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Titolo	Grace and the will according to Augustine [[electronic resource] /] / by Lenka Karfikova
Pubbl/distr/stampa	Leiden ; ; Boston, : Brill, 2012
ISBN	1-280-49589-8 9786613591128 90-04-22921-3
Descrizione fisica	1 online resource (442 p.)
Collana	Supplements to Vigiliae Christianae, , 0920-623X ; ; v. 115
Disciplina	234/.1
Soggetti	Grace (Theology) - Biblical teaching Grace (Theology) - History of doctrines - Early church, ca. 30-600 Free will and determinism - Religious aspects - Christianity - History of doctrines - Early church, ca. 30-600 Electronic books.
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Part Three: Introduction.
Nota di bibliografia	Includes bibliographical references and indexes.
Nota di contenuto	Front Matter -- Introduction -- Part One: Introduction -- The Universe of Will (Works before Augustine's Ordination as Presbyter: 387–390) -- Pauline Themes (the Period of the Presbyterate: 391–395) -- Part Two: Introduction -- Answer to Simplicianus -- Confessions -- Other Works from the Beginning of the Episcopate -- Anti-Donatist Works -- Part Three: Introduction -- Polemic against Pelagius and Caelestius (411–418) -- Other Works from the Period 411–430 -- Polemic against Julian of Eclanum (419–430) -- Conclusion -- Augustine as a Philosopher of the Will -- Bibliography -- Indices.
Sommario/riassunto	The doctrine on grace, one of the most discussed themes in his later years, was regarded by Augustine as the very core of Christianity. This book traces the gradual crystallisation of this teaching, including its unacceptable consequences (such as double predestination, inherited guilt which deserves eternal punishment, and its transmission through libidinous procreation). How did the reader of Cicero and “the books of the Platonists” reach the ideas that appear in his polemic against Julian (and which remind one of Freud rather than the Stoics or Plotinus)?

That is the point of departure of this book. It surely cannot be expected that there is a definite answer to the question; rather, the aim is to follow and understand the development.

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