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THE THEOLOGICAL  
ANTHROPOLOGY OF  
EUSTATHIUS OF ANTIOCH

*Sophie Cartwright*

OXFORD EARLY CHRISTIAN STUDIES

# Online Theological Anthropology Eustathius Antioch Christian

**Nicholas Baker-Brian**



## **Online Theological Anthropology Eustathius Antioch Christian:**

**The Theological Anthropology of Eustathius of Antioch** Sophie Cartwright, 2015-10-01 This authoritative study explores Eustathius of Antioch's theological anthropology offering insight into one of the most important thinkers of the early Arian controversy Sophie Cartwright situates Eustathius' thought in relation to the early Arian controversy the Constantinian Revolution the theological legacies of Irenaeus and Origen and the philosophical commentary tradition She also locates Eustathius within his historical context and provides a detailed overview of the sources for his complex and fragmented corpus Eustathius' anthropology is indebted to a tradition shaped by the theology of Irenaeus that had already come into conversation with Origen Dr Cartwright suggests that Origen's own thought was indebted to Irenaeus but that he had a radically different cosmology this shaped subsequent engagement with both thinkers Eustathius' theology of embodiment draws on Irenaeus in opposition to what he perceives as the Origenist and Platonist anthropology which in his anti-Arian works he associates with Eusebius of Caesarea However he is deeply indebted to Origen for his doctrine of Christ's human soul and consequently his wider psychology He places humanity at a great distance from God and seeks to give humanity autonomous value especially in his discourse on God's image This represents one logical negotiation of the rejection of Origen's eternal intelligible world Eustathius' divisive Christology offers a picture of Christ as the perfect human being that echoes Irenaeus' Adam-Christ typology fleshed out by an Origenian discourse on Christ's human soul and infused with a keen awareness of the chasm between God and humankind He proffers a doctrine of inherited sinfulness as an alternative to Origen's doctrine of the fall and looks to a corporeal eschatological kingdom ruled over by the human Christ this eschatology probably reflects discomfiture with Constantine's role in the church

## **The Reign of Constantius II** Nicholas

Baker-Brian, 2022-07-15 Constantius II son of Constantine the Great ruled the Roman Empire between 337 and 361 CE Constantius' reign is characterised by a series of political and cultural upheavals and is rightly viewed as a time of significant change in the history of the fourth century Constantius initially shared power with his brothers Constantine II and Constans but this arrangement lasted a short period of time before Constantine II was killed in a contest over authority by Constans Further threats to the stability of the empire arose with the usurpation of the ambitious Roman general Magnentius between 350 and 353 and additional episodes of imperial instability occurred as Constantius' relations with his junior Caesars Gallus and Julian deteriorated the latter to the point where civil war would have been on the cards once again if Constantius had not died on 3 November 361 This book examines the dynastic political and cultural impact of Constantius' reign as a member of the Constantinian family on the later empire first as a joint ruler with his brothers and then as sole Augustus The chapters investigate the involvement of Constantius in the imperial administrative legal religious and cultural life of the Roman Empire in the fourth century Constantius' handling of various threats to Roman hegemony such as the ambitions of the neighbouring Sasanian Empire and his relationships with Gallus and with Julian are explored The book's analysis is guided by

the epigraphic iconographic literary and legal evidence of the Roman and Byzantine periods but it is not a conventional imperial biography Rather it examines the figure of Constantius in light of the numerous historiographical issues surrounding his memorialisation in the historical and literary sources for instance as Arian tyrant or as internecine murderer The overarching aim is to investigate power in the post Constantine period and the way in which imperial and episcopal networks related to one another with the ambition of participating in the exercise of power The Reign of Constantius II will appeal to those interested in the Later Roman Empire the Constantinian imperial family Roman Sasanian relations and the role of religion in shaping imperial dynamics with Christianity

**Theological Anthropology of Eustathius of Antioch** Sophie Hampshire Cartwright, 2012

**Theological Anthropology** J. Patout Burns, 1986 Treated thematically under the headings The Gnostic Movement Christian Platonism and Fourth Century Developments it is possible to see how different ideas of humanity could lead to varieties of theological interpretation Donald Skyes

Eustathius of Antioch R. V. Sellers, 2014-09-25

This book argues for the importance of Eustathius of Antioch as a worthy representative of the teachings of the Antiochene school of theology

**The Theological Anthropology of Theophilus of Antioch** John W. Reeve, 2009 This study describes the theological anthropology of Theophilus of Antioch focusing on his presentation of the relationship between God and the human particularly as it relates to immortality resurrection and judgment As a protreptic apology Ad Autolycum the only extant work of Theophilus is primarily concerned with turning the reader from a negative to a favorable view of Christianity from which conversion to belief in the Christian God is a possibility As such the work does not present either a system of beliefs or a consistent commentary on the scriptures it addresses Therefore the details of Theophilus theological anthropology must be gleaned from throughout the three books to Autolycus The main task of this study is to exegete the passages related to immortality resurrection and judgment to identify the explicit features of each The features identified do not make a smooth uniform picture of the human in relation to God but contains tensions or logical conflicts The central tenant of Theophilus understanding of the relationship between the human and God is the sufficiency of God and the need of the human As creator God alone is immortal As creature the human is continually dependent upon God for life and breath Yet the human is created with a great deal of autonomy and freedom For Theophilus the human can choose to obey or disobey God and thereby choose between mortality and immortality Unfortunately the first human chose to disobey but God provides repentance healing and a law to obey for those who turn toward him and ultimately remakes them in the resurrection to share in his divine character as righteous and immortal Yet the resurrection is universal including those who do not turn toward God They who do not receive immortality do receive a punitive and robust judgment that may be presented as ongoing for eternity Immortality is conditional yet mortality may not be an option The inherent tensions are left ambiguous and not explicitly resolved which may be at least partially on account of the protreptic appeal to God's just retribution When these features with their tensions are compared with the writings of Tatian and Irenaeus two of Theophilus close

contemporaries who share a similar anthropology it becomes evident that similar tensions exist in their views of immortality and resurrection in the context of judgment Though they address them in different ways the shared tensions highlight the issues that this generation of Christian writers is facing

### **The Ashgate Research Companion to Theological**

**Anthropology** Joshua R. Farris, Charles Taliaferro, 2016-03-09 In recent scholarship there is an emerging interest in the integration of philosophy and theology Philosophers and theologians address the relationship between body and soul and its implications for theological anthropology In so doing philosopher theologians interact with cognitive science biological evolution psychology and sociology Reflecting these exciting new developments The Ashgate Research Companion to Theological Anthropology is a resource for philosophers and theologians students and scholars interested in the constructive critical exploration of a theology of human persons Throughout this collection of newly authored contributions key themes are addressed human agency and grace the soul sin and salvation Christology glory feminism the theology of human nature and other major themes in theological anthropology in historic as well as contemporary contexts

### **Retrieving the Human**

Jose Comblin, 2003-08-26 All roads in the church lead to humankind Pope John Paul II wrote in his first encyclical But what is it to be a human being And what vision does Christian theology offer for being and becoming human In the past theology has taken the role of the dominant ideology in a society claiming to present a complete vision of humankind and its place in creation Now Comblin argues we need to reestablish the primacy of the biblical message and tradition being lived today The Bible espouses a non idealized non individualized but realistic and communitarian view of what it means to be human This can be called the humanity of the two thirds world those whose humanity does not figure in the ideology of the privileged few As Comblin writes The privileged forget their bodies Those who have never been truly hungry do not understand that a human being is first and foremost a being who needs to eat Today it is the poor who live through their bodies and theology makes an option for the poor A new model of theology is emerging from Christian communities growing up all over the globe And yet it is an old model too that finds and takes much from the communities of the first Christians Retrieving the Human explores this new yet old vision examining questions of the new person and personhood soul and body humankind in relation to space and time the person in relation to science technology and work humanity before God It is among the poor particularly in the base communities that Comblin looks for models of being truly human today

### **Theology and the**

**Anthropology of Christian Life** Joel Robbins, 2020-07-29 Anthropological theory can radically transform our understanding of human experience and offer theologians an introduction to the interdisciplinary nature between anthropology and Christianity Both sociocultural anthropology and theology have made fundamental contributions to our understanding of human experience and the place of humanity in the world But can these two disciplines despite the radical differences that separate them work together to transform their thinking on these topics Robbins argues that they can To make this point he draws on key theological discussions of atonement eschatology interruption passivity and judgement to rethink important

anthropological debates about such topics as ethical life radical change the ways people live in time agency gift giving and the nature of humanity The result is both a major reconsideration of important aspects of anthropological theory through theological categories and a series of careful readings of influential theologians such as Moltmann Pannenberg J ngel and Dalferth informed by rich ethnographic accounts of the lives of Christians from around the world In conclusion Robbins draws on contemporary discussions of secularism to interrogate the secular foundations of anthropology and suggests that the differences between anthropology and theology surrounding this topic can provide a foundation for transformative dialogue between them rather than being an obstacle to it Written as a work of interdisciplinary anthropological theorizing this book also offers theologians an introduction to some of the most important ground covered by burgeoning field of the anthropology of Christianity while guiding anthropologists into core areas of theological discussion Although theoretically ambitious the book is clearly argued throughout and written to be accessible to all readers in the social sciences theology and religious studies interested in the place of religion in social life and human experience

**ReSourcing Theological Anthropology** Marc Cortez, 2018-01-09 Theologians working in theological anthropology often claim that Jesus reveals what it means to be truly human but this often has little impact in their actual account of anthropology ReSourcing Theological Anthropology addresses that lack by offering an account of why theological anthropology must begin with Christology Building off his earlier study on how key theologians in church history have understood the relationship between Christology and theological anthropology Cortez now develops a new proposal for theological anthropology and applies it to the theological situation today ReSourcing Theological Anthropology is divided into four sections The first section explores the relevant Christological anthropological biblical passages and unpacks how they inform our understanding of theological anthropology The second section discusses the theological issues raised in the course of surveying the biblical texts The third section lays out a methodological framework for how to construct a uniquely Christological anthropology The final section builds on the first three sections and demonstrates the significance of Christology for understanding theological anthropology by applying the methodological framework to several pressing anthropological issues gender and sexuality race and ethnicity and death and suffering X

Eustathius of Antioch and His Place in the Early History of Christian Doctrine Robert Victor Sellers, 1928

Theological Anthropology, 500 Years after Martin Luther, 2021-07-19 Theological Anthropology 500 years after Martin Luther gathers contributions on the theme of the human being and human existence from the perspectives of Orthodox and Protestant theology These two traditions still have much to learn from each another five hundred years after Martin Luther s Reformation Taking Martin Luther s thought as a point of reference and presenting Orthodox perspectives in connection with and in contradistinction to it this volume seeks to foster a dialogue on some of the key issues of theological anthropology such as human freedom sin faith the human as created in God s image and likeness and the ultimate horizon of human existence The present volume is one of the first attempts of this kind in contemporary

ecumenical dialogue     Eustathius of Antioch and His Place in the Early History of Christian Doctrine ,     **Of God and Man**  
M. C. Steenberg, 2009-01-01 Scholarship in early Christianity has long focused on themes of theological doctrine on the one hand and anthropology on the other. Doctrinal study has generally concentrated on the rise of Trinitarian language and Christological questions while anthropological studies explore early perceptions of human nature, sin, and redemption. This has produced standard chronologies of doctrine dividing early Christian history into distinct if interrelated periods of history in the development of these views. Building on current scholarship, this volume reassesses such an approach to early patristic study through a sustained investigation of anthropology and theology as a single project in the fathers. Taking Irenaeus of Lyons, Tertullian of Carthage, Cyril of Jerusalem, and Athanasius of Alexandria as chief examples of the period, it explores how concentration on the human provides the context and lens through which doctrinal questions are articulated. Assessing theology as anthropology as the approach to doctrines of God through understandings of the human, creative insight is gleaned into refined developments of Trinitarian thought far earlier than Nicaea, and advanced reflections on the divinity of the Holy Spirit long before Constantinople. The nature of humanity as in the image of God takes on a fresh potency when it is approached not only as a window on the human but the means by which the human reveals the nature of God.

**Christological Anthropology in Historical Perspective** Marc Cortez, 2016-02-02 What does it mean to be truly human? In *Christological Anthropology in Historical Perspective*, Marc Cortez looks at the ways several key theologians—Gregory of Nyssa, Julian of Norwich, Martin Luther, Friedrich Schleiermacher, Karl Barth, John Zizioulas, and James Cone—have used Christology to inform their understanding of the human person. Based on this historical study, he concludes with a constructive proposal for how Christology and anthropology should work together to inform our view of what it means to be human. Many theologians begin their discussion of the human person by claiming that in some way Jesus Christ reveals what it means to be truly human, but this often has little impact in the material presentation of their anthropology. Although modern theologians often fail to reflect robustly on the relationship between Christology and anthropology, this was not the case throughout church history. In this book, Cortez examines seven key theologians and discovers their important contributions to theological anthropology.

**On Being Human** Ray S. Anderson, 2010-10-01 What does it mean to be human? How does a right understanding of personhood affect decisions on critical life situations? What implications does a biblical perspective on personhood have for the pastoral ministry of healing and hope? In answering these questions, Ray S. Anderson focuses on the person as determined by and sustained by the creative power of God. He explores the implications of a biblical understanding of personhood for such critical issues as human sexuality, family relationships, abortion, and death. He broke new ground in relating pastoral care and counseling to contemporary issues which challenge Christians and their understanding of the meaning of human life.

Christian Antioch D. S. Wallace-Hadrill, 1982-09-09 This book is a comprehensive survey of the history and more particularly of the thought of Antioch from the second to the eighth centuries.

of the Christian era Dr Wallace Hadrill traces the religious background of Antiochene Christianity and examines in detail aspects of its intellectual life the exegesis of scripture the interpretation of history philosophy and the doctrine of the nature of God as applied to an understanding of Christ and man's salvation The community at Antioch stressed history and literalism in self-conscious opposition to the tendency to allegorise that prevailed at Alexandria While insisting on the divinity of Christ they were equally adamant that no other doctrine should be allowed to compromise their central belief that Jesus was really human

**God's Many-Splendored Image** Nonna Verna Harrison, 2010-06-01 What does it mean to be a human being made in the image of God This book makes the case that the divine image can be seen in not just one or two aspects of human identity but in all of them The author a specialist in early Christianity reveals the light that leading theologians of the early church shed on contemporary discussions of what it means to be human Each chapter explores a different facet of the divine image and likeness and maps out a path that can lead toward wholeness and holiness This fresh approach to

theological anthropology brings Greek patristic theology to students in a readable fashion Children of God in the World Paul O'Callaghan, 2016-10-14 Children of God in the World is a textbook of theological anthropology structured in four parts

The first attempts to clarify the relationship between theology philosophy and science in their respective approaches to anthropology and establishes the fundamental principle of the text stated in Vatican II's *Gaudium et spes* n 22 Christ manifests man to man The second part provides a historical overview of the doctrine of grace in Scripture especially the teaching of the book of Genesis on humans made in the image of God as well as Paul and John among the Fathers in particular the oriental doctrine of divinization and Augustine during the Middle Ages especially Thomas Aquinas and the Reformation period centered particularly on Luther and the Council of Trent right up to modern times The third part of the text the central one provides a systematic understanding of Christian grace in terms of the God's life present in human believers by which they become children of God disciples friends and brothers of Christ temples of the Holy Spirit This section also provides a reflection on the theological virtues faith hope and charity on the relationship between grace and human freedom on the role of the Church and Christian apostolate in the communication of grace and on the need humans have for divine grace After considering the relationship between the natural and the supernatural order the fourth and last part deals with different philosophical aspects of the human condition in the light of Christian faith the union between body and soul humans as free historical social sexual and working beings The last chapter concludes with a consideration of the human person Christianity's greatest and most enduring contribution to human thought

*Christian Anthropology* Michele Saracino, 2015 Vatican II ushered in a new outlook on living as Catholic Christians in a global world This book is a student friendly textbook on what it means to be human in light of our changing world and church Each chapter will emphasize one particular aspect of human existence exegeting the relevant biblical texts classical and contemporary doctrines and challenges to living these teachings in the twenty first century The book is divided into thirteen chapters correlating with a



typical length of a semester Course instructors can shape their syllabi around this structure perhaps dividing the week between lecture discussion and exercises the latter of which will be outlined at the end of each chapter This exploration of theological anthropology invites students from all levels including undergraduate seminary students and engaged believers into the conversation

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