



Isidore of Pelusium and the use of the Holy Bible in his epistles
Isidoro de Pelusio y el uso de la Santa Biblia en sus epístolas
Isidoro de Pelúzio e o uso da Bíblia Sagrada em suas epístolas

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Abstract: St. Isidore the Pelousiotes studied the Bible carefully. Through his letters, he interpreted various biblical passages and he explained different biblical themes. The word of the Bible was for the Father an infallible guide to overcome the pitfall of every heretical teaching, which threatened the salvation of believers in Christ. At the same time according to the inspired work of the Bible he could proclaim that there is One God in Three Persons. He emphasized the unity of God's essence and at the same time he talked about the hypostases of the one God. Isidore knew, of course, that the human mind cannot grasp the incomprehensible wisdom, that God's wisdom, since that God overlies the limits of the human mind. Finally with the help of hagiographical passages he could comprehensively cover the letters of issues other than doctrinal, moral, ascetic, educational and interpretive. In the Scriptures, he supported that the believer finds in Christ supplies to strive for social and moral progress, but mainly in order to conquer spiritual godly progression and perfection. The profound study of the Scriptures provides to the human being the ability to keep alive the flame of faith. It is a safe guide for the course of the life in Christ according to what the Triune God revealed in the Old Testament, the incarnated Word taught in the New Testament and the Apostles preached. Through Isidore's letters, it seems the respect which nourishes the holy father for Old and New Testament. For him, both testaments have the same worth as sources the Bible. They proclaim strongly and unambiguously the existence of one and at the same time Triune God. Simultaneously he ridiculed those heretics like Marcion who distorted the truth and became enemies to the Testaments.

Keywords: Isidore the Pelousiotes – Old Testament – New Testament – Scriptures – One God in Three Persons – Apostles – Christ.

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Resumen: San Isidoro Pelousiotes estudió cuidadosamente la Biblia. A través de sus cartas, interpretó varios pasajes bíblicos y explicó diferentes temas bíblicos. La palabra de la Biblia era para el Padre un guía infalible para vencer el escollo de toda enseñanza herética que amenazaba la salvación de los creyentes en Cristo. Al mismo tiempo, de acuerdo con la obra inspirada de la Biblia, podía proclamar que hay un Dios en tres personas. Hizo hincapié en la unidad de la esencia de Dios y, al mismo tiempo, habló de las hipóstasis del Dios único. Isidoro sabía, por supuesto, que la mente humana no puede comprender la sabiduría incomprensible, que la sabiduría de Dios, ya que ese Dios supera los límites de la mente humana. Finalmente, con la ayuda de pasajes hagiográficos, pudo cubrir de manera comprensiva las cartas de cuestiones distintas de doctrinales, morales, ascéticas, educativas e interpretativas. En las Escrituras, apoyó que el creyente encuentre en Cristo suministros para esforzarse por el progreso social y moral, pero principalmente para conquistar la progresión y la perfección espiritual de Dios. El estudio profundo de las Escrituras proporciona al ser humano la capacidad de mantener viva la llama de la fe. Es una guía segura para el curso de la vida en Cristo según lo que el Dios Triuno reveló en el Antiguo Testamento, la Palabra encarnada enseñada en el Nuevo Testamento y los Apóstoles predicados. A través de las cartas de Isidoro, parece el respeto que nutre al santo padre para el Antiguo y Nuevo Testamento. Para él, ambos testamentos tienen el mismo valor que las fuentes de la Biblia. Proclaman con firmeza y sin ambigüedad la existencia de un Dios al mismo tiempo trino. Simultáneamente ridiculizaba a aquellos herejes como Marcion que distorsionaban la verdad y se convertían en enemigos de los Testamentos.

Palabras clave: Isidoro el Pelousiotes – Antiguo Testamento – Nuevo Testamento – Escrituras – Un Dios en Tres Personas – Apóstoles – Cristo.

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I. Introduction: The Inspiration of the Bible²

God is the author of Sacred Scripture. The divinely revealed realities, which are contained and presented in the text of Sacred Scripture, have been written down under the inspiration of the Holy Spirit. God inspired the human authors of the sacred books. To compose the sacred books, God chose

² This paper was presented in the *23rd International Congress of Byzantine Studies*, Belgrade, 22-27 August 2016.



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certain men who, all the while he employed them in this task, made full use of their own faculties and powers so that, though he acted in them and by them, it was as true authors that they consigned to writing whatever he wanted written, and no more³. The inspired books teach the truth. Since therefore all that the inspired authors or sacred writers affirm should be regarded as affirmed by the Holy Spirit, we must acknowledge that the books of Scripture firmly, faithfully, and without error teach that truth which God, for the sake of our salvation, wished to see confided to the Sacred Scriptures. Still, the Christian faith is not a religion of the book. Christianity is the religion of the divine Word of God, a word which is not a written and mute word, but the Word is incarnate and living. If the Scriptures are not to remain a dead letter, Christ, the eternal Word of the living God, must, through the Holy Spirit, open men's minds to understand the Scriptures⁴.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. It is God's revelation of himself, the word of God in the words of men. The Scripture, both Old and New Testaments, is fundamentally about Christ. It is Christocentric and Christological⁵. The whole Bible presupposes the Incarnation and Resurrection of Christ, but only this. Indeed, the very purpose in writing the New Testament was because Christ had already risen from the dead—with the death of the Apostle James, the Church realized that the eyewitnesses were not always going to be with them, therefore the preaching of the eyewitnesses was written down⁶.

The Bible, the Old and New Testament, are books containing the divine revealed truth⁷. The Bible is then the supreme expression of God's revelation to man. It doesn't mention only daily stories or some events that took place in a specific place in the past and they had relation with a specific nation, Israelites. It is the revelation of the one and the same time the Triune God,

³ An. Maras, *Introduction in the dogmatic theology. The affirmative and apophatic theology of Fathers*, Thessaloniki 2015, p. 8-9.

⁴ 2 Cor. 4:6.

⁵ Chr. Peppler, "The Christocentric Principle: A Jesus-Centred Hermeneutic", p. 117-135, <https://www.sats.edu.za/userfiles/Peppler,%20The%20Christocentric%20Principle-A%20Jesus-Centred%20Hermeneutic.pdf> [access: 18 August 2016].

⁶ *Ibid.*

⁷ Isidori Pelusiotae, Epistula 1, Book I – Ammonio Scholastico, PG 78, 196B. *Idem*, Epistula 99, Book II – Aphrodisio Presbytero, PG 78, 541BC.



the only true God, and His will⁸. So, they refer to the three persons of the Trinity and not only to Christ. John Granger Cook supports that “In the fifth century Isidore of Pelusium criticized Christians who forced the entire Old Testament to refer to Christ. He notes that such interpretation strengthens the hand of pagans and heretics who reject the Old Testament⁹. Isidore argues that such *Pan – Christological* interpretation is invalid and that it calls into question the validity of passages that really refer to Christ”¹⁰. Generally, both Testaments bear authoritative witness to God’s revelation of Himself in creation, in the Incarnation of the Word, and in the whole history of salvation, and as such express the word of God in human language.

Although Isidore has always recognized the idiosyncrasies of the human authors of Scripture, the role of human agents in the writing of Scripture was undeniably minimized. The Holy Spirit moves and inspires writers to write the content of divine revelation. The writers are organs of the Holy Spirit. The third Person of the Triune God, by His supernatural power, stirred up and impelled the Biblical writers to write, and assisted them while writing in such a manner that they conceived in their minds exactly, and determined to commit to writing faithfully, with infallible truth, all that God commanded and nothing else; without that, God would not be the author of Scripture in its entirety.

As conclusion, it can be underlined that the aim of the revelation of the only real and merciful God and of His Law was to come out the man from the haze of shadow and ignorance, in which he had sunk after his exile from paradise. By this way, the man would be redeemed from the bondage of sin and could regain the kingdom of God and the goods of the primordial state. The latter were lost because of the disobedience of Adam and Eve, their sin and Fall, which took place in Paradise. Everyone who laboriously tries to live according to the Triune God’s commandments, with the aid of both Testaments he succeeds in having purity in his lifestyle. This person becomes receptive to the illumination of his heart and mind by the Triune God. So

⁸ *Idem*, *Epistula* 59, *Book I - Gorgonio*, PG 78, 220C. *Idem*, *Epistula* 67, *Book I- Timotheo Lectori*, PG 78, 228A.

⁹ *Idem*, *Epistula* 195, *Book II - Alexandro*, PG 78, 641C.

¹⁰ J. Gr. Cook, *The Interpretation of the Old Testament in Greco-Roman Paganism*, Tübingen 2004, p. 141.



does he make property the truths of the real faith. He is taught to live in the kingdom of Heaven which starts after the resurrection of the Lord¹¹.

II. The characteristics of the Holy Bible

The Holy Spirit is revealed through the Scriptures. The research of the Divine Scriptures, “has as message the precise knowledge of God”¹² and reveals “the will of the Spirit”¹³. The Spirit “searches all things, even the depths of God”¹⁴, He knows the most accurate knowledge of God with the Father and the Holy Spirit, and He declare it”¹⁵, as He is Himself one of the three Person of the Holy Trinity. The above passage of the first epistle to Corinthians is paralleled to the one of the Romans, which notes “He who searches our hearts”¹⁶, in order to show the consubstantiality of the Spirit to the Father. Isidore exports the conclusion that midst of the Spirit believers is enabled to acquire “precise attention” for the Father and for the Holy Spirit Himself¹⁷ and to understand that everything in the Scripture shows the its divine inspiration.

For this reason, Isidore of Pelusium argues that “The sacred volumes of the divine Scriptures are steps whereby we ascend to God”¹⁸. In these inspired books of the holy Bible is hidden as a treasure all the sacred legacy of the Triune God to the fallen man. In the period of the Old Testament, the Old Law prepared men for the New Law by hinting at better things through shadows. The Old Law provided evidence that Jesus is the Christ. In the New Testament, there is the ultimate truth of God's revelation, which was announced by the Law and presented with the incarnation of the divine Word¹⁹. For this reason, the study and interpretation of the divine texts

¹¹ Isidori Pelusiotae, *Epistula 355, Book I – Lysimacho*, PG 78, 385A. A. Kompou, *Religious and Worldly powers according to the New Testament*, doctorate thesis, Athens 1969, p. 37-75. H. B. Swete, *The Parables of the Kingdom*, London 1920. G. W. H. Lampe, “Some notes on the significance of Βασιλεία τοῦ Θεοῦ, βασιλεία Χριστοῦ in the greek Fathers”, *JThS* 49 (1948) 58- 73.

¹² *Idem*, *Epistula 92, Book III – Ophelio Grammatico*, PG 78, 796D.

¹³ *Ibid.*, PG 78, 796D, 797A.

¹⁴ *Ibid.*, PG 78, 797A. 1. Cor. 2:10.

¹⁵ Isidori Pelusiotae, *Epistula 92, Book III – Ophelio Grammatico*, PG 78, 797A.

¹⁶ *Ibid.* Rom.8:27.

¹⁷ Isidori Pelusiotae, *Epistula 92, Book III – Ophelio Grammatico*, PG 78, 797A.

¹⁸ *Idem*, *Epistula 369, Book I – Cyro*, PG 78, 392B.

¹⁹ Isidori Pelusiotae, *Epistula 355, Book I – Lysimacho*, PG 78, 385A.



should be “with great sedulousness”²⁰. The reader and the scholar of biblical studies should pay much attention and should show great caution in order to search and understand the revealed meanings through untouched and inaccessible mysteries²¹. These books bear the seal of the absolute authority of the Triune God and His supreme validity²². Also, the same thoughts are supported by John Chrysostom, which indicated the influence that the patriarch of Constantinople had exercised his teachings to Pelusiote father. John Chrysostom simultaneously supported the great value, which have the books of the Bible²³.

The Scriptures contain the “true word of divine knowledge”²⁴, which gladdens the soul like wine and satisfies the spiritual thirst for seeking the Kingdom of Heaven, the salvation in Christ and the conquest of eternal life. This has a direct relation to the believer's acquirement of the divine knowledge which is provided through the divine Revelation. The latter is exposed in divine texts. The biblical texts will be the standard or rule, that men will be judged by how they measure up to the word of God and put it in practice²⁵. Truly, then, Isidore unequivocally teaches in an eloquent way: “Your harvesting of the fruits of virtue is in Scripture”²⁶.

The sacred books of the Holy Scriptures differ from all other books, which are designed to teach people morality, piety and talk to them for the supreme Divine Being. The difference is that the latter express the views and thoughts of any author and sometimes through their beautiful expressions concealed the heretical beliefs that based on heretic's myths. Unlike the texts of the Holy Scriptures are inspired, they are not based on beautiful words and various rhetorical figures²⁷. Their value is enormous, because they reveal the mysteries

²⁰ *Idem*, *Epistula* 24, *Book I – Crispo*, PG 78, 197A.

²¹ *Ibid.* 1 Tim. 4:13: “give attendance to reading, to exhortation, to doctrine”.

²² A. Theodorou, *The essence of Orthodoxy*, Athens 1998², p. 34. Joannis Chrysostomi, *Homilia in Genesin*, 35, PG 53, 321CD.

²³ *Ibid.*

²⁴ Isidori Pelusiotae, *Epistula* 168, *Book I – Zoilo Presbytero*, PG 78, 293A.

²⁵ *Idem*, *Epistula* 216, *Book I – Zenoni Presbytero*, PG 78, 317A.

²⁶ *Ibid.*

²⁷ *Idem*, *Epistula* 67, *Book IV – Theodoro Diacono*, PG 78, 1121B. Basically the Holy Spirit enlightens the person. It doesn't dictate word-for-word what was to be written. Now, there were some early Christian writers like Origen who really believed it was a very mechanical thing: the Holy Spirit dictated word-for-word. Most of the Fathers didn't seem to express it



of God. They become the scales which raise us to the throne of God and introduce us to the divine truths. Their words are like gold that has been desiccated by the fire of divine Spirit's truth²⁸. For this reason, their basic ideas and teachings remain eternal in every century and in every society.

Thus, the content of Scripture is divine, only has God allowed each writer of divine texts to express the revealed divine truth in his own way. Therefore, it presents the harmonious synergy of the sacred writers with God. The writers covered by the Holy Spirit wrote what was revealed to them by the Triune Deity. Through the Scriptures, the human beings learn about men's creation, their fall, their rebirth and finally they are taught the way and the means by which they can achieve the “likeness” to their Creator earning the Kingdom of the Heaven.

III. The grace of inspiration of the Scriptures and the benefit that man can obtain

The Old and New Testament are the written testimony of the Triune God's will for people to be holy. However, this is not enough for someone in order to manage to learn the divine law, and to be able to penetrate into the deeper meanings of these holy texts. Man must try hard to realize the meaning of the divine law. This will be successful with careful and constant study of the Bible and applying what it says in man's daily life²⁹.

The reading of God's word informs and enriches the mental feeling of the soul, because it stems from God's power. The study of the Biblical text helps

that way. Instead, they recognized that there's a human component in the Scriptures. So the Holy Spirit enlightens the human author, but they never lose consciousness. They're not possessed by the Spirit. They're not like a conduit for the Spirit. They retain all of their human concepts. They remain part of their culture. They retain a lot of their ideas, but their thinking is enlightened by the Spirit. There is a synergy. There is a cooperation between God the Holy Spirit and the human author, who expresses it in their own particular way, and they have to do that, because they're speaking, first of all, to the people of their times. If they don't maintain their own identity as a person of their age, then how can they possibly convey that to the audience that they're trying to reach?

²⁸ Isidori Pelusiotae, *Epistula 369, Book I – Cyro*, PG 78, 392B.

²⁹ Joshua of Navi, 1:8: “Never stop reading The Book of the Law, he gave you. Day and night you must think about what it says. If you obey it completely, you and Israel will be able to take this land”.



readers to understand and speak for God correctly. At the same time people use it as a principle in order to reject any heretical teaching, which threatens the cohesion of the congregation of the Church and its salvation. The biblical texts are full of high truths, since “The Scripture is a reliable witness”³⁰. It is a way of acknowledging what God reveals to us about Himself, that God is yet three distinct and distinguishable Persons who have the *same essence* of deity. The Bible clearly speaks of: God the Son, God the Father, and God the Holy Spirit. But it emphasizes that there is only one God³¹.

It is underlined that the three divine Hypostases don't have only common substance but also common will and energy. Isidore is of the opinion to distinguish nature and hypostasis to the Triune God, so he justifies the existence of the singular in the Bible when he refers to God: “and the Lord rained down burning asphalt from the skies”³² and “the Lord, our God, is one Lord”³³.

Already in the Old Testament the Triune God appears as the Creator of man and the entire world. He is created not by the Father alone, but from the Father through the Son and is perfected “in the Holy Spirit”, with one will and energy. “In the beginning, God created the Heaven and the earth... and the spirit of God was moving over the face of the water”, the Old Testament tells us characteristically, using in Hebrew the word *Elohim* for God, which is a plural form. At the same time, he explains when in the Bible, instead of the singular plural is used, the reference is made to hypostases of Godhead³⁴: “And God said, Let us make man in our image, after our likeness”³⁵.

This phrase, which comes from that passage of man's creation, reveals the existence of the three persons of God. The plural of the phrase “let us make” is not considered as plural form of politeness; but it shows the identity of the will and energy of hypostases. At the same time, the phrase is filled with the singular form of the phrase “in the image” of God, states the substance

³⁰ Isidori Pelusiotae, *Epistula 139, Book III- Nilo*, PG 78, 816C.

³¹ *Idem, Epistula 67, Book III – Timotheo Lectori*, PG 78, 228A.

³² *Idem, Epistula 112, Book III, – Ahypio*, PG 78, 817C. Gen. 19: 24.

³³ Isidori Pelusiotae, *Epistula 112, Book III – Ahypio*, PG 78, 817C. Deut. 6: 4.

³⁴ Isidori Pelusiotae, *Epistula 112, Book III – Ahypio*, PG 78, 817^a.

³⁵ Isidori Pelusiotae, *Epistula 112, Book III – Ahypio*, PG 78, 817C. Gen. 1: 26. Isidori Pelusiotae, *Epistula 143, Book II – Paulo*, PG 78, 588B.



identity of the persons of the Triune God. The meaning of “in our image” (*imago Dei*) refers to the “inner man” because God is unformed, indestructible and intangible. It involves the rationality which the Creator gave as dowry to the spiritual nature of man and its necessary complement, the independent element of the human nature, with which the human is a moral personality, susceptible of any progress and that the man may become a “partaker of the divine nature”.

So, it is clear that the Holy Bible doesn't only emphasize the consubstantial divine Persons. However, it refers to the incarnation of the divine Word. Christ is perfect in divinity, perfect in humanity, true God and also true man from a body and soul, consubstantial with the God Father, God Spirit and with us, “truly the two distinct natures –divine and human– co-existed substantively in hypostatic union and in reality in the single person”³⁶.

All these can be understood only by the generous enlightenment of the grace of the Holy Spirit to the human mind. This (Spirit) as ploughshare plows human intellect, makes it suitable to receive the seeds of holy biblical passages about God, in order these seeds to germinate and bear fruits. Besides Isidore strongly emphasizes that it is difficult to understand the deeper meanings of Scripture without God's assistance. He emphatically writes: “The man has material feet, which are connected with the earth. Only by the divine revelation of things that have relation to God, the man can have access to the divine truth of the real owner of Heaven and Earth”³⁷.

The study of Scriptures acierates the faith in God. It helps them to identify the specific difference between the content of the narrations of the sacred texts about the creation of the universe and the existence of God and the ancient greek mythology³⁸ about the creation of the world and birth of the false gods³⁹. Isidore likens Scripture to sources with clear water⁴⁰ and urges those seeking divine truth to thoroughly study their contents. The dealing with the deepen meanings of the Scripture is similar to the fishing of pearls and

³⁶ *Idem, Epistula 23, Book I, - Theophilo*, PG 78, 197A.

³⁷ *Idem, Epistula 20, Book I – Hieraci Clarissimo*, PG 78, 196A.

³⁸ *Idem, Epistula 21, Book I – Ammonio Scholastico*, PG 78, 196B.

³⁹ *Ibid.*

⁴⁰ *Idem, Epistula 221, Book IV – Alympio Scholastico*, PG 78, 1316CD.



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gemstones⁴¹. The divine truths are worth more than any treasure of the earth, because they are eternal and there is no fear of being robbed. Also, they are the lights which show the difficult paths to the Heavenly Kingdom. The scriptures encourage the human creature to wake up from the sleep carelessness and the trap of sin. Also, the Testaments make the human heart fertile to accept the eternal truth of the Triune God⁴².

The man, who does not read the Scriptures, neither he enters the door of the truth of the divine knowledge, nor he is exemplified by divine teaching, nor has repentance for his sins. The result will be his future strict punishment for them in the final judgment⁴³. On the other hand, the man who reads Bible and puts their teaching into his life, he can be transformed or change – better his life. For example, Isidore says the advice that is given to people through the Bible texts to avoid excessive consumption of wine, which leads to drunkenness in debauchery and shameless⁴⁴. So, through the inspired texts, the believers are not only tutored to the divine truths, but how they can employ them in their daily life. By this way their daily way of life will be decent and consistent with God's will. So “the sacred and heavenly oracles, since they were spoken and written for the benefit of all mankind, were expressed in plain language... All those who are engaged in husbandry, and the arts, and other occupations of life, derive profit from its clearness; learning both what is proper and what is just and what is useful in a moment of time”⁴⁵.

To sum up, Isidore declares that the Scriptures teach stable and sincere faith in the Triune God, the creator, preserver and governor the world. They fill with courage the unhappy man, give bold to the desperate. They show the way to people to have a sincere resolve to turn away from sin and toward God. By reading the Scriptures man allows being good in his heart by God's words. Through the texts of Testaments, the finite human mind can only realize the

⁴¹ *Idem, Epistula 246, Book I - Timotheo Lectori*, PG 78, 281A. Jn 5:39: “You search the Scriptures, because you think you will find eternal life in them. The Scriptures tell about me but you refuse to come to me for eternal life”. Math. 13:45: “The kingdom of heaven is like what happens when a shop owner is looking for fine pearls”.

⁴² *Idem, Epistula 246, Book I - Timotheo Lectori*, PG 78, 281A.

⁴³ *Idem, Epistula 379, Book I – Maroni*, PG 78, 396D. *Idem, Epistula 203, Book III – Eutonio Diacono*, PG 78, 885A.

⁴⁴ *Idem, Epistula 495, Book I - Synodio*, PG 78, 452B. Psalm 103: 15. Parabl. 20:1. Eph. 5:18.

⁴⁵ *Isidori Pelusiotae, Epistula 91, Book IV – Harpocrae Sophistae*, PG 78, 1152C-1153A.



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fact of God's existence and the impossibility to understand how God is. Finally, Isidore converges on the view that the knowledge of God can not be achieved by relying solely on finite human intellection with the reading of Bible, without even the assistance is provided by the same Triune God.

Conclusions

The word “inspired” in the Greek, literally means “God-breathed”. And that’s a good way to think about the inspiration of Scripture. Just as God fashioned Adam out of the clay of the earth and blew the breath of life into him, God breathes His Spirit into the words of the human authors of Scripture and makes them the Living Word of God. The human writers were “true authors” of Scripture, and so was God. Because God is its co-author, and because God cannot err or make mistakes, we say that whatever we read in the Bible is true, free from “error” and has been put there for our salvation. This is called the “inerrancy” of Scripture not word to word but about its content.

Through the Scripture, holy Isidore supports the progressive revelation of the Triune God, which begins with the revelation of God Father, in the Old Testament, it continues with the revelation of His incarnate in the New Testament, and finally, after the day of Pentecost by the Holy Spirit's relevance.

Finally, Isidore says with emphasis that “If God had had respect only to his own dignity, and not the profit of the reader, he would have used heavenly and divine words and examples. But since he was legislating for men that are weak and in need of human words (for thus they were able easily to understand things above them), he expressed his divine doctrines in common words, to the intent that even a woman and a child, and the most ignorant of all men, might obtain some profit even from the very hearing. For the word having a consideration for the salvation of the multitude, and even rustics, is expressed with so much clearness through the philanthropy of the legislator, as to deprive no one of the benefit proportioned to his powers; nor bath it neglected the wiser of mankind; for in this so great clearness, such unutterable words dwell like treasures that even the wisest and most learned of men are



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lost in the profundity of the thoughts, and often confess themselves overcome by the incomprehensibility of the wisdom”⁴⁶.

Abbreviations

DHGE: *Dictionnaire d'Histoire et de Géographie Ecclésiastiques*

JThS: *Journal of Theological Studies*, London - Oxford

PG: J. P. Migne, *Patrologia Graeca Cursus Completus*, Paris 1857-1866

RHE: *Revue d'Histoire Ecclésiastique*

VC: *Vigiliae Christianae*

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⁴⁶ Cf. Isidori Pelusiotae, *Epistula 5, Book II – Timotheo Lectori*, PG 78, 461B-D.



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