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THE WORDS OF THE NEW TESTAMENT

IN ROMANIAN AND EUROPEAN SPACE FROM THE FIRST
UTTERANCE OF THE APOSTLES TO THE PRESENT DAY

Abstract: Fr. Ion-Sorin Bora, *The Words of the New Testament in Romanian and European Space from the First Utterance of the Apostles to the Present Day*.

The words of the Holy Scripture are deeply embedded in Romanian vocabulary, particularly within the context of Christian faith. Confessional formulas, which give rise to cultural monuments for future generations, influence language, art, and architecture in Romania, reflecting European traditions since the dawn of Christianity. The Holy Scripture, especially the New Testament, fosters continuous development and enrichment for those who read or hear it. The absence of early translations and manuscripts does not indicate a lack of Gospel knowledge. Instead, ancient inscriptions and writings in Latin, Greek, and Slavonic suggest that Romanians have historically kept pace with widely accepted translations in Europe and have contributed to cultural development.

Keywords: *Holy Scripture, Spiritual Heritage, European Heritage, Biblical Studies, Biblical Translations*

The Bible of Serban (Bucharest, 1688) represented the culmination of a millennial work of biblical translation in the Romanian language, according to linguistic rules specific ages and interests relative to missionary Church. Thus, when Scripture revealed text written in Romanian language spoken here have circulated partial or full translations into Greek, Gothic, Slavonic and even Latin. Assuming that those responsible for the appearance of text written as a codex or book printed

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were perfectly anchored in the European movement in reading, translation and Interpretation of the Bible, being able to contribute substantially to European culture that has grown with the spread sacred text in Europe.

The words of Sacred Scripture are found at the base of Romanian lexical fund, used mainly in confessing of the Christian faith. Confession about faith generating culture monuments for posterity offers language, art and architecture Romanian whose origins are found in Europe since the dawn of Christianity².

Residents Roman Empire in the Apostolic received word of the Gospel of Christ from the Holy Apostles and their disciples as a treasure much price. This richness by those who still remained undecided or non-Christian gave birth to the persecutions and the deepest crises. In the same family coexisting the Christians and persecutors. „And the brother shall deliver up the brother to death, and the father the child (...) And a man's foes shall be they of his own household“ (Mt. 10, 21, 36)³.

To preserve the treasure of faith, Christians have given to the persecutors homes, property, and members of the body or even lifetime. To preserve the treasure of faith, Christians have given to the persecutors homes, property, and members of the body or even lifetime. But „trea-

² Traces of St. Paul in Europe are carefully described by St. Luke in the Acts. Following a dream he resolved to go to Philippi where he speaks for the women's gathered together with Lidia, saleswoman of porphyry near a river, heals a possessed young, imprisoned and miraculously released. Extremely important for Romanian people it is that here in Philippi, they spoke Latin by those who had citizenship and rights as those of Rome, here, near the area of training the Romanian people consuming the first meeting of the Christianity preached by St. Paul with men speaking Latin.

³ The plastic perception of this image include the positive role of wolves. Thus ξένοσ (lat. Hospes) involved in wolf-sheep relationship, besides meaning „guest“ also means „foreign enemy“ J. Daniélou says that civilization achieved its decisive step in the day that an enemy alien he became gest, that the day was created the human community. Preda, C. Credința și viața Bisericii primare o analiză a Faptelor Apostolilor, Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București 2002, p. 147; Bora, Pr. I. S. Cei Șaptezeci de ucenici (Luca 10:1-24) – istoria exegezei; tradiții creștine, prefața: Pr. Vasile Mihoc, tipărită cu binecuvântarea Î. P. S. Dr. Irineu, Arhiepiscop al Craiovei și Mitropolit al Olteniei, Ed. Mitropolia Olteniei, Craiova, 2013, p. 153.

sure the much price“ was rediscovered by thousands and thousands of times by descendants of persecuted and to persecutors alike, transforming definitely countless lives and contributing so much to the formation and development of European culture that, for a while, it was Christianity culture.

The first translations of the New Testament in the Romanian space

Beyond inmost souls of Romanians, but inseparable from them, they have always been the New Testament books encoded for posterity sorrow through the intercession of materials time:⁴ papyrus, parchment, paper, and stylus pen, and, after a millennium of the first appearances of sacred texts, pattern⁵.

In the first century Christian Saint Andrew, one of the Twelve, brother of Simon Peter preached the gospel in Greek to the inhabitants of Scythia Minor (Dobrogea later). We believe that, after this time, besides Greeks, other Christians have been nourished by the Word of God spoken by missionaries in their own languages, especially Latin, as evidenced by lexical fund of the Romanian language.

Evidence of apostolic preaching near to Danube appear in the text of New Testament. Thus, when he was preparing to go to Rome and Spain, in the year 58 the Apostle Paul says that „so that from Jerusalem, and round about unto Illyricum⁶, I have fully preached the gospel of Christ“ (Rom. 15:19–20).

But the preaching of Saint Paul in the European area could not remain indifferent for residents of the north and south of the Danube, especially that many of the merchants and soldiers attending Christians and non-Christians alike on. We believe that apostolic preaching is of great importance to the Philippians, citizens speaking Latin. This mans can be the first Christians that would have extended from northern Macedonia to lands inhabited by Dacian during Daco-Roman wars

⁴ Tofană, Pr. Conf. S. Text și canon. Epoca Noului Testament, in coll. Introducere în Studiul Noului Testament. vol. I, Ed. Presa Universitară Clujeană, Iuj-Napoca, 2000², 149 – 154.

⁵ Johannes Gutenberg invented the printing press. This is the first book of the Holy Bible on February 22, 1455.

⁶ Bulgaria of today.

(101 – 12 and 105 – 106) or later⁷. In those circumstances, Philippians would be the closest to the specific cultural Romanian people.

Between temporarily contained, on the one hand the utterances and writings of the Apostles close to the Danube, of Pontus and Roman ancestors, and on the other hand the invention of printing text of the New Testament was preserved and was transmitted only through word-of-mouth, the inscriptions and manuscripts. In the Roman Empire, manuscripts are quite numerous⁸, which is why experts have grouped them by age or by content. *Codex Sinaiticus dates back centuries. IV and includes the Old and New Testament, Epistle of Barnabas and the Shepherd of Hermas*⁹. They are very important also Codex Vaticanus (Sec. IV) Codex Alexandrinus (sec. V) and Codex Ephraemi Rescriptus (Sec. V). These earlier manuscripts and their translations were the source for the latter of which Latin was more widespread.

Of translation of the Bible in Latin have needed outside Rome, the Roman provinces in the south, north and west, North Africa, Gaul also Spain¹⁰. „When, where and by whom made the first translation into Latin, the sacred text is not known, but in the second half of the century. II seems that it already exists”¹¹. There is no official translation until sec. IV of the Bible into Latin. The Latin text of the Holy Scriptures circulating in Africa¹² it wasn't identical to the one circulating in Europe.

⁷ Evidence to support continuity of Latin Christianity from Philippi in Romanian people can provide equivalence between *the basilica* (= house of emperor), the oldest within Latin in Romanian and in Caesar's household Php. 4:23. This, before the Church of Western to appoint ecclesia the house of God made up of Christians, Caesar's household, prison Apostle of Rome, is the pattern of community in the Lord's house (more than Caesar) where the Apostle together with other Christians in Rome.

⁸ Hermann von Soden (6.08.1852 – 15.01.1914) known 167 manuscripts.

⁹ It was discovered in 1844 by scholar Tischendorf at Saint Catherine's Monastery in Sinai. Brown, R. E. *An Introduction to the New Testament*. Doubleday, New York, 1997, p. 50.

¹⁰ It can be said that there are at least three versions of the Latin translation of the Bible: an African text, one European and one Spanish. Tofană, S. *Text și canon...*, p. 185.

¹¹ Tofană, S. *Text și canon...*, p. 185.

¹² Tertullian speaks about it in his *Liber de monogamy* (ch. 11), noting that Latin and Greek versions do not match always. – În: Bulhart, V., J. W. Ph. Borleffs (eds.), *Corpus Scriptorum Ecclesiasticorum Latinorum*. vol. 76 (1957), 68 – 69.

Blessed Augustine knew such a translation, which he believed a unitary in Roman Empire that he called *Itala*: „In ipsis autem interpretationibus Itala caeteris praeferatur”¹³.

The martyrs known from archaeological discoveries¹⁴ proving the existence of a religious cultural concerns on the outskirts of the Roman Empire, the territory of the Romanian people formation and a constant concern in reading, translation and interpretation of the New Testament books of the second century in correlation with the „official“ Christian manuscripts that existing in empire.

And among the Romans veterans¹⁵ and other inhabitants on both sides of the Danube circulated a Latin translation of the Holy Bible which, inexplicably until now, sow no lexical fund same as in Western Europe and in Romanian.

Church’s lexical fund was not affected by the uniformity of the Latin text of the Bible that has made Jerome in Vulgate around 384, Jerome translated the four Gospels and other New Testament books, using the previous translations of New Testament¹⁶.

Jerome’s work was completed by 405 AD but faced criticism for frequent changes made by corrections. Widespread weight at first, after the eighth century witnessed a universal appreciation throughout the Christian West¹⁷.

¹³ Fer. Augustin, De doctrina Christiana, 2, 15, 22. – BAR, vol. 11, № 2, 1985, p. 168; Maillard, P.-Y. La vision de Dieu chez Thomas d’Aquin: une lecture de l’In Ioannem à la lumière de ses sources augustiniennes. Paris: Vrin, 2001, p. 75.

¹⁴ Cârstea, S. D. Creștinismul românesc din primele secole. Puncte de vedere. – în: Revista Teologică, № 2, 2008, 122 – 134.

¹⁵ „Dacia, a forwarded bastion of the Roman empire, deep in the world „barbaric”, needed many defense troops. It is estimated that during the Roman rule, the armed in Dacia count 30 – 40,000 people, so about one tenth of all troops’ empire”. Păcurariu, Pr. Mircea, Istoria Bisericii Ortodoxe Române. Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 1991, p. 61.

¹⁶ „That he did not want to make a new translation, but revised the old Latin translation text only, seeking to give meaning is in harmony with the best Greek text“. Kümel, W. G. Notwendigkeit und Grenze der neutestamentlichen Kanons. – In: Zeitschrift für Theologie und Kirche, 17, 1980, p. 473; Tofană, S. Text și canon..., p. 187.

¹⁷ The standardization will be done only at the time of the Venerable Bede (674 – 735) who found the disappearance of the old Latin translations and general use of the work of Jerome.

Latin translations were be circulated in the area north and south of the Danube from the large religious centers (Rome, Alexandria, Byzantium) with holy men, bishops and priests, who read and explain the text of the New Testament. But in Romanian seen evidence of the Christian faith of Latin origin apostolic not mentioned in the officials' translations.

What textual variant of the Latin Bible circulated in the space of Dacia conquered by the Romans? The Vulgate, which hasn't been recognized, as we have seen until the eighth century or *Vetus Itala*? For it is considered necessary to recall the history of Christianity in the Romanian territory and its evidence, of which, the linguistic particular interest to us.

Romanian „the origin, structure and vocabulary, is a Latin language, the only direct descendant of Latin spoken uninterruptedly in the Danubian provinces of the Roman Empire”¹⁸ Geto-Dacian received Roman colonist's language, while keeping some elements native language and later received a linguistic influence between migrating nations and Slavs have bring most items. The researchers historians, philologists and theologies agree that the basic terms of the Christian faith are of Latin origin, which proves once again, age and origin of the Romanian Christianity and that the Gospel language was preached here in Latin¹⁹. „The names of basic faith and some forms of the cult have been set up in the fourth century”²⁰.

Of the Romanian language words of Latin origin which came into use through the Latin translation we can to mention: creștin (= *Christian*), derived from Chrestus or Christ, as it was called Savior of Latin ecclesiastical writers Tertullian (160 – 240) and Lactantius²¹. *A boteza* (= to baptize) is a word of Greek origin, passed very quickly in Latin (baptizo, -are) and here in Romanian. So are faith (*credință* = credo, -ere,), kingdom (împărăție = impexum), Father (Tată = Pater), Son (Fiu = Filius), sky (cer = caelum), cross (cruce = crux,-i), sin (păcat = pecca-

¹⁸ Păcurariu, M. *Istoria Bisericii Ortodoxe...*, p. 71.

¹⁹ Păcurariu, M. *Istoria Bisericii Ortodoxe...*, p. 72.

²⁰ Ibidem.

²¹ Păcurariu, M. *Istoria Bisericii Ortodoxe...*, p. 76.

tum) and holy (sfânt = sanctus)²².

Terms of Latin origin concerning the Christian faith came in Romanian especially Vulgar Latin pathway and is very different from those used in the Christian West. „This means that our ancestors were evangelized by missionaries not ‘official’ from the West but were appreciated by them, as if St. Dionysius Exigus (470 – 545) who has worked in Rome under 10 popes developing chronological principles of the Christian era”²³.

Archaeological objects of Romanian people’s existence in the early Christian centuries prove a good knowledge of the text of Scripture, by engraving Christian symbols on objects like gems, rings, amphora and tombstones²⁴, lamps, votive tablets and by writing these small fragments scriptural. Note that these fragments appear until the fourth century and mostly Greek. The oldest Christian inscription with pure character, revealed in our country is a votive tablet placed probably the foundation of a church in the place of discovery: Biertan village near Sibiu²⁵. Although Latin inscription speaks about the founder or donor named Zenobiu, Christian elements (monogram of Christ) are written in Greek characters.

Over a quarter of paleo-Christian inscriptions were written in Latin and the other Greek. Text of funerary inscriptions „is popular and orthodox”²⁶. Small fragments of psalms were written in Greek Septuagint got here through the intercession: „The Lord is my light and my salvation, whom shall I fear?”²⁷ (Greek, Tomis), „I will clothe her priests

²² Ibidem.

²³ St. Dionysius is recognized in particular for drawing up the Christian chronology. Casiodor described as „Scythian, as nation, but altogether roman of manners, very skilled in both languages, perfect connoisseur of Holy Scripture and of dogmatic“. Cassiodorus, *De institutione divinarum litterarum*, 23. – In: PL, vol. 70, col. 1137.

²⁴ Fragments of Christian Burial in I – III centuries are completely missing how long the heathen fragments are abundant. Its absence does not prove the absence of Christian believers since the beginning, Christians have not wanted to resemble the heathen. Ionescu, G. M. *Istoria Bisericii Românilor din Dacia Traiană*. vol I, *Stabiliment de Arte Grafice „Universala”*, București, 1906, p. 66.

²⁵ Ionescu, G. M. *Istoria Bisericii Românilor...*, p. 69.

²⁶ Păcurariu, M. *Istoria Bisericii Ortodoxe...*, p. 167.

²⁷ Ps. 26:1.

with salvation, and her faithful people will ever sing for joy"²⁸. (Greek, Tomis and Histria). Scraps New Testament in Greek are quite numerous: „Be healthy ..."²⁹ (Tomis), „Mary gives birth to Christ"³⁰, „Light-life"³¹, „Emmanuel, God with us"³², „Thank God"³³ etc. In Latin can be said „My peace I give unto you"³⁴, „The grace of God. Amen"³⁵. At Tro-paeum Traiani Greek inscription was found only in Latin epigraphy Christian, with the text „cross of death and resurrection"³⁶

So, until the appearance of Ulfilas's translation, Scripture was known by our ancestors, if only fragmentary, and they showed their appreciation for her by inscriptions in Greek or Latin. If the Greek texts of the Bible are clear quotes Greek, Latin variants not confirm the existence of a unitary Bible translation in the language but rather a provision of our ancestors to translate Scripture into Latin.

Translation of Ulfilas

Among the most successful translations of the New Testament text after the original Greek is the gothic translation of Ulfilas. Father and Bishop of Goths, Ulfilas (310 – 380), gave this nation a Liturgy and a translation of the Holy Scripture which previously made a specific alphabet. This translation of the Bible, made in Buzau at 375, used by the Goths until the late ninth century, have more weight than any official translation of the Bible in Latin, is known by Saint John Chrysostom, who cared to be read in church „St. Paul“ in Constantinople, attended by members of this tribe³⁷. Also, translating Ulfilas was very valuable and west. Thus, in Italy, he was drafted Argenteus Codex, written in let-

²⁸ Ps. 131:15 – 16.

²⁹ This salute belongs to the Latin peoples. Apostle Paul write at the end of his letters with the practical exhortations.

³⁰ Cf. Mt. 1:18.

³¹ Cf. Jn. 1:4.

³² Mt. 1:23; Is. 7:14.

³³ Mt. 15:25.

³⁴ Jn. 14:27.

³⁵ 1 Cor. 3:10; 2 Cor. 1:12; 6:1; 8:1; 9:1; Eph. 3:2,7; Col. 1:6; 15:10 etc.

³⁶ Păcurariu, M. Istoria Bisericii Ortodoxe, p. 167.

³⁷ Tofană, S. Text și canon..., p. 194.

ters of gold and silver on purple parchment around 500, for the Gothic royal court. From the 330 tabs and the four holy Gospel is preserved in the Library of Upsala 187 sheets with 10 chapters from Matthew, 13 from John, 17 from Luke and 13 from Mark³⁸.

As can be seen translating Ulfilas is more widespread in four century than Jerome's Vulgate to the late sixth century in the Roman Empire. Even at Cluj knew this valuable work. Hoard Apphia includes two pots of gold that are five crosses carved Byzantine worked under the influence of the Goths³⁹. They prove spread the Christian faith embraced by the Goths, Ulfilas his followers, who preached to those who came into contact with commercial over Romania and Europe today.

Romanian and Slavonic translation

Slavic settlement in Europe was followed by their Christianization initiated by the brothers Cyril († 869) and Methodius († 885), called the „apostles of the Slavs Translation of the Holy Scriptures in the Slavic language did they, after previously they created a specific alphabet, using the original Greek of the New Testament and the Septuagint for the Old Testament. Romanians have adopted this translation of the Bible from her appearance and have kept her in Romanian cultural space until the eighteenth century, to block such the attacks of proselytizing using Latin alphabet. „Text has changed because of frequent copying and differentiated with people's languages, taking the character of their national languages“⁴⁰.

The first Slavic Tetravanghel dated in Romania is copied and miniaturized by St. Nicodemus Monastery at Prislop in 1405⁴¹ „during his cast out days” from Tismana⁴². Monk Gavril Uric at the monastery Neamt,

³⁸ Gheorghiu, V. Introducere în Sfintele Cărți ale Testamentului Nou. Cernăuți, 1929, p. 880.

³⁹ Ionescu, G. M. Istoria Bisericii Românilor..., p. 74.

⁴⁰ Stamatoiu, Pr. Conf., Dionisie, Noțiuni Introducutive de Studiul Noului Testament. Editura Universitaria, Craiova, 1998, p. 63.

⁴¹ Mircea, I. R. Cel mai vechi manuscris miniat din Țara Românească: Tetraevanghelul popii Nicodim (1404 – 1405). – în: „Romanoslavica”, Istorie, anul XIII, 1966, p. 203.

⁴² Popescu, Pr. Sergiu, O apariție editorială inedită-Tetraevanghelul Sfântului Nicodim de la Tismana. – In: Mitropolia Olteniei, An LXVI (2014), № 9 – 12, 285 – 286.

in 1429, has made a copies a Tetravanghel to use Lady Marina, wife of Alexander the Good, illustrated with four icons on the cover page, with the Saints Evangelists Matthew, Mark, Luke and John. It is the first Romanian Tetraevanghel illustrated which has been preserved, now in the possession of the Bodleian Library of Oxford University. Monk Makarios publishes in 1512 a Slavonic Tetraevanghel at Târgoviște with four Gospels followed by Slave-Romanian Tetraevanghel at Sibiu.

Easily can be seen growing interest of Romanian scholars to know the international languages: Greek, Latin and Slavonic, urging the faithful to read Scripture in foreign language.

There was not the time for writing some Romanian translations because Romanian language had not been sufficiently enriched and Western proselytizing was becoming stronger. Maybe there are other reasons why this language was not considered enough „holy” that they may receive the word of Holy Scripture. The fact is that ordinary people, the believers, were familiar religious truths contained in the New Testament, they lived deep and the represented this things in symbols, rings, amphora, cave inscriptions, icons but, more importantly. If we find some inscriptions with texts in addition to the symbols mentioned, they appear both in Greek and Latin, and after Cyril and Methodius, Slavonic and not only, but also in cases happier, Romanian text with Slavonic script.

Romanian translation of the New Testament, which we have reliable evidence, arise during western theologians editing the critical editions of the books of Sacred Scripture. These critical editions and printings brought numerous clarifications on some mistakes that occurred in successive by copying sacred text and even through translation.

Polyglot Bible of Alcalá, performed by Cardinal Ximenes in Toledo (1437 – 1517), including the Greek text and its Latin translation was ready for publish during 1514, but was published only in 1522 because of the approval papal. In 1516 Greek New Testament arises at Basel, published by Erasmus of Rotterdam (1464 – 1536) and 30 years later, arises first edition of Robert Stephen in Paris⁴³.

During 1624 Abraham and Bonaventura from Netherlands have

⁴³ Stamatoiu, Pr. Conf., D. Noțiuni Introducutive, p. 90.

printed New Testament in Greek, whose second edition was considered *Textus Receptus* of the New Testament. Had followed a series of critical editions, editions of which are outstanding Griesbach (1796 – 1806), Tishendorf (1841), A. Merk (1935) and Eberhardt Nestle (1898). These editions were consulted by Romanian translations.

The first translations into Romanian of the sacred text come from northern Transylvania, being made certainly long before the fifteenth century. The ones we know from this period are much older copies of the originals and transmitted by successive copying⁴⁴.

Codex Voronotean was discovered in 1871 at Voronet, by prof. Gregory Cretu from Husi. Today has only 85 tabs comprising 11 chapters of the book of Acts, the Epistle of St. James, Catholic Epistles, I and II Peter. The manuscript was done in Cyrillic, small size, is divided in pericopes, not in verses and rhotacism phenomenon is very present. Scraps of New Testament are found in Scheiana Psalter, published at Brasov, about which wrote I. Bianu and Nicolae Iorga. The name „Scheiana” recalls D. C. Sturdza-Scheianu which in 1884 donated this to the Romanian Academy⁴⁵.

For liturgical use they have translated the four Gospels in particular, gradually Romanian taking the place of the Slavic, mostly by the printing presses in churches and monasteries.

The first print bilingual in Romania, *Tetraevanghelul slavo-român*, printed by Filip Moldoveanu 1550, followed by the *Tetraevanghelul lui Coresi* from 1560 to 1561, that uses, as he himself says, an older translation: „Some good Christians think and performed the book from Serbian language in Romanian language”⁴⁶. Also Coresi printed the Acts, under the title *Praxiul (sau lucrul apostolesc)* at Brasov, 1563. He had corrected the old translations of *Maramures* that uses the phonetic characteristics of *Maramures*, provincialism and change the Slavic top-

⁴⁴ Cartoian, N. *Istoria literaturii române vechi*. vol. I. București, 1940, 47 – 49.

⁴⁵ Alte ediții ale Psaltirii păstrate în manuscris sunt: Psaltirea Voronețeană, Psaltirea Hurmuzachi. Mihoc, Pr. V., D. Mihoc, I. Mihoc, *Introducere în Studiul Noului Testament*. vol. I, coll. Biblioteca Noului Testament, Teofania, Sibiu, 2001, p. 91.

⁴⁶ Nicolaescu, N. I. *Scurt istoric al traducerii Sfintei Scripturi*. – In: *Studii Teologice*, № 7 – 8, 1974, p. 496. Perhaps „old manuscript” that Coresi have seen, can be the Gospel in London, that Radu Gramaticul wrote in 1574 inside of Wallachia.

ic with the Romanian topic⁴⁷.

Noul Testament de la Bălgrad (Alba Iulia), 1648, is the first full translation of the New Testament in Romanian, performed by Metropolitan Simeon Stefan. The translators of this book was Monk Sylvester, that was abbot of Monastery Govora⁴⁸ and the Metropolitan *Simeon Stefan*. This print was a real treasure for those who have received or inherited this book.

From linguistically through this book enriched with neologisms Romanian language, some scholar even mentioned in the foreword by Metropolitan pretext Romanian lack of correlation. He shows that left untranslated words such as synagogue, gangrene, some names of precious stones, people, wood, clothes „and many others things who do not know Romanians ... because other languages since they left“⁴⁹.

The first printed book full of the Holy Scripture published in Bucharest in 1688 named „Biblia, adică Dumnezeiasca Scriptură a Legei vechi și a celei Noauă Lege“. The painstaking of this work of national cultural renaissance is associated with teachers Radu and Serban Greceanu and Mitrofan Bishop of Husi. Support received from the Hellenistic and Gherman of Nyssa, Constantin Cantacuzino and perhaps from the Patriarch of Jerusalem Dositei⁵⁰. The author of introduction assert the linguistic unity of the Romanian people, and they explained the effort to dress the word of God in a language as possible understandable to all Romanians, ignoring boundaries unnatural of Romanian countries as „all Romanians out of a fountain flowing“⁵¹. *Biblia de la București*, counting 944 pages at 59 lines each, is „the first secure document established literary language understandable to all Romanians“⁵².

Serban's Bible price was so high that Samuil Micu Clain seen

⁴⁷ Tofană, S. Text și canon..., p. 215.

⁴⁸ The monastery is located in Valcea County, 6 km from Baile Govora and at 18 km from Ramnicu Valcea.

⁴⁹ Noul Testament, ediție festivă, Alba Iulia, 1998, Predoslovie către cititori, 115 – 116.

⁵⁰ Tofană, S. Text și canon..., p. 221.

⁵¹ Marcu, G. T. Sfânta Scriptură în pom românesc (100 de ani de la apariția Bibliei lui Șaguna). – în: Mitropolia Ardealului, № 11 – 12, 1958, p. 802.

⁵² Iorga, N. Istoria bisericii românești și a vieții religioase a Romanilor. vol. I, Tipografia „Neamul Românesc“, Vălenii de Munte, 1908, p. 402.

obliged to print the Bible more accessible for all Romanians. The notice to readers he writes: „Scripture Holy [...] Romanian translated in 1688 in Bucharest, was printed, but very dark and confusing alignment and preparation of Romanian language and much Separate language the now acquainted, and especially the language and style of the books Church affairs that all Romanian churches is reading [...]. Besides, as the old Bibles were abated, but rarely, not to say good Christian believer, but a priest have to find, or very expensive, big painstaking is for this book“.

So Samuil Micu Clain (1745 – 1806) translated the Bible again in 1795 both registered age Bible of Bucharest (1688) and especially for higher prices and scarcity of the number of copies of the Bible. The Blaj Bible was reprinted in Petersburg in 1819 and in Buzau by bishop care Filotei, a new edition of the Bible in 1854.

In 1905 the New Testament appears in Bucharest and in 1914 the whole Bible is printed, the first edition of the Holy Synod, Metropolitan Primate being Conon Arămescu-Donici. Nicodemus Munteanu translate the New Testament in 1926 and in 1927 is printed translation of the New Testament of Galaction. Other editions are printed in 1936, 1938, 1942, 1944, 1951, 1968, 1972, 1988, 1993⁵³ and 2005.

Conclusion

Words of Sacred Scripture today are not different from general vocabulary, few remain again „professional“. We are seeing a „laicization“ natural many words, considered sacred by our ancestors, and not because it would have lessened their power of expression but that Romanians need to cross borders such terms were introduced. We cannot deduce a lessening of the culture of those who today enjoy a true thesaurus but an enrichment of it.

Text Holy Bible, New Testament in general and, in particular, has resulted in continuous development and enrichment of the people who have received written or spoken. Lack of manuscripts and translations oldest proves not ignorance of the Gospel, but, writings and inscriptions ancient Latin, Greek and Slavonic make us to believe that Romanians were in every age to date with translations universally accepted within Europe today while contributing to the development of culture.

⁵³ Mihoc, Pr. V., D. Mihoc, I. Mihoc, Introducere, p. 93.