

**BABEȘ-BOLYAI UNIVERSITY OF CLUJ-NAPOCA  
THE ORTHODOX THEOLOGY FACULTY**

**PhD THESIS SUMMARY**

**JESUS CHRIST'S DIVINITY SHOWN  
IN THE SEVEN JOHANNINE  
SAYINGS**

**COORDINATED BY:**

**Rev. Prof. STELIAN TOFANĂ, PhD**

**PhD Candidate:**

**PAUL MOLDOVAN**

**CLUJ-NAPOCA**

**2018**

# CONTENTS

## PRELIMINARIES

Choice of Topic Argument

Previous Research Data

Objectives

Methodology

## INTRODUCTION IN THE THEOLOGY OF THE SEVEN JOHANNINE SAYINGS

### PART I: OPERATIONAL FRAMEWORK

#### 1. LOGION, LOGIA: THE TECHNIQUE OF THE CHRISTOLOGICAL DISCOURSE

#### 2. “*Εγώ εἰμι*” – NAMES OF GOD

2.1. Name Testimonia and Revelation in the Book of John

2.2. Formula used in the Synoptic Gospels

2.3. Old Covenant Background

2.3.1. “*Εγώ εἰμι*” from the Jewish Tradition Perspective in the Book of John

2.4. Conclusions

#### 3. FIGURE 7 SYMBOLISM IN THE CONTEXT OF JOHANNINE THINKING

3.1. Structure and Signification

3.2. History and Sacrality

3.3. Continuity and Message

### PART II: SOURCES AND HERMENEUTICS OF THE SEVEN JOHANNINE SAYINGS

#### 1. I AM THE BREAD OF LIFE (Jn 6: 35, 48, 51)

1.1. The Theme of Heavenly Bread – General Facts

1.2. The Value of Bread in Old Covenant Culture

1.3. God’s Bread: Content and Meaning

1.4. Jesus: The Bread of Life

1.4.1. Bread Blessing – An Introduction in the Theology of Bread

## 1.4.2. Saying Signification

1.4.2.1. The Heavenly Mana – Preshadowing of the Truthful Bread (Jn 6: 26-34)

1.4.2.2. The Central Speech (Jn 6: 35-40)

1.4.2.3. Faith in Jesus, the Bread of Life (Jn 6: 43-51)

1.4.2.4. Relationship with the Holy Communion Sacrament (Jn 6: 53-58)

1.4.2.5. Lack of Faith and Refusal – Reaction to Revealed Truth (Jn 6: 60-66)

1.5. Conclusion of the Saying

## 2. I AM THE LIGHT OF THE WORLD (Jn 8: 12)

2.1. Light Testimonia – An Introductory Word

2.2. Genesis and Forms of Light in The Old Covenant

2.3. Light in the New Covenant: Reference and Explanations

2.4. Jesus: The Light of the World

2.5. Conclusion of the Saying

## 3. I AM THE DOOR OF THE SHEEP (Jn 10: 7,9)

3.1. The Kingdom Door: Preliminaries

3.2. The Door in the Old Covenant: Reference and Representation

3.3. The Door in the New Covenant: Identification and Meanings

3.4. Jesus: The Door of Sheep

3.4.1. Johannine Images: The Good Shepherd, The Janitor, the Thief

3.5. Conclusion of the Saying

## 4. I AM THE GOOD SHEPHERD (Jn 10: 11,14)

4.1. Description and Relationship: the Shepherd and the Flock

4.2. Old Covenant Shepherds: Occupation, Responsibility, and Prophecy

4.3. The Idea of Shepherd Recurrence in the New Covenant

4.4. Jesus: The Good Shepherd

4.5. Conclusion of the Saying

## 5. I AM THE RESURRECTION AND LIFE (Jn 11: 25)

5.1. The Causal Relationship between: Death, Resurrection, and Life

5.2. Resurrection and Life: Old Covenant Landmarks

5.3. The Context of the Saying: The Raising of Lazarus

5.4. Jesus: Resurrection and Life

5.5. Conclusion of the Saying

## 6. I AM THE WAY, THE TRUTH AND THE LIFE (Jn 14: 6)

- 6.1. Three Revelations – One Testimonia
- 6.2. The Way and the Truth – Excursion in the Past
- 6.3. The Same Concepts in the New Covenant Literature
- 6.4. Jesus: The Way, The Truth and the Life
  - 6.4.1. The Way
  - 6.4.2. The Truth
  - 6.4.3. The Life
- 6.5. Conclusion of the Saying
- 7. I AM THE REAL VINE (Jn 15: 1,5)
  - 7.1. About God's Vineyard
  - 7.2. Israel, the Chosen Vine: History and Old Covenant Theology
  - 7.3. Vine Symbols from a Biblical Perspective
  - 7.4. Vine Gospel Texts
  - 7.5. Jesus: The Truthful Vine
  - 7.6. Conclusion of the Saying
- 8. RELEVANCE OF THE SEVEN JOHANNINE SAYINGS

## **RESEARCH RESULTS**

## **BIBLIOGRAPHY**

## SUMMARY OF RESEARCH

Keywords: shepherd, light, life, I am, truth, bread, Johannine sayings.

The present work is an approach to the essence of the message of Jesus of Nazareth's words, contained in the Gospel of St. John the Apostle, which is identified by the generic name of *the seven Johannine sayings*. The purpose of our research is to show that all seven formulas in the Fourth Gospel reveal the divinity of Jesus Christ. In order to achieve this, we structured the research into two main sections: a first part, in which we identified and examined the means of work used in the interpretation of the sayings and an exegesis in the second part of the work.

Operational mechanisms contained in the first part are: the Logia of Jesus, „Ἐγώ εἰμι” – the names of God and the symbolism of figure 7 in the context of Johannine thinking.

### PART I: OPERATIONAL FRAMEWORK

#### *a. Logia (gr.: λόγια), The Christological Discourse Technique*

From the beginnings of the world, logia (sg. Logion, gr .: λογίον) represented God's communication technique with mankind, which took many forms such as: prophecies, preaching, words of instruction. This term was hence used in various meanings that had been part of this register throughout the ancient period. Starting with the nineteenth century, this word was taken over by specialized critique literature, becoming a technical term, retaining its form though its significance was altered.

One of the meanings of its current use is encountered in Bultmann who uses *logia* in the strict sense of Christ's sayings, hence excluding their prophetic character, designating as *logia* those words that show Jesus as the Master of Wisdom. However, this sense, with which some scholars use the logion, limits the all-encompassing character of the word of the Savior, for the mission of Jesus Christ comprises in itself three main directions, namely, Archbishop, Teacher-Prophet and King. Therefore, the prophetic aspect of the Savior's words in the New Testament is inseparable from the moral one, and therefore the use of the sense of logia adopted by modern criticism is incomplete.

These aspects are very well underlined in the Gospel of John, who brings a unique variant for God's *logia*, namely the words uttered by His Incarnate Son Himself, a variant distinct from any other form of logia throughout the Scripture. John developed the evangelical text based on the logia preserved by the oral tradition. It is in fact the central pillar of the Gospel, being interwoven

with the elements of the personal Johannine exegetics. This is partly due to the community in which John had written his own version, and in which the tradition of preserving the words and deeds of Jesus was a powerful and vivid one, and he would remind it in different passages of his writing (2: 22; 12: 16; 15: 20). Thus, one can understand why John intended to place Jesus' words on the same level of importance as the Old Covenant commandments, the Johannine sayings acquiring the value of the Decalogue. By understanding these things in depth, the fulfillment of the Savior's words, as well as the Ten Commandments should be but a natural matter <sup>1</sup>.

*b. „Ἐγώ εἰμι” – The Names of God*

From its beginning to the last chapter, the Scripture is full of revealing names of God. The most important name and most frequently employed is the mysterious formula, "I am" (gr .: Ἐγώ εἰμι), the restricted version of *I Am the Existing One* (Ex 3: 14), which was communicated to Moses on Sinai and which is found in the New Covenant, most often in the Gospel of John and in a lower number in the Synoptics. From the operational point of view, the Greek expression: Ἐγώ εἰμι is a key formula used as a motif, in the case of Johannine sayings representing the common root of all seven sayings.

God's strong desire to make Himself known to man also results from the frequency with which He reveals Himself through the words "I am". There are at least two divine reasons owing to which this frequency is made visible, namely: God's love towards man, which cannot be postponed and the inability of fallen man to fully know God in His work (in the New Covenant, Christ's work, the Son of God, in the world). Considering the last reason, God sees Himself forced to speak the word face to face to the man.

The general Johannine version about Jesus is that in which the Lord is seen as the One who reveals Himself to the disciples. This revelation is mainly reflected by the divine name to those who come to believe in Him. Jesus himself pronounces the sacred words that nobody else can say, "Ἐγώ εἰμι". By this name, God appeared to Moses and similarly, through it, Jesus reveals Himself to all mankind<sup>2</sup>, intentionally, just as an identification with the God of the fathers of Israel.

By "I am" God draws man's attention to the fact that salvation is not earned by different methods, but in a Person<sup>3</sup>. This Person, Christ, shows, through "Ἐγώ εἰμι", the unique relationship

---

<sup>1</sup>Wendy E. S. North, *A Journey Round John: Tradition, Interpretation and Context in the Fourth Gospel*, Bloomsbury Publishing, 2015, pp. 54-55, electronic edition, <https://books.google.ro>, acc. on: February 24, 2016;

<sup>2</sup> The I am formula may be seen as a specific christological characteristic through which the Savior also reveals His human identity (James D.G. Dunn, John W. Rogerson, *Eerdmans Commentary of the Bible*, William B. Eerdmans Publishing Company, Grand Rapids, Michigan/Cambridge, U.K., 2003, p. 1178);

<sup>3</sup> B. F Westcott, *The Gospel According to St. John*, Editor John Murray, London, 1882, p. 202;

between Him and God the Father, Who reveals Himself absolutely only in the Person of His Son and this must be understood by all people, in order to deserve eternal life<sup>4</sup>.

*c. Figure 7 Symbolism in the Context of Johannine Thinking*

Seven is the ubiquitous figure throughout the Bible, ever since the first lines of the Genesis to the end of Revelation, and is generally seen as a complex symbol used to describe the whole, perfection, totality<sup>5</sup>. In order to understand the relations it has with the subject of the Johannine sayings it is necessary to refer to the essential significance of this figure resulting from its composition, namely the summation of three to four. Figure three is the divine component of seven, it represents God's perfection<sup>6</sup> and three divine Persons: the Father, the Son and the Holy Spirit; and four is the figure which represents the creation, being found in the analysis of the basic rules of this visible world such as the existence of the four cardinal points (Is 11: 12; Rev 7: 1), the four primary elements: earth water, air and fire etc.

It is easiest to notice that there are seven specific formulations of the Savior starting "*I am...*" However, a greater importance has the symbolism of this figure in the context of joint construction of all seven sayings that can be divided into two structures each representing figure 3 and figure 4, like figure 7. Thus, the beginning particle of the sayings, namely *I am* (actually the name of God), suggests the presence of divinity and represents in fact figure 3. The second part of the structures refers in all cases to creation elements which, for this reason, can be identified with figure 4. Thus, we understand why figure 7 is symbolic for each of the seven statements of the Savior in John's Gospel.

The significance of figure 7 also becomes relevant as representative of the concepts of totality, perfection and whole. Similar to it, each of the seven sayings represents a comprehensive brief history of salvation and together, the seven, they discover Jesus' absolute work of salvation.

## PART II: SOURCES AND HERMENEUTICS OF THE SEVEN JOHANNINE SAYINGS

This second part of the thesis is an attempt to explain as deep as possible the meanings of the sayings. Besides the proper exegesis of the text, the second part also contains the Old and New

---

<sup>4</sup> F. J. Moloney, *The Johannine Son of Man*, Las - Libreria Ateneo Salesiano Publishing House, Rome, 1976, pp. 151-152;

<sup>5</sup> H. H. Halley, *Manual Biblic*, "Door of Hope" Publishing House, 1983, p. 688;

<sup>6</sup> Maximus the Confessor interpreted figure 3 as a symbol of equivalence and the intelligible (Maximus the Confessor, *Filocalia*, vol. III, 2005, p. 224);

Covenant references to the concepts found in the seven expressions. The importance of these references lies in creating a most suggestive picture that should integrate basic ideas and thus complement the meaning Jesus intended to give them. However, this section of the paper contains a chapter which highlights the common key but also the individual one to the sayings of the Savior entitled: *the Relevance of the seven Johannine sayings*.

The Johannine sayings are comprehensive forms of expression, consisting of various definitions that Jesus attributes to Himself in order to bring Himself into the current reality of man, thus showing His identity as the Messiah (namely, His divine filiation). They include analogies with aspects of everyday life (eg the vine, the door of the sheep, the shepherd, the way), vital ones (eg bread) and spiritual concepts (eg life, resurrection, light, truth): "*I am the bread of life*" (6: 35, 51); "*I am the light of the world*" (8: 12; 9: 5); "*I am the door of the sheep*" (10: 7, 9); "*I am the good shepherd*" (10: 11, 14); "*I am the resurrection and the life*" (11: 25); "*I am the way, the truth and the life*" (14: 6); "*I am the true vine*" (15: 1: 5).

The seven sayings are, at the same time, the basic instrument of Johannine Christology, through which the purpose of the gospel is crystallized: to reveal the Man, Jesus, as the Son of God (Jn. 10: 30). Thus Christ appears as revealer of the Father before men.

One of the similarities of the sayings is the common foundation of the frameworks in which each expression is displayed. This relies in the permanent state of conflict between the Jews and the teaching preached by Jesus, condition whose peaks are the moments when Christ utters each saying. Misunderstanding of Jesus' statements by the Jews is amplified until it becomes a religious conflict, public, the Savior being, ultimately, every time accused of breaking the law and the Jewish tradition. Another common feature of all seven statements is their proclamative character, which also contributed to the indignation the sayings provoked in the hearts of the Jews.

The lack in recognition of Jesus as the Messiah by most religious leaders and even by some disciples started a real war against Jesus. Lack of faith towards His words and deeds diminished Him, in their view, to the image of a controversial man only exercising an extraordinary power of attraction through various unusual and incomprehensible actions. This behavior, shows them that they remained tributary to the old letter of the law that they did not understand in Spirit. This general lack of faith is opposed by the Savior through the seven statements and wonders accompanying them and which, together, prove his Messianity, namely: bread blessing, healing the man born blind, the raising of Lazarus. Onward we briefly present the essential meanings transpiring out of each saying.



## a. The Johannine Sayings: Exegesis and Revelation

### *1. I am the Bread of Life (Jn 6: 35, 48, 51)*

One of the reasons why Jesus chose to identify Himself with the symbol of bread is the similarity that exists between His soteriological activity while living on earth and the making-of-bread processes until it becomes human food. To understand this issue, one has to underline the substantial difference between unleavened bread (unleavened dough) and leavened bread. This difference lies in the process of yeast degradation by which leavened bread is made to grow and become a loaf. This process is reminiscent of the sacrifice of the Savior, Who, after his death, was raised on the third day, just like matter that comes to life through death<sup>7</sup>. The more Christ sacrifices, His Church increases, as well as the leavened growing dough. Thus, both the bread and the wine meet in their symbolism Jesus' entire redemptive event.

Another reason for which we can consider bread to be a messianic symbol is that of abundance it suggests, similar to spiritual abundance that was given to the world once with the fulfillment of the Law and prophecies in the person of Jesus (Mt 5: 17).

During ancient times man brought bread as a gift to God through the Showbread ritual. Now Christ brings Himself as a gift not only to the Jewish people but to the whole world in the guise of True Bread wanting to change people's thinking (metanoia) from earthly to divine. Christ, the absolute and eternal Truth incarnates and gives people to feed His Body and Blood, which is the way of love that He has chosen to reorient man after his fall from heaven, when, through sinning, he has lost the ability to look only toward the One God and to feed himself with God through that direct and personal relationship he had with Him. Before the fall, Adam's eating was an act of praise offered to God and of personal communication with Him, and after the fall, eating has become a need in order not to die.

This establishes a new and immortal Sacrament, the Eucharist, which Jesus leaves as a true way of His union with man. This is and will continue to be available to the believer until the end of time, not as mana which was only given for forty years. Thus, the living bread of the New Covenant is a bread of fulfillment, vivid, holy and working.

### *2. I am the Light of the World (Jn 8: 12)*

The Holy Scripture begins with words on the creation of light: "*And God said: «Let there be light!» And there was light*" (Gen 1: 3) and ends also through a teaching about light: "*There shall be no night there; They need no lamp nor light of the sun, for the Lord God gives them light*

---

<sup>7</sup> The same analogy can be established in the case of wine, which, in order to reach the status of being consumed passes through degrading processes (juice fermenting), resembling the sacrificed blood of Christ;

*and they shall reign forever and ever*" (Rev 22: 5). We understand from these that the life of creation becomes visible in the light of creation and the end of this passing world will be marked by the same light that will live forever<sup>8</sup>. This is the argument that the manifestation of life is conditioned by the presence of light which "... is proper to life. All clarity, order are part of this region of light"<sup>9</sup>. Amid this knowledge, Christ's testimony of Himself, "*I am the Light of the world*" deepens the awareness in people's conscience that: "*All things were made through Him, and without Him nothing was made that was made*" (Jn 1: 3).

The Savior's exhortation made by Peter: "«*Be holy because I am Holy*»" would be translated by the following words: "*be light, as I am light*". By the saying: "*I am the Light of the world*", Christ shows us who He is, and what He is: He is Light giving spiritual eyes to the world<sup>10</sup>. "God, Who is really Light as Being, is really Light in those that walk in Him in virtues. For God, Who is light by nature, is within us who are light by imitation, as the pattern is in the image that was made in His likeness"<sup>11</sup>. Therefore, the Incarnate Word has in Himself the complexity of all the other facets; Christ is Truth, Wisdom, Teacher and Light<sup>12</sup>.

### *3. I am the Door of the sheep (Jn 10: 7, 9)*

The importance of this saying transpires primarily through the unveiled shape expressed by the Savior in the context of the miracle of healing the man born blind. This form He used in addressing targeted the Pharisees present who refused the evidence of the miracle performed by Him, but also people today who neither hear nor see beyond the image of words, being spiritually numb. Thus, the clear words of Christ no longer require a decryption process to be understood, both the form of expression, and the message being real and powerful.

Jesus' words might be reformulated as follows: "I am your salvation", words which force us to follow the path the Lord traveled on and preached about. Realizing, thus, the clarity of words, inactive salvation no longer represents mitigating circumstances. Every soul is called to this goal which is explained so well, so he cannot remain indifferent and can no longer claim that the

---

<sup>8</sup> B. Scorțea, „Despre vederea lui Dumnezeu în lumină” (About Seeing God in the Light), in the Review: *Studii Teologice: Revista Facultăților de Teologie din Patriarhia Română*, Vol. III, no. 1, IBMBOR Publishing House, Bucharest, January-March, 2006, p. 100;

<sup>9</sup> Nae Ionescu, *Tratat de Metafizică* (A Treaty on Metaphysics), Roza Vânturilor Publishing House, 1999, Bucharest, p. 109;

<sup>10</sup> „The sun light is unseparated by its ray and its warmth. But the light is not shared to those who do not have eyes, although they may be touched by the ray. These ones only receive the warmth coming from the ray. For it is not possible to those lacking eyes to reach the light experience” (Gregory Palamas, *Filocalia*, Vol. VII, p. 446);

<sup>11</sup> Maximus the Confessor, *Filocalia* Vol. II, 2005, p. 60, electronic edition, acc. on: March 16, 2016, <http://www.parohiastavanger.no/biblioteca-duhovniceasca/Filocalia/Filocalia-02.pdf>;

<sup>12</sup> T. Špidlík, *Spiritualitatea Răsăritului Creștin* (Christian Eastern Spirituality), Deisis Publishing House, Sibiu, 1997, p. 65;

Savior's teaching is not known: "*And that servant who knew his master's will and did not prepare himself, or do according to his will, shall be beaten with many stripes*" (Lk 12: 47). In conclusion, the saying "I am the Door of the sheep" reveals who Jesus is, namely the Shepherd; but also what He is, namely the Lamb.

Jesus declares Himself to be the only way one can get into the kingdom of eternal life. Faith in the divine Person of Jesus as mediator, as well as everyone's works, constitute the guarantee of entry through this door: Christ.

#### *4. I am the Good Shepherd (Jn 10: 11, 14)*

The Shepherd and flock topic is addressed both in the literature of the Old Covenant and in the New Covenant, especially in the Book of John and the Synoptics. Joseph Ratzinger, in his book *Jesus of Nazareth*, outlines the image of the shepherd from the culture of ancient Orient, as the starting point of the discourse on the subject: "In the Ancient East, both in the royal Sumerian inscriptions<sup>13</sup> and the Assyrian and Babylonian spaces, the king proclaims himself as shepherd chosen by God; "the Grazing flock" is an image that illustrates government mission. Caring for the poor is, according to this image, the task of the right sovereign. Thus, we can say that even from the beginning, the image of Christ as the Good Shepherd is a Gospel of Christ the King, highlighting the royalty of Christ"<sup>14</sup>. If in the Old Covenant literature, the shepherd's portrait is shaped by the writings of several prophets, in the New Covenant, the image of the shepherd is met in the Person of Jesus.

Identifying Christ with both the Door of the sheep and the Good Shepherd, namely, with two distinct symbols, suggests the existence of the two natures contained in the Person of Christ. By uniting His divine nature, which was from the beginning, with human nature, He united with God the whole flock.

#### *5. I am the Resurrection and Life (Jn 11: 25)*

The Savior calls Himself the Resurrection and Life, expressing, in fact, the inner creed of each specific one. Human paradox is that all men are damned to inevitable death, but, naturally, each refuses the thought of death. Christ, through His resurrection from the dead, comes to men to show what we can be by replacing the feeling of fear of death with faith in that refusal of death,

---

<sup>13</sup> In the sumerian ancient odes people name God as Enlil "the faithful shepherd of all living creatures" (W. E. Lemke, „Life in the Present and Hope for the Future”, in the Review: *Intrperetation: a Journal of Bible and Theology*, Vol. XXXVIII, no. 2, Union Theological Seminary in Virginia, April, 1984, p. 173);

<sup>14</sup> J. Ratzinger, *Isus din Nazaret* (Jesus of Nazareth), p. 238;

that is eternal life. Through His incarnation and sacrifice, Christ brings a real gift to humanity, namely, He brings eternal life in this world, a life over which death has no power. But to reach this life one has to go through physical death. Bodily death can not achieve eternal life but contributes to its completion<sup>15</sup>.

These sayings marvelously summarize how man can regain what he had lost by falling into sin. However, it represents a new promise, more explicit than those found in the content of the Old Covenant, made by Jesus to all mankind. He wants man to come closer to God so that He makes the impermanent man live forever.

#### *6. I am the Way, the Truth and the Life (Jn 14: 6)*

The sixth saying of Jesus can be seen, generally, as a summary of all other Johannine logia, finding in it the basic principles set out in the rest of sayings. A key aspect is the causal relationship between the three elements it has: Way, Truth, and Life. The statement would not be perceptible to its full size if any of the three elements would be missing.

If in the Old Covenant, God spoke to Jews about a Way, a Truth and a Life, in a less explicit (relative) way, with the incarnation of Christ, He gives them an obvious dimension and universal validity (to the entire mankind) . Therefore, humanity is faced with this unique and absolute reality, a fact which obliges it to give an answer, and the only relevant answer relies in everyone's life atonement.

Christ Himself made that statement at a time which some would consider the worst, namely before the beginning of His passion. Almost deceiving, He says that He is the Way when shortly He was going to be raised on the cross (apparently without any remaining power). He is the Truth sounded in the ears of his audience in a time when the untruth (lie) of the evil seemed to prevail in the public arena. Jesus is the Life are words spoken a few days before He was to be put with the body in the grave<sup>16</sup>.

The main reason for which the Savior cares to make this statement within the given context is to strengthen the faith of those who had recognized Him as the Son of God.

The present statement once again confirms the reality of the Incarnation of the Son in human history. Therefore, Jesus' testimony is strictly related to His origin in God the Father. Thus, all three characteristics share the same purpose, namely: the revelation of His divinity. Jesus Christ

---

<sup>15</sup> Rymond E. Brown, *An Introduction to the Gospel of John*, Doubleday Publishing House, New York, 2003, p. 236, p. 240;

<sup>16</sup> L. Morris, *The Gospel According to John*, p. 570;

is the Way because He desires man to be like Him; He is the Truth because He is the image of the Heavenly Father in the world and is the Life because He is consubstantial with God the Father.

#### 7. *I am the True Vine (Jn 15: 1, 5)*

The comparison with the ancient vine is developed in Gospel IV, in the form of an example, whose essence consists of God's mystery with man. The relationship between God the Father and Jesus is presented and explained by John through deep language, outlining His cooperation with man, similar to that between the vine keeper and the vine. The example of communication between the Father and the Son is shown to people, as an example they should follow themselves in their vital communication with Christ, Who resembles the need of branches to be united with the hub in order to bear fruit.

Therefore, the message sent by the Evangelist is focused on one major theme, that of communion (unity) between branches (people), Christ and the Father, this being also the foundation of this last Johannine saying (according to Jn 17: 23). All the other aspects of the parabola revolve around this theme, like the theology of fruitfulness, of removing the unfruitful scions (of judgment).

Another idea transmitted through this saying is that of the vine characteristic, as property of God, for whose care and defense the Son Himself shed His blood. This truth should be the reason for which the branches of Christ's Church should fight to remain in the vine. The freedom to choose whether they remain or not in the eternal inheritance belongs totally to the branches. Thus, we see how Jesus used another highly suggestive image through which he can transmit mankind the truth of His words in a way that is received and accepted.

#### b. The Relevance of The Seven Johannine Sayings

The allegations specific to John the Evangelist such as: "*The Word was God*" (1: 1); "*Before Abraham was, I AM*" (8: 58); "*I and my Father are one*" (10: 30); "*He who has seen Me has seen the Father*" (14: 9); "*My Lord and my God*" (20: 28); especially the seven sayings: "*I am the bread of life/I am the living bread which came down from heaven*" (6: 35, 51); "*I am the light of the world*" (8: 12; 9: 5); "*I am the door of the sheep*" (10: 7, 9); "*I am the good shepherd*" (10: 11, 14); "*I am the resurrection and the life*" (11: 25); "*I am the Way, the Truth and the Life*" (14: 6); "*I am the true vine/I am the vine, you are the branches*" (15: 1, 5)., make a note that distinguishes this Gospel from the synoptic ones. Onward, we want to reiterate the main purposes for which the seven sayings were listed as such and in this number.

First, the seven sayings are essential to highlight the Christological problem that characterizes the narrative of John. Thus, statements, seven in number, of the type *I am*, rendered by John, concentrate in themselves the two sides existing in the Person of Jesus, namely the divine and the human. Owing to this meaning, the seven statements, along with other teachings form the foundation of the dogma of consubstantiality of the Savior also mentioned by Vladimir Lossky: "On the one hand, Christ is consubstantial with the Father in divinity, on the other hand, he is consubstantial with us through his humanity. Therefore, there are two consubstantialities but one real presence, one Person, Who is, at the same time, true God and true man. The hypostasis has two natures, intertwining without the Deity being converted in humanity nor humanity being converted in Deity"<sup>17</sup>.

In the same vein, we note that in the Fourth Gospel, the divine side of the Savior is well disclosed, a major role in this process belonging to the seven Johannine phrases that can be considered means by which the divinity of Jesus is revealed to mankind<sup>18</sup>. In other words, through these sayings Jesus both conceals and reveals to the world the mystery of His divine filiation. At the same time they are a series of special invitations to believe in Christ's teaching. They also express the full form in which the Savior gives Himself to man for his birth, restoration and resurrection<sup>19</sup>. We may think about all these seven statements as divine callings to faith and life in communion with Christ, as also shown by the Apostle Paul: "*The life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me*" (Gal 2: 20).

All seven phrases spoken by the Savior have a similar structure and the value of axioms. This feature they have can be brought to support the idea mentioned in the introduction, namely that these sayings are found in their original form, expressed by Christ Himself. Such an absolute and clear structure could hardly be altered or reformulated by a witness such as John, in a further reproduction. They bear such significance that they are difficult to forget.

Due to their simplicity and complexity at the same time, the sayings, all in all, define each and every one of them separately, and each saying in turn embodies all the other. Thus, the

---

<sup>17</sup> V. Lossky, *Introducere în Teologia Ortodoxă* (An Introduction into Orthodox Theology), Apologeticum Publishing House, 2006, p. 47, electronic edition (<ftp://ftp.logos.md>, acc. on: February 8, 2016);

<sup>18</sup> One of the forms of revelation correlated with the seven sayings, is the doctrine of the Logos in the Prologue which has as foundation the christological wisdom on the basis of which one can even better understand the seven *I am* sayings (B. Lindars, *Behind the Fourth Gospel*, p. 46). As compared to Jesus' synoptic portraits, Johannine christology shows Jesus revealed in a more direct manner, speaking openly about His own Person. The seven sayings speak directly both about the Person and about Christ's role in the soteriological plan of God in relation to the world. (C. Tuckett, *Christology and the New Testament*, Edinburgh University Press Ltd., Edinburgh, 2001, p. 151);

<sup>19</sup> In other words, all seven sayings explain the way in which the entire eternal life may be only found in the divine-human Person of Jesus (J. Painter, „Johannine Literature: The Gospel and Letters of John”, in the volume: *The Blackwell Companion to the New Testament*, D. E. Aune, Ed. Wiley-Blackwell Publication Ltd., Oxford, 2010, p. 361);

relationship between them is interdependent. Similarly, they can be seen as a summary of the Holy Scripture expressing the whole work of God, in Jesus, with the man, given the fact that the transmitted teachings affect the essentials of the entire Scripture. Moreover, the sayings summarize in themselves the divinity of Christ and have as common result the same revelation of His divinity. The Johannine statements fulfill the Christological mission of Gospel IV by emphasizing the need to maintain an intimate fidelity to Christ (Who is the Way, the Truth and the Life) therefore maintaining communion<sup>20</sup>.

Each expression, in part, may be seen as a sequence of the entire work of the Savior: thus, through the Bread of life one may understand all the same the act of His kenosis (In. 6: 33); the Light of the world is the representation of Jesus' mission of preaching the living word; through the vine, Jesus exemplifies His lineage as Son of God from God the Father; the sacrifice of Christ is rendered also by the role that He has as the good Shepherd (Jn. 10: 11, 17-18); the Door of the sheep, as well as the Way, outline the direction that believers must take to have eternal life; the Truth is the image of the unique Son of God Incarnate to witness to the world; Risen from the dead, Jesus makes it clear why He says that He is the Resurrection and the Life of those who believe in Him.

By discovering the identity of the Savior, the statements emphasize at the same time another trait of His Being, such as life. According to Schnackenburg quoted by Ratzinger, all seven sayings are "variations on a single theme: that Jesus ( I have) has come that they (men) may have life and that they may have *it* more abundantly (Jn 10: 10). He only gives that unique gift of life and He can give it because in Him divine life is present in its original and inexhaustible fullness<sup>21</sup>".

The importance of these Johannine statements also lies in their strong foundation, all being deeply rooted in the Old Covenant theology, and they find their fulfillment in Jesus Christ; none of them would have made sense outside His person. All seven expressions show "Jesus' originality, His novelty, His personalization, for which no other derivatives exist"<sup>22</sup>.

---

<sup>20</sup> Schnackenburg, quoted by Margeret Pamment, „The Son of Man in the Fourth Gospel”, in the Review: *The Journal of Theological Studies*, Oxford: at the Clarendon Press, vol. 36, no. 1, April, 1985, p. 57;

<sup>21</sup> J. Ratzinger, *Isus din Nazaret*, p. 303;

<sup>22</sup> J. Ratzinger, *Isus din Nazaret*, p. 304;

## RESEARCH CONCLUSIONS

During the preparation of this thesis, we came across information that resulted in widening horizons on which the meaning of the Savior's words are projected, also identified as the Johannine loggia (or the seven sayings). The structure of the work into two main parts proved effective, primarily, in terms of the need of rendering the meanings of the sayings as a single body.

Thus, the second part, which contains the essence of the work, namely the exegetic approach to the texts, resulted in being the largest and justifies this feature in that the explanations of the items included in it present a mandatory interdependence. In addition to this, the Johannine expression analysis in conjunction with the Old Covenant and synoptic references facilitate the reader's familiarity with the cultural context in which Jesus made these statements. The importance of knowing this context lies in offering the possibility of understanding the meanings of the expressions as authentic. In addition, we tried to identify to whom Christ addresses, namely both to his faithful contemporaries or opponents, as well as people over centuries.

After going through the first part, we see, on the other hand, the major role that operational instruments have played in comprehending the Old Covenant elements inherited by the sayings in John. We noticed, also, that the general meaning of Johannine stylistics gives the sayings the value of axiom. The consequence is to show man the infallible character of the divinity of Jesus. The axiom valence of the sayings has a deep theological significance and is linked to the revelation of God in the ancient times.

Coming to the end of our research on the theology of the Johannine sayings, we emphasize the following conclusions:

1. The structure of Jesus' sayings shows that the truth they transmit cannot go unnoticed. They themselves are proofs that need to be heard, understood and believed. Therefore, one of the conditions required by Jesus is always to have an open ear (Mt 11: 15; 13: 9, 43; Mk 4: 9, 23; 7: 16; Lk 8: 8; 14: 35). Not every ear may suffer the voice of God (Mt 13: 17; Jn 6: 60).
2. The Johannine statements are the basic form in which the human-divine personality of Jesus is communicated to man. More specifically, they are a collection of personal confessions made by God Himself, about Himself. As seen, the loggia of the Fourth Gospel represent a form of direct communication with man, similar to the ancient one, when God Himself spoke with the Proto-parents and Moses (Ex 33: 11). As the Prophet guided the people of Israel to a land chosen, similarly, Christ, as High Prophet (Deut 18: 15-22), comes to man showing Himself face to face, caring for him and directing him to the land of eternity (Lk 10: 30-37).



3. Unlike the prophets' speeches to the people, who had spoken with God in history, the force of the word of Christ is incomparably higher. All seven logia are loaded with this unmistakable power, more than any other form of expression that conveys divine messages. Nevertheless, this power of the word certifies Christ as the Son of God to the crowds: "... *No man ever spoke like this Man*" (Jn 7: 46; Mt 7: 29; Mk 1: 22, 27; Lk 4: 32). If we manage to understand these syllogisms honestly, we can neither challenge the unity of being (lineage) between Jesus and God the Father (Jn 10: 30) and, therefore, nor His divine-human nature. Moreover, Christ's identity is disclosed in every saying because all contain the name of God, these being key-statements in the narrative of the revelation on the divinity of Jesus. The "I am" testimonia shows Christ wanting to send a message regarding His position in the world and His divine nature. He actually does not borrow the Sinai classic formula, but legitimately reuses it, showing to people that the same Person who spoke to Moses now speaks to them again (cf. Heb 12: 26). Therefore, man can only state out of his ignorance that he did not know who He spoke to.
4. Those who believe in Jesus' identity as revealed also are made known the hope in eternal life (Jn 5: 24), which is the common element of all seven sayings. Keeping life as a central principle, each saying partly completes the description of the messianic activity and hence, the messianic mission of Christ in the world, detailing every time another side of it. Thus, Jesus, the true Vine, feeds the branches with the Bread of life, illuminating the Way to the Truth, Resurrection and Life. In conclusion, another common denominator of the sayings, besides the revelation of His divinity, is the message that Jesus offers Himself entirely to man, as everything man needs. Each statement, therefore, deals with the relation between revelation and Self-giving.
5. Another major importance of the Johannine sayings, in terms of human salvation, lies in man's challenge to build a personal and living relationship with Christ. This is essential in order to make room to that power spoken of above, to work within each, and, in fact, in order that each saying still be fulfilled here on earth in the lives of everyone. Therefore, the Johannine sayings represent a bond of kinship between God and man, an opening to a new existential horizon, a passage through which man can enter the kingdom of God.
6. The central position they occupy in the discourses of Jesus highlights the superior character of the sayings. None of the seven sayings renders fade theories or just plays nice ideas, but they describes the truth behind a Person. The Savior does not only utter a collection of truths in words, but calls for believing them in spirit, and in order for them to be fully assumed, Jesus

validates them through works having the value of wonders, which is a type of language that provides light to the mind.

7. Jesus punctually explains each saying in part using a context that facilitates understanding the message. The language used by Him is clear. However, knowing the depths of people's hardened hearts, Christ knows that not all give credence to His testimony (Is 6: 9-10; Mt 13: 14-15). The proof of his works shows Jesus challenging the audience out of indifference.
8. The content of the seven phrases shows Jesus as Self-communicator, as proclaiming His quality of being the Son. The unity of being with the Father dynamics is transparently exposed. Knowing Jesus from His sayings, we know the Father alike. Through the Son, it was made known that which, in the Old Covenant, no one knew about God the Father.
9. If all references in the Old Covenant concerned only Israel, the sayings of Jesus are open to a universal perception, all peoples are called to believe in the Son of the God of Israel. Christ's message is one of the dynamic of unity between the two testaments. Referring to the Old Covenant, Jesus legitimates the continuity of His origin. If in the ancient times it was only prophesied about Himself, now law and prophecies prove to be historical truth (Mt 5: 17).
10. Evangelist John wants, first, to show that Jesus' mission summarizes the process of Israel's liberation from the Egyptian slavery and, secondly, that this soteriological work, is not ephemeral or incomplete, but rather, an absolute, unique, eternal and unrepeatable one. Similarities between the Johannine sayings and the period of the Exodus are as follows: the Vine - the people of Israel; the Way – the road of the exodus; the Shepherd – Moses; the Resurrection and Life - the revelation on Sinai and the Law; the Light – the luminous cloud; the Bread – the mana; the Door – the entry into the promised land.
11. By some sayings (such as those on bread and light), which generate disputes between Christ and the Jews, there emerges one of the secondary objectives of the Savior, namely to draw attention to how wrong they see and understand things (Mt 22: 29).
12. The Christological sayings are a means to establish the Truth, but, at the same time, a procedure to know the Truth. They reflect “Christ's image, of Man Who is God”<sup>23</sup>.

Consequently, as a result of the present linguistic, historical and theological analysis, it can be said that all these sayings, transmitted to the world through John, represent a strong argument in favor of a strong belief in the divinity of Jesus.

---

<sup>23</sup> J. Ratzinger, *Isus din Nazaret*, p. 97;

## BIBLIOGRAPHY

### I. BIBLE EDITIONS

1. *Biblia sau Sfânta Scriptură*, Ed. Jubiliară a Sfântului Sinod, tipărită cu binecuvântarea și prefața Prea Fericitului Părinte Teoctist, Patriarhul Bisericii Ortodoxe Române, versiune diortosită după Septuaginta, redactată și adnotată de Bartolomeu Valeriu Anania, Arhiepiscopul Clujului, Ed. Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 2001;
2. *Biblia sau Sfânta Scriptură*, tipărită cu binecuvântarea Prea Fericitului Părinte Daniel, Patriarhul Bisericii Ortodoxe Române, cu aprobarea Sfântului Sinod, Ed. Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 2008;
3. *Biblia sau Sfânta Scriptură*, tipărită sub îndrumarea și cu purtarea de grijă a Prea Fericitului Părinte Teoctist, Patriarhul Bisericii Ortodoxe Române, cu aprobarea Sfântului Sinod, Ed. Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 1998;
4. *Biblia sau Sfânta Scriptură*, versiune revizuită a traducerii Radu-Galaction, Ed. Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 1997;
5. *Biblia sau Dumnezeiasca Scriptură a Legii Vechi și a Celei Noi*, tipărită în zilele Majestății Sale Carol I, Regele României, ediția Sfântului Sinod, Tipografia Cărților Bisericești, București, 1914;
6. *Biblia Hebraica Stuttgartensia*, Stuttgart, Deutsche Bibelstiftung, 1967/77;
7. *Biblia sau Sfânta Scriptură a Vechiului și Noului Testament cu trimiteri*, trad. Dumitru Cornilescu, Ed. Societatea Biblică;
8. *Evanghelia după Ioan*, traducere de Francisca Băltăceanu și Monica Broșteanu, Ed. Arhiepiscopiei Romano-Catolice de București 1996;
9. *Noul Testament comentat*, Ed. Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 1993;
10. *Noul Testament, vol. 2, Evanghelia după Ioan*, ediție bilingvă, introducere, traducere, comentariu și note patristice de Cristian Bădiliță, Ed. Curtea Veche, București, 2010;
11. *Noul Testament. Traducere după texte originale grecești*, Societatea Biblică Interconfesională din România, București, 2009;

12. *Novum Testamentum Graece et Latine*, Utrumque textum cum apparatu critico imprimendum curavit Eberhard Nestle novis curis elaboraverunt Erwin Nestle et Kurt Aland, Editio vicesima secunda, United Bible Societies, London, 1963;
13. *Novum Testamentum Graece 27*, revidierte Auflage, 8<sup>th</sup> rev. and exp. Printing Barbara et Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, Bruce M. Metzger (eds.), Deutsche Bibelgesellschaft, Stuttgart, 2001;
14. *The Greek New Testament*, Fourth Revised Edition with Dictionary, 5<sup>th</sup> rev. and exp. Printing, ed. Barbara et Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, Bruce M. Metzger in cooperation with the Institute for New Testament Textual Research, Münster/Wesphalia, Deutsche Bibelgesellschaft, Stuttgart, United Bible Societies, U. S. A., 2001;
15. *Novum Testamentum Graece, ad antiquissimos testes denuo recensuit – apparatus criticum omni studio perfectum – apposuit commentationem isagogicam – praetexuit Constantinus Tischendorf*, C. V. Tischendorf, C. R. Gregory & E. Abbot, (ed.), Giesecke & Devrient, (1869-1894) 2003;
16. *The Orthodox Study Bible. New Testament and Psalms, the New King James Version*, Thomas Nelson Publishers, Nashville, Tennessee, 1993.
17. *The New Testament, New International Version*, 1973, 1978, 1984, International Bible Society;
18. *Septuaginta*. s.l., Ed. Polirom, 2004;
19. *Septuaginta id est Vetus Testamentum Graece Iuxta LXX Interpretes*, Vol. I, Rahlfs Alfred, Stuttgart, Privilegierte Württembergische Bibelanstalt, 1952.

## II. DICTIONARIES, LEXICONS, ENCICLOPAEDIAS

20. Achtemeier, Paul J.; Perkins, Pheme; Fishbane, Michael; Boraas, Roger S.; *Bible Dictionary*, s.l., Society of Biblical Literature, Ed. Harper One, 1996;
21. Pat, Alexander; *Enciclopedia Bibliei*, Cluj-Napoca, Ed. Logos, 1996;
22. Bauer, Walter; *A Greek-English Lexicon of the New Testament and other early christian literature*, Chicago, s.n., 1973;
23. Bauer, Walter; Gingrich, Wilbur F.; *Gingrich Greek Lexicon (a greek-english lexicon of the New Testament and other early christian literature)*, William F. Arndted, 1979;

24. Bădiliță, Cristian; Băltăceanu, Francisca; Broșteanu, Monica; Slușanschi, Dan; *Septuaginta Vol. I, Geneza, Exodul, Leviticul, Numerii, Deuteronomul*, s.l., Ed. Polirom, Colegiul Noua Europă, 2004;
25. Boring, Eugene M.; *Numbers, Numbering*, în: Neil, Alexander M. (ed.): *The New Interpreter's Dictionary of the Bible, Vol. IV, Me-R*, Nashville, Abingdon Press, 2006;
26. Boring, Eugene M.; *Seven, Seventh, Seventy*, în: Neil, Alexander M. (ed.): *The New Interpreter's Dictionary of the Bible, Vol. V: S-Z*, Nashville, Abingdon Press, 2006;
27. Braniște, Ene; Braniște, Ecaterina; *Dicționar Enciclopedic de Cunoștințe Religioase*, Caransebeș, Ed. Diecezana, 2001;
28. Bromiley, Geoffrey W.; *The International Standard Bible Encyclopedia*, Vol. IV, Wm. B. Eerdmans Publishing, 1988;
29. Brown, Collin; *Resurrection*, în: Brown Collin (ed.): *The New International Dictionary in the New Testament Theology, Vol III*, Michigan, Zondervan Publishing House, Grand Rapids, 1986;
30. Burge, Gary M.; *Life*, în: Neil, Alexander M. (ed.): *The New Interpreter's Dictionary of the Bible, Vol. III: I-Ma*, Nashville, Abingdon Press, 2006;
31. Cheyne, T. K.; Sutherland Black J.: *Encyclopaedia Biblica: A Critical Dictionary of the Literary, Political and Religious History, the Archaeology, Geography and Natural History of the Bible, Vol. I: A to D*, London, Adam and Charles Black, 1899;
32. Cheyne, T. K.; Sutherland Black J.: *Encyclopaedia Biblica: A Critical Dictionary of the Literary, Political and Religious History, the Archaeology, Geography and Natural History of the Bible, Vol. III: L to P*, London, Adam and Charles Black, 1902;
33. Cheyne, T. K.; Sutherland Black J.: *Encyclopaedia Biblica: A Critical Dictionary of the Literary, Political and Religious History, the Archaeology, Geography and Natural History of the Bible, Vol. IV: Q to Z*, London, Adam And Charles Black, 1907;
34. Cocagnac, Maurice; *Simboluri Biblice-Lexic Teologic*, București, Ed. Humanitas, 1997;
35. Davis, Casey W.; *Eerdmans Dictionary of the Bible*, Michigan/Cambridge, William B. Eerdmans Publishing Company, Grand Rapids, 2000;
36. Davy, Marie Madeleine; *Enciclopedia Doctrinelor Mistice, Vol. I*, Timișoara, Ed. Amarcord, 1997;
37. Chevalier, Jean; Gheerbrant, Alain; *Dicționar de Simboluri: P-Z, Vol. 3*, București, Ed. Artemis, 1969;

38. Douglas, J. D., Tenny, Merrill C.; *The New International Dictionary of the Bible*; Michigan U.S.A., Basingstoke U.K., Regency Reference Library, Zondervan Publishing House, Grand Rapids, Marshall Pickering, 1987;
39. Douglas, J.D.; *Dicționar Biblic*, Oradea, Cartea Creștină, 1995;
40. Easton, Matthew George; *Easton's Bible Dictionary*, Harper & Bros, 1893;
41. Eliade, Mircea; Culianu, Ioan P.; *Dicționar al Religțiilor*, București, Ed. Humanitas, 1993;
42. Freedman, David Noel; Myers, Allen; Beck, Astrid; *Eerdmans Dictionary of the Bible*, Wm. B. Eerdmans Publishing Co., Grand Rapids, 2000;
43. Halley, Henry H.; *Manual Biblic*, Ed. "Door of Hope", 1983;
44. Hoffmeier, James K.; *Arheologia Bibliei*, Oradea, Casa Cărții, 2009;
45. Iordan, Iorgu; *Dicționarul Explicativ al Limbii Române*, București, Academia Română, Institutul de Lingvistică, Ed. Univers Enciclopedic, 1998;
46. Leon-Dufour, Xavier; *Dictionary of Biblical Theology*, New York, Rome, Paris, Tournai, Desclee Company, 1967;
47. Lührmann, Dieter; *Logion*, în: Coggins, R. J.; Houlden J. L. (ed.): *A Dictionary of Biblical Interpretation*, London, SCM Press, 1990;
48. Martin, Ralph; Davids, Peter; *Dictionary of the Later New Testament & Its Developments*, Leicester, InterVarsity Press Downers, 1997;
49. Matlock, Michael D.; *Tetragrammaton*, în: Neil, Alexander M. (ed.): *The New Interpreter's Dictionary of the Bible, Vol.V: S-Z*, Nashville, Abingdon Press, 2006;
50. McKenzie, John L.; *Dictionary of the Bible*, New York, London, The Bruce Publishing Company; Collier-Macmillan, LTD., 1965;
51. Metzger, Bruce M.; Coogan, Michael D.; *The Oxford Companion to the Bible*, Oxford, New York, Oxford University Press, 1993;
52. Mircea, Ioan; *Dicționar al Noului Testament A-Z*, București, Ed. IBMBOR, 1995;
53. Muller, R. A.; *Resurrection In The International Standard Bible Encyclopedia, Vol. IV*, Geoffrey W. Bromiley, Grand Rapids, Eerdmans, 1988;
54. Impelluso, Lucia; *Natura și Simbolurile Sale: Plante, Flori și Animale*, Milano, Ed. Monitorul Oficial, 2009;
55. Oepke, A.; *Egheiro, Eghersi*, în: Kittle Gerhardbook (ed.): *Theological Dictionary of the New Testament*, Vol. I, Grand Rapids, Eerdmans, 1993;
56. Porter, Adam L.; *Door*, în: Neil, Alexander M. (ed.): *The New Interpreter's Dictionary of the Bible, Vol. II: D-H*, Nashville, Abingdon Press, 2006;

57. Shepherd, Rowena; Shepherd, Rupert; *1000 de Simboluri. Semnificația Formelor în Artă și Mitologie*, Oradea, Ed. Aquila, 2007;
58. Smith, William Taylor; *Logia*, în: Orr Jameset (ed.): *The International Standard Bible Encyclopedia*, Wm. B. Eerdmans Publishing Co., 1939, (<http://www.internationalstandardbible.com>, acc. în: 22, februarie, 2016);
59. Kittle, Gerhard (ed.); *Theological Dictionary of the New Testament, Vol. IV*, Grand Rapids, Eerdmans, 1993;
60. Petuchowski, Jacob J.; Clemens, Thoma; *Lexiconul Herder al Întâlnirii Iudeo-Creștine*, București, Ed. Humanitas, 2000;
61. Thompson, M.; *Dicționarul Noului Testament*, Reid G. Daniel (ed.), Oradea, Ed. Casa Cărții, 2008;

### III. PATRISTICAL SOURCES

62. Ioan Gură de Aur; Grigorie din Nazianz; Efrem Sirul; *Despre Preoție*, Ed. Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 2007;
63. Calist Patriarhul; *Capete Despre Rugăciune*, în: *Filocalia a VIII-a*, Humanitas, București, 2009;
64. Chiril al Alexandriei; *Despre Sfânta Treime*, colecția P.S.B., vol. 40, Ed. Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 1994;
65. Chiril al Alexandriei; *Glafire*, P.S.B. 39, Ed. Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 1992;
66. Dionisie Areopagitul; *Opere complete*, Ed. Paideia, București, 1996;
67. Efrem Sirul; *Cuvinte și Învățăături*, Vol. II, Ed. Bunavestire, Bacău, 1998;
68. Eftimie Zigabenu; Nicodim Aghioritul; *Psaltirea în Tâlcuirile Sfinților Părinți, Vol. II*, Ed. Egumenița; Ed. Cartea Ortodoxă, Reeditare a volumului Institutului Albinei Române, Iași, 1862;
69. Grigorie de Nyssa; *Despre Viața lui Moise sau despre desăvârșirea prin virtute*, colecția P.S.B., vol. 29, București, Ed. Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, 1982;
70. Grigorie Palama; *Omilii, Vol. III*, București, Ed. Fundației Anastasia, 2007;
71. Grigorie Palama; *Tratatul III al celor din urmă. Despre Isihaști. Despre Sfânta Treime*, Ed. P. Hristou, Salonic, 1962;

72. Ioan Hrisostom; *Omilii la Facere*, Ed. Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, 2003;
73. Ioan Gură de Aur; *Omilii la Psalmi*, Ed. Doxologia, Iași, 2011;
74. Ioan Scărarul; *Filocalia, Vol. IX*, Ed. Humanitas, București, 2009;
75. Marcu Evghenicul; *Opere*, Vol. I, Ed. Pateres, București, 2009;
76. Maxim Mărturisitorul; *Ambigua*, Ed. Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 2006;
77. Maxim Mărturisitorul; *Filocalia, Vol. II*, Ed. Apologeticum, 2005, ediție electronică, <http://www.parohiastavanger.no/bibliotecaduhovniceasca/Filocalia/Filocalia-02.pdf>; acc. în: 16, martie, 2016;
78. Maxim Mărturisitorul; *Filocalia, Vol. III*, Ed. Apologeticum, 2005, ediție electronică, <http://www.parohiastavanger.no/bibliotecaduhovniceasca/Filocalia/Filocalia-03.pdf>, acc. în: 16, martie, 2016;
79. Origen; *Omilii și adnotări la Exod*, Ed. Polirom, București, 2006;
80. Origen; *Scrieri alese, partea a II-a, Exegeze la Noul Testament, Despre rugăciune, Filocalia*, colecția P.S.B. vol. 7, trad. Pr. Teodor Bodogae, Nicolae Neaga, Zorica Lațcu, studiu introductiv și note Pr. Teodor Bodogae, Ed. Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 1982;
81. Grigorie Palama; *Filocalia, Vol. VII*, Ed. Humanitas, București, 2009;
82. Grigorie Palama; *Omilii, Vol. II*, Ed. Anastasia, București, 2004;
83. Fericitul Augustin; *De Doctrina Christiana*, Humanitas, București, 2002;
84. Fericitul Augustin; *De Libero Arbitrio*, București, Humanitas, 2004;
85. Sfântul Varsanufie; *Scrisoarea 208*, în: Sfântul Varsanufie, Sfântul Ioan: *Filocalia, Vol. XI*, București, Ed. Humanitas, 2009;
86. Simeon Metafrastul, *Parafrază în 150 de Capete a Sfântului Simeon Metafrastul la cele 50 de Cuvinte ale Sfântului Macarie Egipteanul*, în: Damaschin Petru, Simeon Metafrastul *Filocalia, Vol. V*, Ed. și Tipografia Institutului Biblic și de Misiune Ortodoxă, București, 1976;
87. Simeon Noul Teolog, *Discursuri Teologice și Etice, Scrieri I*, Ed. Deisis, Sibiu, 2001;
88. Nichita Stithatul, *Cele 300 de Capete*, în Simeon Noul Teolog, Nichita Stithatul, *Filocalia, Vol. VI*, Ed. Humanitas, București, 2009;
89. Teofan Zăvorâtul, *Calea spre Mântuire*, Fundația Dosoftei, București, 1999;



90. Vasile cel Mare, *Omilii la Hexaimeron*, colecția P.S.B., vol. 17, Dumitru Fecioru (trad.), Ed. Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 1986;
91. Vasile cel Mare, *Omilii și Cuvântări*, Ed. Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 2004;
92. Xanthopol Calist, Xanthopol Ignatie, *Cele 100 de Capete*, în *Filocalia*, vol. VIII, București, Ed. Humanitas, 2009.

## IV. BIBLICAL COMMENTARIES

### a. Patristical Commentaries

93. Teofilact al Bulgariei, *Tâlcuirea Sfintei Evanghelii de la Ioan*, Ed. Sophia, București, 2009;
94. Chiril al Alexandriei, *Comentariu la Evanghelia Sfântului Ioan*, colecția P.S.B. vol. 41, Ed. Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 2000;
95. Ioan Hrisostom, *Comentar la Evanghelia de la Ioan*, Colecția Migne, vol. 8, Mănăstirea "Portărița", 2005;
96. Origen, *Comentariu la Evanghelia după Ioan*, Cartea I, Ed. Institutul European, Iași, 1995;
97. Teodorit al Kirului, *Tâlcuirea celor 150 de Psalmi ai Proorocului Împărat David*, Tipografia Docuprint, 2003;
98. Eftimie Zigabenu, Nicodim Aghioritul, *Psaltirea în tâlcuirea Sfinților Părinți, Vol. I*, Ed. Egumenița, Ed. Cartea Ortodoxă, reeditarea volumului publicat de Institutul Albinei, Iași, Galați, 1850.

### b. Modern Commentaries

99. *Psaltirea*, traducere și comentarii: Anania, Bartolomeu V.; Ed. Arhidiecezană, Cluj-Napoca, 1998;
100. Ashton, John; *Studying John: Approaches to the Fourth Gospel*, Oxford, Clarendon Press, 1994;
101. Ashton, John; *Understanding the Fourth Gospel*, Oxford, Clarendon Press, 1991;
102. Barrett, C. K.; *The Gospel According to St. John*, London, Ed. S.P.C.K., 1955;

103. Barrett, C. K.; *The Gospel According to St. John, an introduction with commentary and notes on the greek text*, London, Ed. S.P.C.K., 1967;
104. Barrett, C. K.; *The Gospel of John & Judaism*, London, Ed. S.P.C.K., 1975;
105. Beasley-Murray, George R.; *Word Biblical Commentary, John*, Vol. 36, Waco, Word Books, 1987;
106. Bernard, J. H.; *A Critical and Exegetical Commentary on the Gospel According to St. John*, Edinburgh, T.& T. Clark, 1989;
107. Beutler, Johannes; Fortna, Robert T.; *The Shepherd Discourse of John 10 and its Context*, Cambridge University Press, 1991;
108. Boice, Montgomery James; *Witness and Revelation in The Gospel of John*, Michigan, Zondervan Publishing House, Grand Rapids, 1970;
109. Brant, Jo-Ann A.; *John-Commentaries on the New Testament*, Michigan, Baker Academic, 2011;
110. Brodie, Thomas L.; *The Gospel Accordind to John, a Literary and Theological Commentary*, New York, Oxford, Oxford University Press, 1993;
111. Brown, Raymond E.; *An Introduction to the Gospel of John*, New York, Ed. Doubleday, 2003;
112. Brown, Raymond E.; *The Epistles of John*, New York, Doubleday & Company, Inc., 1982;
113. Brown, Raymond E.; *The Gospel According to John (I-XII)*, New York, Doubleday & Company, Inc., 1966;
114. Brown, Raymond E.; *The Gospel According to John, Vol. I (I-XIII)*, London, Ed. Geoffrey Chapman, 1978;
115. Brown, Raymond E.; *The Gospel According to John (XIII-XXI)*, New York, Doubleday & Company, Inc., 1970;
116. Bultmann, Rudolf; *Das Evangelium des Johannes*, Göttingen, Ed. Vandenhoeck & Ruprecht, 1953;
117. Bultmann, Rudolf; *Das Evangelium des Johannes*, Göttingen, Vandenhoeck & Ruprecht, 1959;
118. Bultmann, Rudolf; *The Gospel of John: a commentary*, Westminster John Knox Pr, 1971;
119. Casler, Frank J.; *The Seven Great "I Am" Statements of Jesus Plus One*, Wilmington School of the Bible, 2012;
120. Chirilă, Ioan; *Cartea Profetului Osea*, Cluj-Napoca, Ed. Limes, 1999;

121. Chirilă, Ioan; *Fragmentarium Exegetic Filonian II, Nomothetica Repere Exegetice la Decalog*, Cluj-Napoca, Ed. Limes, 2003;
122. Culpepper, Alan R.; *Anti-Judaism in the Fourth Gospel as a Theological Problem for Christian Interpreters*, în: Bieringer, Reimund; Didier, Pollefeyt; Vandecasteele-Vanneuville, Frederiqueed; *Anti Judaism and the Fourth Gospel*, Londra, Westminster John Knox Press, 2001;
123. Culpepper, Alan R.; *Anatomy of the Fourth Gospel*, Ed. Fortress Press Philadelphia, 1987;
124. Devillers, Luc; *La Fête De L'envoyé: la Section Johannique de la Fête Des Tentés (Jean 7,1-10,21) et la Christologie*, Paris, J. Gabalda, 2002;
125. Dodd, C.H.; *The Interpretation of the Fourth Gospel*, Cambridge University Press, 1963;
126. Dodd, C.H.; *Historical Tradition in the Fourth Gospel*, Cambridge University Press, 1963;
127. Dunn, James D.G.; Rogerson, W.; *Eerdmans Commentary of the Bible*, Michigan/Cambridge, U.K., William B. Eerdmans Publishing Company, Grand Rapids, 2003;
128. Eichrodt, Walther; *Ezekiel, a Commentary*, London, SCM Press LTD, 1970;
129. Edmond Jacob, *Theology of the Old Testament*, London, Hodder & Stoughton, 1958;
130. Edward Young J., *The Book of Isaiah, Vol. II*, Grand Rapids, Eerdmans, 1975;
131. Fenton, John; *Finding the Way through John*, London, Oxford, Mowbray, 1988;
132. Goldingay, John; *Old Testament Theology: Israel's Faith*, Vol. II, InterVarsity Press, Illinois, USA / Paternoster, Milton Keynes, UK, 2003;
133. Greenberg, Moshe; *Anchor Bible: Ezekiel 1-20*, Vol. 22, New York, Doubleday & Company, Inc., 1983;
134. Harris, Murray J.; *From Grave to Glory: Resurrection in the New Testament*, Grand Rapids, Zondervan Publishing House, 1990;
135. Harrison, R. K.; *Introduction to the Old Testament*, Michigan, William B. Eerdmans Publishing Company, Grand Rapids, 1977;
136. Henry, Michel; *Eu Sunt Adevărul*, Sibiu, Ed. Deisis, 2007;
137. Hillyer, Norman; *The International Biblical Commentary: 1 and 2 Peter, Jude*, Massachusetts, Hendrickson Publishers, Paternoster Press, 1992;

138. Hoskyns, Edwyn Clement; *The Fourth Gospel*, Londra, Faber and Faber Limited, 1947;
139. Keener Craig S.; *The Gospel of John, a Commentary*, Vol. II , Hendrickson Publishers, 2003;
140. Kinder, Derek; *Psalms 73-150*; Leicester, Ed. Inter-Varisity Press, 1973;
141. Lincoln, Andrew T.; *The Gospel According to Saint John*, Hendrickson Publishers, Inc., USA, Continuum, UK, 2006;
142. Lindars, Barnabas; *The Gospel of John*, Ed. Oliphants, 1977;
143. Maier, Gerhard; *Comentariu Biblic, Vol. 6-7, Evanghelia După Ioan*, Ed. Lumini, 2013;
144. Manns, Frédéric; *L'Evangile de Jean à la Lumière du Judaïsme*, Ierusalim, Franciscan Printing Press, 1991;
145. Manoilescu, Dinu Natalia; *Iisus Hristos Mântuitorul în Lumina Sfintelor Evanghelii*, București, Ed. Bizantină, 2004;
146. Marsh, John; *Saint John*, London, Penguin Books, Cox & Wyman Ltd, 1968;
147. Moloney, Francis J.; *The Johannine Son of Man*, Roma, Las - Libreria Ateneo Salesiano, 1976;
148. Morris, Leon; *The Gospel according to John*, Michigan, William B. Eerdmans Publishing Company, Grand Rapids, 1995, ediție revizuită;
149. Neyrey, Jerome H.; *The Gospel of John in Cultural and Rhetorical Perspective*, Michigan/Cambridge, UK, William B. Eerdmans Publishing Company, Grand Rapids, 2009;
150. North, Wendy E. S.; *A Journey Round John: Tradition, Interpretation and Context in the Fourth Gospel*, Bloomsbury Publishing, 2015, ediție electronică (<https://books.google.ro>; acc. în: 24, februarie, 2016);
151. Painter, John; *Johannine Literature: the Gospel and Letters of John*; în: Aune, David E.: *The Blackwell Companion to the New Testament*, Oxford, Wiley-Blackwell Publication Ltd., 2010;
152. Pentiuc, Eugen J.; *Cartea Profetului Osea: Introducere, Traducere și Comentariu*, București, Ed. Albatros, 2001;
153. Pratte, David E.; *Commentary on the Gospel of John, Bible Study Notes and Comments*, 2013, ediție electronică (<https://www.biblestudylessons.com/commentary/gospel/john.pdf>, acc. în: 19, aprilie, 2016);

154. Prelipcean, Vladimir; Neaga, Nicolae; Barna, Gheorghe; Chialda, Mircea *Studiul Vechiului Testament*, Cluj-Napoca, Ed. Renașterea, 2006;
155. Bultmann, R.; *Johannesevangelium*, Göttingen, 1957;
156. Ramsey, Michaels J.; *The Gospel of John*, Michigan/Cambridge, U.K., William B. Eerdmans Publishing Company, Grand Rapids, 2010;
157. Ramsey, Michaels J.; *New International Biblical Commentary, John*, Hendrickson Publishers-USA, Paternoster Press-UK, 1989;
158. Ridderbos, Herman H.; *The Gospel of John: a Theological Commentary*, Michigan/Cambridge, William B. Eerdmans Publishing Company Grand Rapids, 1997;
159. Schenke, Ludger; *Johannes Kommentar*, Düsseldorf, Patmos Verlag Düsseldorf, 1998;
160. Andrei, Scrima; *Comentariu la Evanghelia după Ioan*, București, Ed. Humanitas, 2003;
161. Smith, Moody Jr.; *The Composition and Order of the Fourth Gospel, Bultmann's Literary Theory*, Yale University Press, 1965;
162. Temple, Willam; *Readings in the St. John's Gospel*, London, Macmillan and Co. Limited St. Martin's Street, 1949;
163. Thyen, Hartwig; *Das Johannesevangelium*, Tübingen, Mohr Seibeck, 2005;
164. Timm, Marianne; *Lektüre des Johannesevangeliums*, München, Ed. Evangelischer Presseverband Für Bayern, 1960;
165. Tofană, Stelian; *Introducere în Studiul Noului Testament, Vol. I*, Cluj-Napoca, Ed. "Presa Universitară Clujeană", 1997;
166. Tofană, Stelian; *Introducere în Studiul Noului Testament, Vol. II*, Cluj-Napoca, Ed. Presa Universitară Clujană, 2002;
167. Tofană, Stelian; *Symbolism și Sacramentalitate în Evanghelia a IV-a*, Ed. Presa Universitară Clujană, 2003;
168. Tofană, Stelian; *Studiul Noului Testament, Epistolele Sfântului Apostol Pavel*, suport de curs, Cluj-Napoca, 2006;
169. Tuckett, Christopher; *Christology and the New Testament*, Edinburgh University Press Ltd, Edinburgh, 2001;
170. Usca, Ioan Sorin; *Vechiul Testament în Tâlcuirea Sfinților Părinți, Facerea*, București, Ed. Christiana, 2002;
171. Vassiliadis, Petros; *John in an Orthodox Perspective*, Patte, Daniel (ed.), *Global Bible Commentary*, Nashville, Abingdon press, 2004;

172. Vulgaris, Evghenie; *Îndeletnicire Iubitoare de Dumnezeu, Tâlcuiri la Pentateuh*, București, Ed. Sophia, 2012;
173. Westcott, B. F.; *The Gospel according to St. John*, London, John Murray, 1882;
174. Williams, Catrin H.; *I Am He: The Interpretation of *Ánî Hū* in Jewish and Early Christian Literature*, Tübingen, Mohr Siebeck, 2000;
175. Zumstein, Jean; *Das Johannesevangelium*, Tübingen, Ed. Vanderhoeck & Ruprecht, 2016;
176. Henry, Matthew; *Commentary on the Whole Bible, Mat.-John, Vol. VIII*, Ages Software Albany, Version 1.0, 1999;

## V. TREATIES, MONOGRAPHS, ESSAYS

177. André, Neher; *Moise și Vocația Iudaică*, București, Ed. Hasefer, 2002;
178. Asiedu-Peprah, Martin; *Johannine Sabbath Conflicts as Juridical Controversy*, Tübingen, Mohr Siebeck, 2001;
179. Bartoș, Emil; *Conceptul de Îndumnezeire în Teologia lui Dumitru Stăniloae*, Oradea, Ed. Cartea Creștină, 2002;
180. Baștovoi, Savatie; *Fuga spre Câmpul cu Ciori*, București, Cathisma, 2012;
181. Bindel, Eugen; *Mistica Numerelor: o cercetare asupra elementelor spirituale ale lumii*, București, Ed. Herald, 2008;
182. Boca, Arsenie; *Cuvinte Vii*, Deva, Charisma, 2006;
183. Botiza, Pr. Ioan Vasile; *Introducere în Studiul Sfintei Scripturi*, Târgu-Lăpuș, Ed. Galaxia Gutenberg, 2005;
184. Breck, John; *Darul Sacru al Vieții: Tratat de Bioetică*, Cluj-Napoca, Patmos, 2003;
185. Breck, John; *Sfânta Scriptură în Tradiția Bisericii*, Cluj-Napoca, Patmos, 2003;
186. Brevard, Childs S.; *Biblical Theology of the Old and New Testaments*, Minneapolis, Fortress Press, 1993;
187. Broșteanu, Monica; *Numele lui Dumnezeu în Coran și în Biblie*, Iași, Ed. Polirom, 2005;
188. Bullinger, E.W.; *Number in Scripture: its supernatural design and spiritual significance*, London, Eye & Spottiswoode (Bible Warehouse) Ltd. 33. Paternoster Row, E.C., ediția a IV-a, 1921;

189. Chirilă, Ioan; *Mesianism și Apocalipsă în Scrierile de la Qumran*, Ed. Arhidiecezana, 1999;
190. Cohen, A.; *Talmudul*, București, Ed. Hasefer, 1999;
191. Constantinescu, Ioan; *Studiul Noului Testament*, București, Ed. Credința Noastră, 1996;
192. Cooper, David A.; *Dumnezeu Este Un Verb*, București, Hasefer, 2001;
193. Eliade, Mircea; *Drumul spre Centru*, București, Ed. Univers, 1991;
194. Eliade, Mircea; *Imagini și Simboluri*, București, Ed. Humanitas, 1994;
195. Florenski, Pavel; *Stâlpul și Temelia Adevărului*, București, Ed. Polirom, 1999;
196. Goudin, Philippe; *Marile Religii: Iudaismul, Creștinismul, Islamul, Hinduismul și Budismul*, București, Ed. Orizonturi, 1995;
197. Guroian, Vigen; *Grădina ca Parabolă Teologică*, Sibiu, Ed. Deisis, 2011;
198. Ionescu, Nae; *Teologia, Integrala Publicisticii Religioase*, Sibiu, Deisis, 2003;
199. Ionescu, Nae; *Tratat de Metafizică*, București, Ed. Roza vânturilor, 1999;
200. Istrate, Ligia; *Nașterea Poporului Evreu: o promisiune divină*, Ed. Risoprint, 2010;
201. Ladd, Georeg; *I Believe in the Resurrection of Jesus*, Grand Rapids, Eerdmans, 1975;
202. Lecca, Paulin; *Adevăr și Pace*, București, Ed. Bizantină, 2003;
203. Lipis, Joan R.; *Celebrate Passover Haggadah*, Purpule Pomegranate Productions, 1993;
204. Lloyd-Jones, Martyn; *Studii asupra Predicii de pe Munte*, Oradea, Ed. Cartea Creștină, 2003;
205. Lossky, Vladimir; *Introducere în Teologia Ortodoxă*, ed. Apologeticum, 2006, ediție electronică (<ftp://ftp.logos.md>, acc. în: 18, februarie, 2016);
206. Lossky, Vladimir; *Teologia Mistică a Bisericii de Răsărit*, București, Ed. Bonifaciu, 1998;
207. Lossky, Vladimir; *Vederea lui Dumnezeu*, București, Ed. Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, 1995;
208. Marie Louise von Franz; *Nombre et Temps*, Paris, La Fontaine de Perre, 1998;
209. Maristany del Rayo, Joaquin; *O Carte despre Arhimandritul Sofronie. S-a Dus să-L Vadă Precum Este*, Cluj-Npoca, Ed. Renașterea, 2013;
210. McGuckin, John; *Saint Cyril of Alexandria and the Christological Controversy*, Crestwood, New York, St. Vladimir's Seminary Press, 2004;
211. Moldovan, Ilie; *În Hristis și în Biserică, Iubirea Euharistică Generatoare de Viață și Destin Românesc*, Vol. Teologia Iubirii III, Alba-Iulia, Ed. Reîntregirea, 2011;

212. Nellas, Panayotis; *Omul - Animal Îndumnezeit*, Sibiu, Ed. Deisis, 2002;
213. Nicolae, Cabasila; *Despre Viața în Hristos*, București, Ed. Institutului Biblic și de Misiune Ortodoxă, 2009;
214. Noica, Rafail; *Cultura Duhului*, Alba Iulia, Ed. Reîntregirea, 2002;
215. Ortlepp, Steven; *Pronunciation of the Tetragrammaton: a Historico-Linguistic Approach*, Ed. Lulu.com, 2011;
216. Otto, Rudolf; *Sacrul*, Milea Ioan (trand.), Cluj-Napoca, Ed. Dacia, 1992;
217. Oz, Amos; Oz-Salzberger, Fania; *Evreii și Cuvintele*, București, Ed. Humanitas, 2012;
218. Pache, René; *Lumea de Dincolo*, Brașov, Ghimbav, Casa Literaturii Creștine, 1996;
219. Patronos, Gheorghios; *Parcursul Istoric al lui Iisus – de la iesle la mormântul gol*– București, Ed. Bizantină, 2011;
220. Philon din Alexandria; *Viața lui Moise*, București, Ed. Hasefer, 2003;
221. Pleșu, Andrei; *Parabolele lui Iisus, Adevărul ca Poveste*, București, Humanitas, 2012;
222. Popa, Gheorghe; *Teologie și Demnitate Umană – Studii de Teologie Morală Contextuală* – Iași, Ed. Mitropolitatna Trinitas, 2003;
223. Ratzinger, Joseph Benedict al XVI-lea; *Iisus din Nazaret*, Rao International Publishing Company, 2010;
224. Robinson, James M.; Hoffmann, Paul; Kloppenborg, John S.; *The Critical Edition of Q: Synopsis Including the Gospel of Matthew and Luke, Mark and Thomas with English, German, and French Translations of Q and Thomas*, Ed. Peeters, 2000;
225. Robinson, John A.T.; *The Priority of John*, SCM Press LTD, 1985;
226. Rose, Serafim; *Cartea Facerii, Crearea Lumii și Omul Începuturilor*, București, Ed. Sophia, 2001;
227. Schultz, Samuel J.; *Călătorie prin Vechiul Testament*, Oradea, Cartea Creștină, 2001;
228. Scrima, Andrei; *Biserica Liturgică*, București, Ed. Humanitas, 2005;
229. Semen, Petre; *Experiența Umanului cu Divinul după Sfânta Scriptură*, Iași, Ed. Performantica, 2007;
230. Semen, Petre; *Păcatul – Boală a Sufletului – Coordonate Biblice*, Iași, Ed. Panfilius, 2004;
231. Setzer, Robert B. Jr.; *Encounters with the Living Christ, Meeting Jesus in the Gospel of John*, Judson Press Valley Forge, 1999;



232. Sofronie, Saharov; *Nașterea întru Împărăția cea Neclătită*, Alba Iulia, Reîntregirea, 2003;
233. Sofronie, Saharov; *Rugăciunea: Experiența Vieții Veșnice*, Sibiu, Ed. Deisis, 2001;
234. Sofronie, Saharov; *Vom vedea pe Dumnezeu precum este*, București, Sophia;
235. Spadaro, Antonio; *La ce Folosește Literatura*, Târgu-Lăpuș, Galaxia Gutenberg, 2006;
236. Špidlík, Tomáš; *Evanghelia de Fiecare Zi, Vol. I*, Ed. Gutenberg, 2005;
237. Špidlík, Tomáš; *Spiritualitatea Răsăritului Creștin*, Sibiu, Deisis, 1997;
238. Stăniloae, Dumitru; *Chipul Nemuritor al lui Dumnezeu*, Craiova, Ed. Mitropoliei Olteniei, 1987;
239. Stăniloae, Dumitru; *Semnificația Luminii Dumnezeiești în Spiritualitatea și Cultul Bisericii Ortodoxe*, în revista : *Ortodoxia*, Vol. 28, nr. 34, iul.-dec., 1976;
240. Stăniloae, Dumitru; *Teologie Dogmatică Ortodoxă*, Vol. II, București, Ed. Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, 1997;
241. Stăniloae, Dumitru; *Teologie Dogmatică Ortodoxă*, Vol. III, București, Ed. Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, 2003;
242. Stăniloae, Dumitru ; *Ascetica și Mistica Bisericii Ortodoxe*, București, Ed. Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, 2002;
243. Stăniloae, Dumitru; *Iisus Hristos Lumina Lumii și Îndumnezeitorul Omului*, București, Ed. Anastasia, 1993;
244. Sterea, Tache; *Teologie Dogmatică și Simbolică*, Vol. I, București, Ed. Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, 2003;
245. Stern, Frank; *A Rabbi Looks at Jesus' Parables*, Oxford, Rowman & Littlefield Publishers, 2006;
246. Pop Nastasia; *Viticultură Generală*, Cluj-Napoca, Eikon, 2010;
247. Yannaras, Christos; *Abecedar al Credinței*, București, Ed. Bizantină, 1996;
248. Zaharou, Zaharia; *Hristos, Calea Vieții Noastre*, Galați, Ed. Bunavestire, Ed. Biserica Ortodoxă, 2003;
249. Zaharou, Zaharia; *Răscumpărând Vremea*, Ed. Renașterea Cluj, 2014;

## VI. STUDIES AND ARTICLES

250. Lindars, Barnabas, „Behind the Fourth Gospel”, în revista: *Studies in Creative Criticism*, Vol. III, Londra, S.P.C.K., 1971;
251. Blenkinsopp, Joseph; „Yahweh and other Deities: Conflict and Accommodation in the Religion of Israel”, Achtemeier, J. Paul (ed.) *Interpretation: a Journal of Bible and Theology*, Vol. XL, 4, pp. 354-366, octombrie, 1986;
252. Boc, Alin Constantin; *Consecințele Neascultării Primei Porunci a lui Dumnezeu. Teologie și Viață*, Vol. XIV, 7-12, ediție anuală iulie-decembrie, 2004;
253. Brown, Raymond E.; „Johannine Ecclesiology - The Community's Origins”, în: *Interpretation: a Journal of Bible and Theology*, Vol. XXXI, nr. 4, pp. 379-393, octombrie, 1977;
254. Brown, Raymond E.; „The Kerygma of the Gospel According to John: The Johannine View of Jesus in Modern Studies”, Achtemeier, J. Paul (ed.); *Interpretation: a Journal of Bible and Theology*, Vol. LXXVIII, nr. 4, pp. 387-400, octombrie, 1967;
255. Chilton, Bruce; „Sukkoth (Huts or Booths or Tabernacles) in Ancient Israel and Early Judaism”, Alexander Neil M. (ed.); *The New Interpreter's Dictionary of the Bible*, Vol. I: A-C, Nashville, Abingdon Press, 2006;
256. Chirilă, Ioan; „Comunitatea de la Qumran și legătura sa cu Ierusalimul”, în revista: *Teologie și viață*, Vol. 14, nr. 7-12, ediție periodică, iulie-decembrie, 2004;
257. Codrea, Ioan Florin; „«Pâinea Vieții» (Ioan 6: 22-59). O Abordare Exegetică”, în revista: *Studia Universitas Babeș Bolyai Theologia Orthodoxa*, iunie, Vol. LVIII, nr. 1, pp. 57-70, Cluj-Napoca, Ed. Universității Babeș Bolyai, 2013;
258. Dinu, Ioan Florin; *Simbolismul Sacramental al „Cărții Semnelor” din Evanghelia a IV-a*, teză de doctorat, Cluj-Napoca, 2013;
259. Collins, Raymond F.; „The Search for Jesus. Reflections on the Fourth Gospel”, în revista : *Laval Théologique et Philosophique*, Vol. 34, nr. 1, pp. 27-48, Faculté de Philosophie, Université Laval, 1978, ediție electronică (acc. în: 24, februarie, 2016; <http://id.erudit.org/iderudit/705648ar>);
260. Danciu, Adrian Petru; „Origen și Numele Divine în *Lucrarea Contra lui Celsus*”, în revista: *Lumină Lină*, Vol. XIV, 3, pp. 11-25, New-York, Ed. Institutului Român de Teologie și Spiritualitate Ortodoxă, iulie-septembrie, 2009;

261. Dinu, Adrian ; „Păcat, Boală și Moarte”, în revista : *Teologie și Viață*, ediție anuală, Vol. XIV, nr. 7-12, Mitropolia Moldovei și Bucovinei, Ed. Doxologia, iulie-decembrie, 2004;
262. Dunn, James D. G. ; „John VI – A Eucharitic Discourse?”, în revista: *New Testament Studies*, Dodd C. H. (ed.), Vol. 17, nr. 3, pp. 328-338, Ed. Studiorum Novi Testament Societas, aprilie, 1971;
263. Achtemeier, Elizabeth R.; „Jesus Christ, the Light of the World: The Biblical Understanding of Light and Darkness”, în revista: *Interpretation, a Jurnal of Bible and Theology*, Jones A. James (ed.), Vol. LXXIV, nr. 4, pp. 439-449, Ed. Union Theological Seminary in Virginia, octombrie, 1963;
264. Ensley, Eugene C.; „Eternity Is Now: a Sermon of John 14: 1-11, Interpretation: a Journal of Bible and Theology”, Jones, A. James (ed.), Vol. XIX, 3, pp. 295-298, Ed. Union Theological Seminary in Virginia, iulie, 1965;
265. Verzan, Sabin; „Epistola I către Timotei a Sfântului Apostol Pavel. Introducere, Traducere și Comentariu”, în: *Studii Teologice, Revista Institutelor Teologice din Patriarhia Română*, seria a II-a, anul XII, nr. 1, București, Ed. Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, ianuarie – februarie, 1989;
266. Prelipcean, Alexandru; „Gematria Ebraică - Paradigmă Ermineutică a Sfintei Scripturi. Studiu de caz: cifrele 1-7 în Cartea Facere”, în: *Studii Teologice: Revista Facultăților de Teologie din Patriarhia Română*, seria a III-a, anul IV, nr. 2, București, Ed. Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, aprilie-iunie, 2008;
267. Janzen, Gerald J.; „What's in a name? "yahweh" in exodus 3 and the wider biblical context”, în revista: *Interpretation: a Journal of Bible and Theology*, Vol. XXXIII, nr. 3, pp. 227-239, Ed. Union Theological Seminary in Virginia, iulie, 1979;
268. Kuyper, Lester; „Grace and Truth: an Old Testament Description of God, and It's Use in the Johannine Gospel”, în revista: *Interpretation: a Journal of Bible and Theology*, Vol. XVIII, pp.3-19, Ed. Union Theological Seminary in Virginia, ianuarie, 1964;
269. Kinyongo, Jean; „Origine et signification du Nom divin Yahvé a la lumière de récents travaux et de traditions sémitico-bibliques (Ex. 3, 13-15 et 6, 2-8)”, în seria *Bonner Biblische Beiträge*, Vol. 35, Peter Hanstein Verlag GMBH, Bonn, 1970;
270. Lemke, Werner E.; „Life in the Present and Hope for the Future”, în revista: *Intrperetation: a Journal of Bible and Theology*, Vol. XXXVIII, nr. 2, pp.165-180, Ed. Union Theological Seminary in Virginia, aprilie, 1984;

271. M. de Jonge; „Jewish expectation about the 'Messiah' according to the Fourth Gospel”, în revista: *The New Testament Studies: an International Journal*, Vol. 19, nr. 3, pp. 246-270, Cambridge University Press, aprilie, 1973;
272. Mann, Thomas W.; „Not by Word Alone: Food in the Hebrew Bible”, în revista: *Interpretation: a Journal of Bible and Theology*, Vol. 67, nr. 4, pp. 351-362, Ed. Union Presbyterian Seminary, octombrie, 2013;
273. Martin, James P.; „Expository Articles”, în revista: *Interpretation: a Journal of Bible and Theology*, Vol. XXXII, nr. 2, pp. 171-175, Ed. Union Theological Seminary In Virginia, aprilie, 1978;
274. Măță, Ilarion; „Originile Luminii și ale Întunericului”, în revista: *Theologos*, Vol. 1, nr. 1-6, Ed. Episcopiei Romanului, ianuarie-iunie, 2006;
275. Metz, Jean Baptist; „Teologia e Letteratura”, în revista: *Concilium*, vol. XII, nr. 5, pp. 13-23, 1976;
276. Pamment, Margeret; „The Son of Man in the Fourth Gospel”, în: *The Journal of Theological Studies*, Vol. 36, nr. 1, pp. 56-66, Oxford: at the Clarendon Press, aprilie, 1985;
277. Pancaro, Servino; „The Relationship of the Church to Israel in the Gospel of St. John”, în: *New Testament Studies: an International Journal*, vol. 21, nr. 3, pp. 396-405, Cambridge University Press, aprilie, 1975;
278. Pașca-Tușa, Stelian; „Numele lui Dumnezeu, Semn al Prezenței Personale și Acțiunea Sa Izbăvitoare (Sotirică)”, în revista: *Studia Universitas Babeș-Bolyai, Theologia Orthodoxa*, vol. LV, nr. 1, pp. 15-26, Cluj-Napoca, Cluj University Press, 2010;
279. Ruland, Vernon; „Sign and Sacrement: John's Bread of Life Discourse (Chapter 6)”, în revista: *Interpretation: a Journal of Bible and Theology*, Jones, A. James (ed.); vol. LXXV, nr. 4, pp. 450-462, Union Theological Seminary in Virginia, octombrie, 1964;
280. Salvan, Alexandru-Adrian; „Slujirea Liturgică a Cuvântului în Gândirea Profetului Isaia (Isaia 5/Ioan 15)”, în revista: *Studia Universitas Babeș-Bolyai, Theologia Orthodoxa*, vol. LVII, nr. 2, pp. 51-61, decembrie, 2013;
281. Schneiders, Sandra M., „Death in the Community of Eternal Life: History, Theology, and Spirituality in John 11”, în revista: *Interpretation: a Journal of Bible and Theology*, vol. XLI, nr. 1, pp. 44-56, ianuarie, 1987;

282. Scorțea, Bogdan, „Despre Vederea lui Dumnezeu în Lumină”, în: *Studii Teologice: Revista Facultăților de Teologie din Patriarhia Română*, anuală, vol. III, nr. 1, p. 101, ianuarie-martie, 2006;
283. Stibbe, Mark W. G., „A Tomb with a View: John 11.1-44 in Narrative-Critical Perspective”, în: *New Testament Studies: an International Journal*, Wedderburned, A. J. M. (ed.), vol. 40, nr. 1, pp. 38-54, ianuarie, 1994;
284. Struve, Pierre, „Dieu Est Lumiere”, în revista: *Contacts*, trim. I, nr. 65, 1961;
285. Tofană, Stelian, „«Iisus – Profet» în Mărturia Contemporanilor Săi - O Perspectivă Teologică a Evangheliei a IV-a”, în revista: *Studia Universitatis Babeș-Bolyai, Theologia Orthodoxa*, vol. LIV, nr. 1, pp. 65-78, Cluj University Press, Cluj-Napoca, 2009;
286. Tofană, Stelian, „Cuvântarea despre Iisus «Pâinea Vieții» (în. cap. 6) Repere în Teologia Ioaneică Sacramentală”, în revista: *Studia Universitatis Babeș-Bolyai Theologia Orthodoxa*, vol. anul XLV, nr. 1-2, pp. 73-94, 2000;
287. Zetea, Simona Ștefana, „Concepția Iudaică asupra Morții; Practica Funerară și Elemente de Artă Funerară”, în revista: *Studia Universitas Babeș-Bolyai, Theologia Catholica Nicolae Gudea* (ed.), vol. LIII, nr. 1, pp. 5-27, Cluj University Press, Cluj-Napoca, 2008;

## VII. ELECTRONIC RESOURCES

288. *Agathos*, biblehub.com/greek/18.htm, acc. în: 25, septembrie, 2017;
289. *Alethinos*, Bible Study Tools, acc. în: 5, noiembrie, 2015, <https://www.bibletools.org/index.cfm/fuseaction/Lexicon.show/ID/G228/alethinos.htm>;
290. *Aretalogy*, Wikipedia the free Encyclopedia, <https://en.wikipedia.org/wiki/Aretalogy>, acc. în: 15, ianuarie, 2016;
291. *Axiomă*, dexonline.ro, dexonline.ro/definitie/axiomă, acc. în: 18 februarie 2016;
292. *Azimă*, OrthodoxWiki, <http://ro.orthodoxwiki.org/Azimă>, acc. în: 12, noiembrie, 2015;
293. *Cartea lui Enoh*, Wikipedia, Enciclopedia Liberă, acc. în: 21, septembrie, 2017, [https://ro.wikipedia.org/wiki/Cartea\\_lui\\_Enoh](https://ro.wikipedia.org/wiki/Cartea_lui_Enoh);

294. Coogan, Michael D., *Oxford Biblical Studies Online*, acc. în: 11, noiembrie, 2015, <http://www.oxfordbiblicalstudies.com/article/opr/t94/e1483>;
295. Danalache, Teodor, *Moartea și Riturile Funerare la Evrei*, CrestinOrtodox.ro, <http://www.crestinortodox.ro/religiile-lumii/iudaism/moartea-riturile-funerare-evrei-124831.html>, acc. în: 20, aprilie, 2015;
296. Gheorghe, Mihail; *Esenienii de la Qumran: sectă iudaică sau precursori ai creștinismului?*, Ziarul Lumina, <http://ziarullumina.ro/esenienii-de-la-qumran-secta-iudaica-sau-precursori-ai-crestinismului--88084.html>, acc. în: 25, iunie, 2015;
297. *Hades*, Bible Study Tools, <http://www.biblestudytools.com/dictionary/hades/>, acc. în: 5, noiembrie, 2015
298. Hunt Michal, Elizabeth; *The Significance of Numbers in Scripture*, Agape Bible Study, <http://www.agapebiblestudy.com/documents/The%20Significance%20of%20Numbers%20in%20Scripture.htm>, acc. în: 16, februarie, 2016;
299. *Image of God*, Wikipedia the free Encyclopedia, acc. în: 24, august, 2015, [https://en.wikipedia.org/wiki/Image\\_of\\_God](https://en.wikipedia.org/wiki/Image_of_God);
300. *Judaism*, CrestinOrtodox.ro, <http://www.crestinortodox.ro/religiile-lumii/iudaism/>, acc. în: 20, aprilie, 2015;
301. *Laitmotiv*, <https://dexonline.ro/definitie/laitmotiv>, acc. în: 21, septembrie, 2017;
302. *Logia*, Wikipedia the free Encyclopedia, <https://en.wikipedia.org/wiki/Logia>, acc. în: 09, august, 2017;
303. *Lume*, Wikipedia, Enciclopedia Liberă, <https://ro.wikipedia.org/wiki/Lume>, acc. în: 21, septembrie, 2017;
304. Maas, Anthony; *Jesu Logia ("Sayings of Jesus")*, New Advent, acc. în: 25, februarie, 2016, <http://www.newadvent.org/cathen/09323a.htm>;
305. McGough, Richard Amiel; *The Number Seven and Scripture*, *Historical Archive of the Bible Wheel Site*; <http://www.biblewheel.com>, acc. în: 16, februarie, 2016;
306. *Midrash*, Wikipedia the Free Encyclopedia, acc. în: 24, februarie, 2016, <https://en.wikipedia.org/wiki/Midrash>;
307. *Nazireu*, OrthodoxWiki, <https://ro.orthodoxwiki.org/Nazireu>, acc. în: 16, septembrie, 2017;
308. *Pages Choisiessur la Vie Spirituelle*, acc. în: 24, iulie, 2015, <http://www.pagesorthodoxes.net>;
309. *Papyri Graecae Magicae*, The Hermetic Library, <http://hermetic.com/>, acc. în: 15, ianuarie, 2016;

310. Philon din Alexandria, [https://ro.m.wikipedia.org/wiki/Philon \\_din\\_Alexandria](https://ro.m.wikipedia.org/wiki/Philon_din_Alexandria), acc. în: 16, septembrie, 2017;
311. *Q source*, Wikipedia the Free Encyclopedia, acc. în: 23, februarie, 2016, [https://en.wikipedia.org/wiki/Q\\_source](https://en.wikipedia.org/wiki/Q_source);
312. *Septuaginta-LXX*, CrestinOrtodox.ro, editoriale, <http://www.crestinortodox.ro>, acc. în: 25 ianuarie 2016;
313. *St. Thomas Aquinas on John*, Aquinas Study Bible, acc. în: 21, septembrie, 2017, <https://sites.google.com/site/aquinasstudybible/home/gospel-of-john-commentary/st-thomas-aquinas-on-john>;
314. Viklund, Andreas; *Resurse lingvistice pentru limba română*, Archeus.ro, acc. în: 15, ianuarie, 2016, <http://www.archeus.ro>;
315. *YHWH*, Wikipedia enciclopedia liberă, <https://ro.wikipedia.org/wiki/YHWH>, acc. în: 8, februarie, 2016;