

Cultural Linguistics and Religion: Human Anatomical Terms in the Holy Bible

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ABSTRACT This study investigates, within the scope of Cultural Linguistics, underlying cultural conceptualisations of human anatomical (body part) terms in the Holy Bible linked to the Christian worldview. It comes as a response to the call for further research on the reciprocal relationship between language and religion from other sub-disciplines. In recent years, the analytical framework of Cultural Linguistics has shown how religious language can embody the specific worldview that lies at the core of the religion through analysis of the language and conceptualisations associated with the religion and its belief systems. This study applies corpus-linguistics and the analytical framework of Cultural Linguistics to unpack cultural metaphors, cultural categories and cultural schemas associated with body part terms in the Bible. This approach, referred to as Corpus-Cultural analysis, was used to collect data and analyse conceptualisations drawn from the original Hebrew and Greek manuscripts, Bible concordance, Bible encyclopedia and dictionary, as well as scripture commentaries. The findings reveal that body part terms in biblical texts play an important role in providing a significant conceptual base for representing the Christian worldview of the specified body parts. For example, the term ‘heart’ is conceptualised as the seat of, emotions, determination or courage, intellect, understanding and conscience in the Bible. In addition, it was found that various conceptualisations derive from several sources, including ancient Hebrew and Greek worldviews, Jewish religion and customs, translation of original text into English, biblical commentaries, and religious literature. Overall, the study concludes that the Corpus-Cultural approach contributes to the in-depth understanding of Holy texts.

INDEX TERMS Cultural Linguistics, religion, human anatomical terms, body parts, metaphors, Holy Bible, cultural conceptualisations

1. INTRODUCTION

1.1 GENERAL INTRODUCTION

The overarching disciplines of research and theory that this study adopts are language, culture and religion which together form a “threefold cord [that] is not quickly broken” (Eccles 4:12). This Subsection endeavours to briefly outline the inviolable relationship between these three domains, before shedding light on the sub-discipline of Cultural Linguistics.

Language, according to the Holy Bible, essentially forms the underpinnings of our existence and the maintenance of our relationship with the Creator. If we look from the perspective of Creation, it is the utterances of God in Genesis 1 that bring forth the creation of the Earth and its inhabitants. In the Old Testament, the *rhema* word of God maintains a relationship with His creation speaking to whole nations and each individual believer through the prophets as well as through the written *logos* word of God.

In the New Testament God speaks to man through the embodiment and spoken words of His son, Jesus Christ. After Jesus’ death, resurrection, and ascension the people of God were then visited by His Holy Spirit (John 14:26) who would teach, remind, and speak to them then and thereafter. The Holy Bible itself, which all humanity has access to today, is also written language. Finally, Paul in 2 Cor 3:2-3 defines the church as a form of poetry. It is written “You are our epistle written in our hearts, known and read by all men; clearly you are an epistle of Christ, ministered by us, written not with ink but by the Spirit of the living God, not on tablets of stone but on tablets of flesh, that is, of the heart”. The above points of deliberation demonstrate inextricable evidence of the relationship between language and Christianity.

Scholars have closely examined the reciprocal relationship between language and religion over the turn of the 21st century through the perspective of sociolinguistics

[1–10]. Language is a fundamental instrument for religion to know religious practise and interact with an otherworld [2]. Without it, religion does not have a means for communication, either vertically between God and His creation, or horizontally, between believers, but it allows the interpretation, discussions, and practise of the teachings of the Holy texts and the revelations from the direct experience of God’s voice. Scholars also have argued that language and culture are inseparable [11–18]. Culture, otherwise defined as ‘worldview’, is “the sum total of our beliefs about the world, the ‘big picture’ that directs our daily decisions and actions ... [it] is a way of seeing and comprehending all reality” [19]. Therefore, the Christian worldview, to which this article refers, is not limited to the beliefs and values given by a set of doctrines, it is an all-inclusive and wide-ranging understanding of the world. This biblical worldview is in competition with other worldviews [19].

In light of this relationship between language, culture and religion, the relatively new field of Cultural Linguistics has immersed to explore the relationship between language and cultural conceptualisations and draws on other disciplines to develop its theoretical standing [20–26]. According to Sharifian [26], Cultural Linguistics provides a framework whereby we can discover culturally constructed conceptualisations within the many features of language across cultures and linguistic variations. With its contribution in the form of studies of religion, the analytical framework of Cultural Linguistics proves an invaluable tool for uncovering underlying conceptualisations within religious contexts and the Holy texts. A study of the language used in Christian literature, including the Holy Bible itself, using the approach of Cultural Linguistics is undertaken here to shed light on the worldview and belief systems of this religion.

This article combines the disciplines of Cultural Linguistics and Bible Theology to explore the Christian worldview and belief systems by examining cultural conceptualisations of body part terms in the Holy Bible from a Cultural Linguistics perspective.

While Cultural Linguistics has been applied to the study of religion before, its scale of application has not been expansive. For example, Sharifian’s [26] chapter on Cultural Linguistics and religion presents an analysis of Sufi mystic tradition, followed by a discussion of how Sacred Sites are conceptualised in Aboriginal English. This chapter also includes a summary of conceptualisations relating to death in Buddhist and Christian eulogistic idioms researched from a Cultural Linguistics perspective by Lu [27]. It should also be noted that Cultural Linguistics has previously been applied to the study of human anatomical or body part terms in Sharifian’s [23] study of conceptualisations of *del* ‘heart-stomach’ in Persian as well

as Yu’s [28] study of cultural conceptualisations of the Chinese heart.

The purpose of this article is to contribute to the study of Cultural Linguistics and religion, and more specifically, to clarify body-part-related cultural conceptualisations in the Holy Bible. The objective is to understand how cultural conceptualisations in the Bible constitute the (Evangelical) Christian worldview and belief system. This article also makes use of a novel methodology for Cultural Linguistics called Corpus-Cultural analysis. This method uses corpus analysis accompanied by the identification of underlying conceptualisations, as detailed in Section 3: The Corpus-Cultural Methodological Approach.

1.2 AIM OF THE STUDY

This article investigates certain underlying cultural conceptualisations embedded in the Holy Bible. The main overarching research question is: “What are the cultural conceptualisations that are associated with body part terms in the Bible?” More specifically, this article sets out to explore the following:

1. What cultural categories associated with body parts are found across the entire text of the Bible?
2. What cultural metaphors and metonymies are attached to each of these body part terms in the Bible?
3. What are the cultural schemas embedded in each body part term in the Bible?

2. THEORY

2.1 SOCIOLINGUISTIC APPROACHES TO LANGUAGE AND RELIGION

There have been many different approaches to, and perspectives of, language research, especially that make connections between linguistics and applications/motivations of religious language. These approaches and perspectives include sociolinguistics, historical linguistics, psycholinguistics, computational linguistics, dialectology, and theoretic linguistics. This Subsection is dedicated to sociolinguistics, which to date has largely focused on the relationships between language use and social categories such as age, class, gender, geographic region and ethnicity. However, in addition to these well-known focus areas, at the turn of the 21st century sociolinguistic research began to expand with closer examinations of the reciprocal relationship between language and religion and the Sociology of Language and Religion [1–10].

In his review of research on language and religion, Spolsky [32] acknowledged there to be a plethora of work on religious language and earlier work on the translation of sacred texts, the linguistic effects of the spread of religion, and the historical use patterns of different religions [33]. Darquennes and Vandebussche [1] state that the term

“religious language” has been defined by various scholars [34–41]. That is, religious language is defined as “the distinct language used separately in special situations, such as Hebrew among Jews and Arabic by Muslims” [36], a problematic definition upon close examination as both Jews and Arabs, and even Christians use religious language in their daily interactions. A more accurate definition by Donovan [36] describes religious language as one “using specialist words like Apocalypse, Incarnation, and Revelation”. This view is supported by the definition that religious language is language “consistently used with religion” or within a domain of language use that allows people to participate in religious customs [1 p6].

Furthermore, Spolsky [42 p81] points out the dearth of attention given to “how religion and language interact to produce language contact”. That study maintains little attention has been given to areas such as “bilingualism, multilingualism, language contact or language policy and planning”, and expresses hope for further study in the area. Omoniyi and Fishman’s [43] *Explorations in the Sociology of Language and Religion* marked the beginning of new research into Sociology of Language and Religion “which considers religious language and religious domains for language use” [43 p4,7]. With contributions from a wide range of sources, linguistic and religious, this volume explores the multifaceted and unexpected interactions of language and religion. Since its first publication in 2006, further work in the last decade has been undertaken to facilitate progress in this “new path of scholarship” [1,10,43,44].

Darquennes and Vandebussche [1] summarise the development of the field at hand over recent decades. They identify four main categories as a framework for the study of language and religion: 1) the anthology of language and religion; 2) the meanings and uses of religious language; 3) the role of religion in the spread of language and its standardisation; and 4) the relationship between language and religion as markers of identity [45]. Omoniyi and Fishman [5], Darquennes and Vandebussche [1], and Souza [10] also propose another way of categorising language and religious studies, through Bernard Spolsky’s framework in relation to how language and religion affects the preservation of religious and linguistic practices: 1) the effects of religion on language, 2) the mutuality of language and religion, 3) the effects of language on religion, and 4) the effects of language and religion on literacy [5].

On close examination of literature, there is only a small collection that focuses on other sub-disciplines of linguistics relating to language and religion, such as the Natural Semantic Metalanguage (NSM) approach originated by Wierzbicka [26,46,50]. Wierzbicka’s [46] *What Did Jesus Mean: Explaining the Sermon on the Mount and the Parables in Simple and Universal Human*

Concepts draws on linguistic semantic to determine and explain what Jesus meant in his parables, using simple universal human concepts, which have been identified through empirical cross-linguistic investigation, common to all languages. Wierzbicka [46] emphasises the importance of religious context to understand Jesus’ teachings and illustrates how to separate the universal content from its historical and cultural embedding using universal human concepts. In a similar vein to Wierzbicka [46], in terms of semantic analysis and religion, Habib [47–51] also offers a novel perspective for research on religious texts, making use of the Natural Semantic Metalanguage (NSM) approach to explore contrastive lexical-conceptual analysis of folk religious concepts in English, Arabic, and Hebrew [47]; how ordinary Native English speakers and Muslim Arabs view English angel and its equivalent malāk [48]; the concepts of English the devil, Arabic ashshaytan, and Hebrew hasatan [49] and; similarities and differences between the Christian and Muslim concepts of ‘angel’ and ‘martyr’ [50,51].

2.2 COGNITIVE APPROACHES TO LANGUAGE AND RELIGION

It is widely recognised that there have been ‘cognitive turns’ in the studies of linguistics in the 1950s and religion in the 1980s, the former referred to as cognitive linguistics and the latter known as cognitive science of religion. In the years that have followed, the study of religion from the perspective of Cognitive Linguistics has been prolific. This Subsection endeavours to give an account of the most recent works within the cognitive approaches to the study of language and religion. The chapters included in *Religion, Language, and the Human Mind* [52] represent research from linguistics, cognitive science, and neuroscience, together with religious studies for the purpose of “understanding the phenomenon of religion as a distinctive human characteristic” and give a new look at the mind-brain in linguistics and theology. This Subsection briefly describes each of the chapters within [52] and sheds light on the cognitive approaches utilised by each author. The book is divided into three parts as follows:

Part one reflects the diverse disciplinary strands to which the investigation of language, religion and the human mind span. The approaches to language, thought and religion represented in these chapters range from ‘theolinguistics’, and the ‘descriptive framework’ to an integration of cognitive linguistics and neuroscience within philosophy, theology, and cognitive sciences to explore the brain’s capacity for language and metaphor. In chapter 1 Crystal records the brief history of ‘theolinguistics’ that appeared in the 1980s, which has a strong tie to the sociolinguistic perspective [53–55], and calls for a return of the approach that once seemed so promising. In chapter 2, Wierzbicka’s

descriptive approach makes use of Natural (NSM) to translate concepts such as ‘God’, ‘love’ and ‘sin’, as well as gospel narratives and Christian eschatology, and shows that it is possible to speak and think about these concepts cross-culturally and cross-linguistically without relying on complex and culturally loaded terms. Chapter 3 describes the role of concept formation, such as metaphor, through which Feyaerts and Boeve analyse the interaction between linguistics, philosophy, theology and the cognitive sciences. In chapter 4, Downes addresses the religious practise of prayer within the interdisciplinary context of linguistics and cognitive science. He also draws on the field of sociolinguistics and pragmatics to analyse the structures of ritual prayer forms. McNamara and Giordano also address religious practice and experience through the disciplinary framework of neuroscience in chapter 5. That chapter presents a neural account of religious language used in the human experience in religious acts and states of mind. In the final chapter, McGilchrist puts forth the theory that the mind-brain’s two hemispheres interact in distinct yet complementary and interactive ways. He argues that one of the most significant differences between the approach of the two hemispheres to language is that the right hemisphere of the mind-brain has the best ability to understand metaphor. In this perspective, McGilchrist concludes that religious experience tends to be associated with the right hemisphere because of its ability to holistically process non-analytical language and metaphorical conceptualisations observed in all religious means of expression.

Part two continues the discussion of metaphor through the varied application of Conceptual Metaphor Theory, covering several major religious traditions – Buddhism, Christianity, Hinduism, Islam, and Judaism. The first chapter of this section, chapter 7, by Haskell, applies philosophical, literary and cognitive-science based theories of metaphor to the study of the metaphoric image of God’s face. The text used in this study is the *Sefer ha-Zohar*, produced in the late 13th century, and is the most influential text of the Jewish mystical movement called Kabbalah. In chapter 8, Hayes explores Tantric text, language and traditions, in particular vernacular religious metaphors in 17th-century Sahajiyā texts. He reviews modern metaphor theories such as conceptual metaphor theory, conceptual blending and, embodied image schemas to gain an understanding of such texts through the larger context of medieval Bengali culture and language. Chapter 9, by Kowalewski, also outlines image schemas and metaphor networks involved in the exploration of how emotion is conceptualised within the sutras of the Pali Canon, a collection of the earliest surviving Theravadan Buddhist writings. The aim of the study was to describe the main differences in conceptualising emotions in early Buddhism

and Western culture which are motivated by certain aspects of the two cultures. Chapter 10, by Gao and Lan, provides a systematic investigation of metaphor choices in the Mahayana Buddhist texts Heart Sutra and the Diamond Sutra by using a combination of critical discourse analysis and Conceptual Metaphor Theory known as Critical Metaphor Analysis, developed by Charteris-Black [2]. In chapter 11, a similar approach is adopted by El-Sharif, who undertook a systematic corpus analysis of metaphorical patterns in the *Mishkat Al-Masabih* from a collection of the Prophetic Tradition corpus. In the final chapter of Part II, chapter 12, Bisschops uses a cognitive perspective to examine the role that metaphorical reconceptualisation can play in the historical transformations of systems of belief and organisations. This study discusses how religious movements do not emerge out of nothing. Bisschops argues that “they tend to be born out of a previous religion and are the result of a theological re-shaping” [29]. He then proceeds to demonstrate this theory through the discussion of the emergence of Christianity from Judaism which involved a radical revision of institutionalised practices, in particular, the custom of circumcision.

Part three calls for the need to go further, both in terms of theories and methods, and in terms of the range of religious experience and behaviour. The chapters in this section look beyond written texts to the ways in which language is integrated with other modalities, including ritual, visual art, and electronic media. This section also goes beyond metaphor analysis and applies other instruments of analysis from cognitive linguistics, pragmatics and discourse analysis. Chapter 13, by Unger, explores the attractiveness and limitation of allegory in Christian religious discourse through Relevance Theory. Unger proposes that, due to its layered nature of communication, there are cognitive causes for the attraction that allegory holds for practitioners of religious discourse, but also alerts to the inherent risk of communication failure. Chapter 14 delves into multimodality by looking at metaphor and metonymy in language and art. In this chapter, Barcelona concentrates on how religious language and religious art is highly metaphorical and metonymic in the linguistic formulation of, and discussion of the dogma of, the Holy Trinity, as well as in the exploration and exploitation of the dogma within artistic representation. In chapter 15, Antovic contributes to three domains: 1) cognitive linguistics and the application of the Conceptual Blending Theory, 2) cognitive science, and 3) theology, in his analysis of the metaphor of ‘struggle against oneself’ in the Orthodox Christian book *Unseen Warfare* by St Nicodemus the Hagiorite. Antovic argues that metaphors within Orthodox Christian literature are better explained by means of Conceptual Blending rather than through Conceptual Metaphor Theory alone and believes that the two fields of

cognitive science and theology may complement the other rather than create conflict. Chapter 16 presents a cognitive analysis of religious ritual and the liturgical language involved in the celebration of the Eucharist, with particular focus on the words *hoc est corpus meum* (this is my body). Chilton and Cram take two complimentary perspectives, the first, radically pragmatic, takes on deixis – pragmatic orientation in space and time – as the primitive dimensions which provide the starting point for the construction of meaning and to which contrasts the second, radically semantic received framework. Finally, chapter 17, by Kopytowska, focuses specifically on mediated rituals and discusses the role of metaphor and metonymy and other cognitive operations used to mediate spiritual experience and enrich the sense of community. Kopytowska, in this chapter, seeks to explain the role media language plays in mediating religious experience of participants who are alone watching a ritual transmitted via television or radio broadcast. This study combines cognitive linguistics, discourse analysis, and pragmatics to outline a new framework for the understanding of how language, the semiotic potential of the media, and the human mind co-construct religious realities and generate collective experiences.

Subsections 2.1 and 2.2 highlighted the plethora of scholarly work offered in the field of sociolinguistics and the cognitive approaches to language and the study of religion. The Subsections in turn discussed the range of analytical and explanatory frameworks used within the two disciplinary fields and the examples of religious practice ranged across that major world religions: Buddhism, Christianity, Hinduism, Islam, Judaism. The analytical focus on semantics and religion enables another contribution from Cultural Linguistics, a newly developed field, which employs a framework for examining the language and cultural conceptualisations associated with spirituality and religion [26]. Therefore, in order to examine how language can communicate cultural values from a Cultural Linguistics perspective, the next Subsection will examine the framework which Sharifian has proposed for approaching conceptualisations associated with spirituality and religion.

2.3 CULTURAL LINGUISTICS AND RELIGION

The term Cultural Linguistic refers to the field of research, with multidisciplinary origins, that explores the relationship between language and cultural conceptualisations [20–26]. According to Sharifian [26], Cultural Linguistics provides a framework to discover culturally constructed conceptualisations within many features of language across cultures and linguistic variations. The principal tenet of Cultural Linguistics is that language is a subsystem of culture whereby culture is reflected by, and manifests itself

within, various features of language [25]. Cultural Linguistics employs both a theoretical and an analytical framework to investigate the underlying cultural conceptualisations in particular languages, through their study within social and cultural contexts [28]. The theoretical framework of Cultural Linguistics can provide an understanding of “cultural cognition” and investigation of the relationship between language, culture, and cognition it produces and by which it is produced. According to Sharifian [26], “the concept of cultural cognition offers a multidisciplinary understanding of cognition that moves beyond the level of the individual mind... a form of cognition that comes about as a result of social and linguistic interaction between individuals across time and space” [26]. On the other hand, the analytical framework to Cultural Linguistics analyses the relationship between language and cultural conceptualisation to examine specific features of language. The analytical tools of ‘*schema*’, ‘*category*’, and ‘*metaphor*’ are used to investigate what Sharifian terms as Cultural Conceptualisations as shown in figure 1.

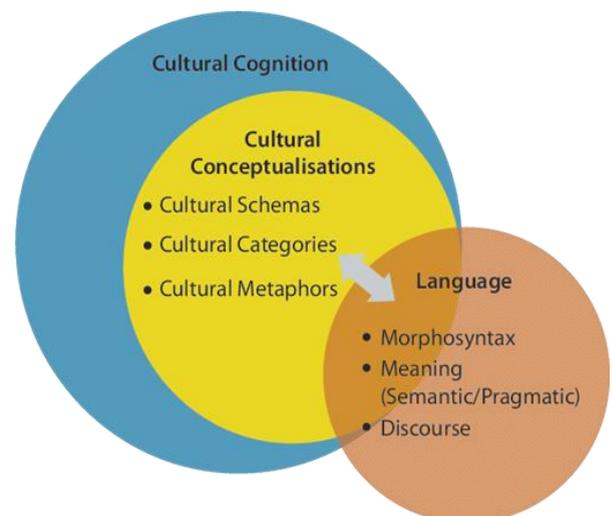


FIGURE 1. Synopsis of the theoretical and the analytical frameworks of Cultural Linguistics [26].

Cultural schemas, according to Sharifian [26], “capture beliefs, norms, rules and expectations of behaviour as well as values relating to various aspects and components of experience”. They are otherwise defined by Landau, Meier and Keefer [57] as a process of access to prior knowledge about culturally constructed conceptual categories to interpret and evaluate indirect references made during intercultural communication. *Cultural categories* refer to those categories “(colours, emotions, attributes, foodstuffs, kinship terms, events, etc.) reflected in human language lexicon” [26]. *Cultural metonymy and Cultural metaphor* are both useful tools in Cultural Linguistics. Cultural

metonymy involves intra-domain conceptualisation whereas, metaphor involves cross-domain conceptualisation and refer to the conceptualisations, including concrete and abstract domains, that find their source in and are maintained through cultural traditions [26]. Cultural metaphors reflect culture [58] and allow a glimpse into “people’s underlying conceptualisations of the social world” [57]. Not only do they mould the way their world is perceived and spoken about their world, but they affect the way cultural groups behave and participate in society [59]. Sharifian [25 p47] writes:

Languages are a witness to the ways in which their speakers have conceptualised experience throughout the history of their existence...these culturally constructed conceptualisations often motivate language structure differently. That is, differences in language structure, be it syntactic or semantic, may prove to be a result of difference in how speakers across different cultures conceptualise their experience.

Sharifian [20–26] employs the analytical framework of Cultural Linguistics to explore cultural conceptualised expressions and language features of Indigenous Australian language varieties and Aboriginal English. In Sharifian’s [20] study, he explored conceptualisations instantiated through the use of English words, such as ‘family’ and ‘shame’ to critique the belief that Indigenous Australians, and in particular, students, speak the same English as their Anglo-Australian peers. That study established the belief as a misconception through contrasting the cultural conceptualisations held by the two groups as they were revealed via an ethnographic approach to a word association. Furthermore, the study found that the responses of the participants were not entirely predicted by their cultural identity. Sharifian [20 p82] noted that the two groups had distinct, yet overlapping, conceptual systems due to similarities in “physical environment, being a member of the same age group, having access to a modern lifestyle, having access to school materials and contact resulting in conceptual seepage”. Responses associated with the word ‘shame’ clearly instantiated differing cultural schemas. Anglo-Australian students evoked schemas associated to ‘doing wrong’ or ‘feelings of guilt’ [p83], but Indigenous Australian students associated it with factors such as respect, unfamiliarity or being singled out from the group, for praise, punishment, or reverence [p85]. ‘Family’ triggered cultural conceptualisations associated with the responsibilities and obligations of extended family members rooted in the Indigenous Australian worldview, whereas Anglo-Australian students associated the word ‘family’ with the schema of the ‘nuclear family’. Sharifian [20] went on to observe that Family is an important concept to Indigenous Australians and indeed the responses from the Indigenous Australian participants revealed that “family

is priority”, it is the “centre of their existence” [p85]. Family is a concept that “overrides everything and anything in terms of its significance... Family responsibility and obligations are the centre of one’s existence” [p85]. Similarly, in Sharifian’s [22] study of *Aboriginal language habitat and cultural continuity*, he explores how various features of several Indigenous Australian languages demonstrate the Indigenous Australian cultural conceptualisation of kinship. The term, kin, lends itself to a very complex conceptualisation among Indigenous Australians in that it may be used to address all people accepted as kin by making certain kinds of commitments, beyond one’s extended family, even beyond one’s locality. Sharifian [22] explains that Indigenous Australians operate on systems of kinship schema which embody norms and values relating to obligations, responsibilities and respect that are rooted in the Indigenous Australian worldview and in the history of the Indigenous Australian people. Sharifian [22] observes English terms of kinship that are used to instantiate Indigenous Australian cultural conceptualisations such as ‘cousin’ to refer to a generation level rather than actual kinship, have a power similar to the English ‘aunty’ and ‘uncle’ which can include people of one’s parents’ generation who deserve special respect, and ‘grandfather’ and ‘grandmother’ used to refer to elderly people in the community. These terms are associated by Indigenous Australian people with schemas of wisdom and respect, rather than with genealogical relatives. The aim of Sharifian’s study was to present findings that demonstrated the validity of a cognitive and cultural linguistic analytical tool which can effectively explore the various levels and features of world Englishes.

Sharifian’s cultural-conceptual approach in his study demonstrates the use of the analytical framework of Cultural Linguistics to identify underlying cultural conceptualisations in the Indigenous Australian worldview and belief systems. This approach allows researchers to examine specific features of Biblical language such as *metaphor* in order to determine how authors, translators and modern-day readers of the Bible map their conceptualisation of concepts related to ‘body parts’ in scriptural contexts in such a way that has not yet been explored. Thus, to investigate how body part terms are conceptualised, the next Subsection explores studies of religion from the perspective of Cultural Linguistics.

2.4 CULTURAL LINGUISTIC APPROACH TO LANGUAGE AND RELIGION

Cultural Linguistics has examined language and cultural conceptualisations of spirituality and religion since its first appearance. This Subsection discusses Cultural Linguistics studies on: the Sufi mystic tradition, conceptualisations associated with Christian and Buddhist eulogy idioms in

Taiwanese, conceptualisations in Aboriginal English associated with Indigenous Australian spirituality and Sacred Sites, and, albeit briefly, the cultural schema of *Marae* in Maori-English. Sharifian [26 p73] writes,

“Spiritual systems such as religion embody particular worldviews or systems of conceptualising the world, life, death, morality, creation, the life hereafter, fate, etc.”

According to Sharifian [26], spiritual systems provide a way for religious followers to understand, conceptualise and express the various acts, traditions, ceremonies, and thoughts associated with religion.

In his short account of Sufi mystic tradition from the perspective of Cultural Linguistics, Sharifian [25,26] observes the Sufi spiritual path which is conceptualised through the cultural metaphor SUFI LIFE AS A PATH TOWARDS BECOMING ONE WITH GOD. Sharifian [26] explores the cultural conceptualisations of the first four stages of the human psyche attributed to the Sufi path, beginning with material nature (*tab*) to which one is born into, followed by the self (*nafs*), the heart (*del*), and spirit (*ruh*). Sharifian [26] presents a summary of cultural metaphors associated to *nafs*; NAFS AS A PERSON WITH EGOISTIC TENDENCIES; NAFS AS THE SOURCES OF THE IMPULSE TO DO ILL; NAFS AS A PERSON; and NAFS AS A DOG, as well as cultural metaphors associated to *del*; DEL AS THE SPIRITUAL HEART; AND DEL AS THE HOME OF THE SPIRITUAL LOVE FOR THE BELOVED. In his [25] study, Sharifian also explored conceptualisations of the Sufi path in Persian literature. He concluded that Sufi spiritual tradition has been significantly influential on Persian literature and stated that this influence has been reciprocal with poets and scholars also having a significant influence on how Persians conceptualise *nafs* and *del*. Sharifian [25] sights some examples of Persian literature and examines the conceptualisations associated with the two aforementioned concepts.

In another of his studies relating to religion and spirituality, Sharifian [21] briefly highlights how Indigenous Australian spirituality strongly informs Aboriginal English. He reveals that many everyday words such as ‘sing’, ‘smoke’, ‘light’ and ‘medicine’ in Aboriginal English evoke spiritual experiences that inform the Indigenous Australian worldview. For example, Indigenous Australians, categorise the word ‘medicine’ within “a range of spiritual powers and experiences” [p16]. As such, this study provides additional insight into the use of the analytical framework of Cultural Linguistics in studying religion. According to Sharifian [21] the cultural-conceptual approach defines language as rooted in culturally constructed conceptualisations by communicating and embodying our understanding and conceptualisation of experiences that emerge from interactions between cultural

group members. This study demonstrates how the conceptualisations of Indigenous Australians informed by their rich history and worldview are instantiated in the various aspects of Aboriginal English. Associating English words with schemas, categories and metaphors entrenched in Indigenous Australian belief systems, including their worldview [21].

Lu [27] builds on and contributes to the work in the field of Cultural Linguistics in her study using the cultural-conceptual framework to analyse religious conceptualisations of DEATH in Taiwanese Buddhist and Christian eulogistic idioms. Lu [27] begins by examining the language of death and reveals that it is a relatively unexplored territory in terms of Cultural Linguistic studies. That study examines the event category of FUNERAL and sheds light on how the different religious groups conceptualise the associated terminology. Lu [27] reveals six significant cultural metaphors associated with Buddhist eulogistic idioms, including DEATH IS REBIRTH, DEATH IS A JOURNEY TOWARDS REBIRTH, REBIRTH IS REST, LIFE IS A CIRCLE, A PERSON IS A LOTUS, HEAVEN IS (A POND/SEA) FULL OF LOTUSES, and identifies three cultural metaphors in Christian eulogistic idioms, including DEATH IS REST, HEAVEN IS AN ETERNAL HOME AND DEATH IS A RETURN JOURNEY. Lu [27] also observed shared cultural metaphors between the two groups, such as DEATH IS A JOURNEY AND DEATH IS REST. The study proved the use of the Cultural Linguistic framework as a practical tool in revealing death-related cultural metaphors embedded in cultural factors such as religion.

Sharifian [20–26] has examined many facets of the Indigenous Australian language, culture and worldviews entwined with Indigenous Australian spirituality. Sharifian [26] pays special attention to this in his chapter *Cultural Linguistics and Religion* and writes about conceptualisations relating to Sacred Sites in Aboriginal English. He opens research in this area by stating that the discourse of spirituality may also include any form of discourse around spirituality and sacredness, not just ‘religion’. It is with this insight that Sharifian [26] discusses the Indigenous Australian conceptualisations of sacred and spiritual phenomena. He explores the Aboriginal English conceptualisations of the ‘church’ and ‘bible’ and reveals that Indigenous Australians have adopted these concepts to describe Sacred Sites. Sacred Sites are (perhaps expectedly) of great symbolic significance to the Indigenous Australian worldview and embody conceptualisations of the activities of Ancestor Beings in the Dreamtime [26]. Sharifian [26] demonstrates this significance in an excerpt where the speaker associates Sacred Sites with linguistic concepts relating to spiritual practises or encounters such as “energy”, “ceremonies” and “singing” that makes them Sacred. In line with his [26] definition of the spirituality

discourse, Sharifian highlights Degani's [60] study that explores cultural schema associated with *Marae*, a New Zealand English term for a courtyard of a Maori meeting house. Degani [60] discusses the religious and spiritual connotations and cultural significance of the *Marae* for the Maori people. The *Marae* is more than a building, it is a place where the peoples can express their tribal identity. Degani [60] explicates the heritage of the *Marae* rooted in the Maori people's ancestors, customs, values and worldview. The *Marae* is referred to through the cultural metaphor MARAE AS THE ANCESTOR'S BODY and conceptualised as a spiritual being; the entrance and windows described as the mouth and eyes of the ancestor being. In his [26] study Sharifian concluded that it is through the analytical framework of Cultural Linguistics that religious and spiritual conceptualisations may be explored in such a way that different religions may be compared in terms of their cultural conceptualisations and can provide an analytical tool to which reconceptualisation can also be explored.

Despite being a relatively new field of research, Cultural Linguistics deserves commendation for its contribution in the form of studies towards religion. The present Subsection identifies numerous studies in relation to Cultural Linguistic studies and religion, yet those studies pay little analytical attention to embodied metaphors in religious texts. In order to examine cultural metaphors of body parts embedded in scripture, the next two Subsections will examine studies contributed to the area of the conceptualisations of body parts and finally, embedded metaphors in the Bible.

2.5 CONCEPTUALISATIONS OF BODY PARTS

Since the dawn of research into the human condition, the body has been the focus of attention in various fields of science and in more recent years, the role of the body in human conceptualisation has received similar attention [24,61–63]. This Subsection briefly examines Cultural Linguistics studies relating to conceptualisations of body parts.

Metaphoric language incorporating parts of the body are used around the world daily, with many examples shared across cultures [23]. In the volume *Culture, body, and language: conceptualizations of internal body organs across cultures and languages*, Sharifian, *et al.* [23] brings together a collaboration of work focusing on conceptualisations of the heart and other internal body organs across a number of languages to further explore the relationship between mind, body, language and culture. The volume is divided into three sections, abdomen-centering conceptualisations, holistic heart-centering conceptualisations, and dualistic heart/head-centering conceptualisations. Interestingly, the papers in this volume

were grouped into these sections, despite the varying languages, by the similarities in their underlying cultural models [24]. The first cultural model of “animistic spirituality” is exemplified in the chapters on Indonesian, Malay, Basque and Kuuk Thaayorre languages which tend to locate emotions in the abdomen region and therefore representing abdomen-centering conceptualisations, namely “abdominocentrism”. The second is the philosophical and medical cultural model, typified by East Asian languages, such as Chinese, Japanese, and Korean which display holistic heart-centering conceptualisations, known as “cardiocentrism”. Finally, the third combines the philosophical, medical and/or religious cultural model characterised in the papers on Indo-European languages such as Northeastern Neo-Aramaic, Tunisian Arabic, Persian and Old English sharing the heart/head-centering conceptualisations “that have grown out of historical interaction between cardiocentrism and cerebrocentrism” [23]. The volume offers significant insight into cross cultural conceptualisations of human experience through the use of conceptual metaphors relating to internal organs.

When one considers the occurrences of language conceptualisations of the various external and internal body parts across these cultures, there is one in particular that not only spans across the three types of conceptualisations “abdominocentrism”, “cardiocentrism”, and “cerebrocentrism”; but also, the various languages, as well as all three cultural models [24]. That is, the heart in many cultures “is not only associated with emotion but receives them as its contents, which makes it a container for them” [62]. Thus, the present Subsection will briefly examine the common embodied metaphor THE HEART IS A CONTAINER that arises across the aforementioned domains [23]. The subsection looks at the heart-centering conceptualisations found in East Asian languages, followed by the heart/head-centering conceptualisations of Indo-European languages. Finally, the subsection briefly visits abdomen-centering conceptualisation such as BELLY AS A CONTAINER found in Thaayorre [64] and LIVER AS A CONTAINER found in Indonesian [65] that are analogous to the HEART IS A CONTAINER metaphor in English [66].

Heart-centering conceptualisations are found in Chinese language [28] and the conceptual metaphor THE HEART IS A CONTAINER compares and maps the heart to the conceptual metonymy CONTAINER FOR THE CONTAINED whereby the word for heart can refer to thoughts and feelings inside a container [28]. Yu [28] gives examples such as, emotion arises for the “depth of the heart”; inactive emotions or feelings are located “deep in the heart”; and suppressed emotion resides “beneath the bottom of the heart” [p141]. Yu [28] also argues that the heart container is mapped onto other particular kinds of containers and can be referred to as a “nest”, a “room” container, a “plot of field” with

boundaries or a “stretch of land”. Similarly, Japanese language also conceptualises the heart as a container, exemplified in expressions that make reference to the “heart’s depths”, the “bottom of one’s heart”, to have a “narrow heart”, to have a “crowded heart”, and “to offer up words from the heart” [67].

Heart/head-centering conceptualisations relating to THE HEART IS A CONTAINER can be found in Persian, Old English, Neo-Aramaic, Dutch and Tunisian Arabic. According to Sharifian [23], the Persian heart *del* is conceptualised as the “container of emotions, desires, patience, courage, compassion, thoughts and memories” [p258] He gives an example of the Persian expression *shesh gooshe-ye del* (six corners-of *del*) which suggests the involvement of a six-sided container image-schema and can also be reflected in expressions which suggest that *del* can be emptied or filled, have a bottom and a top, or can be narrowed and tightened. The English heart also draws on the image-schema of a six-sided container. Niemeier [66 p354] maps the heart in “different types of containers, that are viewed from the outer qualities of the container, including its handleability, via its inner qualities to its internal structure”. According to Niemeier conceptual metaphors for the heart can include:

“The heart as a LID CONTAINER that when opened, there is free access to a speaker’s emotions (*to open one’s heart to sb*); as a MANIPULABLE CONTAINER that can be dealt with at one’s own will (*to pour one’s heart out to sb*); an OPEN CONTAINER FOR LIQUIDS (= positive emotions), as in *a heart overflowing (with gratitude)*; as a CONTAINER WITH GREAT DEPTH, filled with positive emotions (*from (the bottom of) one’s heart*); the container may be conceptualized as integrating a further INTERNAL CONTAINER, hosting feelings that are even more intense and thus further accentuated (*in one’s heart of hearts*); as a sort of STOREHOUSE CONTAINER where feelings of different kinds are grouped, labelled and stored (*I could not find it in my heart*); and finally, as a COMPARTMENTALIZED CONTAINER, able to integrate different types of objects into different slot” [p 335-6].

Furthermore, examples given in the Neo-Aramaic conceptualisation of THE HEART AS A CONTAINER FOR THE EMOTIONS closely parallel the English usage, however, less often used than in English. Wolk [68] adds that in Neo-Aramaic the heart is a CONTAINER FOR EMOTIONS. This is similar to English, however, in Neo-Aramaic the heart is more often conceptualised as; a whole PERSON as it is from the heart by which one speaks about the emotional state of the whole person, a TRANSFUSABLE CONTAINER from which contents of emotion can transfuse, and THE HEART IS A TRANSFUSABLE CONTAINER OF HEXEIS whereby one’s character traits or active state is contained within the heart. The metonymic relationship between the heart and

emotions is also instantiated in the West Germanic conceptualisation of THE HEART AS A CONTAINER OF EMOTION and correspondingly lead to the image schema of the heart as a container; construed out of certain material (“*heart of gold*”, “*heart of steel*”, and “*ginger cake heart*”); with a certain color (“*white heart*” for someone who is good and “*black heart*” for someone bad); taking a certain position in the body (“*heart in the right place*”, “*high hearted*” and “*low hearted*”); changing its place and size under the influence of certain forces (“*to have a big heart*”, “*a big mouth but a small heart*” and “*my heart shrank with pity*”); and serving as an object which can be manipulated by oneself and others (“*to lose your heart to someone*”, “*to steal someone’s heart*”, and “*win one’s way into people’s heart*”) [69]. The conceptualisation HEART AS A CONTAINER also crosses over to Tunisian Arabic, whereby “its image schematic structure shows the heart both as a static container for emotions, people, and objects, and a dynamic entity moving in space” [62] and like Neo-Aramaic also adopts the HEART FOR PERSON metonym, where the heart stands for the person. According to Maalej [62] the heart “is a storehouse or hiding place tightly preserving positive and negative emotions and information” [p407]; can be full or empty of some contents; relieved or cleaned of its contents; can function according to an IN-OUT schema, whereby beloved people and desired objects enter it and leave; and can also function according to the UP-DOWN verticality schema, motivated by the conceptual metaphor that UP IS GOOD and DOWN IS BAD [62].

As noted above, heart conceptualisation in cardiocentrism, and cerebrocentrism are instantiated in metaphors relating to THE HEART AS A CONTAINER and conceptualise the heart as the seat of emotion and mental activities. In comparison, abdomen-centering conceptualisations found in Thaayorre, Indonesian, Malay and Basque conceptualise other internal organs such as the liver or belly/stomach as the seat of emotion [65,66,70,71]. For example, the metaphor BELLY AS A CONTAINER OF FEELING, ETC.), found in Thaayorre [64] is similar to the HEART AS A CONTAINER metaphor Niemeier [66] identifies in English. Likewise, the Indonesian LIVER, comparable to the English HEART, is also conceptualised as a CONTAINER [65]. As this Subsection has outlined, and according to Niemeier [66], the multi-faceted conceptualisations of THE HEART AS A CONTAINER demonstrate the amalgamation of different cultural sub-models, rather than a single conceptualisation, that are shared across cultures including English, Chinese, Japanese, Persian, Dutch, Indonesian, and Tunisian Arabic, to name a few [24].

2.6 EMBODIED METAPHORS IN THE BIBLE

Embodiment, in terms of cognitive science, refers to the way in which our bodies influence our thoughts and speech

[63] and is used as an umbrella term to cover research under the following areas: “the body in the mind” [72], “the culture in the mind” [73], “the culture in the body” [62] and “the culture in language and conceptualisation” [25]. Embodied metaphors account for an important persuasive device in the literature of the Bible “apparent in poetry but also embedded in narrative material in the Pentateuch, Prophets, Psalms, Gospels, Epistles, Apocalyptic, etc” [74]. Nevertheless, little engagement in the systematic study of embodied metaphors of the Bible has been developed either by biblical scholars or classicists who work with biblical or ancient texts [74]. This Subsection aims to highlight the few studies that have contributed to the study of body metaphors in biblical literature and shed light on the methodology applied in each paper. The following papers reflect the variety of approaches used by classical scholars to analyse metaphors in classical literature, namely, the cognitive linguistic approach to metaphor established by Lakoff and Johnson [56], advocated through work on metaphors in the bible by van Hecke [75], Szlos [76], Gillmayr-Bucher [77], Galambush [78], Stienstra [79], Oestreich [80], Camp and Fontaine [81], Camp [82], Howe [83], and Doyle [84].

The essay by Van Hecke [75] titled *"IS MY FLESH BRONZE?" (JOB 6:12): METAPHORS OF FLUIDITY AND SOLIDITY IN THE DESCRIPTION OF THE BODY IN THE BOOK OF JOB*, explores conceptualisations of embodied metaphors in the book of Job that describe the protagonist's well-being or suffering through the metaphor theory of cognitive linguistics ascribed above. This essay focuses on metaphorical conceptualisation of SOLIDITY and FLUIDITY instantiated in states of being (well-being or suffering) and the transition between those states. It is revealed through Van Hecke's [75] analysis that the metaphors within Job, and others instantiated within the Hebrew Bible, form a “coherent cluster in which solidity stands for health, well-being, and existence, while transitions to looser states conceptualise loss of existence, health or strength” [75]. In the essay *THE ROCK THAT GAVE YOU BIRTH*, Dillie [85] uses concepts related to coherency and consistency in metaphors also drawn from Lakoff and Johnson's work on metaphoric analysis to examine the interactions and interrelation of the YHWH AS ROCK and YHWH AS PARENT through body metaphors in the Songs of Moses in Deut 32 as well as other texts that combine these metaphors such as in Is 51:1-2, Jer 2:26-28, and Ps 89:26-27. Dillie [85] analyses these metaphors considering cultural context and literary conventions of the Hebrew Bible that reveal conceptualisations of GOD AS CREATOR, GOD AS PROVIDER and GOD AS ROCK. Another interesting paper also drawn from the work of Lakoff and Johnson's metaphoric analysis is by Dewey [86] titled *PAUL AND THE REMAPPING OF THE BODY*, which

gives a comprehensive and fascinating analysis of Paul's understanding of ‘body’ as a vehicle and metaphor of movement and relation in Phil and 1&2 Cor. He concludes that Paul intentionally turned ‘the body’ into a metaphor of movement and relationship and his use of ‘Body Politic’ was turned into a working metaphor for how the Corinthians should relate to one another. Dinter [87] also examines embodied metaphors in the Pauline scriptures and poses some thought-provoking arguments about the modern church's conceptualisation of gender roles within leadership in his article *Christ's body as male and female*. He explores signs, symbols, and metaphors in the hope of helping readers re-examine the way biblical language works and to shed light on a new perspective of the role, responsibility and identity of men and women in leadership in the church. Marshall [88] also explores arguments about sexuality and gender exposing issues that go beyond family and reproduction and into questions about spiritual union of the community of Christ in the article *Community Is a Body: Sex, Marriage, and Metaphor in 1 Corinthians 6:12–7:7 and Ephesians 5:21–33*. In these two texts, she analyses body metaphors which present opposing views on the values and dangers of sex and marriage, mapped through the use of cognitive based theories of conceptual metaphor.

In line with the cognitive linguistic approach to metaphor analysis is Melcher's [89] essay *CONSEQUENCE AND INTENTIONALITY: CONCEPTUAL METAPHORS OF THE BODY IN LEVITICUS 20* which makes use of the analytical approach for identifying conceptual metaphors developed by cognitive linguist Gerard Steen. The essay identifies a few of the conceptual metaphors that shape the discourse in Lev 20 in order to reveal the ways in which the Hebrew culture perceives the world; and illuminates how concrete metaphors are instantiated within language, reflecting not only mental processes, but also cultural regularities [89]. Muller-Lopez [90] in her essay *PURIFYING AND PURGING: BODY METAPHORS IN THE VISIONS OF ZECHARIAH* explores coherency and commonplace in order to interpret two metaphors of the human body in the vision cycle of Zech 1-8. This essay explores three elements of the vision cycle's use of the metaphorical body to create meaning. The first element being the real versus the metaphorical body, second, the clothing of the body, and thirdly, the two bodies come to dwell at the end of each vision. Doyle [91] explores the intention behind the usage of the non-structuring features such as simile, metonym, and metaphor in Ps 58 in his essay *HEARTS, HANDS, TEETH, AND FEET: FROM METONYMY TO METAPHOR AND BACK IN PSALM 58*. He explores how these non-structuring poetic features are carried by structuring devices to form the Psalm. Doyle begins by applying colometric divisions to the poem and breaking it down to five stanzas in order to translate and

review its significant poetical features. He then determines the use of metonymy and metaphor in the Psalm to which he describes its function within the text as well as providing an analysis of the relationship between the metaphoric and imprecatory language within the poem.

A particularly interesting essay written by Buss [92] titled *THE SEEING EYE* makes use of the ‘semantic differential method’ developed by C. Osgood *et al* [93] to analyse metaphors of the eye throughout the whole corpus of the Hebrew Bible. Buss [92] identifies the three most significant connotations by which he explores the word eye through: “activity” (degree of movement), “evaluation” (from positive to negative), “potency” (level of power). This essay explores metaphors of the eye in the Hebrew Bible in the form of nouns and verbs of seeing. It concludes that through the use of the semantic differential method, the symbol of the eye operates under both “assertiveness” and “receptivity”. Finally, Pippin’s [94] essay titled *OF METAPHORS AND MONSTERS: THE BODY OF THE WHORE OF BABYLON IN THE APOCALYPSE OF JOHN* takes on an entirely different perspective and method of study and looks at the extended metaphor of the Whore of Babylon in the Apocalypse of John through a feminist standpoint. This essay explores the relationship between the image of Dea Roma and the Whore of Babylon, traces the rise and fall of the Whore as a metaphor for the destruction of the Roman Empire, investigates the literate genre “journeys of heaven and hell”, and finally, it describes the writers encounters with women who are working in the sex trade to gain their perspective of the metaphor and story of the Whore in the Apocalypse of John.

2.7 CONCLUDING REMARKS

Classical scholars have made a significant contribution to the study of embodied metaphors in ancient biblical texts through their examination of distinctive metaphors of the body within the whole corpus of the Bible as well as within a single biblical book. However, one has only to look at the frequency with which embodied metaphors appear in one book, let alone the whole Bible, to affirm that a more comprehensive exploration of metaphors of the body in the Bible is needed within the interdisciplinary fields of linguistics. Therefore, it is the intention of this article to contribute to further research of embodied metaphors in the Bible through the field of Cultural Linguistics.

3. METHOD

3.1 THE CORPUS-LINGUISTIC ANALYSIS METHOD

Corpus Linguistics is a relatively new methodology that has been developed over the past few decades. Primarily, it is described as a methodological approach rather than a model of language or linguistic theory. However, the most recent

research into corpus-based analysis has proposed the idea that Corpus Linguistics can be more than just a methodology [95–98]. Corpus Linguistics has been described as a “new research enterprise” [99] and an “innovative” approach that enables researchers to ask fundamentally different kinds of research questions, resulting in different perspectives on language variation and use [100].

According to Biber *et al.* [95], there are four essential characteristics to which corpus-based analysis can be described, “it is empirical, analysing the actual patterns of use in natural texts; it utilises a large and principled collection of natural texts, known as a “corpus,” as the basis for analysis; it makes extensive use of automated and interactive computational techniques; and depends on both quantitative and qualitative analytical techniques” [95].

The above characteristics have been adapted to suit the analysis of this study, they are as follows:

- Empirical analysis of actual patterns of body part terms in the Bible;
- Utilisation of the Holy Bible, Bible commentaries and data, otherwise known as a “corpus” as the basis for analysis;
- Extensive use of the dedicated on-line search engines for analysis through interactive techniques such as word, phrase and definition searches throughout the corpus;
- Dependence on both qualitative and quantitative analytical techniques for accurate analysis of cultural conceptualisations.

The benefit of the use of corpus linguistics, to which this study has taken advantage of, is that analysis can exceed simple counts of linguistic features. Analysis, therefore, according to Biber *et al.* [95], can go beyond quantitative and enter into qualitative through explanation, exemplification and interpretation of the patterns found.

3.2 THE CULTURAL ANALYSIS METHOD

The cultural dimension of the Corpus-Cultural approach involved exploring cultural conceptualisations underlying the use of body part terms in the Bible. In other Cultural Linguistic studies, the cultural dimension of the analysis included aspects such as word association, speech act analysis, analysis of story recounts, and meta-discourse analysis [26].

In this article, the cultural analysis approach was combined with the corpus analysis approach to offer a fine-grained analysis of the data. The analytical framework of Cultural Linguistics consists of the notions of “cultural schema”, “cultural category” and “cultural metaphor”, described in section 2.3. This study utilised the cultural analysis by identifying the culturally constructed

conceptual categories and (subcategories) of body part terms (hand, foot, head, heart, liver, body, etc.) that are present in the Holy Bible. An example of a cultural category in the Bible is BODY, used, among other things, to mean ‘unity of the church’. Cultural metaphors were also identified within the Evangelical Christian worldview and belief system which stems from scripture in the Holy Bible. An example of a Christian metaphor is WIPING MARGELOTH (FEET) AS SEPARATION OR REJECTION, which is embedded in the scripture “As they left, they shook the dust off their feet as a sign of protest against them, and they went on to the city of Iconium” (Acts 13:51, TPT). Finally, the use of Bible translation, dictionary, encyclopedia, and biblical commentaries enabled the analysis of cultural schemas to understand and capture the “beliefs, norms, rules, and expectations of behaviour” [6 p7] of the Christian worldview relating to body part terms in the Bible. An example of a cultural schema is BODY OF CHRIST which enables Christians to allude to anything related to the church, their position in the church, their relationship with others within the church, as well as their relationship with Christ, and their role within the church.

The analytical framework of Cultural Linguistics can be viewed in figure 1, and figure 2 illustrates the Corpus-Cultural relationship. In Subsection 3.5 the details of the analysis conducted will be presented.

3.3 THE CORPUS – CULTURAL ANALYSIS

Cultural Linguistics benefits from various research methods [26]. In general, according to Sharifian [26 p41], “Cultural Linguistics is a form of linguistic ethnography (and an epistemology) ... but in addition it is an open-ended set of procedures for data collection and analysis aimed at a better understanding of the cultural conceptualisations embedded in the languages it studies”.

As mentioned in previous Sections, the aim of the study was to examine cultural conceptualisations relating to body part terms in the Holy Bible. In order to best achieve this aim, a combination of corpus analysis and cultural-conceptual analysis was employed, as detailed in the next Subsection. Supported by Jensen’s [101] discussion on how corpus-linguistic methodology can contribute to the methods of research of Cultural Linguistics, this study endeavours to do just that by combining Cultural Linguistics’ usage-based theory of language with the data collection and analysis methods of corpus-linguistics. This method can in short be referred to as Corpus-Cultural Analysis, as represented in figure 2:

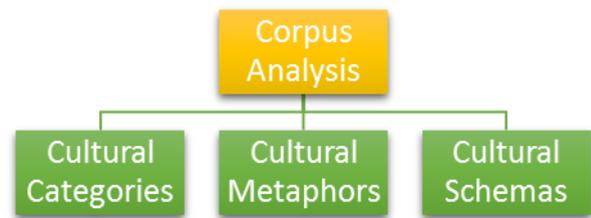


FIGURE 2. Corpus – cultural analysis adopted for this study

3.4 THE DATA

The data selected in this study have provided examples of cultural conceptualisations extracted from the Holy Bible, an ancient historical text spanning across approximately 1,500 years, beginning with the book of Genesis at around 1400 BC and ending with the book of Revelation at around AD 90. According to 2 Tim 3:15,16, holy scriptures (the Bible) “are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness”. The Holy Bible is comprised of sixty-six books, of which thirty-nine are contained in the Old Testament and twenty-seven contained in the New Testament. The Old Testament was written in Hebrew and the New Testament was written in Greek, with some portions being said to have been written in Aramaic.

The data analysed were collated from the King James Version (1611), which is the first translation of both the Old and New Testaments from the original Hebrew and Greek manuscripts. In addition, two other versions have been referred to, the New International Version® (1973) and The Passion Translation® (2017) of the Holy Bible. These contemporary translations capture the thoughts behind the words rather than translating word for word. These versions have been used in this study to aid in the understanding of cultural conceptualisations of body part metaphors within the Holy Bible.

This study also looked at the original text to find meaning from the Old Testament written in ancient Hebrew and the New Testament, in Greek. Conceptualisations drawn from the original text in Hebrew and Greek were sourced through Bible concordances, Bible encyclopedia and dictionary, as well as scripture commentaries. A step-by-step account of the data analysis procedure is given in the following Subsection. Figures 3a and 3b respectively show timelines of all human history according to creationist and when the Bible was written.

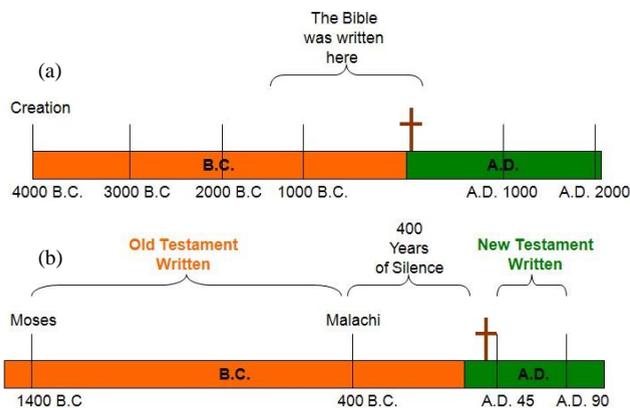


FIGURE 3. Timeline of (a) all human history according to creationists and (b) when the Bible was written

3.5 DATA ANALYSIS PROCEDURE

This Subsection provides a detailed description of the data analysis procedure followed by the present study. It uses the Corpus – Cultural analysis approach to identify cultural conceptualisations in the Bible. Figure 4 below presents a summary of the nine implemented steps of data analysis and is followed by a detailed description of each of the identified steps.



FIGURE 4. Data analysis procedure developed for this study

Step one:

A list of relevant major body parts, including some internal organs, was made: foot, hand, liver, heart, bowel/intestine, stomach/belly, mouth, tongue, eye, head, and body. Reference to these body part terms in scripture went beyond the literal meanings of the words and were found to have significant conceptual underpinnings.

Step two:

To search for each of these major body parts, three biblical concordances on the Bible Hub website were used: Strong’s Exhaustive Concordance [103], Englishman’s Greek Concordance [104], and Englishman’s Hebrew Concordance [105]. Firstly, Strong’s Exhaustive Concordance provided both the Hebrew and Greek translations for the body part terms. Secondly, the Englishman’s Hebrew Concordance and Englishman’s Greek Concordance provided references to all appearances of the body part terms. This search was conducted primarily to identify the Hebrew and Greek original translations of each major and internal body part listed.

Step three:

The original translations in Hebrew and Greek were then noted under the heading “meaning/syntax” alongside each BODY PART subcategory. Included under this heading was also the pronunciation, the part of speech (feminine or masculine noun) and the number of occurrences (of that particular lexical item in the whole of the Bible).

Step four:

The Bible Hub concordance search provided commentary on the conceptualisations of each Greek and Hebrew body part term searched. An additional online resource, Bible Study Tools [106], was used to search for each body part term listed in the Bible encyclopedia and dictionary.

Step five:

Both Bible Hub and Bible Study Tools online resources were examined, and cross referenced to identify the underlying cultural conceptualisations related to the body part terms that are common to both Hebrew and Greek. For example, *lebab* (heart in Hebrew) and *kardia* (heart in Greek) were both found to conceptualise the HEART AS THE SEAT OF EMOTION, SINFUL YET RENEWABLE, SEAT OF DETERMINATION OR COURAGE, SEAT OF INTELLECT AND UNDERSTANDING, THE MIND, SEAT OF CONSCIENCE AND THE MIDDLE OR INSIDE.

Step six:

Each of the common conceptualisations were then tabulated alongside the body part cultural categories. Metaphors without enough contextual information were not included in this analysis.

Step seven:

The concordance, encyclopedia, and dictionary word searches, from the two online resources, were then analysed to extract scripture references associated with each of the cultural conceptualisations noted in step five. These scripture references were then tabulated (see Appendix).

Step eight:

One or two of the scripture references for each of the cultural conceptualisations identified were then searched for to find the text in the King James Version® (1611), New International Version® (1973) and The Passion Translation® (2017). These extracts are given as example texts within the body of the findings in Section 4. King James Version extracts of scripture were also tabulated to provide examples of the references (see Appendix).

Step nine:

Each of the scripture references associated with the cultural conceptualisations was searched for using the Bible Hub website. These scriptures were typed into the “commentaries” [107] search engine. Each scripture search provided a wide range of biblical commentaries that examine the historical, contextual, and religious influence embedded in the verse in order to give an accurate commentary upon each body part term in context. Extracts of these commentaries were tabulated under the heading “Cultural Schema” as a reference.

Finally, the concordance, encyclopedia, and dictionary word searches, along with the scripture commentary searches, were then used as a reference to explore the underlying conceptualisations identified in step five. These schema descriptions are presented in Section 4, for all body part categories and associated embodied metaphors. The cultural conceptualisations were tabulated (see Appendix) with further analysis provided within the next Section.

4. RESULTS AND DISCUSSION

The aim of this Section is to report the findings on cultural conceptualisations relating to body part terms in the Bible. It provides conceptual illustrations with reference to scriptures from the Holy text, with insight into ancient Hebrew and Greek language and culture, while demonstrating the numerous expressions within the Holy Bible that reflect and illustrate culturally-specific conceptualisations. By using the analytical tools of Cultural Linguistics to gain perspective of body part terms in the Bible, this section aims to provide, in no better words than that of Sharifian [26 p25], “a better understanding of how body part terms in general can instantiate abstract conceptualisations of emotion, feelings, and intellectual and/ or spiritual faculties”.

The findings of the research are categorised as follows: 1) major external/internal body part terms are listed; 2)

under each body part heading, the associated embodied cultural metaphors are listed; 3) a conceptual analysis is discussed according to each embodied metaphor; and 4) a conclusion of this chapter with a summary of the findings.

4.1 CULTURAL METAPHORS RELATING TO THE FOOT

Margeloth (מַרְגֵּלוֹת) in Hebrew means “place of the feet”, or “feet” and is pronounced (mar-ghel-aw’). *Margeloth* is the denominative feminine noun from *regel*; (plural) and occurs 5 times in the Old Testament. *Regel* (רֶגֶל) meaning “foot” in Hebrew is pronounced: (reh'-gel), a feminine noun and occurs 245 times in the Old Testament. *Pous* (πούς, ποδός, ό) is the Greek equivalent of “foot” in Hebrew and occurs 93 times in the New Testament. Figure 5 shows conceptualisations associated with *margeloth* (foot) in the Bible. Each Subheading to follow states the Cultural metaphor related to the foot, and tables 1 to 5 under each respective Subheading contains the scriptural references from the King James and New International Versions that support the description of the associated cultural conceptualisation. Subsections presented in turn for other body parts contain analogous tables 6 to 43 for those parts, and these table introductions provide for the otherwise expected opening prose of each applicable Subsection.

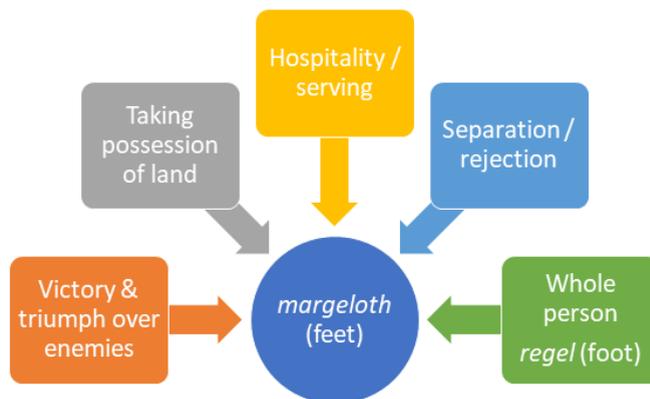


FIGURE 5. Conceptualisations associated with *margeloth* (foot) in the Bible

4.1.1 MARGELOTH (FEET) AS VICTORY AND TRIUMPH OVER ENEMIES

Table 1. Cultural metaphor related to the foot and scriptural references in King James Version and The Passion Translation to support the description of the cultural conceptualisation that follows.

KJV	Ps 18:38	I have wounded them that they were not able to rise: they are fallen under my feet.
TPT®		I pinned them to the ground and broke them to pieces. I finished them once and for all; they're as good as dead.

The scripture presented in the excerpt above, “They are fallen under my *feet*” (Ps 18:38; 2 Sam 22: 39) reflects the

conceptualisation of being completely trodden down and denotes victory over enemies [108]. Victory and triumph over enemies expressed through the figurative language of being under the enemy’s feet is a common metaphor throughout the Old Testament. The language used here is taken from the act of trampling on enemies in battle and putting feet on the necks of captives and expresses complete and total subjection [109].

And ye shall tread down the wicked; for they shall be ashes under the soles of your *feet* in the day that I shall do this, saith the Lord of hosts. Mal 4:3

Thou knowest how that David my father could not build an house unto the name of the Lord his God for the wars which were about him on every side, until the Lord put them under the soles of his *feet*. 1 King 5:3

And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your *feet* upon the necks of these kings. And they came near and put their *feet* upon the necks of them. Josh 10:24

The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy *feet*; and they shall call thee; The city of the Lord, The Zion of the Holy One of Israel. Isa 60:14

In the essay *Hearts, Hands, Teeth, And Feet: From Metonymy to Metaphor and Back in Psalm 58*, Doyle [91] also explores the metaphoric meaning of “feet” in Ps 58.

The righteous shall rejoice when he seeth the vengeance: he shall wash his *feet* in the blood of the wicked. Ps 58:10

Verse 10 uses the term “feet” metonymously to represent the righteous and his physical and emotional reaction to the divine intervention against the unjust judges in what Doyle [91 p94] describes to be “an extra-biblical allusion to Ugaritic poetry where a similar image of victory/vengeance is used in the Anath cycle (‘nt: II: 28ff.)”. Doyle sights Ps 58:10, “[the righteous person] ... shall wash his *feet* in the blood of the wicked” (v.10) and describes it as a “gruesome act of victory. The righteous rejoice ... at the disempowerment of the unjust and react ... [with] bathing their feet in the blood of the unjust” [p95]. According to Doyle [84], “the [dancing feet] of the righteous are ultimately an expression of an emotional state, rejoicing that the relationship with God, called into question at the beginning of the psalm, is restored” [p96].

4.1.2 REGEL (FOOT) AS TAKING POSSESSION OF LAND

Table 2. Cultural metaphor related to the foot and scriptural references in King James Version and New International Version to support the description of the cultural conceptualisation that follows.

KJV	Josh 1:3	Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.
NIV®		I will give you every place where you set your foot, as I promised Moses.

Similar to the cultural conceptualisation of taking possession of land through battle, is the conceptualisation evident in Deut 11:24; Deut 2:5; and Josh 1:3 that, “Every place where you set your foot will be yours” (Deut 11:24), a shared cultural schema of the early tribes of Israel [110].

Every place whereon the soles of your *feet* shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be. Deut 11:24

Meddle not with them; for I will not give you of their land, no, not so much as a *foot* breadth; because I have given mount Seir unto Esau for a possession. Deut 2:5

Every place that the sole of your *foot* shall tread upon, that have I given unto you, as I said unto Moses. Josh 1:3

Although this notion is unreasonable in our present day, the Evangelical Christian worldview often transfers this conceptualisation to “spiritual territory”, which is an application of it to learning and living in the spirit rather than in the flesh. The cultural schema at work here is LIVING LESS FOR EARTHLY DESIRES AND MORE FOR HEAVENLY CAUSES. The transfer of this conceptualisation from physical to spiritual territory is often expressed through metaphors such as, “step of faith” and “stepping out into what God has for us”, instantiating the Christian worldview of taking possession of whatever blessings, victories or challenges God has apportioned for those who believe and follow Him. In the study *Waging War against Oneself*, Chilton and Kopytowska [102 p393], explain that “in Christian theology, there is a spiritual ‘war’ raging all around us – that between angels and demons, the armies of God and the Evil One”. This is a clear reconceptualisation of TAKING POSSESSION OF TERRITORY from the physical domain into the spiritual domain and is instantiated through the Apostle Paul’s teaching in Eph 6:10-18:

Put on the full armour of God so that you can take your stand against the devil’s schemes. For our struggle is not against flesh and blood, but against rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms (v.11,12).

Furthermore, Paul describes each piece of the armour, including “the *feet* fitted with the readiness that comes with the gospel of peace” (v.15). The gospel of peace is described in Is 52:7 and quoted in the apostle Paul’s letter to the Romans in verse 10:15, “How beautiful are the *feet* of those who preach the good news!” (v.10:15). In these statements, Paul makes use of Jewish notions around traditional battle preparation and later quotes Old Testament scripture in order to re-shape the modern church’s conceptualisation of the battlefield by comparing the spiritual realm to that of a battlefield.

4.1.3 WASHING *MARGELOTH* (FEET) AS HOSPITALITY / SERVING

Table 3. Cultural metaphor related to the foot and scriptural references in King James Version and The Passion Translation to support the description of the cultural conceptualisation that follows.

KJV	John 13:5	After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.
TPT®		Then he poured water into a basin and began to wash the disciples’ dirty feet and dry them with his towel.

The excerpts above elaborate further on biblical conceptualisations relating to the foot. The underlying cultural metaphor is that of WASHING FEET AS HOSPITALITY. This reflects the cultural schema of the WASHING OF THE FEET AS THE FIRST STEP OF ORIENTAL HOSPITALITY.

So, he brought him into his house, and gave provender unto the asses: and they washed their *feet* and did eat and drink. Judg 19:21

Let a little water, I pray you, be fetched, and wash your *feet*, and rest yourselves under the tree. Gen 18:4

It was the office of a servant (the lowest in the social hierarchy) to wash the feet of guests to clean the dust from their feet (who walked barefoot or in sandals) and to relieve the fever caused by the heat of travel. [111] This remained the custom throughout the time of the New Testament and was reconceptualised as SERVING OTHERS IN HUMILITY demonstrated in the book of John:

After that he poureth water into a bason and began to wash the disciples' *feet*. John 13:5

In this passage John 13:1-17, Jesus, who is called “Teacher” and “Lord” (v.13) washes the disciples’ feet and says to them, “I have set you an example that you should do as I have done for you. Very truly I tell you, no servant is greater than his master, nor is a messenger greater than the one who sent him. Now that you know these things, you will be blessed if you do them” (v.15-17). This is a clear example of the theological re-shaping that occurred within the New Testament gospels and epistles. According to

Bisschops [29], ‘religious renewers’ used metaphoric speech and thinking in order to connect the old with the new and such use of metaphor was often employed to challenge existing socio-religious values or to shift away from them. In the New Testament gospels, Jesus’ teachings incorporate notions and symbols from the Jewish canon, including tradition and culture, in order to articulate His new vision to the common people. A framework which is also evident throughout the epistles, in Paul’s writing.

4.1.4 WIPING *MARGELOTH* (FEET) AS SEPARATION OR REJECTION

Table 4. Cultural metaphor related to the foot and scriptural references in King James Version and The Passion Translation to support the description of the cultural conceptualisation that follows.

KJV	Acts 13:51	But they shook off the dust of their feet against them and came unto Iconium.
TPT®		As they left, they shook the dust off their feet as a sign of protest against them, and they went on to the city of Iconium.

The cultural metaphor of WIPING *MARGELOTH* (FEET) AS SEPARATION OR REJECTION, is an indicative act, signifying that the apostles regarded those Jews who did not hear and accept God’s word as unholy as the heathens and that they should refuse further connection with them.

But they shook off the dust of their *feet* against them, and came unto Iconium. Acts 13:51

And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean; from henceforth I will go unto the Gentiles. Acts 18:6

Similarly, Matt 10:14 TPT® writes:

And if anyone doesn’t listen to you and rejects your message, when you leave that house or town, shake the dust off your *feet* as a prophetic act that you will not take their defilement with you. Matt 10:14

This is another example of the theological re-shaping that occurred within the New Testament teaching. These verses encapsulate the Jewish cultural schema which attributed particular holiness to the land of Israel; consequently, it was their custom to shake or wipe off the dust from their feet each time they returned from a heathen country to avoid polluting the holy land [112]. It is the reconceptualisation of the Jewish custom in these verses that enables the recipient to identify the message behind the “prophetic act”.

4.1.5 *REGEL* (FOOT) AS A WHOLE PERSON

Table 5. Cultural metaphor related to the foot and scriptural references in King James Version and The Passion Translation to support the description of the cultural conceptualisation that follows.

KJV	Prov 25:17	Withdraw thy foot from thy neighbour's house; lest he be weary of thee, and so hate thee.
TPT®		Don't wear out your welcome by staying too long at the home of your friends, or they may get fed up with always having you there and wish you hadn't come.



FIGURE 6. Conceptualisations associated with yad (hand) in the Bible

4.2.1 HUMAN YAD (HAND) AS HUMAN ACTION

Table 6. Cultural metaphor related to the hand and scriptural references in King James Version and The Passion Translation to support the description of the cultural conceptualisation that follows.

KJV	Ps 9:16	the wicked is snared in the work of his own hands.
TPT®		They will fall into their own pit.

In the above example, *yad* (hand) is a metaphor for HUMAN ACTION. “The wicked is snared in the work of his own hands” (Ps 9:16, KJV), in other words, “they will fall into their own pit” (Ps 9:16, TPT®).

The Lord is known by the judgment which he executeth: the wicked is snared in the work of his own *hands*. Ps 9:16

A similar metaphor occurs in Ps 7:16:

His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate. (KJV)

This scripture denoting the cultural schema that the wicked are the cause of their own downfall and destruction; their own devices and designs are the means of their ruin [114]. To further elaborate on the metaphor of *YAD (HAND) AS HUMAN ACTION*, are the expressions; “wash my hands never so clean” (Job 9:30), meaning to cleanse oneself from guilt and “spread forth your hands...your hands are full of blood” (Is 1:15), denoting crime and guilt of murder (full of blood). According to Melcher [74] in her study of conceptual metaphors of the body in Lev 20, “[such phrases do] not indicate that the violators actually had bloodstains on their hands or clothing from violent acts that they had committed. Rather, the phrase may be used in a nonliteral way to refer to a person’s guilt or to the fact that a violator deserves punishment” [p29]. Doyle [84] also refers to *HANDS AS HUMAN ACTION* in his study of *HEARTS, HANDS TEETH and FEET* in Ps 58. Hands in this instance “[allude] to the enemy’s wickedness in its spatial aspect... “hands” representing the deliberation of the...external activity in the outside world” [p96].

The statement ‘withdraw thy foot from thy neighbour’s house’ reflects the metonym of *REGAL (FOOT) AS A WHOLE PERSON*, meaning that as soon as you set foot in your neighbour’s house, you are present. The expression is associated with the cultural schema whereby a neighbour is discouraged from intruding. This is reinforced in the earlier passage, “If you find honey, eat just enough- too much of it, and you will vomit” (Prov 25:16), meaning that honey is good when taken in moderation, but too much of a good thing is sickening. This cultural schema of moderation applies not only to honey but also to visiting [113]. *REGAL (FOOT) AS A WHOLE PERSON* or even as *WHOLE ARMIES* is also implied in the aforementioned metaphors. As discussed, “They are fallen under my feet” (Ps 18:38; 2 Sam 22:39) reflects the conceptualisation of being completely trodden down and denotes victory over enemies.

I have wounded them that they were not able to rise: they are fallen under my *feet*. Ps 18:38

And I have consumed them, and wounded them, that they could not arise: yea, they are fallen under my *feet*. 2 Sam 22: 39

It is only reasonable to suggest that the victory was achieved by the *WHOLE PERSON* or *ARMY* rather than by a foot alone. A similar conclusion should be drawn regarding *REGEL (FOOT) AS TAKING POSSESSION OF LAND*. In addition, the metaphor *WASHING MARGELOTH (FEET)* is conceptualised as serving the whole person. Finally, the cultural metaphor *WIPING MARGELOTH (FEET) AS SEPARATION OR REJECTION* is an indicative act of the whole person to reject those who did not want to hear their message.

4.2 CULTURAL METAPHORS RELATING TO THE HAND

Yad (יָד) in Hebrew means “hand” and is pronounced (yawd). *Yad* is used for both the singular and plural feminine form of the noun and occurs 1617 times in the Old Testament. *Cheir* (χείρ, χεῖρός, ἡ) is the Greek equivalent of “the hand” in Hebrew and occurs only 179 times in the New Testament. Figure 6 shows conceptualisations associated with *yad* (hand) in the Bible.

4.2.2 WASHING OF YAD (HANDS) AS INNOCENCE AND PURITY

Table 7. Cultural metaphor related to the hand and scriptural references in King James Version and The Passion Translation to support the description of the cultural conceptualisation that follows.

KJV	Matt 27:24	he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.
TPT®		After washing his hands in front of the people, he said, “I am innocent of the blood of this righteous man. The responsibility for his death is now yours!”

The verse in Matt 27:24, “He took water, and washed his hands before the multitude”, reveals the metaphor of WASHING OF THE YAD (HANDS) AS INNOCENCE AND PURITY. It was the common Jewish custom to wash hands before prayers to purify oneself before addressing God. This verse, more specifically, reflects the cultural conceptualisation embedded in the Jewish custom of washing their hands when they wished to show that they were innocent of a crime committed by others. This is recorded in the Law of Moses:

Then all the elders of the town nearest the [murdered] body shall wash their *hands* over the heifer’s neck [sacrifice for atonement]...and they shall declare: Our *hands* did not shed this blood, nor did our eyes see it done. Deut 21:6-7

A similar demonstration of the conceptualisation of washing hands being emblematic of innocence and purity is recorded in Ps 26:6, “I will wash mine hands in innocency”, and Ps 73:13, “washed my hands in innocency”. Both excerpts use the word “innocency” meaning “purity”, and the washing of hands with water was believed to purify [115]. Furthermore, are the excerpts “lifting up holy hands” (1 Tim 2:8), denoting the act of supplication; and “holy hands” meaning that hands are not defiled by sin and God can be approached in a pure manner [116].

4.2.3 RIGHT YAD (HAND) OF GOD AS POWER, HONOUR AND STRENGTH

Table 8. Cultural metaphor related to the hand and scriptural references in King James Version and The Passion Translation to support the description of the cultural conceptualisation that follows.

KJV	Ps 60:5	That thy beloved may be delivered; save with thy right hand, and hear me.
TPT®		Come to your beloved ones and gently draw us out. For Lord, you save those whom you love. Come with your might and strength!

The two following metaphors relate to the hand of God being conceptualised as powerful. In this first metaphor, the right hand of God is conceptualised as having the power to save and possessing strength. The cultural metaphor of

RIGHT YAD (HAND) OF GOD AS POWER is found in Ps 60:5, “save with thy right hand”, the psalmist is crying out for the hand of God to save them. The conceptualisation is based on the observation that the right hand was generally more powerful than the left as it was the hand in which was used to wield weapons in battle. The hand of God is also used in the following verses:

This Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which the Lord God of Israel had given: and the king granted him all his request, according to the *hand* of the Lord his God upon him. Ezra 7:6

And hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes. And I was strengthened as the *hand* of the Lord my God was upon me, and I gathered together out of Israel chief men to go up with me. Ezra 7:28

And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the *hand* of the Lord was with him. Luke 1:66

These scriptures denote “aid, protection and favour” [117], meaning that we as human beings as well as God stretches out a hand to aid those in need or those we wish to help. The phrase in Is 1:25 also refers to the hand of God affording help and protection, to the act of redeeming and restoring his people.

I will turn my hand against you; I will thoroughly purge away your dross and remove all your impurities. Is 1:25

The idea may be expressed: “I will stretch out my hand to punish my enemies, and will turn my hand upon thee for protection, and recovery” [118], see Is 1:26-27.

And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city. Zion shall be redeemed with judgment, and her converts with righteousness. Is 1:26-27

Another closely related metaphor is that of the RIGHT YAD (HAND) OF GOD AS A PLACE OF HONOUR, reflected in biblical scriptures of Ps 45:9; 80:17;110:11; 1 Kings 2:19; Mark 14:62; Mark 16:19; Heb 1:3; Acts 7:55.

Kings' daughters were among thy honourable women: upon thy *right hand* did stand the queen in gold of Ophir. Ps 45:9

Bathsheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his *right hand*. 1 Kings 2:19

Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his

power, when he had by himself purged our sins, sat down on the *right hand* of the Majesty on high. Heb 1:3

The RIGHT *YAD* (HAND) in this case, like English, is synonymous for the “position” rather than the physical hand itself. For example, “you will see the Son of Man sitting at the right hand of the Mighty One” (Mark 14:62). Therefore, these scriptures are associated with the cultural schema whereby on the right-hand side of the throne (in both earthly and heavenly realms) is the most honourable place to be positioned or seated.

4.2.4 *YAD* (HAND) OF GOD AS POWER TO BRING PUNISHMENT

Table 9. Cultural metaphor related to the hand and scriptural references in King James Version and Revised Standard Version to support the description of the cultural conceptualisation that follows.

KJV	Acts 13:11	the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season
RSV®		At this very moment the hand of God’s judgment comes down upon you and you will be blind

The second metaphor here also connotes power, however, in this instance it is the power to punish. The metaphor *YAD* (HAND) OF GOD AS POWER TO BRING PUNISHMENT comes from the Christian conceptualisation that God is sovereign, and His hand may be stretched out for two purposes, either to punish, or to afford help and protection, either way, according to the Christian worldview, both should be acknowledged. The excerpt above from Acts 13:11, describes the judicial punishment of Saul (before he was known as the Apostle Paul), a sudden and miraculous punishment that both awed and humbled him. According to scripture, it was a punishment delivered so that the gospel would be spread [119]. This justification instantiates the common conceptualisation among Christians of God’s beneficent sovereignty, in that His punishment is for a divine purpose and a demonstration of his power, strength and to spread the gospel message. A further example of *YAD* (HAND) OF GOD AS POWER TO BRING PUNISHMENT in the Old Testament is in Judg 2:15, “Whenever Israel went out to fight, the hand of the Lord was against them to defeat them, just as he had sworn to them”, because the “Israelites did evil in the eyes of the LORD and served the Baals” (Judg 2:11).

4.3 CULTURAL METAPHORS RELATING TO THE LIVER

Kabed (כִּבֵּד) is the Hebrew feminine noun for “liver” or “heavy” as it was the heaviest organ of the viscera. It is pronounced (kaw-bade’) and occurs 14 times in the Old Testament. *Splagchnon* (σπλάγχνα, ὄν, τὰ) is the Greek noun and can mean the following “the inward parts (heart,

liver, lungs, etc.)” and “the emotions”. It is pronounced (splangkh'-non) and occurs 11 times in the New Testament Greek.

KABED (LIVER) AS THE SEAT OF EMOTION

Table 10. Cultural metaphor related to the liver and scriptural references in King James Version and New International Version to support the description of the cultural conceptualisation that follows.

KJV	Lam 2:11	my bowels are troubled, my <i>liver</i> is poured upon the earth
NIV®		I am in torment within; my heart is poured out on the ground

The expression “my liver is poured upon the earth” (Lam 2:11) reflects the cultural conceptualisation of the *KABED* (LIVER) AS THE SEAT OF EMOTION. The image of the pouring out of the liver upon the ground meant that feelings had entirely given way under acute sorrow, and he could no longer restrain them [120]. The liver, like the kidney, heart, and the bowels, was conceptualised by the Jews as the centre of all intense emotion, both joy and sorrow.

Arise, cry out in the night: in the beginning of the watches pour out thine *heart (kabed)* like water before the face of the Lord: lift thy hands toward him for the life of thy young children, that faint for hunger in the top of every street. Lam 2:19

His archers compass me round about, he cleaveth my reins asunder, and doth not spare; he poureth out my *gall* upon the ground. Job 16:13

Till a dart strike through his *liver*; as a bird hasteth to the snare, and knoweth not that it is for his life. Prov 7:23

Interestingly, throughout the Old Testament, when God requires of the people a burnt sacrifice, he asks for the inward parts of the animal. For example:

You shall take all the fat that covers the entrails and the lobe of the *liver*, and the two kidneys and the fat that is on them and offer them up in smoke on the altar. Ex 29:13

This commandment is also repeated in the same order in Ez 21:21; Lev 3:3-5; 3:9-11; 4:8-10; 7:3-6; 8:16-17; 9:8-10 and Ex 29:22. It is discussed among theologians that the reason why God required these inward parts as a sacrifice from the people was because it was symbolic of the people offering their innermost parts, deepest, richest or sweetest parts on the alter to God for worship [121]. A reconceptualisation of the Jewish custom of offering sacrifice on the alter is presented by Paul in his letter to the Romans:

Therefore, I urge you, brothers and sisters, in view of God’s mercy, to offer your bodies as a living sacrifice, holy and

pleasing to God—this is your true and proper worship. Rom 12:1

This theological reshaping occurs in this passage as Paul uses the concept of sacrifice to teach Christ’s followers that they no longer need to kill animals and place their innermost parts on the alter as a sacrifice, yet that they must present themselves as “living sacrifices” to God, offering up *their* innermost parts as a symbol of “true worship” (12:1).

4.4 CULTURAL METAPHORS RELATING TO THE HEART

Lebab (לֵבָב) is the masculine Hebrew noun and can mean “inner man”, “mind”, “will”, and “heart”. It is pronounced (lay-bawb') and occurs 855 times in the Old Testament in the literal and metaphoric sense. *Kardia* (καρδία, ας, ή) meaning “heart” in Greek is pronounced (kar-dee'-ah) and is used for “the heart”, “mind”, “character”, “inner self”, “will”, “intention”, and “center”. *Kardia* occurs 158 times in the New Testament both in the literal and metaphorical meaning. Figure 7 shows conceptualisations associated with *lebab* (heart) in the Bible.

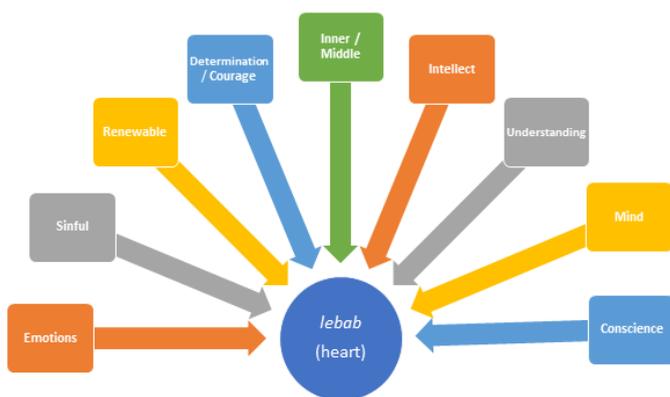


FIGURE 7. Conceptualisations associated with *lebab* (heart) in the Bible

4.4.1 LEBAB (HEART) AS THE SEAT OF EMOTION

Table 11. Cultural metaphor related to the heart and scriptural references in King James Version and New International Version to support the description of the cultural conceptualisation that follows.

KJV	1 Sam 2:1	My heart rejoices in the LORD
NIV®		My heart rejoices in the Lord

The heart denotes to both ancient people and modern Christians the cultural conceptualisation *LEBAB* (HEART) AS THE SEAT OF EMOTION. Both the Old and New Testament scriptures containing the *lebab* (heart) attribute many emotional functions to it: for example, “its joy (Deut 28:47; 1 Sam 2:1; Prov 15:15) and its sorrow (1 Sam 1:8); its raging (2 Kings 6:11) and its peace (Col 3:15); its feeling

troubled (John 14:1) and its rejoicing (1 Sam 2:1; Ps 104:15); etc” [122].

Because thou servedst not the Lord thy God with joyfulness, and with gladness of *heart*, for the abundance of all things. Deut 28:47

Then said Elkanah her husband to her, Hannah, why weepst thou? and why eatest thou not? and why is thy *heart* grieved? am not I better to thee than ten sons? 1 Sam 1:8

And let the peace of God rule in your *hearts*, to the which also ye are called in one body; and be ye thankful. Col 3:15

The ancient Hebrew people saw the heart, like the liver and the bowels, as the central and vital organs to which moved the rest of the body. Thus, it is common in scripture to see the cultural metaphors of *LEBAB* (HEART) AS THE SEAT OF THE FULL RANGE OF EMOTION, *KABED* (LIVER) AS THE SEAT OF LOSS-RELATED EMOTION, and *MEEH* (BOWEL) AS THE SEAT OF SYMPATHY-BASED EMOTION.

4.4.2 LEBAB AS SINFUL YET RENEWABLE

Table 12. Cultural metaphor related to the heart and scriptural references in King James Version and New International Version to support the description of the cultural conceptualisation that follows.

KJV	Acts 15:9	purifying their hearts by faith.
NIV®		for he purified their hearts by faith

According to scripture, the *lebab* (heart) is conceptualised as HAVING THE READY CAPACITY TO SIN with the propensity to be “hardened” (Ex 4:21); “wicked” (Prov 26:23); “perverse” (Prov 11:20); “godless” (Job 36:13); “deceitful and desperately wicked” (Jer 17:9), yet it may be “renewed” by grace (Ez 36:26).

And the Lord said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his *heart*, that he shall not let the people go. Ex 4:21

Burning lips and a wicked *heart* are like a potsherd covered with silver dross. Prov 26:23

The *heart* is deceitful above all things, and desperately wicked: who can know it? Jer 17:9

A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony *heart* out of your flesh, and I will give you an *heart* of flesh. Ez 36:26

The cultural metaphor *LEBAB* (HEART) AS RENEWABLE is instantiated in the various scriptures throughout the Old and New Testaments. A “stony heart” can be replaced (Ez 11:19); the heart can become “clean” (Psalm 51:10); “purified” (Acts 15:9); “fixed” (Ps 112:7); “established holy” (1 Thess 3:13); and “circumcised” (Deut 30:6) [122].

Create in me a clean **heart**, O God; and renew a right spirit within me. Ps 51:10

And put no difference between us and them, purifying their **hearts** by faith. Acts 15:9

He shall not be afraid of evil tidings: his **heart** is fixed, trusting in the Lord. Ps 112:7

These scriptures are associated with the cultural schema that GOD CAN CLEANSE MAN FROM ALL INIQUITY which is instantiated in scriptures such as: Ps 51:2,7,10; 1 John 1:9; Lev 16:30; Is 4:4; Num 19:9.

Wash me thoroughly from mine iniquity, and cleanse me from my sin. Ps 51:2

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 John 1:9

And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it is a purification for sin. Num 19:9

4.4.3 **LEBAB (HEART) AS SEAT OF DETERMINATION / COURAGE**

Table 13. Cultural metaphor related to the heart and scriptural references in King James Version and New International Version to support the description of the cultural conceptualisation that follows.

KJV	Ps 31:24	Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord.
NIV®		Be strong, and let your heart take courage, all you who wait for the LORD!

The cultural metaphor **LEBAB (HEART) AS SEAT OF DETERMINATION OR COURAGE** is instantiated in the above excerpt in which the heart is urged to take courage. This metaphor is also evident in scriptures referring to a ‘faint’ or ‘soft’ heart, indicative of a lack of courage, determination, or strength [123].

And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your **hearts** faint, fear not, and do not tremble, neither be ye terrified because of them. Deut 20:3

And say unto him, Take heed, and be quiet; fear not, neither be **fainthearted** for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah. Is 7:4

And lest your **heart** faint, and ye fear for the rumour that shall be heard in the land; a rumour shall both come one year, and after that in another year shall come a rumour, and violence in the land, ruler against ruler. Jer 51:46

In his study of Job, Van Hecke (2010) discusses the metaphor **LEBAB (HEART) AS SEAT OF DETERMINATION OR**

COURAGE evident in Job 23:16: *For God maketh my heart soft, and the Almighty troubleth me. (KJV)*

Van Hecke [75] explicates that “If the process of solidification conceptualises the increase in mental and bodily existence, strength, and balance, the reverse process of fluidification can be expected to function as a source for the metaphorical description of loss of existence or strength. And so, it does. In Job 23:16, Job complains that God has weakened his heart: לִבִּי הִרְךָ גֹאֵל. The term הִרְךָ, ... occurring only here, literally means “to soften, to make soft,” witnessing to the same conceptualization of a balanced state of mind as solid, and the loss thereof as softening. The qal of the same verb and the adjective of the same root are both used in a similar way, to describe the “softness of the heart,” the faintheartedness or timidity of a person” [p109]. In addition, many of the Old Testament stories contain scriptures referring to the heart’s strength in time of battle where the protagonist (king or prophet) motivates an army or a warrior to enter battle, for example, “And shall say to them, Hear, O Israel, you approach this day to battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be you terrified because of them” (Deut 20:3). Another example of the theological reshaping that occurs in the New Testament scriptures is in 1 Thess 3:13, “May he strengthen your **hearts** so that you will be blameless and holy in the presence of our God and Father when our Lord Jesus comes with all his holy ones”. This scripture transfers the conceptualisation of **LEBAB (HEART) AS SEAT OF DETERMINATION OR COURAGE** referred to in the ‘strengthening the heart’ and reconceptualises it to the preparing one’s heart to face ‘spiritual battles’ and oppose sin.

4.4.4 **LEBAB (HEART) AS SEAT OF INTELLECT AND UNDERSTANDING**

Table 14. Cultural metaphor related to the heart and scriptural references in King James Version and New International Version to support the description of the cultural conceptualisation that follows.

KJV	Pr. 10:8	The wise in heart will receive commandments
NIV®		The wise in heart accept commands
KJV	1 Kings 4:29	And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore.
NIV®		God gave Solomon wisdom and very great insight, and a breadth of understanding as measureless as the sand on the seashore.

The heart is conceptualised as having intellectual and spiritual functions, leading to the cultural metaphor, **LEBAB (HEART) AS SEAT OF INTELLECT AND UNDERSTANDING**. According to Bisschops [29 p311], “In many biblical instances, the heart stands for mental capacities and

performances such as understanding (Proverbs 8:5), judgement (Prov 24:30), and skill (Ex 35:25)”.

O ye simple, understand wisdom: and, ye fools, be ye of an understanding **heart**. Prov 8:5

I went by the field of the slothful, and by the vineyard of the man void of understanding. Prov 24:30

And all the women that were wise **hearted** did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. Ex 35:25

Lebab (heart) also thinks (Matt 9:4; Mark 2:8), remembers, reflects, and meditates (Ps 77:5-6; Luke 2:19) [122].

And Jesus knowing their thoughts said, Wherefore think ye evil in your **hearts**? Matt 9:4

And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your **hearts**? Mark 2:8

But Mary kept all these things and pondered them in her **heart**. Luke 2:19

In 1 Kings 4:29, Solomon’s wisdom is described by his “largeness of heart” denoting a “comprehensive powerful mind capable of grasping the knowledge of many and difficult subjects; poetry, philosophy, natural history in its various branches; he was master of them all” [125].

And God gave Solomon wisdom and understanding exceeding much, and largeness of **heart**, even as the sand that is on the sea shore. 1 Kings 4:29

The conceptualisation that the heart is able to discern, give insight and understand is revealed in many other scriptures (see Appendix) and a person who lacks insight is described in Hebrew as a someone with a “lack of heart”.

4.4.5 LEBAB (HEART) AS MIND

Table 15. Cultural metaphor related to the heart and scriptural references in King James Version and New International Version to support the description of the cultural conceptualisation that follows.

KJV	Gen 8:21	the LORD said in his heart
NIV®		and said in his heart

According to Strong’s Bible concordance [126], the Hebrew word *lebab* (heart) and the Greek word *kardia* (heart) can be conceptualised as ‘mind’ or ‘the thoughts or feelings’. The metaphor *LEBAB (HEART) AS MIND* is revealed in many scriptures, in the New Testament, where heart and mind are used in parallel expressions. For example:

Thus my **heart** was grieved, and I was vexed in my **mind**. Ps 73:21

I will put My laws in their **mind** and write them on their **hearts**. Heb 8:10

In both scriptures ‘mind’ and ‘heart’ are used synonymously. *Lebab* (heart) in the NT also denotes the seat of “perceptions (John 12:40; Eph. 4:18); thoughts (Matt. 9:4; Heb. 4:12); understanding (Matt. 13:15; Rom. 1:21); reasoning powers (Mark 2:6; Luke 24:38; imagination, Luke 1:51; conscience, Acts 2:37; 1 John 3:20; intentions, Heb 4:12; 1 Pet 4:1; purpose, Acts 11:23; 2 Cor 9:7; the will, Rom 6:17; Col 3:15; and faith, Mark 11:23; Rom 10:10; Heb 3:12” [127].

He hath blinded their eyes, and hardened their **heart**; that they should not see with their eyes, nor understand with their **heart**, and be converted, and I should heal them. John 12:40

And Jesus knowing their thoughts said, Wherefore **think** ye evil in your **hearts**? Matt 9:4

But there was certain of the scribes sitting there, and reasoning in their **hearts**. Mark 2:6

He hath shewed strength with his arm; he hath scattered the proud in the imagination of their **hearts**. Luke 1:51

Now when they heard this, they were pricked in their **heart**, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Acts 2:37

All internal processes that are ordinarily attributed, by cognitive scientists, to the mind can also be attributed to the heart in the NT. In the Hebrew language, according to Bisschops [29], “other body-based metonymies with similar meanings exist, including *kilyah* (kidney), which stands for intuition, and *kerev* (bowel) standing for our innermost perception of things. In none of these cases can the mind, seen as rational activity, and feelings be entirely dissociated. However, among the bodily-based metonymies ‘heart’ comes the closest to the notion of mind and understanding” [p311]. Bisschops [29] provides an example of a non-emotional meaning of ‘heart’ from Ez 40:4-5 where God asks the prophet to “pay attention” *la-sim lev* (literally: ‘to give one’s heart) to the architecture of the new Temple, shown to him in a vision.

4.4.6 LEBAB (HEART) AS SEAT OF CONSCIENCE

Table 16. Cultural metaphor related to the heart and scriptural references in King James Version and New International Version to support the description of the cultural conceptualisation that follows.

KJV	2 Sam 24:10	And David's heart smote him after that he had numbered the people.
NIV®		David was conscience-stricken after he had counted the fighting men

Lebab (heart) can also be conceptualised as the SEAT OF CONSCIENCE (Rom 2:15) and is evident in the Old and New Testament scriptures.

Which shew the work of the law written in their *hearts*, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another. Rom 2:15

There is no Hebrew term in the Old Testament that is a linguistic equivalent for the classical Greek (*suneidesis*), consequently “the heart” is the primary word used for the conscience in the Old Testament [128]. For example, the phrase “his heart smote him” occurs twice in first and second Samuel and indicates David’s uneasy conscience was awakened following his insubordination against the anointed King (1 Sam 24:5) and after he had taken a census of the men fighting in battle (2 Sam 24:10), which transgressed the law of the time (see Ex 30:12).

And it came to pass afterward, that David’s *heart* smote him, because he had cut off Saul’s skirt. 1 Sam 24:5

And David’s *heart* smote him after that he had numbered the people. And David said unto the Lord, I have sinned greatly in that I have done: and now, I beseech thee, O Lord, take away the iniquity of thy servant; for I have done very foolishly. 2 Sam 24:10

When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the Lord, when thou numberest them; that there be no plague among them, when thou numberest them. Ex 30:12

The New Testament likens the ‘conscience’ to the ‘heart’ in Acts 2:37, when the congregation heard Peter’s sermon “they were cut to the heart”, indicating they were conscience-stricken. 1 John 3:19-21 also speaks of “hearts that condemn”, instantiating the cultural metaphor *LEBAB (HEART) AS THE SEAT OF CONSCIENCE*.

Now when they heard this, they were pricked in their *heart*, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Acts 2:37

And hereby we know that we are of the truth, and shall assure our *hearts* before him. For if our *heart* condemn us, God is greater than our *heart*, and knoweth all things. Beloved, if our *heart* condemn us not, then have we confidence toward God. 1 John 3:19-21

4.4.7 *LEBAB (HEART) AS INNER / MIDDLE*

Table 17. Cultural metaphor related to the heart and scriptural references in King James Version and New International Version to support the description of the cultural conceptualisation that follows.

KJV	Ex 15:8	The depths were congealed in the heart of the sea.
NIV®		the deep waters congealed in the heart of the sea

The cultural metaphor, similar to the contemporary English metaphor of *LEBAB (HEART) AS INNER / MIDDLE*, is used in

the Scriptures to “refer literally to the inner most part of things, including that of a tree (2 Sam 18: 14), the sea (Ex 15: 8; Ps 46: 2; Jonah 2: 3; Ez 27:4), the heavens (Deut 4: 11), and the earth (Matt 12: 40)” [129].

Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the *heart* of Absalom, while he was yet alive in the *midst (heart)* of the oak. 2 Sam. 18:14

And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the *heart* of the sea. Ex 15:8

And ye came near and stood under the mountain; and the mountain burned with fire unto the *midst (heart)* of heaven, with darkness, clouds, and thick darkness. Deut 4:11

For as Jonas was three days and three nights in the whale’s belly; so shall the Son of man be three days and three nights in the *heart* of the earth. Matt 12:40

4.5 *CULTURAL METAPHORS RELATING TO THE BOWEL*

Meeh (מֵעַיִם) is the masculine Hebrew noun and can mean “internal organs, inward parts and belly”. It is pronounced (may-aw’) and occurs 32 times in the Old Testament. *Splagchnon* (σπλάγχνα, ων, τά) is the Greek equivalent meaning “the inward parts” (heart, liver, lungs, etc.) and represents “the emotions”. It is pronounced (splangkh'-non) and occurs 11 times in the New Testament. Figure 8 shows conceptualisations associated with *meeh* (bowel/intestine) in the Bible.

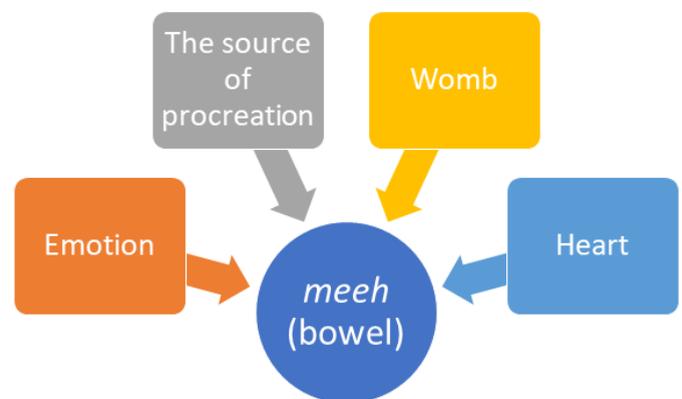


FIGURE 8. Conceptualisations associated with *meeh* (bowel/intestine) in the Bible

4.5.1 *MEEH (BOWEL) AS THE SEAT OF EMOTION*

Table 18. Cultural metaphor related to the bowel and scriptural references in King James Version and New International Version to support the description of the cultural conceptualisation that follows.

KJV	Is 16:11	Wherefore my bowels shall sound like an harp for Moab, and mine inward parts for Kir-haresh.
NIV®		Therefore my soul moans like a lyre for Moab, and my heart for Kir-he' res.

MEEH (BOWEL) AS THE SEAT OF EMOTION is a cultural metaphor instantiated in Jer 31:20, Is 16:11 and Is 63:15:

Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my *bowels* are troubled for him; I will surely have mercy upon him, saith the Lord. Jer 31:20

Wherefore my *bowels* shall sound like an harp for Moab, and mine *inward parts* for Kirharesh. Is 16:11

Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy *bowels* and of thy mercies toward me? are they restrained? Is 63:15

These are expressions indicating deep grief in which “*bowel*” is conceptualised as the seat of compassion, pity, commiseration, and tender mercy [130]. In biblical terms the common schema for *meeh* (bowel) includes all the organs in the region of the abdomen, therefore being the seat of emotion (much the same as Heart in English). Both *bowel* and *liver* are translated in the New International Version® as “heart” and encapsulate the somewhat indefinable conceptualisation of one’s “soul”, where one experiences the deepest emotions, whether of sorrow, fear, or sympathy [130].

4.5.2 *MEEH* (BOWEL) AS THE SOURCE OF PROCREATION

Table 19. Cultural metaphor related to the bowel and scriptural references in King James Version and New International Version to support the description of the cultural conceptualisation that follows.

KJV	Gen 15:4	but he that shall come forth out of thine own bowels shall be thine heir.
NIV®		but a son who is your own flesh and blood will be your heir.

The cultural metaphor *MEEH* (BOWEL) AS THE SOURCE OF PROCREATION is instantiated in Gen 15:4, 2 Sam 7:12, 2 Sam 16:11; Is 48:19; and 2 Chron 32:21 and refer to the ‘loins’ as the source of one’s descendants, which was of important cultural significance to the ancient people of the Old Testament and continues to be so to this day. Gen 15:4 and 2 Sam 7:12 records the promise God makes to Abram (Gen 15:4, before he was Abraham) and then to David (2 Sam 7:12) that they shall have heirs who are ‘flesh of their flesh’:

And, behold, the word of the Lord came unto him, saying, this shall not be thine heir; but he that shall come forth out of thine own *bowels* shall be thine heir. Gen 15:4

And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy *bowels*, and I will establish his kingdom. 2 Sam 7:12

Isaiah 48:19 records God’s promise to populate the earth through the ‘seed of their bowels’:

Thy seed also had been as the sand, and the offspring of thy *bowels* like the gravel thereof; his name should not have been cut off nor destroyed from before me. Is 48:19

2 Samuel 16:11 gives an account of David’s son seeking to him, even though this son “came forth of his bowels”.

And David said to Abishai, and to all his servants, Behold, my son, which came forth of my *bowels*, seeketh my life: how much more now may this Benjamite do it? let him alone, and let him curse; for the Lord hath bidden him. 2 Sam 16:11

4.5.3 *MEEH* (BOWEL) AS WOMB

Table 20. Cultural metaphor related to the bowel and scriptural references in King James Version and New International Version to support the description of the cultural conceptualisation that follows.

KJV	Ps 71:6	me out of my mother's bowels: my praise
NIV®		you brought me forth from my mother's womb.

The above excerpt “my mother’s bowels” indicates the WOMB in the Old Testament scriptures. The Hebrew’s linguistic equivalent for the English ‘womb’ is *beten* (belly) but *meeh* (bowel) is used as a synonym. This conceptualisation is instantiated in the following scriptures where the use of *beten* and *meeh* are used in a parallel construction.

Two nations are in your *womb*, and two manner of people shall be separated from your *bowels*. Gen 25:23

The LORD has called me from the *womb*; from the *bowels* of my mother has he made mention of my name. Is 49:1

By you have I been held up from the *womb*: you are he that took me out of my mother's *bowels*. Ps 71:6.

Furthermore, Dille [85] discusses in the essay *The Rock that Gave You Birth* the conceptualisations of WOMB AS ROCK (CAVE) and WOMB AS REFUGE, as well as WOMB AS A PLACE OF DANGER IF A CHILD IS NOT BIRTHED which gives way to the conceptualisation of WOMB AS TEMPORARY. In her study of Deut 32:18, “Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee”, Dille [85] begins by exploring the conceptual imagery of WOMB AS ROCK and her initial conceptualisation of rocky hiding places sharing the characteristics of womb-like protection, hidden, dark and moist. Furthermore, derived from the conceptualisation of WOMB AS ROCK is the imagery of WOMB AS REFUGE, PROTECTION and HIDING PLACE. The

womb, like caves “are places of safety, yet they are not places in which one would remain indefinitely, the ultimate goal being to come forth into the light when the time is right” [85]. “Although compelling, birthing imagery seen as consistent with the womb-like protections of a cave, is not portrayed in the conventions of the Hebrew Bible as a protective environment but is, rather, an environment that becomes dangerous, and indeed the place of death if the child does not come forth... [therefore,] the intuition to associate caves and wombs does not hold up in light of their respective commonplaces in the Hebrew Bible” [85].

And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and there is not strength to bring forth. Is 37:3

The sorrows of a travailing woman shall come upon him: he is an unwise son; for he should not stay long in the place of the breaking forth of children. Hos 13:13

Wherefore then hast thou brought me forth out of the *womb*? Oh that I had given up the ghost, and no eye had seen me! Job 10:18

Cursed be the man who brought tidings to my father, saying, A man child is born unto thee; making him very glad. And let that man be as the cities which the Lord overthrew, and repented not: and let him hear the cry in the morning, and the shouting at noontide; Because he slew me not from the *womb*; or that my mother might have been my grave, and her *womb* to be always great with me. Jer 20:15-17

According to Dille [85], “unlike the protective rock, safety is not in the womb but in coming forth from the womb. God “delivers” from the womb” (Ps 22:9; 71:6).

4.5.4 MEEH (BOWEL) AS HEART

Table 21. Cultural metaphor related to the bowel and scriptural references in King James Version and New International Version to support the description of the cultural conceptualisation that follows.

KJV	Philem 1:20	refresh my bowels in the Lord.
NIV®		refresh my heart in Christ.

The New Testament scriptures often use the word ‘bowels’ to denote the contemporary English usage of ‘heart’. The cultural metaphor *MEEH (BOWEL) AS HEART* reflects the conceptualisation that the bowels like the English ‘heart’ are the seat of affection, to where any deep emotion is felt [131]. This metaphor appears in the following New Testament verses:

Put on therefore, as the elect of God, holy and beloved, *bowels* of mercies, kindness, humbleness of mind, meekness, longsuffering. Col 3:12

Even as it is meet for me to think this of you all, because I have you in my *heart*; inasmuch as both in my bonds, and in

the defense and confirmation of the gospel, ye all are partakers of my grace. Phil 1:7

Whom I have sent again: thou therefore receive him, that is, mine own *bowels*. Philem 1:12

Yea, brother, let me have joy of thee in the Lord: refresh my *bowels* in the Lord. Philem 1:20

But whoso hath this world's good, and seeth his brother have need, and shutteth up his *bowels* of compassion from him, how dwelleth the love of God in him? 1 John 3:17

4.6 CULTURAL METAPHORS RELATING TO THE STOMACH / BELLY

Beten (בֶּטֶן) is the feminine Hebrew noun and can mean “belly”, “body”, “inmost parts”, or “womb”, and is pronounced (beh'-ten). It occurs a total of 72 times in the Old Testament. *Koilia* (κοιλία, ας, ή) is the Greek equivalent of “belly” and it is pronounced (koy-lee'-ah). The meaning of *koilia* extends to “belly”, “abdomen”, “heart”, or “a general term covering any organ in the abdomen”, (for example: stomach, womb; met: the inner man). It occurs only 22 times in the New Testament scriptures. Figure 9 shows conceptualisations associated with *beten* (stomach/belly) in the Bible.

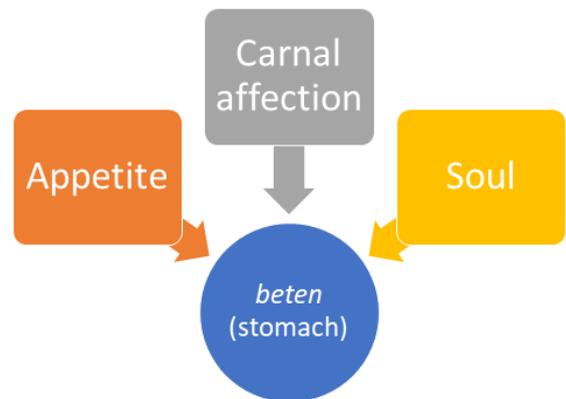


FIGURE 9. Conceptualisations associated with *beten* (stomach/belly) in the Bible

4.6.1 BETEN (STOMACH) AS THE SEAT OF APPETITE AND CARNAL AFFECTION

Table 22. Cultural metaphor related to the stomach and scriptural references in King James Version and New International Version to support the description of the cultural conceptualisation that follows.

KJV	Phil 3:19	Whose end is destruction, whose God is their belly,
TPT®		doom awaits them. Their god has possessed them

The scripture in Rom 16:18 “they are slaves of their bellies”, denotes the metaphor *BETEN (STOMACH) AS THE SEAT OF APPETITE AND CARNAL AFFECTION*, which reflects

the conceptualisation that as one feeds one’s own appetite, one also feeds one’s own desires. It is also suggestive that the people referred to are driven by their own sinful nature and lustful desire (carnal affection). This theme repeats itself in Titus 1:12, *One of themselves, even a prophet of their own, said, the Cretans are always liars, evil beasts, slow bellies.* (1:12)

The expression “slow bellies” indicating “lazy gluttons”. A similar demonstration of this conceptualisation is in the excerpt “Their God is in their belly” (Phil 3:19) [132], indicating that the people so described live for sensual gratification.

4.6.2 BETEN (STOMACH) AS THE SOUL

Table 23. Cultural metaphor related to the stomach and scriptural references in King James Version and The Passion Translation to support the description of the cultural conceptualisation that follows.

KJV	John 7:38	out of his belly shall flow rivers of living water.
TPT®		out from within you, flowing[a] from your innermost being.

The cultural metaphor at work in the above passage is *BETEN (STOMACH) AS THE SOUL*. The soul is also instantiated in words such as liver, heart, bowels, belly and inmost part. All of these body parts refer to inner organs which are often used to refer to the midst of something, the centre, or the core.

He that believeth on me, as the scripture hath said, out of his *belly* shall flow rivers of living water. John 7:38

For it is a pleasant thing if thou keep them within thee (*belly* בֶּבְטֵן); they shall withal be fitted in thy lips. Prov 22:18

The human spirit is the lamp of the Lord that sheds light on one’s inmost being (*belly* בֶּבְטֵן). Prov 20:27

The words of a gossip are like choice morsels; they go down to the inmost parts (*belly* בֶּבְטֵן). Prov 18:8

4.7 CULTURAL METAPHORS RELATING TO THE MOUTH

Peh (פֶּה) is the masculine Hebrew noun for “mouth” and is pronounced (peh). It occurs 497 times in the Old Testament. Stoma (στόμα, ατος, τό) meaning “the mouth”, “speech”, “eloquence in speech”, and “the point of a sword” in Greek is pronounced (stom'-a) and occurs 78 times in the New Testament. Figure 10 shows conceptualisations associated with *stoma* (mouth) in the Bible.

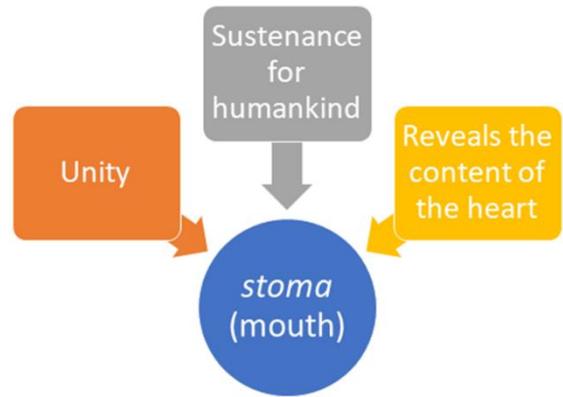


FIGURE 10. Conceptualisations associated with *stoma* (mouth) in the Bible

4.7.1 ONE STOMA (MOUTH) AS UNITY

Table 24. Cultural metaphor related to the mouth and scriptural references in King James Version and The Passion Translation to support the description of the cultural conceptualisation that follows.

KJV	Rom 15:6	That ye may with one mind and one mouth glorify God,
TPT®		Then, with a unanimous rush of passion, you will with one voice glorify God

In the above example, one *stoma* (mouth) is a metaphor for UNITY. This verse begins with the words “one mind” and can be translated as “one accord” as seen in the scriptures below:

These all continued with *one accord* in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren. Acts 1:14

And when the day of Pentecost was fully come, they were all with *one accord* in one place. Acts 2:1

And when they heard that, they lifted up their voice to God with *one accord*, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is. Acts 4:24

“One mind” is found in Christian texts and means to be united, of one purpose, without contentions [133]. Similarly, “one mouth” refers to the practise of saying prayers and praising God through song delivered in unison. These expressions are also reflective of the biblical notion that whether believers were Gentiles or Jews, strong or weak in the faith, they could join together in worship and service of God; that not only with one mind, but with one mouth [133]. Another example of the conceptualisation of unity is in 1 Kings 22:13, “Behold now, the words of the prophets declare good unto the king with one mouth”, meaning that the prophets at this time unanimously in declared that the king would win his battle against his enemy [134].

4.7.2 STOMA (MOUTH) OF GOD AS SUSTENANCE FOR HUMANKIND

Table 25. Cultural metaphor related to the mouth and scriptural references in King James Version and The Passion Translation to support the description of the cultural conceptualisation that follows.

KJV	Matt 4:4	Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.
TPT®		Bread alone will not satisfy, but true life is found in every word, which constantly goes forth from God’s mouth.

The excerpts above elaborate further on biblical conceptualisations relating to the mouth of God. The underlying cultural metaphor is that of *STOMA (MOUTH) OF GOD AS SUSTENANCE FOR HUMANKIND*. This is reflected in the cultural conceptualisation of God’s sovereignty and power to sustain humankind, repeated throughout the Old and New Testaments. Theological reshaping is once again evident in this scripture. Christ uses a quotation from Deut 8:3 in the describing how, when they were in the desert after the Exodus from Egypt, the people of Israel were given manna from heaven each day.

And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the *mouth* of the Lord doth man live. Deut 8:3

Embedded in these two passages are the conceptualisations that life depends on the will of God, who sustains life through His provision and that He can support life in other ways as well, for He has created all things [135].

4.7.3 STOMA (MOUTH) AS ORGAN OF SPEECH TO WHICH REVEALS THE CONTENT OF THE HEART

Table 26. Cultural metaphor related to the mouth and scriptural references in King James Version and The Passion Translation to support the description of the cultural conceptualisation that follows.

KJV	Matt 12:34	for out of the abundance of the heart the mouth speaketh.
TPT®		For what has been stored up in your hearts will be heard in the overflow of your words!

Scriptures in Matt 12:34 and 15:17-18 both refer to the cultural schema that comes from the *stoma* (mouth) originally comes from the heart. The mouth here is conceptualised as revealing the state of a person’s heart, just as one can discover an individual’s country from the language they speak [136].

O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the *mouth* speaketh. Matt 12:34

Do not ye yet understand, that whatsoever entereth in at the *mouth* goeth into the belly, and is cast out into the draught? But those things which proceed out of the mouth come forth from the heart; and they defile the man. Matt 15:17-18

Matthew 15:17-18, more specifically, reconceptualises the Jewish cultural conceptualisation found in Lev 11 and Deut 14 which contain God’s commandment to Israel concerning clean and unclean meats. It uses this conceptualisation to aid in the understanding of the metaphor behind the scripture. The law of Moses in the Old Testament put in place strict rules about what could be consumed by the Jews so not to defile the body. However, in the New Testament texts this conceptualisation is reversed to create a new conceptualisation in which it is not what we put into our mouth that defiles, it is what comes out of the mouth, what comes out of the heart – that is able to debase or desecrate.

4.8 CULTURAL METAPHORS RELATING TO THE TONGUE

Lashon (לָשׁוֹן) is the masculine Hebrew noun meaning “tongue”, or “language” and is pronounced (law-shone). It occurs 177 times in the Old Testament. *Glossa* (γλῶσσα, ης, ῆ) also means “the tongue”, or “a language” in Greek, is pronounced (gloce-sah’) and occurs 55 times in the New Testament. Figure 11 shows conceptualisations associated with *lashon* (tongue) in the Bible.

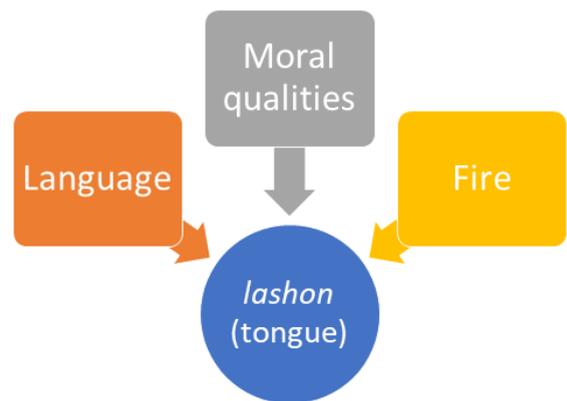


FIGURE 11. Conceptualisations associated with *lashon* (tongue) in the Bible

4.8.1 LASHON (TONGUE) AS LANGUAGE

Table 27. Cultural metaphor related to the tongue and scriptural references in King James Version and The Passion Translation to support the description of the cultural conceptualisation that follows.

KJV	1 Cor 14:21	With men of other tongues and other lips will I speak unto this people;
TPT®		I will bring my message to this people with strange tongues and foreign lips,

Throughout much of the Old Testament, the Hebrew for *lashon* (tongue) is a metaphor for LANGUAGE, for example, “a nation whose tongue thou shalt not understand” (Deut 28:49), denoting a foreign country and foreign language. Also see Jer 5:15, Ez 3:5,6, Zech 8:23; Gen 10:5,20,31; Neh 13:24; Est 1:22; and:

For thou art not sent to a people of a strange speech and of an hard *language* (*lashon*), but to the house of Israel. Ez 3:5

By these were the isles of the Gentiles divided in their lands; every one after his *tongue* (*lashon*), after their families, in their nations. Gen 10:5

For with stammering lips and another *tongue* will he speak to this people. Is 28:11

The New Testament extends its definition of language by the use of the Greek (*glóssa*) which is defined as: to speak with other a language other than ones’ native language (Acts 2:4; Acts 2:6); to speak with a new language that the speaker has never learned (Mark 16:17); or to speak in ‘tongues’ (1 Cor 14:7), a spiritual gift which enables the speaker to speak in strange and disconnected utterances, believed to be a spiritual language, which is not under conscious control: Acts 10:46; Acts 19:6; 1 Cor 12:30; 1 Cor 13:1; 1 Cor 14:2, 4-6, 13, 18, 23, 27, 39” [137].

For they heard them speak with *tongues*, and magnify God. Acts 10:46

And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with *tongues*, and prophesied. Acts 19:6

Have all the gifts of healing? do all speak with *tongues*? do all interpret? 1 Cor 12:30

4.8.2 LASHON (TONGUE) AS MORAL QUALITIES

Table 28. Cultural metaphor related to the tongue and scriptural references in King James Version and The Passion Translation to support the description of the cultural conceptualisation that follows.

KJV	Prov 15:4	The soothing tongue is a tree of life, but a perverse tongue crushes the spirit.
TPT®		When you speak healing words, you offer others fruit from the tree of life. But unhealthy, negative words do nothing but crush their hopes.

The *lashon* (tongue) is understood to have the power to praise and to curse, expressed in the cultural metaphor LASHON (TONGUE) AS MORAL QUALITIES. James 3:9-10 says,

“With the tongue we praise our Lord and Father, and with it we curse human beings, who have been made in God’s likeness. Out of the same mouth come praise and cursing” (3:9-10).

According to scripture, the tongue can be glad, Acts 2:26; deceive, Rom 3:13; praise, Rom 14:11; edify, 1 Cor

14:4; confess, Phil 2:11; be restless, James 3:8; scourge, Job 6:30; flatter, Ps 5:9; Prov 28:23; slander, Ps 15:3; joyfully sing, Ps 51:14; devise destruction, Ps 52:2; Prov 17:4; extol, Ps 66:17; lie, Ps 78:36; Ps 109:2; Prov 6:17; 12:19; 21:6; be perverted, Prov 10:31; 17:20; be soothing, Prov 15:4; and be kind, Prov 31:26 [138]. Here are some examples below:

Therefore did my heart rejoice, and my *tongue* was glad; moreover also my flesh shall rest in hope. Acts 2:26

Their throat is an open sepulchre; with their *tongues* they have used deceit; the poison of asps is under their lips. Rom 3:13

For it is written, As I live, saith the Lord, every knee shall bow to me, and every *tongue* shall confess to God. Rom 14:11

4.8.3 LASHON (TONGUE) AS A FIRE

Table 29. Cultural metaphor related to the tongue and scriptural references in King James Version and The Passion Translation to support the description of the cultural conceptualisation that follows.

KJV	James 3:6	And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.
TPT®		And the tongue is a fire! It can be compared to the sum total of wickedness and is the most dangerous part of our human body. It corrupts the entire body and is a hellish flame! It releases a fire that can burn throughout the course of human existence.

In the above excerpt from James 3:6, “tongue” is juxtaposed with “fire”. The previous verse (v.5) serves as a prelude to contextualise this metaphor. James 3:5 reads: “Just think of how a small flame can set a huge forest ablaze” (TPT®). The underlying conceptualisation in v.6 compares the tongue with fire which can be either constructive or destructive depending on how it is controlled (compare Prov 15:4). The tongue, like fire, when under control has many benefits:

A wholesome *tongue* is a tree of life: but perverseness therein is a breach in the spirit. Prov 15:4

My *tongue* shall speak of thy word: for all thy commandments are righteousness. Ps 119:172

Similarly, Prov 18:21 reads, “death and life are in the power of the tongue”. Therefore, the conceptualisation contains the paradox that, like fire, the tongue can also rapidly escape control and become as destructive as a wildfire. James 3:8 warns, “No human being can tame the tongue. It is a restless evil, full of deadly poison” [139]. The word “tongue” is also used in scripture to point to the similarity in shape between the tongue and a flame. This analogy is seen in particular in the phrase “tongues of fire”

found once in the Old Testament in Is 5:24, “as tongues of fire lick up straw and as dry grass sinks down in the flames”, and once in the New Testament in Acts 2:3, “They saw what seemed to be tongues of fire that separated and came to rest on each of them”. The New Testament also refers to “tongues of fire” to represent the “Holy Spirit” descending like “fire” on the people. Likened to fire, it further represented: “The light that the apostles should impart; The fervent heat and zeal which they should be endowed with; The gospel’s spreading in the world, and carrying all before it, prevailing over all errors; The purity and holiness which they and all that preach the gospel ought to appear withal” [140].

4.9 CULTURAL METAPHORS RELATING TO THE EYES

Ayin (אֵין) is the Hebrew noun for “an eye”, is pronounced (ah'-yin) and occurs 887 times in the Old Testament scriptures. *Ophthalmos* (ὀφθαλμός, οὐ, ὀ) pronounced (of-thal-mos') is the Greek equivalent and occurs 100 times in the New Testament. Figure 12 shows conceptualisations associated with *ayin* (eyes) in the Bible.

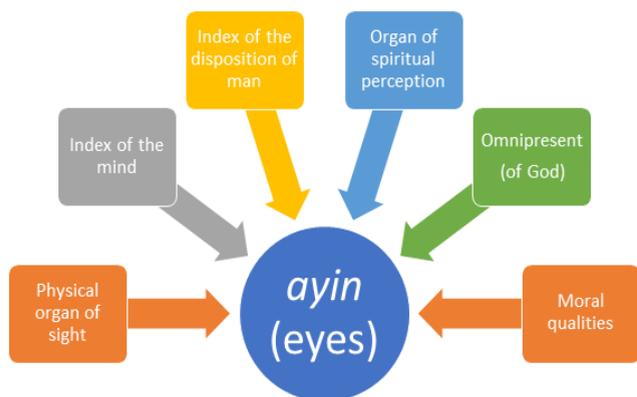


FIGURE 12. Conceptualisations associated with *ayin* (eye) in the Bible

4.9.1 AYIN (EYES) AS PHYSICAL ORGAN OF SIGHT

Table 30. Cultural metaphor related to the eye and scriptural references in King James Version and New International Version to support the description of the cultural conceptualisation that follows.

KJV	2 Kings 25:7	Then they killed the sons of Zedekiah before his eyes, put out the eyes of Zedekiah,
NIV®		They killed the sons of Zedekiah before his eyes. Then they put out his eyes,

The Hebrew word *ayin* (an eye) occurs 887 times [141] in the Old Testament and the Greek word *ophthalmos* (the eye) occurs 100 times [142] in the New Testament. Some of these occurrences refer to the literal physical eye, however, for the most part the eye is referred to metaphorically. Most of the literal instances occur in the Old Testament referring to the eye being “put out” or blinded by the enemy or rival

(Judg 16:21; 2 Kings 25:7; Jer 29:7), a significant loss as it would make the victim unfit for battle (1 Sam 11:2; Zech 11:17) [143].

But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house. Judg 16:21

And Nahash the Ammonite answered them, On this condition will I make a covenant with you, that I may thrust out all your right eyes, and lay it for a reproach upon all Israel. 1 Sam 11:2

Woe to the idol shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened. Zech 11:17

The Old Testament also refers to the physical eye as an operative agent, for example, in scripture the eyes are said to “to grow dim with sorrow and tears” (Job 17:7), “waste away with griefs” (Ps 6:7; Ps 31:9; Ps 88:9), “pour down” (Lam 3:49), “run down with water” (Lam 1:16; Lam 3:48) “wink” in derision (Ps 35:19 Prov 6:13; Prov 10:10), and the harlot incites lust “with her eyelids” (Prov 6:25) [143].

Mine eye also is dim by reason of sorrow, and all my members are as a shadow. Job 17:7

Have mercy upon me, O Lord, for I am in trouble: mine eye is consumed with grief, yea, my soul and my belly. Ps 31:9

Mine eye trickleth down, and ceaseth not, without any intermission. Lam 3:49

4.9.2 AYIN (EYE) AS THE ORGAN OF SPIRITUAL PERCEPTION

Table 31. Cultural metaphor related to the eye and scriptural references in King James Version and The Passion Translation to support the description of the cultural conceptualisation that follows.

KJV	Matt 6:22	The light of the body is the eye: if therefore thine eye be single; thy whole body shall be full of light.
TPT®		The eyes of your spirit allow revelation-light[a] to enter into your being. If your heart is unclouded, the light floods in!

An instance of the cultural metaphor AYIN (EYE) AS THE ORGAN OF SPIRITUAL PERCEPTION is recorded in Matt 6:22 and Luke 11:34 “The light of the body is the eye”.

The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. Matt 6:22

The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. Luke 11:34

The cultural metaphors LIGHT AS GOOD, LIGHT AS LIFE and LIGHT AS GOD come into play when analysing scriptures Matt 6:22 and Luke 11:34, as light represents the

literal contrast between “metaphysical good and evil, God and evil forces, believers and unbelievers” [144]. (See also Matt 5:14-15).

Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Matt 5:14-15

These passages convey the cultural conceptualisation that just as the physical eye, when open, allows the rest of the body to perform its functions because it has sight, so it is with the ‘spiritual’ eye. It is understood that when the eye is opened to the ‘spiritual light’, it allows this light to access the entire body. This conceptualisation takes as its context the belief that since “The Fall” of mankind in the Garden of Eden, God kept the eyes of man veiled and consequently it is only through the Holy Spirit that man’s eyes be unveiled, enlightened or opened to seeing in the spiritual realm (Ps 119:18) [145].

Open thou mine *eyes*, that I may behold wondrous things out of thy law. Ps 119:18

4.9.3 AYIN (EYES) AS THE INDEX OF THE MIND AND DISPOSITION OF MAN

Table 32. Cultural metaphor related to the eye and scriptural references in King James Version and New International Version to support the description of the cultural conceptualisation that follows.

KJV	Ps 131:1	my heart is not haughty, nor mine eyes lofty
NIV®		My heart is not proud, Lord, my eyes are not haughty;

The metaphor AYIN (EYE) AS THE INDEX OF THE MIND AND DISPOSITION OF MAN is instantiated in scriptures that speak “of the “good”, or “bountiful” eye, i.e. the kindly, disposition (Prov 22:9); of “proud”, “haughty”, “lofty eyes” (Ps 18:27; 131:1; Prov 6:17); of the “lowly eyes” of the humble (Job 22:29 margin; compare also Luke 18:13); of “adulterous eyes”, “eyes which play the harlot” (Ez 6:9, in the sense of idolatrous inclinations; 2 Pet 2:14). Rage or anger is shown by the “sharpening” of the eyes (Job 16:9)” [146].

He that hath a bountiful *eye* shall be blessed; for he giveth of his bread to the poor. Prov 22:9

Lord, my heart is not haughty, nor mine *eyes* lofty: neither do I exercise myself in great matters, or in things too high for me. Ps 131:1

Having *eyes* full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children. 2 Pet 2:14

These scriptures are associated with the conceptualisation that the eyes are the windows to one’s inner being (or one’s

mind and disposition). This conceptualisation is also evident in Matt 6:22, 23; and Luke 11:34, where the writer speaks of the eye being entry and exit point of light and darkness. According to these scriptures, if the eye is single (clear and honest), then one’s mind and disposition will be full of light (LIGHT AS GOOD, LIFE, GOD etc), but if one’s eye is evil, then one’s mind and disposition will also be evil. In his study, *The Seeing Eye*, Buss [92] conducts a metaphorical analysis of the eye in the Hebrew Bible, in which he contributes that, “a major function of the eye is to assess and evaluate a situation, which is an operative or assertive process” [p117]. The expression “in the sight of (someone)” occurs more the 300 times in scripture, and means, “in someone’s judgement or estimation”.

...because ye will do evil in the *sight of the Lord*, to provoke him to anger through the work of your hands. Deut 31:29

According to Buss [92], “the notion that the eyes render judgement is closely associated with court procedure as is apparent in the theme that “a bribe blinds the eyes (Deut 16:19; 1 Sam 12:3; similarly, Prov 17:8) and in statements that a human or divine eye shall or will “not pity” when executing a penalty (or, in one case, will pity)” [p117]. These judicial and other non-judicial evaluations “include intellectual judgements made about the situation” [p117]. Yet, self-evaluation is unreliable according to the wisdom tradition who condemns those who are “right in their own eyes”:

The way of a fool is right in his own *eyes*: but he that hearkeneth unto counsel is wise. Prov 12:15

All the ways of a man are clean in his own *eyes*; but the Lord weigheth the spirits. Prov 16:2

So these three men ceased to answer Job, because he was righteous in his own *eyes*. Job 32:1

4.9.4 AYIN (EYE) OF GOD AS OMNIPRESENT

Table 33. Cultural metaphor related to the eye and scriptural references in King James Version and New International Version to support the description of the cultural conceptualisation that follows.

KJV	Prov 15:3	The eyes of the Lord are in every place, beholding the evil and the good.
NIV®		The eyes of the Lord are everywhere, keeping watch on the wicked and the good.

The Old and New Testament scriptures speak of the eyes of God figuratively when describing the omnipresence of God in Rev 4:6, “four beasts full of eyes”; Rev 5:6, “seven eyes of the lamb”; and Ez 1:18, “four rims full of eyes”; and Ez 10:12, “cherubim and wheels were covered in eyes”. The cultural metaphor AYIN (EYE) OF GOD AS OMNIPRESENT is

also instantiated in scriptures that describe God’s omnipresence metaphorically, such as:

The *eyes* of the Lord are in every place, beholding the evil and the good. Prov 15:3

Nothing in all creation is hidden from God’s sight. Everything is uncovered and laid bare before the *eyes* of him to whom we must give account. Heb 4:13

Your *eyes* saw my unformed body; all the days ordained for me were written in your book before one of them came to be. Ps 139:16

This “all seeing eye”, similar to the human eye in activity is of an operative nature, according to Buss [92], and “is sometimes critical, recognizing evils like oppression (Amos 9:4, 8; Jer 5:3; 13:27;16:17; Zech 9:8), but is more often positive, either acknowledging faithfulness or righteousness (Ps 33:18; 34:16; Prov 22:12; 2 Chron 16:9) or extending unconditional support (Deut 11:12; Jer 24:6; Ps 139:16)”.

And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and I will set mine *eyes* upon them for evil, and not for good. Amos 9:4

Behold, the *eye* of the Lord is upon them that fear him, upon them that hope in his mercy. Ps 33:18

A land which the Lord thy God careth for: the *eyes* of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year. Deut 11:12

Also similar to the human eye, God’s eye is also receptive in recognising human activity and suffering. According to Buss [92 p119], “In terms of practical significance for human beings, it should be noted that operative agency by God refers on the human side to receptivity; for example, God opens human eyes (Num 22:31; 24:4, 16; 2 Kings 6:17; Ps 119:18)”.

Then the Lord opened the *eyes* of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face. Num 22:31

4.9.5 AYIN (EYE) AS MORAL QUALITIES

Table 34. Cultural metaphor related to the eye and scriptural references in King James Version and The Passion Translation to support the description of the cultural conceptualisation that follows.

KJV	Matt 20:15	Is it not lawful for me to do what I will with mine own? Is thine eye evil.
TPT®		Don’t I have the right to do what I want with my own money? Or are you envious because I am generous?

Ayin (eyes) are used metaphorically in expressions to refer to MORAL QUALITIES. For example, “Is thine eye evil

because I am good” (Matt 20:15), “evil” in this case means “envy” and envy is understood to be shown directly by the eye of one who is envious. In contrast is, “He that hath a bountiful eye” (Prov 22:9), indicates a GOOD EYE and is a figure of speech to denote generosity and helping others [147]. Other examples of eyes being used figuratively in ways that relate to MORAL QUALITIES are, ““evil eye” (Matt 20:15), a “bountiful eye” (Prov 22:9), “haughty eyes” (6:17 marg.), “wanton eyes” (Is 3:16), “eyes full of adultery” (2 Pet 2:14), “the lust of the eyes” (1 John 2:16). Christians are warned against “eye-service” (Eph 6:6; Col 3:22)” [148]. See some examples below:

Is it not lawful for me to do what I will with mine own? Is thine *eye* evil, because I am good? Matt 20:15

For all that is in the world, the lust of the flesh, and the lust of the *eyes*, and the pride of life, is not of the Father, but is of the world. 1 John 2:16

Not with *eyeservice*, as menpleasers; but as the servants of Christ, doing the will of God from the heart. Eph 6:6

In his study, Buss [92] also identifies the eyes to “express sexual and other desires and emotions. Job speaks of having made a “covenant with his eyes” not to gaze on a maiden (31:1). Including sexuality but going beyond it, in the book of Ezekiel God plays with the phrase “the delight of your eyes,” identifying it in turn with the prophet’s wife, the sanctuary, and the fortification of Jerusalem (24:16, 21, 25)” [p117].

4.10 CULTURAL METAPHORS RELATING TO THE HEAD

Rosh (רֹשׁ) pronounced (roshe) is the masculine Hebrew noun for “head” and occurs 599 times in the Old Testament. *Kephalé* (κεφαλή, ἡς, ἡ), the Greek equivalent is pronounced (kef-al-ay’) and is also translated as “the head”, “a corner stone”, “uniting two walls”, “head”, “ruler”, or “lord”. It occurs 75 times in the New Testament. Figure 13 shows conceptualisations associated with *rosh* (head) in the Bible.

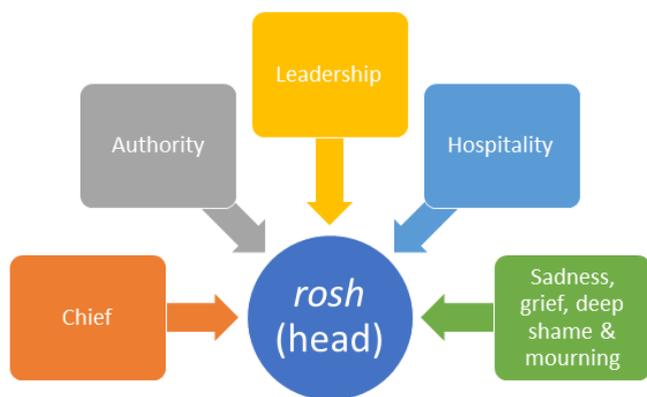


FIGURE 13. Conceptualisations associated with *rosh* (head) in the Bible

4.10.1 *ROSH* (HEAD) AS A CHIEF

Table 35. Cultural metaphor related to the head and scriptural references in King James Version and Revised Standard Version to support the description of the cultural conceptualisation that follows.

KJV	Is 7:8	For the head of Syria is Damascus, and the head of Damascus is Rezin;
RVS®		For the head of Syria is Damascus, and the head of Damascus is Rezin;

In the Old Testament *rosh* (head) is used when referencing CHIEF as a man (Judg 10:18; Ex 18:25), city (Josh 11:10; Is 7:3,8,9), nation (Jer 31:7), place or position (1 Sam 9:22; 1 Kings 21:9,12), priest (2 Kings 25:18; Jer 52:24), and in particular, the CHIEF of a family (Ex 6:14; Num 7:2) [149].

And the people and princes of Gilead said one to another, what man is he that will begin to fight against the children of Ammon? he shall be **head** over all the inhabitants of Gilead. Judg 10:18

And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword: for Hazor beforetime was the **head** of all those kingdoms. Josh 11:10

And Samuel took Saul and his servant, and brought them into the parlour, and made them sit in the chiefest (**head**) place among them that were bidden, which were about thirty persons. 1 Sam 9:22

For example, the above excerpt in the table from Is 7:8 is conceptualised as follows: “For the head (CAPITAL) of Syria is Damascus, and the head (PRINCE) of Damascus is Rezin”. *Rosh* (head) is conceptualised in the bible as elevated status or a position of power, dignity and privilege. Is 9:14; Is 19:15 and Deut 28:13 contrast the “head and tail”, for example: “And the LORD shall make you the head, and not the tail”. The expression “head and tail” is metaphoric for the highest and lowest. The head is used in these verses to refer to those who have honour and authority and the tail is

used to indicate those of lower ranks or lesser privilege [150].

Pippin [94] in the study *Of Metaphors and Monsters*, points out a study by Emily Gowers who observes “the body [as] mapped out hierarchically: The notion that each zone of the body relates to the others in a strict order: the head, the ruling part of the body, at the top; the dirty, internal and excretory parts at the bottom.” Dewey [86] in his study of 1 Cor 12, in *Paul and the Remapping of the Body* also makes mention of the “the nation of the “body” in terms of Body Politic which assumes the idea of unity and integrity. The whole is defined by the unitary form of the body. At the same time the various parts of the body indicate a certain hierarchy of worth. Thus, the head is not merely on top; it is pre-eminent. The “hands” are important for action and manipulation but not as important as the head. The “feet” would be under the head and hands” [p135].

4.10.2 *ROSH* (HEAD) AS AUTHORITY OR LEADERSHIP

Table 35. Cultural metaphor related to the head and scriptural references in King James Version and The Passion Translation to support the description of the cultural conceptualisation that follows.

KJV	Eph 5:23	For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.
TPT®		for the husband provides leadership for the wife, just as Christ provides leadership for his church, as the Saviour and Reviver of the body.

The word *rosh* (head) is often used in the Old Testament to denote MASTER, RULER or CHIEF as are given in the examples below [151]:

And thou shalt write Aaron's name upon the rod of Levi: for one rod shall be for the **head** of the house of their fathers. Num 17:3

He shall lend to thee, and thou shalt not lend to him: he shall be the **head**, and thou shalt be the tail. Deut 28:44

And the people and princes of Gilead said one to another, what man is he that will begin to fight against the children of Ammon? he shall be **head** over all the inhabitants of Gilead. Judg 10:18

In the New Testament, the *rosh* (head) is used to denote AUTHORITY OR LEADERSHIP and refers in scripture anything that is conceptualised as supreme, chief, leader, prominent or of greater power. In Marshall’s [88] study of 1 Cor 6:12-7:7 and Eph 5:21-33, he states “for Ephesians, the head is the ruling, authoritative part of the body, as is evident in the verb ὑποτάσσω, “to subject or subordinate” (Eph 5:21,24)”. For example, 1 Cor 11:3 and Eph 5:23 refer to the husband

being the ‘head’ in relation to his wife; 1 Cor 11:3 refers to Christ as the ‘head’ of the husband, meaning that Christ should be the leader of the husband; and Eph 4:15; 5:23; and Col 2:19 also refer to Christ as the ‘head’ of the church, the leader of the congregation [152]. The excerpt above, Eph 5:23 from The Passion Translation® version of the Bible extracts the metaphorical meaning from the original Hebrew text to provide the reader with a clearer understanding of the text. Compare the King James Version above with The Passion Translation here: “for the husband provides leadership for the wife, just as Christ provides leadership for his church, as the Saviour and Reviver of the body” Eph 5:23 TPT®.

4.10.3 TO ANOINT *ROSH* (HEAD) AS HOSPITALITY

Table 36. Cultural metaphor related to the head and scriptural references in King James Version and The Passion Translation to support the description of the cultural conceptualisation that follows.

KJV	Ps 23:5	Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.
TPT®		You become my delicious feast even when my enemies dare to fight. You anoint me with the fragrance of your Holy Spirit; you give me all I can drink of you until my heart overflows.

The metaphor TO ANOINT *ROSH* (HEAD) AS HOSPITALITY is instantiated in Ps 23:5; 92:10; Eccles 9:8; Luke 7:46; and Heb 1:9. ‘Anointing the head’ in the Old and New Testament was common practise with the Jews whereby a host anointed the head of a guest as a sign of hospitality and honour.

Thou preparest a table before me in the presence of mine enemies: thou anointest my **head** with oil; my cup runneth over. Ps 23:5

Let thy garments be always white; and let thy **head** lack no ointment. Eccles 9:8

My **head** with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Luke 7:46

Anointing the head of a guest by the host contrasts with the washing or cleaning the dust from the feet of a guest which was done by a servant. It was customary for the Jews to also anoint their own head with oil to refresh and invigorate themselves from the heat of the sun [153]. This remained the custom throughout the New Testament ages and is still common practice among the Arabians to this day [153].

4.10.4 TO COVER *ROSH* (HEAD) AS SADNESS, GRIEF, DEEP SHAME AND MOURNING

Table 37. Cultural metaphor related to the head and scriptural references in King James Version and Standard Revised Version to support the description of the cultural conceptualisation that follows.

KJV	Est 6:12	And Mordecai came again to the king's gate. But Haman hasted to his house mourning, and having his head covered.
SRV®		Then Mor'decai returned to the king's gate. But Haman hurried to his house, mourning and with his head covered.

The embodied metaphor TO COVER *ROSH* (HEAD) AS SADNESS, GRIEF, DEEP SHAME AND MOURNING is found throughout the Old Testament. The conceptualisation stems from the common practice of the people at the time, whereby, they would express their sadness, grief, deep shame or mourning by “covering the head” (2 Sam 15:30; Est 6:12; Jer 14:3); “putting the hand upon the head” (2 Sam 13:19; Est 6:12; 7:8); and putting earth, dust or ashes upon the head (Josh 7:6; 1 Sam 4:12; 2 Sam 12; 13:19; Lam 2:10; compare Amos 2:7). See some examples below:

And David went up by the ascent of mount Olivet, and wept as he went up, and had his **head** covered, and he went barefoot: and all the people that was with him covered every man his head, and they went up, weeping as they went up. 2 Sam 15:30

And Tamar put ashes on her **head**, and rent her garment of divers colours that was on her, and laid her hand on her head, and went on crying. 2 Sam 13:19

And Joshua rent his clothes, and fell to the earth upon his face before the ark of the Lord until the eventide, he and the elders of Israel, and put dust upon their **heads**. Josh 7:6

While the excerpt above in Esther begins with the conceptualisation of TO COVER *ROSH* (HEAD) MOURNING as stated in verse 6:12, “But Haman hasted to his house mourning, and having his head covered”, later on in Esther 7:8 Haman's face is covered, instantiating the conceptualization TO COVER *ROSH* (HEAD) AS DEEP SHAME signifying his inevitable death sentence [154].

4.11 CULTURAL METAPHORS RELATING TO THE BODY

Gviyah (גְּוִיָּה): pronounced (ghev-ee-yaw') is the feminine Hebrew noun for “body” and occurs 13 times in the Old Testament. *Sóma* (σῶμα, ατος, τό): the Greek equivalent is pronounced (so'-mah) and is also translated as “a body”, “flesh”, or “the body of the Church”. It occurs 142 times in the New Testament. Figure 14 shows conceptualisations associated with *sóma* (body) in the Bible.

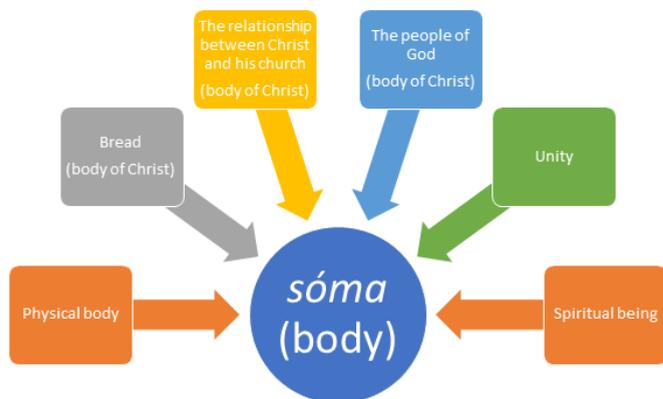


FIGURE 14. Conceptualisations associated with *sóma* (body) in the Bible

4.11.1 SÓMA (BODY) AS A PHYSICAL BODY

Table 38. Cultural metaphor related to the body and scriptural references in King James Version and New International Version to support the description of the cultural conceptualisation that follows.

KJV	Matt 27:58	He went to Pilate, and begged the body of Jesus.
NIV®		Going to Pilate, he asked for Jesus' body.

It is noted by scholars [155] that the term *geviyah* (body) in Hebrew cannot be found in the Old Testament in the same way as the Greek term *soma* (body) is used in the New Testament. The 'body' is not only referred to by the Hebrew term *geviyah* (body), but rather the human body as an entire living organism [156] is also indicated through the use metonyms such as "flesh", "bones", "bowel", "corpse", "womb", "trunk" and "belly" [156]. Whereas, the New Testament explicitly denotes the 'body' with the Greek term *soma* (body) as in Matt 5:29,30; 6:22,23,25; 26:26; John 2:21; Acts 9:40; 1 Cor 15:35,37,38,44; Eph 1:23; 2:16; 4:4,12,16; 5:23,30. The term *soma* (body) appears 142 times in the New Testament, typically in a metaphorical sense; nevertheless, scriptures do make reference to the SÓMA (BODY) AS A PHYSICAL HUMAN BODY (John 11:39; Acts 5:6; 5:9; 8:2; 8:7; 9:37; Rom 4:19) and in particular, the PHYSICAL HUMAN BODY of Jesus (Matt 27:58-59; John 19:38; 19:40; 19:42; 20:12; Col 1:22; Acts 2:30; 2:31; 3:16; 4:10). See examples below:

And being not weak in faith, he considered not his own *body* now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb. Rom 4:19

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. Matt 27:58-59

In the *body* of his flesh through death, to present you holy and unblameable and unproveable in his sight. Col 1:22

4.11.2 SÓMA (BODY) OF CHRIST AS BREAD

Table 39. Cultural metaphor related to the body and scriptural references in King James Version and New International Version to support the description of the cultural conceptualisation that follows.

KJV	Matt 26:26	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.
NIV®		While they were eating, Jesus took bread, and when he had given thanks, he broke it and gave it to his disciples, saying, "Take and eat; this is my body."

The bread at the Last Supper to which Jesus spoke the words "This is my body given for you" recorded in Matt 26; Mark 14; Luke 22; 1 Cor 11; 10:16, is indicative of the metaphor SÓMA (BODY) OF CHRIST AS BREAD. The interpretation of the phrase spoken by Jesus, "This is my body", is not to be taken literally, rather it is a metaphoric conceptualisation of Christ's body as sacramental bread. The breaking of the bread was a representation of the body of Christ that would be 'broken' on the cross and serves as a reminder of that sacrifice for His followers. Paul reaffirms this non-literal conceptualisation in 1 Cor in reference to the communion meal:

The bread that we break, is it not a participation in the *body* of Christ? Because there is one bread, we who are many are one *body*, for we all partake of the one bread. (10:16-17)

Moreover, the conceptualisation of the SÓMA (BODY) OF CHRIST AS BREAD is instantiated once more when Jesus refers to Himself as the "bread of life" in John 6:35-42 and again when He reiterates this by way figure of speech in John 6:53-58:

And Jesus said unto them, I am the *bread* of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. John 6:35

Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the *flesh* of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my *flesh*, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my *flesh* is meat indeed, and my blood is drink indeed. He that eateth my *flesh*, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that *bread* which came down from heaven: not as your fathers did eat manna and are dead: he that eateth of this *bread* shall live for ever. John 6:53-58

4.11.3 SÓMA (BODY) OF CHRIST AS THE RELATIONSHIP BETWEEN CHRIST AND HIS CHURCH

Table 40. Cultural metaphor related to the body and scriptural references in King James Version and New International Version to support the description of the cultural conceptualisation that follows.

KJV	Rom 12:4-5	So we, being many, are one body in Christ, and every one members one of another.
NIV®		so in Christ we, though many, form one body, and each member belongs to all the others.

The expression “Body of Christ” recorded in Eph 4:4; 12–16 and Col 1:18–22; 3:15 provides a powerful image of the RELATIONSHIP BETWEEN CHRIST AND HIS CHURCH.

There is one *body*, and one Spirit, even as ye are called in one hope of your calling. Eph 4:4

For the perfecting of the saints, for the work of the ministry, for the edifying of the *body of Christ*: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole *body* fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the *body* unto the edifying of itself in love. Eph 4:12-16

And he is the head of the *body*, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell; And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled In the *body* of his flesh through death, to present you holy and unblameable and unreprieveable in his sight: Col 1:18-22

In this case, Christ is understood to be the head of his body, the church. It is written in Eph 4:15-16, “But speaking the truth in love, may grow up into him in all things, which is the head, even Christ”. The phrase “the head, even Christ” denotes the link between the individual member of the church and Christ and evokes the understanding that just as He is the head of the church, He is the head of each individual [157]. It instantiates the common conceptualisation that just as the human body draws on the physical head for empowerment and direction, so too the “body of Christ” (the church) draws on CHRIST AS THE HEAD OF THE CHURCH, see the example below [158]:

For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the *body*. Eph 5:23

Marshall [88], in her study of 1 Cor 6:12-7:7 and Eph 5:21-33 discusses how the metaphor of the COMMUNITY AS BODY, in each of these texts, “make arguments not only about sexual and marital conduct but also about how relationships affect the communal body” [p83] According to Marshall [88], the conceptual metaphor in Eph 5:21-33 is COMMUNITY IS A BODY and the target domain, COMMUNITY, is the “church” (5:24). The source domain BODY is highlighted in three ways. First, as gendered, as CHURCH IS A FEMALE BODY, or WIFE and CHRIST IS A MALE BODY, or HUSBAND. “For Ephesians, the body of Christ is the church, which is united to Christ as a wife to a husband” [88 p834]. A concept also discussed in Dinter’s [87] study *Christ’s Body as Male and Female*.

Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the *body*. Eph 5:22-23

The second highlighted way is that the source domain has a head, “a top-most, rational, and controlling part” [88]. It is understood that Christ is the ruling figure of the church, therefore, instantiating the conceptual metaphor, CHURCH IS A BODY and CHRIST IS ITS HEAD. This concept of the body being mapped out hierarchically is also discussed in Pippin’s [94] study *Of Metaphors and Monsters*.

Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the *head* of the wife, even as Christ is the *head* of the church: and he is the saviour of the body. Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself for it. Eph 5:22-25

Thirdly, the source domain BODY is that “people cleanse, nourish, and care for bodies” [p839] and is mapped onto the CHURCH domain. It is conceptualised that the church is a dependent body needing of a caregiver, therefore, the conceptual metaphor is CHURCH IS A DEPENDENT BODY and CHRIST IS CAREGIVER.

... even as Christ also loved the church and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. Eph 5:25-27

4.11.4 SÓMA (BODY) AS THE PEOPLE OF GOD

Table 41. Cultural metaphor related to the body and scriptural references in King James Version and New International Version to support the description of the cultural conceptualisation that follows.

KJV	Eph 5:30	For we are members of his body, of his flesh, and of his bones.
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NIV®	for we are members of his body.
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The metaphor *SÓMA* (BODY) AS THE PEOPLE OF GOD is implicit in the above excerpt “For we are members of his body” (Eph 5:30). Moreover, the phrase “of his flesh, and of his bones”, in reference to the body of Christ, is an allusion to the similar phrase Adam spoken in Gen 2:23 of Eve, “this is bone of my bones, and flesh of my flesh”, who was formed from one of Adam’s ribs. Thus, the phrase “of his flesh, and of his bones” is employed in this verse to express the sense of metaphoric oneness with Christ, is similar to the union between Adam and Eve by marriage [159]. The metaphor *SÓMA* (BODY) AS THE PEOPLE OF GOD is also instantiated in verses such as:

For by one Spirit are we all baptized into one *body*, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. 1 Cor 12:13

Now you are the *body of Christ*, and each one of you is a part of it. 1 Cor 12:27

Christian conceptualization can be understood to mean that if you are a member of the body of Christ, you are therefore part of the family of God, the church, and his people.

4.11.5 *SÓMA* (BODY) AS UNITY

Table 42. Cultural metaphor related to the body and scriptural references in King James Version and The Passion Translation to support the description of the cultural conceptualisation that follows.

KJV	Eph 4:16	From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.
TPT®		For his “body” has been formed in his image and is closely joined together and constantly connected as one. And every member has been given divine gifts to contribute to the growth of all; and as these gifts operate effectively throughout the whole body, we are built up and made perfect in love.

The term “body of Christ” recorded in Corinthians, Ephesians and Romans depicts the inner unity of those who believe in Christ, a unity not only with Christ but also with each other as members of one body. *SÓMA* (BODY) AS UNITY between the members of the body of Christ is conceptualised in Paul’s writing in Rom 12:4-5 and 1 Cor 10:17; 11:29; 12:12-27 in his writing on diversity within unity (12:12a, 14-19) and unity out of diversity (12:12b, 20-27).

For as we have many members in *one body*, and all members have not the same office: So we, being many, are *one body* in Christ, and every one members one of another. Rom 12:4-5

For we being many are one bread, and *one body*: for we are all partakers of that one bread. 1 Cor 10:17

For as the *body is one*, and hath many members, and all the members of that *one body*, being many, are *one body*: so also is Christ. For by one Spirit are we all baptized into *one body*, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but *one body*. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked. That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular. 1 Cor 12:12-27

In his study *Paul and the Remapping of the Body*, Dewey [86] discusses the metaphor of BODY AS UNITY presented in 1 Cor 12. He states, “the use of the notion of “body” in terms of Body Politic assumes the idea of unity and integrity. The whole is defined by the unitary form of the body” [p134]. In 1 Cor 12, Paul points to the fact that the more valued parts cannot rid themselves of the lower parts and brings to attention the “less dignified” parts of the body being treated with more respect. Bringing to the attention of the people of Corinth, to whom the letter was addresses to, that there should be no division among them; instead unity of the body of Christ should be at the forefront. A common conceptualisation among Christians to this day.

The metaphor *SÓMA* (BODY) AS UNITY is also worked out in Ephesians and Colossians which reflect on the vertical unity between the church and Christ as the head. Scripture instantiates the conceptualisation that, “no longer is the head merely one body part among many, but Christ’s role as head over the church entails organic unity (Eph 4:15-16; Col 2:19)” [160].

But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole *body* fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the *body* unto the edifying of itself in love. Eph 4:15–16

Moreover, the above excerpt uses some of the key phrases that describe UNITY in relation to the body of Christ, such as: “fitly joined together”, meaning all parts are in their proper place and in mutual relation as in Eph 2:21; “compacted”, implying firm consolidation; “every joint supplieth”, meaning that the joints are the points of union whereby the rest of the body is connected; “effectual working”, meaning that every member is working out their gift within the body; “every part”, implying every individual; and “maketh increase”, grows together [161].

4.11.6 SÓMA (BODY) AS A SPIRITUAL BEING

Table 43. Cultural metaphor related to the body and scriptural references in King James Version and New International Version to support the description of the cultural conceptualisation that follows.

KJV	1 Cor 15:44	It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.
NIV®		it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body.

The Bible speaks of resurrection in 1 Cor 15:44 which is based on the distinction between a body in a “natural” form and a “spiritual” form, thus the metaphor SÓMA (BODY) AS A SPIRITUAL BEING. Paul writes, “it is raised a spiritual body”, meaning that it is not simply a spirit with no form or substance, but a spiritual body in the form of a physical body. “The word spiritual (πνευματικόν pneumatikon) here stands opposed to the word natural, or animal. It will not be a body that is subject to the laws of the vital functions or organised or sustained in that way. It will still be a “body” (σῶμα sōma), but it will have so far the nature of spirit as to be without the vital functions which here control the body” [162].

5. SUMMARY OF FINDINGS

Section 4 has provided an analysis of the varying embodied metaphors associated with each major external internal body part listed in Subsections 4.1 to 4.11. The data sources were generated from the Hebrew and Greek Bible concordances, the Bible encyclopedia and dictionary, and scriptural commentaries. The analytical tools of Cultural Linguistic were used to identify and explain the underlying cultural conceptualisations embedded in each of the embodied metaphors.

In summary, the findings in this study reveal that body part terms in biblical texts play an important role in

providing a basis for conceptualisations of various kinds. For example, the synopsis of embodied metaphors which use the Hebrew word, *lebab*, or Greek word, *kardia*, (heart) in Subsection 4.4 shows that this body part provides a conceptual base for a wide range of meanings. Conceptualisations of *lebab/kardia* include but are not restricted to, THE SEAT OF, EMOTIONS, DETERMINATION OR COURAGE, INTELLECT, UNDERSTANDING AND CONSCIENCE. It is also conceptualised as the MIND, something capable of both SIN and RENEWAL and the INNER or MIDDLE part of thing or being. Figure 7 provides an example of these conceptualisations relating to *lebab*, modelled from Sharifian’s [26] conceptualisations of *del* in Persian diagram.

Similarly, Bible concordances, dictionary and encyclopaedic references were employed in order to analyse the Old Testament Hebrew and the New Testament Greek root words, and identify cultural conceptualisations related to the body part terms. The study of the Hebrew and Greek original texts provided a rich ancient historical context and insight into the expansive cultural traditions of the time in order to build an understanding of the context. Furthermore, Bible commentaries were used to draw on the work of the commentators in so far as they have already explained the underlying cultural conceptualisations embedded in the scriptural references. It was found that all Christian conceptualisations of body parts in the Bible derive from several sources, including ancient Hebrew and Greek worldviews, Jewish religion and customs, translation of original text into English, biblical commentaries and religious literature.



FIGURE 16. Possible historical roots of *lebab* in the Bible.

This article presents a study of cultural conceptualisations within the Holy Bible. Section 2 reviews the literature: Firstly, it establishes that, although classical scholars have made a significant contribution to the study of cultural conceptualisations, a more comprehensive exploration of body part metaphors in the Bible is needed within the interdisciplinary fields of linguistics. Within these studies some cases have analysed the whole corpus of the Bible and in others within a single biblical book. Secondly, the review of recent and relevant research reveals very few previous studies have been conducted on embodied metaphors in the Bible from a linguistic perspective [75–84]. In spite of the fact that these studies have examined embodied metaphors in the Holy Bible, they [75–84] have not delved into a comprehensive analysis of every single body part mentioned in the Bible, nor have they examined these across the entire corpus of the Bible. For example, Buss [92] only analyses metaphors solely relating to one body part term, the (EYE), throughout the Old Testament and Dewey’s [86] study focuses exclusively on the BODY within the New Testament books of Philippians and 1&2 Corinthians. Therefore, in order to address this gap, this article contributes to further research of embodied metaphors across the whole of the Bible using the analytical tools of Cultural Linguistics.

The study of body part terms across the Old and New Testaments provides substantial evidence for the claim that the Holy Bible contributes significantly to how Christians conceptualise the world and their earthly and heavenly existence, affecting their religious practise, and morality.

However, it is also evident that these conceptualisations are derived not only from the individual scriptures and stories contained in the Bible, but from the historical language and context within which the Bible was written. In other words, these metaphors reflect the customs and traditions of the time. These elements, therefore, play an important part in reading, understanding and applying biblical principles.

Finally, this study contributes to the growing body of research that explores the application of Cultural Linguistics to religion studies and supports the Cultural Linguistic view that “spiritual systems such as religion provide their followers with ways of conceptualising various aspects of human experience” [26], namely embodiment. The findings in Section 4 reveal how the combination of the corpus-linguistic analysis and the analytical framework of Cultural Linguistics enables the in-depth study of embodied metaphors. This method has been used to uncover underlying cultural conceptualisations dating back to the ancient Hebrew and Greek worldviews and belief systems to explore the contemporary (Evangelical) Christian worldview. It is hoped that other studies of a similar kind can benefit from the application of Cultural Linguistics to the study of religious texts.

APPENDIX – CULTURAL CONCEPTUALISATIONS

Table A1. Cultural conceptualisations summary and supporting references which apply the notations: *Hebrew as found in the Old Testament, and **Greek as found in the New Testament.

Cultural Categories	Meaning / syntax [163] * Hebrew ** Greek	Embodied Cultural Metaphors [164]	Biblical reference [165]	Example KJV	Cultural Schema [166]
<p>foot</p>	<p>* regel (רֶגֶל): foot Pronunciation: (reh'-gel) Part of Speech: Noun Feminine Occurrences: 245</p> <p>Margeloth (מַרְגֵּלוֹת): place of the feet, feet Pronunciation: (mar-ghel-aw')</p> <p>Part of Speech: Noun Feminine Denominative from <i>regel</i>; (plural for collective) Occurrences: 5</p> <p>** pous (πούς, ποδός, ό): a foot Pronunciation: (pooce) Part of Speech: Noun, Masculine (singular and plural) Transliteration: pous Occurrences: 93</p>	<p><i>margeloth</i> as a victory or triumph over enemies</p>	<p>Ps 18:38 2 Sam 22: 39 Is 14:25 Is 41:2 Josh 10:24 1 K 5:3 Ps 8:6 Ps 110:1 Is 49: 23 Is 60: 14 Mal 4:3</p>	<p>2 Sam 22: 39</p> <p>they are fallen under my feet Is 14:25 upon my mountains tread them under foot Joshua 10:24 Come near and put your feet upon the necks of these kings</p>	<p>victory: “They are fallen under my feet - I have completely trodden them down - a common mode of denoting entire victory, Psalm 119:118; Isaiah 25:10; Lamentations 1:15; Daniel 8:13; Luke 21:24.”</p> <p>triumph over enemies: “Feet also figured in situations where someone had authority over another person or place and under the feet symbolised triumph over enemies. Vanquished enemies, for example, were under the feet of their conquerors. A common practice among sandal wearers was to etch figures of their enemy on their shoe to crush them with every step”.</p>
		<p><i>regel</i> as a symbol to take possession of land</p>	<p>Deut 11:24 Deut 2:5 Josh 1:3 Ps 122:2</p>	<p>Joshua 1:3 Every place that the sole of your foot shall tread upon Ps 122:2 our feet shall stand within thy gates, O Jerusalem.</p>	<p>claiming land with your foot: “Israelites described the land they possessed with reference to the soles of their feet.” “This is often expressed to “claim” spiritual territory too through expressions such as, “step of faith” and “stepping out into what God has for us”. Spiritual territory “learning and living in the spirit rather than in the flesh. Living less for earthly desires and more for heavenly causes”.</p>
		<p>washing <i>margeloth</i> as a symbol of hospitality</p>	<p>1 Tim 5:10 Luke 7:44 Gen 18:4</p>	<p>1 Timothy 5:10</p> <p>if she has washed the saints’ feet Luke 7:44 but she wet my feet with her tears and wiped them with her hair.</p>	<p>serving others: “If she has washed the saints’ feet - It is not certain whether this is to be understood literally, or whether it merely denotes that she had performed offices of a humble and self-denying kind - such as would be shown by washing the feet of others. It was one of the rites of hospitality in the East to wash the feet of the guest”.</p>
		<p>wiping <i>margeloth</i> is symbolic of separation or rejection</p>	<p>Matt 10:14 Acts 13:51</p>	<p>Matthew 10:14</p> <p>shake off the dust of your feet. Acts 13:51 But they shook off the dust of their feet against them and came unto Iconium.</p>	<p>Leaving and not going back: “Shake off the dust of your feet - the Jews thought the land of Israel so peculiarly holy, that when they came home from any heathen country they stopped at the borders, and shook or wiped off the dust of it from their feet, that the holy land might not be polluted with it. Therefore, the action here enjoined was a lively intimation, that those Jews who had rejected the gospel were holy no longer, but were on a level with heathen and idolaters”.</p>
		<p><i>regel</i> as a whole person</p>	<p>Pr 25: 17 Ez 29:11 Ez 32:13 2 Chron 33:8</p>	<p>Proverbs 25: 17 Withdraw thy foot from thy neighbours house Ezekiel 29:11 No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years.</p>	<p>neighbourly etiquette: “Visit him “neighbours” (i.e. People) not too frequently nor unseasonably: do not, upon every light occasion, interrupt his weightier affairs, nor intrude upon him, and take up his time uninvited and unexpected”.</p>
<p>hand</p>	<p>* yad (יָד): hand pronunciation: (yawd) Part of Speech: Noun Feminine (singular and plural) Occurrences: 1617</p> <p>** cheir (χείρ, χερρός, ή): the hand Pronunciation: (khire) Part of Speech: Noun, Feminine</p>	<p>human <i>yad</i> as human action</p>	<p>Ps 9:16 Job 9:30 Is 1:15 1 Tim 2:8</p>	<p>Psalm 9:16 the wicked is snared in the work of his own hands. Job 9:30 If I wash myself with snow water, and make my hands never so clean; Isaiah 1:15 And when ye spread forth your hands, I will hide mine eyes from</p>	<p>being caught by your own wrongdoing: “The wicked is snared in the work of his own hands - The same sentiment which is expressed here occurs in Psalm 7:16. The idea is that the wicked are the cause of their own destruction; their own devices and designs are the means of their ruin, and they are made their own executioners”.</p> <p>cleansing from guilt: “Washing the hands formerly was an emblem of cleansing from guilt”.</p> <p>asking for help: “Ye spread forth your hands - This is an expression</p>

	(singular and plural) Occurrences: 179			you: yea, when ye make many prayers, I will not hear: your hands are full of blood. 1 Timothy 2:8 lifting up holy hands	denoting the act of supplication. When we ask for help, we naturally stretch out our hands, as if to receive it. The expression therefore is equivalent to ‘when ye pray, or implore mercy’. guilty of crime: “Your hands ... - This is given as a reason why he would not hear. The expression full of blood, denotes crime and guilt of a high order - as, in murder, the hands would be dripping in blood, and as the stain on the hands would be proof of guilt. It is probably a figurative expression, not meaning literally that they were murderers, but that they were given to rapine and injustice; to the oppression of the poor, the widow, etc. The sentiment is, that because they indulged in sin, and came, even in their prayers, with a determination still to indulge it, God would not hear them”.
	washing of <i>yad</i> as innocence and purity	Ps 26:6 Ps 73:13 Matt 27:24	Psalm 26:6 I will wash mine hands in innocency: so will I compass thine altar, O Lord: Psalm 73:13 Verily I have cleansed my heart in vain, and washed my hands in innocency. Matthew 27:24 he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.	innocence/purity and free from guilt: Ps 26:6 “I will wash mine hands in innocency - The psalmist here refers, as another evidence of his piety, to the fact that it was a ruling purpose of his life to be pure, to worship and serve his Maker in purity. Washing the hands is an emblem of purity”. Matt 27:24 “He took water ... - The Jews were accustomed to wash their hands when they wished to show that they were innocent of a crime committed by others. See Deuteronomy 21:6; Psalm 26:6. Pilate, in doing this, meant to denote that they were guilty of his death, but that he was innocent. But the mere washing of his hands did not free him from guilt. He was “bound” as a magistrate to free an innocent man; and whatever might be the clamour of the Jews, “he” was guilty at the bar of God for suffering the holy Saviour to be led to execution”.	
	Right <i>yad</i> of god as power, honour and strength	Ps 60:5; 63:8; 108:6; 118:15,16; 110:1; Matt 22:44 Matt 20:21,23 Matt 26:64 Ezra 7:6 Ezra 7:28 Luke 1:66 Ps 45:9 Ps 80:17 Ps 110:1	Psalm 60:5 That thy beloved may be delivered; save with thy right hand, and hear me. Matthew 26:64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.	God is powerful to save: “Save with thy right hand - The right hand is that by which the sword is handled, the spear hurled, the arrow drawn on the bow. The prayer is, that God would put forth his power and deliver his people”. God’s providence: “The hand of the Lord was with him - The word “hand” is used to denote “aid, protection, favour.” We stretch out the hand to aid those whom we wish to help. The expression here means that God “aided” him, “protected” him, or showed him favour”. a place of honour: “The right hand is the place of honour, and that idea is intended here: 1 Kings 2:19; Mark 14:62; Mark 16:19; Hebrews 1:3; Acts 7:55. It denotes dignity and majesty; for to sit at the right hand of a prince was the chief place of honour”.	
	<i>yad</i> of God as power to bring punishment	Ex 9:3 Is 1:25 Jud 2:15 Acts 13:11	Judges 2:15 the hand of the Lord was against them for evil, Acts 13:11 the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season	God is sovereign: “The hand of the Lord is upon thee - God shall punish thee. By this sudden and miraculous punishment he would be awed and humbled, and the proconsul and others would be convinced that he was an impostor, and that the gospel was true. His wickedness deserved such punishment; and at the same time that due punishment was inflicted, it was designed that the gospel should be extended by this means. In all this there was the highest evidence that Paul was under the inspiration of God. He was full of the Holy Spirit; he detected the secret feelings and desires of the heart of Elymas; and he inflicted on him a punishment that could have proceeded from none but God”.	
liver	* Kabad (כָּבֵד): liver Pronunciation: (kaw-bade’) Part of Speech: Noun Feminine Occurrences: 14 ** splagchnon (σπλάγχνα, ὠν, τὰ): the inward parts (heart, liver, lungs, etc.), fig. the emotions Pronunciation: (splangkhi-non) Part of Speech: Noun, Neuter Occurrences: 11	kabed as the seat of emotion	Ex 29:13 Pr 7:23 Lam 2:11	Lam 2:11 are troubled, <i>my liver</i> is poured	seat of emotion: “This organ in man was regarded by the ancients as the seat of the passions. Idolaters consulted the liver of the victim offered in sacrifice, for purposes of divination, Ezekiel 21:21”.
heart	* Lebab (לֵבָב): inner man,	lebab as the	1 Sam 2:1	1 Samuel 2:1	seat of emotion:

<p>mind, will, heart Pronunciation: (lay-bawb') Part of Speech: Noun Masculine Occurrences: 855</p> <p>** kardia (καρδία, ας, ή): heart Pronunciation: (kar-dee'-ah) Part of Speech: Noun, Feminine Usage: lit: the heart; mind, character, inner self, will, intention, center. Occurrences: 158</p>	<p>seat of emotion</p>	<p>Pr15:15 Col 3:15 John 14:1</p>	<p>My heart rejoices in the LORD Proverbs 15:15 but the cheerful heart Colossians 3:15 Let the peace of Christ rule in your hearts John 14:1 Do not let your hearts be troubled.</p>	<p>"The Heart's Emotional Functions are described in scripture: for example, its joy (Deut 28:47 ; 1 Sam 2:1 ; Prov 15:15) and its sorrow (1 Sam 1:8); its raging (2 Kings 6:11) and its peace (Col 3:15); its feeling troubled (John 14:1) and its rejoicing (1 Sam 2:1 ; Psalm 104:15); its love (Rom 5:5 ; 1 Peter 1:22) and its selfish ambition (James 3:14); its modes of doubts (Mark 11:23) and of fear (Gen 42:28) and its mode of trusting (Prov 3:5); when it rises up in repulsive pride (Deut 8:14) or, as in the case of Jesus, is lowly and humble (Matt 11:29); and when one loses heart (Heb 12:3) or takes heart (John 16:33). The emotional state of the heart affects the rest of a person: "A happy heart makes the face cheerful, but heartache crushes the spirit" (Prov 15:13); "a cheerful heart is good medicine, but a crushed spirit dries up the bones" (17:22)".</p>
	<p>lebab as sinful yet renewable</p>	<p>Jeremiah 17:9 Ez 11:19 Ps 51:10 Ps 112:7 Jer 31:33 Ez 36:26 Acts 15:9</p>	<p>Genesis 6:5 Then the LORD saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually. Ez 11:19 I will remove from them their heart of stone and give them a heart of flesh. Acts 15:9 for he purified their hearts by faith</p>	<p>sinful: "Desperately wicked - Rather, incurably diseased, as in Jeremiah 15:18; Jeremiah 30:12; Jeremiah 30:15; Isaiah 17:11, and elsewhere. Wickedness is, of course, implied, but it is regarded rather as a moral taint following on the deliberate choice, than as the choice itself".</p> <p>renewable: "Purifying their hearts - Thus, giving the best evidence that he had renewed them, and admitted them to favor with him".</p>
	<p>lebab as seat of determination / courage</p>	<p>Gn 42:28 1 Sam 17:32 Ezk 21:7 Jb 23:16</p>	<p>Gn 42:28 their heart failed them, and they were afraid Ezk 21:7 every heart shall melt, and all hands shall be feeble Jb 23:16 For God maketh my heart soft</p>	<p>courage or lack thereof: Gn 42:28 "Their heart failed them - This verse is far more poetical in the Hebrew, where, literally it is "And their heart went forth, and they trembled each to his brother". Their courage left them, and they stood looking at one another in terror".</p> <p>Ezk 21:7 "and every heart shall melt; like wax, for fear of the enemy; even such who then disbelieved the report, and laughed at it as an idle story".</p>
	<p>lebab as seat of intellect and understanding</p>	<p>Gn. 31:20 Ex 9:14 Ex 31:6 Pr 10:8 Dt 29:41 S 4:20 Jb 7:17 Pr 6:32 Pr 17:16 Pr 28:26 Prov 2: 10a; 14: 33; Dan 10: 12</p>	<p>Pr. 10:8 The wise in heart will receive commandments Dt 29:4 the LORD hath not given you an heart to perceive Pr 17:16 seeing he hath no heart to it? Pr 28:26 He that trusteth in his own heart is a fool</p>	<p>intellect and understanding: "The Heart's Intellectual-Spiritual Functions. The heart thinks (Matt 9:4 ; Mark 2:8), remembers, reflects, and meditates (Psalm 77:5-6 ; Luke 2:19). Solomon's comprehensive knowledge of flora and fauna is described as his breadth of heart (1 Kings 4:29). More specifically, as the eyes were meant to see and the ears to hear, the heart is meant to understand, to discern, to give insight. The Alexandrian Jewish scribes translated into Greek about 200 b.c. the Hebrew text of Proverbs 2:10, "wisdom will enter your heart" by "wisdom will come into your understanding (dianoian [diavnoia])" because to them it meant the same thing. When a person lacks insight the Hebrew speaks of a "lack of heart".</p>
	<p>lebab as mind</p>	<p>Gn 8:21 Ju 16:17 Ps 14:1 Ps 12:2</p>	<p>Gn 8:21 the LORD said in his heart Ju 16:17 he told her all his heart</p>	<p>heart equal to the mind: "Moderns connect some of the heart's emotional-intellectual-moral functions with the brain and glands, but its functions are not precisely equivalent for three reasons. First, moderns do not normally associate the brain/mind with both rational and nonrational activities, yet the ancients did not divorce them (Psalm 20:4). Second, the heart's reasoning, as well as its feeling, depends on its moral condition. Jesus said that "from within, out of men's hearts, come evil thoughts" (Mark 7:21). Because the human heart is deceitful above all things (Jer 17:9) and folly is found up in the heart of a child (Prov 22:15), the Spirit of God must give humans a new heart (Jer 31:33 ; Ezek 36:26) through faith that purifies it (Acts 15:9 ; cf. Eph 3:17). Third, moderns distinguish between the brain's thoughts and a person's actions, but the distinction between thought and action is inappropriate for heart. "The word is very near you, " says Moses to a regenerated Israel, "in your mouth and in your heart" (Deut 30:14). Finally, the heart plans, makes commitments, and decides. It is the inner forum where decisions are made after deliberation; here a person engages in self-talk. "In his heart a man plans his course, but the Lord determines his steps" (Prov 16:9). Because of this critical function, the father instructs the</p>

					son: "Above all else, guard your heart, for it is the wellspring of life (4:23). The Lord detests "a heart that devises wicked schemes" (6:18)".
		lebab as seat of conscience	1 S 24:5 2 S 24:10 1 S 25:31 Is 59:13	1 S 24:5 David's heart smote him, because he had cut off Saul's skirt 2 S 24:10 And David's heart smote him after that he had numbered the people.	heart functions as the conscience: "The heart functions as the conscience. After David showed insubordination against the anointed king by cutting off the corner of his robe, his heart smote him (1 Sam 24:5), and after Peter's sermon the audience was "cut to the heart" (Acts 2:37). David prays that God would create for him a pure heart to replace his defiled conscience (Psalm 51:10). The heart is also the seat of the conscience (Romans 2:15). It is naturally wicked (Genesis 8:21), and hence it is believed to contaminate the whole life and character (Matthew 12:34 ; 15:18 ; Compare Eccl 8:11 ; Psalms 73:7)".
		lebab as inside / middle	Ex 15:8, 19 Matt 12:40 Deut 4:11 Psa 46: 2 Jonah 2: 3	Ex 15:8 The depths were congealed in the heart of the sea.	heart as the inside or middle: Ex 15:8 "The term possesses the nuance of "centrality" since it is used in the Scriptures to refer literally to the inner most part of things, including that of a tree (2 Sam. 18: 14), the sea (Exod. 15: 8; Psa.46: 2; Jonah 2: 3), the heavens (Deut. 4: 11), and the earth (Matt. 12: 40)". "In the heart of the earth. The form of the expression is derived from Jonah 2:3 (4), "in the heart of the seas" (cf. Exodus 15:8), and would therefore appear to mean some deeper place than the rock-hewn sepulchre".
bowel / intestine	* Meeh (מֵעַיִם): internal organs, inward parts, belly Pronunciation: (may-aw') Part of Speech: Noun Masculine Occurrences: 32 ** splagchnon (σπλάγχνα, ον, τά): the inward parts (heart, liver, lungs, etc.), fig. the emotions Pronunciation: (splangkh'-non) Part of Speech: Noun, Neuter Occurrences: 11	meeh as the seat of emotion	Is16:11 Jer 31:20 Is 63:15 Jer 4:19 Lam1:20 Lam2:11 Job 30:27 Songs 5:4.	Is 16:11 Wherefore my bowels shall sound like an harp for Moab, and mine inward parts for Kir-haresh. Isaiah 63:15 the sounding of thy bowels and of thy mercies toward me? Job 30:27 My bowels boiled, and rested not: the days of affliction prevented me.	seat of emotion: Is 63:15 "Here it relates to an emotion or affection of the mind; and the phrase denotes compassion, or tender concern for them in their sufferings. It is derived from the customary expression in the Bible that the bowels, that is, the organs in the region of the chest - for so the word is used in the Scriptures - were the seat of the emotions, and were supposed to be affected by any strong and tender emotion of the mind (see the notes at Isaiah 16:11). The idea here is, 'Where is thy former compassion for thy people in distress?'" Je 4:19 "The "bowels" were with the Hebrews thought of as the seat of all the strongest emotions, whether of sorrow, fear, or sympathy". Is 16:11 "Wherefore my bowels - This is also an expression of the deep grief of the prophet in view of the calamities which were coming upon Moab. The "bowels" in the Scriptures are everywhere represented as the seat of compassion, pity, commiseration, and tender mercy. Mine inward parts - The expressions used here are somewhat analogous to ours of the "beating of the heart," to denote deep emotion. Forster says of the savages of the South Sea that they call compassion "a barking of the bowels".
		meeh as source of procreation	Gen 15:4 2 Sam 7:12 2 Sam 16:11; Is 48:19 2 Chron 32:21	Gen 15:4 but he that shall come forth <i>out of thine own bowels</i> shall be thine heir.	bowel as source of procreation: Gen 15:4 "but he that shall come forth out of thine own bowels shall be thine heir; that is, one shall inherit all thou hast, that shall be begotten by thee; an own son of Abram's, and not a servant born in his house; one that should spring out of his own loins". Is 48:19 "The offspring of thy bowels; which come out of thy bowels, or belly, or loins; for all these are but various expressions of the same thing".
		meeh as womb	Gene 25:23 Is 49:1 Ps 71:6 Ruth 1:11	Psalm 71:6 me out of my mother's <i>bowels</i> : my praise	bowel as womb: Gen 25:23 "two nations are in thy womb; or two persons, from whom two nations will spring, the Edomites and Israelites, the one from Esau, the other from Jacob".
		meeh as heart	Luke 1:78 Col 3:12 Phil 1:7 Phil 1:12 Phil 1:20 1 John 3:17	Philemon 1:20 refresh my bowels in the Lord 1 John 3:17 his bowels [of compassion] from	bowel as heart: Phil 1:20 Refresh my bowels in the Lord - "The "bowels," in the Scriptures, are uniformly spoken of as the seat of the affections - meaning commonly the upper viscera, embracing the heart and the lungs; compare the notes at Isaiah 16:11. The reason is, that in any deep emotion this part of our frame is peculiarly affected, or we feel it there".
stomach/ belly	* beten (βῆτην): belly, body, womb Pronunciation: (beh'-ten) Part of Speech: Noun Feminine Occurrences: 72 ** koilia (κοιλία, ας, ἡ):	beten as the seat of appetite and carnal affection	Titus 1:12 Rom 16:18 1 Cor 6:13 Phil 3:19 Matt 12:40 Luke 15:16	Titus 1:12 the Cretians are always liars, evil beasts, slow bellies. Romans 16:18 For they that are such serve not our Lord Jesus	sinful/selfish nature: "We only care about our own appetites or desires. Slow bellies - mere gormandizers. Two vices seem here to be attributed to them, which indeed commonly go together - gluttony and sloth. An industrious man will not be likely to be a gormandizer, and a gormandizer will not often be an industrious man. The mind of the poet, in this, seems to have conceived of them first as an indolent, worthless

	<p>belly Pronunciation: (koy-lee'-ah) Part of Speech: Noun, Feminine Usage: belly, abdomen, heart, a general term covering any organ in the abdomen, e.g. stomach, womb; met: the inner man. Occurrences: 22</p>			<p>Christ, but their own belly; 1 Corinthians 6:13 Meats for the belly, and the belly for meats:</p>	<p>people; and then immediately to have recurred to the cause - that they were a race of gluttons, a people whose only concern was the stomach". lustful nature: "But their own belly - their own "lusts;" their own private interests; they do this to obtain support. The authors of parties and divisions, in church and state, have this usually in view. It is for the indulgence of some earthly appetite; to obtain function or property; or to gratify the love of dominion". gluttony: "Just as food is for the stomach and the stomach for food, our bodies are made for the lord and the lord is made for the body". "Meats for the belly ... - this has every appearance of being an adage or proverb. Its meaning is plain. "god has made us with appetites for food; and he has made food adapted to such appetites, and it is right, therefore, to indulge in luxurious living." The word "belly" here κοιλία koilia denotes the "stomach;" and the argument is, that as god had created the natural appetite for food, and had created food, it was right to indulge in eating and drinking to any extent which the appetite demanded. The word "meats" here βρώματα brōmata does not denote animal food particularly, or flesh, but "any kind" of food. This was the sense of the English word formerly. Matthew 3:4; Matthew 6:25; Matthew 9:10; Matthew 10:10; Matthew 14:9, etc". sinful nature: "Whose god is their belly - who worship their own appetites; or who live not to adore and honor god, but for self-indulgence and sensual gratifications; see romans 16:18".</p>
		<p><i>beten</i> as the soul</p>	<p>John 7:38 Pr 22:18 Pr 20:27 Pr 18:8 Job 15:35 Job 32:18</p>	<p>John 7:38 out of his belly shall flow rivers of living water. Proverbs 20:27 searching all the inward parts of the belly.</p>	<p>belly as heart and fountain of life "Out of his belly - Out of his midst, or out of his heart. The word "belly" is often put for the midst of a thing, the center, and the heart, Matthew 12:40. It means here that from the man shall flow; that is, his piety shall be of such a nature that it will extend its blessings to others. It shall be like a running fountain - perhaps in allusion to statues or ornamented reservoirs in gardens, in which pipes were placed from which water was continually flowing". Heart, body and Mind as one: "If thou keep them, the words of the wise, within thee, Heb. <i>in thy belly</i>. i.e. in thine heart, which implies receiving them in love, and retaining them in mind and memory". belly being the soul: Proverbs 20:27 "Searching all the inward parts of the <i>belly</i> - Discerning not only man's outward actions, which are visible to others, but his most inward thoughts and affections. The belly is here put for the heart, as it is frequently. The soul can reflect upon, and judge of, its own dispositions and actions; and by the use of the means which God has appointed, especially the word of God, and prayer for supernatural light, may arrive at a certain knowledge of its state and condition, in reference to God and salvation".</p>
<p>mouth</p>	<p>* Peh (פֶּה): mouth Pronunciation: (peh) Part of Speech: Noun Masculine Occurrences: 497 ** stoma (στόμα, ατος, τό): the mouth Pronunciation: (stom'-a) Part of Speech: Noun, Neuter Usage: the mouth, speech, eloquence in speech, the point of a sword. Occurrences: 78</p>	<p>one <i>stoma</i> as unity</p>	<p>1 K 22:13 Rom15:6</p>	<p>1 Kings 22:13 And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets declare good unto the king with one mouth: Romans 15:6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.</p>	<p>Cultural Schema of speaking in unity or in one accord: Rom 15:6 "behold, now, the words of the prophets declare good unto the king with one mouth; they are unanimous that he shall prosper in his undertaking against the Syrians". Rom 15:6 "That ye may with one mind - The word used here is translated "with one accord;" Acts 1:14; Acts 2:1; Acts 4:24. It means unitedly, with one purpose, without contentions, and strifes, and jars. <i>And one mouth</i> - This refers, doubtless, to their prayers and praises. That they might join without contention and unkind feeling, in the worship of God. Divisions, strife, and contention in the church prevent union in worship. Though the "body" may be there, and the church "professedly" engaged in public worship, yet it is a "divided" service; and the prayers of strife and contention are not heard; Isaiah 58:4".</p>
		<p><i>stoma</i> of God as Revelation and sustenance for humankind</p>	<p>Deut 8:3 Jer 9:12 Matt 4:4 Is 1:20; 40:5</p>	<p>Jeremiah 9:12 and who is he to whom the mouth of the LORD</p>	<p>God creates and sustains all things: Deut 8:3 "By every word of the Lord doth man live — By every, or any thing which God appoints and blesses for this end, how unlikely soever it may seem to be for the</p>

			Jer 9:11 Deut 8:3 Is 45:23 Num 12:8 Ps 33:6 Is 11:4 Sam 15:24	hath spoken Matthew 4:4 Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.	support and nourishment of the human frame. For it is not the creature, without God, that is sufficient for the support of life; it is only his command and blessing that makes it sufficient". prophecy: Je 9:12"and who is he to whom the mouth of the Lord hath spoken; and foretold this desolation and destruction; meaning a prophet".
		<i>stoma</i> as organ to speech which reveals the content of the heart	Gen 45:12 2 Sam 1:16 Is 9:16 Job 9:20 Job 15:5,6 Ps37:30 Ex 4:16 Jer 34:3 Matt 12:34	Exodus 4:16 he shall be mouth for thee Jeremiah 32:4 speak mouth to mouth Jeremiah 34:3 Matthew 12:34 for out of the abundance of the heart the mouth speaketh.	from the mouth speaks what is in our heart: "Jesus says that the heart's secrets are betrayed by the mouth, even as a tree's fruit discloses its nature (Matt 12:33-34). "A wise man's heart guides his mouth, " says Solomon (Prov 16:23). Most important, the mouth confesses what the heart trusts (Rom 10:9 ; cf. Deut 30:14). Matt 12:34 " <i>for out of the abundance of the heart the mouth speaketh:</i> Men's language discovers what country they are of, likewise what manner of spirit they are of. The heart is the fountain, words are the streams. A troubled fountain, and a corrupt spring, must send forth muddy and unpleasant streams. An evil man has an evil treasure in his heart, and out of it brings forth evil things. Lusts and corruptions, dwelling and reigning in the heart, are an evil treasure, out of which the sinner brings forth bad words and actions, to dishonour God, and hurt others". "Christ shows that the defilement they ought to fear, was not from what entered their mouths as food, but from what came out of their mouths, which showed the wickedness of their hearts".
tongue	* Lashon (לָשׁוֹן): tongue, language Pronunciation: (law-shone') Part of Speech: Noun Masculine Occurrences: 177 ** glossa (γλῶσσα, ἡ): the tongue, a language Pronunciation: (gloce-sah') Part of Speech: Noun, Feminine Occurrences: 55	<i>lashon</i> as language	Gen 10:5 Acts 2:4 1 Cor 14:21 Acts 1:19 Acts 2:8	Genesis 10:5 every one after his tongue, after their families, in their nations. 1 Corinthians 14:21 With men of other tongues Acts 1:19 insomuch as that field is called in their proper tongue Acts 2:8 And how hear we every man in our own tongue, wherein we were born?	tongue as language: Gen 10:5 " <i>Every one after his tongue</i> , i.e. according to their several languages, into which they were divided at Babel. By which it appears that this division, though mentioned before, was not executed till after the confusion of languages at Babel". Acts 1:19 " <i>Began to speak with other tongues</i> - In other languages than their native tongue. The languages which they spoke are specified in Acts 2:9-11". Acts 2:8 " <i>In our own tongue</i> - That is, as we say, in our native language; what is spoken where we were born".
		<i>lashon</i> as moral qualities	Ps 109:2 Pr 15:4 Pr 12:18 Job 20:16 Ps 12:5 1 Tim 3:8 Ps 64:3 Ps109:2 Pr 6:17 Pr 12:19 Pr 21:6 Pr 26:28 Ps 109:2 Micah 6:12 Ps 120:2; 120:3 Pr10:31, 17:20 Job 15:5	Psalm 109:2 they have spoken against me with lying tongues. Proverbs 15:4 The soothing tongue is a tree of life, but a perverse tongue crushes the spirit. Proverbs 12:18 but the tongue of the wise is health. Job 20:16 the viper's tongue shall slay Proverbs 6:17 a lying tongue, and hands Psalm 140:3 They have sharpened their tongues like a serpent;	tongue as having a moral quality: "They have spoken against me with a lying tongue - They have accused me of things which are not true; they have made false charges against me. David, as has not been uncommon with good people, was called repeatedly to this trial". " <i>A wholesome tongue</i> - One which heals and soothes by its gentleness and judicious words". " <i>The tongue of the wise is health</i> - Or, healing; soothing the wounds made by the other's indiscriminate chatter".

		<i>lashon</i> as fire	Acts 2:3 James 3:6 Isaiah 5:24	James 3:6 And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. Acts 2:3 And divided tongues as of fire appeared to them and rested on each one of them.	
eye	* <i>Ayin</i> (אֵין): an eye Pronunciation: (ah'-yin) Part of Speech: Noun Occurrences: 887 ** <i>ophthalmos</i> (ὀφθαλμός, oũ, ó): the eye Pronunciation: (of-thal-mos') Part of Speech: Noun, Masculine Usage: the eye; fig: the mind's eye. Occurrences: 100	<i>ayin</i> as physical organ of sight	Genesis 3:6 Leviticus 21:20; Leviticus 24:20; 26:16 Deuteronomy 34:4,7 2 Kings 4:34 Judges 16:28	2 Kings 25:7 Then they killed the sons of Zedekiah before his eyes, put out the eyes of Zedekiah, Zechariah 11:17 Woe to the worthless shepherd, who deserts the flock! May the sword strike his arm and his right eye! May his arm be completely withered, his right eye totally blinded!	physical organ of sight: "The physical organ of sight, "the lamp of the body" (Matthew 6:22), one of the chief channels of information for man. A cruel custom therefore sanctioned among heathen nations the putting out of the eyes of an enemy or a rival, because thus his power was most effectually shattered (Judges 16:21; 2 Kings 25:7; Jeremiah 39:7). Such blinding or putting out of the "right eye" was also considered a deep humiliation, as it robbed the victim of his beauty, and made him unfit to take his part in war (1 Samuel 11:2; Zechariah 11:17)". "The eye, to be useful, was to be "single," i.e. not giving a double or uncertain vision (Matthew 6:22; Luke 11:34). Eyes may grow dim with sorrow and tears (Job 17:7), they may "waste away with griefs" (Psalms 6:7; 31:9; 88:9). They may "pour down" (Lamentations 3:49), "run down with water" (Lamentations 1:16; 3:48). Eyes may "wink" in derision (Psalms 35:19; Proverbs 6:13; 10:10; compare also Proverbs 16:30; 30:17), and the harlot takes the lustling "with her eyelids" (Proverbs 6:25). To "lift up the eyes" (Genesis 13:10 et passim) means to look up or around for information and often for help; to "turn away the eye" or "hide the eyes" indicates carelessness and lack of sympathy (Proverbs 28:27); to "cast about the eyes," so that they "are in the ends of the earth" (Proverbs 17:24) is synonymous with the silly curiosity of a fool, and with the lack of attention of him who is everywhere but at his work. In the execution of justice the "eye shall not pity," i.e. not be deflected from the dictates of the law by favorable or unfavorable impressions (Deuteronomy 19:13 et passim), nor spare (Ezekiel 5:11 et passim), and the lexicon talionis demanded "life for life, eye for eye, tooth for tooth, hand for hand, foot for foot" (Exodus 21:24; Deuteronomy 19:21)".
		<i>ayin</i> as organ of spiritual perception	Matt 6:22-23 Ps 119:18 Eph 1:18 Luke 24:16 Matt 13:13; 2 Cor 4:4 Gen 3:5,7 Is 42:7 Num 24:4,16 Is 44:18 Ps 123:2 Ps 123:2 Ps 123:2 Ps 33:18	Matthew 6:22-23 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. If therefore the light that is in thee be darkness, how great is that darkness!	organ of spiritual perception: "The eye of the heart or mind, the organ of spiritual perception, which may be enlightened or opened (Psalms 119:18). This is done by the law of God (19:8) or by the spirit of God (Ephesians 1:18), or it may be "darkened" and "holden" (Luke 24:16; compare Matthew 13:13; 2 Corinthians 4:4)". Gen 3:5 "that in the day ye eat thereof then your eyes shall be opened; not the eyes of their bodies, as if they were now blind, but the eyes of their understanding; meaning, that their knowledge should be enlarged, and they should see things more clearly than they now did, and judge of them in a better manner; yea, even together with the light of their mind, the sight of their bodily eyes would receive some advantage; and particularly, that though they saw the nakedness of their bodies, yet it was as if they saw it not, and were unconcerned about it, and heedless of it; did not see it as unseemly and indecent, and so were not ashamed; but now they should see it as it was, and be filled with shame and confusion".
		<i>ayin</i> as the index of the mind and disposition of man	Pr 22:9 Ps 18:27; 131:1 Pr 6:17 Job 22:29 Luke 18:13	Psalms 131:1 my heart is not haughty, nor mine eyes lofty Luke 18:13 would not lift up so	index of the mind and disposition of man: "The eye as an index of the mind and disposition of man. The Bible speaks of the "good" margin, or "bountiful" eye, i.e. the kindly, disposition (Proverbs 22:9); of "proud", "haughty", "lofty eyes" (Psalms 18:27; 131:1;

			Ez 6:9 2 Pet 2:14 Job 16:9	much as his eyes unto heaven Job 16:9 mine enemy sharpeneth his eyes upon me	Proverbs 6:17); of the "lowly eyes" of the humble (Job 22:29 margin; compare also Luke 18:13); of "adulterous eyes", "eyes which play the harlot" (Ezekiel 6:9, in the sense of idolatrous inclinations; 2 Peter 2:14). Rage or anger is shown by the "sharpening" of the eyes (Job 16:9)".
		ayin of God as omnipresent	Ps 33:18 Ps 34:16 Rev 4:6 Ez 1:18; 10:12 Ps 32:8	Psalms 33:18 the eye of the Lord is upon them that fear him Ezekiel 1:18 and their rings were full of eyes round about them four	omnipresent God: "The eyes of God, as well as the "seven eyes" of the Lamb (Revelation 5:6) and the "many eyes" of the four living creatures of the Apocalypse (Revelation 4:6; also Ezekiel 1:18; 10:12) are figurative expressions for the omniscience of God (compare Hebrews 4:13; Psalms 139:16) and of His watchfulness and loving care (Jeremiah 32:19). As the human eye may, with the slightest glance or motion, give an indication, a command, so God is able to "guide" or "counsel" His obedient child "with his eye" (Psalms 32:8)". "Behold, the eye of the Lord is upon them that fear him - He watches over them, and "he" guards them from danger. His eye is, in fact, upon all men; but it is directed with special attention to those who fear him and trust in him. Their security is in the fact that the eye of God is upon them; that he knows their wants; that he sees their dangers; that he has ample ability to deliver and save them".
		ayin as moral qualities	Gen 44:21 Job 24:23 Matt 20:15 Pr 28:22 Pr 22:9 Pr 6:17 2 Peter 2:14 1 John 2:16 Eph 6:6 Col 3:22	Genesis 44:21 that I may set mine eyes upon him. Job 24:23 yet his eyes are upon their ways. Matthew 20:15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, Proverbs 28:22 He that hasteth to be rich hath an evil eye, Proverbs 22:9 He that hath a bountiful eye shall be blessed; Proverbs 6:17 A proud look, 2 Peter 2:14 With eyes full of adultery, 1 John 2:16 For everything in the world—the lust of the flesh, the lust of the eyes, Ephesians 6:6 Not with eyeservice, as menpleasers;	view someone with favour: "That I may set mine eyes upon him. The phrase probably means something more than merely seeing Benjamin. It may indicate favourable protection, as in Psalm 33:18; Psalm 34:15". "Yet his eyes are upon their ways - "And the eyes of God are upon the ways of such men." That is, God guards and defends them. He seems to smile upon them, and to prosper all their enterprises". moral qualities: "Is thine eye evil because I am good? - The Hebrews used the word evil, when applied to the eye, to denote one envious and malicious, Deuteronomy 15:9; Proverbs 23:6. The eye is called evil in such cases, because envy and malice show themselves directly in the eye. No passions are so fully expressed by the eye as these. "Does envy show itself in the eye? is thine eye so soon turned to express envy and malice because I have chosen to do good?"" "Hath an evil eye.—Enviest others their prosperity, and keeps all he has for himself". "He that hath a bountiful eye – meaning, a good eye, contrasted with the "evil eye" of Proverbs 28:22". "Proverbs 22:9 The Hebrew word translated as "generous" here actually means "to have a bountiful eye." It is a figure of speech for generosity, a life of helping others". "Haughty eyes – meaning to be proud Haughty – to be high or exalted. Having eyes; he mentions the eyes, both because they let in the objects of lust into the heart, Job 31:1 Matthew 5:28, and because the signs of lust in the heart appear especially in the eyes, Genesis 39:7 Proverbs 6:25". "The lust of the eyes: the eyes are delighted with riches and rich possessions; this is the lust of covetousness And the lust of the eyes - That which is designed merely to gratify the sight". "Not with eyeservice; not merely having respect to your masters' presence, and looking upon you in your work". "Not with eye-service; yet their masters after the flesh, in those civil things wherein they had power to command, were not lightly to be respected or served to the eye, or only to be observed while their eye was upon them, Ephesians 6:6".
head	* Rosh (רֹאשׁ): head Pronunciation: (roshe) Part of Speech: Noun Masculine Occurrences: 599 ** Kephale (κεφαλή, ἡς, ἡ): the head Pronunciation: (kef-al-ay')	rosh as a chief	Deut 28:13 Is 7:8 Ex 6:14	Deuteronomy 28:13 And the LORD shall make thee the head, and not the tail; Isaiah 7:8 For the head of Syria is Damascus, and the head of Damascus is Rezin; Exodus 6:14	chief: Deut 28:13 "The head — The chief of all people in power, or at least in dignity and privileges; so that even they that are not under thy authority shall reverence thy greatness and excellence. So it was in David's and Solomon's time, and so it should have been oftener and much more, if they had performed the conditions". "The head (capital) of Syria is Damascus, and the head

	<p>Part of Speech: Noun, Feminine Usage: (a) the head, (b) met: a corner stone, uniting two walls; head, ruler, lord. Occurrences: 75</p>			<p>These be the heads of their fathers' houses: The sons of Reuben the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi: these be the families of Reuben.</p>	<p>(prince) of Damascus is Rezin". "For the head of Syria - The "capital." The "head" is often used in this sense". "The head of Damascus - The "ruler, or king" of Damascus is Rezin". "heads of their fathers' houses," i.e. elders of the clans". Ex 6:14 "These be the heads - We have in the following verses, not a complete genealogy, but a summary account of the family of the two brothers".</p>
	<p>rosh as authority or leadership</p>	<p>Eph 1:22 Eph 5:23 1 Cor 11:3 Col 2:10 Col 1:18 Eph 4:15</p>	<p>Ephesians 1:22 And hath put all things under his feet, and gave him to be the head over all things to the church, Ephesians 5:23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. 1 Corinthians 11:3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. Colossians 1:18 And he is the head of the body, the church:</p>	<p>Head as a symbol of authority: Col 1:18 "Christ being "the head of the church" <i>To be head;</i> a mystical head; such a one not only as a king is to his subjects, to rule them externally by his laws, but such as a natural head is to the body, which it governs by way of influence, conveying spirits to it, and so causing and maintaining sense and motion in it, Ephesians 4:16 Colossians 2:19". Eph 1:22 "And gave him to be the head over all things - Appointed him to be the supreme ruler". 1 Cor 11:3 "That the head ... - The word "head," in the Scriptures, is designed often to denote "master, ruler, chief." The word ראש ro'sh is often thus used in the Old Testament; see Numbers 17:3; Numbers 25:15; Deuteronomy 28:13, Deuteronomy 28:44; Judges 10:18; Judges 11:8, Judges 11:11; 1 Samuel 15:17; 2 Samuel 22:44. In the New Testament the word is used in the sense of Lord, ruler, chief, in Ephesians 1:22; Ephesians 4:15; Ephesians 5:23; Colossians 2:10. Here it means that Christ is the ruler, director, or Lord of the Christian man".</p>	
	<p>to anoint rosh as hospitality</p>	<p>Ps 23:5 Ps 92:10 Heb 1:9</p>	<p>Psalm 23:5 Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Psalm 92:10 But my horn shalt thou exalt like the horn of an unicorn: I shall be anointed with fresh oil.</p>	<p>hospitality: Ps 23:5 "Thou anointest my head with oil - Margin, as in Hebrew, "makest fat." That is, thou dost pour oil on my head so abundantly that it seems to be made fat with it. The expression indicates abundance. The allusion is to the custom of anointing the head on festival occasions, as an indication of prosperity and rejoicing (see Matthew 6:17, note; Luke 7:46, note), and the whole is indicative of the divine favor, of prosperity, and of joy".</p>	
	<p>to cover rosh as sadness, grief, deep shame and mourning</p>	<p>2 Sam 15:30 Est 6:12 Jer 14:3 2 Sam 13:19 Josh 7:6 1 Sam 4:12 Lam 2:10</p>	<p>Esther 6:12 And Mordecai came again to the king's gate. But Haman hastened to his house mourning, and having his head covered. Jeremiah 14:3 And their nobles have sent their little ones to the waters: they came to the pits, and found no water; they returned with their vessels empty; they were ashamed and confounded, and covered their heads. 2 Samuel 13:19 And Tamar put ashes on her head, and rent her garment of divers colours that was on her, and laid her hand on her head, and went on crying.</p>	<p>grief and shame: Esther 6:12 "head covered; with his mantle, with which he enwrapped himself as a mourner, 2 Samuel 19:4; so the Egyptians used to cover their heads in mourning, and the Romans in later times; so Megara in sorrowful circumstances is represented as having her head covered with a garment". "Having his head covered, in token of his shame and grief for his unexpected and great disappointment of his hope and desire, and for the great honour done to his most despised and abhorred adversary, and this by his own hands, and with his own public disgrace; and for such further inconveniences as this unlucky omen seemed to presage to him". mourning: 2 Samuel 13:19 "Put ashes on her head, and rent her garment; to signify her grief for some calamity which had befallen her, and what that was concurring circumstances did easily discover". "Put dust upon their heads; as was usual in case of grief and astonishment, 1 Samuel 4:12 2 Samuel 1:2 13:19 Jonah 3:6 Micah 1:10". "earth upon his head; which were both tokens of distress and mourning, and showed that he was a messenger of bad tidings from the army".</p>	
<p>body</p>	<p>* Gviyah (גִּיּוּיָה): body Pronunciation: (ghev-ee-yaw') Part of Speech: Noun Feminine Occurrences: 13 ** Sōma (σῶμα, ατος, τό): a body</p>	<p>sōma (body) as a physical body</p>	<p>John 1:14 Luke 2:52 Matt 27:58-59 Col 1:22; Heb 10:10</p>	<p>Matt 27:58-59 58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. 59 And when Joseph had taken the body, he wrapped it in a clean</p>	<p>physical body of Christ: Col 1:22 "In the body of his flesh - There seems to be some emphasis on the word "flesh;" just as in the parallel of Ephesians 2:16, the expression is "in one body," with a characteristic emphasis on the word "one," suiting the genius of the passage. The meaning is, of course, His natural body, as distinguished from His mystic Body, spoken of above (Colossians 1:18)".</p>

<p>Pronunciation: (so'-mah) Part of Speech: Noun, Neuter Usage: body, flesh; the body of the Church. Occurrences: 142</p>			<p>linen cloth Col 1:22 In the body of his flesh through death Heb 10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.</p>	<p>"In the body of his flesh through death; the means whereby their reconciliation to God was purchased, (which they had particularly applied by faith, Colossians 1:4), was the sacrifice of that fleshy (not fantastical) body which Christ had assumed, subject to the condition of an animal life, being capable of suffering and mortal, (not refined and immortal, as after his resurrection, Romans 5:10 1 Corinthians 15:44, 53), 2 Corinthians 5:14 Philippians 2:16, with Hebrews 10:5,10 1 Peter 2:24 1 Peter 3:18".</p>
	<p><i>sóma</i> (body) of Christ as the bread</p>	<p>Matt 26:26 Mark 14:22 1 Cor 11:24 John 6:41</p>	<p>Matt 26:26 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. Luke 22:19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.</p>	<p>bread in the communion meal: Matt 26:26 & Luke 22:19 "This is my body - This represents my body. This broken bread shows the manner in which my body will be broken; or this will serve to recall my dying sufferings to your remembrance. It is not meant that his body would be literally "broken" as the bread was, but that the bread would be a significant emblem or symbol to recall to their recollection his sufferings. It is not improbable that our Lord pointed to the broken bread, or laid his hands on it, as if he had said, "Lo, my body!" or, "Behold my body! - that which "represents" my broken body to you." This "could not" be intended to mean that that bread was literally his body. It was not. His body was then before them "living." And there is no greater absurdity than to imagine his "living body" there changed at once to a "dead body," and then the bread to be changed into that dead body, and that all the while the "living" body of Jesus was before them".</p>
	<p><i>sóma</i> (body) of Christ as the relationship between Christ and his church</p>	<p>1 Cor 12:12-27 Rom 12:4-8 Eph 4:15-16</p>	<p>Rom 12:4-5 4 For as we have many members in one body, and all members have not the same office: 5 So we, being many, are one body in Christ, and every one members one of another.</p>	<p>the relationship between Christ and his church: Romans 12:4 f. "καθάπερ γὰρ: For language and figure cf. 1 Corinthians 12:12. Also Ephesians 4:15 f., Colossians 1:18. The comparison of the community to a body - the social organism - is very common in classical writers: see Wetstein and Jowett here. πρῶτιν: Romans 8:13. It is that at which the member works - in modern language, its function. Every member has its gift, but it is limited by the fact that it is no more than a member: it is not the whole body. 1 Corinthians 12:17. οἱ πολλοὶ ἐν σῶμά ἐσμεν ἐν Χριστῷ: many as we are, we are one body in Christ; it is the common relation to Him which unites us. In the later passages in which Paul uses this figure (Eph., Col.), Christ is spoken of as the Head of the body; but both here and in 1 Corinthians 12 it would agree better with our instinctive use of the figure to speak of Him as its soul. His own figure of the vine and the branches combines the advantages of both. τὸ δὲ καθ' εἰς ἀλλήλων μέλη: this qualifies the unity asserted in ἐν σῶμά ἐσμεν. It is not a unity in which individuality is lost; on the contrary, the individuals retain their value, only not as independent wholes, but as members one of another. Each and all exist only in each other. 1 Corinthians 12:27".</p>
	<p><i>sóma</i> (body) of Christ as the people of God</p>	<p>Eph 5:25b, 29 1 Cor 12:27 Rom 12:4, 5 Eph 5:30</p>	<p>Eph 5:30 For we are members of his body, of his flesh, and of his bones.</p>	<p>the people of God: "We are members of his body; his mystical body. <i>Of his flesh, and of his bones</i>; as Eve was of Adam's, Genesis 2:23; only that was in a carnal way, this in a spiritual, as by the communication of Christ's flesh and blood to us by the Spirit we are united to him, and members of him". "Of his flesh and of his bones: for so the church may be called, his own flesh, his flesh and bones".</p>

		<p><i>sōma</i> (body) of Christ as unity</p>	<p>Eph 4:15–16 Col 2:19 Eph 1:22; 5:24; Col 1:18</p>	<p>Eph. 4:16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.</p>	<p>unity: Eph. 4:16 “fitly joined together - "being fitly framed together," as in Eph 2:21; all the parts being in their proper position, and in mutual relation”. “compacted - implying firm consolidation”. “by that which every joint supplieth - Greek, "by means of every joint of the supply"; joined with "maketh increase of the body," not with "compacted." "By every ministering (supplying) joint." The joints are the points of union where the supply passes to the different members, furnishing the body with the materials of its growth”. “effectual working - (Eph 1:19; 3:7). According to the effectual working of grace in each member (or else, rather, "according to each several member's working"), proportioned to the measure of its need of supply”. “every part - Greek, "each one part"; each individual part”. “maketh increase - Translate, as the Greek is the same as Eph 4:15, "maketh (carrieth on) the growth of the body”.</p>
		<p><i>sōma</i> as spiritual</p>	<p>1 Cor 15:44 1 Cor 3:1</p>	<p>1 Cor 15:44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. 1 Corinthians 3:1 unto you as unto spiritual,</p>	<p>spiritual being: “It is raised a spiritual body - Not a mere spirit, for then it would not be a body. The word spiritual (πνευματικόν pneumatikon) here stands opposed to the word natural, or animal, it will not be a body that is subject to the laws of the vital functions, or organized or sustained in that way. It will still be a "body" (σῶμα sōma), but it will have so far the nature of spirit as to be without the vital functions which here control the body. This is all that the word here means. It does not mean refined, sublimated, or transcendental; it does not mean that it will be without shape or form; it does not mean that it will not be properly a body. The idea of Paul seems to be this: "We conceive of soul or spirit as not subject to the laws of vital or animal agency. It is independent of them. It is not sustained or nourished by the functions of the animal organization. It has an economy of its own; living without nourishment; not subject to decay; not liable to sickness, pain, or death. So will be the body in the resurrection. It will not be subject to the laws of the vital organization. It will be so much like a spirit as to be continued without food or nutriment; to be destitute of the special physical organization of flesh, and blood, and bones; of veins, and arteries, and nerves, as here 1 Corinthians 15:50.; and it will live in the manner in which we conceive spirits to live; sustained, and exercising its powers, without waste, weariness, decay, or the necessity of having its powers recruited by food and sleep." All, therefore, that has been said about a refined body, a body that shall be spirit, a body that shall be pure, etc., whatever may be its truth, is not sustained by this passage. It will be a body without the vital functions of the animal economy; a body sustained in the manner in which we conceive the spirit to be".=</p>

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