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## INTERPRETATION OF KEYWORDS AS INDICATORS OF INTERTEXTUALITY IN ENGLISH NEW TESTAMENT TEXTS (AntConc Corpus Manager Toolkit)

### Abstract

The article deals with the interpretation of keywords as indicators of registering intertextual properties in English New Testament texts. The notion of “intertextuality” is represented in terms of three approaches: philosophical-poststructuralist, philological, and genre-textual is considered to be a complex interdisciplinary phenomenon and is characterised as a system-textual and prototypical category, with an emphasis on the typological properties of textuality. It has been proved that in order to register the intertextuality in English New Testament Texts, the notions of “keywords” and “life cycle” as indicators of actualization (active vocabulary) or deactualization (passive vocabulary) of tokens represented in a specific type and kind of discourse were introduced. AntConc corpus manager as an artificial intelligence programme, which is a free and multifunctional tool for statistical research of texts of different languages of various discourses (Dr Laurence Anthony), helped to establish the following most frequent keywords of intertextuality in English New Testament texts: God (1372), Jesus (989), Man (908), Lord (728), Christ (571), Will (555), Son (422), Father (370), Spirit (299), Heaven (256).

*Keywords:* interpretation, keywords, indicators, intertextuality, New Testament, the English language, corpus manager, AntConc.

### Introduction

At the present stage of development of scientific knowledge, the attention of many scholars from various fields (linguists, philosophers, literary critics, etc.) is focused on the notion of “intertextuality”, which “does not open a new phenomenon but allows a new understanding and mastery of explicit and implicit intersection of two texts” (Piege-Gro, 2008, p. 48). It is explained by the fact that intertextuality observed in any text of a particular type and kind of discourse is connected with the “functional-pragmatic content ... of openness of the text” (Chernyavskaya, 2014, pp. 204-210). It means

that V. Ye. Chernyavskaya (2014) identified the following functions of intertext:

1. *meaning-making “model”* temporal reality to create new meanings in the processes of text creation;
2. *receptive-oriented*, i.e. dialogue between the author and the addressee through the interaction of the text with the reader;
3. *ideological and thematic*, i.e. individual-authorial concept of the world;
4. *semantic-thematic*, i.e. semantic and structural-compositional unity of the text;
5. *prototype*, i.e. typological openness of texts of one genre (type, class) to each other;
6. *discursive and stylistic*, i.e. a separate text has

common stylistic features with functional-communicative classes of texts or discourses (pp. 204-210).

In order to observe all the functions mentioned, the notion of “keywords” and their “frequency” as a manifestation of active/passive vocabulary was introduced into many sciences of knowledge. It is well-known that the notion of “keywords” is widely popular in Corpus Linguistics, that is why scholars from many fields of science refer to *corpus databases* (e.g., British National Corpus, etc.), *corpus managers* (e.g., AntConc, etc.), etc. that help them automatically generate a set of the most frequent keywords. It is one of the modern approaches that can show the connections between two or even more texts of various discourses.

Besides, to register and then explain the automatically generated keywords, scholars use the results of Cognitive Studies (Croft & Cruse, 2004; Zehentner, 2019, etc.), especially “interpretation” (Palmer, 1969; etc.) as “the process, result and sets that form unity: the process of interpretation has its result, but its implementation requires the presumption of the object being interpreted” (Short Dictionary of Cognitive Terms, 1996, pp. 31-33).

That is why the triad *intertextuality* > *keywords* > *interpretation* has to be taken into account, especially the methodological tools of the following fields: Multidisciplinary Studies (Linguistics, Philosophy, etc.) – for studying intertextuality as a phenomenon, Corpus Linguistics – for choosing the keywords characterizing intertextuality, and Cognitive Studies – for using interpretation properties to explain the degree of frequency of chosen keywords from English New Testament texts.

### Literature Review

The literature review showed that the triad *intertextuality* > *keywords* > *interpretation* is represented in scientific works in different cases:

1. Modern scholars (Liashko, 2020; Liashko,

Kapranov, Cherkhava, Nasalevych, & Riabukha, 2021, etc.) identify three main approaches to understanding the essence of “intertextuality”: *philosophical-poststructuralist* (Bakhtin, 1997; Barthes, 1977; Riffaterre, 1987), *philological* (Krasnykh, 2003; Piege-Gro, 2008; Fateyeva, 2006; Fairclough, 2003), and *genre textual* (Beaugrande & Dressler, 1981; Shchirova & Goncharova, 2007) or similar ideas (Vasko & Korolyova, 2020).

2. The notion of “keywords” is represented not only in Linguistics; it is observed in other fields of knowledge: *Computer Science* (Shchukova, 2008), *Psychology* (Korsakov & Korsakova 1984), etc.
3. The notion of “interpretation” is of multidisciplinary nature, the core of which is *hermeneutics* (Gadamer, 2013, etc.) and *hermeneutic phenomenology* (Heidegger, 2008, etc.). It is also actively used in *epistemology* (Vlasenko, 2010), *communication theory* (Pochep-tsov, 2001), *philosophy of language* (Boroday, 2019; Soboleva, 2003), etc.

### Aim and Objectives

*The article aims* to identify the most frequent keywords that are indicators of intertextuality in English New Testament texts with the help of the AntConc corpus manager.

Tasks:

- to provide definitions of “intertextuality” as a multidisciplinary category in modern science;
- to characterize the notion of “keywords” and their “life cycle” as a means of registering intertextuality in the texts of various discourses;
- to define interpretation as a tool for explaining keywords represented in different texts of various discourses from the standpoint of view of hermeneutics and philosophy;
- to describe the functionality of AntConc corpus manager with a focus on the option *Word List tab*;
- to choose the most frequent keywords as in-

dicators of registering intertextuality in English New Testament texts with the help of the AntConc corpus manager toolkit and to interpret hypothetical reasons for the most frequent ones.

*Research Data Material* is The New Testament of the King James Bible (King James Bible, n.d.).

#### “Intertextuality” as Multidisciplinary Category in Modern Science

The notion of “intertextuality” (French *intertextualité*, from Latin *inter* “between” and *textum* “fabric, link, structure”) appeared in the '60s of the XX century. It could be considered relatively modern, but it “covers the oldest and most important writing practices” (Piege-Gro, 2008, p. 47). Generally, it “confirms the relationships of all texts created by mankind” (Volchkov, 2018, p. 42). In the “intertext”, everything “is connected with “everything”, and one can only hypothetically think of some First Text from which the intertext..., or the First Scholar who studied this object” (Kuzmina, 1999, p. 8).

The notion of “intertextuality” first appeared in 1967 in J. Kristeva’s “Word, Dialogue and Novel” (French semiotics: From structuralism to poststructuralism, 2000, p. 429). The prototype of the scientific work of the researcher was an early M. M. Bakhtin’s “The Problem of Content, Material, and Form in Verbal Art” (1924), which was a reaction to the theory of formal school (O. O. Potebnya). In addition, the emergence of the theory of intertextuality was influenced by O. M. Veselovskiy’s “Historical Poetics” (1989). The scholar substantiated the relationships between the semantic structure of a literary text, the mechanisms of human memory and cultural tradition expressed in words by motives, poetic formulas, and plot schemes and are reproduced thanks to the work of fantasy. He finds it in the depths of personal memory or through referring to the fantasy of other poets (Veselovskiy, 1989,

p. 17; Kuzmina, 1999, pp. 8-9).

Analysing the modern scientific literature on the problem of intertextuality, O. V. Liashko (2020) considers the phenomenon of “intertextuality” as a complex multidisciplinary category. She notes that the study of it is represented in many works (Beaugrande & Dressler, 1981; Chernyavskaya, 2014; Genette, 1997, etc.), which offer various definitions of this concept in general and classification of intertextual links in particular.

The following approaches to understanding the notion of “intertextuality” should be mentioned:

1. *philosophical-poststructuralist* (Bakhtin, 1997; Barthes, 1977; Riffaterre, 1987) corresponds to a cultural-semiotic approach that focuses not so much on texts, but the relationships between them in the infinite text space; *philological* (Krasnykh, 2003; Piege-Gro, 2008; Fateyeva, 2006; Fairclough, 2003) is identified with the problem of literary influences, borrowings or creative dialogue of authors, internal motives of the work (such as stylization, parody and collage), citations, various forms of foreign language, allusions, reminiscences, precedent texts and phenomena;
2. *genre textual* (Beaugrande & Dressler, 1981; Chernyavskaya, 2014; Shchirova & Goncharova, 2007) provides a “reflection of the relationship of texts belonging to one, created based on different principles of the class of texts” (Vorobyova, 1993, p. 43).

In this context, *intertextuality* is characterized as a system-textual and prototypical category (Chernyavskaya, 2014, pp. 69, 201), emphasising the typological properties of textuality (Beaugrande & Dressler, 1981; Liashko, 2020, pp. 36-37).

In order to solve the tasks set in the article, the integrative perspective of studying intertextuality as a complex interdisciplinary phenomenon, with the involvement of specific achievements of poststructuralist, literary and linguistic studies of

intertext, including Corpus Linguistics, is of particular importance. The Corpus Linguistics tools will help automatically select keywords that serve as indicators of intertextuality in the English New Testament texts.

“Keywords” and Their “Life Cycle” as  
Means of Registering Intertextuality  
in Texts of Various Discourses

Studying the “La Methode en Lexicologie. Domaine Francais” (lit. “The Method in Lexicology. French Domain”), it was found out that J. Matore used two main definitions to describe the notion of “keywords”:

1. tokens that reflect the main economic and social changes;
2. tokens that express the essence of the ideological superstructure of society (Matore, 1973, p. 13).

Nowadays, the notion of “keywords” has the following synonymous designations:

- a. “chronofacts” are “tokens that at a certain period of time ... become extremely important and denote socially significant concepts, but because of their current semantics, they become popular with native speakers” (Fomina, 1995, p. 208);
- b. “current keywords” are “tokens that have become the centre of attention” (Shmeleva, 2009, p. 65);
- c. “keywords of the epoch” are “tokens denoting phenomena and concepts that are in the focus of social attention” (Zemskaya, 1996, p. 92).

All of them are characterized by *the frequency of use* in a particular period, which is one of the most crucial indexes for determining and giving the “key” status for a particular word.

According to L. O. Popova (2021), the notion of “keywords” is consistent with the description of the “life cycle”, i.e. keywords functioning in a particular time period may be actualized (active vocabulary) or deactualized (passive vocabulary), which is explained by their development at

every stage.

L. O. Popova (2021) assumes that the idea of the life cycle originates from biology: “all living things go through several stages, namely the beginning of life, development, maturity, extinction, death” (p. 38). Today this concept is used in various sciences: *astronomy* (for example, the life cycle of stars), *computer science* (for example, from the moment of deciding on the need to create an information system to its complete decommissioning), *psychology* (for example, in E. Erickson’s theory of stages of the life path of the individual (Kolesov, 2012)), *technical sciences*, etc. (Popova, 2021, p. 38).

Of course, the “life cycle” notion is not common in Linguistics. It can be traced in some works of researchers. For example, A. A. Polikarpov (1998) interprets the “life cycle” as “natural, directed changes that are inherent in the form of trends in each language sign” (p. 3). O. V. Orlova (2012), studying media concepts, expands the description of “life cycle” to the “life cycle of the media concept” and explains it as the “trajectory of its (*media concept* – our clarification) development from the development phase to the phase of decline and levelling, or – in the case of concept stable culturally significant substantive meanings and evaluative characteristics – to strengthen the collective concept as a constant of culture” (p. 19). At the same time, Ye. A. Shcheglova and N. A. Prokofyeva (2020) use the notion of “stages of existence” concerning the keywords of the current moment (p. 191).

Taking into account the position of L. O. Popova (2021), which identifies the life cycle of the keyword with the process of semantic and pragmatic evolution of a word that is accompanied by the realization of grammatical potential due to the acquisition of popularity, relevance to the stage when the word loses relevance, the following working definition of the notion of “keywords” can be suggested: “keywords” are the words of a specific time period, which characterize a certain type and kind of discourse.

Interpretation as Tool for Explaining Keywords  
Represented in Different Texts of  
Various Discourses from the Standpoint of  
View of Hermeneutics and Philosophy:  
Intertextuality in Hermeneutics

Nowadays, the notion of “interpretation” is used in many fields of scientific knowledge. However, traditionally it is the object of hermeneutics and philosophy: for example, in hermeneutics, “interpretation” is associated with deciphering/decoding meaning... (Ricoeur, 2008), but in philosophy, it is considered a cognitive procedure to explain the meaning of concepts by transferring them to a particular subject area... (The latest philosophical dictionary, 2003).

The philosophical notion of “interpretation” involves a two-stage “movement” of the text: 1) application to the author’s experience (both individual-psychological and cultural-historical) and 2) application to the experience of the interpreter with the reconstruction of value meanings (Berdyaev, 1937; Dilthey, 1995). In general, all definitions of the notion of “interpretation” deal with the possibility of a *plurality of cognitive meanings* observed in a text.

Due to the fact that intertextuality will be observed in the English New Testament texts, a distant harbinger of the modern theory of *intertextuality* (in the sense of quotations and text in the text) can be considered through the prism of *hermeneutics* (as a carefully designed apparatus of commentaries and references in the margins of sacred texts that point to places in the Bible where the same commandments or prophecies, as well as the same events, have been mentioned). *Hermeneutics* (from the ancient Greek ἐρμηνεύω “interpret, translate”) originated in ancient times as a science and art to understand, translate, interpret and explain to believers the texts of Scripture. Currently, it is divided into many branches: along with theological hermeneutics, there are philosophical, linguistic, psychological, literary-critical, and legal (Arnold &

Bukharkin, 1999, pp. 397-399). Blessed Augustine (354-430), the founder of classical hermeneutics, wrote: “Novum Testamentum in Vetere latet, Vetus Testamentum in Novo patet” (The New Testament is hidden in the Old, the Old Testament is revealed in the New), which confirms the existence of intertextual links in the Holy Scriptures.

With regard to the English New Testament texts, the interpretation as mentioned earlier of the texts is usually called *exegesis*, from the ancient Greek ἐξήγησις “interpretation”, lit. “derivation” (sense from the text). Accordingly, theoretical and methodological considerations of exegesis are called *exegetics*. Quite often, exegetics is used as a synonym for hermeneutics. However, they are usually differentiated: exegesis deals with the interpretation of specific places, but hermeneutics – with the discussion of general issues (how to understand what affects it, what conclusions are, etc.) (Desnitskiy, 2011, p. 23).

When interpreting keywords as indicators of registering intertextuality in English New Testament texts, it is preferable to refer to the experience of exegetics in the above-mentioned theological sense, with the obligatory addition of modern integrated scientific achievements in the theory of intertextuality.

The functionality of AntConc Corpus  
Manager with a Focus on the  
Option Word List Tab

*AntConc Corpus Manager* (from now on – AntConc) is an artificial intelligence programme that is free and serves as a multifunctional tool for statistical research of texts of world languages belonging to different discourses (philosophical, scientific, theological, etc.). AntConc was developed by Dr. Laurence Anthony, Director of English Language Learning Centre in Science and Technology, School of Science and Technology, Waseda University (Japan) (see Fig. 1) (Kotyurova, 2020, p. 37).

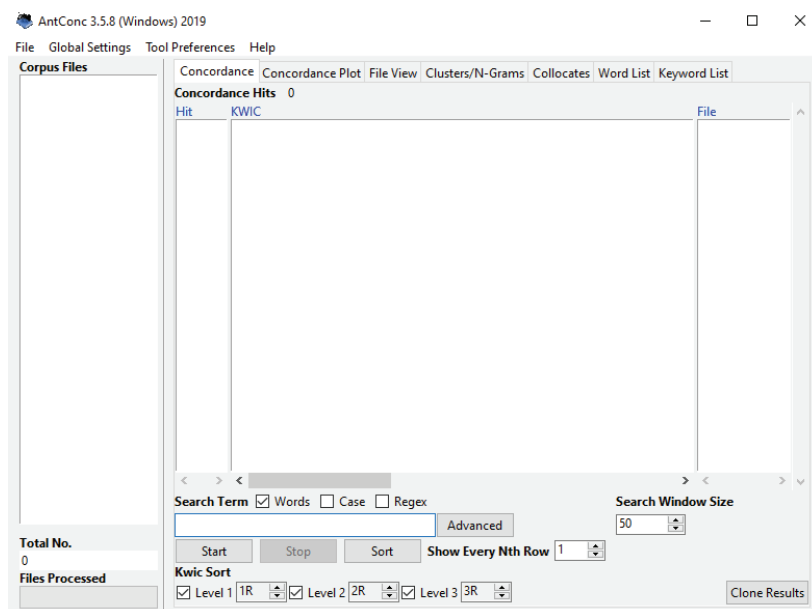


Figure 1. AntConc Corpus Manager Interface (Developer: Dr Laurence Anthony, Director of English Language Learning Centre in Science and Technology, School of Science and Technology, Waseda University (Japan)).

AntConc can be downloaded from the Internet for Mac and Windows. It consists of seven tabs corresponding to seven analysis tools that can be updated by clicking on one (keys F1 to F7 can also be used). The main tools highlighted by I. A. Kotyurova (2020) are as follows:

1. *A concordance* is a tool that allows one to find all the contexts of a word or phrase in the text (KWIC – Key Words in Context);
2. *A concordance Plot* displays the presence of the studied words or phrases in the text in the form of a barcode; it allows one to visually assess how often and in which part of the text the object is found;
3. *File View* displays the text of the selected file in its original form;
4. *Words Clusters* is a tool for selecting a group of words or phrases with a given number of elements to the left and right of a given the word or phrase;
5. *Collocates* is a function that allows one to make an instant statistical analysis of the words and phrases to the left and/or right of the element in search;

6. *Word List* is a tool for counting and presenting all the word and phrase usages found in the corpus in the form of an ordered list;
7. *Essential Word List* is a tool that calculates which words and phrases in the corpus are significant in high-frequency or low-frequency compared to the authentic corpus (pp. 38-43).

In order to select keywords from English New Testaments texts, one should follow these steps: first, convert the Bible text document from .doc to .txt, upload it to AntConc, use the 6<sup>th</sup> *Word List* tab, press the “Start” key (without changing the options defined by the programme “by default”) and select the most frequent keywords. It should be noted that the *Word List* tab is connected with the *Key Word List* tab, i.e. when changing the list of stop words/preference words and/or lemma lists, the automatic renewal of the issue of the *Word List* tab is not performed. According to the old frequency list, the scales are calculated without accounting for changes. To avoid this, one must restart the *Word List* tab.

Interpretation of the Most Frequent  
Keywords as Indicators of Registering  
Intertextuality in English New Testament  
Texts Based on the Results  
Obtained of AntConc Corpus Manager

AntConc helped define the most frequent keywords that function as indicators of intertextuality in English New Testament texts. They are *God* (1372), *Jesus* (989), *Man* (908), *Lord* (728), *Christ* (571), *Will* (555), *Son* (422), and *Father* (370), *Spirit* (299), *Heaven* (256). The following examples will help us illustrate the intertextuality based on the abovementioned keywords.

The keyword **God** is the leitmotif of all biblical texts (Old and New Testaments), and it is the most frequently used token among other keywords. It is represented 1372 times in the New Testament texts. For example, the Gospel of John begins with words in which the word **God** is mentioned three times: <sup>1</sup>*In the beginning was the Word, and the Word was with God, and the Word was God.* <sup>2</sup>*The same was in the beginning with God* (King James Bible, n.d., John 1:1-2). The last words of the quote as mentioned above are the beginning of the book of Genesis of the Old Testament, confirming the intertextual links of the biblical texts of the Old and New Testaments: *In the beginning, God created the heaven and the earth* (King James Bible, n.d., Genesis 1:1). Another book of the New Testament is The Book of Hebrews, where **God** intertextually echoes the New and Old Testament texts: <sup>1</sup>*God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,* <sup>2</sup>*Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds* (King James Bible, n.d., Hebrews 1:1-2). The following examples of the keyword **God** in The First Book of John testify to the internal intertextual links of the New Testament texts, such as <sup>7</sup>*Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.* <sup>8</sup>*He that loveth not knoweth not God; for*

*God is love* (King James Bible, n.d., 1 John 4:7-8), as well as in the following verse: *This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all* (King James Bible, n.d., 1 John 1:5). The last example has intertextual links with the text from The Second Book of the Corinthians: *For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ* (King James Bible, n.d., 2 Corinthians 4:6).

**Jesus** is the second most frequently used keyword in the New Testament. It has been observed 989 times. The name of our Lord Jesus Christ is used in the texts of the four evangelists, in The Book of Acts and The Epistles of the Holy Apostles, and in the Apocalypse. The first chapters of the Gospel of Matthew and Luke have the same intertextual sources, which contain references to well-known events related to the Nativity of Jesus Christ, namely the revelation to the righteous Joseph about the Incarnation: *And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins* (King James Bible, n.d., Matthew 1:21) and Annunciation of the Blessed Virgin: *And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.* (King James Bible, n.d., Luke 1:31). Traditionally, the author of the third Gospel and the author of The Book of Acts is considered to be the Apostle Luke, as evidenced by the compositional and intertextual unity of these texts. For example, using the opening words of The Book of Acts, the author recalls the events of Nativity, life, preaching, suffering and the Resurrection of Jesus Christ, described by him in the third Gospel. The Apostle Luke uses the name Jesus, which is certainly a keyword in New Testament texts: <sup>1</sup>*The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,* <sup>2</sup>*Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles*



whom he had chosen (King James Bible, n.d., Acts 1:1-2).

**Man** is the third most frequent keyword (908 times), which carries an intertextual link between the New Testament texts. The intertextual source for the use of this word deals with the event of the Incarnation, birth, baptism, suffering and Resurrection of the Godman – Jesus Christ, which runs like a red thread through all the New Testament texts, such as the Gospel of John: *This is he of whom I said, After me cometh a **man** which is preferred before me: for he was before me* (King James Bible, n.d., John 1:30) or: *Then Jesus came out, wearing the crown of thorns and the purple robe. And Pilate said to them, “Behold the **Man!**”* (King James Bible, n.d., John 19:5). The use of the word **Man** by the rest of the evangelists is similar, as in the Gospel of Mark: *And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this **man** was the Son of God* (King James Bible, n.d., Mark 15:39) or in the Gospel of Luke: *Said unto them, Ye have brought this **man** unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this **man** touching those things whereof ye accuse him* (King James Bible, n.d., Luke 23:14). Moreover, in these examples, the word **Man** has a direct intertextual link with both the New Testament texts and the Old Testament texts, for example: *And God said, Let us make **man** in our image, after our likeness* (King James Bible, n.d., Genesis 1:26). An intertextual parallel can be seen between the first man, Adam, through whom sin and death came into the world, and the New Adam, Jesus Christ, through preaching, crucifixion, and resurrection, justification and reconciliation with God: *Wherefore, as by one **man** sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. ...For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one **man**, Jesus Christ, hath abounded unto many* (King James Bible,

n.d., Romans 5:12, 15).

The keyword **Lord** appears 728 times in New Testament texts. The intertextual links are registered in the Gospels of Mark (12:36), Luke (20:42-43) and Matthew (22:43-44); the apostles quote the Prophet David the Psalmist, King of Israel: *For David himself said by the Holy Ghost, The **LORD** said to my **Lord**, Sit thou on my right hand, till I make thine enemies thy footstool.* (King James Bible, n.d., Mark 12:36) or: *And David himself saith in the book of Psalms, The **LORD** said unto my **Lord**, Sit thou on my right hand, Till I make thine enemies thy footstool.* (King James Bible, n.d., Luke 20:42-43), as well as: *He saith unto them, How then doth David in spirit call him **Lord**, saying, The **LORD** said unto my **Lord**, Sit thou on my right hand, till I make thine enemies thy footstool?* (King James Bible, n.d., Matthew 22:43-44). In addition to the evangelists' quotations, a similar text is found in The Book of Acts: *For David is not ascended into the heavens: but he saith himself, The **LORD** said unto my **Lord**, Sit thou on my right hand* (King James Bible, n.d., Acts 2:34). The intertextual source text of the New Testament quotations above is the Old Testament Psalm of David: *A Psalm of David. The **LORD** said unto my **Lord**, Sit thou at my right hand, until I make thine enemies thy footstool* (King James Bible, n.d., Psalm 110:1).

One of the most frequent keywords that functions as an indicator of intertextuality in English New Testament texts is the word **Christ**, which is used 571 times. As it was mentioned earlier, the name of our Lord Jesus Christ is used in all New Testament texts and it shows the events described in the Gospels, which confirm the importance of the word **Christ** as an indicator of intertextuality: *There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in **Christ** Jesus* (King James Bible, n.d., Galatians 3:28) or: *For **Christ** sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of **Christ** should be made of none effect*

(King James Bible, n.d., 1 Corinthians 1:17). If in the first examples the word **Christ** has a generalizing character of the New Testament texts, then in the second ones it contains allusions to well-known gospel events from the life, death and Resurrection of Jesus Christ. Moreover, the keyword **Christ** has intertextual links not only between the New Testament texts but also with the Old Testament texts, for example, in the Gospel of John (1:41): *He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ* (King James Bible, n.d., John 1:41; King James Bible, n.d., John 4:25): *The woman saith unto him, I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things.* (King James Bible, n.d., John 4:25). In both examples, we trace the relationship between the New and Old Testament texts, as the New Testament name **Christ** is a translation of the Old Testament – the Messiah, the latter mentioned in The Book of Daniel in the Old Testament: *Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times* (King James Bible, n.d., Daniel 9:25).

The keyword **Will** is used 555 times in the New Testament texts. In biblical texts, the word **Will** is intertextually related primarily to God's will; for example, in the Lord's Prayer, The Gospel of Matthew: *Thy kingdom come. Thy will be done in earth, as it is in heaven* (King James Bible, n.d., Matthew 6:10). A similar example is found in the Gospel of Luke: *Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.* (King James Bible, n.d., Luke 22:42)

Furthermore, in The Book of Acts: *And when he would not be persuaded, we ceased, saying, The will of the Lord be done* (King James Bible, n.d., Acts 21:14). However, the idea of God's will has not only deep intertextual links between

the texts of the New Testament but also traditional New Testament texts references to the Old Testament: *And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?* (King James Bible, n.d., Daniel 4:35).

The word **Son** is used 422 times among the keywords of the New Testament. This word refers to the Son of God, Jesus Christ, who is a key figure in the entire New Testament. The intertextual significance of the word **Son** is of great importance in New Testament texts and has its intertextual origins in the prophetic books of the Old Testament. Here are some examples of the intertextual connection of biblical texts with the keyword Son: *Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.* (King James Bible, n.d., Matthew 1:23). This example is an intertextual reference to Isaiah's prophecy about the birth of the future Messiah from the Old Testament The Book of Isaiah: *Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.* (Isaiah 7:14). In addition, the New Testament texts repeatedly mention facts witnessed by the apostles and testify to the divine nature of Jesus Christ, that is, to his sonship to God the Father, for example, in the Gospel of Luke: *And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.* (King James Bible, n.d., Luke 3:22) or in The Second Book of the Corinthians: *For the Son of God, Jesus Christ, who was preached among you by us* (King James Bible, n.d., 2 Corinthians 1:19).

Of course, the above-mentioned word **Son** is related to the next keyword – **Father**, because the Holy Trinity is the name of the Living God, who is One in Three Persons, hypostases (the Father, the Son and the Holy Spirit). The key-

word **Father** is used 370 times in New Testament texts, and it represents intertextual relationships in biblical texts of the Old and New Testaments. In particular, the well-known Trinitarian formula: “In the name of the Father, and of the Son, and of the Holy Ghost. Amen” is used in the Gospel of Matthew: *Go ye therefore, and teach all nations, baptizing them in the name of the **Father**, and of the Son, and of the Holy Ghost* (King James Bible, n.d., Matthew 28:19). The following example from the Gospel of John testifies to the internal dialogue between the three hypostases, which confirms the uniqueness of the preaching of Jesus Christ and which has an intertextual source of the word of God the Father: *Believest thou not that I am in the **Father**, and the **Father** in me? the words that I speak unto you I speak not of myself: but the **Father** that dwelleth in me, he doeth the works.* (King James Bible, n.d., John 14:10). Semantic duplication of the previous example, and, consequently, evidence of the manifestation of intertextuality, is given in the following sentence from the Gospel of Matthew: *All things are delivered unto me of my **Father**: and no man knoweth the Son, but the **Father**; neither knoweth any man the **Father**, save the Son, and he to whomsoever the Son will reveal him* (King James Bible, n.d., Matthew 11:27). The following example from The Book of Acts is full of reminiscences and allusions to well-known gospel events, where we observe the use of the keyword **Father**: *Therefore being by the right hand of God exalted, and having received of the **Father** the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear* (King James Bible, n.d., Acts 2:33).

The previous examples show that the Third Person, or the Hypostasis, the Holy Spirit, also appears repeatedly in biblical texts. However, in our version of the King James Bible translation, it is often replaced by the word Ghost, however, in later versions it was changed to the word Spirit. Using the AntConc Corps Manager, it was determined that the keyword **Spirit** is used 299

times, such as the Gospel of John: *Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the **Spirit**, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the **Spirit** is **spirit*** (King James Bible, n.d., John 3:5-6). The above fragment has an intertextual connection with other New Testament texts, in particular with verses (King James Bible, n.d., John 8: 5-11) from The Book of Romans: *For they that are after the flesh do mind the things of the flesh; but they that are after the **Spirit** the things of the **Spirit**. ...But ye are not in the flesh, but in the **Spirit**, if so be that the **Spirit** of God dwell in you. Now if any man have not the **Spirit** of Christ, he is none of his. ...But if the **Spirit** of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his **Spirit** that dwelleth in you.* (King James Bible, n.d., Romans 8:5, 9, 11). Moreover, the above New Testament passages have intertextual connections with the texts of the Old Testament, namely, in The Book of Ezekiel, there is a similar text, which turned out to be a prophecy in the New Testament verse: *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* (King James Bible, n.d., Ezekiel 36:26). Similarly, in the Old Testament psalm, the Prophet David the psalmist, uses the word Spirit: *Create in me a clean heart, O God; and renew a right **spirit** within me* (King James Bible, n.d., Psalm 51:10), which confirms the deep internal intertextual connections of the biblical texts of the Old and New Testaments.

Among the 10 most frequent keywords that function as translators of intertextuality in English New Testament texts, the word **Heaven** is used the least – only 256 times. However, this keyword has intertextual connections with the Old and New Testament texts through the generalizing idea of the presence of God in the Kingdom of Heaven. We illustrate the use of the

**Heaven** keyword in the following examples. In the King James Bible, n.d., Gospel of Luke (11:2) and in the King James Bible, n.d., Gospel of Matthew (6:9-10), the apostles quote the words of the Lord's Prayer from the words of our Lord Jesus Christ: *And he said unto them, When ye pray, say, Our Father which art in **heaven**, Hallowed be thy name. Thy kingdom come. Thy will be done, as in **heaven**, so in earth* (King James Bible, n.d., Luke 11:2); *After this manner, pray ye: Our Father which art in **heaven**, Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as in **heaven*** (King James Bible, n.d., Matthew 6:9-10). Similar ideas are found in King James Bible, n.d., The Book of Acts (1:11), which is a reminiscence of the gospel event of the ascension of the Lord Jesus Christ to heaven 40 days after the Resurrection (see, for example, King James Bible, n.d., Mark (16:19-20) or King James Bible, n.d., Luke (24:50-53)): *Which also said, Ye men of Galilee, why stand ye gazing up into **heaven**? this same Jesus, which is taken up from you into **heaven**, shall so come in like manner as ye have seen him go into **heaven***. (King James Bible, n.d., Acts 1:11). Also, in another King James Bible, n.d., Gospel chapter of Matthew (23:9), there are similar words: *And call no man your father upon the earth: for one is your Father, which is in **heaven*** (King James Bible, n.d., Matthew 23:9). Note that similar ideas with the keyword **Heaven** are common in Old Testament texts, such as the Psalm of King David: *But our God is in the **heavens**: he hath done whatsoever he hath pleased* (King James Bible, n.d., Psalm 115:3), as well as in The Second Book of the Chronicles (2 Paraleipomenon): *And said, O LORD God of our fathers, art not thou God in **heaven**? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee?* (King James Bible, n.d., 2 Chronicles 20:6).

#### Conclusions

Thus, the triad intertextuality > keywords >

interpretation has been determined from different perspectives (Multidisciplinary Studies (Linguistics, Philosophy, etc.), Corpus Linguistics, Cognitive Studies), which helped to prove the following hypothesis set: keywords as language means serving as indicators of registering intertextuality in English New Testament may be interpreted according to the results (frequency of use) obtained from AntConc corpus manager.

It has been found out that the most frequent keywords that function as indicators of intertextuality in English New Testament texts are God (1372), Jesus (989), Man (908), Lord (728), Christ (571), Will (555), Son (422), Father (370), Spirit (299), Heaven (256). So, it can be stated that registered keywords in the New Testament texts in English confirm the deep intertextual links between the biblical texts of the Old and New Testaments because the keywords mentioned above are used in all texts of the New Testament and are broadcast in a collapsed form by famous Christians intertextual links between texts of the New Testament, but also traditional for New Testament texts references to the Old Testament.

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