

CHAPTER I

INTRODUCTION

1.1 Background of the Study

It is indisputable that language determines and shapes one's perception of reality. Describing something in a new way, perhaps even poetically, can lead to new discoveries and understandings, broadening and challenging conventional categorization. One key literary and rhetorical device that exemplifies this formational attribute of language is metaphor. More than simply a poetic flourish, metaphors fuse together two previously disparate concepts in such a way as to influence a culture's way of thinking. More recently, George Lakoff and Mark Johnson's *Metaphors We Live By* evaluates the ways in which metaphors unconsciously inform our daily life. By describing one thing in term of another, metaphors uniquely highlight certain qualities or characteristics, helping people to conceptualize new meanings. In doing so, they are not only descriptive or informational, but actually influence experience by constructing new perceptions and perspectives.

Metaphor is one of the most common literary devices that can be found in almost any text, and the Bible is no exception. The Bible consists of two kinds of testament, Old Testament and New Testament. Old Testament contains 39 book names, 929 chapters and 23.214 verses while New Testament contains 27 book names, 260 chapters, and 7.959 verses. When it comes to religious rhetorics, metaphors are essential in describing that which evades everyday language. Metaphors are frequently invoked in biblical and religious texts to

draw out specific attributes of God and the way God relates to the world. An example of this is the Hebrew Bible's "titles" for God, exhibiting God's attributes through metaphor. For example, God is called the "Ancient One", "Judge of all the earth", "King", and "Lord" or "Yahweh" (Daniel 7:9, Genesis 18:25, Psalm 74:12, Genesis 4:26, Exodus 6: 2-3). God is frequently described through non human metaphors as well, such as a "rock", "shield", even manifested in a "whirlwind" (2 Samuel 22:3 Job 38:1) The Psalmist relies on metaphors and figurative language to fully express the depth of his emotions, evidencing a dynamic and often times, personal way of relating to the divine. In his book on metaphors in the Psalms, William Brown describes the Psalms as operating at the level of the imagination, often "swiveling the universe on the hinges of a single image" that is shared by the surrounding culture. These metaphors open up new avenues of understanding and relating to God, and by implication, understanding oneself.

But sometimes the metaphors in the verses of Bible makes the Bible's readers do not understand or misunderstand about the meaning. It is because almost the verses are metaphorical expressions and has many interpretation. For example, the metaphor of 'water' has many interpretation. As in John 3:5 writes that '*Jesus answered, very truly I tell you, no one can enter the Kingdom of God unless they are born of Water and Spirit*'. In this verse, born of water means water baptism. In both the Old and New Testaments, the word "water" is used for salvation and eternal life, which God offers humankind through faith in his Son (Isa 12:3; 55:1; Revelation 21:6; Revelation 22:1 Revelation 22:17). In

John 4:10-15, part of Jesus discourse with the Samaritan woman at the well, he speaks metaphorically of his salvation as “living water” and as “a spring of water welling up to eternal life”.

The gospel of John is one of the book names in Bible, actually it is written in the New Testament. This book has many metaphors. It extends metaphors originally reserved for the Jewish God “Yahweh” through its descriptions of God’s son Jesus, and the Holy Spirit he sends to those who believe in him, even the description of His followers. Jesus describes himself in the gospel as the Way, the Truth, the Light, the Good Shepherd, the Bread of life, the Vine, etc. It is used to show that he as God has role plays in the lives of those who would believe in him (John 14:6, 10:11, 6:35). Then Jesus as God’s son also describes His followers as the branches and the salt of the earth. The gospel lend itself to examining how metaphors function to define and describe Jesus ‘relationship with the world, showing him to serve as an extension of God’s presence as described in the Holy Bible. It can be seen as Jesus answered, “*I am the way and the truth and the life. No one comes to the Father except through me.*” (John 14:6)

The Italic words of metaphor in the previously need interpreting and understand the meaning from two perspectives. Jesus often uses metaphor in conveying his message. He often compares himself to another thing. As in the verse above, Jesus compares himself to the way, the truth, and life. Jesus as God’s son establishes himself as not only the pathway to God, but also as truth and life itself. In verse, *I am the vine, you are the branches. If you remain in me*

and I in you, you will bear much fruit; apart from me you can do nothing (John 15:5), Jesus does not talk the vine and the branches as a part of the tree, but also give a comparing himself as the vine and calls his followers branches of the vine, in that they are extensions of Himself. Also, Jesus states his followers will "bear much fruit," meaning good things will come as a result of their faith. In verse, *I am the bread of life; he who comes to me will not hunger, and he who believes in me will never thirst (John 6:35)*. In this metaphor, Jesus compares Himself to bread. The bread of life is symbolic idea that Jesus offers eternal fulfillment. Like bread sustains us in life., 'Jesus' metaphor suggests that He can sustains His followers in a spiritual sense. Furthermore, in verse *I am the light of the world; he who follows me will not walk in the darkness, but will have the light of life*. Jesus calls himself the light of world. In the Bible, light refers to salvation, and darkness refers to sinfulness.

All the verses in the previous can be understood through investigating the meaning of metaphor based on Systemic Functional Linguistics. The way of using the unusual form of linguistics can be analyzed with Systemic Functional Linguistics or SFL. The functional view of metaphor as ways of controlling the social and natural environment to the more recent theories that sees metaphor as processes by which we understand and structure one domain of experience in terms of another domain of a different kind (Duranti, 1997 : 38).

In SFL theory, language is viewed as a social semiotics. There are two poles of coding experience, the unmarked or congruent which is also known as a usual representation whereas the marked or incongruent one is called the unusual

or the metaphorical representation (Saragih 2001: 162). Then Halliday (1994) elaborated that metaphor in SFL form is a general form is a general form of interpretations as the representative of social symptoms that involves the shifts of meanings. One of the characteristics of language as a social symptom according to SFL is that language is functional in social context. Firstly, language is structured appropriately with the human needs of language. Secondly, the functions of language itself include three points, to picture, to exchange and to combine human's experience. These three functions called language metafunctions.

A language user changes their experience in life (non-linguistics experience) into linguistics experience. Non-linguistics experience could be the reality or event that happens in daily life. The experience realized into linguistics experience by three elements, they are process, participants, and circumstances..

Seeing the Bible, especially the John's Gospel has many metaphors and the Bible's readers often find difficulty in understanding the real meaning of metaphors, this study is very interesting to discuss because it will give a deep understanding for the readers to get the message of the God's words in the Bible.

The researcher will conduct a study of lexical metaphor in the Gospel of John with reference to Systemic Functional Linguistics. The theory of metaphor in SFL is appropriate to investigate and analyze the unusual form of linguistics or metaphor in the verses of John Gospel. And by analyzing the lexical metaphor, it is hoped that the Bible's readers will easy to understand the message of God.

1.2 Problems of the Study

In line with the background, the problems are formulated as follows.

- (1) What kinds of lexical metaphor are used in the Gospel of John ?
- (2) How are the lexical metaphor used in the Gospel of John ?
- (3) Why is the lexical metaphor used in the Gospel of John ?

1.3 Objectives of the Study

Based on the problems of the study, the objectives of the research are

- (1) to find out the kinds of lexical metaphor used in the Gospel of John,
- (2) to describe the lexical metaphor used in the Gospel of John, and
- (3) to elaborate the reason for the use of lexical metaphor in the Gospel of John.

1.4 Scope of the Study

To avoid the blur discussion to the research, a limitation will be needed as the scope of the study. The scope of the study will be limited in terms of the lexical metaphor in the verses of *John Gospel* in Bible.

There are three aspects which done in this study, firstly is the kinds of lexical metaphor used in John Gospel, secondly the way of lexical metaphor used in John Gospel and the third is the context for the use of lexical metaphor in John Gospel. The focus of context is context of situation, that is tenor especially reflected by status/power. This study applies the concept theories of the Systemic Functional Linguistics (SFL) proposed by Halliday.

1.5 Significance of the Study

A research that is conducted should show some applicable results, so that it can contribute some ideas that can enhance the quality of the knowledge. The findings of the study are expected to be useful theoretically and practically for those who are interested in analyzing metaphor especially lexical metaphor in written text.

- (1) Theoretically, the readers can enlarge their knowledge on theories of Systemic functional linguistics in order to interpret the meaning of lexical metaphor.
- (2) Practically
 - a. As a reference for the university students who are interested in investigating lexical metaphor in other field.
 - b. For the Bible's readers, the result of this study can realize them for the demand on Bible are not only to guide the reader to believe the God's power, but also to understand the information which can improve their understanding about moral teaching and bring them into positive thinking to always thanks toward God's blessing in human's live.
 - c. In addition, the findings of this research are expected to gain benefit because it provides some valuable information particularly to another researcher who would like to conduct an in-depth study on lexical metaphor.