

Comparison of the Ancient Greek and the Biblical Theory on the Distinction of Nature and History

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Abstract: *In the present work, the best possible and most analytical interpretation and comparison of the ancient Greek and biblical view on the way and the form that nature and history take based on the content of these approaches is attempted. Also, the essence of the reasons why historicity is one of the most important pillars of building/establishing the Church and conquering the Kingdom on the part of the people is explored. In this sense, an attempt is made to give meaning to the eschatological perspective regarding the operation and promotion of the Church. As regards the methodology of writing the present work/pain, the critical - interpretative overview of the Greek and foreign literature on these topics is used. In the present study, therefore, man emerges as the main object of theological searches and theological reality. According to this logic, man is placed outside of created reality, while he has lost his transcendental and individual orientation and destiny, as he slips into theological and spiritual impoverishment and ontological degradation. Based on Christianity, in other words, man has the possibility and opportunity to understand his existence and diversity from another point of view and to review his entity as a person in society. The purpose of this particular treatise, therefore, is the proclamation and presentation of the essential message and idea, in order to pursue the theological revision of human existence. According to the eschatological perspective of life, ultimately, man as a "person" is eternal according to the Christian concept and seeks the eternalization of his relationship with God through the activation of his personal potential.*

Keywords: critical theory, interpretation of history and nature in ancient Greek and biblical theory, eschatology, perspective, anthropological theology

Critical consideration of the ancient Greek and biblical approach to the distinction between nature and history

The basic psycho - spiritual principles and attitudes of the individuals of a society constitute and essentially define the nature of a people and nation. Nature as a concept and idea is inextricably linked to the light it emits and, by extension, to the humility of the people who make it up in all its dimensions. The unbuilt space of the Church, therefore, becomes comprehensible and perceptible within its own context and logic, while the physical properties are simply recognizable and functional, without of course being absolutized as something transcendent (Danielidis, 1985). Each tribe that lives in nature, in other words, gives elements of sanctification to it, as they function as communicating vessels. In ancient Greek philosophy, in addition, there is a regression/transition to pagan symbols and elements in relation to the viewing and rendering of nature. Nature, therefore, is presented in a utilitarian mood and idyllic form and manner (Sturzo, 1953). In any case, it can be seen that there exists in the ancient Greek perception of nature, a pagan interpretation of nature where emotion plays a dominant role and is used in all aspects of the public sphere and the social scientist (Thual, 2000).

In general, ancient Greek thought and logic does not accept God's relationship with the world, because in essence it is as if it consents to the axiomatic principle of the concept of the creation of the world. According to the ancient Greek philosophy and approach, the world/nature was not created "from scratch" by a transcendent God, but from some unformed matter that existed before the creation of the world (Aristotle, 2014). Therefore, there is no way that this particular view states that it was created by something and/or someone else that is or is placed outside of the human realm. In the contemplation and logic of the ancient Greek view of the creation of the world, therefore, nothing can be created and exist out of nowhere, hence it is observed that

there is always a point of reference regarding the creation and functioning of the world. Given the circumstances, the aesthetic creation and existence of the world/nature emerges in the ancient Greek perception and approach. In Plato's theory, too, God has as his sole purpose and mission the shaping and morphing of the formless and amorphous mass and matter with –aesthetically harmonious form and order– into a world. In the ancient Greek worldview, in essence, there is only the shapeless and amorphous image of nature, which is not true in reality (Brown, 2000).

In contrast to the ancient Greek approach and view, it is observed that the biblical concept of nature recognizes more the existential quests of people and interprets the various phenomena and events under the logic of a moral - social approach and logic (Pallas, 2005). The biblical understanding, in other words, offers an ethical basis and a positive sign in the socio - historical analysis, interpretation and rendering of nature. Therefore, it is observed that there is a connection of nature with God and, in particular, regarding his hypostases and not his "natures". Now in nature, there is self - power, self - life, self - wisdom and self - goodness that emanates from the triune God (Stamoulis, 2009). In this sense, it appears that the will of human nature is subordinated to the will of the divine nature, which in essence is the will of the Father. In this case, it is noted that human nature is inextricably and often invisibly intertwined with the uncomplicated union of divine nature. Therefore, it is distinguished that the spiritual life contributes to the transformation of the world. In addition to the others, the biblical approach turns its interest around the person of Jesus, but not on how the various confessional doctrinal teachings presented him, but on his life as such (Nellas, 1979).

In the last century, on the other hand, a titanic search for the historical Jesus began to take shape (Schmemmann, 1992).

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Through the historical - critical method, on the one hand, the fact of the incarnation is established, on the other, it becomes a project to free Western theology from the tutelage and excesses of church doctrine. Based on this specific view and approach, the two summary gospels of Matthew and Luke as well as the Gospel according to Mark, constitute the only reliable, valid and objective source of study of the Historical Jesus. The Markian hypothesis, as an indisputable conclusion and guiding force of Historicism, began to be questioned at the beginning of the 10th century. With biblical criticism, a reverse action is attempted to discover the primary texts of the synoptic tradition (Glaserapp, eg). Now, the biblical criticism of the primary sources is slowly being abandoned and the traditional one is being adopted which investigates the way in which the various oral traditions were formed, shaped and interpreted orally before reaching our final written form and after they had been altered by various theological and historical factors (Stamoulis, 2014). The formalism of oral tradition classifies, separates, and seeks the theological and historical conditions that contributed to their development. The elimination of the search for sources of the Historical Jesus, however, resulted from the establishment of the Redaktionsgeschichte (*Editorial History*) school where the specific evangelists present many of their theological predispositions and reasonings during the writing of their gospels (Mantzaridis, 2001).

In any case it becomes noticeable that there is a dead end and abandonment of the efforts to search for the Historical Jesus. Every modern and objective researcher, now, assigns and interprets the historical becoming as an interweaving of events of a closed set, where the principle and the law of cause and causality exist (Bultmann, 1995). Nevertheless, it appears that abandoning the historical search for Jesus was a fatal error for the Christian faith of all denominations without exception. In this way, there is again a resurgence of interest among scholars of modern theology in the search for the Historical Jesus. Consequently, while the faith of the First Church is found exclusively within the content of the Gospels, it is a necessary and necessary statutory principle, the invention/construction of some continuity, so that the preaching and faith of the first Church acquire meaning and significance (Nisioti, 1986). The new hermeneutics –through the better use of language– however, gives another dimension and substance to the biblical texts, where the word of God is included as an exclusive priority. Sizes that until then were considered to be mutually conflicting and asymmetrical, such as the Historical Jesus was for example with the proclaimed Christ of the First Church, are henceforth recognized to merge and be under the regime of a connection and correlation of interconnected phenomena (Nicolaidis, 2009).

In general, it is pointed out that in the middle extremes this is the course of biblical hermeneutics in recent years. Its main problem continues to be the historical - critical method, which refers to the interpretation of the New Testament as a coherent and interconnected relationship of interpretations of supernatural revelation and history (Giannaras, 1972). But, it becomes noticeable and understandable, the Orthodox Eastern theology, developed a different philosophy, perception and interpretation for the word of God, which is

mainly based on the biblical theology (Radovich, 1971). According to this understanding, there is a multilateral and multimodal revelation of the word of God, in the afterlife of socio - historical becoming and reality, which is why his word is not recorded in a single book. Among other things, it is proclaimed that the manifestation of Jesus in a specific historical moment is not the end, but the "means" of the divine revelation, since it continues through the Church throughout the world (Panagopoulou, 2000). The Holy Bible, among other things, is historical because it tells from the beginning to the end the history of the Divine revelation. In other words, it is demonstrated that the understanding of the mystery of divine revelation according to Eastern Orthodox theology is based on the teaching of the Holy Spirit (Agouridis, 2002). Theology ascends to another level during the late Byzantine period, since theology is no longer a closed rational system that traces its origin to ecclesiastical authority, Scripture, etc., but to personal spiritual experiences, absorbing, images and experiences of every member of the Church (Svoronos, 1983).

Consequently, it must be emphasized that in the modern world the concept of biblical hermeneutics appears to have been eliminated and its place is taken by the theological/holy spiritual consideration and interpretation of the searches and problems of people who make up and constitute social becoming (Lossky, 2007). Based on the above references, it is established in a very emphatic way and form the unhooking of the revelation from the Holy Bible. Therefore, the limitations of Synodical decisions, graphic texts and authority no longer exist, but on the contrary, human existence is observed to be elevated and established under the guidance of the Holy Spirit (Nikodimos Agioreitou, 1998). The issue that arises, however, is that while we believe in one God –a reality that the Bible also accepts– that all Christians should be baptized in the Name of the Father and of the Son and of the Holy Spirit. Consequently, the question of the existence of three Gods arises in all faithful and independent people/Christians (Lossky, 1974). Finally, it can be seen that while in the ancient Greek view and perception the creation of Nature/world is not attributed to the Lord but to a pre - existing matter, in the biblical approach, which I mention in passing is the patristic teaching, there is a dialectical relationship between God and his creation, which is reduced to a purely ontological act (Zizioulas, 1982).

Signification of the Judeo - Christian concept of creation and history

As far as Judeo - Christian philosophy and perception are concerned, it is observed that there is a diametrically absolute differentiation from the holistically harmonious balance of ancient Greek thought, as well as from the emphatic dominance of nature (Ludovikos, 1999). In antiquity, there is an attachment of the acting man/subject to the grid of archetypal eternal repetitions, resulting in his removal from historical time. The perfect self - sufficiency of the grounding of the present, therefore, is subordinated to the naturalistic history of ancient philosophical thought where the world is equated with nature. Although in the ancient Greek concept it is recognized that order prevails in the world, without the same axiom being valid for the totalitarianism of necessity and existence, in patristic

theology, on the contrary, the Greek spirit emerges where God is not included in a "whole" along with his creations, thereby crushing ontological holism. Consequently, it becomes emphatically comprehensible, the disengagement and removal of freedom based on the biblical spirit from the ontological content (Florovsky, 2004). In this sense, both God/Creator and man are free to exist and/or not to exist and/or not to create. In the Judeo - Christian thought and perception, in short, there is the free reconciliation and communication of God with his creation (man) as an act of supreme sacrifice and philanthropy (Tsigos, 2009).

That man emerges from nothing does not mean that he is created from nothing, but that he comes from the divine creative power and energy. Man's inability to co - exist as one state with the uncreated God does not imply at the same time that he can exist and live alone, as well as being self - existent (Ludovikos, 2002). The absorption of man from the divine essence, nevertheless, presupposes his union with God under the heresy of his autonomy and otherness as a creature. In this light, Judeo - Christianity appears to give a substantial and visible meaning and purpose to history and, by extension, to man. Based on the aforementioned, it can be seen that the being of God is identified with the person of each person and not only the being of the world. Therefore, the person in Christ is not a new building but a new creation, where with the contribution of performing the sacraments within the Church, he applies the imitation of the Lord in his life (Karazafiri, 1995). Although the creation/world is not a person and does not aspire to this role, nevertheless, it is recognized that they are two interdependent entities/realities as they affect each other equally. Human persons and divine persons, however, communicate and interact with each other, within a common ground and context, that is, in creation (Giannaras, 1970). In the light of this logic, the meaning and truth of the course of man and the world are not traced and located in the laws of nature, but in the divine person, who enters history and determines the fate of the person and of creation head - on and equally (Florovsky, 2007).

Given this, it is considered that the human free person who is accomplished and distinguished for his gifts, is exalted thanks to the divine power and presence. As a real and virtuous Christian, according to Judeo - Christianity, therefore, the one who has the sense of divine light is characterized (Ramphos, 1989). The face, in other words, remains in the creation of the world the supreme and insurmountable event, where the world would be without destination and meaning if the face were to disappear. The union of all the elements of creation (earth, sky and the abyss of hell) is completed inextricably and inescapably through the meanings that the world attributes to the actions of the acting subject/person (Matsoukas, 1980). In this way, all constructive realities are included in the person's existence (Sakharov, 1992). The believer's empirical God - knowledge with God through their union, however, remains an unknown and incomprehensible variable for the believer, in terms of the mutual involvement of the divine persons, their appearances and the real essence. In creation, the person assumes the meanings of existence and life of the world and uses them together with other persons. In this logic, it is argued that the breakdown of the unity between

the Lord and man brings about nihilism in man, because his life - saving and life - giving dependence on God is removed (Stamoulis, 2007).

The importance of the eschatological perspective in the life of the Church

The various events that are interwoven and related to the work and person of Jesus, are unique and unchanging, which is why it is argued that they are eschatological because they took place only once in history. Taking into account the above admission, it is considered that Jesus Christ constitutes the end of History. Through the church, in other words, the eschatological process of perfecting and uniting the person with God takes place, where in reality the existence of man acquires essential meaning (Maras, 2002). Each person, under this logic, is never confused with another person, as he endlessly offers something extra new to the other persons, which is why he is one and only being on creation. In the church, however, the eternalization of the inescapable and inescapable relationship of man as a person with God is formed, shaped, finalized and perfected and, in addition, his individual potential as an entity is fully activated. According to the Christian view of the Church, in particular, the person is considered and is eternal and, therefore, its active and sharp completion takes place at the end (Hjelde, 1987).

In this light, the Church as the body of Christ constitutes an eschatological entity and presence in the scientific reality of the world. In his final eschatological phase, also, the face of the Lord reveals to us through the reflection of his life what the true universal person will be like (Patronos, 1995). The dynamically divine - human work of the Church, therefore, is what activates and fulfills this realization and mission. In more detail, it can be seen that within the Church the deification of human persons is perfected, which implies the entire created nature, that is, the complete personification of man in the Lord. The conformity of the person to the face of the Lord and his spiritual rise and elevation, above all else, is achieved through the edifice of the Church, which is its presence in the world and the unparalleled offering of its divine work. God, after all, wishes, through an eternal dialogue of complete freedom and love, to continually prepare the human person, so as to solidly conquer his eternal eschatological identity. Our capacity as persons not to forget the people we have met and know, however, suggests the eternal importance of the person (Yagazoglou, 2003).

Eschatology, in general, works as a motivation so that we proceed without interruption in the future research to discover the truth of the person. The issue of eschatology, consequently, arises from the most basic characteristic of human existence and entity, which is the free will and expression of the actions and actions of the person (Skaltsas, 2014). In this spirit, it is pointed out that even the fact of the reception and Resurrection of the human existence by Jesus, towards the natural course and process of decay and death, reveals to us in an invisible/invisible way and form the revelation of the ultimate as one necessary and necessary dialectical constitutional condition regarding the necessity of the free choice of persons. The Church, as the bearer of the eschatological experience and experiences of the human

person and entity, is God's hearth, through which he finds answers to spiritual and existential searches regarding his future position in heavenly and earthly society and life. Man draws through his eschatological future, moreover, his true present, according to biblical and patristic teaching and tradition (Florovsky, 1979; Patronos, 2014).

The fact of the first and second presence of Christ, highlights with energy the primitive eschatological ontology of the Church. In the freedom of man and not in the sovereignty of nature, in other words, history is founded and acquires meaning through its transcendent end (Yagazoglou, 2021). Eschatology does not constitute in this sense a futurology according to the patristic hermeneutic tradition, hence it does not perceive it as an uncertainty and/or an ambiguity that will take place in a future time. In this way, it is established that eschatology constitutes for the patriarchal tradition and the Church, a real historical event of the deification and salvation of man (Zizioulas, 2008). Through the charismatic, liturgical and sacramental actions and offerings of the Church, the end times are experienced in every Christian community of the eschatological society. Therefore, for patristic theological thought and perception, history cannot be understood without the eschatological perspective, but neither can eschatology under the heresy of the historical condition, hence it approaches eschatology through the universality and totality of the individual (Matsoukas, 2014). In short, it is considered that the main and basic object of eschatology is the reframing of the entire creation - building in the hereafter, as well as the future incarnation of the Word and, certainly not, the observation and interpretation of the world in the present time. Finally, it must be pointed out and emphasized that for the Christian life and perspective, eschatology constitutes its most fundamental dimension (Stylios, 2015).

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