

On a More Precise Definition of One Lexical Unit in the Gospel Translations

Abstract: Chapter I of the Martyrdom of St.Abo (Habo) Tbileli by Ioane Sabanisidze enumerates 18 symbolic names of Christ (The Martyrdom of St.Abo Tbileli 1964: 58) which allegorically represent a 18-step path of spiritual ascension; the reader has responsibility to resemble the Lord Jesus expressed in different names which gives rise to his spiritual perfection and the step-by-step transformation on the path of ascension to the Father (more detailed discussion on this issue see: Kuchukhidze 1994). The chapters II and III of this composition show how blessed Abo (Habo) grows at every step of this path, how he moves towards the highest stage of liberation from the bondage of death, transience and return to eternal life with Father (see: Kuchukhidze 1998).

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A 18-step path shown in The Martyrdom of St.Abo Tbileli is initially presented in the Gospel. On the example of the Gospel of John we have showed that the mentioned Gospel presents all those symbols which are attested in The Martyrdom of St.Abo and the succession of enumeration of God's names exactly coincides with that succession of God's symbols presented in the Gospel of John sometimes directly and sometimes contextually... It turns out that for all four Evangelists exactly those symbols are known which further appear in The Martyrdom of St.Abo and the most important thing is that in the Gospels the appearance of symbols in succession exactly coincides with enumeration of symbols according to Sabanisidze. The following symbols are enumerated by Sabanisidze: "the Door", "the Road", "the Sacred Lamb", "the Shepherd"... Exactly the same symbols of the Lord and in such succession are traced in the Gospels. The results of this study have established the principle of creation the four Gospels. The Evangelists construct the narration in such a way that Jesus first appears as a "Door", then as a Road, the Sacred Lamb, the Shepherd, etc... The principle of spiritual elevation which is shown in The Martyrdom of St.Abo is initially traced in the Gospels; while reading the Gospels the reader gradually resembles various symbols of the Lord Jesus that elevates him on the road to salvation... The emergence of the above-mentioned Lord's symbols defined in all four Gospels starts from the very beginning. After the appearance of the first symbol there is not a single article, paragraph of the Gospels where Christ would not be presented by one or another symbol... After the appearance of a separate symbol in certain articles the appearance of a new symbol of Jesus occurs from each subsequent article... For instance, in the Gospel of John 10:1, Jesus is the "Gate"; the symbol of the "Light" is used in 12:35-50 (more details on this issue see Kuchukhidze 1998 a; Kuchukhidze 2009).

One circumstance captured our attention: the symbol of Jesus, the "Sacred Lamb" is presented in the Gospel of John 10: 10. In this paragraph Jesus says: „ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσιν καὶ περισσὸν ἔχωσιν (The Greek New Testament 1994) (A thief comes only to steal, *slaughter*, and destroy; I have come that they may

have life, and that may have it in all its fullness.). “The thief”, i.e. the devil who is not “the Shepherd” comes only to destroy the men or if we put it in symbolic language of the Gospel, to **slaughter** and Jesus comes upon earth to offer himself as a sacrifice, be crucified, died or like the Sacred Lamb to be **slain** or **slaughtered** and then be resurrected, return to God Father and give rise to overall resurrection... If we put it in symbolic language, Jesus is a “Sacred Lamb” without blemish (John 1: 36; Ap. 5, 6)... A man who resembles Jesus as “the Lamb”, must mortify his ego subordinated to brutish instincts – with transient nature must sacrifice to the Lord Jesus.

The use of the word **slaughter** in the Gospel of John 10:10 is totally justified. The word denoting this content **θύση** (thūse) – sacrifice, **slaughter**... as was said, is found in canonical translation of the Old Greek Gospel.

The word of the same meaning **slaughter** (“დაკვლა”) is also mentioned in old Georgian translations of John 10: 10: “ხოლო მპარავი იგი არა მოვიდეს, არამედ რადთა იპაროს, დაკლას და წარწყმიდოს, ხოლო მე მოვედ, რადთა ცხორებაჲ აქუნდეს და უმეტესი აქუნდეს” (The two last redactions of the Georgian Four Gospels 1979).

In canonical Latin translation of this passage from the Gospel of John the word “mactet” is used: “fur non venit nisi ut furetur et mactet et perdat ego veni ut vitam habeant et abundantius habeant” (The Latin Bible).

In some translations of the Bible into different language there are used the words which do not have the meaning of **slaughter**. In one of them the word “მოკვლა” (kill) is used (The Bible 1991), in others: “würgen” (strangle...) (The Bible 1964-1956), „убить“ (kill) (The Bible 1997)... Due to the fact that in this article Jesus Christ is presented by the symbol “the Sacred Lamb” and in this case the lexeme **slaughter** is semantically closer to “the lamb”, we consider that in the translations where **slaughter** is used the accuracy is preserved more than in those ones where the mentioned word is translated as “მოკვლა”, “убить”, “kill” or “würgen”...

In our opinion, these data testify to the fact that among the different translations of the mentioned paragraph from the Gospel of John more precise definition of the lexeme is preserved in those ones attested in the Greek text, in old Georgian translations...

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