

THE RESTORED DIALOGUE

In Christ, the True Response



INTRODUCTION

If the order of the Divine Dialogue is given, and if that order may be distorted, then the question remains: where is it restored?

The restoration is not the correction of a method, nor the product of greater effort or deeper sincerity. It is the presence of a Person.

For what was lacking was not that God had failed to speak, nor that man had failed to hear, but that man could not answer. God had spoken. Man had been addressed. But the response was not made. What man could not answer, Christ has answered.



I. THE SON WHO HEARS

Adam heard the word of God and ran. Israel received it and turned aside. The prophets bore it, at cost, and were rejected. Through the whole of the Old Testament, the divine address goes out and the human response does not arrive. And then, in the Son, something changes. Not the word: the hearing.

"I do always the things that please him."

(John 8:29, DR)

The Son does not stand outside the divine address. He stands eternally within it. What Adam heard and fled from, what Israel received and resisted, Christ receives without resistance. In Him, the word of God is not merely heard, it is kept.

This is the first movement of restoration: the word of God is received in full, by the one who alone is capable of receiving it without diminishment or deflection.



II. THE MAN WHO DOES NOT HIDE

Where the first man hid, the new Man remains.

"Not my will, but thine be done."

(Luke 22:42, DR)

Gethsemane is not only a moment of anguish. It is the place where man, for the first time, does not withdraw from the presence of God.

There is no concealment, no deflection, no self-justification. The question spoken in the first garden, “*Where art thou?*”, is answered here not with words, but with presence. What was broken in the first garden is faced again in a garden. But this time, man does not turn away.

The full weight of what it means to stand in the open before the Father falls on Christ in Gethsemane. That He remains, that He does not flee, does not bargain, does not substitute a lesser offering for the one required, is the ground on which every subsequent human response becomes possible. He holds the position that Adam abandoned. He does not hold it easily. He holds it at cost. And the cost is what makes the restoration real rather than merely declared. Man is, for the first time, fully revealed before the Father, and the one in whom he is revealed does not retreat.



III. THE RESPONSE THAT IS MADE

The dialogue does not end in exposure. It requires response. But the response is not constructed by man. It is given in Christ.

“Behold I come... that I should do thy will, O God.” (Hebrews 10:7, DR)

Christ does not merely respond as an individual man finding his own way to God. He responds as the Son, in perfect obedience, offering to the Father what man owes but cannot give. The distance that sin opened, the ontological rupture that no sincerity, no moral effort, no creaturely offering could close, is closed from within by the one who is both the divine speaker and the human respondent. This is what the Cross accomplishes that no lesser offering could: not the management of the distance, but its abolition. It is the true answer of man to God, and it holds. Obedience complete, offering sufficient, the distance closed: the response, for the first time in the history of the dialogue, is made in full.



IV. THE LIVING MEDIATION

If the dialogue ended at the Cross, it would be complete, but completed in the past, and therefore inaccessible except as memory. But the dialogue does not end there.

“He ever liveth to make intercession for us.” (Hebrews 7:25, DR)

The Resurrection is not an appendix to the work of the Cross. It is the Father’s answer to the Son’s response: the vindication that declares the offering received, the response accepted, the breach between God and man not merely covered but healed. And because the Risen Christ lives, His mediation is not a past event to be remembered but a present reality to be entered. He is not a completed act. He is the living mediator, present, active, interceding, and it is into His living mediation that the believer is drawn when he prays, when he reads Scripture, when he receives the sacraments.

The question for the reader is not “what did Christ do?” but “where does He stand now?” He stands between God and man, as He alone can stand: as Son with the Father, and as man for men. The Cross accomplished the response; the Resurrection declares it received; and the living Christ ensures it does not recede into the past. The response remains, because He remains.



V. PARTICIPATION IN THE SON

The restoration of the Divine Dialogue does not remove man. It repositions him. He does not initiate, construct, or complete the dialogue. He is drawn into the response of Christ.

“I live, now not I; but Christ liveth in me.” (Galatians 2:20, DR)

This is not a figure of speech. It is a real incorporation, effected sacramentally and sustained in prayer. In Baptism, man is united to Christ, grafted, as the tradition says, into the Body in which the true response has already been made. In the Eucharist, that union is sustained and deepened: the believer is not merely reminded of the offering but drawn into it, receiving the one who is both priest and victim, and being received by him. And in prayer, he does not speak alone. He speaks in Christ, through Christ, and with Christ, his voice taken up into the intercession that the Son perpetually makes before the Father. What was impossible to man alone becomes possible in participation, not because man’s capacities have been augmented, but because he has been given a standing not his own. The standing is gift. The response is given. Man’s part is to receive it and, in receiving, to enter it.



VI. THE ORDER REALISED

The order of the Divine Dialogue has always moved in three: , man is revealed, . But here, in the restoration, a fourth movement becomes visible, and it is the one that the whole dialogue was always moving toward. Man responds. Not in his own name, not from his own standing, not with a sufficiency he has generated. He responds in Christ, from within the response that has already been made, his voice taken up into an answer not his own but given to him as his own by grace. This is not an addition to the order from outside. It is where the order was always intending to arrive.

This is not a structure imposed from without. It is the very shape of what God has done; and what man, incorporated into Christ, now inhabits.



VII. THE SHAPE OF TRUE PRAYER

When this order is restored, prayer is transformed. It is no longer self-expression alone, sincerity alone, effort alone. It becomes hearing before speaking, exposure before consolation, participation before expression.

The one who prays does not begin the dialogue. He enters into one already spoken and already answered. This is what distinguishes Christian prayer from every other form of human address to the divine: it is not the initiation of contact but the entry into a contact already established, a conversation already begun, a response already made on man's behalf by the one who alone was capable of making it.

"The Spirit himself asketh for us..."

(Romans 8:26, DR)

The depth of this is easily missed. Paul does not say that the Spirit assists our prayer or improves it. He says the Spirit intercedes. The prayer that ascends to the Father is not finally the prayer of the individual believer dressed in better language; it is the prayer of the Son, in which the believer is caught up and carried. To pray within the restored order is to discover that one has not arrived at prayer under one's own power: one has been found by it, drawn into it, given a voice within it that is not one's own but is, mysteriously, also one's own, because the Son's response has become, by grace, the ground on which the creature speaks. This is the narrow way of prayer: not a technique, but a position. The position of the one who has stopped beginning and started receiving. This is what prayer, rightly understood, always was: the continuation, in the creature, of the response the Son has already made to the Father.



VIII. THE END OF HIDING

Where the dialogue is restored, hiding comes to an end. Not because man has become worthy, but because he stands in the One who is.

The question that has sounded through both gardens, through every prophetic summons, through every page of Scripture, still sounds: *"Where art thou?"* It is not silenced by the restoration. But it is answered differently. In the fall, it was met with concealment, man retreating into the undergrowth of excuses and deflections, unable to stand in the light of the One who called. In Christ, it is met with presence. The Son stands in the open before the Father, fully seen, fully known, withholding nothing. And the believer, incorporated into the Son, stands in that openness not by his own courage but by his union with the one who never hid.

This is the end toward which the whole dialogue has been moving: not merely that man should be addressed, nor merely that he should be exposed, but that he should be able to stand, really stand, not pretend to stand, in the light of the divine presence without being destroyed. The Cross is what makes that standing possible. The Resurrection is what makes it permanent. And the incorporation into Christ is what makes it available to every man who receives it.

The answer to the question is no longer the terrified report of a man in hiding. It is the quiet confession of one who has been found, and who has discovered that to be found by God is not destruction but the beginning of all true life. He is in Christ. And in Christ, he stands.



CONCLUSION

The restoration of the Divine Dialogue is not achieved by man. It is not reached by effort, nor secured by sincerity. It is given in Christ.

God has spoken. Man has been revealed. Christ has answered. And in Him, man now speaks.

Across these three texts, the order has been stated, its distortion named, and its restoration traced to its source. The source is not a method, not a disposition, not a tradition of interpretation. It is a Person, the one in whom God's address and man's response are held together without confusion and without separation, and in whom alone the dialogue broken at the fall is not repaired but fulfilled.

This is not a new beginning.

It is the true beginning,

restored.

