasing for  
other men; for there is hope  
of repentance in them, that they  
may attain unto God. Let them  
therefore at least be instructed by  
your works, if they will be no  
other way.

2 Be ye mild at their anger;  
humble at their boasting; to their  
blasphemies return your prayers  
to their error, your firmness in  
the faith; when they are cruel,  
be ye gentle; not endeavouring  
to imitate their ways.

(3 Let us be their brethren in  
all kindness and moderation, but  
let us be followers of the Lord;  
for who was ever more unjustly  
used? More destitute? More  
despised?).

4 That so no herb of the devil  
may be found in you: but ye may  
remain in all holiness and sobriety  
both of body and spirit, in Christ  
Jesus.

5 The last times are come upon  
us: let us therefore be very  
reverent, and fear the long-  
suffering of God, that it be  
not to us unto condemnation.

6 For let us either fear the  
wrath that is to come, or let us  
love the grace that we at present  
enjoy; that by the one or other of  
these, we may be found in Christ  
Jesus, unto true life.

7 Besides him, let nothing be  
worthy of you; for whom also I  
bear about these bonds; those  
spiritual jewels, in which I would  
to God that I might arise through  
your prayers.

8 Of which I entreat you to  
make me always partaker, that I  
may be found in the lot of the  
Christians of Ephesus, who have  
always agreed with the Apostles,  
through the power of Jesus Christ.

9 I know both who I am, and  
to whom I write: I, a person  
condemned; ye, such as have  
obtained mercy; I, exposed  
to danger; ye confirmed  
against danger.

10 Ye are the passage of  
those that are killed for God;  
the companions of Paul in the  
mysteries of the Gospel; the  
holy, the martyr, the deservedly  
most happy Paul: at whose feet  
may I be found, when I shall have  
attained unto God; who throughout  
all his epistles, makes mention  
of you in Christ Jesus.

11 Let it be your care therefore  
to come more fully together, to  
the praise and glory of God;  
for when ye meet fully together  
in the same place, the powers of  
the devil are destroyed, and his  
mischief is dissolved by the unity  
of your faith.

12 And indeed, nothing is better  
than peace, by which all war both  
spiritual and earthly is abolished.

13 Of all which, nothing is hid  
from you, if ye have perfect faith  
and charity in Christ Jesus, which  
are the beginning and end of life.

14 For the beginning is faith;  
the end is charity. And these two  
joined together, are of God; but  
all other things which concern a  
holy life, are the consequences of  
these.

15 No man professing a true  
faith, sinneth; neither does he  
who has charity hate any.

16 The tree is made manifest  
by its fruit; so they who profess  
themselves to be Christians are  
known by what they do.

17 For Christianity is not the  
work of an outward profession;  
but shows itself in the power of  
faith, if a man be found faithful  
unto the end.

18 It is better for a man to hold  
his peace, and be; than to say, he  
is a Christian, and not to be.

19 It is good to teach; if what  
he says he does likewise.

20 There is therefore one master  
who spake, and it was done; and  
even those things which he did  
without speaking, are worthy  
of the Father.

21 He that possesses the word  
of Jesus, is truly able to bear his  
very silence. That he may be perfect,  
he will do according to what he  
speaks, and be known by those  
things of which he is silent.

22 There is nothing hid from  
God, but even our secrets are nigh  
unto him.

23 Let us therefore do all  
things, as becomes those who  
have God dwelling in them;  
that we maybe his temples;  
and he may be our God as also  
he is, and will manifest himself  
before our faces, by those things  
for which we justly love him,

#### CHAPTER IV.

- 1 To have a care for the Gospel.
- 9 The virginity of Mary, the incarnation,  
and the death of Christ, were hid from the Devil.
- 11 How the birth of Christ was revealed.
- 16 Exhorts to unity.

BE not deceived, my brethren:  
those that corrupt families  
by adultery, shall not inherit  
the kingdom of God.

2 If therefore they who do this  
according to the flesh, have  
suffered death; how much more shall  
he die, who by his wicked doctrine  
corrupts the faith of God, for which  
Christ was crucified?

3 He that is thus defiled, shall  
depart into unquenchable fire, and  
so also shall he that hearkens to



him.

4 For this cause did the Lord  
suffer the ointment to be poured  
on his head; that he might breathe  
the breath of immortality unto his  
church.

5 Be not ye therefore anointed  
with the evil savour of the doctrine  
of the prince of this world: let him  
not take you captive from the life  
that is set before you.

6 And why are we not all  
wise, seeing we have received  
the knowledge of God, which is  
Jesus Christ? Why do we suffer  
ourselves foolishly to perish;  
not considering the gift which  
the Lord has truly sent to us?

7 Let my life be sacrificed  
for the doctrine of the cross;  
which is indeed a scandal to the  
unbelievers, but to us is salvation  
and life eternal.

8 Where is the wise man?  
Where is the disputer? Where  
is the boasting of those who  
are called wise?

9 For our Lord Jesus Christ was  
according to the dispensation of  
God, conceived in the womb of  
Mary, of the seed of David,  
by the Holy Ghost. He was born  
and baptized, that through his  
passion he might purify water,  
to the washing away of sin.

10 Now the Virginitie of Mary,  
and he who was born of her, was  
kept in secret from the prince of  
this world; as was also the death  
of our Lord: three of the mysteries  
the most spoken of throughout the  
world, yet done in secret by God.

11 How then was our Saviour  
manifested to the world? A star  
shone in heaven beyond all the  
other stars, and its light was  
inexpressible, and its novelty  
struck terror into men's minds.  
All the rest of the stars,  
together with the sun and moon,  
were the chorus to this star;  
but that sent out its light  
exceedingly above them all.

12 And men began to be troubled  
to think whence this new star  
came so unlike to all the others.

13 Hence all the power of magic  
became dissolved; and every bond  
of wickedness was destroyed: men's

ignorance was taken away; and the old kingdom abolished; God himself appearing in the form of a man, for the renewal of eternal life.

14 From thence began what God had prepared: from thence, forth things were disturbed; forasmuch as he designed to abolish death.

15 But if Jesus Christ shall give me grace through your prayers, and if it be his will, I purpose in a second epistle which I will suddenly write unto you, to manifest to you more fully the dispensation of which I have now begun to speak, about the new man, which is Jesus Christ; both in his faith, and charity; in his suffering, and in his resurrection.

16 Especially if the Lord shall make known unto me, that ye all by name come together united in one faith, and in Jesus Christ; who was of the race of David according to the flesh; the Son of man, and son of God; obeying your bishop and the presbytery with an entire affection; breaking one and the same bread, which is the medicine of immortality; our antidote that we should not die, but live for ever in Christ Jesus.

17 My soul be for yours, and theirs whom ye have sent, to the glory of God; even unto Smyrna, from whence also I write to you; giving thanks unto the Lord and loving Polycarp even as I do you. Remember me, as Jesus Christ does remember you.

18 Pray for the church which is in Syria from whence I am carried bound to Rome; being the least of all the faithful which are there, as I have been thought worthy to be found, to the glory of God.

19 Fare ye well in God the Father, and in Jesus Christ, our common hope. Amen.

THE EPISTLE OF  
IGNATIUS TO THE MAGNESIANS

CHAPTER I.

4 Ignatius mentions the arrival of Damas,

their bishop, and others,  
6 whom he exhorts them to reverence  
notwithstanding he was a young man.

IGNATIUS, who is also called  
Theophorus, to the blessed  
church, by the grace of God the  
Father, in Jesus Christ our Saviour;  
through whom I salute the church  
which is at Magnesia, near the  
Maeander: and wish it all joy in  
God the Father, and in Jesus  
Christ.

2 When I heard of your well-  
ordered love and charity in God,  
being full of joy, I desired much  
to speak unto you in the faith of  
Jesus Christ.

3 For having been thought  
worthy to obtain a most excellent  
name, in the bonds which I carry  
about, I salute the churches;  
wishing in them a union both of  
the body and spirit of Jesus Christ,  
our eternal life: as also of faith  
and charity, to which nothing is  
preferred: but especially of Jesus  
and the Father; in whom if we  
undergo all the injuries of the  
prince of this present world, and  
escape, we shall enjoy God,

4 Seeing, then, I have been  
judged worthy to see you, by  
Damas your most excellent bishop;  
and by your worthy presbyters,  
Bassus and Apollonius; and by my  
fellow-servant Sotio, the deacon;

5 In whom I rejoice, forasmuch  
as he is subject unto his bishop as  
to the grace of God; and to the  
presbytery as to the law of Jesus  
Christ; I determined to write  
unto you.

6 Wherefore it will become you  
also not to use your bishop too  
familiarly upon the account of his  
youth; but to yield all reverence  
to him according to the power of  
God the Father; as also I perceive  
that your holy presbyters do: not  
considering his age, which indeed  
to appearance is young; but as  
becomes those who are prudent in  
God, submitting to him, or rather  
not to him but to the Father of our  
Lord Jesus Christ, the bishop of  
us all.

7 It will therefore behove you  
with all sincerity, to obey your  
bishop; in honour of him whose  
pleasure it is that ye should do so.

8 Because he that does not do

so, deceives not the bishop whom  
he sees, but affronts him that is  
invisible. For whatsoever of this  
kind is done, it reflects not upon  
man, but upon God, who knows  
the secrets of our hearts.

9 It is therefore fitting,  
that we should not only be called  
christians, but be so.

10 As some call indeed their  
governor, bishop; but yet do all  
things without him.

11 But I can never think  
that such as these have a good  
conscience, seeing that they are  
not gathered together thoroughly  
according to God's commandment.

## CHAPTER II.

1 That as all must die,  
4 he exhorts them to live orderly and in unity.

SEEING then all things have  
an end, there are these two  
indifferently set before us,  
death and life: and everyone  
shall depart unto his proper place.

2 For as there are two sorts of  
coins, the one of God, the other of  
the world, and each of these has  
its proper inscription engraven  
upon it; so also is it here.

3 The unbelievers are of this  
world; but the faithful, through  
charity have the character of God  
the Father by Jesus Christ:  
by whom if we are not readily  
disposed to die after the likeness  
of his passion, his life is not in us.

4 Forasmuch, therefore, as I  
have in the persons before mentioned,  
seen all of you in faith and charity;  
I exhort you that ye study to do all  
things in a divine concord:

5 Your bishop presiding in the  
place of God; your presbyters in  
the place of the council of the  
Apostles; and your deacons most  
dear to me, being entrusted with  
the ministry of Jesus Christ; who  
was the Father before all ages,  
and appeared in the end to us.

6 Wherefore taking the same  
holy course, see that ye all  
reverence one another, and let no  
one look upon his neighbour after  
the flesh; but do ye all mutually

love each other in Jesus Christ.

7 Let there be nothing that may be able to make a division among you; but be ye united to your bishop, and those who preside over you, to be your pattern and direction in the way to immortality.

8 As therefore the Lord did nothing without the Father, being united to him; neither by himself nor yet by his Apostles, so neither do ye do anything without your bishop and presbyters:

9 Neither endeavour to let anything appear rational to yourselves apart;

10 But being come together into the same place, have one common prayer; one supplication; one mind; one hope; one in charity, and in joy undefiled.

11 There is one Lord Jesus Christ, than whom nothing is better. Wherefore come ye all together, as unto one temple of God; as to one altar; as to one: Jesus Christ, who proceeded from one Father, and exists in one; and is returned to one.

### CHAPTER III.

1 He cautions them against false opinions.

3 Especially those of Ebion and the Judaizing Christians.

BE not deceived with strange doctrines; nor with old fables which are unprofitable. For if we still continue to live according to the Jewish law, we do confess ourselves not to have received grace. For even the most holy prophets lived according to Christ Jesus.

2 And for this cause were they persecuted, being inspired by his grace to convince the unbelievers and disobedient that there is one God who has manifested himself by Jesus Christ his Son; who is his eternal word, not coming forth from silence; who in all things pleased him that sent him.

3 Wherefore if they who were brought up in these ancient laws, came nevertheless to the newness of hope; no longer observing sabbaths, but keeping the Lord's day in which also our life is sprung up by him, and through his death, whom yet some deny:

4 (By which mystery we have been brought to believe and therefore wait that we maybe found the disciples of Jesus Christ, our only master:)

5 How shall we be able to live different from him; whose disciples the very prophets themselves being, did by the spirit expect him as their master;

6 And therefore he whom they justly waited for, being come, raised, them up from the dead.

7 Let us not then be insensible of his goodness; for should he have dealt with us according to our works, we had not now had a being.

8 Wherefore being become his disciples, let us learn to live according to the rules of Christianity; for whosoever is called by any other name besides this, he is not of God.

9 Lay aside therefore the old and sour, and evil leaven; and be ye changed into the new leaven, which is Jesus Christ.

10 Be ye salted in him, lest any one among you should be corrupted; for by your Savior ye shall be judged.

11 It is absurd to name Jesus Christ, and to Judaize. For the christian religion did not embrace the Jewish, but the Jewish the christian; that so every tongue that believed might be gathered together unto God.

12 These things, my beloved, I write unto you; not that I know of any among you that lie under this error: but as one of the least among you, I am desirous to forewarn you, that ye fall not into the snares of false doctrine.

13 But that ye be fully instructed in the birth, and suffering, and resurrection of Jesus Christ, our hope; which was accomplished in the time of the government of Pontius Pilate, and that most truly and certainly: and from which God forbid that any among you should be turned aside.

1 Commends their faith and piety; exhorts them  
to persevere;  
10 desires their prayers for himself and the  
church at Antioch.

MAY I therefore have joy of  
you in all things, if I shall  
be worthy of it. For though I am  
bound, yet am I 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 in  
your hearts.

3 And especially when I commend  
you, I know that ye are ashamed,  
as it is written, 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 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  
was 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  
be united both in body and spirit.

7 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 attain unto  
God, and of the church that is in  
Syria, from 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 nourished by your church.

10 The Ephesians 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  
Smyrneans.

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

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

THE EPISTLE OF  
IGNATIUS TO THE TRALLIANS.

CHAPTER 1.

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 over-great desire to suffer,  
lest it should be prejudicial to him.

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

2 I have heard of your blameless  
and constant disposition through  
patience, which not only appears  
in your outward 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 in my  
bonds for Jesus Christ, that in  
effect I saw your whole church in  
him.

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

5 For whereas ye are subject to  
your bishop as to Jesus Christ, ye  
appear to one 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 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 The deacons also, as being the ministers of the mysteries of Jesus Christ, must by all means please ye. For they are not the 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 as Jesus Christ; and the bishop as the Father; and the presbyters as the Sanctuary of God, and college of the Apostles.

9 Without these there is no church; concerning all which, I am persuaded that ye 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 look is instructive; and whose mildness powerful: 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 great knowledge in God; but I 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 desire to suffer, but I cannot tell whether I am worthy so to do.

16 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 moderation; by which the prince of this world is destroyed.

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

18 For even I myself, although  
I am in bonds, yet am not therefore  
able to understand heavenly things;

19 As the assembly of 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 and briefly sets before them the true  
doctrine concerning Christ.

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 For they that are heretics,  
confound together the doctrine of  
Jesus Christ, with their own poison:  
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 yourself  
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 He that is within the altar,  
is pure; but he that is without,  
namely, 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,  
which is the flesh of the Lord;  
and in charity, which is the blood  
of Jesus Christ.

8 Let no man have any 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 through  
whose vanity my name is  
blasphemed by any.

10 Stop your ears therefore,  
as often as any one shall speak  
contrary to Jesus Christ, who was  
of the race of David; by 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, and  
under the earth, being spectators  
of it:

12 Who, was also truly raised  
from the dead by his Father, after  
the same manner as 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  
Atheists, that is to say infidels,  
pretend, that he 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 with 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 concord among  
yourselves, and in prayer with  
one another.

3 For it becomes everyone 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 by  
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, and 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 of it.

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

8 Love every one his brother  
with an unfeigned heart. My 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.

THE EPISTLE OF  
IGNATIUS TO THE ROMANS.

CHAPTER I.

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

him to the combat.

IGNATIUS, who is also called Theophorus, to the church which has obtained mercy from the majesty of the Most High Father, and his only begotten Son Jesus Christ; beloved, and illuminated through the will of him who willeth all things which are according to the love of Jesus Christ our God; which also presides in the place of the region of the Romans; and which I salute in the name of Jesus Christ, as being united both in flesh and spirit to all his commands, and filled with the grace of God; with all joy in Jesus Christ our God.

2 Forasmuch as I have at last obtained through my prayers to God, permission to see your faces, which I much desired to do; being bound in Jesus Christ, I hope ere long to salute you, if it shall be the will of God to grant me to attain unto the end I long for.

3 For the beginning is well disposed, if I shall but have grace, without hindrance, to receive what is appointed for me.

4 But I fear your love, lest it do me an injury; for it is easy for you to do what you please; but it will be hard for me to attain unto God, if you spare me.

5 But I would not that ye should please men, but God; whom also ye do, please. For neither shall I hereafter have such an opportunity of going unto God; nor will you, if ye shall now be silent, ever be entitled to a better work. For if you, shall be silent in my behalf, I shall be made partaker of God.

6 But if you shall love my body, I shall have my course again to run. Wherefore ye cannot do me a greater kindness, than to suffer me to be sacrificed unto God, now that the altar is already prepared:

7 That when ye shall be gathered together in love, ye may give thanks to the Father through Christ Jesus, that he has vouchsafed to bring a bishop of Syria unto you, being called from the east unto the west.

8 For it is good for me to turn from the world, unto God; that I

may rise again unto him.

9 Ye have never envied any one; ye have taught others. I would therefore that ye should now do those things yourselves, which in your instructions you have prescribed to others.

10 Only pray for me, that God would give me both inward and outward strength, that I may not only say, but will; nor be only called a christian, but be found one.

11 For if I shall be found a christian, I may then deservedly be called one; and be thought faithful, when I shall no longer appear to the world.

12 Nothing is good, that is seen.

13 For even our God, Jesus Christ, now that he is in the Father, does so much the more appear.

14 A christian is not a work of opinion; but of greatness of mind, especially when he is hated by the world.

## CHAPTER. II.

Expresses his great desire and determination to suffer martyrdom.

I WRITE to the churches, and signify to them all, that I am willing to die for God, unless you hinder me.

2 I beseech you that you show not an unseasonable good will towards me. Suffer me to be food to the wild beasts, by whom I shall attain unto God.

3 For I am the wheat of God, and I shall be ground by the teeth of the wild-beasts, that I may be found the pure bread of Christ. Rather encourage the beasts, that they may become my sepulchre, and may let live nothing of my body; that being dead I may not be troublesome to any.

5 Then shall I be truly the disciple of Jesus Christ, when the world shall not see so much as my body. Pray therefore unto Christ for me, that by these instruments I may be made the sacrifice of

God.

6 I do not, as Peter and Paul,  
command you. They were Apostles,  
I a condemned man; they were free,  
but I am even to this day a servant:

7 But if I shall suffer, I shall  
then become the freeman of Jesus  
Christ, and shall rise free. And  
now, being in bonds, I learn not  
to desire any thing.

8 From Syria even unto Rome,  
I fight with beasts both by sea and  
land; both night and day: being  
bound to ten leopards, that is to  
say, to such a band of soldiers,  
who, though treated with all manner  
of kindness, are the worse for  
it.

9 But I am the more instructed  
by their injuries; yet am I not  
therefore justified.

10 May I enjoy the wild beasts  
that are prepared for me; which  
also I wish may exercise all their  
fierceness upon me.

11 And whom for that end I will  
encourage, that they may be sure  
to devour me, and not serve me as  
they have done some, whom out of  
fear they have not touched. But  
if they will not do it willingly,  
I will provoke them to it.

12 Pardon me in this matter; I  
know what is profitable for me,  
now I begin to be a disciple.  
Not shall any thing move me  
whether visible or invisible,  
that I may attain to Jesus Christ.

13 Let fire and the cross; let  
the companies of wild beasts;  
let breakings of bones, and tearing  
of members; let the shattering in  
pieces of the whole body, and all  
the wicked torments of the devil  
come upon me; only let me enjoy  
Jesus Christ.

14 All the ends of the world,  
and the kingdoms of it, will profit  
me nothing: I would rather die  
for Jesus Christ, than rule to the  
utmost ends of the earth. Him  
I seek who died for us; him I  
desire who rose again for us.  
This is the gain that is laid up  
for me.

15 Pardon me, my brethren, ye  
shall not hinder me from living;  
nor seeing I desire to go to God,  
may you separate me from him,

For the sake of this world;--nor induce me by any of the desires of it. Suffer me to enter into pure light, where being come, I shall be indeed the servant of God.

16 Permit me to imitate the passion of my God. If any one has God within himself, let him consider what I desire; and let him have compassion on me, as knowing how I am straightened.

### CHAPTER III.

Further expresses his desire to suffer.

THE prince of this world would fain carry me away, and corrupt my resolution towards my God. Let none of you therefore help him; rather do ye join with me, that is, with God.

2 Do not speak with Jesus Christ, and yet covet the world. Let not any envy dwell with you; no, not though I myself, when I shall be come unto you, should exhort you to it, yet do not ye hearken to me; but rather believe what I now write to you.

3 For though I am alive at the writing of this, yet my desire is to die. My love is crucified; and the fire that is within me does not desire any water; but being alive and springing within me, says, Come to the Father.

4 I take no pleasure in the food of corruption, nor in the pleasures of this life.

5 I desire the bread of God which is the flesh of Jesus Christ, of the seed of David; and the drink that I long for is his blood, which is incorruptible love.

6 I have no desire to live any longer after the manner of men; neither shall I, if you consent. Be ye therefore willing, that ye yourselves also maybe pleasing to God. I exhort you in a few words; I pray you believe me.

7 Jesus Christ will shew you that I speak truly. My mouth is without deceit, and the Father hath truly spoken by it. Pray therefore for me, that I may accomplish what I desire.

8 I have not written to you after



the flesh, but according to the will of God. If I shall suffer, ye have loved me: but if I shall be rejected, ye have hated me.

9 Remember in your prayers the church of Syria, which now enjoys God for its shepherd instead of me. Let Jesus Christ only oversee it, and your charity.

10 But I am even ashamed to be reckoned as one of them; for neither am I worthy, being the least among them, and as one born out of due season. But through mercy I have risen to be somebody, if I shall get unto God.

11 My spirit salutes you; and the charity of the churches that have received me in the name of Jesus Christ; not as a passenger, for even they that were not near to me in the way, have gone before me to the next city to meet me.

12 These things I write to you from Smyrna, by the most worthy of the church of Ephesus.

13 There is now with me, together with many others, Crocus, most beloved of me. As for those which are come from Syria, and are gone before me to Rome, to the glory of God, I suppose you are not ignorant of them.

14 Ye shall therefore signify to them that I draw near, for they, are all worthy both of God and of you: Whom it is fit that you refresh in all things.

15 This have I written to you, the day before the ninth of the calends of September. Be strong unto the end, in the patience of Jesus Christ.

#### IGNATIUS TO THE PHILADELPHIANS.

#### CHAPTER I.

Commends their bishop, whom they had sent unto him, warns them against division and schism.

IGNATIUS, who is also called Theophorus, to the church of God the Father, and our Lord Jesus Christ, which is at Philadelphia

in Asia; which has obtained mercy,  
being fixed in the concord of God,  
and rejoicing evermore in the passion  
of our Lord, and being fulfilled in  
all mercy through his resurrection:  
Which also I salute in the blood of  
Jesus Christ, which is our eternal  
and undefiled joy; especially if  
they are at unity with the bishop,  
and presbyters who are with him,  
and the deacons appointed according  
to the mind of Jesus Christ; whom  
he has settled according to his own  
will in all firmness by his Holy  
Spirit:

2 Which bishop I know obtained  
that great ministry among you,  
not of himself, neither by men,  
nor out of vain glory; but by the  
love of God the Father, and our  
Lord Jesus Christ.

3 Whose moderation I admire;  
who by his silence is able to do  
more than others with all their  
vain talk. For he is fitted to the  
commands, as the harp to its strings.

4 Wherefore my soul esteems  
his mind towards God most happy,  
knowing it to be fruitful in all  
virtue, and perfect; full of  
constancy, free from passion,  
and according to all the  
moderation of the living God.

5 Wherefore as becomes the  
children both of the light and of  
truth; flee divisions and false  
doctrines; but where your shepherd  
is, there do ye, as sheep, follow  
after.

6 For there are many wolves  
who seem worthy of belief, that  
with a false pleasure lead captive  
those that run in the course of  
God; but in the concord they shall  
find no place.

7 Abstain therefore from those  
evil herbs which Jesus Christ does  
not dress: because such are not  
the plantation of the Father. Not  
that I have found any division  
among you, but rather all manner  
of purity.

8 For as many as are of God,  
and of Jesus Christ, are also with  
their bishop. And as many as  
shall with repentance return into  
the unity of the church, even these  
shall also be the servants of God,  
that they may live according to  
Jesus Christ.

9 Be not deceived brethren;

if any one follows him that makes  
a schism in the church, he shall  
not inherit the kingdom of God.  
If any one walks after any other  
opinion, he agrees not with the  
passion of Christ.

10 Wherefore let it be your  
endeavour to partake all of the  
same holy eucharist.

11 For there is but one flesh of  
our Lord Jesus Christ; one cup  
in the unity of his blood; and one  
altar;

12 As also there is one bishop,  
together with his presbytery, and  
the deacons my fellow servants  
that so whatsoever ye do, ye may  
do it according to the will of God.

## CHAPTER II.

Desires their prayers, and to be  
united, but not to Judaize.

MY brethren, the love I have  
towards you makes me the  
more large; and having a great  
joy in you, I endeavour to secure  
you against danger; or rather not  
I, but Jesus Christ; in whom  
being bound, I the more fear,  
as being yet only on the way  
to suffering.

2 But your prayer to God shall  
make me perfect, that I may attain  
to that portion, which by God's  
mercy is allotted to me Fleeing  
to the Gospel as to the flesh of  
Christ; and to the Apostles as  
to the presbytery of the church.

3 Let us also love the prophets,  
forasmuch as they have led us  
to the Gospel, and to hope in  
Christ, and to expect him.

4 In whom also believing they  
were saved in the unity of Jesus  
Christ; being holy men, worthy  
to be loved, and had in wonder;

5 Who have received testimony  
from Jesus Christ, and are  
numbered in the Gospel of our  
common hope.

6 But if any one shall preach  
the Jewish law unto you, hearken  
not unto him; for it is better to  
receive the doctrine of Christ from  
one that has been circumcised, than  
Judaism from one that has not.

7 But if either the one, or other,  
do not speak concerning Christ  
Jesus; they seem to me to be but  
as monuments and sepulchres of  
the dead, upon which are written  
only the names of men.

8 Flee therefore the wicked arts  
and snares of the prince of this  
world; lest at any time being  
oppressed by his cunning, ye grow  
cold in your charity. But come  
altogether into the same place,  
with an undivided heart.

9 And I bless my God that I  
have a good conscience towards  
you, and that no one among you  
has whereof to boast either openly  
or privately, that I have been  
burthensome to him in much or  
little.

10 And I wish to all, among  
whom I have conversed, that  
may not turn to a witness again  
them.

11 For although some would  
have deceived me according to  
the flesh, yet the spirit, being  
from God, is not deceived: for it  
knows, both whence it comes and  
whither it goes, and reproves the  
secrets of the heart.

12 I cried whilst I was among  
you; I spake with a loud voice:  
attend to the bishop, and to the  
presbytery, and to the deacons.

13 Now some supposed that I spake  
this as foreseeing the division  
that should come among you.

14 But he is my witness for  
whose sake I am in bonds that  
I know nothing from any man.  
But the spirit spake, saying  
on this wise: Do nothing without  
the bishop:

15 Keep your bodies as the  
temples of God: Love unity;  
Flee divisions; Be the followers  
of Christ, as he was of his Father.

16 I therefore did as became  
me, as a man composed to unity  
for where there is division,  
and wrath, God dwelleth not.

17 But the Lord forgives all  
that repent, if they return to the  
unity of God, and to the council  
of the bishop.

18 For I trust in the grace  
Jesus Christ that he will free

you from every bond.

19 Nevertheless I exhort you  
that you do nothing out of strife  
but according to the instruction  
of Christ.

20 Because I have heard  
some who say; unless I find  
written in the originals, I will  
not believe it to be written in  
the Gospel. And when I said,  
It is written; they answered  
from what lay before them in the  
corrupted copies.

21 But to me Jesus Christ  
instead of all the uncorrupted  
monuments in the world; together  
with those undefiled monuments,  
his cross, and death, and  
resurrection, and the faith  
which is by him; by which I  
desire, through your prayers,  
to be justified.

22 The priests indeed are  
good; but much better is the High  
Priest to whom the Holy of Holies  
has been committed; and who  
alone has been intrusted with the  
secrets of God.

23 He is the door of the Father;  
by which Abraham, and Isaac,  
and Jacob, and all the prophets,  
enter in; as well as the Apostles,  
and the church.

24 And all these things tend to  
the unity which is of God. Howbeit  
the Gospel has somewhat in it far  
above all other dispensations;  
namely, the appearance of our  
Saviour, the Lord Jesus Christ,  
his passion and resurrection.

25 For the beloved prophets  
referred to him; but the Gospel  
is the perfection of incorruption.  
All therefore together are good,  
if ye believe with charity.

### CHAPTER III.

          Informs them he had heard that the persecution  
was stopped at Antioch: and directs them to send  
a messenger thither to congratulate with the church.

NOW as concerning the church  
of Antioch which is in Syria,  
seeing I am told that through  
your prayers and the bowels which  
ye have towards it in Jesus Christ,  
it is in peace; it will become you,  
as the church of God, to ordain  
some I deacon to go to them thither

as the ambassador of God; that  
he may rejoice with them when  
they meet together, and glorify  
God's name.

2 Blessed be that man in Jesus,  
Christ, who shall be found worthy  
of such a ministry; and ye yourselves  
also shall be glorified.

3 Now if you be willing, it is  
not impossible for you to do this  
for the grace of God; as also the  
other neighbouring churches have  
sent them some bishops, some  
priests and some deacons.

4 As concerning Philo the deacon  
of Cilicia, a most worthy man,  
he still ministers unto me in the  
word of God: together with Rheus  
of Agathopolis a singular good  
person, who has followed me even  
from Syria, not regarding his life:  
These also bear witness unto you.

5 And I myself give thanks to  
God for you, that you receive them  
as the Lord shall receive you.  
But for those that dishonoured  
them, may they be forgiven  
through the grace of Jesus Christ.

6 The charity of the brethren  
that are at Troas salutes you:  
from whence also I now write  
by Burrhurs, who was sent together  
with me by those of Ephesus and  
Smyrna, for respect sake.

7 May our Lord Jesus Christ  
honour them; in whom they hope,  
both in flesh, and soul, and spirit;  
in faith, in love, in unity.  
Fare-well in Christ Jesus our  
common hope.

#### IGNATIUS TO THE SMYRNEANS.

##### CHAPTER I.

1 Declares his joy for their firmness in the Gospel.

4 Enlarges on the person of Christ, against such  
as pretend that Christ did not suffer.

IGNATIUS, who is also called  
Theohorus, to the church of  
God the Father, and of the beloved  
Jesus Christ, which God hath  
mercifully blessed with every  
good gift; being filled with faith  
and charity, so that it is wanting  
in no gift; most worthy of God,  
and fruitful in saints; the church

which is at Smyrna in Asia; all  
through his immaculate spirit,  
through word of God.

2 I glorify God, even Jesus  
Christ, who has given you such  
wisdom.

3 For I have observed that you  
are settled in an immoveable faith,  
as if you were nailed to the cross  
of our Lord Jesus Christ, both in  
the flesh and in the spirit; and  
are confirmed in love through the  
blood of Christ; being fully  
persuaded of those things which  
relate unto our Lord.

4 Who truly was of the race  
of David according to the flesh,  
but the Son of God according to  
the will and power of God;  
truly born of the Virgin, and  
baptised of John; that so all  
righteousness might be fulfilled  
by him.

5 He was also truly crucified  
by Pontius Pilate, and Herod the  
Tetrarch, being nailed for us in  
the flesh; by the fruits of which  
we are, even by his most blessed  
Passion;

6 That he might set up a token  
for all ages through his resurrection,  
to all his holy and faithful servants,  
whether they be Jews or Gentiles,  
in one body of his church.

7 Now all these things he suffered  
for us that we might be saved; and  
he suffered truly, as he also truly  
raised up himself; and not, as some  
unbelievers say, that he only seemed  
to suffer; they themselves 'only  
seeming to be.'

8 And as they believe so shall it  
happen unto them, when being divested  
of the body they shall become mere  
spirits.

9 But I know that even after his  
resurrection he was in the flesh;  
and I believe that he is still so.

10 And when he came to those  
who were with Peter, he said  
unto them, Take, handle me, and  
see that I am not an incorporeal  
daemon. And straightway they  
felt and believed; being convinced  
both by his flesh and spirit.

11 For this cause they despised  
death, and were bound to be above  
it.

12 But after his resurrection he  
did eat and drink with them, as he  
was flesh; although as to his  
Spirit he was united to the Father.

## CHAPTER II.

- 1 Exhorts them against heretics.
- 8 The danger of their doctrine.

NOW these things, beloved, I put  
you in mind of, not questioning  
but that you yourselves also  
believe that they are so.

2 But I arm you before-hand  
against certain beasts in the shape  
of men, whom you must not only  
not receive, but if it be possible  
must not meet with.

3 Only you must pray for them,  
that if it be the will of God they  
may repent; which yet will be  
very hard. But of this our Lord  
Jesus Christ has the power, who  
is our true life.

4 For if all these things were  
done only in show by our Lord,  
then do I also seem only to be  
bound:

5 And why have I given up myself  
to death, to the fire, to the  
sword, to wild beasts?

6 But now the nearer I am to  
the sword, the nearer I am to  
God: when I shall come among  
the wild beasts, I shall come to  
God.

7 Only in the name of Jesus  
Christ, I undergo all, to suffer  
together with him; he who was  
made a perfect man strengthening,  
me.

8 Whom some not knowing, do  
deny; or rather have been denied  
by him, being the advocates of  
death, rather than of the truth.  
Whom neither the prophecies, nor  
the law of Moses have persuaded;  
nor the Gospel itself, even to this  
day; nor the sufferings of every  
one of us.

9 For they think also the same  
things of us. For what does a  
man profit me, if he shall praise  
me, and blaspheme my Lord; not  
confessing that he was truly made  
man?

10 Now he that doth not say



this, does in effect deny him,  
and is in death. But for the names  
of such as do this, they being  
unbelievers, I thought it not  
fitting to write them unto you.

11 Yea, God forbid that I should  
make any mention of them, till  
they shall repent to a true belief  
of Christ's passion, which is our  
resurrection.

12 Let no man deceive himself;  
both the things which are in heaven,  
and the glorious angels, and princes,  
whether visible or invisible, if they  
believe not in the blood of Christ,  
it shall be to them, unto condemnation.

13 He that is able to receive  
this, let him receive it. Let no  
man's place or state in the world  
puff him up: that which is worth  
all his faith and charity, to it  
nothing is to be preferred.

14 But consider those who are  
of a different opinion from us,  
as to what concerns the grace of  
Jesus Christ which is come unto us,  
how contrary they are to the  
design of God.

15 They have no regard to charity,  
no care of the widow, the fatherless,  
and the oppressed; of the bond or  
free, of the hungry or thirsty.

16 They abstain from the eucharist,  
and from the public offices;  
because they confess not the eucharist  
to be the flesh of our Saviour Jesus  
Christ which suffered for our sins,  
and which the Father of his goodness  
raised again from the dead.

17 And for this cause contradicting  
the gift of God, they die in their  
disputes; but much better would it  
be for them to receive it, that they  
might one day rise through it.

18 It will therefore become you.  
to abstain from such persons, and  
not to speak with them, neither in  
public nor in private.

19 But to hearken to the prophets,  
and especially to the Gospel, in  
which both Christ's passion is  
manifested unto us, and his  
resurrection perfectly declared.

20 But flee all divisions, as the  
beginning of evils.

1 Exhorts them to follow their bishop and pastors;  
but especially their bishop.  
6 Thanks them for their kindness,  
11 and acquaints them with the ceasing of the  
persecution at Antioch.

SEE that ye all follow your  
bishop, as Jesus Christ, the  
Father; and the presbytery, as  
the Apostles; and reverence the  
deacons, as the command of God.

2 Let no man do any thing  
of what belongs to the church  
separately from the bishop.

3 Let that eucharist be looked  
upon as well established, which is  
either offered by the bishop, or by  
him to whom the bishop has given.  
his consent.

4 Wheresoever the bishop shall  
appear, there let the people also  
be: as where Jesus Christ is, there  
is the Catholic church.

5 It is not lawful without the  
bishop; neither to baptize, nor to  
celebrate the Holy Communion  
but whatsoever he shall approve  
of, that is also pleasing unto God;  
that so whatever is done, may be  
sure and well done.

6 For what remains, it is very  
reasonable that we should repent  
whilst there is yet time to return  
unto God.

7 It is a good thin to have a  
due regard both to God, and to  
the bishop: he that honours the  
bishop, shall be honoured of God;  
but he that does any thing without  
his knowledge, ministers unto the  
devil.

8 Let all things therefore abound  
to you in charity; seeing that ye  
are worthy.

9 Ye have refreshed me in all  
things; so shall Jesus Christ you.  
Ye have loved me both when I was  
present with you, and now being  
absent, ye cease not to do so.

10 May God be your reward,  
for whom whilst ye undergo all  
things, ye shall attain unto  
him.

11 Ye have done well in that ye  
have received Philo, and Rheus  
Agathopus, who followed me for  
the word of God, as the deacons  
of Christ our God.

12 Who also gave thanks unto  
the Lord for you, forasmuch as ye  
have refreshed them in all things.  
Nor shall any thing that you have  
done be lost to you.

13 My soul be for yours, and  
my bonds which ye have not despised,  
nor been ashamed of. Wherefore  
neither shall. Jesus Christ,  
our perfect faith, be ashamed  
of you.

14 Your prayer is come to the  
church of Antioch, which is in  
Syria. From whence being sent  
bound with chains becoming God.  
I salute the churches; being not  
worthy to be called from thence,  
as being the least among them.

15 Nevertheless by the will of  
God I have been thought worthy  
of this honour; not for that I  
think I have deserved it, but by  
the grace of God;

16 Which I wish may be perfectly  
given unto me, that through your  
prayers I may attain unto God.

17 And therefore, that your  
work may be fully accomplished,  
both upon earth and in heaven;  
it will be fitting, and for the  
honour of God, that your church  
appoint some worthy deidgate,  
who being come as far as Syria,  
may rejoice together with them  
that they are in peace; and that  
they are again restored to their  
former state, and have again  
received their proper body.

18 Wherefore I should think it  
a worthy action, to send some  
one from you with an epistle,  
to congratulate with them their  
peace in God; and that through  
your prayers, they have now  
gotten to their harbour.

19 For inasmuch as ye are perfect  
yourselves, you ought to think  
those things that are perfect. For  
when you are desirous to do well,  
God is ready to enable you there.  
unto.

20 The love of the brethren that  
are at Troas salute you; from whence  
I write to you by Burrhus whom ye  
sent with me, together with the  
Ephesians, your brethren; and who  
has in all Things refreshed me.

21 And I would to God that all  
would imitate him, as being a pattern

of the ministry of God. May his grace  
fully reward him.

22 I salute your very worthy  
bishop, and your venerable presbytery;  
and your deacons, my fellow-servants;  
and all of you in general, and every  
one in particular, in the name of  
Jesus Christ, and in his flesh and  
blood; in his passion and resurrection  
both fleshly and spiritually; and in  
the unity of God with you.

23 Grace be with you, and mercy,  
and peace, and patience, for evermore.

24 I salute the families of my  
brethren, with their wives and  
children; and the virgins that are  
called widows. Be strong in the  
power of the Holy Ghost. Philo,  
who is present with me salutes  
you.

25 I salute the house of Tavius,  
and pray that it may be strengthened  
in faith and charity, both of flesh  
and spirit.

26 I salute Alce my well-beloved,  
together with the incomparable  
Daphnus, and Eutechnus, and all  
by name.

27 Farewell in the grace of God.

#### IGNATIUS TO POLYCARP

#### CHAPTER I.

Ignatius blesses God for the firm,  
establishment of Polycarp in the  
faith, and gives him particular  
directions for improving it.

IGNATIUS, who is also called  
Theophorus, to Polycarp, bishop  
of the church which is at Smyrna;  
their overseer, but rather himself  
overlooked by God the Father,  
and the Lord Jesus Christ;  
all happiness.

2 Having known that thy mind  
towards God, is fixed as it were  
upon an immoveable rock;  
I exceedingly give thanks, that  
I have been thought worthy to  
behold thy blessed face, in  
which may I always rejoice in God.

3 Wherefore I beseech thee by  
the grace of God with which thou  
art clothed, to press forward in

thy course, and to exhort all others that they may be saved.

4 Maintain thy place with all care both of flesh and spirit: Make it thy endeavour to preserve unity, than which nothing is better. Bear with all men even as the Lord with thee.

5 Support all in love, as also thou dost. Pray without ceasing ask more understanding than what thou already hast. Be watchful, having thy spirit always awake.

6 Speak to every one according as God shall enable thee. Bear the infirmities of all, as a perfect combatant; where the labour is great, the gain is the more.

7 If thou shalt love the good disciples, what thank is it? But rather do thou subject to thee those that are mischievous, in meekness.

8 Every wound is not healed with the same plaister: if the accessions of the disease be vehement, modify them with soft remedies: be in all things wise as a serpent, but harmless as a dove.

9 For this cause thou art composed of flesh and spirit; that thou mayest modify those things that appear before thy face.

10 And as for those that are not seen, pray to God that he would reveal them into thee, that so thou mayest be wanting in nothing, but mayest abound in every gift.

11 The times demand thee, as the pilots the winds; and be that is tossed in a tempest, the haven where he would be.

12 That thou mayest attain unto God, be sober as the combatant of God. The crown proposed to thee is immortality, and eternal life: concerning which thou art also fully persuaded. I will be thy surety in all things, by my bonds, which thou halt loved.

13 Let not those that seem worthy of credit, but teach other doctrines, disturb thee. Stand firm and immoveable, as an anvil when it is beaten upon.

14 It is the part of a brave

combatant to be wounded, and yet overcome. But especially we ought to endure all things for God's sake, that he may bear with us.

15 Be every day better than others; consider the times, and expect him, who is above all time, eternal; invisible, though for our sakes made visible: impalpable, and impassible, yet for us subjected to sufferings; enduring all manner of ways for our salvation.

## CHAPTER II.

1 Continues his advice,  
6 and teaches him how to advise others.  
12 Enforces unity and subjection to the bishop.

LET not the widows be neglected:  
be thou after God, their Guardian.

2 Let nothing be done without thy knowledge and consent; neither do thou anything but according to the will of God; as also thou dost, with all constancy.

3 Let your assemblies be more full: inquire into all by name.

4 Overlook not the men and maid servants; neither let them be puffed up: but rather let them be the more subject to the glory of God, that they may obtain from him a better liberty.

5 Let them not desire to be set free at the public cost, that they be not slaves to their own lusts.

6 Flee evil arts; or rather make not any mention of them.

7 Say to my sisters, that they love the Lord; and be satisfied with their own husbands, both in the flesh and spirit.

8 In like manner, exhort my brethren in the name of Jesus Christ, that they love their wives, even as the Lord the church.

9 If any man can remain in a virgin state, to the honour of the flesh of Christ, let him remain without boasting; but if he boast, he is undone. And if he desire to be more taken notice of than the bishop he is corrupted.

10 But it becomes all such as are married, whether men or women,

to come together with the consent  
of the bishop, that so their  
marriage may be according to  
godliness, and not in lust.

11 Let all things be done to the  
honour of God.

12 Hearken unto the bishop,  
that God also may hearken unto  
you. My soul be security for  
them that submit to their bishop,  
with their presbyters and deacons.  
And may my portion be together  
with theirs in God.

13 Labour with one another;  
contend together, run together,  
suffer together; sleep together,  
and rise together; as the stewards,  
and assessors, and ministers of  
God.

14 Please him under whom ye  
war; and from whom ye receive  
your wages. Let none of you be  
found a deserter; but let your  
baptism remain, as your arms;  
your faith, as your helmet; your  
charity, as your spear; your  
patience, as your whole armour.

15 Let your works be your  
charge, that so you may receive  
a suitable reward. Be long  
suffering therefore towards each  
other in meekness; as God is  
towards you.

16 Let me have joy of you in  
all things.

### CHAPTER III.

- 1 Greets Polycarp on the peace of the church at Antioch:
- 2 and desires him to write to that and other churches.

NOW forasmuch as the church  
of Antioch in Lyria is, as  
I am told, in peace through your  
prayers; I also have been the more  
comforted, and without care in  
God; if so be that by suffering, I  
shall attain unto God; and through  
your prayers I may be found a  
disciple of Christ.

2 It will be very fit, O most  
worthy Polycarp, to call a select  
council, and choose some one  
whom ye particularly love, and  
who is patient of labour: that he  
may be the messenger of God;  
and that going unto Syria, he may  
glorify your incessant love, to the  
praise of Christ.

3 A Christian has not the power  
of himself; but must be always  
at leisure for God's service.  
Now this work is both God's and  
our's; when ye shall have  
perfected it.

4 For I trust through the grace  
of God that ye are ready to every  
good work that is fitting for you  
in the Lord.

5 Knowing therefore your  
earnest affection for the truth,  
I have exhorted you by these short  
letters.

6 But forasmuch as I have not  
been able to write to all the  
churches, because I must suddenly  
sail from Troas to Neapolis;  
(for so is the command of those  
to whose pleasure I am subject;)  
do you write to the churches that  
are near you, as being instructed  
in the will of God, that they also  
may do in like manner.

7 Let those that are able send  
messengers; and let the rest send  
their letters by those who shall be  
sent by you: that you may be  
glorified to all eternity,  
of which you are worthy.

8 I salute all by name; particularly  
the wife of Epitropus with all her  
house and children. I salute Attalus  
my well-beloved.

9 I salute him who shall be  
thought worthy to be sent by you  
into Syria. Let grace be ever  
with him, and with Polycarp who  
sends him.

10 I wish you all happiness in  
our God, Jesus Christ; in whom  
continue, in the unity and  
protection of God.

11 I salute Alce my well-  
beloved. Farewell in the Lord.

#### REFERENCES TO THE SEVEN EPISTLES OF IGNATIUS,

[The Epistles of Ignatius are translated by Archbishop Wake from the text  
of Vossius. He says that there were considerable difference in the  
editions; the best for a long time extant containing fabrications, and  
the genuine being altered and corrupted. Archbishop Usher printed old  
Latin translations of them at Oxford, in 1644. At Amsterdam, two years  
afterwards, Vossius printed six of them in their ancient and pure Greek;  
and the seventh, greatly amended from the ancient Latin version, was  
Printed at Paris, by Ruinart, in 1689, in the Acts and Martyrdom of  
Ignatius, from a Greek uninterpolated copy. These are supposed to form  
the collection that Polycarp made of the Epistles of Ignatius, mentioned



by Irenaeus, Origen, Eusebius, Jerome, Athanasius, Theodoret, and other ancients: but many learned men have imagined all of them to be apocryphal. This supposition, the piety of Arch-bishop Wake, and his persuasion of their utility to the faith of the church, will not permit him to entertain: hence he has taken great pains to render the present translation acceptable, by adding numerous readings and references to the Canonical Books.]

THE EPISTLE OF  
POLYCARP TO THE PHILIPPIANS.

[The genuineness of this Epistle is controverted, but implicitly believed by Arch-bishop Wake, whose translation is below. There is also a translation by Dr. Cave attached to his life of Polycarp.]

CHAPTER I.

Polycarp commends the Philippians for their respect to those who suffered for the Gospel; and for their own faith.

POLYCARP, and the presbyters that are with him, to the church of God which is at Philippi; mercy unto you, and peace from God Almighty, and the Lord Jesus Christ our Saviour, be multiplied.

2 I rejoiced greatly with you in our Lord Jesus Christ, that ye received the images of a true love, and accompanied, as it behoved you, those who were in bonds, becoming saints; which are the crowns of such as are truly chosen by God and our Lord:

3 As also that the root of the faith which was preached from ancient times, remains firm in you to this day; and brings forth fruit to our Lord Jesus Christ, who suffered himself to be brought even to the death for our sins:

4 Whom God hath raised up, having loosed the pains of death. Whom having not seen, ye love; in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.

5 Into which many desire to enter; I knowing that by grace ye are saved; not by works, but by the will of God through Jesus Christ.

6 Wherefore girding up the loins of your minds; I serve the Lord with fear, and in truth; laying aside all empty and vain speech, and the errors of many; believing in him that raised up

our Lord Jesus Christ from the  
dead, and hath given him glory  
and a throne at his right hand.

7 To whom all things are made  
subject, both that are in heaven,  
and that are in earth; whom every  
living creature shall worship;  
who shall come to be the judge of  
the quick and dead: whose blood  
God shall require of them that  
believe not in him.

8 But he that raised up Christ  
from the dead, shall also raise up  
us in like manner, if we do his  
will, and walk according to his  
commandments; and love those  
things which he loved:

9 Abstaining from all  
unrighteousness; inordinate affection,  
and love of money; from evil  
speaking; false witness; not  
rendering evil for evil, or  
railing for railing, or striking  
for striking, or cursing  
for cursing:

10 But remembering what the  
Lord has taught us saying, Judge  
not, and ye shall not be judged;  
forgive and ye shall be forgiven;  
be ye merciful, and ye shall obtain  
mercy; for with the same measure  
that ye meet withal, it shall be  
measured to you again.

11 And again; Blessed are the  
poor, and they that are persecuted  
for righteousness sake; for theirs  
is the kingdom of God.

## CHAPTER II.

2 Exhorts to Faith, Hope, and Charity.

5 Against covetousness, and as to the  
duties of husbands, wives, widows,

9 deacons, young men, virgins, and presbyters.

THESE things, my brethren,  
I took not the liberty of myself  
to write unto you concerning  
righteousness, but you yourselves  
before encouraged me to it.

2 For neither can i, nor any  
other such as I am, come up to  
the wisdom of the blessed and  
renowned Paul; who being himself  
in person with those who then  
lived, did with all exactness and  
soundness teach the word of truth;  
and being gone from you wrote an  
epistle to you.

3 Into which if you look, you

will be able to edify yourselves in the faith that has been delivered unto you, which is the mother of us all; being followed with hope, and led on by a general love, both towards God and towards Christ, and towards our neighbour.

4 For if any man has these things, he has fulfilled the law of righteousness: for he that has charity is far from all sin.

5 But the love of money is the root of all evil. Knowing therefore that as we brought nothing into this world, so neither may we carry any thing out; let us arm ourselves with the armour of righteousness.

6 And teach ourselves first to walk according to the commandments of the Lord; and then your wives to walk likewise according to the faith that is given to them; in charity, and in purity; loving their own husbands, with all sincerity, and all others alike, with all temperance; and to bring up their children in the instruction and fear of the Lord.

7 The widows likewise teach that they be sober as to what concerns the faith of the Lord: praying always for all men; being far from all detraction, evil speaking, false witness; from covetousness, and from all evil.

8 Knowing that they are the altars of God, who sees all blemishes, and from whom nothing is hid; who searches out the very reasonings, and thoughts, and secrets of our hearts.

9 Knowing therefore that God is not mocked, we ought to walk worthy both of his command and of his glory.

10 Also the deacons must be blameless before him, as the ministers of God in Christ, and not of men. Not false mousers, not double tongued, not lovers of money; but moderate in all things; compassionate, careful; walking according to the truth of the Lord, who was the servant of all.

11 Whom if we please in this present world, we shall also be made partakers of that which is to come, according as he has promised to us, that he will raise us from the dead; and that if we shall walk worthy of him, we shall

also reign together with him, if we believe.

12 In like manner the younger men must be unblameable in all things; above all, taking care of their purity, and to restrain themselves from all evil. For it is good to be cut off from the lusts that are in the world; because every such lust warreth against the spirit: and neither fornicators, nor effeminate, nor abusers of themselves with mankind, shall inherit the kingdom of God; nor they who do such things as are foolish and unreasonable.

13 Wherefore ye must needs abstain from all these things, being subject to the priests and deacons, as unto God and Christ.

14 The virgins admonish to walk in a spotless and pure conscience.

15 And let the elders be compassionate and merciful towards all; turning them from their errors; seeking out those that are weak; not forgetting the widows, the fatherless, and the poor; but always providing what is good both in the sight of God and man.

16 Abstaining from all wrath, respect of persons, and unrighteous judgment; and especially being free from all covetousness.

17 Not easy to believe anything against any; not severe in judgment; knowing that we are all debtors in point of sin.

18 If therefore we pray to the Lord that he would forgive us, we ought also to forgive others; for we are all in the sight of our Lord and God; and must all stand before the judgment-seat of Christ; and shall every one give an account of himself.

19 Let us therefore serve him in fear, and with all reverence as both himself hath commanded; and as the Apostles who have preached the Gospel unto us, and the prophets who have foretold the coming of our Lord have taught us:

20 Being zealous of what is good; abstaining from all offence, and from false brethren; and from those who bear the name of Christ in hypocrisy; who deceive

CHAPTER III.

1 As to faith in our Saviour Christ;  
his nature and sufferings, the resurrection and judgment.  
3 Exhorts to prayer  
5 and steadfastness in the faith, from the examples of Christ,  
7 and Apostles and saints, and exhorts to carefulness  
in all well-doing.

FOR whosoever does not confess  
that Jesus Christ is come in  
the flesh, he is Antichrist: and  
whoever does not confess his  
suffering upon the cross, is  
from the devil.

2 And whosoever perverts the  
oracles of the Lord to his own  
lusts, and says that there shall  
neither be any resurrection, nor  
judgment, he is the first-born of  
Satan.

3 Wherefore leaving the vanity  
of many, and their false doctrines;  
let us return to the word that was  
delivered to us from the beginning:  
Watching unto prayer; and  
persevering in fasting;

4 With supplication beseeching  
the all seeing God not to lead us  
into temptation; as the Lord hath  
said, The spirit is truly willing,  
but the flesh is weak.

5 Let us therefore without ceasing  
hold steadfastly to him who is our  
hope, and the earnest of our  
righteousnes, even Jesus Christ;  
Who, his own self, bare our sins  
in his own body on the tree: who  
did no sin, neither was guile found  
in his mouth; but suffered all for  
us that we might live through  
him.

6 Let us therefore imitate his  
patience; and if we suffer for his  
name, let us glorify him; for this  
example he has given us by himself,  
and so have we believed.

7 Wherefore I exhort all  
of you that ye obey the word of  
righteousness, and exercise all  
patience; which ye have seen set  
forth before your eyes, not only  
in the blessed Ignatius, and Zozimus,  
and Rufus; but in others among  
yourselves; and in Paul himself,  
and the rest of the Apostles:

8 Being confident of this, that  
all these have not run in vain, but

in faith and righteousness; and are gone to the place that was due to them from the Lord; with whom also they suffered.

9 For they loved not this present world; but him who died, and was raised again by God for us.

10 Stand therefore in these things, and follow the example of the Lord; being firm and immutable in the faith, lovers of the brotherhood, lovers of one another: companions together in the truth, being kind and gentle towards each other, despising none.

11 When it is in your power to do good defer it not, for charity delivered from death.

12 Be all of you subject one to another, having your conversation honest among the Gentiles; that by your good works, both ye yourselves may receive praise, and the Lord may not be blasphemed through you. But woe be to him by whom the name of the Lord is blasphemed.

13 Therefore teach all men sobriety; in which do ye also exercise yourselves.

#### CHAPTER IV.

Valens, a presbyter, having fallen into the sin of covetousness, he exhorts them against it.

I am greatly afflicted for Valens, who was once a presbyter among you; that he should so little understand the place that was given to him in the church, Wherefore I admonish you that ye abstain from covetousness; and that ye be chaste, and true of speech.

2 Keep yourselves from all evil. For he that in these things cannot govern himself, how shall he be able to prescribe them to another?

3 If a man does not keep himself from covetousness, he shall be polluted with idolatry, and be judged as if he were a Gentile.

4 But who of you are ignorant of the judgment of God? Do we not know that the saints shall judge the world, as Paul teaches?

5 But I have neither perceived  
nor heard anything of this kind  
in you, among whom the blessed  
Paul laboured; and who are  
named in the beginning of his  
Epistle.

6 For he glories of you in all  
the churches who then only knew  
God; for we did not then know  
him. Wherefore, my brethren, I  
am exceedingly sorry both for him  
and for his wife; to whom God  
grant a true repentance.

7 And be ye also moderate upon  
this occasion; and look not upon  
such as enemies, but call them  
back as suffering and erring  
members, that ye may save your  
whole body: for by so doing,  
ye shall edify your own selves.

8 For I trust that ye are well  
exercised in the Holy Scriptures,  
and that nothing is hid from you  
but at present it is not granted  
unto me to practise that which is  
written, Be angry and sin not;  
and again, Let not the sun go  
down upon your wrath.

9 Blessed be he that believeth  
and remembereth these things;  
which also I trust you do.

10 Now the God and Father of  
our Lord Jesus Christ, and he  
himself who is our everlasting  
high-priest, the Son of God, even  
Jesus Christ, build you up in faith  
and in truth, and in all meekness  
and lenity; in patience and long-  
suffering, in forbearance and  
chastity:

11 And grant unto you a lot and  
portion among his saints, and us  
with you; and to all that are under  
the heavens, who shall believe in  
our Lord Jesus Christ, and in his  
Father who raised him from the dead.

12 Pray for all the saints:  
pray also for kings, and all that  
are in authority; and for those who  
persecute you, and hate you, and for  
the enemies of the cross; that your  
fruit may be manifest in all; and  
that ye may be perfect in Christ.

13 Ye wrote to me, both ye, and  
also Ignatius, that if any one  
went from hence into Syria, he  
should bring your letters with  
him; which also I will take care  
of, as soon as I shall have a  
convenient opportunity; either  
by myself, or himwhom I shall

send upon your account.

14 The Epistle of Ignatius,  
which he wrote unto us, together  
with what others of his have come  
to our hands, we have sent to you,  
according to your order; which  
are subjoined to this Epistle:

15 By which we may be greatly  
profited; for they treat of faith  
and patience, and of all things that  
pertain to edification in the Lord  
Jesus.

16 What you know certainly of  
Ignatius, and those that are  
with him, signify to us.

17 These things have I written  
unto you by Crescens, whom by  
this present Epistle I have  
recommended to you, and do now  
again commend.

18 For he has had his conversation  
without blame among us; and I suppose  
also with you.

19 Ye will also have regard unto  
his sister when she shall come  
unto you.

20 Be ye safe in the Lord Jesus  
Christ; and in favour with all  
yours. Amen.

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