

Lexical-Semantic and Stylistic Richness in the Catholic Bible: Their Contribution to the Language Use

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Abstract

Religion has historically exerted a profound influence on language use. At the same time in ancient history, people believed in animals and in idols, but later they started understanding that with a new reality, they needed more ways to express their feelings and the symbols. Concretely, they needed to use the language. It became necessary that, with such a reality of religion, they may have the proper utterances and words to express and to communicate with God. This does mean that the language has absolutely helped the religion to express and make obvious. Religion, too, has enriched the language with new vocabulary, phraseology, and cultural context. This study aims to analyze in a lexical-semantic and stylistic point of view, the impact of religion in the language use, and in the same time to consider the fact that religion contributes to the language, enriching it with words and expressions, which, if religion had not existed, such words and expressions would never be heard and used, as in the written language, as in the spoken one.

Keywords: Language, religion, impact, contribution, richness

Introduction

The necessity of communication is felt in the religious field and dimension, too. One of the main things that helps people understand each other and communicate with each other is the 'word'. "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1,

Revised Standard Version, Second Catholic Edition). This is a sentence from the Holy Scripture, which reminds us of the early existence of the word. “In the beginning, we are told, was the Word. So, however we interpret that sentence, it is evident that language is inevitably going to be prioritized in religious enquiry. Linguistics is the science of language. We might therefore expect a branch of that subject to develop whose remit is the investigation of all aspects of religious language. And so, it is proved to be. It is called theolinguistics” (Chilton & Kopytowska, 2018, p. 3). This is how it is called, the field that deals with and studies the language, as an instrument of communication between people and God and viceversa.

“It is perhaps possible to have states of mind described as religious that do not involve language, and also to perform actions regarded as religious that do not involve language. But the role of language, spoken or written, in organized religions is enormous. (Chilton & Kopytowska, 2018, p. 1). Such an organization of the role of language is necessary and important to transmit teachings and religious instructions from one after the other.

In the semiotic field (the science of signs), this binomial language and religion are completely different, because each of them has its proper significant signs. At the same time, these two fields express two different pictures of the world, where religion is more complex than language. However, it becomes a very important dimension to help and enrich the language. “The contents of concepts and thoughts, and the associated effects, are interconnected and integrated to form a cultural ensemble. They define religious thinking and motivate religious behavior. These contents find linguistic expression in the multiplicity of genres of language use, in situations in which they are communicated and used in religious practices and in religiously motivated everyday actions in the life of the community” (Downes, 2011, p. 15). In this paper, it will be clearly understood that such a contribution in language use refers especially to the fields of lexicology, semantics, and stylistics. This aims to say that the Bible is not only a divine message to the world, but also there is also mirrored the linguistic and literary aspects.

Impact and Contribution of Biblical Idioms in the Language

Idioms play a key role in all areas of life and communication, not just in specific situations. Idioms are used in conversations to express figurative meanings, which helps people understand each other better. They are used in both spoken and written communication. The term "Biblical Idioms" clearly indicates that their source is the Bible. However, the frequency with which idioms are used varies, mainly because of their origins in the Old or New Testament and how often people encounter them. This allowed people to express their everyday experiences and feelings using their own words.

People use idioms to refer to the different realities in which various cultures and traditions consider or transmit their values. There are many biblical idioms that people, knowing their use in the Holy Scripture, use to transmit a clearer message. Let us consider some of the biblical idioms: “... *And if a blind man leads a blind man, both will fall into a pit*” (Matt. 15:14, RSV-2CE). Lexically referring to the word ‘blind’, this refers to the physical inability, but at the same time becomes a metaphor of misunderstanding. This idiom is also the style of a proverb, because it is short and very practical to transmit the message. However, this is used in the New Testament to refer to an interior and spiritual blindness. The fact that this word is repeated twice is another artistic semantic figure, that of repetition. All people know that a blind man cannot guide, and we see here a paradoxical expression, but here Jesus expresses the false authority of the Pharisees. Only those who are ignorant permit themselves to be guided by such blind people.

This expression, being overused not only in religious environments but the daily life and literary language, became an idiom to describe the inappropriate and unqualified leadership. This is used by writers and journalists to criticize the lack of balance in authority and leadership.

“And to keep me from being too elated by the abundance of revelations, a thorn was given me in the flesh, a messenger of Satan, to harass me, to keep me from being too elated” (2 Cor. 12:7, RSV-2CE). People, generally while working, try not to get hurt and to get any ‘thorn’ in, because this is seen and considered as an ongoing pain in the body of a person or as an ongoing trouble or difficulty in daily life too. Referring to this part of the plant in an idiomatic way, it is understood that the felt persistent difficulty or annoyance, which might really be considered a spiritual battle of difficulty. However, how might it be possible that the presence of Satan serves for a spiritual progress in the life of a person? Stylistically speaking, it is really obvious a spiritual and emotional tension. This is an idiom used not only in the bible and religious writings, but in daily life, in the newspapers, and in literature. This is obviously the contribution this idiom gives to the language and literature, because it is widely used outside the religious field and dimensions, too. Its influence is obvious in psychology and political rhetoric.

There was a man who had two sons, and the younger of them said to his father, ‘Father, give me the share of property that falls to me.’ And he divided his living between them. Not many days later, the younger son gathered all he had and took his journey into a far country, and there he squandered his property in loose living. And when he had spent everything, a great famine arose in that country, and he began to be in want. So, he went and joined himself to one of the citizens of that

country, who sent him into the fields to feed swine. And he would gladly have fed on the pods that the swine ate; and no one gave him anything. But, when he came to himself, he said, 'How many of my father's hired servants have bread enough and to spare, but I perish here with hunger! I will arise and go to my father, and I will say to him, "Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me as one of your hired servants."' And he arose and came to his father. But while he was yet at a distance, his father saw him and had compassion, and ran and embraced him (Lk 15, 11-32, RSV-2CE).

Before beginning to explain linguistically this extract, let us consider how 'a man who had two sons' serves as a background to understand the proper image or structure of a simple family, but in the same time here it is given the relation of God the Father with the humanity, that sometimes because of different situations is rebelled of Him and wants to go far away from Him. A concrete sign of this rebellion is the younger son who said: Father, give the share of property that falls to me', because we know the inheritance is normally divided after death, not before, under different conditions. Such a request of the younger son shows a direct rejection of the father, of his love and attention toward the son. Here is understood a semantic nuance, because the father, independent of the inappropriate request of the son, does not refuse him and is generous while giving him the property that belongs to him, even more.

'Took his journey in a very far country' – idiomatically expresses how the person goes far away, creating a large distance from the values of a family and from the values of personal and community life. Here, a physical distance that the son creates, but its lexical meaning refers to the spiritual distance between God and his people. In this expression '...squandered his property in loose living' in a lexical understating is expressed, the immoral lifestyle of the son, showing a moral decay and lack of responsibility for his way of living, showing a semantic emphasis. While 'had compassion and run and ran and embraced' lexically expresses the deep emotion of the father and at the same time his active moving toward his son, expressing his deep love, independently of what he did. It is obvious here a semantic force too, expressed in the unconditional love of a father.

This idiom is very well-known and used in modern literature too, as an expression of people who run away from their values and moral life, looking for pleasure. However, when it comes to a moment of repentance for the person, there is love and forgiveness. This parable brings a stylistic richness through its narrative power. The contrast used to express the

realities of two brothers is one of the main and obvious stylistic devices in this parable.

“You are the salt of the earth; but if salt has lost its taste, how shall its saltiness be restored?” (Matth 5:13, RSV-2CE). Generally, and literally speaking, the ‘salt’ is used to keep the food from going off, but at the same time, it is used to give taste to the cooked food, meat, and vegetables. This word carries a semantic meaning, referring to the importance of individuals who live by their values and morality. The expression ‘salt of the earth’ refers to that level and dimension of people of the community, who, with their lifestyle, give a good example of moral integrity for themselves, their families, and the society they belong to. Its idiomatic meaning shows the most reliable people of a society. Semantically speaking, this expression serves to instruct and guide people toward the good things, orienting them in a way that they may avoid decay. In modern language, this idiom is used to refer to people who have cultivated a good and moral life. The special feature of this idiom is that the moral values have to be clear and at the same time very distinctive. This is in order that people may make progress in the honest values and moral responsibility in life.

“...eye for eye, tooth for tooth, hand for hand, foot for foot” (Exodus 21:24, RSV-2CE). All parts of this idiom are part of the body of the person, referring to a lexical meaning, while, because this action may cause physical injuries, it gives the nuance of a semantic function. In a stylistic way, this idiom includes repetition of the words that are parts of the body, giving it a very special meaning and absolutely legal diction. Lexically and semantically, this idiom refers to a legal restraint. Through the usage of this idiom, we understand the strict justice. The figure of parallelism here is expressed through ‘eye for eye, tooth for tooth, hand for hand...’, creating a balanced pattern. There is no ambiguity here. Every word is very clear.

Through these idioms, is to consider how the Bible is not a source only for spiritual message, but for the literature and language too, contributing to a richer moral vocabulary for the good of everyday life and communication.

Impact and Contribution of Biblical Metaphors in Language Use

Referring to the linguistic meaning of biblical metaphor, it is understood as a figurative expression through daily concrete images. The biblical roots are very ancient and very ancient are metaphorical usages in and outside bible, which people use to communicate with each other figuratively, but bringing for the other a proper and close meaning to what they would like to convey in the situation or others’ understanding. “Metaphor is one of the groups of cognitive abilities that have to do with conceptual transfer, merging, and association. What must be made clear is

that it is not mere optional ornamentation, but part of the way our minds work in the processes of literally making sense, whether empirically justifiable or not, and it is not, either, simply a device confined to literary creativity” (Chilton & Kopytowska, 2018, pg. xli).

“Do you not know that your body is a temple of the Holy Spirit within you, which you have from God? You are not your own” (1 Corinthians 6:19, RSV-2CE). Analyzing this metaphor lexically, semantically, and stylistically, it is very understandable and acceptable how the religious language of the Catholic Bible considers the level of faith and morality. In this metaphor, we see two words, ‘body’ and ‘temple’, where lexically these are very simple, whereas semantically it is metaphorical. This has its proper nuances, because the body as a physical part is compared to the temple of God, to a holy building where God’s presence dwells. If this metaphor is commented on in theology, it is considered a bridge between what is simply human and what is completely divine.

‘You are not your own’ expresses the idea that people cannot live independently; they depend on God and entrust themselves to Him. In this metaphor, we see a rhetorical question: ‘Do you not know?’ inviting people in reflection, not simply giving them information. This is also an invitation to the consciousness of the person to see and understand within himself the proper intentions and aims. This metaphor contributes to making in front of each other simplicity and death, as the main characteristics of Biblical diction. Simple words here express divine meaning, helping sacred ideas to be understood and accepted through different cultures.

“What agreement has the temple of God with idols? For we are the temple of the living God; as God says, as God said, “I will live in them and move among them, and I will be their God, and they shall be my people. Therefore, come out from them, and be separate from them, says the Lord, and touch nothing unclean; then I will welcome you” (2 Corinthians 6: 16-17, RSV-2CE). This metaphor contains a special vocabulary of sacred words. The word ‘temple’ does not refer only to a technical structure, but to a sacred dwelling where the presence of God is; the word ‘unclean’ is related to a spiritual and interiority dimension, not absolutely to a technical one; the idols contradict with the word “Living God”, because idols are false realities, whereas the Living God is the transcendency, the eternal life.

Referring to the statement ‘we are the temple of the Living God’, it is completely metaphorical. Its usage deepens the meaning for the real and true believers. “The body is a dwelling place of God, as is the Temple of Jerusalem. This metaphor also has a descriptive and heuristic function: it sketches (in a philosophically way) the ontological nature of the human body” (Chilton & Kopytowska, 2018, pg. 297). This makes the biblical language more understandable in everyday usage. “The world of religious

life, more than another, contains many sacred, and consequently value-laden, notions, such as ‘priesthood’, ‘offering’, ‘purity’, ‘temple’, and ‘circumcision’, which would provide a strong value to the target if used as metaphors” (Chilton & Kopytowska, 2018, pg. 297).

Through this metaphor, the concentration of sacred or holy is no longer in a building but in the person, as a living part of a community. This metaphor includes parallelism: ‘I will live in them and move among them’; rhetoric question: ‘What agreement has the temple of God with idols? This metaphor from the Catholic Bible contributes to the language use, enriching the religious vocabulary, which allows the text to remain meaningful across cultures and centuries. The language used in this metaphor includes theological truth and shapes deep catholic values.

“For he is not a real Jew who is one outwardly, nor is true circumcision something external and physical” (Rom 2:28, RSV-2CE). The words of this metaphor are used and chosen attentively, conveying a real religious meaning, where the moral and cultural meaning is included too. People who do not understand the historical and religious background of this metaphor do not understand exactly what it is about. However, the word ‘Jew’ is not mainly used to express the ethnicity, but just to express the covenant identity and, absolutely, the deep faithfulness of God.

People of that time have used ‘circumcision’ in a traditional way to express entering into God’s covenant. “This is a clear case of metaphorical expression, although it confronts us with the following problem: here, ‘circumcision’ is apparently intended to denote an inward process. We may call it a target, but this target is created by metaphor itself, which also contains an existential statement. It is like a blank screen on which experiential elements and cultural assumptions may be projected” (Feyaerts, K. 2003, pg 300). This word has its effect internally and exteriorly highlighting inner qualities such as faith and obedience. At the same time, these terms are very rich semantically, because they refer to the physical identity and ritual and spiritual authenticity.

“As we shall see, Paul’s circumcision metaphor also affects a duty shift. The study of physical circumcision is not only abrogated, but it is also superseded by a similar duty, which can only be fulfilled in the realm of inwardness. (Feyaerts, K. 2003, pg. 300). Stylistically speaking, this metaphor is full of literary figures, such as antithesis, parallel structure, and didactic style. This metaphor in the lexical-semantic meaning is rich in words that convey both literal and spiritual meaning, while the stylistic richness is realized through concise didactic expression.

Impact and Contribution of Biblical Allusions in Language

In daily life, when people would like to refer indirectly to a person or situation, is used to convey a deeper meaning to what people are sharing, saving unnecessary explanations. It is strongly considered the fact that the usage of this literary figure depends on culture and the literal meaning of the context presented. Sometimes it is necessary to address to some very important to say or explain something, but we would prefer not to say it directly to them, because of different reasons. In literature, this is an allusion, and among different literary works, this is used very frequently in the bible too. To see and analyze it concretely, let us proceed with the following examples from the Catholic Bible:

Allusion	N.T. Citation	O.T. Citation	Explanation
The Baptist's voice in the wilderness.	“For this is he who was spoken of by the prophet Isaiah when he said, ‘The voice of one crying in the wilderness: Prepare the way of the Lord, make his paths straight’” (Matthew 3:3, <i>RSV-2CE</i>).	“A voice cries: ‘In the wilderness prepare the way of the Lord, make straight in the desert a highway for our God’” (Is 40:3, <i>RSV-2CE</i>)	Isaiah's prophecy in the mission of John the Baptist.
The lifting up of the serpent in the wilderness	“And the Lord said to Moses, ‘Make a fiery serpent, and set it up as a sign; and every man who is bitten, when he sees it, shall live’. So, Moses made a bronze serpent, and set it up as a sign; and if a serpent bit any man, he would look to the bronze serpent and live.” (Numbers 21: 8-9, <i>RSV-2CE</i>)	“And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whoever believes in him may have eternal life” (John 3:14, <i>RSV-2CE</i>)	Jesus alluded to Moses for the lifting up of the serpent
Tree of Life	“He who has an ear, let him hear what the Spirit says to the churches. To him who conquers I will grant to eat of the tree of life, which is in the Paradise of God” (Revelation 2:7, <i>RSV-2CE</i>)	“And out of the ground of the Lord God made to grow every tree that is pleasant to the sight and good for food, the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil. (Genesis 2:9, <i>RSV-2CE</i>)	Revelation alludes to the Tree of Life, in the first book of the bible: Genesis.
Sarah & Hagar Allegory	“Tell me, you who desire to be under the law, do you not hear the law? For it is written that Abraham had	“...and great hailstones, heavy as a hundredweight, dropped on men from	Paul refers to the Genesis figures as symbolic allusions. If in

	<p>two sons, one by a slave and one by a free woman. But the son of the slave was born according to the flesh, the son of the free woman through promise. Now this is an allegory: these women are two covenants. One is from Mount Sinai, bearing children for slavery; she is Hagar. Now Hagar is Mount Sinai in Arabia; she corresponds to the present Jerusalem, for she is in slavery with her children. But the Jerusalem above is free, and she is our mother. For it is written, ‘Rejoice, O barren one who does not bear; ...So, brethren, we are not children of the slave but of the free woman (Gal 4, 21 – 27. 31, <i>RSV-2CE</i>)</p>	<p>heaven, till men cursed God for the plague of the hail, so fearful was that plague” (Genesis 16:21, <i>RSV-2CE</i>)</p>	<p>other examples we see a direct allusion, here we see its symbolic usage and meaning.</p>
<p>Bethlehem – Messiah’s birthplace</p>	<p>“They told him, ‘In Bethlehem of Judea; for so it is written by the prophet: And you, O Bethlehem, in the land of Judah and by no means least among the rulers of Judah; far from you shall come a ruler who will govern my people Israel.” (Matthew 2, 5-6, <i>RSV-2CE</i>)</p>	<p>“But you, Bethlehem Ephrathah, who are little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose origin is from of old, from ancient days” (Micah 5:2, <i>RSV-2CE</i>)</p>	<p>The location of Jesus’ birth alludes to the Micah prophecy.</p>

Allusions are used very frequently in the bible. However, what is interesting, it is the fact that they are closely related to daily life usage. For example, when you listen to someone saying to somebody else, ‘And you o Betlehem and by no means least among the rulers of Judah...’ it alludes to the importance a person has, alluding here to the place where the Son of God. Such allusions and others not mentioned in this paper play a key role in alluding one situation to another with the same importance and meaning.

Impact and Contribution of Biblical Allegory in Language

The allegory is one of the main literary figures, which is very used in works of art, among which is the Bible, too. "Christian religious language liberally makes use of allegory, a figure of speech classically described by Quintilian as a figure which 'presents one thing in word and another in sense, or sometimes a sense quite contrary to words'. Allegories in this sense are found in the Bible and in extra-biblical texts" (Feyaerts, K. 2003, pg 333).

"Let me sing for my beloved a love song concerning his vineyard: My beloved had a vineyard on a very fertile hill. He dug it and cleared it of stones, and planted it with choice vines; he built a watchtower in the midst of it, and hewed out a wine vat in it; and he looked for it to yield grapes, but it yielded wild grapes. And now, O inhabitants of Jerusalem and men of Judah, judge, I beg you, between me and my vineyard. What more was there to do for my vineyard, that I have not done it? When I looked for it to yield grapes, why did it yield wild grapes? And now I will go to my vineyard. I will remove its hedge, and it shall be devoured; I will break down its wall, and it shall be trampled down. I will make it a waste; it shall not be pruned or hoed, and briars and thorns shall grow up; I will also command the clouds that they rain no rain upon it. For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah are his pleasant planting; and he looked for justice, but behold, bloodshed; for righteousness, but behold, a cry"! (Is 5, 1-7, RSV-2CE)

This is a very rich allegory in the catholic bible where it is really obvious the semantic and lexical richness. Another element that makes this allegory special is the stylistic artistry. The 'vineyard' is the term used just to express the people of Israel. The prophet Isaiah has chosen this terminology, extracting it from the daily life of agriculture, because he knew that this chosen word would bring the understanding of the people of Israel to the religious ideas. People are able to understand the transcendent beginning from ideas and terms of their daily life. When Isaiah uses the term 'My beloved', he refers to God, showing the closeness of God to his people. God is not somewhere faraway, but close to people of Israel, in their midst. This is a figurative way of expressing the presence of God, which is taken from the literal reality, such as farming and wine production.

Considering the presence of God in this allegory semantically, it is obvious that the open heart is an investment of God toward his people. Not occasionally, the words 'grapes' and 'wild grapes' convey a special and different meaning. The first word, 'grapes', refers to righteousness, whereas

‘wild grapes’ refers to violence and corruption, because in the Hebrew language it is interpreted as a moral failure.

This is a poetic love song, and we understand it from the very beginning, where the prophet says: ‘Let me sing a song’ and not only a song, whatever, but ‘a love song’. So poetic! Tremendous! In this allegory, the figures of parallelism are very present: ‘he looked for justice...but behold bloodshot’ and repetition: ‘For righteousness...but behold, a cry’, being so very emotionally powerful. The rhetorical question is present here, too, such as: ‘Why did it yield wild grapes?’ aiming to invite people to scrutinize their moral life, making them face an interior responsibility. The usage of this allegory in the bible enriches the language use, making a connection between agriculture and moral life, being so deeply influenced by the religious discourse and literary traditions.

The next allegory sounds somewhat different, presenting the role of the biblical language, how it shapes moral understanding, but not only that, the effective communication, too.

And the Lord sent Nathan to David. He came to him and said to him, “There were two men in a certain city, the one rich and the other poor. The rich man had very many flocks and herds, but the poor man had nothing but one little ewe lamb, which he had bought. And it brought it up, and it grew up with him and with his children; it is used to eat of his morsel, and drink from his cup, and lie in his bosom, and it was like a daughter to him. Now there came a traveler to the rich man, and he was unwilling to take one of his own flock or herd to prepare for the wayfarer who had come to him, but he took the poor man’s lamb and prepared it for the man who had come to him (2 Sam 12, 1-4, RSV-2CE).

Typical of the biblical language is the simplicity: simple words that convey a deep and transcendent meaning, sometimes using the simplest words from daily life, conveying a very strong moral weight. The paradox of the reality of the poor and rich people immediately balances the injustice and moral imbalance. There are some expressions used in this allegory, which express a deep emotional meaning and feeling, such as: ‘lay in his bosom’, ate of his morsel, ‘grew up with him’, etc., mostly in the bible, but in this allegory too, the presence and figure of a lamb present innocence, love, humbleness, which in the New Testament this figure refers to Jesus – Son of God.

Something else very interesting and attractive here, it is the way Nathan does not accuse David directly, but he invites him to understand something through telling him a parable. This parable aims to disarm David,

not to judge him, but to send him a message. In ethical language, this allegory approaches religious teaching and moral education. This allegory enriches the language through parable form stylistically, whereas lexical – semantic through the symbology of everyday usage. Considering these elements, we see how the catholic bible use a very simple language and vivid imagery to transmit to the reader the transcendent truths necessary in their daily life.

There is no clearer parable of the stylistic and semantic example in the catholic bible than this. Its simple words shape the language use.

A Sower went out to sow his seed; and as he sowed, some fell along the path, and were trodden under foot, and the birds of the air devoured it. And some fell on the rock; and as it grew up, it withered away, because it had no moisture. And some fell among thorns; and the thorns grew with it and choked it. And some fell into good soil and grew, and yielded a hundredfold. As he said this, he called out, 'He who has ears to hear, let him hear'. (Lk 8,5-8, RSV-2CE)

The terminology used in this parable is very rural, but at the same time the greatest message for the readers and believers. The words such as: seed for the word of God, soil for the human heart, or fruit (growth) for the spiritual progress. The quantitative language of 'a hundredfold' expresses a special generosity, which semantically refers to a divine abundance. Jesus taught people and apostles through parables, making it easier for them to understand the message. This way was so concrete and close to their reality. Literarily speaking, this is the stylistic style and technique, urging people to imagine and reflect. Repetition is one of the literary figures existent in almost all parables, and in this too, such as 'and some fell...', emphasizing the Hebrew storytelling tradition.

The rhetorical exhortation is part of this allegory too, such as: 'He who has ears to hear, let him hear' (Lk 8:8, RSV-2CE), where in a personal way addresses the audience, making them before the responsibility to respond. The contribution of the allegory through this parable teaches the transcendent truths through concrete language, using a simple and modest vocabulary.

"Again, Jesus spoke to them, saying, 'I am the light of the world; he who follows me will not walk in darkness, but will have the light of life'" (John 8:12, RSV-2CE). Lexical – semantic meaning is related directly to the meaning and concept of the word. So, let us consider some of the words, such as 'light', which here is not used in its physical – literal meaning, but as a source of spiritual understanding. On the other hand, the word 'darkness' is a lack of light symbolizing danger and confusion. Analyzing this allegory

from a stylistic point of view, there are used some stylistic devices are used, such a metaphor – ‘the light of the world; antithesis – ‘will not walk in darkness, but will have the light’; parallelism – ‘will not walk in darkness, but will have the light of life’. This allegory shapes the language in everyday expressions and literary influence.

What follows is another another allegory with its literary specificities. “Put on the whole armor of God, that you may be able to stand against the wiles of the devil. For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places. Therefore, take the whole armory of God, that you may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having fastened the belt of truth around your waist, and having put on the breastplate of righteousness, and having shot your feet with your equipment of the gospel of peace; besides all these, taking the shield of faith, with which you can quench all the flaming darts of the Evil One. And take the helmet of salvation, and the sword of the spirit, which is the word of God” (Ephesians 6, 11-17, RSV-2CE).

The ‘armour of God’ is related to getting equipped protectively, to equip oneself with virtues and values, just with those that come from God, to win every battle against evil in this world. Stylistically speaking, the word ‘armour’ refers to the virtues, making the language vivid and memorable. This allegory is a big contribution to the language use in different ways, such as in religious discourses, everyday language, and figurative competencies.

Conclusion

The bible is one of the most read books all over the world. Its history and background help people understand that such a book has entered the lives of people, contributing to them not only in the religious aspect, but also in the lexical-semantic and stylistic way, enriching the literature through a lot of linguistic and cultural expression. The specificity of different expressions in the Holy Scripture is the fact that they do not refer and do not convey a meaning only of that time when it was prepared, but their meaning is related to each coherent period, until nowadays in 2026 and on.

This religious language enriches the spoken and written communication through generations, transmitting the proper message with simple words, but deep and great truths for the humanity of all times and nations, with simple but abstract expressions transmitting semantically the

proper depth of the word and vocabulary used. In this paper, through the literary figures of idioms, metaphors, allegories, and allusions, their stylistic functions bring the reader closer to the theological and ethical teachings. Through the analyses made to these figures in the Catholic Bible, it is very clear and convincing that the great power they give to the transcendent biblical message, but also to the daily and modern language and literature use. It is highly emphasized the lexical and semantic aspects of bible because of making the language adoptable across different cultures and contexts.

Because of these contributions, which the catholic bible brings to society throughout all times, it is obvious that it is not only for the religious and transcendent message it brings and shapes in the modern literary and language, but for its beautiful role in shaping the linguistic heritage, making it accessible in our daily life. There are a lot of expressions (some of them mentioned in this paper) from the bible used in the written and spoken, enriching the language with a lot of linguistic nuances, but in the same way keeping the original and powerful message of the transcendent.

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