

The Epistle of Ignatius to the Philippians

*Ignatius, who is also called Theophorus, to the Church of God which is at Philippi, which has obtained mercy in faith, and patience, and love unfeigned: Mercy and peace from God the Father, and the Lord Jesus Christ, “who is the Saviour of all men, specially of them that believe.”*⁸¹⁵

815 1 Tim. iv. 10.

Chapter I.—Reason for writing the epistle.

Being mindful of your love and of your zeal in Christ, which ye have manifested towards us, we thought it fitting to write to you, who display such a godly and spiritual love to the brethren,⁸¹⁶ to put you in remembrance of your Christian course,⁸¹⁷ “that ye all speak the same thing, being of one mind, thinking the same thing, and walking by the same rule of faith,”⁸¹⁸ as Paul admonished you. For if there is one God of the universe, the Father of Christ, “of whom are all things;”⁸¹⁹ and one Lord Jesus Christ, our [Lord], “by whom are all things;”⁸²⁰ and also one Holy Spirit, who wrought⁸²¹ in Moses, and in the prophets and apostles; and also one baptism, which is administered that we should have fellowship with the death of the Lord;⁸²² and also one elect Church; there ought likewise to be but one faith in respect to Christ. For “there is one Lord, one faith, one baptism; one God and Father of all, who is through all, and in all.”⁸²³

816 Literally, “to your brother-loving spiritual love according to God.”

817 Literally, “course in Christ.”

818 [1 Cor. i. 10](#); [Phil. ii. 2](#), [Phil. iii. 16](#).

819 [1 Cor. viii. 6](#).

820 [1 Cor. viii. 6](#).

821 [1 Cor. xii. 11](#).

822 Literally, “which is given unto the death of the Lord.”

823 [Eph. iv. 5](#).

Chapter II.—Unity of the three divine persons.

There is then one God and Father, and not two or three; One who is; and there is no other besides Him, the only true [God]. For “the Lord thy God,” saith [the Scripture], “is one Lord.”⁸²⁴ And again, “Hath not one God created us? Have we not all one Father?”⁸²⁵ And there is also one Son, God the Word. For “the only-begotten Son,” saith [the Scripture], “who is in the bosom of the Father.”⁸²⁶ And again, “One Lord Jesus Christ.”⁸²⁷ And in another place, “What is His name, or what His Son’s name, that we may know?”⁸²⁸ And there is also one Paraclete.⁸²⁹ For “there is also,” saith [the Scripture], “one Spirit,”⁸³⁰ since “we have been called in one hope of our calling.”⁸³¹ And again, “We have drunk of one Spirit,”⁸³² with what follows. And it is manifest that all these gifts [possessed by believers] “worketh one and the self-same Spirit.”⁸³³ There are not then either three Fathers,⁸³⁴ or three Sons, or three Paracletes, but one Father, and one Son, and one Paraclete. Wherefore also the Lord, when He sent forth the apostles to make disciples of all nations, commanded them to “baptize in the name of the Father, and of the Son, and of the Holy Ghost,”⁸³⁵ not unto one [person] having three names, nor into three [persons] who became incarnate, but into three possessed of equal honour.

824 [Deut. vi. 4](#); [Mark xii. 29](#).

825 [Mal. ii. 10](#).

826 [John i. 18](#).

827 [1 Cor. viii. 6](#).

828 [Prov. xxx. 4](#).

829 i.e., “Advocate” or “Comforter;” comp. [John xiv. 16](#).

830 [Eph. iv. 4](#).

831 [1 Cor. xii. 13](#).

832 [Eph. iv. 4](#).

833 [1 Cor. xii. 11](#).

834 Comp. Athanasian Creed.

835 [Matt. xxviii. 19](#).

Chapter III.—Christ was truly born, and died.

For there is but One that became incarnate, and that neither the Father nor the Paraclete, but the Son only, [who became so] not in appearance or imagination, but in reality. For “the Word became flesh.”⁸³⁶ For “Wisdom builded for herself a house.”⁸³⁷ And God the Word was born as man, with a body, of the Virgin, without any intercourse of man. For [it is written], “A virgin shall conceive in her womb, and bring forth a son.”⁸³⁸ He was then truly born, truly grew up, truly ate and drank, was truly crucified, and died, and rose again. He who believes these things, as they really were, and as they really took place, is blessed. He who believeth them not is no less accursed than those who crucified the Lord. For the prince of this world rejoiceth when any one denies the cross, since he knows that the confession of the cross is his own destruction. For that is the trophy which has been raised up against his power, which when he sees, he shudders, and when he hears of, is afraid.

836 [John i. 14.](#)

837 [Prov. ix. 1.](#)

838 [Isa. vii. 14.](#)

Chapter IV.—The malignity and folly of Satan.

And indeed, before the cross was erected, he (Satan) was eager that it should be so; and he “wrought” [for this end] “in the children of disobedience.”⁸³⁹ He wrought in Judas, in the Pharisees, in the Sadducees, in the old, in the young, and in the priests. But when it was just about to be erected, he was troubled, and infused repentance into the traitor, and pointed him to a rope to hang himself with, and taught him [to die by] strangulation. He terrified also the silly woman, disturbing her by dreams; and he, who had tried every means to have the cross prepared, now endeavoured to put a stop to its erection;⁸⁴⁰ not that he was influenced by repentance on account of the greatness of his crime (for in that case he would not be utterly depraved), but because he perceived his own destruction [to be at hand]. For the cross of Christ was the beginning of his condemnation, the beginning of his death, the beginning of his destruction. Wherefore, also, he works in some that they should deny the cross, be ashamed of the passion, call the death an appearance, mutilate and explain away the birth of the Virgin, and calumniate the [human] nature⁸⁴¹ itself as being abominable. He fights along with the Jews to a denial of the cross, and with the Gentiles to the calumniating of Mary,⁸⁴² who are heretical in holding that Christ possessed a mere phantasmal body.⁸⁴³ For the leader of all wickedness assumes manifold⁸⁴⁴ forms, beguiler of men as he is, inconsistent, and even contradicting himself, projecting one course and then following another. For he is wise to do evil, but as to what good may be he is totally ignorant. And indeed he is full of ignorance, on account of his voluntary want of reason: for how can he be deemed anything else who does not perceive reason when it lies at his very feet?

839 Eph. ii. 2.

840 [This is the idea worked out by St. Bernard. See my note (*supra*) suffixed to the Syriac Epistle to Ephesians.]

841 The various Gnostic sects are here referred to, who held that matter was essentially evil, and therefore denied the reality of our Lord’s incarnation.

842 The ms. has μαγείας, “of magic;” we have followed the emendation proposed by Faber.

843 Literally, “heretical in respect to phantasy.”

844 Literally, is “various,” or “manifold.”

Chapter V.—Apostrophe to Satan.

For if the Lord were a mere man, possessed of a soul and body only, why dost thou mutilate and explain away His being born with the common nature of humanity? Why dost thou call the passion a mere appearance, as if it were any strange thing happening to a [mere] man? And why dost thou reckon the death of a mortal to be simply an imaginary death? But if, [on the other hand,] He is both God and man, then why dost thou call it unlawful to style Him “the Lord of glory,”⁸⁴⁵ who is by nature unchangeable? Why dost thou say that it is unlawful to declare of the Lawgiver who possesses a human soul, “The Word was made flesh,”⁸⁴⁶ and was a perfect man, and not merely one dwelling in a man? But how came this magician into existence, who of old formed all nature that can be apprehended either by the senses or intellect, according to the will of the Father; and, when He became incarnate, healed every kind of disease and infirmity?⁸⁴⁷

845 1 Cor. ii. 8.

846 John i. 14.

847 Matt. iv. 23, Matt. ix. 35.

Chapter VI.—Continuation.

And how can He be but God, who raises up the dead, sends away the lame sound of limb, cleanses the lepers, restores sight to the blind, and either increases or transmutes existing substances, as the five loaves and the two fishes, and the water which became wine, and who puts to flight thy whole host by a mere word? And why dost thou abuse the nature of the Virgin, and style her members disgraceful, since thou didst of old display such in public processions,⁸⁴⁸ and didst order them to be exhibited naked, males in the sight of females, and females to stir up the unbridled lust of males? But now these are reckoned by thee disgraceful, and thou pretendest to be full of modesty, thou spirit of fornication, not knowing that then only anything becomes disgraceful when it is polluted by wickedness. But when sin is not present, none of the things that have been created are shameful, none of them evil, but all very good. But inasmuch as thou art blind, thou revilest these things.

848 Reference seems to be made to obscene heathen practices.

Chapter VII.—Continuation: inconsistency of Satan.

And how, again, does Christ not at all appear to thee to be of the Virgin, but to be God over all,⁸⁴⁹ and the Almighty? Say, then, who sent Him? Who was Lord over Him? And whose will did He obey? And what laws did He fulfil, since He was subject neither to the will nor power of any one? And while you deny that Christ was born,⁸⁵⁰ you affirm that the unbegotten was begotten, and that He who had no beginning was nailed to the cross, by whose permission I am unable to say. But thy changeable tactics do not escape me, nor am I ignorant that thou art wont to walk with slanting and uncertain⁸⁵¹ steps. And thou art ignorant who really was born, thou who pretendest to know everything.

849 i.e., so as to have no separate personality from the Father. Comp. Epistle to the Tarsians, chap. ii.

850 Literally, “and taking away Christ from being born.”

851 Literally, “double.”

Chapter VIII.—Continuation: ignorance of Satan.

For many things are unknown⁸⁵² to thee; [such as the following]: the virginity of Mary; the wonderful birth; Who it was that became incarnate; the star which guided those who were in the east; the Magi who presented gifts; the salutation of the archangel to the Virgin; the marvellous conception of her that was betrothed; the announcement of the boy-forerunner respecting the son of the Virgin, and his leaping in the womb on account of what was foreseen; the songs of the angels over Him that was born; the glad tidings announced to the shepherds; the fear of Herod lest his kingdom should be taken from him; the command to slay the infants; the removal into Egypt, and the return from that country to the same region; the infant swaddling-bands; the human registration; the nourishing by means of milk; the name of father given to Him who did not beget; the manger because there was not room [elsewhere]; no human preparation [for the Child]; the gradual growth, human speech, hunger, thirst, journeyings, weariness; the offering of sacrifices, and then also circumcision, baptism; the voice of God over Him that was baptized, as to who He was and whence [He had come]; the testimony of the Spirit and the Father from above; the voice of John the prophet when it signified the passion by the appellation of “the Lamb;” the performance of divers miracles, manifold healings; the rebuke of the Lord ruling both the sea and the winds; evil spirits expelled; thou thyself subjected to torture, and, when afflicted by the power of Him who had been manifested, not having it in thy power to do anything.

852 According to many of the Fathers, Satan was in great ignorance as to a multitude of points connected with Christ. [See my note at end of the Syriac Epistle to Ephesians, *supra*.]

Chapter IX.—Continuation: ignorance of Satan.

Seeing these things, thou wast in utter perplexity.⁸⁵³ And thou wast ignorant that it was a virgin that should bring forth; but the angels' song of praise struck thee with astonishment, as well as the adoration of the Magi, and the appearance of the star. Thou didst revert to thy state of [wilful] ignorance, because all the circumstances seemed to thee trifling;⁸⁵⁴ for thou didst deem the swaddling-bands, the circumcision, and the nourishment by means of milk contemptible:⁸⁵⁵ these things appeared to thee unworthy of God. Again, thou didst behold a man who remained forty days and nights without tasting human food, along with ministering angels at whose presence thou didst shudder, when first of all thou hadst seen Him baptized as a common man, and knewest not the reason thereof. But after His [lengthened] fast thou didst again assume thy wonted audacity, and didst tempt Him when hungry, as if He had been an ordinary man, not knowing who He was. For thou saidst, "If thou be the Son of God, command that these stones be made bread."⁸⁵⁶ Now, this expression, "If thou be the Son," is an indication of ignorance. For if thou hadst possessed real knowledge, thou wouldst have understood that the Creator can with equal ease both create what does not exist, and change that which already has a being. And thou temptedst by means of hunger⁸⁵⁷ Him who nourisheth all that require food. And thou temptedst the very "Lord of glory,"⁸⁵⁸ forgetting in thy malevolence that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." For if thou hadst known that He was the Son of God, thou wouldst also have understood that He who had kept his⁸⁵⁹ body from feeling any want for forty days and as many nights, could have also done the same for ever. Why, then, does He suffer hunger? In order to prove that He had assumed a body subject to the same feelings as those of ordinary men. By the first fact He showed that He was God, and by the second that He was also man.

853 Literally, "thou wast dizzy in the head."

854 Literally, "on account of the paltry things."

855 Literally, "small."

856 [Matt. iv. 3.](#)

857 Or, "the belly."

858 [1 Cor. ii. 8.](#)

859 Some insert, "corruptible."

Chapter X.—Continuation: audacity of Satan.

Darest thou, then, who didst fall “as lightning”⁸⁶⁰ from the very highest glory, to say to the Lord, “Cast thyself down from hence”⁸⁶¹ [to Him] to whom the things that are not are reckoned as if they were,⁸⁶² and to provoke to a display of vainglory Him that was free from all ostentation? And didst thou pretend to read in Scripture concerning Him: “For He hath given His angels charge concerning Thee, and in their hands they shall bear Thee up, lest thou shouldest dash Thy foot against a stone?”⁸⁶³ At the same time thou didst pretend to be ignorant of the rest, furtively concealing what [the Scripture] predicted concerning thee and thy servants: “Thou shalt tread upon the adder and the basilisk; the lion and the dragon shall thou trample under foot.”⁸⁶⁴

860 [Luke x. 18.](#)

861 [Matt. iv. 6.](#)

862 [Comp. Rom. iv. 17.](#)

863 [Matt. iv. 6.](#)

864 [Ps. xci. 13.](#)

Chapter XI.—Continuation: audacity of Satan.

If, therefore, thou art trodden down under the feet of the Lord, how dost thou tempt Him that cannot be tempted, forgetting that precept of the lawgiver, “Thou shalt not tempt the Lord thy God?”⁸⁶⁵ Yea, thou even darest, most accursed one, to appropriate the works of God to thyself, and to declare that the dominion over these was delivered to thee.⁸⁶⁶ And thou dost set forth thine own fall as an example to the Lord, and dost promise to give Him what is really His own, if He would fall down and worship thee.⁸⁶⁷ And how didst thou not shudder, O thou spirit more wicked through thy malevolence than all other wicked spirits, to utter such words against the Lord? Through thine appetite⁸⁶⁸ wast thou overcome, and through thy vainglory wast thou brought to dishonour: through avarice and ambition dost thou [now] draw on [others] to ungodliness. Thou, O Belial, dragon, apostate, crooked serpent, rebel against God, outcast from Christ, alien from the Holy Spirit, exile from the ranks of the angels, reviler of the laws of God, enemy of all that is lawful, who didst rise up against the first-formed of men, and didst drive forth [from obedience to] the commandment [of God] those who had in no respect injured thee; thou who didst raise up against Abel the murderous Cain; thou who didst take arms against Job: dost thou say to the Lord, “If Thou wilt fall down and worship me?” Oh what audacity! Oh what madness! Thou runaway slave, thou incorrigible⁸⁶⁹ slave, dost thou rebel against the good Lord? Dost thou say to so great a Lord, the God of all that either the mind or the senses can perceive, “If Thou wilt fall down and worship me?”

865 [Deut. vi. 16.](#)

866 [Luke iv. 6.](#)

867 [Matt. iv. 9.](#)

868 Or, “belly.”

869 Or, “that always needs whipping.”

Chapter XII.—The meek reply of Christ.

But the Lord is long-suffering, and does not reduce to nothing him who in his ignorance dares [to utter] such words, but meekly replies, “Get thee hence, Satan.”⁸⁷⁰ He does not say, “Get thee behind *Me*,” for it is not possible that he should be converted; but, “Begone, Satan,” to the course which thou hast chosen. “Begone” to those things to which, through thy malevolence, thou hast been called. For I know Who I am, and by Whom I have been sent, and Whom it behoves Me to worship. For “thou shalt worship the Lord thy God, and Him only shalt thou serve.”⁸⁷¹ I know the one [God]; I am acquainted with the only [Lord] from whom thou hast become an apostate. I am not an enemy of God; I acknowledge His pre-eminence; I know the Father, who is the author of my generation.

870 [Matt. iv. 10.](#)

871 [Matt. iv. 10; Deut. vi. 13.](#)

Chapter XIII.—Various exhortations and directions.

These things, brethren, out of the affection which I entertain for you, I have felt compelled to write, exhorting you with a view to the glory of God, not as if I were a person of any consequence, but simply as a brother. Be ye subject to the bishop, to the presbyters, and to the deacons. Love one another in the Lord, as being the images of God. Take heed, ye husbands, that ye love your wives as your own members. Ye wives also, love your husbands, as being one with them in virtue of your union. If any one lives in chastity or continence, let him not be lifted up, lest he lose his reward. Do not lightly esteem the festivals. Despise not the period of forty days, for it comprises an imitation of the conduct of the Lord. After the week of the passion, do not neglect to fast on the fourth and sixth days, distributing at the same time of thine abundance to the poor. If any one fasts on the Lord's Day or on the Sabbath, except on the paschal Sabbath only, he is a murderer of Christ.

Chapter XIV.—Farewells and cautions.

Let your prayers be extended to the Church of Antioch, whence also I as a prisoner am being led to Rome. I salute the holy bishop Polycarp; I salute the holy bishop Vitalius, and the sacred presbytery, and my fellow-servants the deacons; in whose stead may my soul be found. Once more I bid farewell to the bishop, and to the presbyters in the Lord. If any one celebrates the passover along with the Jews, or receives the emblems of their feast, he is a partaker with those that killed the Lord and His apostles.

Chapter XV.—Salutations. Conclusion.

Philo and Agathopus the deacons salute you. I salute the company of virgins, and the order of widows; of whom may I have joy! I salute the people of the Lord, from the least unto the greatest. I have sent you this letter through Euphаний the reader, a man honoured of God, and very faithful, happening to meet with him at Rhegium, just as he was going on board ship. Remember my bonds⁸⁷² that I may be made perfect in Christ. Fare ye well in the flesh, the soul, and the spirit, while ye think of things perfect, and turn yourselves away from the workers of iniquity, who corrupt the word of truth, and are strengthened inwardly by the grace of our Lord Jesus Christ.

872 Comp. Col. iv. 18.