

LETTER OF IGNATIUS TO THE SMYREANS

CHAPTER 1 (originally chapter 1-4)

Ignatius, also called the God-bearer,

2 To an assembly of God the Father and of Jesus the Anointed-One who has been loved, an assembly which has received-mercy in every bestowed-favor, which has been filled in faith and love, being not-lacking of every bestowed-favor, god-fitting and holiness-bearing, the assembly which is in Smyrna of Asia: 3 May you* be made to be most rejoicing in an unblemished spirit and an account of a god.

4(1.1) I am glorifying Jesus the Anointed-One the God, the one who made you* wise in-this-manner. 5 For I comprehended that you* were fully-fitted in an immovable faith, even-as persons who have been nailed-on¹ the cross of our Lord Jesus the Anointed-One, both in flesh and spirit, and that you* have been set in love in the blood of the Anointed-One, 6 having been fully-convinced² in regard to our Lord: that he truly is out of a race of David according-to flesh, and a son of a god according-to a will and a power of a god,³ 7 having truly been birthed out of a virgin; having been immersed by Johanan in order that every righteousness might be fulfilled by him; 8(2) having truly been nailed-on in flesh in-behalf of us under⁴ Pontius Pilatus and Herodes the tetrarch (from whose fruit we are from his suffering which is deemed-to-be-happy-by-God), 9 in order that he might pick-up a fixed-sign into the ages through the standing-up out of dead humans for⁵ his holy and faithful ones, whether among⁶ Judeans or among other nations, in one body of his assembly.

10(2.1) For he suffered all these things due to us, in order that we might be saved.⁷ 11 And he truly suffered, even as he truly stood himself up out of dead humans, 12 not even-as certain faithless-ones are saying, that for him to have suffered is the act of only seeming⁸ to have suffered (It is they themselves who are the act of only seeming to be. And exactly-as they are being-minded, it will happen to them – they being bodiless and demoniac.)

13(3.1) For⁹ I have come-to-know¹⁰ and am having-faith that he is, even after the standing-up, in flesh. 14(2) And when he came¹¹ near Petros' party, he was declaring to them, "Take*, physically-feel me, and see that I am not a bodiless demon." 15 And straightaway they touched him and had-faith, after they were mixed with his flesh and his spirit.¹² 16 Due to this, they also despised death, but were found to be above death. 17(3) But after the standing-up, he ate-together and drank-together with them as being fleshly, even-though having been spiritually made-one with the Father.

18(4.1) But I am urging you* about these things, beloved-ones, having also come-to-know that all of you* hold things in-the-same-manner as me. But I am fore-guarding you* from the beasts, the human-formed beasts, whom it is necessary for you* not only not to be receiving-favorably, but instead, if possible,¹³ not-even to be meeting-with them.¹⁴ 19 But you* are only praying-to¹⁵ God in-behalf of them, if-at-any-time they might somehow change-their-mind (which is difficult). 20 But Jesus the Anointed-One has this authority, who is our true life. 21(2) For if these things which were performed by our Lord are the¹⁶ act of only seeming¹⁷ to be, then I-also am the act of only seeming to be having been bound. 22 But why have I even given myself over into a state of being given-up¹⁸ to the death, to fire, to saber, to beasts? 23 Instead: near a saber, near a god; between beasts, between a god. I am enduring all things in the name of Jesus the Anointed-One alone, with¹⁹ the result to be suffering-along-with²⁰ him; 24 in the name of him, after he became²¹ the complete human, who is empowering me.

CHAPTER 2 (originally chapter 5-9)

¹ literally "nailed-on in"

² literally "brought-to-fulness"

³ [1:6(1:1)] A, Theodoret / others add

⁴ literally "on"

⁵ literally "into"

⁶ literally "in" (also later in verse)

⁷ [1:10(2:1)] C omit "in order that we might be saved"

⁸ literally "thinking" (also later in verse)

⁹ [1:13(3:1)] Gk / Gk(Eusebios) "But"

¹⁰ [1:13(3:1)] Gk(all manuscripts, Eusebios) / Jerome "have seen"

¹¹ [1:13(3:2)] Gk / Gk(Eusebios) "he has come"

¹² [1:15(3:2)] GLC (lit. "the spirit" / likely referring to his pulse, which is considered an "invisible-power"/"spirit") / A "the blood"

¹³ may also be translated "powerful"

¹⁴ [1:18(4:1)] BG / LAC add

¹⁵ [1:18(4:1)] BCS / GLA "but to only be praying-to"

¹⁶ [1:21(4:2)] G is accusative / BG is dative (here and elsewhere)

¹⁷ literally "thinking" (also later in verse)

¹⁸ literally "given-out"

¹⁹ literally "into"

²⁰ may also be translated "to be sympathizing-along-with"

²¹ [1:24(4:2)] GL add

1(5.1) Certain individuals, being-ignorant-of him, are denying him;²² but they were rather denied by him, being advocates²³ of the death rather than of the truth. 2 The prophets did not persuade them,²⁴ not-even the law of Moses²⁵, instead not-even (at least until now) the good-message, not-even our sufferings of²⁶ man by man. For they are having the same mind even about us. 3(2) For what is someone profiting if he is praising me, but is reviling my Lord, by not confessing him to be flesh-bearing? 4 But the one who is not²⁷ saying this has been made-to-completely disown him, being dead-bearing. 5(3) But it was not thought good to me to enroll their names, while they are faithless-ones. 6 Instead, I wish that it would not-even come-to-pass to me to be remembering them, until they²⁸ might change-their-mind in regard to the suffering, which is a standing-up of us.

7(6.1) Let no-one be misleading themselves. Even the things-in-heaven and the glory of the messengers and the chiefs (both visible and invisible), if-at-any-time they might not put-faith into the blood of the Anointed-One – there is even a judgment to those. 8 The one who is making-room-to-hold this fact, let him be making-room-to-hold it. 9 Let a place of status be inflating no-one. 10 For faith and love are the whole thing, of which nothing has been judged-to-be-before them. 11(2) But all of you* learn-from the ones who are holding-different-opinions in regard to the favor of Jesus the Anointed-One, the favor which came into us, 12 how opposite they are to the resolve of God. They did not care about love, not about a widow, not about an orphan, not about someone suffering-tribulation, not about someone having been bound or having been released,²⁹ not about someone hungering or thirsting. 13(7.1) They are keeping themselves distant from thanksgiving and prayer-to God, due to the fact that they are not confessing that the thanksgiving is flesh of our savior Jesus the Anointed-One, the thanksgiving which suffered in-behalf of our sins, which the Father arose by-means-of his³⁰ kindness.

14 Therefore, the ones who are speaking-against the gift of God, while they are discussing-together, are dying-off. 15 But it was being-beneficial for them to be loving, in order that they might also stand-up out of dead humans. 16(2) Therefore,³¹ It is being-proper to be keeping yourselves distant from the men such as these, and neither to be uttering about them by yourself nor communally, 17 but to be paying-attention to the prophets, but specifically³² to the good-message in which the suffering has been made-clear to us and the standing-up has been completed. 18 But all of you* be fleeing the divisions, as a beginning of evil things.

19(8.1) All of you* be following the overseer as Jesus the Anointed-One followed the Father, and the body-of-elders as the emissaries. But be respecting the ministers as an instruction of a god. 20 Apart-from the overseer, let no-one be performing anything of the things which are pertaining in regard to the assembly. 21 Let that thanksgiving³³ be being deemed firm, the one being held under the overseer or whomever he himself might permit. 22(2) Wherever the overseer might be made-to-appear, there let the multitude be; even-as wherever Jesus the Anointed-One might be, there is the universal assembly. 23 It is not allowable to be immersing nor to be making a love feast apart-from the overseer. 24 Instead, whatever might be approved by that man, this is also well-pleasing to God, in order that everything which you* are performing might be secure and firm.

25(9.1) For the rest, it is of-good-reason for us to sober-up, as we are still having a season to be changing-our-mind toward³⁴ a god. 26 It is beautiful³⁵ to have already come-to-know a god and overseer. The person of honors for an overseer has been honored by a god. 27 The person who is performing something stealthily without an overseer is worshipping the Slanderer. 28(2) Therefore, let all things be abounding to you* in favor; for you* are worthy. 29 You* rested me up throughout all things, and may Jesus the Anointed-One do the same to you*. 30 Being-away from me and being-beside me, you* loved me. God is a recompense to you*,³⁶ 31 for whose sake,³⁷ you*, while you* are enduring all things, will obtain him for yourselves.

CHAPTER 3 (originally chapter 10-13)

1(10.1) You* did beautifully, after you* welcomed Philon and Rheos,³⁸ Agathopous as ministers of an anointed-one of a god,³⁹ the ones who followed-along-behind me in regard to an account of a god. 2 And the men are giving-thanks to the Lord

²² literally "whom"

²³ more literally, but missing the meaning "co-marketers"

²⁴ literally "who"

²⁵ Hebrew form is "Mosheh"

²⁶ literally "not-even the sufferings of the"

²⁷ [2:4(5:2)] BC / GLA add

²⁸ literally "who"

²⁹ [2:12(6:2)] BGL, Arabic / AC omit "or having been released"

³⁰ literally "the"

³¹ [2:16(7:2)] BAL / Gg add

³² literally "out-chosenly"

³³ literally "Let a thanksgiving, that one"

³⁴ literally "into"

³⁵ literally "It is having beautifully"

³⁶ [2:30(2:2)] B / G "I wish that God would recompense you." / gAL "God will recompense you*."

³⁷ Literally "due to whom"

³⁸ [3:1(10:1)] Bg "Rhaiois"

³⁹ [3:1(10:1)] BA / GL "of an anointed-one of a god" or "an anointed god"

in-behalf of you*, because you* rested them up according-to every manner. Never will anything *which you* gave* perish to you*. **3(2)** I am offering-up-my-soul-in-place you*, and my bonds which you* did not treat-arrogantly nor-even were made-ashamed-of. **4** But-neither will Jesus *the Anointed-One*, the complete hope,¹ be made-ashamed of you*.

5(11.1) Your* prayer-to *God* went-off to the assembly, the *assembly* in Antiocheia of Syria, from-where I, having been bound with god-fitting bonds, am greeting all *persons*—not *that* I am worthy to be from-there, being a last-one of them. **6** But, according-to a will, I was considered-worthy – not out of having been-conscious, *but* instead out of a favor of a god – *favor* which I am praying to be given to me complete, in order that, in your* prayer-to *God*, I might attain a god. **7(2)** Therefore, in order that your* work might become complete even on a *piece of earth* and in a heaven, it is being-proper for your* assembly, for² an honor of a god, to vote-by-raise-of-hands an elder-of-god, with³ *the* result, after he comes-to-be in Syria,⁴ to be made-to-rejoice-together with them, that they are being-at-peace, and *that* they received-back⁵ their own greatness, and *that* their own corporate-body was restored to them. **8(3)** Therefore, it was made-to-appear to me, *that this is* an affair worthy of a god,⁶ *for you** to send someone of **your***-own with a letter, in order he might together-glorify the fair-weather *which* came-to-pass to them according to a god, and that, by-means-of your* prayers-to *God*, they were already obtaining⁷ a harbor. **9** *All of you**, *while* being complete, be having a complete mind. For *while you* are* wanting to be performing well, a god *is* ready with⁸ *the result* to be affording⁹ *it* to you*.

10(12.1) The love of the brothers, the *ones* in Troas, is greeting you*, from-where I am also writing to you* through Burrus,¹⁰ whom you*, simultaneously with *the* Ephesians (your* brothers), commissioned with me. **11** Burrus¹¹ has rested me up throughout all *things*. And *it is my* unattainable-wish *if* all *persons* were imitating him, being an exemplar of a ministry of a god. **12** The favor will recompense him throughout all *things*. **13(2)** I am greeting the god-worthy overseer and god-fitting body-of-elders and the ministers *who are* fellow-slaves of mine, **14** and you* all, *man* by man¹² and communally, in *the* name of Jesus *the Anointed-One*, and in his flesh and his¹³ blood, *in both his* suffering and standing-up, both fleshly and spiritually, in oneness with a god and you*. **15** *May* favor, mercy, peace, and endurance *be* to you* through everything.

16(13.1) I am greeting the houses of my brothers, along with women and children, and the virgins (the *ones* being said *to be* widows). Farewell to me in a power of *the* Father.¹⁴ **17** Philon, *who* is along with **me**, is greeting you*. **18(2)** I am greeting the house of Tavia,¹⁵ for whom I am praying to be set *in* faith and love, both fleshly and spiritually. **19** I am greeting Alke, my yearned-for name, and Daphnos the incomparable,¹⁶ and Euteknos, and all *of you* name* by name. **20** Farewell in a favor of a god.

¹ [3:4(10:2)] BAg / GL “faith”

² literally “into”

³ literally “into”

⁴ [3:7(11:2)] Bag is dative / GL is genitive

⁵ literally “received-from/away”

⁶ [3:8(11:3)] BLA / Gg omit “of a god”

⁷ [3:8(11:3)] B “they already obtained”

⁸ literally “into”

⁹ [3:9(11:3)] B / Gg is different

¹⁰ [3:10(12:1)] Latin equivalent / most text “Bourros” / B “Borros”

¹¹ literally “who”

¹² literally “all the *man* by man”

¹³ literally “the”

¹⁴ [3:16(13:1)] LA / G(g) “spirit”

¹⁵ [3:18(13:2)] Latin equivalent / GL “Taouia” / Ag “Gaouia”

¹⁶ literally (but meaning the meaning) “not-judged-together”