
Ἡ Ἐπιστολή Ἰγνατίου πρὸς Ἐφεσίους † THE LETTER OF IGNATIUS TO THE EPHESIANS

INTRODUCTION

The Greek and English texts here presented are based on those published in: “*The Apostolic Fathers, Volume 1*. Lake, Kirsopp, editor. (London: William Heinemann Ltd.; New York: The Macmillan Company, 1912).” These were gleaned from the [Scaife Viewer website](#) (numerous minor corrections have been made). We also present the 1891 translation by J.B. Lightfoot (published posthumously) in a [separate file](#), as also the [Greek text](#) of Lightfoot’s transcription. Significant differences between the published Lake texts and Lightfoot’s are noted. On the sources of the texts presented, and their accuracy, please refer to the notes in [this document](#).

The *Letter to the Ephesians* emphasises the importance of unity, which was one of Paul’s main concerns in his own epistle to the Ephesians. In Ch. 19, Ignatius expands on the nativity story of the Canonical Gospels.

The major manuscripts for Ignatius’ Letter to the Ephesians are as follows:

1. *Codex Mediceus Laurentius* (11th Century) – the only extant Greek text of the original letters.
2. A Latin version: *Codex Caiensis* 395 – translated from a Greek text that closely matches the above and represents an important witness to restore corrupt or missing Greek text (but it also includes the six spurious letters of the *Long Recension*).
3. The Syriac Abridgement of the Greek (possibly from the 4th/5th Century); there are also Syriac fragments of the Greek original.
4. Armenian manuscripts – almost certainly translated from the Syriac, rather than from the Greek original.
5. A “Long Recension” in Greek: An interpolation of the Greek original, with the addition of six spurious letters. Constructed by an unknown writer, probably in the late 4th Century. This is generally considered of secondary importance.

AUTHORSHIP AND DATES

The *Letter to the Ephesians* is one of seven epistles attributed to Ignatius that are widely considered to be authentic. It is clear that the letter was written shortly before the martyrdom of Ignatius but it is uncertain when precisely this martyrdom occurred. Tradition places the event in the reign of Trajan, who was emperor of Rome from 98 to 117 CE. While many scholars accept the traditional dating of Ignatius’ martyrdom under Trajan, others have argued for a somewhat later date, suggesting 135-145 CE. The letter was written from Smyrna, on a stopover during Ignatius’ transportation from Antioch to Rome.

Ιγν. Εφεσιους - Προλογος

¹ Ἰγνάτιος, ὁ καὶ Θεοφόρος, τῇ εὐλογημένῃ ἐν μεγέθει θεοῦ πατρὸς πληρώματι, τῇ προωρισμένῃ πρὸ αἰώνων εἶναι διὰ παντὸς εἰς δόξαν παράμονον ἄτρεπτον, ἡνωμένη καὶ ἐκλελεγμένη ἐν πάθει ἀληθινῶ, ἐν θελήματι τοῦ πατρὸς καὶ Ἰησοῦ Χριστοῦ τοῦ θεοῦ ἡμῶν, τῇ ἐκκλησίᾳ τῇ ἀξιομακαρίστῳ, τῇ οὔσῃ ἐν Ἐφέσῳ τῆς Ἀσίας, πλεῖστα ἐν Ἰησοῦ Χριστῶ καὶ ἐν ἀμώμῳ χαρᾷ χαίρειν.

IGN. EPHESIANS – PROLOGUE

¹ Ignatius, who is also called Theophorus, to the Church, worthy of all felicitations, which is at Ephesus in Asia, blessed with greatness by the fulness of God the Father, predestined from eternity for abiding and unchangeable glory, united and chosen through true suffering by the will of the Father and Jesus Christ our God, abundant greeting in Jesus Christ and in blameless joy.

IGN. EPHESIANS PROLOGUE

¹ Lightfoot includes the words, τῆς Ἀσίας, in brackets, suggesting doubt as to their originality/authenticity.

Ιγν. Εφεσιους 1

¹ Ἀποδεξάμενος ἐν θεῷ τὸ πολυαγάπητόν σου ὄνομα, ὃ κέκτησθε φύσει δικαία κατὰ πίστιν καὶ ἀγάπην ἐν Χριστῷ Ἰησοῦ, τῷ σωτῆρι ἡμῶν· μιμηταὶ ὄντες θεοῦ, ἀναζωπυρήσαντες ἐν αἵματι θεοῦ τὸ συγγενικὸν ἔργον τελείως ἀπηρτίσατε· ² ἀκούσαντες γὰρ δεδεμένον ἀπὸ Συρίας ὑπὲρ τοῦ κοινοῦ ὀνόματος καὶ ἐλπίδος, ἐλπίζοντα τῇ προσευχῇ ὑμῶν ἐπιτυχεῖν ἐν Ῥώμῃ θηριομαχεῖν, ἵνα διὰ τοῦ ἐπιτυχεῖν δυναθῶ μαθητῆς εἶναι, ἰδεῖν ἐσπουδάσατε· ³ ἐπεὶ οὖν τὴν πολυπλήθειαν ὑμῶν ἐν ὀνόματι θεοῦ ἀπέιληφα ἐν Ὀνησίμῳ, τῷ ἐν ἀγάπῃ ἀδιηγήτῳ, ὑμῶν δὲ ἐπισκόπῳ, ὃν εὐχομαι κατὰ Ἰησοῦν Χριστὸν ὑμᾶς ἀγαπᾶν καὶ πάντα ὑμᾶς αὐτῷ ἐν ὁμοίότητι εἶναι. εὐλογητὸς γὰρ ὁ χαρισάμενος ὑμῖν ἀξίους οὖσι τοιοῦτον ἐπίσκοπον κεκτηθῆσθαι.

IGN. EPHESIANS 1

¹ I welcomed through God your much beloved name, which you have by your righteous nature, by faith and love in Christ Jesus our Saviour. You are imitators of God and, having kindled your hearts by the blood of God, you completed it perfectly. ² For, when you heard that I had been sent in chains from Syria for the sake of our common name and hope, hoping to earn, by your prayers, the right to fight with beasts in Rome, that by so doing I might have power to be a true disciple, you hastened to see me. ³ Seeing then that I received in the name of God your whole congregation in the person of Onesimus, a man of inexpressible love and your bishop, I pray by Jesus Christ that you love him and all are like him. For, blessed is he who granted you to be worthy of such a bishop.

IGN. EPHESIANS 1

¹ Before δικαία, Lightfoot adds (in brackets), ἐν γνώμῃ ὀρθῇ καὶ. After the opening Ἀποδεξάμενος, Lightfoot adds ὑμῶν in brackets.

² The closing text, ἰδεῖν ἐσπουδάσατε, is restored following the *Armenian, Syriac & Latin* texts (& Lake); Lightfoot prefers ἱστορησαὶ ἐσπουδάσατε.

³ Before ἐπισκόπῳ, Lightfoot has ἐν σαρκὶ ('in the flesh').

Ιγν. Εφεσιους 2

¹ Περὶ δὲ τοῦ συνδούλου μου Βούρρου, τοῦ κατὰ θεὸν διακόνου ὑμῶν ἐν πᾶσιν εὐλογημένου, εὐχομαι παραμεῖναι αὐτὸν εἰς τιμὴν ὑμῶν καὶ τοῦ ἐπισκόπου· καὶ Κρόκος δέ, ὁ θεοῦ ἄξιος καὶ ὑμῶν, ὃν ἐξεμπλᾶριον τῆς ἀφ' ὑμῶν ἀγάπης ἀπέλαβον, κατὰ πάντα με ἀνέπαυσεν, ὡς καὶ αὐτὸν ὁ πατὴρ Ἰησοῦ Χριστοῦ ἀναψύξει, ἅμα Ὀνησίμῳ καὶ Βούρρῳ καὶ Εὐπλῳ καὶ Φρόντωνι, δι' ὧν πάντας ὑμᾶς κατὰ ἀγάπην εἶδον. ² Ὁναίμην ὑμῶν διὰ παντός, ἐάνπερ ἄξιός ᾤ. πρόπον οὖν ἐστὶν κατὰ πάντα τρόπον δοξάζειν Ἰησοῦν Χριστὸν τὸν δοξάσαντα ὑμᾶς, ἵνα ἐν μιᾷ ὑποταγῇ κατηρτισμένοι, ὑποτασσόμενοι τῷ ἐπισκόπῳ καὶ τῷ πρεσβυτερίῳ, κατὰ πάντα ἦτε ἡγιασμένοι.

IGN. EPHESIANS 2

¹ Now, about my fellow servant, Burrhus, your deacon by the will of God, blessed in all things; I beg that he may stay longer, for your honour and that of the bishop. And Crocus also, who is worthy of God and of you, whom I received as an example of your love, has relieved me in every way; may the Father of Jesus Christ refresh him, along with Onesimus, Burrhus, Euplus, and Fronto, in whom I have seen you all in love. ² May I ever have joy of you, if I be worthy. It is, therefore, seemly in every way to glorify Jesus Christ, who glorified you, that you may be joined together in one subjection, subject to the bishop and to the presbytery, and may in all things be sanctified.

IGN. EPHESIANS 2

¹ Lightfoot has the ὑμῶν after καὶ in brackets.

² Lightfoot opens his translation with, "May I have joy of you always."

Ιγν. Εφεσιους 3

¹ Οὐ διατάσσομαι ὑμῖν ὡς ὢν τις. εἰ γὰρ καὶ δέδεμαι ἐν τῷ ὀνόματι, οὐπω ἀπήρτισμαι ἐν Ἰησοῦ Χριστῷ· νῦν γὰρ ἀρχὴν ἔχω τοῦ μαθητεύεσθαι, καὶ προσλαλῶ ὑμῖν ὡς συνδιδασκαλίταις μου. ἐμὲ γὰρ ἔδει ὑφ' ὑμῶν ὑπαλειφθῆναι πίστει, νουθεσίᾳ, ὑπομονῇ, μακροθυμίᾳ. ² ἀλλ' ἐπεὶ ἡ ἀγάπη οὐκ ἔᾶ με σιωπᾶν περὶ ὑμῶν, διὰ τοῦτο προέλαβον παρακαλεῖν ὑμᾶς, ὅπως συντρέχητε τῇ γνώμῃ τοῦ θεοῦ. καὶ γὰρ Ἰησοῦς Χριστός, τὸ ἀδιάκριτον ἡμῶν ζῆν, τοῦ πατρὸς ἡ γνώμη, ὡς καὶ οἱ ἐπίσκοποι, οἱ κατὰ τὰ πέρατα ὀρισθέντες, ἐν Ἰησοῦ Χριστοῦ γνώμη εἰσίν.

IGN. EPHESIANS 3

¹ I do not command you as if I were someone great; for, though I am a prisoner for the Name, I am not yet perfect in Jesus Christ. For, now I do but begin to be a disciple and I speak to you as to my fellow learners. For, I need to be trained by you in faith, exhortation, endurance, long-suffering. ² But, since love does not suffer me to be silent concerning you, I exhort you to live in harmony with the will of God. For Jesus Christ, our inseparable life is the will of the Father, even as the bishops, who have been appointed throughout the world, are by the will of Jesus Christ.

IGN. EPHESIANS 3

¹ Lightfoot includes the γὰρ before ἀρχὴν in brackets.

² Throughout his text, Lightfoot capitalises the word θεοῦ and its derivatives.

Ιγν. Εφεσιους 4

¹ Ὅθεν πρέπει ὑμῖν συντρέχειν τῇ τοῦ ἐπισκόπου γνώμῃ, ὅπερ καὶ ποιεῖτε. τὸ γὰρ ἀξιονόμαστον ὑμῶν πρεσβυτέριον, τοῦ θεοῦ ἄξιον, οὕτως συνήρμοσται τῷ ἐπισκόπῳ, ὡς χορδαὶ κιθάρα. διὰ τοῦτο ἐν τῇ ὁμονοίᾳ ὑμῶν καὶ συμφώνῳ ἀγάπῃ Ἰησοῦς Χριστὸς ἄδεται. ² καὶ οἱ κατ' ἄνδρα δὲ χορὸς γίνεσθε, ἵνα σύμφωνοι ὄντες ἐν ὁμονοίᾳ, χρῶμα θεοῦ λαβόντες ἐν ἐνότητι, ἄδητε ἐν φωνῇ μιᾷ διὰ Ἰησοῦ Χριστοῦ τῷ πατρί, ἵνα ὑμῶν καὶ ἀκούσῃ καὶ ἐπιγινώσκῃ, δι' ὧν εὖ πράσσετε, μέλη ὄντας τοῦ υἱοῦ αὐτοῦ. χρήσιμον οὖν ἐστὶν ὑμᾶς ἐν ἀμώμῳ ἐνότητι εἶναι, ἵνα καὶ θεοῦ πάντοτε μετέχητε.

IGN. EPHESIANS 4

¹ So, it is fitting that you live in harmony with the will of the bishop, as indeed you do. For, your justly famous presbytery, worthy of God, is attuned to the bishop as the strings to a harp. Thus, by your concord and harmonious love, Jesus Christ is sung. ² Now, each of you must join this choir, that being harmonious in concord you may receive the key of God in unison and sing with one voice through Jesus Christ to the Father, that he may both hear you and recognise you, by your good works, as members of his Son. It is therefore profitable for you to be in blameless unity, so you may always commune with God.

IGN. EPHESIANS 4

¹ Lightfoot has an *ano teleia* in place of the 1st comma.

² After λαβόντες, Lightfoot adds a comma.

Ιγν. Εφεσιους 5

¹ Εἰ γὰρ ἐγὼ ἐν μικρῷ χρόνῳ τοιαύτην συνήθειαν ἔσχον πρὸς τὸν ἐπίσκοπον ὑμῶν, οὐκ ἀνθρωπίνην οὕσαν, ἀλλὰ πνευματικὴν, πόσω μᾶλλον ὑμᾶς μακαρίζω τοὺς ἐγκεκραμένους οὕτως, ὡς ἡ ἐκκλησία Ἰησοῦ Χριστῶ, καὶ ὡς Ἰησοῦς Χριστὸς τῷ πατρὶ, ἵνα πάντα ἐν ἐνότητι σύμφωνα ᾦ; ² μηδεὶς πλανάσθω· ἐὰν μὴ τις ᾦ ἐντὸς τοῦ θυσιαστηρίου, ὑστερεῖται τοῦ ἄρτου τοῦ θεοῦ. εἰ γὰρ ἐνὸς καὶ δευτέρου προσευχῆ τοσαύτην ἰσχὺν ἔχει, πόσω μᾶλλον ἢ τε τοῦ ἐπισκόπου καὶ πάσης τῆς ἐκκλησίας; ³ ὁ οὖν μὴ ἐρχόμενος ἐπὶ τὸ αὐτὸ οὕτως ἤδη ὑπερηφανεῖ καὶ ἑαυτὸν διέκρινεν. γέγραπται γάρ· Ὑπερηφάνοις ὁ θεὸς ἀντιτάσσεται, σπουδάσωμεν οὖν μὴ ἀντιτάσσεσθαι τῷ ἐπισκόπῳ, ἵνα ὦμεν θεῷ ὑποτασσόμενοι.

IGN. EPHESIANS 5

¹ For, if in a short time, I have gained such fellowship with your bishop as was not human but spiritual, then how much more do I count you blessed who are as closely joined with him as the Church is with Jesus Christ, and as Jesus Christ is with the Father, that all things may sound harmoniously in unison! ² Let no man be deceived: unless a man is within the precinct of the sanctuary, he lacks the bread of God; for, if the prayer of one or two has such great force, how much more has that of the bishop and of the whole Church? ³ So, whoever does not join in the common assembly is already haughty and has separated himself. For, it is written God resists the proud: let us then be careful not to oppose the bishop, that we may be subject to God.

IGN. EPHESIANS 5

¹ In place of ἐγκεκραμένους, Lightfoot (following the *Long Recension*) has ἀνακεκραμένους.

² Lightfoot places the words, τοῦ θεοῦ, ('of God') in brackets.

³ In place of θεῷ, here following the *Latin* and *Syriac* texts (and Lake), *Codex Mediceus* (and Lightfoot) has Θεοῦ.

Ιγν. Εφεσιους 6

¹ Καὶ ὅσον βλέπει τις σιγῶντα ἐπίσκοπον, πλειόνως αὐτὸν φοβείσθω· πάντα γάρ, ὃν πέμπει ὁ οἰκοδεσπότης εἰς ἰδίαν οἰκονομίαν, οὕτως δεῖ ἡμᾶς αὐτὸν δέχεσθαι, ὡς αὐτὸν τὸν πέμψαντα. τὸν οὖν ἐπίσκοπον δῆλον ὅτι ὡς αὐτὸν κύριον δεῖ προσβλέπειν. ² αὐτὸς μὲν οὖν Ὀνήσιμος ὑπερεπαινεῖ ὑμῶν τὴν ἐν θεῷ εὐταξίαν, ὅτι πάντες κατὰ ἀλήθειαν ζῆτε καὶ ὅτι ἐν ὑμῖν οὐδεμία αἵρεσις κατοικεῖ· ἀλλ' οὐδὲ ἀκούετε τινος πλέον, ἢ περὶ Ἰησοῦ Χριστοῦ λαλοῦντος ἐν ἀληθείᾳ.

IGN. EPHESIANS 6

¹ And the more anyone sees that the bishop is silent, the more let him fear him. For, every one whom the master of the house sends to do his business ought we to receive as him who sent him. Therefore, it is clear that we must regard the bishop as the Lord himself. ² Indeed, Onesimus himself gives great praise to your good order in God; for, you all live according to truth and no heresy dwells among you. No! You do not even listen to any unless he speak concerning Jesus Christ in truth.

IGN. EPHESIANS 6

¹ Lightfoot has a full stop in place of the *ano teleia*.

² For *περὶ*, *Codex Mediceus* has *εἴπερ*; the Latin text has *aliquem amplius quam Iesum Christum loquentem* and the Armenian text supports *περὶ*, which is Lightfoot's emendation.

Ιγν. Εφεσιους 7

¹ Εἰώθασιν γάρ τινες δόλω πονηρῶ τὸ ὄνομα περιφέρειν, ἄλλα τινὰ πράσσοντες ἀνάξια θεοῦ· οὐς δεῖ ὑμᾶς ὡς θηρία ἐκκλίνειν· εἰσὶν γὰρ κύνες λυσσῶντες, λαθροδῆκται· οὐς δεῖ ὑμᾶς φυλάσσεσθαι ὄντας δυσθεραπεύτους. ² εἷς ἰατρός ἐστίν, σαρκικός τε καὶ πνευματικός, γεννητὸς καὶ ἀγέννητος, ἐν ἀνθρώπῳ θεός, ἐν θανάτῳ ζωὴ ἀληθινή, καὶ ἐκ Μαρίας καὶ ἐκ θεοῦ, πρῶτον παθητὸς καὶ τότε ἀπαθής, Ἰησοῦς Χριστὸς ὁ κύριος ἡμῶν.

IGN. EPHESIANS 7

¹ For, some speak with wicked guile about the Name and do other things unworthy of God; these you must shun as wild beasts; for, they are mad dogs, biting secretly, and you must be on your guard against them; for, they are hard to be heal.
² There is one Physician, who is both flesh and spirit, born and yet not born, who is God in man, true life in death, both of Mary and of God, first passible and then impassible, Jesus Christ our Lord.

IGN. EPHESIANS 7

¹ In place of 'speak with', Lightfoot has 'hawk'.

² The reading, ἐν ἀνθρώπῳ θεός, ('God in man'), is justified by early patristic quotation and (slightly corrupted) by the Armenian text; Codex Mediceus and the Latin text read ἐν σαρκὶ γενόμενος θεός ('God become incarnate').

Ιγν. Εφεσιους 8

¹ Μὴ οὖν τις ὑμᾶς ἐξαπατάτω, ὡσπερ οὐδὲ ἐξαπατᾶσθε, ὅλοι ὄντες θεοῦ. ὅταν γὰρ μηδεμία ἔρις ἐνήρυσται ἐν ὑμῖν ἢ δυναμένη ὑμᾶς βασανίσαι, ἄρα κατὰ θεὸν ζῆτε. περίψημα ὑμῶν καὶ ἀγνίζομαι ὑμῶν Ἐφεσίων, ἐκκλησίας τῆς διαβολῆτος τοῖς αἰῶσιν. ² οἱ σαρκικοὶ τὰ πνευματικὰ πράσσειν οὐ δύνανται, οὐδὲ οἱ πνευματικοὶ τὰ σαρκικά, ὡσπερ οὐδὲ ἡ πίστις τὰ τῆς ἀπιστίας οὐδὲ ἡ ἀπιστία τὰ τῆς πίστεως. ἃ δὲ καὶ κατὰ σάρκα πράσσετε, ταῦτα πνευματικὰ ἐστίν· ἐν Ἰησοῦ γὰρ Χριστῷ πάντα πράσσετε.

IGN. EPHESIANS 8

¹ So, let none deceive you; and, indeed, you are not deceived but belong wholly to God. For, since no lust is fixed among you that might torture you, you live truly according to God. I am dedicated and devoted to you Ephesians and your Church, which is famous to eternity. ² Those of the flesh cannot do spiritual things, neither can those of the spirit do carnal things; just as faith is incapable of deeds of infidelity and infidelity of deeds of faith. But even what you do according to the flesh is spiritual; for, you do all things in Jesus Christ.

IGN. EPHESIANS 8

- ¹ For ἔρις, here following Lake, Lightfoot (following the *Long Recension*, *Syriac*, and *Armenian* texts) has ἐπιθυμία.
² Lightfoot lacks the comma after δύνανται.

Ιγν. Εφεσιους 9

¹ Ἐγνων δὲ παροδεύσαντάς τινας ἐκεῖθεν, ἔχοντας κακὴν διδαχὴν· οὓς οὐκ εἶάσατε σπεῖραι εἰς ὑμᾶς, βύσαντες τὰ ὦτα, εἰς τὸ μὴ παραδέξασθαι τὰ σπειρόμενα ὑπ' αὐτῶν, ὡς ὄντες λίθοι ναοῦ πατρὸς, ἡτοιμασμένοι εἰς οἰκοδομὴν θεοῦ πατρὸς, ἀναφερόμενοι εἰς τὰ ὕψη διὰ τῆς μηχανῆς Ἰησοῦ Χριστοῦ, ὃς ἐστὶν σταυρός, σχοινίῳ χρώμενοι τῷ πνεύματι τῷ ἁγίῳ· ἡ δὲ πίστις ὑμῶν ἀναγωγεὺς ὑμῶν, ἡ δὲ ἀγάπη ὁδὸς ἡ ἀναφέρουσα εἰς θεόν. ² Ἔστε οὖν καὶ σύνοδοι πάντες, θεοφόροι καὶ ναοφόροι, χριστοφόροι, ἁγιοφόροι, κατὰ πάντα κεκοσμημένοι ἐντολαῖς Ἰησοῦ Χριστοῦ· οἷς καὶ ἀγαλλιώμενος ἠξιώθην δι' ὧν γράφω προσομιλῆσαι ὑμῖν καὶ συγχαρῆναι, ὅτι κατ' ἀνθρώπων βίον οὐδὲν ἀγαπᾶτε εἰ μὴ μόνον τὸν θεόν.

IGN. EPHESIANS 9

¹ But I have learnt that some from elsewhere have stayed with you, bringing evil doctrine; but you did not suffer them to sow it among you and stopped your ears, so that you might not receive what they sow, as you are stones of a temple, made ready for building of God our Father, carried up to the heights by the engine of Jesus Christ, that is the cross, and using as a rope the Holy Spirit. And your faith is your windlass and love is the road that leads up to God. ² You are then all fellow travellers and carry with you God, and the Temple, and Christ, and holiness, and are fully adorned by commandments of Jesus Christ. And I share in this joy; for, I am permitted to speak to you by letter and to rejoice with you, that you love nothing according to man's life but God alone.

IGN. EPHESIANS 9

¹ Lightfoot emends πατρὸς (written πὸς), ἡτοιμασμένοι to προητοιμασμένοι.

² Lake notes that κατ' ἀνθρώπων βίον is Lightfoot's emendation; *Codex Mediceus* and the *Latin* text read κατ' ἄλλον βίον; the *Armenian* text seems to imply the same reading but it gives no good meaning and the *Long Recension* reads 'you do not love according to the flesh but according to God' - a paraphrase that may be taken to imply Lightfoot's reading.

Ιγν. Εφεσιους 10

¹Καὶ ὑπὲρ τῶν ἄλλων δὲ ἀνθρώπων ἀδιαλείπτως προσεύχεσθε, ἔστιν γὰρ ἐν αὐτοῖς ἐλπίς μετανοίας, ἵνα θεοῦ τύχωσιν. ἐπιτρέψατε οὖν αὐτοῖς κἂν ἐκ τῶν ἔργων ὑμῖν μαθητευθῆναι. ²πρὸς τὰς ὀργὰς αὐτῶν ὑμεῖς πραεῖς, πρὸς τὰς μεγαλορημοσύνας αὐτῶν ὑμεῖς ταπεινόφρονες, πρὸς τὰς βλασφημίας αὐτῶν ὑμεῖς τὰς προσευχάς, πρὸς τὴν πλάνην αὐτῶν ὑμεῖς ἐδραῖοι τῇ πίστει, πρὸς τὸ ἄγριον αὐτῶν ὑμεῖς ἡμεροί, μὴ σπουδάζοντες ἀντιμιμήσασθαι αὐτούς. ³ἀδελφοὶ αὐτῶν εὐρεθῶμεν τῇ ἐπιεικείᾳ· μιμηταὶ δὲ τοῦ κυρίου σπουδάζωμεν εἶναι, τίς πλέον ἀδικηθῆ, τίς ἀποστερηθῆ, τίς ἀθετηθῆ· ἵνα μὴ τοῦ διαβόλου βοτάνη τις εὐρεθῆ ἐν ὑμῖν, ἀλλ' ἐν πάσῃ ἀγνεΐᾳ καὶ σωφροσύνῃ μένητε ἐν Ἰησοῦ Χριστῷ σαρκικῶς καὶ πνευματικῶς.

IGN. EPHESIANS 10

¹ Now, for other men pray unceasingly; for, there is in them a hope of repentance, that they may find God. Suffer them therefore to become your disciples, at least through your deeds. ² Be yourselves gentle in answer to their wrath; be humble minded in answer to their proud speaking; offer prayer for their blasphemy; be steadfast in the faith for their error; be gentle for their cruelty, and do not seek to retaliate. ³ Let us show ourselves to be their brothers by our gentleness and let us be imitators of the Lord, seeking who may suffer the more wrong, be the more destitute, the more despised; that no plant of the devil be found in you but that you may remain in all purity and sobriety in Jesus Christ, both in the flesh and in the Spirit.

IGN. EPHESIANS 10

¹ Lightfoot has ἐν in brackets.

² Lightfoot has an *ano teleia* in place of the comma after ἡμεροί.

³ @In place of μένητε, Codex Mediceus (and Lightfoot) reads μένετε 'but remain'.

Ιγν. Εφεσιους 11

¹ Ἐσχατοὶ καιροί. λοιπὸν αἰσχυνθῶμεν, φοβηθῶμεν τὴν μακροθυμίαν τοῦ θεοῦ, ἵνα μὴ ἡμῖν εἰς κρίμα γένηται. ἢ γὰρ τὴν μέλλουσαν ὀργὴν φοβηθῶμεν, ἢ τὴν ἐνεστῶσαν χάριν ἀγαπήσωμεν, ἐν τῶν δύο· μόνον ἐν Χριστῷ Ἰησοῦ εὐρεθῆναι εἰς τὸ ἀληθινὸν ζῆν. ² χωρὶς τούτου μηδὲν ὑμῖν πρεπέτω, ἐν ᾧ τὰ δεσμὰ περιφέρω, τοὺς πνευματικοὺς μαργαρίτας, ἐν οἷς γένοιτό μοι ἀναστῆναι τῇ προσευχῇ ὑμῶν, ἧς γένοιτό μοι ἀεὶ μέτοχον εἶναι, ἵνα ἐν κλήρῳ Ἐφεσίων εὐρεθῶ τῶν Χριστιανῶν, οἳ καὶ τοῖς ἀποστόλοις πάντοτε συνήνεσαν ἐν δυνάμει Ἰησοῦ Χριστοῦ.

IGN. EPHESIANS 11

¹ These are the last times. Therefore, let us be modest, let us fear the long-suffering of God, that it may not become our judgment. For, let us either fear the wrath to come or love the grace that is present – one of the two – only let us be found in Christ Jesus unto true life. ² Let nothing seem comely to you but him, in whom I carry about my chains, the spiritual pearls in which I wish to rise again through your prayers, which I beg that I may ever share, that I be found in the lot of the Christians of Ephesus, who also were ever of one mind with the Apostles in the power of Jesus Christ.

IGN. EPHESIANS 11

¹ Throughout his texts, Lightfoot capitalises θεοῦ and its derivative forms.

² Lightfoot has an *ano telia* in place of the comma after μαργαρίτας.

Ιγν. Εφεσιους 12

¹ Οἶδα, τίς εἰμι καὶ τίσιν γράφω. ἐγὼ κατάκριτος, ὑμεῖς ἠλεημένοι· ἐγὼ ὑπὸ κίνδυνον, ὑμεῖς ἐστηριγμένοι· ² πάροδος ἐστε τῶν εἰς θεὸν ἀναιρουμένων, Παύλου συμμύσται τοῦ ἡγιασμένου. τοῦ μεμαρτυρημένου, ἀξιωμακαρίστου, οὗ γένοιτό μοι ὑπὸ τὰ ἵχνη εὐρεθῆναι, ὅταν θεοῦ ἐπιτύχω, ὃς ἐν πάσῃ ἐπιστολῇ μνημονεύει ὑμῶν ἐν Χριστῷ Ἰησοῦ.

IGN. EPHESIANS 12

¹ I know who I am and to whom I write. I am a convict, you have obtained mercy; I am in danger, you are established; ² you are the passage for those who die for God, fellow initiates with Paul, who was sanctified, gained a good report, was rightly blessed, in whose footsteps I would tread when I reach God, who in every letter mentions you in Christ Jesus.

IGN. EPHESIANS 12

- ¹ Lightfoot ends with a full stop in place of the *ano teleia*.
² Lightfoot has a comma in place of the 1st full stop.

Ιγν. Εφεσιους 13

¹ Σπουδάσετε οὖν πυκνότερον συνέρχεσθαι εἰς εὐχαριστίαν θεοῦ καὶ εἰς δόξαν. ὅταν γὰρ πυκνῶς ἐπὶ τὸ αὐτὸ γίνεσθε, καθαιροῦνται αἱ δυνάμεις τοῦ Σατανᾶ, καὶ λύεται ὁ ὄλεθρος αὐτοῦ ἐν τῇ ὁμονοίᾳ ὑμῶν τῆς πίστεως.² οὐδέν ἐστιν ἄμεινον εἰρήνης, ἐν ᾗ πᾶς πόλεμος καταργεῖται ἐπουρανίων καὶ ἐπιγείων.

IGN. EPHESIANS 13

¹ Seek, then, to come together more frequently to give thanks and glory to God. For, when you gather together frequently, the powers of Satan are destroyed and his mischief is brought to nothing by the concord of your faith. ² There is nothing better than peace, by which every war in heaven and on earth is abolished.

IGN. EPHESIANS 13

¹ Lightfoot has an *ano teleia* in place of the 1st full stop.

² Lightfoot reads, "There is nothing better than peace, in which all warfare of things in heaven and things on earth is abolished."

Ιγν. Εφεσιους 14

¹ Ὅν οὐδέν λανθάνει ὑμᾶς, ἐὰν τελείως εἰς Ἰησοῦν Χριστὸν ἔχητε τὴν πίστιν καὶ τὴν ἀγάπην, ἣτις ἐστὶν ἀρχὴ ζωῆς καὶ τέλος· ἀρχὴ μὲν πίστις, τέλος δὲ ἀγάπη. τὰ δὲ δύο ἐν ἐνότητι γενόμενα θεὸς ἐστίν, τὰ δὲ ἄλλα πάντα εἰς καλοκάγαθίαν ἀκόλουθά ἐστίν. ² οὐδεὶς πίστιν ἐπαγγελλόμενος ἀμαρτάνει, οὐδὲ ἀγάπην κεκτημένος μισεῖ. φανερόν τὸ δένδρον ἀπὸ τοῦ καρποῦ αὐτοῦ. οὕτως οἱ ἐπαγγελλόμενοι Χριστοῦ εἶναι δι' ὧν πράσσουσιν ὀφθήσονται. οὐ γὰρ νῦν ἐπαγγελίας τὸ ἔργον, ἀλλ' ἐν δυνάμει πίστεως ἐὰν τις εὐρεθῇ εἰς τέλος.

IGN. EPHESIANS 14

¹ None of these things are hidden from you if you have perfect faith in Jesus Christ, and love, which are the beginning and end of life: the beginning is faith and the end is love; and the two joined together in unity are God and all other noble things follow after them. ² No man who professes faith sins, nor does he hate who has obtained love. The tree is known by its fruits: so, they who profess to be of Christ shall be seen by their deeds. For, the deed is not in present profession but is shown by the power of faith, if a man continues to the end.

IGN. EPHESIANS 14

¹ Lightfoot has an *ano teleia* in place of the 2nd comma.

² Lightfoot lacks the comma after *ἀμαρτάνει*.

Ιγν. Εφεσιους 15

¹ Ἄμεινόν ἐστιν σιωπᾶν καὶ εἶναι, ἢ λαλοῦντα μὴ εἶναι. καλὸν τὸ διδάσκειν, ἐὰν ὁ λέγων ποιῇ. εἷς οὖν διδάσκαλος, ὃς εἶπεν, καὶ ἐγένετο· καὶ ἃ σιγῶν δὲ πεποίηκεν ἄξια τοῦ πατρός ἐστιν. ² ὁ λόγον Ἰησοῦ κεκτημένος ἀληθῶς δύναται καὶ τῆς ἡσυχίας αὐτοῦ ἀκούειν, ἵνα τέλειος ᾦ, ἵνα δι' ὧν λαλεῖ πράσση καὶ δι' ὧν σιγᾶ γινώσκηται. ³ οὐδὲν λανθάνει τὸν κύριον, ἀλλὰ καὶ τὰ κρυπτὰ ἡμῶν ἐγγὺς αὐτῷ ἐστιν. πάντα οὖν ποιῶμεν ὡς αὐτοῦ ἐν ἡμῖν κατοικοῦντος, ἵνα ὦμεν αὐτοῦ ναοὶ καὶ αὐτὸς ἐν ἡμῖν θεὸς ἡμῶν· ὅπερ καὶ ἔστιν καὶ φανήσεται πρὸ προσώπου ἡμῶν, ἐξ ὧν δικαίως ἀγαπῶμεν αὐτόν.

IGN. EPHESIANS 15

¹ It is better to be silent and to be than to talk and to not be. Teaching is good, if the teacher does what he says. There is one teacher who spoke and it came to pass and what he has done even in silence is worthy of the Father. ² He who truly possesses the word of Jesus can also hear his silence, that he may be perfect, act through his speech, and be known through his silence. ³ Nothing is hidden from the Lord but even our secret things are near him. So, let us do all things knowing he dwells in us, that we may be his temples and that he may be our God in us. This is so and will appear clearly before our face by the love that we justly have for him.

IGN. EPHESIANS 15

¹ Lightfoot has an *ano teleia* in place of the 1st full stop.

² Lake has 'understood' in place of 'known'.

³ In place of ἐν ἡμῖν θεὸς ἡμῶν, here following *Codex Mediceus* and the *Latin* text (and Lake), the *Syriac* text and the *Long Recension* (and Lightfoot) has ἐν ἡμῖν Θεός; the *Armenian* text reads simply θεὸς ἡμῶν.

Ιγν. Εφεσιους 16

¹ Μὴ πλανᾶσθε, ἀδελφοί μου· οἱ οἰκοφθόροι βασιλείαν θεοῦ οὐ κληρονομήσουσιν. ² εἰ οὖν οἱ κατὰ σάρκα ταῦτα πράσσοντες ἀπέθανον, πόσω μᾶλλον, ἐὰν πίστιν θεοῦ ἐν κακῇ διδασκαλίᾳ φθείρη, ὑπὲρ ἧς Ἰησοῦς Χριστὸς ἐσταυρώθη; ὁ τοιοῦτος ῥυπαρὸς γενόμενος, εἰς τὸ πῦρ τὸ ἄσβεστον χωρήσει, ὁμοίως καὶ ὁ ἀκούων αὐτοῦ.

IGN. EPHESIANS 16

¹ Do not err, my brothers; they who corrupt families shall not inherit the kingdom of God. ² If then, those who do this in the flesh suffer death, how much more if a man corrupts by false teaching the faith of God for which Jesus Christ was crucified? Such a man shall go in his foulness to the unquenchable fire, as also he who listens to him.

IGN. EPHESIANS 16

- ¹ Throughout his texts, Lightfoot capitalises θεοῦ and its derivative forms. Lightfoot opens his translation with, “*Be not deceived.*”
- ² Lightfoot has a full stop in place of the Greek question marks after ἐσταυρώθη.

Ιγν. Εφεσιους 17

¹ Διὰ τοῦτο μύρον ἔλαβεν ἐπὶ τῆς κεφαλῆς αὐτοῦ ὁ κύριος, ἵνα πνέῃ τῇ ἐκκλησίᾳ ἀφθαρσίαν. μὴ ἀλείφεσθε δυσωδίαν τῆς διδασκαλίας τοῦ ἄρχοντος τοῦ αἰῶνος τούτου, μὴ αἰχμαλωτίσῃ ὑμᾶς ἐκ τοῦ προκειμένου ζῆν. ² διὰ τί δὲ οὐ πάντες φρόνιμοι γινόμεθα λαβόντες θεοῦ γνῶσιν, ὃ ἐστὶν Ἰησοῦς Χριστός; τί μωρῶς ἀπολλύμεθα, ἀγνοοῦντες τὸ χάρισμα, ὃ πέπομφεν ἀληθῶς ὁ κύριος;

IGN. EPHESIANS 17

¹ For this end did the Lord receive ointment on his head, to breathe immortality on the Church. Be not anointed with the evil odour of the doctrine of the Prince of this world, lest he lead you away captive from the life that is set before you. ² Why are we not all prudent, seeing we have received knowledge of God, that is, Jesus Christ? Why perish in our folly, ignoring the gift that the Lord has truly sent?

IGN. EPHESIANS 17

¹ Lightfoot places αὐτοῦ in brackets.

² Throughout his texts, Lightfoot capitalises Κύριος and its derivative forms.

Ιγν. Εφεσιους 18

¹ Περίψημα τὸ ἐμὸν πνεῦμα τοῦ σταυροῦ, ὃ ἐστὶν σκάνδαλον τοῖς ἀπιστοῦσιν, ἡμῖν δὲ σωτηρία καὶ ζωὴ αἰώνιος. ποῦ σοφός; ποῦ συζητητής; ποῦ καύχησις τῶν λεγομένων συνετῶν; ² ὁ γὰρ θεὸς ἡμῶν Ἰησοῦς ὁ Χριστὸς ἐκυοφορήθη ὑπὸ Μαρίας κατ' οἰκονομίαν θεοῦ ἐκ σπέρματος μὲν Δαυεὶδ, πνεύματος δὲ ἁγίου· ὃς ἐγεννήθη καὶ ἐβαπτίσθη, ἵνα τῷ πάθει τὸ ὕδωρ καθάρσῃ.

IGN. EPHESIANS 18

¹ My spirit is devoted to the cross, which is an offence to unbelievers but to us salvation and eternal life. Where is the wise? Where is the disputer? Where is the boasting of those called prudent? ² For, our God, Jesus the Christ, was conceived by Mary by the dispensation of God, of the seed of David as of the Holy Spirit: he was born and was baptized that by submitting he might purify the water.

IGN. EPHESIANS 18

¹ Lightfoot opens his translation with, “My spirit is made an offscouring for the Cross.”

² Lightfoot omits θεοῦ on the authority of the *Long Recension* and transcriptional probability.

Ιγν. Εφεσιους 19

¹Καὶ ἔλαθεν τὸν ἄρχοντα τοῦ αἰῶνος τούτου ἡ παρθενία Μαρίας καὶ ὁ τοκετὸς αὐτῆς, ὁμοίως καὶ ὁ θάνατος τοῦ κυρίου· τρία μυστήρια κραυγῆς, ἅτινα ἐν ἡσυχίᾳ θεοῦ ἐπράχθη. ²πῶς οὖν ἐφανερώθη τοῖς αἰῶσιν; ἀστὴρ ἐν οὐρανῶ ἔλαμψεν ὑπὲρ πάντας τοὺς ἀστέρας, καὶ τὸ φῶς αὐτοῦ ἀνεκλάλητον ἦν καὶ ξενισμὸν παρεῖχεν ἡ καινότης αὐτοῦ, τὰ δὲ λοιπὰ πάντα ἄστρα ἅμα ἡλίῳ καὶ σελήνῃ χορὸς ἐγένετο τῷ ἀστέρι, αὐτὸς δὲ ἦν ὑπερβάλλων τὸ φῶς αὐτοῦ ὑπὲρ πάντα· ταραχὴ τε ἦν, πόθεν ἡ καινότης ἡ ἀνόμοιος αὐτοῖς. ³ὅθεν ἐλύετο πᾶσα μαγεία καὶ πᾶς δεσμὸς ἠφανίζετο κακίας· ἄγνοια καθηρεῖτο, παλαιὰ βασιλεία διεφθείρετο θεοῦ ἀνθρωπίνως φανερούμενου εἰς καινότητα αἰδίου ζωῆς· ἀρχὴν δὲ ἐλάμβανεν τὸ παρὰ θεῶ ἀπηρτισμένον. ἔνθεν τὰ πάντα συνεκινεῖτο διὰ τὸ μελετᾶσθαι θανάτου κατάλυσιν.

IGN. EPHESIANS 19

¹ And the virginity of Mary and her giving birth were hidden from the Prince of this world, as was the death of the Lord. Three mysteries of a cry that were wrought in the stillness of God. ² How then was he manifested to the world? A star shone in heaven above all the stars and its light was unspeakable and its newness caused amazement; and all the other stars, with the sun and moon, gathered in chorus round the star but it far outshone them all; and there was perplexity, whence came this new thing, so unlike them. ³ By this, all magic, every spell, was dissolved and vanished away; ignorance was removed and the old kingdom was destroyed; for, God was manifest as man for the newness of eternal life, and that which had been prepared by God received its beginning. Hence, all things were disturbed, because the abolition of death was being planned.

IGN. EPHESIANS 19

¹ Lightfoot has 'silence' in place of 'stillness'.

² Lightfoot lacks the comma after τε ἦν.

³ Lightfoot places διεφθείρετο in brackets and readjusts the punctuation, on the authority of the *Armenian* and *Syriac* texts.

Ιγν. Εφεσιους 20

¹ Ἐάν με καταξιώσῃ Ἰησοῦς Χριστὸς ἐν τῇ προσευχῇ ὑμῶν καὶ θέλημα ἦ, ἐν τῷ δευτέρῳ βιβλιδίῳ, ὃ μέλλω γράφειν ὑμῖν, προσδηλώσω ὑμῖν, ἧς ἠρξάμην οἰκονομίας εἰς τὸν καινὸν ἄνθρωπον Ἰησοῦν Χριστόν, ἐν τῇ αὐτοῦ πίστει καὶ ἐν τῇ αὐτοῦ ἀγάπῃ, ἐν πάθει αὐτοῦ καὶ ἀναστάσει.² μάλιστα ἐὰν ὁ κύριός μοι ἀποκαλύψῃ, ὅτι οἱ κατ' ἄνδρα κοινῇ πάντες ἐν χάριτι ἐξ ὀνόματος συνέρχεσθε ἐν μιᾷ πίστει καὶ ἐν Ἰησοῦ Χριστῷ, τῷ κατὰ σάρκα ἐκ γένους Δαυεὶδ, τῷ υἱῷ ἀνθρώπου καὶ υἱῷ θεοῦ, εἰς τὸ ὑπακούειν ὑμᾶς τῷ ἐπισκόπῳ καὶ τῷ πρεσβυτερίῳ ἀπερισπᾶστῳ διανοίᾳ, ἕνα ἄρτον κλῶντες, ὅς ἐστιν φάρμακον ἀθανασίας, ἀντίδοτος τοῦ μὴ ἀποθανεῖν, ἀλλὰ ζῆν ἐν Ἰησοῦ Χριστῷ διὰ παντός.

IGN. EPHESIANS 20

¹ If Jesus Christ permit me through your prayers and it be his will, in the second book, which I propose to write to you, I will show you concerning the dispensation of the new man Jesus Christ, which I have begun to discuss, dealing with his faith and his love, his suffering and his resurrection; ² especially if the Lord reveal to me that you all severally join in the common meeting in grace from his name, in one faith and in Jesus Christ, who was of the family of David according to the flesh, the Son of Man and the Son of God, so that you obey the bishop and the presbytery with an undisturbed mind, breaking one bread, which is the medicine of immortality, the antidote that we should not die, but live for ever in Jesus Christ.

IGN. EPHESIANS 20

- ¹ In Lightfoot's (Greek) text, this chapter consists of only 1 verse; it is uncertain if this is a misprint (he has no verse numbers/divisions indicated in his translation) but note that he has a comma in place of the *ano telia* at the end of this verse (according to Lake). This 'second book' was either never written or, at all events, is not extant in the genuine recension; however, a later editor has supplied a second epistle to the Ephesians, which is undoubtedly not genuine.
- ² With some hesitation, Lightfoot emends ὅτι to τι, connecting it with ἀποκαλύψῃ; if so, the translation would be, "if the Lord reveal anything to me. Join in the common meeting..." Theodoret quotes καὶ ἐν Ἰησοῦ as καὶ ἐνὶ Ἰησοῦ ("one Jesus Christ") and Lightfoot accepts this reading.

Ιγν. Εφεσιους 21

¹ Ἀντίψυχον ὑμῶν ἐγὼ καὶ ὧν ἐπέμψατε εἰς θεοῦ τιμὴν εἰς Σμύρναν, ὅθεν καὶ γράφω ὑμῖν, εὐχαριστῶν τῷ κυρίῳ, ἀγαπῶν Πολύκαρπον ὡς καὶ ὑμᾶς· μνημονεύετέ μου, ὡς καὶ ὑμῶν Ἰησοῦς Χριστός. ² προσεύχεσθε ὑπὲρ τῆς ἐκκλησίας τῆς ἐν Συρίᾳ, ὅθεν δεδεμένος εἰς Ῥώμην ἀπάγομαι, ἔσχατος ὧν τῶν ἐκεῖ πιστῶν, ὥσπερ ἠξιώθην εἰς τιμὴν θεοῦ εὐρεθῆναι. ἔρρωσθε ἐν θεῷ πατρὶ καὶ ἐν Ἰησοῦ Χριστῷ, τῇ κοινῇ ἐλπίδι ἡμῶν.

IGN. EPHESIANS 21

¹ May my soul be given for yours, and for those whom you sent in the honour of God to Smyrna, whence I also write to you, thanking the Lord and loving Polycarp as I do also you. Remember me as Jesus Christ also remembers you. ² Pray for the Church in Syria, whence I am led a prisoner to Rome, being the least of the faithful who are there, even as I was thought worthy to show the honour of God. Farewell in God our Father and in Jesus Christ, our common hope.

IGN. EPHESIANS 21

¹ Lightfoot adds a comma after ἐγὼ and replaces the comma after Σμύρναν with an *ano teleia*.

² In place of 'being the least of the faithful who are there', Lightfoot has 'I who am the very last of the faithful there'.