



The Holy Orthodox Church

Her Nature, Salvationary Doctrines,
and Fountain of Faith

by Apostolos Makrakis



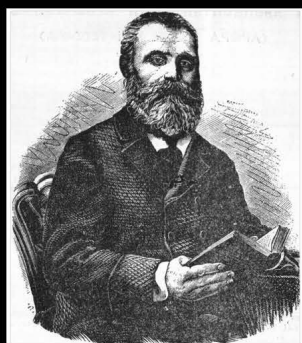
“Makrakis was a unique champion of the canons of the church and a profound interpreter and teacher of the Scriptures and the Orthodox faith.” – Damascenos, Metropolitan of Patras, Greece.

The Holy Orthodox Church, written by the great teacher of the faith, Apostolos Makrakis (1830-1905), originally appeared as a series of articles in the periodical Logos, published in Athens, Greece, in 1880. Makrakis was a pious intellectual, a remarkable theologian and philosopher, and a prolific writer whose deep-rooted faith was poured out through powerful and uncompromising sermons and works which stirred the very soul of the young modern Greek nation.

The Holy Orthodox Church presents the divine faith and doctrines embraced and confessed from the very beginning by the Church of Christ. The foremost purpose of these doctrinal truths, rightly believed and rightly confessed, is the eternal salvation of pious believers in Jesus Christ. After prayerful study of The Holy Orthodox Church, the reader will be led to divine and truthful understanding of three paramount theological dogmas, vital for his eternal salvation in Christ:

1. The true essence and nature of the Holy Trinity;
2. The establishing, essence, and nature of the Church of Christ;
3. The eternal moral consequences of faith in the true Church and true theology, or of faith in the false religions and false theology.

These teachings and warnings and hope for the future, of our Lord, are addressed to those who thirst after truth and righteousness.



Dr. Apostolos Makrakis (1831-1905) was a charismatic Greek lay theologian, preacher, ethicist, philosopher and writer who was a leader of the "*awakening movement*" in post-revolutionary Greece, and arguably one of the most important religious personalities of the 19th century. He was an extremely prolific writer whose works were translated widely outside of Greece. He founded the School of the Logos in Athens in September 1876 and was the Professor of philosophy and the philosophical sciences at the school. Makrakis was a patriotic visionary whose vigorous religious movement became a popular phenomenon that shook the religious and national establishment of his time. While his Christian message found strong support among the masses, his ideas were not well received by the religious establishment and even today still remains a polarizing figure within Eastern Orthodoxy.

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Apostolos Makrakis
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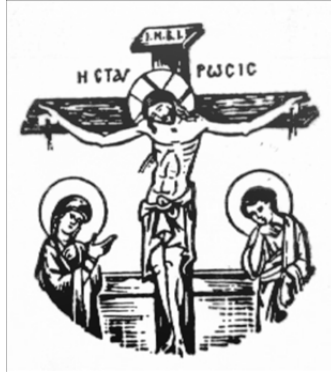
By: Apostolos Makrakis

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O most perfect Saviour and Theanthropos, Lord Jesus Christ, only begotten Son of the Father and brought forth of the Ever-Virgin, Thou Who didst establish the Holy Orthodox Church through the sacrifice of Thy sacred Blood, hear us pitiful sinners:

Save, O Lord, Thy people, and protect Thine immaculate bridal Church from the antichrist ecumenical movement, and from all soul-destroying heresy and compromise. Abba Lord, remember us when Thou comest into Thine eternal Kingdom, for unto Thee, together with Thine all-holy Father and the Spirit of Truth, do we ascribe all honour, worship, and majesty, both now and ever, unto ages of ages, amen.

Even so, come, Lord Jesus.



*Our Lord Jesus Christ at the helm of
the Holy Orthodox Church*

DEDICATION

With the ascription of all adoration and worship unto the most blessed Holy Trinity, this work is dedicated to the more than forty million martyrs and saints who comprise the mystical martyrologion of the holy Orthodox Church of Jesus Christ. It also honours all pious believers in Christ who today are being persecuted for the faith—whether at the hands of communist tyrants in eastern Europe and Africa, or by ecumenically poisoned "bishops" of western Europe and America.

God grant that the courageous confession of true Orthodox Christians amidst bitter persecution, will shame and convict the false bishops and priests who freely alter and betray the historic Orthodox faith, and wrongly look upon the Church of Christ as their private possession which they barter and prostitute at antichrist ecumenical liturgies and banquets, for self-promotion and human praise (see St. Matthew 23:1-7). But in the Latter Day, they shall be overthrown, for the final victory shall belong to Christ Jesus, and to all who abide faithfully in Him and in His holy Church.

O suffering and persecuted Orthodox Christians of this fleeting world—hold steadfastly unto the faith of our fathers 'til the great and awesome Return of the Lord. *"Look unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the Cross, despising the shame, and is set down at the right hand of the throne of God"* (Hebrews 12:2).

"Surely I come quickly. Amen. Even so, come, Lord Jesus" (Revelation 22:20).

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Prologos

The Holy Orthodox Church, written by the great *daskalos* or teacher of the faith, Apostolos Makrakis (1830-1905), originally appeared as a series of articles in the periodical *Logos*, published in Athens, Greece, in 1880. Makrakis was a pious intellectual, a remarkable theologian and philosopher, and a prolific writer whose deep-rooted faith was poured out through powerful and uncompromising sermons and works which stirred the very soul of the Greek nation.

Because of his selfless, unceasing efforts to reform the corrupt religious and political leaders of his day, Makrakis was attacked by bitter enemies from among those who succumbed to the temptations of high position and great wealth. Much of his struggle was directed against simony, the sale of ecclesiastical positions.

Undoubtedly, were Makrakis living today, he would struggle against a contemporary danger infinitely more destructive and satanic than almost any other threat to the Church and the salvation of the faithful: the great heretical and antichrist tower of ecumenical *Babel*, the ecumenical movement. From the viewpoint of true Orthodox theology and ecclesiology, the ecumenical movement may be defined as the *deceptive*, *dishonest*, and *unscriptural* craze of unbelieving "theologians" and politically oriented "churchmen" to unite totally *contradictory* and *incongruous* denominations and sects into one universal "church," at all cost, based upon *false* love, *false* peace, *false* fellowship, and *false* doctrine.

In sharp contrast to this corrupt state of theological and political Sodom and Gomorrah, *The Holy Orthodox Church* presents the divine faith and doctrines embraced and confessed from the very beginning by the Church of Christ. The foremost purpose of these doctrinal truths, rightly believed and rightly confessed, is the eternal salvation of pious believers in Jesus Christ.

May the prayers of the reader and publishers be united with the supplications of all pious Orthodox faithful of all ages and places that our Lord Jesus Christ will safeguard His Church and flock from the cancerous ecumenical *harlot*. With one accord do we cry unto Thee, O

Apostolos Makrakis

Lord, as the repentant thief upon the cross: Have mercy upon us, and remember us when Thou comest into Thy kingdom.

Unto our most holy God, the eternal one in three and three in one - perfect Father, righteous Son, and truthful Spirit – be all thanksgiving, majesty, and worship, both now and ever, unto ages of ages. Amen.

* * *

Septuagint (LXX). Old Testament references throughout this work are derived from the Septuagint Old Testament, denoted by the symbol LXX. In the early third century B.C., the Hebrew Scriptures were translated into Greek by 72 translators, hence the designation *LXX* (seventy) or *O* in Greek.

The Septuagint is the only official Old Testament version accepted by the ancient Christian Church and by the Eastern Orthodox Church today. Initial compilation of the Septuagint dates at least from a council of the holy apostles convened in the mid-first century A.D.; the venerable and sacred books are enumerated in canon 85 of that apostolic council.

Shortly after the first ecumenical synod (325 A.D.), St. Athanasios the Great completed compilation of the Septuagint books. These were sealed by the Holy Spirit through the Church fathers of the sixth ecumenical synod (680 A.D.).

The sacred Septuagint of the holy Orthodox Church of Christ is comprised of 50 books, 39 often called *canonical* books and 11 *anaginoskomena* or "worthy of perusal" books; however, all 50 books are of equal canonical value and authority. Occasionally the Septuagint appears with 48 or 49 books; such variations occur when certain books are combined. While the numbering differs, the content is standard.

In the East and West there exist as many as 100 apocryphal or *pseudepigrapha* books. But these pseudo-scriptures are excluded from the official Orthodox canon of sacred Holy Scripture.

From at least 1382 A.D., the Septuagint usually was included in English editions of the Bible, as in the KJV of 1611. In 1826, arbitrarily and without ecclesiastical sanction, the British and Foreign Bible Society determined to no longer circulate the Septuagint books together with the other portions of the Protestant Bible.

The Septuagint quotations contained herein are taken, except where otherwise noted, from the *Septuagint Version of the Old*

Testament, Samuel Bagster and Sons, London, 1884. There exists no English edition of the Orthodox Septuagint.

The names of the 50 books of the Orthodox Septuagint, which follow hereafter, are translated into English from the Greek titles approved by the synod of the Church of Greece and published in a Greek edition (*Ebdomikonta*; P. A. Tzelati, editor; P. Leoni Press; Athens, 1892). The official 1892 edition presents the Septuagint books in the following order:

Genesis
Exodus
Leviticus
Numbers
Deuteronomy
Jesus, Son of Navi (Joshua)
Judges
Ruth
I Kings (I Samuel)
II Kings (II Samuel)
III Kings (I Kings)
IV Kings (II Kings)
I Paralipomenon (I Chronicles)
II Paralipomenon (II Chronicles)
Esdras (Ezra)
Words of Nehemiah
Esther
Job
Psalms (Psalter)
Proverbs
Ecclesiastes
Song of Songs (Song of Solomon) Isaiah
Jeremiah
Lamentations
Ezekiel
Daniel
Hosea
Amos
Micah
Joel
Abdiou (Obadiah)
Jonas (Jonah)

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Naoum (Nahum)
Ambakoum (Habakkuk)
Sophonias (Zephaniah)
Haggaios (Haggai)
Zacharias (Zechariah)
Malachi
Tobit (Tobias)
Judith
Priest
I Maccabees
II Maccabees
III Maccabees
IV Maccabees
Baruch
Epistle of Jeremiah
Wisdom of Solomon
Wisdom of Jesus, Son of Sirach (Ecclesiasticus)

* * *

Translation. As a gifted writer, Apostolos Makrakis employed the lofty, highly embellished, anagogical literary style characteristic of his era. The editor and translators of this work merely have approximated the philological heights which Makrakis attained in his native Greek.

Capitalization. In the Greek text, almost all nouns and adjectives relating to the Holy Trinity are capitalized; in later chapters, almost a majority of words is capitalized. Consequently, words such as *saviour*, *redeemer*, and *lord* have not been capitalized herein, unless they are part of a title. This stems not from lack of honour for the awesome Godhead, but only from a desire to facilitate ease and clarity of comprehension for the reader.

1. Sin and Death

Each individual, each nation, and all mankind viewed as a whole, is capable of development and progress. This development has an almost infinite potentiality – as man's longing to know everything, to be able to do everything, and to live forever, bears witness. No man is content in the state in which he finds himself, but aspires to proceed from ignorance to knowledge, from weakness to strength, and from mortality to immortality.

This desire is implanted in the souls of individuals and of nations, because no nation is satisfied with the condition in which it lives, but wishes for progress and development, and longs to advance from the immature state to the mature, from ignorance and illiteracy to knowledge, from weakness to power, and from mortality to immortality. The development of each individual is also the development of each nation, and in turn is the development of all mankind as well, for mankind has a tendency toward progress and perfection.

By nature, every man is inclined to abhor ignorance and the inability to do freely that which he wishes; by nature man also is inclined to abhor death. He is disposed unfavorably toward these three phenomena which not only are harmful, but also are destructive and annihilative to human nature – while he is benevolently inclined toward knowledge, power, and life, for these are positive nutrients and fulfillments of his nature.

A person is uneducated; he is powerless and unable to do anything; he is mortal – this is the very antithesis of his being full of knowledge and wisdom, or of his being omnipotent, or of his being eternal and deathless. Or let us assume that an individual is wise; he is omnipotent; he is deathless. As the former state is evil, so the latter is good.

The first state is similar to a stigma or reproach against a person who possesses the desire to know everything, to be able to do everything freely and reasonably, and to live forever without possibility of pain. He desires omniscience concerning all things, but he is lacking in knowledge, having been born in complete and utter

ignorance. He desires omnipotence over all things, but he is weak and incapable of doing anything reasonably. He desires life – perfect and eternal life, but he is mortal, and he is living a life which he does not wish to live. He lives, but the life which he has is far removed from the life he desires to have. He lives, but then suddenly, without warning, death terminates earthly life for him, and frustrates his longings for knowledge of everything, for power over everything, and for everlasting life.

It is paradoxical that these two irreconcilable phenomena are apparent in man, and above all, the phenomenon of death – even though man is filled with longing for life, particularly eternal life. His ignorance and his desire for knowledge – this is the first phenomenon. Weakness and inability to do what is right, and the longing for all power and for freedom of action – this is the second phenomenon. A life of evil and pain and death, and the longing for life eternal – this is yet another phenomenon found in man.

Even stranger is the element of unhappiness because of ignorance, powerlessness, death, and painful life. An earnestly inquiring man should confront himself with these questions: Why is he sad because of his ignorance? Why, in his innermost soul, does he feel a deep distress because of his state of ignorance? If he had been created to be ignorant, should he not be content with his ignorance? Should he not be content to remain within the confines of his nature?

Or again, if he had been created to gain some knowledge and to know certain truths and pieces of information, should he not be satisfied with the knowledge of these, and these alone, without any wish or impulse to extend the range of his knowledge? In that case, should he not be content with his limited knowledge? Should he not rejoice that, he has attained the height or destiny of his nature, and that he has become complete and satisfied, not lacking in anything?

But, one may reply, the desire which he possesses to learn of the things about him and of himself, drives him forward toward that which lies ahead and says to him, as Socrates was addressed by his demon, “Go forward to be happy.” The longing for knowledge causes him to hate ignorance and be saddened by it, but it also causes him to rejoice in knowledge and in the truth which is revealed to him. Therefore, he is certain that God created him not to remain in ignorance, but to have knowledge and to learn why the world around him has become a mystery – to gain knowledge, and to learn the truth which can nourish, develop, and perfect his nature.

God formed man capable of possessing knowledge and wisdom, and that is why, on the one hand, he is repelled by ignorance, and why, on the other, he is attracted to knowledge powerfully. That man should remain in ignorance, though created for knowledge, is evil, but the fact that he has begun from ignorance is imperfection, for he who is ignorant is not perfect, whereas he who has knowledge is perfect in his knowledge. Ignorance is the first stage at which a man stands as he comes into the world, because he has no knowledge whatsoever. But when he has received the spirit of consciousness from God, he comes to know himself and the sensible world around him, and through orthos logos or right reason he eventually comes to know the eternal God.

From his desire to know not simply this or that, neither this nor that partial truth, man concludes that he was fashioned for the truth, and that he was created by God to become the dwelling place and tabernacle of the eternal truth, which is the natural good of his nature. In fact, he has been fashioned to become wise by knowledge, even omniscient as is God, and a tabernacle of truth.

But why, if man has been fashioned for absolute truth – the one, universal truth which he longs to possess – does he fail to find it? Why does he sometimes foolishly deny its existence, though he contradicts himself by longing for it, and frequently accepts anything other than truth as the truth? Why is there so much misconception in the universities (*perversities*) and a lamentable failure to discover truth? Why is there this skepticism and denial of all truth, evidenced by the manner in which the universities work against man's longing for genuine truth-for God-equal, eternal, and universal truth? What underlies this strange phenomenon?

Man, in ignorance, yet desiring all knowledge, has need of laws and precepts to help him know and discover what he does not yet know, and above all, eternal truth – for this is the ultimate goal of the desire for knowledge. But man cannot know this truth without a law and a precept to point the way toward it. Hence when anyone seeks the truth contrary to the code and system of truth, he is mistaken and falls into hopeless skepticism. This is the mistake which was the origin of many evils in the world. This same mistake is the mother of unhappiness, for when a man longs to know the truth, but fails to find it, he is unhappy, and leads a poor, wretched life. This is the sin of our forefathers, called *original sin*.

In order for the ignorant who longs for all knowledge to come to know the eternal truth, he first must be given a code of truthful laws

for his path in life to be illuminated by its rays. Otherwise, he cannot escape the deadly rocks of error upon which are dashed those who have not conformed to the laws and precepts of eternal truth – or who have not welcomed truth's illumination in their lives, for this is the only manner for truth to be known and fully comprehended. Here, then, is a primordial cause of error.

A second point is that man comes out of complete weakness and helplessness and goes forward toward the strength of perfection. His strength consists of. doing what is correct, and of being able to work and act according to the willpower which he possesses. He grieves when he is helpless and rejoices when he is competent. This demonstrates that while he now is weak, he may become strong, even very strong or omnipotent, for he cherishes not simply a particular ability, but infinite ability. He longs to work and to act according to the very law by which God also works, namely, *the universal law of God*, the standard and law of God's activity.

Although this is what man desires, and though he wishes to work and act, if he does not know the universal law of God, he fails in upright, moral action and he is unhappy. The inability to do right and good, because it competes with man's desire to have his activities guided by the absolute law of God, introduces the misery which is original sin, which is transmitted hereditarily to the entire human race.

What is the reason for which man is incapable of conducting his affairs in accordance with the absolute law of God? The reason is that man seeks activity without ability; he seeks action without strength. He seeks to carry out the law without first ascertaining whether he possesses adequate ability for it, or the necessary willpower. This is the reason for man's failure in efficiency which leads to unhappiness. He who is unable to achieve efficiency in his affairs, and the lawful performance of his duty, first should have accepted a code of behavior from God and should have received strength, since previously he would have been enlightened by the knowledge of truth concerning the power of truth and law.

Without this, man cannot perform anything fair or good, nor any moral or holy deed. One who denies the existence of truth, in his folly also denies both the existence of law and the power by which he who acts, acts efficiently and well, and becomes omnipotent, even as God.

Because they observe in man the desire for ability and freedom of action or complete efficiency, but also witness his inability to do what is good or to function and act freely, and his unhappiness because of

this, the foolish presume man to be a prisoner for eternity. Some even assume man's power to do evil easily, to be the power of God.

Consequently, these foolish persons put bodily courage, passions and lusts of the flesh, or heroic acts, in the place of God. They conjecture war to constitute the supreme good, and Peace to constitute the greatest evil. This, or something similar to it, was the state of all antiquity during the pre-Christian era.

Now we are brought to the third point. Life is the natural result of the knowledge of eternal truth, and of our activity as guided by the universal law of God. Well informed and truthful understanding, when balanced by lawful and just conduct of affairs and action, produces life in man. Man desires to live forever, just as he also longs to know and to be able to do all things. Man, born in utter and complete ignorance and weakness, also is born by nature without life. From the state of no-life he gradually progresses to a state of life as he learns truth and acts according to law. He loves life as much as he hates no-life, but this no-life is the imperfect state of man from which he commences as he seeks and gains perfection.

Life commences from the dawn of consciousness and increases with the knowledge of truth and with law abiding action. It becomes good or evil, corresponding to the knowledge and the action, whether they be true or false, good or evil. But despite the desire for life, death suddenly befalls all men, for it is the consequence of false knowledge and action. It is punishment laid upon man who conducts his affairs in defiance of the universal law. St. Paul declared that "*. . . the wages of sin is death*" (**Romans 6:23**) – of distorted understanding and lawless action. Hence the parents of death are falsehood and transgression of the law of God, while the parents of life are truth and man's observance of the law of God.

Ignorance and helplessness are the first indications of man's imperfection; it is upon their heels that no-life follows. Death is not an indication of imperfection, but a penalty for transgression of the law and deviation from the truth. Death is punishment for original sin, laid upon all who sin in the same manner as Adam. Adam at first possessed ignorance and weakness, and later, having gone astray and having become a transgressor of the law, received death as a punishment. As long as death holds dominion, man can neither understand truth nor act freely. He becomes a victim of his desires. When the power of death is cancelled, and man is guided toward truth and is given strength to act according to reason, man's perfection also will be possible. This, however, is the work of God.

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2. The Work of God

Sin is born, therefore, out of man's failure to reach his ultimate goal, the fulfillment of the three limitless desires within him – to know everything, to be able to do everything, and to live forever. Furthermore, death is inflicted as a penalty, for it is the consequence of man's deviation from the object which satisfies the limitless desires in him. This punishment is the result of man's failure and the extent to which he misses the objective for which he has been created and falls short, as it were, of his vocation. Then by a law of nature, sin and death have been handed down from our first ancestor to all his descendants, so that the whole human race which has sprung from the loins of the first man, endures sin and death.

The great apostle of the Gentiles, St. Paul, taught concerning sin: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men for that all have sinned: for until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come" (**Romans 5:12-14**).

With these words St. Paul indicated that from Adam until Moses, when no law was in existence, sin existed in the world and in men, even if a written law did not exist whereby it could be counted as sin. Until the written law, sin was judged according to natural law, which is written in the heart of man, and on being judged according to natural law, all were shown to be transgressors of it, and consequently, worthy of death. From the law of Moses until the law of the Gospel, the human race was divided into two classes:

1. Those guided by natural law;
2. Those guided by written law.

Everyone was in the first class, though it applied particularly to the Gentiles. In the second class were only the Jews, because to them was given the written law of Moses. The Gentiles were obliged to conduct their affairs according to natural law, which is written by God in the nature of man, and is that *orthos logos* (right reason) which St. James called the implanted *logos* (reason) when he wrote, "*Wherefore lay*

apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls” (James 1:21).

However, the Jews were obliged to conduct their affairs according to the written law of God which He gave them by the hand of the prophet Moses. St. Paul pointed to the natural law when he said, “*For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;” (Romans 2:14,15).*

But neither could the Gentiles apply the natural law in their way of living in the present life, nor could the Jews apply the written law given them by God through Moses. They lacked the ability because passions and desires held them captive and led them where they did not wish to go, and because they were controlled by the law of sin, which each saw present in the various parts of his body, warring against the orthos logos (right reason) and holding each one prisoner through the sin committed. The Jew became a transgressor of the law of conscience, as well as of the written law by which he was governed. The Gentile, though living without the written law, became guilty of breaking the natural law of conscience, while the Jew, living under both the natural law and the written law of God, became guilty of transgressing both conscience and the written law of God which he was not able to keep.

Therefore, neither the Gentile nor the Jew could be justified before the law of conscience or the written law of God. Both, as transgressors and as sinners, became liable to the penalty of death which for transgression and sin had been inflicted on the first generation of men. Thus God, as St. Paul said, concluded both the Jews and the Gentiles to disobedience in order to have pity on them all (Romans 11:32).

This disobedience of the Gentiles to the law of conscience and that of the Jews to the written law, proved that neither the Jews nor the Gentiles could be vindicated in God’s eyes as conducting their affairs in obedience to the law. Therefore, they became needy of divine mercy and of divine grace. A man who has committed a crime and has been sentenced to death justly by the law, is not held guiltless regarding the law and justice, because he has become a transgressor of them – but he is entitled to hope for grace and mercy from the king, and if and when he receives it, he is entitled to live not by law, but by the king’s mercy. So it is with the whole human race, Jews and

Gentiles, for since they became transgressors of the natural and of the written law, and have been condemned to death, they are not held guiltless regarding divine law, but are entitled to hope to attain divine mercy and divine grace.

If man does attain this, he is entitled to live not by law and justice, but by the mercy and grace of God. When St. Paul realized this, he was astonished and exclaimed, *“For God hath concluded them all in unbelief, that he might have mercy upon all. O the dept! of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? Or who hath been his counselor?”* **(Romans 11:32-34)**.

The work of God is to provide laws for man and to guide him to the way of his vocation. The work of man is to be obedient to God’s law, and to live and to direct his affairs according to it. The will of God giving laws and guiding, and the will of men obeying and listening to the will and law of God, bring to fulfillment the purpose of God, which is that man should be in the image and likeness of God. The natural and the written law are God’s work, as man, too, is His work. God created man and then implanted this law in him so that he would work, think, and act in accordance with it. The will of man should have complied with the natural law written in his conscience. But he did not comply with it because he became a prisoner of passion and the law of sin. Thus he also failed to find his destiny.

About 4000 years passed before the written law was given by God through Moses. This, too, was God’s work. Yet even confronted by this law, man’s will could not perform favorably. It was unable to control its own independent activity because it was held in chains by inward passions and was a prisoner of sin. Man could not do his work. This inability of man then became natural, because no individual could escape the snares of sin. No one could do as he really wanted, but did the very opposite, as St. Paul noted, *“For that which I do I allow not: for what I would, that do I not; but what I hate, that do I”* **(Romans 7:15)**.

Both under the law of conscience and under the written law of God, man became a transgressor. Consequently, he is still subject to death under the terms both of the law of conscience and of the written law of God. The justice that is called natural or rational declares itself against man. Divine justice, known through the written law, likewise declares itself against man.

Orthos logos (right reason) directs man concerning what is to be done and what is not to be done. What must be done saves, promotes, and perfects. What must not be done, if it is done, destroys. What must be done, if done, causes man to live. What must not be done, if done, causes man to perish. The first promotes or imparts life; the second causes death. To act contrary to orthos logos is to behave in defiance of the moral law of God, and this action has a further effect in man – it brings in sin and death, the wages of sin, for transgression of the moral law was the cause of death in man. But the written law of God also dictates what is to be done and what is not to be done. If anyone disregarded the command “Do this . . .” he was condemned to death for his transgression; that is why St. Paul said, *“He that despised Moses’ law died without mercy under two or three witnesses:”* (**Hebrews 10:28**).

However, no one could obey the written law perfectly in every detail. Hence no one was entitled to live, but everyone became liable to the penalty of death according to the justice of God. The death which came through transgression of the moral law was called natural death, whereas the death which resulted from violation of the written law was called legal death. The abolition of the second death ought to have entailed the abolition of the first also, of the natural death, so that man might live the full life, one true to and consistent with his vocation.

Since man was condemned on the one hand by natural justice to natural death, and on the other hand by the due process of law to legal death, and thus lost the right to live both by nature and by law, how could the world’s destiny be achieved? How could the will of God, which He revealed at the creation of man in the words *“Let us make man in our own image and likeness,”* be fulfilled? What did He wish the whole of creation to be without life and the achievement of man’s destiny – surely not something aimless, an inescapable but fortuitous work? He did not intend it to be a vale of weeping, an eternal valley of sighs and lamentations, a place of complaints, of griefs, and of torments. Surely, He did not want the universe to be a place of punishment and unnumbered pains.

Those who cannot discover the object of creation fall into foolish conjectures – to understand creation as purposeless, to deny the existence of an all-wise creator, and to make creation dependent on the inevitable but fortuitous working of fate and chance. Those who are foolish and those who are considered wise, though they are really stupid and blind, cannot discover the object of creation.

In this class is found the majority of the pseudo-professors in the universities, for they sacrifice the power of reason to the sensory process and the purely physical conclusions of “modern” science, which they extol and recommend far too highly. More than that, we have their “modern” science – the idolization of the natural world, the physical discoveries, the development of the natural sciences, the denial of God and of the soul, the denial of the moral and spiritual world, the loss of belief in the Word of God, and the utter lack of respect for the divine law.

Oppositely, the true science which proceeds from the God-equal Logos, affirms both that an all-wise God exists and that creation has an object for which it came into being, and that nothing is inevitable or dependent upon chance. Yet this is what ignorant speakers, who confuse rather than instruct their audiences with idle chatter, dispense as their opinion in the name of their “modern” science, deceiving thereby many frivolous and thoughtless persons who are inclined to the pleasures of life and poor reasoning.

The true science of the Logos explains logically the fall of man, the beginning of sin and of original sin, the sentence of death, and the sovereignty of law and justice through the penalty of death in every race of man. It affirms also the outpouring of divine mercy through the Logos incarnate in the world, and the salvation of man from sin and death. It declares the universal forgiveness of sinners through the law of grace, for by it, the gift of life has been made to the condemned; the tyranny has been overthrown; death has been done away with; and the sin of man has been forgiven.

The revelation through the law of grace is God’s work not only for man’s salvation, but also for his perfection and deification. A subsequent chapter will deal with the manner by which sin is destroyed and death is abolished by this law.

12. The Recognition and Acceptance of the Religious Authority of Christ

The first and most important task for each individual and for the entire human race, is to gain full and precise knowledge of the religious authority of Christ, and then to recognize it. It is upon the accomplishment of this great task that the victory of truth depends, as well as the peaceful co-existence of the nations, and the happiness and prosperity of mankind.

Let us assume that the whole earth has come to know the religious authority of Christ, that it has realized that Christ is true God and true man – Theanthropos, the saviour and redeemer of men, and that by Him alone eternal salvation has been won, and that it accordingly has recognized this saving truth and has welcomed it unreservedly. What result will this recognition have?

It will bring repentance for past deeds, the forgiveness of sins, the end of evil, the rule of love in the hearts of men, the victory of the kingdom of the Logos and the abolition of the kingdom of the sword, and the dissolution of the kingdoms of this world. When evil is destroyed and good enters into the world, differences and temptations to sin, disappear. A wolf will feed with a lamb, and a lion with a ram, and they will suffer no harm. This is the establishment of a true, universal brotherhood of the nations through Christ, and in it may be found genuine freedom, real equality and justice, and true civilization.

Nevertheless, the successful execution of this task is difficult for man, though for God – and for God alone – it is easy, for He revealed a way to accomplishment of the work that not only was successful, but also was quick. When God willed to unite not just one individual, but a whole society of men to Himself, He sent into the world His only begotten Son as saviour of the world, to fulfill the will of God. He appointed His Son the mediator between Himself and man, so that through faith, He might guide the human race to its ultimate goal. It was the duty of the mediator to carry out the will of God in the first place as it affected Himself, by rendering perfect obedience to the law of God, and by fulfilling the law to the very last detail.

The mediator is Jesus Christ. Christ was required to have full knowledge of the will of God and to acknowledge the real and true God as His Father, being bound to Him by the moral bond of unity and love. Christ possessed full knowledge of the will of God and of His law; He possessed holiness; He was endowed richly with sanctification; He was above all the holy one.

In a word, He was the only true mediator between God and man, for He had all the qualities which a mediator requires for man's salvation. He had selfless devotion and a strong will for the work which He had undertaken. He had strength to endure all temptation so that He might bring His work to a successful conclusion, and He finished it as He said on the Cross, "*It is finished*" (**John 19:30**), and, "*I have finished the work which thou gavest me to do*" (**John 17:4**).

Because Christ possesses all the qualities required to complete His task, He succeeded in finishing His work after He established His first principles and laid His foundations – firm, unshakable, and eternal. The result is that Christ glorified the real, true God in the world, for He revealed Him and made Him known to man, and He demonstrated plainly that almighty God is the sole source of holiness, wisdom, and righteousness, and of every good quality that satisfies the nature of man.

When Judas departed after receiving the bread, Jesus said, "*Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him*" (John 13:31,32). God was glorified through Christ as a father is glorified through his son, or as a workman is glorified through his works. The heavenly Father was glorified because through Christ, His own goodness, wisdom, and righteousness were revealed.

But the heavenly Father also glorified Christ because He exalted Him " ... *far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all*" (**Ephesians 1:21-23**). God declared Christ to be high priest and king for eternity – the law and standard of all thought and activity, will and feeling.

Thus God placed all things in absolute subjection to Jesus Christ, the high priest, king, saviour, and infallible rabbi. God laboured for the success of this task until He placed everything in subjection to

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Christ, so that Christ might be all in all. Christ summoned the apostles to a sacred ministry in the vineyards of salvation. Then He instructed them for a considerable time, and kept them near Him as He prepared them to carry on the work for which He laid the eternal foundations and first principles.

He gave them knowledge of God as He Himself knew Him: *“I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me; and they have kept thy word” (John 17:6).* *“Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you” (John 15:15).*

After His Resurrection, when He received all authority in Heaven and on earth, and after He trained them sufficiently for teaching the truth, Christ gave His apostles the authority to do for the rest of mankind just what He had done for them, and thus these very apostles became saviours of the rest of mankind. “Then said Jesus to them again, Peace be unto you: as my Father hath sent me even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained” (John 20:21-23).

After His Resurrection, Christ shared with the apostles the authority to mediate and to fill the office of priest. The apostles placed it into practice on the day of Pentecost, when the Holy Spirit descended upon them. The apostles’ authority to officiate as priests and to mediate, is the same as Christ’s authority, but it differs in that it is not absolute authority. It is an authority which is a consequence of Christ’s work, a relative authority subordinate to the absolute authority of Christ. It is a highpriesthood which is subordinate to the absolute highpriesthood of Christ and serves it, and is given conditionally.

When the apostles received priestly authority, they had to exercise it according to the religious laws which the higher power decreed and which the lower authority had to obey, and they had to act in the name of Christ. It was their duty to remit sins according to the established law and to retain them in the same way according to the force of the law.

Christ came into the world to do the will of His Father, and acted in the name of God the Father, and not in His own name. So too, because the apostles were sent by Christ as high priests and teachers to

proclaim the truth and to baptize the nations in the name of the Holy Trinity, they had to act in the name of Jesus Christ who sent them, and not in their own name or in the name of any one else.

The holy apostles acted in this manner as genuine, valid priests and servants of Christ, teaching, serving as priests, and doing everything according to the will of Christ and in His name. They proclaimed the Gospel everywhere. They organized churches in the name of Christ, and they summoned the faithful to a spiritual banquet in the name of Christ, by whom they were sent forth. They spoke as they were commanded, and as they witnessed and heard and understood the works and words of their holy teacher.

Both in the selection of the apostles and in their mediating and priestly vocation, we see the same law obtaining that we also saw in the choice of Christ in His highpriestly calling by God. For just as in the calling of Christ certain qualifications were observed which the high priest and mediator had to possess, so also in the calling of the apostles, the following were noted:

1. Good will with self denial in the performance of the task;
2. Wisdom and knowledge of the work;
3. Strength for its completion.

Christ manifested these qualities to perfection, but the holy apostles had them too, and so they were judged worthy by Christ to be priests and teachers of grace. They had selfless devotion and good will. They had enlightenment and knowledge of the divine task. They also had sufficient strength to succeed in God's work.

Moreover, the apostles, by the same law, entrusted the sacred deposit of faith, in the name of Christ, to others whom God called to the work of salvation, because they possessed the same qualities as the apostles. These have been called clergy – bishops, priests, and deacons – summoned by God through the hands of the apostles to accomplish the work of salvation. As Christ glorified God when He made Him known to His disciples, so the disciples in their turn glorified Christ when they made known His name among men and preached that He is our saviour. Also the successors of the apostles, as well as the successors of their successors, the holy fathers of the Church, did not come in their own name, but in the name of Jesus Christ, whose holy name they made known to men.

In this way, from the time of the apostles, the sacred priesthood has continued in existence, the servant and assistant in the work of salvation, functioning and acting in obedience to the will of the absolute high priest, Christ, who is the eternal, unerring law in the

Church. As long as men called by God and not by themselves, with the qualities for the priesthood, entered the service of the work of salvation, many unbelievers came into the faith. Believers were strengthened and nourished by the Word and the Mysteries.⁸ Sinners repented, and the unrepentant were reprovved and cut off from spiritual fellowship as rotten wood.

But the time came when wicked men entered the Church and corrupt materialists fell upon the sees of the bishops, until the false bishops which exist today. They seized positions of power in the Church by means of money and political maneuvering, and since then, grievous wolves have entered the fold, sparing it not.

There were far fewer clergymen and bishops in the Church who had the qualities for the priesthood, and because of a lack of true shepherds, the flock was abandoned and left to the disposal of the wolves. The faithful lost their faith, for they saw the wicked conduct of the bishops. God, Christ, and the Church are put to shame by the behavior of these false shepherds.

How can the truth be made known to the world? How can true civilization be spread over the earth? Certainly as matters stand, this task cannot be accomplished by man, but only by God. God will fill with His Spirit those whom He judges worthy and will send them forth to proclaim His truth.

It will be *the priesthood of the outcasts* which will continue the work of the apostles and holy fathers – first among our people, and then through our people to the entire world. God possesses a seed in this land; if He had not left a seed in us, we would have become as Sodom and would have resembled Gomorrah.

The ministry of the outcasts is at war today with the spurious ministry of those bishops who are guilty of simony. True education and philosophy are at war with the schools of darkness. The upright and just administration is at war with the political systems of despotism.

Three blessings have been revealed today, and they exist in Greece: true religion, true culture, and true government. From here

⁸ Editors' note: Derived from the Greek mysteria. The sacred, God-ordained Mysteries of the Orthodox Church include Baptism; Chrism; Holy Eucharist or Communion; Repentance and Confession; Matrimony; Holy Unction; and Holy Orders. Although called sacraments in the West, this term is foreign to Orthodox theology. Because heterodox and latin terms often are carriers of cacodox connotations and doctrines, they should be avoided by Orthodox Christians.

they will be transplanted into every land in due time. Today in Greece, the heralds of these blessings are two publications – the *Logos* and the *Kerygma*, and three societies – the religious society of St. John the Baptist, the political society of Constantine the Great, and the philosophical society of the all-wise Logos. All those who desire the well being of our nation and of all mankind, should come forth and work together with them for the supremacy of Christian principles, and for the knowledge and recognition of the truth. Let us heed the lesson well.

Knowledge of the truth brings salvation, just as ignorance of the truth brings destruction. The eternal truth is Jesus Christ, for He Himself exclaimed, “*I am the way, the truth, and the life: no man cometh unto the Father, but by me*” (**John 14:6**).