

RELIGIOUS SPEECH – PREMISE METAPHOR OF HUMANITY TO HELIADE RĂDULESCU

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Abstract: The climax Heliade's poetry is Anatolida or Man and Forces (1870) as it proposes an original point of view - a vision ontological unprecedented in Romanian literature. Here we mythological influences, Asian and European echoes of their own creations, interference bookish, all laid over the support layer is epic biblical text. Desire ordering, organizing chaos, anarchy ,, which he calls imbalance, devolution or Tohu-Bohu is permanent concern of Heliade Radulescu as balance, harmony organic whole is a possible need. It is observed by famous political formula that includes intellectual ,, ,, anthem of 1848 - ,, I hate tyranny, anarchy afraid! ,, But also in culture are observed sustained effort to institutionalize the culture Wallachian (in the first half of the nineteenth century) -, along with its philosophical and literary work. Heliade's Creed is a system that has the basic philosophical classic goals of good and truth which are added harmony, attraction, balance, they paving the way for an organic structure. In the equilibrium between Antitheses, Issachar or Laboratory (1859-1869) meet religious, economic, political, social, cultural and ontological elements in wich diferent issues are organize in antithesis . About active-passive principle, the writer advocates the need to stay middle path or outcome that can average two components. Radulescu Heliade proposes a fundamental doctrine of the Trinity, where this duality asset-liability is canceled by the appearance of the third element, which balances the entire effect: ,, For us the balance of the whole is good ,, (Heliade Rădulescu2002: II, 2008). The nostalgia of whole, order and balance ;elements decrypted by religious, social, cultural, political or philosophical terms, emphasizes metaphorical the ,, creative intention,, of Heliade Radulescu.

Keywords: religious literature, religious speech, sacred, bible intertext, metaphor of humanity

Motto: I understand that it's possible for a man to look to earth and be an atheist but I can not understand how he can look to the heavens and say there is no God.

Abraham Lincoln

Christian orator is serving the audience and the authority and credibility derives from its very size to make known the power of the word of God. It should be noted that compared to argumentative discourse that is based on the principle of rationality intellect. (Constantin Sălăvăstru, Small Treaty of oratory, University ,, Al. I. Cuza, Iași, 2010, p. 244 et seq.), Religious discourse has a discursive structure that is based on three components:

rhetorical, ethical and emotional. Religious discourse is based on a document which revealed word is accepted, perceived and interpreted as a final impetus tracing of paths to be followed by other community members by covering scriptural teachings. The manifestation of such a kind of meta-discourse reflects, on the one hand, the potency of meaning, movement and force rhetorical language units and structures belonging to the sacred text (EW Bullinger, *Figures of Speech in the Bible Explained and Illustrated*, London, Messri.Eyre & Spottiswoode, Nex York, Messrs E & JBYoung & Co., 1898, 1104). We are interested in syntax elements of religious discourse presented in terms of critical analysis and comparison of the relevant parts of Anatolida Holy Scripture and on the other hand ,, ,, translating biblical passages Heliade Radulescu. It is important to follow reception and preserve its style and syntax of religious discourse in texts submitted for analysis are similar in terms of rhetoric written word but also some specific features that individualizes. Poetry is language predilection for manifestations of human religiosity. The human being who is partly religious, a priori anchored to the sacred language gives the gift transfiguring poetic language of the plan, thus making communication bridge with the sacred. Recall the famous theory of the sacred Rudolf Otto, in which poetry and art are referred to the numinous component irrational sacred, actually represented by what Liviu Rusu called in Aesthetics lyric poetry, supranaționalitatea poetry (Liviu Rusu, *Aesthetics lyric poetry*, Publishing Literature, Bucharest, 1969, p. 178). Recall's theory Lucian Blaga metaphor, concept Abbe Bremond about poetry and the study's Horia Badescu on sacred poetry that gives judgments favoring vocation sacred poetry (Horia Badescu, *memory being, poetry and sacred Junimea*, Iasi, 2008). Poetry is religious when not only by nature but also by moral transmitted sacred manifests search. Using as a starting point that religiosity is not religion, but a relative of the man structurally category sacred. The poem recounts a philosophical manifestation, when the sacred is a metaphysical side of the earthly to the world. When the sacred manifests category - Întrupat word, in God the Father presents different religious poetry. Eugen Dorcescu argues that poetry makes makes clear reference to religion is religion, and one that expresses the connection with the sacred (metaphysics) is humanistic. Finally added a third category of poetry that is mystical and religious. It follows from this view that Anatolida can be defined as mystical-religious poetry as the archetype belongs to a religious tradition and that is formed, organized by reference to the sacred. It is obvious that the way they write Anatolida depends on how man evolved relationship with divinity and sacred conception. Moreover God is viewed with reservations and revolt. Heliade dares closeness exactly overlap between poetry and religion, calling achievement religious literature in a poetic-religious conscience, religious base. Orthodoxy contributing greatly to the structural definition of the Romanian people. Anatolida is at first glance a religious poetry, discovering the deeper basis of a religious discourse that is manifested through INTERTEXT Bible. Each verse transferred to this effect in his work as Anatolida express and convey the message of the Bible sacred.

Return facing God first parents meets the aspiration to sanctity poetry in terms of the sinner tired of torment and pain. Revelation is God's intention and desire that meet the aesthetic poet how sublime descent into disgrace and scorn the world and as a result, heartfelt contrition in umilimță. Joy searches sacred humanity intercepts way when being directed by its composition itself to the world, can not help him seek God earnestly. The temptation was conducted by Eva forbidden by tasting the Tree of Knowledge. Fighting first human couple goes with it themselves because they feel marginalized contrary to the idea of God is fiercely to remain in the faith. The effort for the unification of a consistent relationship with God seems to be finalized, but the confrontation with what they have lost, Eden seems to be Adam,

Eve and their children a constant challenge. Meet the opera moments of climax in stormy budding / spiritual-human transformation of the two men. Portrait of lovers seems sometimes static lyrics as poet Heliade brakes stubbornly telling beauty, perfection embodied total harmony of the sacred with the profane, light with darkness in Eden refused if decide to continue the poem, Eva starting next Adam, realizing the ultimate sin, , In fact, the fall was and is a deed / for degraded fu man below and than beef; / and whatever might be the form that is transmitted / Înederează times-whole happiness / and do culture high as they were given names / divine time, fall time d-aur./Ci that's the word deplorable / Al disaster so complete? / Let us hear the answer or great paradox: / for dared to taste the tree of science !!! / what have you taste temerariu man dies / From the fruits of science? / issue presents more than enigma./Ci, studying the progress of history in hand, / it was like in mystery and find the truth. "

Spiritual path of the two changes after the fall. Dynamic states of anxiety, inner anger and pain of mind încrâcenarea textual marks the limit of endurance humanity carried through the lyrics: „, Following the scripture, we will take it forward / Law archetype of life adamiana state / family whole-n representing himself / primitive life ; we say pain / It happened after dropping these lights / Like consequences. / She lost Adam Eden, primary Fortunately, / man atop progress sung / For all the peoples of the world prophecies antice./Un terrible cataclysm, universal fire / It seems that contained, destroyed inheritance / wealth of mankind; that cherubimi flames / Sta custody entry, romfeea Lightning / Rota is unfair. There was hope: / Hands-hung, palms-ncleşate, / He leaves man forehead and down to earth ed. / And sventurata his wife in tears stay behind him. / With hair disheveled in his great mourning "

Elements coming detailing toil existential endeavor humanity caught in the hourglass of time irreversibility part of the lyrics: „, The fall was and is, but not preursită / From the plan of providence, but the fatal-error. / D Needle in ignorance, short fallen man, / he made the allegedly beasts of prey, / like birds with pinching or laborând earth / in agony and sweat, palms, arm, / the missing Mr. tools to gun wood / and later with stone towards the overthrow earth. / Endowed with reason, he builds bower; / Beaver, rândurela steals as masters / for to build the hut, and other animals / for to CATA dens and hollow earth Alberg iarna./Domă to Cavalli, and they pushed ox yoke / D to pull its weight with him together / at his harsh tasks. Domestic and birds / Form cattle herds, arranged d of their milk / wool and leather, give their offspring. / The beast come-in battle and convincingly often / her whole stripping attesting value / And Revest it as a mantle, badge of victory / trophy of his fight. "

The expressive power of artistic images marks the price of reason and spontaneous tone cunoaşterii.Schimbările resorb in a state of peace of mind the primordial couple. Despair and revolt are built in knowledge of Good and Evil.

Anatolida marks the debut of the couple relationship with God Adam, where slender metaphorical language has access to the divine. This poem religious perceive that sacred mystery, is sought an ineffable state of communion with the sacred in the context of dialogic essential existence. Opera presents various stages of relationship the couple primarily with God, the situation of lack of communication with the sacredness since Adam and Eve looking to recover during fault hiding for a few moments in the relationship with the divine couple living for the first time a crisis of recognition will God, they knew the consequences of disobedience. The result is error in abandoning their earthly death. No, the final touch with Elohim occurs and love, the couple is satisfied that to death, shadow experience of divinity,

love achieved through the innocence and purity, the pursuit of sacred, divine towards banishing all fears, fears of conscience exists. Drama strong. Intense feelings deep uncertainty about the searches do not find spiritual refuge in the privacy of the two, not only because they were written to be faithful but also of the need for communication with the sacred:., The much-ntârziere great restlessness, / Adam, Eve, Helia, Azruna by juveniles, / CATA Cain-Abel et, and this prostration n / She is ... Oh, show! Parents, children, wife / lament and weep, you uproot the head hair / Scream, behold death threshold porch of your / Horrible Grint teeth. / Disgraceful Adame, of Patrice parent! / Tears Evo, mothers strămater! / yea whom you cry? on Just what trepasă, / Or ucizătorul May Hade than murder / Horrible earthquake, terror, repentiri? / For one, as the other, are your dear father filii./Ca ask you, Lord, the parent of everything, / who feel more pain and piety: / the son as gentle falls murdered by his brother, / or dizgrațiatul killing frenzy? / out of line or you ntrec Lord, parents in pain? / better dozens of affiliates to any parent / death by the hand (for might vrodată / O such wish), but one Filii Kill brother! / Give, O Lord, your grace -That's where tears and all, / Make peace (the can) dizgrațiatul soul / Damned himself turmentelor eternal! / AiBi piety, God! Miserere Cain / Clement re entirely to sventurata gens, / A's posterity! Redeem the-century n / By ordeal waiting by groaning through laboare, / Through thought and labor! Mulțescă the forgiveness / Wherever sin more, deplorable! 7Fiorător show! Table presents / Horrible, full of blood. It's wide and stretches / How-whole mankind, past and present, / And in the century relaxed as two large figure / What we slowly showing what was and is the man: / When the beast when the victim; up one standing / Trembling and fratiricidul Cain is livid; "

Body-path fruit

Pain, distress, suffering also mark human being until it acquires different bodily characteristics. (Subject to labor the earth, physical). Self undecided - between passion and reason Cain pray, sacrifice for the human being disrobed, although the curse of death in the human side feels the need to return the original sacred for forgiveness. The final act is for Adam and Eve confession human instability between love and hate. The poet invokes the killer's personal apocalypse. The angels are reapers bringers of Revelation, the great final revelation. Abel is killed when the moment is a neintersectare of the two planes: the sacred and human. So God closes heaven and human beings are not permitted no way exaltation, remaining secluded in a miserable reality, profane, the killer brother. Heliade marks the moment so:., As of fatality, and since childhood, / a sad awakened Cain gelozie./Când widened brothers, fell n the Cain / A field culture, in order to sweat / A support their life; and / Abel chosen his / Life pastoral herds labora one sporire./În heat by welding heat; / ASPR them the palm, curving her body is, / I is năsprea copulating and heart, and cuget./În following his flock in the shade, cool / stand watching another heart in peace, / with soul-n rest. "

The state of expectation from parents Cain produce psychosomatic imbalance. The poem presents: „and then it was daylight, and Abel moves his / To pasture the herd and make my way-side n / Dumbravei where Cain had spent noaptea./S-apropie sees him. He slept and groaned; / They wonder, is attristă seeing so alone, / thou wilt take in arms, but respect his sleep; / sit-in place and dared not move him, to awaken. / hears him and notice him as they moan and stir / and that horrible dream tenace./Pătruns en prey vrunei youth, Mr. ardor of fraternal / stoops and moves it slowly-and his name: / you school, bro, you get up too dilecte. / Ca-mpuns frightened Cain rises, and rise / ferocious, as one that troubled en fighting / C a

deadly INEM; is bristly hair, / I shall-ncruntase forehead, eyes filled with flames / And the furor to face: What! my sons slaves unto you? / In servitude sons, my posterity? / Better below despots! Bottom, root / To die tyranny! roaring rushes, / Get angry the club and head straight two / Abel who splits. / As lightning down falls gentle, innocent brother, / And in the last-i Target Sight răsstrăluci clemency, / The love and forgiveness, with a smile on lip-i / Fiori him and he spent the off ochii./Se lenge. And the earth heaved included Mr. horror, / The blood was flowing orbil defiles him. / Baths Cain, scream, get faster lap / victim what he had done; and sees svânturatul, / That was not fantasy, not INEM night / But his brother killed himself by his own hand. "

Between Adam - Eve and God takes place simultaneously upward and one downward movement. Abel's soul goes to heaven traditionally popular Orthodox conscience and God rebukes Cain deed done: „ His name, kissed him, move him and his name, / Earthquake grabbed and believes that grabbed / On hind a hand and he heard a divine voice voce./Era conscience who say: / where is Abel? and where is brother of yours? / What has to respond? I do not know! (For I still have / give all knowledge fait accompli.) / Do not know! ... I was custodian! / And when they come, in itself, when its made-remember / For most of the evening, sinister thoughts / What not let him sleep, horrible dreams / and the ultimate battle to defend children / Posterity-whole beasts, slavery, / So desperate cries murder of brother / O wretched Cain ! Forgiveness how big / how great God, my sin o-ntrece / And there's hope. Opened was the earth / And lips of blood shed by my hand,

My brother's blood sucked; and reins her / him grabbed earthquake. And to run until today / So run fratricizii, so fleeing criminals. "- Heliade accentuează guilt guilty.,

Chapter III of the present Anatolida: „ And fear, remorse push him like a tempest / What a boat over the waves push lacking helm / s which the pilot is crazy with fear / Do not know where flees when rushed to right / left when zbućinat. It seems that the earth / runs under his feet. Stood with body, mind, / Down falls, and he thunders wherein brains that place; / Ca dead needles stay and stays unconscious. / Pain smart ... and when it comes to his mind-n / brother figure, fatal lovitură7Răsună-NTR her soul; feels like coal / d and full salt-reviewed eagerness to him once: / Run and reach the place of sins / And falls over the body abandoned him suflet./La his chest tighten, and screamed, lamented , / tears of pain, hot they burn order, / streams fall is-ncheagă with innocent blood / E drained with longing as it breaks and it tore, / Sughitele it drowns, loses his breath, / with hands , head falls on chest adorable / May his little brother. "- triumphantly captures images excruciating pain of Cain.

Divine in the natural side of human nature, return to the divine essence of the human being to the original accuracy are common issues dealt with in Anatolida and balance between theses and antitheses .The spiritual ascension path fell into nothingness, ridiculous Adam and Eve. Torque spiritual metamorphosis has consequences for humanity until the end of mankind. Time grinds man inside the chip brăzdându her unhappiness guilt. The need has dramatic consequences on the first spiritual children of the world. Practice of religion is a symbol of spiritual ascent towards God, union with Him.

From conception to death Adam and Eve sense: between doubt and uncertainty ecstasy, fear, abandonment heavenly hunger, thirst for God discontent

In conversation with the sacred elements are interwoven with prayer and glorification tense interrogations .In the context of this dialogue the two sides human and divine are captured in different ways: obedience, fear, pain, signature, comes acceptare.Dumnezeu and listen. Otherwise we can conclude that we have a God of half measure, but one of nemăsurii. The hypothesis of a God began showing atotştiitor God Emperor, monarch in Cosmos. The limited

power of the word only predicts, suggests the sacred. God is sought not only in word but also in every element of nature, the world, in relation to each other in all human consciousness can place a cut percepe. Are spiritual specifically oriented towards profane, mundane to where God is active, implicat. Unul of the most difficult human feelings is nostalgia Eden aspiration to happiness and peace before the fall primordial răscumpărarea. Calea happiness and sad Edenic ends with expulsion from paradise. Opera can be interpreted as a play, manifesting itself in action scenes, paintings, characters, actions, dialogues, monologues. The two biblical myths: Adam's fall into sin preceded and occasioned by the beloved angel, Lucifer is related to human history. Incipit poem tells the story of the angel without God, what ends symmetrical with suffering humanity without God, because the kingdom of the world will find a way of saving washing sin by the blood of Jesus Christ. The road is rebuilt temptation and fall of man into sin up to the expulsion from Eden after Heliade through his characters close to us through the realms of Chaos: Heaven, Hell and Earth. Hell Satan is the fallen angels who along with the chief: Beelzebub, Moloch, Beliade, Mamon made the plan a heinous war for the throne of God.

Obedience to God is not an obligation but the amount of Understanding and Reason. It raised the relationship of complementarity, cooperation, and Free -arbitrul God's omniscience, personal responsibility.

Heliade weave canvas of impressive dramas soul fierce clashes between temptations. The poet exalts in religious language, the human mind investing it with attributes of divinity

The earth was formless and empty

Tohu wa-Bohu expression is Earth amorphous state before Divine Word power to sort out items. Hebrew expression Tohu wa-Bohu (formless and empty) consists of two nouns in conjunction „, and chained. " Tohu, which appears several times by itself can mean anything from „, „, empty" (Jeremiah 4:23) or „, the wilderness "(lov 6: 18). This word is used to express vanity „, "idols („, vain" Version) (1 Samuel 12:21), or „, insignificance "(„, nothing", NEB) peoples in the eyes of God (Isaiah 40: 17), pleading „, empty "(Isaiah 59: 4 „, vanities", NEB).

The second word, Bohu, appears only twice in the rest of Scripture and has the sense of desolation „, "and „, destruction" as a result of the judgment of God (Isaiah 34:11; Jeremiah 4:23). In Genesis 1, in the context of the work of creation, expression tohu wa-Bohu refers to amorphous material before order that brought her word. I chant of Anatolida called Tohu-Bohu, and Representative lyrics are: „, High, above the heavens, the place of immortality, / In holy atmosphere of living light, / From whence emanates life and happiness River / ADAP cools heavenly fields, / And the spirit of agape drizzling ambrosia / And nmărgărită beatituți eternal plains, / to-increase-haritatea, angelica strength / of which emanate peace, divine virtues; "

Elements appear divinity „, feeling beings with all of sight / Contemplate the wonder p-eternal Jehovah, / In the great panhymniu the holy preveghere / whole infinite resound: "Hosanna!" / P-same throne, yeah right prescience born / in Sanu-eternity, De Angeli unseen, / Eternal Son was with Pater do being, / As endless and he started. "

Days of creation

Word „, day "week of creation, constantly appears in the singular (in verse 14 days U.P. „, " have a different function). Moreover it is significant that the term „, day "as a noun appears in Genesis 1întotdeauna simple without prepositions, suffixes and other particles. On the other hand, the day of Creation is always accompanied by a numeral: the first day „, „, day" etc. When the Bible in a historical report uses the word „, day "in combination with a numeral, always refers to an ordinary day, ie on the first day „, „, in the day "(Numbers 7: 12-78; 29: 1-35).

Unique expression „, and there was evening and there was morning "always precedes mention of the days of Creation. (Genesis 1: 5, 8,13,19,23,31). This expression provides a temporal boundary implies the existence of a day consists of 24 hours.

And other biblical texts read in the same way - literal- days of Creation. For example the fourth commandment contains the phrase: „, For in six days God made heaven and earth, the sea and everything in them, and the seventh day was refreshed "(Exodus 20: 9). And in Exodus 31:17, the Jews were told to celebrate the Sabbath following reason: „, For in six days God made heaven and earth, and on the seventh day he rested and was refreshed. "In both texts, human beings They are urged to follow the example of Gods and rest on the seventh day.

These are the heavens and the earth when they were created For the Lord God had not sent rain upon the earth and there was no man to till the ground. But went up a mist from the earth and watered the whole face of the earth. (Genesis 2: 4-6)

It is important to note that the man whose leaven is mentioned înGeneza 1: 26-30, was not meant to work the land. Rather, he must master „, fish of the sea, over the birds of the air and over every living thing that moves on the earth ". Still, i's were given as food „, every herb bearing seed, which is upon the face of the whole earth and every tree that has fruit with seed in it. Not remember anything about nutrition resulting from working the land.

A man's land does not appear on stage until the fall of Adam. Then, because of sin, is told Adam: „, Cursed is the ground for thy sake! In sorrow shalt thou eat of it all the days of thy life. "(Gen.3: 17b). Thus, like the grass of the field „, „, from Genesis 2: 5 „, man's land "does not come into existence until the fall as a direct result of sin. Therefore, Genesis 2: 5b not say that there is still no man after Mr made the earth and the heavens. On the contrary, he asserts that there is still no sinner (ie one who had to work the land to get food). Such a man would not be until the fall, an event that does not occur until the next chapter (chapter 3). So Genesis 2 sets the stage for what happens later in Genesis 3. The purpose of the passage in Genesis 2: 4-9 to explain the origin of the four things that were not part of the original creation described in Chapter 1, namely: (1) spins; (2) agriculture, (3) cultivation / irrigation; (4) rain. Heliade image marks the biblical curse follows: Expat „, is the man, totally disinherited / Out of his great good fortune of all was his; / In all his works is cursed earth: / It's burning red, TRIBOL only produce / And thorns and thistles; and welders torment awaits him / To sustain life; comes and insect / Let disputes, to roază different products of laborii./Pe beside them a voice of its own is rise gently / And tell him inexorably there's only clay / loam And in a re-enter. / Beautiful's consorts, the graceful Eve / docile followers, subject maid; / In tears and filaments, labori all ingrate, / she loses hers Carmen and graces all, / I shall pales before, is deseacă chest / and his lips crack. With scobitoru in hand, / As tool laborious be năspreşte hand, / When the soles, heel i-Ntare the bone, / Like a cattle hoof. Pain expect / the life I was born and tears to

increase / For longing to torment labore all affiliates of pain / What have to ngraşe plains with blood, sweat. "

Chapter 2 of Scripture shows him the reader that each of these things occurred as a direct result of the entry of sin. Thorns growing plants that require a human race that had to work the land to have food are shown in 3:17, 18, as a curse or judgment given immediately after the fall. Although rain is not mentioned in use until the Flood, and it comes as a judgment against sin blestem- man. So the first verses of chapter 2 were actually transition from the role of the perfect creation in Chapter 1 to the entrance of sin into the world of Chapter 3.

And the Lord God commanded „ You can eat freely of every tree of the garden, but of the tree of knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die. "(Genesis 2:16, 17)

In the sixth day of creation week, God had placed Adam in the Garden of Eden and told him he can eat freely of every tree of the garden except one - the tree of knowledge of good and evil. Before Adam and Eve to be provided „ „ eternal immortality, their loyalty must be tested. The warning was clear and direct „ in the day that you eat of it you shall surely die. "

Its meaning „ the day "

In Hebrew expression „ the day "appears five times, four other texts of Genesis (2: 4, 3: 5, 5: 1,2. 21: 8). The phrase is translated differently, depending on context, using different expressions such as: „ the day "when „ „ once. " One explanation for the variety of translations is that, in Hebrew, the day „ „ (byom + infinitive) defines often inaccurate time or time period to which it relates. It may be a moment, a day or an unspecified time to time.

Its meaning „ you shall surely die "

In Hebrew „ surely "it is expressed by an infinitive absolute „'s dying." This reinforces the value of certainty „. In Genesis 2:17, his function is to emphasize the certainty of death, time of death. God's words were true. Genesis 2:17 God's words have conveyed the idea that Adam's death will take place the day he ate the forbidden fruit, but rather, that is why he once ate his dead would be safe. Hebrew translation could be implemented appropriate way: „ As soon as you eat of it, your destiny will be, certainly, death. " Therefore the challenge serpent was not that Adam and Eve would not die „ the day will eat ", but that on their future destiny: „ You will not surely die" (Geneza3: 4). As was seen after warning in Genesis 2:17 was fulfilled. Adam and Eve were expelled from Eden and actually died. Although the words of the serpent were partially true (even in that their eyes were opened and they knew and good, and evil; Genesis 3: 5, 22), God's words were not just partially, but completely true. Death of Adam and Eve testify „ reality that the wages of sin is death "(Romans 6:23). However „ as in Adam all die, even so in Christ shall all be made alive "(1 Corinthians 3:22 p.m.).

The significance of evil

The Hebrew term for bad „ "has several meanings in the Bible. Can mean „ bad "as in the phrase „ tree of knowledge of good and evil" (Genesis 2: 9,17). Elsewhere the term is

translated as „ disaster "(Jeremiah 26: 3) „ mischief / ruin" (2 Samuel 15:14) or „ mischief "(Genesis 6: 5). In Isaiah 45, the context suggests that the most appropriate translation of the term as evil „ „ or „ disaster. " Shows that studied the verse in context refers to the supreme sovereignty of God in judgment, salvation and His dominion over the earth. It also should be noted that evil spoken herein may relate to „ bad "as punishment or natural disaster, and not necessarily as a bad „," moral. God did not create evil of sin. God is love (1Ioan4: 8.16). „ Every good gift and every perfect gift is from above, coborâdu down from the Father of lights, with whom is no variation or shadow of turning. "(James 1:17)

God is not the author of evil

Usually Hebrew thinking considers that God did what in fact did not prevent him just to unwind. God is not the author or source of evil. Such a thing would be inconsistent with the general picture of His character as revealed in Scripture us. However they might fulfill his purpose last to save God can make use of certain elements of nature (even negative) and He can use people like Cyrus, who had no idea at that time about the only true God. In biblical thought, any disaster that occurs is attributed to the sovereign will of God, even though God is not the author of that misfortune. Thinking Hebrew God assigns an active role in such events, whereas in European thought I only say that He has allowed or not prevented their deployment. If God allows „ „, then some Biblical authors say that He did it. God allows bad things to happen, but he never promotes. God is responsible for creating moral beings with free will and the ability to use a given wrong. He is not the author of evil. Heliade tranfigurarea evil presents a feminine temptation: „, a subsidiary d-archangel, born-n thought, / femininity in spirit! Beauty incarnate! / Kidnapping, graceful, fragile, -amăgitoare, / And wet and sweet brown Buzi of Lucifer / A to hope and giving hands too, / A beautiful happy future ofer./A her eyes graces of her gender inspires lust / And charm charm balm over-Air Freight; / Movement seduce her as very freedom / And in her face shone like lightning in senin.Cochetă boundless heavenly courtesan / Încatena will, all captivate them, / And all in it saw the sky a sovereign; / for you deserve to mpărăți wished for. "

Moral creature, endowed with the power of choice, is actually responsible for sin and evil. In the face of evil „, Anatolida comes down to how the attempt to harmonize, the fusion of opposites, confirming and Romanian literature at the presence of synthetic romantic spirit. The moral human being that it offers is good, ie „, balance „, antitheses, because evil is tearing „, balance antitheses ". (Elvira Sorohan, the Faces of revolt Heliade Radulescu Eminescu, Bucharest, Minerva, 1982, p.83). Anatolida image in shades of evil heavenly balance: „, But as he saw the word of divinity / She develops Sines, and press him harder. / Sta-mute great archangel, finger to his mouth, / Sta them and unwavering postu lips and bite / Kettle pride-NTR island, boiling fever of hatred, / Yes temples throbbing eyes, to be Rose. / Horrible pain leading encloses / and his forehead swell, no longer room left; / in his thought them through hatred conceive and-turns on / Turbează apostate, a foam is a foc./Plesnește's crown. Gave birth transgression; / Beautiful and Ridente svoală his circumcision / Archangel sighed, feeling he resaltă-n, / is-d-ncântă firstborn spirit of filial perjury

In Biblical delayed long on the balance between assets and liabilities, the resulting good and harmony with application to cosmology and sociogonie, because the theory of good and evil to be repeated rhythmic battle between them and domination alternative to be considered attributes of human society ... „, balance between progress and conservative "is a front „, revolution in ideas," advocated by Heliade and his thinking: „, right without duty is despotism.

Duty-free law is slavery. -conservație Progress report first established between the more general philosophical categories (spirit and matter) is extrapolated certainly and clearly pro domo sua, humans and society. ., (Elvira Sorohan, the Faces of revolt Heliade Radulescu Eminescu, Bucharest , Minerva, 1982, p.83)

Heliade Radulescu has a true sense of the fantastic, creating imaginative utopia of a particular value. In grandiose heavenly and hellish encounter images shows where the victim instinct is eschatological metaphor of humanity trapped in the darkness of fear, indecision, inconsistency.

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