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BETWEEN LANGUAGE AND REALITY: METAPHORICAL AND METONYMICAL CONCEPTUALIZATIONS OF GOD IN THE NEW TESTAMENT

The aim of this paper is to analyse the metaphorical and metonymical conceptual representations of God in The New Testament. The notion of God causes various problems since God is understood as One in Three Persons: the Father, the Son, and the Holy Spirit. The idea of the Holy Trinity escapes human logic and natural reasoning. The metaphors and metonymies used for the conceiving of God in The New Testament form a complex system of schemata, mediating between the indescribable reality and language. Because of the transcendent nature of God, classifying some of the schemata as metaphor or metonymy is problematic.

1. Introduction

The aim of this article is to analyse the conceptual metaphors and metonymies used with reference to the notion of God in The New Testament. A similar analysis conducted for The Old Testament (Kuczok 2009) shows various metaphorical models for God, classified as personifications, structural metaphors and orientational metaphors, as well as some metonymies. However, while in The Old Testament God was understood as one entity, The New Testament brings a completely new vision of God: the Holy Trinity – the Father, the Son, and the Holy Spirit. The idea of the Holy Trinity remains central to Christian theology, and has been subject to numerous theological treaties, discussions, catecheses, and sermons throughout history. Nevertheless, the transcendent nature of God raises serious linguistic problems: describing reality exceeding human empirical cognition seems to reach beyond the capacities of literal language. In consequence, people have invented a complex system of metaphorical notions to facilitate the conceiving of God.

In the first part of the paper the focus is given to the various approaches to metaphorical theology. Next, the notions of metaphor and metonymy are explained, and the relationship between reality and language in theology is analysed. After that, the paper

analyses the concept of God in The New Testament and presents the metaphors and metonymies used as tools for describing God in The New Testament, with reference to the Three Divine Persons, the Father, the Son, and the Holy Spirit. All the biblical quotations and examples are given from *The New Jerusalem Bible* (1985).

2. Metaphorical theology

Using the concept of metaphor for describing God is frequent in theological discourse. The beginnings of this approach in theology can be traced back to St. Thomas Aquinas. In *Summa Theologiae* (I, 1, 9), the author claims that it is appropriate to describe the divine and the spiritual employing analogy with the mundane in biblical metaphors. Moreover, it is natural for human cognition to move from what is cognizable through the senses to what is cognizable through the mind. Hence, the Bible should present the spiritual messages in the shape of physical metaphors.

In the views of Barbour (1976: 12–16), religious metaphor is based on analogy between the usual context of a given word and its new context. Metaphor is not pretending or playing a game without any reference to reality. On the contrary, it points to salient analogies between two objects, which are experienced in human life. Metaphors are dynamic: they can evoke certain feelings and attitudes, as well as influence the way people perceive and interpret the world. Thanks to personal experience the receiver of language becomes actively involved in the process of understanding. According to Gerhart and Russell (1984: 124–125), religious metaphor creates new meanings from ordinary, everyday meanings. Similarly, Huber (2000: 59–61) says that there is lay significance of human language, which can be expanded to the infinite, the absolute or total, and as a result on the transcendental level human language acquires new meaning and new significance.

For Soskice (1987: 16), metaphor is not a matter of thought, but of language only, as a decorative way of saying what can also be said literally. For McFague (1985: 15–16), it is the process of thinking, and its nature is conceptual. Furthermore, McFague claims that metaphorical thinking constitutes the basis for our thought, and especially abstract language, referring to the unknown, is metaphorical. Like Barbour (1976: 49–50), McFague (1985: 23–24) develops a theory of model in religious language, which are defined as a dominant metaphor, extensively and frequently used in religious language. Unlike metaphors, which are used rarely and without many details, models are very detailed and used systematically. As such they provide general schemata for interpretation and can be used in different contexts. A good example of a religious model is GOD IS A FATHER, which occurs frequently and systematically, both in the Bible and theological discourse, and is very important in the conceiving of God. Models are vivid and direct, and thus they have strong influence on people; at the same time models help in finding a balanced interpretation of many different experiences.

Lakoff and Johnson state that "the conceptual systems of cultures and religions are metaphorical in nature" (2003: 40 [originally published in 1980]). It means that metaphor provides humans with the understanding of religious experiences. Metaphor

is an important tool to comprehend partially what cannot be comprehended totally: feelings, aesthetic experiences, moral practices and spiritual awareness. What differentiates the cognitive approach to the notions of metaphor and metonymy from all the other theories is the fact that metaphorical mappings between conceptual domains are not arbitrary, but motivated by people's experiential gestalt: metaphor and metonymy are not arbitrary, but grounded in people's everyday experiences. Moreover, the process of metaphorization involves moving from what is concrete towards what is abstract (Lakoff 1993: 244–245). Therefore, the abstract idea of God is conceptualized by means of notions that are easily accessible to human cognition: people, animals, plants, natural phenomena, or objects. Kövecses (2005: 2–5) proves that metaphorization is highly motivated by culture of the speakers. Thus, it can be expected that the metaphorical representations of God in The New Testament will depend on the political, industrial, religious, social, family or work experiences of the people who lived around two thousand years ago and wrote the books of The New Testament. Attempts to analyse religious language in the light of the cognitive theory of metaphor were undertaken by such authors as Bierwiaczonek (2000), Barcelona (2003), Wieczorek (2005), Gicala (2006), and Kuczok (2009).

In Krzeszowski's views (1997: 161–162), axiology is entailed in the cultural model of the world in which we live. What characterizes the process of valuation in human language is a certain hierarchical order of the things experienced by human beings. The author calls this hierarchy The Great Chain of Being, with God on top, then human beings, next animals, then plants, and at the end inorganic objects. This hierarchy is used in metaphorical mappings in people's conceptual systems: in upward mappings the source domain occupies a lower position on the Great Chain of Being than the target domain, whereas in downward mappings the source domain occupies a higher position than the target domain. The metaphors involve deification, humanization, animalization, vegetalization, and reification, in which the source domains are respectively: God, a human being, animals, plants, and inorganic things.

3. Metaphor and metonymy versus reality

The assumption that conceptual metaphor is the only way to understand and describe transcendental reality raises a serious question about its ontological status. If any of the conceptual metaphors are applied in our language, especially ontological metaphors, for instance, GOD IS A FATHER, does it mean that it is only a way of the conceiving of the notion of God, or God really is a father? While some of the models used for talking about God seem to be interpreted by theology as ontological truths, others function only as means for analogical references to some aspects of the divine. For instance, in dogmatic theology God is claimed to be a Father, but not a Mother, although both models are used in the Bible for describing God (Kuczok 2009: 167). Soskice (2007: 66–69) argues that because of the cognitive incapacity of human reason to fully understand the notion of God all the metaphorical references to Him are purely metaphorical and therefore, their status is limited to linguistic forms of expres-

sion. God is neither a Father nor a Mother, not even a male or a female, nor any other being or concept involved in the metaphorical mappings in human reasoning.

In consequence, the unclear borders between language and reality in the concept of the Trinity lead to problems with distinguishing between metaphor and metonymy. By definition, conceptual metaphor involves mappings between two conceptual domains while conceptual metonymy involves only one conceptual domain (Lakoff, Johnson 2003: 35). Religious symbols constitute a special case of metonymy, and thanks to their connections with everyday experiences they link the sphere of human experiences with the metaphorical system of religion (Ibid.: 40). Depending on the assumptions made with reference to a given image of God, the conceptualization may be analysed either as metaphor or metonymy. For instance, on the one hand, such concepts as «love», «light», «wisdom», or «word» can be understood as metonymical representations of God. On the other hand, however, it can be said that in God these concepts become personified. Besides, very often both cognitive phenomena interact with each other, producing very complex images, called by Goossens metaphtonymies (2002: 369 [originally published in 1990]): metaphorical understanding can be based on metonymies or vice versa.

Kołakowski (2001: 160–162 [originally published in 1982]) claims that it is impossible to understand religion without participation in it through faith: the existence of transcendental entities depends on what is believed by humans.

4. The notion of God in The New Testament

While in The Old Testament God was understood as the One, the Unique Being, in the perspective of The New Testament God is Triune, One God in Three Divine Persons. The term «Trinity» is absent from the Bible, but has been created by theology. Theologians in their discourse claim that God is one but in three persons, regardless of their denomination: Catholics (Bartnik 1999: 163–168), along with Protestants (Barth 1994: 37–40 [originally published in German in 1947]), and Orthodox Christians (Łosski 2000: 37–41 [originally published in Russian in 1972]), although some differences between their understanding of the trinitarian dogma exist.

Describing God as the Trinity means that in the theological interpretation the model GOD IS A PERSON is much more than merely a conceptual metaphor: God is believed to be a person in the ontological sense, and what is even more, not one, but Three Persons united as One God. This idea constitutes one of the greatest mysteries of the Christian religion, incomprehensible to human natural reasoning. Bartnik (1999: 217) says that the theological language of trinitology is highly complex, speculative and abstract, and one of its feature is the metaphorical character. As Barcelona (2003: 3) argues, although the idea of the Holy Trinity contradicts the rules of logic, the metaphorical and metonymical concepts underlying its understanding and the relationships between the Persons within the Trinity form a coherent structure.

Most metaphors presented in this article are ontological metaphors, which, according to the definition, mean identifying human experiences as entities or substances (Lakoff, Johnson 2003: 25). Orientational metaphors, on the other hand, organize the process of metaphorization according to spatial relationships, such as up-down, in-out, front-back, on-off, deep-shallow, or central-peripheral (Ibid.: 14). Figure 1 presents the ontological metaphors used in The New Testament for the Three Divine Persons. The arrows indicate the direction of the mapping: from the source domain to the target domain. The metaphorical mappings are classified according to their axiological charge as personifications, vegetalizations and reifications.

One of the central concepts of God is that in The New Testament God is called love: *Whoever fails to love does not know God, because **God is love*** (1 John 4: 8). The conceiving of God as love can be treated as a metaphor (see: Kuczok 2009: 162); however, it can be also understood as one of God's qualities since according to theological interpretations, no name fully describes God (Frankowski 1983: 154). This implies that understanding of God as Love is metonymical: THE QUALITY FOR THE PERSON since the mappings take place within the same conceptual domain.

The semantic structure of the religious subcategory of love, presented in The New Testament, is analysed by Bierwiaczonek (2000: 91). The author lists aspects that can be treated as elements of the conceptual frame of the notion of God's love. First of all, God's love is unconditioned, as illustrated, for instance, in the parable of the labourers in the vineyard (Matthew 20: 1–16), where all labourers are paid the same wages regardless of the time they spend at work. This parable involves the metaphors: GOD IS A FARMER and CHRISTIANS ARE LABOURERS. Then, God's love leads to a sacrifice: *This is my commandment: love one another, as I have loved you. **No one can have greater love than to lay down his life for his friends*** (John 15: 13–14).

Next, God's love is patient and disinterested: *Love is always **patient** and kind; love is **never jealous**; love is **not boastful or conceited*** (1 Corinthians 13: 4), forgiving: *it is never rude and **never seeks its own advantage**, it **does not take offence or store up grievances*** (1 Corinthians 13: 5), trustful: *It is always ready to make allowances, **to trust**, to hope and to endure whatever comes* (1 Corinthians 13: 7), eternal: *Love **never comes to an end**.* (1 Corinthians 13: 8), and empathic: *Love **does not rejoice at wrongdoing**, but finds its joy in the truth* (1 Corinthians 13: 6). Furthermore, God's love is merciful, as shown in the parable of the prodigal son (Luke 15: 11–32), who is welcomed cordially and forgiven by his father, representing God.
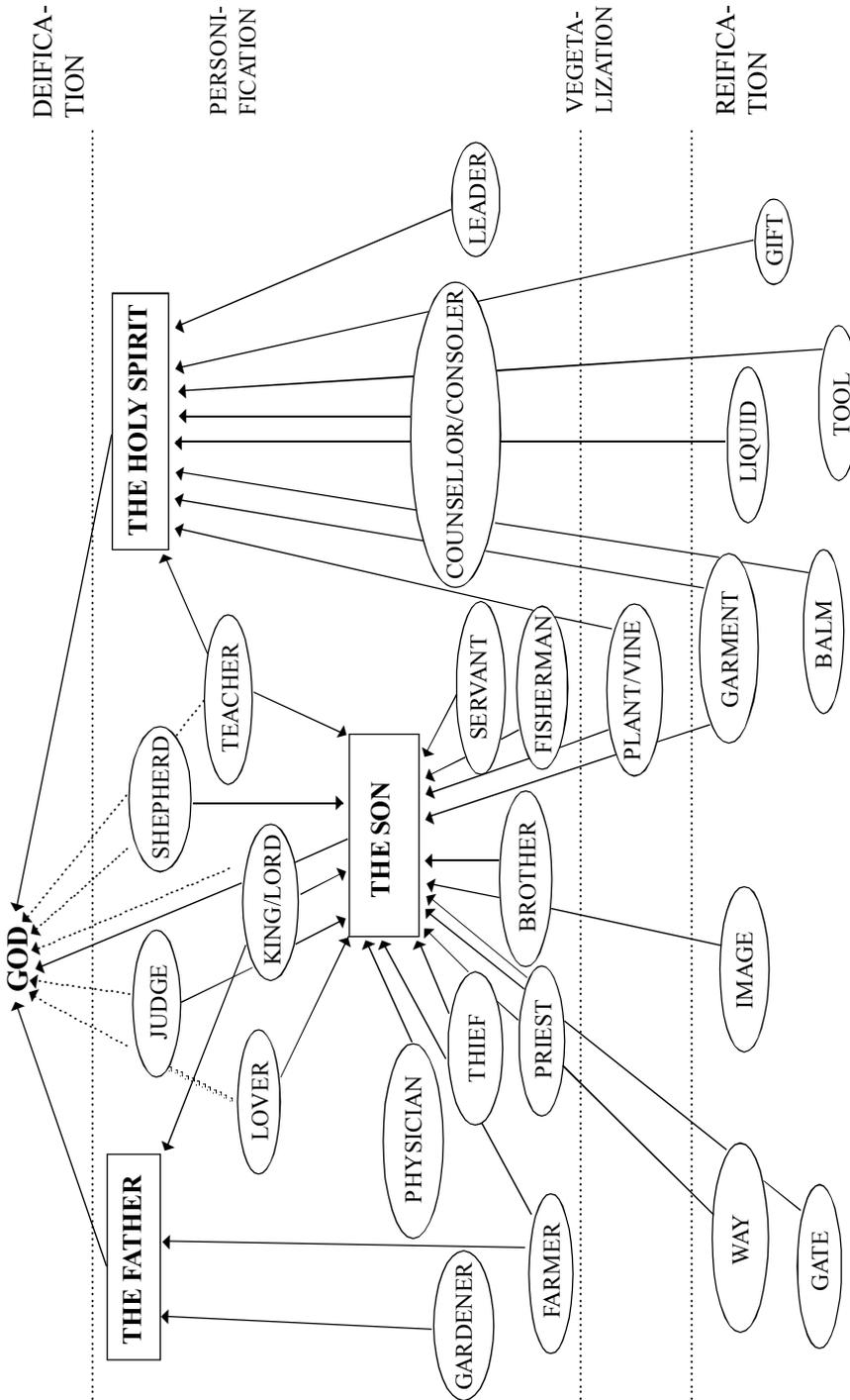
Fig. 1. The system of ontological metaphors representing the Triune God of The New Testament

5. God – the Father

God has a son, Jesus Christ: *And suddenly there was a voice from heaven*, «***This is my Son, the Beloved****; my favour rests on him»* (Matthew 3: 17). The Son has a special, intimate relationship with the Father, whom He addresses, saying «Abba», which means «daddy»: *«**Abba, Father!**» he said, «For you everything is possible. Take this cup away from me. But let it be as you, not I, would have it»* (Mark 14: 36).

Moreover, God is also the Father of Christians. Christ teaches His followers to pray to God, saying: *So you should pray like this: **Our Father in heaven***, *may your name be held holy* (Matthew 6: 9). This fact implies the metaphor CHRISTIANS ARE GOD'S CHILDREN: *But to those who did accept him he gave power to become **children of God*** (John 1: 12).

In theology, God the Father of The New Testament is often identified with the God of The Old Testament. Although in The New Testament the metaphor GOD IS A FATHER becomes a fact, God's fatherhood still exceeds human experiences and understanding of this notion, and as such requires metaphorical referencing.

5.1. Humanizations of the Father

The ontological metaphors describing God the Father are classified as humanizations, following the model GOD (THE FATHER) IS A HUMAN BEING.

FATHER IS A FARMER
In the parable of the wicked husbandmen (Matthew 21: 33–44; Mark 12: 1–12; Luke 20: 9–19), the parable of the two sons (Matthew 21: 28–32), and the parable of the labourers in the vineyard (Matthew 20: 1–16), God the Father is pictured as a farmer who has a farm or a vineyard, and employs husbandmen or labourers to work in his vineyard. Also, in the *Gospel of John* Christ teaches: *I am the true vine, and **my Father is the vinedresser*** (John 15: 1).

FATHER IS A GARDENER
In the parable of the fig tree (Luke 3: 6–9), God is a gardener who grows fig trees and decides on the quality of the plants by the fruit they bear.

FATHER IS A KING
In the parable of the wedding feast (Matthew 22: 1–14; Luke 14: 16–24) God is pictured as a monarch who organizes a wedding feast and invites people to participate in the reception. In the parable of the unmerciful servant (Matthew 18: 23–35), God is a merciful king who forgives his servants and forgets their debts.

5.2. Orientational metaphor

FATHER IS UP
Christ often prays to His Father, looking up: *So they took the stone away. Then **Jesus lifted up his eyes** and said: Father, I thank you for hearing my prayer* (John 11:

41). God the Father lives in heaven, which is above: *After saying this,* **Jesus raised his eyes to heaven** *and said: Father, the hour has come* (John 17: 1). Jesus teaches: *And when you stand in prayer, forgive whatever you have against anybody, so* **your Father in heaven** *may forgive your failings too.'* (Mark 11: 25).

FATHER IS FAR
During the Last Supper, Christ bids farewell to His disciples, and says that He must cover a distance to meet the Father: *I am no longer in the world, but they are in the world, and* **I am coming to you** (John 17: 11).

6. God – the Son

In Jesus Christ the metaphor GOD IS A HUMAN BEING, which is dominant in The Old Testament, now becomes a reality: Christ is understood as God and a man simultaneously. Following Krzeszowski (1997: 162), it can be said that such a way of the conceiving of God is not only personification, but also humanization. In The New Testament we read that the Son of God was similar to people in everything except sin (see: Hebrews 4: 15). Consequently, most of the personifications of the God of The Old Testament lose their metaphorical status. Christ is the Lord, the King, the Teacher, and He is supposed to be the Judge at the Last Judgement. However, some metaphors still remain only conceptualizations of the notion of God. In Figure 1 these metaphors are placed above the domain of GOD THE SON. On the other hand, the understanding of Jesus Christ as the Son of God presupposes the metaphor A HUMAN BEING IS GOD: Jesus of Nazareth as a historical figure is deified in human language.

6.1. Metaphors

The metaphors describing Christ are divided into humanizations, which are based on the model GOD IS A HUMAN BEING, deifications, which follow the schema A HUMAN BEING IS GOD, vegetalization: A HUMAN BEING IS A PLANT, and reifications, which can be generalized by the schema A PERSON IS AN OBJECT.

6.1.1. Humanizations of the Son

CHRIST IS A BROTHER
The Apostle teaches about Christ: *he should be* **the eldest of many brothers** (Romans 8: 29). Also, Christ Himself calls His disciples «brothers» and calls God the Father also their Father: *go to* **the brothers***, and tell them: I am ascending to* **my Father and your Father***, to my God and your God* (John 20: 17). This metaphor constitutes an interpretation of the Christian mystery of God becoming a human being: Christ is the brother of all the people, because in Him God has become one of human beings.

CHRIST IS A FARMER

In some parables, Christ is described as a farmer. In the parable of the sower (Matthew 13: 1–9; Mark 4: 1–20; Luke 8: 5–15), Christ's teaching is sowing seeds in the field; in the parable of the weeds (Matthew 13: 24–30), Christ assesses the crops, harvests the good fruit, and orders to burn the weeds.

CHRIST IS A FISHERMAN

In the parable of the fishing net (Matthew 13: 47–50), Christ is a fisherman at work.

CHRIST IS A PHYSICIAN

In the *Gospel of Matthew*, in reply to the accusations that He eats together with sinners, Christ says: *«It is not the healthy who need **the doctor**, but the sick* (Matthew 9: 12).

CHRIST IS A PRIEST

Jesus Christ is called a priest, which is an analogy to the Jewish priests, whose responsibility was to offer sacrifices to God in the Temple: *Since **in Jesus, the Son of God, we have the supreme high priest** who has gone through to the highest heaven* (Hebrews 4: 14).

CHRIST IS A SERVANT

Christ says that He has come to serve people: *For who is the greater: the one at table or the one who serves? The one at table, surely? Yet **here am I among you as one who serves**!* (Luke 22: 27), and He is called a servant: *It is the God of Abraham, Isaac and Jacob, the God of our ancestors, who has glorified **his servant Jesus*** (Acts 3: 13). In another place, Christ is even called a slave: *But he emptied himself, taking **the form of a slave**, becoming as human beings are* (Philippians 2: 7).

CHRIST IS A THIEF

In the parable of the thief (Matthew 24: 42–44) people are encouraged to be alert and vigilant at all times because Christ can visit them unexpectedly like a thief burgling into a house.

6.1.2. Deifications of the Son

CHRIST IS A JUDGE

Christ is expected to judge the world when it ends: *Before God and before **Christ Jesus who is to be judge** of the living and the dead* (2 Timothy 4: 1). Also, in the *Book of Revelation* Christ is pictured as the judge of the world: *And now I saw heaven open, and a white horse appear; its rider was called Trustworthy and True; in uprightness **he judges** and makes war* (Revelation 19: 11).

CHRIST IS A KING/LORD

Christ is titled King and Lord: *On his cloak and on his thigh a name was written:* ***King of kings and Lord of lords*** (Revelation 19: 16). Christ Himself proclaims the coming of the Kingdom of God, and when asked by Pilate about His teaching, He replies: «*Mine is not a kingdom of this world; if* ***my kingdom*** *were of this world, my men would have fought to prevent my being surrendered to the Jews. As it is,* ***my kingdom does not belong here****.*» (John 18: 36). In numerous instances, Christ is addressed by people "Lord", because they see in Him God: "***Why do you call me, Lord, Lord***" *and not do what I say?*" (Luke 6: 46). This metaphor implies also another metaphor: CHRISTIANS ARE SERVANTS.

CHRIST IS A LOVER

In the parable of the ten virgins (Matthew 25: 1–13), Christ is a lover or a bridegroom who is expected at a wedding ceremony. The virgins – maids set off to welcome the bridegroom and lead Him to the reception.

CHRIST IS A SHEPHERD

In the gospels, Christ calls Himself a shepherd: ***I am the good shepherd****: the good shepherd lays down his life for his sheep* (John 10: 11); His activity concentrates on gathering all the sheep, even those that have gone astray: *And* ***there are other sheep I have*** *that are not of this fold, and I must lead these too. They too will listen to my voice, and* ***there will be only one flock, one shepherd*** (John 10: 18). The same idea is presented in the parable of the lost sheep (Luke 15: 1–7; Matthew 18: 12–14), where Christ – the Shepherd leaves his flock, and is searching for the one which is lost.

In other places in The New Testament, Christ is called *the* ***great Shepherd*** *of the sheep* (Hebrews 13: 20). When addressing converts, the Apostle compares them to lost sheep, and Christ to their shepherd: *You had gone astray like sheep but now you have returned to* ***the shepherd and guardian of your souls*** (1 Peter 2: 25).

Similarly, in descriptions of the last judgement, Christ is compared to a shepherd who segregates his flock: *All nations will be assembled before him and he will separate people one from another as* ***the shepherd separates sheep from goats*** (Matthew 25: 32–33). Moreover, in the *Book of Revelation*, in the last days Christ, who like a Lamb gave His life for His sheep, is a good Shepherd: ***the Lamb who is at the heart of the throne will be their shepherd*** *and will guide them to springs of living water* (Revelation 7: 16–17).

6.1.3. Vegetalization of the Son of God

CHRIST IS A VINE

In the *Gospel of John*, Christ says: ***I am the true vine****, and my Father is the vinedresser* (John 15: 1), and further: ***I am the vine****, you are the branches. Whoever remains in me, with me in him, bears fruit in plenty; for* ***cut off from me*** *you can do nothing* (John 15: 5). This metaphor implies other metaphors: GOD THE FATHER IS

A FARMER and also CHRISTIANS ARE PLANTS. The image of the vine and its branches gives rise to a metaphtonymy: being a vine Christ constitutes part of the whole (THE PART FOR THE WHOLE metonymy), which is the Church or the transcendental community between Christ and His followers, conceptualized as the plant (metonymy within metaphor).

6.1.4. Reifications of the Son

CHRIST IS A GARMENT

In this reification, biblical authors refer to Christ as if He were a piece of clothing. For instance, St. Paul addresses Christians, saying: *since every one of you that has been baptised has been **clothed in Christ*** (Galatians 3: 27). In another place, followers of Jesus are encouraged to wear Christ like an armour: ***Let your armour be the Lord Jesus Christ**, and stop worrying about how your disordered natural inclinations may be fulfilled* (Romans 13: 14), which implies the metaphor A CHRISTIAN IS A SOLDIER.

CHRIST IS A GATE

Christ says: ***I am the gate**. Anyone who **enters through me** will be safe: such a one will go in and out and will find pasture* (John 10: 9).

CHRIST IS AN IMAGE

Christ is a picture or an image of God: *He is **the image of the unseen God**, the first-born of all creation* (Colossians 1: 15); in another place Christ says: ***Anyone who has seen me has seen the Father*** (John 14: 9).

CHRIST IS A WAY

Christ calls Himself the way: *Jesus said: **I am the Way**; I am Truth and Life. No one can come to the Father except through me* (John 14: 6). This concept is coherent with the understanding of Christ as the mediator between human beings and God: in theology this idea constitutes the underlying account for Christ's life and mission in the world.

6.2. Metonymies

Figure 2 presents the metonymies referring to Christ – the Son of God.

THE SON OF GOD

HEAD

TRUTH

ALPHA AND OMEGA

LIGHT

LIFE

BREAD CORNERSTONE
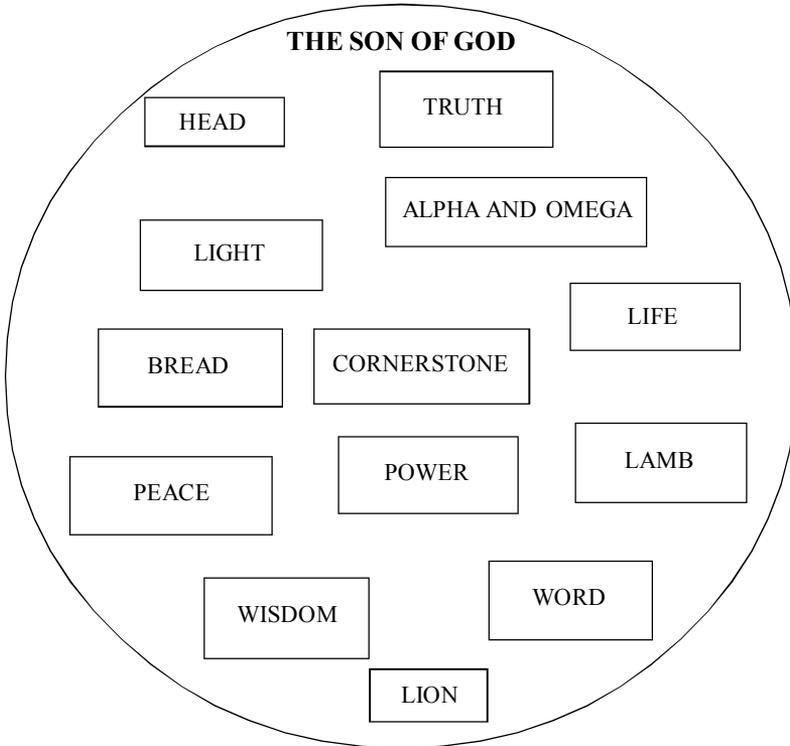
PEACE POWER LAMB

WISDOM WORD

LION

Fig. 2. Metonymical representations of the Son of God in The New Testament

ALPHA AND OMEGA

In the *Book of Revelation*, Christ talks about Himself: *I am **the Alpha and the Omega**, the First and the Last, the Beginning and the End* (Revelation 22: 13). The title refers to the first and the last letter of the classical Greek alphabet. This symbolizes the eternal nature of God the Son, who is a completely perfect being. Thus, this metonymy can be understood as a metaphtonymy (metaphor within metonymy): THE QUALITY FOR THE PERSON metonymy is personified.

BREAD

In the *Gospel of John*, Christ calls Himself bread: *Jesus answered them: **I am the bread of life**. No one who comes to me will ever hunger; no one who believes in me will ever thirst* (John 6: 32). Bread symbolizes Christ's attitude towards people, His willingness to be taken and treated as a necessary element of Christian's everyday life.

Thus, it can be interpreted as a metaphtonymy (metaphor within metonymy): THE ACTION FOR THE AGENT metonymy is reified. In the Christian religion, especially in the Catholic Church, this understanding of Christ reaches beyond the sphere of metaphorical conceptualizations: Christ really is bread, received and consumed by believers during the Holy Mass.

CORNERSTONE

Describing Christ as a cornerstone (THE ROLE FOR THE PERSON) further reified, involving the metaphor: CHRISTIAN LIFE IS (THE PROCESS OF) BUILDING. The New Testament reads: *This is **the stone** which you, the builders, rejected but which has become **the cornerstone**. Only in him is there salvation* (Acts 4: 11). Similarly, in another place Christ is called a foundation: *For nobody can lay down any other **foundation** than the one which is there already, namely Jesus Christ* (1 Corinthians 3: 11).

HEAD

Christ is the head (THE PART FOR THE WHOLE metonymy) because His role in the world is similar to that the head has in the body (THE ROLE FOR THE AGENT metonymy): being God He is the most important Being on earth. In The New Testament, the author writes: *he would bring everything together **under Christ, as head**, everything in the heavens and everything on earth* (Ephesians 1: 10). Christ is also called the Head of the personified Church: ***he is the Head of the Body**, that is, the Church* (Colossians 1: 18). This metonymy is based on the anthropomorphic metaphor CREATION IS A BODY or THE CHURCH IS A BODY, therefore the symbol constitutes an example of metaphtonymy (metonymy within metaphor).

LAMB

In many places in The New Testament, Christ is referred to as «lamb»: «*Look, **there is the lamb of God** that takes away the sin of the world* (John 1: 29). This reference is rooted in the Jewish religious rites, in which lambs were killed as a sacrifice to God. Christ sacrificed Himself to apologize to God for people's sins and gain the Father's favours for them: *For you know that the price of your ransom from the futile way of life handed down from your ancestors was paid, not in anything perishable like silver or gold, but in **precious blood as of a blameless and spotless lamb, Christ*** (1 Peter 1: 18–19). The Lamb symbolizes Christ's attitude towards His mission (THE ACTION FOR THE AGENT metonymy): He sacrificed Himself in humility. The metonymical representation is animalized, forming an example of metaphtonymy (metaphor within metonymy): in the *Book of Revelation*, it is Christ the Lamb who is sitting on the throne in Heaven together with God the Father: *Then I saw, in the middle of the throne with its four living creatures and the circle of the elders, **a Lamb standing that seemed to have been sacrificed*** (Revelation 5: 6).

LIFE

In The New Testament, Christ is the source of life, but also life Himself: *Jesus said: I am the Way; I am Truth and **Life*** (John 14: 6). This metonymy can be classi-

fied as an instance of THE PART FOR THE WHOLE metonymy or THE QUALITY FOR THE PERSON metonymy, depending on the understanding of God: it is impossible to determine if life constitutes an element of the entity of God or only one of His qualities. Christ – the source of life calls Himself metonymically: *I am the resurrection. Anyone who believes in me, even though that person dies, **will live**, and whoever lives and believes in me **will never die*** (John 11: 25–26).

LIGHT

God of the Bible is often described as the source of light. Therefore, the references to God as light in The New Testament can be interpreted as an instance of the metonymy THE PART FOR THE WHOLE, THE QUALITY FOR THE PERSON (like in the case of the metonymy CHRIST IS LIFE), or THE GIFT FOR THE GIVER: ***God is light**, and there is no darkness in him at all* (1 John 1: 5). Christ who is God says: ***I am the light of the world**; anyone who follows me will not be walking in the dark, but will have the light of life* (John 8: 12). However, in Christ as one of the Divine Persons the metonymy is developed: His mission is to lead people out of darkness into the light, which implies the metaphors: SIN IS DARKNESS and SALVATION IS LIGHT: ***I have come into the world as light**, to prevent anyone who believes in me from staying in the dark any more* (John 12: 46). Finally, light is personified, forming a metaphtonymy (metaphor within metonymy): *the real light that gives light to everyone; **he was coming** into the world* (John 1: 9).

LION

A lion constitutes a symbol of triumphant Christ who wins over sin and Satan: *Do not weep. Look, **the lion of the tribe of Judah**, the Root of David, has triumphed* (Revelation 5: 5). Thus, it can be considered an example of metaphtonymy, in which THE ACTION FOR THE AGENT metonymy is further animalized.

PEACE

Not only does Christ give peace, but He is named peace Himself. Again, it is THE PART FOR THE WHOLE or THE QUALITY FOR THE PERSON metonymy): *For **he is the peace between us**, and has made the two into one entity and broken down the barrier which used to keep them apart* (Ephesians 2: 14).

POWER

St. Paul in his letters refers to Christ by calling Him «power» (another instance of THE PART FOR THE WHOLE or THE QUALITY FOR THE PERSON metonymy): *a Christ who is both **the power of God** and the wisdom of God* (1 Corinthians 1: 24).

TRUTH

The New Testament reads: *Jesus said: I am the Way; **I am Truth** and Life* (John 14: 6). In another place, it says: *you will come to know the truth, and **the truth will set you free*** (John 8: 32). This symbol of Christ constitutes yet another example of the metonymy THE PART FOR THE WHOLE or THE QUALITY FOR THE PERSON.

WISDOM

Wisdom of God, one of the metonymies used in The Old Testament (THE QUALITY FOR THE PERSON metonymy) with reference to God is now personified as the Son of God: *Christ who is both the power of God and **the wisdom of God*** (1 Corinthians 1: 24). This means that the image can be classified as metaphtonymy (metaphor within metonymy).

WORD OF GOD

While in The Old Testament God's Word appears to be an instance of THE IN-STRUMENT FOR THE AGENT metonymy, in The New Testament it is used with reference to the Son of God: ***The Word became flesh**, he lived among us, and we saw his glory, the glory that he has from the Father **as only Son of the Father**, full of grace and truth* (John 1: 14). Like in the case of the metonymy WISDOM FOR CHRIST, GOD'S WORD is personified, and becomes a metaphtonymy (metaphor within metonymy). While in The Old Testament the orientational conceptualization of God was that GOD IS UP, in The New Testament God comes DOWN: ***The Word** was the real light that gives light to everyone; he was **coming into the world*** (John 1: 9). Another orientational metaphor is GOD'S WORD IS NEAR: God dwells among people: ***The Word became flesh, he lived among us**, and we saw his glory* (John 1: 14).This metaphor opposes The Old Testament metaphor GOD IS FAR: thanks to Jesus Christ, the Son of God who became a human being, the perspective on God changes radically.

7. God – the Holy Spirit

The metaphor GOD IS A SPIRIT can be traced back to The Old Testament, where a few references to God's spirit, understood as His breath, can be found. For instance, ***Send out your breath** and life begins; you renew the face of the earth* (Psalm 104: 30). However, the metaphor reaches its full stage of development in The New Testament, which says: *God is spirit* (John 4: 24).

The Holy Spirit is this Divine Person, whose understanding in The New Testament is the most metaphorical of all the Three Persons in the Holy Trinity. This can be accounted for by the fact that being defined as a spirit, the Third Divine Person is the least physical and the most abstract at the same time. While God the Father is personified and God the Son has become a historical figure, the Holy Spirit escapes human empirical experiences.

7.1. Ontological metaphors

In The New Testament, it is possible to distinguish three groups of ontological metaphors for the Holy Spirit: personifications (HOLY SPIRIT IS A PERSON), vegetalizations (HOLY SPIRIT IS A PLANT), and reifications (HOLY SPIRIT IS AN OBJECT).

7.1.1. Personifications of the Spirit

The Holy Spirit is personified: in various anthropopathisms He performs actions typical for an independent human being: speaking, taking decisions, giving permission or forbidding something. For instance, in the *Acts of the Apostles* we read: *They travelled through Phrygia and the Galatian country, because **they had been told by the Holy Spirit** not to preach the word in Asia. When they reached the frontier of Mysia they tried to go into Bithynia, but as **the Spirit of Jesus would not allow them*** (Acts 16: 6–7). The Holy Spirit speaks: *One day while they were offering worship to the Lord and keeping a fast, **the Holy Spirit said**, «I want Barnabas and Saul set apart for the work to which I have called them»* (Acts 13: 2), works and has a free will: *But **at work in all these is one and the same Spirit**, **distributing them at will** to each individual* (1 Corinthians 12: 11).

HOLY SPIRIT IS A COUNSELOR/CONSOLER
The Greek term «Paraclete» means «supporter» or «counsellor», as Christ says: *but the Paraclete, the Holy Spirit, . . . **will teach you** everything and **remind you** of all I have said to you* (John 14: 26). However, the term can be also interpreted as «comforter» or «consoler»: *I shall ask the Father, and he will give you **another Paraclete** to be with you for ever* (John 14: 16). The Holy Spirit gives joy to the disciples: *You took us and the Lord as your model, welcoming **the word with the joy of the Holy Spirit** in spite of great hardship* (1 Thessalonians 1: 6).

HOLY SPIRIT IS A LEADER
The conceiving of the Spirit as a leader or guide presupposes the metaphor CHRISTIAN LIFE IS A WAY, which according to Krzeszowski (1997: 267–268) is prevalent in Christian discourse. In The New Testament, St. Paul writes: *Since **we are living by the Spirit**, let our behaviour be **guided by the Spirit*** (Galatians 5: 25).

HOLY SPIRIT IS A TEACHER
This metaphor is an extension to the personification: GOD IS A TEACHER, present in The Old Testament. In The New Testament Jesus promises His disciples: *but the Paraclete, the Holy Spirit, whom the Father will send in my name, **will teach you everything** and remind you of all I have said to you* (John 14: 26). The Holy Spirit allows Christians to understand the mysteries of their faith: *And these are what we speak of, not in the terms learnt from human philosophy, but in terms **learnt from the Spirit**, fitting spiritual language to spiritual things* (1 Corinthians 2: 13).

7.1.2. Vegetalization of the Spirit

The Holy Spirit is a plant because He bears fruit like a plant: *On the other hand, **the fruit of the Spirit** is love, joy, peace, patience, kindness, goodness, trustfulness* (Galatians 5: 22).

7.1.3. Reifications of the Spirit

HOLY SPIRIT IS A BALM

The Holy Spirit is used for anointing people: *God had **anointed him with the Holy Spirit** and with power, and because God was with him, Jesus went about doing good and curing all who had fallen into the power of the devil* (Acts 10: 38).

HOLY SPIRIT IS A GARMENT

People can put on the Spirit like a piece of clothing: *stay in the city, then, until **you are clothed with the power from on high*** (Luke 24: 49).

HOLY SPIRIT IS A GIFT

The Holy Spirit is given to people: *When Simon saw that **the Spirit was given** through the laying on of the apostles' hands, he offered them money* (Acts 8: 18), and is received by people: *Then they laid hands on them, and **they received the Holy Spirit*** (Acts 8: 17). However, also the Spirit Himself gives gifts to people: *To one is **given from the Spirit the gift** of utterance expressing wisdom; to another the gift of utterance expressing knowledge, in accordance with the same Spirit; to another, faith, from the same Spirit; and to another, the gifts of healing, through this one Spirit; to another, the working of miracles; to another, prophecy; to another, the power of distinguishing spirits; to one, the gift of different tongues and to another, the interpretation of tongues* (1 Corinthians 12: 8–10).

HOLY SPIRIT IS A LIQUID

In The New Testament, the Holy Spirit is frequently conceptualized as a liquid or water. One of the fundamental concepts and also a ceremony of initiation in the Christian religion is baptism, and being baptised means being immersed in water. Likewise, in the Scripture, Jesus teaches His followers: *you are going t**o be baptised with the Holy Spirit*** (Acts 1: 5).

Moreover, the Holy Spirit can be drunk: *Jesus stood and cried out: «**Let anyone who is thirsty come to me! Let anyone who believes in me** come and drink! As scripture says, "From his heart shall flow **streams of living water**." **He was speaking of the Spiri**t* (John 7: 37–39), or: *we were all **given the same Spirit to drink*** (1 Corinthians 2: 13).

The Holy Spirit as a liquid substance can be poured: *Jewish believers who had accompanied Peter were all astonished that the gift of **the Holy Spirit should be poured out on gentiles too*** (Acts 10: 45), and: *Now raised to the heights by God's right hand, he has received from the Father the Holy Spirit, who was promised, and what you see and hear is **the outpouring of that Spirit*** (Acts 2: 33). As a liquid the Holy Spirit can fill PEOPLE, who ARE conceived of as CONTAINERS: *Now it happened that as soon as Elizabeth heard Mary's greeting, the child leapt in her womb and **Elizabeth was filled with the Holy Spirit*** (Luke 1: 41).

HOLY SPIRIT IS A TOOL

The Holy Spirit is an instrument for fighting with sin: *but if **by the Spirit** you put to death the habits originating in the body, you will have life* (Romans 8: 13). The Holy Spirit is a tool for prayer: *In all your prayer and entreaty keep praying **in the Spirit** on every possible occasion* (Ephesians 6: 18).

7.2. Orientational metaphors

HOLY SPIRIT IS NEAR

The Holy Spirit comes to be with people: *And as well as this, **the Spirit too comes to help us** in our weakness* (Romans 8: 26).

HOLY SPIRIT IS IN (INSIDE)

The Holy Spirit lives inside people: *Do you not realise that you are a temple of God with **the Spirit of God living in you**?* (1 Corinthians 3: 16); or in another place: *You, however, live not by your natural inclinations, but by the Spirit, since **the Spirit of God has made a home in you*** (Romans 8: 9). The Spirit dwells in people's hearts, which metonymically stand for the most intimate sphere of the human psyche: *As you are sons, God has sent **into our hearts the Spirit** of his Son crying, «Abba, Father»* (Galatians 4: 6)

7.3. Metonymies

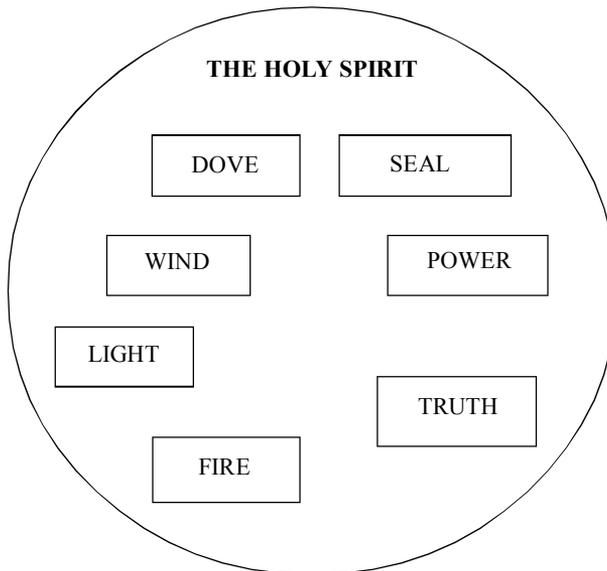Figure 3 presents the metonymies referring to the Holy Spirit.

Fig. 3. Metonymical representations of the Holy Spirit in The New Testament

DOVE

During His baptism in the Jordan, Jesus saw that *suddenly the heavens opened and he saw* **the Spirit of God descending like a dove** *and coming down on him* (Matthew 3: 16). As Lakoff and Johnson (2003: 40) comment on this religious symbol, the dove is conceived of as a beautiful, gently, and peaceful bird, whose natural habitat is the sky. The dove flies gracefully and is often seen coming down from the sky and landing among people. Perhaps this metonymy can be classified as an example of THE ACTION FOR THE AGENT metonymy; however, like in the case of the metonymy A LAMB FOR CHRIST, or A LION FOR CHRIST the metonymical representation is animalized, resulting in a metaphtonymy (metaphor within metonymy).

FIRE

Fire is one of the symbols of the Holy Spirit: *When Pentecost day came round, …* **there appeared to them tongues as of fire***; these separated and came to rest on the head of each of them* (Acts 2: 1–3). In the *Gospel of Matthew*, the following is said about Christ: **he will baptise you with the Holy Spirit and fire** (Matthew 3: 11). The New Testament teaches: **Do not stifle the Spirit** *or despise the gift of prophecy with contempt* (1 Thessalonians 5: 19–20). Fire represents the way the Spirit was experienced by people. Therefore, it can be classified as THE EFFECT FOR THE CAUSE metonymy.

LIGHT

The conceiving of the Holy Spirit as Light constitutes an extension to the metonymy: LIGHT FOR GOD, analysed above. It can be interpreted as an instance of THE PART OF THE WHOLE or THE QUALITY FOR THE PERSON metonymy. The Bible says: *those people who were once* **brought into the light***, and tasted the gift from heaven, and received a share of the Holy Spirit* (Hebrews 6: 4).

POWER

In the *Gospel of Luke*, Christ teaches His disciples: *Stay in the city, then, until you are clothed with* **the power from on high** (Luke 24: 49), and in another place: *but you will receive* **the power of the Holy Spirit** *which will come on you* (Acts 1: 8). Holy Spirit rocks a house and enables people to act without fear: *As they prayed, the house where they were assembled* **rocked***. From this time they were all filled with the Holy Spirit and* **began to proclaim the word of God fearlessly** (Acts 4: 31). It can classified as an instance of THE EFFECT FOR THE CAUSE or THE QUALITY FOR THE PERSON metonymy.

SEAL

The Holy Spirit has a seal: **you have been stamped with the seal of the Holy Spirit** *of the Promise* (Ephesians 1: 13), or: *It is God who . . . has both anointed us and* **marked us with his seal, giving us as pledge the Spirit** *in our hearts* (2 Corinthians 1: 21–22). This representation can be treated as an example of THE INSTRUMENT FOR

THE AGENT metonymy: a seal is used to exercise power, give warranty, or prove reliability.

TRUTH

St. John writes in one of his letters: *it is the Spirit that bears witness, for **the Spirit is Truth*** (1 John 5: 6). Like in the metonymies discussed above, the conceiving of God the Holy Spirit as Truth can be interpreted as THE PART FOR THE WHOLE or THE QUALITY FOR THE PERSON metonymy.

WIND

The Holy Spirit is described as a wind: *When Pentecost day came round, they had all met together, when suddenly there came from heaven **a sound as of a violent wind which filled the entire house** in which they were sitting* (Acts 2: 1–2). In fact, the English word «Spirit» comes from the Latin word «spiritus», which is equivalent to the Greek «pneuma» and the Hebrew «ruah». In those three languages the word functions as a common noun meaning «wind» or «breath». This symbolic representation refers to the way people experienced the coming of the Holy Spirit, therefore it can interpreted as THE ACTION FOR THE AGENT metonymy.

8. Conclusions

The article attempted to present a variety of metaphors and metonymies used in The New Testament for the conceiving of God. The system of those conceptualizations is very extended and complex. It is worth noticing that while most of the metaphorical and metonymical conceptualizations of the Divine Persons in the Holy Trinity are unique, some of them are identical. For instance, both God the Father and the Son are personified as a FARMER, and both the Son and the Spirit are described as a TEACHER, a PLANT, or a GARMENT. Then, such metonymical representations as LIGHT, TRUTH, or POWER are used for both the Son of God and the Holy Spirit. Furthermore, some images are combinations of both metaphor and metonymy, forming metaphtonymies, for instance, DOVE, LAMB, LION, BREAD, LIGHT, or HEAD.

Besides, there is a correlation between the conceptual system of The Old Testament and that of The New Testament: some of the personifications of God in The Old Testament function as means for deification of Christ in The New Testament, for instance, SHEPHERD, KING/LORD, TEACHER, JUDGE, or LOVER. Additionally, such metonymies as WISDOM or GOD'S WORD are personified representations of Christ.

From the orientational perspective, God the Father is understood as being UP or FAR, while in Christ, God is DOWN and NEAR people, and the Holy SPIRIT is also NEAR, but additionally, IN or INSIDE people.

The ontological metaphors have been classified according to their axiological charge into personifications, deifications and humanizations, vegetalizations, and reifications. What is interesting, animalizations only function in complex metaphtonymies, for instance, in such religions symbols as the LAMB of God, the LION of Judah, or the DOVE for the Spirit.

The motivation for the metaphorical and metonymical representations is based on cultural experiences of the people who witnessed the lives of the characters of The New Testament and were the authors of those texts. Thus, the metaphors and metonymies refer to such areas of culture as, for example, family life (FATHER, BROTHER, LOVER), home life (SERVANT, THIEF, GARMENT, GIFT, BREAD, DOOR), politics (KING/LORD, LEADER, JUDGE), religion (PRIEST, LAMB), farming (SHEPHERD, FARMER, GARDENER, PLANT), health care (PHYSICIAN, BALM), work life (TOOL, CORNERSTONE, FISHERMAN), or contacts with nature (DOVE, LION, WIND, FIRE, LIQUID, LIGHT) .

Thanks to the plurality of the metaphorical and metonymical images of God, divinity becomes closer to people and introduced into lives and culture of Christians. Not only have the various metaphorical and metonymical representations of the God of The New Testament become permanent constituents of theology, literature, or art, but they have also influenced people's everyday understanding of the biblical God.

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