

Historiology from the death and resurrection of the messiah: history, eschatology and the gospel.

1- What is history? What is historiology?

History is usually defined as the events that have occurred in the past since the existence of man. This classical definition brings many problems, the facts occur, whether there are men or not. The past is something that can be discussed if we ask ourselves what the present is. The present is past after a thousandth of a second, it could be argued that the present is an immediate past, for example, you are reading now; however, the last word you just read <<now>>, you have already read it, the verb to read is used in the past tense. Now, does the present exist? It certainly exists, but its definition can cause a headache since as I have explained the present is constantly passing and becoming past. Therefore, I affirm that history is present, whether or not my thesis is rejected.

To speak of history is to speak of events, of movement and action, regardless of what the present is. As far as the future is concerned, things get more complicated. But one could define the future as the history that comes continuously, that is, if I have defined the present as an immediate past, I could define the future as an immediate present. In conclusion, history is that which has been happening, that which is happening and that which will be happening. After all, everything is *gerund*. Time is nothing more than a measure of action or movement and the end of movement or action is death *per se*.

Having defined history, or at least having tried to do so, I can move on to historiology. It is an epistemology of history, it exhorts us to elucidate, as Antoin Sánchez Cuervo says, categories, structures and analytical elements in order to be able to interpret history. Ortega, Sánchez explains, criticized the cult of data, that is, the historian who confronts the philosopher with his documentation and findings for his lack of them. However, Ortega literally, as quoted by Sánchez, speaks of the "precision in the handling of documents and the imprecision and misery in the use of constructive ideas". Without going deeper into Ortega, since I do not have the capacity to do so, nor do I wish to, I give the definition of historiology from the dictionary of the Royal Academy of the Spanish Language: "Theory of history, and especially that which studies the structure, laws or conditions of historical reality". In short, historiology is an epistemology of history, a worldview to be able to interpret the data.

2- Historiology of history from the perspective of Christianity

In our Christian belief, history has a purpose and a guiding thread, if the Christian God is real, chance cannot exist. That is the first thing we must keep in mind, what has been happening, what is happening and what will be happening has the hand of God behind it.

Now, when does history begin from the Christian point of view? The easy answer is to say from creation, when God, out of nothing, began to create. That would be fair, since, as I have said, the existence of humans is not necessary to speak of movement or action. God would be the agent that sets in motion the notion of time. Nevertheless, we cannot forget that God creates with a purpose, that is, with a teleological plan whose center is his glory through his

image bearers who are humans. Consequently, humans are the, grammatically speaking, accusative, these receive the utmost attention by divine action. The entire creation is a lebensraum for humans, the center and pinnacle of creation is man.

And what is God's purpose for the human being? The real purpose is the achievement of the glorification of human beings and their eternal abode with the Most High God. This leads us to reflect on sin, it is sin that makes salvation necessary and it is sin that brings the end of the movement or action, that is, death. The sinner is a legal figure, he is under sentence of the judge, the end of the sinner is death and therefore to cease to be part of history. That is why, in my opinion, history in the theological framework must be divided between judicial and ontological. Judicial history ends with Christ, since it goes from, technically, Cain to the Cross. The murderer par excellence and the redeeming victim. Ontological history goes from the first day of creation to its end as we know it.

It is a duty at this point to affirm that theology is the true eschatological philosophy. The gospel itself is pure eschatology, it is the announcement of the end of judicial history. If we pay attention to the Old Testament, the concept of the messiah as the one who comes to put an end to sin, to bring eternal justice, as seen in Daniel, is very striking. In Habakkuk it is said "Till when?" in the midst of the conjectural suffering of Habakkuk and the people of Israel. Briefly: the messiah is the culminator of the whole story, both judicial and ontological. It is necessary to see the gospel as the culmination of judicial history through the messiah. The end of the movement or action cannot affect us, as Paul says, "O death, where is thy sting? In our case as redeemed, we can say that the judicial history has ended and we live now in Christ, with Christ and for Christ. There is no need for stress, "consummatum est".

The great failure of almost all of us is that we understand that we must wait for the end of the world, that is, the end of ontological history when Christ arrives at his second coming, and that this is all. The Christian is a new creature, our lives are eschatological, we have died and been judicially resurrected. We do not make history, we are culminators of history together with Christ. Our obedience to the gospel is nothing more than collaboration in the end of ontological history. We wait because Christ is the one who will put an end in a material and definitive way, but we are not in waiting but in movement. Those outside Christ, leaving the door open to exceptions according to the goodness and mystery of God, live in judicial history, waiting to be condemned. We live outside this history, but we converge with non-Christians in ontological history. This convergence makes us alive among the dead, we are ambassadors of God, since each of us is a small shadow of the second coming. We will not be judged.

To conclude, the Christian does not make history, the Christian culminates it. Our lives are always present in God, our names are in the book of life, the names of the lost are simply not there. Judicial history is what defines who will have part and lot in the end of ontological history, we are already part of it and we are arriving with Christ. Keeping in mind our lives as eschatological will help us to obey better, since our obedience is not an obligation made out of fear, but is the privilege of participation with Christ in the culmination of the world.

Everything we interpret in this life, be it sorrow, shame, joy, politics, etc., must be interpreted in the light of the end of judicial history and participation with Christ in the culmination of the ontological.

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