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## FOR SOME METHODS AND TERMS OF CHRISTIAN EXEGESIS

### Annotation

*The work is reviewed in the field of theological writings – exegetics – its basic methods and the related terminology used for interpretations of Biblical texts on various levels, would it be the verbatim, moral, allegorical, or mystical definitions.*

**Key words:** Exegesis, interpretation, parable, allegory, holy Scriptures.

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## О НЕКОТОРЫХ МЕТОДАХ И ТЕРМИНАХ ХРИСТИАНСКОЙ ЭКЗЕГЕЗЫ

### Аннотация

*Работа рассматривается в области богословских трудов – экзегетики – ее основных методах и соответствующей терминологии, используемой для интерпретации библейских текстов на различных уровнях, будь то дословные, моральные, аллегорические или мистические определения.*

**Ключевые слова:** Экзегеза, толкование, притча, аллегория, священное Писание.

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## ХРИСТИАНДЫҚ ЭКЗЕГЕЗДІҢ КЕЙБІР ӘДІСТЕРІ МЕН ШАРТТАРЫ ТУРАЛЫ

### Аннотация

*Осы мақалада экзегетика теологиялық еңбектер саласында қарастырылады. Экзегетиканың негізгі әдістері*

*және библиялық мәтіндерді әр түрлі деңгейлерде, сөзбе-сөз, моральдық, аллегориялық немесе мистикалық анықтамаларда түсіндіру үшін қолданылатын тиісті терминология ретінде анықталған.*

**Түйінді сөздер:** Экзегеза, түсіндіру, астарлы әңгіме, аллегория, қасиетті жазба.

**Introduction.** Exegesis, one of the major branches of theological writing, is known to involve the interpretation of biblical texts. The gradual assimilation of the Christian religion and morality by the believers depended on it, that's why the translation and commentary of the Holy Scriptures started in the first centuries.

The mysteries of the Holy Scriptures were still being investigated by Palestinian teachers, rabbis. They called their method of research «midrash», which means «searching for something». The text explained using the Midrashic method was called the secret of the law. According to scientists, Palestinian rabbis divided the indirect, non-literal interpretations of the Bible into several types: 1. Legalistic; 2. moral; 3. wisdom; 4. Rational and 5. Faithful.

It is believed that the apostle Paul was familiar with this method of the Palestinian teachers. He used it in his own way and spread it to the «New Testament» as well. He is considered the founder of the Christian-allegorical method of interpretation of the Holy Scriptures. Researcher Eliso Kalandarishvili notes that the Apostle Paul mainly uses the term «face» (type), that's why this method was called Pauline typology. In addition to this, the apostle invokes other terms: «cover», «icon», «ghost», «allegory». It is important that in the old Georgian translation of the «New Testament» the Greek «parabole» is translated as - «fable»: «What is a fable, for these are two covenants» [1, p.24].

**Main Discussion.** The widespread allegorical-parable interpretation method in the Middle Ages is associated with the Alexandrian school: Philo of Alexandria, Clement of Alexandria, Origen... They saw the triad of interpretation of biblical texts: literal, moral and mystical. The second method used in exegesis - literal interpretation of the Bible text - was more related to the

Antiochian school. They chose the path of literal interpretation and historical interpretation.

Clement of Alexandria distinguished two classes in the previously existing methods of interpreting the Holy Scriptures: exact (literal) and allegorical, and in the allegorical - three subclasses: moral, physical, and theological.

Origen used a new term - «anagogy» in the meaning of indirect interpretation. He contrasted «anagogic» and «historical». Anagogy was understood in two different meanings:

1. It is analogous to «exegesis» and implies interpretation in general, 2. «anagogy» is a special type of allegory, which he also called «spiritual», and «mystical».

The term «allegory» still originates from Greek rhetoric, it belonged to a series of metaphors. It was first used in an exegetical sense by Philo, who calls allegory «face», «symbol» or «parable». The allegorical method of research gave birth to many other terms, such as: «hyponoia» or «hidden meaning», «dianoia» or «inner meaning», «mystery», «Apocrypha» or «secret», «ghost».

According to the researchers of ancient Georgian writing (Korneli Kekelidze, Enrike Gabidzashvili, Giorgi Alibegashvili, Eliso Kalandarishvili ...), the most attention is paid to the allegorical interpretation of the Bible in exegetical texts. At the same time, «the translation work of Georgian scribes, their principles were based not only on the unparalleled knowledge of the Greek language but also on a deep understanding of worldview, theoretical and aesthetic issues of Christian theology» [2, p.101].

Allegorical translation, as «sakhismetkveleba» (Figurative thinking), can be found in Georgian literature in the work translated by Ekvtime Mtatsmideli - «Life and citizenship of Saint Maximus»: «and translated» sakhismetkveleba» (Figurative thinking). the description of the Holy Sacrifice». This term is also used by Ephraim in the introduction to the «Translations of the Psalms»: «In every verse, it is not only one face, but many faces». The method of allegorical translations was often used by Ioane Bolnel, Ioane Chimchimed, Ioane Petritsi and others.

K. Kekelidze St. According to the introduction to the «translations» of the Psalms of Ephraim Mechri, he lists the synonymous terms that were used to express allegorical translations in the ancient Georgian writings: figurative, face-introducing, obtaining (synonymous term of figurative language with Ephraim Mechri and Ioane Chimchimeli); According to Ioane Chimchimeli, Georgian terms «agkvanebiti» and «sacnauri» also had the meaning of figurative language [3].

The descriptive terms of the real-historical translations are as follows: explanatory, «hand-held», «letteral translation», «word-like» - «word-oriented» (which contrasts with «mind-oriented»), «narrative» - «narrative-like», «sensible» - «visible» - «powerful from the outside». To these can be added the St. Ephraimian term «property» or «qualitative», expressing a real characteristic. That this word refers to a real feature of an object or event is evidenced by the contrast with the figurative definition: «Isaiah will say: Let the good be distinguished, it is clear as if it were said to be distinguished by means of acquisitions, not by virtues». St. Ephraim the Minor also uses the term «sensitive», which is opposed to «satsnauri» (Georgian form of «recognizable»). «Perceptually it is called the all-visible, and the ever touchable». And «satsnauri» - to what is known by the mind and not visible by the eye. And sometimes the word «satsnauri» is used even for seen work» [4, p.105].

Figurative thinking is very important and relevant for Christian exegesis. Its purpose is to connect «this and that village»; The «interrogation» and revelation of the veiled faces are expressed in symbolic-allegorical «deep and probing» words. Explanatory translation differs from figurative or extractive translations, first of all, in that it is proprietary or qualitative, revealing the internal quality of the object or event. In this regard, the work of Basil the Great «The Word of Face», which was translated by Georgians no later than the 9th century and included in the «Shatbird Collection», is very noteworthy.

Allegorical speech is biblical and has its own deep purpose. «I will open my mouth in parables and speak in parables to the beginning» [5]; «I will open my mouth in a



parable, and I will say from the beginning of the veiled to the village» [6]. I will convey what I have to say in a parable, says the Lord through the mouth of the prophet David.

«A fable, the same as a parable - a rhyming, indirect guidance - protects the author from verbosity. Figuratively, it secretly conveys the main message, without exposing and judging a specific or general person. Based on biblical texts, the parable is considered a form of symbolic-allegorical thinking. It is intended for multiple meanings of perception. The simple, understandable language of the parable conveys deep and hidden wisdom. In this regard, the discussion in Giorgi Amartoli's «Chronograph» is noteworthy: «There is a parable about intention and expression and attention... There is also a parable of an exemplary word, which many calls to be searched for, not as a clear word, but as a true heart-voice-place, an inner one with a hidden power... and A parable is told. ...

And a parable is a word that mixes the words of the heart-voice with the words of the senses and represents villages of the visible and the invisible world. And a different kind of parable is a word with a shadow and an example...» [7, p.69]. In the Georgian translation of the same work, the following inscription is preserved: «Learn the division of parables, because the language of the Hellenes is spoken in four ways: paravol, provlema, paradigma, parvim».

The allegorical interpretation of biblical texts is accompanied by its difficulties and temptation - «interpretation is possible but also misleading» (St. Ephraim the Lesser). Blessed Augustine turns to God: «What can we say about you?» - But woe to those who are silent about you, because even those who speak a lot have become silent». However, at the same time, «everything can be said about God, and everything said about him is unworthy of him» [8, p.449].

It should be noted separately about the symbol: according to Clement of Alexandria, symbolism takes its origin from Egyptian, ancient Jewish (prophetic), and Pythagorean thinking. Later, apologists extended this method of symbolic-allegorical reading of texts to biblical

writings as well. The apologetic Justin believed that the Old Testament was a symbolic foreshadowing of New Testament events. According to him, the symbolic, on the other hand, has different types, namely, parable and «tropological face». Justin meant by tropology the foretelling of some important events; And in the parable - a special genre of allegory. Irenaeus of Lyon and Hippolytus of Rome thought similarly. They equated the symbolic face with the mystical, the secret.

Symbols and other conventional signs, according to Dionysius Areopagel, do not arise by themselves, but with a specific and, at the same time, contradictory purpose: to reveal and conceal the truth at the same time... On the one hand, a symbol signifies something, depicts and, at the same time, reveals the unknowable, the inaccessible, makes the infinite finite. On the other hand, it is a cover, a reliable defender of unspoken truth from the eyes and ears of the «first-timer» who is not worthy of its access. This fact is echoed by the words of the Gospel: «Do not give dogs what is sacred; do not throw your pearls to pigs. If you do, they may trample them under their feet, and turn and tear you to pieces» [9].

The deep wisdom hidden in the Holy Scriptures is known only to those who value it and are able to understand it.

The proverbial or symbolic-allegorical faces of St. Ephraim the Lesser, and St. Dionysius, based on Areopagel's system of Christian symbolism, calls «dissimilar similitudes» (In the teaching of St. John of Damascus, the idea is also emphasized that the face is a likeness, which also indicates the first face, but at the same time, it is different from the first face: because the face does not resemble the first face in everything. Only the Son of God is by his nature the only true face of the invisible God. Hence all the «other faces» in Christology are considered to be «dissimilar similitudes»), Which is perceived in art as a «combination of mutually exclusive natures» and an antinomian form of rendering. The face is simultaneously «spoken and unspoken, familiar and unknown».

When talking about the Christian symbol, it is important to remember Epiphanes Kyprel's «Eyes», which is included in the «Shatbird collection» and contains symbolic interpretations of precious stones.

**Conclusion.** To sum up, Christian symbolism is different from allegorism. Their main distinguishing feature is authenticity, reality, and truth. If an allegory says one thing and implies another, the symbol is equally valuable for what it says and what it signifies.

Exegetical works clearly show tireless attempts to unravel the mysteries of biblical texts, using different methods and terms to uncover hidden wisdom, although these attempts are imbued with the awareness that absolute knowledge of what «can only be known by the soul» cannot be realized analytically.

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