

**PART ONE.**

**GOD.**

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### CHAPTER ONE.

#### 1. The Possibility of Knowing God.

According to Holy Scripture and the holy Fathers of the Orthodox Church, it is possible for man to know God. The holy Fathers believe, although God is incomprehensible, indescribable and infinite, He does not completely escape the sphere of our understanding and knowledge. As long as we are living on Earth, the doors of the Mystery of the Divine Existence are not completely closed, but are opened in such a way that we can enjoy a small understanding of God.<sup>1</sup> God is Someone Who reveals Himself and Who cannot be known without Divine Revelation.<sup>2</sup> To know God is the first level of Wisdom.<sup>3</sup> This Knowledge of God is possible only because of Revelation and directly puts an end to every logical method concerning its unspeakable existence.<sup>4</sup>

It is necessary to distinguish between the full Knowledge of God and that of His Essence. To a certain level man can achieve Knowledge of God<sup>5</sup> but we must distinguish between the full Knowledge of God and that of

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<sup>1</sup> St. Gregory of Nyssa, *Against Eunomius*, XII, in Migne, *P.G.*, 45, 953. St. Cyril of Jerusalem, *Catechesis*, VI, 5, in Migne, *P.G.*, 33, 545. Mitsopoulos, *Themata*, pp. 101-105.

<sup>2</sup> Lossky, *Theology*, p. 20.

<sup>3</sup> Plato of Moscow, *Orthodox Teaching*, p. 34.

<sup>4</sup> Evdokimov, *Orthodoxia*, p. 70. Mitsopoulos, *Themata*, pp. 52-53.

<sup>5</sup> St. Symeon, the New Theologian, *Euriskomena*, Homily XXX, pp. 150-154.

His Essence, which remains unfathomable to the Heavenly Angels and to man's limited mind. Nevertheless the Knowledge of God that we receive from Divine Revelation satisfies man's religious needs. Man can know about God using his intellectual capabilities, logic and conscience. As the sun is seen because of its light, likewise can we obtain clear Knowledge of God through faith, which is enlightened by the Light of Divine Revelation. Therefore the substantiation concerning God's Existence prove to be of relative and not absolute value. Only those who have faith can be informed and supported by this testimony because to those who are negative and doubtful, this proves nothing to them.<sup>6</sup>

## **2. Holy Scripture Bears Witness Concerning Man's Ability to Know About God.**

St. Paul the Apostle teaches that man can achieve Knowledge of God by seeing the works of Creation, the manifestations of Divine Providence and man's internal inclinations. In his Epistle to the Romans he wrote: "*For since the Creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His Eternal Power and Godhead, so that they are without excuse.*"<sup>7</sup> Although Creation has no voice, when one sees its beauty, it speaks of the Creator.<sup>8</sup> From the size and beauty of Creation, one can understand the

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<sup>6</sup> Trempelas, *Dogmatique*, v. I, pp. 140-141. Damalas, *Catechesis*, pp. 3-4.

<sup>7</sup> Rom. 1:20.

<sup>8</sup> St. Ecumenius, *To Romans*, I, in Migne, *P.G.*, 118, 340.

Majesty of its Creator, as “*the heavens declare the glory of God; and the firmament shows His Handiwork*”<sup>9</sup> with “*sound [that] has gone out to all the earth, and their words to the ends of the world.*”<sup>10</sup> The world becomes a teacher to logical souls and a training ground for the Knowledge of God because it offers assistance to the mind to see and understand the invisible things through the perceptible things. Furthermore the Law that is written in man’s heart,<sup>11</sup> according to which pious men performed good deeds and became law-givers, leads him to seek the Supreme Law-giver. The previously mentioned tendencies of the soul that bears the Divine Image being “*the offspring of God,*”<sup>12</sup> automatically orientates man towards the Supreme Being, as he is familiar with and closer to Him.<sup>13</sup>

St. Paul also refers to the visible Signs that God imprinted into man’s history, emphasizing that God “*has made from one blood every nation of men to dwell on all the face of the earth, and has determined their pre-appointed times and the boundaries of their dwellings, so that they should seek the Lord, in hope that they might grope for Him and find Him, though He is not far from each one of us.*”<sup>14</sup> God “*Who made the heaven, the earth, the sea, and all things that are in them, Who in bygone generations allowed all nations to walk in their own ways.*

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<sup>9</sup> Psalm 19(20):1.

<sup>10</sup> Psalm 19(20):4. Rom. 10:18.

<sup>11</sup> Rom. 2:15.

<sup>12</sup> Acts 17:29.

<sup>13</sup> Trempeles, *Dogmatique*, v. I, p. 141. Sophrony, *His Life*, pp. 17-23.

<sup>14</sup> Rom. 17: 26-27.

*Nevertheless He did not leave Himself without witness, in that He did good, gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness.”*<sup>15</sup> Thus God did not remain unknown because of His Divine Providence and His Dominion upon all things through which He could be acknowledged by all.<sup>16</sup> In conclusion, St. Paul emphasizes three aspects that assist man in knowing about God:

- a) The order of nature.<sup>17</sup>
- b) The inborn Moral Law and conscience.
- c) The manifestations in man’s history of Divine Providence.

Although man can receive Knowledge of God by examining the things of nature, this knowledge is imperfect, dim and indefinite; it can be easily interpreted in various ways.<sup>18</sup> The result of this is the monistic, pantheistic and multi-theistic and generally speaking, the multifarious ideas concerning God.

However, in this natural search for God, man was not left alone. St. John the Apostle and Evangelist assured us: *“That was the true Light which gives Light to every man coming into the world.”*<sup>19</sup> Parallel to the above St.

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<sup>15</sup> Acts 14:15-17.

<sup>16</sup> St. Irenaeus, *Heresies*, book II, ch. VI, in Migne, *P.G.*, 7, 724.

<sup>17</sup> Cf. Mitsopoulos, *Themata*, pp. 53-106.

<sup>18</sup> Frangopoulos, *Christian Faith*, pp. 38-44.

<sup>19</sup> John 1:9.

Paul teaches that for those who “*did not like to retain God in their knowledge, God gave them over to a debased mind, to do those things which are not fitting.*”<sup>20</sup>

St. Paul said “*the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness.*”<sup>21</sup> In these words St. Paul assured us that the concept of idolatry by man was a guilty action. Their deliverance to “*uncleanness*”<sup>22</sup> and “*vile passions*”<sup>23</sup> was the consequence of turning to false gods. Nevertheless for those who truly seek God, He did not leave them without help and guidance.

From the above it is understood that Holy Scripture teaches us that man has the ability to know about God and especially when he uses his intelligence, he is capable of reaching Knowledge of God in conjunction with faith.<sup>24</sup>

### **3. Man’s Ability to Know about God According to Holy Scripture and the Fathers of the Church.**

According to the holy Fathers and Ecumenical Scholars, God is incomprehensible by His Nature and

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<sup>20</sup> Rom. 1:28.

<sup>21</sup> Rom. 1:18.

<sup>22</sup> Rom. 1:24.

<sup>23</sup> Rom. 1:26.

<sup>24</sup> St. Basil the Great, *Epistle* 233, in Migne, *P.G.*, 32, 868. Ibid, *Epistle* 235, in Migne, *P.G.*, 32, 872.

exists beyond any creative matter.<sup>25</sup> Being creative and living in a world amongst others who have been created, how can it be possible for us to understand Him Who is beyond any matter and Who cannot be compared to anything of this world? *“Infinite is the divine and unintelligible and this is the only intelligible, His infinity and unintelligibility.”*<sup>26</sup> All faithful are convinced of this as they recall the words of St. Paul the Apostle and *“the peace of God, which surpasses all understanding.”*<sup>27</sup> Furthermore, everything that has been prepared for the righteous is beyond any understanding, as it is written that *“eye has not seen, nor ear heard, nor have entered into the heart of man the things which God has prepared for those who love Him.”*<sup>28</sup> God’s Will is unsearchable and His Ways are inscrutable, *“for who has known the mind of the Lord? Or who has become His counselor?”*<sup>29</sup>

If Holy Scripture speaks in such a way about God’s Energies and Attributes, which are beyond our limited and imperfect understanding, how much more does the Divine Nature and Essence of God surpass our intelligence?<sup>30</sup> *“Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are*

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<sup>25</sup> St. Athanasius the Great, *Against Greeks*, in Migne, *P.G.*, 25, 69.

<sup>26</sup> St. John of Damascus, *Exposition, Proof that there is one God*, book 1, ch. 5, in Migne, *P.G.*, 94, 800.

<sup>27</sup> Philip. 4:7.

<sup>28</sup> 1 Corinth. 2:9. Is. 52:15; 64:4.

<sup>29</sup> Rom. 11:34.

<sup>30</sup> St. Ecumenius, *To Romans*, in Migne, *P.G.*, 118, 560. Theophylactus of Bulgaria, *To Romans*, ch. XI, in Migne, *P.G.*, 124, 496.

*His judgments and His ways past finding out!*"<sup>31</sup> According to Scripture, God dwells in "*Unapproachable Light*."<sup>32</sup> St. John Chrysostom, interpreting the term "*Unapproachable*" notes that the "*Unapproachable*" is higher than the term "*unintelligible*" because the "*Unapproachable*" is "*unexploredable*." If God dwells in an "*Unapproachable Light*" and if the house is "*Unapproachable*," how much more is God Who dwells within "*Unapproachable*?"<sup>33</sup>

God is Unapproachable not only to those who have not experienced Divine Revelation, but also to those who are like Moses or who have ascended into the third heaven like St. Paul and heard "*inexpressible words, which it is not lawful for a man to utter*."<sup>34</sup> Even if they surpassed those holy men and became worthy of an Angelic or Archangelic Rank, God will always remain Unapproachable to them, like the distance that exists between heaven and earth, Angels and humans, spirit and matter. God's Essence is Unapproachable even to the Archangels.<sup>35</sup> According to Mogilas, "*what is the Essence of God, this is impossible to be known by any of the creations not only those of the visible world, but the*

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<sup>31</sup> Rom. 11:33.

<sup>32</sup> 1 Tim. 6:16.

<sup>33</sup> St. John Chrysostom, *Homily about unintelligible*, in Montfaucon, v. 1, p. 578.

<sup>34</sup> 1 Corinth. 12:4.

<sup>35</sup> St. Gregory of Nazianzus, *Theologicus II, About Theology*, Homily 28, in Migne, *P.G.*, 36, 29. Clement the Alexandrian, *Stromata*, VI, 7, in *B*, v. 8, p. 199.

*invisible, that is even by the Angels, because there is no comparison between the Creator and the creatures.*<sup>36</sup>

In Holy Scripture we read that there are Angels who “*always see the Face of the Father Who is in heaven,*”<sup>37</sup> or Seraphim surrounding God’s Glory,<sup>38</sup> but even they see only according to their capability.<sup>39</sup> St. John the Apostle and Evangelist emphasizes that “*no one has seen God at any time*”<sup>40</sup> and St. Paul adds “*or can see.*”<sup>41</sup>

Holy Scripture speaks of Visions that the Prophets had seen in which the Lord was sitting on a Throne of Glory,<sup>42</sup> except what they had seen was not God Himself, but the Glory of God, and not even the exact Glory in its reality. Ezekiel, seeing the likeness of God’s Glory, fell upon his face in fear.<sup>43</sup> What the Prophets had seen was Condescension because no one has ever seen the pure Essence of God. Although God is simple and uncompounded and unformed, the Prophets saw different forms of His Glory that were revealed to them. If they had seen the Essence of God, they would not have seen it differently since the Divine Essence is “*simple, unformed, uncompounded and indescribable.*”<sup>44</sup> Hence God is

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<sup>36</sup> Mogilas, in Karmires, *The dogmatics*, v. II, p. 595.

<sup>37</sup> Matth. 18:10.

<sup>38</sup> Is. 6:2-3.

<sup>39</sup> St. Cyril, *Catechesis*, VI, 4, in Migne, *P.G.*, 33, 548.

<sup>40</sup> John 1:18.

<sup>41</sup> 1 Tim. 6:16.

<sup>42</sup> Is. 6:1.

<sup>43</sup> Ez. 1:3-28; 2:1.

<sup>44</sup> St. John Chrysostom, *Homily about unintelligible*, in Montfaucon, v. 1, p. 581. *Ibid*, *Homily 15*, in Montfaucon, v. 8, p. 98.

anonymous and has many Names at the same time.<sup>45</sup> Because God is unintelligible,<sup>46</sup> He is completely unnamed.<sup>47</sup>

According to St. Gregory of Nazianzus since “*no mind had completely conceived or voice had spoken about God’s Essence,*” “*the Divine remains unnamed.*”<sup>48</sup>

St. John Chrysostom observes that we should call God “*the Inexpressible, Inconceivable, Invisible, Indescribable, He Who is victorious over the power of any human language, He Who is above any intellectual mortal conception, He Who is inscrutable by the Angels, He Who is unseen by the Seraphim, He Who is inconceivable by the Cherubim, He Who cannot be seen by the Principalities, Authorities, Powers of heaven and generally speaking by any creation, but is only known by the Son and the Holy Spirit.*”<sup>49</sup>

Addressing God by these terms, we have given Him many names and even Holy Scripture identifies God by using many names, such as “*Judge,*” “*Just,*” “*Powerful,*” “*Forbearing,*” “*Truth,*” “*Merciful,*” etc. Thus He Who is anonymous receives many names from men. This must be understood in the context that man is incapable of using a one and only Name to express God’s

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<sup>45</sup> Boulgareos, *Theologicon*, p. 71.

<sup>46</sup> St. John of Damascus, *Catechesis*, I, 12, in Migne, *P.G.*, 94, 845.

<sup>47</sup> Clement the Alexandrian, *Stromata*, book V, ch. 12, in *B*, v. 8, p. 146.

<sup>48</sup> St. Gregory of Nazianzus, *Homily* 30, in Migne, *P.G.*, 36, 125.

<sup>49</sup> St. John Chrysostom, *Homily about unintelligible*, in Montfaucon, v. 1, p. 567.

infinite Perfection and to describe Him as “*invisible*” and “*indescribable*” at the same time. For this reason many names are applied. If we use these names separately, they are incomplete and unable to give us the vaguest idea of God. Altogether they give us an image of the Almightyness of God, although whatever our knowledge of God may be, it is limited. Even these names are imperfect because God’s qualities are far greater than all those put together.<sup>50</sup>

St. Cyril of Jerusalem asks: “*If the divine hypostasis is unintelligible, then why are you narrating about it?*” And he answers. “*If, I cannot drink the whole river, can I not receive what could quench my thirst? And because my eyes cannot contain the whole sun, should I not see according to my needs? Or because I have entered into a garden and I cannot eat all the fruits, should I depart in hunger?*”<sup>51</sup> According to these words God is Unintelligible, Indescribable and Inconceivable but He does not remain completely unknown to us. We have knowledge about God according to our limited intelligence, which can lead us, through true faith, to become “*partakers of the divine nature.*”<sup>52</sup>

The natural knowledge of God, which one receives by examining the Creation, is limited, dim and imperfect. One must believe that God exists. This Truth about the existence of God appears as Truth of faith. Faith is not

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<sup>50</sup> Trempeles, *Dogmatique*, v. I, pp. 152-153.

<sup>51</sup> St. Cyril of Jerusalem, *Catechesis*, VI, 5, in Migne, *P.G.*, 33, 545, 548.

<sup>52</sup> 2 Peter 1:4.

obtained through logical proof as in the mathematical proof of science. Faith that is proven ceases to be faith and becomes knowledge. However, proof in the sphere of Knowledge of God can be presented in order to strengthen the pre-existing faith. Faith in God then becomes not the conclusion but the starting point of man's research concerning the Divine.<sup>53</sup>

The existence of God cannot be proved. To prove the existence of God we must emphasize the reason and the cause of His existence. Because God is Infinite and the One Who absolutely exists, He has the reason for His existence not outside Himself nor above Himself but absolutely and only in Himself. God, as the Infinite Being, can be known by man to a limited extent only and although He reveals Himself, it is impossible for Him to be proven like a scientific experiment.<sup>54</sup>

We must not forget that he who believes in the existence of God can be assured that his faith is based on solid ground and can be justified through logic. But he who beforehand demands solid proof upon which depends his personal consent concerning the truths of faith, is alienated from the moral perspicacity, which is necessary in order to see religious truths. He insists on bringing God down to the level of the created creatures. Nevertheless, a god who can be proven ceases to be God because this faith becomes common knowledge and ceases to be worthy of any value.<sup>55</sup>

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<sup>53</sup> Trempeles, *Dogmatique*, v. I, p. 154.

<sup>54</sup> *Ibid*, *Dogmatique*, v. I, p. 155.

<sup>55</sup> *Ibid*, *Dogmatique*, v. I, p. 156.

Proof of the existence of God,<sup>56</sup> which has been presented by the holy Fathers of the Orthodox Church, is not deprived of its scientific character. Presented as thoughts, they lead to solid Decrees by comparing God and His Works, and then offering assurance of their faith to the faithful. This is similar to an astronomer who, as he examines the depths of the universe through his telescope, comes to solid and scientific conclusions concerning the stars. In the same way every faithful using his spiritual eyes and faith instead of a telescope, can see those things that are above matter and arrive at conclusions pertaining to God.<sup>57</sup>

The indications of proof concerning God's existence<sup>58</sup> should not be ignored as though they have no authority, like those who are under the influence of skepticism and unfaithfulness. Because not only for the faithful but also for those who seek the Truth with good intention, this proof is reliable and sufficiently strong to be victorious against any doubts.<sup>59</sup> They present sin as being unjustifiable and blameworthy stupidity. The unfaithful resists acceptance of the existence of God. Instead he relies on his stiff-necked unfaithfulness, which resists the radiance of Truth and prefers to remain in the darkness of unfaithfulness.<sup>60</sup>

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<sup>56</sup> See: Kefalas, *Catechesis*, pp. 36-40. Mitsopoulos, *Themata*, p. 54.

<sup>57</sup> Trempeles, *Dogmatique*, v. I, p. 157.

<sup>58</sup> See: Frangopoulos, *Christian Faith*, pp. 32-37.

<sup>59</sup> Plato of Moscow, *Orthodox Teaching*, p. 33-35.

<sup>60</sup> *Ibid.*

#### 4. The Proof Concerning the Existence of God.

1. In the past many used proof based on **the movement of the world**, according to the principle “*whatever moves, moves by something else.*” None of the created things contain within itself the cause of its movement and its change from one condition to another, but it is caused by something outside its body. Even our own free will is based on this principle because in order to decide, it is influenced by inner or external stimulation. Searching for the cause of the movement in the universe we find a long line of causes, of which each and every one has its cause of movement from another. But this cannot be infinite and therefore we are forced to accept the First Cause, which gave movement to all.

2. **The appearance of new beings** that had not existed before, appear today in order to be replaced in future by others. According to the law of nature, “*everything which is born, is born from another.*” This proof claims to have its first cause within it and not elsewhere. But the Creation of an infinite line cannot be accepted. Thus we have to accept the existence of the First Cause from which everything originated.

3. The proof of **dependency** means that “*Everything which can be moved does not exist because of its essence, but because of another necessary being.*” According to this theory, everything before us exists only as a possibility. They might or not exist. Nothing makes their existence necessary, since they do not

have the cause of their existence within them. The starting point of this proof is the insufficiency and weakness of the known beings giving themselves the cause of their existence.

4. The three abovementioned proofs can be united in one **cosmological proof**, according to which the existing beings have different levels of perfection. This difference occurs according to the level on which they become closer to the perfect Being Who gave them, accordingly, their perfection.

### **5. The Cosmological and Final Cause, According to the Teachings of the Fathers of the Church.**

St. Athanasius the Great of Alexandria notes that *“one may achieve to know God from the phenomena which exist in Creation, as the order and harmony, which indicate their Lord and Creator.”*<sup>61</sup> *“According to the majesty and beauty of Creation, the Creator is known.”*<sup>62</sup>

St. Cyril of Jerusalem says: *“Enter into yourself and from your own hypostasis understand the Technician. What falseness can you find in your body? Who was the One Who gave life to that which was lifeless? Who was the One Who made the skin, the flesh, the bones and the nerves? How does the infant grow to a child and then to a youth and then to a full man; and then he changes into an*

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<sup>61</sup> St. Athanasius the Great, *Against Greeks*, in Migne, P.G., 25, 68.

<sup>62</sup> *Ibid*, *Against Arians*, II, 32, in Migne, P.G., 26, 216.

*elder. How does the food change into nourishment? Who makes the heart beat continuously? Who covered the eyes with the softness of the eyelids? Concerning the miraculous creation of the eye, even the doctors cannot fully record in their books. Who was the One Who gave breath to the body? Can you see, oh man, the Technician? Can you see the wise Creator?”*<sup>63</sup> Elsewhere he says: *“The nature of the water is one, yet, its energy is expressed in many ways; the water changes into wine from the vineyard ... and oil from the olive-trees ... and bread from the wheat ... and changes into many fruits ... see the spring which brings so many variety of flowers; the redness of the roses and the whiteness of the lilies. From one rain and one earth all these; Who is He Who discerns? Who is the Creator? Explain to me with accuracy. From one tree we have the branches and the leaves and the different fruits; and One is the Technician.”*<sup>64</sup>

St. Gregory of Nazianzus says: *“Who poured out the air, which is so rich and plentiful and which cannot be measured, neither can be held by mountains, nor can it be divided into ages? It distributes the manna for self-sufficiency and it is shared equally? ... What are the sources of the air? What are the treasures of the snow? ... Who contains the water in the clouds, and part remains in heaven, the other falls down upon the face of the earth? What can you say about the lightning and the thunder?”* *“What then? Admire the creation of the sun. Although it seems to be so small, yet, it contains strong energy and*

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<sup>63</sup> St. Cyril of Jerusalem, *Catechesis*, IX, 15, in Migne, *P.G.*, 33, 653.

<sup>64</sup> *Ibid*, *Catechesis*, IX, 9, in Migne, *P.G.*, 33, 648.

*shines sending its light from sunrise to sunset. And examine its management ... how it stands higher during summer and makes the days longer, offering to men more time for work; in the winter it cuts down in order to reduce the period of cold ...For those heretics, who do not have ears to listen, all the above cry out acknowledging God, the Creator, Who placed the boundaries and extended everything.”*<sup>65</sup>

The ten homilies of Theodoretus<sup>66</sup> emphasize the beauty and the harmony of Creation, from which one comes to the conclusion concerning the perfection of the Creator, Who with wisdom provides for the whole Cosmos. *“Those who disbelieve in God’s Providence and with so much foolishness say that the cosmos of heaven and earth are without any charioteer, is like the traveller who sails on a boat and although he sees the captain holding the steering-wheel and moving it accordingly, once towards the right and once to the left guiding the ship to a safe port, yet, he denies the existence of the captain and the existence of the ship’s steering-wheel, but says that it moves automatically.”*<sup>67</sup>

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<sup>65</sup> St. Gregory of Nazianzus, *Homily 28*, in Migne, *P.G.*, 36, 65.

<sup>66</sup> Theodoretos of Cyrus, *About Providence*, Homily II, in Migne, *P.G.*, 83, 556-774.

<sup>67</sup> Theodoretos of Cyrus, *About Providence*, Homily II, in Migne, *P.G.*, 83, 576.

## 6. The Proof Deriving from Mankind's General Belief in God.

The holy Fathers of the Orthodox Church do not ignore proof obtained from the general belief of mankind that there is a God.<sup>68</sup> Clement the Alexandrian stated that “*every man acknowledges the existence of the Father and Creator of all; Greeks and barbarians, or of any nation, whether they are farmers or nomads or politicians, cannot live without the faith in the Higher Being.*”<sup>69</sup> This general belief in God by all men was not ignored by the Greek nor Latin philosophers.<sup>70</sup> This phenomenon proves that all men, especially those who deal intellectually with higher thoughts, have received a Divine outpouring by which they confess, even if they are not willing, to the existence of one God Who is without beginning.<sup>71</sup>

From the above we are led to acknowledge that the soul has the capability of turning towards God and having a relationship with the Divine. Man's soul was created in “*the image and likeness*”<sup>72</sup> of God according to which, when man turns towards evil, idolatry and becomes a slave to carnal sins and pleasures, he immediately recovers through true repentance as from drunkenness,

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<sup>68</sup> Kefalas, *Catechesis*, pp. 36-37.

<sup>69</sup> Clement the Alexandrian, *Stromata*, V, XIV, 133, in **B**, v. 8, p. 169.

<sup>70</sup> Ciceron, *De natura Deorum*, book I, ch. XVII.

<sup>71</sup> Clement the Alexandrian, *Protrepticos*, VI, 59, in **B**, v. 7, p. 52.

<sup>72</sup> Gen. 1:26.

automatically turns to God and with desire calls upon Him.<sup>73</sup>

These inborn capabilities of man's soul can be neutralized by sin, whereas through the purity of a virtuous life the soul achieves the clearness which is necessary for her to see, as through a mirror, the beauty of God.<sup>74</sup> Theophilus of Antioch when asked: "*Show me your God,*" replied: "*Show me your man and I will show you my God.*"<sup>75</sup> It is impossible for man to see God when his soul's eyes are covered with sin and evil deeds because the "*Divinity is purity, apathy and alienation from every evil. Thus, if these are in man, then God is in him. Through purity, sanctification and simplicity, these are the brightness of the Divine Nature, through which God can be seen.*"<sup>76</sup>

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<sup>73</sup> Trempelas, *Dogmatique*, v. I, p. 162. Tertullian, *De Testimonium Animae*, c. 2, in Migne, *P.L.*, 1,685; *Apologet.*, c. 1, 17, in Migne, *P.L.*, 1, 433.

<sup>74</sup> St. Athanasius the Great, *Against Greeks*, in Migne, *P.G.*, 25, 68. St. Gregory of Nyssa, *Concerning the soul and resurrection*, in Migne, *P.G.*, 46, 89.

<sup>75</sup> Trempelas, *Dogmatique*, v. I, p. 163, footnote n. 70.

<sup>76</sup> St. Gregory of Nyssa, *Homily VI*, in Migne, *P.G.*, 64, 1269 and 1272.