

"Ovidius" University  
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*The Work of the Holy Spirit in the Church for the Salvation of Man, in  
the Light of the New Testament*

Thesis summary-

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Words (terms) Tags: Holy Spirit, prophets, Pentecost, charisms, Holy sacraments, Church Fathers, modern theologians.

The thesis has 278 pages and 1028 NOTES, opens with an introduction in which we reasoned the choice of the subject and its importance as the deepening of scientific research is carried out in five chapters dealing with various aspects of the theme, and a chapter of conclusions .

Bibliography includes 233 bibliographic reference points and it is structured as follows: in 28 volumes and editions of Fathers and ecclesiastical writers , 58 bibliographic landmarks of special and general works, 107 bibliographic landmarks of studies and articles, 40 bibliographic landmarks of Sites.

**Research goal:** Without claiming an exhaustive treatment of the subject through the study entitled "Work of the Holy Spirit in the Church, for man's salvation, in the light of the New Testament", the paper tries to highlight the work of the Holy Spirit revealed in the Old and New Testaments and thoroughly overflowed into the sacraments of the Church. Also this paper tries to be a presentation reflecting the presence and work of the Holy Spirit in the Pauline and Catholic Epistles and in the writings of the Fathers, ecclesiastical writers and modern theologians.

**News topics** for study, derived from constant interest which the presence and work of the Holy Spirit in the Catholic and Orthodox world have arisen. Current research theme has particular importance due to the actuality in a secular world that no longer perceives the grace and creative power that comes from being God. Today, more than ever, we see that there is a struggle against the teaching of the Orthodox Christian faith and spirituality in particular by the new trends coming out of a world that looks for the existence of God as the third praised and honored.

**The novelty of the work** arises from addressing the theme "The work of the Holy Spirit in the Church, for the salvation of man, in the light of the New Testament" Pastoral and Catholic Epistles reflected, through the writings of the Fathers of Christianity golden century and reaching its reflection in the writings of modern theologians.

## Chapter I

First I tried to address the issue of the presence of the Holy Spirit as a divine person in the Old Testament. We found that the writing of the Old Testament has been long prepared the teaching about the Holy Spirit fully clarified only in the New Testament revelation. In the Old Testament the phrase ruach Yahweh (or ruah Elohim) occurs frequently in the Old Testament, only in a few cases indicates the wind sent by God (Exodus 15:10; Isaiah 40 7, 59.19; Hosea 13:15) or the breath of life which man receives from God (Job 27.3; cf. Gen. 2:7). The rest of his appearances in the Old Testament, by this phrase means "Spirit of God" . In which means spirit, but  $\alpha \mu \upsilon \epsilon \nu \pi$  the Greek world the word was used to refer to the wind blow as breath<sup>1</sup>. Also, with poetic nuance, the term translates the living voice of musical instruments. There with a spiritual sense, meaning breathing, especially inspiring. was the term used to talk about the Spirit of God.  $\alpha \mu \upsilon \epsilon \nu \pi$ .

Later, under Jewish Influence, there is the word ruach (א ר ח), which unlike the Greek, is used exactly to define the divine Spirit<sup>1</sup>.  $\alpha \mu \upsilon \epsilon \nu \pi$  Hebrew equivalent of Divine name in the Old

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<sup>1</sup> Pr. Drd. Cădea Ioan Ciprian, The Pneumatology in the Conception of the Capadocian Fathers, p. 2  
apud doctorate.ulbsibiu.ro/obj/documents/rez-eng-candea.pdf

Testament are associated with the term ruach: Ruah Yahweh<sup>2</sup>, Ruach Elohim, Adonai Yahweh Kodes Ruach or Ruach. The Spirit of God is mentioned among the first words of the Bible as creative principle, and the entire Old Testament is furrowed his power revealed in the prophets. The Holy Spirit is sometimes referred to as wisdom, sometimes as omnipresence, omnipotence and sometimes as often as holiness<sup>3</sup>.

According to the Old Testament, the Holy Spirit is always present in human life and the world, so we could say that the Old Testament is a history of interventions by God in His Spirit.

The paper continues by addressing the theme "prophets chosen vessels of the Holy Spirit", the show that the prophets "are both lawyers fearless moral conscience against the dark forces trying to depersonalize<sup>4</sup>" and were doers of God's will by fighting against disunity religious and moral chosen people, having hard conscience that are invested with "power from on high" (Jonah 1:3) and sent to rebuke the people for his errors and to console him in perplexed times. Thus the Old Testament prophets are bearers of God's Spirit.

"For many of the Fathers and ecclesiastical writers (St. John Chrysostom, St. Basil the Great, St. Gregory the Great St. Irenaeus of Lugdunum, St. Ambrose of Mediolan, etc..), the word "prophet" means predictor of the future<sup>5</sup>, the one who tells the truth first ". For profane writers, as well as Greeks, the word "prophet" means "wise interpreter, speaking to another in another place, to interpret the words of another."<sup>6</sup>

Sometimes the prophet is called man of God (Yahweh) after personal report what one has with the Divine Prophet sometimes called angel of the Lord (Yahweh Malaba), soil, Messenger of God<sup>7</sup>. Through this appointment he has shown his knowledge of God and has the mission to proclaim to the people<sup>8</sup>. Prophets are called then paste Jeremiah 17:16; guards, Isaiah 62, 6, watchmen, as they continually show the right path to be walked, constantly observing people and watch God's law.

Under the power of the Holy Spirit the prophets have a real responsibility before Yahweh to the people of Israel. Therefore God gives answer when they want to know His will people.

But prophetic mission was not a permanent state, it continues, as the priesthood. It was not linked to a particular tribe or to a certain social status.

In the life of Israel, the prophets had a special role and special and the specific prophecy is a Jewish religious institution.

Speaking through the prophets, the Holy Spirit prepared humanity for the receiving of the Saviour before His coming. But on the other hand it is the Spirit that brought to mind the work of divine illumination of the prophets, as the Creed confesses.

Over some people the Spirit descends not only incidentally, but filling them permanent charisms<sup>9</sup>.

St. Simeon the New Theologian says: "for all those who, from generation to generation, turned

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<sup>2</sup> Ibidem

<sup>3</sup> Ibidem

<sup>4</sup> Protos Lecturer Dr. Justinian Cârstoiu, messianic prophecy, Ed "Enjoy Mond", Bucharest, 1999, page 1

<sup>5</sup> Pr. Conf. Univ. Dr. Octavian Pop, *The Work of the Holy Spirit in the Old Testament*, Mirton publishing house, Timișoara 2004, p. 41

<sup>6</sup> Protos Lecturer Dr. Justinian Cârstoiu, messianic prophecy, ed. cit., p.1

<sup>7</sup> 7Prof. Vladimir Prelipcean, Prof. Nicholas Neaga Prof. George Barna, Prof. Mircea Chialda, op. cit., p.188

<sup>8</sup> . Pr. Conf. Univ. Dr. Octavian Pop, *op. cit.*, p. 43

<sup>9</sup> Prof. Dr. Dumitru Stăniloae the Holy Spirit .... in rev.cit., P.231

friends and prophets of God, there is only one way of PRESIDE, one prime location, one glory, joy and pleasure: that of seeing God, and those who see him are freed from all anxiety. In fact, they cannot cast eyes on any object of this life, nor on any man, no return, or simply to turn thoughts to a stranger their thoughts exceeded relativity. Therefore they remain motionless for ever and unable to return to evil. "<sup>10</sup>

The mystery of the Holy Trinity in the Old Testament remains unknown due to the proclivity to idolatry of the chosen people of neighboring nations determined by the zoological and anthropomorphic polytheistic religions. The Jews received mysterious holiness by grace, though they knew holiness by grace, because grace is the older in man than sin. , "God which remains unseen speaks, and his servant listens. The darkness of Sinai is the opposite of the Tabor light, like a veiled mystery to an unveiled mystery "<sup>11</sup>.

In the next section Pentecost approach to the topic from the perspective of the New Testament, based on the idea that despite their dispersion in the world, the Jews have retained unaltered their religious identity. And this is explained by the very fact that even though they were cut off from home in religious terms, they were kept in constant communion with ancestral Law.<sup>12</sup>

Pentecost introduce a new dimension of time, the size of the world to live. But to live in this new time, and being must comply with the renewal and returning this double celebration of Pentecost harvest "feast sheaf" at the beginning of the seven weeks and "feast of weeks", the concluding day. "When you do harvest, the priest will bring the first sheaf ... From the day you bring the sheaf of the wave offering, count seven weeks ... and ye shall offer a new bread but the Lord "(Leviticus 23, 10 and 15), and the Church Fathers explain the admirable purpose of these gifts.

Thus, the sheaf first fruits harvest, Origen, reading the Bible in Christ, sees this renewed image of the inner man, the new creature, a ripe and full ear "to become bread sweet and pleasing to the Lord" by the beautiful words of St. Ignatius of Antioch<sup>13</sup>.

It can be appreciated in the first instance, that "the descent of the Holy Spirit on the Apostles, they did not become" different "than what you had before. They were different, but not others. But change was radical, and this change can not be explained only by the fact that the grace of the Holy Spirit that we have received unleashed in her lying closed some dikes themselves, like a spring which seeks a source path obstinately and wherever it is, emerges forcefully to the surface. There apostles nature has changed, they remained the same, with the same personality and specific identity, it has changed their way of being. The divine gift helped them rediscover themselves. They became strong and fearless, scholars and orators inspired by the unparalleled power of the Holy Spirit that inspired them. With this power, the apostles could perform miracles mentioned in Acts: speaking foreign languages, healing the sick, raising the

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<sup>10</sup> Traitees theologique and ethique vol. 2, edit. by J. Darouzes AA în "Sources chretiennes" Paris, Cerf, 1967.

Tratat V pag.93 apud. Prof. Prof.. Dr. Dumitru Stăniloae, Sfântul .... Duh, în rev.cit., P.238

<sup>11</sup> . Vladimir Lossky, Introduction to Orthodox Theology, Encyclopedic Publishing House, Bucharest, 1993, p 119

<sup>12</sup> Father Nicolae Stoica, Pentecost – foundation for eternity - cited  
<http://protopopiatulsatumare.uv.ro/Ecclesia/>

Ecclesia-39.pd

<sup>13</sup> Paul Evdochimov *Burning Stake* Publishing Metropolitan of Banat, Timisoara time, 1994, p.99

dead, and so on, all of which are signs of the divine working together to man without his personality aside. "<sup>14</sup>

Pentecost is the act by which God eternally sealed birth of His Church.

In **chapter 2** of the paper we tried to put together the patristic texts that "the relationship of the Holy Spirit with the Son in the Gospel of St. John the Theologian" with the Synoptic Gospels.

One of the representatives of Christianity golden century, St. John Chrysostom says "All that said St. John the Evangelist is removed from the spiritual depths of the divine mysteries, which neither angels never had before made known to him."<sup>15</sup> Thus St. John the Theologian was the tool of the Holy Spirit which are known or unknown mysteries of the world of the angelic powers up.

The religious ideas contained in the Gospel of John were a novelty for the old world, as they have tended to replace old cultural elements and religious institutions of the Greco-Roman world, and new religious elements of the gospel of Christ<sup>16</sup> remained authentic to the end of time.

St. John the Theologian in the pages of his Gospel emphasizes both the deity and humanity of Christ. This is the first and great novelty brought old religious world the Gospel of St. John: The Word made flesh in Jesus Christ, and Jesus Christ is perfect God and perfect Man.

St. John uses simple language, full of depth. Even if writing is in Greek literature, his speech falls as a sentence, opening new ways of Light, which transpires as living existence as unbreakable spirit of the great mystery that one discerns the author.

In the Gospel of John there are 18 direct references to the Holy Spirit, in the biblical texts<sup>17</sup>, as you can see in quest of  $\nu \epsilon \nu \pi$  "

The third divine person appears in the Gospel of St. John the Theologian as: Holy Spirit (John 14:26), the Comforter (John 14:16, 26, 15:26, 16:7), the Spirit of Truth (John 14:17, 16:13 ) is all that is the Father and the Son (John 16:15), proceeds from the Father (John 15:26), sent by the Father (John 15:26, 16:7), go down to the world after the departure of the Son to the Father (John 14:18, 16:7), confesses the Son (John 15:26), reminds the apostles all the teachings given by the Son (John 14:26, 16:13) heralds the future (John 16:13).

Throughout subsection 1 there are some verses from the Gospel of St. John that contain references to the Holy Spirit and their translation into different classical and modern languages.

In section 2 of the paper there are references to the Holy Spirit in the Gospel of St. John Fathers reflected in comments from some of the verses mentioned. Thus we can quote verse 5 of chapter 3 of the Gospel of John ("Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he can not enter the kingdom of God"). This verse is mostly one that

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<sup>14</sup> Father Nicolae Stoica, Pentecost – foundation for eternity - cited  
<http://protopopiatulsatumare.uv.ro/Ecclesia/Ecclesia-39.pdf>

<sup>15</sup> St. John Chrysostom, Homily II on the Gospel of John, as cited. Rev. D. Fecioru, dogmatic issues and social Gospel of John, in Theological Studies, year V (1953), No. 3-4p. 210

<sup>16</sup> Ibid, p.213

<sup>17</sup> See Greek text from <http://www.greekbible.com/>. For comparison, see the text of the interlinear [http://www.scripture4all.org/OnlineInterlinear/Greek\\_Index.htm](http://www.scripture4all.org/OnlineInterlinear/Greek_Index.htm)

shows evangelical spirituality, that for some Fathers and ecclesiastical writers, the good news was not a mere dead letter. Comment by Cristian Bădiliță reminds us that, referring to the manner in which Origen is reported in the Gospel of John, for the latter wrote that "authentic gospel is the spiritual gospel, noetic, in opposition to the literary somatic Gospel".<sup>18</sup>

Commenting on this verse, St. Cyril of Alexandria writes that "as Nicodemus ought not understanding what means that a person is born from above, Jesus portrays his attention in May unveiled the mystery, the clearest teachings. Lord Jesus Christ called rise up born again of the Spirit, the Spirit showing as being the best of all and through Him making us partakers of the divine nature, making it bring forth in us the one who comes out of it and existential through Him and in Him, imprinting into new archetypal image of beauty and doing to our divine adoption. We have been born again to newness of life and recreate to divine adoption. But Nicodemus, not understanding it will be born "from above" and not thinking at it as one that will be again regarded it as the bodies. Therefore, the fall in the birth impossible thoughts that count proved foolish and ignorant. So the Saviour shows him more sensitively, as to a weaker mind, the transition to the new life and removing the word roof which had to be departed, says openly: "If it isn't of water and the Spirit, he won't be able to enter the kingdom of God "For as man is composed of two ombined elements, that is the sensitive body and the compassionate soul, it needs a new healing to be reborn from the shown components. The Spirit sanctifies the human spirit, and through the water, It and sanctifies the body. For as meeting the fire flames poured into water in his heat appropriates the same, the work of the Spirit, the water turns into a sensitive divine and unspeakable power and sanctifies those who are immersed in it. "<sup>19</sup>

This idea is repeated by St. John Chrysostom who believe that Christ speaks in this verse about a different type of birth one above nature, above what normal birth has nothing in common with the latter.<sup>20</sup> It seems that the only name gets them together because, in fact, there are fundamental differences between them. Christ wants people to be born again, bringing a different kind of birth, emphasizing the birth form the earth, the bodily birth.<sup>21</sup> St. John Chrysostom speaks of the necessity of water baptism because in this sacrament "is imagined death, passion, resurrection, Christ's life and all these things are done in the same time a. Our head is immersed in water as in a tomb ... the old man is buried and closed up altogether. When we come out of this water, the bnew man comes to life. As it is easy to sink into the water and out as easy it is God to bury the old man and create the new one."<sup>22</sup> And the margin is three times the names of the three persons of the Trinity.

Another important verse from the Gospel of St. John, said the work is 26 of Chapter 15 ("But when the Comforter is come, whom I will send unto you from the Father, the Spirit of truth who proceeds from the Father, he shall testify of me: ") which was commented on by St. Cyril of Alexandria as" For speaking by the Spirit of Truth, that His Spirit, said that He proceeds from the Father. Because, as it is the nature of the Son, with Him and through Him, so is the Father. For those to whom the Spirit is common, most of them not being separated. It may not lead us to

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<sup>18</sup> Cristian Bădiliță, Christological hermeneutics in volume Origen Origen, Commentary on the Gospel of John, European Institute, Iasi, 1995, p 108.

note pag.8

<sup>19</sup> St. Cyril of Alexandria, Commentary on the Gospel of St. John, and Mission Bible Institute of Romanian Orthodox Church, Bucharest, 2000, p.116

<sup>20</sup> St. John Chrysostom, Op. cit., p 125

<sup>21</sup> Ibid, p 125

<sup>22</sup> Ibid, p 127

some of the ordinary unbelief in the words unaccustomed to the ones who have to ponder, considering that the Son fulfills a need for service, giving creation to the Spirit of the Father. Some were not afraid to make that statement clumpy.

It's fair to believe that because His Spirit is God as the Father, who sent His holy disciples as His, to holiness. If you think you have to think and say it obstinately, isn't He going to say that He is our servant? Fools and blind as expressing foolish thoughts of ignorance which is in you, and deprive not the glory of baby? For if the Son purchasing the Spirit of the Father is pondered in a role of a servant, as he would have to be confessed as Father being utterly alien being, thus, the Spirit greater than Him much better?<sup>23</sup>

Also in this section of the paper, subsection 3, we continued addressing the theme of the relationship of the Holy Spirit with the Son seen, however, this time from the perspective of the Synoptic Gospels. Mention of the Third Divine Person of different verses of the synoptic Gospels are both Romanian translation and other translations of the Bible, especially the comments from some verses of the Holy Fathers mentioned above.

Matthew is the first writing of the New Testament, the first in chronological order, and the first text that makes explicit reference to the Holy Spirit is from Matthew 1:18: "Now the birth of Jesus Christ it was: His mother Mary, was betrothed to Joseph, but before they have been together, she was found with her womb by the Holy Spirit."<sup>24</sup>

The Greek original, as can be seen most Byzantine is:

„του δε ιησου χριστου η γεννησις ουτως ην μνηστευθεισης γαρ της μητρος αυτου μαριας τω ιωσηφ πριν η συνελθειν αυτους ευρεθη εν γαστρι εχουσα εκ πνευματος αγιου”.<sup>25</sup>

Hort and Wescott have a small difference in the Greek text to what I experienced:

„του δε ιησου χριστου η γενεσις ουτως ην μνηστευθεισης της μητρος αυτου μαριας τω ιωσηφ πριν η συνελθειν αυτους ευρεθη εν γαστρι εχουσα εκ πνευματος αγιου”.<sup>26</sup>

Ις ι σ ε ν ε γ c is replaced by σ ι σ η ν ν ε γ can be seen that this release, and the second use (in the previous country enumeration) is the most commonly used. According to this ι σ ε ν ε γ to Strong's Exhaustive Concordance<sup>27</sup> this period form, appears only once in the text of Scripture, only in this chapter of Matthew.

The text of the Vulgate, the Latin translation of this verse is: "Christi autem generatio sic erat as ESSET desponsata Maria mater eius antequam chalet in utero habens convenient invent east of Sancto Spiritu,<sup>28</sup> " resumed the manners relatively close to English.<sup>29</sup>

St. Matthew refers not once but twice to the role of the Holy Spirit in the act of the incarnation of Jesus Christ. This important fact "was interpreted as a didactic element that uses it in his Gospel. The same formula is used – twice again - and in the expression of the Holy Spirit,

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<sup>23</sup> Ibid, p 653

<sup>24</sup> Follow the translation of the Bible, printed version of the Holy Synod of the Romanian Orthodox Church cited

<http://www.bibliaortodoxa.ro/noul-testament/55/Matei>

<sup>25</sup> <http://www.greeknewtestament.com/B40C001.htm>

<sup>26</sup> Ibid

<sup>27</sup> Apud <http://strongnumbers.com/greek/1078.htm>

<sup>28</sup> <http://www.greeknewtestament.com/B40C001.htm>

<sup>29</sup> „King James Version



it is evident that St. Matthew the Evangelist wishes to emphasize those words.<sup>30</sup> "Fathers's comments may be seen by studying the person who belongs to St. John Chrysostom: "Do not walk on with questing! Do not seek more than the words of the evangelist! Do not ask how the Holy Spirit worked this conception of the Virgin. If we can not explain the way in which it creates a baby when it is born naturally, how can we explain this an act committed by the miracle birth of the Holy Spirit? Not to harass the evangelist, to stop teasing always asking these questions, get rid of any confusion by saying God did the trick! Even the evangelist says this: "I know nothing more, so I know that what's done is done by the Holy Spirit."

To be ashamed but those looking to get their mind up to the birth of the Son! If anyone can explain this as the virgin birth, birth to countless witnesses, predicted many years before, seen and touched, how great is the folly of those who spy out and try to fathom the unspeakable birth of the Son of the Father? No archangel Gabriel nor Matthew could not say anything more, but only it was born of the Holy Spirit, but as the Spirit and in what manner, none of them explained. No it was not possible.

St. Gregory of Nyssa, speaking of the Incarnation in Great Catechetical Oration says: "If you want something to know how God unites human nature, it is time to investigate before this cause as increase the life with the flesh. And if you do not know how your soul joins the body receives that no deity union with human nature should not be covered by all means your power of understanding. I do not deny that God was born in the flesh of a man, because miracles recounted that, but we do not want to investigate how He was born, as something too great for our power of judgment."<sup>31</sup> "You can see here, the role and importance of working persons of the Trinity to human salvation.

St. Luke the Evangelist plays and he issues the virgin birth of Christ, calling the Holy Spirit as a power. "The reference to the Holy Spirit comes in the dialogue between the Archangel Gabriel and the Virgin Mary, in answer to a precise request: How shall this be, seeing I know not a man?, In other words I had no marital relations with a man; Virgin Mary really did not know Joseph in the biblical sense of the verb yadah (cf. Mt. 1,25). Archangel answers from the style oracles through a synonymous couplet: The Holy Spirit will come upon you and the power of the Most High will overshadow you, and then goes to that holy thing which shall be born of thee shall be called the Son of God".<sup>32</sup>

It can be seen in the light of previously analyzed the role of the Holy Spirit for the salvation of man is, in the light of biblical texts contained in the Synoptic Gospels, one very important because it has a direct and important role in terms of salvation.

According to St. Paul, with Christ begins a new life, life itself in the religious sense. Christocentrism is a characteristic of Pauline teaching, or work unit in the subjective act of salvation, the Son and the Holy Spirit<sup>33</sup> as revealed in **Chapter 3**: "Sharing the Spirit in the believer's life Holy Sacraments in the Pauline Epistles." Spirit (πνεῦμα) has three different meanings in the Pauline Epistles:

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<sup>30</sup> Rev. Assoc. Dr. Simion Todoran, work of the Holy Spirit in the act of the Incarnation of the Word of God as Gospels of St. Matthew and St. Luke 1,18.20 1.35 in Altar of Reunification, New Series, Year XIII, no. 2, May-August, 2008, p 57

<sup>31</sup> St. Gregory of Nyssa, On the Incarnation of the Word of God, Bucharest, Sophia, 1998, p 232

<sup>32</sup> Rev. Assoc. Dr. Simion Todoran, Work of the Holy Spirit in the act of the Incarnation of the Word of God as Gospels of St. Matthew and St. Luke 1,18.20 1.35, ed. cit., 61

<sup>33</sup> Fr PhD. Elijah D. Moldovan, *Relationship between Jesus Christ and the Holy Spirit as the Epistle to the Corinthians II*, 3,1 - 4.6, in Theological Studies, year XIX (1967), No.3-4, p.157

a) πνεῦμα as a part of the natural man (I Cor. 2.11, 5.3 to 5, Romans 1.9, 8.10, and 16, Gal. 6.18, Philippians 4.23; Tim.4 II, 22, Philemon 25 and others);

b) the grace of the Holy Spirit;

c) Third Person of the Trinity<sup>34</sup>

Most times the "Spirit" or "Holy Spirit" means, in Pauline Epistles, the grace of the Holy Spirit (Romans 2.29, 5.5, 8.2, I Cor. 3.17, 6.19; Gal.3 0.2 to 3, 5.14 și 16 and 22 and 25; Ephesians 4.30, Colossians 1:8; I Thessalonians. 1.6, Hebrew 10,15), in this regard, "Spirit" is the same with " the Spirit of God "different from" human spirit "and opposed" the spirit world<sup>35</sup>"(I Cor. 2.11 to 12" For who among men knows the man, but the spirit of man which is in him? Just as those of God, no one knew, except the Spirit of God. And we have not received the spirit world, but the Spirit of God, to know those given to us of God").

In the eternal plan of God, the Son is God revealed, and the Holy Spirit reveals Him. Christ sends the Spirit, and the Spirit of Christ manifests.<sup>36</sup>

The Holy Sacraments as defined in the Treaties classical dogmatic or confessions of faith are sacred works, which in a visible form, by means of servants, share invisible grace of God, through Christ and the Holy Spirit<sup>37</sup>: "All secrets are centered in Christ , which is the Church, that is visible and symbolic reality was established by him and continued by himself and by the Holy Ghost. " Through the sacraments that "preach the death and burial of the Savior, we are born in a supernatural life, grow and unite in a wonderful manner with the Savior, through these sacred works, as the Apostle Paul, we live, we're moving and we are. Thus we live in God, moved from this world that can be seen into the unseen one, without changing the visible place, but our way of being and our life, but we didnt move nor rised to God, but God descended to us. I searched, but I was looking for ... For this we have moved anywhere, left us on earth, but made us His heavenly life by instilling in our souls without us up to heaven, but heaven down to us. "<sup>38</sup>

"His co-presence with us and in us is celebrated in the Church through the sacraments, so that Christ and the Holy Spirit remain inseparable in the Church, the Church became the mystery of truth and life, truth and life can not be separated because they are truth and the life of Christ which the Spirit works in us by His grace. "<sup>39</sup>

The next subdivisions present verses belonging to Apostle of the Gentiles on the 7 Sacraments.

For St. Paul, Holy Baptism is the beginning and the end, release and incorporation. His action, which receives power from the death and resurrection of Christ (Efes.5 0.25 to 26, Tit. 3.5), kills and makes alive. He kills the "old man", destroying the "body of sin" (Rom.6, 6, Eph. 6.22; col.3, 9) and stripping him of "the flesh" (Col. 2:14) . "The effect of baptism is more than restoring the status quo ante human nature to sin (Rom. 5:12). By imagining the death and resurrection of Christ, we are made one with Him (Rom. 6:5), thus participating in the new life that He has after the resurrection (col.2, 13) and being placed in vital contact with Holy Spirit, who through the bath of rebirth and renewal << >> (Titus 3:5) we have not cleansed and renewed

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<sup>34</sup> Deacon. Prof. Gregory Mark Pauline Anthropology, Theological Series, No. 20, Sibiu, 1941, p 58

<sup>35</sup> Rev. Dr. V. Mihoc, *Epistle of St. Paul to the Galatians*, PhD thesis in Theological Studies, XXXV year (1983), no. 5-6, p 389

<sup>36</sup> Dorel Pogon, *Holy Spirit Church unity in Orthodoxy*, year XXIV (1972), No.3, p.482

<sup>37</sup> Prof. Nicholas Buzescu *Work of the Holy Spirit in the sacraments, in Orthodoxy*, Year XXXI (1979), No. 3-4, p 564

<sup>38</sup> Ibid

<sup>39</sup> Ibid, p.565

only (Eph. 5.25 to 26), but has made us his own home (Rom. 5.5) "<sup>40</sup>.

Baptism is the first sacrament that facilitates Christian union with Christ and incorporates it in His Mystical Body, it is the mystery by which Christians died for their sins and raised with Christ [...] happen a triple bonding phenomenon<sup>41</sup>: first catechumen union with Christ, then the neophyte with other members of the church and finally a union of all Christians, plus the baptized with Christ, the head of the Church.<sup>42</sup>

Baptism means "immersion in water" (from the Greek βαπτίζω = sink in water), and St. Paul uses this verb twice in the Epistle to the Romans, while the noun βάπτισμα only once saying "they do not know that as many of us in Christ Jesus were baptized into his death we baptized? Therefore we are buried with Him in death, in baptism, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life" (Romans 6,3-4). Baptism is the instrument by which man enters into or toward death<sup>43</sup> εἰς τὸν θάνατον, but not any death, but one similar to that of Jesus Christ (Romans 6:5), for immersion in baptism is the death of the sin. In fact we are "associated with Christ and become members of His precise moment in which He Himself is the Savior. That time for Jesus coincides with the death, symbolized and fulfilled mysterious to us at baptism<sup>44</sup>. " Baptism is a symbol of human death and burial with Christ.

Also from St. Paul remained the order of the Orthodox Church to be baptized a second time not baptized in the name of the Holy Trinity as he exhorts the Ephesians to "walk worthily, the calling to which you were called, with all lowliness and meekness, with longsuffering, forbearing one another in love, endeavoring to keep the unity of your Spirit in the bond of peace. It is one body and one Spirit, even as ye are called in one hope of your calling, is one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all" (Ephesians 4 0.1 to 6), emphasizing unity among the body of Christ - the Church - and the unity of the Holy Spirit, and in another place, "For you are all sons of God through faith in Christ Jesus. As many have been baptized in Christ, have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus." (Gal 3, 26-28).

Christian life begins with Baptism and strengthened through Chrismation is constantly growing through the free cooperation of the believer with divine grace, which provides a closer union between Christ and believers<sup>45</sup>. Both sacraments are crucial for the candidate who wants to be christened because man is born through Holy Baptism in the Spirit, and receives forgiveness for the original sin, the Holy Chrism Christian hardens to live and grow in the Spirit to perfection<sup>46</sup>, until the measure of the fullness of Christ, as St. Paul tells us: "Until we all reach unity in the faith and knowledge of the Son of God, unto a perfect man, to the measure of the

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<sup>40</sup> Ph.D. Hieromonk Benjamin Micle Word of God ..... in rev. cit., p.548

<sup>41</sup> Ph.D. Leon Arion, *Unity and universality of the Church in the Pauline Epistles* in rev.cit., P 51

<sup>42</sup> Ibid

<sup>43</sup> Ph.D. Nadim Tarazi, *The relationship between baptism and resurrection of the believer's life in the book after Romans* in Education

Theological, year XXVI, no. 1-2, 1974, p.64

<sup>44</sup> Joseph Huby, S.T St. Paul, *Epître aux Romains*, Coll. "Verbum salutis" X, Paris, 1957, p.209 cited

Ph.D. Nadim Tarazi, art.cit., P.64

<sup>45</sup> Sf. Nicolae Cabasilas, *On life through Christ*, trans. of Prof.. Dr.. Teodor Bodogae, Sibiu, 1946, p.35-36

<sup>46</sup> DRD. Girma Wolde Kirkos, *Unction service in the Ethiopian and Byzantine liturgical rite* Orthodoxy în, XXIV (1972), nr. 4, p. 568

stature of the fullness of Christ, not to be children taken by waves, and carried hither and thither by every wind of doctrine, by the deceit of men, by their craftiness, for scheming error, but taking the truth in love, may grow up in all things to Him, who is the head-Christ "(Eph. 4 , 13-15).

St. Paul writes that the Holy Chrism Christians are sealed with the Holy Spirit of promise: "By which you heard the word of truth, the gospel of your salvation by believing in Him you were sealed with the Holy Spirit of promise, which is the earnest of our inheritance toward redemption acquired by Him and praise of His glory "(Eph. 1, 13-14), and in another place: "And grieve not the holy Spirit of God, in whom you were sealed for the day of redemption "(Eph. 4 30). Another verse says: "And He who has made us for this is God, who has given us the earnest of the Spirit" (II Cor. 5.5). Apostle to the Gentiles Romans writes: "It is not wrong as the grace, as if through the offense of one many be dead, much more the grace of God and His gift abounded on the many, by the grace of the one man, Jesus Christ" (Rom. 5, 15).

The life and gifts of the Holy Spirit poured out into the world and humanity redeemed by Christ from the slavery of sin and death through the Cross and Resurrection to Pentecost with the coming world of the Spirit in personal, the Father sent the glorified Son<sup>47</sup>. Coming down clearly chip over the apostles who were together and piercing the hearts of those who have received the word of mouth gospel apostles<sup>48</sup> "Peter said to them: << Repent and be baptized every one of you in the name of Jesus Christ for remission of sins, and ye shall receive the gift of the Holy Spirit >> "(Acts 2, 38).

St. Paul testifies to the existence of the mystery, of course, brilliant with the words: "And he that strengthens us with you in Christ, and hath anointed us us is God who hath also sealed us and given the earnest of the Spirit in our hearts "(II Cor. 1.21 to 22) remember the word alignment bringing this Sacrament by which the Saviour said to His Apostles: " And behold, I send the promise of my Father upon you, and you sit in the city of Jerusalem until ye be clothed with power from on high "(Luke 24:49).

St. Paul points out: "And He who strengthens us with you in Christ and has anointed us is God with us" (II Cor. 1.21) This mystery that is performed immediately after Baptism, by anointing with oil, as was the case anointing of King David's royal dignity.

The Orthodox practice to administer the Sacrament of Chrismation immediately after Baptism is based on Holy Scripture (Acts 8.15 to 17, 19.6) and is witnessed by Holy Tradition, from apostolic men.<sup>49</sup>

Incorporating human in Christ, begun by the work of baptism and deepened and strengthened by the Sacrament of Chrismation is performed entirely through the Holy Eucharist. If Chrismation gives power to the development of the new life in Christ received baptism, the Eucharist is perfecting this life as full union with Christ and the Church. "Of course, the new member of the Church, while receiving the Eucharist immediately after baptism and anointing with chrism can not count reached the state of perfection, for it is the contribution that we must give him. But he has focused all his way to Christ himself, who from baptism, is to submit the contribution made by him or by using the power given to the whole way up to the state that crowns his efforts to develop new life received about three sacraments ".<sup>50</sup>

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<sup>47</sup> Ibid

<sup>48</sup> Ibid, p 522-523

<sup>49</sup> Prof. Dr. Dumitru Radu, *Sacrament of Chrismation in Guidance* Missionary Bible Institute and Mission of Romanian Orthodox Church, Bucharest, 1986, p 526

<sup>50</sup> Prof. Dr. Dumitru Stăniloae, *Dogmatic Theology*, ed. cit., p.81

Holy Eucharist was given different names in the books of the New Testament that expresses its establishment by Christ the Lord being its meaning, commission, order or its fruits and its twofold aspect of sacrament and Sacrifice (real, but bloodless , speechless).<sup>51</sup> It's called the Eucharist (Ευχαριστία = contentment), for the Institution of them at the Last Supper, the Savior gave thanks to God the Father, before you break bread and give it to the Apostles. It then calls blessing (ευλογία) referring to the blessing of bread and wine (Matthew 26,27) communion, , union (κοινωνία, ένωσις) for connecting those who share with Christ himself together; Supper (I Cor. 10, 17-21) Last Supper and divine Lord's Supper (I Cor. 11, 20), Christ's Mass, Holy Mass, Sacrament of the altar, , the bread of God, the heavenly bread (John 6 , 33), the Bread into being (John 6.48), cup of blessing (I Cor. 10.16) cup of the Lord (I Cor. 10.21), the bread and the cup (I Cor. 11, 26-28) The cup of life, cup of salvation, the Body of Christ, the Lord's Body, Spirit Body, Blood of Christ, Blood precious, sacred and divine and fearful mysteries, holy sacrifice, mysterious, sympathetic and so on <sup>52</sup>, because "the Eucharist the sacrifice of Christ and maintains updates pending return Him "(I Cor. 11.26" For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes ").<sup>53</sup>

In the light of the Pauline epistles, the Holy Eucharist is shown by the words: "The cup of blessing which we bless, is it not, communion of the blood of Christ? The bread which we break, is it not, in the body of Christ? That one bread, one body, we are many, for we all partake of the one bread "(I Cor 10, 16-17), and Ephesians teaches that" we are members of His body, of His flesh and bones Him "(Eph. 5:30).

St. Paul refers to the Eucharistic doctrine specifically, because - in addition to the establishment of the Gospel texts of which it reminds-he make some considerations that illuminates the meaning of specific issues that can mention the verse in I Corinthians 10, 16 urging the Corinthians to flee the ministry idols, he shows what is the relationship between him who sacrifices and enjoys its fruits, on the one hand, and the one who receives the sacrifice, on the other hand. [...] A connection between sacrificing and welcoming, a real participation.<sup>54</sup>

The Pauline soteriology, so the Sacrament of Holy Eucharist, as I saw it was discussed later by the Church Fathers, embraces diverse aspects that require believers who run the way of perfection as the mystery that unites the believer directly and immediately ready for the world to Himself Lord and Savior, Jesus Christ.<sup>55</sup>

It can be appreciated, in this context, that "despite the fact that it is expressed in different ways from those found in Pauline Epistles, consciousness was the same throughout the early church: the divine Eucharist, the many - the new, true Israel, the forming the Church - are a drive to identify with our Lord Jesus Christ ... Eucharistic assembly is undoubtedly identified with the Church of God which is in a certain locality. Identifying the Church of God Eucharistic assembly led automatically to the Eucharistic unity coincidence that basic canonical unity of the Church. Dividing those taking part in the Eucharist in those who lead and those who responded with

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<sup>51</sup> Prof. Dr. Dumitru Radu Share *Mystery of years in missionary guidance*, ed. cit., p.527

<sup>52</sup> Ibid, p.528

<sup>53</sup> Fr PhD. Alexandru Tudor, *Catholicity of the Church in the Pauline Epistles* in the Theological Studies, year XXXI (1979), No. 5-10, p.590

<sup>54</sup> Fr I. Bria Community Appearance know God Eucharist in Theological Studies, year XI (1959), no. 7-8, p.419

<sup>55</sup> Justinian Cârstoiu, *Christian Perfection Epistles of St. Paul*, publisher Enjoy Mond, Bucharest, 1996 p.73

Amen has already appeared in the first century (1 Cor) as a clear and permanent canonical division of the members of the clergy and laity of the Church. At the same time, the leader of the Eucharistic assembly, occupying the throne of God in the altar was erected, in the consciousness of the Church, the step of standing in the place of God. The unity of the Church in the Eucharist became automatic, and a unit in the ward. <sup>56</sup>

The Holy Eucharist is "food to that mysterious body" is "the medicine of salvation" which is the Apostle Paul "inexhaustible force" <sup>57</sup> approach and unified divine glue of all the faithful who partake of the same Sacraments, "for a living, a body are the many (εις ἄζτος εν σωμα οι πολλοι υσμεν) because we all partake of the one bread "(I Cor. 10, 17), affirming the power of communion of the Holy Eucharist.

Jesus Christ the Saviour is working in the world today through the Holy Spirit, which is His Body the Church. The Church and with the help of the Holy Spirit, Hand of Christ, who forgives and heals up to us: "Receive the Holy Spirit, said to His Apostles on the day of His resurrection, who will forgive sins will be forgiven" ( John 20, 22-23).

The sacrament of Confession, together with the other sacraments of the Church, is a sacred work of salvation and our creation in Christ. The etymology of the word confession means to be in "the same word" (ὁμολογία Greek), meaning it found that is communion with God the Word, in the same spirit. Mystery can be understood as being "confrontational deep sin, itself, is only directed obstacle, our Christian edification. And it separates the model as we, our Protochipul Christ, the God of light and love, and we threw << >> on the side and the shadow of death. We built it out of the meaning of life in Christ light and we departed in a world of nonsense, of vanity and corruption. <sup>58</sup>" St. Paul emphasizes this by the fact that people are in sin "partakers of the fruit without the deeds of darkness" (Eph. 5:11) which lose perspective of eternity.

To find the true path Sacrament of Penance is needed "mystery that God forgives sins by spiritual Christians who sincerely repent and confess before them. Repentance sacrament of penance as a virtue is different and fresh. <sup>59</sup> " Confession is made even gentiles and the Apostle does not hesitate to confess the times when he persecuted the Christians (Gal. 1:13-14, Acts 22.4 to 20; Fil.3, 6).

Taking Jesus' teaching, the Apostle Paul, in his concern for the salvation of souls won by preaching will take care to remind parishioners of God's call to perfection and undying winning property, awarded to the Creator for their lives after Christ: "Have I prayed earnestly to walk rightly before God, Who calls you into his kingdom and glory "(I Thessalonians 2:12).

For centuries it was returned to the importance of confession and Trullo canon 102 which "requires investigating how mistakes priests confessed to prescribe appropriate remedies" <sup>60</sup> to accomplish what St. Paul says in Ephesians 4:15: " to increase in everything, by far the one who

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<sup>56</sup> Holy Eucharist, the pastoral and spiritual cited <http://www.crestinortodox.ro/diverse/sfantaeharistie-value-pastoral-spiritual-125125.html>

<sup>57</sup> PhD. Leon Arion, *Unity and universality of the Church in the Pauline Epistles*, in Theological Studies, year XIX (1967), No.1-2, p 53

<sup>58</sup> Prof. Constantin Galerius, *Sacrament of Confession in Orthodoxy*, year XXXI (1979), No.3-4, p.486

<sup>59</sup> Prof. Dumitru Radu, *Sacrament of Confession*, the missionary guidance, ed. cit., p.547

<sup>60</sup> \*\*\* *Teachings of the Orthodox faith*, and Mission Bible Institute of the Romanian Orthodox Church BUCHAREST, 1992, p.273

is Christ our head, "and in another place" warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus "(Col . 1:28).

St. Paul also talks about the patience of God that in his time there was a discipline regarding the apostolic canon ordained as required in this regard is brought incestuosului example of Corinth and the Apostle proclaims: "To give one it Satan to ruin flesh, that the spirit may be saved in the day of Christ Jesus "(I Cor. 5.5). The judgment is made by the Apostle, not the community, and this decision is unacceptable. When the wrong turns that "punishment" (cf. II Cor epitimia. 2.6) and shows a true repentance, all apostle comes for it to be forgiven, comforted and strengthened "to not be overwhelmed by excessive sorrow. .. And not to give Satan gain over us "(II Cor. 2.6 to 11). Regarding the attitude adopted towards those who have wronged Apostle Paul advises Timothy, his disciple to rebuke publicly known sinners to straightening others: "Them that sin rebuke before all, that others also may fear" (I Tim.5, 20). The same disciple who advises but to do so with wisdom and gentleness, heeding the words used so that "God may give them repentance to know the truth"<sup>61</sup>(II Tim. 2,25). "All the apostles preached repentance, not only those studying for their writings. Before the Sanhedrin in Jerusalem they collectively and publicly confess to the Saviour and show that the economy of salvation is intended repentance and forgiveness of sins <sup>62</sup>(Acts 5.27-32, 11,21) ".

St. Paul urges, "As you once presented your members as slaves to impurity and to lawlessness, so now to make maids of righteousness, to reach holiness" (Romans 6, 19).

Repentance is a way of healing and perfection of the soul. For Christians its value is based on Sacred Scripture and Sacred Tradition. St. John the Baptist, the Savior, Apostle Peter at Pentecost start preaching repentance activity. Fathers call the second grace, the second revival (Isaac the Syrian) or renewal of baptism and cleansing of conscience<sup>63</sup> (St. John Climacus).

With every sacrament Christ the Saviour gives himself to those who have built itself as members of His Mystical Body, the Church, and afterwards those who believe in him and run to the aid of God or through His work, and Eucharist gives himself with his own body and blood, but the unseen [...] Christ the Lord decided to give people the people that he viewed himself sanctify to choose the mystery of ordination, giving them to the Church. as well as Father gave himself to the world: <sup>64</sup> "As the Father sent me, so send I you [...] ye the Holy Ghost" (John 20, 21-22).

In order to get the job of priesthood done, that who decides to do that must have the determination of his being called <sup>65</sup>. This is a form of life, that the priesthood should be lived, as a call from God. St. Paul says about the priesthood tasks that they do not take it for granted, but by so call "no-one takes this honor, but one called by God as Aaron" (Hebrew 5:4), and the Saviour says Apostles, "Ye have not chosen me, but I have chosen you" (John 15:16).

The receiver of the Holy Orders must have specialized training and to be a man: "It is appropriate, but that he be blameless, the husband of one wife, watchful, wise, courteous, loving foreign, prepared to learn others; not a drunkard, unaccustomed to beat, winning unwilling to aquire, but gentle, peaceful, unloving silver; well enrich his house, having obedient children,

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<sup>61</sup> Protos Lect. Dr. Justinian Cârstoiu, *Christian Perfection ...*, ed. cit., p 81

<sup>62</sup> Prof. I. Felea, sacraments, Sibiu, 1947, p.70

<sup>63</sup> Fr Constantin Galerius, Christian meaning of repentance in Theological Studies, year XIX (1967), no. 9-10, p.674

<sup>64</sup> Prof. D. Radu, Mystery priests take (ordination) in Guidance Missionary, ed. cit., p.565

<sup>65</sup> Fr PhD. Nicholas Borda space, *Moral duty of the priest*, in Theological Studies, year XXV (1973), no. 1-2, p.71

with all propriety, because if you do not know someone to appoint his own house, how he cared for the church of God (I Timothy 3, 2-5). The conditions which the Apostle Paul puts priests mentioned in verse 7 to 9 January Tit (for bishop ought to be blameless, as a steward of God, neîngâmfat, not quick-tempered, not given to drink, peaceful, not greedy, but lover of foreigners, a lover of good, wise, just, pious, temperate, holding to the faithful word of teaching, to be worthy and urge the healthy teaching and to convict those adversaries) "I ask the servants to be carriers of particular moral values and always strive to achieve them"<sup>66</sup>, emulating the Savior Christ, "Christian life must be a continual replay of the life of the Lord."<sup>67</sup>

Being a Priest "holy, without malice, without blemish, different among the sinners and higher than the heavens" (Hebrew 7:26), referring to His human nature, as the Son was, is and will be as "Saint" par excellence. He is called the first "pious" (ὁσῖος), meaning righteous, as one who has not done any act that would have fallen dignity (John 8.46), "without malice" (ἄχαρος) as one who had no evil or sin "without blemish" (ἀμίαντος) as one who, though living in the midst of a sinful and corrupt world, he was not touched by any stain of any sin. Jesus Christ during His earthly life was not lacking, however, different among those sinners by the behavior of his life, being higher than the heavens.<sup>68</sup>

Following the command of the High Priest (Hebrew 4:14) and "priest forever after the order of Mechisedec" (Hebrew 5:6) Holy Apostles chose some of the most worthy Christian men, they laid hands on them and praying that the grace of the Holy Spirit to come upon them, they received the Sacrament of Holy Orders to become some deacons, some priests and some bishops, only the chief priests with the power to commit further this Holy Sacrament. The first bishops transmitted to other men worthy priesthood grace to be deacons, priests and bishops, and this work continues the transmission of grace priesthood in the Church, without interruption, from the Apostles until today, continuing until the end of time apostolic succession.

St. Paul, sending from Miletus to Ephesus, and called themselves the priests of the church of the Church (Acts 20, 17), and Timothy, bishop of Ephesus sat advises not to put their hands on anyone rather to not partake their sins (I Tim. 5.22) and Titus, Bishop of Crete, guides him: "For this cause left I thee in Crete, that turned what priests are missing, and sat through the cities, and you I appointed you" (Titus 1:5).

All through the laying on of hands and prayer, that the mystery of ordination, are dedicated to the Holy Apostles and bishops, and grace was sent by St. Paul bishops Titus and Timothy, the latter writes: "Do not neglect the gift that is in thee, which was given by prophecy, with the laying on of hands the chief priests. Ponder them, stick to them, that your advancement is manifest to all. Take heed to yourself and to the doctrine, continue in them: for in doing so, and you will save yourself and those who hear you" (I Tim. 4:14-16), and in another place "for this reason I remind you again ignited further grace of God which is in you through the laying on of my hands" (II Tim 1:6). And all urge him "watch thou in all things, suffer evil, do the work of an evangelist, make full your job" (II Timothy 4:5). Gentile apostle elsewhere says "be an example of preaching, in teaching, in conversation, in speech, in love, in purity. Let no slander your youth" (I Timothy 4, 11-12).

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<sup>66</sup> Fr PhD. Nicholas Borda space, *Moral duty of the priest* in rev.cit., P.72

<sup>67</sup> Prof. IG Coman, *Problems of Philosophy and patristic literature*, Bucharest, 1944, p 245

<sup>68</sup> Archimandrite M. uparschi, *New Testament priesthood superiority versus Old Testament priests take* after Epistle to the Hebrew, Theological Studies, year VIII (1956), no. 5-6, p.295



St. Paul says that priests are "servants of Christ and stewards of the mysteries of God" (I Corinthians 4:1). The relationship between the Son and the Holy Spirit here is obvious and follows from the fact that the priest is called in the text servant of Christ and the duty to cooperate with their peers for the salvation of the Holy Spirit, by being appointed steward of the mysteries of God.

St. Paul says, "Those were made many priests, since death prevented them endure. But here, Jesus, by those that remain forever, has a priesthood imperishable (eternal) "(Hebrew 7, 23-24). Aron was a priest of the Levitical priesthood, the priesthood of the Old Law which had servants, as mortal as them and consequently their priesthood was temporal, the new one, whose Bishop is Christ, is a full and complete priesthood in His person of eternal duration.<sup>69</sup>

Servant of Christ, the priest is, simultaneously co-worker with God's grace: "For this reason I remind you to stir up the gift of God which is in you through the laying on of my hands. For God hath not given us the spirit of fear, but of power and of love and of wisdom "(2 Timothy 1.6 to 7).

The New Testament priesthood is of a higher level, it is "after the order of Melchizedek and not after the order of Aaron" (Hebrew 5:17), even as Saviour was born of the tribe of Levi, from which the priests drew Mosaic Law, but the tribe of Judah. But the service of new priests is no longer reduced to a single tribe, but it is called upon all nations, because it is not linked to heredity, but by vocation.<sup>70</sup> And the covenant of peace, life and ministry, about which the prophets speak<sup>71</sup> (Ezekiel 34.25; Mal. 2.5) became the Testament of peace, life and ministry of Christ, enjoyed by all believers.

St. Paul, in his Epistles, helps all Christians, who led them to a way of life which is to acquire the kingdom of God. The value of his teachings is undeniable, and their performance is absolutely essential for the acquisition of eternal life, because "who follows the Apostle Paul, through him we follow Christ fully."<sup>72</sup>

Pauline mysticism on the one Sacrament of Marriage is very special. Even if the fall into sin, the bond between man and woman was weak and disfigured and lost grace linked to the primordial state, however, as no human nature was not destroyed, so no marriage has been dissolved in its essence.<sup>73</sup>

In the New Testament the union between man and woman is defined by St. Paul as "great mystery" (Eph. 5:32) is modeled as the love between Christ and the Church, distinguished by monogamous nature, the sanctity of the body because it is the temple of the Holy Ghost: "Flee from fornication! Every sin that you will commit a man is out of the body. But who indulges in fornication sins his body itself. Or do you know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and ye are not your own? "(I Cor. 6, 18-19), mutual devotion for life togetherness, love and purity "For the unbelieving husband is sanctified by the believing wife" (I Cor. 7.14) and the transmission of life through birth babies, "but she shall be

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<sup>69</sup> Archimandrite M. uparschi, take the New Testament priesthood superiority versus Old Testament priests take after Epistle to the Hebrew, Theological Studies in rev. cit., p.295

<sup>70</sup> Prof. P. Vintilescu, priest in front of his calling as a shepherd of souls, Bucharest, 1934, p.71

<sup>71</sup> I.V. Georgescu, my covenant is a covenant of life and peace, ROC, year LXXXII (1964), no. 5-6 p.477

<sup>72</sup> St. John Chrysostom, Catechesis Shipping: Homilies on marriage, trans. the language gr. Old Fr Marcel Hanche, Lord's Army Publishing House, Sibiu, 2006, p.29

<sup>73</sup> Theodora Teculescu, the sacrament of marriage in the Pauline Epistles, in Orthodoxy, year III (2011), no.2, p.133

saved through the birth of sons, if you insist, wisely, faith, love and holiness "(I Tim. 2:15) <sup>74</sup>. The body is the temple of the Holy Spirit (I Cor. 6.19), therefore, if a man and woman become one flesh, their union is sealed by the Holy Spirit dwelt in each of them<sup>75</sup>.

Equality between men and women in Christ is essential emphasized by St. Paul shows that both women and men were created in God's image to likeness with Him. The image of God in man is the same for men and women, so the two are created equal, but "the unity, identity, uniformity, equality between man and woman, between husband and wife are one << being >>, << one man >> there are differences at the same time. "<sup>76</sup>

The relationship between Christ and the Holy Spirit can be seen from the wording of Ephesians 5.25 to 27 as follows: "Husbands, love your wives, as Christ loved the church and gave Himself for her, to sanctify it, having cleansed it by the washing of water by the word, and that appear to Himself, a glorious church, not having spot or wrinkle or anything like this, but to be holy and without blemish ".

Since Christ dwells and is even present in the sacraments, in the sacrament of marriage can say that the relationship between the two spouses must be completely in love in the direction of the relationship between persons of the Holy Trinity.

Holy Unction is one of the secrets of that mystery with repentance, it can contribute not only to increase human spiritual but, patristic teaching can be very helpful in terms of bodily and spiritual health of Christian. If the Holy Unction, the main aim of sharing grace body is healing and forgiveness appear as secondary purposes and thus strengthen the soul, <sup>77</sup> as evidenced by the classic text of the Epistle of St. James, 5:14-15: "For any man sick among you to call the elders of the church to pray for him and anoint him with oil in the name of God. And the prayer of faith shall save the sick, and the Lord will raise and will be committed sins will be forgiven. "

Since catechumen holy baptism sins but not human skills to commit evil, ADR can be regarded as aid, especially in times of bodily infirmity and disease, because "holy Sacrament of the Holy Unction is the work committed in the name of the Holy Trinity, the priests of the Church, which shares the sick believer and facilitate healing grace unseen bodily suffering, spiritual strengthening, regaining hope, forgiveness of sins. The lubrication is seen holy oil, after special prayers invoked by the mercy of God through the Holy Spirit upon the sick. "<sup>78</sup>

The role can be found in the oil of the Pauline Epistles in the Epistle to the Hebrew verse: "Love of justice and hated iniquity, for that I anointed thee, O God, thy God with the oil of gladness more than Your adepts" (Hebrew 1:9). And text refers to the Son in the context of creation of the following verses: "And, in the beginning, O Lord, thou hast founded the earth and the heavens are the work of thy hands; They will perish, but you remain, and all shall wax old like a garment , and as an on a garment you will gather as a garment they will be changed. But you are the same, and thy years shall not fail "(Hebrew 1, 10-12).

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<sup>74</sup> Fr Ion Bria, Orthodox theological dictionaries, Bible Institute's mission of ROC Pcs., 1981, p.96

<sup>75</sup> John Meyendorff, Marriage - Orthodox perspective, trans. Caesar Login, publisher Patmos, Cluj-Napoca, 2007, p.22

<sup>76</sup> David C. Ford, *Man and woman in the vision of St. John Chrysostom*, trans. in English. Lights of Irina Niculescu, ed. Sophia, Bucharest, 2004, p 240

<sup>77</sup> Rev. Dr. D. ColoteloPastor patients - ways of healing clay increase in the voice of the Church, LVI year (2000), no. 9 - 12, p.77

<sup>78</sup> Deacon. Prof. Peter David, The Mystery of the Holy Unction, [note pag.24](#)

It can be seen that the Holy Spirit is not explicitly present in the text in the verses mentioned above. However, there is no denying its presence in creation, especially starting from the Orthodox dogma of the Trinity which states co-work of the three persons of the Trinity.

One of the Apostles which are read in the Holy Unction is one from Galatians 5, 22-26 and he says: "Brothers, the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faith, meekness, temperance, purity, against some that it is not law. And those who belong to Jesus Christ have crucified the flesh with its passions and desires. If we live in the Spirit, let us also walk in the Spirit. Do not be lovers of vain glory, irritating one another and we envy each other. "

The Sacrament of Holy Unction "can be considered par excellence Sacrament of His mystical body appointed for healing the body. The relief she put positive value given by God Himself human flesh as one who became flesh and keep it forever. "<sup>79</sup>

According to the Orthodox belief, spiritual life born through Holy Baptism is fed by the grace imparted by Holy Chrism, which gives grace to strengthen growth and new born life in Christ.<sup>80</sup> He gives grace that enlightens the mind and strengthens the will to understand and witness the truths of faith and prosperity in deeds. And reintegration of Christian grace, which can lose grace by committing sins is the sacrament of Holy Confession, which shares the grace of forgiveness of sins, reconciliation with God, and peace of conscience. It is necessary to prepare the believer to receive the Sacrament of Holy Eucharist, the mystery of the most important that the recipient actually unites Christ with – God<sup>81</sup>.

Also in the economy of salvation, the mystery of Priests, is of paramount importance both for the recipient and those entrusted to his pastoral care. On the ordained successor of the Apostles makes, with full powers to teach, to sanctify and to guide the faithful to salvation and saving grace they receive through these servants of Christ and "stewards of the mysteries of God" (I Cor. 4.1). Similarly, the Sacrament of Holy Matrimony divine grace poured out upon recipients, establishing a link between her spiritual and bodily steady, sustainable harmony that fills the love and power can overcome all the difficulties of life, making it a true family heart, where they are the highest Christian virtues. The goal of the Sacrament of Holy Unction is the forgiveness of sins and healing of body and soul.<sup>82</sup>

The graces of the sacraments offered to the Christian life is rich and varied, corresponding to the different needs of the faithful life, from birth to death<sup>83</sup>, as "the highest spiritual realities, sacraments unconditionally precede the uncreated eternity, polarity, duality and multiplicity, they bear the stamp of Trinitarian unity."<sup>84</sup> Holy Spirit given at Pentecost mystical body, spiritual life and He, by His grace bestowed in the sacraments, a maintenance forever the faithful

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<sup>79</sup> 79 Prof. Dr. D. Stăniloae, *Orthodox Dogmatic Theology*, vol II, ed. cit., p.305

<sup>80</sup> Ph.D. Hieromonk Benjamin Micle *God's Word and Sacraments in the Orthodoxy* year XXXI (1979), no. 3 - 4, p .548

<sup>81</sup> Ibid

<sup>82</sup> Ibid

<sup>83</sup> Prof. Arhid. Dr. John Zăgrean, *The Perfection of christian life through the Sacraments*, the Metropolitan of Transylvania, IX (1964), No. 1-2, p.79

<sup>84</sup> Ph.D. Fr John Avramescu *The existence of the church and the sacraments* in the Orthodox year XXIV (1972), no. 4, p.541

<sup>85</sup> Ephesians without directly stating it, <sup>86</sup> let it be understood when speaks of the Holy Spirit in which Christians are sealed and earnest of eternal life (cf. Eph 1 13-14, 4.30 "Grieve not the Holy Spirit of God, in whom you were sealed for the day of redemption").

The worship, the liturgy, the sacraments, are all traditional invocation of the Spirit, by which we ask "unity of the faith and fellowship of the Holy Spirit ... as ourselves and one another and our whole life to Christ our God to give." <sup>87</sup> It is tradition that St. Basil defines "Mysteries of the Church that Scripture shows us [...] to unity in Christ through the Holy Spirit. Only in the Church of the Spirit of God [...] can perform the miracle of Pentecost, when the language pluralism knock mysteries mystery of the unity of faith and salvation." <sup>88</sup>

Because there are few things written about the Catholic Epistles, we found it necessary to address this issue in **Chapter 4**, stopping the texts on the Holy Spirit.

Catholic Epistles make common treasure of theology of the New Testament, that the Church, the apostolic epistles authors emphasized a particular aspect of teaching each Apostle Paul - faith, the Apostle Peter - hope, the apostle John - Love and St. James - the facts. <sup>89</sup>

In the Orthodox Church, nothing happens in the life of the Church without the Holy Spirit. In Orthodox liturgical and spiritual tradition, every prayer, mystery, praise or service, start with the invocation of the Holy Spirit and the Mission of the Church identifies with her prayer of renewal continues sending the Holy Spirit. Epiclesis, the calling of the Holy Spirit, the Christian prayer par excellence, because there is no space and time and permanent living presence of the risen Christ in the Holy Spirit. <sup>90</sup> The Holy Spirit descends in the world, but not only discovers his gifts and charisms. His images bellow which seemed to hide are blowing, flame, fragrance, lubrication, dove, burning bush <sup>91</sup>. Spirit brings human depths divine energy that makes us one with the Son and the Son to the Father share the link. the Spirit which we receive, the body and blood of the Lord makes us "one flesh and blood with Christ", He integrates into the Body and Blood of the Lord filled with the Spirit <sup>92</sup>. The Holy Spirit is the power through prayer of the Church, sustains our longing for resurrection: he operates our renewal, which will be fully renewed, transparent part of the body of the Lord through our bodies and they will become transparent full experience the joy of His love treasures. <sup>93</sup>

The term "catholic epistles" is justified because they are not addressed to a local church or a person, but to wider circles of readers and ultimately all Christianity. Most of these letters have encyclical character, resemble each other in their practicality. Place these epistles in the New Testament canon, as a group, they vary. Many codices place them after Paul's Epistles, as we also

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<sup>85</sup> magistrates. Leon Arion, *Concept of the Church in the Epistle to the Ephesians*, in Theological Studies, year XVII (1965), No.7-8, p 409

<sup>86</sup> Ibid

<sup>87</sup> Prof. N. Buzescu Pnevumatic aspect of eclesiologiei the importance of tradition Orthodox St. Basil the Great in Orthodoxy, year XXXI (1979), no. 1, p 107

<sup>88</sup> Ibid

<sup>89</sup> Fr Ioan Mircea Epistle of St. Peter, the voice of the Church year XXXII (1973), no. 9-10, p 898

<sup>90</sup> Arhid. Prof. Dr. Constantin Voicu, chronic Institute of Theological Studies Theological year XXXI (1979), no. 5 -

10, p 745

<sup>91</sup> Ibid

<sup>92</sup> Ibid, p 746

<sup>93</sup> Ibid

have them.<sup>94</sup>

The first group is the Epistle of St. James catholic epistles. The author introduces himself to the readers as "James, a servant of God and of the Lord Jesus Christ" (I, 1).

Apostle | James writes in his letter about faith, straightening and good deeds, and the latter means action charity, the love of the neighbor (James 2.15 to 17).

As regarded to the the Holy Spirit, the Apostle Peter uses the expression "through sanctification of the Spirit" (ἐν ἁγιασμῷ Πνεύματος)<sup>95</sup> showing that the chosen ones are dedicate to sanctification and salvation, and must receive the purifying fire of the Holy Ghost, which sanctifies and those who are attracted to Himself<sup>96</sup>. "To make it more easily understood the expression" to the sanctification of the Spirit", some commentators have paraphrased thus: We chose to give you the holiness of the Holy Spirit."<sup>97</sup> The apostle does not say how the Holy Spirit performs sanctification, but in other New Testament texts make clear that through the sacraments (Matthew 28:19), Ephesians 5:26, work which is also called the "seal" of the Spirit (II Corinthians 1.22) and "lubricating" (II Cor 1.21, I John 2, 20 and 27). This sealing, which takes place in Baptism, through Chrismation, printing Christians "image of Christ (cf. Galatians 4:19) and his kingly character" and priests (I Peter 2, 5 and 9), Infratest people and nations.<sup>98</sup>

The works of the Holy Spirit are many and of one unit, some extraordinary gifts or charisms and temporal, but nesfințitoare data to "build the church", "the gift he received each serve one another" (I Peter 4, 10) and others permanent, sanctifying and saving, which are the ministry of Christ to the Apostles and through them priests and bishops in apostolic succession "The priests pray that each of you who are fellow-priest and a witness of the sufferings of Christ, and a partaker of the glory that will to be revealed "(I Peter 5:1). These are the gift or power to teach; charism or gift to drive or pasta (I Peter 5.2) and to sanctify through the sacraments <sup>99</sup>, that is to say that sanctification is by the Holy Spirit, or "through sanctification Spirit. "

"Some commentators, explaining verses 10-12, see here work persons of the Trinity, and reminiscent of the Holy Spirit sent from heaven << >> is clear that the Apostle Peter was thinking of Pentecost, which meant the actual foundation of the Church, the outpouring of charisms or gifts of the Holy Spirit and the guidance [...] the Christianization of the world. <sup>100</sup>

"Hug one another with a kiss of love. Peace to you all, those in Jesus Christ. Amen "<sup>101</sup>(I Peter 5:14) In this formula greeting, blessing and prayer alike, seal the Apostle Peter said in his prayer, with peace as a seal of those who wrote them because if Christians have done here Peace in Christ – that is themselves, with others and with God - thus they are assured of eternal peace

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<sup>94</sup> Rev. Dr. Lecturer. Elijah Melniciuc-Puică Study New Testament - course support - typed, year I - sem. II, p.175

<sup>95</sup> ἐν is used in the instruments or accompanying sense; ἁγιασμός - o, noun-way active (output holy, consecration, purification) and τῷ ἁγίῳ = noun with passive sense (so it holy, temple, holy water ITA) derived from the holy γιάζεν = i, and i inarticulate Πνεῦμα is the Holy Spirit, holy markedly cf. Fr Ioan Mircea, Epistle of St. Peter, in rev.cit., p 924

<sup>96</sup> Fr Ioan Mircea Epistle of St. Peter, in rev.cit., P 924

<sup>97</sup> JA Small, The Health Bible with commentary by Dom Calmet, "The Sants Fathers and ancient exegetes and modern "tom XVII, Paris, 1906, p.67 Prof. Ioan Mircea

<sup>98</sup> Epistola I was Sfântului Petru, în rev.cit., P.925

<sup>99</sup> Ibid

<sup>100</sup> L. Cl.Fillion, The Health Bible commentary from the Vulgate and the original texts, t. VIII, Paris, 1925, p. 667-668 Prof. Ioan Mircea apud, Epistola I was Sfântului Petru, în rev.cit., p.938

<sup>101</sup> Saint Theophylact of Bulgaria, the Epistle of St. Jude Interpretation in Orthodoxy, Series II, III year (2011), no. 4 p.147

in heaven. Peace is the gift of the Spirit (Gal. 5:20).

If St. Peter confessed all aforementioned Holy Spirit, we have the testimony of the youngest of the apostles of the Savior, John the theologian of love, for the Christian faith is based on witness worthy of confidence, that the word of the Father who baptized the true deity and Messiahship Son of Man as "testified to his Son" <sup>102</sup>(I John 5:9), the presence of the Holy Spirit, which descended like a dove and dwelt upon the Apostles at Pentecost, in the form of tongues of fire "It is the Spirit who testifies, because the Spirit is truth" - says St. John the Evangelist - "For there are three that bear record in heaven, the Father, the Word and the Holy Spirit, and these three are one" <sup>103</sup>(I John 5: 6-7).

The Epistle of St. Jude is written for those who recently converted to Christianity because it had appeared some who "taught that sin is not opposed and denied Christ" <sup>104</sup> and was needed to strengthen the brethren. It urges recipients to walk in poverty and to continue in their faith which the Apostles preached.

Vocabulary and style of the author shows us a good knowledge of the Greek language (11 Greek words that appear here do not appear neither in the New Testament or in the Septuagint), but Hebrew origin, as sometimes there are some Semitism <sup>105</sup>.

In verse 19, "They are the ones who cause divisions, (people) normal, having not the Spirit" those who cause divisions and are flesh refers to those who sit outside the church decisions, that is the abode of faith or church "For as some cave of robbers pointing their meetings, that it departs from the Church, and the Sines tries to close. And doing this, people soul is, that after veiling living world." <sup>106</sup>

In **Chapter 5**, we try to bring "Clarifications and comments by the Fathers of the Holy Spirit." In section 5.1 "Fathers of the Holy Spirit's role in man" <sup>107</sup> start from Article 8 of the Symbol of faith and continue with various quotations from the works of the Fathers and ecclesiastical writers about the Holy Spirit. Saints Basil the Great, John Chrysostom, Gregory of Nyssa, Cyril of Alexandria, Athanasius, Irenaeus of Lyon, St. Augustine, Ephrem the Syrian, to the great Photice Diadochos of Maximus the Confessor and Symeon the New Theologian formulated under the inspiration of the same Holy Ghost with scriptural bases, a variety of religious views about the work of the three divine persons.

In section **5.2** we dealt strictly with the teachings of St. Basil the Great on the Holy Spirit. During the 24 pages we analyzed objectively great treatise on the Holy Spirit Capdocian and in the next section we focused on the Holy Spirit's work in creation and salvation of man.

In conclusion, we consider that the Fathers and ecclesiastical writers are unanimous in regarding scriptural meanings explicitly and strengthen the role of the Holy Spirit in the salvation

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<sup>102</sup> Oscar Cullmann, The New Testament, translated by Cristian Preda, Humanitas, Bucharest, 1993, p, p 160

<sup>103</sup> Ibid, p.156

<sup>104</sup> Pr magistrates. Basil Ignătescu the Holy Spirit in the life of the Church towards the teachings OF THE neoprotestan in Orthodoxy year IX (1957), No. 1, p 78

<sup>105</sup> Fr Paul Florenski pillar and foundation of Truth. Theodicy attempt Orthodox (in Russian you), Berlin, 1929, p 124, cited Fr magistrates. Basil Ignătescu art. cit., p.82

<sup>106</sup> Ioannis Zizioulas, Metropolitan of Pergamon, Being the ecclesial Byzantine Publishing, Bucharest, 1996, p.219

<sup>107</sup> Prof. Dumitru Stăniloae, Orthodox Dogmatic Theology, Vol I, ed.cit., P 197

of man. Specifically, one can find a unity of vision regarding the importance of the third person of the Trinity in attaining deification, without this prejudice, in any way, human freedom.

We continued with the presentation of the Holy Spirit in modern theological vision as follows: Venerable Silouan the Athonite, Vladimir Lossky, Rev. Prof. Dr. Dumitru Stăniloae, Alexandre Schmemman, John Breck, Christos Yannaras, Paul Evdochimov.

Fr magistrates. Basil Ignătescu is interested in the work of the Holy Spirit in evangelical neo protestants and comments <sup>108</sup> "generally, all evangelical denominations, drawing on the specific attitude of the reformers, as they remove the entire contents of charismatic life imparted by the Holy Spirit through the Holy Apostles Church and shared to this day by the Holy Mysteries. Cutting wire apostolic communion with the Church by removing duties episcopate neo protestants have lost touch with the essence of divine life in the Church - that communion with the Holy Spirit.<sup>109</sup> " The same author quotes the late P. Florenski article that says "<sup>110</sup>delirium and ecstasy were taken as joy in the Holy Spirit, and sin apparently covered by hypocrisy, embraced the freedom."

I ended with theologian Ioannis Zizioulas, Metropolitan of Pergamon which concludes: "Between the two, the joy is not complete if it is not communicated to a third by each. The Father enjoys Son, but He wants to communicate this joy to a third for it to be complete. This is why the Father proceeds to the third subject, which is directed entirely with the Father to the Son. The Father's joy, shared by the Son, fills the Son with greater joy of the Father of. Besides that, the Son and he shares his joy of the Father with the third subject. He participates to the joy of the Father and the Son"<sup>111</sup>.

In this chapter we consider that we have brought a very important personal contribution by approaching an original theme.

In **Chapter 6** I tackled with the theme of, „The salvation of the believers through grace, faith, good deeds and with the actuality of the biblical message and I dealt with it differently in two subchapters.

Salvation and deification, regarded as a work of raising the human to the communion with God is nothing but the extension of the relationships between the three entities of the Holy Trinity to conscious creatures, naturally considered as a meeting of man and God, which started with Baptism and extended through the spiritual climbing of each person, through the Holy Sacraments to the Holy Church.

Through faith, man accepts the call of God and the beginning of the new life through Christ. The faith in the Holy Trinity marks the limits between the Christian teaching about God and other doctrines and visions, which means that only the Orthodox teaching shows us that God works the salvation within the man that comes to Christ. The Orthodox teaching underlines that grace is absolutely necessary to salvation <sup>112</sup> (John 6,44 „No one can come to me unless he is brought by The Father who sent me and I will resurrect him the after”), but on the other hand, Apostle Jacob insists on saying in more verses that, „faith without deeds is dead in

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<sup>108</sup> Idem, relationships and life Trinity Church, rev cit. p 513

<sup>109</sup> Rev. Dr. Dumitru Viezuianu, Romans Christology of St. Paul, Ph.D. Thesis

<sup>110</sup> N.Fustei, ecclesiology, or the doctrine of the Church, cited <http://curierulortodox.info/blog/?p=583>

<sup>111</sup> Nicolae Traian Porphyry, teaching the Twelve Apostles - The Didache, cited [http://www.agoracrestina.ro/library/Nicholas-traian\\_profrir-teaching-of-twelve-apostles-didachia.html](http://www.agoracrestina.ro/library/Nicholas-traian_profrir-teaching-of-twelve-apostles-didachia.html)

<sup>112</sup> Chapel St John of God cuvântătorul, Monastery of St. John the Evangelist and St. Venerable Euphrosyne, Cornu, 2008 p 41

itself”<sup>113</sup>(Jacob 2,17).

The Bible or the Holy Book is the message God sends to people ( which was first kept in the living memory and written afterwards) , a message which was , is and will be actual until the end of time( Apostle Luke, 21,33). the Holy Bible was understood as a dialogue between humankind and God, which is not accomplished only by a verbal message, but it is finalised within the Logos itself which brought the most important part of the message through Its voice, teaching and wonders, that is through the entire salvation work.

**Conclusions:** The apostles founded churches in different local regions, considering them as collaborators of God and stewards of the mysteries of God: "So we reckon every one of us: as servants of Christ and stewards of the mysteries of God" ( I Cor. 4, 1) and the Lord, as the founder of the Church and the cornerstone: "For other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3, 11), 'called them to Jesus: Have you never read in the Scriptures: "The stone which the builders rejected, which has become the cornerstone. Since the Lord was this, and it is marvelous in our eyes"? (Matthew 21, 42). "

Since the founding of the Church at Pentecost, the Apostles and their successors "bishops, priests and deacons, teach and preach faith in Jesus Christ, the Son of God, their Savior commanded, before His ascension into heaven, namely to learn and preach the Christian faith to the Gentiles: "Go and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit ... »(Mt 28, 19-20)."

Following this commandment holy Evangelist John the Theologian love was the one that pointed out how no one else knew how to do, divinity of the Son. He opened by writing to a world beyond the world because, he sensed the creative power of the Word is with us, but it is with the Father. It remains undeniable that Christ is God-man who came into the world, the life of the world to bring people eternal life.

St. John the Evangelist was always called "theologist" as one that has penetrated the deepest mystery of salvation, the soaring meditations with eagle's wings to the highest corners of theological knowledge, as it transpires and his oratory Honest "All sufficiency kindness, giving you Christ and the tip divine gifts of God speaking apostle, you yourself pointed a fair trial, the right one, discoverer of the divine. "

The consciousness and experience the Christian community had is reflected in the presence of the Holy Spirit in the ecclesiology of the fourth Gospel and its powerful ecclesiastical character.

The idea of a co-work of the Spirit and Christ is a major theme of Christian thought which has its origin in the Old Testament theophanies, continuing in the earthly life of Christ and the various stages of his work. The fourth Gospel is evidence to this effect, stating specifically the relationship between the two persons of the Trinity to human salvation. According to Christian dogmatists, redeeming work of Jesus Christ committed to continue the life of the church and with the mysterious world of the Spirit.

We can see the Holy Spirit working together with others in the Trinity to man's salvation, without prejudice to this human freedom. We found co-work of the Spirit, the Son and the Father in all important episodes presented in the Synoptic Gospels, example being the birth of Christ the Saviour.

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<sup>113</sup> Prof. Boris Bobrinskoy mystery of the Holy Trinity, trans. The Măriuca and Adrian Alexandrescu, Edit. I.B.M.B.O.R., Bucharest, 2005, p 320;



Today the Holy Spirit works within the Church for the appropriation of the saving work committed by Christ the Saviour. This appropriation starts with water baptism, when both killing the old man, the man of sin, and its revival by the grace of the Holy Spirit are done. The Holy Spirit is always in the worthy, without always acting, he only acts when necessary and according to everyone's needs.

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