An Overview Analysis of Metaphors for God in Davidic Psalms Based on the New International Version of the Holy Bible

Ronald Maraden Parlindungan Silalahi[1], William[2], Willy[3]

[1,2,3]English Language and Culture, Universitas Bunda Mulia, Jakarta, Indonesia
bomberrose@gmail.com[1], rooseveltwilliam777@gmail.com[2], whitefield.willy@gmail.com[3]

Abstract: *Basically words, phrases, clauses, and sentences are metaphorical forms because they are generated through a process of symbolization. This symbolization process presents objects outside the human mind in forms that are conventionally interpreted together. This can also be seen in the spiritual objects that are presented in religious traditions. One of the symbolic objects that are often presented in religious traditions is God. The scriptures present God in various symbolic forms which reflect spiritual qualities and values. This article aims to explore how the metaphors for God in the Holy Bible, especially in Davidic Psalms, explain the many attributes of God. The Book of Psalms is one of the longest books in the Bible. The Psalms contain songs composed by David as a form of his spiritual closeness to God. The Book of Psalms contains a lot of figurative expressions and it includes metaphors for God. Metaphors are analyzed textually by considering the underlying social and cultural aspects. The version of the Bible that is used in this research is the New International Version. The method that this research used is textual analysis from selected texts in the Book of Psalms in the Old Testament where the metaphors for God are apparent.*

Keywords: *Bible, Davidic, God, Metaphor, and Psalm*

I. INTRODUCTION

Basically, language is a medium that is used to realize the objects that are around us. The limitations of human knowledge make humans always create metaphorical forms of objects or things around them. This metaphorical form ultimately becomes a tool for realizing abstract objects that cannot be comprehended directly through the human senses.

The Bible is a collection of writings about events or things that are considered sacred by Christians. Christians believe that the Bible is inspired by God. Therefore, the Bible is considered perfect (Gerstner, 2011). Many different interpretations of the Bible by different denominations have led to a different view of the status of the Bible, as well as its meaning. However, most Christians still agree that the Bible is the word of God. It is widely considered as the most influential book in the world, and it holds a record of being the bestselling book of all time.

The Bible is written by different writers from different backgrounds. Christians believe that the Holy Spirit is the supreme author of the Holy Scriptures, with approximately 40 human agents spanning over a period of 1500 years of writing. It consists of at least 66 books (39 books in the Old Testament and 27 books in the New Testament), with an addition of 12 books as

deuterocanonical books in the Roman Catholic faith (Geisler, 2011: 177). From the different writers, different historical, cultural, linguistic, and educational contexts combine to form a variety of literary genres, yet with a unity of story (Garner, 2014). One literary genre that many people love the most in the books of the Bible is the Wisdom Literature which consist of the Books of Job, Psalms, Proverbs, Ecclesiastes, and the Song of Songs.

The Book of Psalms (תְּהִלִּים , 'Tehilim' which literally means 'praises') contains 150 chapters divided into 5 sections, with each section ending with a doxology (benediction) (Malick, 2004). These chapters speak of many things such as contemplation and praises to God, prayer to the Lord in times of trouble, and placing trust in Him. It is written by various authors, with David as the author of approximately half of all the psalms. Other writers include Asaph, Sons of Korah, Solomon, Moses, Ethan and Heman the Ezrahite (Hayes, 1998: 154). The poetic beauty that is the uniqueness of this book succeeds in captivating the hearts of many.

There are hundreds if not thousands of metaphors in the Bible, the Book of Psalms is no exemption. The metaphors describe the various entities that exist in the Bible. Characters such as Jesus, Lucifer, and other entities are presented in metaphorical form. As the primary Being that inspires the Bible, naturally God should be known by everyone that believes the truthfulness of the Bible. But on the other hand, God seems too obscure for human beings. This is mainly because we are creatures and God is the creator, but also aggravated by our sinfulness and so fall short of God's glory. Therefore, our inability to understand God inspired the writers to write the Bible by using metaphors so that readers could understand. In the book of Psalms, the author finds a lot of metaphors used to describe God. Therefore, this research is directed to find metaphors about God in the psalms and their interpretations.

II. THEORETICAL REVIEW

A. Metaphor

Lakoff and Johnson (2003) state that conceptually, cultural and religious systems are metaphorical. The idea of this conceptual metaphor is based on the belief that human experience through sensory experiences originating from the human body requires humans to map in a schema. This preconceptual mapping process is called a metaphorical process (Johnson, 1987). Cultural experiences and everyday social life indirectly have a big role in this metaphorical process (Lakoff, 1987). Religion and morality can be seen as a derivation from the metaphorical forms used conventionally in everyday communication. Therefore, the conceptualization process of religious values is basically the same as other abstract concepts (Kuczok, 2014). The concept of religion is basically metaphorical (Lakoff and Johnson, 2003). Basically, this is in line with a number of other philosophers who argue that religious language is metaphorical, using many symbols (Krzeszowski, 1997; Kołakowski, 2001).

In a cognitive linguistic perspective, metaphor is the process of mappings from the source domain to the target domain. This process is completely shaped by human sensory experiences in the world (Barcelona, 2000; Lakoff & Johnson, 2003). Conventionally, these symbols are interpreted by the community and interpreted unconsciously by the users (Lakoff & Johnson 2003). The limitations of human senses make humans produce symbols outside normal limits to be able to understand entities that cannot be understood by humans (Kövecses, 2011: 353).

B. The Concept of God

God is basically presented in a human figure. In Christianity, God's entity is represented in three figures known as the trinity (Slick, n.d.). However, it does not mean that Christianity believes in three Gods. The Bible clearly states that God is one (Deuteronomy 6:4-New International Version). The oneness of God raises many questions in theological studies. However, this led to the conclusion that God is transcendent, therefore, beyond the capabilities of human logic (Tong, 2015: 37).

It does not mean that we are not capable to understand God's Being at all though. It is true that the Apostle Paul says how men suppresses the inevitable truth which is revealed through all of creation that God exists (Romans 1:18-New International Version). However, a sinful man may still recognize the existence of God. The Bible speaks of how the creation reveals about the majesty of God, such as can be seen in the Book of Psalms, and so all men know He exists (Sproul, 2017). Yet natural revelation does not give us important knowledge such as redemptive knowledge and who the God of the Bible is. Thus, God also reveals Himself through revelation in the form of the Sacred Scriptures. Coppedge (2001, p 10)argues that God even delights in revealing Himself to us.

In trying to answer who God is, we have to find the characteristics and attributes of God, what type of being God is. The language about God in the Bible may appear in the form of metaphysical or metaphorical descriptions (Geisler, 2011). One way we can see God's metaphysical description is by looking at the formulation given by historic creeds and confessions from the Bible. According to the formulation from the Westminster Shorter Catechism that define God as a spirit that is infinite, immutable and immortal. This sentence itself gives to us at least some of God's attributes. God is an infinite Being (not-finite). This means that He is literally limitless in His Being.

A Being that is unlimited by the limits of the created universe because He Himself is the Creator of the universe (Geisler, 2011: 470). The Bible confirms that God is eternal. Classical theism affirms that God is above and beyond time which means He has no past, present, and future (Geisler, 2011: 454). Grudem (1994) emphasizes God as an eternal and timeless entity. Psalm 90: 2 (New International Version) clearly affirms the immortality of God who existed before the world was and will remain forever.

God is omnipotent. Omnipotence means that God has unlimited power. This entails that God can do whatever is possible although it does not follow that He has to do all that He can do (Geisler, 2011: 487). This is so as long as it is not contradictory to His nature as God and are not logically contradictory actions (Frame, 2013: 339).

In the Hebrew language, the word holy means "sacredness" or "apartness". Thus, God's holiness means that He is totally and utterly set apart from all creation and evil (Geisler, 2011: 565). R. C. Sproul, a renowned theologian, explains that holiness is the overall attribute that distinguishes God from everything else that exists (Geisler, 2011: 566). By His very nature, God is holy, as seen in Exodus 15:11 (New International Version).

Another attribute of God is that of His righteousness or justice. That God is just meaning whatever He does is in fact righteous; moreover, He Himself is the ultimate standard of justice and rightness. If God, then, is the final standard of righteousness, there cannot be a standard outside of God by which we measure righteousness or justice (Grudem, 1994: 204). Speaking of God's righteousness, Moses in Deuteronomy 32:4 (New International Version) symbolised God

as rock a Rock, whose deeds are perfect and whose paths are just. Therefore, mistakes do not come from God.

God is also absolutely truthful or faithful. When He is called the truth, this is to be understood in its most comprehensive sense. He is the truth first of all in a metaphysical sense, and also the truth in an ethical sense so that men may deem His promises sure (Berkhof, 2015: 75). The Bible contains God's truthfulness and faithfulness, such as in Psalms 117:2. Besides using metaphysical language in the Scriptures to express God to the readers, the Bible also employs a lot of metaphors. Whereas metaphysical knowledge has to do with the essence of God's Being, metaphorical language describes the way God works in relationship to others (Coppedge, 2001: 36). The kinds of words used to explain by using a metaphorical language varied greatly, such as agricultural ("grass"), geographic ("mountain" or "rock"), architectural ("fortress" or "dwelling place"), celestial ("light" or "darkness"), and many others (Jacobson and Jacobson, 2013: 123). An example of the use of a metaphorical language is seen in Psalms 18:46, when God is called as "my rock." Of course, it does not mean that God is literally a rock. In this sense, interpretive imagination is needed to think of God as a rock, and imagining God as a rock brings to mind stability and protection (Jacobson and Jacobson, 2013: 123).

As we can see from both the metaphysical and the metaphorical language, a single word cannot describe who God is. There is not a single term fully adequate to explain God. That is why so many words are needed to try to grasp what He is like.

III. RESEARCH METHODOLOGY

This research is a qualitative descriptive study using text analysis approach. The analysis is carried out by building a relationship between the premier and secondary data which in this construction is positioned as the premises. The primary data used is the holy bible specifically in the book of Psalms. The secondary data used were previous hermeneutic studies that discussed the biblical interpretation of the metaphors found.

This research is aimed to analyze the metaphors used to depict God in the Book of Psalms in relation to the attributes of God. The researchers applied interpretative approach. The writers used text analysis as the research design. Text analysis collects information from the interpretation of texts including documents, films, and other kinds of literatures (Mckee, 2003: 1). The texts that the researchers analyzed were from the Davidic Psalms (New International Version), that are from Psalm 2; 3-32; 34-41; 51-65; 68-70; 86; 95-96; 101; 103; 105-106; 108-110; 122; 124; 131; 133; and 138-145. These are psalms which had the name "David" in the superscriptions, or are attributed to David in other books of the Bible. The selection of these texts departed from the fact that David is the prime contributor to the Book of Psalms.

This research was started from pilot research that had previously been conducted by the writers. This pilot research shows the number of terms that are further known as metaphors. The data collection stage starts from collecting terms that meet the criteria as metaphors, that is, they cannot be translated directly, have meanings that do not explicitly refer to the context of their use.

The data in question were collected and analyzed using the premise of Lakoff and Johnson (2003). The analysis procedures carried out include (1) Comparing the source domain

and the target domain; (2) Looking for meaning by referring to secondary data (previous hermeneutic analysis); and explained what the metaphors actually mean and how it was understood in the Ancient Israelite context. After the metaphors had been explained, the writers then analyzed each metaphor in terms of what attribute of God that the particular metaphor most likely refer to, based on the list of attributes of God in the Westminster Shorter Catechism.

IV. FINDINGS AND DISCUSSION

A. Findings

After we gathered all the metaphors in the Book of Psalms; we found that there are 23 metaphor of God found in the Davidic psalms as seen in the New International Version. These metaphors vary greatly in their literal meaning (e.g., the literal meaning of "fortress" compared to "shepherd"). The metaphors are listed and further interpreted. Here is the list of the metaphors for God that we found:

1. Rock: Psalms 18:2,31,46, 19:14, 28:1, 31:2,3, 62:2,6,7, 95:1, 144:1,2
2. Fortress: Psalms 18:2, 28:8, 31:2,3, 59:9,16,17, 62:2,6, 144:2
3. King: Psalms 5:2, 10:16, 24:7,9,10, 68:24, 95:3, 105:20, 145:1
4. Refuge: Psalms 14:6, 31:4, 59:16, 61:3, 62:7,8, 142:5
5. Shield: Psalms 3:3, 7:10, 18:2, 28:7, 59:11
6. Deliverer: Psalms 18:2, 40:17, 70:5, 140:7, 144:2
7. Most High: Psalms 7:8,10,17, 9:2
8. Judge: Psalms 7:11, 50:6
9. My Glory: Psalm 3:3
10. One who Lifts My Head High: Psalm 3:3
11. My Portion and My Cup: Psalm 16:5
12. Redeemer: Psalm 19:14
13. Shepherd: Psalm 23:1
14. Light: Psalm 27:1
15. Hiding Place: Psalm 32:7
16. Mountains: Psalm 36:6
17. Helper: Psalm 54:4
18. Tower: Psalm 61:3
19. Hope: Psalm 65:5
20. Defender: Psalm 68:5
21. Father: Psalm 68:5
22. One of Sinai: Psalm 68:8
23. Maker: Psalm 95:6

B. Discussions

1. Rock

The metaphor of God as a Rock brings to mind the idea of God's redemption. During the Israelites' journey to the promised land, God made water gushed out of a rock in Meribah so that

they and their livestock could drink (Numbers 20:1-13). As He provided water for His own people in the scorching heat of the wilderness, so He continues to be the Rock for all who trust in Him. Besides that, a rock can also be deemed as a firm foundation of a building.

Psalm 62: 2 reflects God as the only refuge for David because he himself was in hiding and the rocky cave was one of the places where he hid himself (Spurgeon, Psalm 62: 2). The idea of the power of God is also reflected in Psalm 95. This verse describes God as a rock that is higher than all the prophets or kings in the world and even higher than angels. God is eternal and strong above all beings in the world (Gill, Psalm 95:1). From these definitions we know that Rock describes God's eternity, omnipotence, and immutability.

2. Fortress

In Ancient context, to protect itself from enemies, a city needs some sort of a defense architecture. This defense architecture is a walled fortification known as fortress (Longman III and Enns, 2008: 22-23). Fortress itself represents the most powerful image of security. Longman III argues that God is often portrayed as Fortress in times of trouble. It shows God's insurmountable power in life-threatening situations. This is in accordance with God's attributes of omnipotence/power.

Basically, the metaphor "Rock" and "Fortress" is almost a synonym since both of them are often used with the same meaning, and in more than one occasion, they are used in the same verse. Just as the metaphor "Rock" means in Psalm 18:2, so is the metaphor "Fortress," since both of them symbolizes a place of deliverance as the context of the psalm is to give thanks to God for His help (Henry, Psalm 18). In Psalm 59:9, the psalmist also assumed God as Someone to whom he can run to for help. David described God as a place of defense, a high place, a fortress, a resting place in times of danger (Spurgeon, Psalm 59:9). Same as the metaphor "Rock," the metaphor "Fortress" symbolizes God's omnipotence and unchangeableness.

3. King

King is not a foreign idea for Ancient Israel. In the context of Ancient Near East, the title king is often attributed to the chief national god. This included, for example, Baal for Canaanites, Marduk for Babylon, Chemosh for Moab, and Dagon for the Philistines (Walton et al., 2000, p 505). In the story of Elijah and king Ahab, God had to compete with Baal for the kingship of Israel (1 Kings 17). The proclamation of God as king, then, affirms His sovereignty over all things. The focus is on authority, as a king is the one who exercises authority over those under His dominion (Coppedge, 2001: 100). Besides authority, a king is also the leader of a realm, so God as a king also is our leader.

We can see the metaphor king in Psalm 5:2 where the psalmist is weeping to God, asking Him to heed all his pleas. Charles Spurgeon in The Treasury of David says that the word king isused here to symbolize God as Someone who hears the pleas of all His subjects (Spurgeon, Psalm 5:2). Psalm 10:16 voices the same by saying that the psalm ends with thanks to the eternal King, for having granted the desires of the oppressed and defending the orphans, and condemning the unbelievers who make people suffer (Spurgeon, Psalm 10:16). By definition, He is different than us for He is our leader.

4. Refuge

Just like the metaphor "Rock" and "Fortress," the metaphor "Refuge" concerns the imagery of protection. The word "refuge" is associated with a fortress and indicates either a natural or any constructed place of shelter and protection (Longman III and Enns, 2008: 23). The Ancient Near Eastern ideas of finding refuge in cult and king occur frequently, often alongside related imagery having to do with fortifications and good defensive terrain (Longman III and Enns, 2008: 525).

Psalm 14 speaks about a picture of the depravity of human (Henry, Psalm 14:1). In verse 6, it states that the foundation of the life of the righteous is faith in God's care. This idea is repeatedly conveyed to show affirmation. The metaphor "Refuge" brings to mind God's attributes of omnipotence and immutability, since it concerns the concept of protection (Spurgeon, *Psalm 142:5*).

5. Shield

Another example of protection imagery, the metaphor "Shield" is one of the most frequently used metaphors to represent God 's protection from enemies, as a shield is the primary piece of equipment for ancient warriors (Longman III and Enns, 2008: 830). The metaphor of "Shield" as deities in the Ancient Near East itself is not an alien occasion, as some deities is also called as a shield. For example, Ishtar, the goddess of the kingdom of Assyria, according to legend told king Esarhaddon an oracle, assuring him that she will be a shield for him in war (Walton et al., 2000: 506).

One Davidic psalm containing the metaphor "Shield" is Psalm 59 The chapter contains David's complaining about the evil things his enemies are planning. in prayer he believed God would be a shield that would fortify him. Matthew Henry in his complete commentary gives an explanation about Psalm 59:11, the verse where exactly the metaphor is located, David stated that if God had protected his people as their shield, he would certainly have despised and demeaned all who fought against them (Henry, Psalm 59). The same concept of protection and defense can also be said of Psalm 18:2, where John Gill explains in his exposition, God is the shield that protects and defends from the enemy and guards against the arrows of the evil one (Gill, *Psalm 18:2*). Speaking of protection imagery, the metaphor "Shield" in the Davidic psalms also concerns God's power.

6. Deliverer

The word "deliverer" can be translated as simply "to escape" or "to carry away." This brings into mind the use of the word "deliverer" in Scripture verses like the Lord's Prayer in Matthew 6:13.

In Psalm 18, David sings to God for delivering him from Saul's hand. The use of the metaphor of liberation implies David's conviction that only God is able to free him from his troubles and protect him from the plans of the Evil One. The metaphor "Deliverer" here means that God is faithful and true. He promised to deliver David from evil and He will do what He promises. This also implies that He is powerful to do that.

7. Most High

The metaphor "Most High" simply means exalted above all other beings and exalted above all worlds, a title which suits well for God. One of the examples of the use of this metaphor is in Psalm 7:17. Psalm 7 is David's song of plea for God's help concerning the words of Cush, a Benjaminite. In explaining the metaphor "Most High" in verse 17, J. B. Coffman says that God is determined as the Most High. The pagans in Palestine at that time glorified and praised their gods and goddesses. The Bible makes comparisons by symbolizing God with the phrase Most High (Genesis 14: 17-24). The Most High was used to describe God's power that could not be compared to other Gods and goddesses (Coffman, Psalm 7:17). The metaphor "Most High" portray God's holiness (apartness) from His creation.

8. Judge

In the biblical world, the figure of a judge is not limited to the concept of judicial responsibilities as in the modern world, but it is also bound up with responsibilities for making law and ruling people, so there is an overlap of roles between a judge and a king (Coppedge, 2001: 211). Walton et al., argue that oftentimes there are insufficient evidence to allow a human being to arrive at a confident decision, and this allows the rise of the concept of deity as the ideal judge who sees all evidence and gives an informed and just decision (2000: 504). One example of the metaphor judge to depict God is in Psalm 7:11. The context of Psalm 7 is David's prayer-song concerning Cush, the Benjaminite. The content of the psalm concerns David's appealing for help to God. In verse 11, David asks the Lord to hear the case and righteously judge Cush. Of course, the legal description of God as the Judge relates to His justice or righteousness.

9. My Glory

The phrase "My Glory" can be considered as a metaphor for God. The metaphor is seen in Psalm 3:3, where Albert Barnes says, God grants David with honor, so that it is to God alone that David will give his confidence and faith. (Barnes, Psalm 3). This suits well in the whole context of the psalm, which is king David running away from Jerusalem to retreat because of Absalom his own son. In the verses leading to 3:3, David tells of the dire situations he had to face (enemies abounding), yet God is not on the enemies' side. Instead, God is his defender and in whom David glorifies. From the context of Psalm 3:3 we know that David is here waiting for God's power to help him.

10. One Who Lifts My Head High

God as "The One Who Lifts Our Head High" (Psalms 3:3) means that God brings joy and deliverance. According to Matthew Henry (Henry, Psalm 3:3) that even in the worst times, God can lift up people's head with joy, He knew the best for them, because they have God that give rejoice to their hearts. This metaphor implies God's power (to lift His people up).

11. My Portion and My Cup

God as "My Portion and My Cup" (Psalm 16:5) means that for David, speaking of feast situation, God is His own portion whatever happens to him because God will never abandon him His comforts, so David does not need to be worry (Benson, Psalm 16:5). This metaphor shows God's benevolence and love towards His people.

12. Redeemer

In the Israeli tradition, the term reedeemer is associated with a family member who helps pay off people from their obligations. This also relates to the act of paying according to the price agreed upon so that someone is released from the obligations that must be done (Walton et al., 2000, p. 505). In the book of Psalm, the word redeemer symbolizes God as a figure that had redeemed David's life from destruction, and saved him from his enemies (Gill, Psalm 19:14). This shows that the role of a redeemer requires a God who has enough power to set people free. Thus, the concept of God's power (omnipotence) is at hand.

13. Shepherd

In the context of livestock, sheep are totally dependent on the existence of shepherd. In Ancient Middle East, the shepherd-sheep relation is applied to the depict relation between superordinate and subordinate (Walton et al., 2000, p 505). In Psalm 23:1, David is saying that he is the sheep and God is his shepherd. He has to cling to God for care and protection, and God is the only One able to guide him to the way of truth (David, Psalm 23). In this manner of speaking, God's attributes which is very well represented by the metaphor "Shepherd" is His benevolence/goodness.

14. Light

Psalm 27:1 shows the idea of light versus darkness is very much seen in the concept of the Israelites throughout the Bible ever since God's decree in Genesis 1 in the word "light." Darkness is a symbol of distress, distress, confusion, and sadness while light is the opposite. Charles Spurgeon explains that in Psalm 27:1, God is reflected as joy, comfort, guide, teacher, and light; He is the light inside and around us, the light that is reflected from us, and the light that will be accessed by us (Spurgeon, Psalm 27: 1). The attributes of God's truthfulness is connected to God as "Light."

15. Hiding place

In Psalm 32:7, it is said that "You (LORD) are my hiding place." Another protection imagery, this verse means that David trust that God will protect him from trouble, and surround him with songs of deliverance. God is my hiding place also means that God is our sanctuary, the safest place that can protect us from evil. This idea of protection also means God's power.

16. Mountain

The metaphors "Mountain" and "Rock" occur in parallel expression in Job 28:9-10, signalling the same meaning between them. Psalm 36:6 stated, "Your righteousness is like the highest mountains." This verse implies greatness and dignity, but also has reference to God as Creator (Ellicott, Psalm 36:6). That God is great is also the meaning of the metaphor that God's righteousness is like the highest mountain. Just like the metaphor "Rock" implies God's attributes of eternity, omnipotence, and immutability, so is the metaphor "Mountain."

17. Helper

Psalm 54:4 states that God is David's Helper. Looking at the context, Charles Spurgeon elaborates it well when he says concerning this verse in his Treasury of David. Spurgeon states

that David was surrounded by enemies, yet he rejoiced because he saw God's defense of him more than all human's and then he cries 'behold'. The attributes of God that suits God as "Helper" is omnipotence since God is ever present to help.

18. Tower

God as the tower in Psalm 61:3 means that He is the strong tower against the enemy. Spurgeon in The Treasury of David, "As in a fort impregnable, David had dwelt, because surrounded by omnipotence. Sweet is it beyond expression to remember the loving kindnesses of the Lord in our former days, for he is unchangeable, and therefore will continue to guard us from all evil" (Spurgeon, Psalm 61:3). For this metaphor, the attributes related with God is His Omnipotence because the metaphor "Tower" means power for human or God has unlimited power for humans.

19. Hope

Psalm 65:5 contains the metaphor "Hope". In the context of Psalm 65:5, Joseph Benson explains the meaning of the word "Hope". The word hope here implies God is the trustworthy party, and to whom people can properly rely (Benson, Psalm 65:5). God's attribute of eternity is best depicted by the metaphor of God as "Hope." That means God has no beginning, end, or succession of moments in his own being. God always is hope.

20. Defender and Father

The next metaphor for God is God as the "Defender of widows." Psalm 68:5 tells that God is "A father of the fatherless, and a judge of the widows, is God in the habitation of his holiness." Thus, it also includes God as a "Father to the fatherless." Psalm notes that one of the reasons why God deserves to be praised is because basically humans have limitations so they need God as an advocate. (Benson, Psalm 68:5). The metaphors of "Defender of widows" and "Father of the fatherless" describe the attributes of God's power since it is related to protection imagery.

21. One of Sinai

Speaking of Sinai, the Ancient Israelites will remember the times of Moses leading the Israelites in the wilderness. In Psalm 68:8, God is shown of having a very great power. He is able to control the storm and even the earth, which is unmoved, trembles at the sight of God. Moses tells in Exodus 19 that "the whole mountain quaked greatly." Thus, even the mighty wilderness of Sinai was the seat of God. The attributes of God for this metaphor is God's power over everything.

22. Maker

In Psalm 95:6 is God is represented through the metaphor "maker". The metaphor "Maker" means that David knows God as His Creator. Gill's commentary on Psalm 95:6, clearly shown that we were created by God and get help from God that's why humans should praise God (Gill, Psalm 95:6). The attributes of this metaphor that is best described from the metaphor of God as "our Maker" is God as Wisdom, which means that He has a wise nature to create

humans, and also God's apartness or holiness since He is of different substance than us. "Maker" also symbolizes the power of God to create.

V. CONCLUSION

This research tried to explain how different kinds to metaphors for God in the Book of Psalms helps give a depiction on the many attributes of God. After this research has been conducted, we found out that the various attributes of God are truly present in the metaphors. However, they did not equally present in the same amount. The metaphors present in the Davidic psalms depict some attributes very often while other attributes seldom appeared through metaphors. The most prominent attribute of God based on this research is God's power. His omnipotence is the most prevalent concept from the metaphors in the Davidic psalms. The other attributes which are also dominant may be immutability, holiness/apartness, benevolence, and others. This fact may leave us wonder about the greatness of David's God, that He is incomprehensible to our minds, yet makes Himself known to us so that we can know Him. This research was by no means exhaustive, and there are improvements that can be done from this research. This research only tried to find out the relation between the metaphors in Davidic psalms and the attributes of God, so there are many opportunities to expand the research as well as deepen it.

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