

# The Christian Paradigm Regarding Scripture, Truth, Faith, and God

**Florin Ludușan**

*PhD, Lawyer, "Ludușan Florin" Law Firm, office.cabineludusan@gmail.com  
PhD(c), "Aurel Vlaicu" University, Arad, Romania*

**Abstract:** Christian theology regards the world as the creation of God, brought into being in time through the act of ex nihilo and endowed with a well-defined purpose. Scripture emphasizes the original goodness of the world, which reflects divine wisdom and becomes a “book” through which humanity may discover the Creator. Human beings, created in the image and likeness of God, are called to be priests of creation—responsible stewards who elevate it toward God through gratitude and service. The Christian understanding of the world and of life is thus integrative and hope-filled. The world is God’s creation—good and beautiful; life is both gift and calling; and humanity’s ultimate destiny is communion with the Creator in His Kingdom. Christianity therefore offers a profound perspective in which existence is not accidental, but a journey toward transfiguration and eternity.

**Keywords:** Christianity, Paradigm, conceptions, Scripture, Truth, Faith, God

## **Introduction. Christianity – General Considerations on Truth, Revelation, Human Nature, and the Meaning of Existence**

Christianity represents one of the most articulated and influential religious traditions in human history, exerting a profound impact on theological, philosophical, and cultural thought (Rotaru, 2023, pp. 62-79). Emerging in the first century A.D., within the historical and religious context of Palestinian Judaism and the Roman Empire, Christianity is founded upon the person of Jesus Christ, confessed by believers as the incarnate Son of God and the Savior of the world. Its distinctiveness lies not only in its doctrinal content, but also in the coherent manner in which it articulates truth, history, human nature, and the ultimate destiny of existence.

A fundamental element of Christian theology is its conception of absolute truth. Christianity affirms the existence of an objective and universal truth that originates in God and is revealed to humanity. Truth is not understood merely as a doctrinal formulation or an intellectual construct, but as a personal reality embodied in Jesus Christ, who defines Himself as “the Way, the Truth, and the Life.” In this perspective, truth possesses an ontological and revelatory character, constituting the ultimate criterion of knowledge, morality, and human existence, in contrast to epistemological and moral relativism.

This understanding of truth is closely linked to the doctrine of the exclusivity of salvation. From a Christian perspective, salvation is possible only through Jesus Christ, since the rupture between God and humanity, caused by sin, cannot be overcome by purely human efforts. The incarnation, sacrifice, and resurrection of Christ represent God’s decisive intervention in history for the restoration of communion with humankind. The exclusivity of salvation does not express cultural or ethnic exclusion, but rather affirms the uniqueness of the divine saving act, considered sufficient and definitive for all humanity.

## **General Aspects Concerning Christian Theism**

The foundation of this faith is the authority of Scripture, acknowledged as the written revelation of God. The Bible, comprising the Old and New Testaments, occupies a central place in Christian life and thought, serving as the fundamental norm of faith and moral conduct. Scripture is regarded as divinely inspired and therefore authoritative with respect to truth about God, humanity, and salvation. Although its interpretation varies among Christian denominations, there is a fundamental consensus concerning its status as the normative reference point of revelation.

From an anthropological perspective, Christianity advances a complex understanding of human nature and sin (Rotaru, 2005a, pp. 69-163). The human being is created in the image and likeness of God, endowed with reason, freedom, and the capacity for communion. Yet this nature is affected by sin, understood not merely as a series of morally wrong acts, but as an existential condition of estrangement from God. The doctrine of original sin explains humanity's moral fragility and its inability to attain perfection through its own powers, thereby rendering necessary the saving intervention of divine grace.

Christian revelation is also distinguished by its emphasis on historicity. Christianity is not based on timeless myths or abstract speculations, but on concrete events that took place in history. Creation, biblical covenants, the incarnation, the passions, death, and resurrection of Christ are considered historical realities through which God progressively reveals Himself to humanity. This historical dimension gives Christian faith a concrete and existential character, anchoring revealed truth in the lived reality of human beings. It is within this theological and historical framework that the fundamental requirement for those who wish to follow Jesus Christ is found: faith. From a Christian perspective, faith is not a mere intellectual acceptance of doctrines, nor a vague religious feeling, but an existential act through which man responds to God's revelation. Faith implies complete trust in the person of Christ, recognition of His divine authority, and acceptance of the call to discipleship (Rotaru, 2012, p.5).

Faith is understood simultaneously as a gift of divine grace and as a free act of human will. It does not cancel out reason, but rather transcends it, directing it toward revealed truth. In this sense, faith has an objective content—the truths revealed in Scripture—and an existential dimension, in that it involves the transformation of life. Authentic faith is manifested through a way of life in accordance with the Gospel, in which deeds are not an alternative to faith, but its natural expression. The communal dimension of faith is essential in Christianity. Personal faith is lived and cultivated within the Church, the community of those who profess the same truth and participate in the same sacramental life. Thus, individual faith is part of a historical and spiritual continuity, ensuring the transmission of revelation across generations. Christianity also offers a distinct perspective on history, seen as a process oriented toward fulfillment. History is neither cyclical nor meaningless, but represents the space in which God's plan of salvation unfolds. Historical events take on meaning in relation to this plan, and human existence is understood as responsible participation in a history that has a transcendent purpose.

Finally, Christianity offers a coherent interpretation of the meaning of existence. Human life is not a cosmic accident, but a call to communion with God. The ultimate goal of existence is to attain eternal life, understood as full participation in divine reality. This perspective gives meaning to freedom, moral responsibility, and suffering, integrating individual existence into a horizon of hope and ultimate fulfillment. In conclusion, Christianity presents itself as a coherent theological and existential system that articulates absolute truth, historical revelation, human nature, faith, and the meaning of life in a unified vision of reality. Through the centrality of Christ and the call to faith, Christianity continues to offer a fundamental framework for interpreting human existence and its ultimate destiny (Rotaru, 2005b, pp. 207-245).

Studying the Christian conception of the world and life (Noebel, 2013, pp. 29–30) is necessary because Christianity offers the most coherent and truthful explanation of reality. From a theological perspective, this coherence originates in divine revelation, and from a philosophical perspective, it manifests itself through the ability to integrate the totality of human experience into a unified framework of meaning. Christianity is not limited to a particular domain of existence, but encompasses personal experience, history, reason, intuition, science, revelation, and imagination. This holistic approach transcends the fragmentation of modern knowledge and affirms the unity of truth, recognizing both the validity of reason and the necessity of revelation for a full understanding of reality.

The Christian belief system, which Christians know to be based on divine revelation, is relevant to all areas of life. Theologically, revelation provides the content of truth about God, the world, and humankind; philosophically, it provides an ontological and epistemological foundation for interpreting existence. Revelation does not nullify reason, but enlightens it, giving it an ultimate horizon of meaning. Therefore, the Christian conception claims relevance not only in the sphere of personal faith, but also in ethics, culture, science, and social life, affirming that truth is one and applies to all areas of reality. This universal relevance stems from the conviction that Christianity is the only conception of the world and life based on truth. From a theological point of view, truth is revealed by God; from a philosophical point of view, it is objective and independent of man's subjective constructions. Christianity affirms that truth is not the product of the historical evolution of ideas, but is progressively discovered and recognized. Thus, truth is not created by man, but received, and reason has the role of understanding and articulating it, not relativizing it.

From this perspective, there is a need for absolute truth rather than truth that evolves with each new discovery. Philosophically, relativizing truth leads to epistemological and moral instability, and theologically, it undermines the authority of revelation. Christianity maintains that absolute truth provides a stable foundation for life and knowledge, allowing for critical evaluation of scientific progress without losing sight of the ultimate meaning. Constantly changing truth can no longer guide existence, while revealed truth provides direction and finality. Christianity is the fulfillment of Christ's claim that He is "the way, the truth, and the life." Theologically, this claim expresses Christ's identity as the supreme revelation of God; philosophically, it unites the ontological, epistemological, and ethical dimensions of existence. Christ is "the way" that guides moral life, "the truth" that reveals the ultimate structure of reality, and "the life" that is the source and goal of existence. To affirm "this is the Christian way" is to maintain that truth is not only known intellectually, but lived existentially (Rotaru, 2005c, pp. 295-324).

Christianity recognizes that the world needs love and compassion, confirming its fundamental value for human life. From a philosophical perspective, love and compassion express recognition of human dignity; from a theological perspective, they spring from the nature of God and His relationship with humankind. These are not mere emotions, but moral principles that structure individual and social life. Christian love and compassion derive from following Christ, who is the supreme norm of love. Theologically, Christ's sacrifice represents the supreme act of salvation; philosophically, it constitutes the absolute model of self-giving, surpassing any utilitarian ethic. The fact that no one else wanted to die for the sins of humanity and that no one else conquered death gives Christianity a radical uniqueness. This event is the foundation of the ultimate meaning of history and the hope of a life that transcends the limits of temporal existence.

The Christian conception of the world and life is fundamentally based on theism, understood as belief in the existence of a supernatural God who is personal and active in history. (Noebel, 2013, pp. 59-64). Christian theism is not a simple metaphysical assertion about the existence of the divine, but a comprehensive view of reality, which affirms that all of existence finds its meaning, order, and purpose in God. This perspective is based on two solid premises: general revelation and special revelation. Together, these constitute the epistemological framework through which man can come to know God. General revelation is God's universal communication about Himself, accessible to all people, at all times and in all places, through creation and the order of the universe. The organization, coherence, and purpose of the created world indicate the existence of a transcendent rationality, suggesting that reality is not the result of chance but of an intentional design. Many people thus come to recognize God through contemplation of the universe or through awareness of a reality created for a specific purpose. However, general revelation, although authentic and necessary, remains insufficient to lead man to the knowledge of salvation.

In contrast, special revelation represents God's particular and personal communication, historically and specifically accomplished through Scripture and, culminating in the Person of Jesus Christ. Christian theists affirm that God has not only made Himself known in a general way through creation, but has chosen to reveal Himself personally through His divine words and deeds, recorded in the Bible. This special revelation is salvific in nature, as it answers fundamental questions about the human condition, such as the problem of salvation and judgment. In this sense, special revelation is "special" precisely because it opens access to the essential truths of man's eternal destiny.

A fundamental concept of the Christian faith is the divine inspiration of the Bible. Accepting Scripture as the Word of God gives supreme authority to the teachings and events recorded in it, making them the foundation for understanding reality. Without belief in the divine inspiration of Scripture, discerning ultimate truth would remain dependent on limited and relative human judgment. The inspiration of the Bible guarantees that its message derives from the will and revelation of God, not from mere human reflections, thus providing a sure foundation for Christian theology. At the center of special revelation is the Person of Jesus Christ. The study of Scripture inevitably leads to an encounter with the most direct form of divine revelation: God revealed in a personal, incarnate way. In Jesus Christ, the source and content of divine revelation converge and coincide, and His teachings, deeds, and especially His resurrection constitute the cornerstone of special revelation and the foundation of Christian theism. Thus, knowledge of God is not merely informational, but relational, mediated through the Person of Christ.

Consequently, special revelation is the central pillar of Christianity, while general revelation serves as a stimulus, directing man toward the recognition of the truths revealed in Scripture and embodied in Jesus Christ. General revelation prepares the ground for special revelation, but it cannot replace it, because only the latter provides full knowledge of God's plan of salvation. From a biblical perspective, God is absolutely sovereign. All inhabitants of the earth are considered nothing before Him, and His will is unhindered both in heaven and on earth. This sovereignty expresses God's complete freedom to act according to His will, without external constraint. No one can stand against His work or call Him to account, which underscores God's supreme authority over creation.

At the same time, the Christian God is a God of power, as evidenced by His works in creation and providence. The existence and maintenance of the universe depend on the continuous action of God, who not only initiated creation, but also sustains and directs it according to His plan. This perspective affirms that every created entity has a predetermined destiny, since God has a plan for His world, leaving nothing to chance. Beyond the belief that God is personal and revealed, Christians affirm that God is self-determined, being sovereign in His will. Divine self-determination implies that God is not conditioned by anything outside Himself, but acts in complete freedom and consistency with His own nature. This sovereignty of the divine will is the theological foundation for understanding God's actions in history and for believers' confidence in the fulfillment of His saving plan.

Christian theism is one of the most comprehensive and coherent conceptions of the world and life, providing a unified framework in which existence, knowledge, human value, morality, and history find their ultimate meaning (Sire, 2005, pp. 23-30). For centuries, this vision dominated Western thought until the end of the 17th century, providing the fundamental assumptions for intellectual and spiritual reflection. Even in periods marked by intense theological disputes, disagreements manifested themselves within the same conceptual horizon. The various Christian traditions shared the common belief that God exists, that He is personal, that He reveals Himself, and that He is the Creator of the universe and of man. Christianity penetrated so deeply into the mental structure of the Western world that even those who did not share the explicit faith continued to live in a universe of ideas influenced by it. Moral values (Rotaru, 2024a, pp. 301-318), perceptions of good and evil, guilt,

responsibility, and hope were imbued with theistic assumptions passed down from childhood. Even the rejection of faith did not mean a complete departure from this framework, but rather a critical positioning within it. It was only late modernity that brought about a visible fragmentation of this unity of vision, multiplying conceptions of the world and life. In this historical and intellectual context, Christian theism asserts itself as the fundamental vision from which, directly or indirectly, the other conceptions developed between the 18th and 20th centuries derived. It offers a coherent starting point for understanding reality, affirming the existence of a personal, infinite, and absolute God, who is the ultimate foundation of all things. Any conception of the world and life is compelled to answer essential questions about the nature of absolute reality, the structure of the universe, the nature of man, death, the basis of knowledge, the foundation of ethics, and the direction of history. Christian theism offers an integrative answer to these questions, presenting reality as a coherent whole, oriented toward meaning.

At the heart of this view is the assertion that God is infinite and personal. God's infinity expresses the fact that He is incomprehensible and immeasurable from a human perspective. No other being in the universe can be compared to Him in His nature, and there is a fundamental ontological difference between the Creator and creation. God is the only being who exists by Himself, while everything else that exists outside of Him receives its existence through the divine creative act. Thus, God is not only the origin of all things, but also the permanent basis of their existence. The personal character of God is essential to Christian theism. God is not an impersonal force, a diffuse energy, or an abstract substance, but a personal being, conscious of Himself and capable of self-determination. Personality implies self-awareness and the ability to think and act freely. These traits are fully affirmed in God's being and make possible the relationship between God and man. God not only exists, but can be known in a personal way, and man can enter into a genuine relationship with Him.

Christian theism affirms both the transcendence and immanence of God. God is beyond the world and distinct from His creation (Sire, 2005, pp. 30-41). He cannot be identified with any element of created reality. However, this transcendence does not imply absolute separation. God is present everywhere and active in the world, sustaining the existence of all things. He is beyond all things, but at the same time present in all things, without being confused with creation. This tension between transcendence and immanence expresses the complexity of the relationship between God and the world. Another fundamental attribute of God is omniscience. God is all-knowing, knowing the beginning and end of all things. His knowledge is not limited by time or space and is not acquired progressively, but is complete and eternal. God is the supreme source of all knowledge and intelligence. This omniscience underscores divine sovereignty, which expresses God's absolute authority over the universe. Nothing is outside His control and concern, and the order of reality reflects this sovereign rule. God's goodness is the central affirmation of His character. God is not only good in what He does, but good in what He is. Goodness is the essence of the divine character, and from it flow all other attributes. God's goodness is expressed through holiness and love. Holiness indicates absolute separation from all forms of evil, and love expresses God's openness to creation and His desire for communion with it. In God's goodness lies both the absolute standard of righteousness and the hope for humanity.

Christian theism asserts that God created the cosmos *ex nihilo*, out of nothing, through a free act of His will. The universe is not eternal and does not originate from a pre-existing substance, but exists because God desired to bring it into being. Creation through the word emphasizes God's sovereign power and the universe's total dependence on Him. This conception gives created reality an orderly, intelligible, and open character, making possible the uniformity of causes and effects in a coherent system. Within this created universe, human beings occupy a special place. Man was created in the image of God, which implies personality, self-transcendence, intelligence, morality, sociability, and creativity. Being

created in the image of God means that man reflects, in a finite form, certain aspects of the divine nature. Human personality is founded on the personality of God, and the capacity for self-determination gives human beings a unique dignity within creation.

Human dignity (Rotaru, 2016, pp. 29-43), in the theistic view, is not autonomous or self-generated. Man has value not because he possesses certain qualities or achievements, but because he is loved by God. We have value because God loves us, not the other way around. This love gives humans dignity, but it does not justify pride or self-sufficiency. Human dignity is a reflection of God's absolute dignity. Humans occupy a middle position in creation: above the rest of creation, which has been entrusted to their stewardship, but below God, on whom they are absolutely dependent. Man's capacity for knowledge is another fundamental implication of his being created in the image of God. Human beings can know both the world around them and God because this capacity has been planted in them by the Creator. Knowledge is possible because there is something to know—God and His creation—and someone to know it—God, supremely, and human beings, derivatively. God's intelligence is the basis of human intelligence, and the universe has structure, order, and meaning precisely because it springs from this divine intelligence.

Although God is always beyond our full comprehension, He has chosen not to remain hidden. If He had wanted to, God could have remained inaccessible forever. However, He wants people to know Him and takes the initiative in this process of communication. This divine initiative is called revelation. Revelation is not the result of man's autonomous effort, but a free act by which God transfers knowledge to His creatures. Revelation manifests itself in two fundamental forms. General revelation consists of God speaking through the created order of the universe. The structure, beauty, and coherence of the world reflect the character of the Creator and make His invisible attributes visible. Careful observation of creation allows for the recognition of God's existence and His personal character. However, this form of revelation has clear limitations.

In order to make Himself known more fully, God initiated special revelation, through which He reveals Himself supernaturally. This revelation involves direct communication in human language and unfolds progressively throughout history. God not only manifests Himself, but speaks to people in their own language, entering into a real dialogue with them. Special revelation is recorded in Scripture and is an authoritative expression of the divine will and character. The culmination of special revelation is found in the person of Jesus Christ. He is the supreme revelation of God, because in Him the divine and the human meet in fullness. Jesus Christ, true God and true man, shows us what God is like in a more complete way than any other form of revelation. Through His human life, He communicates the divine will and character with maximum clarity. Human beings were created good, but through the Fall, the image of God was disfigured. Man tried to set himself up as an autonomous being, the arbiter of his own way of life, claiming an independence he does not possess. This rebellion broke his relationship with God and generated personal, social, and cosmic consequences. Man continues to exist, but in a state of alienation from the source of his existence.

However, the image of God has not been permanently destroyed, but remains restorable. Through the work of Christ, God initiated the process of redemption and restoration of humanity. This restoration is not imposed, but offered, respecting human freedom. The history of humanity can be summarized in a meaningful sequence of stages: creation, fall, redemption, and glorification. This scheme expresses both the past and the future direction of human existence. Ethics, in the theistic view, is transcendent. Although it manifests itself in the human sphere, it has its origin in the character of God. God is the absolute standard of good and evil, and morality is not an arbitrary convention. Although human moral sense is affected by the Fall, it is not nullified. People continue to make moral judgments, confirming the existence of an objective moral universe. Ultimately, ethics remains God's problem, not man's. History, in Christian theism, is linear, irreversible, and teleological. Historical events

are part of a sequence that has a beginning, a middle, and an end. History is not cyclical or meaningless, but oriented toward the fulfillment of divine purposes. God knows the end from the beginning and remains sovereign over human actions.

Throughout history, there are turning points that shape the theistic understanding of time: creation, the fall, progressive revelation, the incarnation, the crucifixion and resurrection of Christ, the formation of the Church, and the final judgment. History itself becomes a form of revelation, a concrete record of God's involvement in human events. In this light, the greatness of God is affirmed as the central principle of Christian theism. Recognizing this truth provides humans with a transcendent reference point that gives meaning to life and transforms everyday experiences into part of a story with eternal significance. Life is not an absurd succession of events, but an unfolding oriented toward a final fulfillment, in which humans are called to eternal joy. Thus, Christian theism offers a complete conception of the world and life, in which God is the foundation of reality, knowledge, ethics, and history, and man finds his true meaning in his personal relationship with Him.

### **The uniqueness of the Bible – theological dimensions of its revelation, influence, and purpose**

The uniqueness of the Bible is one of the foundations of Christian theology, as Scripture presents itself as a work without equal in the history of divine revelation (McDowell, 2005, pp. 67-85). The Bible should be placed alone on the top shelf because it is "unique." This statement expresses the theological conviction that Scripture is not just one of many religious books of humanity, but the Word of God addressed to people. All attempts to describe the Bible can be summarized in one word: unique, because it originates from God's revelatory initiative and bears His authority. The Bible is distinct from any other book and cannot be compared to anything else. This uniqueness is manifested in a series of characteristics that categorically separate it from any other religious text. First, the Bible is unique in its continuity, having been written over a period of approximately 1,500 years. This temporal span shows that biblical revelation is not an isolated act, but a progressive process through which God revealed Himself to people in different historical contexts, yet with a unified purpose.

The Bible is also unique in the diversity of its authors. It was written by more than forty authors from all walks of life: kings, military leaders, shepherds, philosophers, fishermen, tax collectors, poets, musicians, officials, scholars, and pastors. Moses, David, Amos, Joshua, Nehemiah, Daniel, Solomon, Luke, Peter, Matthew, Paul, and Mark are just a few examples that illustrate how God chose different people with distinct experiences and callings to convey a unique message. This reality confirms the supernatural character of Scripture and the unity of divine intent. The uniqueness of the Bible is also highlighted by the different places where it was written: in the wilderness, in prison, in the palace, in jail, while traveling, or in exile. God is not limited by space, and His revelation manifests itself wherever man is called to listen to and convey the Word. The Bible was also written at different times in history, both in times of war and suffering and in times of peace and prosperity. This temporal diversity shows that the biblical message is relevant in any context of human existence.

The Bible also reflects the different emotional states of its authors: joy, suffering, faith, doubt, hope, and despair. God chose to reveal Himself through real people, caught up in the tensions of life, giving Scripture a profound realism and universal power of identification. The biblical message is not abstract, but lived, spoken from within human experience (Rotaru, 2024b, pp. 107-114). Scripture is also unique in its geographical spread, having been written on three continents—Asia, Africa, and Europe—as well as in the languages in which it was written: Hebrew, Aramaic, and Greek. This diversity shows God's intention to make revelation accessible and adapt it to historical and cultural contexts without altering its content. The Bible is also distinguished by the variety of literary forms it contains: poetry, history, songs, heroic epics, didactic treatises, epistles, memoirs, satire, biography,

autobiography, legal code, prophecy, parables, and allegories. This diversity does not fragment the message of Scripture, but highlights the richness of the ways in which God has chosen to communicate His truth. The Bible also addresses many controversial and sensitive topics, such as marriage, divorce, remarriage, homosexuality, adultery, authority, honesty, character education, the nature of God, and His revelation. However, Scripture treats these topics with consistency and balance, from Genesis to Revelation, providing a coherent perspective on moral and spiritual life.

Despite its diversity, the Bible pursues a single central theme: God's redemption of humankind. The lost paradise of Genesis becomes the regained paradise of Revelation. The common thread running through Scripture is the salvation of humankind and the restoration of its relationship with God. This theological unity also explains the Bible's unique influence on literature. Scripture offers readers ethical and religious guidance, poetry of exceptional beauty, a social program and a code of laws, as well as a theological interpretation of history. Biblical characters are dramatic, their struggles are eternal, and their experiences transcend historical eras. Over the centuries, writers from nearly every culture have found in the Bible a unique treasure trove of themes, symbols, and fundamental human traits.

The Bible is also unique in its influence on civilization. No other book has shaped the moral, social, and spiritual values of the Western world to such an extent. The depth of Christian morality, based on the principle of love, as well as the biblical conception of God, have provided the highest ideals known to mankind, ideals that have transformed the face of civilization. Scripture has given strength to those fighting for freedom, hope to the persecuted, a model for social reform, and inspiration for artistic creation. Moreover, the very measurement of historical time is related to the birth of Jesus Christ, which underscores the centrality of Christological revelation in human history.

Ultimately, the dominant figure of the entire Scriptures is one God, living and true, who revealed Himself to mankind through Jesus Christ. The Old Testament prepares for His coming, and the New Testament records the manifestation, work, and fulfillment of salvation in Christ. The Bible is, from beginning to end, Christ-centered. Therefore, although it contains many books and was written by numerous authors, the Bible is but a single book, unified in message, purpose, and authority. Each part finds its meaning only in relation to the whole, and the uniqueness of Scripture is grounded in the fact that its supreme author is God Himself.

### **Absolute truth between relativism, pluralism, and Christian faith: An epistemological and theological analysis**

The question of truth is one of the fundamental axes of contemporary philosophical and theological reflection (Geisler & Bocchino, 2024, pp. 29-46). In the current cultural context, the idea of the existence of absolute truth is often questioned, being replaced by relativist and pluralist conceptions that affirm the contextual, subjective, or cultural character of truth. This paradigm shift is particularly visible in academic circles, where belief in absolute truth is often perceived as incompatible with critical thinking, intellectual openness, or tolerance. In this context, Christian theology faces a major challenge: that of justifying the credibility of absolute truth rationally and epistemologically, without renouncing the revealed dimension of faith. Contemporary relativism starts from the premise that truth does not exist objectively, but is always dependent on the subject's perspective, cultural context, or historical environment. Thus, what is considered true for one person or community may be false for another, without any objective criterion of evaluation being established between these perspectives. In this logic, truth becomes an expression of personal preference, and the fundamental questions of existence receive multiple answers, equivalent from an epistemic point of view. The direct consequence of this position is the dissolution of the idea of a single truth and its transformation into a mosaic of individual opinions.

Pluralism, conceptually related to relativism, affirms the simultaneous existence of several true perspectives on the same reality. Although it recognizes a common reality, pluralism maintains that it can only be known fragmentarily, through different interpretations, each of equal value. From this perspective, there is no privileged conception of the world, and any attempt to assert the superiority of one vision is considered an act of intolerance. In religion, pluralism leads to the idea that contradictory statements about God—for example, His existence and non-existence—can be simultaneously true, depending on the interpretive framework adopted.

However, such an approach raises serious logical and epistemological problems. If all perspectives are true, including those that are mutually exclusive, then the fundamental principles of reason are undermined. To assert that a proposition and its negation are both true leads to the nullification of the meaning of the statement as such. In such a framework, truth loses its ability to distinguish between what is and what is not, becoming devoid of cognitive content. Thus, radical pluralism ends up denying the very possibility of knowing the truth, even as it claims to affirm it. Relativism often argues that all conceptions of the world describe the same reality, but from different perspectives, analogous to perceiving an object from various angles. However, this analogy already presupposes the existence of a stable object, independent of the observer, which constitutes the reference criterion for multiple perceptions. If there were no such objective reference point, we could not even speak of different perspectives on the same thing. Therefore, relativism implicitly implies the existence of an objective reality, even if it denies it at the declarative level.

In the contemporary educational context, these concepts are promoted as expressions of intellectual openness and tolerance. Students are often encouraged to avoid definitive answers to fundamental questions and to regard any absolute statement as suspect or dangerous. The Christian belief, which affirms the existence of an absolute truth revealed by God, is thus labeled as rigid, intolerant, or incompatible with critical thinking. In this climate, Christianity is pressured to renounce its claim to objective truth and accept the status of one perspective among others. However, this pressure is based on a conceptual confusion between tolerance and relativism. Recognizing the dignity of a person who holds a different view does not imply accepting the truth of that view. Genuine tolerance implies respect for the person, not the suspension of criteria for truth. In the absence of objective truth, tolerance itself loses its foundation, becoming a mere social convention, devoid of solid moral justification.

Christian theology affirms that reality is knowable because it is created by a rational and orderly God. If the world were fundamentally incoherent or inaccessible to knowledge, any attempt at knowledge would be meaningless. The fact that humans can discern truth, even partially, indicates the existence of a real relationship between the human intellect and the objective structure of reality. In this sense, truth is not a product of the human mind, but the discovery of a reality that exists independently of the act of knowing.

Epistemology plays an essential role in this endeavor, providing the tools necessary for evaluating claims to truth. It is not limited to the logical analysis of arguments, but examines the nature of knowledge, its sources, and the criteria for validity. Although logic can indicate the inconsistency of a statement, it is not sufficient to establish truth in a positive sense. Epistemology fills this gap by investigating how beliefs can be justified and transformed into authentic knowledge. Denying absolute truth leads to an internal paradox. If one asserts that "there is no absolute truth," this statement presents itself as absolutely true. Thus, relativism contradicts itself because it uses the very category it denies. Similarly, pluralism, which claims that all perspectives are true, cannot reject an exclusivist perspective without abandoning its own fundamental principle. When the relativist claims that his perspective is more correct than others, he implicitly resorts to an absolute criterion.

Christian faith affirms the existence of absolute truth not as an ideological construct, but as a consequence of the existence of a personal, moral, and rational God. God is not only the

source of truth, but truth itself, and His revelation provides the ultimate criterion for evaluating reality. In this sense, truth is not an impersonal abstraction, but a living reality that underpins both knowledge and ethics. Christian ethics are absolute and objective precisely because they are based on the nature of God, not on social conventions or individual preferences. In the absence of absolute truth, notions such as good, evil, justice, or moral responsibility become relative and negotiable. If there is no objective standard, we cannot say that an action is truly good or evil, but only accepted or rejected in a particular context. This relativization of morality ultimately leads to the impossibility of coherently condemning injustice or evil, since any moral judgment would be merely the expression of a particular perspective.

Therefore, the search for truth only makes sense if we accept the existence of a fixed point, an immutable reality that can be known. Without this reference point, cognitive progress becomes an illusion, and discourse about knowledge is reduced to an exchange of subjective opinions. Absolute truth does not negate the diversity of perspectives, but provides the framework within which they can be evaluated and ordered. Only in relation to an objective truth can we say that some perspectives are closer to reality than others. In conclusion, relativism and pluralism, although presented as modern and tolerant alternatives to the classical conception of truth, prove to be epistemologically incoherent and logically self-contradictory. Christian theology offers a coherent view of truth, based on the existence of a knowable God and man's ability to access reality. Absolute truth is not an obstacle to dialogue or tolerance, but the foundation that makes authentic knowledge and solid ethics possible. Only by recognizing the existence of absolute truth does philosophical and theological inquiry retain its meaning and purpose.

Throughout human history, the question of truth has been one of the most profound and controversial topics of intellectual reflection (MacArthur & Busenitz, 2023, pp. 53-70). Regardless of cultural or historical context, people have sought to understand what truth means and how it can be recognized. This search has never been superficial, because truth does not refer only to the correctness of isolated statements, but to the very norm by which all statements are evaluated. Truth functions as a fundamental standard, without which knowledge itself becomes impossible. The way we know and the content of what we know are deeply influenced by how we understand the nature of truth. Truth is not just a theoretical concept, but a principle that makes it possible to distinguish between authentic and false, between fact and fiction, between morality and immorality. All human intellectual activity—the ideas we accept, the relationships we build, the beliefs we cherish, and the realities we recognize—presupposes the existence of truth. Without this assumption, the human mind could not function coherently. Thus, truth is indispensable not only for theology or philosophy, but for the very structure of rational thought.

From a historical perspective, the concept of truth has been interpreted in different ways, marking distinct eras of civilization. In the pre-modern period, which spans from the dawn of civilization to the mid-17th century, there was a widespread belief that truth could be known and that it fundamentally originated from divine revelation. People of that era believed that objective truth could not be established by the limited human mind, but had to be revealed by a being that transcended human limitations. Whether it was the God of the Bible or the deities of pagan religious systems, it was believed that only a being with complete knowledge could reliably reveal truth to humanity.

This perspective changed radically with the advent of modernism, influenced by the Enlightenment of the 16th and 17th centuries. Spectacular scientific advances led to increased confidence in the power of human reason. Reason began to replace religion as the supreme authority, and truth was redefined as exclusively that which could be demonstrated through rational thought or empirical observation. Any statement that could not be framed within the patterns of modern rationalism was rejected. Thus, truth was reduced to what works within

the limits of natural reason. In this context, the supernatural claims of Christianity—the virgin birth, miracles, atoning death, and bodily resurrection of Christ—were considered unacceptable because they exceeded the criteria imposed by naturalistic rationalism. Truth became synonymous with what can be verified by the senses or deduced logically. Modernism claimed that man is capable of arriving at truth on his own, using his reason and sensory experience. However, modernist optimism was profoundly shaken by the realities of the 20th century. Two devastating world wars, the threat of nuclear destruction, and the rise of totalitarian regimes demonstrated that intellectual and technological progress does not guarantee moral progress. Far from bringing liberation, human rationality was used to justify suffering, oppression, and destruction. These events undermined confidence in man's ability to discern truth autonomously. Following the collapse of modernist optimism, what is known as postmodernism emerged. Unlike previous eras, postmodernism questions the very possibility of absolute truth. Although some forms of postmodern thinking theoretically accept the existence of objective truth, they deny that human beings can ever arrive at it with certainty. Moreover, it has become increasingly common to assert that absolute truth does not exist at all and that all claims to truth are essentially expressions of social or cultural power.

According to this perspective, truth is nothing more than a social construct, a set of opinions imposed by privileged groups in order to maintain their influence. Thus, truth is reduced to opinion, and the difference between them is eliminated. This leads to the idea that each individual has their own truth and that no statement can be considered universally valid. This position inevitably leads to radical relativism. The consequences of such a view are profound. If there is no objective standard of truth, then both reality and morality become purely subjective. In the absence of a common criterion, there is no longer a solid basis for judging actions as good or bad. Any behavior can be justified as long as there are enough people who accept it. This perspective leads to absurdity because it eliminates the possibility of coherent moral judgment.

If truth were merely the result of a social contract, there would be no basis for condemning historical practices such as slavery, the Holocaust, or racial segregation. Without an absolute truth, we could not say that enslaving people or treating them as property is wrong in all circumstances. Any condemnation would become a mere expression of personal or cultural preferences, lacking any real moral authority. Furthermore, the postmodern theory of truth runs into a fundamental logical problem. The statement "there is no absolute truth" is itself an absolute statement. If it is true that there is no absolute truth, then there is at least one absolute truth, which contradicts the original statement. If the statement is not absolutely true, then it cannot be coherently defended. This internal contradiction demonstrates the logical fragility of postmodern relativism.

Denying absolute truth leads not only to the collapse of morality, but also to the nullification of reality itself. If facts are reduced to opinions and contradictory statements can be considered simultaneously true, the principle of non-contradiction is violated. Without this fundamental principle of logic, rational thinking becomes impossible and communication loses its meaning. In the face of this crisis of truth, Christianity offers a radically different perspective. Far from considering truth to be oppressive or offensive, the Christian view affirms that absolute truth is essential for a correct understanding of the world. Truth is seen as invaluable, a treasure to be sought, preserved, and protected. Christianity does not shy away from confronting the denial of truth, but boldly proclaims the truth revealed in Scripture.

In the biblical view, truth is inseparable from the person of God. Scripture identifies truth with the divine nature itself. God is called the God of truth, and this characterization emphasizes that truth is not an abstract concept but an expression of the divine character. Because God is truth, He cannot lie and cannot be deceived. His plans are always consistent with reality because He is the author of reality. In this theological framework, truth is defined

as that which corresponds to reality. Reality itself is the result of God's sovereign decree, which ordained all that exists and all that happens. Therefore, truth cannot contradict actual facts, because facts are the expression of the divine will. Truth is, in essence, the agreement between what is said and what is.

Ultimately, truth is revealed in the person of Jesus Christ. He not only testified to the truth, but identified Himself with the truth. His entire incarnate mission was to reveal God's truth to the world. Those who belong to the truth recognize His voice, and believers are defined as "those of the truth". Thus, truth is not just a doctrine, but a living reality, incarnate in Christ. From this perspective, it becomes clear that it is impossible to separate truth from Christianity. Truth is the foundation of the Christian worldview, and its denial inevitably leads to confusion, chaos, and absurdity. Where truth is rejected, reality is distorted and morality is emptied of meaning. In conclusion, the idea of absolute truth is not an oppressive or outdated construct, but a fundamental necessity for knowledge, morality, and logical coherence. Truth is the standard by which all things are evaluated, and without it, human thought loses its bearings. Christianity affirms that truth exists, that it can be known, and that it is fully revealed in God and in Jesus Christ. This affirmation not only provides a solid foundation for knowledge, but also hope for a world in chaos.

Contemporary culture is characterized by a profound rejection of truth, not only of the specific truth of the Gospel concerning the death and resurrection of Jesus Christ or the authority of Scripture as the infallible Word of God, but of truth as such (MacArthur & Busenitz, 2023, pp. 69-70). This widespread denial of truth has generated a distorted view of life, the effects of which are visible everywhere in the form of moral and intellectual chaos. In such a context, reality is replaced by subjective constructs, and personal opinions end up substituting the objective criteria of truth. The direct result of this reversal is a society in which fundamental notions become fluid and unstable. People claim the freedom to redefine themselves as they please, and authorities end up avoiding clear definitions for fear of offending dominant cultural sensibilities. Even elementary truths, evident through reason and experience, are reinterpreted or stigmatized as expressions of oppression. Thus, logic itself becomes suspect, and objective statements are treated as acts of intolerance.

This state of confusion is not morally neutral; rather, it is the consequence of the deliberate exchange of God's truth for falsehood. When the revealed truth is rejected, society becomes dominated by unrestrained desires, impurity, and a darkened way of thinking that accepts the absurd as normative. Such a culture not only loses the capacity to discern good from evil, but ultimately comes to actively embrace the distortion of reality, justifying it through relativism and appeals to human autonomy.

### **Faith as a Fundamental Mode of Knowledge – Luigi Giussani**

In Luigi Giussani's reflection, faith is not understood as a marginal act of the mind, reserved exclusively for the religious sphere, nor as a suspension of reason in favor of a vague feeling or arbitrary adherence. On the contrary, faith emerges as one of the constitutive modes of human knowledge—a fundamental and inevitable form through which a person engages with reality (Giussani, 2009, pp. 29-35). It does not oppose reason; rather, it belongs to it, being one of its most complete and demanding expressions. For Giussani, knowledge is not limited to sensory evidence or logical demonstration. A large part of reality is inaccessible through direct experience, yet human beings still relate to this reality in a confident and coherent way. This situation does not represent a deficiency of reason, but rather evidence of its dynamism. Reason is capable of knowing not only what it perceives directly, but also what is communicated through another. In this context, faith designates knowledge through testimony—that is, the form of access to truth that relies on trust in a person deemed credible.

Thus, faith is, above all, a relational event. It presupposes the existence of a witness and of a person who receives the testimony. It is not a matter of blindly accepting information, but

of the rational recognition of the credibility of the one who speaks. A person does not affirm something because they have personally verified it, but because they have sound reasons to trust the witness. In this sense, faith does not suspend reason; rather, it guides it toward its natural fulfillment: the acknowledgment of reality where it manifests itself, even indirectly. Giussani emphasizes that this form of knowledge is present in everyday life to an overwhelming degree. From historical to scientific information, from social life to personal relationships, human beings constantly rely on the testimony of others. Without this fundamental openness toward others, culture, history, and human coexistence would become impossible. To eliminate faith as a method of knowledge would ultimately mean eliminating the very possibility of social life and the transmission of meaning.

An essential element of Giussani's conception is that faith is not an inferior form of knowledge, nor a stopgap solution for what cannot be demonstrated. On the contrary, it represents an indirect yet certain form of knowledge that preserves the issue of certainty intact. Certainty does not derive from immediate contact with the object of knowledge, but from the solidity of the relationship with the witness. When trust is rationally grounded, knowledge through faith can reach a degree of assurance comparable to that of direct experience. This dynamic becomes evident in the structure of daily life. Human beings act based on certainties they have not personally verified, yet which are guaranteed to them by the network of trustworthy relationships in which they are embedded. The very fact that someone ventures into the world, makes decisions, assumes risks, and undertakes projects demonstrates that human existence is possible only on the basis of this mediated form of knowledge. Faith thus appears as a condition of possibility for any coherent action.

Moreover, Giussani asserts that this method of faith involves the whole person. Unlike other forms of knowledge that engage only certain faculties—such as abstract intellect or the senses—faith presupposes the total participation of the knowing subject. Reason, affectivity, memory, freedom, and even moral responsibility are called to collaborate. To believe means to commit oneself in the act of knowing, not merely to assent to a true proposition. This total involvement explains why faith is not a passive act. It demands discernment, judgment, and inner sincerity. To trust rationally requires evaluating the witness, confronting the testimony with personal experience, and remaining open to truth. Authentic faith is incompatible with superficiality or the refusal of personal responsibility. For this reason, Giussani regards the method of faith as one of the highest expressions of human reason.

From an anthropological perspective, this view carries decisive implications. Human beings are described as relationally structured, incapable of understanding themselves apart from trust in others. Where this trust disintegrates, not only knowledge but the very cohesion of personal and social life is affected. The absence of faith does not lead to absolute autonomy, but to fragmentation, suspicion, and isolation. Conversely, the healthy exercise of faith makes possible the interior unity of the person and the stability of human relationships.

In this context, religious faith emerges as a coherent extension of a structure already present in human reason. It does not introduce a foreign method but rather brings to its extreme a constitutive dynamic of knowledge. If human beings can know finite realities through testimony, then it is rational that they should also be able to access ultimate reality through a testimony appropriate to it. Faith in God is therefore not a renunciation of reason, but a full embrace of its capacity to open itself to that which transcends it.

Giussani emphasizes that the method of faith is indispensable not only for theology but for the entire cultural life. Culture develops through the transmission of an experience of meaning, and this transmission is impossible without trust in those who have come before us. Each generation advances by relying on what has been previously discovered, adding its own contribution, and passing it on to those who will come after. In this way, faith appears as the engine of history and human progress.

In conclusion, for Luigi Giussani, faith is an indirect, rational, and personal method of knowledge through which a person recognizes reality on the basis of credible testimony. It is not a compromise solution but the most complete expression of reason, since it engages the whole person and makes possible both individual life and social coexistence. In this sense, faith is not merely a theological concept but a fundamental category of Christian anthropology and epistemology.

Scriptural revelation affirms that God, through His free initiative, has made the reality of His existence known and has offered human beings the possibility of authentic, though limited, knowledge of the divine nature. Scripture does not propose an exhaustive knowledge of God, but a true, real knowledge, adequate to the human condition (MacArthur & Mayhue, 2019, pp. 172-174). Thus, God is knowable in a genuine sense, yet necessarily remains beyond the full grasp of created intelligence.

Knowledge of God is possible because He reveals Himself, not because the human mind is capable of autonomously penetrating the depths of the divine being. The Bible emphasizes that this knowledge is neither abstract nor purely intellectual, but is realized within the context of a personal relationship. God allows Himself to be known relationally, calling human beings to communion and friendship. This personal dimension of divine knowledge reaches its culmination in the affirmation that God can be known personally—not as the object of an impersonal analysis, but as a living Subject who engages in dialogue with His creature. Yet, the same revelation clearly asserts that, although God can be truly known, He cannot be comprehensively or exhaustively known in all aspects of His being and works. God’s incomprehensibility does not negate the possibility of knowledge; rather, it establishes its ontological limits. God transcends time and space, being eternal, holy, and characterized by infinite omniscience and absolute moral purity. This transcendence makes it impossible for human thought, conditioned and finite, to fully grasp divine thought.

Scripture explicitly affirms that God has not revealed to human beings everything that He is or all that He knows. There is a clear distinction between the realities that are revealed, intended for obedience and fulfillment, and the hidden realities, which belong exclusively to God. Divine incomprehensibility is thus recognized as a consequence of the infinite difference between Creator and creature. Knowledge of God is described as “too high” to be fully attained by the human mind. God’s thoughts are contrasted with human thoughts, not to deny their value, but to emphasize the absolute superiority of divine wisdom. Any attempt to probe the nature of God inevitably leads to the recognition that He is infinite beyond what can be learned, conceptualized, or comprehended. In this sense, God’s incomprehensibility is not a limitation of revelation, but an affirmation of His infinite greatness.

### **The Existence of God Between Inner Certainty, Scriptural Revelation, and Human Reason**

The question of God’s existence is not presented in Scripture as an uncertain hypothesis requiring preliminary demonstration, but as a fundamental reality that asserts itself to human consciousness (Grudem, 2023, pp. 161-165). The question, “How do we know that God exists?” receives a complex answer, articulated on multiple levels: the inner experience of the human person, the testimony of Scripture, revelation in creation, and rational reflection on the world and on morality. These dimensions do not exclude one another; rather, they mutually support each other, forming a coherent vision of how God’s existence is known and recognized. At the deepest level, Scripture affirms that all human beings possess an inner sense of God’s existence. This inner awareness is not the result of religious education or culture, but flows from the fact that human beings are created by God and bear the imprint of their Creator. Even where this truth is explicitly denied, it does not disappear, but is suppressed through a deliberate act of the will. The denial of God’s existence is not presented as a neutral rational conclusion, but as the expression of a conscious rejection of a truth already known internally.

Scripture indicates that those who deny the existence of God do so not for lack of light, but because of an inner distortion caused by sin. This distortion affects the capacity to think correctly and leads to the suppression of truth. Thus, the denial of God is not merely an intellectual error, but a moral and spiritual problem. In this sense, the assertion that “there is no God” appears as an irrational conclusion—the result of corrupted thinking, rather than the outcome of an honest analysis of reality. In the life of the believer, this inner certainty does not fade; on the contrary, it deepens and takes on a personal dimension. God is no longer perceived merely as an abstract reality or a distant cause of existence, but as a personal, loving Father who enters into a living relationship with the human person. This knowledge is strengthened by the interior work of the Spirit, who affirms the human being’s identity as a child of God and transforms faith into a living, affective, and existential conviction. Even in the absence of direct sensory perception, the relationship with God becomes sufficiently intense to generate authentic love and profound trust.

Beyond this inner certainty, Scripture offers a constant and explicit testimony to the existence of God. The Bible does not attempt to demonstrate the divine existence through preliminary arguments; rather, it proceeds from it as a foundational truth. From the opening affirmations concerning creation to the prophetic and apostolic witness, God’s existence is affirmed as an evident reality, while attention is directed toward His works, His character, and His will. Acceptance of the truth of Scripture necessarily entails acceptance of the existence of God and of His active involvement in history and creation. At the same time, the created world constitutes a major source of testimony to the existence of God. Nature, in its entirety, reveals the divine attributes in a manner accessible to human reason. The order, harmony, beauty, and complexity of the universe point to an intelligent and transcendent cause. Creation is not silent; it continually proclaims the reality of the Creator. Every element of the world—from the structure of the cosmos to the intricacies of biological life—indicates an intention and a power that infinitely surpass the capacity of chance or blind self-organization.

Among all created realities, the human being offers the most eloquent testimony to the existence of God. Created in the divine image, the human person bears within himself the marks of reason, creativity, moral conscience, and the longing for meaning. The extraordinary complexity of the human person renders any reduction to mere material processes inadequate. The existence of a being capable of reflection, moral responsibility, and relationship presupposes the existence of an infinitely intelligent and personal Creator.

Beyond these general testimonies, the ordinary experiences of life—the cycles of nature, the provisions necessary for existence, joy, beauty, and the order of the world—constitute further evidence of divine goodness and care. The heavens, the succession of day and night, cosmic rhythms, and the continuity of life continually convey a message concerning the greatness and wisdom of the Creator. In a profound sense, the whole of creation becomes a language through which God makes Himself known.

## **Conclusions**

This diversity of convergent testimonies leads to the conclusion that the existence of God is supported by a multitude of coherent proofs. Faith is not based on vague hope or an arbitrary act of the will, but on a consistent accumulation of credible indications drawn from scriptural revelation and the created reality. Authentic faith presupposes trust founded on truth, not on its absence.

Throughout history, philosophical reflection has systematized these proofs in the form of classical arguments for the existence of God. The cosmological argument begins with the reality of universal causality and affirms that the existence of the universe presupposes a transcendent ultimate cause. The teleological argument emphasizes the order and purpose in nature, pointing to the existence of an intelligent end that has guided creation. The ontological argument reflects on the concept of God as the supreme being, for whom existence is a

necessity rather than a possibility. The moral argument highlights the existence of the consciousness of good and evil and the need for an absolute source of moral values and ultimate justice.

These arguments do not create faith, but they have value in the rational clarification of reality and in countering objections that deny God's existence on allegedly rational grounds. They demonstrate that the rejection of God is not the result of rigorous analysis, but of false assumptions or an incomplete assessment of reality.

Finally, Scripture affirms that, in a world affected by sin, human reason alone is insufficient to attain salvific knowledge of God. For this reason, divine initiative remains essential. God Himself must enlighten the human mind and remove the spiritual blindness caused by sin. Faith does not rest on human wisdom, but on the power of God, which makes recognition of the truth and reception of revelation possible.

Thus, the existence of God asserts itself not merely as a logical conclusion, but as a reality that addresses the whole human person—intellect, conscience, and will. God is not only demonstrable, but recognizable; not merely inferred, but encountered. Such an encounter transforms both one's way of thinking and one's way of living.

## References

- Geisler, N., & Bocchino, P. (2024). *Temelii de neclintit: Răspunsuri contemporane pentru întrebări cruciale despre credința creștină* [Unshakable foundations: Contemporary answers to crucial questions about the Christian faith]. Carmel Print.
- Giussani, L. (2009). *Se poate trăi așa? O abordare neobișnuită a existenței creștine* [Is it possible to live this way? An unusual approach to Christian existence]. Galaxia Gutenberg.
- Grudem, W. (2023). *Teologie sistematică* (Vol. 1) [Systematic theology]. Făclia.
- MacArthur, J., & Busenitz, N. (2023). *Gândirea corectă pentru o cultură în haos: Răspunsuri biblice pentru cele mai urgente nevoi ale lumii noastre* [Right Thinking for a Culture in Chaos: Responding Biblically to Today's Most Urgent Needs]. Grama Publishing.
- MacArthur, J., & Mayhue, R. (2019). *Doctrinile Bibliei* (Vol. 1) [Biblical doctrine]. Făclia.
- McDowell, J. (2005). *Noi mărturii supuse dreptei judecăți* [The new evidence that demands a verdict]. Aqua Forte.
- Noebel, D. A. (2013). *Înțelegerea vremurilor: Cum ne afectează pe noi astăzi conflictul dintre principalele concepții despre lume și viață* [Understanding the times: The Collision of Today's Competing Worldviews]. Cartea Creștină.
- Rotaru, I.-G. (2005a). *Aspecte antropologice în gândirea patristică și a primelor secole creștine* [Anthropological aspects in patristic and early Christian thought]. Cluj University Press.
- Rotaru, I.-G. (2005b). *Istoria filosofiei, de la începuturi până la Renaștere* [History of philosophy: From the beginning to the Renaissance]. Cluj University Press.
- Rotaru, I.-G. (2005c). *Logosul și înțelepciunea* [Logos and wisdom]. In A. Boboc & N. I. Mariș (Eds.), *Studii de istorie a filosofiei universale* (Vol. XIII, pp. 295–324). Editura Academiei Române.
- Rotaru, I.-G. (2012). *Trăiește și tu după modelul lui Iisus Hristos!* [Live according to the model of Jesus Christ]. *Argeșul Ortodox*, 11(562), 5.
- Rotaru, I.-G. (2016). Plea for human dignity. *Scientia Moralitas: Human dignity—A contemporary perspective*, 1, 29–43.
- Rotaru, I.-G. (2023). Aspects of biblical philosophy on the development of world civilizations. *Scientia Moralitas: International Journal of Multidisciplinary Research*, 8(1), 62–79.
- Rotaru, I.-G. (2024a). Moral values and human values: Support for sustainable societal development. In L. Chivu, V. Ioan-Franc, G. Georgescu, I. De Los Ríos Carmenado, & J. V. Andrei (Eds.), *Europe in the new world economy: Opportunities and challenges* (ESPERA 2023) (pp. 301–318). Springer. [https://doi.org/10.1007/978-3-031-71329-3\\_17](https://doi.org/10.1007/978-3-031-71329-3_17)
- Rotaru, I.-G. (2024b). *Milestones in the history of writing*. In I. Șarov (Ed.), *Integrare prin cercetare și inovare* (pp. 107–114). CEP (USM).
- Sire, James W. (2005). *Universul de lângă noi, un catalog al concepțiilor fundamentale despre lume și viață*. [The Universe Next Door. A Basic Worldview Catalog]. Cartea Creștină.