

THE HOLY SCRIPTURE OR THE „INCORPORATION” OF THE DIVINE LOGOS (WORD OF GOD) WITHIN THE WORD

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ABSTRACT

The Bible is the book that has fascinated the whole world and continues to do so. Many have tried to interpret God's teachings by word of mouth to his messengers in order to show people the right way, but the science of Holy Scripture must be understood by living. Over time, skeptics have viewed the Bible as a mythological document, but archaeologists have demonstrated its historical truth. Her opponents attacked her teachings as primitive and outdated, but her moral and legal concepts and teachings had a strong positive influence on peoples and society around the world. It continues to be attacked by science, psychology and political movements but remains relevant and truthful even today as it was from the first day it was written.

Keywords: *Holy Ghost; revelation; Holy Scripture; inspiration; path;*

INTRODUCTION

The following study aims to be an *offering* of acknowledgment, *dedicated* with gratitude and the utmost consideration to my first *didaskalos* of Biblical Studies, Father PhD. Ionel Popescu, currently Administrative Vicar of the Archbishopric of Timișoara, who has carefully walked with me throughout my entire inner quests, more than 30 years ago, at the „Ioan Popasu” Theological Seminary in Caransebes.

Following the inspiring prescription of Saint Apostle Paul: „Let the elders who rule well be counted worthy of double honor, especially those who labor in the word and doctrine, for the laborer is worthy of his wages”¹ considered that the making of this study, consecrated to the distinguished (former) professor of theology and headmaster of this institution of academic and spiritual culture, the Caransebes Theology School, is the optimal opportunity to thank His Reverence for the hard work and effort that were *conjugated* into the intellectual and spiritual education of many generations of priests, among whom I count myself.

Godly Scripture² can rightfully be considered the *Constitution* of the Church. As follows, our Christian identity must be in accordance with this *charter* of our living

¹ 1 Timothy 5, 17-18.

² The Holy Scripture was the first printed material in the world and it is currently the most translated, purchased and read book in the world. It was edited over the course of approximately 1600 years in three different languages (Hebrew, Aramaic and ancient Greek), and contains 80 books, 66 of which are canonical and 14 are good to read and soul-building. All of these sacred books are inspired by God the Holy Spirit, the *Source* of the entire Godly Revelation.

according to the will of God.³ If the Holy Scripture were at the roots of our lives, we would need no other written guide for our steps toward the Kingdom of Heaven, for it shows Christians the path to light, but also shows what one should avoid in order not to fall into the *darkness* of sins. Alternately, the Holy Scripture also describes man's relationship with the nature that surrounds him, with the sciences and philosophies of the world. It teaches us how to found and safeguard a family – the basic cell of humanity and the formative *cradle* of saintly habits; it indicates how one should maintain their belonging to the condition of a member of the Church of Christ.

Mankind has the duty of doing all they can to ensure their spiritual nourishment, which also includes reading the Holy Scripture⁴. It is known that the Bible is the only book whose Author is present upon reading. „On the fact that the Bible contains all times: it is as if The Heavenly One wrote it from the other end of time – from the future (the time yet un-lived by mankind) toward the primordial past which is only about to unfold. The aim of His Book being not that of anticipating, but that of preventing”⁵.

The following study is an open invitation to the imperiously necessary reading of the Holy Scripture, a welcome spiritual activity, very useful, especially nowadays, when society is strongly marked by the phenomenon of secularization – understood as an avid draining of God from the world – and affected by individualism – received as an imprisonment of man under the *shell* of his own self.

Given the fact that Jesus Christ, our Savior, remains present in His church to the end of days⁶, reading the Holy Scripture, through which we connect to the Word of Eternal Life is an act of communion and spiritual growth. Hence, „reading any book from the Holy Scripture, inspired by God is, for the mindful, knowing the right faith; but the Holy Scripture of the Gospels is the overwhelming of the highest of all teachings, for the words of the Gospels are the commandments of the Highest King”⁷. Furthermore, the Biblical word, though originating in a real past, cannot be held captive in the *niche* of the past. This is owed to the fact that it comes from Eternity and leads us toward Eternity, but it does so by passing through time, by segmenting it in its three chronological components: past, present and future.

³ „The Word of Christ, received with deep faith, leads man toward the eternal life upon a path on which he will encounter many unusual things, unknown to those who do not follow Christ” (Saint SOPHRONIUS SAKHAROV, *The Venerable Silouan the Athonite*), revised 2nd edition, Accent Print Publishing House, Bucharest (n. tr.)

⁴ The following remark by Saint Apostle Paul is of the utmost importance: „Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another”. In interpreting this verse, the great John Chrysostomos says: „This is why it is absolutely useful to know the Holy Scripture. This knowledge, however, neither needs nor expects any other teacher, for the words of God are there. No one will teach better than those” – See *Comentariile sau explicarea Epistolelor către Coloseni, I și II Tesaloniceni a celui întru sfinți Părintelui nostru Ioan Chrisostom, Arhiepiscopul Constantinopolului*, (*Commentaries or Explanations on the Epistles to Colossians I and II Thessalonians by he amongst the Saints John Chrysostomos the Archbishop of Constantinople*), Bucharest, 1905, p. 107).

⁵ Nicolae DABIJA, *Drumul spre Biserică. Rânduri și gânduri creștine*, (*The Journey to the Church. Christian Lines and Thoughts*), Europres Publishing House, Kishinev, 2013, pp. 28-29.

⁶ *Matthew* 28:20.

⁷ Saint JOHN CHRYSOSTOMOS, *Cuvânt despre viețuirea după Dumnezeu* (*A Word on Living According to God*) in the volume *Omilii la săracul Lazăr. Despre soartă și Providență*, (*Homilies on the Poor Man Lazarus. On Fate and Providence*), IBMBOR Publishing House, Bucharest, 2005, p. 261.

1. BIBLIOLOGY OR THE DOCTRINE ON THE HOLY SCRIPTURE – THE WORD OF GOD

The third dogmatic *level* of Eastern theology contains the following faith-truth: the Church is the Body of Christ⁸. God wanted to communicate with man, so He initiated and finalized three stages of elaboration for the message He transmitted through Scripture, which are: its inspiration, revelation, and canonicity. The Holy Scripture was written in the Church, under the sacrosanct inspiration and authority of the Holy Spirit, so that through their testimony, human beings may reach the acknowledgment(knowledge) of the Truth⁹ and unite with Christ within the Church – His sacramental Body – the Pillar and Ground of the Truth¹⁰ Christ, and the fullness of Him who fills all in all¹¹. The Holy Scripture is considered the Word of the Living, working God within the Church of Christ on earth. In a splendid depth of ideas, father Dumitru Stăniloae mentioned one of the most authentic definitions of the Holy Scripture, considering it „the very Son and Word of God who translated Himself in words, in His work of approaching people to uplift them to Him... He works through these words in which He translates Himself, unto us, so that He may lead us to the state which He reached”¹².

The Holy Fathers said that the source of our theological existence is the Holy Scripture. This is why, in reading the Gospels, we must go beyond the letter of Scripture, to find its light, truth, and life-giving spirit. Also, the Holy Fathers underlined the fact that there is no prayer without the spiritual imprint of the Holy Spirit¹³. At the same time, the liturgical ecclesiastical language of the Church is Biblical par excellence, without overlooking the fact that the theology of the Church is *sealed* by the Holy Scripture in regard to iconography as well. Last, but not least, the Spirit-bearing Fathers lived it, they did not philosophize it, and their teaching came to support the understanding of the Word of God. All of the writings of the Holy Fathers are texts that are complementary-explanatory upon the revealed text of Scripture.

The Niceno-Constantinopolitan Symbol of Faith mentions the Scriptures, and this reference is the *key* of understanding the manner in which the Church has always appreciated Holy Scripture. Speaking of the Incarnation of Christ and the *stave* of His redemptive acts, the Niceno-Constantinopolitan Creed provides us with the following information: „On the third day, He rose again, according to the Scriptures”. *Secundum Scripturas* or *Apud Scripturas*, also known as „according to the Scriptures” or in accordance with the testimony of the Scriptures, involves the fundamental authority of the Holy Scriptures. What does this mean? It means that Christ was incarnate, lived, died and Resurrected as the Scriptures testify; therefore, they are witnesses to that which God has done for humanity through His Son and Word in human flesh. The syntagm *according to the Scriptures* is a direct quote

⁸ According to the Pauline interpretation from *Ephesians* chapter 5.

⁹ *I Timothy* 2:4.

¹⁰ *I Timothy* 3:15.

¹¹ *Ephesians* 1:23.

¹² Saint priest confessor DUMITRU STĂNILOAE, *Teologia Dogmatică Ortodoxă, (Orthodox Dogmatic Theology)*, vol. I, IBMBOR Publishing House, Bucharest, 1997, p. 40.

¹³ „Therefore, I urge you, let us read the Holy Scripture in all diligence. If we read them often, we shall also enrich our knowledge. It is impossible to remain without any use when one reads with diligence and much longing the Godly words. If one has no man to be their teacher, then our Master Himself, entering our hearts, may enlighten our minds, clear our thoughts, bring to light the unknown, teaches us, who do not know. We are only to want to do that which depends upon us.” – Saint JOHN CHRYSOSTOMOS, *Omiliile la Facere (Homilies on Genesis)* XXXV, 1, in the *Collection of Fathers and Writers of the Church*, vol. 22, translation, introduction, indexes and notes by Dumitru Fecioru, IBMBOR Publishing House, Bucharest, 1989, p. 16).

from the epistolary memorial of Saint Paul: „For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures”¹⁴. The key-concept, in this case, is that of witnesses. The Prophets of the Old Testament and the Apostles of the New Covenant were testifying about Christ, Lord and Savior of the world: „This is the disciple who testifies of these things, and wrote these things; and we know that his testimony is true”¹⁵. The testimony of the Scriptures is true – the Church has never put that to the question – but the object of faith was and always shall be, the Subject of the testimony, who is God the living and true, not the testimony itself. The incarnate Son of God, through the eloquent testimony of His Gospel, has revealed to the entire world that the God of Israel is the same as the God of the Christian faith, as a completion of a salutary process of acquiring a profound historical understanding of the emergence of Christianity. Therefore, at the *crossroads* between the two Testaments „God has not broken His alliance with Israel and Christian men and women are tied, through Jesus Christ, to this God of Israel”¹⁶. Christianity does not really need the probatory support of history to be authentic. This is why the Church believes, without a doubt, in the testimony of the Scriptures. Belief in the Holy Scripture as a subject of affirmation of one’s Creed, as it results from the attitude of certain neo-protestant sects which have turned Scripture into a *paper pope*, is, however, a radical deviation from the faith of the Early Church. None of the ancient Symbols of Faith of the Church begin with a declaration about the Bible; on the contrary, they all begin with the affirmation of faith in One God, The Father, The Son and The Holy Spirit¹⁷.

The testimony of Saint and Gospel writer Luke about the encounter upon the road to Emmaus offers us a clear approach on how the Early Church understood Communion with the Resurrected Christ. After the Resurrection, the Lord appeared to disciples Luke and Clopas upon the road to Emmaus, but they did not recognize Him: „And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself”¹⁸. Although they did not recognize Him as being the Resurrected One, they recognized Him and understood He was when He broke bread with them: „Now it came to pass, as He sat at the table with them, that He took bread, blessed and broke it, and gave it to them. Then their eyes were opened and they knew Him; and He vanished from their sight. And they said to one another, „Did not our heart burn within us while He talked with us on the road, and while He opened the Scriptures to us?”¹⁹.

The Savior was there with them without them realizing it at first. And thus, Christ appears as the first interpreter of Scripture from the perspective of the Church. They would later confess how they recognized the One who came into the world to be the Light of the World, saying to themselves: „Did not our heart burn within us while He talked with us on the road, and while He opened the Scriptures to us?” (Blaise Pascal spoke of those „reasons of the heart, that reason does not know” – *Le coeur a ses raisons, que la raison ne connaît point* – *Pensées* no. 680, according to the Sellier numbering). The Son of God we know with

¹⁴ 1 Corinthians 15:3-4.

¹⁵ John 24:21.

¹⁶ Frank CRÜSEMANN, Udo THEISSMANN, Hrsg., *Ich glaube an den Gott Israel. Fragen und Antworten zu einem Thema, das im christlichen Glaubensbekenntnis fehlt*, Chr. Kaiser, Gütersloh, 1998, p. 10.

¹⁷ „You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me” (John 5:39).

¹⁸ Luke 24:27.

¹⁹ Luke 24:32-35.

the heart – the organ of transcendence – which scales the sharp *peaks* of human reason to transform us into true creatures of His love. Knowing Him by heart sets our unity and unicity into a *case* of love in action, life-giving love. The hearts of the two disciples were enflamed by the *fire* of His love when He was interpreting Scripture, revealing the Truth, which dismantles existential fears and liberates from death, making the *dawn* of Resurrection appear. This is the essential element of testimony for these two disciples: the enflaming of their hearts. Thus, „the heart is thee altar upon which the fire of Godly love is lit. This is what the two disciples felt upon their way to Emmaus when they encountered Christ: „Did not our heart burn within us while He talked with us on the road, and while He opened the Scriptures to us?” (Luke 24, 32). The heart is the pantry wherein we confer with our sweetest Jesus”²⁰.

Further on in the Gospels, it is said that the disciples did not want to stay in Emaus any longer, but they returned to Jerusalem. Why? Because they were no longer afraid, for their hearts were burning. They suddenly felt an inner burning, a burning of Godly love. In most religions known up until the emergence of Christianity, deities had elevated their cult of worship upon the *pedestal* of force. What manner of God, unique and unusual, is this God of the Christians, Who from the very beginning, separates Himself from all that we may call a capital of cruelty? We notice that love is understood in Scripture as a total sacrifice of God to His creation, as well as an exaltation of creation through ascension toward Him. The two disciples had begun to find that place of the heart, the center of their existence, that blessed place which reveals itself through diligence in Grace and in which God Himself is revealed. Our bodily eyes cannot distinguish the pneumatic humanity of the resurrected Christ unless the Holy Spirit reveals it through a certain type of vision-images which *develop* in the spiritual *studio* of the heart. At the same time, it is understandable that the presence of Christ may cause a feeling of warmth in the heart. The closeness of God to man is often perceived as a consuming fire, as the Apostle Paul stated: “Our God is a consuming fire”²¹; the disciples wanted to share this joy with their brethren in faith. Basically, according to the apostle to the gentiles, we no longer know Jesus by the body, but by His Godly spirit²².

Thus, the Christians of our day and age are not at a disadvantage for not having been at Emmaus together with Luke and Clopas, the two disciples. Basically, almost two millennia since that joyful Paschal supper, we are in the same place, with Scriptures open, at the holy services, and especially, the *breaking of the bread*, or the Eucharist of Life. Consequently, to understand Holy Scripture, first and foremost, we have the duty to supplicate our nature toward prayer, for only by prayer will our Father in Heaven „will give the Holy Spirit to those who ask Him”²³. It is only when we are filled with the fruits of the Holy Spirit – the *Author* of the Holy Scripture and the *Source* of the entire Revelation – will we be able to understand the redeeming Sacraments of Scripture, for „For into a malicious soul wisdom shall not enter; nor dwell in the body that is subject unto sin. For the holy spirit of discipline will flee deceit, and remove from thoughts that are without understanding, and will not abide when unrighteousness cometh in”²⁴.

²⁰ Saint THEOPHAN THE RECLUSE, *Viața duhovnicească și cum o putem dobândi* (Spiritual Life and How we may Acquire It), translated by David Maria, Bacau, 1998, p. 206.

²¹ Hebrews 12:29.

²² II Corinthians 5:16.

²³ Luke 11:13.

²⁴ Wisdom of Solomon 1:4-5.

2. „LORD, TO WHOM SHALL WE GO? YOU HAVE THE WORDS OF ETERNAL LIFE” (JOHN 6:68)

An attack upon the insufficiency of Holy Scripture²⁵ comes from those who would deny its authority, being unwilling to allow themselves to be guided by it in matters of faith. It is as though they are affirming that the principles that exist within it are insufficient to address the needs and problems of life, and that one should appeal to something extra-biblical to find the solution, which is to appeal to other books, where the wisdom of others, not God, is exposed in a seductive form. Unfortunately, the *Good Book* no longer seems to present a satisfying attraction for Christians nowadays, who turn their knowledge receptors toward other horizons, made from teachings and challenges that are unhealthy from the point of view of morals and doctrine. The latter, instead of enlightening them about their relationship with God, make them wander aimlessly even further.

We are referring to a multitude of practices writings, presumably inspired, which, allegedly fill in the so-called blanks of Holy Scripture, which are, however, referred to by Saint Apostle Paul as „profane and old wives’ fables”²⁶ and „doctrines of demons”²⁷. The area of the occult, magic, parapsychology and the paranormal feeds the interest of those who are interested in acquiring spiritual skills to use in battling sin. Unsatisfied with the *weapons* that the Church puts within the reach of any Christian: the Godly, purest Sacraments, prayer, fasting, charity, etc., some believers, in their desperate attempt to solve a certain problem as quickly as possible, appeal to all sorts of spiritual agents: psychotherapists, bioenergy specialists, witch doctors, astrologers²⁸, mages and fortune-tellers. The latter offer a variety of labels, formulae and recipes²⁹ *good*³⁰ for health, prosperity and the casting away of spells and curses, which have nothing to do with the redeeming works of God. I believe the following question is justified: whyever do some Christians allow themselves to be easily lured into seeking answers and solutions in a wrong direction such as that of the paranormal? Behold the optimal, I believe, answer that the same guiding apostle and teacher, Godly Paul: „But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned”³¹.

²⁵ In relation to itself, not to the entire corpus of Revelation, for in relation with the Holy Tradition, the relationship of complementarity or interdependence between the two *settlements* of Godly revelation is known. In patristic thought, Holy Scripture is the highest *peak* of the entire Apostolic and subsequent tradition, but the altitude to which Scripture rises is based upon *the mountain* on which it settles. If detached from the corpus of oral Apostolic tradition, it becomes the object of interdenominational disputes and dissensions. Scripture is not given the rightful honor and merit when it is misshapen and denatured, even if these support its authority. It is not enough to read Scripture, and if we wish to understand its message correctly, we must be seated at the feet of the Holy Fathers, who proved to be „doers of the world, not hearers only” (*James* 1:22), due to the stature of their spiritual life.

²⁶ *I Timothy* 4:7.

²⁷ *I Timothy* 4:1.

²⁸ „If we do all on account of the motion of stars, we do what we do out of necessity: and that which is done out of necessity is neither virtue, nor vice. And if we acquire neither virtue, nor vice, then we are worthy of neither reward, nor punishment. God shall be unjust if He gives good to some and woe to others. Then God will not guide or care for His creatures, if all is conducted and produced from necessity” (Saint JOHN OF DAMASCUS, *Dogmatica*, translated by Dumitru Fecioru, Scripta Publishing House, Bucharest, 1993, p. 47).

²⁹ See *Mark* 7:1-13.

³⁰ Apparent or illusory good is known to be a demonic deception: “So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate” (*Genesis* 3:6).

³¹ *I Corinthians* 2:30.

Secondly, we encounter another *screen* at least as hard as the one shown in the previous paragraph, that of the right interpretation³², or, according to the case, the wrong interpretation of Scripture. We know the fact that a Biblical text can only be correctly interpreted if it is regarded in the entire context of Scripture, an idea that dominates Jewish, and consequently, Christian exegesis. For this very reason, the Holy Fathers³³ adhered to the idea that the correct interpretation of Scripture requires the reading and analysis of a certain excerpt, while mindful of the entire general context of Scripture. „It does not suffice to say that it is written in Scripture, nor to remove the words and separate the body of inspired Scriptures, understanding them separately, and in a manner that lacks their proper linking...we must read the entire sequence of ideas, for if we interrupt the continuity and link between them, many wrong teachings will emerge”³⁴.

In the Orthodox theological *climate*, scriptural interpretation is strongly linked to the *instrument* of faith, and it is known that the veridic sense of revealed words cannot be understood outside of it. Thus, gradually, *regula fidei* was fortified as an element of validation for the truth and a guarantee of the reader remaining within the limits set by the Church through the infallible voice of Holy Tradition. Basically, every exegetical statement in regard to a Biblical text must be in accordance with the doctrine of faith and not contradict it. It is certain that as a revealed message, the text of Scripture cannot be interpreted in light of reason alone. „Nothing is worse than when one judges and measures the divine with human reasoning; thus, it distances greatly from said stone of faith and shall lack light...they who wish to see that powerful light with their own reasoning shall also suffer, and insult the Grace of God”³⁵.

Also, amputating Scripture from the extended corpus of Godly revelation and transforming it into a standalone compartment, without any relation to the other channels of divine communication³⁶ is a risky, harmful act. Therefore „we must not avoid, must not fear to admit a thing that is more than obvious in the communal and personal life of the Orthodox, which is that the Bible, and reading the Bible, is not in the center of their lives, but life with God per se is – the Divine Liturgy and other sanctifying works of the Church, prayer and so on – which also include the Bible and its reading. Within the frame of a highly specific manner of living with God, in a particular socio-historical context, the Holy Scripture, its reading and explanation, has its very important, but not exclusive, place”³⁷.

The blessing (*Peace unto all*) that accompanies the reading of the Gospel, is an extension, across the centuries, of the traditional blessing given by the Savior Jesus Christ,

³² In this regard, we recommend the work of Archimandrite Paulin LECCA, *Cum să citim Biblia în învățătura Sfinților Părinți* (How to read the Bible according to the Teachings of the Holy Fathers), Sophia Publishing House, Bucharest, 1994, 184 p.

³³ „If we read once, twice, and fail to understand that which we are reading, let us not tarry, but persist, meditate, ask” (See Saint JOHN OF DAMASCUS, *op. cit.*, p. 157).

³⁴ Saint JOHN CHRYSOSTOMUS, *Homilies on Jeremiah*, 10, 23, Migne, *Patrologia Graeca*, vol. 56, 156-157.

³⁵ Idem, *Second Homily on II Timothy*, Migne, *Patrologia Graeca*, vol. 62, 606-607.

³⁶ Saint Isaac the Syrian (+700 AD) also reminds us of the importance of Holy Tradition as the second *lung* of Godly revelation. „God, with His grace has opened the darkness of our hearts, so that we may have understanding from the contemplation of the Holy Scripture and the teachings of the fathers, the great ones (Saint ISAAC THE SYRIAN, *Cuvinte despre nevoință* (Words on Asceticism), Buna-Vestire Publishing House, Bacau, 1997, p. 154).

³⁷ Constantin COMAN, *Prin fereastra bisericii sau o lectură teologică a realității* (Through the Window of the Church or a Theological Reading of Reality), Bizantină Publishing House, Bucharest, 2007, p. 36.

which is *Peace unto you*. Why? Because it represents the final appearances of Christ into the world³⁸ formed before the Holy Apostles, prior to His ascension to Heaven.

If man had remained obedient unto God – as per Saint John Chrysostomos – „we never should have needed the help of the Holy Scripture, but we should have had a life so pure that the grace of the Holy Spirit should have kept the place of the Holy Scripture in our hearts. And as the Holy Scriptures are written with ink, so should our hearts have been written with the Holy Spirit”³⁹. Given that mankind grew apart from God through disobedience, it should have had access to another path: that of the Holy Scriptures. „In the beginning, God spoke to men Himself, insofar as it was possible for men to hear Him. Thusly, He came onto Adam; thusly He chastised Cain; thusly He spoke to Noah; thusly He made Himself a guest to Abraham. And after our nature bowed to evil and as though in a faraway country did it grow estranged, He sent them letters, as though they were gone afar, renewing as if through an epistle the old friendship He felt toward us”⁴⁰.

CONCLUSIONS

In the Orthodox teaching, the Church, and the Church alone, is the keeper and infallible interpreter of the Holy Scripture. As a matter of fact, Revelation is not (just) a cumulation of knowledge that is passed on textually, but an intense manner of spiritual living, reached only in a certain context. As follows, the main purpose of the Godly Revelation is not the description of the works that God performed in the world, but the revealing of the true aim of human existence. Although the supernatural Revelation was perfected at the incarnation of the divine Logos, it is actively and permanently manifesting in the Church, aiming to unite each of the faithful to Christ, through a revelatory personal dialogue. On another note, the Holy Scripture cannot be understood without the complementary role of the Holy Tradition. The latter is the inspiration of the Holy Spirit, from the Apostles onward, and the concretization of Scripture in Church. Thus, the entire Revelation is unitary as a whole, and its purpose is that of knowing the One True God, the One worshipped in the Holy Trinity.

³⁸ Saint ISIDORE OF PELESIUM, *Epistle 822*, Migne, *Patrologia Graeca*, vol. 78, 265 C.

³⁹ Saint JOHN CHRYSOSTOMOS, *Homilies on Matthew I, 1*, translated by Dumitru Fecioru, in the collection *Părinți și Scriitori Bisericești (Fathers and Writers of the Church)*, vol. 23, IBMBOR Publishing House, Bucharest, 1994, pp. 15-16. See *II Corinthians* 3:3.

⁴⁰ *Ibidem*.

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