

SOCIAL TRANSFORMATION THROUGH REVELATION: BIBLICAL VALUES IN THE FACE OF RELIGIOUS PLURALISM AND EVERYDAY EXTREMISM

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ABSTRACT: Social transformation through revelation: biblical values in the face of religious pluralism and everyday extremism.

The knowledge of God is the process that affects the individual and society. Adherence to certain patterns of knowledge creates the basis for certain ethical and moral behaviour. Therefore, the interpretation of Scripture is important in this process of knowing God and human interaction. Apophatic or conceptual knowledge maps out directions of social life that have a powerful effect on the individual and society. Scripture and its interpretation create paradigms of life that can encourage tolerance and respect or intolerance and religious extremism.

Keywords: *revelation, Scripture, orthodoxy, transformation.*

Introduction

The whole process of investigating the subject of salvation depends primarily on what we mean by knowing God. In researching this subject, the premises from which we start in analysing the subject of salvation are fundamentally important. The knowledge of God decisively influences the believer's understanding of salvation. The full vision of soteriological understanding is given by what we understand by the knowledge of God.

It is not enough to analyze and confront our ideas with Holy Scripture, but it is important to see what are the premises, the presuppositions

that determine a certain theological system of relating to God. In the framework of this analysis, it is necessary to capture and discuss how the important theological truths of revelation manage to create a social impact. Any fundamental biblical truth must have an impact at the level of the individual and society. If the results of that truth are not observable we must understand and correct the issues that lead to direct applicability in the life of the individual. Theological beliefs and human society have historically had multiple conflicts leading to the erosion of one or the other. Despite this fraying relationship, knowledge of God, and by implication revelation, cannot remain abstract, ambiguous concepts devoid of social impact. Early Christianity shows how correct theological understandings led to a transformation of society. Today, although we are dealing with a complex and pluralistic society, the expectations are no less than what we observe in Scripture to have happened in the generation of the first Christians. Therefore, regardless of the challenges of pluralistic society, the knowledge of God can have a social impact only to the extent that the principles of divine knowledge are internalized.

The premises of divine revelation and their social importance

The relationship between revelation and its social impact is fundamental because it provides a common basis for Christian morality that leads to the shaping of ethical principles that are reflected in social life. We cannot omit here also the formative and educational value¹ of revelation and the fact that a valuable, balanced and rational interpretation of revelation in the context of contemporary society reinforces the value of Scripture and the conviction that it is relevant in a context marked by countless social, political and religious crises.

Thus, understanding these premises is essential in the management of individual and collective social life. Carl H. Henry, speaking of a first premise, says: „Revelation is a God-initiated activity, a free communication of Him whereby He alone transforms His personal intimacy into a deliberate revelation of His reality”²

1 Ioan-Gheorghe Rotaru, “Current Values of Education and Culture”, în *Proceedings of the 23th International RAIS Conference on Social Sciences and Humanities*, August 15-16, 2021, Princeton, NJ, United States of America, pp. 87-92.

2 Carl. F. H. Henry, *Dumnezeu, Revelație și Autoritate* (God, Revelation and Authority), vol 2, Oradea, Editura Cartea Creștină, 1994, p. 6.

This biblical premise affirms God's freedom to reveal himself to the human being. We cannot know Him unless He Himself chooses to do so. It is not within man's power to know God without Him taking the first step of communication to the individual. Therefore, whatever man says about God must be based on what He has said about Himself. All the questions a human being can ask remain unanswered if God does not choose to reveal Himself to the human being. Holy Scripture tells us in Ephesians 2: 9 that "he was pleased to reveal to us the mystery of his will, according to the plan which he had devised in himself..." In God's willingness is, in fact, the whole act of divine revelation. For who else can know the Godhead but the Spirit of God, which is why Paul also says in 2 Corinthians 3:14: "For who among men knows the things of man except the spirit of man which is in him? So also: no one knows the things of God except the Spirit of God".

In the context of our analysis of the soteriological role of knowledge, it is important to note that we receive the revelation of the whole process of salvation as a result of God's choice to reveal to us exactly what He thinks is necessary for the salvation of the human being.

Another important principle is the one mentioned by Carl Henry who states that "divine revelation does not altogether remove the transcendent mystery of God, for He, the Revealer, transcends His own revelation".³

God does not consume Himself in the act of revelation. The limits of revelation are described by God's prophets on numerous occasions to emphasize the immeasurable nature of divine knowledge and the finite nature of human being. In 1 Peter 1:10, 11 we read, "The prophets, who prophesied of the grace that was laid up for you, made this salvation the object of their searching and persevering search. They searched to see what time and what circumstances the Spirit of Christ, who was in them, had in view, when he was foretelling the sufferings of Christ and the glory that was to follow."

For all the revelation they enjoyed from God about salvation, the apostle Peter acknowledges that even the prophets did not possess all the knowledge about salvation; they were constantly searching for deeper knowledge. Paige Petterson notes, "some prophets prove that they understood more about the nature of salvation than others, but all had limited knowledge."⁴

³ *Ibidem*, p. 7.

⁴ Paige Petterson, *Preoți Peregrini (Pilgrim Priests)*, Oradea, Editura Institutului Biblic "Emanuel", 1998, p. 45.

Another significant aspect is that “God reveals Himself not only universally in the history of the cosmos and nations, but also redemptively in this external history in unique redemptive actions.”⁵

The culmination of saving acts takes place in the Person of Christ. God is not only interested in sustaining His creation, caring for it, or directing through His providence the workings of the world. God’s purpose is much higher, and is expressed in the words of the evangelist Matthew in 20:28: “For the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.”

An equally important principle is that “God’s revelation is a rational communication conveyed by intelligible ideas through meaningful words, i.e. in a conceptual-verbal form.”⁶

This statement reinforces the idea that revelation is addressed to the human intellect, and that the divine message is not obscure, but one that can be penetrated by the intellect and analysed rationally. From this perspective, revelation is subject to human interpretation and understanding, and its information appeals to human intellectual faculties regardless of the level of theological knowledge of the receiver of the divine message. We thus understand that God uses human vocabulary. If we contrast this type of knowledge with another way, that used in Eastern theology, namely apophatic knowledge, John Meyendorff⁷ and Vasile Pop tell us that with apophatic knowledge, “... speculation gives way to contemplation...”⁸ We deduce that to approach the method of apophatic knowledge means, in fact, to go more on the meditative, contemplative character of the knowledge of God, which is proper to the Isisast and Byzantine spirit that goes on the experience of God, an experience of encounter with God and a knowledge of Him not only through theory or intelligence, but through a mystical and personal experience of the divine presence. We must remember that on the basis of the contemplative act of knowing God “in Christ, man must penetrate per-historically, become all that God can be, but without any ontological similarity”⁹. Thus, according to the wording of Pr. Pof. Dr. Ion Bria,

5 Henry, *Dumnezeu, Revelație și Autoritate* (God, Revelation and Authority), vol. 2, p. 10.

6 *Ibidem*, p. 12.

7 John Meyendorff, *St Gregory Palamas and Orthodox Spirituality*, New York, St Vladimir’s Seminary Press, 1974, p. 149.

8 Vasile Pop, *Yoga și Isihasmul*, București, Editura Lidia, 2003, p. 141.

9 Pr. Prof. Dr. Ion Bria, *Dicționar de Teologie Ortodoxă* (Dictionary of Orthodox Theol-

man can participate in the divine energies and live in close communion with God, but remains a creature distinct in being from the Creator. He is called to a deep and dynamic communion, derived from the model of love and union found within the Holy Trinity itself, but maintaining the fundamental difference in nature (ontological) between God and man.

The interest of any biblical scholar is to know God not only through the concepts expressed in the Bible, but also through one's own life, but both the conceptual expression and the living out of an experience with God must conform to the standards revealed in Holy Scripture.

If we refer to a prominent representative of Eastern theology, Dumitru Stăniloae, and analyze the sources of his thought in relation to how we know God, we will notice how important are the cultural and theological influences with which we operate at the intellectual level in our relation to revelation.

Emil Bartoș, in his book "The Concept of Inhumanity in Dumitru Stăniloae's Theology", explains at length the patristic influences that are felt in Stăniloae's works. Bartoș notes the following:

Stăniloae owes much to the Greek Fathers. Like his predecessors, he is one who has effectively discovered and developed the mystical tradition of Christianity for his generation... Stăniloae draws on the Church Fathers, including Gregory of Nazianzus, Gregory of Nyssa, Dionysius Areopagite, Maxim Confessor and Gregory Palamas.¹⁰

For a more comprehensive analysis of the subject it is important to see how they relate to written revelation. Jean Meyendorff says of the Church Fathers that "they liked to express the great Christian truths in the language of their time, and this language was that of Hellenism. Yes, also, sometimes the Greek spirit went beyond biblical doctrine itself, especially in the field of anthropology".¹¹ Marie-Madeleine Davy, characterising things, says of Gregory of Nazianz's Hellenism that he sought to put it at the service of Christ... His asceticism brought him closer to Stoic moral-

ogy), București, Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, 1994, p. 296.

10 Emil Bartoș, *Conceptul de îndumnezeire în operele lui Dumitru Stăniloae* (*The concept of divinization in the works of Dumitru Stăniloae*), Oradea, Editura Cartea Creștină, 2002, pp. 78-79.

11 John Meyendorff, *Biserica Ortodoxă ieri și azi* (*Orthodox Church yesterday and today*), București, Editura Anastasia, 1996, p. 76.

ity, by which he was profoundly influenced; by his preference for solitude which enabled him to understand the Plotian contribution".¹²

Also in the same work, the *Encyclopedia of Mystical Doctrines*, says of Gregory of Nyssa:

Deeply influenced by Greek philosophy, his work appears full of reminiscences of texts by Plato, Plotinus and even Aristotle. Frequent Stoic formulas are used especially to explain notions of time, transformation of elements, cosmology. Closely related to the Alexandrian School, Gregory draws inspiration from Philo and Origen.¹³

About Maxim Confessor, the author of the above book tells us "that he was a metaphysician admirer of Platonism". This trend is found especially among theologians with a mystical bent.¹⁴ We understand from the above statements that epistemology "must be based on its own hypotheses derived from revelation, and not from hypotheses held in common with hypothetical philosophy".¹⁵ After all, knowing the influences and mindset of those on whom Stăniloae relied, can it be said that the apophatic theology so much insisted upon is biblically wrong?

Karl Barth says in *Church Dogmatics*: "The Word of God is first and predominantly language, communication from person to person, mind to mind, spirit, a rational event, the word of truth directed to man's reason".¹⁶

Carl Henry also argues that "denying the rational intelligibility of divine revelation is tantamount to renouncing the connection between genuine belief in God and any necessary adherence to particular beliefs."¹⁷ It is easy to deduce from Scripture that God established language as a vehicle for communication and interpersonal fellowship. He himself adapts his message to human modes of communication.

Whenever he speaks to man, God uses his reason, appeals to his conscience, to his way of thinking. That is why, in Holy Scripture, we find God communicating with man by means of questions, and these questions

12 Marie-Madeleine Davy, *Enciclopedia Doctrinelor Mistice (Encyclopedia of Mystical Doctrines)*, vol. 1, Timișoara, Editura Amarcord, 1997, p. 305.

13 *Ibidem*, p. 309.

14 *Ibidem*, p. 351.

15 Henry, *Dumnezeu, Revelație și Autoritate (God, Revelation and Authority)*, vol. 3, p. 357.

16 Karl Barth, *Church Dogmatics*, vol. 1, Edinburgh, T&T. Clark, 1975, p.135.

17 Henry, *Dumnezeu, Revelație și Autoritate (God, Revelation and Authority)*, vol. 2, p. 12.

have no other purpose than to direct the mind to the Source of salvation. One such example is found in 2 Samuel 12:8: "Why then have you despised the word of the Lord, doing evil in His sight?" God appeals through this question to the concept of "evil" (as known to David) in revelation.

Another argument lies in God's first conversation with the first man which justifies the inference that the vocal expression of thoughts through concepts was an Edenic capacity.¹⁸ For Karl Henry "the question of the origin of language cannot be dissociated from that of concepts"¹⁹, and in relation to the role of language and its implications, Karl Henry lists a series of arguments based on Scripture seeking to demonstrate the reality of communication between God and man through language and concepts. We will refer only to those that are relevant to our topic.

God's conversation in creation is described in the linguistic propositional form: 'Let us make man in our image' (Genesis 1:26).

God's ever-expanding revelation of His name and will, including His redemptive purpose, is modeled in written form. The inspired writings authoritatively summarize the content of God's general revelation and present His special revelation.²⁰

Also, the God-world dialogue did not cease even after man alienated himself from God through sin; he continued to confront the world through verbal, hence conceptual, messages. In 1 Thessalonians 2:13, Paul attests that God's Word spoke to people through the apostles. "Therefore we thank God without ceasing, that when you received the word of God which you heard from us, you received it not as the word of men, but as it is in truth, as the word of God, which also works in you who believe."

The Apostle Peter, in 2 Peter 1:17, 18 describes the event that fully combines both conceptual knowledge and the experience of encountering God. For He received honor and glory from God the Father when a voice was heard above Him out of the marvelous glory, saying, "This is My beloved Son, in whom I am well pleased."

Perhaps the climax of the man-God dialogue occurs when the author of Hebrews tells us that : "at the end of these days he spoke to us through his Son, whom he appointed heir of all things, by whom he also made the ages"

18 Henry, *Dumnezeu, Revelație și Autoritate (God, Revelation and Authority)*, vol 3, p. 491.

19 *Ibidem*, p. 493.

20 *Ibidem*, p. 498.

(Hebrews 1:2). In summary, we can say that “God can speak His amazing word from His invisible world if He wants to, but He has chosen the intercession of the human tongue to convey His redemptive message.”²¹

Francis Schaeffer, in his book “Trilogy”, supports propositional or conceptual communication between God and man by appealing to the following rational arguments. He says in interrogative form: “Why would not God communicate propositionally with man, the speaking being he created, in such a way as to communicate propositionally with his fellow man?”²²

Also Scheffer on the importance of God-man communication recalls:

The communication that God has established with man is true, but it does not mean that it is exhaustive. The distinction just made is important and must always be taken into account. To know something exhaustive we would have to be infinite, like God. But even in heaven we will not be so.²³

However, in dealing with theological subjects, however abstract, the language used must remain simple, like that used by Christ and the apostles, and understood by the broad contemporary population. Evaluating Stăniloae’s theology, we find that he uses language that is predominantly philosophical, yet when the question arises of using biblical language, he avoids it.

One of the fundamental premises of biblical communication, as Christ also spoke, is that the message must be understood by any listener, regardless of his level of culture, whereas Stăniloae uses a language inaccessible to the common man.

Interpretation of the Bible and its social value in a pluralistic context

In both the Old and New Testaments, Yahweh is the God who speaks, who initiates the conversation with human creation, who since the fall, and in spite of it, has gone amazingly far to renew the conversation interrupted by sin.²⁴

21 *Ibidem*, p. 500.

22 Francis A. Schaeffer, *Trilogia (Trilogy)*, Oradea, Editura Cartea Creștină, 2002, p. 123.

23 *Ibidem*, p. 128.

24 Henry, *Dumnezeu, Revelație și Autoritate (God, Revelation and Authority)*, vol. 3, p. 499.

Colin Brown, in *Philosophy and the Christian Faith*, says of those who promoted the allegorical system of interpretation that “The Alexandrian fathers, Clement and Origen, surpassed Justin (Martyr) in their admiration for classical philosophy. Origen used Platonic ideas to reinterpret the whole of the teaching about God, Christ and salvation.”²⁵

This should come as no surprise, because a fundamental conception of life guides an entire theological system and dictates the values of the person in question, as well as the values of those around them. Referring to man’s relationship with God, Loredana Boșca says: “there are Origenist reminiscences, so that knowing God through mystical contemplation becomes equivalent to accessing the state of redevolution.”²⁶

Because of the contemplative spirit, Scripture is analysed and approached from a symbolic point of view, and this is necessary because God is beyond the letter of the Bible and must be found by specific methods that correspond to contemplation. And the means of interpretation that corresponds to contemplation is symbolism, which has no biblical literary boundaries.

Tomas Spidik admits in his book “Spirituality of the Christian East” that the wilderness fathers quoted relatively little from the Bible. Which means that Stăniloae - who is known for the patristic perspective from which he approaches soteriological ministry - referred to the Bible only to the extent that the church fathers did.

With regard to Origen, who was known as the foremost representative of the allegorical-symbolic interpretation, it is known that he had a theology in which Greek elements predominated which were later used in a Christian framework.²⁷

If we analyze the method of Christ and the apostles in their reference to the Holy Scriptures, we see that they used the literal method of interpretation. Christ says, speaking of the prophecy in Isaiah 61: “Then he began to say to them: Today these words of Scripture have been fulfilled which you have heard.” The Lord Christ also, referring to a literal interpre-

25 Colin Brown, *Filozofia și Credința Creștină (Philosophy and Christian Faith)*, Oradea, Editura Cartea Creștină, 2000, p. 16.

26 Loredana Boșca, *Filosofia Medievală (Medieval Philosophy)*, București, Editura Fundației România de Măine, 2005, p. 60.

27 Ronald E. Heine & Karen Jo Torjesen (Ed.), *The Oxford Handbook of Origen*, Oxford, Oxford University Press, 2022, pp. 181-233.

tation, makes a reference to the first chapters of Genesis, when he says, in Matthew 19:4-7, "Have you not read that the Creator from the beginning made him male and female, and said, 'Therefore a man shall leave his father and mother and cleave to his wife, and the two shall be one flesh?'" So they are no longer two, but one flesh. Therefore what God has joined together, let not man put asunder."

In fact, we can say that every prophecy fulfilled in the New Testament is based on a literal interpretation of a biblical text from the Old Testament. The apostles also approached Scripture in a literal way. One such example is found in Acts 2:16-19, when Peter says on the day of Pentecost, "But this is what was spoken through Joel the prophet: 'In the last days,' says God, 'I will pour out my Spirit on every creature; your sons and your daughters will prophesy, your young men will see visions, and your old men will dream dreams!' Yea, even upon my servants and upon my handmaids will I pour out my Spirit in those days, and they shall prophesy. And I will show signs in heaven above, and wonders in the earth beneath, and blood, and fire, and a whirlwind of smoke; and the sun shall be turned into darkness, and the moon into blood, before the great and bright day of the Lord comes. Then whoever calls on the name of the Lord will be saved." Biblical authors used biblical literalism as a method of interpretation, which took into account the historical, theological, doxological, didactic and aesthetic function of the text and context.²⁸

Craig Blomberg suggests several reasons why the allegorical (symbolic) method is not appropriate in interpreting Scripture: First, this method of interpretation is a result of the influence of Greek philosophy and has been applied to the whole of Scripture as a substitute for the more legitimate literal method.

Secondly, the allegorical method ignores the realism, clarity and simplicity of the biblical text. Third, it ignores context. Fourth, allegory is an inferior form of rhetoric, unused by Jesus, who was instead a master of using metaphor in His presentations.²⁹

From a social point of view, the method of interpreting the Bible is extremely important, because it influences cohesion in society, but at the

28 Alfred Kuen, *Cum să interpretăm Biblia (How to interpret the Bible)*, București, Editura Stephanus, 2002, p. 304.

29 Craig L. Blomberg, *Interpreting the Parables*, Downers Grove Illinois, InterVarsity Press, 1990, pp. 32-34.

same time it proposes a certain type of behaviour and builds a moral structure of the individual and the community. Literalism and symbolism in the context of religious pluralism is an important theme because the method of interpretation becomes a tool through which the individual relates to the problems of society. We can say that, on the one hand, biblical literalism proposes a promotion of traditional and conservative values that have the Holy Scriptures as a point of reference, but, on the other hand, the great danger of this method of interpretation is that, in the possession of a believer who lacks balance, it can lead to inflexibility, but also to a rigid interpretation of community issues, and in this way diverse religious perspectives are prevented from expressing themselves in society. This is why the interpretation of Scripture also overlaps with other factors (education³⁰, culture, etc.) which are important for a correct approach to social problems.

Even if we are socially tempted to believe that the symbolic interpretation of the Bible can facilitate greater openness to religious diversity and that through it dialogue and tolerance³¹ can be manifested in society, we must recognize that we all need an external reference point that cannot be subject to negotiation and analysis. The moral problems of society and of the individual cannot be solved by dialogue and tolerance alone, but by relating with compassion and humility to one another, aware that we are imperfect, but appealing to an immutable standard, namely the will of God expressed in the Bible - a divine will which is found in the letter of the biblical text and which, correctly interpreted, creates balance and leads to the manifestation of love in society.

The interpretation of Scripture and the transformation of the human being

To see how Scripture elevates the dignity of human beings and establishes strong social relationships is to look at how people are understood from a divine perspective. "Through whom He has given us His exceedingly great

30 Ioan-Gheorghe Rotaru, "Valences of Education". In *Proceedings of the 23th International RAIS Conference on Social Sciences and Humanities*, August 15-16, 2021, Princeton, NJ, United States of America, pp. 190-196.

31 Ioan-Gheorghe Rotaru, "Freedom of Religion, Always a Hot Issue", *Jurnalul Libertății de Conștiință*, vol.5, 2017, nr.1, pp. 545-550.

and precious promises, that by them you may become partakers of the divine nature, having fled from the wickedness that is in the world through lust" (2 Peter 1:4).

According to Staniloae, this verse of Scripture suggests that the process of deification takes place within the human being through the union of the human with the divine. We will devote more space to understanding this passage because it is the biblical basis for exploring this topic further.

Within the biblical text, it is crucial to understand the expression *θείας (theias) κοινωνοὶ (koinonoi) φύσεως (physeos)*, which can shed light on the meaning and how we can understand this passage and implicitly the subject of deification which is central to Stăniloae's theology.

The expression "partakers of the divine nature" is contrasted with the expression "fled ἀποφυγόντες (*apophugontes*) from the wickedness that is in the world through lust". In the broader context of biblical writings, the expression lust, ἐπιθυμίας (*epithymiais*), is in harmony with the teaching of the rest of the New Testament that carnal lust is an expression of libertinism, the antediluvian or Sodom and Gomorrah lifestyle. The author necessarily claims the presence of the roads as a result of accepting righteousness by faith and the knowledge of Jesus Christ as Savior in order to have "entrance into the neighborly kingdom of our Lord and Savior Jesus Christ" (v. 11). And this ideal of entrance into the kingdom of God makes for the fruits of the knowledge of God that is manifested in the virtues of Christian character (vv. 5-8).

In the light of the Old Testament covenant, this fellowship with God's nature can be put on the same footing as "being in the image of God." "The expression 'partakers of the divine nature' does not indicate a supernatural deification of human nature proper to sinners or divine likeness, but the expression expresses the promise of the transformation of sinners."³²

The purpose of both 1 Peter and 2 Peter reveals a practical purpose that shows the nature of knowing Christ and God in the sense of sanctification. Both epistles are concerned to show the progressive nature of the believer's sanctification. The series of virtues beginning with faith and ending with love of people is not meant to suggest that we should attain

32 Hans LaRondelle, *Perfection & Perfectionism*, Berrien Springs, Michigan, Andrews University Press, 1971, p. 238.

each virtue individually. This grammatical construction indicates that each virtue is related to one another, but that ultimately all virtues are related to *pistis*, faith. Also, the list of virtues specified by the Apostle Peter closely resembles what the Apostle Paul says in Galatians 5:22 is the fruit of the Holy Spirit. In other words, when all these divine virtues are manifested in a concrete reality of the individual and in the individual's social relationships, Christians are partakers of the divine nature.

Conclusions

The knowledge of God cannot remain an abstract or theoretical concept, because its soteriological implications are profound. Because we are not talking about a concept that can be exhausted, but one that is vast and cannot be grasped by the human mind, it is important to understand that the human vision of God, as far as man can grasp it, is vital for the correct understanding of one's own salvation, but also of how the knowledge of God can be transmitted to one's fellow men through moral and ethical behaviour.

Behind the understanding of God, from the human perspective, there will always be certain important theological premises, because we can move closer or further away from God depending on their depth. Therefore, the correction of these premises - which come from human nature or a cultural, historical understanding - takes place following revelation which is a process initiated by God and depends on His will in revealing Himself. However, divine revelation does not exhaust the transcendence of God, but only places the Christian before a vast universe of knowledge and understanding of the Divine.

In this revelatory process, we find that it addresses human reason by calling upon emotions, thoughts, and implicitly consciousness.³³ Within this frame of reference we come to understand that revelation must be interpreted rationally and conceptually.

The natural consequence of knowing God and understanding through human reason leads us to the conclusion that through these factors we can observe a moral and ethical impact of the Christian on society.

33 Ioan-Gheorghe Rotaru, "Key aspects of the Freedom of Conscience", *Jurnalul Libertății de Conștiință* (Journal for Freedom of Conscience) 2016, 3,2, pp. 30-37.

His life involves subjective aspects of the human being, but also objective aspects that lead to an increase of Christian influence in society. In this effort to transmit the knowledge of God, the believer's interpretation of Scripture is also important, because the way in which he understands God depends on the cohesion and morality of society. Looking at Revelation, we can see that God's purpose is the moral and spiritual transformation of the human being in accordance with the divine nature.

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