

From the New Testament to the Greek Councils

We have been considering a series of transpositions. Taking them in chronological order one would begin from the ancient high civilizations of Egypt and Mesopotamia, which Voegelin has classified as cosmological on the ground that their gods were part of their cosmos. The transposition from this horizon occurs in the 19th dynasty in the hymn to Amon, who "... came into being at the beginning so that his mysterious nature is unknown." He is "... the marvelous god of many forms." "All other gods boast of him, to magnify themselves through his beauty, according as he is divine. Re himself is united with his body." "He is too mysterious that his majesty might be disclosed, he is too great that man should ask about him, too powerful that he might be known." And Voegelin continues: "Behind the known gods, thus, there emerges the unknown god from whom they derive their divine reality" (1971, 84 f.).

Seven centuries later this transposition is modified in deutero-Isaias (40, 12-25). The other gods cease to reflect the divinity of the unknown god and are denounced as man-made idols. The creator God of Genesis is like Amon alone with himself and his ruach from the beginning and so properly unknown (40, 12-14), but as creator he also can and should be known (40, 21) (1941, 85 f.).

The third transposition occurs in the culmination of the movement named by Bruno Snell The Discovery of the Mind, a culmination in which Voegelin as discerned a noetic differentiation of consciousness (1974, 89-115).

A fourth transposition has been formulated by E. P. Sanders who found both continuity and difference in compar-

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The problem is essentially simple. How could it happen that the council of Nicea, the formula of reunion of Alexandria with the bishops of Asia Minor in 433, the council of Chalcedon in 451, and the ~~the~~ third council of ~~Constantinople~~ Constantinople in 680-681 employed technical terms in their statements of Christian ~~the~~ faith and belief? Again, how could it be that

~~the bishops assembled in these meetings could understand~~

~~what they were stating since ~~xxxx~~ in those centuries and in modern times their meaning has proved to be an object of incomprehension and ridicule?~~

The simple answer unfortunately is simpliste. It is the ancient adage that one can lead a horse to water but ~~xxxx~~ cannot make him drink. The complete answer is too long to be attempted here. But for many it may prove helpful to recall a statement of Jean Piaget that a boy of twelve ~~can~~ can operate on prop^ositions. Just as our contemporaries, the linguistic analysts, seem to have agreed that ^{the} meanings of words in ordinary language are explained by saying how ~~xxxxxx~~ the word in question ~~may~~ may be appropriately employed, so Plato in his early dialogues represented Socrates and his friends as incapable of defining courage, sobriety, and other words whose meaning they ~~understood~~ understood quite ~~well~~ well. In brief, ~~xxx~~ understanding is one thing, but defining is another. The meaning of a word in a dictionary is clarif~~ied~~ied by other words also clarified by other words in the dict~~ionary~~ionary

The third transposition was the discovery that philosophical knowing was an existential process (Webb 89-128). Philosophers, etymologically, were lovers of wisdom. It was a wisdom to be attained by themselves. In his treatise on friendship

The third transposition occurred

The third transposition was the discovery that philosophical knowledge resulted from an existential process (Webb 89-128). For the philosophers were "lovers of wisdom" in the sense they aimed to become wise themselves

The third transposition was the discovery that philosophical knowledge was acquired by a love for wisdom, by finding out in oneself what one had to do to become wise, by carrying out

I began by recalling Pope John XXIII and his desire that the church leap forward in its apostolic mission to preach the living Christ to mankind. I in turn of the meaning, the function, and the relevance of a pastoral council. I ended by speaking of authenticity, of the genuine fruit of religious education and of pastoral ministry. Since that fruit fundamentally comes through God's gift of his grace, since he gives that grace in answer to prayer, I would conclude by begging you one and all to pray that this institute of religious education and pastoral ministry, and all similar undertakings, prove to be instruments that bountifully promote the realization of Pope John's intentions. It is a prayer that the members of Christ's body on this earth bring forth fruit thirtyfold, sixtyfold, a hundredfold.

Isais identifies
the unknown God of XIX dynasty
Egypt to a creator God of the OT.

Justin identifies Xtraits with the prophet
of GK philosophy (love of wisdom - Neofragos)

Athenas identifies association of
noetic conversion of Jewish philosophy
with pneumatic conversion of OT + NT.

Transpositions

- 1) XIX dyn: unknown added beyond - also known God
- 2) Isais: unknown identified as creator God
- 3) Justin: the idea of the father is spiritual experience
- 4) Athenas: the reputation of philosophy
- 5) Justin: philosophy = love of wisdom