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**Редакційна колегія:**

*Александрова О.С. – доктор філософських наук, професор  
Додонов Р.О. – доктор філософських наук, професор  
Горбань О.В. – доктор філософських наук, професор  
Додонova В.І. – доктор філософських наук, професор  
Ломачинська І.М. – доктор філософських наук, професор  
Филипович Л.О. – доктор філософських наук, професор  
Шепетяк О.М. – доктор філософських наук, доцент*

Ф 56 **Київські філософські студії** [Текст]: Матеріали наукової конференції (м. Київ, 17-18 травня 2018 р.) : тези доповідей / за заг. ред. проф. Р.О. Додонova. – Київ: Київський університет імені Бориса Грінченка, 2018. – 221 с.

Збірник містить тези доповідей і виступів учасників наукової конференції «Київські філософські студії», яка відбулася в Київському університеті імені Бориса Грінченка 17-18 травня 2018 року. У поданих матеріалах висвітлено широке коло актуальних проблем сучасної гуманітаристики, зокрема таких її галузей як: історія філософії, соціальна і політична філософія, філософія культури, етика, естетика, релігієзнавство, філософія освіти, політологія тощо. Збірник адресовано науковцям, викладачам вищої школи, аспірантам, докторантам, студентам, усім, хто цікавиться розвитком філософської думки. Матеріали подані в авторській редакції. Відповідальність за грамотність, науковий і літературний зміст, достовірність фактів і посилань несуть автори тез.

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Слід відзначити, що для послідовників харизматичної церкви «Нове покоління» релігійна практика є складовою суспільною – вона спрямована на посилення протестантизму у суспільному житті не тільки міста Першотравенськ, але й країни в цілому, позаяк харизматичні церкви в своїй соціально-євангелізаційній діяльності прагнуть відповідати на запити сучасного українського суспільства.

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*Khrypko Svitlana,  
Doctor of philosophy, associate professor,  
Philosophy department,  
Borys Grinchenko Kyiv University*

### **A WIDOW'S IMAGE ON THE BIBLE PAGES**

***A problem statement in general.*** A “widow” according to Biblical norms and Judaic moral principles is a woman who all her time has devoted to a child and God after her husband’s death, for this reason she is not searching another man or wasting the time on friends, entertainments, or on herself.

The ***aim*** of the work is to consider the issues of a widow and an orphan on the Bible pages. Both Old and New Testament are riddled with the idea of widows’ and orphans’ God protection who (according to the prophetic words or direct speech of Jesus) are guaranteed immediate defense.

In Exodus (the Old Testament) the tough and adamant prohibition of offending the most defenseless human in that society – a widow, can be met (thereby, deliberately or unintentionally is not important): “Do not mistreat any widow or orphan. If you do, I, the Lord, will answer them when they cry out to me for help,” [Exo 22:22-23]. In this part we can follow the idea of divine punishment for a foreigner’s, widow’s or orphan’s offend or oppression with shifting their social status: “I will become angry and kill you in war. Your wives will become widows, and your children will be fatherless” [Exo 22:24].

The highlighted issue of God defense glory and punishment for a widow’s mistreat and her rights distortion is mentioned many times in Deuteronomy:

“The Lord your God is supreme over all gods and over all powers. He is great and mighty, and he is to be obeyed. He does not show partiality, and he does not accept bribes. He makes sure that orphans and widows are treated fairly; he loves the foreigners who live with our people, and gives them food and clothes...” [Deu 10:17-18; 11:29; 16:11; 24:17; 25:5-10; 27:19].

In such context a famous cry of righteous Job to God is significant: “I have never refused to help the poor; never have I let widows live in despair” [Job 31:16].

In the David’s psalms undoubtedly mentioned who is supported by God on a life road: “He protects the strangers who live in our land; he helps widows and orphans, but takes the wicked to their ruin” [Psa 146:9]. The idea is followed in Proverbs: “The Lord will destroy the homes of arrogant men, but he will protect a widow's property” [Pro 15:25]. Therefore, a widow’s house is guarded by God himself. The widows’ protection is guaranteed due to the word of Isaiah prophet: “and learn to do right. See that justice is done – help those who are oppressed, give orphans their rights, and defend widows” [Isa 1:17]. A strict ban of widows and orphan oppression is put into the speeches of prophets Jeremiah and Zechariah [Jer 7:6; 22:3], [Zec 7:10]. The same tendencies of the God’s judgement are in the words of prophet Malachi: “I will appear among you to judge, and I will testify at once against those who practice magic, against adulterers, against those who give false testimony, those who cheat employees out of their wages, and those who take advantage of widows, orphans, and foreigners – against all who do not respect me” [Mal 3:5].

A widow’s image is a complex one, in literally interpretation and symbolic allusions in Old and New Testaments. In the words of the deuterecanonical book of Old Testament – a book of Baruch according to the leading biblical researchers, a widow’s image has been posited in general as an embodiment of typical case of misfortune that a man or society can come across in the case of separation with God. For instance, due to God eternal laws violations, Jerusalem has obtained the marks of widow’s fate.

The significant issue in the Bible is a semantic meaning of “widow’s clothes” [Jud 8:4-6] as a sample of grief. On the one hand the idea of defenselessness had been demonstrated, on the other hand the lack of hope to give a birth (especially for the first-born child in the case when she remained unmarried) that in the old times supposed to be a great God blessing [Gen 38:11-14; 38:19]. Thus Judah sent his daughter-in-law Tamar in the house of her father with the words: “Return to your father's house and remain a widow”. “She changed from the widow's clothes she had been wearing” only in that moment when an hour came her to be a promised wife and a mother of the first-born son. When she had solved the problem she “took off her veil, and put her widow's clothes back on”. The idea of widow’s clothes as the clothes of pray and grief is expounded in the deuterecanonical book of Judith [Jud 9:4-5; 10:3]. After desperate appeal to God: “O my God, listen to my prayer, the prayer of a widow”. Judith “took off the sackcloth and her widow's clothes, took a bath, and put on rich perfumes. She brushed her hair, tied a ribbon around it, and dressed

herself in the fine clothes she used to wear on joyful occasions when her husband Manasseh was still alive.”

The widow’s tears owing to the Biblical accents are considered to be taken into account as crucial levels at the God’s judgement combining the reasons of deeds and the consequences. In the deuterecanonical book of Sirach we are finding: “The Lord is fair and does not show partiality... When orphans and widows pour out their prayers, he does not ignore them. The tears running down a widow's cheek cry out in accusation against the one who has caused her distress” [Sir 35:14-15].

The tears of a mother-widow who had lost a son-breadwinner were noticed by Jesus in public. Jesus as Elijah [1Ki 17:17-24] returned a widow her only son after a servant of Roman officer had been healed by one word and in the same way with a single word a son was gave back to a mother-widow [Luk 7:11-15].

Moreover, the significant for further consideration was the fact that a widow had a guaranteed level of material support from the community and was equated with the priests – levites and orphans. In Deuteronomy where Church taxes, tithes are described and various variants their division we are reading: “At the end of every third year bring the tithe of all your crops and store it in your towns. This food is for the Levites, since they own no property, and for the foreigners, orphans, and widows who live in your towns. They are to come and get all they need. Do this, and the Lord your God will bless you in everything you do” [Deu 14:28-29].

To speak evil against widows and orphans was forbidden, and notably to take widow’s clothes (a cloak) as a deposit was banned. In that time a cloak was more than clothes, it contained every meaning of clothes: a person wore it, slept on it, covered by it, and, actually, it was only one outer clothing that a person possessed: “Do not deprive foreigners and orphans of their rights; and do not take a widow's garment as security for a loan” [Deu 24:17]. Mainly for them all leftovers of fruits, vegetables, and grapes were left after they had been harvested: “When you gather your crops and fail to bring in some of the grain that you have cut, do not go back for it; it is to be left for the foreigners, orphans, and widows, so that the Lord your God will bless you in everything you do. When you have picked your olives once, do not go back and get those that are left; they are for the foreigners, orphans, and widows. When you have gathered your grapes once, do not go back over the vines a second time; the grapes that are left are for the foreigners, orphans, and widows” [Deu 24:19-21].

The issues of God paternity, protection, and revenge after widow’s property or labor usage are in the Psalm words: “God, who lives in his sacred Temple, cares for orphans and protects widows” [Psa 68:5]. About those people who use opportunities to abuse power in order to distort widow’s rights is written: “You are doomed! You make unjust laws that oppress my people. That is how you keep the poor from having their rights and from getting justice. That is how you take the property that belongs to widows and orphans” [Isa 10:1-2].

The theme of God punishment for a dishonest pray “on the public’s eyes” with a parallel disgrace of a widow are met in the Gospel of Mark: “Watch out

for the teachers of the Law, who like to walk around in their long robes and be greeted with respect in the marketplace, who choose the reserved seats in the synagogues and the best places at feasts. They take advantage of widows and rob them of their homes, and then make a show of saying long prayers. Their punishment will be all the worse!” [Mar 12:38-40].

Furthermore, Jesus had chosen a widow as a heroine of his well-known parable about a judge and amount of faith [Luk 18:1-8]. To continue New Testament tradition, we would like to pay attention to the prohibition issue for widow’s house destruction that is clearly highlighted in the Gospel [Mat 23:14], [Mar 12:40], [Luk 20:47]. The theme of “the best deed before God’s face” is in the letter of James: “What God the Father considers to be pure and genuine religion is this: to take care of orphans and widows in their suffering and to keep oneself from being corrupted by the world” [Jam 1:27].

*In conclusion*, we would like to underscore the ultimate meaning of a widow’s image on Bible pages. The issue is mentioned more than 20 times, namely, it is semantic image of misfortune fruition and plight, theme of warning and punishment, a question about status, God-devoted life theme, and warranty of Heaven’s protection... It is not a coincidence that a text from Song of Songs appeals to a woman who is a single child, and a mother of her has been assumed to be a widow according to the details in the text. Having possessed even elementary knowledge of a “symbolic language” let the “external erotic” to be interpreted in a fundamentally different way. In accordance with an old legend that text had been put in the Bible only due to a famous rabbi authority who had banned to exclude Song of Songs from Old Testament, as time would pass the right person would read it.

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