

5.2 Orthodox Anthropology Terms

“Image of God”

Body, Soul and Spirit

The material part of man: body. The immaterial reasoning and feeling part of man: soul. The spiritual part of man: *nous

Tripartite nature of the soul

Nous, emotion and will. Also referred to as intelligent, irascible and appetitive aspects.

Virtues

The divine attributes of God man was created to share as an image bearer.

Passions

The diseased virtue of love is the passion of self-love and pride The diseased virtue of anger for purity & God’s justice is the passion of anger to protect the ego. The diseased virtue of desire for God (eros) is the passion of lust (erotic). The diseased virtue of envy of angels and saints for a closer relationship with God, is the passion of ego-driven envy & jealousy of passionate men. The diseased virtue of spiritual hunger for God is the passion of insatiable physical hunger: gluttony. The diseased virtue of trust in God’s creation and providence is the passion of avarice and materialism. The diseased virtue of work is the passion of sloth.

Pure in Heart

The state achieved (through synergy) where the image of God is restored in man and the nous is returned to the center of the soul.

Partakers of the divine nature (2 Peter 1:4) Theosis or Deification

***Nous**

The spiritual faculty of man as an image-bearer...the eye of the soul

“Likeness of God”

Body and Soul

Man as material and immaterial, en-fleshed soul and en-souled flesh, working as one to return to what we were (image) and what we may be (likeness).

Natural Passions

They are the powers of the soul: intellect, emotion and will, which when pure and submitted to God produce the ‘likeness of God’ as virtues.

Unnatural Passions

Sin: the natural passions or powers of the soul that have been darkened and diseased by thinking, speaking and acting contrary to God’s nature and our created purpose.

Three stages to the Likeness of God

1–Purification of the heart

Healing the virtues of their passions by the voluntary submission of the powers of the soul to Jesus Christ in His Church through the therapy and medicine of her Holy Tradition.

2–Illumination of the nous

The Holy Spirit descends into the heart of our souls/nous – the spiritual coming of the Kingdom. Making us capable of being engaged in earthly tasks while concurrently worshipping Our Father from our hearts in Spirit and in Truth: unceasing prayer of the heart.

3–The vision of God: Theosis (deification)

“communes with the angelic powers . . . approaches the uncreated Light and the depths of God are revealed through the Spirit... knows many things which are hidden from others, including mysteries that exist in Holy Scripture.” When this phase commences, freedom from the strictures of imagination, including images and fantasy.

5.2 Orthodox Anthropology Terms

--	--