

## NATURE AS EXPERIENCED - A THEOLOGICAL PHENOMENOLOGY

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**Abstract.** *The first stage of becoming human beings as a species on Earth is a direct reference to the existence, the concrete forms of the surrounding reality, which become objects to this practice and also of consciousness. Once with the reporting human nature, the thought begins his own religious experience. At this level, man proposes between him and the world of nature another world, mediator, through which to act on its possibilities of existence. Religious thought in consciousness becomes a reflection of reality and a projection of thought into reality. As a medium, it is an invention by not being in the objective existence, but with excellent exercise as mediator in ontological form, in that he always took refuge in a concrete object.*

**Keywords:** experienced, anthropomorphism, the phenomenological interpretation, contemplation, transcendence.

In the Christian teo-gnosia, when we refer to the possibility of knowing God, the problem is not being or existence of divine knowledge, but knowledge that the divine presence in the world created, the perception of God as existing for us in our existence. The divine presence in the world God created or perception may be brought only by experienced, as it considers theology, God can not be known intellectually, but can be experienced or He can communicate to us through revelation.

On Byzantine space philosophy is based on theology as experienced, as a way of living of dogma and theology is seen as a hermeneutics of the experience of this, which the Byzantines called „philosophical thinking”. We speak about this „philosophical” expression, that is, a hermeneutics of content that transcends any conceptual apparatus (because they are theological in nature).

In Orthodox theology, the term *experienced* refers to that God we can not experience, and we can experience other forms of knowledge, because it does not

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