

## CHAPTER TWO.

### 1. The True Idea Concerning God.

As Orthodox Christians, we believe that our faith in God is free of any error. The Orthodox Church upholds the Truth and does not search for the Truth. Thus our faith in God demands a clear idea, free of any false teachings. As a result, when we distinguish between the perfect Knowledge of God and True Knowledge, we must never forget that the infinite God, according to Holy Scripture, is known only by Himself, as it is written, “*no one knows the Father except the Son and no one knows the Son except the Father*”<sup>1</sup> and “*no one knows the things of God except the Spirit of God.*”<sup>2</sup> We must never doubt that although man has a limited mind and is incapable of understanding the fullness of the Divinity, he can still obtain solid and true knowledge of God. This Knowledge is not compared to God’s Knowledge of Himself, but is the Knowledge of God as He reveals Himself to man.

The Revelation found in Holy Scripture is the only safe and infallible Source from which every man can obtain the True Idea concerning God. Being enlightened by the Names that are given to God as they were interpreted from the beginning by the Orthodox Church, we know God as the Absolute Being, as the infinite and transcendental Spirit, distinguished from His Creation on the one hand as the infinite and perfect Person (“*Πρόσωπον*” - *Prosopon*) and on the other hand always

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<sup>1</sup> Matth. 11:27.

<sup>2</sup> 1 Corinth. 2:11.

providing and guiding the Cosmos through His Divine Providence.

Not neglecting God's Transcendency, we do not confuse Him with the world as in Pantheism; neither have we aliened Creation from God's concern as in Deism. God is *transcendental* (“υπερβατικός” - *hyperbaticos*) as well as *immanent* (“έμμονος”), *infinite* and *perfect Spirit*, *personal God* and *unique*, undivided in His Essence and the only, exclusive and absolute Being (“Ων”), One and Divine.

## 2. What Do the Names Given to God Express?

In order to establish a true idea of God we must bear in mind that no name should be given to God except those that were ascribed by Moses, the Prophets and our Lord and Saviour Jesus Christ, the Son of God; and with the understanding that even these names cannot precisely describe God's Attributes and Essence, which remains unapproachable even to the Angelical Hosts in Heaven because “*the Essence of God cannot be comprehended by the mind of men; nor it can be contained by any name.*”<sup>3</sup> But if we see through the eyes of faith the external Energies and relationship of God towards the world, then we can give names in order for our limited mind to comprehend.

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<sup>3</sup> St. Gregory of Nyssa, *Against Eunomius*, XII, in Migne, *P.G.*, 45, 1108. St. Gregory of Nazianzus, *Homily* 30, 18, in Migne, *P.G.*, 36, 125 and 128. Lossky, *Theology*, p.49.

### 3. The Name “I AM” (= «ο ΩΝ»).

The Name “*I AM THE BEING*”<sup>4</sup> (= «ο ΩΝ») is the most fitting Name for God, because by this the whole Being is expressed as being alike unto God, neither related with something before Him nor to anything else after Him. This Name was given by God Himself<sup>5</sup> when He appeared to Moses at Choreb “*in flaming fire out of the bush*” and “*the bush burned with fire, - but the bush was not consumed.*”<sup>6</sup>

“*I Am THE BEING*”<sup>7</sup> God said to Moses. “*I Am*” He Who exists, the absolute Being; He Who does not owe His existence to anyone or for any reason but exists because He exists. “*I Am Who I Am*” is He Who exists always and for ever and ever. He is the “*Self-existence*” («ο αυτοῦπαρχων»),<sup>8</sup> Who has neither beginning nor ending. In other words He always exists. He existed, He exists and He will always exist for all time. God’s Essence is infinite and indefinite, beyond any meaning, time or matter. He is Who He is and He is addressed in this way because He remains the same for all eternity. He is unalterable and unchangeable.

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<sup>4</sup> Ex. 3:14. Cf. Frangopoulos, *Christian Faith*, p. 44. Sophrony, *His Life*, pp. 24-31. Lossky, *Theology*, p. 22.

<sup>5</sup> Ex. 3:14.

<sup>6</sup> Ex. 3:2. Cf. Kefalas, *Catechesis*, p. 48. Mitsopoulos, *Themata*, p. 111.

<sup>7</sup> Trempelas, *Dogmatique*, v. I, p. 166, footnote n. 4.

<sup>8</sup> Boulgareos, *Theologicon*, p. 82.

St. John of Damascus refers to the term “*self-essence*” to express the fullness of God’s Essence and self-existence.

St. Athanasius the Great of Alexandria observes that the Son “*is the Father’s Power, Wisdom and Word.*” He is God’s “*self-wisdom, self-word, self-power, self-light, self-truth, self-justice, self-virtue.*”<sup>9</sup>

According to the above terms, God is not an abstract idea as taught by Pantheism but He is the self-existing Being, Who exists because He exists and Who existed before all time, as He exists now and will exist for ever. Even if the creatures of this world cease to exist and return to nothingness, God will still exist.

#### 4. The Name “SPIRIT.”

Our Lord and Saviour Jesus Christ, the Son of God, when speaking to the Samaritan woman (St. Photini) about the Father said that “*God is Spirit.*”<sup>10</sup> Calling God the Father “*Spirit,*”<sup>11</sup> He defined God as bodiless, Whose Nature is unchangeable and not like anything else in nature as He is the absolutely perfect Spirit: “*He is infinite*

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<sup>9</sup> St. Athanasius the Great, *Against Greeks*, in Migne, P.G., 25, 93.

<sup>10</sup> John 4:24.

<sup>11</sup> For the definition of the word “Spirit” see: Tsakonias, *Paracletus*, Athens, 1978.

*in Power, unlimited in size, incalculable in time and in addition to these He is in Essence "Spirit."*<sup>12</sup>

God is a personal God Who has perfect conscience and knowledge of Himself. God is not simple and blind Power, Law and Life, nor is He an unconscious Being. He should not be confused with the world or be understood as being absolutely united with it but He is the absolute Essence. Not because of any necessity but in absolute freedom God becomes the Centre, the Beginning and the End; the "A" ("*Alpha*") and the "Ω" ("*Omega*") of all things which He Created.

God is not something indefinite, neither do we limit Him when we say that God is personal and transcendental in His relationship with the world and that He is not everything of the Cosmos, which exists outside God. The Plan of Creation was conceived by God before all time and was realized in time by His free Will. God creates, foresees and reveals His Divinity and everlasting Almightyness and is the only One Who can say with all authority: "I".<sup>13</sup>

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<sup>12</sup> St. Basil the Great, *About the Holy Spirit*, Homily 9, 22, in Migne, P.G., 32, 107. Damalas, *Catechesis*, p. 5. Frangopoulos, *Christian Faith*, p. 45.

<sup>13</sup> **Gen.** 15:1, 7; 17:1; 26:24; 28:13; 37:13; 46:2. **Ex.** 3:6, 14; 6:2, 6-8, 29; 7:5, 17; 12:12; 14:4, 18; 15:26; 16:12; 20:2, 5; 29:46. **Le.** 11:44-45; 18:2, 4-6, 21, 30; 19:4. **Nu.** 3:13; 10:10; 15:41. **De.** 5:6; 32:39. **Josua.** 5:14. **Is.** 42:8; 43:3, 12, 15, 44:6, 24; 45:5-6, 18, 22; 46:9; 47:10; 49:26; 51:15. **Jer.** 3:12, 9:24; 23:23; 24:7; 32:27. **Eze.** 6:7, 10; 7:4, 9, 27; 11:10; 13:21; 14:8; 15:7; 16:62; 20:5; 22:16; 23:49; 24:24, 27; 25:5, 7, 11, 17; 26:6; 28:9, 22, 23-26; 29:16, 21; 30:8, 25; 32:15; 33:29; 34:27, 30-31; 35:4, 9, 12, 15; 36:23, 38; 37:6, 13; 38:23;

God reflects the fullness of His existence and Essence in His infinite Conscience, and knows Himself because being perfect, if He did not have full knowledge of Himself, He would have deprived Himself of His own perfection.

To confuse God with the world must be rejected because man's need to communicate with the Divine will remain unsatisfied if God does not exist as another "I" Who is distinguished completely from us. Our prayers would become foolish actions because they would be addressed to the unconscious cause of all things and performed out of blind necessity. The love for God becomes a love for a blind natural force that is realized in man's conscience. How then can man be obedient and dependant upon this force, since it depends upon man to understand it or else it remains blind and unconscious?<sup>14</sup> In this case Pantheism becomes self-deification and self-worship of man, the teachings of which are unacceptable, unfounded and should be completely rejected.

According to St. Athanasius the Great, "*God is beyond any creative essence*"<sup>15</sup> because He is transcendental and Heavenly. He is the "*Spirit*," "*for Him*

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39:6-7, 28. **Ho.** 11:9; 12:9; 13:4. **Joe** 2:27; 3:17. **Zec.** 10:10. **Mal.** 3:6. **Matth.** 5:13, 21-43; 11:29; 18:20; 26:32, 61; 28:20. **Mark** 14:28, 62. **Luke** 12:49. **John** 5:43; 6:35, 41, 48, 51; 7:29; 8:12, 18, 23, 28, 58; 9:5; 10:7, 11, 36; 15:1, 5.

<sup>14</sup> Oosterzee, *Dogmatics*, p. 248.

<sup>15</sup> St. Athanasius the Great, *Against Greeks*, 40, in Migne, *P.G.*, 25, 80.

and through Him and to Him are all things.”<sup>16</sup> Thus God is Heavenly and yet He is present within the world. At the same time He remains unconfused with the things of the world. He remains infinite and He is clearly and acutely distinguished from the world for which He shows His concern and Divine Providence. God is transcendent and immanent.<sup>17</sup>

## 5. Other Biblical Names Given to God.

In the Old Testament we find many other names ascribed to God, such as:

“*Elohim*”<sup>18</sup> (=Lord) is found in the first verse of the Book of Genesis<sup>19</sup> in plural form. This name is also used for Angels and men,<sup>20</sup> signifying that God is not alienated from the intellectual creatures He created. We find also the names “*El*” (60 times), “*Eloach*” (23 times), “*Elohin*” (192 times), “*Elohe Sebaoth*” (3 times), “*Gebier*” (2 times), “*Mare*” (4 times), “*Shalin*” (once) which refers to God.<sup>21</sup> The abovementioned words were translated by the Septuagint (LXX) as “*Mighty*,”<sup>22</sup>

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<sup>16</sup> Rom. 11:36. Heb. 2:10.

<sup>17</sup> Trempeles, *Dogmatique*, v. I, p. 170.

<sup>18</sup> Hastoupis, *Introduction*, pp. 193-194.

<sup>19</sup> Gen. 1:1.

<sup>20</sup> Psalm 62(63):1,6 and John 10:34.

<sup>21</sup> Galites, *Interprtations*, p. 254.

<sup>22</sup> **Gen.** 49:24. **De.** 7:21; 10:17; 11:2. **Josua** 4:24. **Psalm** 24:8; 50:1; 132:2, 5. **Is.** 1:24; 9:6; 28:2; 30:29; 42:13; 49:25-26; 60:16. **Jer.** 20:11; 32:16; 32:19. **Dan.** 8:24. **Hab.** 1:12. **Zep.** 3:17. **Luke** 9:43. **1 Peter** 5:6.

“Almighty,”<sup>23</sup> “Pantocrator”<sup>24</sup> and “Lord of Sabaoth.”<sup>25</sup> These names included the meaning of God as being the “King”<sup>26</sup> of Israel.

“Adon – Adonai” (=Lord)<sup>27</sup> is the name that was used to replace the unspoken Name “Jahve,”<sup>28</sup> which, out of respect, the Jews never pronounced. It has the same meaning as that of Elohim. The Lord is the “King of kings and Lord of lords.”<sup>29</sup> In the Old Testament one finds thousands of verses that refer to God as “Lord,” being the only Lord and King of all.

“Goel” = (“Saviour”)<sup>30</sup> is ascribed in the Old Testament mainly to JahveWho is considered as the Saviour of Israel.<sup>31</sup>

“Just.”<sup>32</sup> In Greek the word means one who fulfills his duties towards the gods, men and the city; the virtuous.

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<sup>23</sup> **Gen.** 17:1; 28:3; 35:11; 43:14; 48:3; 49:25. **Ex.** 6:3. **Nu.** 24:4, 16. **Job** 5:17; 6:4, 14; 8:3, 5; 11:7; 13:3; 15:25; 21:15, 20; 22:3, 17, 23, 25-26; 23:16; 24:1; 27:2, 10-11, 13; 29:5; 31:2, 35; 32:8; 33:4; 34:10, 12; 35:13; 37:23; 40:2. **Psalms** 68(69):14; 91:1. **Is.** 13:6. **Ez.** 1:24; 10:5. **Joe** 1:15. **2 Corinth.** 6:18. **Rev.** 1:8; 4:8; 11:17; 15:3; 16:7, 14; 19:15 and 21:22.

<sup>24</sup> 2 Corinth. 6:18. Rev. 1:8; 4:8; 11:17; 15:3; 16:7, 14; 19:6, 15 .

<sup>25</sup> Is. 1:9; 6:3. Rom. 9:29. James 5:4.

<sup>26</sup> Psalm 89(90):18. Galites, *Interpretations*, pp. 268-269.

<sup>27</sup> Galites, *Interpretations*, pp. 253-267.

<sup>28</sup> Hastoupis, *Introduction*, pp. 190-192.

<sup>29</sup> 1 Tim. 6:15.

<sup>30</sup> **Psalms** 106(107):21. **Is.** 43:3; 45:15, 21; 49:26; 60:16; 63:8. **Luke** 1:47. **Acts** 5:31. **1 Tim.** 4:10.

<sup>31</sup> Galites, *Interpretations*, pp. 270-277.

<sup>32</sup> **Is.** 45:21. **Zep.** 3:5. **Acts** 3:14; 22:14.

In the Old Testament it is related to faith in God. Just is he who fulfills his duties towards God and keeps His Commandments, in other words, the pious. The Old Testament divides men not into faithful and unfaithful but into just and unjust. God is the absolute Just, not only as the Just Judge but also as the Merciful God of Righteousness.<sup>33</sup>

God is the “*beginning and the end.*”<sup>34</sup> In Hebrew “*ani rishon vaani aharon*” means “*I Am the first and I Am the hereafter.*”<sup>35</sup> Also in Isaiah we read: “*I Am the first, and I endure for ever*”<sup>36</sup> and “*I God, the first and to all futurity, I AM.*”<sup>37</sup>

In the Book of Revelation we find the following descriptions of God as “*the Alpha and the Omega,*”<sup>38</sup> which is explained even more by the verses: “*Beginning and the End*”<sup>39</sup> and “*Who is and Who was and Who is to come, the Almighty.*”<sup>40</sup> Also Christ our God says “*I AM the First and the Last*”<sup>41</sup> and “*these things says the First and the Last, Who was dead, and came to life.*”<sup>42</sup> The

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<sup>33</sup> Galites, *Interpretations*, pp. 309-312.

<sup>34</sup> Psalm 111(112):10. Rev. 1:8; 21:6; 22:13.

<sup>35</sup> Is. 44:6.

<sup>36</sup> Is. 48:12.

<sup>37</sup> Is. 41:4. Galites, *Interpretations*, pp. 314-315.

<sup>38</sup> Rev. 1:8; 21:6; 22:13.

<sup>39</sup> Rev. 22:13.

<sup>40</sup> Rev. 1:8.

<sup>41</sup> Rev. 1:17.

<sup>42</sup> Rev. 2:8.

verses Rev. 1:8 and 21:6 refer to God the Father whereas the rest refer to Christ.<sup>43</sup>

The terms “*Alpha*” and “*Omega*” compared with the terms “*beginning - end*” and “*first – last*,” mean that God is He Who is the beginning and He Who brings to the end. Also comparing the terms “*author – finisher*,”<sup>44</sup> we understand that Christ is the Founder and the Finisher of our faith.<sup>45</sup> In other words He is He Who guides the faith to perfection and fullness that springs forth from Him and leads to Him.

“*Qadosh*” = “*Holy*.”<sup>46</sup> The word “*Qadosh-Qodesh*” has its roots in the Canaanite language and this means that it entered into the Hebrew language from another religious environment.<sup>47</sup> It refers to God as being Holy<sup>48</sup> and consequently that the people of God must be a holy nation.<sup>49</sup>

The Prophet Isaiah had seen the Glory of God in comparison to His Holiness. God is not only Holy, but the

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<sup>43</sup> Galites, *Interpretations*, p. 315.

<sup>44</sup> Heb. 12:2. Galites, *Interpretations*, pp. 316-319.

<sup>45</sup> 1 Peter 1:9.

<sup>46</sup> **Le.** 11:19:2; 20:7, 26; 21:8. **Josua** 524:19. **1 Samuel (1 Kings)** 2:2. **2 Kings (4 Kings)** 19:22. **1 Chron.** 16:10. **Job** 6:10. **Psalms** 22(23):3; 32(33):21; 71(72):22; 78(79):41; 89(90):18; 99(100):9; 102(103):1; 105(106):3; 145(146):21. **Is.** 1:4; 5:16, 19, 24; 6:3; 10:20; 12:6; 29:19, 23; 30:11-12; 31:1; 37:23; 40:25; 41:14, 16, 20; 43:3, 14-15; 45:11; 47:4; 48:17; 49:7; 54:5; 55:5; 57:15; 60:9, 14. **Ez.** 39:7; 43:7-8. **Ho.** 11:9. **Amos** 2:7. **Hab.** 1:12.

<sup>47</sup> Galites, *Interpretations*, p. 552.

<sup>48</sup> Psalms 32(33):21; 102(103):1.

<sup>49</sup> Le. 11:43-44. De. 10:6; 26:19.

absolute Holy.<sup>50</sup> God is by nature Holy and the only Holy One. His Holiness fills the entire Creation. Because man cannot see the Energies of God directly, he cannot see His Glory or Holiness either. Indirectly man sees God's Glory through nature and history.<sup>51</sup>

Other names described to God are: "*All-powerful*," "*Lord of Hosts*," "*Lord of Arms*," "*Lord Almighty*."<sup>52</sup> These names signify God's Authority over all the Heavenly Powers, which are always ready to hear His Commandments. "*El-Roeh*" = "*He Who sees*"<sup>53</sup> everything in Heaven and on earth.

God loves the world and provides for it. According to Jesus Christ God continues working: "*My Father has been working until now, and I have been working*."<sup>54</sup> St. Gregory of Nyssa explains that God the Father "*works until now, planting, giving Life, increasing, offering everything. And He will never cease*."<sup>55</sup>

All the names given to God are in order for us to understand God's external relationship with His Creation and especially with His intellectual beings: Angels and

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<sup>50</sup> Is. 6:1-4.

<sup>51</sup> Galites, *Interpretations*, pp. 554-565

<sup>52</sup> Origen, *Against Celsus*, V, 45, in *B*, v. 10, pp. 64 and 45.

<sup>53</sup> **1 Samuel (1 Kings)** 16:7. **Job** 28:10. **Ez.** 8:12. **Psalms** 94(95):7; 103(104):21, 20; 113(114):5; 147(148):16. **Pr.** 24:18. **Is.** 37:17. **La.** 1:11.

<sup>54</sup> John 5:17.

<sup>55</sup> St. Gregory of Nyssa, *Against Arius and Sabellius*, in Migne, *P.G.*, 45, 1288.

men. But under no circumstances do they describe His Divine and Infinite Essence.<sup>56</sup>

## 6. The Absolute Divine Unit.

Examining the meaning of God, we realize the Truth that there is only One, Unique God. Throughout the entire Holy Scripture it is emphasized that the living God is One Who opposes all false and lifeless gods of idolatry. *“The idols of the nations are silver and gold, the work of men’s hands. They have mouths, but they do not speak; eyes they have, but they do not see; they have ears, but they do not hear; nor is there any breath in their mouths.”*<sup>57</sup>

In the Old Testament it is written, *“Hear, O Israel, the Lord our God is one Lord”*<sup>58</sup> and *“there is none beside Him.”*<sup>59</sup> In the New Testament St. Paul the Apostle, although he stresses the Deity of the Son and the Holy Spirit, proclaims the Truth that God is One and renounces the idols of the world. He assures us that *“there is no other God but One,”*<sup>60</sup> Who desires that all men be saved. *“For there is One God”* Who gave us *“One Mediator between God and men, the Man Christ Jesus.”*<sup>61</sup>

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<sup>56</sup> Kefalas, *Catechesis*, pp. 42-43.

<sup>57</sup> Psalm 135(136):15-17; 115(116):4-7.

<sup>58</sup> Deut. 6:4.

<sup>59</sup> Deut. 4:35.

<sup>60</sup> 1 Corinth. 8:4, 6.

<sup>61</sup> 1 Tim. 2:5.

St. John the Apostle and Evangelist mentions the word “*God*” with its Greek masculine article, “*the God*” (“*ο Θεός*”) sixty four (64) times in his Gospel. When our Lord Jesus prayed, He prayed that those who would believe in Him “*may be one*,” as He is one with the Father.<sup>62</sup> By emphasizing that “*this is Eternal Life, that they may know You, the Only True God*,”<sup>63</sup> He accentuated the uniqueness of the One and only True God opposing all man-made false gods of idolatry.<sup>64</sup>

Clement the Alexandrian states that “*God is One and beyond the One and above it there is only the Unit*.”<sup>65</sup> God, in other words, is One and there is no other god besides Him. He is the only One Divine Being.

St. Irenaeus stresses that our God is the Only True God.<sup>66</sup>

Although God is One, He is Three Persons. This unity is related to the One Undivided Essence of God. If we accept that God consists of different parts like the human body is made out of different elements, then God would be seen as being of different elements necessary for His completion. But God is bodiless, spirit, simple,

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<sup>62</sup> John 17:20-23.

<sup>63</sup> John 16:3.

<sup>64</sup> St. Cyril of Alexandria, *To John*, ch. V, in Migne, *P.G.*, 74, 485. St. Basil the Great, *Against Eunomius*, Homily 4, in Migne, *P.G.*, 29, 705. St. Athanasius the Great, *Against Arians*, Homily 3, in Migne, *P.G.*, 26, 337.

<sup>65</sup> Clement the Alexandrian, *Pedagogus*, I, VII, 71, in *B*, v. 7, p. 112.

<sup>66</sup> St. Irenaeus, *Heresies*, book III, ch. 6 – ch. 15, in Hadjephraimides, pp. 196-230.

invisible, unchangeable, untouchable and One by His Nature.<sup>67</sup> This transcendental Unit of God should not be considered as one of His Divine attributes such as His Holiness, Wisdom, Eternity, Almightyness, etc., but as the absolute condition of His Divine Existence. Therefore, St. Athanasios the Great identifies “*polytheism to be atheism*”<sup>68</sup> and Tertulian states that “*if there is not one and unique God, then there is no God.*”<sup>69</sup>

We have the following proof that God is One:

a. St. John of Damascus teaches us that if we accept the existence of many gods, differences must exist among them. If there are no differences between them, then they should be considered as one rather than many. Conversely, if there are differences, then where is the perfection? Again, if there is uniformity, then we have one and not many because how can many gods preserve the indescribable? Since there is One God, there are no others.<sup>70</sup>

b. St. Athanasius the Great of Alexandria teaches us that God’s Oneness and Unity can be justified by the order and harmony that rules the Universe because if there were many gods, there would not be such harmony, but disorder and chaos since each of them would

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<sup>67</sup> Origen, *About Principals*, book I, ch. 1, § 6, in Migne, *P.G.*, 11, 123-126.

<sup>68</sup> St. Athanasius the Great, *Against Greeks*, 28, 29, in Migne, *P.G.*, 25,56, 57 and 60.

<sup>69</sup> Tertulian, *Adversus Marcianem*, I, 3, in migne, *P.L.*, 2, 274.

<sup>70</sup> St. John of Damascus, *Exposition, About the Word and Son of God*, book I, ch. VI, in Migne, *P.G.*, 94, 801.

want everything for themselves and would fight one another. The complexity of the Universe cannot be ruled except by only one Ruler Who guides it harmoniously.<sup>71</sup> But if someone said that there are many who rule the Universe, then the question should be asked: “*Who gave them the Authority to rule? That is God.*”<sup>72</sup>

c. Another proof that God is One is the oneness of the Universe. In Creation there are no independent universes. The numerous heavenly bodies compose the one Cosmos. If there were many gods, we should have had many universes because why would they create only one? Because of their weakness? This would prove their imperfection and to say there is imperfection in the Divine is not merely disrespectful but certainly blasphemous! It would be foolish to insist that each and every man-made god was able to create its own Cosmos even if they worked altogether because each would seek its own self-glorification. Consequently the vainglory of these false gods would have been totally inappropriate.<sup>73</sup>

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<sup>71</sup> St. Athanasius the Great, *Against Greeks*, in Migne, *P.G.*, 25, 80.

<sup>72</sup> St. John of Damascus, *Exposition, About the Word and Son of God*, book I, ch. VI, in Migne, *P.G.*, 94, 801.

<sup>73</sup> St. Athanasius the Great, *Against Greeks*, in Migne, *P.G.*, 25, 77.