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The Spirit of the Scriptures: The Source of Revelation

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in writing programs themselves, the rules, techniques, and examples will prove profitable. This book may also be used as reference for courses in teaching methods, learning and audio-visual education. The educated layman who wishes to acquire an intelligent understanding of programming techniques in teaching, may find this book of interest as well.

BETTY O. MARTINEZ

THE SPIRIT OF THE SCRIPTURES

THE SOURCE OF REVELATION. By Henri de Lubac. New York: Herder and Herder, 1968. xii, 244 pp.

This book is the translation of a work published in French under the accurate title: *Scripture in Tradition*. It contains three chapters excerpted from other works by de Lubac. All three chapters "share a single focus: the spiritual understanding of the Scriptures, as it existed during the Christian centuries." The whole book may be considered to be a plea for exegetes and theologians to take seriously "the key idea which since apostolic times has dominated the doctrine of the spiritual understanding of the Scriptures, as elaborated through the ages", i.e., the New Testament is hidden in the Old; the Old Testament is disclosed in the New.

Paul, Origen, Tertullian, Ambrose, Augustine, Gregory the Great, John Chrysostom, Bernard, Bonaventure, John of the Cross, Newman, M. J. Lagrange are a few of the links in the chain of witnesses which extends across the centuries. They witness to the fact of a spiritual meaning of Scripture. They witness to the fact that it is not sufficient to view the Old Testament as a unique, inspired document which instructs us about the past of the people of God, about their faith, their expectations, about the preparations made by God through them for his Christ. This is, of course, correct, and must be presupposed, but it is incomplete. This viewpoint must be complemented by an attitude that seeks in the Bible "not a dead word, imprisoned in the past, but a living word, immediately addressed to the man of today... a word which affects him, since it is for him that it was uttered and remains uttered".

There is a need for spiritual understanding. We must grasp the letter in a new spirit, i.e. in the spirit of the New Testament, the first fruit of the Spirit of Jesus. We must seek the spiritual meaning. "It is the meaning taught by the Spirit of Truth, who is the spirit of Christ. It is the meaning which is related to Christ, to the Lord: now 'the Lord is the Spirit,' precisely the Spirit of the Scriptures."

The 'literal meaning' and the 'spiritual meaning' are related to each other the way the Old Testament and the New Testament are related to each other. The unfolding of the plan of salvation does not only imply an historical succession of two economies, but their profound unity, in and through the transformation which the redemptive act of Christ effected on the Old Testament. Jesus effects the unity of Scripture because he is its end and fullness as well as its unique object. Because of the exegesis given by the life, death and resurrection of Christ, the whole old economy (history, institutions, Scriptures) takes on a new meaning for those who believe in him. "In him the ancient scripture is 'converted';... it is a 'new creature'!"

This is the profound meaning of the Christian and Pauline distinction between the letter and the spirit. This is also the spiritual meaning according to the profound intention of traditional exegesis and theology. "It does not disturb the scientific efforts of the exegete, nor can it be replaced by such efforts." It is not a meaning which abandons the letter to construct, on the occasion of the letter, a whole structure of ideas, but is a sense which at the interior of the letter, discovers the hidden presence of a future mystery, i.e., salvation in Christ, which is not of the order of ideas but of facts. De Lubac admits that it is necessary to criticize the particular procedures employed in the past to discover the spirit of Scripture in the detail of each text. But he maintains that the spiritual sense itself touches upon the permanent foundation of Christian thought and is a constitutive element of all Christian exegesis. The real sense of Scripture, the sense of faith, is always its relation to the mystery of Christ.

De Lubac's is one of a growing number of voices issuing from many quarters reminding us that we cannot rest content with the direct results of critical exegesis; that it is a mistake to think that this preparatory and necessary operation exhausts the real, objective meaning of the texts. The Catholic exegete, P. Grelot, agrees with the theologian de Lubac. "I believe that we have an effort to make on this point. Not that we must relax the exigencies of the most rigorous criticism. But once having placed in relief the literal sense of the Old Testament text, we ought to be persuaded that our task is not yet finished. The Protestant exegete, G. von Rad concurs. "The coming of Jesus Christ as a historical reality leaves the exegete no choice at all; he must interpret the Old Testament as pointing to Christ, whom he must understand in its light." "We do not confine ourselves only to the Old Testament's own understanding of the texts." De Lubac's study should help spread this traditionally Christian conviction.

A final word concerning the title given to the English translation: *The Sources of Revelation*. It is very difficult to understand why the book was given this deceptive title. It is totally misleading

and theologically incorrect. In the foreword, de Lubac explicitly states that the book is not a doctrinal explanation of the connection between Holy Scripture and Christian Tradition. Furthermore, even if it were, theology after Vatican II avoids speaking of Scripture and Tradition as "sources of revelation" because of the inexactitude of that expression. The possibility suggests itself that the title was chosen to facilitate the sale of the book. But no matter what the intention was, the title is deceptive and erroneous. Publishers have an ethical responsibility to label their products accurately.

JOSEPH J. SMITH, S.J.

DIVORCE IN THE CATHOLIC CHURCH

DIVORCE AND REMARRIAGE. By Victor J. Pospishil. New York: Herder and Herder, 1967. 217 pp.

This book by a priest of the Byzantine Uniate Rite and a canonist for many years of the Tribunal of the Byzantine Catholic diocese of Philadelphia reintroduces the question of the possibility of divorce in the Catholic Church. Only too aware of the rising social problems of divorce in the U.S. and elsewhere, the author attempts to substantiate the theological interpretation of the Eastern Orthodox Church as a possible useful remedy for the current situation. There is also an ecumenical aspect to the question because the Roman Catholic Church has always acknowledged the legitimate orders and sacraments of the Orthodox Church and in so far at least as the early centuries are concerned, its acceptance of the evangelical faith and its particular sacramental practices.

One of these is undoubtedly the more liberal interpretation of the Greek Church in the matter of divorce and remarriage. It is the intention of the author to focus our attention on this interpretation and the teaching of the Greek Church as a possible reason for inquiry into the whole problem of divorce and remarriage, even in the case of two baptized persons.

The book is divided into two parts of which the first part is again subdivided into three sections, namely: divorce and contemporary life. The entire second half of the book is formed of appendices which gather together the testimony of the early fathers of the church, the Roman pontiffs and the various synods and penitentials up until the 10th century. The author comments on the significance of these documents as he adduces them. In no sense does he deny the authority of the Church but addresses himself to the entire Catholic community presenting his evidence as a concerned Christian