

ΠΡΟΣ ΕΦΕΣΙΟΥΣ ΙΓΝΑΤΙΟΣ
Unto Ephesians Ignatius

Ἰγνάτιος ὁ καὶ Θεοφόρος, τῇ εὐλογημένῃ ἐν μεγέθει Θεοῦ Πατρὸς πληρώματι, τῇ
Ignatius he also Theophorus, to the having been blessed in greatness of God Father in fullness, the
προωρισμένη πρὸ αἰώνων εἶναι διὰ παντὸς εἰς δόξαν παράμονον ἄτρεπτον,
having been predestined from of ages to be for ever in glory abiding unchangeable,
ἡνωμένη καὶ ἐκλελεγμένη ἐν πάθει ἀληθινῶ, ἐν θελήματι τοῦ Πατρὸς καὶ
having been united and having been elected in suffering true, by will of the Father and
Ἰησοῦ Χριστοῦ τοῦ Θεοῦ ἡμῶν, τῇ Ἐκκλησίᾳ τῇ ἀξιομακρίστῳ, τῇ οὔσῃ ἐν Ἐφέσῳ
of Jesus Christ the God of us, to the Church to the worthy of blessing, to the being in Ephesus
τῆς Ἀσίας, πλεῖστα ἐν Ἰησοῦ Χριστῶ καὶ ἐν ἀμώμῳ χαρᾷ χαίρειν.
of the Asia, most abundant in Jesus Christ and in blameless joy to hail.

1

Ἀποδεξάμενος ἐν Θεῶ τὸ πολθαγάπητόν σου ὄνομα, ὃ κέκτησθε φύσει δικαία
Having welcomed in God the much loved of you name, which you have held by nature righteous
κατὰ πίστιν καὶ ἀγάπην ἐν Χριστῶ Ἰησοῦ, τῷ Σωτῆρι ἡμῶν· μιμηταὶ ὄντες Θεοῦ,
according to faith and love in Christ Jesus, the Saviour of us; imitators being of God,
ἀναζωπυρήσαντες ἐν αἵματι Θεοῦ τὸ συγγενικὸν ἔργον τελείως ἀπηρτίσατε·
having hearts kindled¹ by blood of God the congenial work perfectly you completed²;
ακούσαντες γὰρ δεδεμένον ἀπὸ Συρίας ὑπὲρ τοῦ κοινοῦ Ὄνόματος καὶ ἐλπίδος,
having heard for having been chained from Syria for sake of the common Name and hope
ἐλπίζοντα τῇ προσευχῇ ὑμῶν ἐπιτυχεῖν ἐν Ῥώμῃ θηριομαχεῖν, ἵνα διὰ τοῦ ἐπιτυχεῖν
hoping by the prayers of you to succeed in Rome to fight beasts, that by of the to succeed
δυνηθῶ μαθητῆς εἶναι, ἰδεῖν ἐσπουδάσατε· ἐπεὶ οὖν τὴν πολυπλήθειαν ὑμῶν ἐν
I might be able a disciple to be, to see you were eager; after that then the great number of you in
ὀνόματι Θεοῦ ἀπέληφα ἐν Ὀνησίμῳ, τῷ ἐν ἀγάπῃ ἀδιηγῆται, ὑμῶν δὲ
name of God I have received in Onesimus, the one in love indescribable, of you and
ἐπισκόπῳ, ὃν εὔχομαι κατὰ Ἰησοῦν Χριστὸν ὑμᾶς ἀγαπᾶν καὶ πάντα ὑμᾶς αὐγῶ
overseer, whom I pray according to Jesus Christ you you may love and all you may shine
ἐν ὁμοιότητι εἶναι. Εὐλογητὸς γὰρ ὁ χαρισάμενος ὑμῖν ἀξίους οὔσι τοιοῦτον
in likeness to be. Blessed for He having granted you worthy being such as him
ἐπίσκοπον κεκτῆσθαι.
an overseer to have obtained.

2

Περὶ δὲ τοῦ συνδούλου μου Βούρρου, τοῦ κατὰ Θεὸν διακόνου ὑμῶν ἐν πᾶσιν
About and of the fellow-slave of me Burrhus, of the according to God deacon of you in all things
εὐλογημένου, εὔχομαι παραμεῖναι αὐτὸν εἰς τιμὴν ὑμῶν καὶ τοῦ ἐπισκόπου· καὶ Κρόκος
blessed, I pray to stay behind him for honour of you and of the overseer; also Crocus

1 Greek word obscure.

2 Greek word obscure.

St. Ignatius, Epistle to the Ephesians, Interlinear English - G.T. Emery.

δέ, ὁ Θεοῦ ἄξιος καὶ ὑμῶν, ὃν ἐξεμπλᾶριον τῆς ἀφ' ὑμῶν ἀγάπης ἀπέλαβον,
and, he of God worthy and of you, whom an example of the from of you love I received.
κατὰ πάντα με ἀνέπαυσεν, ὡς καὶ αὐτὸν ὁ Πατὴρ Ἰησοῦ Χριστοῦ ἀναψύξαι, ἀμα
in all things me he rested, as also him the Father of Jesus Christ may rest, together with
Ἵονησίμω καὶ Βούρρω καὶ Εὐπλω καὶ Φρόντωνι, δι' ὧν πάντας ὑμᾶς κατὰ ἀγάπην εἶδον.
Onesimus and Burrhus and Euplus and Fronos, by whom all you in love I saw.
Ἵοναίμην ὑμῶν διὰ παντός, ἐάνπερ ἄξιος ᾶ. Πρέπον οὖν ἐστὶν
May I have enjoyment of you always, if worthy I should be. Seemly then it is
κατὰ πάντα τρόπον δοξάζειν Ἰησοῦν Χριστὸν τὸν δοξάσαντα ὑμᾶς, ἵνα ἐν μιᾷ
in every way to glorify Jesus Christ the having glorified you, that in one
ὑποταγῇ κατηρτισμένοι, ὑποτασσόμενοι τῷ ἐπισκόπῳ καὶ τῷ πρεσβυτερίῳ,
subordination having been prepared, being subject to the overseer and to the presbytery,
κατὰ πάντα ἦτε ἡγιασμένοι.
in all things you may be sanctified.

3

Οὐ διατάσσομαι ὑμῖν ὡς τις. Εἰ γὰρ καὶ δέδεμαι ἐν τῷ Ὀνόματι, οὐπω
Not I order you as any one. If for also I have been chained in the Name, not yet
ἀπῆρτισμαι ἐν Ἰησοῦ Χριστῷ· νῦν γὰρ ἀρχὴν ἔχω τοῦ μαθητεύεσθαι, καὶ
not having been perfected in Jesus Christ; now for a beginning I have of the to be a disciple, and
προσλαλῶ ὑμῖν ὡς συνδιδασκαλίταις μου. Ἐμὲ γὰρ ἔδει ὑφ' ὑμῶν ὑπαλειφθῆναι πίστει,
I talk with you as fellow-students of me. Myself for ought by of you to be anointed³ in faith,
νουθεσίᾳ, ὑπομονῇ, μακροθυμίᾳ. Ἄλλ' ἐπεὶ ἡ ἀγάπη οὐκ ἔῃ με σιωπᾶν περὶ
admonition, endurance, long-suffering. But since the love not permits me to keep silence concerning
ὑμῶν, διὰ τοῦτο προέλαβον παρακαλεῖν ὑμᾶς, ὅπως συντρέχητε τῇ γνώμῃ τοῦ Θεοῦ.
of you, through this I anticipate to exhort you, thus let you run with the mind of the God.
Καὶ γὰρ Ἰησοῦς Χριστός, τὸ ἀδιάκριτον ἡμῶν ζῆν, τοῦ Πατρὸς ἡ γνώμη, ὡς καὶ οἱ
Also for Jesus Christ, the inseparable of us life, of the Father the mind, as also the
ἐπίσκοποι, οἱ κατὰ τὰ πέρατα ὀρισθέντες, ἐν Ἰησοῦ Χριστοῦ γνώμῃ εἰσίν.
overseers, the throughout the extremities having been appointed, by of Jesus Christ mind are.

4

Ὅθεν πρέπει ὑμῖν συντρέχειν τῇ τοῦ ἐπισκόπου γνώμῃ, ὅπερ καὶ ποιεῖτε. Τὸ γὰρ
Therefore fitting you to run in harmony with of the overseer mind, which also you do. The for
ἀξιονόμαστον ὑμῶν πρεσβυτέριον, τοῦ Θεοῦ ἄξιον, οὕτως συνήρμοσται τῷ ἐπισκόπῳ,
honourable of you presbytery, of the God worthy, thus it has been tuned to the overseer
ὡς χορδαὶ κιθάρα. Διὰ τοῦτο ἐν τῇ ὁμοιοῖᾳ ὑμῶν καὶ συμφώνῳ ἀγάπῃ Ἰησοῦς Χριστὸς
as strings of a harp. Through this in the harmony of you and harmonious love Jesus Christ
ἄδεται. Καὶ οἱ κατ' ἄνδρα δὲ χορὸς γίνεθε, ἵνα σύμῳνοι ὄντες ἐν ὁμοιοῖᾳ, χρῶμα
is sung. And the all men and a chorus let you be, that harmonious being in concord, key note
Θεοῦ λαβόντες ἐν ἐνότητι, ἄδητε ἐν φωνῇ μιᾷ διὰ Ἰησοῦ Χριστοῦ τῷ Πατρί, ἵνα
of God having taken in unison, you may sing in voice one through Jesus Christ to the Father, that
ὑμῶν καὶ ἀκούσῃ καὶ ἐπιγινώσκῃ, δι' ὧν εὖ πράσσετε, μέλη ὄντας τοῦ
of you also He may hear and acknowledge, by which good deeds you practice, members being of the

3 Lightfoot inserts 'for the contest' - to allude to the preparation for a sports contest.

St. Ignatius, Epistle to the Ephesians, Interlinear English - G.T. Emery.

Υιοῦ αὐτοῦ. Χρήσιμον οὖν ἐστὶν ὑμᾶς ἐν ἀμώμῳ ἐνότητι εἶναι, ἵνα καὶ Θεοῦ πάντοτε
Son of Him. Profitable therefore it is for you in blameless unity to be, that also of God always
μετέχητε.
you may partake.

5

Εἰ γὰρ ἐγὼ ἐν μικρῷ χρόνῳ τοιαύτην συνήθειαν ἔσχον πρὸς τὸν ἐπίσκοπον ὑμῶν,
If for I in a little time such as this fellowship I had with the overseer of you,
οὐκ ἀνθρωπίνην οὖσαν, ἀλλὰ πνευματικὴν, πόσῳ μᾶλλον ὑμᾶς μακαρίζω τοὺς
not humanly being, but spiritually, how much more you I deem blessed the
ἐγκεκραμένους οὕτως, ὡς ἡ Ἐκκλησία Ἰησοῦ Χριστοῦ, καὶ ὡς Ἰησοῦς Χριστὸς τῷ Πατρί,
having been united thus, as the Church of Jesus Christ, and as Jesus Christ to the Father,
ἵνα πάντα ἐν ἐνότητι σύμφωνα ᾗ; Μηδεὶς πλανάσθω· ἐὰν μὴ τις ἢ ἐντος
that in all things in unity harmonious may be? Not one let be deceived; if not anyone be within
τοῦ θυσιαστηρίου, ὑστερεῖται τοῦ ἄρτου τοῦ Θεοῦ. Εἰ γὰρ ἐνὸς καὶ δευτέρου προσευχῆ
of the sanctuary, he is in want of the bread of the God. If for of one and of second prayer
τοσαύτην ἰσχὺν ἔχει, πόσῳ μᾶλλον ἢ τε τοῦ ἐπισκόπου καὶ πάσης τῆς Ἐκκλησίας;
such as this strength it has, how much more that both of the overseer and of all of the Church?
Ὁ οὖν μὴ ἐρχομενος ἐπὶ τὸ αὐτὸ οὗτος ἤδη ὑπερηφανεῖ καὶ ἑαυτὸν
He therefore not attending upon the same this one already was failing to appear and himself
διέκρινεν. Γέγραπται γάρ, Ὑπερηφάνοις ὁ Θεὸς ἀντιτάσσεται, σπουδάσωμεν
he was separating. It is written for, Arrogant the God resists, let us then be eager
οὖν μὴ ἀντιτάσσεσθαι τῷ ἐπισκόπῳ, ἵνα ὦμεν Θεῷ ὑποτασσόμενοι.
therefore not to resist the overseer, that we may be to God obedient.

6

Καὶ ὅσον βλέπει τις σιγῶντα ἐπίσκοπον, πλείονως αὐτὸν φοβείσθω· πάντα γάρ, ὃν
And as much as sees anyone keeping silent overseer, more him let fear; all for, whom
πέμπει ὁ οἰκοδεσπότης εἰς ἰδίαν οἰκονομίαν, οὕτως δεῖ ἡμᾶς αὐτὸν δέχεσθαι,
sends the master of the house into own as steward of household, so it behoves us him to receive
ὡς αὐτὸν τὸν πέμψαντα. Τὸν οὖν ἐπίσκοπον δηλὸν ὅτι ὡς αὐτὸν Κύριον δεῖ
as him the having been sent. The then overseer it is clear that as him Lord we ought
προσβλέπειν. Αὐτὸς μὲν οὖν Ὀνήσιμος ὑπερεπαινεῖ ὑμῶν τὴν ἐν Θεῷ εὐταξίαν,
to regard. Himself indeed then Onesimus was praising of you the in God good arrangements,
ὅτι πάντες κατὰ ἀλήθειαν ζῆτε καὶ ὅτι ἐν ὑμῖν οὐδεμία αἵρεσις καοικεῖ· ἀλλ' οὐδὲ
that all according to truth live and that among you no heresy dwells, but neither
ἀκούετε τινος πλέον, ἢ περὶ Ἰησοῦ Χριστοῦ λαλοῦντος ἐν ἀληθείᾳ.
you listen to any one full, unless concerning of Jesus speaking in truth.

7

Εἰώθασιν γὰρ τινες δόλῳ πονηρῷ τὸ Ὄνομα περιφέρειν, ἀλλὰ τινὰ πράσσοντες
Accustomed for certain in cunning malice the Name to peddle about, but do certain practices
ἀνάξια Θεοῦ· οὓς δεῖ ὑμᾶς ὡς θηρία ἐκκλίνειν· εἰσὶν γὰρ κύνες λυσσῶντες,
unworthy of God; who it behoves you as wild animals to avoid; they are for dogs raging,
λαθροδῆκται· οὓς δεῖ ὑμᾶς φθλάσσεσθαι ὄντας δυσθεραπεύτους. Εἷς ἰατρός ἐστίν,
secretly biting; whom must you guard against being hard to cure. One physician is,

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σαρκικός τε καὶ πνευματικός, γεννητὸς καὶ ἀγέννητος, ἐν ἀνθρώπῳ Θεός, ἐν θανάτῳ
of flesh both and of spirit, begotten and unbegotten, in man God, in death
Ζωὴ ἀληθινή, καὶ ἐκ Μαρίας καὶ ἐκ Θεοῦ, πρῶτον παθητὸς καὶ τότε ἀπαθής, Ἰησοῦς
Life true, and from Mary and from God, first changeable and then unchangeable, Jesus
Χριστὸς ὁ Κύριος ἡμῶν.
Christ the Lord of us.

8

Μὴ οὖν τις ὑμᾶς ἐξαπατάτω, ὡσπερ οὐδὲ ἐξαπατᾶσθε, ὅλοι ὄντες Θεοῦ. Ὅταν γὰρ
Not then anyone you let deceive, just as neither should you deceive, wholly being of God. When for
μηδεμία ἔρις ἐνήρυσται ἐν ὑμῖν ἢ δυναμένη ὑμᾶς βασανίσει, ἄρα κατὰ Θεὸν ζῆτε.
no strife established among you the being able you to torment, then according to God you live.
Περίφημα ὑμῶν καὶ ἀγνίζομαι ὑμῶν Ἐφεσίων, Ἐκκλησίας τῆς διαβοήτου τοῖς
A humble servant of you and I am dedicated to you Ephesians, Church of the famous to the
αἰῶσιν. Οἱ σαρκικοὶ τὰ πνευματικὰ πράσσειν οὐ δύναται, οὐδὲ οἱ πνευματικοὶ τὰ
ages. The sensual the things spiritual to do not are they able, neither the spiritual the things
σαρκικά, ὡσπερ οὐδὲ ἡ πίστις τὰ τῆς ἀπιστίας οὐδὲ ἡ ἀπιστία τὰ τῆς πίστεως.
sensual, just as neither the faith the things of the infidelity nor the unfaithful the things of the faith.
Ἄδὲ καὶ κατὰ σάρκα πράσσετε, ταῦτα πνευματικὰ ἐστίν· ἐν Ἰησοῦ γὰρ Χριστῷ
Which and also according to flesh you are doing, these things spiritual are; in Jesus for Christ
πάντα πράσσετε.
all things let you do.

9

Ἔγνων δὲ παροδεύσαντάς τινας ἐκεῖθεν, ἔχοντας κακὴν διδαχὴν· οὓς οὐκ
I came to know but came to you certain from else where, bringing an evil doctrine; whom not
εἰάσατε σπεῖραι εἰς ὑμᾶς, βύσαντες τὰ ὦτα, εἰς τὸ μὴ παραδέξασθαι τὰ
you permitted to sow seed into you, you stopped the ears, for the not to receive the
σπειρόμενα ὑπ' αὐτῶν, ὡς ὄντες λίθοι ναοῦ
ατρὸς, ἠτοιμασμένοι εἰς οἰκοδομὴν
being sown by of them, as being stones of temple of Father, having been readied for building
Θεοῦ Πατρὸς, αναφερόμενοι εἰς τὰ ὕψη διὰ τῆς μηχανῆς Ἰησοῦ Χριστοῦ, ὅς ἐστιν Σταυρός,
of God Father, being hoisted up into heights by of the means of Jesus Christ, which is Cross,
σχοινίῳ χρώμενοι τῷ Πνεύματι τῷ Ἁγίῳ· ἡ δὲ πίστις ὑμῶν ἀναγωγεὺς ὑμῶν, ἡ δὲ
as a rope using the Spirit the Holy; the and faith of you a winch of you, the and
ἀγάπη ὁδὸς ἢ ἀναφέρουσα εἰς Θεόν. Ἔστε οὖν καὶ σύνοδοι πάντες, θεοφόροι καὶ
love a way the bringing up to God. You are then also fellow-travellers all, carrying God and
ναοφόροι, χριστοφόροι, ἀγιοφόροι, κατὰ πάντα κεκοσμημένοι
carrying sanctuary, carrying Christ, carrying holiness, according to all things having been adorned
ἐντολαῖς Ἰησοῦ Χριστοῦ· οἷς καὶ ἀγαλλιῶμενος ἠξιώθην δι' ὧν γράφω
in commands of Jesus Christ; which also I am taking part being deemed worthy by which I write
προσομιλῆσαι ὑμῖν καὶ συγχαρῆναι, ὅτι κατ' ἀνθρωπων βίον οὐδὲν ἀγαπᾶτε
to discourse with you and to rejoice, that according to of men life-style nothing let you love
εἰ μὴ μόνον τὸν Θεόν.
except only the God.

St. Ignatius, Epistle to the Ephesians, Interlinear English - G.T. Emery.

10

Καὶ ὑπὲρ τῶν ἄλλων δὲ ἀνθρώπων ἀδιαλείπτως προσεύχεσθε, ἔστιν γὰρ ἐν αὐτοῖς
Also for of the others and of mankind incessantly let you pray, is for in them
ἐλπίς μετανοίας, ἵνα Θεοῦ τύχωσιν. Ἐπιτρέψατε οὖν αὐτοῖς κἂν ἐκ τῶν
a hope of repentance, that of God they may meet. Let you permit then them at least from of the
ἔργων ὑμῖν μαθητευθῆναι. Πρὸς τὰς ὀργὰς αὐτῶν ὑμεῖς πραεῖς, πρὸς τὰς
works of you to become disciples. Unto the wraths of them you be mild, unto the
μεγαλορημοσύνας αὐτῶν ὑμεῖς ταπεινόφρονες, πρὸς τὰς βλασφημίας αὐτῶν ὑμεῖς τὰς
vilifying of them you be humble minded, unto the blasphemies of them you the
προσευχάς, πρὸς τὴν πλάνην αὐτῶν ὑμεῖς ἐδραῖοι τῇ πίστει, πρὸς ἄγριον αὐτῶν ὑμεῖς
prayers, unto the error of them you steadfast in the faith, unto wildness of them you
ἡμεροί, μὴ σπουδάζοντες τιμιμήσασθαι αὐτούς. Ἀδελφοὶ αὐτῶν εὐρεθῶμεν τῇ
be tame, not being eager to retaliate against them. Brethren of them let us be found by the
ἐπιεικείᾳ· μιμηταὶ δὲ τοῦ Κυρίου σπουδάζομεν εἶναι, τίς πλέον ἀδικηθῆ, τίς
goodness; imitators but of the Lord eager to be, anyone more let be wronged, anyone
ἀποστερηθῆ, τίς ἀθετηθῆ· ἵνα μὴ τοῦ Διαβόλου βοτάνη τις εὐρεθῆ ἐν ὑμῖν,
let be defrauded, anyone let be despised; that not of the Devil a herb certain may be found in you,
ἀλλ' ἐν πάσῃ ἀγνεύᾳ καὶ σωφροσύνῃ μένητε ἐν Ἰησοῦ Χριστῷ σαρκικῶς καὶ πνευματικῶς.
but in all purity and moderation let you abide in Jesus Christ in flesh and in spirit.

11

Ἔσχατοι καιροί, λοιπὸν αἰσχυνθῶμεν, φοβηθῶμεν τὴν μακροθυμίαν τοῦ Θεοῦ,
Last times, remaining over let us feel shame, let us fear the long-suffering of the God,
ἵνα μὴ ἡμῖν εἰς κρίμα γένηται. Ἡ γὰρ τὴν μέλλουσαν ὀργὴν φοβηθῶμεν, ἢ τὴν
that not us into judgement should became. The for the likely wrath let us fear, or the
ἐνεστῶσαν χάριν ἀγαπησωμεν, ἐν τῶν δύο· μόνον ἐν Χριστῷ Ἰησοῦ εὐρεθῆναι εἰς τὸ
present grace let us love, one of the two; only in Christ Jesus to be found into the
ἀληθινὸν ζῆν. Χωρὶς τούτου μηδὲν ὑμῖν πρεπέτω, ἐν ᾧ τὰ δεσμὰ περιφέρω, τοὺς
true life. Apart of this nothing you seem right, in whom the chains I carry about, the
πνευματικούς μαργαρίτας, ἐν οἷς γένοιτό μοι ἀνατῆναι τῇ προσευχῇ ὑμῶν, ἧς γένοιτό
spiritual pearls, in which may be to me to rise again
μοι αἰεὶ μέταχον εἶναι, ἵνα ἐν κλήρῳ Ἐφεσίων εὐρεθῶ τῶν Χριστιανῶν, οἱ καὶ τοῖς ἀποστόλοις
πάντοτε συνήνεσαν ἐν δυνάμει Ἰησοῦ Χριστοῦ.

12

Οἶδα, τίς εἰμι καὶ τίσις γράφω. Ἐγὼ κατάκριτος, ὑμεῖς ἠλεημένοι·
I have known,⁴ who I am and to whom I write. I condemned, you having received mercy;
ἐγὼ ὑπὸ κίνδυνον, ὑμεῖς ἐστηριγμένοι· πάροδος ἐστε τῶν εἰς Θεὸν
I under danger, you having been established; on passage way you are of the for God
ἀναιρουμένων, Παύλου συμμύσται τοῦ κίνδυνον, ἡγιασμένου, τοῦ μεμαρτυρημένου,
being destroyed, Paul fellow-initiates of the danger, being sanctified, of the having testified
ἀξιομακαρίστον, οὗ γένοιτό μοι ὑπὸ τὰ ἵχνη εὐρεθῆναι, ὅταν Θεοῦ ἐπιτύχω,
worthy of blessing, whose may it be to me by the footsteps to be found, when of God I may attain

4 Perfect - 'I have known and still know.

St. Ignatius, Epistle to the Ephesians, Interlinear English - G.T. Emery.

ὅς ἐν πάσῃ Ἐπιστολῇ μνημονεύει ὑμῶν ἐν Χριστῷ Ἰησοῦ.
who in every Epistle he remembers you in Christ Jesus.

13

Σπουδάζετε οὖν πυκνότερον συνέρχεσθαι εἰς εὐχαριστίαν Θεοῦ καὶ εἰς δόξαν.
Let you be eager then diligently to meet together in thankfulness of God and for glory.
Ὅταν γὰρ πυκνῶς ἐπὶ τὸ αὐτὸ γίνεσθε, καθαιροῦνται αἱ δυνάμεις τοῦ Σατανᾶ, καὶ
When for you meet together over the same let you be, are cast down the powers of the Satan, and
λύεται ὁ ὄλεθρος αὐτοῦ ἐν τῇ ὁμονοίᾳ ὑμῶν τῆς πίστεως. Οὐδέν ἐστιν ἄμεινον εἰρήνης,
it unfastens the mischief of him in the concord of you of the faith. Nothing is better of peace,
ἐν ἣ πᾶς πόλεμος καταργεῖται ἐπουραίων καὶ ἐπιγείων.
in which all warfare abolished in heaven and upon earth.

14

Ἔων οὐδεν λανθάνει ὑμᾶς, ἐὰν τελείως εἰς Ἰησοῦ Χριστὸν ἔχητε τὴν πίστιν καὶ
Being nothing escapes you, if you are perfect towards Jesus Christ you should hold the faith and
τὴν ἀγάπην, ἣτις ἐστὶν ἀρχὴ ζωῆς καὶ τέλος· ἀρχὴ μὲν πίστις, τέλος δὲ ἀγάπη.
the love, that is beginning of life and end; beginning indeed faith, end and love.
Τὰ δὲ δύο ἐν ἐνοσητι γενόμενα Θεός ἐστιν, τὰ δὲ ἄλλα πάντα εἰς καλοκάγαθίαν
The and two in unity having become God it is, the things and but all in nobleness
ἀκόλουθά ἐστιν. Οὐδεὶς πίστιν ἐπαγγελλόμενος ἀμαρτάνει, οὐδὲ ἀγάπην κεκτημένος
following after is. No one faith having proclaimed sins, neither love having acquired
μισεῖ. Φανερόν τὸ δένδρον ἀπὸ τοῦ καρποῦ αὐτοῦ. Οὕτως οἱ ἐπαγγελλόμενοι Χριστοῦ
hates. Made known the tree by of the fruit of it. Thus the having proclaimed Christ
εἶναι δι' ὧν πράσσουσιν ὀφθήσονται. Οὐ γὰρ νῦν ἐπαγγελίας τὸ ἔργον, ἀλλ' ἐν
to be through of their achievements shall be seen. Not for now undertaking the work, but in
δυνάμει πίστεως ἐὰν τις εὔρεθῃ εἰς τέλος.
power of faith if anyone should be found into the end.

15

Ἄμεινόν ἐστιν σιωπᾶν καὶ εἶναι, ἢ λαλοῦντα μὴ εἶναι. Καλὸν τὸ διδάσκειν, ἐὰν ὁ λέγων
Better it is to keep silence and to be, than prattling not to be. Good the teacher, if he speaking
ποιῇ. Εἷς οὖν διδάσκαλος, ὃς εἶπεν, καὶ ἐγένετο· καὶ ἅ σιγῶν δὲ πεποίηκεν ἄξια
should do. One then teacher, who spoke, and it happened; also which in silence but has done worthy
τοῦ Πατρὸς ἐστίν. Ὁ λόγος Ἰησοῦ κεκτημένος ἀληθῶς δύναται καὶ τῆς ἡσυχίας αὐτοῦ
of the Father it is. The word of Jesus having possessed truly he is able also of the silence of Him
ἀκούειν, ἵνα τέλειος ᾦ, ἵνα δι' ὧν λαλεῖ πράσση καὶ δι' ὧν σιγᾷ
to hear, that perfect he may be, that through his speech he may act and by his silence
γινώσκηται. Οὐδὲν λανθάνει τὸν Κύριον, ἀλλὰ καὶ τὰ κρυπτὰ ἡμῶν ἐγγυς αὐτῷ
he may be known. Nothing unnoticed by the Lord, but even the secrets of us at hand to him
ἐστίν, πάντα οὖν ποιῶμεν ὡς αὐτοῦ ἐν ἡμῖν κατοικοῦντος, ἵνα ὧμεν αὐτοῦ ναοὶ καὶ
it is, all things then let us do as of Him in us dwelling, that we should be of Him temples and
αὐτὸς ἐν ἡμῖν Θεὸς ἡμῶν· ὅπερ καὶ ἐστίν, καὶ φανήσεται πρὸ προσώπου ἡμῶν,
Himself in us God of us; just so also it is, also it will be made clear before of face of us,

St. Ignatius, Epistle to the Ephesians, Interlinear English - G.T. Emery.

ἐξ ὧν δικαίως ἀγαπῶμεν αὐτόν.
from which rightly we love Him

16

Μὴ πλανᾶσθε, ἀδελφοί μου· οἱ οἰκοφθόροι βασιλείαν Θεοῦ οὐ
Not let you wander, O brethren of me; the ones corrupting families kingdom of God not
κληρονομήσουσιν. Εἰ οὖν οἱ κατὰ σάρκα ταῦτα πράσσοντες ἀπέθανον, πόσῳ
shall they inherit. If then the according to flesh these things doing are put to death, how much
μᾶλλον, ἐὰν πίστιν Θεοῦ ἐν κακῇ διδασκαλίᾳ φθείρῃ, ὑπὲρ ἧς Ἰησοῦς Χριστὸς ἐσταυρώθη;
more, if faith of God by evil doctrine should corrupt, for which Jesus Christ was crucified?
Ὁ τοιοῦτος ῥυπαρὸς γενόμενος, εἰς τὸ πῦρ τὸ ἄσβεστον χωρήσει, ὁμοίως καὶ ὁ ἀκούων
He such as this defiled having become, into the fire the unquenchable shall go, likewise also he
ἀκούων αὐτοῦ.
hearing him.

17

Διὰ τοῦτο μύρον ἔλαβεν ἐπὶ τῆς κεφαλῆς αὐτοῦ ὁ Κύριος, ἵνα πνέῃ
On account of this ointment received upon of the head of Him the Lord, that He might breath
τῇ Ἐκκλησίᾳ ἀφθαρσίαν. Μὴ ἀλείφεσθε δυσωδίαν τῆς διδασκαλίας τοῦ Ἄρχοντος
on the Church immortality. Not let you be anointed with foul smell of the teaching of the Prince
τοῦ αἰῶνος τούτου, μὴ αἰχμαλωτίσῃ ὑμᾶς ἐκ τοῦ προκειμένου ζῆν. Διὰ τί δὲ οὐ
of the age of this, not be led away captive you from of the having been set before life. Why but not
πάντες φρόνιμοι γινόμεθα λαβόντες Θεοῦ γνῶσιν, ὃ ἐστὶν Ἰησοῦς Χριστός;
all prudently we were becoming having received of God knowledge, which is Jesus Christ?
Τί μωρῶς ἀπολλύμεθα, αγνοοῦντες τὸ χάρισμα, ὃ πεππομφεν ἀληθῶς ὁ Κύριος;
Why foolishly are we perishing, ignoring the gift, which has sent truly the Lord?

18

Περίψημα τὸ ἐμὸν πνεῦμα τοῦ Σταυροῦ, ὃ ἐστὶν σκάνδαλον τοῖς ἀπιστοῦσιν, ἡμῖν δὲ
An outcast the my spirit of the Cross, which is an offence to the unbelieving, to us but
σωτηρία καὶ ζωὴ αἰώνιος. Ποῦ σωφός; Ποῦ συζητητής; Ποῦ καύχησις τῶν λεγομένων
salvation and life eternal. Where wise? Where disputant? Where boasting of the being called
συνετῶν; Ὁ γὰρ Θεὸς ἡμῶν Ἰησοῦς ὁ Χριστὸς ἐκνοφορήθη ὑπὸ Μαρίας κατ'
prudent? The for God of us Jesus the Anointed was conceived by Mary according to
οἰκονομίαν Θεοῦ ἐκ σπέρματος μὲν Δαυεὶδ, Πνεύματος δὲ Ἁγίου· ὃς ἐγεννήθη καὶ
an arrangement of God out of seed indeed of David, Spirit and Holy; by whom He was begot and
ἐβαπτίσθη, ἵνα τῷ Πάθει τὸ ὕδωρ καθάρισι.
was baptised, that by the Passion the water He might cleanse.

19

Καὶ ἔλαθεν τὸν Ἄρχοντα τοῦ αἰῶνος τούτου ἢ παρθενία Μαρίας καὶ ὁ τοκετὸς
And was unnoticed by the Prince of the age of this the virginity of Mary and the childbearing
αὐτῆς, ὁμοίως καὶ ὁ θάνατος τοῦ Κυρίου· τρία μυστήρια κραυγῆς, ἅτινα ἐν ἡσυχίᾳ
of her, likewise also the death of the Lord; three mysteries will be cried out, which in silence

St. Ignatius, Epistle to the Ephesians, Interlinear English - G.T. Emery.

Θεοῦ ἐπράχθη. Πῶς οὖν ἐφανερώθη τοῖς αἰῶσιν; Ἀστὴρ ἐν οὐρανῷ
of God were formed. How then were they made manifest to the ages? A star in heaven
ἐλαμψεν ὑπὲρ πάντας τοὺς ἀστέρας, καὶ τὸ φῶς αὐτοῦ ἀνεκλάλητον ἦν καὶ ξενισμὸν
shining above all the stars, and the light of it unspeakable was and its strangeness
παρεῖχεν ἡ καινότης αὐτοῦ, τὰ δὲ λοιπὰ πάντα ἄστρα ἅμα ἡλίῳ καὶ σελήνῃ χορὸς
was causing the amazement of it, the and rest all stars with sun and moon a chorus
ἐγένετο τῷ ἀστέρι, αὐτὸς δὲ ἦν ὑπερβάλλων τὸ φῶς αὐτοῦ ὑπὲρ πάντα· ταραχὴ τε ἦν,
became to the star, itself but it was exceeding the light of it over all; disturbance both it was
πόθεν ἡ καινότης ἡ ἀνόμοιος αὐτοῖς. Ὅθεν ἐλύετο πᾶσα μαγεία καὶ πᾶς δεσμὸς
from where the newness the unlike to them. Whence was dissolved every magic and every spell
ἠφανίζετο κακίας· ἄγνοια καθηρεῖτο, παλαιὰ βασιλεία διεφθείρετο Θεοῦ
was vanishing of badness; ignorance was removed, ancient kingdom was being destroyed of God
ἀνθρωπίνως φανερούμενου εἰς καινότητα αἰδίου ζωῆς· ἀρχὴν δὲ ἐλάμβανεν
in human form appeared in newness of everlasting life; from beginning and being determined
τὸ παρὰ Θεῶ ἀπηρτισμένον. Ἐνθεν τὰ πάντα συνεκινεῖτο διὰ τὸ μελετᾶσθαι
the by God having been perfected. Thence the things all were disturbed by the being prepared
θανάτου κατάλυσιν.
of death dissolution.

20

Ἐάν με καταξιῶσῃ Ἰησοῦς Χριστὸς ἐν τῇ προσευχῇ ὑμῶν καὶ θέλημα ἦ,
If me should deem worthy Jesus Christ by the prayer of you and His will it should be,
ἐν τῷ δευτέρῳ βιβλιδίῳ, ὃ μέλλω γράφειν ὑμῖν, προσδηλώσω ὑμῖν, ἧς ἤρξαμην
in the second book, which I intend to write to you, I will set forth to you, of which I began
οἰκονομίας εἰς τὸν καινὸν ἄνθρωπον Ἰησοῦν Χριστόν, ἐν τῇ αὐτοῦ πίστει καὶ ἐν τῇ αὐτοῦ
a dispensation for the new man Jesus Christ, in the of Him faith and in the of Him
ἀγαπῆ, ἐν πάθει αὐτοῦ καὶ ἀναστάσει· μάλιστα ἐὰν ὁ Κύριος μοι ἀποκαλύψῃ, ὅτι οἱ
love, in Passion of Him and resurrection; especially if the Lord to me should reveal, that the
κατ' ἄνδρα κοινῇ πάντες ἐν χάριτι ἐξ ὀνόματος συνέρχεσθε ἐν μιᾷ πίστει καὶ ἐν
man by man in common all in grace out of one name let you assemble in one faith and in
Ἰησοῦ Χριστῷ, τῷ κατὰ σάρκα ἐκ γένους Δαυεὶδ, τῷ Υἱῷ Ἀνθρώπου καὶ Υἱῷ Θεοῦ,
Jesus Christ, the according to flesh out of race of David, the Son of Man and Son of God,
εἰς τὸ ὑπακούειν ὑμᾶς τῷ ἐπισκόπῳ καὶ τῷ πρεσβυτερίῳ ἀπερισπάστῳ διανοίᾳ,
to the to listen to you the overseer and the presbytery free from distraction to thought,
ἓνα ἄρτον κλώντες, ὅς ἐστιν φάρμακον ἀθανασίας, ἀντίδοτος τοῦ μὴ ἀποθανεῖν, ἀλλὰ
one bread breaking, which is a remedy of immortality, an antidote of the not to die, but
ζῆν ἐν Ἰησοῦ Χριστῷ διὰ παντός.
to live in Jesus Christ for ever.

21

Ἀντίψυχον ὑμῶν ἐγὼ καὶ ὧν ἐπέμψατε εἰς Θεοῦ τιμὴν εἰς Σμύρναν, ὅθεν καὶ
Instead of soul of you I also whom sent for of God honour into Smyrna, whence also
γράφω ὑμῖν, εὐχαριστῶν τῷ Κυρίῳ, ἀγαπῶν Πολύκαρπον ὡς καὶ ὑμᾶς· μνημονεύετε
I write to you, thanking the Lord, having love for Polycarp as also for you; let you think
μου, ὡς καὶ ὑμῶν Ἰησοῦς Χριστός. Προσεύχεσθε ὑπὲρ τῆς Ἐκκλησίας τῆς ἐν Συρίᾳ,
of me, as also of you Jesus Christ. Let you pray for of the Church of the in Syria,

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ὅθεν δεδεμένος εἰς Ῥώμην ἀπάγομαι, ἔσχατος ὢν τῶν ἐκεῖ πιστῶν, ὡσπερ
whence having been chained into Rome I am led away, last being of the there of faith, just as
ἠξιώθην εἰς τιμὴν Θεοῦ εὔρεθῆναι. Ἐρρώσθε ἐν Θεῷ Πατρὶ καὶ
I was deemed worthy for honour of God to be found. Let you be strengthened by God Father and
ἐν Ἰησοῦ Χριστῷ, τῇ κοινῇ ἐλπίδι ἡμῶν.
by Jesus Christ, the common hope of us.