## **Contents**

### Introduction --- 1

Origen, Patristic Philosophy, and Christian Platonism. Re-Thinking the Christianization of Hellenism —— 13

Origen	the	Christian	Middle	/ Neoplatonist	: New	<b>Arguments 1</b>	for a
Possibl	e Id	entificatio	n 5	55			

sible Id	entification —— 55
1	Methodological Guidelines and Preliminary Remarks —— 55
2	The Sources: Ammonius —— <b>56</b>
3	Porphyry's Testimony in Vita Plotini 14: Plotinus, Origen,
	Ammonius, and Chronology —— 58
4	Origen's two Treatises on Demons and the King as the Only
	Creator: Origen's and Plotinus' Anti-Gnostic Polemic, and a
	Further Chronological Point —— <b>60</b>
5	Origen's Philosophical Treatises, Eusebius, and Porphyry on
	Origen the Christian —— 65
6	Origen's and Plotinus' Philosophical Readings and Thought —— 67
7	Proclus' Testimony on Origen in his <i>Theologia Platonica</i> —— <b>68</b>
8	Proclus' Testimony on Origen in his Commentary on Plato's
	Timaeus. Origen and Neoplatonic Exegesis; Allegorical and
	Philological Issues —— <b>70</b>
9	Origen the Neoplatonist (in Proclus), Origen the Christian, Plato,
	and Homer —— <b>74</b>
10	Origen the Christian's Philosophical Contributions: Christian
	Platonism — 77
11	Polemics against Origen's being a Christian Philosopher —— 79
12	Origen's, Eusebius', and Others' Defence of a Christian
	Philosopher: Origen Teacher of Philosophy —— <b>82</b>
13	Origen, Platonism, and Scripture —— 88
14	Concluding Remarks: Origen a Christian Platonist —— 89

### Origen and the Platonic Tradition ---- 91

- 1 The Perspective: Origen, the Importance of Philosophy, Plato, and Platonism —— 91
- 2 Ammonius, Origen, Plotinus, Hierocles, and Proclus: Two Origens or One? —— 98
- The Meaning of Proclus's Reception of Origen: What is Imperial and Late Antique Platonism? —— 116



•	cts of the Reception of the Platonic Tradition in Origen —— 123
1	Origen as a 'Zetetic' —— 123
2	Origen's Creative Reception of Greek Philosophy: First
	Principles —— 134
3	Origen and Atticus —— 139
4	Hypostasis and Origen's Possible Impact on 'Pagan'
	Neoplatonism —— 141
-	of Late Ancient Philosophy: Philosophy and Religion—"Pagan" an Platonism —— 147
Origen's Pl Platonism	hilosophical Theology, Allegoresis, and Connections to —— 155
1	Introductory Remarks: Origen, Philosophy, and the Empire —— 155
2	Origen's Philosophical Asceticism and Some Consequences —— 157
3	Origen's Representation as a Martyr/Confessor and an
	"Orthodox" —— 159
4	Christianity's Negotiation as "Philosophy" in Origen's Day —— <b>161</b>
5	Origen, the Logos, and Christian Philosophy —— 163
6	"Plato Was Right" —— 169
7	Greek Philosophy Grounds and Supports Christian Theology:
	Interesting (and Overlooked) Cases —— 172
8	Philosophical Theology Aimed at Winning the Intellectually
	Demanding over to the Church —— 175
The Questi	on of Origen's Conversion, His Concept and Lexicon of
Conversion	n, and Their Relevance to His Biblical Exegesis —— 177
1	Introduction —— 177
2	Origen's Possible Conversion? —— 179
3	Later Debates in Competing Sources —— 185
4	Origen's Terminology of <i>Epistrophē</i> , Its Relation to <i>Apokatastasis</i> ,
-	and the Meaning of "Conversion" for Origen —— 206
5	Conclusions: 'Conversion' for Origen and Its Impact on
_	Apokatastasis —— 214
	· r · · · · · · · · · · · · · · · · · ·

Atticus and Origen on the Soul of God the Creator: From the 'Pagan' to the Christian Side of Middle Platonism —— 219

1 Atticus on the Rational, Mediative Soul of the Divine Demiurge —— 219

2	Origen on the Rational, Mediative Soul of Christ, the Divine Logos
3	Creator —— <b>221</b> Recapitulation: The Soul of God the Creator in Atticus and Origen.
J	A Relatively Isolated Position —— 222
4	Further Parallels between Atticus's and Origen's Theologies —— 223
5	Origen: A Reader of Atticus? —— 225
6	Elements of Atticus's Theology and Protology Appealing to
	Origen —— <b>226</b>
7	The Relation between Creation and Providence in Atticus and
	Origen —— <b>230</b>
8	God the Creator as the First God —— 233
9	The Role of Matter and That of the Soul —— 235
Alexander	of Aphrodisias: A Source of Origen's Philosophy? —— 237
1	Two Semi-Contemporary Philosophers and Teachers of
	Philosophy, who Wrote the Same Kinds of Works —— 237
2	Origen the Christian Philosopher —— 239
3	Alexander of Aphrodisias' Περὶ Άρχῶν and Origen's Περὶ Άρχῶν:
	A Possible Inspiration? —— 242
4	(Οὐκ) ἦν ποτε ὅτε οὐκ ἦν First Used by Alexander and Origen.
	From Cosmological Discussions to Catchphrase in the Arian
	Controversy —— 245
5	The Development of the Notion of Hypostasis and the Union of
	Natures —— <b>253</b>
6	Origen Seems to Modify the Stoic Doctrine of Mixture Coming
	Closer to Alexander —— 258
7	Origen's Reflection on the Aristotelian ὔλη (ὑποκείμενον) – εἶδος
	Binary and Alexander —— <b>260</b>
8	Alexander's and Origen's Struggle Against Stoic Fatalistic
	Determinism —— 264
9	God as Intellect in Alexander and Origen —— <b>270</b>
10	The Immortality of the Soul and Plato's Ideas Reinterpreted in
	Alexander and Origen —— 274
11	The Dyad and a Final Reflection on Origen's Christian Philosophy
	and Its Relation to Greek Philosophy —— 282

# Origen's Anti-Subordinationism and its Heritage in the Nicene and Cappadocian Line —— 285

Premise: Gregory of Nyssa's Close Dependence on Origen in His Anti-Subordinationistic Argument in *In Illud: Tunc et Ipse Filius* — **285** 

- Origen Precursor of Nyssen and the Nicene-Constantinopolitan Creed. Arguments from His Works, Pamphilus, Eusebius, Athanasius, and Other Testimonies —— 287
- 3 Conclusions on Eusebius' Possible Role at Nicaea and on Origen's Anti-Subordinationism. Origen's Trinitarian Heritage in Nyssen, Athanasius, and Eusebius — 306

## Origen, Greek Philosophy, and the Birth of the Trinitarian Meaning of *Hypostasis* —— 311

- 1 Origen's Technical Meaning of ὑπόστασις —— **311**
- 2 The Lack of a Technical Theological Meaning for ὑπόστασις in the Writings of Theologians Prior to Origen (and Gregory of Nyssa) —— 318
- 3 Lack of Acknowledgment of Origen's Innovation and of Investigation into Its Source(s) —— 321
- 4 The Sources of Origen's Notion of ὑπόστασις: The Philosophical Side —— 326
- A Revealing Comparison with Plotinus, and Porphyry's Role: Origen's Influence on Porphyry? —— 337
- 6 The Scriptural Side: Hebrews 1:3 —— 349
- 7 Conclusion: The Clement Problem and Origen's Role in the Trinitarian Use of ὑπόστασις —— **359**

# The Father in the Son, the Son in the Father in the Gospel of John: Sources and Reception of Dynamic Unity in Middle and Neoplatonism, 'Pagan' and Christian —— 365

- 1 Introduction 365
- Gregory of Nyssa's Interpretation of the Dynamic Unity in John
   14:10a against Eunomius' "Neoarian" Subordinationism 379
- Dynamic Unity in both Reciprocal Indwelling and Reciprocal Knowledge: The Role of the Spirit in Its Construction and "Expansion" into the Unity of Believers —— 381
- Dynamic Unity, Henology, and the "All in All" Motif in "Pagan" and Christian Neoplatonism —— **387**
- 5 Conclusion —— **395**

## Porphyry's Criticism of the Logos of Origen, the Possible Role of a Sethian Treatise, and Amelius —— 397

- 1 Introduction: What Will Be Argued —— 397
- 2 Porphyry, Origen, and the Περὶ ἀρχῶν Treatment —— 398

3	Origen's Theory of the Three άρχικαὶ ὑποστάσεις: The Three
	Hypostases That Are the Three Arkhai or Supreme Principles —— 402
4	Plotinus, Porphyry, and the Three άρχικαὶ ὑποστάσεις <b>—— 414</b>
5	Porphyry's Criticism of the Logos of Origen, a Sethian Treatise,
	and Amelius —— 416
Origen in A	Augustine: A Paradoxical Reception —— 427
1	Augustine's Transformation and the Transformation of the Image
	of Origen —— <b>427</b>
2	Augustine's Late Criticism of Origen and Apokatastasis —— 429
3	The Role of Pelagianism in Augustine's Attack on Origen's
	Doctrine of Apokatastasis —— 435
4	The Early Augustine and Origen's Thought —— 438
5	Augustine's Dependence on Origen in His Anti-Manichaean
	Phase —— 441
6	Conclusion: Contribution to Research —— 448
The Source	s of Augustine on Christ's Death and Resurrection as
Exemplum a	and <i>Sacramentum</i> : Origen and Ambrose? —— 451
1	The Passage at Stake: Analysis and Context —— 451
2	Exemplum-Sacramentum and Figura-Sacramentum —— 454
3	Preliminary Remarks about the Problem of Sources; Origen and
	Ambrose —— <b>458</b>
4	Origen on Physical and Spiritual Death —— 464
5	Origen and Augustine on the Reason for Christ's Incarnation —— 468
6	Sacramentum, Mysterium, and Μυστήριον: From the Bible to
	African Christian Literature —— 469
7	Origen as a Major Source: Christ's Crucifixion as an Example and a
	Symbolic Prefiguration, and the Association of παράδειγμα and
	μυστήριον —— 476
8	Ambrose as a Main Source and a Possible Link: Sacramentum,
	Exemplum, Figura, Mysterium —— 481
9	Conclusions: The Findings of This Essay and Research
	Perspectives —— 493
The Divine	as Inaccessible Object of Knowledge in Ancient Platonism:
A Common	Philosophical Pattern across Religious Traditions —— 495
1	Introduction —— 495
2	Philosophy and Theology —— 496
3	Philo 497

4	Plotinus —— <b>500</b>
5	Origen of Alexandria —— 506
6	Gregory of Nyssa —— <b>509</b>
7	Conclusion —— 514
-	tion of Origen's Ideas in Western Theological and Philosophical
Traditions	<del> 517</del>
1	Eusebius —— 518
2	The Dialogue of Adamantius —— <b>524</b>
3	Augustine —— 528
4	Macrobius —— 532
5	Eriugena 535
Divine Pov	ver in Origen of Alexandria. Sources and Aftermath —— 541
1	Origen and Bardaisan: The Power of the Logos and Parallels in Justin and Clement —— <b>543</b>
2	Origen: Christ-Logos-Wisdom, God's Creative and Salvific Power
	Manifested in Frailty —— 548
3	Gregory of Nyssa: The Cross and the Omnipresent, Creative, and Salvific 'Logos of Power' —— <b>552</b>
4	God's <i>Dunamis</i> Permeates Everything: Antecedents in
•	Pseudo-Aristotle and 'Middle Platonism' —— <b>557</b>
5	Creation as an Act of God's Will: Antecedents in Ammonius and
_	Pantaenus —— 559
6	Gregory and Origen: Christ-Logos-Wisdom- <i>Dunamis</i> as Creative
	Noetic Cosmos —— 559
7	God's Essence, Power, and Activities: Apophaticism in Origen,
	Gregory of Nyssa, and Platonism —— <b>561</b>
8	Conclusion: God's Powers and Soul's Powers —— <b>565</b>
The Logos	Nous One-Many between 'Pagan' and Christian Platonism —— 567
1	Part I —— <b>567</b>
2	Part II —— <b>581</b>
The Recept Evagrius —	tion of Paul's <i>Nous</i> in the Christian Platonism of Origen and — 603
1	The Background in Paul —— 603
2	Bardaisan —— 604
3	Origen —— <b>605</b>
4	Evagrius —— 630

Origen to	<b>Evagrius</b>	<b></b> 643
-----------	-----------------	-------------

- 1 The Background: Clement —— 643
- Select Examples from Origen (with a Hint at Eusebius) —— 647
- 3 Select Points in Nyssen 657
- 4 Some Case Studies from Evagrius 660

## Matter in the *Dialogue of Adamantius*: Origen's Heritage and Hylomorphism —— 665

- 1 The Background: Matter in So-Called Middle Platonism and in Origen —— 665
- 2 Hylomorphism and Matter: Origen and Alexander of Aphrodisias, Numenius, Plotinus, and Porphyry —— 668
- 3 Bodies' Changes and Spiritual Progress 671
- Origen, Bardaisan, and Plotinus: A Common Metaphor and Matter —— 675
- 5 Degrees of Materiality in Origen and the Relative Use of (In) corporeal and (Im)material —— 677
- 6 *Creatio ex nihilo*: Ammonius, Origen, and Porphyry. Links with the *Dialogue of Adamantius* —— **678**
- 7 Origen Inspiring the Dialogue of Adamantius on Matter —— 681
- 8 Matter in the *Dialogue of Adamantius*: The Heritage of Origen and Hylomorphism —— **682**
- 9 Origen's Theory and the Dialogue Grasped and Continued by Gregory of Nyssa —— 695
- 10 Origen's (and Nyssen's) Ideas on Matter Developed by Evagrius Ponticus —— **700**

### Origen, Evagrius, and Dionysius —— 707

- 1 Hierotheus and Origen's legacy 707
- 2 Love and Apokatastasis —— 710
- God, Humanity, and the Restoration: Arguments for Origen's Further Presence in Dionysius —— **716**
- 4 God as All in All: Origen, Nyssen, Evagrius, and Dionysius —— 718

#### About the author —— 723