The Analysis of Figurative Language Used in Chapter 1-30 of Psalm in King James Version Bible

Charissa Bonita Yenita Resi[1]*, Adrallisman[2]

[1][2]*Universitas Buddhi Dharma*
Jl. Imam Bonjol No. 41 Karawaci Ilir, Tangerang, Indonesia

[1] charissabonita@gmail.com

[2] adrallisman@ubd.ac.id

Abstract

This study entitled An Analysis of Figurative Language Used in Chapter 1-30 of Psalm in King James Version Bible. The purpose of the study is to find out the kind of figurative language which is used by The Book of Psalm in King James Version Bible and also to find out the meaning of the figurative language which is applied in The Book of Psalm in King James Version Bible. The writer used theory Figurative Language from X.J Kennedy, Knickerbocker & Renninger, Keraf, Wren & Martin, Pradopo, Fatimah, and Gunter Radden. The method applied in this research is descriptive qualitative method. These are 5 kinds of figurative languages which are analyzed Simile, Idiom, Metaphor, Hyperbole and Paradox. Every data has been reviewed and the writer take conclusion that most of figurative language that is used in this book is Metaphor. There are 12 cases of metaphor that can be found. Then Simile with 7 cases, Idiom with 7 cases, Hyperbole with 3 cases, and last is Paradox with 2 cases from 30 chapters the book of psalm. The most frequently word used is metaphor because there are so many words that have the similarities between the two things. This research highly expected to give information and knowledge to the reader or the next researcher to be able know about types figurative languages, meaning of figurative language, and to identify figurative language easier.

I. Introduction

Language is system of communication used by people to express their feeling, message, knowledge, attitude toward anyone in life. In order word language is medium communicate. According to Bollinger (1975:14) "Language is a system vocal auditory communication, interacting with the experiences of its users, employing conventional signs composed of arbitrary patterned sounds units and assembled according to set rules". Based explanation above language is commonly used to interact with other people in someone's person life, and to deliver the opinion or the feeling and attitude and it is delivered using sound and our auditory system. There is something called figurative language term which writer usually use. Figurative language is important to stylize the writing and make the language in the writing more colorful.

---

* Corresponding author

Figurative language uses words to imply other meanings. In other words, figurative language is a language style that people use to communicate. It can be written or spoken language. Figurative Language is a figure of speech is a way of saying something other than the ordinary way (Perrine 1969). Figurative is stated that it is another way of adding an extra dimension to language, which can attract the reader's attention (Perrine (1992) Thus, the use of figurative language can be used to attract the reader's attention. There are several tools for literature which can aid us to make the picture of the word such as idioms, metaphors, similes, paradox, personification, symbol, metonymy, and hyperbole for the one who like to read.

Figurative language is a kind of language with different meanings from interpretation of literacy which uses word or expression. The use of several types of figurative language in a literary work creates a work that is literally more enchanting and interesting. It is a unique way for literary writers to express their thoughts and feelings and also make them extraordinary.

Figurative language is language that uses figures of speech. It is related to the book of psalm that contains figurative language. There are many kinds of figurative language such as: idiom, metaphor, simile, paradox, hyperbole, etc. Figurative language can be found commonly in poetry and it is used also in nonfiction writing and prose.

The application of figuration language could give the audience a massive deep effect in several way of style in meaning which can create the content stylistic, interesting, polite and also powerful. It is commonly used in several culture and conversation in daily life. The proof, it is used in work of literacy such as novel, poem, short story, etc. One of the application of figurative language can we find in writing which is known as The Book of Psalm which is part of the King James Version Bible. The bible is mostly used by Christians and Catholics as guidance in their life in daily basis and as guidance for a daily prayers.

Based on explanation by Elwell (1988), Psalm are musical accompaniment, originally using the harp that poems sung to. Figurative language are some of the aspects of poetry, and they are conveyed in the Psalms. According to The King James Version Bible, the names "Psalms" come from the Septuagint (the Greek translation of the Old Testament), where they originally referred to stringed instruments (such as harp, lyre and lute), then to songs sung with their accompaniment or of sacred poems meant to be sung. In the Hebrew Bible, Psalms begins the third and last section of the biblical canon, known as the Scriptures.

The Psalm book, generally is about the praise of God of Israel for His power and His mercy for the making of the world and for His action in the past and contribution of the independence of Israel. The book of Psalm envisions that everybody and everything will worship God and God will always listen to the prayers.

The book of Psalms is a remarkable collection of Hebrew poetry focused on prayer and worship of God for His past faithfulness. The Book of Psalms in the Bible consists of 150 chapters. Not that the number of 150 chapters is intentional. All that is actually the result of learning from time to time. There is no special structure for the 150 chapter sequence because they are all arranged randomly. Of a religious nature, as a song, the Psalm can be said to be a poem. Like poetry in literature, the psalm contains many figurative language. One of the most famous metaphors, idiom, simile and hyperbole of the Psalms.

In its present form, the book of Psalms consists of 150 poems divided into five books (1–41, 42–72, 73–89, 90–106, 107–150) Psalm 1 serves as an introduction to the whole Psalter, while Psalm 150 is a final doxology (an expression of praise to God) the books are divided from each other by short doxologies that form the conclusions of the last psalm of each of the first four books.

Based on the explanation above, the writers is interested to analyze figurative language in bible because Bible has been read by all people around the world and become one of biggest historical heritage that is sacred by some religion such as Jewish and Christians. There are also so many figurative languages that writers can elaborate in the book of the Psalm. The writers want to identify the figurative language in that book so people can understand the meaning as a literature aspect that is used by the writer of the Book of Psalm.

II. RELATED WORKS/LITERATURE REVIEW (OPTIONAL)

I. Linguistic

Linguistics is the systematic study of the structure and evolution of human language, and it is applicable to every aspect of human endeavor. Linguistics is the study of language, how it is put together and how it functions. Various building blocks of different types and sizes are combined to make up a language. Sounds are brought together and sometimes when this happens, they change their form and do interesting things. Words are arranged in a certain order, and sometimes the beginnings and endings of the words are changed to adjust the meaning. Then the meaning itself can be affected by the arrangement of words and by the knowledge of the speaker about what the hearer will understand. Linguistics is the study of all of this.

According to Tarigan (1986), linguistics is a set of knowledge obtained by applying the scientific method to language phenomena. Popularly, foreigners say that linguistics is the science of language or the science that makes language the object of its study. Learning Linguistics is very important, because language is the main communication tool for every human being. In everyday life, humans use various forms of language to meet their needs. The most important human need is to be able to communicate with other people, because it cannot be denied that humans are social beings who are interconnected.

Linguistics is the science of language, and linguists are scientists who apply the scientific method to questions about the nature and function of language. Linguists conduct formal studies of speech sounds, grammatical structures, and meaning across all the world's over 6,000 languages. They also investigate the history of and changes within language families and how language is acquired when we are infants. Linguists examine the relationship between written and spoken language as well as the underlying structures that enable us to use language.

The discipline of linguistics focuses on theories of language structure, variation and use, the description and documentation of contemporary languages, and the implications of theories of language for an understanding of the mind and brain, human culture, social behavior, and language learning and teaching. There are various branches of linguistics which are given their own name, some of which are described below.

II. Figurative Language

Figurative language is a form of style which is used to give an influence, to convince the reader through words of writing and speaking. According to Keraf (1998) Figurative language is the way a person to describe his thought and mind using a language which that person has uniquely so it can be shown through the personality and soul of the writer. Besides it there are three factors of language which must be had by a person so the language can be used well. Those three factors are politeness, attractiveness and honesty.

So based on above, Figurative Language is a unique disclosure if we show our feeling and thought using the words in a paragraph form and rhetoric form of sentence. Figurative Language can be

used also to increase the effect of the beauty, and can raise a different feeling and can use the language imaginatively.

Figurative Language is an infrastructure which help poet to create an imaginations of his experiences, fantasies, ideas, and give a strong visual image on reader's mind. Figurative language is a certain literary device, which is commonly applied by the authors to gain strength and freshness of their literary work's expression (Holman;1986:202).

To know the meaning of figurative language we need to use our imagination to imagine what the words were said or what the words were referring to. Based on Perrine (1982), There are four primary reason when we use the figurative language. First, figurative language cause the pleasure imaginatively of the work of literacy. Second, It is a way to give an imagery as an additional into the verse, making the abstract concrete, and make the work of literacy more sensuous. The third, figurative is a method of adding the intensity emotionally to otherwise merely statement informatively and conveying attitudes along with the information.

According to X. J. Kennedy (1979) "Figurative Language is language that uses figurative of speech. A figurative of speech is a way of saying something other than the literal meaning of the world". Figure of speech may be said occur whenever a speaker or writer, for the sake of freshness or emphasize, depart from usual denotation of word.

According to X.J Kennedy, Knickerbocker, and Renninger. Figurative language is divided into 11 types, they are: Allusion, Hyperbole, Irony, Metaphor, Simile, Personification, Metonymy, Idiom, Paradox, Synecdoche, and Symbol. The followings are presented the explanation and a few example of each of figurative language:

1. Allusion
According to X.J Kennedy (1979), Allusion is figurative language that show indirectly forwards a person or even that people have known together. Based on explanation by Knickerbocker and Renniger (1963:367), said Allusion is reference to some well-known place, event or person. Not a comparison in the exact sense, but a figure in the sense that it implies more than its narrow meaning.

For example, a girl might say her boyfriend, "Thanks, Romeo," after he's offered some kind of romantic gesture. Traditionally, Romeo (from Shakespeare's Romeo and Juliet) is looked upon together of the foremost romantic fictional characters in history. during this example, that girl would have succeeded in telling her boyfriend he's wonderful, just by alluding to the present fictional romantic man.

Based on the explanation above, allusion is another word reference, Several poets refer to their poem and to other poet and these are always the cases allusion and several times one of the analysts biggest puzzle is trying to find what the allusion refers to. The one who write the writings can conclude that allusion is a reference to a person, event or place which will be known by the one who read the writings. It can make the writer a compression of ideas.

2. Hyperbole
According to X.J Kennedy (1983:496), affirms hyperbole is emphasizing a point with statement containing exaggeration. It can be ridiculous or funny. Hyperboles can be added to fiction to add color and depth to a character.

Based on explanation by Knickerbocker and Renninger (1963:367), Hyperbole is a figure of speech which employs an exaggeration that is used for special effect. An exaggeration statement is used to heighten the effect. It is not used to mislead the reader, but to emphasize a point

According to Wren and Martin (2005:43). stated that in hyperbole a statement is made emphatic by overstatement. It can be concluded that hyperbole is a figure of speech that states something or situation. The hyperbole is perhaps one of the most widely recognized forms of figurative language and one that permeates everyday life the advertising and entertainment industries. For the conclusion, hyperbole is the way of extreme exaggeration or extravagant statements, which is meant to create a great impression, as well as to evoke or indicate great feelings.

For example: "Your luggage weighs a ton".

The examples means the luggage was very heavy although it is probably that it would actually weight some kilograms.

3. Irony

According Knickerbocker and Renninger (1963:367), Irony is a figure of speech which contains a statement in which its real meaning is completely opposed to its professed or surface meaning.

Irony is a figure of speech when an expression used is the opposite of the thought in the speaker's thought, thus conveying a meaning that different the literal definition.

For the example: "How fast you did your job, till I wait you for a long time". The example above means to do the job, one need long time that it keep his friend waits for a long time too. But is only to say the feeling that he or she is unsatisfied with the condition.

So, The conclusion irony is other kind of figurative language which has the meaning appear something different from what is intended. Irony are all tools that a writer can use to show emotion, set moods, and evoke a response from their audience.

4. Metaphor

According to X.J Kennedy (1979:490) Metaphor is a "statement that one thing is something else, which in a literal sense, it is not. It does not use connective words such as like or as". Metaphor makes sense when the similarities between the two things is clear and someone can understand the connection. Metaphor is a kind of analogy which compare two things directly but in short pattern. It means those two things have same attributes and the one who write uses it to compare it to another.

Based on explanation by Knickerbocker and Renninger (1963:367), Metaphor is an implied comparison, or an expression that is used in a new sense, on the basis of similarity between its literal sense and the new thing or situation to which it is applied, with "like" or "as" omitted.

Based on explanation by Keraf (1984), In the world of figurative language, metaphor in direct comparison it is not use words like and as. so it's principal the first is directly linked to the subject second. Metaphor is change in meaning due to the similarity of properties between two objects. According to Ullman, metaphor is a comparison between two things that are unified or a comparison that is direct because of the similarities or similarities that are concrete or real or intuitive or perceptual. The two things can be compared in real terms or logically. Because the comparison is unified or dissolved, it is not stated in words that express the comparison

From the above statements, it can be underlined that metaphor is a comparison to show a similarity between two things without using a comparative word which can be compared in real terms through human experience or logic. Metaphors can be found in everyday life, such as in song lyrics, in daily prayers, in literature, news, entertainment or humor, as well as verses that are often read in the holy book of any religion. Metaphors make a deep impression on an expression. Metaphors can be found in religious scriptures, such as Christian scriptures or what is known as the Bible. The meaning of the metaphors in the Bible can be examined in terms of language.

For example : "The Lord God is a sun and a shield." The example explains God is compared with sun and shield. Each of metaphor gives different information about God. Sun refers to the light, warmth and preservation about the growth. And the shield represent that God as a protection for us. So the example above gives a safe feeling in God's preservation and protection in life.

5. Simile

According to Kennedy (1979:490), affirms that simile is comparison of two things, indicated by some connective, usually like, as, than or verb such as resembles. Generally, Simile is defined as a type of figurative language that used to explain the resemblance of two object (in shape, color, characteristic etc) Simile comparison is expressed by the use of some word or phrase, such as like, as, than, seems, similar to, or resembles.

Based on explanation by Knickerbocker and Renninger (1963:367), Metaphor which has its figurative meaning but has lost its figurative sense through endless used. Based on explanation by Hatch (1995: 66) Simile is "a statement introduced by like or as". Briefly, simile is the comparison of two distinctly different things but it is considered the same as helped by the connective words. Similes are used in literature to make writing more vivid and powerful. In everyday speech, they can use to convey meaning quickly and effectively.

Simile is an non implicit comparison of one thing to another, most of them linked by like or as. The main goal of simile is to show information about one object that is unknown to the reader by comparing it to something with which the reader is familiar. Simile can be either explicit or implicit depending on how the simile is phrased. An explicit simile is a kind of simile in which the characteristic that is being compared to between the two objects is stated. An implicit simile is a kind of simile in which the reader must infer what is being compared.

For example: "She sings like an angel", It means she sing beautifully, because angels are knowns to be very beautiful. "He was as tall as a tree". It means the person is very tall because most of tree is very tall. "He is as busy as a bee". It means he is working hard, as bees are known to be extremely.

6. Personification

According to X.J Kennedy (1983:487), Personification is a figure of speech in which a thing, an animal, or an abstract term (truth or nature) is made human. Personification gives human characteristics to inanimate objects, animals, or ideas.

Based on explanation by Knickerbocker and Renninger (1963:367), Personification is a type of metaphor in which a lifeless object, an animal or abstract ideas made to act like a person and thereby gives animation, vividness and nearness those things which are normally thought of as impersonal and aloof from human affairs or giving human characteristics to an object, animal, or an abstract idea

Based on explanation by Keraf (2009:140) said that Personification is the figurative language that describe a non-life things or non-human object abstraction or ideas able to act like human being. (chapter II)

For example:

• "Land of mourning - languishing oil". The example means extreme disaster, and the feelings are sadness and grief.

• "The sunrise smiling with me" The word though "Sunrise" is an object but it is a non-human. So the sunrise cannot smile with the human.

7. Metonymy

According to Kennedy (1978:57), Metonymy is the use of something closely related for the thing actually meant. It is figure of speech which the name of one object is replaced by another which is closely associated with it. Based on explanation by Knickerbocker and Renninger (1963:367), Metonymy is a figure of speech describing one thing by using the term for another thing closely associated with it. Metonymy is characterized by the substitution of a term or object closely associated with the word in mind for the word itself.

Based on Günter Radden (1999:18) Metonymy is claimed to be not just a matter of name of things, but essentially a conceptual phenomenon. Metonymy like metaphor is part of our everyday way of thinking, is grounded in experience, subject to general and systematic principles and structures our thoughts and action.

For example : "She's just a pretty face" The example means we derive the basic information about a person from the person's face. This is reflected in the tradition of portraits in painting and photography. The conceptual metonymy is part of our everyday way of thinking about people. (Günter Radden: 1999: 18)

8. Idiom

According to Oxford Advanced Learners Dictionary (2006: R49), An idiom is "a phrase whose meaning is difficult or sometimes impossible to guess by looking at the meaning of individual word it contains". It means that idiom is not the sum of 9 individual word.

Moreover, McCarthy and O'Dell in their book English Idioms in Use (2002: 6) stated that Idioms are "expressions which have a meaning that is not obvious from the individual words". It means that the meaning of idioms is not literal meanings, but they have non literal meanings. The best way to understand idioms are by looking at the contents

For example: They said the test would be difficult, but it was a piece of cake. The idiom which is used in the example is the word "a piece of cake". The piece of cake means easy. So the writer is telling us that the subject who has done the test feel that the test was easy.

9. Paradox

According to Kennedy (1979: 489), said "Paradox occurs in a statement that at first strikes us as self-contradictory but that on reflection make some sense". Based on explanation by Knickerbocker and Renninger (1963:367), Paradox is "a statement of which the surface or obvious meaning seems to be illogical, even absurd but making good sense upon closer examination".

Based explanation above Paradox is a statement or situation containing apparently contradictory or incompatible elements, but on closer inspection may be true. Paradox is a statement which contains apparently opposing or incongruous elements which, when read together, turn out to make sense.

For example :

• "Save money by spending it". There is a paradox figurative language in this sentence. It because there is a contradictory between saving money and spending the money but if we make it into one sentence, the sentence will have a different meaning.

10. Synecdoche

According to Knickerbocker and Renninger (1963:367), Synecdoche is a figure of speech showing the use of a part for the whole. Synecdoche substitutes some significant detail or aspect of an experience for the experience itself.

Based on explanation by Pradopo (1987: 78), Synecdoche is a figure of speech which mentions an important part or thing for the thing itself. Meanwhile, According to Fatimah (1993: 26),

Synecdoche mentions the name of the part as a substitute name as a whole or in part. This figure of speech is divided in two kinds: (a) Pars pro toto is part for the whole. For example: "glasses" the example means name for something that consists of more than literally just two pieces of glass (the frame, nose bridge, temples, etc. as well as the lenses. (b) Totum pro parte is whole to part. For example: "At the Olympic Games, Germany is the gold medal in the hurdles".

In the example above, Germany was able to win the gold medal. This is not true in this form, of course. Actually, a competitor who has entered Germany has won the precious metal. Therefore, the whole (Germany) stands for a part (competitor)

Furthermore, the Synecdoche is a figurative language which is used to replace to the something that has just been mentioned. Besides it, Synecdoche also known as figurative language which gives or provides a language to complete a statement that is mentioned.

For example: "All the people were gathered to Jeremiah" The example means is the greater number of the people. The Synecdoche in this sentence is the usage of a part to represent the whole. That is, rather than an object or title that's merely associated with the larger concept.

11. Symbol
According to Kennedy (2004:569) symbol is any object or action that represents something beyond its literal self. Symbol is a thing (could be an object, person, situation or action) which stands for something else more abstract. The meaning of any symbol whether an object, an action, or a gesture, is controlled by its context.

For example: Our flag is the symbol of our country and the characteristic of our country.

III. Definition of Bible.
Bible is a Holy Bible for Christians or Catholics, it has a same function and definition like the Quran in Islam. In The Holy Bible, There are lesson, guidance, order, prohibition, prophecy, and prayer. There are also stories about the prophet, God's follower, God's rebellion, and God's mighty works and miracles from the beginning of the creation of the universe which are told narratively. There are also songs and psalm which are created to praise and worship God Almighty. The Bible is a collection of texts which has generated many different overlaps, however, creates an important general point. The proper term to describe the scriptures of Judaism is a biblical term, and the Old Testament is usually used by non-Jews to describe the scriptures of Judaism.

First of all we have to consider that The Holy Bible which we read nowadays is a translation from the original scripture. The original language which is used for the Old Testament is Aramaic language and Old Hebrew Language which are not used anymore by people in nowadays. In New Testament, the writer use the Greek Language because on the first century, The New Testament in daily conversation using Greek Language and The writer only familiar with that language. The Greek Language which is used in the New Testament is Old Greek Language and not used in Greece now.

Although there is only one Jewish Bible, compiled and stored as the holy book of the Jews, the contents of each Christian compilation of canonical texts from different Christian traditions. The Jewish scriptures were originally (and are now) written in Hebrew.

As Mentioned before, There are two covenants in the Bible, the Old Testament, and the New Testament. Old Testament consist of five parts of Torah, Stories about Prophet before Lord Jesus, songs, and Psalm. While The New Testament consists of the covenant which has been refurbish among The God and The mankind by Jesus Christ The Lord.

The bible has specific composition which become the main topic in Old Testament and New Testament. In Old Testament there are five main topic, such as, Torah, History, Poetry, Famous Prophet, and Unfamous Prophet. New Testament has also five main topic such as, Gospel, The History of Apostle(Acts), Letter which are wrote by Paul, General Book. The Old Testament consist of 39 books, otherwise The New Testament has 27 books.

Apart from that, the Bible also has many versions. The most common use bible are: King James Version (KJV), New International Version (NIV). King James Version (KJV) was originally published in 1611. King James Version This translation is based entirely on the Textus Receptus. Most modern readers will take this translation very literally. The KJV offers beautiful poetic language. King James Version generally the target audience is adults. While New International Version (NIV) was first printed in 1978. the NIV is a modern 'dynamic equivalence' version (idea-for-idea). The translators were from a group of theologians who spanned a large variety of denominations from multiple countries. The target audience of NIV translation is children.

As for the actual content and message, the two translations are essentially the same. If you want a good middle of the road translation, the NIV is a good choice, especially for non-Christians or people unfamiliar with Christian ideas. If you want authoritative and well-known translation for memorization, or like the archaic language, the KJV is a good choice.

III. METHODS

In the study, the material of this research are the scripts of the Holy Bible book of Psalm in King James Version Bible. The writer also used the original text of the Holy Bible focused on Psalms to find out statements, dialogues that support the argument. The writer could get information as much as she could from the books available in the library and text source in the web or web library (repository) . Besides using the books inside the library, the writers also found some information related to the topic, such as theories of figurative language needed from the Internet.

In this study, the writer applied qualitative approach by using a Descriptive Method. The object of this study is the form original text of the Holy Bible book "Psalm". According to Moleong (2006: 6) explains that "Qualitative research is research that intends to understand the phenomena experienced by research subjects for example behavior, perception, motivation, action holistically and by means of description in the form of words and language, in specific natural contexts and by utilizing various scientific methods."

The qualitative method is aimed at gaining a deep understanding through firsthand experience, truthful reporting, and documented quotations of actual conversation. Refering to above explanation, the writers use qualitative method in analyzing figurative language and also the writers consent to acquire the information from the "The Book of Psalm" and to answer the research question in the Chapter One as the forms of figurative language in the book of psalm.

The following was the procedure of the research in conducting the study. The first step to finish this thesis is choosing several material that were considered interesting and in accordance with figurative language. Second, the writers read the books comprehensively in order to find the text considered using figurative language. Third, the writers identify the data from The Book of Psalm in King James Version Bible. Fourth, the writer looked for utterances related to figurative language theory. Fifth, the writers analyzed, classified and grouped the verse based on their types of figurative language. Sixth, the writers interpreted the meanings of the figurative language by referring to the theories used in the study. After interpreting, the writers describe the conclusion

by comparing the result of the study to the analysis in order be valid and reliable to answer the questions addressed.

IV. RESULTS

This study focus on analyzing the types of figurative language in the King James Version Bible of Psalm Chapters 01, 03, 05, 06, 07, 16, 17, 18, 19, 23, 24, 27, and 29. Besides finding the types of figurative language, this study also figure out the meaning of figurative language conveyed in the Holy Bible of Psalm and the reason why the author used figurative language.
The Book of Psalms, which is generally believed to be the most widely read and the most highly treasured of all the books in the Old Testament. Psalm is a collection of poems, hymns, and prayers that express the religious feelings of Jews throughout the various periods of their national history. The Book of Psalms has a special significance for understanding the religious life of ancient Israel. The prophets and the sages provide some insight concerning what the Hebrews thought, but the psalms give the clearest indication of what the Hebrews felt. Here, we find a revelation of the hopes, the joys, the sorrows, the loyalties, the doubts, and the aspirations of the human heart.

1. Kinds of Figurative Language.
   a. Simile
      Psalm 1:3   ; "He shall be like a tree planted by rivers of waters."
      Psalm 16:3   ; "As for the holy ones in the land, they are the noble. Their sorrows shall be multiplied that hasten after another god: their drink offerings of blood will I not offer, nor take up their names into my lips."
      Psalm 17:12 : "They have now compassed us in our steps: they have set their eyes bowing down to the earth. Like as a lion that is greedy of his prey, and as it were a young lion lurking in secret places."
      Psalm 18:33 ; "It is God that girdeth me with strength, and maketh my way perfect. He maketh my feet like hinds' feet, and setteth me upon my high places."
      Psalm 19:4-6 ; "Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, Which is as a bridegroom coming out of his chamber, and rejoiced as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof."
      Psalm 22:14-15 ; "I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels." My strength is dried up like a potsherd, and my tongue cleaveth to my jaws, and thou hast brought me into the dust of death."
      Psalm 29:5-6 ; "The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon. He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn."

   b. Idiom
      Psalm 3:7   ; "I will not be afraid of ten thousands of people, that have set themselves against me round about. Arise, O LORD; save me, O my God: for thou hast

smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the ungodly."

Psalm 5:9   ; "Lead me, O LORD, in thy righteousness because of mine enemies; make thy way straight before my face. For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre, they flatter with their tongue. But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee."

Psalm 6:7   ; "I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears. Mine eye is consumed because of grief; it waxeth old because of all mine enemies."

Psalm 7:3   ; "O Lord my God, in thee do I put my trust: save me from all them that persecute me, and deliver me: Lest he tear my soul like a lion, rending it in pieces, while there is none to deliver. O LORD my God, if I have done this; if there be iniquity in my hands"

Psalm 7:9   ; "The Lord shall judge the people: judge me, O Lord, according to my righteousness, and according to mine integrity that is in me. Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins. My defence is of God, which saveth the upright in heart."

Psalm 17:8 ; Keep me as the apple of the eye, hide me under the shadow of thy wings. From the wicked that oppress me, from my deadly enemies, who compass me about.

Psalm 24:4; "Who shall ascend into the hill of the LORD? Or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully."

c. Metaphor

Psalm 2:4; "Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure."

Psalm 3:3 ; "But thou, O LORD, art a shield for me; my glory, and the lifter up of mine head"

Psalm 10:14 ; "Thou hast seen it; for thou beholdest mischief and spite, to requite it with thy hand: the poor committeth himself unto thee; thou art the helper of the fatherless."

Psalm 10:16; "The LORD is King for ever and ever: the heathen are perished out of his land. LORD, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear."

Psalm 16:2 ; "Preserve me, O God for in thee do I put my trust. O my soul, thou hast said unto the LORD, Thou art my Lord: my goodness extendeth not to thee"

Psalm 16:5 ; "The LORD is the portion of mine inheritance and of my cup: thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage."

Psalm 16:11; "Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore."

Psalm 18: 2; "The Lord is <u>my rock, and my fortress,</u> and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower."

Psalm 18:18 ; "He delivered me from my strong enemy, and from them which hated me: for they were too strong for me. <u>They prevented me in the day of my calamity: but the LORD was my stay</u>"

Psalm 18:31 ; "For by thee I have run through a troop; and by my God have I leaped over a wall. As for God, his way is perfect: the word of the LORD is tried: he is a buckler to all those that trust in him. <u>For who is God save the LORD? Or who is a rock save our God?</u>

Psalm 23:1 ; (A Psalm of David.) <u>The LORD is my shepherd; I shall not want</u>. He maketh me to lie down in green pastures: he leadeth me beside the still waters.

Psalm 23:5 ; "Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD forever."

d. Hyperbole

Psalm 6:6 ; "I am worn out from groaning; all light long <u>I make my bed swim with weeping and drench my couch with tears.</u>"

Psalm 18: 7-8 ; "Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth. There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it."

Psalm 27:2 ; "(A Psalm of David.) The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid? When the wicked, even mine enemies and my foes, <u>came upon me to eat up my flesh,</u> they stumbled and fell."

e. Paradox

Psalm 18:11-12; "He made darkness his secret place, his pavilion round about him were dark waters and thick clouds of the skies. At the brightness that was before him his thick clouds passed, hail stones and coals of fire."

Psalm 18:28; "For thou wilt save the afflicted people; but wilt bring down high looks. <u>For thou wilt light my candle: the LORD my God will enlighten my darkness.</u> For by thee I have run through a troop; and by my God have I leaped over a wall."

2. Meaning Figurative

There are five types of figurative languages used in chapter 1-30 of Psalm in King James Version Bible. The meaning of six figurative language that is used in:

a. Simile

Psalm 1:3 ; "He shall be <u>like a tree</u> planted by rivers of waters."

So the simile can be found in the underlined phrase above because that Psalm describes an person who always meditate about the Torah of God. The comparison is made between that

person and the tree. In this case, the fruitful tree is compared with the that person after that person always meditate the Torah of God. That person has a good character like a fruitful tree.

Psalm 16:3; "As for the holy ones in the land, they are the noble. Their sorrows shall be multiplied that hasten after another god: their drink offerings of blood will I not offer, nor take up their names into my lips."
So the simile can be found in the underlined phrase above because the comparison is made by the writer of the Psalm among the people in that city and the priest. The writer expects that all people in the city have the priest character. So, there will be so many good persons. The holy one refers to the priest and the noble refers to the people.

Psalm 17:12; "They have now compassed us in our steps: they have set their eyes bowing down to the earth. Like as a lion that is greedy of his prey, and as it were a young lion lurking in secret places."
So the simile can be found in the underlined phrase above because the comparison is made by the author between the author's enemy and the lion. The author's enemy really wants to kill the writer like a greedy lion on his pray. He is always lurking the author of the psalm in secret places and wait until the right time to kill the author of the Psalm.

Psalm 18:33; "It is God that girdeth me with strength, and maketh my way perfect. He maketh my feet like hinds' feet, and setteth me upon my high places."
So the simile can be found in the underlined phrase above because the comparison is made by the writer of the psalms between his feet and the hind's feet. He wants God gives him a strength so he can stand up as strong as the hind's feet in any circumstance.

Psalm 19:4-6; "Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat there of."
The simile in this verse is located on the underlined part like above because the simile has compared the rejoice with a strong man who run a race. It means that person has a big rejoice in his heart or he is so happy. A strong man who run a race will win the race. It means that he has a big happiness in his heart.

Psalm 22:14-15; "I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels." My strength is dried up like a potsherd, and my tongue cleaveth to my jaws, and thou hast brought me into the dust of death."
So, there are 3 simile figurative languages in this verses. First is writer is compared with the water. It means that writer is so sad and he feels like all his tears all poured out and all his body is melting like water. The second is the writer feel depressed and heart broken. His heart is compared with the wax. It's so broken so it feels like a melting wax.
The third is the author's strength is compared with the potsherd. Because of the broken heart, the author has no more strength, and is strength is broken like the potsherd.

Psalm 29:5-6; "The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon. He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn."

So the simile can be found in the underlined phrase above because the people of Lebanon are compared with the calf. Because of the voice of God make the people of Lebanon scare and run away like a calf. The people of Sirion also scare because of the voice of the God. And because They scare, they feel depressed and easily to be broken like a young unicorn.

b. Idiom

Psalm 3:7; "I will not be afraid of ten thousand of people, that have set themselves against me round about. Arise, O LORD; save me, O my God: for thou hast smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the ungodly."

If we take a look at that verse, we can see that the writer uses the idiom on underlined words above. On that underlined words can be conclude as the idiom because if we know God doesn't smitten and broken the ungodly enemy of the writer literally. But God only gives a punishment to that ungodly enemy until the enemy is powerless.

Psalm 5:9; "Lead me, O LORD, in thy righteousness because of mine enemies; make thy way straight before my face. For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre, they flatter with their tongue. But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee."

It can be seen that the idioms in above on underlined words. It can be seen that specifically on the phrase their throat is an open sepulchre, actually it is referring to the words which are said by the enemy. That words is full of accusation and lies, which can cause a death penalty to the writer of the that verse in the court or cause someone want to murder the writer. Open sepulchre is equal to death.

Psalm 6:7; "I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears. Mine eye is consumed because of grief; it waxeth old because of all mine enemies."

So the idiom can be found in the underlined phrase above because the "waxeth old" is an idioms because it doesn't means the sight of that person is becoming blurry as the old man but the perspective or the mind of that person cannot see or think about his future anymore because the grief that person have.

Psalm 7:3; "O Lord my God, in thee do I put my trust: save me from all them that persecute me, and deliver me: Lest he tear my soul like a lion, rending it in pieces, while there is none to deliver. O LORD my God, if I have done this; if there be iniquity in my hands"

So the idiom can be found in the underlined phrase above because the iniquity in my hands doesn't means the iniquity literally in that person's hands because iniquity is an abstract thing. We cannot see the iniquity. It actually means that person feels guilty.

Psalm 7:9; "The Lord shall judge the people: judge me, O Lord, according to my righteousness, and according to mine integrity that is in me. <u>Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins.</u> My defence is of God, which saveth the upright in heart."

So the idiom can be found in the underlined phrase above because human only have thought and emotion, the heart refers to the conscience or thought about which can decide the right thing or the wrong thing. And rein refers to the emotion of someone which can drive someone to do something right or something wrong.

Psalm 17:8; <u>"Keep me as the apple of the eye, hide me under the shadow of thy wings."</u>

From the wicked that oppress me, from my deadly enemies, who compass me about. There are 2 idioms in those verse which are the apple of the eye and the shadow of thy wings. "Keep me as the apple of the eyes" means to keep carefully that person because that person is fragile and is easy to be destroyed or that person is easy to die if that person is not protected. "Hide me under the shadow of thy wing" means that person want have a safe feeling like under the shadow of that person's protector wings because no enemy can see that person if he is under the shadow.

Psalm 24:4; "Who shall <u>ascend</u> into the <u>hill</u> of the <u>LORD?</u> Or who shall <u>stand</u> in his <u>holy</u> <u>place?</u> <u>He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully</u>."

If we take a look on that verse we can see the idiom figurative language on the words "Clean Hand". "Clean hands" doesn't means the hands of that person is free of the bacteria or germ. It refers to the action which has been done right with that person's hand.

c. Metaphor

Psalm 2:4; "Let us break their bands asunder, and cast away their cords from us. <u>He that sitteth in the heavens shall laugh. the Lord shall have them in derision</u>. Then shall he speak unto them in his wrath, and vex them in his sore displeasure."

According to the above verse we know if we take the sentence literally, God doesn't sit in the heaven. The meaning of this metaphor is God who rules all over the world. The word sit means the authority of God.

Psalm 3:3; "But thou, O LORD, art a <u>shield</u> for me; <u>my glory</u>, and the <u>lifter</u> up of mine head"

So the metaphor can be found in the underlined phrase above because God is compared with shield, glory and lifter. Each of metaphor gives different information about God. The shield represent that God as a protection for us. The glory represent influence and importance. And Lifter represent strength. So God are the protection, the influence and the strength.

Psalm 10:11; "He hath said in his heart, God hath forgotten: <u>he hideth his face</u>; he will never see it."

As we see in above verse, the metaphor can be found on underlined phrase. The metaphor has meaning, God is spirit and has no face that can be seen by human. So when the writer said that God hide his face means God doesn't answer the prayer anymore.

Psalm 10:14; "Thou hast seen it; for thou beholdest mischief and spite, to <u>requite it with thy</u>
<u>hand</u>: the poor committeth himself unto thee; thou art the helper of the
fatherless."

So the metaphor can be found in the underlined phrase above because thy Hand doesn't refer
to the hand specifically because mischief and spite are an abstract thing. Thy hand means that
God will handle and take control the mischief and spite.

Psalm 10:16; "<u>The LORD is King for ever and ever: the heathen are perished out of his land.</u>
LORD, thou hast heard the desire of the humble: thou wilt prepare their heart,
thou wilt cause thine ear to hear."

According to above verse, the metaphor has meaning that God has character to rule the Human.
God is compared with the King. It means God has strength, authority, sovereignty, governed
the Human Life.

Psalm 16:2; "Preserve me, O God for in thee do I put my trust. <u>O my soul, thou hast said unto</u>
<u>the LORD, Thou art my Lord: my goodness extendeth not to thee</u>"

So the idiom can be found in the underlined phrase above because God is compared with the
goodness of life. This metaphor gives information and the character of the God. God represent
a kindness in the life or someone who can bring a goodness to someone life.

Psalm 16:5; "The LORD is <u>the portion of mine inheritance and of my cup</u>: thou maintainest
my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly
heritage."

So the metaphor can be found in the underlined phrase above because God is compared with
the inheritance and cup. This metaphor gives information how The Lord God can do in some
one life. God can become a blessing or wealth to someone life. God can gives a wealth to
someone who believe in Him.

Psalm 16:11; "Thou wilt shew me the path of life: in thy presence is fulness of joy; <u>at thy right</u>
<u>hand</u> there are pleasures for evermore."

The metaphor in this verse is located on the underlined phrase. The right hand is always
describe the polite hand in some culture. We often give something to another person using
right hand because the righthand is the polite hand. That is why something good such as
pleasure is located in the right hand or the good hand.

Psalm 18: 2; "The Lord is <u>my rock, and my fortress,</u> and my deliverer; my God, my strength,
in whom I will trust; my buckler, and the horn of my salvation, and my high
tower."

So the metaphor can be found in the underlined phrase above because The Lord God is
compared with the rock and fortress, which means God have a mighty strength that can protect
us from the bad thing and become our salvation.

Psalm 18:18; "He delivered me from my strong enemy, and from them which hated me: for
they were too strong for me. <u>They prevented me in the day of my calamity: but</u>
<u>the LORD was my stay</u>"

So the metaphor can be found in the underlined phrase above because God is compared with the stay. It means God can be someone who protect, who are worthy to be trusted and someone who give the writer a protection and give the writer a safe life. God in this metaphor protect the writer from the enemy or hide the writer from the enemy the same as the stay.

Psalm 18:31; "For by thee I have run through a troop; and by my God have I leaped over a wall. As for God, his way is perfect: the word of the LORD is tried: he is a buckler to all those that trust in him. <u>For who is God save the LORD? Or who is a rock save our God?</u>

So the metaphor can be found in the underlined phrase above because the Lord God is compared with the rock. This metaphor shows the ability and the character of God. God have a mighty strength that can protect us from the evil and become our salvation.

Psalm 23:1; (A Psalm of David.) <u>The LORD is my shepherd; I shall not want</u>. He maketh me to lie down in green pastures: he leadeth me beside the still waters."

So the metaphor can be found in the underlined phrase above because God is compared to the shepherd. This show the character of God which full of knowledge. God in this metaphor is God who give the writer a guidance in life so the writer can make right decision and the right path in this life the same as shepherd who always guides the sheep.

Psalm 23:5; "<u>Thou preparest a table before me</u> in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD forever."

As we can see in above verse. The underlined phrase has meaning that God has provided the writer a victory. The victory is compared with the table. It means all the enemy will be served by God to be beaten by the writer.

d. Hyperbole

Psalm 6:6; "I am worn out from groaning; all light long <u>I make my bed swim with weeping and drench my couch with tears</u>."

So the Hyperbole Figurative Language can be found in the underlined phrase above. The tears that comes out from the writers of the Psalms eyes is not much that can make the bed and the couch is wet enough so someone can swim on it or make the couch and the bed fully wet.

Psalm 27:2; "(A Psalm of David.) The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid? When the wicked, even mine enemies and my foes, <u>came upon me to eat up my flesh</u>, they stumbled and fell."

It can be seen that the hyperbole figurative language on above underlined phrase. It can be considered as hyperbole because the writer exaggerated that his enemies want to eat his flesh. It gives picture that his enemies has perform a cannibalism. The phrase to eat up my flesh has meaning that the writer's enemy want to kill the writers of above verse.

Psalm 18: 7-8; "Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth. <u>There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it</u>."

So the Hyperbole Figurative Language can be found in the underlined phrase above because there is no literally smoke out of that person nostril because he is angry. The writer only exaggerate it so the reader can know that the person is so angry about something.

e. Paradox

Psalm 18:11-12; "He made darkness his secret place, his pavilion round about him were dark waters and thick clouds of the skies. At the brightness that was before him his thick clouds passed, hail stones and coals of fire."

In these verse the writers is giving a paradox to the reader. How can God as concealed in the dark, yet giving us light. Because If there is a brightness, there will be no darkness. If there is no brightness, then it will be a darkness. In this verse the writer wrote that God hide in the darkness but can give a brightness.

Psalm 18:28; "For thou wilt save the afflicted people; but wilt bring down high looks. For thou wilt light my candle: the LORD my God will enlighten my darkness. For by thee I have run through a troop; and by my God have I leaped over a wall."

The paradox in this verse is how can someone run through a troop. The writer is trying to say that He is running passing by the troop. God gives a strength to the writer so he can defeat the troop and pass by the troop.

V. CONCLUSIONS

After analyzing the data, the writers find 5 kinds of the figurative languages that is used in the Book of Psalm from chapter 1-30 in KJV. They are Simile, Idiom, Metaphor, Hyperbole, Paradox. And the writers find that the meanings of the figurative language that used in in the Book of Psalm from chapter 1-30 in KJV are different in each verses depends on the context of the verses that have been written by the author.

After reviewing all the figurative language on The Book of Psalm in King James Version from chapter 1-30, the writers concludes that the holy Bible is written with a sense of beauty and contains words and phrase with deep meaning and understanding.

In the Bible, some words are arranged figuratively to create a sense of beauty to the style of writing and language and some verses contain words with an implicit meaning.

The types of figurative languages that can be found in this analysis are:

1. Metaphor with 12 cases.
2. Simile with 7 cases.
3. Idiom with 7 cases.
4. Hyperbole with 3 cases.
5. Paradox with 2 cases.

The data above provide strong evidence that metaphor is the most dominant type of figurative language that is used in the Holy Bible Book of Psalm in King James Version Bible.

REFERENCES

Bollinger, D.1968. *Aspects of Language.* New York: Harcourt Brace Jovanovich, Inc.

Elwell, A.Walter. 2015. *Sacred Poetry: Consisting of Psalms and Hymns Adapted to Christian Devotion in Public and Private Works*. America: Scholar's Choice.

Hatch, Evelyn M. 1995. *Vocabulary, Semantic and Language Education*. Cambridge: University Press.

Kennedy, XJ.1979. *Literature: An introduction to Fiction, Poetry and Drama second edition*. Boston Litle Brown and Company.

Keraf, Gorys. 1985. *Diksi dan Gaya Bahasa*. Jakarta: Penerbit PT Gramedia.

Knickerbocker, K. L. And H. W. Reninger. 1963. *Interpreting Literature*. New York: Holt, Reinheart and Winston, Inc.

Mahajan, Deepti. 2008. *Psalms Biblical Literature*. USA: Encyclopædia Britannica.

Meleong, lexy J. (2005). *Metode Penelitian Kualitative*. Bandung: PT. Remaja.

Perrine, Laurence. (1969). *Sound and sense: An Introduction to poetry* (3rd ed). New York: Harcourt, Brace, & World.

Pradopo, Rachmat Djoko. 1985. *Bahasa puisi penyair utama sastra Indonesia modern.* Jakarta: Pusat Pembinaan dan Pengembangan Bahasa, Departemen Pendidikan dan Kebudayaan.

Pradopo, Rachmat Djoko. 2002. *Pengkajian Puisi (Analisis Strata Norma dan Analisis Struktural Puisi)*. Yogyakarta: Gajah Mada University Press.

Radden, Günter. 1999. *Metonymy in Language and Thought*. Netherlands: John Benjamins Publishing Company.

Siswantoro. 2005. *Apresiasi Puisi-Puisi Sastra*. Surakarta: Muhammadiyah University Press.

Tarigan, Henry Guntur. 1986. Pengajaran Sintaksis. Bandung: Angkasa.

Wellek, René & Austin Warren. (1956) *Theory of Literature*. New York: Harcourt, Brace World