"... the flesh of our Saviour Jesus Christ, which suffered for our sins": The Early Christian "Dying for" Formula, Suffering, and the Eucharist in IgnSm 7:1


Abstract

Ignatius' familiarity with at least a part of the Pauline corpus is beyond doubt. Moreover, when speaking of his own suffering and imminent death, Ignatius clearly models it on Paul's apostolic self-understanding. The references to the death of Jesus in the Ignatian corpus, however, differ to some extent from traditional early Christian formulas. In this paper Ignatius' creative use of the "dying for" formula is examined in connection with his views on Jesus' passion and the Eucharist as demonstrated in IgnSm 7:1. For Ignatius it is not Jesus' death, but his death-through-suffering that makes his fate truly a salvific event and that in his view cannot be ignored or diminished in any way. While Ignatius' stress on the reality of Jesus' suffering may have been part of his polemics against those who held "docetic" views, it would be too reductive to limit their interpretation to a polemical context. The significance that Ignatius ascribes to suffering needs to be understood against the broader social, cultural and religious context, as opposed to those who in the past dismissed his interest in suffering as pathological.

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From: Susanne Bretzler <susanne.bretzler@mohr.de> Subject: Docetism in the Early Church; WUNT 402 Date: 20 March 2018 at 09:34:36 GMT To: kurekcd@hope.ac.uk Reply-To: susanne.bretzler@mohr.de Dear author, We are pleased to send you an e-offprint of your contribution to the above mentioned publication. This is a watermarked PDF version of your published article. The exclusive copyright to the article was granted to Mohr Siebeck when it was accepted for publication. Mohr Siebeck has the exclusive right to reproduce and distribute the contribution as well as to make it publicly accessible online. You retain the right to distribute the e-offprint of your contribution for private use (e.g. via e-mail), but not to make it accessible to the public (e.g. on any website, intranet or repository). Two years following publication exclusivity falls away and you may (a) reproduce and distribute a print version of your contribution; (b) grant another publisher non-exclusive permission to reprint the article one year after its publication with us; (c) make the print identical version accessible online for non-commercial purposes only. In all cases, full reference is to be made to the original Mohr Siebeck publication.

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Depositing Dominika Kurek-Chomyycz

AD 110, proves early Christian belief in the divinity & humanity of Christ, Eucharist & the Church as Catholic. The writings of Ignatius, bishop of Antioch and one of the most inspiring of the Early Church Fathers, provide a revealing glimpse into the heart of an early Christian martyr as well as into the life and teaching of the Church just after the close of the New Testament era. In the course of his defense of Christ's humanity, Ignatius demonstrates the early church's realistic understanding of the Eucharist, which he calls "the medicine of immortality" (Eph. The Docetists, he says, "hold aloof from the Eucharist and from services of prayer, because they refuse to admit that the Eucharist is the flesh of our Saviour Jesus Christ, which suffered for our sins and which the Father in his goodness afterwards raised up again" (7:1). I believe I nearly suffered cardiac arrest. This was the bishop of Antioch, the city where Jesus' followers were first called Christians (Acts 11:26) and a major center of Christianity. This was a man who had heard the Good News from the lips of the apostle John himself, the very apostle who wrote t They abstain from the Eucharist and from prayer because they do not confess that the Eucharist is the flesh of our Savior Jesus Christ, flesh which suffered for our sins and which that Father, in his goodness, raised up again. They who deny the gift of God are perishing in their disputes." Letter to the Smyrnaeans 6:2–7:1. Irenaeus, 180 D. Against Heresies, 2, We offer him what is his, and so we proclaim communion and unity and profess our belief in the resurrection of flesh and spirit. Just as bread from the earth, when it receives the invocation of God, is no longer common bread but t...