

# 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 ordained-beforehand 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 was having been bound as a prisoner from Syria in-behalf of the common name and hope **7** (*while I was hoping (with your prayer-to God) to attain an opportunity to fight-with-beasts in Roma, in order that I, through the act to attain, might be enabled 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 taken-from you\* your\* vast-multitude in the person of Onésimos (the *one who is* indescribable in love, but an overseer of you\* in flesh),<sup>5</sup> **9** I am praying for you\* to be loving him<sup>6</sup> according-to Jesus *the* Anointed-One, and for you\* all to be like him.<sup>7</sup> **10** For blessed is the *one who* granted to you\* (*who are 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 for<sup>8</sup> an honor of you\* and of the overseer.

**13** But also Krokos (the *one* worthy of God and of you\*, whom I took from you\* for 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 re-fresh-his-soul for him, simultaneously with Onésimos, and Burrus, and Euplos and Fronto; **16** *men* through whom I saw you\* all according-to love. **17(2)** I wish that I would 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, all speaking the same thing concerning the same thing, in one subjection, being subjected 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 a beginning of the act to be being made-a-learner, and I am uttering-to you\* as fellow-students<sup>9</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** due to this reason, I am taking steps beforehand to be exhorting you\*, so-that you\* might be running-together with 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>10</sup> of you\*, man by man, be becoming a choir, in order that, being symphonic in harmony, after you\* take a keynote<sup>11</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 acting 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>12</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 for himself the bread of God.<sup>13</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 of 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>14</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 subjected to<sup>15</sup> a god.

**22(6.1)** And to-the-extent that someone is seeing<sup>16</sup> an overseer who is being-silent, let him be filling himself with-fear-of 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 receive 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, Onésimos himself is super-praising you\* for your\*<sup>17</sup> well-order in a god, that all of you\* might be living according-to truth and that not-one sect is residing<sup>18</sup> in you\*. **26** Instead, you\* are not even hearing anyone speaking anything more than about<sup>19</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 acting out certain things unworthy of a god, **2** whom 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** 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>20</sup> and unbirthed, a god in a human,<sup>21</sup> true life in death, and son out of Miriam<sup>22</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>23</sup> has fixed itself in among<sup>24</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 acting out the spiritual things, nor-either the spiritual persons the fleshly things; **10** nor-either even-as the faith is not able to be acting out 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 acting out according-to flesh, these things are spiritual; for you\* are acting out all things in Jesus *the* Anointed-One.

**12(9.1)** But I know some individuals who passed-by-your-way<sup>25</sup> from-there, who were having an evil teaching, whom you\* did not allow to sow it into you\*, after you\* stuffed your\*<sup>26</sup> ears, with<sup>27</sup> the result to not accept 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>28</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>29</sup> but the love is a way leading, the way bringing you\* up to<sup>30</sup> a god. **15(2)** Therefore, you\* are also all junctions,<sup>31</sup> god-bearing and inner-sanctum-bearing, **16** anointed-one-bearing, holiness-bearing, having been ornamented according-to all things with instructions of Jesus

<sup>12</sup> [2:16(5:1)] Gk(pseudo) “mixed-up” or “remixed”

<sup>13</sup> [2:17(5:2)] some add

<sup>14</sup> literally “discerned”

<sup>15</sup> [2:21(5:3)] Lat, Syr, some early Christian writers / Gk(M-L) “of”

<sup>16</sup> literally “And as-much-as someone is looking-at”

<sup>17</sup> literally “the”

<sup>18</sup> literally “dwelling-down”

<sup>19</sup> [2:26(6:2)] some, Arm / Gk(M-L) “more if”

<sup>20</sup> adjective

<sup>21</sup> [3:5(7:2)] early writers, Arm “human” / Gk(M-L), Lat “a god became in flesh”

<sup>22</sup> Hebrew equivalent / Gk “Mariam/Maria” / traditionally incorrectly translated to “Mary”

<sup>23</sup> [3:7(8:1)] Gk(pseudo), Syr, Arm / Gk(M-L), others “quarrelling”

<sup>24</sup> literally “in”

<sup>25</sup> literally “made-their-way-beside”

<sup>26</sup> literally “the”

<sup>27</sup> literally “into”

<sup>28</sup> literally “machine”

<sup>29</sup> literally “an upward-leader of you\*”

<sup>30</sup> literally “into”

<sup>31</sup> literally “together-ways”

<sup>1</sup> [1:3(0:0)] Syr, Arm(pseudo), Gk(pseudo) / Gk(M-L), Lat “favor”

<sup>2</sup> [1:4(1:1)] Syr, Arm “a truly immaculate will”

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

<sup>4</sup> [1:7(1:2)] Lat, Syr, Arm / Gk(M-L, pseudo) omit “you\* made-every-effort to see me”

<sup>5</sup> [1:8(1:3)] Gk(M-L), Lat / others omit “in the flesh”

<sup>6</sup> literally “whom”

<sup>7</sup> literally “to be him in likeness”

<sup>8</sup> literally “into”

<sup>9</sup> literally “fellow-men-being-taught”

<sup>10</sup> literally “the”

<sup>11</sup> literally “complexion” (but means something similar to this in musical context)

the Anointed-One— **17** you\* to whom I also, leaping-for-joy, was 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 equipping the prayers-to God toward their revilements. **22** All of you\* be settled<sup>4</sup> by-means-of the faith toward their misleading. All of you\* be tame toward their savage<sup>5</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, to find who might be treated more unrighteously,<sup>6</sup> 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>7</sup> remaining in Jesus the Anointed-One, both fleshly<sup>8</sup> and spiritually.

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

**1(11.1)** These are last seasons. For the rest of time, may we be shamed, may we be filled-with-fear of the long-suffering 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>9</sup>—only as long as we are to be found in the Anointed-One Jesus with<sup>10</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 as the spiritual pearls – **4** in which pearls, I wish it would come-to-be to me to stand-up by-means-of your\* prayer-to God (a prayer of which I wish it would come-to-be to me to be a participant perpetually), in order that I might be found in a lot of the Christians<sup>11</sup> of Ephesos, the ones who always praised-together with the emissaries<sup>12</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>13</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 tracks of whom I wish would become 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>14</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 pulled-down<sup>15</sup> and his ruin is being released in the harmony of you\* of the faith. **10(2)** There is nothing better<sup>16</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>17</sup> things 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>18</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 acting out. **16** For the work is not of something which is being presently professed,<sup>19</sup> but instead in a power of faith, if-at-any-time someone might be found to reach to<sup>20</sup> the end.

**17(15.1)** It is better<sup>21</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 an act 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 acting through the things which he is uttering and might be knowing through the things which are being-silent. **22(3)** Nothing is escaping-the-notice-of the Lord; instead, even our hidden things are near to him. **23** Therefore, may we be doing all things as though he himself is residing<sup>22</sup> in us, in order that we might be inner-sanctums of him and he in us as a god of ours –<sup>23</sup> **24** and which is true, and will be made-to-appear before our face,<sup>24</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(2)** Therefore, if the ones acting out these things according-to the flesh died-off, how-much more, if-at-any-time someone might be corrupting, in some evil taught-material, faith in a god in-behalf of which Jesus the Anointed-One was crucified. **27** The one such as this who 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 took 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-odor of the taught-material of the Chief of the Age, lest he might take you\* captive out of the life being laid-before you\*. **30(2)** But due to what reason are we not all becoming sensible after we took knowledge of a god, which is Jesus the Anointed-One? **31** Why are we being-lost 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>25</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>26</sup> – indeed, out of a seed of David, but of a holy spirit. **4** He<sup>27</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 acted out 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 constellations, simultaneously with sun and moon, became a choir to the star; but it itself was surpassing<sup>28</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>29</sup> and every bond of evil was caused-to-disappear, ignorance was being pulled-down,<sup>30</sup> an old kingdom was being utterly-destroyed,<sup>31</sup> while a god was being humanly manifested resulting into a newness of an everlasting life. **10** But what<sup>32</sup> has been fully-fitted alongside-of a god now was taking a beginning. **11** From-here, 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 make-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 in favor out of the name in one faith **15** and in<sup>33</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>34</sup> the result for you\*, with an undistracted<sup>35</sup> mindset, to be obeying 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>36</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

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

<sup>2</sup> [3:17(9:2)] Gk(M-L), Lat, Arm (meaning not entirely certain) / Gk(pseudo) "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 "sedentary"

<sup>5</sup> literally "of-the-field"

<sup>6</sup> more literally "who might more have what is unrighteous done to them"

<sup>7</sup> [3:25(10:3)] Gk(M-L) -, you\* are remaining"

<sup>8</sup> adverb form

<sup>9</sup> literally "one of the two"

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

<sup>11</sup> transliterated / may awkwardly be translated to "followers of the Anointed-One"

<sup>12</sup> [4:4(11:4)] Gk "apostles", which more literally is "placed-off-ones"

<sup>13</sup> literally "into"

<sup>14</sup> literally "into" (also later in verse)

<sup>15</sup> literally "picked-down"

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

<sup>17</sup> literally "which"

<sup>18</sup> literally "into"

<sup>19</sup> literally "not presently of a professed-thing"

<sup>20</sup> literally "into"

<sup>21</sup> literally "more-good"

<sup>22</sup> literally "dwelling-down"

<sup>23</sup> [4:23(15:3)] Gk(M-L), Lat / Gk(pseudo), Syr "in us as a god" / Arm "is a god of ours"

<sup>24</sup> literally "a face of ours"

<sup>25</sup> literally "seeker-together"

<sup>26</sup> [5:3(18:2)] Gk(pseudo), Arm omit "of a god"

<sup>27</sup> literally "who"

<sup>28</sup> literally "throwing-above/super-throwing"

<sup>29</sup> literally "released"

<sup>30</sup> literally "picked-down"

<sup>31</sup> [5:9(19:30)] Syr, Arm omit "was being utterly-destroyed"

<sup>32</sup> literally "the"

<sup>33</sup> [5:15(20:2)] Theodoret "one"

<sup>34</sup> literally "into"

<sup>35</sup> literally "undrawn-about"

<sup>36</sup> literally "into"

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>1</sup> an honor of a god. **23** *All of you\**, farewell<sup>2</sup> in God *the Father* and in Jesus *the Anointed-One* our common hope.

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<sup>1</sup> literally "into"

<sup>2</sup> literally "“, be having been invigorated"