Creation· the end of ages (part 1)
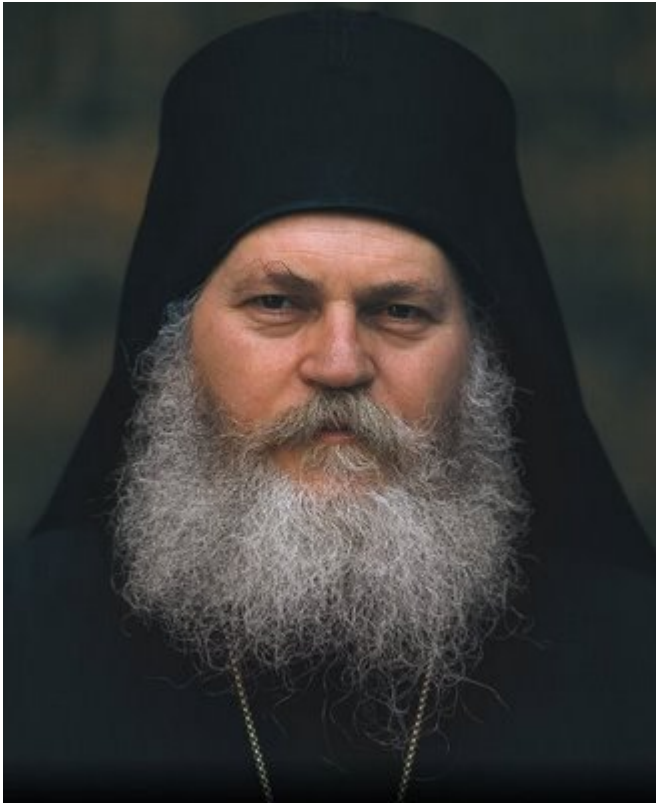
Man has been trying to make sense of the creation ever since antiquity as it is manifested in the teachings of many religions and philosophies. Generally, we may say that ancient Greek philosophers have offered three explanations as to the creation of the world: a) the Stoics and the Epicureans advocated that the world was self-existent, autonomous and eternal, b) The Pythagoreans argued that the physical elements and laws were divine and c) The Aristotelians attributed the cause of the creation to a god "who was the first mover, unmoved". We may also argue that all subsequent theories, whether hailing from scientific or philosophical/religious circles, are divided into the following three main categories: the materialists, the pantheists and the theocrats.

However, we derive from the Scriptures definite proof that God created the entire physical and non-material world not from previously existent matter but "from what was not" (Maccabeus 7, 28) and that the Lord lives in the world (see psalms 138, 7-10) and He is not an unmoved being. These are the basic dogmas of our Church. Word-God created every living being: "All things were made through him, and without him was not anything made that was made" (John 1, 3). The creation of the world from nothing does not mean that that which was created subsequently becomes autonomous and independent. It means that God and the world are two

different entities which are connected with unbreakable bonds. The uncreated Lord is the only uncreated cause and the world is the created outcome. When the Lord said "Let it be light" and "it was so" or when He said "let there be lights in the expanse of the heavens" and " it was so" or when He finally created everything that was made "and it was very good" He did not withdraw from the world (see Genesis 1, 3-31). [(περισσότερα...)](#)