

REVELATION, INSPIRATION AND SCRIPTURE

I am striving to enter into the sphere of interrogations proper to the historical-critical method and, as I am advancing into the informal comprehension of the constitutive structures, I ask myself: where is faith? Is it possible to ignore faith when speaking about a text meant to accomplish a re-connection? In order to be able to answer this interrogation, I have studied the literature on the religions of the Book to see how things are being understood there. I was not at all surprised to notice that they are not trying to demonstrate the revealed content, either of the Thora or of the Quran, but only of the Holy Scripture, the Christian Scripture. Are we weaker? Are we more vulnerable to the temptations of self-sufficiency of the human logic? I do not wish to answer; I only wish to underline the fact that we often answer through a reversed paradigm, through a paradigm buried in an eternal captivity of immanence.

I believe it is enough to see what Moshe Idel says about the text of the Scripture, in one of his latest extended works on the Cabala: “God is encountered rather in the sacred texts than in the sacred places... the sacred text has its own dynamic and creates one as well. Of it we believe that it contains the divine will... the divine voice contained in the text is reactivated by the human voice through study and prayer. From the religious point of view, the idealization of the canonical text has shaped the Jewish society, but has also created a vision of the content of Scriptures according to which they include un-human and un-historical areas: in other words, the human and divine spheres (Idel 2004, 22-3). The Bible is a text which, due to its elliptic style and to the diversity of subjects, incites to extensive interpretation more than other antique texts”, but a hermeneutics of trust is necessary for its interpretation (Idel 2004, 42).

I choose a single passage from the Quran, where it is said that the text contains a “truth accessible to all”, namely the dogma of the unique God, just like the Shema Israel (Dt 6:4), which can “found a trialectic unitary hermeneutic vision, between the transcendence of God, His Revelation (the Word) and His Creation”



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(Oubrou 2006, 105). In this passage we can also distinguish between the sphere of human and divine, as coexistent parts of the same text, coexistence which claims the *koinonia* of creation for the achievement of resemblance.

LaCocque and Ricoeur wrote in the same register, when they were stating that in the case of historical-critical exegesis, “the confirmation through history is always perceived only as a partial fulfillment. It is necessary to maintain the text in a living relation with a living community. The text, if separated from a living community, is brought back to a state of corpse sent for autopsy (LaCocque and Ricoeur 2002, 7). In the end, the text exists thanks to the community, in order to be used by the community, in order to shape the community through the anticipated events which become paradigmatic through the prophetic interpretation (LaCocque and Ricoeur 2002, 8). Revelation, which has as a purpose the continuously renewed birth of the soul, is proper to the present, while Redemption is proper to the future under the sign of the future eternity of the Kingdom (LaCocque and Ricoeur 2002, 141).

These last ideas belong to Rosenzweig, and they seem so close to the Christian statements! “The Holy Scripture is not an exclusively human product, it is a divine-human reality which is so complex, that it can be understood only in analogy to the mystery of the Incarnation of the Son of God” (Florovski 2005, 8-9). “The Scripture taken as a whole was a creation of the community... the Scriptures are inspired, they are the Word of God revealed not as a consequence of man's virtues, but for his sake... they are the history of salvation/ redemption” (Florovski 2005, 20-7). We can add to all of this the words of John Breck regarding the authentic interpretation of the Holy Scripture which, in his view, “results from the interaction between faith, love and prayer. These are gifts or fruits of the Holy Spirit offered to the biblical exegete. They are able to turn exegesis from a rational analysis into a veritable theology: a living testimony of the life-giving God” (Breck 2003, 52).

The Scripture is the medium of continuous manifestation of Revelation within creation. The canonical aspect is the fruit of the nomosic reorientation of man, of the community, but it is a relative aspect in reference to the manifest divine transcendence that the human being, through the Holy Spirit, grasps and becomes synergic with it in order to taste the unspoken meanings in which the word has no longer an instrumental function, but becomes subject to eternal doxology.

This synergic act is the actual act of inspiration. The Spirit of God illuminates the mind of the one chosen to put into words His Revelation, so that it will contain and

express, by intelligible human structures, the eternal communitarian and communion dynamic of the Trinity. The distinction between Revelation and Inspiration can thus be noticed: revelation is a direct act of the Divinity manifested within creation, an act with an obvious universal character, while inspiration is a pedagogical encounter of man with God. From this divine kenosis, man understands the eternal contents of creation and of the divine, intuits their synergy and expresses their teleological contents as an eternal call of God, addressed to the creation in view of its eternal existence. Even the act of inspiration cannot be exhaustively explained into human words or explanations, it is part of the personal theoria of the writer and of the mysterious breath of the Spirit. That is why the Scripture remains a wonderful thing, one which fulfills as a communion of the eternal word and from this perspective, it is susceptible not only to a historical or philological approach, but these must be completed by the hermeneutics of trust and the illumination of faith.

This is why we are proposing in this issue an approach of the unity of the Holy Scripture and of its cultic dimension (Fr. Ioan Chirila, *The Holy Scripture and the Holy Liturgy or about the organic relation between the Holy Scripture and Holy Tradition*), its understanding as a source of the knowledge of God (Hierom. Simeon Pinteia, *The Holy Scripture, source of theognosia*), an approach of the Scripture from the Prayer (Stelian Pasca-Tusa, *The Psalteryon – Revelation of the well-received prayer*), because from all of these comes the true knowledge, the reciprocal knowledge, a knowledge resulted from incarnation and not from information.

Apart from these themes, we are introducing some aspects of Jewish and patristic tradition (Paula Bud, *Foi et repos des reperes exegetiques et theologiques a Nb 14, Ps 94, He 3*), Archaeology (Adriana Rotar, *An introduction on the Qumran archaeology in the light of Roland de Vaux's research*) and the traditional book reviews. We are hoping this will be a veritable word banquet.

Recerences

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