

# LETTER OF IGNATIUS TO THE MAGNÉSIANS

## CHAPTER 1 (originally chapter 1-5)

Ignatius, also called the God-bearer,

**2** To the assembly being blest in a favor of God the Father in the Anointed-One, Jesus, our Savior, in whom I am greeting the assembly, the assembly which is in Magnésia, the *Magnésia* near Maiandros; **3** and I am praying for you\* to be most rejoicing in God the Father and in Jesus the Anointed-One.

**3(1.1)** After I knew of your\* multi-well-ordered state of the love according to a god, I, leaping-for-joy, pre-picked for myself to utter to all of you\* in faith of Jesus the Anointed-One. **4(2)** For I, who was deemed-worthy of a god-fitting name, am singing about the assemblies in the bonds which I am carrying-about, **5** in which I am praying for a making-one of flesh and spirit of Jesus the Anointed-One, the one through whom all of us are to be living— **6** a making-one of both faith and love of which nothing has been judged-to-be-before it, but, the making-one (which is more-lordly) of Jesus and the Father, (3) in whom, while we are enduring the every disparagement of the Chief of this Age and after we escaped, we will obtain a god for ourselves.

**7(2.1)** Therefore, since I was considered-worthy to see you\* through Damas, your\* god-worthy overseer, and through worthy elders, Bassus and Apollōnios, and my fellow-slave, minister Zōtōn — **8** of whom I wish I would derive-gratification, because he is being subjected to the overseer as to a favor of a god, and to the body-of-elders as to a law of Jesus the Anointed-One.

**9(3.1)** But it is also proper for you\* not to take-advantage-of<sup>1</sup> the stature of the overseer, **10** but instead to be rendering all due respect to him in-accordance-with a power of God the Father — exactly-as I know even the holy elders do, **11** who have not taken-alongside his<sup>2</sup> youthful order which is being-made-to-appear, but who instead are consenting to him as to persons<sup>3</sup> sensible in a god — but not to him, but instead to the Father of Jesus the Anointed-One, to the Overseer of all persons. **12(2)** Therefore, to<sup>4</sup> an honor of that one who wanted us,<sup>5</sup> it is being-proper to be favorably-hearing<sup>6</sup> in-accordance-with not-one speck of hypocrisy; **13** since someone that does so is not misleading this overseer (the one who is being looked at) but, instead, is rationalizing-fallaciously with the unseeable-one. **14** But the account such as this is not to flesh, but rather to a god, the one who has come-to-know the secret things.

**15(4.1)** Therefore, it is not being-proper to be being only called Christians, but instead, to also be one; **16** even-as there are also certain persons who are indeed calling an overseer, but they are acting out all things apart-from him. **17** But the men such as this are being made-to-appear to me to not be with-a-good-conscience, due to the fact that they are not being gathered-together firmly according-to an instruction.

**18(5.1)** Therefore, since the affairs have an end, these two are also being unitedly laid-before us — both the death and the life — and each person is going to be withdrawing into his-own place. **19(2)** For even-as there are two kinds of coins, indeed the one of a god, but the other of the world, and each coin has its own impression being laid-upon it — so the faithless-ones have an impression of this world; **20** but the faithful-ones have an impression of God the Father through Jesus the Anointed-One in love — **21** through whom, if-at-any-time we might not self-chosenly be having the act to die-off into his suffering, his act to be living is not in us.

## CHAPTER 2 (originally chapter 6-11)

**1(6.1)** Therefore, since in the faces which I have previously-written, I perceived your\*<sup>7</sup> entire multitude in faith and love, **2** I am urging you\*: Be making-every-effort to be acting out all things in a harmony of God, **3** the overseer sitting himself before you\* into a place<sup>8</sup> of a god, and the elders into a place<sup>9</sup> of a congress of the emissaries, **4** and the ministers (the sweetest ones to me) have been entrusted-with a ministry of Jesus the Anointed-One, who before the ages was in-the-presence-of the Father, and was made-to-appear in the end. **5(2)** Therefore, all of you\*, after you\* take an oneness-of-customs of a god, be respecting one-another, **6** and let no-one be looking at his<sup>10</sup> neighbor according-to flesh. Instead, in Jesus the Anointed-One, be loving one-another through everything. **7** Let there be nothing among<sup>11</sup> you\* which will be able to divide

you\*; instead, be made-one with the overseer and with the ones who are sitting themselves before you\* for<sup>12</sup> a type and teaching of incorruptibility.

**8(7.1)** Therefore, even-as the Lord, being having been made-one with the Father, did nothing without the Father, neither through himself nor through the emissaries, in-this-same-manner, all of you\*: Do not-even be acting out anything<sup>13</sup> without the overseer and the elders. **9** Do not-even try to be making something to-appear to be of-good-reason to your\* own selves; **10** instead, let there be on the same spot: one prayer-to God, one beseeching, one mind, one hope in love, in the joy, the unblemished joy which is Jesus the Anointed-One, of whom there is nothing better.<sup>14</sup> **11(2)** All of you\* are running-together as into one<sup>15</sup> inner-sanctum of a god, as on one sacrificial-altar, on one Jesus the Anointed-One, the Jesus who came-forward from one father, and is into one and withdrew to one.

**12(8.1)** Do not be being misled by-means-of different-opinions nor-even by-means-of myths, the old ones which are unprofitable. **13** For if we might be living until now according-to Judaism,<sup>16</sup> we are confessing to not have taken favor. **14(2)** For the most-divine prophets lived according-to the Anointed-One Jesus. Due to this reason they were also pursued harmfully, **15** being breathed-into by his favor, with the result for the ones who are refusing-to-be-persuaded to be fully-convinced,<sup>17</sup> **16** that there is one god, the god who manifested himself through Jesus the Anointed-One, his son, who is an everlasting<sup>18</sup> account of his which came-forward<sup>19</sup> from silence, who in-accordance-with all things well-pleased the one who sent him.

**17(9.1)** Therefore, if the ones who were returned into old affairs came into a newness of hope, **18** no-more sabbathizing, but instead living according-to the Lord's day—<sup>20</sup> in which our life also rose-up through him and his death (whom<sup>21</sup> certain individuals are denying); **19** and if through which mystery we took the act to be having-faith, and due to this reason we are enduring, in order that we might be found to be learners of Jesus the Anointed-One, our only teacher, **20(2)** how then will we be able to live apart from him, of whom even the prophets, being learners by-means-of the spirit, were anticipating as a teacher of theirs? **21** And due to this reason, he (whom they were righteously awaiting) while being-present, arose them from out of dead humans.

**22(10.1)** Therefore, may we not be being-insensate of his kindness. For if-at-any-time he might imitate us exactly-as<sup>22</sup> we are acting, we are no-longer existing. **23** Due to this, after we become learners of him, may we learn to be living according-to Christianity. **24** For whoever is being called by another name more than this, is not of God. **25(2)** Therefore, all of you\*, put-away<sup>23</sup> the evil leaven, the leaven which was made-old and which soured-in, and be throwing yourselves into-a-different-position into young leaven which is Jesus the Anointed-One. **26** Be salted in him, in order that someone among<sup>24</sup> you\* might not be utterly-destroyed, since you\* will be convicted from your\*<sup>25</sup> smell. **27(3)** It is out-of-place to be uttering Jesus the Anointed-One and to be Judaizing. **28** For the Christianity did not have-faith into Judaism, but instead Judaism into Christianity, by-means-of which<sup>26</sup> every tongue, after it had-faith, was congregated into a god.

**29(11.1)** But I am saying these things, beloved ones of mine, not because<sup>27</sup> I know that there are certain individuals from-among<sup>28</sup> you\* who are holding things in-this-manner, but instead, I am saying these things (as smaller than you\*)<sup>29</sup> wishing to be fore-guarding you\* not to fall into the hooks of the vainglory, **30** but instead for you\* to have been fully-convinced<sup>30</sup> in the birthing and the suffering and the standing-up out of dead humans, the one which came-to-be in a season of the leadership of Pontius Pilatus. **31** They were truly and certainly<sup>31</sup> acted out by Jesus the Anointed-One, our hope, a hope of which I wish that none of you\* would be-made<sup>32</sup> to be veered-off from.

## CHAPTER 3 (originally chapter 12-15)

**1(12.1)** I wish that I would derive-gratification of you\* throughout all things, if-only-at-any-time I might be worthy. **2** For even if I have been bound, in comparison to one of you\* who have been released, I am not anyone. **3** I have

<sup>1</sup> literally "to use-together"

<sup>2</sup> literally "the"

<sup>3</sup> [1:11(3:1)] Gk(pseudo), Arm "to one"

<sup>4</sup> literally "into"

<sup>5</sup> [1:12(3:2)] Gk(M-L), Lat / Gk(pseudo), Arm "you\*\*"

<sup>6</sup> literally "hearing-on"

<sup>7</sup> literally "the"

<sup>8</sup> [2:3(6:1)] Gk(M-L, pseudo), Lat / Syr, Arm "type"

<sup>9</sup> [2:3(6:1)] Gk(M-L, pseudo), Lat / Syr, Arm "type"

<sup>10</sup> literally "the"

<sup>11</sup> literally "in"

<sup>12</sup> literally "into"

<sup>13</sup> literally "nothing"

<sup>14</sup> literally "more-good"

<sup>15</sup> [2:11(7:2)] Lat, Arm / Gk(M-L) omit "one"

<sup>16</sup> [2:13(8:1)] Gk(M-L) "living Judaism according to the law" / Gk(pseudo), Arm "living according to the Judean law" / Lat "living according to Judaism"

<sup>17</sup> literally "brought-to-fullness"

<sup>18</sup> [2:16(8:2)] Arm, Sevérus / Gk(M-L), Lat add

<sup>19</sup> [2:16(8:2)] Arm, Arab, Sevérus / Gk(M-L), Lat "which did not come-forward"

<sup>20</sup> [2:18(9:18)] Lat / Gk(M-L) "life" (may also be translated "a life according to the Lord's day") / some omit

<sup>21</sup> [2:18(9:1)] Gk(pseudo) / Lat "the"(singular) / Gk(M-L) "the"(plural) / Arm is ambiguous

<sup>22</sup> literally "even-as"

<sup>23</sup> literally "put-over/above"

<sup>24</sup> literally "in"

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

<sup>26</sup> [2:28(10:3)] Syr / Gk(M-L), Lat "as" / Arm "into which"

<sup>27</sup> literally "since"

<sup>28</sup> literally "out-of"

<sup>29</sup> literally "as a smaller-one of you\*\*"

<sup>30</sup> literally "to have been brought-to-fullness"

<sup>31</sup> literally "firmly"

<sup>32</sup> literally "become"

come-to-know, that you\* are not being inflated, for you\* have Jesus *the* Anointed-One in yourselves. **4** And whenever I am praising you\*, I have come-to-know, that you are being inverted *even* more – as it has been written, that:

The righteous-one *is* an accuser of himself.

(Proverbs 18:17)

**5(13.1)** Therefore, *all of you\**, be making-*every*-effort to be confirmed in the decrees of the Lord and of the emissaries, **6** in order that *in all things*, as-many-as you\* are doing, you\* might be guided-down-a-good-path *in* flesh and spirit, *in* faith and love, in *the* Son and *the* Father and in *the* Spirit, in *the* beginning and in *the* end, **7** *along* with your\* overseer *who is* most-worthy-of-what-is-proper, and your\* body-of-elders—a worthily-plaited spiritual crown—and the ministers according-to a god. **8(2)** *All of you\**, be subjected to the overseer and to one-another, as Jesus *the* Anointed-One according-to flesh<sup>1</sup> *is* to the Father, and the emissaries *are* to the Anointed-One and the Father and the Spirit,<sup>2</sup> **9** in order that there might be a making-one *which is* both fleshly and spiritual.

**10(14.1)** I, having come-to-know that you\* are being-packed-*full* of a god, promptly incited<sup>3</sup> you\*. **11** Be remembering me in your\* prayers-to *God*, in order that I might attain a god; and *be remembering* the assembly in Syria, from-where I am not worthy to be being called. **12** For I am being-in-need-of your\* prayer-to *God* *which* has been made-one in a god and *in your\** love, with<sup>4</sup> the *result* for the assembly in Syria to be deemed-worthy to be bedewed through your\* assembly.<sup>5</sup>

**13(15.1)** *The* Ephesians from Smyrna (from-where I am also writing to you\*) are greeting you\*, being-beside *me* for<sup>6</sup> *the* glory of a god (even-as you\* also *are*), who rested me up in-accordance-with all *things*, **14** simultaneously with Polykarpos, overseer of *the* Smyrneans. And all the remaining assemblies are greeting you\* in honor of Jesus *the* Anointed-One. **15** Farewell<sup>7</sup> in *the* harmony of a god, *all of you\** having obtained an undoubting spirit, which<sup>8</sup> *is* Jesus *the* Anointed-One.

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<sup>1</sup> [3:8(13:2)] Gk(pseudo), Arm / Gk(M-L), Lat add

<sup>2</sup> [3:8(13:2)] Arm / Gk(M-L), Lat add

<sup>3</sup> [3:10(14:1)] Gk(M-L) / Gk(pseudo) “exhorted”

<sup>4</sup> literally “into”

<sup>5</sup> [3:12(14:1)] Arm “earnestness”

<sup>6</sup> literally “into”

<sup>7</sup> literally “You\* be having been invigorated”

<sup>8</sup> it is not clear whether “which” (masc.) is referring to “a god” (masc.) or to “spirit” (neuter)