

Worthy of Credit

by Ignatius of Antioch

Stand firm against false teachings and endure suffering for the sake of God, looking for Christ who suffered for our sakes.

Scripture: 1 Corinthians 16:13, 2 Corinthians 4:17, Colossians 1:11, 2 Timothy 4:7, Hebrews 12:1

Topics: "Persevering Faith", "Eternal Rewards"

Description

Ignatius of Antioch emphasizes the importance of standing firm in faith despite the presence of those who teach false doctrines, likening it to an anvil being beaten. He encourages believers to endure hardships like a noble athlete, bearing all things for the sake of God, who will also bear with them and bring them into His kingdom. Ignatius urges continuous growth in zeal and diligence, reminding listeners to be conquerors in this world while looking forward to the eternal rewards in Christ, who, though eternal and invisible, became visible and suffered in every way for humanity's sake.

Transcript

Let not those who seem worthy of credit, but teach strange doctrines, fill thee with apprehension. Stand firm, as does an anvil which is beaten. It is the part of a noble athlete to be wounded, and yet to conquer. And especially, we ought to bear all things for the sake of God, that He also may bear with us. Be ever becoming more zealous than what thou art. Weigh carefully the times. Look for Him who is above all time, eternal and invisible, yet who became visible for our sakes; impalpable and impassible, yet who became passible on our account; and who in every kind of way suffered for our sakes.

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It is the part of a noble athlete to be wounded, and yet to conquer. And especially we ought to bear all things for the sake of God, that He also may bear with us, and bring us into His kingdom. Add more and more to thy diligence; run thy race with increasing energy; weigh carefully the times. Whilst thou art here, be a conqueror; for here is the course, and there are the crowns. Look for Christ, the Son of God; who was before time, yet appeared in time; who was invisible by nature, yet visible in the flesh; who was impalpable, and could not be touched, as being without a body, but for our sakes became such, might be touched and handled in the body; who was impassible as God, but became passible for our sakes as man; and who in every kind of way suffered for our sakes.

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