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**Linguistic representations of the concepts of the body, soul, and spirit in the New
Testament**

Master thesis

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INTRODUCTION

The study of the means of verbalization of the concepts of soul, spirit and body in ancient Greek has always seemed to be relevant and consonant with time, because it has always remained the starting point of philosophical and philological thought. Modern science of language is characterized by anthropocentric orientation, which causes particular interest in the study of human being as an object of research in all manifestations of human life. The concepts of soul, spirit and body belong to the basic linguistic and cultural concepts that reflect a person as the center of the universe, determine the dialectical connection between the material and the spiritual in human nature, and convey information about the world and the place of a human being in this world through linguistic tools. This scientific work helps to identify the order of establishment and operation of these concepts in Greek.

The subject area of research is the content and structure of the concepts of soul, spirit and body, verbalized in Greek, which provides an understanding of the outer and inner world of a person and a person's understanding of himself. The specific topic of the study is the tools of linguistic representation of the concepts of soul, spirit and body in the New Testament, which comprise the Christian vision of the concept of the tripartite structure of man. The research material consists of the ancient Greek text of the New Testament, as well as the vocabulary units from Greek dictionaries and Greek lexicons to the New and Old Testaments of George Abbott-Smith, Francis Brown, Takamitsu Muraoka, Barclay Newman, James Strong, Bernard A. Taylor, & Erik Eynikel and others.

The question of what is behind the central concepts of soul, spirit and body has been worrying representatives of different nations since ancient times, from ancient Egypt to the present day. Among the most preeminent poets and philosophers who tried to explore the concepts of soul, spirit and body are Homer, Plato in his dialogues, Aristotle, Epicurus, physician Galen, as well as Church fathers such as Church Fathers as Justin Martyr, Clement of Alexandria, Origen, Aurelius Augustine and others. The issue of human structure is also of interest to many researchers today. Thus, the methodological basis of our master thesis was the fundamental research of modern English, German, Spanish, French and Russian researchers in the field of cultural and cognitive linguistics (Noam Chomsky, Benjamin Lee Whorf, Yurii Stepanov, George Lakoff, Mark Johnson, Anna Vezhbutsкая, Irina Volostnyh, Nina Arutyunova), etymology (Calvert Watkins, Grigorii Krylov, Ernest Klein, Carl Darling Buck), theology and anthropology of the Old and New Testaments (Leonardo Teixeira, Ilia Vevyurko, Hans Wolff).

The objectives of the research are a comprehensive analysis of various representative ways and tools of the concepts of soul, spirit and body in the New Testament. According to the stated objectives, the necessary tasks were identified: to investigate the theoretical foundations of the representation of concepts in the linguistic picture of the world; to explore the notions of “body”, “spirit”, and “soul” as philosophical categories; to examine the verbs (lexemes) to denote the concepts of soul, spirit and body in ancient Greek lexicographical sources; to determine the core and periphery of the concepts; to analyze the transition from the Hebrew to the Greek vocabulary, based on the Greek translation of the Old Testament; to specify and highlight the features of the linguistic representation of the concepts of soul, spirit and body in the New Testament.

The main research methodology for studying the concepts of soul, spirit and body is based on the objectives, necessary tasks and material of the work. In the course of the study, a literature review method has been applied, which includes an assessment of the available literature in our chosen thematic area. The method of linguistic description has been used, which presumes the study of the linguistic phenomenon, generalization and systematization of the peculiarities of formation and functioning of the concepts of soul, spirit and body in Greek. To determine the structure of concepts, the method of lexical-semantic analysis has been applied. Analysis of vocabulary definitions has been used to identify the semantics of lexical tokens in the structure of the concepts. Contextual and conceptual analysis has been utilized to highlight possible aspects of the use of concepts.

The advances in the field of research are as follows: a philological analysis of the concepts of soul, spirit and body as the highest spheres of spiritual and material is first carried out on the basis of the Greek language of the New Testament. The scientific novelty lies in the fact that carefully studied the concepts of soul, spirit and body in Greek and tried to show that these manifold concepts can be described from various perspectives on the basis of multidimensional analysis. The theoretical value of the paper is to determine the specifics of the structural organization of the external and internal world of a person. The practical value of the research is determined by the necessity to identify the features of structure and functioning of the concepts of soul, spirit and body in Greek.

The introduction to the work defines the subject area of research, the specific topic, research tasks and necessary tasks. The practical significance of the study and the relevance of the work are also substantiated. The first chapter discusses the theoretical foundations of the representation of concepts in the linguistic picture of the world. The second chapter defines the

methodological basis for studying the transmission of the concepts of soul, spirit and body, as well as the origin of ideas about these concepts. The third chapter contains an analysis of linguistic representations of the concepts of soul, spirit and body in the New Testament. In conclusion, the study summarized.

1. CONCEPT AND LINGUISTIC PICTURE OF THE WORLD

1.1. Definition of the concept and approaches to the study of it

The main problems of modern cognitive linguistics, which studies how language reflects the thinking and influences it, are the linguistic picture of the world, the linguistic personality, the conceptualization of linguistic discourse, though they are integral and do not fit within one, even very broad direction. Cognition, from the point of view of cognitive linguistics, is a process of generation and transformation of concepts (meanings), therefore, the concept is the most important object of research in cognitive linguistics (Chomsky, 1972; Maslova, 2004). The principles of two closely related to each other processes of conceptualization and categorization, as well as concepts and categories as the results of these processes are the main objects of research in this science (Kubryakova, 1996; Lakoff, Johnson 1999). Concepts, acting as components of our consciousness and our knowledge of the world, are also the subject of study of philosophy, psychology, cultural linguistics, and other humanities.

The study of the nature of the concept in cognitive linguistics is given priority. Any attempt to understand the nature of the concept leads to the realization of the existence of a number of related concepts and terms. The term “concept” is very often ambiguous and competes with terms such as notion and meaning. The problem of their differentiation is one of the most difficult to solve and debatable in the theoretical linguistics of our time. Concepts are understood as a mental image, an elementary particle that forms our thought, a linguistic-perceptual capacity or an objective sense (Jackendoff, 1994; Ophir, 2018). This term originates from the Latin word *concupere* (*concupio, cepi, ceptum, ere*), which means “to collect, accept, absorb, contain, imagine, conceive”. In classical Latin, the word *conceptus* had the meaning “accumulation of river waters, reservoir, inflammation, conception”. The word “concept” together with its derivatives is included in Romanic and Germanic languages (in English, *concept - conceive*, in French, *concept - concevoir*, in Italian, *concetto - concepire*, in Spanish, *concepto - concebir*, in Portuguese, *conceito - conceber*).

All cognitive activity of a person (cognition) can be considered as a developing ability to navigate the world, and this activity is associated with the need to identify and distinguish objects: concepts arise to ensure operations of this kind. The tradition of studying the relationship between language and person dates back to the ideas of “linguistic relativity” by the American researcher Whorf and his follower Sapir, according to which the language determines how we see the world around us (Sapir, 2002; Whorf, 1956a; Whorf, 1956b). By the end of the

XX century, linguists realized that a native speaker is a carrier of certain conceptual systems. Concepts properly appear when one tries to explain, to present, and to express the essence of what the concept refers to (Ophir, 2018). Thus, to identify the concept, it is necessary to distinguish certain attributes, actions with objects, their ultimate goals, and to evaluate such actions. In linguistic science, one can identify three main approaches to understanding a concept, based on a general position: a concept is what names the concept's content, a synonym for a definition.

The first approach pays more attention to the cultural aspect when considering the concept when the whole culture is understood as a set of concepts and the relations between them. The concept, according to Stepanov, is a phenomenon of the same order as the notion (Stepanov, 2004). A concept is a kind of a clot of culture in the human mind, that is, in the form of which culture enters the mental world of man. On the other hand, a concept is that by which a person himself enters the culture, and in some cases influences it. Concepts are not only thought, they are experienced, and they are the subject of emotions, likes, and dislikes. The concept is the basic unit of culture in the mental world of a person. Everything that makes it a fact of culture is included in the structure of the concept: the original form (etymology), history compressed to the main signs of content, modern associations, assessments. With this understanding of the term "concept," the role of language is secondary; it is only an auxiliary tool.

The second approach to understanding the concept represents the semantics of the linguistic sign as the only means of forming the concept's content. For some people, a language reduced to its basic principle is a nomenclature, that is, a list of terms corresponding to so many things. Words or linguistic units are not signs through signification, nor are they signs through designation, rather they produce signs with the objects they designate (make visible) and signify (make intelligible), and from which they are separated (Ophir, 2018). A linguistic sign unites not a thing and a name, but a concept and an acoustic image. The latter is not the material sound, a purely physical thing, but the psychic imprint of this sound, the representation that gives us the evidence of our feelings. The mental nature of our acoustic images is well manifested when we observe our language. Mental concepts are learned when language is learned, and language is learned when words and expressions are used correctly in context (Flórez, 2001). A linguistic sign is a two-sided psychic entity. Ferdinand de Saussure retains the word "sign" to denote the general and to replace the "concept" and "acoustic image" respectively by "signified" and "signifying" (Saussure, 2016). For Eugenio Coseriu, the Saussurean theory of the sign, with its distinction between *signifiant* and *signifié* corresponds almost exactly with that of the Stoics and

that of St. Augustine, with the well-known Stoic concepts of the *verbum*, *decibile* and *res*. Thus, we call “sign” a combination of a concept and an acoustic image but in modern usage this term generally designates an acoustic image alone, for example a word.

Supporters of the third approach believe that the concept does not directly arise from the meaning of the word, but is the result of a collision of the meaning of the word with the people’s personal experience, that means that the concept is an intermediary between words and reality (Maslova, 2004). The formation of concepts arises due to the fact that a person is forced to adequately reflect the facts of reality in his mind, without which a person’s real orientation in the world and his knowledge of this world is impossible. The initial stage in the formation of concepts in a person’s cognitive activity is the feeling when the interaction of the senses, nervous system, the human brain, and the object of surrounding reality forms a subjective image of the objective world in the human mind. Sensations give us the first, the most elementary form of a figurative reflection of the surrounding reality.

The core of the concepts is the features initially identified by a person, and around the core there are the features identified at later stages of cognitive activity. The formed concepts are recorded in linguistic expressions (for example, “man”, “personality”, “society”, “place”, “beauty”, “good”). A concept is information that is a criterion for identification, recognition of an object of surrounding reality by a carrier of a certain conceptual system. Each conceptual system through natural language is based on specific, significant, accepted in society at each historical stage of its development social, cultural, aesthetic, and other values, on a “picture of the world” socially significant for a certain era. The national language acts as a stabilizing and unifying principle, in the use of language units, fixing the mutable and constant in the use of those words that symbolize the conceptual system.

1.2. Linguistic picture of the world as a reflection of national identity and language

The concept of the picture of the worlds, which arose at the turn of the XIX-XX centuries, is widely used in modern science, especially in philosophy, psychology and linguistics. It is based on the study of human perceptions of the world. According to some scientists, the picture of the world created by the language is the only existing reality. Everything beyond this picture of the world is unknowable to us. We can only comprehend words and sentences. If the world consists of a person and the environment in their interaction, then the picture of the world is the result of processing information about the environment and a person. Thus, representatives of cognitive linguistics rightly argue that our conceptual system, displayed in the form of a linguistic picture of the world, depends on physical and cultural experience and

is directly connected with it. The concept of “linguistic picture of the world” correlates not only with the concept of “picture of the world”, but also with the concept of “conceptual picture of the world.” The conceptual picture of the world is realized through language, and part of it is fixed in the human soul through mental representations of a different type - images, schemes, pictures. In this case, the images are understood as something abstract, some ideal objects, invariants of the class of objects into which a person translates the acquired knowledge (Vezhbitskaya, 2001). Language plays an active role in the process of conceptualizing reality; therefore, the linguistic picture of the world verbalizes the conceptual picture of the world.

The linguistic picture of the world is a set of ideas about the world or a certain way of conceptualizing reality, which was historically formed in the everyday consciousness of a given linguistic collective and reflected in the language (Vezhbitskaya, 2005). Therefore, the linguistic picture of the world is a systemic, holistic display of reality using various linguistic means. It takes on “new colors” from the perspective of the emotional sphere of consciousness, which makes it possible to single out the emotional picture of the world in which the objectively existing reality is reflected through the prism of human emotions. The basis of the linguistic image of the world is the national system of concepts, which includes both concepts having a nominal expression and concepts not expressed through the means of the national language (Remkhe, 2014). The conceptual picture of the world appears wider and richer than the linguistic one; the sphere of the linguistic picture of the world is portrayed as subordinate to the conceptual picture of the world, within which different zones of linguistic influence should be distinguished (Volostnyh, 2003).

First of all, a zone of the direct influence of the language on emerging concepts is highlighted. On the one hand, knowledge and information are verbally processed by speakers and put on a linguistic form. The emergence of new concepts occurs according to an existing scheme, that is, due to the direct influence of concepts that already have a linguistic designation. Therefore, concepts have a conventional linguistic form of expression. Thus, the linguistic picture of the world is formed due to the existence of two zones - zones of direct and indirect influence of the language on the conceptual picture of the world. The emotional language picture of the world also exists and acts as a form of a language picture of the world. This phenomenon is understood as a combination of emotional representations and emotional concepts. The components that organize the emotional linguistic picture of the world are emotionally “worked out” by a person (Vezhbitskaya, 2001). For Staats the behavioral effects of the words are different in the different groups and the words are maintained or extinguished by reinforcement

or by social punishment (Staats, 1983). Since the emotional linguistic picture of the world is projected in our linguistic consciousness, its origin, formation, development are determined by the language itself. Thus, the emotional linguistic picture of the world appears as an estimated activity of human consciousness in the mental exploration of the world.

1.3. Conceptual studies in linguistics as a recreation of the linguistic picture of the world

Conceptual research is extremely relevant in modern science and is carried out in line with various philological disciplines (literary criticism, stylistics, cognitive and comparative linguistics, cultural linguistics, etc.). At the present stage of the development of linguistics, lexical and semantic analysis remains one of the urgent tasks of lexicology. For semantic analysis in general and analysis of the semantic field in particular, the idea of the consistency of the language is of paramount importance. The ability to describe a language as a complex system in which many factors interact, some of which is probabilistic in nature, and which is also influenced from the outside by a large number of factors that affect certain properties, allows us to more clearly represent the structure of the language - more clear and strict at one level (for example, on morphemic and phonological) and more “blurry”, obscured by the imposition of a number of random and nonrandom factors on others. Such is the lexical-semantic system of language. It is a certain vagueness of many patterns in vocabulary that led to the opinion of some linguists that the vocabulary does not have the right to be systematic. Among the central problems of a systematic study of vocabulary, particular interest is caused by issues related to the uneven development of various parts of the language system. At the present stage of the study of systemic relations, a holistic description of structures and the content of specific semantic fields are actively being developed.

The term “semantic field” began to be actively used after the publication of the works of Trier and Ipsen. According to the Theory of Jost Trier, the entire dictionary can be divided into semantic fields, united by a common concept (Herzog, 2009). The highlighted semantic field, in turn, is divided into smaller fields. The division of smaller fields ultimately leads to a single word - the main element of the linguistic structure, devoid of real meaning outside the framework of the semantic field. In particular, the vocabulary of the language can be represented as a set of separate groups of words, united by various relationships: synonymous, antonymic. Semantic fields can intersect or completely enter one into another. The meaning of each word is most fully determined only if the meanings of other words from the same field are known. “Lexical-semantic system includes: 1) words and phrases; 2) word-building and grammatical categories, depending on which there are semantic groups, semantic, word relations, their

compatibility. All elements of the lexical-semantic system are internally soldered, correlative, and mutually recognized, all words and their meanings are in interconnection and interaction. In all parts and links of the vocabulary, there are internal regular relationships” (Alimpieva, 1986).

The lexical-semantic system of the language contains several levels — the level of lexical-semantic variants, the level of multi-valued words, and the level of semantic fields, reflecting the complexity of the semantic relations of language units that have similar elements in the structure of meaning. According to Novikov, the manifestation of systematicity in vocabulary consists precisely in “the principle of the possibility of a consistent description of a dictionary by distributing word concepts, more precisely lexical-semantic variants, over semantic (conceptual) fields” (Kamchatnov, 2005). Each unit of the lexical system is included in certain semantic fields on the basis of substantial similarity and certain associations with other units. “Vocabulary as a system is a multitude of fields whose units are not only interconnected but interact with the “words-concepts” of other fields” (Alimpieva, 1986). Currently, the concept of the semantic field means a lot of language units, united by a common (invariant) meaning.

Lexical units enter the semantic field on the basis of the fact that they have a common seme, or archiseme, uniting them. Units of the semantic field are characterized by a homogeneous conceptual correlation; therefore associatively connected meanings of a multi-valued word usually do not enter into one, but into different fields. The unit of the semantic field is most often the lexical-semantic variant, as well as the whole word if it is unambiguous or has in all its meanings a homogeneous conceptual content. The boundaries of the semantic field are relative in nature and can vary depending on the chosen classification principle (Breeva & Butenko, 2004). The number of field units ranges from relatively limited to a very large one. An elementary semantic micro field is a lexical-semantic group - a relatively closed series of lexical units of the same part of speech, united by a common seme, namely an archiseme of more specific content.

In modern linguistics, the term “semantic field” is often used to denote a set of linguistic units, united by some common (integral) semantic attribute. Initially, the role of such lexical units was considered units of the lexical level - words; in some linguistic works descriptions of semantic fields appeared, including also phrases and sentences. The semantic field has the following basic properties: 1. The semantic field is intuitive to the native speaker and has a psychological reality for him; 2. The semantic field is autonomous and can be distinguished as an independent subsystem of the language; 3. The units of the semantic field are connected by various systemic semantic relations; 4. Each semantic field is associated with other semantic

fields of the language and in combination with them forms a language system (Kamchatnov, 2005). Elements of a separate semantic field are connected by regular and systemic relationships, and, therefore, all words of the field are mutually opposed to each other. Semantic fields can intersect or completely enter one into another. The meaning of each word is most fully determined only if the meanings of other words from the same field are known.

In accordance with the conditional division of concepts into universal, ethnospecific, sociospecific and individual, four groups of studies can be distinguished: 1) study of individual concepts; 2) study of the concepts of a certain type of texts; 3) study of ethnospecific concepts; 4) the study of universal (archetypal) concepts (such as “spirit”, “soul”, “mind”). We conducted a study of the universal concepts of soul, spirit and body by comparing it with a set of ideas related to the content of these concepts in science. All of the studies are conducted on different language material, which allows us to identify the appropriate levels of the concept realization: the lexical level, which identifies lexemes/combinations of lexemes that can convey the conceptual content in the language, and the text level implementation of the concept, which allows us to study in more detail the correlation between the well-known representations and to discover new means of explication of the concept, which means that it will most fully recreate the fragment of the linguistic picture of the world associated with this concept.

The lexical tokens *σῶμα*, *ψυχή*, *πνεῦμα* nominate the most fundamental cultural concepts - “body”, “soul”, “spirit”. These concepts belong to the posterior (experimental, empirical) concepts of the culture. Stepanov calls such concepts *constants*. “A constant in culture is a concept that has existed continuously or at least for a very long time” (Stepanov, 2004). Language is always a means of expressing a common culture of the people, a verbal form of expression of the organizing trends of cultural and social development. The concepts displayed in the national language become original markers that determine the diverse activities of man. The concepts of soul, spirit and body are basic universal concepts that are reflected in any language. These phenomena are unique. Their uniqueness lies not only in the existence of “timeless”, but, which is especially important, in the global nature of the concepts themselves.

2. STUDYING OF THE CONCEPTS OF THE BODY, SOUL, AND SPIRIT IN THE GREEK LANGUAGE

2.1. The meaning and origin of the notions “body”, “soul”, and “spirit”

The concepts of soul, spirit and body belong to the basic concepts of any culture and have a great axiological value. Every language has the words “body“, “soul”, and “spirit”. The idea of formulating the concepts of soul, spirit and body seem to conflict, as there is a diversity of ways in which the body, soul and spirit manifest themselves - depending on different modes of access to our complex being on the ways in which human beings behave toward themselves. The concepts of soul, spirit and body occupy a very important place in the New Testament. They are broad concepts but it typically is associated with a tripartite unity of a human being. According to the Bible, people differ from the rest of creation in that they were created in the image of God. Just as the tripartite God — the Father, the Son, and the Holy Spirit — so man is the three parts: body, soul, and spirit. A person consists of physical material, a body that can be seen and touched, but it also consists of non-material aspects - it is the soul, spirit, emotions, conscience that exist outside the physical life expectancy of the human body. The Bible makes it clear that the soul and spirit are the main non-material aspects that make up the whole personality, and the body is the physical container that holds them on this earth. It is necessary to distinguish three concepts: the body, soul and spirit, each of which can have one or another understanding, and the trichotomy “body - soul - spirit” as a definite view of the composition of the human body.

2.1.1. Body

The English word *body* (n.) or Old English *bodig* means: 1) the physical structure, made up of bones, flesh and organs, that constitutes a person or animal; 2) a corpse; 3) the main part of a human being or animal body; the trunk as distinct from the head and limbs; 4) the main, central, or principal of something; 5) a mass or expanse; 6) any of the objects in the heavens; 7) a material object; 8) a group of people or things (Allen, 2002). It is related to the Old High German *botah* but otherwise of unknown origin. It does not exist somewhere in Germanic languages and the word has died out in German (replaced by *Leib*, originally “life”, and *Körper*, from Latin) but in English *body* remains as a great and important word (The Oxford English Dictionary, 1989). In ancient Greek a word “body” has the correspondent $\sigma\omega\mu\alpha$. In the Slavic languages it comes from an Old Slavic тѣло and corresponds to an ancient Russian тѣло , Bulgarian тяло , Serbo-Croatian тијело , Slovenian telo , Czech tělo , Slovak telo , Polish ciało , is also compared with the Latvian tēls , tēle “image, shadow”, tēluot “give form”. Peterson

compares the body with Gothic stains “stone”, Greek στίβ, στίβον “stone”, στίφος “heap”, Armenian t`in “grape seed” (Peterson, 1952). Mahek brings the Slavic tělo closer to the Greek τέλος “purpose, term; the army; tax” (Vasmer, 1953). Other comparisons are considered unconvincing, but they have the right to exist, namely: with the ancient Prussian stallit “to stand”, the ancient Indian sthálati “to stand”, sthálā “embankment”.

2.1.2. Soul

The English word *soul* and the German *seele* derive from the ancient German *saiwolò*, which in turn derives from the Greek *kaiòlos*, a word that means both agile and self-moving. Soul, in this case, designates the intrinsic principle of motion within every human being, the internal embodiment of the prime-mover whose origins are divine (Santoro, 2009). Apart from that, it means 1) the immaterial and spiritual part of a human being, believed to be immortal; 2) the essential or animating principle of a person, group or thing; 3) a person`s emotional or moral nature; 4) a person; 5) exemplification or personification something (Allen, 2002). The Latin term *anima* derives from the Greek word *ψυχή* and has been translated variously as soul, appetite, desire, and passion. The ancient Greek word *ψυχή* goes back to the verb *ψύχω* “to breathe, to blow”, and then, most probably, to the pre-European * *b^{hes}-* “to blow”. The etymology of *ψυχή*, cognate with *ψῦχος* and *ψυχρός*, suggests an original reference to the cold breath of death (Cairns, 2014). According to Plato, *ψυχή* derives from a combination of the verb *ἀναπνέω* (*ἀναπνεῖν* καὶ *ἐκπνεῖν* Plat), which means to breathe, and *ἀναψύχω* (*σῶμα ἀναψυχόμενον* Plat.), which means refreshment. Aristotle reported that *ψυχή* derives from the word *καταψύχω* (*τὴν ξηρὰν ἀναθυμίασιν* Arst.), which signifies cooling (Santoro, 2009). Latin *animus*, in turn, is a descendant of the pre-Indo-European root * *h₂enh₁-* “breathe” to which the ancient Greek *ἄνεμος* “wind” and the ancient Armenian *հղմ* (*hołm*) “wind” also return. It is also interesting to note the Tocharian derivatives from this root: Tocharian A *āñcām* “soul”, Tocharian B *āñme* “soul”, as well as the ancient Armenian *սոյն* (*sojn*) “man; soul” (Watkins, 2000). The Ukrainian word *душа* comes from the Slavic * *duša* and corresponds to the Old Slavic *доуша*, Russian *душа*, Bulgarian *душа*, Serbo-Croatian *дýша*, Slovenian *dúša*, Slovak *duša*, Czech *duše*, Polish *dusza*. The Slavic * *duša* is a form of the noun * *duxъ* with the suffix * *-ja*, from which the Ukrainian *дух*, Old Slavic *доухъ*, Bulgarian *дух*, Serbo-Croatian *духъ*, Slovenian *duh*, Slovak, Czech *duch*, Polish *duch* originate. This word is usually referred to the root * *d^{heu}-* “to blow” with the formant * *-s*, associating it with the Slavic * *dōti* “to blow” (approximate to * *duti* “to blow”), * *dyšati*, * *dъxati*, * *dvoxati* “breathe”, * *dъxnōti*. This is where Lithuanian *dusėti* “puff”, *dūsti* “gasp”. Obviously, in these etymologies, the concept of the soul is associated with the verb to breathe, which is explained quite simply.

Observations of human beings on living things also have led them to believe that breathing is an integral feature of life, and if not, the body dies. This idea is also reflected in the Sanskrit term आत्मन् (atman), which means both “soul” and “breath” (the same root German atmen “breathe”, Danish ånde “breathe”). The Arabic رُوح (rūḥ) “soul, spirit” is associated with the Hebrew רוּחַ (rúach) “wind” and with it returns to the Prasemite * rūḥ - “to blow; breathe”. So in the example of ours and other languages, we can trace this connection to breathing life. The Old English sawol denotes a spiritual and emotional part of a person, animate existence; life, living being, which comes from from Proto-Germanic *saiwalō (source also of Old Saxon seola, Old Norse sala, Old Frisian sele, Middle Dutch siele, Dutch ziel, Old High German seula, German Seele, Gothic saiwala), of uncertain origin. Barnhart believes the soul to mean originally “coming from or belonging to the sea”, because that was supposed to be the stopping place of the soul before birth or after death; if so, it would be from Proto-Germanic *saiwaz (to see the sea) (Barnhart, 1988). Klein explains this meaning as “from the lake”, as a dwelling-place of souls in ancient northern Europe (Klein, 1971). Thus, the soul is a “substantial entity believed to be that in each person which lives, feels, thinks and wills” (Whitney & Smith, 1902).

2.1.3. Spirit

The English word *spirit* (n.), meaning animating or vital principle in man and animals, was borrowed from Anglo-French spirit, Old French spirit “spirit, soul” and directly from Latin spiritus “a breathing (respiration, and of the wind), breath; breath of a god”, hence “inspiration; breath of life”, hence “life; disposition, character; high spirit, vigor, courage; pride, arrogance”, related to spirare “to breathe”. It also means 1) the immaterial intelligent or conscious part of a person; the soul; 2) a supernatural being; 3) temper or state of mind; 4) liveliness, energy, courage in a person or their actions; 5) the prevailing character, attitude; the true meaning of something (Allen, 2002). According to Barnhart and The Oxford English Dictionary, originally this word existed in English mainly from passages in Vulgate, where the Latin word translates Greek πνεῦμα and Hebrew רוּחַ – ruach (Barnhart, 1988; The Oxford English Dictionary, 1989). Latin spiritus, usually in classical Latin “breath”, replaces animus in the sense “spirit” in the imperial period and appears in Christian writings as the usual equivalent of Greek πνεῦμα. The common Slavic noun of the Indo-European nature has the same root as the verb “to breath”. The noun “дух”, Old Russian - духъ (душа, разум, ветер), general Slavic – duchъ, that came to the Old Russian language in the 11th century is ambiguous (Krylov, 2005). It means: “reason”, “moral side of man”, “true meaning”, “air”, “soul” and “supernatural incorporeal being”. We find a match in the Lithuanian language - dvasė (spirit, soul). Ukrainian дух comes from the Old

Slavonic доухъ, Greek πνοή, πνεῦμα, ψυχή, corresponds to the Bulgarian дух(ът), Serbo-Croatian дух, Slovenian dūh, Czech duch, Polish duch, and is related to Lithuanian daũsos “air”, with another stage of vocalism - Lithuanian dvāsė “spirit, soul”, dvesiù, dvėsti “breathe”, Greek θεός “god” (* θεσός), θέειον “sulfur” (* θεσειον), Gothic dius “beast” (Semenov, 2003).

2.2. The origins of ideas about the body, soul and spirit

The question of what is behind the central concepts of soul, spirit and body has been worrying representatives of different nations since ancient times. The origins of the ideas of the soul are in the ancient Chaldean knowledge. Moreover, under the Chaldeans, we mean the sages and scientists of the ancient world, who were primarily engaged in astronomy and mathematics, who could live in North Africa and Mesopotamia. After several dozens of centuries, these ideas can be traced back to Egypt and after one and a half thousand years - in Greece, and there is an assumption that Pythagoras and the Pythagorean union had some kind of connection with Egypt and the Chaldeans. It is more definitely known about what Socrates, Plato, and Aristotle (V-IV centuries B.C.) thought about the soul so that we can talk about the history of the development of ideas about the body, soul, and spirit, which came from more ancient cultures.

2.2.1. Ancient Egypt

The earliest we have regarding the nature of the body, spirit and soul come from Egypt, dating back as far as the 3rd millennium B.C. The concept of the soul as represented by the ancient Egyptians is determined by philosophical and religious views. Ideas about the soul changed over time from the ancient to the New Kingdoms. The ancient Egyptians believed that the soul consists of several parts (Ren, Ba, Ka, Sheut, and Ib) and it is possessed not only by humans, but also by animals and gods (Santoro, 2009). The ancient Egyptians believed that a person consists of a physical body, spiritual body, heart, double, soul, intangible etheric spirit, image and name. The most important of these dimensions was the heart which was considered the locus and source of our thoughts, feelings, and will and therefore the animating force within all human beings. All these components are closely interconnected, and the well-being of one determined the well-being of all the others.

2.2.2. Homer

The epic of Homer is an excellent example of a socio anthropomorphic worldview in which artistic, mythological, philosophical and religious elements are presented in unity. In the second half of the 8th century B.C., he identified 3 types of souls: θυμός, νόος, and μένος (Santoro, 2009). The poet believed that the θυμός was a source of emotions, as well as a source

of energy that set the body in motion. More importantly, θυμός is always involved when a person experiences some emotions, which prompts him to action (Iliad, VI 326; Iliad, VII 95). It was believed to be located in φρενές, which were identified with the diaphragmatic muscle or lungs, a position that reflected the connection of the soul with breathing (Iliad, IV 309). The νόος was associated with intelligence and reason, was closely associated with the chest area (Iliad, VI 61; Iliad, X 4), and sometimes intersected in its functions with θυμός (Odyssey, VIII 78). The μένος was also resided in the chest and represented a state of extraordinary vitality, an aggressive impulse and rage that everyone experiences in battle (Iliad, XVI 529). These three types belonged to the body souls. There was also another type of soul called ψυχή (Crivellato & Ribatti, 2007). This type meant a living or breathing soul and was used in connection with death or deathlike loss of consciousness (Iliad, IX 322; Iliad, XXII 362; Iliad, V 696). This soul was not associated with any particular psychological attribute, ability or function, but rather with a force that animates and transcends the body after death (Santoro, 2009). Although the ψυχή is much more than just the dying breath: as the final expiration is a sign of death, so it becomes a sign of the transition from life to death, and a metonymy for death itself – “his psyche left him” is a way of saying “he died” (Cairns, 2014).

2.2.3. Pre-Socratics

The main philosophical focus of pre-Socratics, as we know, was to study and recognize the nature of reality in order to determine the fundamental substance that makes reality what it is. They included many figures and schools of thought but among those who tried to explain the nature and whereabouts of the soul were Parmenides of Elea (520–450 B.C.), the founder of the Eleatic school, and Democritus of Abdera (460–370 B.C.), who developed the atomic doctrine that influenced the whole history of Western science. Parmenides turned to the questions of being and knowledge, laying the foundation of ontology and the origins of epistemology, divided the truth and opinion and suggested that the soul was made of igneous material and localized in the chest. In his philosophical views, Democritus proposed two parts of the soul: one rational located in the chest or brain, the other irrational and distributed throughout the body (Crivellato & Ribatti, 2007).

2.2.4. Plato and Socrates

Since we do not possess texts written by Socrates, our knowledge about him and his ideas comes from Xenophon, Aristophanes, and Aristotle and, above all, Plato, a student of Socrates, whose works are the most extensive among these philosophers. It should be assumed that it is difficult to distinguish the ideas of Socrates and the ideas of his translators and interpreters, and

especially the ideas of Socrates and Plato. However, their philosophical positions differ markedly in style, method and purpose. It was Socrates who had already departed from the natural philosophy of his closest predecessors, since the main subject of his philosophizing is human consciousness, soul, spirit and the whole practice of human life, and not space at all. On the other hand, he had not yet reached the philosophical system of Plato and Aristotle, but was the creator of the very foundation of these systems. While Socrates shared more with the sophists, raising critical questions more than encouraging answers to the pressing problems of life and death, Plato (424/423–348/347 B.C.) sought to develop a great metaphysical philosophy that included his ideas regarding the soul. Plato thought of the soul as the essence of man, as an incorporeal, life-giving and immortal substance. In his opinion, the soul consisted of a rational aspect located in the brain, an energetic or impulsive part located in the chest, and an appetizing part located in the stomach (Crivellato & Ribatti, 2007).

Plato represented his tripartite theory of the soul in his dialogues. Among the famous works of Plato, the dialogue “Republic” is one of the most significant. The analogy established by Plato in the “Republic” is especially important between the structure of the model society imagined by the philosopher and the structure of the human soul. For him, the state is a macrocosm. The microcosm corresponds to it - each individual person, in particular his soul. According to Plato, three elements exist and require a harmonious combination in the human soul: 1) reason, 2) spirit, and 3) appetite. This classification of the elements of the soul enables Plato to develop the doctrine of the existence of correspondences between the three categories of citizens of the state and the three components, or principles, of the soul. In a perfect state, three categories of its citizens - philosophers, warriors and workers - form a harmonious whole under the control of the most reasonable class but the same thing happens in the soul of an individual person. If each of the three components of the soul will do its work under the control of a rational beginning, then the harmony of the soul will not be broken (IV 442a). Since the soul is immortal (X 608d - 611a), its existence is not limited to earthly life (X 611b - 612a). Although the just enjoys all the blessings already on earth (X 612a - 613e), the main retribution awaits people after death (X 614a - 621d). Most of the positive properties of the soul are very close to the positive properties of the body: at first, a person may not have them; they develop later through exercise, gradually become habits. However, the ability to think, according to Plato, is special and “of a much more divine origin” (VII 518e).

Plato’s “Phaedo” is one of the most striking documents in the history of the culture of mankind, dealing with those issues that have always been of interest to all thinkers, and indeed

most people: about life and death, about the body and soul, about the fate of the body and the fate of the soul, about the ultimate purpose of man. In view of the doubts of Cebes, one of Socrates' disciples present during the conversation, about whether the soul has the ability to think after the death of the body (70ab), Socrates gives his famous four proofs of the immortality of the soul. The soul after the death of the body passes into another state already without the earthly body, and the unearthly soul again passes into the earthly existence, i.e. the mutual transition of opposites is realized here as the cosmic circulation of souls (72b-e). Another argument is that our souls existed before our birth, and if we add to this the first argument about the mutual transition of opposites, it also means that they will also exist after our death (76a - 78b). The soul and body are one being (79e - 80a), nevertheless, the soul is closer to the identical, divine, governing, and the body is closer to the changing, earthly and controlled. The soul, being the life of the body, is incompatible with its death; and when the body dies, the soul does not die, but only departs from the body (105c).

The body, soul, knowledge, and generally all human behavior are presented in "Phaedrus" in the form of an ideal prototype in heaven. The image of love here is associated with a consideration of the nature of the soul. Socrates claims that "every soul is immortal" (*ψυχή πᾶσα ἀθάνατος* - 245c) and the combination of "soul and body" (*ψυχή καὶ σῶμα*) is called "mortal". Nobody can move itself, it moves only under the influence of another body. However, this means that there is something that moves itself. A self-moving and immortal essence is what is called the soul (245s - 246a). Socrates also likens the soul to a "wing-stroked biga" (*ζεύγους* - 246a) traversing the heavens. He explains the soul not with the help of difficult concepts, but with the help of an easily imaginable likeness: the soul is a chariot driven by two horses, one white and docile, representing the spirited soul serving reason, and the other black and recalcitrant, representing the appetitive soul and resistant to the reason, and it is controlled by the charioteer Auriga, who represented the rational soul (246b). It was the task of Auriga to achieve and maintain an optimal harmony and balance between the spirited and appetitive souls (Santoro, 2009). All souls are embodied in the earthly body every millennium and are judged for their life, returning to heaven only after ten such millennia. The exception is only those who have seen true being; falling to the ground, they become philosophers (249d).

Plato derived his theory of the soul to a large extent from the Pythagoreans (Bennett, 1999). Both Plato and the Pythagoreans developed a philosophical basis for the idea that the soul is in the brain. Pythagoras was the first thinker who, according to legend, called himself a philosopher, and, for the first time, he called the universe a cosmos, that is, "a beautiful order".

The subject of his teaching was the world as a harmonious whole, subject to the laws of harmony and number. The principle of justice should be considered as an important conceptual position in the formation of the philosophy of this school. The pinnacle of the development of philosophy is the contemplative mind; the middle of philosophy is the civil mind and the third is the mind associated with the sacraments. The development of these principles in man completes the Pythagorean learning. The Pythagoreans believed that the soul is the result of a harmonious composition of the elements that make up the body. According to Diogenes Laertius, the Pythagoreans also represented the soul as a tripartite structure, consisting of the mind (νοῦς), the reason (φρονέσις) located both in the brain, and the source of courage (θυμός) located in the heart (Diels & Kranz, 1969). Alcmaeon of Croton came to the conclusion that the brain is a place of human understanding and that, since the soul makes consciousness possible, it must be located in the brain. In the same way, Hippo of Samos shared the opinion, saying that the main part of the soul is in the head, or rather, in the brain (Diels & Kranz, 1969).

2.2.5. Aristotle

Psychological treatises are among the most important works of Aristotle and the study of Aristotle's "On the Soul" became for many centuries the main material and source in the study of mental phenomena. Therefore, at the beginning of his treatise "On the Soul", he consistently expounds and then criticizes all the basic teachings about the nature of the soul that were widespread in his time. The knowledge of the soul greatly contributes to the knowledge of all truth, especially the knowledge of nature. After all, the soul is, as it were, the beginning of living things (On the Soul 1.1, 402a, 1-10). The soul, according to Aristotle, is the cause and beginning of the living body.

The soul is a special kind of nature, a principle that accounts for changes and peace in a particular case of living bodies, that is, plants, non-human animals and people. The relationship between soul and body, according to Aristotle, is also an example of a more general relationship between form and matter: thus, an animated, living body is a special kind of in-formed matter (Lorenz, 2009). It is the reason in three senses: both as the source of the movement taking place in the body, and as the goal towards which this movement is directed, and as the essence of living bodies. The essence is the reason for the existence of each object, but the essence of living beings is life, and the soul is the reason for life. In the main psychological treatise of Aristotle, there are places in which, he speaks of the dependence of the soul and mental states and processes on the body. Considering that the soul, according to Aristotle's theory, is a system of

abilities that animated bodies of suitable structure possess and display, it is clear that the soul, according to Aristotle, is not in itself a body or bodily thing (On the Soul 1.1, 403a 3-25).

The psychology of Aristotle is a great page in the development of the science of the human soul. Its problems, shortcomings, errors are historically explainable; its advantages are amazing, unprecedented. Aristotle is a thinker who has deeply illuminated many of the dark abysses of the human`s nature. If Heraclitus thought that the knowledge of these abysses was difficult to access, then Aristotle is one of those great Greeks who showed that it is possible and accessible. It is not surprising therefore that the small, concisely written treatise of Aristotle on the soul became later on and was regarded by subsequent science as one of the classical works not only of Aristotle, but of the whole of ancient philosophy.

2.2.6. Hellenistic philosophy

Further, for about 1,000 years, ideas about the individual qualities of a person, temperaments, emotions, which along with the human body constitute the human individuality, are developed. The death of Alexander the Great in 323 B.C. marks the beginning of a period that historians refer to as the Hellenistic age (Santoro, 2009). This is the period in the history of the Mediterranean, primarily the eastern one, which lasted until the final establishment of Roman rule in these territories and marked the transition between classical Greece and the height of the Roman Empire. Hellenistic society is strikingly different from the society of classical Greece in a number of factors. The actual departure of the polis system to the background, the development and spread of political and economic vertical ties, the collapse of obsolete social institutions, the general change in the cultural background caused serious changes in the Greek social structure. It was a mixture of Greek and Oriental elements. The most vivid syncretism manifested itself in religion and the official practice of the deification of monarchs.

The main features of Hellenistic philosophy include the principle of irrelevance, ethical orientation and adaptation of eastern religious moments. In the 4th century B.C. the center of philosophy was Athens, where 4 schools were formed, among which the most important were the Epicureans and the Stoics. The Stoics affirmed a view of the soul as corporeal and considered the soul as a mortal (Bakalis, 2005). To cause bodily movement, the soul must be corporeal, as only a material force can affect another material force. They also articulated a theory of the soul as a unity of thoughts, feelings, and desires that were subordinated to a single controlling or governing principle called the hegemonikon, which pervades the human being and is identified with reason and intellect (capacity for choice). Although the famous physician Galen of Pergamon (129-200/216 B.C.) dismissed both the heart and lungs as likely locations for the

human soul. Noting that touching the human heart produced no changes in cognition or sensation, he concluded that the soul, which at this point was closely associated with both cognition and sensation, must not reside there (Crivellato & Ribatti, 2007; Santoro, 2009). Galen seeks to show that there are three centers, or parts, of the soul, which are located in three different parts of the body - the brain, heart and liver. In the future, Galen turns to the analysis of the dichotomy of the rational and irrational, arbitrary and involuntary (Galen, 1978). In this context, he introduces the concept of the three-part nature of the soul, i.e. its division into rational, emotional and vegetable, and these three parts of the soul are located in different parts of the body or organs.

The principle of the Epicureans is not just pleasure in itself, but - that serene, silent peace of the soul, when, for measured satisfaction of the needs of the body, there was a complete absence of all passions and burdens. Epicurus of Samos (341–270 B.C.), the founder of the Epicureans, became one of the most important Hellenistic philosophers. He posited the existence of the soul to account for sense-perception, and argued that the soul was composed of corporeal particles diffused like breath throughout the entire body (Santoro, 2009). These particles are atoms, which in Democritus and Epicurus are the smallest, that is, further not divisible bodies. At death, the atoms of the soul were completely separated, and with their separation, any possibility of sensation ceased. Epicurus develops a materialistic concept of the soul, which denies the immortality of the soul and the concept of free will associated with the soul (Abbagnano & Fornero, 2002). Therefore, it is not surprising that Christian thinkers opposed the Epicurean theories of the soul.

The other two figures that the author mentions regarding the question of body and soul are the Greek anatomists and doctors Herophilus of Chalcedon (335–280 B.C.) and Erasistratus of Chios (310–250 B.C.). Herophilus was the first to study the anatomy of a systematic autopsy though the autopsy was strictly prohibited even in Alexandria. Together with Erasistratus, he was the founder of the Alexandria Medical School. Both physicians believed that the center of the nervous system was the brain, and distinguished between “sensitive” and “motor” nerves. Erasistratus studied the activity of the brain and nervous system. He assumed two opposing elements in the body: the spirit of life and blood. Drawing from and reformulating Plato’s concept of the 3 components of the brain’s mental functioning, Herophilus identified each of these components with different ventricles in the brain, locating the ruling principle over the body in the fourth or posterior ventricle (Maestro, 1998; Santoro, 2009).

The next theory that should be considered is the theory of neo-Platonism. Among the many representatives, it is Plotinus, the Egyptian philosopher, who is considered the founder of neo-Platonism. He systematized the teachings of Plato on the embodiment of the triad in nature and space and synthesized some of the main ideas of the Greek-Alexandrian world. The theory of Plotinus regarding the nature, origin and destiny of the soul, as we shall see, will deeply inform a group of early Christian thinkers, who today are usually called the Fathers of the Church. Plotinus invariably follows Plato in the doctrine of the immortality of the soul, of its descent from heaven to earth and its return to heaven, of the rooting of all individual souls in a single “world soul”. For Plotinus, the soul had a higher aspect related to the mind and a lower aspect related to the body (Santoro, 2009). It is worth noting that, in addition to the division between those who argued for an immaterial soul and those who argued for a material concept of the soul, we can see the internalization of these concepts in the form of a soul divided into an immaterial and a material aspect, a dualistic concept that has structured the history of Western thought (Santoro, 2009). Plotinus examines the soul as something one and indivisible, a substance; at its core, it is non-affective and incorporeal. Therefore, Plotinus criticizes the Pythagorean doctrine of the soul as a harmony of the body, rejects the concept of Aristotelian entelechy and the naturalistic doctrine of stoicism about $\piνεῦμα$ (the soul cannot be imagined atomistically as a simple multiplicity of mental states).

2.2.7. Church Fathers

Naturally, speaking about the concepts of soul and body, it is impossible not to consider the position and theory of the Church Fathers, outstanding church leaders and writers of the past, whose authority was especially important in the formation of dogma, hierarchical organization and worship of the Church, and the compilation of the canon - a list of Holy Bible Books. Christian evangelism brought to the world and disseminated several guiding ideas about man and his purpose. Partly they were received from the Old Testament tradition, and partly they were given anew in Christian Revelation. Of particular importance in this matter is Paul the Apostle, who addressed a number of anthropological topics in his epistles. Christian theological thought originates at the intersection of two lines: the Jewish tradition of the Old Testament and the philosophical heritage of the ancient world. In the early Christian literature, the main issues of anthropology were already touched upon: the soul, the image of God, sonship to God, the resurrection and glorification of the whole person, i.e. not only his spiritual substance, but also his body.

The theme of man was occupied by Justin Martyr, and in his works, he often talks about this. It is safe to characterize Justin Martyr as a dichotomist. He does not give a definition of the soul, but he knows that it is divine and immortal, and that it is part of the supreme Mind (Dialogue with Trypho, IV 484b). Tatian the Assyrian, a student of Justin Martyr, distinguishes between two kinds of spirits. Man is created partly from matter, and partly from what is higher than matter. According to Athenagoras of Athens, human nature requires resurrection, since man consists of a body with an immortal soul, and this connection must be permanent. Tertullian defines the soul as the breath of God. He believes that the soul has an invisible body (On the Flesh of Christ, V, XI, 531). We should not forget at all that for Tertullian the soul has its own appearance; this opinion of Tertullian about the appearance of the soul, about its relative physicality and even about its three dimensions is inspired by ancient philosophy, in particular Apollodorus. Among the writers of his era, the influence of Irenaeus of Lyon is especially great, as he takes significant steps forward compared to former apologists. He definitely teaches that the souls of all people are the same; the soul spiritualizes, revitalizes and moves the body. The body is a tool, an instrument; the soul is a master, an artist acting with this instrument. By the spirit, we should understand an integral part of human nature and the Divine Spirit, or rather, the grace of the Holy Spirit.

In his attempts to evangelically enlighten philosophy Clement of Alexandria did not give a complete doctrine of man; if he talked about man, then, as a moralist, he preached to the man more than he taught and researched what man is. In his expressions, he largely depends on the Stoics, although one cannot but notice the strong influence of Plato. It is indisputable that he distinguishes the body, soul and spirit in a person (The Stromata VII, 12). Although he also defines a person dichotomously, as “composed of a reasonable beginning and unreasonable, that is, of a soul and a body” (The Stromata IV, 3). The same is confirmed by him even when he says that death is a separation of the soul from the body (The Stromata III, 6; IV, 25). Origen’s soul is capable of imagination and mobile (On the Principles II, VIII, 1). He further says that the soul may have some kind of approach to God; it may feel something about the nature of the Divine, especially if it is separated from gross matter. Origen has nothing materialistic. For him, the soul is not a body, but it has a body from which it cannot separate. In this life it is our gross flesh, in the future, it will already be an etheric body. In other words, the soul itself is a completely intangible substance, but, having fallen from its premium height; it is clothed in one or another flesh when falling, and in its present state it cannot be represented without a body shell. From this another conclusion: all material is animated, but the substance of the soul is spiritual and not material at all.

Among the early Christian theologians, no one had a greater influence on the formulation of Christian thought than Aurelius Augustine, who clarified a set of interconnected ideas regarding creation, original sin, free will, grace, faith, embodiment, the theory of just war and the nature of the soul (Santoro, 2009). Augustine's doctrine of the soul continues the traditions of the corresponding ancient teachings, combining biblical and patristic teachings with it. In the early period, Augustine primarily regarded the body as a means (tool) that the soul uses; he acknowledged that the body is a constitutive part of the whole person. The relationship of soul and body is understood hierarchically by Augustine (the higher rules the lower): just as God rules the world, so the soul rules the body; it is designed to guide the body (Santoro, 2009). According to Augustine, every person who follows the precepts of Jesus and accepts the will of God as his own, saves his soul and is allowed into the kingdom of heaven. In the book "On the Immortality of the Soul," Augustine suggests the neo-Platonic idea that the soul gives shape to the body and does not change the body, but rather retains its purity (Santoro, 2009). The soul is present not only in the whole body, but also in every part of the body.

2.3. The lexical-semantic field of the concepts of the body, soul, and spirit in the Greek language

The concepts under consideration have a complex structure and, in our opinion, it is difficult to cover all the lexical units that reflect these concepts in Greek, but understanding the lexical-semantic field will help us do this. As we have already defined, the core of the concept is the pivotal word, the semantic dominant, which in the process of comprehension is "overgrown" with new senses that are realized in the text through linguistic units (word, phrase, and sentence). The core of the nominative field is a lexical token that has: a) a high frequency of use; b) the greatest generalization in its semantics in the direct sense; c) stylistically and expressively neutral. The concepts of soul, spirit and body are correlated with both concrete and abstract notions and do not have clear boundaries; therefore, their description is fraught with some difficulties.

The content of the concept, according to Croft and Cruse, in other words, is called the interpretive field. It includes the cognitive features, which in one or another way interpret the basic informative content of the concept. The cognitive features are derived from the concept representing some inferential knowledge or estimate it (Croft & Cruse, 2004). The most close to the spirit are feeling, soul, tradition, style, nature, God, that is, the spirit clearly appears in the regenerative opposition of spirit and body. The heart is closest to the soul, and then with a separation, spirit, consciousness, body, mind, life, love, which, on the one hand, illustrates the

already noted rapprochement of the heart and heart soul, and on the other, a clear mixture of the concepts of soul and spirit. Part, soul, head, arm, organism, with the exception of the soul, which appears as the second member of the opposition of the body and soul, are gradually moving away from the body. Thus, all these lexical tokens can be included in the interpretative field of the concepts.

The lexical-semantic fields “body”, “soul” and “spirit” are a semantically related group of units, which includes semantically similar words of significant parts of speech, phrases that can realize ideas about the body, soul and spirit. To identify the conceptual characteristics of the concepts we turn to the dictionary definitions of these concepts. Thus, based on the interpretation of the word “body”, we believe that the core of the concept of the *body*, its pivotal word in ancient Greek is the lexical token σῶμα [ἄτος, τό] with the following meanings: 1) (dead) body, corpse Hom., Hes., Her., Pind.: σ. σποδοῦ Soph. burnt corpse; 2) the living body Hes., Pind., Her.: αἱ κατὰ τὸ σ. ἡδοναί Plat. carnal pleasures; τὰ εἰς τὸ σ. τιμήματα Aeschin. physical punishment; 3) person (δόμοι καὶ σώματα Aesch.; σώματα καὶ χρήματα Thuc.): καὶ χρήματα καὶ τὰ ἑαυτῶν σώματα Xen. (their) property and themselves; 4) life: τὸ σ. (δια) σώζειν or (δια) σώζεσθαι Thuc., Isocr., Xen., Dem. save your life; τῶν σωμάτων στερηθῆναι Xen. to lose life; περὶ τοῦ σώματος ἀγωνίζεσθαι Lys. fight for your life; 5) (descriptively, without translation): τὸ σὸν σ. Eur. = σύ; τὰ πολλὰ σώματα Soph. = οἱ πολλοί; σ. ἀνικάτου του θηρός Soph. = ὁ ἀνικάτος θήρ; δοῦλα καὶ ἐλεύθερα σώματα Xen. = δοῦλοι καὶ ἐλεύθεροι; 6) slave Polyb.; 7) base, essence (τῆς πίστεως Arst.); 8) phys., math. body: μεγέθους τὸ ἐπὶ τρία σ. (ἔστιν) Arst. that which has three dimensions is the body; 9) totality, mass, system (τοῦ κόσμου Plat.) (Πατάκης & Τζιράκης, 2019; Lidell & Scott, 1996).

Component analysis of the semantics of the core lexical token σῶμα allowed us to determine the peripheral lexemes of the concept of the body, namely: δέμας τό, νεκρός ὁ/νεκρόν τό, μορφή ἢ, χρώς, χρωτός ὁ, κρέας τό, πτώμα, ατος τό. The main feature underlying the lexeme μορφή is the spatial limitation of the body, the material image that implies a certain order of arrangement of its parts. The meaning of the words is a visual impression of the figure of the person as a whole, as well as the outlines of its individual parts (arms, legs, and head). Thus, μορφή is the outlines, the shape of the body, and the physical appearance of the person as a whole.

The noun-verbalizer σάρξ emphasizes the physicality of any living or dead body of man, animal, plant. The outer body shell is also indicated by the following tokens: χρώς and δέμας. If the noun σῶμα is universal and can be called both living and dead bodies, then νεκρόν and

πτῶμα have the basic meanings of the dead body. The lexical tokens analyzed are partial synonyms of the core token σῶμα and characterize the body as a physical object. They indicate the external features of the object, its image (μορφή), the outer body, the physicality (σάρξ, χρώς, δέμας). The noun νεκρός acts as a synonym in the meaning of the body of the deceased person, but is an antonym in the meaning of the body of the living person. Thus, the lexeme σῶμα is semantically dominant; all other verbalizing words are synonymous with it and partial. The semantic feature of the word σῶμα is enantiosemia, that is, the existence in its semantic structure of antonymic relations - the designation of the living and the dead, partial relations (the body denotes both the whole and part of it).

Turning to the definition of the soul as the immortal intangible basis of man, we note that in ancient Greek, the core word of this concept is the noun ψυχή [ψυχά (ā) ἤ]: 1) respiration, spirit, soul, consciousness: ψυχῆς τε καὶ αἰῶνος εὗνις Hom. lifeless; μητρὸς ψ. κατατεθνηυῖης Hom. the soul of a dead mother; τὸν ἔλυπε ψ. Hom. soul (life) left him, but also he lost consciousness; ἀποπνεῖν ψυχᾶς Pind. and ἐκπνεῖν or ἀφιέναι ψυχὴν Eur. give up the spirit; τὰ πάθη τῆς ψυχῆς Arst. state of mind; ὅλη τῆ ψυχῆ and ἐκ τῆς ψυχῆς Xen. and ἀπὸ τῆς ψυχῆς Luc. from (from) the depths of the soul; εἷς ἀνὴρ καὶ μία ψ. Polyb. one single person; ἀπ' ὀρθῆς καὶ δικαίας καὶ ἀδιαφθόρου τῆς ψυχῆς Dem. in good conscience; τῷ ἢ ψ. σῖτον οὐ προσίετο Xen. his soul did not accept food, that is, he did not want to eat; ψ. ἀναπαύεται Xen. saturation occurs; 2) life (περὶ ψυχῆς μάχεσθαι Hom.): περὶ ψυχῆς διὰ τινα κινδυνεύειν Thuc. risk life for smb.; ψυχὴν παραιτέεσθαι Her. ask for mercy; τὴν ψυχὴν τοῦ παιδὸς ζημιοῦσθαι Her. to pay with the life of (his) son; τῆς ψυχῆς πρίασθαι ὥστε ... Xen. pay with life for ...; ποιὴν τῆς ψυχῆς τινοῦ ἀνελέσθαι Her. take a ransom for smb. murder; πᾶσιν ἀνθρώποις ἄρ' ἦν ψ. τέκνα Eur. because for all people their children are (dear as) life; 3) mental properties, character, disposition (ἵππου Xen., Plat.): ψυχὴν οὐκ ἄκρος Her. coward; 4) mood, feelings: τίνας οἶσθ' αὐτὴν ψυχὴν ἔξειν, ὅταν ...; Dem. what do you think she will feel when ... ?; 5) descriptively personality, person (often omitted in translation): πᾶσα ψ. NT everyone (person); ἢ ἐμὴ ψ. Soph. I (personally); ψυχῆς Ὀρέστου λοιπὸν Soph. what remains of Orestes; ψυχὴν διδόναι ἡδονῇ Aesch. indulge in pleasure; θηρίων τὰς ψυχὰς ἡμεροῦν Isocr. tame animals; ψυχαὶ πολλαί Arph. many people, many; ὦ ἀγαθὴ καὶ πιστὴ ψ.! Xen. oh my dear! (Πατάκης & Τζιράκης, 2019; Lidell & Scott, 1996).

Among the signs indicated by the lexeme ψυχή the following are distinguished: it denotes the beginning of life and the spiritual sense, the meaning of inner qualities, along with the meaning of man as a person. Let us also analyze the peripheral lexical tokens of the concept of

the *soul*, where in Greek they are the nouns στῆθος, εὖς τό, νόος [νοῦς, ὄ], καρδία [κρᾶδία and κρᾶδίη, ἦ], μένος, εὖς τό. The nouns στῆθος, καρδία bear in their meaning somatic load and are mainly responsible for the heart and breast, but according to the dictionary definitions they also indicate the inner state of the person, his feelings and desires. The lexemes νόος and μένος are based on both the material image of the mind and the immaterial expression of thinking; in Greek this meaning can only be transmitted in a figurative sense. All the nouns mentioned above are universal and can refer to the soul in both literal and figurative sense. Thus, the analyzed lexical tokens are also partially synonymous with the core token ψυχή and characterize the soul as an intangible entity. They point to the features of the bodily organ that acts as the repository of the soul (στῆθος, καρδία) and to the internal mental fullness (νόος). Therefore, we can conclude that the lexical tokens ψυχή, as well as σῶμα, are semantically dominant, since all other verbalizers convey the meaning of the soul in synonymic and partial relations.

The core of the concept of the *spirit* in the New Testament is the lexical token πνεῦμα, [ατος τό] which has the following meanings: 1) breath, gust, impulse (ἀνέμων Aesch.; trans. συμφορᾶς Eur.): ὥσπερ π. ἢ καπνός Plat. like a breath or smoke; λύσσης π. Aesch. rabies outbreak; 2) wind (πνεύματα θαλάσσια Eur.; τὸ π. ὅπου θέλει πνεῖ NT); 3) breath: π. βίου Aesch. breath of life, life; π. ἀθροίζειν Eur. take a breath πνεύματος διαρροαί Eur. airways, trans. throat; 4) spirit, life: π. ἀνιέναι (ἀφιέναι, μεθιέναι) Aesch. give out a spirit, die; τὸ π. ἔχειν διά τινα Polyb. be obliged to life; 5) disposition, favor (ἐν ἀνδράσι φίλοις Soph.): αἰδοῖον π. χώρας Aesch. hospitality (regards respectful favor) of the country; 6) evaporation, smell, aroma (θεῖον ὀσμῆς π. Eur.; π. βαρύ Plut.); 7) sound (s), voice (Φρυγίων ἀυλῶν π. Eur.); 8) spiritual being, spirit (θεῖον π. Plat.; δαιμόνιον π. Plut.; π. ἀκάθαρτον NT); 9) (about animals) flair: κατὰ π. τινοσ στιῆναι Arst. be within flair; pl. winds (τὰ πνεύματα ἀποκρίνεσθαι Diog. L.) (Πατάκης & Τζιράκης, 2019; Lidell & Scott, 1996). It is difficult to distinguish the lexemes πνεῦμα with ψυχή, ψυχά (ᾱ) ἢ [ψῦχος], θυμός ὄ [θύω II] and νόος, νοῦς ὄ as they are interchangeable in some definitions. Although ψυχή can also denote mental properties, character, disposition, mood, feelings. The word νόος refers rather to thought and mind than to breathing. This term is equated with the ability of the human mind to understand what is true or real. Common English translations include “understanding”, “mind”, “prudence”, “discretion”, “common sense”. It is also often described as something equivalent to perception, except that it works in the mind. The word θυμός, in turn, means the breath of life, the beginning of life, life, i.e., soul, spirit, consciousness, will, and also desire, need, hunger, thirst, appetite, courage (Πατάκης & Τζιράκης, 2019; Lidell & Scott, 1996). The word indicates a physical connection with breathing or blood, and is also used to express the human desire for recognition.

Trichotomists believe that the New Testament clearly teaches a tripartite view of man. The authors of the New Testament, like the authors of the Old Testament, consistently use three basic words to describe the components of human nature: σάρξ, used 151 times (and σῶμα about 129 times), refers to the physical aspect of humanity, flesh; ψυχή, used 105 times, refers to the psychological aspect of humanity and also represents life itself; and πνεῦμα, used 385 times in the New Testament, refers to the human spirit in about 80 of these cases (Holy Spirit, Spirit of Father, and Spirit of the Lord the most often, the meaning of the unkind spirits: dumb spirit, evil spirits, and spirits of devils is presented too (Robinson, 1952). A full consideration of human nature should take into account the use in the New Testament of such words as σάρξ, σῶμα, πνεῦμα, ψυχή, καρδία, νόος (see Figure 1, Appendix 3). As it was already mentioned among the peripheral verbalizers of the concept of the body there are nouns νεκρόν, πτώμα, which are partial synonyms of the core lexeme σῶμα. The lexemes νεκρόν and πτώματα have the essential meanings of the dead body. For example, dichotomists often reject the distinction between ψυχή and πνεῦμα in 1 Thessalonians 5:23. They claim that if 1 Thessalonians 5:23 proves that man consists of three parts, then Mark 12:30 must prove that man consists of four parts, since Jesus lists καρδία - heart, ψυχή - soul, διάνοια - mind, ισχύς – power. However, trichotomists see only three parts here, based on their understanding of how the Bible uses the terms heart, soul and mind (Robinson, 1952). The heart is the composition of the soul plus conscience, and the mind is the leading part of the soul.

In order to study the means of linguistic representation of the concepts of soul, spirit and body, in addition to the analyzed lexical tokens, we have also included their derivatives, which represent different grammatical categories: nouns: σύνψυχος - being of one accord (Philippians 2:2), ὀλιγόψυχος – weak (1 Thessalonians 5:14), δίψυχος - double minded (James 1:8; 4:8); adjectives: πνευματικός – spiritual (1 Peter 2:5; Romans 7:14; Romans 15:27; 1 Corinthians 2:10-15; 1 Corinthians 2:14; 1 Corinthians 3:1; 1 Corinthians 9:11; 1 Corinthians 10:3-4; 1 Corinthians 12:1-11; 1 Corinthians 14:1-2; 1 Corinthians 14:37; 1 Corinthians 15:44-46; Galatians 6:1; Ephesians 1; Ephesians 5:18-19; Ephesians 6:12; Colossians 1:7-9; Colossians 3:16; 1 Peter 2:5; Revelation 11:4-11), σαρκικός – carnal (Romans 15:27; 1 Corinthians 9:11; 1 Peter 2:11), ψυχικός – natural, sensual (Jude 1:19-21; 1 Corinthians 2:14; 1 Corinthians 15:44-46; James 3:15), σάρκινος – fleshy (2 Corinthians 3:3); verbs: εὐψυχῶ - to be of good comfort (Philippians 2:19-20), ἐκπνέω – to give up the spirit (Mark 15:37-39; Luke 23:46); adverbs: πνευματικῶς – spiritually (1 Corinthians 2:10-15; 1 Corinthians 2:14; Revelation 11:4-11), ἄψυχα - without life (1 Corinthians 14:7), σύνσωμα - of the same body (Ephesians 3:6), σωματικῶς – bodily (Colossians 2:9).

3. LINGUISTIC REPRESENTATIONS OF THE CONCEPTS OF THE BODY, SOUL AND SPIRIT IN THE NEW TESTAMENT

3.1. The New Testament as the basis of the new anthropology

The Bible is the divine and unique book, the Author of which is holy and eternal. It is a corpus of books recognized by the church as inspired by God and constituting the Holy Scriptures of the Old and New Testament (Scott & Curtis, 2020). The canonical books are the books included in the canon of the Old and New Testaments in Judaism and Christianity. The non-canonical books are part of the Old Testament, which in the Orthodox Church are considered edifying and useful for reading, but not having the same meaning and authority as canonical. In the Catholic Church, they are called deuterocanonical because for Catholics they are of equal value with canonical books. Protestants call the deuterocanonical books of the Catholic Bible Apocrypha, treating them as texts “hidden”, extraneous, and not included in the canon (Somov, 2001). In his Easter letter of 367, the bishop of Alexandria Athanasius referred to a number of Christian scriptures, which he considered authoritative. He described them as “canonized” in the sense of being texts that held the core of Christian belief (Freeman, 2009). There were twenty-seven of them. This was the earliest reference to the complete New Testament, as we know it today, although less complete lists are known from the end of the second century onwards.

A man asks about himself and questions himself. The texts of the New Testament, which are fundamental to Christian tradition, are concretions of this question and the subsequent attempts to answer it. All of the points to be discovered in the New Testament are to be connected with anthropology. When it comes to the question of man, essential theological issues come into focus. It is very welcome that the New Testament texts are perceived in this perspective. The New Testament sees the human being as a being in relationships (with God, fellow human beings, the world) and takes over the basic statements from the Old Testament: a) human being is a creature of God (he has a special position in creation), b) he is a sinner, c) nevertheless God`s mercy and kindness turns to a man. Basic statement: Man is a sinner (lost, self-failing), but he is the one infinitely loved by God. This is developed with the help of various models of thought, mostly in the context of Christological or soteriological statements.

Theological anthropology or Christian anthropology or spiritual anthropology is a branch of Christian dogmatic theology that studies man from the point of view of revelation, especially Holy Scripture, establishing the Christian concept of man and also summarizes his action in

Creation. Theologians now know that they cannot assume that the significance of human nature is unambiguous. The concept of “human” is becoming increasingly unclear, as scientists try to explain it in precise terms (Ezigbo, 2016). Anthropology is, first of all, an integrative science that studies a person within the framework of the society and culture to which he belongs. It can also be defined as a science that studies the origin and development of the entire range of human variability and methods of social behavior in time and space. “Traditionally, Christian theologians have thought of the ontological constitution of human beings either in a tripartite sense or in a bipartite sense or in monist terms” (Ezigbo, 2016; Figure 2, Appendix 4).

Man has only one component - material. According to this belief, mind, feelings, and spirituality - all these are functions of the body. Consequently, with the destruction of the material component (death), a person ceases to exist. The monist ontology focuses on the unity of a human being. Some representatives point out that the Bible does not describe human ontology in a biological and scientific manner. They agree that the “overarching picture of a human being the Bible presents is that of a totality, a whole, and a unitary being” (Ezigbo, 2016). They argue that the word “soul” describes the whole person, and the words “spirit” and “heart” are used to describe a human being from a particular perspective. The body and soul are not considered as separate components of a person, but as two sides of a single whole.

Man has two components: material and intangible. The most popular view, confirmed by a large number of theologians from many Christian traditions, is that a person consists of two components: material (body/flesh) and spiritual (soul/spirit). At the time of death, the material and non-material components are separated. The soul or spirit leaves the body after death and reunites with the body at the resurrection. Representatives of a bipartite ontology allude to Genesis 2:7 to support their claim that a human being is composed of a material component (“dust of the earth”) and the immaterial component (“breath of life”) (Ezigbo, 2016). When one says that man consists of two parts, one may admit that spirit and soul are not two different parts. Rather, it would be the same principle, but taken into account from two different points of view, i.e. the mind and the soul would be two different points of view of the same element. The man would, therefore, consist of “two floors”.

Man has three components: spirit, soul and body. A significant minority of theologians believe that people are made up of three separate components: body or flesh, soul and spirit. Technically, this is known as a tripartite ontology (“trichotomy” = division into three parts). When we say that man consists of three parts, we accept that the body, the soul and the spirit are three different parts of man. Man would, therefore, consist of three “different stages”. Spirit and

soul would be two different parts. The biblical texts commonly used to support this position are 1 Thessalonians 5:23 and Hebrews 4:12. Within this view, the functions of the three components are usually explained as follows:

- the body provides a connection between a person and the physical world.
- the soul provides a connection with other people; it is the mind, will, feelings.
- the spirit is a special part that is able to communicate with God.

Thus, a man consists of two substances - material and non-material - which can be separated from each other. Spirit and soul cannot be separated from each other, that is, they do not exist separately. Spirit and soul are two poles of spiritual reality, two functions or two spheres of one substance. In most cases, the words “spirit” and “soul” are used interchangeably, without any distinction as both of them reflect spiritual reality. Sometimes a distinction is made between them. This suggests that the spiritual component of man contains two different spheres: the soul is a sphere of intangible substance that supports communication with the outside world and the spirit is the sphere of the same intangible substance that supports communication with God.

3.2. The Greek translation of the Old Testament as a source of the New Testament concept of man

Translation, unlike the source text, rarely becomes a subject of wide scientific interest, remaining, for the most part, a narrow specialization, but with the translation of the Bible, everything is different. In modern science, the Septuagint, or translation of Seventy Explanators (Latin “Septuaginta” means “Seventy”), is the conventional name for a large collection of texts, united under one cover in the oldest codes of the Greek Bible (Peters, 1986; Jobes & Silva, 2000). An important issue in Septuagint studies is its proper use in textual criticism of the Old Testament. For many years the Septuagint has been the major tool in textual criticism. The reason for this is two-fold: (1) The Septuagint is the oldest translation of the Old Testament, and (2) there has been a dearth of witnesses to the Hebrew Bible (Howard, 1972). The significance of the number 70 in the Jewish religious tradition is primarily associated with the idea of an authoritative and plenipotentiary assembly. Not all of them are even translatable in the true sense, but each of them was included in the centuries-old process of translating biblical thought into other languages, which began in Alexandria around 281 B.C. from the translation of the Pentateuch, on which a group of seventy-two elders worked (Peters, 1986). The period in the

history of Europe and the Middle East, marked by the appearance of this greatest set of translated literature of the ancient World, was one of those turning points that determined the fate of all mankind.

The clarity of the Greek language was not only associated with the military, political and commercial intelligibility, which at different times was possessed by the languages of merchants and conquerors, including Aramaic, Latin, Parthian. In contrast to them, Greek was not only the language of official acts, but also developed a philosophy, the main advantage of which was its dialogic nature. The translation of the Bible into the language of these people is not an ordinary situation of a meeting of two cultures, but a fact fundamental to Western civilization. In terms of the content of the Septuagint, it is a complex and heterogeneous, but single book, with which all the literature of Hellenistic Judaism begins (Vevyurko, 2015; The Cambridge History of the Bible, 1970).

A letter from Aristeas, the bodyguard of King Ptolemy II Philadelphus (reign of 283–246 B.C.), addressed to his brother Philocrates, tells of the embassy in Jerusalem to the head of the theocratic Jewish state, which was part of the Greek-Egyptian monarchy, the high priest Eleazar (years of reign 284–247 B.C.) - and subsequent events (Jobes & Silva, 2000). This is the most detailed and at the same time the earliest story about the appearance of the Septuagint, which, along with some unidentified sources, formed the basis of the subsequent tradition. That's what it says about the translation of the Seventy: 1) Aristeas does not write about translating the entire Bible, but only the "Law", Pentateuch; 2) the initiator of the enterprise is not the Jewish people, but Ptolemy II; 3) the idea of translation belongs to the court librarian Demetrius of Phalerum; 4) the Jews of Alexandria post factum approved the translation of the Law; 5) by the will of the Jewish community, the translation should continue to remain unchanged; 6) the translators of the text delivered from Jerusalem were seventy-two elders from Palestine, six from each of the twelve tribes of Israel; 7) The translation was carried out by them together, in one meeting (συνέδριον), each coordinating its work with the others (ἕκαστα σύμφωνα ποιῶντες); 8) early, less reliable translation of certain passages from the Law (προηρμηνευμένων ἐπισφαλέστερον ἐκ τοῦ νόμου) is mentioned (Law, 2013).

Although, it is important to mention that most of the scientists who analyzed the letter came to the conclusion that the author could not be the person whom he introduced himself; it was actually a Jew who wrote a fictitious narrative in order to increase the importance of the Hebrew Scriptures, giving the impression that the pagan king learned about their meaning and therefore arranged for their translation into Greek (Metzger, 2001).

The Greek Bible is the earliest translation of the Hebrew Scriptures. To the extent that every translation is a commentary, this is the earliest commentary on the Hebrew Bible. Thus, the Hebrew parent of the Septuagint represents a stage in the development of the Hebrew textual tradition earlier than any existing Hebrew witness (Peters, 1986). The Septuagint was also considered sacred by most Hellenistic Jews and Jewish converts to Christianity. It was not a secondary translation to Hebrew but was Scripture. It has long been acknowledged that some of Paul's quotations derive from the Septuagint and not Hebrew (Ellis, 1957). The Greek Bible in one form or another is the parent text from which several earlier versions of the Bible derive - Coptic, Ethiopian, Arabic and Armenian, and many others (Peters, 1986). Thus, the Septuagint, in the broadest sense, is the repository of the history of the Jewish people in the period after the closure of the Hebrew canon. In advance, it can be taken for granted that the anthropology of the Septuagint is generally biblical anthropology, translated and translated into Greek with some explanations, including that particular kind of literary commentary that does not explain individual texts, but the whole series of historical events and situations (Vevyurko, 2015). As the main source of Old Testament quotes and allusions for early Christianity, the Septuagint formed the language of the Christian doctrine of man.

The Old Testament consistently uses three primary words to describe the parts of man (Figure 3, Appendix 5): **בשר - basar** (flesh), which refers to the external, material aspect of man (mostly in emphasizing human frailty), and has the following definitions: flesh of the body of human beings, of animals; the body itself; flesh as frail or erring (man against God); all living things; mankind; **נפש - nephesh (also neshama נשמה)**, which refers to the soul as well as the whole person or life, thus, having the meaning of the soul, life, creature, person, mind, living being, the breathing substance or being, soul, the inner being of man, the man himself, person or individual, seat of the appetites, seat of emotions and passions, the activity of the mind, of the will, of the character; and **רוח - ruach** which is used to refer to the human spirit (**רוח - ruach** can mean “wind”, “breath”, or “spirit” depending on the context) (Brown et al, 1906; Muraoka, 2009; Wolff, 1994; Teixeira, 2010). Initially, the Hebrew word *ruach*, like the Greek *pneuma*, meant “breath” or “wind”, and the meaning “spirit” acquired later. In the Old Testament **בשר - basar** occurs approximately 266 times, **נפש - nephesh** occurs 754 times, and **רוח - ruach** occurs 378 times with at least 100 times referring to the human spirit (Robinson, 1952; Wolff, 1994).

As it was already mentioned, in the Old Testament, the soul is designated by the Hebrew word *nefesh* **נפש**. The word *nefesh* was originally meant the essence of man, supporting the life process in the body (Wolff, 1994). It follows from this that in ancient times the soul was

understood as the beginning which informs life to the body, constantly supports it in it. In the future, this word is used to refer to the living being itself - both human being and animal (compare Genesis 1:20; Genesis 2:7-19; Genesis 9:10; Leviticus 17:11), - and most often it occurs along with the word “living” (Genesis 1:20; see Table 1, Appendix 1). Thus, the word “soul” began to designate a person as such, a person as a whole Genesis 42:21 (Table 1; see also Genesis 46:15; Numbers 5:6; Ezekiel 13:18, Genesis 27:4-31; Numbers 11: 6; Isaiah 42:1; Lamentations 3:24). The expression “my soul” can appear in the meaning of “I” (Psalms 42:2; Table 1), which is especially clear when a person prays for his salvation (Psalms 7:4; Psalms 22:21). The expression “my soul”, “his soul”, etc. often have a meaning of “yourself”. The word “soul” can also mean “someone” (Genesis 5:1-4). Consequently, one can also say about a dead person as a dead soul (Table 1; Leviticus 19:28; see also Leviticus 21:11; Leviticus 22:4; Numbers 6:6; Numbers 9:6).

If we consider that the soul means not only the essence that supports life in a person, but also the person as a whole, then the meaning of such expressions as “strengthen the soul” (Table 1; Psalms 19:7; see also Psalms 23:3) or “save the soul” (Psalms 121:7; Table 1) becomes clear. In the latter case, the identity of the concepts of “soul” and “man as a whole” is obvious, which is shown with the help of the usual “parallelism” in the biblical language (a repetition of the same thought in two different expressions). “Man as a whole” is also implied when it is said that the soul is thirsty, hungry, saturated (Psalms 107:9; compare with Psalms 42:3; Proverbs 10:3; Proverbs 25:25), starves, is tired, mourns (Proverbs 27:7; Jeremiah 31:25) or reinforces (Lamentations 1:11-19), fasts (Psalms 69:11), turns away (Numbers 21:5; Job 10:1), or is defiled by eating forbidden foods (Ezekiel 4:14). Obviously, this also means the whole person, therefore the expression “soul and body” does not indicate the separation of these two elements, but their integrity (compare Psalms 73:26; Psalms 84:2; Table 1).

Even after death, a person is spoken of as a single whole (Job 3:17-19; Job 10:21 and the following; compare 1 Samuel 28:11 and the following about Samuel). The integrity of a person implies the identity of the soul and the power that forms the life process, that is, life itself (compare 1 Kings 19:4). This life is in the hands of God (Table 1; Job 12:10; see also Ezekiel 18:4). He can take a soul = life, therefore, in case of a threat to life, people fear for their soul (Joshua 9:24; compare Ezekiel 32:10). To save a soul means to take your life out of danger (Genesis 19:17); catching a soul sometimes means killing someone (Psalms 56:7). Thus, the loss of the soul is nothing but the death of a person: the soul dies (Table 1; Numbers 23:10; see also Judges 16:30), it is destroyed (Genesis 17:14), condemned to death (Judges 5:18).

Sometimes a person does not value his soul (Judges 9:17), but the soul can be delivered and saved (Psalms 7:5; Psalms 34:23; Psalms 115:4). Therefore, the return of the soul means the continuation of human life or its rebirth (1 Kings 17:21); the threat to life may also be indicated by the expression “for the waters are come in unto my soul” - נַפְשִׁי: עַד- מַיִם בָּאוּ בִּי [ki vau mayim ad *nafesh*] (Psalms 69:1). Here, as in previous cases, we have in mind the whole person. The outcome of the soul from the body in the Old Testament is said in different ways: for example, Jeremiah 15:9 says that the dying man “gives up the ghost” - נַפְשָׁה נִפְתְּחָה - [nafecha *nafsha*] (according to the fact that the soul was associated with the breathing process; compare Genesis 35:18). Blood was considered to be the carrier of the “vital”, soul (*nefesh*) (Genesis 9:4 and the following; Leviticus 17:11) Blood is even equated with the soul (Deuteronomy 12:23; Table 1), therefore blood consumption was forbidden for a person; compare “the voice of blood” (Genesis 4:10):

Another biblical name for the soul is *neshama* נִשְׁמָה, that is, “giving breath” (Wolff, 1994). According to this concept, when a person was created, the soul was “blown” into it by God (Genesis 2:7); the soul is the “candle of the Lord” - נֵר יְהוָה נֵר [ner Yahwe] in man, it experiences “all the depths of his heart” - כָּל-יְדַעְתִּי אֶפְשָׁה [chofes kol chadrei vaten] (Proverbs 20:27). The soul is also called the “breath of the Almighty” - נְשִׁמַּת שְׁדַי [venishmat shadai] (Job 33:4). It is *neshama*, according to ancient Jewish tradition, that is an immortal and body-independent entity, while *nefesh* is associated with the body and is subject to death (Genesis 2:7; see Table 1). A person`s soul is also treated as an organ of senses, while the word “soul” can be replaced by the word “heart”, which will have the same meaning. The soul suffers (Genesis 42:21), languishes and rejoices (Psalms 84:3; Psalms 86:4), is tormented (Isaiah 53:11), loves (Genesis 34:3; Song of Songs 3:1-4), it needs consolation and receives it (Psalms 77:3; Psalms 94:19), the soul manifests desires (Deuteronomy 12:20 and the following; Micah 7:1), is tormented and discouraged (Job 19:2; Psalms 42:6), conceals evil feelings or expresses them (Proverbs 13:2). The soul sometimes grieves (Psalms 119:81), it is poured out (in tears) (Job 30:16), the soul is poured out before the Lord (1 Samuel 1:15). Sometimes the soul thinks (“says,” 1 Samuel 20:4), recognizes (Psalms 139:14) and expresses its will (Genesis 23:8);

If the soul denotes the life given by God (Isaiah 57:16, Jeremiah 38:16) and if it is the result of God`s creation, then its existence is inextricably linked with God. The soul can remain healthy and prosperous only if it strives for God, lives before Him (Genesis 32:30; Psalms 19:8; Psalms 94:19); then God also protects her (Isaiah 38:17). Without Him, the soul yearns, thirsts and hungers for fellowship with Him (Psalms 42:3; Psalms 63:2), languishes after Him (Psalms

84:3), loses peace (Lamentations 3:17), but with God, it rejoices (Isaiah 61:10) and consoles (Psalms 77:3; Psalms 94:19). Therefore, a person must fully devote his soul to serving God, he must search for God with all his soul (Deuteronomy 4:29) and love Him (Deuteronomy 6:5; Deuteronomy 10:12). The soul is called to bless, praise the Lord (Psalms 103:1, 22; Psalms 104:1, 35), and a person should be sensitive to his soul (Joshua 23:11). Regardless of whether the word “soul” is perceived in the meaning of bodily or spiritual life before God, it always does not mean some side of human existence, but the whole person in his life before the Lord.

The body in the Old Testament is often identified with flesh; e.g. in Psalms 38:3 (“there is no soundness in my flesh,” - בְּבִשְׂרִי מָתָם אֵינִי [ein metom bivsari], that is, my whole body hurts). Although flesh most often means living substance, living material, while the body is a miraculous organism in which soul and spirit live. In Hebrew and Greek texts there are many expressions, which are usually translated by the word “body”. There is a close relationship between the guilt of the world and its suffering, between sin and disease, between godlessness and death; we are born to experience this on ourselves. At the same time, the Old Testament constantly speaks of the frailty of human life and death (Numbers 14:29; Job 2:7.8; Psalms 22:15; Psalms 55:5; Isaiah 1:5-6).

The human body is a testimony of the wisdom and power of the Creator God (Genesis 1:26-27; Genesis 2:18-25; Psalms 139:13-15). The Ten Commandments are direct evidence that God wants to protect and preserve the human body (Exodus 20:1-17). The one who keeps the commandments is promised the extension of his earthly life (v. 12). Love affection of people for each other was granted to them by God, who commanded: “Be fruitful and multiply” (Genesis 1:28), marriage symbolizes God`s attitude to His people (compare Exodus 21:10) Therefore, the Bible warns: “Do not commit adultery” (Exodus 20:14). In his corporeality, man is also “an image and likeness of God” (Genesis 1: 26-27).

3.3. Linguistic tools of verbalization of the concepts in the Synoptic Gospels and Acts of the Apostles

The “soul” ψυχή appears 35 times in the Synoptic Gospels (Robinson, 1952). Of these, the places where the psyche-nefesh (ψυχή - נפש) equivalence is obvious and indisputable are very frequent. The texts of Matthew 10:39; Mark 8:35; Luke 17:33 (see Table 2, Appendix 2; compare also with Matthew 16:25; 22:36-39; Mark 3:4; 8:34-38; Luke 6:9; 9:24) that contain a famous sentence are important in this regard:

Mark 8:35 ὁς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· ὁς δὲ ἂν ἀπολέσει τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου σώσει αὐτήν.

For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

Here we do not speak of two modes of existence, the terrain of the embodied human being and the celestial of the disembodied soul. Rather, it speaks of a life (psyche - ψυχή = nefesh - נֶפֶשׁ) seen as an indivisible unit, which is achieved or spoiled to the extent that the following of Jesus is accepted or rejected. It is not a question here of the value of the immortal soul, as it was often understood, but of the value of the saving work of Christ, the only means available to man to ensure life.

Thus, the soul is the power that sustains life and means life itself (Matthew 2:20; Matthew 20:28; Luke 21:19; Acts 15:26; 20:10), which God gives to man and returns to Himself (Luke 12:20). A person can love his soul or hate it, take care or not care about it, cherish it (Matthew 6:25; Luke 12:22; 14:26; Acts 20:24). The Old Testament use of meaning the whole man with the term nefesh (נֶפֶשׁ) is again revealed in texts such as Mark 10:45. In Mark 3:4 (= Luke 6:9), ψυχή means a whole man, a person (also Acts 2:41-43; 3:22-23; Acts 7:14; 27:37).

Acts 2:41-43 καὶ προσετέθησαν ἐν τῇ ἡμέρᾳ ἐκείνῃ **ψυχαὶ** ὡσεὶ τρισχίλια.

and the same day there were added unto them about three thousand **people** (literally “souls”).

The soul is the most valuable thing a person has (Matthew 16:26):

τί γὰρ ὠφελήσεται ἄνθρωπος ἐὰν τὸν κόσμον ὅλον κερδήσῃ τὴν δὲ **ψυχὴν** αὐτοῦ ζημιωθῆ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς **ψυχῆς** αὐτοῦ;

For what is a man profited, if he shall gain the whole world, and lose his own **soul**? or what shall a man give in exchange for his **soul**?

The soul perceives and feels (Acts 14:22; 15:24): it rejoices (Luke 12:19) and praises the Lord (1:46-47), it grieves (Matthew 26:38; Mark 14:34; Luke 2:35), is annoyed (Acts 14:2), hesitates (Acts 15:24), the soul can also cherish desires (Luke 12:19) and represents the human mind - νόος (Acts 14:2). A person, as the creation of the Creator, is required to be completely guided by the will of God and love Him “with all his **soul**” - ἐν ὅλῃ τῇ **ψυχῇ** (Matthew 22:37; Mark 12:29-30; Luke 10:27). The soul, and therefore the person as a whole, must live in harmony and obedience to his Creator and Lord (Mark 12:30; Luke 10:27). If a person acts contrary to this, then God can take his soul (Matthew 10:28) to deprive him of his future life:

Matthew 10:28 καὶ μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτενόντων τὸ **σῶμα**, τὴν δὲ **ψυχήν** μὴ δυναμένων ἀποκτεῖναι· φοβεῖσθε δὲ μᾶλλον τὸν δυνάμενον καὶ **ψυχήν** καὶ **σῶμα** ἀπολέσαι ἐν γέεννῃ.

And fear not them which kill the **body**, but are not able to kill the **soul**: but rather fear him which is able to destroy both **soul** and **body** in hell.

The scripture speaks differently about what happens to the soul after death. Those who have not kept the commandments of God will go to the kingdom of the dead having parted with the flesh (Luke 16:22-23):

Luke 16:22-23 ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ· ἀπέθανεν δὲ καὶ ὁ πλούσιος καὶ ἐτάφη. καὶ ἐν τῷ ἄδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὄρᾳ Ἀβραάμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ.

And it came to pass, that the beggar died, and was carried by the angels into Abraham`s bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

Those who die in faith and obedience to the will of God are promised communion with God (Luke 23:43), and they will not appear before His judgment:

Luke 23:43 καὶ εἶπεν αὐτῷ Ἀμήν σοι λέγω, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.

And Jesus said unto him, Verily I say unto thee, today shalt thou be with me in paradise.

Jesus Christ gave his soul for our redemption; now He expects us to do the same for Him: that is to say that we also give him our whole soul:

Mark 10:45 καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν **ψυχήν** αὐτοῦ λύτρον ἀντὶ πολλῶν.

For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Acts 15:26 ἀνθρώποις παραδεδωκόσι τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

Men that have hazarded their **lives** for the name of our Lord Jesus Christ.

Texts where both terms **ψυχή** and **σῶμα** appear together are, in comparison to those that use **ψυχή** in the absolute sense, very rare; there are only two cases, both in Matthew 6:25; 10:19-20 (and a parallel in Luke). In Matthew 6:25 (= Luke 12:22-23) for the first part of the verse, **σῶμα** and **ψυχή** mean the same thing, they indicate the whole man indiscriminately, but in the

second half of the verse both are used in such a way that the concept of “body” is underlying as a contradiction of “soul”.

Matthew is the author of the New Testament who, with the exception of Paul, uses the term σῶμα more (fourteen) times; he is followed by Luke (thirteen times) and, already at a distance, Mark (four). In various passages of Matthew σῶμα designates the whole man. In 5:29-30, 6:22-23, 27:51-53, according to the parallel of 18:8-9, the expression “your whole **body**” (ὅλον τὸ **σῶμά** σου) is equivalent to the whole man (also Matthew 6:22-23; Mark 5:29; Luke 11:34-37; 12:4-5; see Table 2). The body is often identified with flesh - **σὰρξ** (Matthew 26:41; Mark 14:38; see Table 2). Although flesh most often means living substance, living material, while the body is a miraculous organism in which soul and spirit live (Kleger, 2019). The highest manifestation of the perfection of the human body became the incarnation of Jesus Christ (John 1:14; Matthew 27:57-60; Mark 14:7-8; 15:43; Luke 23:50-56; 24:2-3; 24:22-23):

John 1:14 Καὶ ὁ λόγος **σὰρξ** ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας.

And the Word was made **flesh**, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

In a special way the body is in connection with the Lord`s Supper (Matthew 26:26; Mark 14:22; Luke 22:19; see Table 2):

Matthew 26:26 Ἐσθιόντων δὲ αὐτῶν λαβὼν ὁ Ἰησοῦς ἄρτον καὶ εὐλογήσας ἔκλασεν καὶ δούσ τοῖς μαθηταῖς εἶπεν, Λάβετε φάγετε, τοῦτό ἐστιν τὸ **σῶμά** μου.

And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my **body**.

Evidence of the reality of spiritual manifestations can probably be considered the fact that, according to Luke 3:22 (parallel in Matthew 3:16 and Mark 1:9-10; see Table 2), the Holy Ghost descended on Jesus “in a bodily shape” - **σωματικῶ εἶδει**, i.e. visibly.

The term “Spirit” occurs 379 times in the New Testament, while the name “Holy Spirit” occurs some 90 times (Kohlenberger, 1995). Out of 68 chapters in the Synoptic Gospels, the Spirit is mentioned 34 times. Thus, the spirit in the Synoptic Gospels is described in several meanings. Repeatedly this word is used in the meaning of “human soul”: “The **spirit** indeed is willing...” - τὸ μὲν **πνεῦμα** πρόθυμον (Matthew 26:41). Thus, it is said of the daughter of Jairus, “and her **spirit** came again,” - καὶ ἐπέστρεψεν τὸ **πνεῦμα** αὐτῆς (Luke 8:55). The spirit of the apostle Paul “was stirred in him” - παρωζύνητο τὸ **πνεῦμα** αὐτοῦ ἐν αὐτῶ - at the sight of Athens

- “the city wholly given to idolatry” - κατείδωλον οὔσαν τὴν πόλιν (Acts 17:16; 18:25). Although we cannot say “man is spirit”, but he has spirit (Acts 23:8). Matthew, Mark and Luke speak about Jesus’ death depicting it as “Jesus yield up the **spirit**” - ἀφῆκεν τὸ **πνεῦμα**; “gave up the spirit” - ἐξέπνευσεν (Matthew 27:50; Mark 15:37-39; Luke 23:46; see Table 2) or, when talking about a human being, “Ananias hearing these words fell down, and gave up the **ghost**” - ἀκούων δὲ ὁ Ἀνανίας τοὺς λόγους τούτους πεσὼν ἐξέψυξεν (Acts 5:5; see also Acts 5:10; 12:23), “And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my **spirit**” - καὶ ἐλιθοβόλουν τὸν Στέφανον ἐπικαλούμενον καὶ λέγοντα Κύριε Ἰησοῦ, δέξαι τὸ **πνεῦμά** μου, which emphasizes that the spirit is such a source of strength and life. The subject of the individual is the soul. The principle of life that moves a person is the spirit (Job 12:10; Matthew 5:3; Luke 23:46).

Luke 23:46 Πάτερ, εἰς χεῖράς σου παρατίθεμαι τὸ **πνεῦμά** μου.

Father, into thy hands I commend my **spirit**.

The Bible also speaks of unkind spirits: devils - **πνεύματα** (Matthew 8:16; see also Luke 6:17-17; Table 2); evil spirits - **πνεύματα πονηρὰ** (Matthew 8:16, 12:43-45; Luke 7:21; 8:2; Acts 19:12-16) are usually called “unclean spirits” - **πνεύματα ἀκάθαρτα** (Matthew 10:1 and Mark 6:7; Table 2); 12:43 (see also Luke 11:24-26; Table 2); Mark 1:23-27; 3:10-11; 3:30; 5:2; 5:8-13; 7:25; 9:20; Luke 4:33; 4:36; 6:18; 8:29; 9:38-39; 9:42; 10:21; 11:24; Acts 5:16; 8:7; 16:13; 16:18), “dumb spirit” - **πνεῦμα ἄλαλον** (Mark 9:15-17; 9:25); “spirit of divination” - **πνεῦμα πύθωνα** (Acts 16:16), as well as “spirit of weakness” - **πνεῦμα ἀσθενείας** (Luke 13:11) and “spirit of infirmity” - **πνεῦμα ἀσθενείας** (Luke 13:11).

The Bible says about God the Son Jesus Christ, God the Father, and God the Holy Spirit. The Holy Spirit is the active power of God, that is, His power in action. Usually the word **πνεῦμα** designates the “Holy Spirit” - **πνεῦμα ἅγιον** (Matthew 1:18 (see also Luke 1:35; Table 2), 20; 3:11 (see also Mark 1:8; Luke 3:16; Table 2); 4:1 (see also Mark 1:12-13; Luke 4:1-2; Table 2); 12:31-32 (see also Mark 3:28-30; Luke 12:10-12; Table 2); 28:19; Mark 2:8; 3:28-29; 8:11-12; 12:36; 13:11; Luke 1:13-17; 1:41; 1:67-68; 2:25-27; 3:21-22; 4:14; 10:20; 11:13; 12:10-12; Acts 2:4; 2:17-18; 2:32-33; 2:38; 4:7-8; 4:24-25; 4:31; 5:3; 5:32; 6:3; 6:5; 6:10 7:51; 7:55; 8:14-15; 8:17-19; 8:29; 9:17; 9:31; 10:19; 10:38; 10:44-46; 10:47; 11:12; 11:15-16; 11:24; 11:27-28; 13:2; 13:4; 13:9; 13:52; 15:8; 15:28; 16:6; 19:2; 19:6; 19:21; 20:22-23; 20:28; 21:4;

21:11; 22:41-45 (Mark 12:36; Table 2); 28:25); it is also can be named as the “Spirit of God” - **πνεῦμα [τοῦ] θεοῦ** (Matthew 3:16; 4:1; 12:28); “Spirit of Father” - **πνεῦμα τοῦ πατρὸς** (Matthew 10:19-20; 12:18); “Spirit of the Lord” - **πνεῦμα Κυρίου** (Luke 4:18-19; Acts 5:9; 8:39). In Acts along, consisting of 28 chapters, Luke makes mention of the Holy Spirit 56 times. With this many direct references to the Spirit in only 28 chapters, the book of Acts can with justification be said to be especially the book of the Spirit (Drumwright, 1974).

3.4. Linguistic tools for transmitting the concepts in the Corpus of John

The image of God that man carries does not refer to the body form of man, although the body of a man may reflect his (spiritual) interior (Kleger, 2019). The true essence of the image of God that man wears does not consist in the bodily form of man because:

John 4:24 πνεῦμα ὁ θεός.

God is a **Spirit**.

God is a spirit, that is, by His nature He is invisible and is not connected with any particular place in his presence. God only wants the worship, which is performed in Jesus Christ, the Son, who “showed” the invisible Father to people (John 1:18), and the Kingdom of God under the influence of the Holy Spirit, revealing to believers a new reality (John 3:3-5; 7:38-39). The term “Spirit” only in John is used in the basic meaning - “wind” - this word is used by Jesus in a conversation with Nicodemus: “The **wind** bloweth where it listeth ...” - τὸ **πνεῦμα** ὅπου θέλει πνεῖ... (John 3:8).

John 3:5-8 ἀπεκρίθη Ἰησοῦς, Ἄμην ἀμην λέγω σοι, ἐὰν μή τις γεννηθῆ ἔξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ. τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἐστίν, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστιν. μὴ θαυμάσης ὅτι εἶπόν σοι, Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν. τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ’ οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὕτως ἐστὶν πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος.

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

The action of the Spirit is as invisible and mysterious as the action of the wind. Man cannot control either one or the other.

Apostle John describes two completely different spheres: the realm of the fallen man, that is, the realm of the flesh, and the realm of God, or the realm of the Spirit (John 3:5-8). A fallen man cannot regenerate himself; he needs the intervention and help of God. Only the Holy Spirit of God can revive the spirit of man (Kleger, 2019). People should not be perplexed about these words of Christ, or underestimate or reject their meaning. Man must be born again. This necessity is absolute and operates on the scale of the universe.

Thus, the word “spirit” also designates the Holy Spirit (John 1:32-33; 3:5-8; 3:34; 7:39; 14:24-26; 20:21-23; 1 John 3:24; 4:13; 5:6-8; Revelation 1:10; 2:7; 2:11; 4:2; 22:17). The Holy Spirit is obviously meant by the seven Spirits - **ἑπτὰ πνευμάτων** in Revelation 1:4 (compare Isaiah 11: 2-3; Revelation 3:1; 4:5; 5:6; 4:5; 5:6); so unusual He is symbolically indicated (note that the number seven is a special number in the Holy Scriptures; it expresses divine fullness). It is also very important to note that a very important call to churches is used 6 times in Revelation: He that hath an ear, let him hear what the **Spirit** saith unto the churches. - Ὁ ἔχων οὖς ἀκουσάτω τί τὸ **πνεῦμα** λέγει ταῖς ἐκκλησίαις (Revelation 2:11; 2:17; 2:29; 3:6; 3:13; 3:22).

The Holy Spirit was to come as the Comforter (the Greek word “παράκλητος ὁ”, which also entered the Hebrew language in a slightly modified form, has the meaning of a “comforter-adviser”; later found in 14:26; 15:26; 16:7). After His ascension to heaven, Jesus sent the Holy Spirit to earth (John 6:63; 7:38–39; Acts 1:8–9). And He, having come into the world, gives life, that is, gives salvation to those who believe in Jesus Christ. God wants people to live “in the truth”, and not entangled in lies, and be guided by the truth, worship the Creator. The time is coming when people will worship God everywhere, prompted by the Holy Spirit that He gave them (John 4:23-24). The Holy Spirit is also called the Spirit of truth - **πνεῦμα τῆς ἀληθείας** (John 14:15-17; 15:26-27; 16:12-13; 1 John 4:6); as such, He was to instruct the apostles. Throughout the history of the Church, it is in the light of the apostolic teachings that the Holy Spirit of truth has been unmistakably separated from the spirits of error (1 John 4:6) that gave rise to heretical teachings. Revelation 19:10 speaks of the spirit of prophecy: ἡ γὰρ μαρτυρία Ἰησοῦ ἐστὶν τὸ **πνεῦμα τῆς προφητείας** - for the testimony of Jesus is the **spirit of prophecy**. In other words, the nature and purpose of Bible prophecies is explained and determined by the testimony of Jesus Christ and the need to glorify Him and the Father in Him (Robertson, 1934). At present, one of the main functions of the Holy Spirit is to glorify Jesus Christ and to proclaim to believers what is about to happen (John 16:13). As in the Synoptic Gospels, John also speaks about devils and unclean spirits in Revelation 16:13-14, 18:2.

Speaking about body, John is more concentrated on the body of Christ, which is the temple of His body (John 2:19-21; 19:30-31; 19:38-40; 20:11-12). Unlike the Synoptic Gospels and the Epistles, we can see the use of the new words denoting the dead body - πτώμα and νεκρός in Revelation 16:1-3, Revelation 11:4-1 as well as the use of flesh (σάρξ) - Revelation 19:17-21. Revelation 18:11-14 is the only place where the word “bodies” – σώματα denotes slaves.

The soul means life; it is the seat of the personality and the “subject” of sin and the “object” of redemption (John 10:11-17; 12:24-28). The soul often means the whole person, as the souls of Christian martyrs in Revelation 6:9. After the fifth seal was removed, John again had a vision of heaven; his attention is drawn to the souls under the altar (or at the foot of the altar; in this connection Exodus 29:12; Leviticus 4:7; also Revelation 20:4).

Revelation 6:9 Καὶ ὅτε ἤνοιξεν τὴν πέμπτην σφραγίδα, εἶδον ὑποκάτω τοῦ θυσιαστηρίου τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν λόγον τοῦ θεοῦ καὶ διὰ τὴν μαρτυρίαν ἣν εἶχον.

And when he had opened the fifth seal, I saw under the altar the **souls** of them that were slain for the word of God, and for the testimony which they held.

The soul needs salvation and redemption as the soul is life itself (Revelation 8:8-9; 12:10-11). Not only the soul but also people in the integrity of their souls and bodies appear before the throne of God (Revelation 20:12-13):

Revelation 20:12-13 καὶ εἶδον τοὺς νεκρούς, τοὺς μεγάλους καὶ τοὺς μικρούς, ἐστῶτας ἐνώπιον τοῦ θρόνου, “καὶ βιβλία ἠνοιχθησαν:” καὶ ἄλλο “βιβλίον” ἠνοιχθη, ὃ ἐστὶν “τῆς ζωῆς:” καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις “κατὰ τὰ ἔργα αὐτῶν.” καὶ ἔδωκεν ἡ θάλασσα τοὺς νεκρούς τοὺς ἐν αὐτῇ, καὶ ὁ θάνατος καὶ ὁ ᾅδης ἔδωκαν τοὺς νεκρούς τοὺς ἐν αὐτοῖς, καὶ ἐκρίθησαν ἕκαστος “κατὰ τὰ ἔργα αὐτῶν.”

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

The fact that the idea of blood as a bearer of the soul is preserved in the New Testament is also confirmed in Revelation 6:9, which speaks of the soul of martyrs at the throne of God: they are located where, according to the Old Testament, the blood of the victims flows. Since they all gave their lives for God, they are not lost, but saved. Here the soul does not exist as some

abstraction, separated from its physical appearance, but appear in a new body that the Divine Spirit gives them.

3.5. The means of the linguistic transmission of the concepts in the Epistles

Paul has obviously not elaborated a systematic anthropology; he is only interested in the theological dimension of the human being. The generality of his commentators agrees on this point, as well as in pointing out that it is the Old Testament image of man that provides the apostle with the basis of his own anthropological vision. As we know, Paul belongs to the Hellenistic Jewish milieu, and not to Palestinian Judaism (Bultman, 1984). This means that Paul speaks, writes, and reasons in Greek. Paul should not be interpreted from Hebrew or the Hebrew Old Testament, but if necessary from the Greek version of the Old Testament, the Septuagint (LXX).

The body (σῶμα) is the property of man. There is no human being without a body. Even at the resurrection, after death, man will have a body, a “**spiritual body**” - σῶμα πνευματικόν (1 Corinthians 15:44-49), a “**glorious body**” - σῶμα τῆς δόξης (Philippians 3:21). When Paul exhorts the Romans (12:1): “I beseech you therefore, brethren, by the mercies of God, that ye present your **bodies** a living sacrifice, holy, acceptable unto God, which is your reasonable service” - Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ παραστήσαι τὰ **σώματα** ὑμῶν θυσίαν ζῶσαν ἁγίαν τῷ θεῷ εὐάρεστον, τὴν λογικὴν λατρείαν ὑμῶν, it is about the whole human person (Bultman, 1984). It is Paul who distinguishes body, soul and spirit (1 Thessalonians 5:23; Hebrews 4:12), which reminds us of a tripartite anthropology that cannot be found anywhere elsewhere at Paul`s.

The body has members, which are one within it. In 1 Corinthians 12 the unity of the body and the diversity of the members are staged and one can quote an astonishing parallel: “Now ye are the **body** of Christ, and members in particular” - ὑμεῖς δὲ ἐστε **σῶμα** Χριστοῦ καὶ μέλη ἐκ μέρους (1 Corinthians 12:27). We go from the body to the members in all equivalence. The flexibility of using the concept of σῶμα is very striking in the pericope 1 Corinthians 6:13-20 where σῶμα designates in turn the person in oneself, the conjugal person, and the seat of the Holy Spirit (see also Romans 1:9; 5:5; 2 Corinthians 1:22):

1 Corinthians 6:13-20 τὰ βρώματα τῆ κοιλίας, καὶ ἡ κοιλία τοῖς βρώμασιν: ὁ δὲ θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει. τὸ δὲ **σῶμα** οὐ τῆ πορνείᾳ ἀλλὰ τῷ κυρίῳ, καὶ ὁ κύριος τῷ **σώματι**: ὁ δὲ θεὸς καὶ τὸν κύριον ἡγείρειν καὶ ἡμᾶς ἐξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ. οὐκ οἴδατε ὅτι τὰ **σώματα** ὑμῶν μέλη Χριστοῦ ἐστίν; ἄρα οὖν τὰ μέλη τοῦ χριστοῦ ποιήσω πόρνης μέλη; μὴ γένοιτο. ἢ οὐκ οἴδατε ὅτι ὁ κολλώμενος τῆ πόρνη ἐν **σῶμά** ἐστιν; “Ἔσονται” γάρ, φησίν, “οἱ δύο εἰς **σάρκα** μίαν.” ὁ

δὲ κολλώμενος τῷ κυρίῳ ἐν **πνεύμᾳ** ἐστίν. φεύγετε τὴν πορνείαν: πᾶν ἀμάρτημα ὃ ἐὰν ποιήσῃ ἄνθρωπος ἐκτὸς τοῦ **σώματός** ἐστίν, ὃ δὲ πορνεύων εἰς τὸ ἴδιον **σῶμα** ἀμαρτάνει. ἢ οὐκ οἴδατε ὅτι τὸ **σῶμα** ὑμῶν ναὸς τοῦ ἐν ὑμῖν **ἁγίου πνεύματός** ἐστίν, οὗ ἔχετε ἀπὸ θεοῦ; καὶ οὐκ ἐστὲ ἑαυτῶν, ἠγοράσθητε γὰρ τιμῆς: δοξάσατε δὴ τὸν θεὸν ἐν τῷ **σώματι** ὑμῶν.

Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the **body** is not for fornication, but for the Lord; and the Lord for the **body**. And God hath both raised up the Lord, and will also raise up us by his own power. Know ye not that your **bodies** are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. What? know ye not that he which is joined to an harlot is one **body**? for two, saith he, shall be one **flesh**. But he that is joined unto the Lord is one **spirit**. Flee fornication. Every sin that a man doeth is without the **body**; but he that committeth fornication sinneth against his own **body**. What? know ye not that your **body** is the temple of the **Holy Ghost** which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your **body**, and in your **spirit**, which are God`s.

The church through which the risen Lord acts in the world is often figuratively called the “one **body** in Christ” - ἐν **σῶμά** ἐσμεν ἐν Χριστῷ (Romans 12:5; 1 Corinthians 10:17; 1 Corinthians 12:12-27; Ephesians 1:23; Ephesians 2:16; Ephesians 4:4-12; Ephesians 5:23-30; Colossians 1:18-24; Colossians 2:19; Colossians 3:15; Ephesians 4:3-4). Paul expressed the Lord`s lively, inextricable connection with believers, manifested in the constant influence of Christ on the Church, which He fills with His Spirit (1 Corinthians 12:1-11; 2 Corinthians 5:5) and gives life, the Head of which He is and which, thanks to Him, acquires life. Along with this, in the image of the body of Christ Christians are given an ideal example of true relationships between members of the Church based on a fellowship in Christ; like members of one body (Ephesians 3:6; James 3:6), members of the Church help, support, and complement each other (Ephesians 4:16). As members of the body of Christ, believers are united by a common goal. Therefore, Paul cared to the highest degree, so that they “stood” in one spirit, unanimously struggling for faith with the gospel (Ephesians 2:22; 4:3-4; Philippians 2:1; Colossians 1:7-9; Hebrews 6:4-6):

Philippians 1:27 Μόνον ἀξίως τοῦ εὐαγγελίου τοῦ χριστοῦ πολιτεύεσθε, ἵνα εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς εἴτε ἀπὼν ἀκούω τὰ περὶ ὑμῶν, ὅτι στήκετε ἐν **ἐνὶ πνεύματι**, μιᾷ ψυχῇ συναθροῦντες τῇ πίστει τοῦ εὐαγγελίου.

Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in **one spirit**, with one mind striving together for the faith of the gospel.

Paul speaks not only about σῶμα but σὰρξ as well. “**Flesh and blood** cannot inherit the kingdom of God” - **σὰρξ καὶ αἷμα** βασιλείαν θεοῦ κληρονομησαὶ οὐ δύναται (1 Corinthians 15:50); the flesh lives only on the earth, and here it dies (Romans 8:13; 1 Peter 1:24; James 5:3).

1 Peter 1:24 διότι πᾶσα **σὰρξ** ὡς χόρτος, καὶ πᾶσα δόξα αὐτῆς ὡς ἄνθος χόρτου: ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος ἐξέπεσεν.

For all **flesh** is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away.

In the resurrection, believers will find a new, heavenly, spiritual corporeality (1 Corinthians 15:35-50), which will allow them to see God. Christ, the firstborn among the resurrected (v. 20), at the time of His Second Coming, likewise grants a new life to all those who belong to Him (v. 23; Philippians 3:21). Evidence of the reality of spiritual manifestations can probably be considered the phrase “For in him dwelleth all the fulness of the Godhead **bodily**” - ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος **σωματικῶς** (Colossians 2:9).

We can mark here a level of definition of man by the term σῶμα: man is body insofar as he can dispose of his body (Romans 4:19-20; 1 Corinthians 9:27; 1 Corinthians 13:3; **James 3:2-3**), do him good or evil, and also when his body is the subject of an action or event (2 Corinthians 10:10; James 2:16) (Bultman, 1984). This emerges for example from the passage Romans 8:13:

Romans 8:13 εἰ γὰρ κατὰ **σάρκα** ζητετέ μέλλετε ἀποθνήσκειν, εἰ δὲ **πνεύματι** τὰς πράξεις τοῦ **σώματος** θανατοῦτε ζήσεσθε.

For if ye live after the **flesh**, ye shall die: but if ye through the **Spirit** do mortify the deeds of the **body**, ye shall live.

This expression indicates a real alienation experienced by a human person, because his “body” has escaped his control and commits aberrant actions. For Paul a foreign power came to take possession of the body, an invisible power that Paul calls “sin” (**ἁμαρτία**) or “flesh” (**σὰρξ**) (Bultman, 1984). The body can therefore be taken over by the force of evil, but it can also, in the phase of redemption, be put at the service of Christ (Romans 6:12-13).

Certain passages from the epistle to Romans 7 express the wish to be delivered from the “body”: “who shall deliver me from the **body** of this death?” - τίς με ρύσεται ἐκ τοῦ **σώματος** τοῦ θανάτου τούτου (Romans 7:24). Paul does not speak of the body in itself, of ontological corporeality, but of the body entirely fallen into the power of death identified with the “**σὰρξ**”, with the “flesh” which he contradicts to the Spirit (Romans 8:4-16; Galatians 3:3; 4:29; 5:16-25;

7:1; 6:8; 3:2-5; Ephesians 6:12; Philippians 3:3; Colossians 2:5; 1 Timothy 4:8; Hebrews 9:13-14; 12:9).

The body is the abode of the earth life (2 Corinthians 5:6-8; 2 Corinthians 12:2-3; Hebrews 13:3). The wonderful connection of body, soul, and spirit, forming absolute unity, is collectively sanctified by God (1 Thessalonians 5:23; 1 Corinthians 5:3-5; 1 Corinthians 7:34; James 2:26):

1 Thessalonians 5:23 Αὐτὸς δὲ ὁ θεὸς τῆς εἰρήνης ἀγιάσαι ὑμᾶς ὅλοτελεῖς, καὶ ὀλόκληρον ὑμῶν τὸ **πνεῦμα** καὶ ἡ **ψυχὴ** καὶ τὸ **σῶμα** ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθεῖη.

And the very God of peace sanctify you wholly; and I pray God your whole **spirit** and **soul** and **body** be preserved blameless unto the coming of our Lord Jesus Christ.

Romans 8:23 speaks of the future “redemption of our **body**” - τὴν ἀπολύτρωσιν τοῦ **σώματος**. Jesus is God`s gift to humanity, He eliminated bodily ailments, healed the weak and raised the dead. Since God appeared in the flesh in Jesus - ἐφανερώθη ἐν **σαρκί** (1 Timothy 3:16), the bodies of believers have been the temple of the Holy Ghost - τὸ **σῶμα** ὑμῶν ναὸς τοῦ ἐν ὑμῖν **ἁγίου πνεύματος** ἐστίν (1 Corinthians 6:19-20). The Bible does not keep silent about how much the human body suffers after the fall, which violated God`s world order. The death and decay of the body is the retribution for sin (Romans 6:23):

Romans 6:23 τὰ γὰρ ὀψώνια τῆς ἀμαρτίας θάνατος, τὸ δὲ χάρισμα τοῦ θεοῦ ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

The New Testament indicates that it is in bodily suffering that God`s power is revealed (2 Corinthians 4:10; Galatians 6:17; Philippians 1:20). Body`s infirmity serves as a symbol of earthly life as a whole (2 Corinthians 5:3-5; Romans 8:11); because sin often takes possession of a person through the body, it is called “the **body** of sin” - τὸ **σῶμα** τῆς ἀμαρτίας (Romans 6:6) or the “the **body** of death” - τὸ **σῶμα** τοῦ θανάτου (Romans 7:24). Along with this the Holy Scripture also speaks of the salvation of the body by Jesus Christ (Philippians 3:21):

Philippians 3:21 ὃς μετασχηματίσει τὸ **σῶμα** τῆς ταπεινώσεως ἡμῶν σύμμορφον τῷ **σώματι** τῆς δόξης αὐτοῦ κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ ὑποτάξαι αὐτῷ τὰ πάντα.

Who shall change our vile **body**, that it may be fashioned like unto his glorious **body**, according to the working whereby he is able even to subdue all things unto himself.

Biblical understanding of the body extends to relations between the sexes. Marriage symbolizes God`s attitude to His people. (Romans 4:1; 1 Timothy 4:1-5; 1 Timothy 5:14, where a positive attitude is expressed towards the body and the false opinion that everything bodily is negative is refuted). The Bible, however, does not hide the fact that not all relationships between the sexes are sanctified by God (1 Corinthians 6:17; 1 Corinthians 7:1-5):

1 Corinthians 7:1-5 Περί δὲ ὧν ἐγράψατε, καλὸν ἀνθρώπῳ γυναικὸς μὴ ἄπτεσθαι: διὰ δὲ τὰς πορνείας ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἐχέτω, καὶ ἐκάστη τὸν ἴδιον ἄνδρα ἐχέτω. τῇ γυναικὶ ὁ ἀνὴρ τὴν ὀφειλὴν ἀποδιδότω, ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρὶ. ἡ γυνὴ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει ἀλλὰ ὁ ἀνὴρ: ὁμοίως δὲ καὶ ὁ ἀνὴρ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει ἀλλὰ ἡ γυνή. μὴ ἀποστερεῖτε ἀλλήλους, εἰ μήτι [ἀν] ἐκ συμφώνου πρὸς καιρὸν ἵνα σχολάσῃτε τῇ προσευχῇ καὶ πάλιν ἐπὶ τὸ αὐτὸ ἦτε, ἵνα μὴ πειράξῃ ὑμᾶς ὁ Σατανᾶς διὰ τὴν ἀκρασίαν [ὑμῶν].

Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

It is necessary to take care of the purity of this relationship, remembering that the love between a man and a woman (like the man as a whole) was distorted as a result of the fall. “What? know ye not that your **body** is the temple of the **Holy Ghost** which is in you?” - ἢ οὐκ οἴδατε ὅτι τὸ **σῶμα** ὑμῶν ναὸς τοῦ ἐν ὑμῖν **ἁγίου πνεύματος** ἐστίν (1 Corinthians 6:19); “And they that are Christ`s have crucified the **flesh** with the affections and lusts” - οἱ δὲ τοῦ χριστοῦ Ἰησοῦ τὴν **σάρκα** ἐσταύρωσαν σὺν τοῖς παθήμασιν καὶ ταῖς ἐπιθυμίαις (Galatians 5:24). On the other hand, we must not forget that Jesus also pardons those who have sinned in love: “The publicans and the harlots go into the kingdom of God before you” (that is, ahead of those who are not ready to repent, arrogant high priests and elders, Matthew 21:31).

Having embodied, Jesus also perceived the mortal nature of the human body (Although being Himself sinless, He sacrificed His body for us, condemned himself to death for our salvation (Romans 7:4; Colossians 1:22; 1 Peter 2:24; Hebrews 2:14-15; Hebrews 10:5; 10:9-10). As in the Synoptic Gospels, Apostle Paul speaks of the Lord`s Supper. The collective participation of believers in the Lord`s Supper expressed and reflected the unity and community between all members of the church in their communion with the Blood of Christ and the body of Christ. One bread, from which all receive communion, is a type of their unity as members of the one body of Christ (1 Corinthians 10:16; 1 Corinthians 11:24-29):

1 Corinthians 11:24, 27-29 Τοῦτό μου ἐστὶν τὸ σῶμα τὸ ὑπὲρ ὑμῶν: τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι, λέγων ὅστε ὃς ἂν ἐσθίῃ τὸν ἄρτον ἢ πίνη τὸ ποτήριον τοῦ κυρίου ἀναξίως, ἔνοχος ἔσται τοῦ σώματος καὶ τοῦ αἵματος τοῦ κυρίου. δοκιμαζέτω δὲ ἄνθρωπος ἑαυτόν, καὶ οὕτως ἐκ τοῦ ἄρτου ἐσθιέτω καὶ ἐκ τοῦ ποτηρίου πινέτω: ὁ γὰρ ἐσθίων καὶ πίνων κρίμα ἑαυτῷ ἐσθίει καὶ πίνει μὴ διακρίνων τὸ σῶμα.

This is my body, which is broken for you: this do in remembrance of me. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

Paul brings together three “anthropological notions” to designate human subjectivity, the living and active “me”, distinct from the “σῶμα”: ψυχή, πνεῦμα, ζωή (Hebrews 10:22). These terms do not establish a hierarchy between body and mind or between body and soul, as is the case in Hellenistic anthropology (Bultman, 1984). Paul never evokes, in this respect, the notion of immortality of the soul as opposed to the mortality of the body. We have already seen how much Paul values the resurrection of the body, starting with the resurrection of Jesus Christ, and then the resurrection of the faithful united to Christ, in a specific modality certainly, but with respect for human corporeality. The terms used by Paul to express the power of man over himself is sometimes the term “inner man” (ἔσω ἄνθρωπος, Ephesians 3:16) (Bultman, 1984). In Romans 7:22 the inner man is the authentic self, opposed to the σῶμα dominated by sin and doomed to death. But in 2 Corinthians 4:16 the inner man is the subject transformed by the Holy Spirit

The term ψυχή is relatively rare in Paul. It is joined to the terms σῶμα and πνεῦμα in the finale of 1 Thessalonians 5:23. The ψυχή is not just the soul, but it is the whole living person (1 Peter 3:20; 1 Corinthians 15:45; Hebrews 6:16-20). This conception corresponds to the notion of נֶפֶשׁ – nephesh in the Old Testament, and in fact the Septuagint translated נֶפֶשׁ – nephesh by psyche - ψυχή. In Romans 2:9; 11:8; 13:1; 16:4; 2 Corinthians 1:23; 2 Corinthians 12:15; Philippians 2:30; 1 Thessalonians 2:8 the ψυχή is in short an equivalent of the “man”, “human being”, “person”, or even a periphrasis that can be rendered by a personal pronoun. In 2 Corinthians 12:15, Paul says: ἐγὼ δὲ ἡδιστα δαπανήσω καὶ ἐκδαπανηθήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν. εἰ περισσοτέρως ὑμᾶς ἀγαπῶ, ἧσσον ἀγαπῶμαι. - And I will very gladly spend and be spent for you; though the more **abundantly** I love you, the less I be loved.

In addition to the Gospels' meanings the word soul is also used in the sense of “someone” or “everyone” (Romans 13:1); the soul is overcome by fear and constraint (Romans 2:9), is

tormented (2 Peter 2:8). As in the Old Testament (Isaiah 1:14; Isaiah 42:1), the soul of God is spoken about (Hebrews 10:38). A person often harms his soul, which is subject to temptations and succumbs to them (1 Peter 2:11; 2 Peter 2:14), but God wants the soul to be saved (James 1:21; James 5:20; 1 Peter 1:9). God is the Creator of the soul (1 Peter 4:19), He knows it, He wants to purify it (1 Peter 1:22). Christ is its Shepherd and Overseer (1 Peter 2:25), who wants to give it rest. His disciples are called to take care of the souls of men (2 Corinthians 12:15; Hebrews 13:17; 3 John 1:2).

The meaning of the “soul” differs from the meaning of the “spirit” - πνεῦμα (1 Thessalonians 5:23) when the human spirit is understood as a force acting through thinking and expression of will, in contrast to the soul as a force supporting life, and as an organ of perception (Romans 2:29; 7:6; 12:11; 1 Corinthians 14:12-16; 14:32; 16:17-18; 2 Corinthians 2:13; 7:13). Hebrews 4:12 speaks of the separation of soul and spirit carried out by the Word of God:

Hebrews 4:12 Ζῶν γὰρ ὁ λόγος τοῦ θεοῦ καὶ ἐνεργῆς καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον καὶ δικνούμενος ἄχρι μερισμοῦ ψυχῆς καὶ πνεύματος, ἀρμῶν τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας.

For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of **soul** and **spirit**, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

Although in any case the two concepts ψυχή and πνεῦμα are very close and almost interchangeable, with a nuance: the ψυχή is force of life (Romans 11:3), while the πνεῦμα is force of reflection on oneself and on God. The same term is used to designate the Spirit of God: Οὐκ οἶδατε ὅτι ναὸς θεοῦ ἐστὲ καὶ τὸ πνεῦμα τοῦ θεοῦ ἐν ὑμῖν οἰκεῖ; - Know ye not that ye are the temple of God, and that the **Spirit of God** dwelleth in you? (1 Corinthians 3:16).

Romans 8:10-11 εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν διὰ ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην. εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος τὸν Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας ἐκ νεκρῶν Χριστὸν Ἰησοῦν ζωοποιήσει [καὶ] τὰ θνητὰ σώματα ὑμῶν διὰ τοῦ ἐνοικοῦντος αὐτοῦ πνεύματος ἐν ὑμῖν.

And if Christ be in you, the **body** is dead because of sin; but the **Spirit** is life because of righteousness. But if the **Spirit** of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the **dead** shall also quicken your mortal **bodies** by his **Spirit** that dwelleth in you.

We find in Paul the idea that the Spirit of God comes to dwell in the believer to put him in communion with Christ and the Father (2 Corinthians 3:2-5; Galatians 3:14; 4:6; Ephesians 1:13; 2:18; 1 Thessalonians 4:8). The great pericope of Romans 8:1-17 describes in detail the

coming of the Spirit of God in man (see also Romans 15:19; 1 Corinthians 7:40), identified with the coming of Christ himself because the Spirit of God is the Spirit of Christ (2 Corinthians 3:17-18). Here we find the notion of life (ζωή, Romans 8:2), life linked to the very definition of the ψυχή in the vocabulary of the Old Testament that Paul keeps in memory. The Holy Spirit living in a believer enables him to live a completely new life (Romans 8:25-27; 9:12; 15:30; 1 Corinthians 2:4; 1 Corinthians 6:11; 2 Corinthians 5:17; Ephesians 5:18-19; Colossians 2:11; James 4:5; 1 Peter 1:11-12; 4:14). Only the Holy Spirit is the source of spiritual life (Romans 14:17; 15:13-16; 2 Corinthians 3:6; 2 Corinthians 3:7-8; 2 Corinthians 6:6; Galatians 5:5; 1 Peter 1:2; 3:3-4; 4:6; 1:21), without His means a person cannot belong to Christ. Apostle Paul also speaks of the different kinds of spirits in his letters (2 Corinthians 11:4): “spirit of **slumber**” - πνεῦμα **κατανύξεως** (Romans 11:8), “spirit of **meekness**” - πνεύματι **πραΰτητος** (1 Corinthians 4:21; Galatians 6:1), “spirit of **faith**” - πνεῦμα τῆς **πίστεως** (2 Corinthians 4:13), “**spirit of wisdom and revelation**” - πνεῦμα **σοφίας καὶ ἀποκαλύψεως** (Ephesians 1:17); “spirit of your **mind**” - πνεύματι τοῦ **νοῦς** (Ephesians 4:23), “spirit of **fear**; of power, of **love**, of a **sound mind**” - πνεῦμα **δειλίας, δυνάμεως, ἀγάπης, σωφρονισμοῦ** (2 Timothy 1:7), “Spirit of **grace**” - πνεῦμα τῆς **χάριτος** (Hebrews 10:29); **ministering** spirits - **λειτουργικὰ πνεύματα** (Hebrews 1:14). In Ephesians 2:2 “ἐν αἷς ποτὲ περιεπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, τοῦ **πνεύματος** τοῦ νῦν ἐνεργοῦντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας” – “Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the **spirit** that now worketh in the children of disobedience” the “spirit” is obviously a kind of impersonal power, perhaps an atmosphere controlled by Satan. Through it, he works in unbelievers (“in the children of disobedience”), that is, those who are strongly disobedient.

Our thinking perceives hidden intentions from the depths of our souls, with which a person is subconsciously guided. 1 Thessalonians 5:23 indicates that both spirit and soul need sanctification in order to encourage a person to praise God and serve Him (compare Luke 1:46). The distinction between soul and spirit is also mentioned in 1 Corinthians 15:44 and the following, where the soul denotes the essence of the earthly man separated by sin from God and therefore doomed to corruption, in contrast to “the last Adam” - ὁ ἔσχατος Ἀδὰμ, living in the spirit and called “a quickening **spirit**” - εἰς **πνεῦμα** ζωοποιοῦν (1 Corinthians 15:45):

1 Corinthians 15:44-46 σπεύρειται **σῶμα ψυχικόν**, ἐγείρεται σῶμα **πνευματικόν**. Εἰ ἔστιν σῶμα **ψυχικόν**, ἔστιν καὶ **πνευματικόν**. οὕτως καὶ γέγραπται “Ἐγένετο ὁ πρῶτος ἄνθρωπος Ἀδὰμ εἰς **ψυχήν** ζῶσαν.” ὁ ἔσχατος Ἀδὰμ εἰς **πνεῦμα** ζωοποιοῦν. ἀλλ’ οὐ πρῶτον τὸ **πνευματικόν** ἀλλὰ τὸ **ψυχικόν**, ἔπειτα τὸ **πνευματικόν**.

It is sown a **natural body**; it is raised a **spiritual** body. There is a **natural** body, and there is a **spiritual** body. And so it is written, The first man Adam was made a living **soul**; the last Adam was made a quickening **spirit**. Howbeit that was not first which is **spiritual**, but that which is **natural**; and afterward that which is **spiritual**.

God`s sanctification rests on the soul as the essence that most determines human life. It is then that a person experiences his rebirth. An uninitiated person does not receive anything from the Spirit of God, for he is controlled by the earthly-minded soul (1 Corinthians 2:10-15; compare with John 14:17). Since only spiritual people are able to perceive spiritual truths, people who do not have the Holy Spirit, or are not regenerated, do not have spiritual wisdom, regardless of what their intellectual capabilities or accomplishments are.

CONCLUSIONS

The main problems of modern cognitive linguistics, which studies how language reflects the thinking and influences it, are the linguistic picture of the world, the linguistic personality, the conceptualization of linguistic discourse, although they are holistic and do not fit into one, even very broad direction. The concepts of soul, spirit and body belong to the basic concepts of any culture and have a great axiological value. A man asks about himself and questions himself. The texts of the New Testament, which are fundamental to Christian tradition, are nodules of this question and subsequent attempts to answer it. All of the points to be discovered in the New Testament are to be connected with anthropology.

1. Theological anthropology, Christian anthropology or spiritual anthropology is a branch of Christian dogmatic theology that studies a person from the point of view of revelation, especially Holy Scripture, establishing the Christian concept of man. In our thesis we distinguished three principle beliefs on the structure of man: 1) the monist ontology focuses on the unity of a human being; 2) representatives of a bipartite ontology claim that a person is composed of a material component and an intangible component; 3) and a significant minority of theologians believe that people are made up of three separate components: body or flesh, soul and spirit.

2. Concepts are understood as a mental image, an elementary particle that forms our thought, a linguistic-perceptual capacity or an objective sense. In our master thesis we conducted a study of the universal concepts of soul, spirit and body, comparing it with a set of ideas related to the content of these concepts in science. All studies are conducted on different language material of the Greek language, which allows us to identify the appropriate levels of implementation of the concept: the lexical level, which identifies lexemes/combinations of lexemes that can convey the conceptual content in the language, and the text level implementation of the concept, which allows us to study in more detail the correlation between the well-known representations and to discover new ways of explication of the concept.

3. The question of what is behind the central concepts of soul, spirit and body has been worrying representatives of different nations since ancient times. Our objective is to describe representative Western philosophical and scientific ideas regarding the internal and external world of man from Egyptians to the Church Fathers and to identify the main topics that structured the history of the development of the concepts of soul, spirit and body. In the history of Western theological, philosophical and scientific thought, there are 2 dominant ideas of the concept of the internal and external in our human nature: one understands the soul as spiritual

and immortal, separate from the body, and the other understands the soul as material and mortal, associated to the body. Moreover, attempts to determine the nature and location of the soul stimulated a theoretical understanding of human anatomy.

4. To identify the conceptual characteristics of the concepts of soul, spirit and body in Greek we turned to the dictionary definitions of these concepts. Thus, based on the interpretation of the word “body”, we believe that the core of the concept of the body, its pivotal word in ancient Greek is the lexical token σῶμα [ἄτος, τό]. Component analysis of the semantics of the core lexical token σῶμα allowed us to determine the peripheral lexemes of the concept of the body, namely: δέμας τό, νεκρός ό/νεκρόν τό, μορφή ή, χρώς, χρωτός ό, κρέας τό, πτώμα, ατος τό. Turning to the definition of the soul as the immortal intangible basis of man, we noted that in ancient Greek, the core word of this concept is the noun ψυχή [ψυχά (ᾱ) ή]. Let us also analyze the peripheral lexical tokens of the concept of the soul, where in Greek they are the nouns στήθος, εος τό, νόος [νοῦς, ό], καρδία [κραδία and κραδίη, ή], μένος, εος τό. The lexical tokens ψυχή, as well as σῶμα, are semantically dominant, since all other verbalizers convey the meaning of the soul in synonymous and partial relations. The core of the concept of the spirit in the New Testament is the lexical token πνεῦμα, [ατος τό]. It is difficult to distinguish the lexemes πνεῦμα with ψυχή, ψυχά (ᾱ) ή [ψῦχος], θυμός ό [θύω II] and νόος, νοῦς ό as they are interchangeable in some definitions.

5. The authors of the New Testament consistently use three basic words to describe the components of human nature: σάρξ and σῶμα, which relate to the physical aspect of humanity, flesh; ψυχή, which refers to the psychological aspect of humanity and represents life itself; and πνεῦμα, which refers to the spirit (most often it is the Holy Spirit, the Spirit of the Father and the Spirit of the Lord, the meaning of unkind spirits: dumb spirit, evil spirits, and spirits of devils is presented too). A full consideration of human nature should also take into account the use of such words as καρδία, νόος. As already mentioned, among the peripheral verbalizers of the concept of the body there are nouns νεκρόν, πτώμα, which are partial synonyms of the core lexeme σῶμα and have essential meanings of the dead body. To study the means of linguistic representation of the concepts of soul, spirit and body, in addition to the analyzed lexical tokens, we also included their derivatives, which represent different grammatical categories.

6. Our work deals with the Greek Bible as the earliest translation of the Hebrew Scriptures. To the extent that every translation is a commentary, this is the earliest commentary on the Hebrew Bible. Thus, the Hebrew parent of the Septuagint represents a stage in the development of the Hebrew textual tradition earlier than any existing Hebrew witness. In our

work, we are interested in the transition from the Hebrew to the Greek vocabulary, based on the Greek translation of the Old Testament as a source of the New Testament concept of man; therefore, the deuterocanonical books were left without analysis, since we carried out comparative work of Hebrew and Greek lexical representations of a human. Thus, the Old Testament consistently uses three primary words to describe parts of man: בשר [basar] (flesh) = Greek σάρξ and σῶμα, which refers to the external, material aspect of man; נפש [nephesh] (also neshama נשמה) = Greek ψυχή, which refers to the soul as well as to the whole person or life; and רוח [ruach] = Greek πνεῦμα, which is used to refer to the human spirit.

Body	בשר [basar]	σάρξ, σῶμα
Soul	נפש [nephesh]	ψυχή
Spirit	רוח [ruach]	πνεῦμα

7. Based on the New Testament ideas about man, we analyzed the texts of the Synoptic Gospels and Acts of the Apostles, the Corpus of John, as well as the Epistles of the Apostle Paul, James, Peter, Jude, which represent the concepts of soul, spirit and body and came to the following conclusions. In various passages of Synoptic Gospels σῶμα designates the whole person; the expression “your whole **body**” (ὅλον τὸ **σῶμά** σου) is equivalent to the whole man. The body (σῶμα) is the property of man. There is no human being without a body. Paul speaks not only about σῶμα, but also σάρξ. Although flesh most often means living substance, living material, and the body is a miraculous organism in which soul and spirit live. Since God appeared in the flesh in Jesus, the bodies of believers have become the temple of the Holy Ghost. The Evangelists and the Apostle Paul speak in a special way about the body in connection with the Lord’s Supper. The church through which the risen Lord acts in the world is often figuratively called in Paul’s Epistles the “one **body** in Christ” - ἐν **σῶμά** ἕσμεν ἐν Χριστῷ. The collective participation of believers in the Lord’s Supper expressed and reflected the unity and community between all church members in their communion with the Blood of Christ and the Body of Christ.

8. Texts where both terms ψυχή and σῶμα appear together, compared to those that use ψυχή in the absolute sense, are very rare. The places where the psyche-nephesh (ψυχή - נפש) equivalence is obvious and indisputable are very frequent. In Paul the term ψυχή is relatively rare. Soul means life; it is the seat of personality and the “subject” of sin and the “object” of redemption. Evangelists speak of life, seen as an indivisible unit, which is achieved or spoiled to such an extent that that the following of Jesus is accepted or rejected. The soul often means

the whole person. The soul perceives and feels, rejoices and praises the Lord, it grieves, becomes irritated, hesitates, the soul can also cherish desires and represents the human mind - νόος. Man, as the creation of the Creator, is required to be completely guided by the will of God and love Him “with all his **soul**” - ἐν ὅλῃ τῇ **ψυχῇ**. It is Paul who distinguishes between soul and spirit, when the human spirit is understood as a force acting through thinking and expression of will, in contrast to the soul as a force supporting life, and as an organ of perception (1 Thessalonians 5:23). Although, in any case, the two concepts ψυχή and πνεῦμα are very close and almost interchangeable, with a nuance: ψυχή is the power of life, while πνεῦμα is the power of reflection on oneself and on God. Although God can be designated as πνεῦμα but never as ψυχή as the Bible says of God the Son Jesus Christ, God the Father, and God the Holy Spirit, and the Holy Spirit is the active power of God, that is, His power in action.

9. The spirit in the Synoptic Gospels is described in several ways. Matthew, Mark and Luke emphasize that the spirit is such a source of strength and life, the principle of life that moves a person. The term “Spirit” only in John is used in the basic meaning - “wind” - this word is used by Jesus in a conversation with Nicodemus. Usually the word πνεῦμα designates the “Holy Spirit” - πνεῦμα ἅγιον; it is also can be named as the “Spirit of God” - πνεῦμα [τοῦ] θεοῦ; “Spirit of Father” - πνεῦμα τοῦ πατρὸς; “Spirit of the Lord” - πνεῦμα Κυρίου; Spirit of truth - πνεῦμα τῆς ἀληθείας. The Holy Spirit is obviously meant by the seven Spirits - ἑπτὰ πνευμάτων in Revelation 1:4; so unusual He is symbolically indicated (note that the number seven is a special number in the Holy Scriptures; it expresses divine fullness). The Bible also speaks of unkind spirits and in the Synoptic Gospels we find these meaning most often. The Apostle Paul also speaks of the different kinds of spirits in his epistles: “spirit of slumber” - πνεῦμα κατανύξεως, “spirit of meekness” - πνεύματι πραΰτητος, “spirit of faith” - πνεῦμα τῆς πίστεως, “spirit of wisdom and revelation” - πνεῦμα σοφίας καὶ ἀποκαλύψεως; “spirit of your mind” - πνεύματι τοῦ νοῦς, “spirit of fear; of power, of love, of a sound mind” - πνεῦμα δειλίας, δυνάμεως, ἀγάπης, σωφρονισμοῦ, “Spirit of grace” - πνεῦμα τῆς χάριτος; ministering spirits - λειτουργικὰ πνεύματα.

SUMMARY

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LINGUISTIC REPRESENTATIONS OF THE CONCEPTS OF THE BODY, SOUL, AND SPIRIT IN THE NEW TESTAMENT

Final Master Thesis

Academic supervisor: Professor, Doctor of Science Vytautas Ališauskas

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The concepts of soul, spirit and body belong to the basic linguocultural concepts that reflect a human being as the center of the universe, determine the dialectical connection between the material and the spiritual in human nature, and convey information about the world and place of a human being in this world through linguistic tools. The goal of the research is a comprehensive analysis of various representational ways and tools of the concepts of soul, spirit and body in the New Testament. During the research, the method of literature review, linguistic description, lexical and semantic analysis, analysis of vocabulary definitions and contextual and conceptual analysis have been applied.

This paper describes representative Western philosophical and scientific ideas regarding the internal and external world of a human being and identifies the main topics that structured the history of the development of the concepts of soul, body and spirit. To identify the conceptual characteristics of the concepts of soul, spirit and body in Greek we turned to the dictionary definitions of these concepts and also included their derivatives, which represent different grammatical categories. The research paper deals with the Greek Bible as the earliest translation of the Hebrew Scriptures. Based on the New Testament ideas about man, we analyzed the linguistic representations of the concepts of soul, spirit and body on the material of the texts of the Synoptic Gospels and Acts of the Apostles, the Corpus of John, as well as the Epistles of the Apostle Paul, James, Peter, and Jude.

SANTRAUKA

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LINGVISTINĖS KŪNO, SIELOS IR DVASIOS KONCEPTŲ REPREZENTACIJOS NAUJAJAME TESTAMENTE

Magistro darbas

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Kūnas, siela ir dvasia yra tarp pagrindinių sąvokų, kurios vaizduoja žmogų kaip visatos centrą, nustato dialektinį ryšį tarp materialaus ir dvasinio žmogaus prigimtyje, bei perduoda informaciją apie asmens pasaulį bei jo vietą jame naudojant kalbines priemones. Tyrimo tikslas yra išsamiai ištirti kūno, sielos ir dvasios sąvokų reprezentacijas Naujajame Testamente pasitelkiant įvairius būdus bei instrumentus. Tyrimo metu buvo naudojamas literatūros apžvalgos metodas, kalbinis aprašymas, leksinė ir semantinė analizė, žodynų apibrėžimų analizė, kontekstinė ir koncepcinė analizė.

Šis darbas perteikia reprezentacines Vakarų filosofines ir mokslines idėjas, susijusias su vidiniu ir išoriniu žmogaus pasauliu, ir apibūdina pagrindines temas, kuriomis remiantis buvo kuriama sielos, kūno ir dvasios sąvokų raidos istorija. Norėdami nustatyti kūno, sielos ir dvasios sąvokų graikų kalba konceptualias savybes, mes kreipėmės į šių sąvokų žodynų apibrėžimus, taip pat įtraukėme jų darinius, kurie žymi skirtingas gramatines kategorijas. Tiriamajame darbe graikų Biblija naudojama kaip ankstyviausias hebrajų raštų vertimas. Remdamiesi Naujojo Testamento idėjomis apie žmogų, išanalizavome kalbines kūno, sielos ir dvasios sąvokų reprezentacijas, paremtas sinoptinių evangelijų ir apaštalų darbų, Jono laiškais, taip pat apaštalų Pauliaus, Jokūbo, Petro ir Judo laiškų tekstais.

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APPENDICES

Appendix 1

Table 1. Hebrew to Greek Septuagint

Scripture	Hebrew	Greek	English
<i>Genesis 1:20</i>	וַיֹּאמֶר אֱלֹהִים יִשְׂרָצוּ הַמַּיִם תְּגַה (nefesh) שָׂרָץ וַנִּפְשׂוּ וַעֲוִי הַיּוֹפֵף עַל-הָאָרֶץ עַל- פְּנֵי רְקִיעַ הַשָּׁמַיִם	Καὶ εἶπεν ὁ θεός: Ἐξαγαγέτω τὰ ὕδατα ἐρπετὰ ψυχῶν ζωσθῶν καὶ πετεινὰ πετόμενα ἐπὶ τῆς γῆς κατὰ τὸ στερέωμα τοῦ οὐρανοῦ.	And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.
<i>Genesis 42:21</i>	וַיֹּאמְרוּ אִישׁ אֶל-אָחִיו אָכַל אֶשְׁמְנוּ אֲנַחְנוּ עַל-אָחִינוּ אֲשֶׁר רָאִינוּ צָרַת נַפְשׁוֹ (nafsho) בְּהַתְקַנְנוּ אֵלָינוּ וְלֹא שָׁמַעְנוּ עַל-כֵּן בָּאָה אֵלָינוּ הַצָּרָה הַזֹּאת	καὶ εἶπεν ἕκαστος πρὸς τὸν ἀδελφὸν αὐτοῦ: Ναί· ἐν αμαρτία γάρ ἐσμεν περὶ τοῦ ἀδελφοῦ ἡμῶν, ὅτι ὑπερείδομεν τὴν θλιψιν τῆς ψυχῆς αὐτοῦ, ὅτε κατεδέετο ἡμῶν, καὶ οὐκ εἰσηκούσαμεν αὐτοῦ· ἐνεκεν τούτου ἐπῆλθεν ἐφ' ἡμᾶς ἡ θλιψις αὕτη.	And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul , when he besought us, and we would not hear; therefore is this distress come upon us.
<i>Psalms 42:2</i>	צָמְאַף נַפְשִׁי לֵאלֹהִים לְאֵל תִּי מְתֵי אֲבוֹא אִרְאֶה פְּנֵי אֱלֹהִים	ἐδίψησεν ἡ ψυχή μου πρὸς τὸν θεὸν τὸν ζῶντα· πότε ἦξω καὶ ὀφθήσομαι τῷ προσώπῳ τοῦ θεοῦ;	My soul thirsteth for God, for the living God: when shall I come and appear before God?
<i>Leviticus 19:28</i>	וְשָׂרַט לְנֶפֶשׁ לֹא תַקְנֹוּ בְּבִשְׂרֵיכֶם	καὶ ἐντομίδας ἐπὶ ψυχῇ οὐ ποιήσετε ἐν	Ye shall not make any cuttings in your flesh

	<p>וּכְתַבְתָּ (bivsarchem) לֹא תִתֵּן בְּכֶם אֲנִי יְהוָה</p>	<p>τω σώματι ὑμῶν καὶ γράμματα στικτὰ οὐ ποιήσετε ἐν ὑμῖν· ἐγὼ εἰμι κύριος ὁ θεὸς ὑμῶν.</p>	<p>for the dead, nor print any marks upon you: I am the LORD.</p>
<i>Psalms 19:7</i>	<p>תּוֹרַת יְהוָה תְּמִימָה מִשְׁיִבַת עֲדוּת יְהוָה נַפְשׁ (nafesh) גִּבּוֹרֵי מַחְכְּמֵי מַתְּנֵי</p>	<p>ὁ νόμος τοῦ Κυρίου ἄμωμος, ἐπιστρέφων ψυχάς· ἡ μαρτυρία Κυρίου πιστή, σοφίζουσα νήπια·</p>	<p>The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple.</p>
<i>Psalms 121:7</i>	<p>יְהוָה יִשְׁמְרֶךָ מִכָּל רָע אֲשֶׁר אֶת-נַפְשֶׁךָ (nafshecha).</p>	<p>Κύριος φυλάξει σε ἀπὸ παντὸς κακοῦ, φυλάξει τὴν ψυχήν σου.</p>	<p>The LORD shall preserve thee from all evil: he shall preserve thy soul.</p>
<i>Psalms 84:2</i>	<p>נִכְסְפָה וְגַם כָּל־הָיָה נַפְשִׁי (nafshi) לְחַצְרוֹת יְהוָה לִבִּי וּבִשְׁרֵי יְרֵנֵנוּ אֶל-אֱלֹהֵי</p>	<p>ἐπιποθεῖ καὶ ἐκλείπει ἡ ψυχή μου εἰς τὰς αὐλὰς τοῦ Κυρίου, ἡ καρδία μου καὶ ἡ σάρξ μου ἠγαλλιάσαντο ἐπὶ θεὸν ζῶντα.</p>	<p>My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.</p>
<i>Job 12:10</i>			<p>In whose hand is the soul of every living thing, and the breath of all mankind.</p>
<i>Numbers 23:10</i>	<p>מִי מִנְהָ עֶפְרָיִם יִצְקָב וּמִפָּרָר אֶת-רֹבַע יִשְׂרָאֵל תִּמְתָּ מוֹת נַפְשִׁי (nafshi) יִשְׁרָיִם וְתִהְיֶי אַחֲרֵיתִי כְּמֹהוּ</p>	<p>τίς ἐξηκριβάσατο τὸ σπέρμα Ιακωβ, καὶ τίς ἐξαριθμήσεται δῆμους Ἰσραηλ; ἀποθάνοι ἡ ψυχή μου ἐν ψυχαῖς δικαίων, καὶ γένοιτο τὸ σπέρμα μου ὡς τὸ σπέρμα τούτων.</p>	<p>Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!</p>

<i>Deuteronomy 12:23</i>	<p>בְּרַק חֹזֵק לְבַלְתִּי אֲכֹל הַדָּם כִּי הַדָּם הוּא הַחַיָּה וְלֹא-תֹאכַל (hanafesh) עִם-הַחַיָּה (hanafesh) הַבְּשָׂר</p>	<p>Πρόσεχε ισχυρῶς τοῦ μὴ φαγεῖν αἷμα, ὅτι τὸ αἷμα αὐτοῦ ψυχή· οὐ βρωθήσεται ἡ ψυχή μετὰ τῶν κρεῶν</p>	<p>Only be sure that thou eat not the blood: for the blood is the life; and thou mayest not eat the life with the flesh.</p>
<i>Genesis 2:7</i>	<p>וַיִּצְרֶה יְהוָה אֱלֹהִים אֶת- הָאָדָם עָפָר מִן-הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נְשֵׁמַת חַיִּים וַיְהִי הָאָדָם לְחַיָּה חַיָּה (lenefesh)</p>	<p>καὶ ἔπλασεν ὁ θεὸς τὸν ἄνθρωπον χουῦν ἀπὸ τῆς γῆς καὶ ἐνεφύσησεν εἰς τὸ πρόσωπον αὐτοῦ πνοὴν ζωῆς, καὶ ἐγένετο ὁ ἄνθρωπος εἰς ψυχήν ζῶσαν.</p>	<p>And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.</p>
<i>Psalms 38:3</i>	<p>בְּבִשְׂרִי מָתָם אֵינִי- אֵינִי וְעַמְּךָ מִפְּנֵי (bivsari) חַטָּאתַי מִפְּנֵי בְּעֲצָמֵי שְׁלוֹם</p>	<p>οὐκ ἔστιν ἴασις ἐν τῇ σαρκί μου ἀπὸ προσώπου τῆς ὀργῆς σου, οὐκ ἔστιν εἰρήνη τοῖς ὀστέοις μου ἀπὸ προσώπου τῶν ἁμαρτιῶν μου.</p>	<p>Because of your wrath there is no health in my body; there is no soundness in my bones because of my sin.</p>

Appendix 2

Table 2. Synoptic parallels

Pericope	Matthew	Mark	Luke
Spirit			
<p>μνηστευθείσης τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος αγίου - When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.</p>	1:18	-	1:35
<p>αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι αγίῳ - he shall baptize you with the Holy Ghost</p>	3:11	1:8	3:16
<p>τὸ πνεῦμα ὡς περιστερὰν καταβαῖνον εἰς αὐτόν - the Spirit like a dove descending upon him</p>	3:16	1:9-10	3:21-22
<p>ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύματος - Jesus was led up of the Spirit into the wilderness</p>	4:1	1:12-13	4:1-2
<p>καὶ ἐξέβαλεν τὰ πνεύματα λόγῳ - and he cast out the spirits with his word</p>	8:16	-	6:17-18
<p>Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων - And when he had called unto him his twelve disciples, he gave them power against unclean spirits</p>	10:1	6:7	-

<p>πᾶσα αμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις, ἡ δὲ τοῦ πνεύματος βλασφημία οὐκ ἀφεθήσεται</p> <p>- All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men</p>	12:31-32	3:28-30	12:10-12
<p>Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν, καὶ οὐχ εὐρίσκει... Τότε πορεύεται καὶ παραλαμβάνει μεθ' ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χεῖρονα τῶν πρώτων. - When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none... Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first.</p>	12:43-45	-	11:24-26
<p>Πῶς οὖν Δαυὶδ ἐν πνεύματι καλεῖ αὐτὸν κύριον λέγων, Εἶπεν κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου ἕως ἀνθῶ τοῦς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου; εἰ οὖν Δαυὶδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστίν; - How then doth David in spirit call him Lord, saying, The LORD said unto my Lord,</p>	22:41-45	12:36	-

Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son?

τὸ μὲν πνεῦμα πρόθυμον ἢ δὲ σὰρξ ἀσθενής - the spirit indeed is willing, but the flesh is weak	26:41	14:38	-
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Soul

ὁ εὐρὼν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν, καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἐνεκεν ἐμοῦ εὐρήσει αὐτήν - He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.	10:39	8:35	17:33
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Body

Ὁ λύχνος τοῦ σώματός ἐστὶν ὁ ὀφθαλμός. ἐὰν οὖν ἡ ὀφθαλμός σου ἀπλοῦς, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται· ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ἦ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness.	6:22-23	5:29	11:34-37
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Ἐσθιόντων δὲ αὐτῶν λαβὼν ὁ Ἰησοῦς ἄρτον καὶ εὐλογήσας ἔκλασεν καὶ δούς τοῖς μαθηταῖς εἶπεν, Λάβετε φάγετε, τοῦτό ἐστιν τὸ σῶμά μου. - And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my	26:26	14:22	22:19
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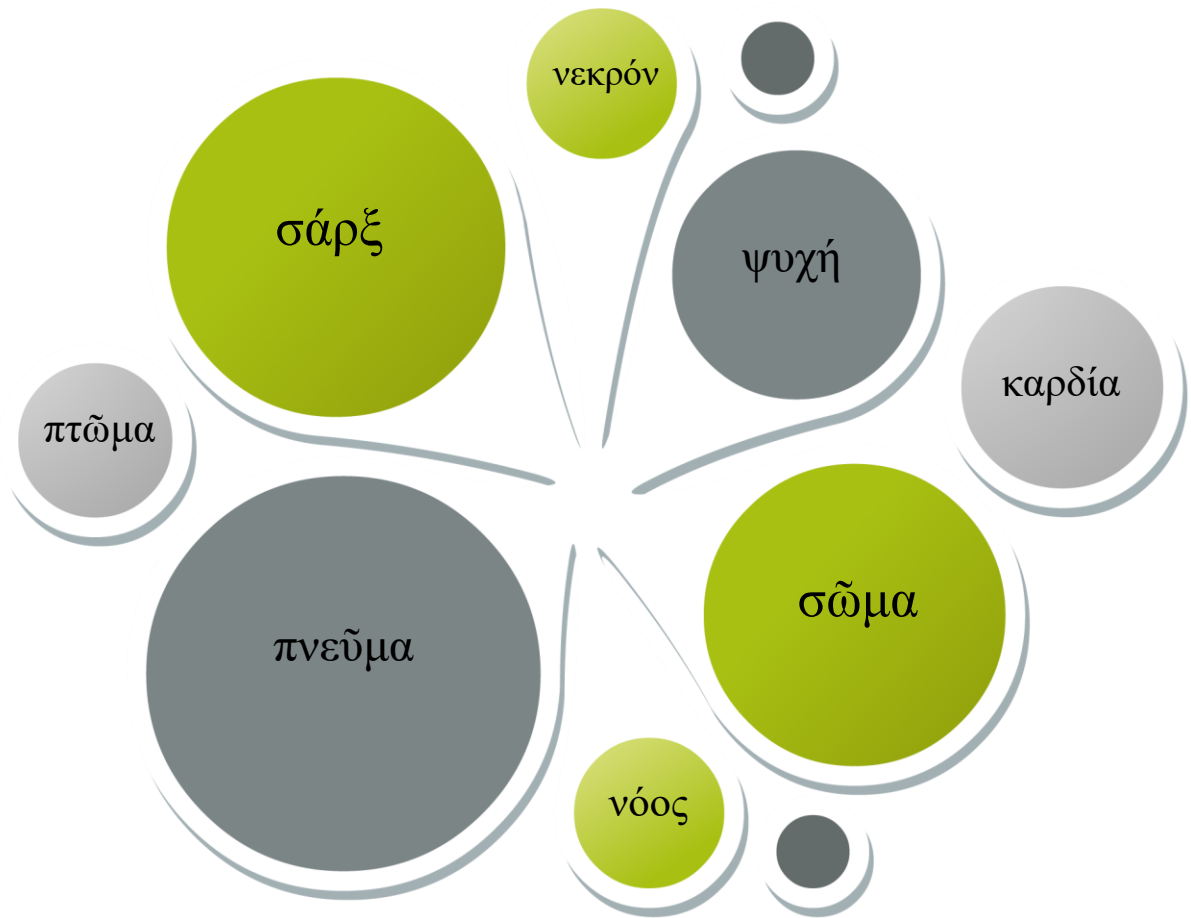
body.

Ἰωσήφ, ὃς καὶ αὐτὸς ἐμαθητεύθη τῷ Ἰησοῦ· οὗτος προσελθὼν τῷ Πιλάτῳ ἠτήσατο τὸ **σῶμα** τοῦ Ἰησοῦ. Τότε ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι. καὶ λαβὼν τὸ **σῶμα** ὁ Ἰωσήφ ἐνετύλιξεν αὐτὸ [ἐν] σινδόνι καθαρᾷ - Joseph, who also himself was Jesus' disciple: He went to Pilate, and begged the **body** of Jesus. Then Pilate commanded the **body** to be delivered. And when Joseph had taken the **body**, he wrapped it in a clean linen cloth

27:57-60

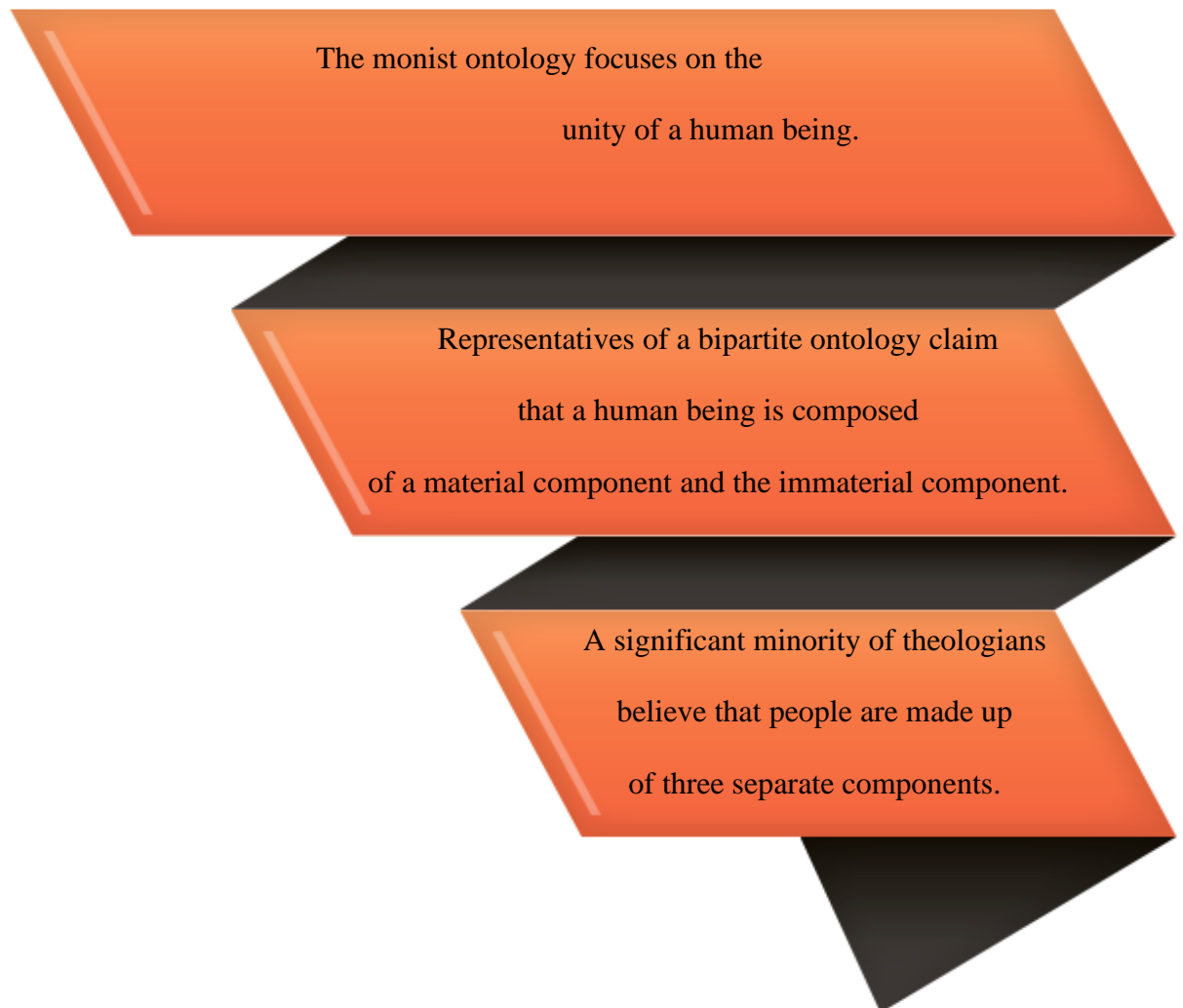
15:43

23:50-56

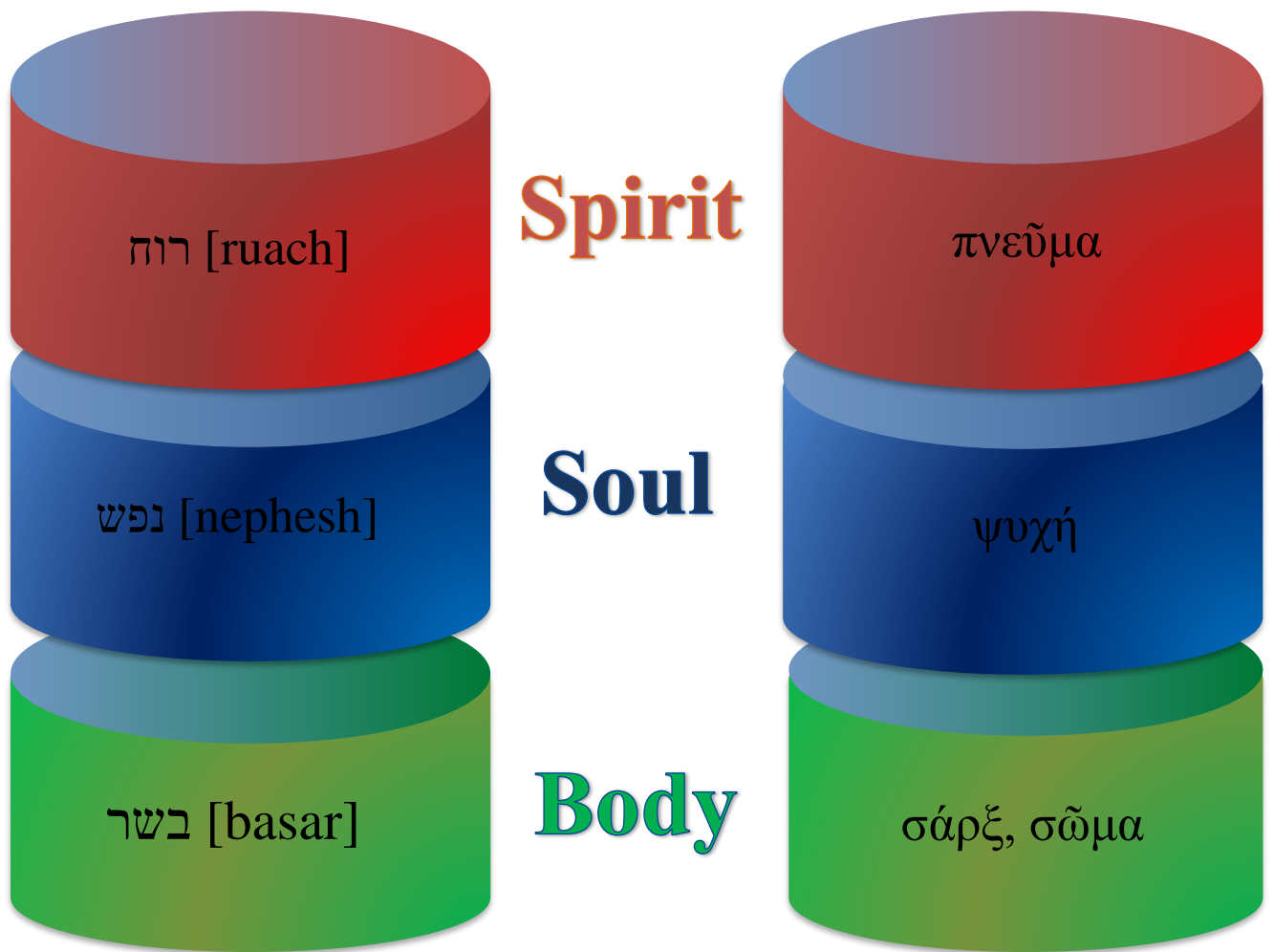
Appendix 3*Figure 1. The components of the human nature used in the New Testament*

Appendix 4

Figure 2. Principal beliefs on the human structure



Appendix 5

Figure 3. Primary words to describe the parts of man used in the Old Testament

Appendix 6*Figure 4. Tripartite structure of a man.*