

The Creation Narratives in the Western and Greek-Orthodox Theology of the 20th Century

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*The Book of Genesis offers not only to Israel but also to its neighbors the reason for their existence¹. In western theological thought, W. Eichrodt's *Theology of the Old Testament* and Cl. Westermann's *Commentary on Genesis* are two of the most important works, which are distinguished because of their method and the expression of their theological perspectives on the topic "creation narratives". In contrast to Western theologians, Greek-Orthodox Theologians inherited their tradition of interpretation from the Church Fathers. Eastern Theology has seen the topic of interpreting the Bible as an unbreakable whole, containing God's word and action for the salvation of humankind. Any differences between them are caused by another perspective and ecclesiastical tradition.*

Keywords: *world's creation, man's creation, W. Eichrodt's theology, history of Israel, Cl. Westermann's Commentary, God and man, Greek-orthodox theology, Church Fathers, "spirit", "mind", "our image and likeness", New Testament.*

1. Introduction and the purpose of the paper

1.1. **W.** Eichrodt and Cl. Westermann are two of the most important scholars in this field. They have left a great body of work on the topic "the world's and man's creation". This paper attempts not only to shed light on their thought and method of interpretation, but also to present Greek-Orthodox theological thought on it, which is closely connected to the thought of the Church Fathers.

1.2. The goals of this article are: a) to present the mainly western theological aspects of the 20th century concerning the development of the creation narratives especially of the previously referenced scholars as the most characteristic aspects on the topic, b) to indicate their reflections on the Greek-Orthodox Theology of the same period, because their work is echoed more or less in Greek-Orthodox theological thought and c) to detect where aspects of both sides, western and eastern, converge or not.

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¹ The Book became known under the Greek name "Genesis" (Γένεσις), which was used by Judaism in Diaspora and expresses the whole process of creation. It is also distinguished from the Greek term "γέννησις" (birth) derived from the Greek verb "γεννῶ" (give birth to).