

Index

- Adam-Christ parallel, 5, 31, 148
 - external vs. internal reception of grace, 85–90
- human unity in Adam, 1–3, 22, 28, 290–291
- human unity in Christ, 3–5, 7, 22, 291
 - in light of the creationist ensoulment model, 23, 234–235, 259–264, 294–295
- nonphysicalist use of, 227, 270–283, 291
- parallel agency, 64, 230–234, 242–253, 264–265
 - stability of Christ vs. changability of Adam, 213–215
- agency. *See* Adam-Christ parallel
- Anatolios, Khaled, 58–60, 72–73, 85, 89
- antiascetical debates, 11–18
- Apollinaris, 50–51, 171, 174, 266
- Aquinas, Thomas, 21, 44–45, 263–264, 295
- Athanasius, 4, 6–7, 25–26, 30, 42–43, 49–52, 57, 60, 63–64, 67–95, 132, 143, 162, 206–207, 211, 229–230, 236, 289–290, 292–294, 304
 - Against the Arians*, 66–67, 76, 81–82, 84, 86–90, 92–94, 289
 - Letter 40 (To Adelphius)*, 67
 - Life of Anthony*, 95
 - On the Incarnation*, 77, 80–84, 86, 91, 94
- Augustine, 8, 18–22, 24, 28, 32, 98, 136, 262, 304–305
 - Letter 166*, 20
 - Letter 190*, 20–21
 - Letter 202A*, 20
- baptism, 76, 91–92, 182, 186, 188–202, 233–235, 250–251, 281
 - Christ's baptism, 88–90
- Basil of Caesarea, 50–51, 266
- Baur, F.C., 47–51, 69, 135, 238, 268, 270, 298
- Caelestius, 18
- Calcidius, 133, 156–157
- Chalcedon, Council of, 23–26, 31–32
- Clark, Elizabeth, 11, 14–15
- corporate conception of humanity, 1, 26–33, 38–39, 53, 61, 64–65, 74, 124, 294–295, 301–306
- Constant, Pierre, 49, 125
- creationist ensoulment model. *See also* Adam-Christ parallel
 - effect on physicalist soteriology, 23, 31–32, 63, 68, 102, 234–235, 241–242, 259–265, 294–296, 304–306
 - inability to explain the fall of soul, 8, 15–16, 19–23, 32, 63, 294, 296–297
 - rise in relation to ascetical debates, 8
 - useful within Pelagian theology, 16–18, 22–23
- crucifixion, 133, 137–140, 142, 158
- curation, 301–306
- Cyril of Alexandria, 4, 6–7, 24–26, 30, 40, 42–43, 49–52, 61, 63–64, 143, 204–236, 241–242, 259–260, 262–263, 292–295
 - Commentary on Joel*, 215–216

- Cyril of Alexandria (cont.)
Commentary on John, 204, 207–210,
 212–215, 217–221, 223–226,
 228–229, 232–234, 294
Commentary on Luke, 204, 224
Dialogues on the Trinity, 224
Scholia on the Incarnation, 217, 227–228
- death. *See also* fall, effects, death
 as morally neutral, 249–253
 natural to the human condition, 82–84
- deep incarnation, 30–31
- deification
 realist, 54, 56–58, 239–241, 299, 301
 relationship to physicalism, 42, 54–60,
 128–129, 236, 238–241, 296–303
- dialectic of pleasure and pain, 245–253
- doctrine, development of, 45, 47–52,
 135–136, 162, 238
- Encratites. *See* antiascetical debates
- ensoulment. *See* creationist ensoulment
 model; pre-existence of the soul;
 traducianism; fall; universality
 explained through ensoulment models
- Ephrem, 50–51, 266
- Epiphanius, 13–14
- eucharist, 76, 117–122, 188, 190–191,
 195–202, 219–221, 235, 240
- Eutyches, 25
- exteriorization, 138, 146, 152–156
- faith
 as necessary for salvation, 37, 42–44, 92,
 112–118, 120–121, 128, 131–134,
 140–144, 215–218, 222–226, 233,
 235, 257, 272
 as not necessary for salvation, 201, 203
 as not necessary for the reception of
 certain physicalist effects of the
 incarnation, 70, 73, 75, 85–90,
 106–108, 110–112, 128, 138–140,
 222–226, 242–245
- fall. *See also* Creationist Adam-Christ
 parallel; ensoulment model, inability
 to explain the fall of soul
- effects
 captivity to materiality. *See* materiality,
 captivity to
 death, 9–10, 82, 172, 192, 232–233,
 245–252, 265, 278, 284
- loss of the Holy Spirit. *See* Holy Spirit,
 lost at fall
- pain. *See* dialectic of pleasure and pain
- sin, 9–10, 12, 20, 29, 107, 109,
 208–209, 242–244, 248–251
- vitiation of the will. *See* will, vitiation
 and rectification of
- of universals. *See* universals, mutability of
 universality, 1–3, 7, 24, 26, 28, 33,
 39–40, 107, 132, 196–197,
 230–234, 242, 290
- universality explained through
 ensoulment models, 8–24, 31,
 164–165, 259–260, 265, 290,
 294–298, 304–306
- Gregory of Nyssa, 3–4, 6–7, 15, 25, 43–44,
 50–52, 61–64, 67–68, 143–144,
 162–203, 224, 235, 253–254,
 292–294
- Against Eunomius*, 161, 166–167, 176,
 178–203
- Antirrheticus*, 162, 167–168, 176,
 178–179, 185–186, 192–193
- Catechetical Oration*, 161, 177–178,
 180–182, 188, 193–200
- In illud: tunc et ipse*, 174, 180, 183–187,
 189–190
- On Perfection*, 180, 182–183, 188, 199
- On the Lord's Prayer*, 172
- On the Making of Humanity*, 164–165,
 168, 170–195
- On the Song of Songs*, 187
- On the Three-Day Interval*, 175–176
- To Ablablius*, 169–171, 173
- To Theophilus*, 167–168
- Gross, Jules, 42, 50, 55–57, 71–72, 77,
 101, 135, 238–239, 245, 269–271,
 284
- Harnack, Adolph von, 36, 41–43, 48–50,
 52–54, 62, 70, 77–78, 80, 97–98,
 131–135, 159, 162, 201, 238–241,
 268, 270, 284, 298
- Hilary, 111–113
- Hilary of Poitiers, 1, 4, 6–7, 24–25, 42, 45,
 49–51, 60–62, 64, 67–68, 97–129,
 132, 143, 234–235, 272, 289–290,
 292–295, 303–304
- On Matthew*, 96, 103–104, 107,
 289–290

- On the Psalms*, 97, 103, 105, 107, 111–113, 116, 126
On the Trinity, 24, 96, 102, 106, 109–110, 119–120, 125–126
 Hippolytus, 51, 266
 Holy Spirit
 agent of deification, 61, 63, 68, 78, 90–92, 95, 240
 left humanity at the fall, 188, 206–210, 231–232
 physicalist internal reception of, 26, 61, 68, 84–90, 95
 reception as a nonphysicalist effect of the incarnation, 206–207, 227–230, 232–236
 relation to christological mixture, 175, 184–189, 201
 human nature
 as common substance, 76–77, 88
 as paradigmatic universal, 149–159
 category of soteriological utility, 296–306
 collective, 103–105
 common nature, 169–171, 183, 189, 195, 228–229
 indwelling
 mutual indwelling of believers and God, 62, 97–129
 of Holy Spirit in humans, 84–95, 187–189, 207–222
 infidelity
 cause of being cut out of Christ's body, 114–117
 Irenaeus, 50, 63, 266–270, 287
 Against Heresies, 267–268, 270–273
 Jerome, 13, 15–21, 23
 John of Damascus, 51, 63, 266, 283–287
 On the Divine Images, 283–284, 286–287
 On the Orthodox Faith, 283–285
 Jossua, Jean-Pierre, 42, 49–50, 135
 Julian of Eclanum, 18
 justification by faith, 132–134, 136–138
 Kelly, J. N. D., 5, 42, 47, 50–51, 71–72, 77, 80, 134–135, 269–270, 274–275
 Leo the Great, 50–51, 266
 liberation theology, 29, 305
 Manichees. *See* antiascetical debates
 materiality
 as dead, 154–157
 captivity to, 137, 141–143, 148–149
 Maximus, 6, 61
 Maximus the Confessor, 4, 6–7, 24–25, 40, 43, 51, 63–64, 102, 143, 234, 237–265, 284, 292–296
Ambigua to John, 254, 260–261
Commentary on Psalm 59, 254–259
Questions and Doubts, 254
Questions to Thalassius, 237, 242–253, 255, 257, 262
 Mersch, Émile, 50, 97, 101, 125, 135, 274–275
 Messalianians. *See* antiascetical debates
 Methodius, 50, 63, 266, 270–279, 287–288
 Symposium, 273–279
 methodology, 38, 41–47, 58–60, 63–64, 131–132, 156, 266–267, 287–288, 304
 mixture Christology, 24–26, 31–32, 62, 164–169, 173–177, 179–180, 183–186, 189–192, 195, 200–201, 203
 models of salvation, methodological value of, 58–60
 Neoplatonism. *See* Plato/Platonism
 Origen/origenist, 3, 8–15, 20, 51, 198, 254, 266
 origin
 of humans in Adam vs. in Christ, 109–111, 114
 of soul (Adam or God), 24, 260–261
 original sin, 28
 particular
 Christ's humanity as not a particular human nature, 49, 62, 139, 157–160
 Pelagius, 16–23
 Pettersen, Alvyn, 73
 Philoxenus of Mabbug, 63, 266, 279–283, 287
 Book of Sentences, 279–283
 physicalist soteriology
 apparent (but not actual) physicalism, 226–229, 245–253, 266–288
 as dependent on natural/substantial/physical contact, 35–36, 48, 56, 64,

- 76–77, 108, 117–120, 127, 159, 188–189, 240, 262–264, 269, 277, 288, 298
 as different from philosophical physicalism, 35–37
 as Eastern, 6, 58–59, 239, 289–290
 automatic, 43–60, 62–64, 69–79, 90, 92–93, 108, 111–112, 131, 134, 181–183, 188, 190, 193, 195–197, 202–203, 221, 225–226, 232–236, 244–245, 252, 267, 269, 273, 291, 293, 297
 definition, 34–38, 49, 292–294
 internal transformation of human nature, 37, 73, 75–95, 164, 207, 211, 222, 230, 292–294
 listed effects
 incorporation into Christ's body, 103–111, 117–122
 internal implantation of the Holy Spirit, 84–95
 purification of the human universals, 137–140
 resurrection of the body, 111–113, 221–226, 242–245
 universal salvation, 198–201
 lists of proponents, 50–51, 60–62, 238, 266, 280
 natural development of fourth-century theology, 5–7, 27, 31–32, 67, 290–292
 relationship to universal salvation. *See* universal salvation, as not necessarily connected to physicalism
 temporal progression, 174–190
 terminology, 6, 34–37, 48, 54, 58–59, 101
 textbook version or Harnackian-style, 49, 62, 131–132, 159, 172, 180, 182–183, 192–193, 201–203, 241, 269
 Plato/Platonism, 2, 46, 48–49, 62, 70–73, 98, 103, 131–158, 163, 171, 216–221, 282–286, 292, 294
 Popov, Ivan, 54–56, 239–241, 299–300
 potential
 pre-existence of souls, 145–147
 vs. actual physicalist effects of the incarnation, 57–58, 69–70, 182, 262
 pre-existence of the soul, 8–18, 21–22, 26, 108, 234, 260–261, 294
 fall of universal soul, 145–149
 Proclus, 133, 153, 156–157
 Ps.-Dionysius, 51, 266
 Ps., 50–51, 266
 Pseudo-Dionysius, 51
 realist deification. *See* deification
 representative humanity model, 4, 61, 68–84, 95
 resurrection of the body
 as a physicalist effect of the incarnation, 221–226, 242–245
 as not a physicalist effect of the incarnation, 79–84, 263–264, 275–277, 285
 as not salvific, 111–113, 223–226
 as physicalist effect of the incarnation, 111–113
 Ritschl, Albrecht, 47–48, 268, 270, 298
 Rufinus the Syrian, 17–18
 Russell, Norman, 39, 43, 47, 56–58, 60, 73, 101, 128
 sacraments. *See* baptism; eucharist
 seminal existence in Adam, 3, 9–10, 110–111, 261
 social sin, 28–29
 soul. *See* ensoulment models; origin of soul
 stability. *See* Adam-Christ parallel;
 changeability of Adam vs. stability of Christ
 Stoic/Stoicism, 2, 4, 98, 103, 166–168, 171, 240, 292
 substance. *See* human nature, as common substance
 Tertullian, 10–11, 13, 15, 19, 21
 Theophilus, 14
 Tixeront, Joseph, 50, 271
 traducianism, 8, 10–23, 26, 68, 107, 145, 164, 260–261
 universal salvation
 as not necessarily connected to physicalism, 7, 41–44, 63, 73, 78–79, 159, 225–226, 293–294, 303–304
 in Gregory of Nyssa, 63, 164, 191, 198–203
 in Marius Victorinus, 143–144
 in Maximus the Confessor, 253–259
 within the Adam-Christ parallel, 235

Index

329

- universals
immanent/embodied, 151, 153–157,
172–174, 224
logoi, 138–139, 152, 154, 156–158, 160,
241, 293
mutability of, 25, 45, 132–133, 137–141,
144–150, 168, 172, 174
paradigmatic, 45, 132–133, 138–140,
144, 149–158, 172–173, 241
- Victorinus, Marius, 3–4, 15, 25, 43, 51, 62,
67, 131–158, 172, 241, 289–293,
304
Against Arius, 130–131, 138–139, 141,
143–148, 152, 154–155, 157, 289
Commentary on Ephesians, 140–143
- Commentary on Galatians*, 131,
139–142, 144
Letter to Candidus, 152, 154–156
vinegar analogy, 25, 62, 165–169,
176–177, 185, 189, 195
virtue
as necessary for salvation, 37, 41–44,
117, 119–121, 180–184, 218–219,
221, 235
- will
vitiation and rectification of, 24,
242–262, 265
will, rectification of, 94
- Young, Frances, 28–31, 65