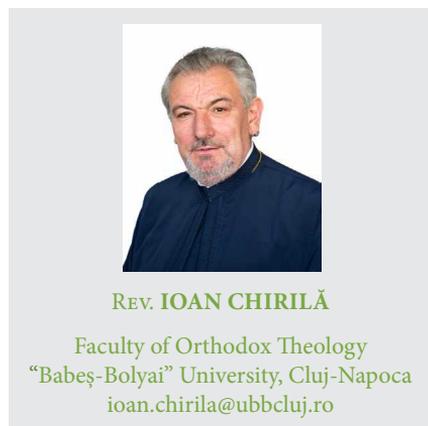


## PATRIARCHS – BIBLICAL TYPOLOGIES FOR “MALKUT YAHWE”

### Abstract

The study explores the concept of the Kingdom of God, emphasizing the fundamental role of the biblical patriarchs in this theological narrative. These patriarchs are not just historical figures, but symbols of faith, virtue, and the relationship between the divine and the human, shaping the spiritual ideals of believers. The research analyzes how the Savior Jesus Christ, through his preaching, emphasizes the presence of the Kingdom of God in people's lives, inviting a profound inner transformation. The study also examines Philo of Alexandria's contribution to the typological interpretation of the patriarchs, highlighting the deep connections between the Old and New Testaments. These connections are further illustrated in Christianity by comparing the sacrifice of Isaac with the messianic sacrifice of Christ and by exploring the eschatological contents of divine revelation. Through a detailed analysis of patriarchal figures, this study aims to integrate anthropological and theological perspectives to provide a comprehensive understanding of how these characters not only influence contemporary faith but also enrich individuals' relationships with the divine. Patriarchs, therefore, become models of spiritual conduct, inviting believers to aspire to the ideals of the heavenly kingdom in their daily lives.



### Keywords

Patriarchs, Kingdom of God, Typology, Sacrifice, Faith

### Introduction

The present research aims to explore not only the emblematic characters of the Old Testament but also their theological, anthropological, and eschatological

dimensions, thus illuminating the close connection between them and the concept of the Kingdom of God. The biblical patriarchs, Abraham, Isaac, Jacob, and others, are not just symbolic figures or historical figures, but spiritual prototypes that continue to inspire and influence contemporary faith. They embody the essential ideals and values that are fundamental to the relationship between humanity and divinity, serving as a bridge between the scriptural past and the spiritual present.

A fundamental aspect of this study is the knowledge and interpretation of the concept of Malkut Yahweh, which is not limited to an abstract spiritual reality but applies to the daily life of believers. In the Old Testament, the image of the Kingdom of God is often associated with the idea of promise, covenant, and fulfillment, and the patriarchs serve as examples of faith and obedience to the divine will. These patriarchs symbolize the concrete manifestations of divine provision in history and thus become subjects of a typological interpretation, offering profound readings of religious traditions. In the New Testament, the Savior Jesus Christ begins his sermon by proclaiming the coming of the Kingdom and inviting us to open our souls to receive this divine reality. Jesus connects Abraham's destiny with the model he wants to build through his teachings. He often uses historical examples and figures from the Old Testament to emphasize the continuity of the divine message.

Also, the interpretation of the patriarchs is not limited to the Jewish tradition. Still, it continues in Christian thought, where figures such as Abraham are cited in the epistles of the apostles, including Saint Paul, to illustrate the fundamental principles of faith, justification, and salvation (Hârlăoanu 2007: 193-210). This continuity not only enriches our understanding of Scripture but also invites us to reexamine our own spiritual beliefs and commitments. Philo of Alexandria, a major thinker of the first synthesis between the Jewish and Greek traditions, brings an innovative dimension to the analysis of the patriarchs. His typological interpretations emphasize the sacramental nature of the relationship between God and humans, illustrating how these characters become symbols of essential virtues. With profound theological acuity, Philo uses triadic structures to emphasize the connection between humans and God, significantly shaping later thought in both Judaism and Christianity.

In this study, we aim to examine these themes through a multidimensional lens, exploring how the religious traditions of the patriarchs create a framework for spiritual election, calling, and fulfillment. We will also examine the anthropological implications of the consecration of the patriarchs, as their example of faith and devotion helps us to

shape spiritual ideals in our own lives. This research will not only address the historical side of the scriptures but also explore the deep foundations of spirituality, connect them to the contemporary context, and encourage reflection on faith practices, considering these traditions. In doing so, we will discover how the biblical patriarchs, highlighting a theological and spiritual continuity, offer us not only historical examples of virtue but also living models of spiritual engagement. This understanding will lead to a better appreciation of the diversity and complexity of religious realities, opening doors to interfaith dialogue and facilitating a deeper anchoring in the shared values of faith.

Throughout this study, we will focus on analyzing the common denominators between the typologies of patriarchs and “Malkut Yahweh”. We will explore the details of Abraham’s connection with God, emphasizing his unwavering faith, humility, and devotion, and highlighting how these traits contribute to the building of a chosen spiritual community. We will also invest time examining the role of Isaac, whose purity and obedience to the divine will prefigure the ultimate sacrifice brought by Christ.

We aim to integrate the anthropological perspective on the figures of the patriarchs, which gives us not only an understanding of each patriarch’s personality but also insight into how they influenced the lives of future generations. This will include a discussion of the spiritual leadership and responsibility that the patriarchs had not only towards their families but also towards the nations that descended from them, examining the impact they had on the development of Israelite history and, by extension, the world. The patriarchs, through their lives and faith, thus become not only successors of an ancient tradition, but also key actors in the fulfillment of divine promises. Through them, the emphasis falls on the idea that everyone has a role to play within the larger divine plan, a theme that runs not only through the ancient texts but also through the daily lives of contemporary believers. In conclusion, our study will provide a detailed examination of how the biblical patriarchs not only illustrated the Kingdom of God in ancient times but also how these typologies can take on a profound and contemporary significance for our faith today. Thus, our challenge is not only to understand the past, but to live in the present with a deeper awareness of the role each of us has within the Kingdom of God, giving life and meaning to the ancestral teachings.

### **The Triadological Pattern of the Biblical Patriarchs**

When we approach topics related to the biblical patriarchs, our attention usually turns to the three: Abraham, Isaac, and Jacob. They are not only central figures of the

Old Testament but also have a significant presence in the writings of the New Testament (St Ambrose the Great 2007, 343-70). An interesting aspect to explore is the way these patriarchs are evoked in the epistles of the Apostle Paul. Paul often mentions them as examples of faith and obedience, using their lives and deeds to illustrate profound theological themes. For example, Abraham is frequently invoked as a model of faith in that he believed in God's promises before they were concretely manifested. The apostle emphasizes the importance of faith for justification, presenting the story of Abraham as the foundation for understanding salvation through faith in Christ (Pașca-Tușa 2018-2019: 9-17; Reit 2010: 33-46). Isaac and Jacob are also brought into discussion as part of the spiritual and genealogical heritage through which the line of divine promises continues. By analyzing Saint Paul's interpretations, we can discern that these patriarchs are not only historical figures but also spiritual typologies relevant to the Christian message. They become symbols of Malkut Yahwe (the Kingdom of God) and of messianism, demonstrating the continuity between the Old and New Covenants.

On the other hand, in Alexandrian Judaism, Philo, at about the same time as Saint Paul, explores the lives of the biblical patriarchs, giving them a typological/symbolic meaning within the divine plan of salvation. A notable example can be found in his interpretation of the Genesis 22 episode, in which Abraham is willing to sacrifice his son, Isaac. Philo suggests that Abraham can be seen as a typological expression of God the Father. This parallel between Abraham and God the Father emphasizes the final act of sacrifice, in which love and obedience to the divine will are taken to the extreme. In addition, Philo brings new perspectives on biblical figures, considering them not just historical characters, but archetypes of human virtues. Thus, Abraham becomes a symbol of faith and devotion, being perceived as a model of spiritual and moral conduct for future generations. Through these interpretations, Philo not only expands the spiritual understanding of the sacred writings but also paves the way for a typological understanding of Scripture, influencing not only Jewish thought but also the development of Christian theology (Chirilă 2002, 169-70).

The second Patriarch, Isaac, the son of Abraham, who is offered as a sacrifice on Mount Moriah, represents a profound typological expression for the Son of God, Christ, that is, the Messiah (St. Ephrem the Syrian 2014: 130-137). This parallel is significant because both Isaac and Christ are presented as supreme offerings, symbolizing devotion and obedience to God. In this context, Isaac becomes a precursor of the messianic sacrifice, emphasizing essential themes such as sacrifice and salvation

(Pașca-Tușa 2021: 62-76; Pașca-Tușa 2023, 33-44). Therefore, the typological interpretation of this episode in Genesis allows for a profound and varied reading, unfolding on two levels: on the one hand, the Jewish interpretation that emphasizes the spiritual and moral values of the patriarch, and on the other hand, the Christological reading, which brings to the forefront the anticipation of the coming of Christ.

In scriptural interpretation, we observe that the two previous typological expressions, referring to Abraham and Isaac, are echoed in the third expression, which emphasizes the presence of the Holy Spirit. This becomes evident in our interpretative equation, especially when we introduce the notion of anastasis, which is deeply linked to the concept of resurrection, or the bringing back to life of Isaac in the context of the sacrifice (Pașca-Tușa and Vidican-Manci 2021: 150-64). This idea is closely linked to the act of creation, in which God breathes the Spirit of life into man, according to Genesis 2:7. It is the moment when the human being becomes a “living soul,” and this divine act of inspiration symbolizes not only the beginning of physical life, but also a profound spiritual potential. At the same time, the notion of life acquired in the act of resurrection acquires significant relevance, especially when we think about the resurrection of Jesus Christ. The Savior not only brings new life through his sacrifice but also restores the connection between man and the Creator, thus providing spiritual restoration. In prophetic literature, this theme is developed by prophets such as Elijah and Elisha, who perform miracles that foreshadow the power of the resurrection. The prophet Ezekiel also gives us visions of dry bones coming to life, symbolizing the restoration of the people of Israel, but also an allusion to the resurrection from the dead. This anastatic teaching reaches its peak in the New Testament, where the resurrection of Christ becomes the savior for all humanity. Christ is the “firstborn from the dead,” and through his resurrection, God offers us the hope of eternal life. Thus, from the act of creation to the final resurrection, we can observe how the Holy Spirit acts as an agent of life, connecting these fundamental moments of salvation history, as is the case with the sacrifice of Isaac. This continuity between the Old and New Testaments enriches our theological understanding and divine revelation, inviting us to a more profound familiarity with the sacred mystery of existence and salvation.

### **The Choice and Calling of Abraham – from Typology to the Kingdom**

The typological interpretation of biblical figures offers profound insight into how the lives and actions of these characters can be seen as prototypes for spiritual ideals.

Philo of Alexandria uses a series of titles for the patriarch Abraham, emphasizing the diversity and depth of his spiritual character. In his treatise on Abraham, Philo calls him “father,” “chosen,” “righteous,” and “symbol.” These titles emphasize his role as a spiritual father, chosen one, and symbol of faith. Furthermore, Abraham is described as “teacher of virtue” and “wise,” as well as “lover of God.” Through these titles, Philo presents Abraham not only as a historical figure but also as a spiritual teacher and an example of a life lived in accordance with the divine will. In this way, Abraham is presented as a model or paradigm for believers who aspire to grow in Godlikeness, putting on virtues and living them concretely in their daily lives. Therefore, when discussing these typological realities, it is essential to go beyond the literal level of the text by exploring the deeper connections between biblical narratives and their spiritual meanings. Only in this way can we discover the wealth of hidden teachings and more subtle messages that emerge from these sacred texts. Abraham, a central figure in Philo’s exegesis, serves as a parable for believers, demonstrating how virtue, wisdom, and devotion to God can guide anyone on the path to spiritual growth (Philo D’Alexandrie 1966).

Typology not only clarifies biblical messages but also inspires a practical application of these teachings in everyday life, leading to personal transfiguration and a deeper likeness to the divine. Furthermore, the auditory experience of the word of God is essential not only for its understanding but also for active participation in the sacred narrative. When someone hears the account of a biblical event, it is not just a matter of receiving the words but of a deep immersion in the narrative. The listener becomes an integral part of this story, feeling the spiritual echo of the events described. Through this auditory involvement, the person can perceive and understand the transcendent contents of the divine message, which often remain undetectable by other means. This process transforms the listener into an active participant in the work of the Holy Spirit. As the individual connects to these transcendent contents, he can actively engage in their manifestation. Listening thus becomes a means by which one not only begins to understand the message deeply, but also to live it and apply it, becoming an actor in the process of divine revelation. Interaction with the auditory message of the holy word changes the listener, engaging him in a dynamic dialogue with the sacred and transforming him into a vessel of spiritual inspiration and action.

In the spiritual interpretation of biblical typologies, the type is not just an external model but becomes a way of embodying a way of living and interacting with the divine. This way offers a deep and personal encounter with God, as described in the

Old Testament. When we listen to the word and call of God, as the patriarch Abraham did, we do not just receive information; we are invited into a continuous revelation that involves us personally and spiritually. Through the example of the patriarchs, we are offered divine lessons that guide us from confusion to spiritual clarity. This experience is not just passive; it invites us to become our own teachers, to learn and form ourselves through both understanding and application. As we undertake this inner journey, seeking to understand and apply divine revelations, we come to gain wisdom. This wisdom allows us to return to the environment of divine discovery with a clearer consciousness and greater confidence in God's presence and closeness. Through this spiritual journey, our purpose becomes clear: we do not simply seek to understand the divine will, but to live in a constant awareness that what awaits us is the Kingdom of God. Each step toward understanding and wisdom is a step closer to this reality, where faith is strengthened by the personal knowledge that the divine is not only near but active in our lives. This spiritual journey thus becomes not just an exploration of religion, but a living, continuously evolving personal experience that transforms us internally and spiritually.

The connection between Abraham and the Kingdom of God is essential in a typological and theological analysis. Jean Daniélou, a leading theologian and exegete, has addressed this issue with a special emphasis on the typology of the Old Testament (Daniélou 1950: 131-5; Daniélou 1949: 66-70), suggesting that, to deeply understand the concept of Malkut Yahweh (the Kingdom of God), it is necessary to relate to the call and election of Abraham. The election of Abraham, which takes place in Genesis 12, is a defining moment not only for biblical history but also for the theology of election (Jinga 2019, 137-60; Jinga 2023, 143-56). God calls Abraham and makes great promises to him, establishing a covenant relationship that will guide the chosen people. This choice is essential because it is not just an individual choice but opens the way for the entire people of Israel and, implicitly, for all of humanity. Abraham becomes a symbol of faith and submission to the divine will, providing a clear trajectory towards understanding the Kingdom of God (Neaga 1957: 193-204).

Rev. Prof. Dumitru Abrudan's study on choice and responsibility emphasizes not only the aspect of choice itself, but also the moral and spiritual implications of this choice (Abrudan 1997: 71-8). Abraham is chosen not for his personal merits, but out of pure divine grace, and this choice comes with the responsibility to live in accordance with the will of God. Throughout his life, Abraham is enlightened, strengthened in

faith, and taught by God, which shows the dynamics of his relationship with the divine. The covenant, a central concept in Abraham's relationship with God, is marked by signs and rituals, such as circumcision, which symbolize belonging to the chosen people. This covenant gives Abraham not only identity, but also a faith doubled by responsibility: that of transmitting these values and teachings to future generations. Abraham's faith thus becomes an example of total obedience to the word of God, the basis for a close relationship with divinity. Abraham's spiritual evolution, through his encounters with God and the continuous confirmation of divine promises, leads him to an unshakable faith that becomes a model for all who seek to understand and live in the reality of the Kingdom of God. The life of Abraham, therefore, represents an essential path for approaching profound spirituality (St. Maximus the Confessor 1983, 145) and the responsibility that membership in the divine Kingdom entails.

Abraham is considered by the Holy Apostle Paul as a model of faith, an example of unwavering trust in divine promises (Buga 1978: 193-204). Throughout the biblical narrative, God promises Abraham numerous posterity, detailing this commitment several times, starting with Genesis 12:3 and continuing in chapters 15, 17, and 18. These promises are not just historical enigmas, but clear signs of the divine covenant, which offers Abraham the status of founder of a great nation and source of blessing for all nations. This aspect of universal blessing is crucial in understanding its role in salvation history (Tarnavski 1902; Cârstoiu 2008; Popa 2010, 277-88). Theologians and exegetes emphasize that to understand the Kingdom of God fully, it is essential to interpret these texts beyond their immediate historical values. It is necessary to discover the perennial contents and elements of prophetic proclamation in the narrative. This implies an eschatological openness, in which readers must recognize the respect for future promises and the outline of a spiritual reality that transcends simple history. Abraham thus becomes a key figure in this eschatological landscape, symbolizing not only the beginning of a chosen people, but also the beginning of a path that leads to a universal Kingdom, including for all nations (Chirilă 2010, 47-53). This exposition of faith, illustrated through the life of Abraham, becomes a guide for those who seek to align themselves with the divine will and live according to the principles of the Kingdom of God, in view of the great blessing promised to all peoples. Thus, Abraham continues to be an example of faith and a symbol of the divine covenant within Scripture, having an essential impact on contemporary theological teaching.

### **Patriarchs – spiritual guides to the Kingdom of Heaven**

The word of divine revelation has a mission intended to guide us in the history of salvation and to give us wisdom in the search for spiritual truth. This revelation is at the same time a providential event, a divine action that leads us to a better understanding of God's will. Through it, we are urged to discover the mystery of the Kingdom of God, a reality that is often inaccessible but essential for our faith. To understand these concepts, it is helpful to turn to the Gospel of Luke, especially chapter 11, verse 28, where the Kingdom of God is mentioned, and the patriarchs Abraham, Isaac, and Jacob are mentioned. These patriarchs are remembered not only as historical figures but as symbols of faith and the divine covenant, representing the profound bond between God and his chosen people. Also, in this context, the prophets who carried the message of faith are highlighted. God is identified as the God of Abraham, Isaac, and Jacob, emphasizing the continuity of the covenant and divine promises throughout the generations (Ionică 2015: 227-41). This designation is not accidental; it reaffirms God's identity as present in the history of Israel and in its plan of salvation. This biblical revelation helps us connect not only with the past but also with the present, giving us an understanding of how God continues to interact with humanity. Thus, divine revelation becomes an essential key to opening doors to a deeper understanding of his kingdom and the promises it contains.

In the Book of Acts of the Apostles, especially in chapters 3 and 7, we observe how the Apostles resort to the figure of the patriarchs to emphasize the continuity of the divine message and the covenant. Abraham, Isaac, and Jacob are evoked as essential symbols of faith and fidelity to God, representing the three ancestors of a chosen people. This patriarchal trinity is fundamental in Jewish and Christian theology, emphasizing the connection between the past and the present, between divine promises and their fulfillment in history. Philo of Alexandria brings an interesting perspective to the interpretation of these figures. He does not limit himself to a historical analysis of the three patriarchs, but explores the concept of the triad, proposing the idea that, in addition to historical realism, there is another dimension that we must consider. This suggests not only a narrative structure, but a spiritual and metaphysical deepening of the meaning. Philo highlights the importance of interpreting not only from the perspective of personal-historical realism but also of discovering the profound content of the spiritual messages, the elements of spiritual teaching found in the life and actions of the patriarchs (Chirilă 2002, 157-70). This approach encourages us to seek deeper meanings, to be inspired by the spiritual legacy left by these patriarchs, and to integrate

their teachings into our contemporary lives. Thus, each biblical figure becomes a vector of revelation, helping us better understand the divine nature and our relationship with God. This invitation to look beyond the surface is what makes the biblical narrative relevant and alive, generating ongoing reflection on faith and spirituality.

Philo emphasizes the importance of a first triad in the Old Testament, consisting of Enos, Enoch, and Noah, before discussing the more well-known triad of Abraham, Isaac, and Jacob (Chirilă 2002, 162-4). These patriarchs symbolize not only divine continuity, but also a model of spiritual behavior that illustrates living in accordance with the word of God. Enoch is a special example, being known for “pleasing God” and for being taken to heaven without knowing death, which speaks to us of a profound communion with divinity. This narrative is essential for understanding the foundation of the Kingdom of God as revealed in the Old Testament. The concept of the Kingdom is not just a static theme, but a dynamic horizon in which the fulfillment of divine promises is realized. It is an idea that runs through the entire biblical writing, weaving history with theology, so that each figure, whether patriarchal or prophetic, becomes part of a larger divine plan. A valuable theological resource on this topic is the setting of the covenant in relation to the typology and history of Joseph. This character is not only a protagonist in the biblical narrative, but also a symbol of suffering, perseverance, and the pivot between the Old and New Testaments. Throughout his life, Joseph illustrates the theme of the covenant, in which suffering and trials are transformed into blessings and deliverance not only for him but also for his entire family and, implicitly, for the people of Israel. This exploration of fundamental themes in the Old Testament, with an emphasis on the connection between the patriarchs, the covenant, and the Kingdom of God, provides a complex and profound framework for understanding biblical spirituality, opening the way for continued reflection on faith and divine revelation (Baba 2007: 15-29).

Patriarch Joseph is often considered a typological reality, an anticipation of the person of the Savior Jesus Christ. From a biblical perspective, the event in Dothan, where Joseph is sold to his brothers, is a decisive moment that prefigures the suffering and betrayal that Christ will experience in his life (Pașca-Tușa 2018: 229-47). This connection between Joseph and Christ becomes evident in how Joseph’s life illustrates themes such as suffering, justice, and forgiveness, all essential to the work of salvation brought by the Savior. In addition, through the figure of Joseph, one can also observe the image of the emperor (Agignoaei 2021: 66-75). Joseph, through his ascension from a position of humility in Egypt to the authority of vice king, becomes a symbol of royalty

and the fulfillment of the divine plan of salvation (St. Ambrose the Great 2007, 301-42). This metamorphosis emphasizes the idea that God works through human instruments, manifesting his will in history through the chosen ones. Joseph is not just a protagonist of a biblical narrative; he fulfills a crucial role in the salvation of his people, acting as a mediator between God and Israel. In this light, it is evident that biblical figures such as Joseph and Abraham are not just historical figures but also represent spiritual models that point to a higher reality: the Kingdom of God. Thus, through Joseph, a comprehensive vision of divine work in the world is outlined, showing how God fulfills his promises through his chosen ones and historical events. This profound perspective invites us to reflect on how faith and salvation are interconnected within biblical history.

From the perspective of the two triads, as interpreted by Philo, a theological continuity emerges that was taken up and adapted in the early Christian environment. Philo, through his typological analysis, brought to the fore the idea that the patriarchs are not just historical figures, but models of virtue and faith that can guide the behavior and spiritual beliefs of believers. This approach was taken up by prominent theologians such as St. Ambrose of Milan, who dedicated works to discussing James as an example of a happy and virtuous life. St. Ambrose considers James to provide a role model, emphasizing the importance of spiritual cleansing and purity as essential objectives in the life of a believer. The entrustment of James into the hands of God becomes a symbol of the desire to cling to divinity and to conform to the divine will. This intimate relationship leads James to aspire to a more profound knowledge of God, transforming him into an example of devotion and spiritual search (St. Ambrose the Great 2007, 243-300). In addition to Ambrose, the writings of other theologians, such as Hippolytus and Tertullian, reflect the same interpretation of the patriarchs, emphasizing the same themes of the encounter with the divinity, confirming that the figure of James, as well as the other patriarchs, remains relevant for Christian teaching. These thinkers highlight not only James' personal history, but also his impact on the spiritual formation of believers, inspiring them to direct their attention and will towards the fulfillment of God's plan in their lives. Thus, James becomes a symbol of the continuous search for divinity and personal transformation, inspiring and guiding entire generations of believers.

### **The Kingdom of God as the Kingdom of the “Father”**

In discussing the patriarchs, it is essential to emphasize their “father” dimension, exemplifying the role of a family's father, a nation's father, or a tribe's father. This familial

image is deeply connected to the concept of the Kingdom of God. When we refer to the Kingdom of God, we inevitably think of God as our Father who is in Heaven. This aspect highlights a connection between the people who assume a role of spiritual leadership and the divinity itself, showing that the patriarchal ministry has an echo in the relationship between God and his people. Throughout his threefold ministry, the Savior Jesus Christ brings a profound dimension to the Fatherhood of God. A significant example is the moment when the disciples ask him to teach them to pray, and Christ responds with the famous prayer of the “Our Father.” This prayer is not just a formula of invocation, but a profound declaration of our relationship with God, in which we recognize “your kingdom.” This mention denotes not only a submission to the divine will but also an anticipation of what is to come, namely the Kingdom of God. Christ uses this model of prayer to outline not only a personal relationship with God, but also a collective understanding of the divine mission to transform and fulfill human life in its royal dimension. This prayer reaches deep levels of revelation, not only as a biblical quote, but also as an eschatological direction, warning that the coming of the Kingdom will manifest itself in the life of the believer on earth. Therefore, the prayer urges us to a concretization of living in the Kingdom of God, which is not just a foretaste, but a living experience. This brings forward the prophetic perspective on the coming of Christ, who is himself the incarnation of the Word, and, through this, calls us not only to await the coming of the Kingdom of God but also to live in accordance with its values and principles actively. This dynamic relationship among the patriarchs, God as Father, and Christ as Savior offers a way to understand what it means to be part of this Kingdom.

In the framework of my research, I will also recall the interpretation of the Lord’s Prayer inspired by the teachings of Saint Justin Popovich, a profound thinker in the Orthodox theological tradition. This interpretation reflects not only the liturgical specificity of the prayer but also interesting correspondences within patristic thought, demonstrating how prayer is connected to the spiritual experience of believers. Philo, in his analysis, suggests the existence of two triads, which leads us to a similar observation in the structure of the Lord’s Prayer: two groups of requests that share the essence of our desires and cries to God. This structuring into triads helps us understand how each petition relates to a deeper theme, taking spiritual needs into account. The seven effective petitions in the prayer can be interpreted not only from a theological perspective but also sociologically, that is, in the context of relationships between people and the community. In addition, from the perspective of restoration theology, this

prayer brings us towards connection with the divine, existentially uniting our desires with the grace and mercy of God. The Lord's Prayer is also a gateway to unity and communion with God, offering the opportunity to experience his presence directly. It reiterates the importance of God in our lives and our call to live in accordance with his will. A cultic interpretation of prayer helps us connect more deeply with the sacraments and rituals of the church, highlighting how they facilitate our spiritual relationship with the divinity. This relationship develops through the work of the Holy Spirit, who acts as a mediator between the Kingdom of God and us. Thus, prayer is not a simple form of communication but becomes an act of interaction with the divine. This dynamic process allows believers to feel and experience, along with their callings, the power of God in the world. As a result, the Lord's Prayer becomes an essential tool for opening our hearts and inviting God to work in our lives, guiding us towards a deeper companionship with Him and with others. This profound experience of the divine presence is what underlines the sacramental nature of prayer in the religious life of the Christian.

In our research, anthropological content plays an essential role, as the patriarchal realities of the Old Testament extend beyond their historical status. These figures, such as Abraham, Isaac, Jacob, Noah, Moses, and King David, present us not only examples of external faith but also a profound exploration of the inner man. Each of these patriarchs represents a link between human experiences and divine vocation, offering a complex understanding of human nature and its relationship with God. The moment we enter the New Testament; the Savior Jesus Christ begins his preaching by proclaiming the Kingdom of God. This vision is not limited to a distant spiritual reality but affirms that the kingdom is present even in our souls. Jesus suggests that the seed of the Kingdom of God must bear fruit from within, emphasizing the importance of inner transformation as the foundation of faith. This focus on the inner man, on the inner life, connects patriarchal realities with the teachings of Christ, which highlight examples of personal transformation and devotion to the divine will. When we extend this discussion to include other biblical figures, such as Noah and Moses, we see how each of them contributes to a covenant theology. Moses, with his mission to lead the people of Israel to freedom, and David, whose covenant with God profoundly impacts biblical history, bring an additional dimension to our study. The house of David becomes a symbol of divine promise and messianic expectation, and Jerusalem, as the center of this theology, becomes a sacred space, combining historical and spiritual aspects. The prophet Ezekiel contributes significantly to this understanding through his vision of the heavenly

Jerusalem, offering an eschatological perspective that goes beyond the natural. Thus, Jerusalem is not only a geographical reality, but also a symbol of the divine kingdom that will manifest itself in its fullness in the future. This duality of the city, as a physical and spiritual place, reflects the eternal ideals of the Kingdom of God, representing both the history of the chosen people and the fulfillment of divine promises, through faith and personal relationship with God.

### Conclusions

Therefore, the biblical patriarchs emerge as exemplary models that illustrate this fulfillment of faith. Each of them, such as Abraham, Isaac, Jacob, and others, offers us a concrete example of virtue, devotion, and responsibility. They are not just story characters, but prototypes that reflect divine ideals and guide us in our quest to live a virtuous life. Therefore, through the prism of these patriarchs, we can identify the essential qualities that a “father,” a spiritual leader, should possess.

The responsibilities of a patriarch include not only leadership but also the ability to inspire and shape the communities in which they operate. They must demonstrate courage, promote justice, and be examples of authentic faith. In this sense, the vision of Malkut Yahveh and the patriarchal teachings combine to outline an ideal of spiritual leadership that extends beyond authority to guidance, education, and support for those around them. This synthesis becomes a fundamental key to understanding how all of this contributes to the realization of the divine plan of salvation in the world.

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