

# LETTER OF IGNATIUS TO THE EPHESIANS

## CHAPTER 1 (originally chapter 1-2)

Ignatius, also called the God-bearer,

2 To the assembly, the *one which is worthy-to-be-deemed-happy*, the *one* being in Ephesos of Asia, to the *one* being blest in greatness with a fullness of God the Father, to the *assembly which* has been foreordained before the ages to be through all into unturning consistent glory, having been made-one and having been selected in a true suffering in a will of the Father and Jesus the Anointed-One, our God: 3 *May there be most abundant greetings in Jesus the Anointed-One and in unblemished joy.*<sup>1</sup>

4(1.1) In a god, I welcomed your\* multi-loved name, which you\* have obtained by-means-of a righteous nature<sup>2</sup> in-accordance-with faith and love in the Anointed-One Jesus, our Savior. 5 *All of you\**, while being imitators of a god, after you\* rekindled *yourselves* in blood of a god, completely fully-fitted the congenital work. 6(2) For after you\* heard that I have been bound as a prisoner from Syria in-behalf of the common name and hope, 7 while I myself was hoping (with your prayer-to God) to attain an opportunity to fight-with-beasts in Roma, in order that due to the fact that I might be able to attain an opportunity to be a learner of the *one who gave himself for us, an offering and sacrifice to God*,<sup>3</sup> you\* made-every-effort to see me.<sup>4</sup> 8(3) Therefore, since in the name of a god, I have received from you\* your\* vast-multitude in the person of Onesimos (the *one who is* indescribable in love, but an overseer of you\* in flesh),<sup>5</sup> 9 for whom I am praying for you\* to be loving according-to Jesus the Anointed-One, and for you\* all to be like him.<sup>6</sup> 10 For blessed is the *one who granted you\**, being worthy, the-favor to have obtained such an overseer.

11(2.1) But about Burrus (my fellow-slave, your\* minister according-to the will of a god, who is being blest in all things): 12 I am praying for him to remain beside me with the result to be an honor of you\* and of the overseer.

13 But also Krokos (the *one* worthy of God and of you\*, whom I received from you\* as an exemplar of the love from you\*): 14 He rested me up me throughout all things – 15 as I wish that the Father of Jesus the Anointed-One would also refresh-his-soul for him, simultaneously with Onesimos, and Burrus, and Euplos and Fronto; 16 through whom I saw you\* all according-to love. 17(2) I wish that I might derive-gratification from you\* through all things, if-only-at-any-time I might be worthy. 18 Therefore, it is being-proper for you\* to be glorifying Jesus the Anointed-One (the *one who glorified you\**) according-to every manner, 19 in order that you\*, having been fully-fit in the same mind, and in the same judgment, and may all speak the same thing concerning the same thing, in one subjection, being subject to the overseer and to the body-of-elders, might be having been made-holy according-to all things.

## CHAPTER 2 (originally chapter 3-6)

1(3.1) I am not ordering you\* for myself as if I am someone. 2 For if I have also been bound in the name, I have not-yet been fully-fitted in Jesus the Anointed-One. 3 For at-present, I am having the beginning of the act to be being made-a-learner, and I am uttering-to you\* as fellow-students<sup>8</sup> of mine. 4 For it was necessary for me to be oiled-under by you\* with faith, admonition, endurance, and longsuffering. 5(2) Instead, since the love is not allowing me to be being-quiet about you\*, 6 this is why I am taking steps beforehand to be exhorting you\*, so-that you\* might be running-together in the resolve of God. 7 For even Jesus the Anointed-One (our undoubtable life), is the resolve of the Father, 8 as also the overseers, the *ones who* were ordained throughout the limits of the earth, are in a resolve of Jesus the Anointed-One.

9(4.1) From-this-fact, it is being-proper for you\* to be running-together with the resolve of the overseer, which you\* are also doing. 10 For your name-worthy body-of-elders, worthy of God, joined-together in-this-manner with the overseer as strings of a harp. 11 Due to this, Jesus the Anointed-One is being sung in your\* harmony and symphonic love. 12(2) But let each one<sup>9</sup> of you\*, man by man, be becoming a choir, in order that, being symphonic in harmony, after you\* take\* a keynote<sup>10</sup> of a god in oneness, you\* might be singing in one voice through Jesus the Anointed-One to the Father, 13 in order that he might hear you\* and might recognize you\* through the things which you are performing well, being members

of his son. 14 Therefore, it is useful for you\* to be in an unblemished oneness, in order that you\* might be having-a-share of a god always.

15(5.1) For if I, in a short time, had such customary-intercourse (not being human, but instead spiritual) with your\* overseer, 16 how-much more am I considering you\* happy – you\*, the *ones who* have been mixed-in<sup>11</sup> in-this-manner, as the assembly is to Jesus the Anointed-One and as Jesus the Anointed-One is to the Father, in order that all things might be in a symphonic oneness. 17(2) Let no-one be misleading themselves: If-at-any-time someone might not be inside the sacrificial-altar, he is lacking the bread of God.<sup>12</sup> 18 For if a prayer-to God of one man and a second man has so-much strength, how-much more also is the prayer of the overseer and all the assembly. 19(3) Therefore, the *one* who is not coming to the same place, this man is already behaving-arrogantly and differentiated<sup>13</sup> himself. 20 For it has been written:

God is arraying himself against arrogant persons.

(Proverbs 3:34)

21 Therefore, may we make-every-effort not to be arraying ourselves against the overseer, in order that we might be being subject to<sup>14</sup> a god.

22(6.1) And to-the-extent that someone is seeing<sup>15</sup> an overseer who is being-silent, let him be fearing him that much more. 23 For every one whom the Master-of-the-House sends into his own stewardship: It is necessary for us to accept him in-the-same-manner as the One who sent him. 24 Therefore, it is clear that it is necessary to be looking-to the overseer as to the Lord himself.

25(2) Therefore, indeed, Onesimos himself is super-praising you\* for your\*<sup>16</sup> well-order in a god, that all of you\* might be living according-to truth and that not-one sect is dwelling in you\*. 26 Instead, you\* are not even hearing anyone speaking anything more than about<sup>17</sup> Jesus the Anointed-One being uttered in truth.

## CHAPTER 3 (originally chapter 7-10)

1(7.1) For some individuals, with wicked deceit, have become-accustomed to be carrying-about the name, but instead are performing certain things unworthy of a god, 2 who it is necessary for you\* to be deviating from as you\* would beasts. 3 For they are dogs who are being-rabid, stealthy-biters, 4 of whom it is necessary for you\* to be keeping-guard, since these men are difficult-to-treat. 5(2) There is one healer, both fleshly and spiritual, birthed<sup>18</sup> and unbirthing, a god in a human.<sup>19</sup> true life in death, and son out of Miriam<sup>20</sup> and out of a god, first able-to-suffer and then unable-to-suffer, Jesus the Anointed-One, our Lord.

6(8.1) Therefore, do not let someone be fully-deluding you\*, even-as you\* are not even fully-deluding yourselves, being whole of a god. 7 For whenever not-one desire<sup>21</sup> has fixed itself in among<sup>22</sup> you\*, the desire which is able to torture you\*, as-a-result you\* might be living according-to a god. 8 I am an offscouring of you\* and I am being purified on behalf of you\* Ephesians, of an assembly (the *one* renown to the ages). 9(2) The fleshly persons are not being able to be performing the spiritual things, nor-either the spiritual persons the fleshly things; 10 nor-either even-as the faith is not able to be performing the things of the lack-of-faith, nor-either the lack-of-faith the things of the faith. 11 But even things which you\* are performing according-to flesh, these things are spiritual; for you\* are performing all things in Jesus the Anointed-One.

12(9.1) But I know some individuals who passed-by-your-way<sup>23</sup> from-there, who were having an evil teaching, whom you\* did not allow to sow it into you\*, after you\* stuffed your\*<sup>24</sup> ears, with<sup>25</sup> the result to not favorably-receive the things which are being sown by them – 13 as you\* are stones of an inner-sanctum of the Father, having been made-ready to be put into a building of God the Father, being brought-up into the heights through the crane<sup>26</sup> of Jesus the Anointed-One, which is a cross, making-use-of the spirit, the holy spirit, as a little-rush-rope. 14 Now your\* faith is the-thing-which-leads you\* up;<sup>27</sup> but the love is a way leading, the way bringing you\* up to<sup>28</sup> a god. 15(2) Therefore, you\* are also all junctions,<sup>29</sup> god-bearing and inner-sanctum-bearing, 16 anointed-one-bearing, holiness-bearing, having been ornamented according-to all things with instructions of Jesus the Anointed-One— 17 you\* to whom I also, leaping-for-joy for myself, was

<sup>11</sup> [2:16(5:1)] g “mixed-up” or “remixed”

<sup>12</sup> [2:17(5:2)] some add

<sup>13</sup> literally “discerned”

<sup>14</sup> [2:21(5:3)] LS, some early church writers / G “of”

<sup>15</sup> literally “And as-much-as someone is looking-at”

<sup>16</sup> literally “the”

<sup>17</sup> [2:26(6:2)] some, Armenian / G “more if”

<sup>18</sup> adjective

<sup>19</sup> [3:5(7:2)] early writers, A “human” / GL “a god became in flesh”

<sup>20</sup> Hebrew equivalent / Gk “Mariam/Maria” / traditionally incorrectly translated to “Mary”

<sup>21</sup> [3:7(8:7)] AZg / others “quarrelling”

<sup>22</sup> literally “in”

<sup>23</sup> literally “made-their-way-beside”

<sup>24</sup> literally “the”

<sup>25</sup> literally “into”

<sup>26</sup> literally “machine”

<sup>27</sup> literally “an upward-leader of you\*”

<sup>28</sup> literally “into”

<sup>29</sup> literally “together-ways”

<sup>1</sup> [1:3(0:0)] Sag / GL “favor”

<sup>2</sup> [1:4(1:1)] A(S) “a truly immaculate will”

<sup>3</sup> [1:7(1:2)] some add

<sup>4</sup> [1:7(1:2)] ALS / Gg omit “you\* made-every-effort to see me”

<sup>5</sup> [1:8(1:3)] GL / others omit “in the flesh”

<sup>6</sup> literally “to be him in likeness”

<sup>7</sup> literally “into”

<sup>8</sup> literally “fellow-men-being-taught”

<sup>9</sup> literally “the”

<sup>10</sup> literally “complexion” (but means something similar to this in musical context)

deemed-worthy (through *the things* which I am writing) to converse<sup>1</sup> with you\*, and to be made-to-rejoice-together *with you\**, because, according-to another lifestyle, you\* are loving nothing except God alone.<sup>2</sup>

**18(10.1)** And you\* are praying-to God unceasingly in-behalf of the other humans (for there is in themselves a hope of a change-of-mind), in order that they might obtain a god. **19** Therefore, permit them to be-learners, if-even by<sup>3</sup> your\* works. **20(2)** *All of you\** be meek toward their angers. **21** *All of you\** be humble-minded toward their act-of-bragging. *All of you\** be equipped with the prayers-to God toward their revilements. **22** *All of you\** be equipped with the faith toward their misleading. *All of you\** be tame toward their savage<sup>4</sup> behavior, not making-every-effort to imitate them in-turn. **23(3)** Brothers, may we be found by them with the peace. **24** But may we be making-every-effort to be imitators of the Lord, who might be treated more unrighteously, who might be defrauded, who might be set-aside, in order that some vegetation of the Slanderer might not be found in you\*. **25** Instead, in all purity and sound-mindedness, may you\* be<sup>5</sup> remaining in Jesus *the Anointed-One*, both fleshishly and spiritually.

#### CHAPTER 4 (originally chapter 11-17)

**1(1.1)** *These are* last seasons. For *the rest of time*, may we be-ashamed, may we be filled-with-fear of the longsuffering of God, in order that it might not come-to-be made into a judgment *against* us. **2** For may we either be filled-with-fear of the anger *which is going to come*, or may we love\* the favor *which stood-in place*—one or the other<sup>6</sup>—only *as long as we are* to be found in *the Anointed-One* Jesus with<sup>7</sup> the result to be living true. **3(2)** Let nothing be being-proper to you\* apart-from this *man*, in whom I am carrying-about the bonds for the spiritual pearls – **4** in which *things*, I wish it would come-to-pass to me to stand-up by-means-of your\* prayer-to God (*a thing* of which I wish it would come-to-pass to me to be a participant perpetually), in order that I might be found in a lot of the Christians<sup>8</sup> of Ephesos, the *ones who* always praised-together with the emissaries<sup>9</sup> in a power of Jesus *the Anointed-One*.

**5(12.1)** I have come-to-know who I am and to whom I am writing. **I am** condemned; *all of you\** have received-mercy. **I am** under danger; *you\** have been established. **6(2)** You\* are the by-way of the *ones who are* being done-away-with for<sup>10</sup> a god. **7** You\* are fellow-initiates of Paulus – the *one who* has been made-holy, the *one who* has been testified-to, *who is* worthy-to-be-deemed-happy, the footprints of whom I wish would come-to-be found under me whenever I might attain a god, who, in every letter, is remembering you\* in *the Anointed-One*, Jesus.

**8(13.1)** Therefore, *all of you\**, be making-every-effort to be coming-together more-frequently for<sup>11</sup> a thanksgiving of a god and for glory. **9** For whenever you\* are coming-to-be together frequently at the same *place*, the powers of the Adversary are being taken-down and his ruin is being released in the harmony of you\* of the faith. **10(2)** There is nothing better<sup>12</sup> than peace, in which every war, of *places-in-heaven* and of *places-on-earth* are being rendered-inoperative. **11(14.1)** None of these<sup>13</sup> *thing* are escaping-notice-of you\*, if-at-any-time you\* might be having the faith and the love completely into Jesus *the Anointed-One*, whichever *thing* is the beginning and the end of life. **12** Indeed, faith is *the* beginning, but *the end is* love; but the two of *these*, after they become in oneness, is a god. **13** But all the other *things* for<sup>14</sup> beauty-and-goodness are following *these*. **14(2)** No-one *who* is making-a-profession-of faith is sinning, **15** but-neither is *someone who* has acquired love hating. **15** The tree is manifest from its fruit. In-this-same-manner, the *ones* making-a-profession to be of *the Anointed-One* will be seen through *the things* which they are performing. **16** For the work is not of a present profession, but instead in a power of faith, if-at-any-time someone might be found to reach to<sup>15</sup> the end.

**17(15.1)** It is better<sup>16</sup> to be being-quiet and to be a *Christian*, than, while uttering, not to be *one*. **18** Beautiful is the *act* to be teaching, if-at-any-time he might be doing what he *himself* is saying. **19** Therefore, there is one teacher who spoke and it came-to-be; but even *the things* which he has done while being-silent is worthy of the Father. **20(2)** The *one who* has obtained an account of Jesus is truly being able even to be hearing his tranquility, in order that he might be complete, **21** in order that he might be performing through *the things* which he is uttering and might be knowing through *the things* which are being-silent. **22(3)**

<sup>1</sup> literally "to converse-to"

<sup>2</sup> [3:17(9:2)] GLA (meaning not entirely certain) / g "because you\* are loving not-even according-to flesh but instead according-to a god"

<sup>3</sup> literally "out-of"

<sup>4</sup> literally "of-the-field"

<sup>5</sup> [3:25(10:3)] G "i, you\* are remaining"

<sup>6</sup> literally "one of the two"

<sup>7</sup> literally "into"

<sup>8</sup> transliterated / may awkwardly be translated to "followers of the Anointed-One"

<sup>9</sup> [4:4(11:4)] Gk "apostles", which more literally is "placed-off-ones"

<sup>10</sup> literally "into"

<sup>11</sup> literally "into" (also later in verse)

<sup>12</sup> literally "more-good"

<sup>13</sup> literally "which"

<sup>14</sup> literally "into"

<sup>15</sup> literally "into"

<sup>16</sup> literally "more-good"

Nothing is escaping-*the-notice-of* the Lord; instead, even our hidden *things* are near him. **23** Therefore, may we be doing all *things* as *though* he himself is dwelling in us, in order that we might be inner-sanctuaries of him and he in us as a god of ours –<sup>17</sup> **24** and which is *true*, and will be made-to-appear before our face,<sup>18</sup> out of which *things* we might be righteously loving him.

**25(16.1)** May you\* not be being misled, brothers of mine: The house-corrupters will not inherit a kingdom of a god. **26** Therefore, if the *ones* performing these *things* according-to the flesh died-off, how-much more, if-at-any-time *someone* might be corrupting, in an evil teaching, faith in a god in-behalf of which Jesus *the Anointed-One* was crucified. **27** The *one* such as *this*, after he became filthy, will withdraw into the fire, the inextinguishable *fire*; and likewise will the *one who is* hearing him.

**28(17.1)** Due to this *reason*, the Lord received a perfumed-oil on his head, in order that he might be blowing incorruptibility to the assembly. **29** Do not be oiling yourselves with a foul-smelling *substance* of the teaching of the Chief of the Age lest he might captivate you\* out of the life being laid-before you\*. **30(2)** But due to what *reason* are we not all becoming sensible after we received knowledge of a god, which is Jesus *the Anointed-One*? **31** Why are we perishing stupidly, being ignorant-of the bestowed-favor which the Lord has truly sent?

#### CHAPTER 5 (originally chapter 18-21)

**1(18.1)** My spirit is an offscouring of the cross, which is an impediment to the *ones who* are refusing-to-have-faith, but to us salvation and a perpetual life. **2** Where is a wise *man*? Where is a disputer?<sup>19</sup> Where is a boasting of the *men* being said to be intelligent? **3(2)** For our God, Jesus *the Anointed-One*, was borne-in-impregnation under Miriam according-to a stewardship of a god<sup>20</sup> – indeed, out of a seed of David, but of a holy spirit. **4** He<sup>21</sup> was birthed and was immersed in order that he might cleanse the water by-means-of the suffering.

**5(19.1)** And the virginity of Miriam and her delivery, and likewise the death of the Lord, escaped-*the-notice-of* the Chief of this Age—three mysteries of outcry, whichever *ones* were performed in tranquility of a god. **6(2)** Therefore, how was he manifested to the ages? A star shone in a heaven above all the stars, and its light was unutterable and its newness was affording strangeness. **7** But all the rest of the stars, simultaneously with sun and moon, became a choir to the star; but it itself was surpassing<sup>22</sup> above them all with its light. **8** There was also a disturbance to *know* from-where the newness, the *newness which* was unlike them, *came*. **9(3)** From-this-reason every magic was being abolished,<sup>23</sup> and every bond of evil was caused-to-disappear, ignorance was being taken-down, an old kingdom was being utterly-destroyed,<sup>24</sup> while a god was being humanly manifested *resulting* into a newness of an everlasting life. **10** But what<sup>25</sup> has been fully-fitted alongside-of a god now was receiving a beginning. **11** From-this,<sup>26</sup> due to the *fact* that *he was* to be giving-careful-attention-to a dissolution of death, all the *things* were being moved-together.

**12(20.1)** If-at-any-time Jesus *the Anointed-One* might consider me worthy in your\* prayers-to God, and there might be a will, in the second book which I am going to be writing to you\*, **13** I will made-clear to you\* what I began: a stewardship into the new human, Jesus *the Anointed-One*, in his faith and in his love, in a suffering of his and a standing-up *out of dead humans* **14(2)** – especially if-at-any-time the Lord might reveal to me, that the *all of you\** communally, *man* by man, are coming-together for yourselves in favor out of the name in one faith **15** and in<sup>27</sup> Jesus *the Anointed-One*, the *one who* is out of a race of David according-to flesh, the son of a human and son of a god, **16** with<sup>28</sup> the result for you\*, with an undistracted<sup>29</sup> mindset, to be heeding the overseer and the body-of-elders, **17** breaking one bread which is a drug of immortality, an antidote of the act to not die-off, but instead to be living in Jesus *the Anointed-One* through everything.

**28(21.1)** I am offering-up-my-soul-in-place of you\* and of *those* whom (for<sup>30</sup> an honor of a god) you\* sent into Smyrna, **21** from-where I am writing to you\*, giving-thanks to the Lord, loving Polykarpos, even as *I love* you\*. **22** Be remembering me, even as Jesus *the Anointed-One* is remembering you\*. **23(2)** Be praying-to God in-behalf of the assembly, the *one* in Syria, from-where I, being a last of the faithful-ones there, have been bound, being led-away into Roma, even-as I was deemed-worthy to be found for<sup>31</sup> an honor of a god. **23** Farewell in God *the Father* and in Jesus *the Anointed-One* our common hope.

<sup>17</sup> [4:23(15:3)] GL / Sg "in us as a god" / A "is a god of ours"

<sup>18</sup> literally "a face of ours"

<sup>19</sup> literally "seeker-together"

<sup>20</sup> [5:3(18:2)] gA omit "of a god"

<sup>21</sup> literally "who"

<sup>22</sup> literally "throwing-above/super-throwing"

<sup>23</sup> literally "released"

<sup>24</sup> [5:9(19:30)] AZ omit "was being utterly-destroyed"

<sup>25</sup> literally "the"

<sup>26</sup> translated elsewhere "Out-of-in-here"

<sup>27</sup> [5:15(20:2)] Theodoret "one"

<sup>28</sup> literally "into"

<sup>29</sup> literally "undrawn-about"

<sup>30</sup> literally "into"

<sup>31</sup> literally "into"