

CHAPTER TWO.

DIVINE REVELATION

It was an absolute necessity that God, the Creator of all things, visible and invisible, reveal Himself after man's Fall to him whose mind and conscience had been darkened by sin¹ and thus was unable to restore his relationship with his Creator. God is not only superior to His Creation but He also works in it. In accordance with His Divine Nature and Character, God, Who is the Source of Revelation, reveals the Mysteries of His Existence and His Divine Will to man² who is the receiver.³ Man, being created in God's "*image and likeness*,"⁴ is capable of receiving Revelations concerning Almighty God. This Act whereby God makes Himself known to man is called "*Divine Revelation*"⁵ and although it is one, it has been revealed to man in many ways. We can distinguish this Revelation between the *Natural Revelation* and the *Supernatural Revelation*.

¹ Rom. 1:21.

² He. 1:2-3; 9:26; 11:3. Rom. 1:19-20; 9:4-5. Acts 2:17-21; 14: 15-17; 17:27. 1 Peter 1:20. Col. 1:16. Gal. 4:4-6. John 1:3. Num. 12:6, 8. Deut. 5:2-3. Is. 55:6. Jer. 23:23. Psalm 2:8; 32(33):6.

³ Trempelas, *Dogmatique*, v. I, pp. 79-80. Plato of Moscow, *Orthodox Teaching*, p. 68.

⁴ Gen. 1:26.

⁵ Rhosse, *System*, p. 447. Mesoloras, *Symbolique*, v. III, pp. 17-21, 26-32. Trempelas, *Dogmatique*, v. I, p. 79. Romanides, *Dogmatique*, v. I, p. 121. Mitsopoulos, *Themata*, p. 20.

I. Natural Revelation.

From the beginning of man's existence in the world, Natural Revelation has been given by God, being the microcosm in the existence of the large Cosmos, the Universe. In this sense Natural Revelation is older than the Supernatural.⁶

Man is called to see and to understand the creation of the world *"by the things that are made," "the Power"* of God.⁷ Man was gifted by God with logic and moral abilities to *"seek the Lord, if happily he might feel after Him, and find Him, though He be not far from every one of us,"*⁸ to hear the sounds of Heaven that cry out aloud *"the glory of God"*⁹ and to see through the Creation the glory of His Perfection; for God, being the Source of Love and Life, could not remain unknown to His Creation.

Natural Revelation is on one hand, the Miracle of nature itself and the sphere in which it unfolds. On the other hand, it is man's inner and spiritual world. King David cries out saying: *"O Lord, how manifold art Thy works! In wisdom hast Thou made them all: the earth is full of Thy riches."*¹⁰

⁶ Trempeles, *Dogmatique*, v. I, p. 81. Frangopoulos, *Christian Faith*, pp.13-15.

⁷ Rom. 1:20.

⁸ Acts 17:27-28. Cf. St. John Chrysostom, *To Acts*, Homily XXXVIII, in Migne, *P.G.*, 60, 272.

⁹ Psalm 19(20): 1.

¹⁰ Psalm 103(104): 24.

God always reveals Himself to man who is favoured by God's Divine Energies. Man becomes the receiver of Divine Revelation, not in a passive condition nor as a simple spectator. By using all his intellectual ability of understanding everything that is revealed to him, man is able to see whatever God reveals and hear whatever He instructs. The complex inner world of man does not consist only of his logic that enables him to examine God's Work in nature and in life, but also consists of his conscience that "*bears witness*" to God's Works and "*the Law written*" in his heart.¹¹

God being the Governor of the entire Universe, guides the world and mankind to their final destination. He does not remain alienated from the world but gives "*to all Life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.*"¹² "*Nevertheless He left not Himself without witness, in that He did good, and gave us rain from Heaven, and fruitful seasons, filling our hearts with food and gladness.*"¹³ Thus the visible world, man's inner microcosm and God's intervention in man's history are the three-fold spheres of ` Natural Revelation.

Natural Revelation offers the fundamental basis of all forms of religion, faith in a Higher Being, Who is the Creator and Governor of all, visible and invisible, His Justice and Providence, to Whom all logical creatures –

¹¹ Rom. 2:15; 14. 2 Corinth. 3:3. Psalm 103(104): 24.

¹² Acts 17: 25-26; 14:16.

¹³ Acts 14: 17.

Angels and man - are accountable. ¹⁴ Many theories have been developed amongst the diverse religions concerning the teachings of “good” and “evil,” “virtue” and “sin.”

One can see the influence and the importance of Natural Revelation not only in the religious books and hymns of Job, Isaiah and Psalms but also in the works of ancient writers.¹⁵ Because of man’s Fall, he became incapable of seeing the wonders of God’s works in nature. Sin darkens man’s mind and conscience¹⁶ and “*changed the Truth of God into a lie, and worshipped and served the creature more than the Creator, Who is blessed for ever.*”¹⁷

II. Supernatural Revelation.

Undoubtedly Natural Revelation is the forerunner of the Supernatural Divine Revelation by which God spoke directly to His Elect - the Prophets (Old Testament) and the Apostles (New Testament). They are His conscious instruments who received His Divine Will and who, through the Enlightenment of the Holy Spirit,

¹⁴ Matth. 12:36-37; 5:21-22; 10:15; 11:20-24; 12:18, 31-32; 23:33; 25:31-46. Mark 3:28-30. Luke 10:14-15. John 3:18; 5:22, 24-30; 8:15-16; 12:31, 48; 16:8,11. Acts 10:42; 17:31. Rom. 2:16; 3:6. 1 Corinth. 11:31-32. 2 Thess. 1:5. 1 Tim. 5:24. 2 Tim. 4:1, 8. Heb. 9:27; 10:26-31; 12:23; 13:4. James 2:13; 5:9, 12. 1 Peter 4:5-6. 2 Peter 2:4-22. 1 John 4:17. Jude 6, 15. Rev. 14:7; 16:7; 18:10; 19:2; 20:12-13.

¹⁵ Psalms 8, 18(19), 28(29), 103(104) and 141(142). Ciceron, *de Nat. Deor.*, II 2; *de divin.*, II 72. Xenophon, *Memoirs* I, chap. 4, par. 5.

¹⁶ Rom. 1:21. Ephes. 4:17-18.

¹⁷ Rom. 1:23.

understood the Divine Mysteries revealed to them. But the fullness and complete Revelation of God to the world is revealed in the Person of His Son, our Lord and Saviour Jesus Christ, Who *“was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life; (For the Life was manifested, and we have seen it, and bear witness, and showed unto you that Eternal Life, which was with the Father, and was manifested unto us;)* that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.”¹⁸

God reveals His Divine Revelation for the Salvation of mankind in Holy Scripture, Apostolic Tradition and within and through His Holy Orthodox Church.¹⁹ The Revelation is a Truth that is manifested through a Miracle by God’s Almightyness.²⁰ The Holy Fathers of the Orthodox Church, through their unanimous Teachings, explain and interpret the Divine Mysteries.²¹

God’s Revelation takes place in the following ways:

¹⁸ 1 John 1:1-3.

¹⁹ Boulgareos, *Theologicon*, p. 22.

²⁰ Plato, *Orthodox Teaching*, p. 24.

²¹ Boulgareos, *Theologicon*, p. 23. Androutsos, *Dogmatique*, p. 11.

God reveals Himself in man's history through extraordinary and supernatural events.²² Man's Salvation is achieved in history, having Christ as its centre. Holy Scripture (Old Testament) contains historical events that prophesy of the Coming of the Messiah and are fulfilled in the Person of the God-Man, Jesus Christ (New Testament).

God reveals His Will to His Elect "*in spirit.*" When the Prophets received God's Revelation, they were "*in spirit.*"²³ This means that their understanding and senses are put aside completely²⁴ or partially for a short period of time.²⁵ Being freed from worldly things, God reveals His Will²⁶ and the things which He promises to them. Their minds and their understanding, Enlightened by the Holy Spirit, were opened and elevated to a higher level of understanding and at the same time their full conscience and intellectual abilities were preserved.²⁷

²² Frangopoulos, *Christian Faith*, pp. 15-16. Mitsopoulos, *Themata*, p. 21.

²³ Rev. 1:10. Ez. 11:24. Zach. 7:12..

²⁴ 2 Corinth. 12:2-4. Acts 10:11. St. Ecumenius, in Migne, *P.G.*, 118, 180.

²⁵ Acts 12:6-11. 1 Samuel (1 Kings) 9:19. Is. 6:1-3, 9-10; 7:14-16. Jer. 1:4-9. Ez. 1:1, 4-28; 2:1-2; 8:4-18; 40:2-49; 43:2-7; 44:2; 47. Daniel 7:1-14. Hos. 1:1-2. Joel 2:28-32. Amos 9:1. Jonah 1:1-2; 3:1-2; 4:9-11.

²⁶ Theodorus Mopsuestias, *To Naoum 1:1*, in Migne, *P.G.*, 66, 401B-D, 404A. Theodoretus of Cyrus, *To Ezekiel 3:22*, in Migne, *P.G.*, 81, 852; *Ibid*, *To Naoum, Argument*, in Migne, *P.G.*, 81, 1789A. Origen, *Against Celsus*, book VII, 4, in Migne, *P.G.*, 11, 1425B. St. John Chrysostom, *To Psalm 44:1-2*, in Migne, *P.G.*, 55, 183α, 185β.

²⁷ Didemus the Blind, *To 2 Corinthians*, in Migne, *P.G.*, 39, 1677A, 1704.

God is revealed in dreams, visions and words. These types of Revelations are assisted in many cases by the bodily senses. The Spirit of God reveals Himself to the spirit of man who hears the Voice of God with his physical senses and sounds or sees the Mysteries of God with his physical eyes. God assures man of the Divine Revelation through which He Teaches and Reveals the Mysteries of His Divine Will through His Prophets.²⁸

III. The Instruments or Carriers of God's Revelation.

In order for God to reveal Himself and His Will to the world, He choses certain people who are suitable to be His Instruments. God "*at various times and in various ways*" has communicated with man "*and spoke in time past to the fathers by the Prophets,*"²⁹ but "*in these last days (He has) spoken to us by His Son, Whom He had appointed Heir of all things.*"³⁰ The Son of God, our Lord and Saviour Jesus Christ, is not any instrument of God's Revelation like the Angels, Prophets or Apostles. On the contrary, He Himself Who reveals the Name of God the Father to mankind is God's Revelation to the world.³¹ The Knowledge of the Divine Mysteries are by Nature known

²⁸ Nu. 12:6-8. Is. 2:1. Jer. 1:1, 11,14; 2:2,5; 3:12; 13. Ez. 1:3; 6:1; 7:1. Dan. 7. Amos 7:1. Hos. 1:2. Joel 1:1. Jonas 1:1. Mich. 1:1. Soph. 1:1. Zach. 1:1. Acts 10:4. Rev. 1:10. Matth. 1:20; 2:12-13. Luke 1:11-12, 28; 2:9-10, 13, 26. Acts 2:17; 16:9; 18:9. Theodorus Mopsuestias, *To Naoum 1:1*, Migne, P.G., 66, 404.

²⁹ Heb. 1:1.

³⁰ Heb. 1:2.

³¹ John 17:6. Cf. Romanides, *Dogmatique*, v. 1, pp. 122-124.

to Him because He is the Source of all Divine Knowledge.³² This is the reason why Christ proclaims to be the only Teacher³³ Who speaks with Authority³⁴ as no one else has ever done before.³⁵

In Jesus Christ the Messiah Who was awaited by the Jews, God's Revelation is fulfilled and perfected. The Prophets and Apostles taught what was revealed to them and what the Holy Spirit had unfolded, thereby Guiding them "to all the Truth,"³⁶ but Christ reveals Himself as well as what He has heard from the Father to the world.³⁷

It is obvious that we cannot speak of God-inspired Scripture without Revelation, either objectively or subjectively.³⁸ St. Paul received Divine Revelation before he preached the Gospel that was revealed to him.³⁹ God spoke to the Prophets even before He gave the Law to Moses and in other cases Divine Revelation was written many years after the time of its manifestation.⁴⁰

³² Col. 2:3.

³³ Matth. 23:8.

³⁴ Matth. 7:29.

³⁵ John 7:46.

³⁶ John 16:13. Cf. Theophylactus of Bulgaria, *To John*, in Migne, *P.G.*, 123, 1236D.

³⁷ John 8:26.

³⁸ Trempeles, *Dogmatique*, v. I, p. 97.

³⁹ 2 Corinth. 12:1-4. Gal. 1:11-12.

⁴⁰ Acts 1:1. 2 Corinth. 12:1-4. St. John Chrysostom, *To Isaiah 2:1*, in Migne, *P.G.*, 56, 27. Theodoretus of Cyrus, *To Ezekiel 10:2*, in Migne, *P.G.*, 81, 821. St. Irenaeus, *Heresies*, II, 33, 3; III, 1, 1, in Migne, *P.G.*, 7, 832, 844. *Ibid*, Hadjephraimides, pp. 185, 190.

IV. Internal and External Revelation.

The Action of the Spirit of God communicating directly with the human spirit is a Revelation called “*Inspiration*,” or “*internal Revelation*.”⁴¹ At the moment of the Revelation man’s free will and actions are not precluded, for he acts as an agent of the Holy Spirit.⁴² Man is in full possession of his intellectual abilities and consciousness. When the Spirit of God acts along with human understanding, the Revelation is referred to as “*external*.” Such manifestations of God’s Energies act as validation and guarantee of the inner Revelation made to man’s spirit.⁴³

The source from which we receive our knowledge concerning God’s Revelation can be identified as “*external*” or “*internal*.” The former uses philosophy and history as the source of its arguments, whereas the latter has the revealed Truth from Holy Scripture and Sacred Tradition.⁴⁴ Tradition in its widest meaning includes Revelation or the Teachings of our Lord and His Apostles that have been meticulously handed down from one generation to the next, preserved as sacred Treasure in Holy Scripture and other monuments of the past.⁴⁵ In its narrower meaning it is applied to the Teachings of the

⁴¹ Gavin, *Orthodox Thoughts*, p. 11.

⁴² Col. 1:29.

⁴³ Rhosse, *System*, p. 444-445, 462.

⁴⁴ Boulgareos, *Theologicon*, p. 22. Cf. Gavin, *Orthodox Thoughts*, p. 17. Balanos, *Orthodox Catechesis*, p. 4. Pomazansky, *Theology*, pp. 24-25.

⁴⁵ Androutsos, *Dogmatique*, pp. 6-7, note 7.

Church that have not been recorded in Holy Scripture.⁴⁶ The Holy Bible takes the oral Tradition for granted, for the Christian Faith was preached at first only by word of mouth.⁴⁷ “*Holy Tradition is not only the continuation of the Word of God contained in Holy Scripture, but also the trustworthy guide and interpreter of it.*”⁴⁸

I. Internal Revelation.

The verbs used in the New Testament to express Divine Revelation are “*to manifest*”⁴⁹ and “*to reveal.*”⁵⁰ The former is related to the event of the Revelation, “*external Revelation,*” whereas the latter is related to its acceptance, “*internal Revelation.*”⁵¹

Manifestation is external. It is the Act of God that sheds its Light upon all, manifesting Himself and the Divine Mysteries of His existence. These Divine Mysteries of God remain unknown to His intellectual creatures until God reveals them.⁵²

Revelation is internal. It is the Uncreated Energy of Divine Grace by which man’s mind and understanding are opened to the Truth,⁵³ which is accepted only by those

⁴⁶ Gavin, *Orthodox Thoughts*, p. 17.

⁴⁷ 2 Thess. 2:14. 1 Corinth. 11:2. 2 Tim. 1:13-14; 2:2. 2 John v. 12.

⁴⁸ Mesoloras, *Practical Theology*, p. 29.

⁴⁹ John 9:3. Rom. 1:19-20; 3:21; 16:25. Col. 1:26-27.

⁵⁰ Matth. 16:17. Luke 10:21. 1 Corinth. 2:10. Gal. 1:16. Ephes. 3:5.

⁵¹ Trempeles, *Dogmatique*, v. I, p. 91.

⁵² Gal. 1:15-16. 1 Peter 1: 20. Theophylactus of Bulgaria, *To Galatians*, in Migne, *P.G.*, 124, 964B-C.

⁵³ Luke 24:16, 31. Acts 9:17-18. 2 Corinth. 3:14, 16-18. Rev. 3:7.

who are pure in heart and spirit and who proclaim “*that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life; (For the Life was manifested, and we have seen it, and bear witness, and shew unto you that Eternal Life, which was with the Father, and was manifested unto us).*”⁵⁴

Thus there is a difference between the objective manifestation and the subjective Revelation. The former is offered by God as a Promise or a Prophecy to His Elect, the Prophets, whereas the latter takes place in the heart of man when the veil of sin has been lifted.⁵⁵ Only when this veil is removed can man understand Heavenly things⁵⁶ because sin is an obstacle that prevents him from ascending into Heavenly places and partaking of Divine Knowledge. Also in many cases, objective manifestation and subjective Revelation occur simultaneously in order for God’s instruments to reveal His Divine Will to the world. Thus the “*external manifestation*” entering man’s heart becomes at that very moment “*internal Revelation.*”⁵⁷

It must be emphasized that the external Revelation is complete and has no need of any additional teachings to its Truth. God reveals His Truth in time, especially through His Son, our Lord and Saviour Jesus Christ. This

⁵⁴ 1 John 1:1-2.

⁵⁵ Trempelas, *Dogmatique*, v. I, p. 92. Boulgareos, *Theologicon*, pp. 14-15.

⁵⁶ John 3:12.

⁵⁷ Trempelas, *Dogmatique*, v. I, p. 92.

Truth is passed down from one generation of man to the next, who, as members of the Mystical Body of Christ – the Orthodox Church - teaches and clarifies it. The internal Revelation is the Grace of God that acts upon each individual,⁵⁸ and is manifested throughout all time. Our Lord assured us that “*No man can come to Me, unless the Father Who hath sent Me draws him.*”⁵⁹ It is obvious that the internal Revelation, by which man is attracted to God and acquainted to Divine Illumination and Sanctification, is subjective, whereas the many manifestations by which God’s Truth is revealed, are objective.

Revelation may be examined by two criteria: external and internal. The external criterion is that of a Miracle as an indication of the Divine Will, Power and Love of God.⁶⁰ The internal criterion is both positive and negative: positive in that the Truth “*satisfies the religious and ethical ideals of man, and works towards his holiness and happiness*”⁶¹ and negative in that it is capable of being shown consistently with other Revelation and is not averse to reason.⁶²

⁵⁸ Matth. 16:17.

⁵⁹ John 6:44. St. Cyril of Alexandria, *To John 6:44, 45*, in Migne, *P.G.*, 73, 552, 553. Theophylactus of Bulgaria, in Migne, *P.G.*, 123, 1305.

⁶⁰ 1 Corinth. 2:4.

⁶¹ Rhosse, *System*, p. 446.

⁶² Gavin, *Orthodox Thoughts*, p. 11-12.

There is also the powerful argument for validity in the demonstration of Power - the proof of the authenticity of Christian Revelation by its fruits.⁶³

There are, however, three fundamental notes of genuine Revelation:

1. Original, Creative and New.

God works with man in his religious life, and His Spirit shares the activity of reaching Him with the human soul. This cooperation of God's Spirit with ours may be neither Inspiration nor Revelation. The term "*Revelation*" may be applied to the discovery by means of a new and creative Act of God's Spirit operating upon man's spirit, of something new that was not known before, although man's spirit might have been capable of receiving it.⁶⁴

This distinct and new Act of God's Revelation to man is not to be appropriated by the individual to whom the Revelation is made. On the contrary, it must be proclaimed abroad as it is a Truth for all mankind. The individual acts as an agent for the promulgation of the new Revelation and his guarantee is the evidence of the Miracle. There is an exact correlation and parallel between the Revelation to the human soul through God's Inspiration and the occurrence of a Miracle in the order of natural phenomena. Both are supernatural.⁶⁵

⁶³ Rom. 1:16. 1 Corinth. 1:27. 2 Corinth. 4:15. Ephess. 2:1-14. Gal. 3:18.

⁶⁴ Mesoloras, *Symbolique*, v. III, pp. 31.

⁶⁵ Gavin, *Orthodox Thoughts*, p. 12.

2. Self-consistency.

Each new Revelation serves to explain better and to unify the content of sacred Truth. It comes to supplement and to complete, not to subvert. It must form part of an ordered whole, yet the method of its introduction is always extraordinarily subjective as well as being an objective declaration of God's Will.⁶⁶

It is only because of our limited understanding that such extraordinary events may be regarded as contradictory to the order of nature. The terms "*natural*" and "*supernatural*," "*rational*" and "*superrational*," are only relative and coined by man with limited experience of his own finite plane.⁶⁷ "*The terms 'above nature' and 'above reason' are only applicable to the 'nature' and 'reason' of human beings for they are 'according to reason' and 'according to nature' in God's Sight. They are never 'unreasonable' or 'unnatural' even according to human reason.*"⁶⁸

Man uses the word "*superrational*" to describe the illumination of man's mind by God's Illuminating Grace, meaning the Revelation of the Truth to which man's reasoning could not attain. Whereas on the other hand, we apply the term "*supernatural*" to an extraordinary occurrence in the realm of the physical world, the causes of which are not the ordinary secondary causes resident in

⁶⁶ Gavin, *Orthodox Thoughts*, pp. 12-13.

⁶⁷ *Ibid*, *Orthodox Thoughts*, p. 13.

⁶⁸ Rhosse, *System*, pp. 449-450.

the world of experience.⁶⁹ The two spheres of “*natural*” and “*supernatural*,” “*rational*” and “*superrational*” are logically helpful and legitimately useful because of our limited and finite range of knowledge.⁷⁰

Each addition of new Revelation must dovetail into the past experience of man as well as into the corporate body of Knowledge developed by Revelation. It can never abrogate a Truth once given for all nor supplant it but must supplement, complement and complete it. This is what is meant by the “*self-consistency*” of the content of a new Revelation and its agreement with the preceding.⁷¹

3. Positive Character.

Divine Revelation has the characteristic of a gradual and progressive development.⁷² This development does not violate the finality or positive character of any previous Revelation. Each successive step in the process is conditioned by the Divine Will of God foreordaining the given sequence of the gradual Illumination on God’s part, and of the response, acceptance and appropriation on man’s part. The relationship of the two functioning properly, forbids the refusal of hearing a new Revelation by a too literal adherence to the letter of past Revelation. At the same time it inhibits an unregulated and unfettered evolution of novel and uninspired developments by means

⁶⁹ Ibid, *System*, p. 451.

⁷⁰ Gavin, *Orthodox Thoughts*, p. 13.

⁷¹ Ibid, *Orthodox Thoughts*, p. 13.

⁷² Rhosse, *System*, p. 452.

of the fixed content of past Revelation.⁷³ *“The higher degree of the new Divine Revelation, preserving the fundamental features of the foregoing lower degree, fulfills and perfects it, while the lower degree of Divine Revelation, preparing the place for the higher, raises expectation and desire for it, and renders man ready and capable to receive the higher degree.”*⁷⁴

II. External Revelation.

The external manifestation of the Divine Will of God, in the order of natural phenomena, acts as a validation and guarantee of the subjective Inspiration vouchsafed to man. There is a close and intimate relationship between the external and the internal, the objective and subjective forms of Revelation.⁷⁵

The Revelation to the spirit of man acts upon that which in Creation is closest to God. Subjective Revelation or Inspiration is of a higher order. The subjective Revelation is higher than the objective Revelation, or a Miracle.

“A Miracle is an extraordinary and perceived phenomenon, taking place in the world of matter or sense, which is not attributable to nor explicable by the natural constitution of the world, but only attributable to a new

⁷³ Gavin, *Orthodox Thoughts*, p. 14.

⁷⁴ Rhosse, *System*, p. 453. Mesoloras, *Symbolique*, v. III, p. 29.

⁷⁵ Gavin, *Orthodox Thoughts*, p. 15.

*exercise of God's Energy in the physical world.'*⁷⁶ A Miracle is neither a suspension nor a violation of the natural law. It can never be said that it is an impossibility. A Miracle is not a violation of the immutability of God's Nature, for He does not change even though He seems to us to adopt different ways of working in His world.⁷⁷

External Revelation seals, guarantees, validates, and authenticates the subjective Revelation given to man directly from God. The Illumination of man's spirit by God is not a mechanical, magical, or automatic domination of man by the Holy Spirit. The Illuminated man cooperates with God in order that the Revelation may become a fact to mankind. Man does not abandon either his reasoning, conscience, or will.⁷⁸

The most complete Revelation of God to man was manifested in the Person of our Lord and Saviour Jesus Christ. The Son and Word of God the Father was always God before all Eternity.⁷⁹ He became perfect Man by the Holy Spirit and of the Ever-Virgin Mary, the Theotokos, and has united the two Natures, that of perfect God and perfect Man, in the one Person of Jesus Christ. Jesus Christ is the climax of God's Revelation to the world. The Prophets and the holy people of the Old Testament were united in spirit with God only for a period of time as conveyors of His Divine Will whereas the Son of God was

⁷⁶ Rhosse, *Symbolique*, p. 454. Kephalas, *Christology*, pp. 100-115. Androutsos, *Dogmatique*, pp. 119-120.

⁷⁷ Gavin, *Orthodox Thoughts*, p 15.

⁷⁸ Rhosse, *System*, pp. 461-462.

⁷⁹ John 17:5. Gavin, *Orthodox Thoughts*, p 16.

always united with His Father from all Eternity. The Incarnation of the Word of God is the perfect and final Revelation of God to man. It is the unique Miracle and the greatest of all Miracles.⁸⁰

The Light of Divine Revelation, which shone in the Old Testament through the Prophets and was manifested in the Son of God, remains unchangeable and unalterable during these last days.⁸¹

⁸⁰ Ephes. 4:13. Rhosse, *System*, pp. 463-466.

⁸¹ Trempelas, *Dogmatique*, v. I, p. 93.