

2 - Magnesians

by Ignatius of Antioch

Ignatius of Antioch's sermon emphasizes the necessity of unity, obedience to church leadership, and the rejection of false teachings in the Christian faith.

Duration: 10:33

Scripture: Matthew 5:13, Romans 12:2, 1 Corinthians 5:7, Ephesians 5:22-24, Philippians 1:27, James 4:7, 1 Peter 5:8

Topics: "Audio Books"

Description

The sermon transcript is from the Epistle of Ignatius to the Magnesians. It emphasizes the importance of living a Christian life and being obedient to God. The speaker urges the audience to put away sinful behavior and embrace Jesus Christ as the new leaven. They are encouraged to be salted in Him and to maintain unity among themselves and with their leaders. The speaker also requests prayers for himself and the Church in Syria.

Transcript

Ignatius, who is also Theophorus, unto her which hath been blessed, through the grace of God the Father, and Christ Jesus our Saviour, in whom I salute the church which is in Magnesia, on the meander, and I wish her abundant greeting, in God the Father, and in Jesus Christ. End of chapter zero, chapter one. When I learned the exceeding good order of your love in the ways of God, I was gladdened, and I determined to address you in the faith of Jesus Christ.

For being counted worthy to bear a most godly name, in these bonds which I carry about, I sing the praise of the churches, and I pray that there may be in them union of the flesh, and of the spirit, which are Jesus Christ's, are never failing life, and union of faith, and of love, which is preferred before all things, and, what is more than all, and union with Jesus, and with the Father, in whom, if we endure patiently all, the despite of the prince of this world, and escape therefrom, we shall attain unto God. End of chapter one, chapter two. For as much then as I was permitted to see you, in the person of Damas, your godly bishop, and your worthy presbyters, Bassus and Apollonius, and my fellow-servant the deacon Zotian, of whom I would fain have joy, for that he is subject to the bishop, as unto the grace of God, and to the presbytery, as unto the law of Jesus Christ.

End of chapter two, chapter three. Yea, and it becometh you also, not to presume upon the youth of your bishop, but according to the power of God the Father, to render unto him all reverence, even as I have learned that the holy presbyters also have not taken advantage of his outwardly youthful estate, but give

place to him as to one prudent in God, yet not to him, but to the Father of Jesus Christ, even to the bishop of all. For the honour therefore of him that desired you, it is meet that ye should be obedient, without dissimulation.

For a man doth not so much deceive this bishop, who is seen, as cheat that other who is invisible, and in such a case he must reckon not with flesh, but with God, who knoweth the hidden things. End of chapter three, chapter four. It is therefore meet that we not only be called Christians, but also be such, even as some persons have the bishop's name on their lips, but in everything act apart from him.

Such men appear to me not to keep a good conscience, forasmuch as they do not assemble themselves together lawfully, according to commandment. End of chapter four, chapter five. End of chapter five, chapter six.

I advise you, be ye zealous to do all things in godly concord, the bishop presiding after the likeness of God, and the presbyters after the likeness of the council of the apostles, with the deacons also who are most dear to me, having been entrusted with the deaconate of Jesus Christ, who was with the Father before the worlds, and appeared at the end of time. Therefore do ye all study conformity to God, and pay reverence one to another, and let no man regard his neighbour after the flesh, but love ye one another in Jesus Christ always. Let there be nothing among you which shall have power to divide you, but be ye united with the bishop, and with them that preside over you, as an ensample and a lesson of incorruptibility.

End of chapter six, chapter seven. Therefore as the Lord did nothing without the Father, being united with him, either by himself or by the apostles, so neither do ye anything without the bishop and the presbyters, and attempt not to think anything right for yourselves apart from others, but let there be one prayer in common, one supplication, one mind, one hope, and love and enjoy unblameable, which is Jesus Christ, than whom there is nothing better. Hasten to come together all of you, as to one temple, even God, as to one altar, even to one Jesus Christ, who came forth from one Father, and is with one, and departed unto one.

End of chapter seven, chapter eight. Be not seduced by strange doctrines, nor by antiquated fables, which are profitless. For if even unto this day we live after the manner of Judaism, we avow that we have not received grace.

For the divine prophets lived after Christ Jesus. For this cause also they were persecuted, being inspired by his grace, to the end that they which are disobedient might be fully persuaded that there is one God who manifested himself through Jesus Christ his son, who is his word, that proceeded from silence, who in all things was well-pleasing unto him that sent him. End of chapter eight, chapter nine.

If then those who had walked in ancient practices attained unto newness of hope, no longer observing sabbaths, but fashioning their lives after the Lord's day, on which our life also arose through him, and through his death, which some men deny, a mystery whereby we attained unto belief, and for this cause we endure patiently, that we may be found disciples of Jesus Christ, our only teacher. If this be so, how shall we be able to live apart from him, seeing that even the prophets, being his disciples, were expecting him as their teacher through the Spirit? And for this cause he whom they rightly awaited, when he came, raised them from the dead. End of chapter nine, chapter ten.

Therefore let us not be insensible to his goodness, for if he should imitate us according to our deeds, we are lost. For this cause, seeing that we are become his disciples, let us learn to live as beseemeth Christianity, for whoso is called by another name besides this, is not of God. Therefore put away the vile leaven which hath waxed stale and sour, and betake yourselves to the new leaven, which is Jesus Christ.

Be ye salted in him, that none among you grow putrid, seeing that by your savour ye shall be proved. It is monstrous to talk of Jesus Christ, and to practice Judaism. For Christianity did not believe in Judaism, but Judaism in Christianity, wherein every tongue believed, and was gathered together unto God.

End of chapter ten, chapter eleven. Now these things I say, my dearly beloved, not because I have learned that any of you are so minded, but as being less than any of you, I would have you be on your guard betimes. That ye fall not into the snares of vain doctrine, but be ye fully persuaded concerning the birth, and the passion, and the resurrection which took place in the time of the governorship of Pontius Pilate.

For these things were truly and certainly done by Jesus Christ our hope, from which hope may it not befall any of you to be turned aside. End of chapter eleven, chapter twelve. Let me have joy of you in all things, if I be worthy.

For even though I am in bonds, yet am I not comparable to one of you who are at liberty. I know that ye are not puffed up, for ye have Jesus Christ in yourselves. And when I praise you, I know that ye only feel the more shame, as it is written, the righteous man is a self-accuser.

End of chapter twelve, chapter thirteen. Do your diligence, therefore, that ye be confirmed in the ordinances of the Lord, and of the apostles, that ye may prosper in all things whatsoever ye do, in flesh and spirit, by faith and by love, in the Son and Father, and in the Spirit, in the beginning and in the end, with your revered bishop, and with the fitly wreathed spiritual circlet of your presbytery, and with the deacons who walk after God. Be obedient to the bishop, and to one another, as Jesus Christ was to the Father, according to the flesh, and as the apostles were to Christ and to the Father, that there may be union both of flesh and of spirit.

End of chapter thirteen, chapter fourteen. Knowing that ye are full of God, I have exhorted you briefly. Remember me in your prayers, that I may attain unto God, and remember also the church which is in Syria, whereof I am not worthy to be called a member.

For I have need of your united prayer, and love in God, that it may be granted to the church which is in Syria, to be refreshed by the due of your fervent supplication. End of chapter fourteen, chapter fifteen. The Ephesians from Smyrna salute you, from whence also I write to you.

They are here with me for the glory of God, as also are ye, and they have comforted me in all things, together with Polycarp, bishop of the Smyrnians. Yea, and all the other churches salute you in the honour of Jesus Christ. Fare ye well and godly conquered, and possess ye a steadfast spirit, which is Jesus Christ.

End of chapter fifteen, and also the end of the epistle of Ignatius to the Magnesians.

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