

Halyna ODYNTSOVA, PhD (Philol.), Assoc. Prof.

ORCID ID: 0000-0003-0808-1522

e-mail: odyntsova@ukr.net

Ternopil Volodymyr Hnatiuk National Pedagogical University,
Ternopil, Ukraine

Tetiana KONDRATIEVA, PhD (Philol.), Assoc. Prof.

ORCID ID: 0000-0003-2092-051X

e-mail: kondratievatb@gmail.com

Ternopil Volodymyr Hnatiuk
National Pedagogical University,
Ternopil, Ukraine

CONCEPTUAL DICHOTOMY "WORD OF GOD – HUMAN WORD" IN THE BIBLICAL DISCOURSE

The article deals with the study of the concept "word" as a basic one in the Holy Scripture. The Bible as a precedent text has always attracted researchers' attention and still remains topical. It provokes interest as it renders sacral conceptual paradigm to the fullest. The article deals with cognitive linguistic modeling of the mentioned concept in the Biblical discourse, considering binary opposition "word of God – human word".

Cognitive meanings of the nuclear and peripheral concept zones, which are represented in the forms of notional, figurative and evaluative information, have been revealed in the course of study. Its nucleus contains factual and conceptual information, within which two components are characterized: linguistic and theological. The nomens "group of sounds", "a language unit", "speech", "language", "talk" and "conversation" represent the linguistic nature of a word. The lexemes "Logos", "Gospel", "the expressed or manifested mind and will of God", "Jesus Christ" and "Holy Scripture" verbalize the theological component.

A range of senses of the concept "word" has been singled out and analyzed, which often constitute whole microcontexts in the Biblical discourse. The peripheral zone of the concept "word" has been analyzed, that is represented as imagery and value information. The value information has been constructed on the opposition of the positive and negative connotations of the concept "word". The imagery information naturally complements the notional one mostly by using the conceptual metaphor.

The concept "word" in the Biblical discourse has been interpreted through comparison of dichotomies "sacral – profane", "eternal – temporary", "ideal – real", "transcendental – immanent", which manifest the extreme opposition "Word of God – human word".

Keywords: Bible, word, logos, concept, binary opposition, nuclear and periphery zone.

Background

A cognitive approach to comprehending the world is gaining vast popularity in recent humanities research. Attention is mainly focused on the role of the subject in the process of reality discovery. The process is based on language, thinking and objective reality as a unity. In cognitive linguistics it is represented by the study of concept and peculiarities of its representation. Consequently, two pictures of the world are distinguished: conceptual and language. The conceptual picture of the world is represented in the human consciousness by a generalized set of notions and visions of the surrounding world, which are called concepts. The verbalized knowledge of the conceptual world forms the language picture of the world.

The objectivizing of concepts in the language picture of the world is performed through various means, among which word is the most significant one.

Word is the linguistic existence of concept, reproduced by human's consciousness through their personal perception and comprehension. If we imagine that a word has a body and a soul, then as a language sign it performs its "body" function, i.e. serves as a means of nomination and communication etc.

As a representant of reality fragments, word simultaneously is a concept itself. Moreover, it is the basic one. As a concept, word is a universal phenomenon and it is studied through linguistic, psychological, logical, theological, philosophical, and other paradigms. Such close attention to word is determined by its synergic nature, its "soul".

The study of word is actively carried out in different discourses. However, in the Bible it is viewed as the fundamental reason for existence. The study of the Bible discourse remains topical at any times and in many cultures. Application of concept approach to analysis of the lexeme "word" in the Biblical discourse allows integrating the deep sense, which equals it with other spiritual phenomena.

The purpose of the study is to characterize the content and structure of the concept "word" in biblical discourse, taking into account the semantic structure of its core and peripheral zones.

Literature review. The appearance of cognitive linguistics as a scientific school triggered a new approach to analysis of lexical units. G. Lakoff (Lakoff, 1987) and R. Langacker (Langacker, 1987) formulated its fundamentals in their works. Later these ideas were further developed in the studies by many linguists-cognitivists, which resulted in the appearance of different branches of this science. Despite some contradictions in scientists' views, they mostly focus on the description of concept, which is widely interpreted.

In the context of our research, we view concept in the unity relation "reality – knowledge – consciousness – language" and ground it on its generalized definition: "concept is something that names the essence of the notion, a synonym of meaning". Critical review of scientific papers (Martyniuk, 2011; Selivanova, 2008) allows outlining the main ideas regarding concept, which include the following features:

1) concept is a part of knowledge about the world. In research papers a phrase "a quant of knowledge" is correlated with it, "a minimal structural unit of knowledge", "a vision of a fragment of world", "a bunch of ideas, notions, knowledge, associations, experience", etc.;

2) concept is a unit of human cognitive activity, which can be proved by the following definitions: "constants of consciousness", "informational cognitive structure of consciousness", "a global cognitive unit that is a quant of structured knowledge", etc.;

3) concept is reflected in language. To describe a concept in the process of linguistic cognitive study, scholars recommend using different means of its verbalization, such as direct nomination of concept; contextual synonyms; metaphorical nominations; free word combinations, which nominate some features typical of the concept; associational nominations; dictionary articles in encyclopedias or reference books (informational explicit texts), etc.

Special attention should be paid to the problem of concept structure. We adhere to the views of the linguists (Poliuzhyn, 2015; Selivanova, 2006) who defend the nucleus-periphery principle of concept structure, according to which the nucleus is the dictionary definition of a lexeme,

and periphery is the subjective experience, different pragmatic components of a lexeme, connotations and associations. They divide all information into notional, figurative and evaluative components of a concept, where notional is associated with its nucleus, while figurative and evaluative information present concept periphery.

Word in the Biblical discourse has been a subject for researches (Horkusha, 2004; Ivasyshyna, & Rudenko, 2019; Mekh, 2011) from the point of view of psycholinguistics, linguistic and cultural studies, theological and cognitive studies. In our paper, the integral concept "word" is viewed as a binary opposition "Word of God – human word" and is analyzed from the cognitive linguistics perspective, applying the methods and instruments of conceptual analysis.

Methods

As the methodological basis for the article, we used scientific works about methods of language unit learning on the basis of conceptual analysis. Different approaches to the object of study in cognitive linguistics determined several variable methods. Therefore, the choice of methods depends directly on the aim and tasks, set by a researcher for describing their concept.

We also referred to the method of learning language units based on conceptual analysis. However, a holistic approach to analysis of concept "word" determined the choice of several research methods, used both in cognitive and traditional linguistics.

In our paper, the following methods have been used:

- descriptive analysis method for describing concept characteristics as a set of its immanent features;
- distributional analysis (contextual, key words method) for studying the combinability of lexeme "word" with other units in context;
- dictionary definitions analysis has been used for defining the semantic structure of concept nucleus and its synonymous equivalents;
- the history of concept origin and development of its meaning diachronically has been studied applying etymological reconstruction method;
- a continuous sampling method has been used to prove analysis objectivity of research results. 1364 contextual usages of the lexeme "word" and its contextual representants tongue (208), lips (132), mouth (487) mentioned in the Bible (Holy Bible..., n. d.) served as factual material;

– cognitive interpretation method for revealing the meaning of the analyzed concept, its periphery zone in particular.

Application of several methods allows modeling lingual and cognitive structure of concept "word" in Biblical discourse with maximum completeness.

Results

The lexeme "word" is the name for concept "word" and the main means of its verbal nomination. As the concept nucleus, it reveals factual notional information immanent to it, which implies the linguistic fixation of the concept, its description, definition and comparative characteristics with the adjacent concepts.

The analysis of the lexeme "word" in lexicographical definitions (Cambridge International Dictionary; Longman Dictionary, n. d.) shows its polysemy and allows distinguishing between its linguistic and theological components on the notional level. The following semantic representants are most typical for the word as a unit of linguistics: group of sounds; a language unit; speech, language; talk, conversation. These nomens fix the real, immanent perception of word as a unit of human speech. The theological nature of word is represented by the following components: Logos; Gospel, expressed or manifested mind and will of God; Jesus Christ; Holy Scripture. In the sacral dimension, the word of transcendent God serves as a means of intentional influence on the human consciousness and renders His will and desire.

In the ancient Greek language, word was expressed by the term "logos" (Gr. λόγος). The phenomenon of word-logos has been studied by separate philosophers, theologians (Heraclitus, Socrates, Plato, Aristotle, Philo of Alexandria and others), as well as by whole historical philosophical schools and movements (sophists, stoics, neoplatonists, etc.). They were trying to comprehend the role of word as a special substance in the general laws of world existence, in the processes of thinking and cognition. The essence of logos is so immense and multidimensional, that the ancient Greek language dictionaries contain more than 30 definitions (Shynkaruk, 2002, p. 341), among which "word", "sense", "notion", "idea", "thought", "basis", etc.

This proves the idea that word is a materially embodied language sign, which anchors a particular meaning and, at the same time, it is a constant of spiritual life. Therefore, the cognitive essence of the notional

component of concept "word" is rather specified and supplemented, than opposed through correlational pairs "sacral – profane", "transcendental – immanent" and thus acquires wider sense.

The sense interpretation of the content components "Word of God – human word" as an integrated concept "word" is most vividly revealed on the level of image and information. In the Biblical discourse, the main attention is focused on the importance of Word of God as the highest essence. God reveals Himself to the human through His name and His word. The conceptual characteristics of word as the Divine Logos are presented in the text of the Holy Scripture to the fullest extent.

It should be stressed, that the word is referred to as an abstract notion, connected with thinking, feeling and moral. Therefore, its verbalization requires special preciseness in selection of linguistic means. C. Bally emphasized, that "we liken the abstract notions to the object of the world of senses, as it is the only way for us to comprehend them and introduce them to others" (Balli, 1961, p. 221). The textual analysis of the Bible proves that for the multi aspect characterization of the Word of God various means of its lingual embodiment have been used, sometimes applying comparison, as well as symbols and associations with the world of senses. The lexical units are combined into lexical and semantical complexes and often form whole micro contexts, which construct the cognitive model of the analyzed concept.

The content component "Word of God" reveals a set of conceptual meanings in the Biblical discourse. In the wide sense, it is the whole *Bible*. "In comprehension of the Bible as the Word of God ... lies the idea about the great importance of the Bible in a human's life, based on its authors' authority as the representatives of God and the ultimate power of its major Author, God Himself" (Ryken, Willhoit, & Longman, n. d.). As we learn from the text of Holy Scripture, "all scripture is given by inspiration of God" (2 Timothy 3:16). God chose word for communication with the human, "for doctrine, for reproof, for correction, for instruction" (2 Timothy 3:16), therefore "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matthew 4:4). The knowledge of Word of God is a human's guide in everyday life, everyone may verify his or her thoughts, words and deeds with it.

Word in God's mouth is the *creative power*, concentrated spiritual energy, that has created the Universe (John 1:1-3; Hebrews 11:3; Psalms 33:6; Psalms 147:18; 2 Peter 3:5).

As the eternal God exists beyond the time, His word is *eternity*, the actuality beyond time (Matthew 24:35; 1 Peter 1:25; Psalms 119:89; Isaiah 40:8; Mark 13:31). God supports everything by His word as it is *spirit and life* (John 6:63; John 6:68; 1 John 1:1; Philippians 2:15-16; Psalms 119:50), *power and authority* (Luke 4:32; Luke 4:3; Hebrews 1:3).

The ultimate Logos reveals Himself through the word, which is also the ultimate *truth*, the final sense (John 17:17; Ephesians 1:13; 1 Kings 17:24; Psalms 119:172; James 1:18). It contains God's *wisdom and knowledge* (1 Corinthians 12:8; Colossians 3:16; Proverbs 23:12), hidden not from but for the human, who is expected to search for it and try to understand deeper.

Word in Biblical discourse verbalizes God's will. It is His *commandment* expressed through words (Proverbs 7:1; Chronicles 16:15; Deuteronomy 32:46; 1 John 2:7; Lamentations 2:17; Deuteronomy 6:6; Psalms 105:8). In the form of testament, it serves as the law, a kind of treaty between God and human, the violation of which by a human implies punishment. At the same time on the part of God his commandment is the *promised word*, which cannot be broken (1 Kings 8:56; Isaiah 55:11). God confirms the righteousness of His Word by *the oath* (Isaiah 45:23; Hebrews 7:28; Ezekiel 12:25).

Jesus Christ, the Second Person of the Trinity, the Son of God is the embodiment of the Old Testament Word of God in the New Testament (John 1:1; John 1:14; 1 John 5:7; Revelation 19:13). While in the Old Testament the Word of God appeared as a *vision or revelation* (Genesis 15:1; Numbers 22:38; Numbers 24:16), in the New Testament, however, John the apostle states the following: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life" (1 John 1:1).

The continuation of Jesus' doctrine is the *preaching* of His *Gospel* (Acts 8:4; Hebrews 13:7; Acts 8:25; Colossians 1:5), that is the word of *faith* (Romans 10:8; Romans 10:17), *joy and rejoicing* (Jeremiah 15:16; Psalms 119:50; 1 Thessalonians 4:18; Hebrews 13:22), *grace* (Acts 20:32; John 1:14). The ultimate aim of Word of God is

salvation of those who listen to it and follow it (Ephesians 1:13; Acts 13:26; James 1:21).

The figurative component of the Divine Logos as the structural element of the concept most often acquires new meaning due to the conceptual metaphor. In cognitive linguistics, it is connected with the thinking process. According to G. Lakoff and M. Johnson's idea, which has become the basis for the research, "... metaphor is pervasive in everyday life, not just in language, but in thought and action. Our ordinary conceptual system, in terms of which we think and act, is fundamentally metaphorical in nature" (Lakoff, & Johnson, 1980, p. 387). Metaphor is one of the means of comprehension of any object.

Metaphorically interpreted Word of God is compared to *fire* (Jeremiah 23:29; Jeremiah 5:14), that devours the transgressors.

Word is the *seed*, which is called to grow a fruit (Luke 8:11; Mark 4:14; 1 Peter 1:23). As it acts in the spiritual world, its fruits are also from the spiritual sphere: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Galatians 5:22-23).

Like *light* and *lantern*, the Word illuminates the way to those who accept it (Psalms 119:105; 2 Peter 1:19). To walk in the light of the Word of God means to lead the blessed life that every human is called for.

Word of God is the *medicine* for the ill, it cures the ailing and throws away all the evil (Psalms 107:20; Luke 7:7; Matthew 8:8; Matthew 8:16).

As a spiritual *weapon*, the word is like *the sword*, that penetrates into human life and helps in the spiritual battle (Ephesians 6:17; Hebrews 4:12): "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Hebrews 4:12).

The eternal and ideal Word of transcendental God is opposed in the Bible to ordinary, profane *human word*.

The representant lexemes *tongue*, *lips* and *mouth* are the concept forming nomination units of human word. A set of conceptual meanings can be distinguished within this binary opposition in the Biblical discourse.

A human's word is tantamount to his or her *deeds*. All the deeds come from the heart, and "for out of the abundance of the heart the mouth speaketh" (Matthew 12:34). Therefore "by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matthew 12:37).

Human words, unlike God's, which are always true, may be either true or false. Each word uttered by a human every time is the confirmation of one of the "true – false" opposition elements. The true words represent *righteousness*, and the false words are the embodiment of *ungodliness* (Proverbs 10:11,20,32; Proverbs 12:13,17,19, 22; Proverbs 13:5; Proverbs 16:13; Psalms 15:2-3). Whatever a human chooses to say will have consequences, because "death and life are in the power of the tongue" (Proverbs 18:21). Those who are careful with the words, will find good, while the wicked words are equal to sin (Proverbs 12:13; Psalms 59:12). Therefore, we find a warning in Ecclesiastes "Suffer not thy mouth to cause thy flesh to sin" (Ecclesiastes 5:6).

Every deed is proved by the word and *witnesses* its validity (Job 15:6; Genesis 42:16). Sometimes to be more sure "at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established" (Deuteronomy 19:15).

In the Biblical discourse, word is the *promise and oath* that a human gives to God (Judges 11:36; Deuteronomy 23:21). Who makes it, "he shall not break his word" (Numbers 30:2), as it is "a freewill offering... which thou hast promised with thy mouth" (Deuteronomy 23:23).

The analysis of the Biblical continuum allows admitting, that within the "human word" component along with the opposition "*righteousness – ungodliness*", there is another internal one, that objectivizes the notions "*wisdom – foolishness*" as character traits. Words from the mouth of a wise are "useth knowledge aright" (Proverbs 15:2), "gracious" (Ecclesiastes 10:12), "teacheth addeth learning" (Proverbs 16:23), "wisdom" (Proverbs 10:13, 31). While vice versa, lips of the fool "swallow up himself" (Ecclesiastes 10:12), "near destruction" (Proverbs 10:14), "poureth out foolishness" (Proverbs 15:2), "frowardness" (Proverbs 10: 32). If words abound, it is the sign of foolishness in the Bible (Ecclesiastes 5:3, 7; Proverbs

13:3), which often hides the sin: "In the multitude of words there wanteth not sin: but he that refraineth his lips is wise" (Proverbs 10:19).

Conceptual metaphor also serves as a means to create figurative characteristics of human word. Similar to the Word of God it is the fruit, and "a man shall eat good by the fruit of his mouth" (Proverbs 13:2; 12:14; 18:21). Apostle Peter asks: "If any man speak, let him speak as the oracles of God" (1 Peter 4:11). The right words reflect God's wisdom and His will. They have been metaphorically interpreted in the Biblical discourse: "Pleasant words are as an *honeycomb*, sweet to the soul, and *health* to the bones" (Proverbs 16:24); "The mouth of a righteous man is *a well of life*" (Proverbs 10:11); "A wholesome tongue is *a tree of life*" (Proverbs 15:4); "The tongue of the just is as *choice silver*" (Proverbs 10:20); "A word fitly spoken is *like apples of gold in pictures of silver*" (Proverbs 25:11); "The words of a man's mouth are as *deep waters*" (Proverbs 18:4). "...the tongue of the wise is *health*" (Proverbs 12:18).

Wrong words also bring the fruits: "In all labour there is profit: but the talk of the lips *tendeth* only to penury" (Proverbs 14:23). The negative connotation of such words is represented by a set of metaphors: "... and how long shall the words of thy mouth be like a *strong wind*?" (Job 8:2) "There is that speaketh like the piercings of *a sword*" (Proverbs 12:18; Psalms 55:21; 57:4); "Their tongue is as *an arrow shot out*" (Jeremiah 9:8); "And the tongue is a *fire*, a world of iniquity ... it is an unruly *evil*, full of deadly poison" (James 3:6,8) Carefulness with words is the sign of a human's spiritual maturity, awareness of all its power, importance and consequences: "If any man offend not in word, the same is a perfect man" (James 3:2).

The evaluative component as another structural component of the concept "word" is vividly represented in the Biblical discourse. The language explication of the evaluative component is relevant to notional and figurative characteristics of concept and naturally complements them. The evaluative element objectivizes the emotional intention of a word as a unit of thinking and reflects its peripheral conceptual characteristics. This aspect implies the involvement of evaluating meaning of a concept name, which is marked by the axiological attributes. The textual analysis of the Bible proves that the accentuation of the evaluative element of the concept "word" is also based on opposing its positive and negative

connotations. As a rule, God's word has positive evaluation, as well as the word of the righteous, who are "God's image and likeness" (Genesis 1:26): good words (1 Kings 12:7; 2 Chronicles 10:7; 2 Thessalonians 2:17; Hebrews 6:5; Jeremiah 29:10); acceptable words (Ecclesiastes 12:10); pleasant words (Proverbs 15:26; 16:24); pure words (Psalms 12:6); comfortable words (Zechariah 1:13; 2 Maccabees 15:11); peaceable words (1 Maccabees 1:30; 7:10); friendly words (1 Maccabees 7:27); loving words (1 Maccabees 10:3; Ephesians 15:8); glorious words (Ephesians 16:4); unspeakable words (2 Corinthians 12:4); sound words (2 Timothy 1:13); great words (Daniel 7:11; 7:25); heart words (Isaiah 59:13); engrafted word (James 1:21); fair words (Jeremiah 12:6); right words (Job 6:25); soft words (Job 41:3); sweet words (Proverbs 23:8); words are true and faithful (Revelation 21:5; Titus 1:9). The given lexemes are the contextual synonyms in the Biblical discourse.

Their antonyms are the words with the negative evaluative meaning, which characterize those, who do not follow God's commandments: evil words (Judith 8:9); enticing words (1 Corinthians 2:4; Colossians 2:4); flattering words (1 Thessalonians 2:5); vain words (2 Kings 18:20; Ephesians 5:6; Exodus 5:9; Isaiah 36:5; Job 16:3); wicked words (2 Maccabees 10:34); feigned words (2 Peter 2:3); swelling words (2 Peter 2:18); malicious words (3 John 1:10); blasphemous words (Acts 6:11; 6:13); corrupt words (Daniel 2:9); lying words (Isaiah 32:7; Jeremiah 7:4; 7:8; 29:23; Sirach 51:5); ill word (Judith 8:8); grievous words (Proverbs 15:1).

Conceptual nomens *lips*, *mouth* and *tongue* also actualize the evaluative component of the concept "word". However, they form dichotomies "positive – negative" only within the opposition "human word". Their verbal representants also demonstrate synonymy-antonymy contextual relations. The following utterances render positive evaluative meaning: joyful lips (Psalms 63:5); lip of truth (Proverbs 12:19); lips of knowledge (Proverbs 14:7); feigned lips (Psalms 17:1); righteous lips (Proverbs 16:13); faithful mouth (Sirach 34:8); wholesome tongue (Proverbs 15:4); soft tongue (Proverbs 25:15); fairspeaking tongue (Sirach 6:5); pleasant tongue (Sirach 40:21).

These lexical units explicate negative evaluative meaning: lying lips (Proverbs 10:18; 12:22; 17:7; Psalms 31:18; 120:2); false lips (Proverbs 17:4); unclean lips (Isaiah 6:5); stammering lips (Isaiah

28:11); perverse lips (Proverbs 4:24); burning lips (Proverbs 26:23); flattering lips (Psalms 12:2; 12:3); foward mouth (Proverbs 4:24; 6:12; 8:13); flattering mouth (Proverbs 26:28); unrighteous mouth (2 Maccabees 14:36); open mouth (Isaiah 9:12); wide mouth (Isaiah 57:4); naughty tongue (Proverbs 17:4); foward tongue (Proverbs 10:31); lying tongue (Proverbs 6:17; 12:19; 21:6; 26:28; Psalms 109:2); deceitful tongue (Psalms 52:4; 120:2; Zephaniah 3:13); false tongue (Psalms 120:3); backbiting tongue (Proverbs 25:23; Sirach 28:14; Sirach 28:15); double tongue (Sirach 5:9; 5:14; 6:1); naughty tongue (Proverbs 17:4); perverse tongue (Proverbs 17:20); ill tongue (Sirach 9:18); slanderous tongue (Sirach 51:2); unclean tongue (Sirach 51:5); unrighteous tongue (Sirach 51:6). This list proves true words of Apostle Jacob, who wrote: "But the tongue can no man tame...Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing" (James 3:8-10).

Existence of a great number of cognitive structures with various verbal nomination, which objectivize the concept "word" proves its "nominative integrality" and special actuality in the Holy Scripture.

Discussion and conclusions

The analysis of the concept "word" in the Biblical discourse proves its significance in a human's spiritual life. The generalization of all contexts with the lexeme "word" as well as its nomens "lips", "mouth", "tongue" reflect nominative fullness of the concept and renders the conceptual wholeness of its essence.

The conceptual meanings of the integrated concept "word" are actualized more vividly through the dichotomy of the content components "Word of God – human word" on every structural level of its cognitive model. On the factual notional level, the components "Word of God" and "human word" embody respectively the theological and linguistics components of the lexeme "word", which mutually complement each other and characterize it as the nucleus of the concept.

Study of the dichotomy "Word of God – human word" on the figurative information level shows partial opposition of its components. Meanings that relate word with promise, oath, truth, wisdom, fruit, etc. are common to them. However, the same images occasionally have a different sense. For example, image of the Word of God as fire is perceived as purification, as it ruins all the evil.

While in a human's mouth "it is set on fire of hell" (James 3:6) and contaminates the whole body.

Dichotomies "righteousness – ungodliness", "wisdom – foolishness", which characterize God and those, who live in harmony with Him on the one side, and those, who do not follow God's commandments on the other, are joined by a totally antonymous correlative connection. Conceptual meanings of the figurative level are constructed on the basis of metaphorical relations and contain spiritual symbols.

Numerous attributes, which form complete oppositions and focus attention on the qualitative characteristics of word as a moral and ethical category serve as the representants of the concept's evaluative characteristics. Figurative and evaluative information embody peripheral meanings of the concept.

The concept "word" in the Biblical discourse accumulates in itself deep cognitive meanings, which characterize it as a spiritual constant. It is the source of existence, a means of comprehending the essence of God. It establishes moral and ethical norms and its ultimate aim is the salvation of those who believe and follow it.

Prospects for further research can be seen in the analysis of other dual oppositions in the biblical discourse, in particular "sin – righteousness", "light – darkness", "love – hatred", "goodness – evil", etc.

REFERENCES

Bally, C. (1961). *French stylistics*. Nauka [in Russian]. [Балли, Ш. (1961). *Французская стилистика*. Наука].

Cambridge International Dictionary of English. (n. d.). Cambridge University Press. <https://dictionary.cambridge.org/>

Holy Bible: King James Version. (n. d.). <https://bibleonline.ru/bible/kjv-dc/>

Horkusha, O. V. (2004). Role of the concept logos in general Christian paradigm. *Ukrainian religious studies*, 29, 39–47 [in Ukrainian]. [Горкуша, О. (2004). Роль концепта Логос в загальнохристиянській парадигмі. *Українське релігієзнавство*, 29, 39–47].

Ivasyshyna, T. A., & Rudenko, I. V. (2019). Nature of word in the context of Biblical discourse: psycholinguistic analysis. *Psycholinguistics*, 26(2), 157–174 [in Ukrainian]. [Івасишина, Т. & Руденко, І. (2019). Природа слова в контексті біблійного дискурсу: психолінгвістичний аналіз. *Психолінгвістика*, 26(2), 157–174].

Lakoff, G., & Johnson, M. (1980). *Metaphors we Live by*. University of Chicago Press.

Lakoff, G.P. (1987). *Women, Fire and Dangerous Things*. The University of Chicago Press.

Langacker, R. W. (1987). Foundations of Cognitive Grammar: Theoretical prerequisites. Stanford University Press.

Longman Dictionary of Contemporary English. (n. d.). <https://www.ldoceonline.com/>

Martyniuk, A. P. (2011). Dictionary of main terms of cognitive discourse linguistics. Kharkiv Y. Karazin National University, Kharkiv [in Ukrainian]. [Мартинюк, А. П. (2011). *Словник основних термінів когнітивно-дискурсивної лінгвістики*. Харківський національний університет імені В. Н. Каразіна].

Mekh, N. O. (2011). *Linguocultureme LOGOS in scientific, religious and fictional world picture*. Yug [in Ukrainian]. [Мех, Н.О. (2011). *Лінгвокультурема ЛОГОС у науковій, релігійній та художній картинах світу. Юг*].

Poluiuzhyn, M. M. (2015). Notion of concept and its structure. *Bulletin of East European Lesia Ukrainka National University. Philological Sciences. Linguistics*, 4, 212–222 [in Ukrainian]. [Полюжин, М. (2015). Поняття, концепт та його структура. *Науковий вісник Східноєвропейського національного університету імені Лесі Українки. Філологічні науки. Мовознавство*, 4, 212–222].

Ryken, L., Willhoit, J., & Longman, T. (n. d.). *Dictionary of biblical imagery*. <https://azbyka.ru/otekhnik/Spravochniki/slovar-biblejskih-obrazov/>

Selivanova, O. O. (2008). *Modern linguistics: trends and problems*. Dovkillia-K [in Ukrainian]. [Селіванова, О.О. (2008). *Сучасна лінгвістика: напрями та проблеми*. Довкілля-К].

Selivanova, O. O. (2006). *Modern linguistics: terminological encyclopedia*. Dovkillia-K [in Ukrainian]. [Селіванова О.О. (2006). *Сучасна лінгвістика: термінологічна енциклопедія*. Довкілля-К].

Shynkaruk, V. I. (2002). (Eds.). *Philosophical encyclopedic dictionary*. Abrys [in Ukrainian]. [Шинкарук, В. I. (2002). (Ред.). *Філософський енциклопедичний словник. Абрис*].

Отримано редакцію журналу / Received: 24.09.23

Прорецензовано / Revised: 14.10.23

Схвалено до друку / Accepted: 30.10.23

Галина ОДИНЦОВА, канд. філол. наук, доц.

ORCID ID: 0000-0003-0808-1522

e-mail: odyntsova@ukr.net

Тернопільський національний педагогічний університет

імені Володимира Гнатюка,

Тернопіль, Україна

Тетяна Кондратьєва, канд. філол. наук, доц.

ORCID ID: 0000-0003-2092-051X

e-mail: kondratievatb@gmail.com

Тернопільський національний педагогічний університет

імені Володимира Гнатюка,

Тернопіль, Україна

КОНЦЕПТУАЛЬНА ДИХОТОМІЯ

"СЛОВО БОЖЕ – СЛОВО ЛЮДСЬКЕ" В БІБЛІЙНОМУ ДИСКУРСІ

Досліджено концепт "слово" як один із базових у Святому Письмі. Біблія як прецедентний текст привертає до себе увагу багатьох дослідників і не втрачає своєї актуальності. Для когнітивної лінгвістики вона представляє особливий інтерес, оскільки репрезентує сакральну концептосферу в усій її повноті. У статті зроблена спроба лінгвокогнітивного моделювання означеного концепту в біблійному дискурсі з урахуванням бінарної опозиції "Слово Боже – слово людське". У ході дослідження виявлено когнітивні смисли ядерної та периферійної зон концепту, які представлені у вигляді поняттєвої, образної та ціннісної інформації. Інтерпретацію концепту "слово" у біблійному дискурсі здійснено через зіставлення дихотомічних пар "сакральне – профанне", "вічне – тимчасове", "ідеальне – реальне", "трансцендентне – іманентне", які маніфестують полярні опозиції "Боже Слово – людське слово".

Ключові слова: Біблія, слово, логос, концепт, бінарна опозиція, ядерна і периферійна зони.