Light used as metaphor in the Prologue of the Fourth Gospel: The influence of this metaphor on the Maronite 'Prayer of the Faithful'

By

PIERRE ALBALAA

Submitted in fulfillment of the requirements for the degree of

MASTER OF THEOLOGY

In the subject of

NEW TESTAMENT

At the

UNIVERSITY OF SOUTH AFRICA

Supervisor: Prof. Dr. D. G. van der Merwe

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I declare that ‘Light used as metaphor in the Prologue of the Fourth Gospel: The influence of this metaphor on the Maronite Prayer of the Faithful’ is my own work and that all sources that I have been indicated and acknowledge by means of complete references.

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The influence of this metaphor on the Maronite *Prayer of the Faithful*.

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Summary

In this dissertation, the affinities between the Prologue of the Fourth Gospel and the Maronite *Prayer of the Faithful* especially the use of light metaphor are examined and new hypothetic proposals are suggested: the former has influenced the latter; both of them might have shared the same milieu or have been influenced by an existent Antiochene liturgical hymn. These proposals are discussed according to reflections on the Fourth Gospel, the Antiochene Syriac Maronite Church, the light metaphor, the work done on the Prologue from a socio-rhetorical perspective and the study conducted on the first English edition of the Maronite *Prayer of the Faithful*.

Key terms

Fourth Gospel; Antiochene Syriac Maronite Church; Metaphor; Prologue; Prayer of the Faithful; Light; Logos; salvation; Safro; and Ramsho.

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CHAPTER 1
INTRODUCTION TO THE STUDY

1.1 INTRODUCTION

Since the dawn of Christianity, the Fourth Gospel, hereafter FG, has never ceased to command wide interest and to fascinate the minds and the hearts of many. It was fundamental to the emergence of Christian theology, especially in the Trinitarian and Christological debates that produced the great ecumenical Councils from Nicea, AD 325 to Chalcedon, AD 451. During the last hundred and fifty years, it has been at the centre of the discussion around the relationship between history and theology. Scholars have praised it as the most profound of the four gospels. Part of this fascination probably emanates from the intricacy of its socio-historical milieu, the complexity of its epistemological matters, and the richness of its narrative. This gospel does not directly identify its author, nor reveal clearly the date and the place of its composition. As early as the second century, its authorship was assigned to John, the son of Zebedee. This theory remained the conventional traditional view for centuries and is extensively expressed in Christian art and literature. With the advent of biblical criticism, the circle of Johannine scholars has gradually witnessed a shift from this traditional view towards a new perspective: the FG is the product of a communal effort composed in phases over a period of time.

This significant shift affected accordingly the viewpoints concerning the other epistemological matters of this gospel, and generated numerous theories of varying weight and diverse characters. None of these theories could ever gain a general agreement among the scholars, or claim to be accepted absolutely as a conclusive decision in these matters. The countless books, articles and documents written up to now about the FG testify to the openness of its text to multivalent readings, understanding and studies. Therefore, exploring the FG with all its richness remains one of the most challenging endeavours of biblical scholarship. When working with the FG, one soon realises the enormous amount of data contained within it. Whoever ventures into this realm, should recogmise that he or she is encountering into a long and great tradition. At the same time the question can be asked whether anything new that can be said or done in this field.

In this dissertation, I have built on the work of many predecessors, while suggesting a new hypothetic proposal: the use of light as metaphor in the Johannine Prologue, and the influence that it could have exercised on the *Prayer of the Faithful* (hereafter POF) of the Antiochene Syriac Maronite Church.

The Antiochene Syriac Maronite Church (hereafter ASMC) is the only one of all the Eastern Catholic Churches, which is named after an individual: Maron, who was born in the middle of the fourth century and died approximately in AD 410. Theodoret, who became Bishop of Cyr in AD 423, composed a succinct biography about Maron; and John Chrysostom wrote a letter to him in AD 405 requesting his prayers. Maron became a priest and a hermit. He retired to a mountain in Taurus near Antioch and lived an austere ascetic life spending most of his time in the open air in prayer, fasting, and numerous forms of mortification. He ministered to many people with the gifts of healing and teaching. His lifestyle and ministry attracted many followers, who began to be called *Bet Maroon* (household of Maron), or simply Maronites.

After the death of Theodosius AD 395, the East became the Byzantine Empire ruled by a sacred monarchy in which the Emperor ruled equally in Church and State matters. He appointed Patriarchs and interfered, in many ways, in ecclesiastical matters. In AD 518, the Patriarch of Antioch (Severus) was deposed from his See for denying the two distinct natures in the person of Jesus Christ that had been declared as dogma by the Council of Chalcedon AD 451, and for rejecting the decrees of this council. Another Patriarch (Paul) succeeded him; not all the Christians approved his appointment. Consequently, the Antiochene Church split into two groups, the Chalcedonians and the anti-Chalcedonians. The Maronites were loyal Chalcedonians. After the Arabs/Moslems invaded and dominated Antioch and its vicinities, any regular contact with the patriarchate, residing at that time in Constantinople, became impossible. Therefore, the Maronites elected their own Patriarch (John-Maron) in AD 687. Since then, this branch of the ancient church of Antioch became known as the Antiochene Syriac Maronite Church.

The preliminary reflections and the orientation that ensue in this dissertation, inform the reader how the socio-historical milieu, the history, the faith and the daily life experiences of this Church are reflected in and expressed by the POF using figurative language primarily metaphors.

In the POF, the light metaphor is used to a great extent in as a mean whereby the Maronite liturgy and intellect explore and convey divine and christological realities that cannot be conceived by direct apprehension. The light metaphor, its extensive occurrences, and the reason for its usage are treated, in this dissertation, as plausible evidences of the influence that the Johannine Prologue could have had on the Maronite POF.

The use of the light metaphor in the Maronite liturgy especially in the POF finds its origins in the socio-historico-cultural milieu of the Antiochene Syriac Maronite Church. This includes the religious and civil usages of light in the ceremonies of the peoples of that era and area together with their understanding and appreciation of light in its literary and metaphorically use. Assuming that the Johannine Prologue was a liturgical hymn before its integration into the body of the Fourth Gospel, the question is raised whether it could be counted among the spheres of influences of this milieu and if so, to what degree. Light is one of the most widely attested primal terms in the phenomenology of religion that addresses the archetypal human yearning for God. The above-mentioned peoples, including the Maronites, understood the fear, the insecurity, and the insidious presence of evil that accompanied darkness. Darkness was a metaphor that spoke very pertinently of the way sin worked. In contrast, light dispels and overcomes darkness; it exposes and defeats sin. According to the same logic, the FG depicts Jesus as that light, which darkness struggle to overpower, and to extinguish; but 'could not'.

Affluent in figurative language primarily metaphors, the narrative of the FG has never ceased to appeal to and captivate many great minds; it combines amazingly pure simplicity, unsurpassable theological profundity, and great christological richness. Thus, it has always been a precious treasure on which the Church could rely to express her faith and celebrate her liturgy. This is highlighted in the significant and extensive use of the light metaphor employed in a unique way to narrate, in simple but powerful terms, the story of Jesus Christ portraying Him and introducing Him to the readers as the eternal and pre-existent 'Logos', incarnate 'Word of God', 'Light of the World' and 'Agent of Creation'. It is noteworthy to mention here that among the seventy three occurrences of light in the New Testament, twenty three can be found in the FG, out of which seven are in the Prologue.

The FG, however, uses this metaphor to convey its message. The question is: in what sense and with what function is it used in the FG? Was it correctly understood and interpreted by the ancient Church? How has it influenced the Church? What impact did it make and how was it interpreted? A brief discussion will be presented later to find out in what sense the Fourth Evangelist used the noun φω□ς light and the verb φωτίζειν 'shine upon, make known'. In order to achieve this, it is important to look at whether these two terms have been used metaphorically. This will help to interpret the concept of light in the Prologue.

The Prologue, in its present form (Jn 1:1-18), is commonly described in terms of an overture to the FG constructed in a rhythmic manner. Its sentences unroll majestically, in regular cadence, one after the other, giving the reader a foretaste of the themes that will be developed at length throughout the rest of the gospel. It sets the scene for the theological, christological and stereological dimensions of the gospel, and introduces its main themes to the readers, within the framework of the contrasting images of light and darkness, and the antithetical responses of acceptance and rejection of the light. The Prologue is marked by the theme of the light. Clustered around the light are a series of abstract terms and concepts. They include: pre-existence, creation, incarnation, life, truth, grace, glory, and the world. With its poetic style and lofty language, the Prologue has all the marks of a Christian hymn: a hymn that was composed especially for the FG; or more likely, an older one already circulating in the socio-historical milieu within which the FG was composed, and now edited and adapted to deal with the main themes of its narrative. Whatever direction one may choose, the Prologue can be perceived as part of that milieu and its tradition where theological reflections, catechetical teachings and artistic composition formed the psalms, hymns, songs and prayers used in worship and liturgy. This is applicable to the liturgy of the ASMC in particular its POF.

Keeping in mind the fact that the chapter and verse divisions are not part of the original text, one may look for the natural divisions of the Prologue by following the rhythm of language and sequence of ideas. What begins and ends in eternity has been variously described as concentric, chiastic, spiral, or rhetorical. Attempts to outline the structure of the Prologue have generated no consensus so far.

The main objective of the present dissertation is to point out the semantic relations in the Prologue. This is essential: firstly, to prevent any form of repetition in the case of exegesis; secondly, to select the focal point of the Prologue that will constitute the lens through which the interpretation and understanding of the individual parts of the Prologue will be conducted; thirdly, to determine the rhetoric and contemplation of the Fourth Evangelist; and finally, to create a logical perceptible profile of the light motif as conceptual system used by the Fourth Evangelist in the Prologue.

Praying at various hours throughout the day has its origin in the tradition of the Old Testament (i.e. Ps 119: 164). The early Christian communities preserved the same tradition (i.e. Ac 1: 14). The primitive Maronite community followed the customs of the Church of Antioch: every day, believers would gather around their monks to recite prayers and to chant psalms and hymns, such as the 'Lord's Prayer' and the hymn of light, 'Nuhro'. Both elements use the light motif metaphorically and are repeated daily without variation in every office throughout the liturgical year. This practice shaped the original form of the POF. Soon after his election as the first Maronite patriarch, in AD 687, John-Maron compiled and organised the prayers of the seven days of the week in one book; this compilation was called ***Sheheemto***. Since that time, several editions of the Maronite POF have been published in different places (Rome, Beirut, etc.) and in different languages (Syriac, Arabic, French, etc). Between 1983 and 1985, the Archbishop of the Diocese of Saint Maron in the United States of America, his Excellency Francis Zayek, published the first English edition in three volumes.

After considering all the available options and consulting virtually all accessible editions in Syriac, Arabic, and French, I chose the English edition to examine the possible influence of the Johannine Prologue on the POF. This choice may be challenged in various ways at different levels. However, while acknowledging this, in this dissertation, I do not attempt to justify or explain my choice for the sake of brevity; nor do I respond to the potential challenges; rather I choose to focus precisely on the above-mentioned aim. Nevertheless, regardless of changes, omissions, eliminations, additions, and inaccuracies generated by translations that could have affected the text of the POF, every edition clearly acknowledges these imperfections and affirms that it has preserved faithfully the precious Antiochene tradition and heritage.

This indicates that within this long line of development and throughout the many publications, an unbroken tradition has continued preserving certain fundamental liturgical aspects, original theological principles and catechetical teachings of the School of Antioch, as well as the uninterrupted custom of praying the POF communally or individually.

In summary, the figurative language of the FG has long engaged the minds of the readers, and its Prologue has never ceased to fascinate Johannine scholarship. If it was not the structure or the background of this Johannine section that kept them occupied, it was its theological and christological contents or its relationship with the rest of the gospel. In fact, the evocative references to light and darkness, in both the FG and the Prologue, together with other related topics have educed numerous studies and researches. Paradoxically, the same elements that contribute to this wide appeal, compound the difficulty of interpretation and understanding.

In the present dissertation, therefore, something different forms the focus: it is the striking literal affinities and the thematic similarities between the Prologue and the POF. Could the first have possibly influenced the latter? Could both of them have emerged from the same liturgical milieu and share the same theological tradition? On a literal level, one may recognise certain affinities of vocabulary, terms and expressions. On the other hand, the thematic inter-relations between the Prologue and the POF include salient themes, such as the preexistence of Jesus Christ, the contrast between light and darkness, the seeing of Jesus' glory, the seeing of God by none but Jesus, and the salvation, which is achieved and granted by the Only Begotten Son, who is the True Light. This dissertation endeavours to address these questions concisely, and a comprehensive study and an analytical reading, presented in the following chapters, have been undertaken to identify and analyse the above-mentioned affinities and similarities, as well as to deal briefly with selected issues and themes.

Accordingly, the area of concentration in this study is specifically the frequent occurrences of the motif/metaphor light (φω□ς) in the POF. Interestingly, ‘light’ occurred 2069 times in the latter: metaphorically 955 times and non-metaphorically 1114 times. Many of these occurrences resemble the ‘light metaphor’ employed in the Johannine Prologue, convey similar

meaning(s), communicate the same message and refer to the same person: Jesus Christ the True Light.

1.2 OBJECTIF

The objective of the present dissertation is to propose and discuss succinctly the hypothetical possibility: could the extensive and frequent occurrences of the metaphor light (φω□ς) and other motifs in the POF, be seen as traces of influence of the Johannine Prologue on this liturgical book? This leads me to suggest a twofold hypothesis for future study and research: could, if not all, at least part of the Johannine Prologue have existed as an arche-text in the liturgy of the early Antiochene Church; could both the Fourth Evangelist and the Maronite Church have used it to express their belief/faith and to convey this to their readers/believers? Or could both the Prologue and the POF have shared the same tradition, using the same terminology and techniques to communicate the same truth?

No such investigation has been conducted in this field so far. Thus, it is hoped that this dissertation, like many of its more illustrious predecessors, may advance the state of Johannine studies in some way, and be of interest to a larger audience. Moreover, it is hoped that the data obtained from the comprehensive study and the analytical reading will offer useful material for subsequent studies and benefit the Antiochene Syriac Maronite Church by providing her children with an adequate context for understanding the theological and liturgical origins of their Maronite tradition.

CHAPTER 2
METHODOLOGY

2.1 INTRODUCTION

Light as a metaphor plays a major role throughout the entire Maronite liturgy. Most of the time, it assumes a similar meaning and conveys the same message as the light motif employed in the Johannine Prologue. The main object of the present dissertation is to investigate the possible influence of the Prologue on the Maronite POF, especially from the perspective of the light metaphor. Thus far, no such study has been conducted in this field. The outcome of this investigation is organised, in eight chapters, a list of the works consulted, and an appendix, according to the approach and special features explained in the ensuing sections.

2.2 APPROACH

The work that I have done on the Prologue from a socio-rhetorical perspective accounts for the first part of the title of the dissertation: ***light used as metaphor in the Prologue of the Fourth Gospel.*** The second part of the title: ***the influence of this metaphor on the Maronite Prayer of the Faithful*** derives from my study of the first English edition (three volumes, published between 1983 and 1985) of this book with the purpose of defining and analysing this influence.

Chapter One consists of a general introduction; it establishes the framework of this dissertation and introduces its topic, proposing that the significant use of the 'light metaphor' with its connotations in the Johannine Prologue and the Maronite POF suggests that the latter could have been influenced, or inspired, by the former, and that both of them might have shared the same tradition, therefore, emerged from the same socio-historical milieu.

Chapter Two describes the approach and the special features adopted in this dissertation to reach its goal and meet its expectations. It also enumerates the chapters and depicts their contents.

Chapter Three deals with selected epistemological elements (date, authorship, and place of composition) concerning the FG and surveys succinctly the socio-historical milieu in which it would have been composed, with special concentration on the Antiochene element.

The concise reflections, presented in this chapter, are not an involvement in any kind of debate regarding these matters, but for the purpose of orientation. This orientation is essential for the understanding and the discussion of the aforesaid new hypothetic proposal.

Chapter Four offers a succinct discussion on selected aspects of the Antiochene Syriac Maronite Church, namely her origin, development and liturgy. The data obtained here helps to understand how the socio-historical-cultural milieu, the history, the faith and the daily life experiences of this church are often reflected and expressed in her prayers by means of figurative language, primarily metaphors. Interestingly, the 'light metaphor' is used to a great extent in the liturgical prayers and hymns of the POF. This metaphor, its occurrences, and the reason behind its usage are treated here as plausible evidences of the influence that the Johannine Prologue could have had on this liturgical book.

Chapter Five is based on the most accepted theories on metaphor; it endeavours to take into account certain preliminary considerations on metaphor and its considerable role in the biblical narrative specially that of the FG. The second part of this chapter, presents a brief discussion on the 'light metaphor' and its uses in Hellenism, Gnosticism, the Bible, and in the FG. The intention of this chapter is to determine in what sense the Fourth Evangelist (hereafter FE) used the noun φω□ς light and the verb φωτίζειν 'shine upon, make known' by examining whether these two terms have been used metaphorically or not. This will help to interpret the light concept in the Prologue.

Chapter Six consists of a discourse analysis and a detailed exegesis based on the Greek text of the Prologue of the FG. I worked according to a socio-rhetorical perspective, on the text references as they occur in the discourse analysis. The socio-rhetorical reading to be accomplished in this dissertation will be conducted in relation to some of the textures described by Robbins (1996:1-2). Instead of discussing the different textures compartmentally and individually, they will be merged in most cases. The following will be incorporated into this dissertation: innertexture, intertexture, socio-historical texture and sacred texture. In the innertexture, a discourse analysis is preferable to the columns used by Robinson. The main objective is to point out the semantic relations in the Prologue and to determine its focal point

that constitutes the lens through which the interpretation and understanding of its individual parts is conducted. This helps to determine the rhetoric and contemplation of the FE; and to create a logical perceptible profile of the light motif as conceptual system used by the FE in the Prologue. Exegesis of this Prologue will be conducted here in order to understand its contents. This will help to determine the layers for the comparison of the Prologue with the POF.

Chapter Seven includes an orientation on the first English edition (1983-1985) of the Maronite POF, and the results of the comprehensive reading and the analytical study of its text, with the purpose of detecting and analysing the metaphorical and the non-metaphorical use of light and 'Related Terms'. The data obtained is then used in Chapter Eight.

Chapter Eight builds on the contents of Chapter Six and Chapter Seven to conclude the dissertation, elaborate on its topic and to suggest new avenues of study in the Johannine and the Maronite fields.

A list of works consulted while writing this dissertation is organised in alphabetical order using the 'Harvard Reference System' as suggested by Kilian (1993:34-53) as follows:
- The information about the works consulted is presented in the following sequence: Surname, initials date. *Title*. Edition. Place of publication: Publisher. Series.
- The information about works published in foreign languages is presented in phonetics to enable interested readers to read them easily.
- The data and the articles downloaded from the internet are presented by writing the full address plus the date and the time of the download.

The works mentioned in this list are a small part of a larger number that I consulted while composing my dissertation. A serious attempt was made to read the most important books and articles about the FG; this dissertation is the result of a wide and diligent, but far from complete, study of the relevant literature.

The Appendix attached to the present dissertation includes a preamble and four parts:

Part 1 contains the data obtained from the comprehensive study and the analytical reading conducted on the 'Invariables Prayers' in the POF.

Part 2 contains the data obtained from the comprehensive study and the analytical reading conducted on Volume 1 of the POF.

Part 3 contains the data obtained from the comprehensive study and the analytical reading conducted on Volume 2 of the POF.

Part 4 contains the data obtained from the comprehensive study and the analytical reading conducted on Volume 3 of the POF.

2.3 SPECIAL FEATURES

In writing this dissertation, I followed the following conventions:

2.3.1 Main sources

The main sources as used in this dissertation are:

- For the English text of the Bible;

Wansbourgh, H, et al (ed) 1985. *The New Jerusalem Bible*. London: Darton, Longman & Todd.

- For the Greek text of the New Testament;

Aland, B, et al (ed) [1966] 1994. *The Greek New Testament*. 4th ed. D-Stuttgart: Deutsche Bibelgesellschaft.

- For the English edition of the Maronite *Prayer of the Faithful*

Zayek, FM (ed) 1983-1985. *The Prayer of the Faithful*, 3 vols. New York: Saint Maron Publication.

2.3.2 Footnotes and references

In my text, I used footnotes to give different standpoints, substantiate an argument, mention extensive text references or enumerate extended references. Each footnote is indicated by placing an Arabic number slightly above the line directly after the punctuation marks. All the numbers follow a consecutive numeric sequence throughout the entire dissertation. The related note is written at the bottom of the page where the corresponding footnote is used.

In order to avoid overtaxing the text with references, and to facilitate readability, I endeavored to integrate only the Bible references in the body of the text. The remainder is placed at the bottom of the page following the aforesaid note/footnote system.

2.3.3 Abbreviations of the Bible books

In the text, references made to books of the Bible are written in full; the abbreviations are used in notes and inside parentheses. The abbreviations of the Bible books used follow the guidelines provided by 'The New Jerusalem Bible'. The following table provides a list of the books of the Bible in alphabetical order with abbreviations:

Books	Abbreviations	Books	Abbreviations
Acts	Ac	Luke	Lk
Amos	Am	Lamentations	Lm
Baruch	Ba	Leviticus	Lv
1 Chronicles	1 Ch	1 Maccabees	1 M
2 Chronicles	2 Ch	2 Maccabees	2 M
1 Corinthians	1 Co	Micah	Mi
2 Corinthians	2 Co	Mark	Mk
Colossians	Col	Malachi	Ml
Daniel	Dn	Matthew	Mt
Deuteronomy	Dt	Nahum	Na
Ephesians	Ep	Numbers	Nb
Esther	Est	Nehemiah	Ne
Exodus	Ex	Obadiah	ob
Ezekiel	Ezk	1 Peter	1 P
Ezra	Ezr	2 Peter	2 P
Galatians	Ga	Philippians	Ph
Genesis	Gn	Philemon	Phm
Habakkuk	Hab	Proverbs	Pr
Hebrews	Heb	Psalms	Ps
Haggai	Hg	Qoheleth/Ecclesiastes	Qo
Hosea	Ho	Romans	Rm
Isaiah	Is	Ruth	Rt
Job	Jb	Revelation	Rv
Judith	Jdt	1 Samuel	1 S
Judges	Jg	2 Samuel	2 S
Joel	Jl	Song of Songs	Sg
James	Jm	Ecclesiasticus/Ben Sira	Si
John	Jn	Tobit	Tb
1 John	1 Jn	1 Thessalonians	1 Th
2 John	2 Jn	2 Thessalonians	2 Th
3 John	3 Jn	1 Timothy	1 Tm
Jonah	Jon	2 Timothy	2 Tm
Joshua	Jos	Titus	Tt
Jeremiah	Jr	Wisdom	Ws
Jude	Jude	Zechariah	Zc
1 Kings	1 K	Zephaniah	Zp
2 Kings	2 K		

Based on certain current conventions, I created and used the following abbreviations:

- Biblical Theology Bulletin BTB
- Downside Review DS
- Journal of Biblical Literature JBL
- Neotestamentica Neo
- Nouvelle Revue Theologique NRT
- New Testament Studies NTS
- Revue Biblique RB
- Revue d'Histoire et de Philosopie Religieuses RHPR
- Religions in Antiquity RIA
- Scottish Journal of Theology SJT
- Theological Dictionary of the New Testament TDNT
- The Antiochene Syriac Maronite Church ASMC
- The Fourth Evangelist FE
- The Fourth Gospel FG
- The Maronite *Prayer of the Faithful* POF

CHAPTER 3
REFLECTIONS ON THE FOURTH GOSPEL

3.1 EPISTEMOLOGICAL MATTERS

A concise reflection on the date, authorship and the place of composition of the FG is necessary to determine if its Prologue could have influenced the POF of the ASMC; and to determine how such influence could have taken place.

3.1.1 Date

The FG has been traditionally viewed as the last one of the canonical gospels to be written. Various suggestions have been given as to the date of its composition, ranging from before the fall of Jerusalem AD 70 to as late as the last quarter of the second century.[1] The more extreme theories have always been rejected. Most recent Johannine scholars have accepted that the span of time during which the FG may have been written is, at its outermost limits, a date between AD 80 and AD 110.[2] They have favored this dating because it is compatible with the *Sitz im Leben* of the Gospel. Although supported with strong arguments and reliable evidence, the most accepted suggestions do not provide a conclusive solution to the challenging question: when did the FG receive its final written form? Thus, setting an exact date of composition still is, in many ways, a hypothetical matter. In the case of the FG, it must not be assumed that the date of writing and the date of publication are identical. Nor can be accepted that the author and the publisher/editor are the same person as the following discussion demonstrates.

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1. Morris (1985:330-359) and Robinson (1985:67-93) support an early date of composition and maintain that the FG was written before the destruction of the Temple of Jerusalem in AD 70.

2. - Brown (1966:lxxxiii) favours the earlier limit of AD 100 as date of composition.
- Lindars [1972] (1981:42-43) discusses AD 85-95 as the most probable date of composition.
- Barrett [1955] (1975:109) maintains that the FG was written after AD 90 and published before AD 140.
- Ellis (1984:2) suggests AD 85-100 for the date of the FG.
- Kysar [1976] (1993:25) thinks it reasonable to reckon the Gospel to have been written between AD 75 and 85.
- Carson, Moo, and Morris (1992:166-167) tentatively advance AD 80-85 as date for the publication of the FG.
- Duling & Perrin (1994:409) argue that the FG is to be dated probably about AD 90.
- Du Rand (1994:68) sets AD 90-100 as a possible date of the final edition of the FG.
- Whitacre (1999:26) argues that a date in the early nineties, with a final redaction a few years later is plausible.
- Keener (2003:142) agrees to a date in the nineties.
- Kruse (2003:32) states that a date of writing in the eighties or nineties is reasonable.
- Köstenberger (2004:8) believes that a date after AD 81 would appear most likely.
- Lincoln (2005:18) acceptes that the FG was completed and began to be circulated between AD 90 and AD 110.

3.1.2 Authorship

The FG does not identify the identity of its author; as early as the second century, the authorship of the FG was attributed to John, the son of Zebedee, one of the original twelve Apostles. Given that almost all the patristic writers did not question this ancient ecclesiastical tradition, it remained the conventional tradition for centuries. With the advent of biblical criticism, the circles of biblical scholars have witnessed a gradual shift from the traditional view towards a new theory.[3] This shift has generated numerous suggestions of varying weight and diverse characters. Carefully examined, they can be categorised into two main categories: a single author, and a collective effort.

3.1.2.1 A single author

Irenaeus († 202) was the first to express clearly the traditional association of the Apostle John with the authorship of the FG.[4] He wrote: 'Last of all John the disciple of the Lord who leant against his breast, himself brought out a gospel while he was in Ephesus'.[5] Several contemporary scholars place the apostle John at the origins of the FG.[6] Not without difficulties, nor strongly convincing, this theory provoked some serious objections on critical grounds;[7] the main objection was the internal evidences representing a tradition that evolved over a long period of time. Although the FG shows signs of a long period of formation, there is sound evidence that the testimony of an eyewitness underlies it and that, more likely, he stands behind its composition. Jn 21:24 supports this possibility and directs our attention to the Beloved Disciple, hereafter BD.[8]

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3. The traditional view maintained that the Apostle John, Son of Zebedee, is the author of the FG.

4. Polycarp of Smyrna (Bishop of Ephesus †155) was reputed to have known the Apostle John. Victor I (Pope of Rome), and Melito (Bishop of Sardis) supported this proclamation by quoting it in their correspondences. For more details about this matter, see Du Rand (1994:76).

5. This expression is quoted in Kysar [1975] (1993:89); Schnackenburg [1968] (1980:78); and Morris (1985:284).

6. For the sake of brevity, one may mention: Lightfoot (1893), and Westcott (1908). Morris [1969] (1985:4-25); Robinson (1985:92-122); Carson (1991:68-81); Keener (2003:114-115); and Kruse (2004:30).
For a complete list, see http://www.Fourthgospel@amazon.com.

7. Some critical grounds: the reliability of Irenaeus' testimony, Duling & Perrin (1994:407); the martyrdom of John, Du Rand (1994:77); the acceptance of the FG by the entire early Christian Community. The Montanists, for example, would not accept the gift of the Holy Spirit and therefore rejected the FG because the Holy Spirit appears so prominently in it. Such resistance against this gospel would not have existed if it were generally accepted that it was written by an Apostle. The Alogoi claimed that the FG was written by the Gnostic Cerinthus, cf. Duling & Perrin (1994:407-408). These and many others are discussed thoroughly in Schnackenburg [1968] (1980:91-96); Du Rand (1994:82-83), and in Blomberg (2001:31-41).

8. The BD was first mentioned in 13:23 thereafter, several times in (18:15-16; 19:25-27; 20:1-10; 21:4-8, 24).

Since there are is external evidence regarding his identity in the universal church of the first and second centuries, several suggestions have been formulated in an attempt to identify the BD.[9]

Some scholars recognised the BD as a historical person such as: John the son of Zebedee;[10] John Mark;[11] Lazarus;[12] Thomas;[13] John the Elder;[14] John of Jerusalem;[15] The owner of the house;[16] Nathaniel;[17] and Mary Magdalene.[18]

Still others depicted him as a symbolic figure: a symbol of the Johannine Community's thinking about Jesus;[19] a representative of Christianity;[20] a functional literary example;[21] a character of an eyewitness created by the redactor of chapter 21;[22] a symbol of the loyal and faithful followers of Jesus, with whom the reader can identify himself;[23] a symbol of the prophecy, which is behind the whole group of Johannine writings;[24] or an idealised figure, whose role in the Johannine Community concurs remarkably with the Paraclete.[25]

Thus, there remains no consensus in Johannine scholarship concerning the identity of the BD.[26]

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9. Please note that the following data (footnotes 10-25) enumerates only some of the suggestions made about the Beloved Disciple with their sources. I am not going to discuss, accept or reject any here. Moreover, the references cited below show where these suggestions can be found; this does not mean that they express the conviction of the scholars who discuss them. A scholar may have discussed several but may ultimately embrace a different conviction/perspective.
10. Barrett [1955] (1975:88-92), and Du Rand (1994:83-84).
11. Brown (1966: xcvi), Du Rand (1994: 81), and in Brown (1996:333-382).
12. Culpepper (1998:32); Stibbe (1992:77-82); and (Lincoln 2005:20), who quoted Mastin (1968:29-32).
13. Charlesworth (1995:115-126; 225-287).
14. Schnackenburg [1968] (1980:88-91), Hengel (1989:80-83), and Smalley (1998:80-81).
15. Morris (1985:252).
16. Morris (1985:252-253), who quoted Bousset (1909) and Green-Armytage (1952).
17. Catchpole (2000:162-172).
18. Schneiders (2003:110-114).
19. Du Rand (1994:84).
20. Bultmann [1966] (1971:369-371).
21. Mahoney (1974) discussed in Du Rand (1994).
22. Thyen (1977) [quoted in Du Rand (1994)].
23. Du Rand (1994:88).
24. Kragerud (1959:67-83) holds that the BD is a symbol of the prophecy, which is behind the whole group of Johannine writings, and came to compete with the official authority in the community as represented by Peter; downloaded from: http://www.Fourthgospel@amazon.com.
25. Du Rand (1994:87), and Culpepper (1998:31).
26. For an in depth discussion of the BD, see Brown (1966:xcii-xcviii); Schnackenburg [1968] (1980:97-100); Du Rand (1994:80-87); Keener (2003:84-89; 111-112); and Lincoln (2005:20-26).

3.1.2.2 A collective effort

In recent years, it has become commonly accepted that the FG was composed in a series of phases over a period of time. There is no absolute agreement among scholars about the number of phases, their composers, or about the span of time during which it was accomplished. For this reason and for the sake of brevity, only three approaches to this complexity are indicated here. This indication could have implications regarding the conclusion of this dissertation.

First approach: One original material with multiple editorial seams

A careful examination of the FG text shows signs of insertions (19:35; 21:20, 24-25); editorial roughness (11:2 with 12:1-50; 13:36 with 16:5); differences in grammar, style, vocabulary; awkward repetitions (5:19-25 with 5:26-30; 14:1-31 with 16:4-33); dissimilarity in theology between passages and so on. These facts suggest that more than one person was involved in the composition of this gospel. A variety of theories were put forth to account for such facts.

The roughness of the material could mean that the original author left his material (i.e. individual stories, sermons, teachings, etc.) un-edited.[27] Later, his disciples, perhaps out of reverence for their teacher, merely patched the material together creating a final product in a very conservative way, thereby creating the roughness.[28] Or, it could be that he transmitted this material verbally to his disciples, who wrote it down, as it was kept by the BD.[29] Finally, 1:1-18; 6, 14-17, and parts of Ch 17 and Ch 21 were inserted.[30]

It is possible that the differences in language and thought could reflect a single author's complexity, the developments in his thinking and the changing needs of his community. Thus, his material could have come from different periods in his life and that of his community.[31] It also could be that he, himself, did the redactional work of his gospel in phases,[32] interwovening it by an Easter motif (2:13-22; 6:51-58; 12:1-7).

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27. Robinson (1985:17-18).
28. Hengel (1989:104-107).
29. Beasley-Murray (1987:lxxii).
30. Smalley (1978) argued that the Apostle John originated it verbally.
31. Robinson (1985:116-117).
32. Wilkens (1958) suggests the original author, the BD, did the redactional work himself in three phases: *first,* an anti-Gnostic signs-gospel together with the passion narrative; *second*, seven discourses; and *finally*, the rewriting into an Easter gospel; downloaded from: http://www.Fourthgospel@amazon.com.

Another possible explanation to these differences is that the Kerygma of the author was first crystallised in small literary units, after which a long period of time ensued before he decided to produce a major work. In order to do so, he called upon some secretaries and collaborators to assist him. He only gave them the guidelines and entrusted to them the task of redaction. He probably called on more than one of his disciples in succession. After this preparatory process he brought in a writer competent in the Greek language, who is immediately responsible for the present text.[33] Those who maintain this approach must respond to the doubts raised by the literary and socio-theological styles of this Gospel.

Second approach: Multiple sources have been used

The second approach suggests that more than one person was involved, and that non-Johannine source material was included in the composition of the FG; therefore, its final edition would be the product of many editors at work on several sources from outside the Johannine Community.[34] The supporters of this approach distinguished between the work of a composer, known as the 'Evangelist' and that of an editor, the identity of both being unknown. The Evangelist knit together material from different sources: the 'Signs Source'; the 'Discourse Source';[35] and an account of the Passion and Easter. Though coming from a Gnostic background, the Evangelist has christianised his material where necessary. His product was still too Gnostic, so a later editor completed the job, harmonising the material with the Synoptic Gospels and adding material on the sacraments and the Second Coming to bring the gospel more in line with church teaching.[36]

Although this approach has gained significant support in recent years; it did not, however, find general acceptance. Nevertheless, parts of it have been further elaborated and new understandings of the composition of the FG have been proposed and older theories restated. Thus, the present form of the FG was perceived as a result of a process of development.

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33. cf. Braun (1976).

34. One of the most significant theories in this field is that of Rudolf Bultmann [1966] (1971).

35. For example, the idea of a Gnostic 'Discourse Source', rejected by most scholars at one time, later on accepted in the light of the Gnostic materials discovered at Nag Hammadi, Egypt. For more details on this matter, see Koester (1990:173-271). Meier (1994:112-166) argued that the Gnostic material is dependent on the canonical Gospels and continue to doubt the existence of this source.

36. For an elaborate discussion about this topic, see the works of Morris (1971:58); Kysar (1975:33-37); Barrett (1975:113-114); Robinson (1985:14-35); Carson (1991:41-49); and Martyn (2003:46-47). Fortna (1989) and Von Wahlde (1989) did more work on 'Signs Source', and their work found some acceptance.

Third approach: a process of development

The third approach suggests the composition of the FG was completed in a series of phases within the Johannine Community.[37] It is a product of a process of development, which includes many people, several historical situations,[38] and the changes affecting this community,[39] together with revisions, corrections, and comments.[40] This approach generates a variety of theories. Thus, there is much room for differences concerning the details. As a way to keep this paragraph concise, only the salient features of three of them are briefly listed below:

Three phases of composition

Some scholars suggested that the FG was composed in three phases.[41] In the ***first phase*** the FE collected some existing sources, namely: The Synoptic tradition (not the Synoptic gospels); a written 'Signs Source', and the oral form of a basic gospel narrative about the words and works of Jesus. In the ***second phase***, he compiled these sources and some more liturgical and kerygmatic material, for example, 1:1-18 and chapter 6. In the ***third phase*** a redactor added the discourse material such as Chapters 15 and 17 tentatively left out by the evangelist, as well as chapter 21. Thereafter, he revised the final product of the composition structurally and theologically.

Interestingly, this theory points out that the Johannine Prologue (1:1-18) is liturgical material added at the second phase. Thus, it suggests that the Prologue (pre)-existed at the time of composition; accordingly the Prologue, as a liturgical hymn may have circulated within the contemporary churches including that of Antioch.[42] This can be recognised as evidence supporting the suggestion that the Prologue may have influenced the POF.

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37. Recognising its necessity and importance, the topic of the Johannine Community, however, will not be discussed here because it is not part of the main aim of the present dissertation.

38. Painter (1981) assumes that there were three crises in the Johannine Community, which could explain the existence of three variations of the farewell discourses: 13:31-14:31; 15:1-16:4a and 16:4b-33.

39. Kysar (1975:267-276) argues that at an early phase(s), the traditional materials took first an oral and later a written expression. Finally, an editor formulated them into the gospel.

40. Culpepper (1998) maintains that the FG rests on early eyewitness testimony that was shaped by the worship and struggles of the Johannine Community. It is the result of a long process of composition, stretching over several decades, in which one may distinguish the tradition received from the BD, the work of the Evangelist, and the revisions of the Redactor.

41. Wilkens (1958:92-94) proposes a three-fold development and reconstructs the contents of the documents at each of the three phases: Basic Gospel, Discourses and Passover edition. Smalley (1978) distinguishes three phases. Schnackenburg [1968] (1980:72-74) asserts that the FG cannot simply be treated as the work of an author in the modern sense; he describes three stages of development. Lewis (2005:5-6) supports this theory.

42. Schnackenburg [1968] (1980:73); and Du Rand (1994:107).

Four phases of composition

The second theory maintains that the FG was composed on four phases.[43] During ***the first phase***, the Johannine School (instituted around a prominent figure such as the BD) identified tradition material and collected this on a Johannine basis. ***The second phase*** includes the integrated writing of this collected material; a Johannine first edition appeared. ***The third phase*** is characterised by the redaction of the evangelist himself. New problems emerge in the Johannine Community and therefore, new editions have to be made. During ***the fourth phase***, a final redaction by the Johannine Community took place after the death of the bearer of the tradition, the so-called BD.

Five phases of Composition

Some scholars maintained that the FG was composed in five phases.[44] ***The first phase*** was collecting traditional material (independent of the Synoptic Gospels) related to the words and deeds of Jesus. ***The second phase*** was the development of this material into Johannine patterns: this process was probably accomplished through oral preaching and teaching, which are the work of a school of thought and expression. ***The third phase*** was the organisation of this material from the second stage into a gospel. This would be the first edition of the FG as a distinct work. ***The fourth phase*** consisted of re-editing the first edition by the Evangelist. He added material to meet new problems faced by his community. ***The fifth phase*** is the final redaction by a Redactor who was not the Evangelist but someone who was certainly a follower of his school of thought. With his dramatic and creative abilities, this redactor added more material and shaped the tradition from the previous stages into a written gospel.

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43. Du Rand (1994:105-107) considered a division of four phases and dated each one of them.

44. Brown (1966:xxxiv-xxxix) proposes five stages [See also (1988:12) and (1997:363) for his later view]:

① Oral traditions;
② Traditions developed into Johannine patterns;
③ First edition of gospel;
④ Second edition of gospel;
⑤ Additions of a friendly redactor.

Lindars (1971:38-78) suggests a process of composition, it might be summarised as the following:

- Traditions and sources,
- Homilies,
- First edition of gospel,
- Second edition of gospel,
- Post- Johannine additions.

Negative assessments have been made about this theory: Schnackenburg [1968] (1977:23-24) states that it is 'unverifiable'; Wengst (1983:32) argued that its 'pre-gospel' stage is an 'ungraspable ghost'.

Built mostly on the Johannine literature and other external evidence, each one of these three theories has its own plausibility. Yet comments concerning them, within the general framework of the third approach, indicate their fragility. An important argument against these theories is that they offer the suggestions with a strong sense of certainty; and they rely on detecting tensions within the text, and take them to be evidence of different hands. Furthermore, playing off the earlier and later phases of composition may sometimes fail to do justice to the fact that the earlier material is retained in the later editions. There seems to be uniformity among the scholars that the FG was composed over a period of time and went through different phases of composition. This theory supports the hypothesis suggested by the present dissertation that the Prologue of this gospel could have shared, at one of these phases, the same socio-historical milieu as the POF that is the ancient church of Antioch. The following investigation will deal with the places where these phases could have occurred.

3.1.3 Place of composition

Four areas have been suggested as a possible place where the FG could have been composed: Ephesus, Alexandria, Jerusalem, and Antioch. The following brief investigation is not part of any sort of debate regarding these issues, but for the purpose of orientation. This orientation is important for the understanding of the hypothetical suggestion proposed in this dissertation.

3.1.3.1 Ephesus

Ephesus, located in Asia Minor, was undoubtedly a great centre of Christian activity during the first two centuries. In the history of religion, this city can be considered as important as Antioch and Alexandria. It has been traditionally viewed as the place where the FG took its final form. However, it should be acknowledged that this tradition rests upon the testimony of the Patristic writers. Eusebius listed the assignments of the Apostles at the outbreak of the Jewish War AD 66-70. One of these assignments asserts that Asia Minor was allotted to John. This finds some support in the testimony of Polycrates and concurs with the evidence presented by Irenaeus, who maintained that John the Apostle published his gospel while living at Ephesus in Asia.[45]

45. Many scholars continue to support the view of the early church that the FG was written in Ephesus, for example Fenton (1970:16); Smalley [1978] (1998:148-149); Carson, Moo, and Morris (1992:158); Borchet (1996:93-94); Keener (2003:149); Kruse (2004:32); and Lincoln (2005:89).

Besides the voices of these ancient witnesses, there are other elements, for example:

- The traces of the FG in the works of certain Asiatic authors, which furnished some evidence of the early appearance of the FG in Asia.[46]
- The controversies with contemporary Judaism reflected in the FG also favour Asia Minor as the place of composition.[47]
- The 'anti-synagogue motif', which plays an interesting role in the narrative of the FG, comes strongly to the forefront in Ephesus, where a strong Jewish community lived.[48]
- The parallels existing between the FG and the book of Revelation, the Pauline letters to the Colossians and Ephesians, and other documents, clearly indicate it belongs to Ephesus.

This traditional view did not grow out of thin air. Among its roots could be found an authentic association of the Gospel with Ephesus. Both internal and external evidences are strong enough to support this view. Some other roots could be established in Palestine, which probably was the homeland of the Johannine Community before they fled to Ephesus.[49] There are no fundamental objections to this view, but many possibilities are still open.[50] Nonetheless, it should be acknowledged that some of the Church Fathers, rightly or wrongly, believed that Ephesus was the place of origin of the FG.

Subjected to an examination, this suggestion has been shown to be far less certain than it first appears. It could be seriously weakened when the authorship of John the Apostle and his Ephesian residence are questioned or denied; but it is not entirely ruled out. Here, certainty is even more difficult to attain.

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46. For more details, see Barrett [1955] (1975:109-110).
47. For more details, see Keener (2003:194-198).
48. See Brown (1966:ciii) and Du Rand (1994: 69).
49. Duling & Perrin (1994:69-70, 409) also support this ancient tradition and suggest that some of the Johannine materials came from Palestine.
50. Schnackenburg [1968] (1980:152) profoundly discusses Alexandria, Palestine, and Antioch; he concludes his argument by asking theses questions:

- 'Did the Apostle John, whom we have assumed to be the first bearer of the tradition, leave Palestine for Syria and then Asia Minor?
- Or was it the disciple to whom we suggest the final responsibility for the Gospel should be assigned, who absorbed these spiritual impulses, and if so, where was his homeland?'

3.1.3.2 Jerusalem

Recently it has been of interest to locate the FG in Jerusalem. The view that the FG could have been written in Palestine is based on certain valuable evidences, some more stronger than others, i.e. the close familiarity with the cultural and topographical elements of this region,[51] for example the Trans-Jordanian site, which has also been supported by observations drawn from the Gospel itself (1:28; 10:40);[52] the use of a primitive Christian tradition for the OT quotations, and the interest of the author in a developed biblical theology of a Jewish-Christian type, nurtured by the OT; the readiness to accept the questions put by Gnosticism and to adopt its terminology; and the parallels found between the narrative of the FG and the Qumran texts, the nature of its contacts with the Samaritan religion and contemporary Judaism.

These evidences and others direct the attention to Jerusalem. They suggest that the FG could have originated in a purely Jewish city, subject to the synagogue's authority and that of Jamnia's council.[53] It is virtually certain that the FG has its roots in Jerusalem, but it is less certain that the entire development of the Johannine tradition up to its publication took place in it. Here, one must be very careful in establishing, reading or discussing the possible history of the FG, which could be based on older traditions that the evangelist incorporated into his work at a later time, in other surroundings.

3.1.3.3 Alexandria

Alexandria was the abode of Gnostics and a large Jewish population, the home of Philo and the authors of the *Corpus Hermeticum,* and a likely place for the development of a Christian 'Logos-Doctrine'.[54] The latter is one of the striking similarities between the FG and the teaching of Philo, the Gnostic Valentinus, and the authors of the Hermetic writings.[55]

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51. Carson, Moo and Morris (1992:158).
52. Schnackenburg [1968] (1980:150) argues this matter claiming that Trans-Jordania may have been the meeting-place of various Baptist sects and perhaps the homeland of the 'proto-Mandaeans'. He also discusses the question of Mandaeanism.
53. Beasley-Murray (1987:lxxix-lxxx) discusses this theory and favour it in such a way.
54. Barrett [1955] (1975:109), and Sanders (1969:40).
55. Brownlee (1990:189-191).

These similarities are some of the strongest evidences that suggest Alexandria as plausible place where the FG could have originated.

But, these are considerably overstated, and in any case one must assume that Philo was read outside Alexandria.[56] The Johannine narrative could also be compared with Qumran documents. The discovery of P^{52}; P^{2}, and other papyri supports the hypothesis that the FG was written in Egypt; this seems to be confirmed by the texts from Nag Hammadi.[57] It is interesting that the great majority of the papyri known to scholars are of Egyptian origin. This indicates that this gospel was widely known and circulated in Egypt at an early stage. It is quite possible that there were as many copies of the FG in Asia as in Egypt at that time; nevertheless, they had no chance of survival.

However, it is doubtful that the FG was written in Alexandria and that the tradition was transferred to Ephesus; a movement in the opposite direction is more plausible.[58] The traditional material collected in the FG, which suggests a Palestinian source and apostolic authority could also be an argument against this hypothesis.[59] Moreover, the early history of Christianity in Egypt is vague;[60] but it cannot be denied that some Gnostic elements could be observed in the early Egyptian Christian Community. It seems that the church of Alexandria was not, in its earliest days, strictly orthodox.[61] Here, other disputable evidences could be mentioned: the 'Baptist theological traditions' and the 'Baptist Communities', the polemic of the FG against docetic, Judaic tendencies, and perhaps against followers of John the Baptist.[62] Nevertheless, one should be very careful in affirming or refuting such a theory; one would need to have sufficient knowledge and data regarding Christian origins in Egypt, before making any decision in this matter. Thus, it is uncertain that Alexandria was the place where the composition of the FG took place.

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56. Barrett [1955] (1975:109) maintains that the argument drawn from the kinship between John's Logos theology and the thought of Philo depends upon the view taken of the relationship between the two authors. If it be held that John was not directly dependent on Philo and perhaps had never read any of his works, the argument has no weight and may even be reversed. Surely, a theologian resident in Alexandria could not have failed to show more traces of his distinguished predecessor. Carson, Moo and Morris (1991:157-158).

57. For more detailed, see Sanders (1969:85-87); Barrett [1955] (1975:92-93); and Keener (2003:164-165).

58. Schnackenburg [1968] (1980:151).

59. Schnackenburg [1968] (1980:151).

60. Bauer (1934:53-57; 60-64) argued that the first representatives of Christianity in Egypt were heretics; downloaded from: *The Church of Antioch* http://www.newadvent.org.

61. Barrett [1955] (1975:109).

62. For an elaborate argument, see Schnackenburg [1968] (1980:151) and Barrett [1955] (1975:109).

3.1.3.4 Antioch

Around 300 BC, Seleucus Nicator founded Antioch. Its population included a variety of ethnic groups.[63] It grew to become a great centre of government and civilisation,[64] where early Christianity flourished almost from the beginning; it was here where the Disciples were first called Christians (Acts 11:26). It was here also that Gentile, Christian, Hellenistic and Jewish traditions intermingled. The FG may have absorbed the elements, which display affinities with these traditions. Interestingly, Theophilus of Antioch AD 170-180 gave the first clear citation of this Gospel.[65]

Antioch has been proposed as the place of composition for the FG. This proposition has attracted the attention and the acceptance of certain scholars,[66] and the disagreement and rejection of others.[67] In its support can be suggested the association of the FG with the letters of Ignatius (bishop of Antioch/AD 110-115); the Aramaic tradition behind the text of this Gospel, the kinship with the 'Revelatory Discourse Source'; and the close affinities with the 'Odes of Solomon'.

The existing associations between the FG and the letters of Ignatius are remarkable. Both used the same theological and christological concepts although observed from different

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63. Korolevsky (2003:1-3).

64. When Pompey (64 BC) made Syria a Roman province, Antioch continued to be the metropolis of the East. It also became the residence of the legates of Syria.

65. Du Rand (1994:69) argues against the connection found between the FG and the Commentary of Theophilus of Antioch; but recognises Syria as a strong possibility to be the place of composition.

66. Early in the twentieth century FC Conybeare draws attention to a statement, attributed to Ephrem the Syrian that: "John wrote in Antioch where he lived till Trajan's time" quoted in Beasley-Murray (1987:lxxii). There is no denying the attractiveness of this theory and it is argued that it is difficult to accept it without difficulty. Burney (1922:127-129) maintains that the FG was written in Aramaic, probably in Antioch. Kümmel (1975:247); Haenchen (1984); and Charlesworth (1995:8) favour the Syro-Palestian/Semitic milieu of this Gospel. Becker (1979:40-62) suggests Syria as a place of origin, because it concurs with the theory of a Johannine community. Schnackenburg [1968] (1980:150-151) argued that the FG received some Syrian influences in Antioch before it attained Ephesus. Keener (2003, 1:142-149) discusses this matter and concludes that: 'although the evidence for a Syro-Palestinian provenance is not absolutely compelling, it is not weak and would be the likely proposal if the evidence for Roman Asia is not judged as better'.

67. Brown (1966:ciii) argues that whatever is valid in the above-mentioned can be explained if some Johannine thought made its way to Syria. Carson, Moo, and Morris (1992:158) saw the assumption that literary influence is possible only in the place of literary origin as unconvincing evidence.

perspectives. A comparison of the theologies of the two writers reveals certain receptivity to Gnostic ideas can be found in both.[68]

There is acceptance among Latin authors that Ignatius could have been a disciple of John the son of Zebedee, who according to them wrote this Gospel.[69] The possibility that Ignatius of Antioch knew the FG is an important factor here.[70] It supports the assumption that teachings similar to that of the FG existed in Antioch.[71] This suggests that both may have emerged from the same region, Antioch, and have had access to a common Christian tradition. It is from and within this tradition that the Maronite POF emerged and evolved absorbing certain theological, christological, and liturgical elements, which demonstrate the influence that such a tradition/environment, including the Johannine Prologue, may have exercised on its text.[72]

The aforesaid factor leads to another factor: the Aramaic tradition behind this Gospel. Among the leading components of this factor, one finds the possibility that the FG, in whole or in part, was written in Aramaic;[73] the presence of 'Aramaisms' in its narrative;[74] the roughness of its Greek text is seen as the result of an error in translating an original Aramaic version into Greek, the latter includes the Prologue;[75] the fact that the FE used the Targums in his account;[76] the

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68. Schnackenburg [1968] (1980:150).

69. Du Rand (1994:69). See also Brown (1966:ciii), who discusses this matter and quotes Burney (1922:130), Bauer (1933:243) and Hirsch (1936:71) as upholders of this theory.

70. Braun (1959:270-282) argues that Ignatius knew the FG. Sanders (1943:11-19) refutes this theory.

71. Barrett [1955] (1975:109-110).

72. For more details, see Chapters 7 and 8 of this dissertation.

73. Among the scholars who support this theory are: Burney (1922); Torrey (1923); Burrows (1926); Macgregor (1928); Boismard (1951); and Black (1967).

74. Torrey (1923) considers this suggestion conclusive.

75. Burney (1922) argument depends heavily on this evidence. Bultmann [1966] (1971) bases his contention concerning the pre-Christian Gnosticism on the Syriac Odes of Solomon.

76. Targums is the Aramaic translations of the OT. Boismard (1951) supports this theory.

suggestion that the 'Revelatory Discourse Source' is derived from an Aramaic origin;[77] and the pre-Christian Gnosticism found in the FG.[78]

Another factor is the close affinities existing between the FG and the *Odes of Solomon*. But there is really no consensus among the scholars about the provenance of this Syrian work or about its association with this Gospel.[79]

Both documents contain certain similar Gnostic concepts. For the sake of brevity, only a threefold concept is mentioned here: the savior-hero, who is a divine being sent from heaven to fight and conquer the powers of darkness, and rises victoriously to the realm of light and reunion with the Great Life. This concept can be found too, in the account of the Maronite POF.[80]

When one places the *Odes of Solomon* into the class of Jewish apocalyptic literature of the first century AD, along with other famous works (i.e. Enoch, Book of Mysteries, the Thanksgiving Hymns of Qumran, etc.), which forms one of the tributaries to the Gnosticism of the second century AD, the relationship between this Syriac work and the FG would not be a matter of mutual dependence but of sharing a common syncretistic socio-historical milieu.

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77. Bultmann [1966] (1971) suggested that the Fourth Evangelist wove this source together with the 'Sign Source' and 'The Passion and Resurrection Story' making them the vehicle of his own way of thinking and style.
Brown (1966:xxxi-xxxii) enumerates and discusses four major difficulties, which militate against this theory.
For a Greek version of the Revelatory Discourse Source, see Smith (1965:23-24), and for an English translation see Easton (1946:143-145). Schnackenburg [1968] (1980:48-50) discusses in detail the theories of multiple sources and warns against too ambitious blue-print. Keener (2003:79) concludes his argument concerning this matter saying that 'on most readings, John's discourses contain some historical tradition, but are in John's style and expand on that tradition to expound the point'. For more details about this matter, see Bultmann [1966] (1971:12); Kümmel (1975:247); Aune (1980:25); and Smith (1984:22).
78. Schnackenburg [1968] (1980:151), who quotes Goppelt (1954:176-209), suggests that the Gnosis with which the Fourth Evangelist came in contact, was Syrian.

79. For various opinions, see Charlesworth (1969:357-369) and Lindars [1971] (1981:40-42).
80. See details in Chapter Seven of the present dissertation.

Even though these factors are unconvincing for some scholars,[81] they still retain a certain power and are a strong base upon which Antioch has been put forward as the place where the FG, or at least part of it, was composed.[82]

Nevertheless, defining the place of composition remains a thorny problem; and the numerous alternatives given to solve it are far from providing a conclusive solution. It would seem desirable, then, to acknowledge that the composition of the FG as a process of development is indebted to more than one area, rather to a milieu where Judaism, early Christianity, cults, Greek philosophies, Hellenistic religions, Gnosticism, and the complexity of the contemporaneous Roman world mingled together and influenced one another.

3.2 SOCIO-HISTORICAL MILIEU OF THE FOURTH GOSPEL

The term 'milieu' is preferable to 'background' or other expressions, since it is likely that the Fourth Evangelist, hereafter FE, may have wished to relate his gospel to readers with religious concepts and traditions other than his own. It is desirable, accordingly, to distinguish among traditions common to the FE, his readers, and the peoples of his time, traditions that were fundamental to his thought and traditions, which he employed as means of communication in the service of his gospel. The following is a brief orientation on three of the main traditions of this milieu. The reason behind this orientation is to consider the extent of the influences upon and from the FG. This will enrich the analysis conducted on the influence that the Johannine Prologue may have had on the POF.

3.2.1 The Hellenistic tradition

The affinities between the writings of Philo, Gnosticism, the Hermetic Literature, Mandaism, and the FG are significant. Another element, which is not discussed in this paragraph is the Hellenistic Pagan religions[83]

3.2.1.1 Philo

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81. For opposite opinion, see Brown (1966: cxxx) and Klijn (1979:616).

82. Koester (1982:178-81) argues that scholars look to Syria/Antioch as place of composition because they find within the FG evidence that it comes from the sphere of Palestinian Judaism yet outside the jurisdiction of the Jerusalem Sanhedrin.

83. For more details, see Barrett [1955] (1975:30-33); Carson (1991:31-32); and Duling and Perrin (1994:42).

The most striking affinities between the writings of Philo and the FG can be found in their use of figurative language, the terminology of Stoicism[84], and though somewhat differently, the Logos concept.[85] Both authors used the light metaphor in many different circumstances to depict God and his relationship to human beings and to the universe. According to both, God is not only light, but the archetype of every other light, or rather more primitive and higher than every archetype. One of the essential ideas associated with this metaphor is that of the self-revealing character of light.[86] The affinities between the writings of Philo and the FG extend beyond the abovementioned examples. They become more significant when it is recognised that Philo as writer was not an isolated phenomenon, but someone who represented a main element of the Hellenistic tradition.

3.2.1.2 Gnosticism

Two of the most significant elements, which could have influenced the narrative of the FG, are be mentioned here: the concept of 'Cosmic dualism' parallel with (8:23); and 'Gnosis from the Revealer, by which the way of redemption is known' parallel with (3:13-14). These and other concepts are considered to be used by the FE to talk about the Logos-Redeemer/Christ,[87] and to communicate a peculiarly Johannine message.[88]

The connection between the FG and Gnosticism is still debatable and far from settled; scholars have seen this contact from various perspectives. Some have emphasised the gnostic parallels with the FE language,[89] but not all agree upon the meaning of this language.[90] A plausible suggestion is that the FE might have adapted basic themes from traditions earlier than his,[91] and developed them by means of an antithetical,[92] frequently vertical,[93] dualism.[94]

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84. Such as: 'from above' and 'from below' (3:31; 8:23); 'Spirit' and 'Flesh' (3:6; 6:63); 'Logos' (1:1-18).
85. The Logos of Philo is not personal nor an object of faith and love. However, the Logos of the FE is the incarnate Son of God, who lived and died on earth; He is both lover and beloved.
86. For more details about the affinities between Philo and the FG, see Dodd [1953] (1970:54-73); Barrett [1955] (1975:28-30); Lindars [1972] (1981:39-40); and Du Rand (1994:46-47).
87. Barrett (1975:28-30); Beasley-Murray (1987:lv); and Du Rand (1994:44-45).
88. Keener (2003:163).
89. Barrett (1962:223).
90. Bultmann [1966] (1978:223) maintains that the FE used gnostic language but his theology was antignostic. In detail, see Keener (2003:162-164).
91. On dualism, see Gordon (1965:190) and Conzelmann (1969:11).
92. Kysar [1976] (1993:49) and Becker (1981, 1:147-158); for a useful info about rhetorical terms connected to methods of argumentations see Anderson (2000:110-111).
93. i.e. 'Descending' (1:32-33), 'Ascending' (1:51); see Sanders (1969:223).
94. On dualism, see Ashton (1991:205-237); and Du Rand (1994:25-26).

3.2.1.3 Hermetic literature

Without denying or minimising the value of others, the most significant two parallels between the FG and the Hermetic literature are the teaching on regeneration and the Logos doctrine: from the realm of light 'a holy Logos' descends upon nature the earth. The Nous is light; the Logos who proceeds from the Nous is lightsome.[95] Both the FG and the Hermetic Literature recognise/introduce the Logos as of divine nature and as involved in creation; they use the light metaphor to depict him. It would be justified to say here that the FE is concerned with conveying the gospel of the Logos/the light of the world, to a reader who is acquainted with the tradition from/within which the Hermetic literature emerged and developed.

3.2.1.4 Mandaism

In no area of the investigation of relationships between the FG and its milieu, is the confusion so great and difficult to disentangle as it is in discussions relating to Mandaism. The origin of the Mandaic traditions and their influence on the FG are still disputed. At this point, a careful reading/examination of Mandaism is obligatory before making any decision on this matter.[96] A possible parallel between the FG and Mandaism, which presents a radical dualism of light and darkness, is the doctrine of redemption: according to the myth of redemption, a divine being (knowledge of life) descends to the lower spheres, overcomes the powers of darkness and ascends victoriously to the sphere of light.

3.2.2 The Jewish tradition

In recent decades, the general tendency has been to focus on Jewish tradition as the main component of the FG milieu.[97] This is based on the use of the Old Testament in the narrative of

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95. For an advanced discussion on Hermetic Literature, see Dodd [1953] (1970:10-53); Schnackenburg [1968] (1980:136-138); Beasley-Murray (1987:lvi); and Keener (2003:161-169).

96. Dodd [1953] (1975), Turner (1954), Bultmann [1966], Schmithals (1969), and other scholars studied this matter without agreeing upon it. See Schnackenburg [1968] (1980:138-143); Beasley-Murray (1987:lvii-lviii); Du Rand (1994:45-46); and Keener (2003:164-166).

97. The Jewish cast of the FE mind and his Jewish training were expounded long ago by Westcott (1908) quoted in Beasley-Murray (1987:lviii). Kysar (1975:144-145) suggests that the FE was not only rooted in the Old Testament itself but in the Jewish traditions since the exile and restoration.

this Gospel;[98] the familiarity of its author with Rabbinic Judaism;[99] and the affinities with the Qumran Literature and the Samaritan Religion.

3.2.2.1 The Old Testament

Several times in the course of his gospel, the FE displays accurate and detailed knowledge of the Jewish traditions in the period before the fall of Jerusalem.[100] In his narrative, he mentions a number of Jewish feasts and rituals (2:6; 7:37), which shows that he possessed a considerable knowledge of Jewish history and the attitudes of the Jewish people (2:17; 4:9.), and was acquainted with specific Jewish doctrines.

The FE quoted, freely and arbitrarily, from the Hebrew Bible or from the Targums.[101] He cited these quotations to achieve his theological purposes. He pondered and exploited them in his Christology,[102] but more particularly in their typological application.[103] The majority of these quotations are dominated by the theme of Jesus as the One greater than Moses, who achieved the redemption anticipated in the second Exodus. This theme is alluded to in the Prologue, where the account of the Logos seems like a reminiscence of the Shekinah in the wilderness (1:14), and where grace and truth, given by Jesus Christ, substitute the Law, given through Moses (1:17). With this theme is linked the representation of Jesus as the fulfiller of the meaning of the Jewish Feasts: Passover (ch 6), Tabernacles (ch 7), and Dedication (ch 10).

Although the FG does not have so many direct textual quotations from the Old Testament, yet it still uses the content of the OT freely as milieu, which indicates that the FE was acquainted with Jewish customs and traditions.

3.2.2.2 Rabbinic Judaism

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98. Barrett [1955] (1975:25) affirms that The OT may be taken as an essential element in the background of the FG. Schnackenburg [1968] (1980) states that the FG would be unthinkable without the OT basis that supports it.

99. See Dodd (1953:74-79), Bowker (1964:398-408), Lindars (1981:36-38), and Rand (1994:48). Barrett [1955] (1975:25-58) emphasises the influence of the apocalyptic literature and argues that no part of the rabbinic literature was written down until a date later than the composition of the FG.

100. cf. Griffiths (1963).

101. Targums are the Aramaic translations of the Hebrew Bible. For more information, see Du Rand (1994:47).

102. Hunter (1972), Schnackenburg [1968] (1980:121-124; 135), Brown (1997:338), and Thompson (1998).

103. This can be found in 1:14 = Ex 25:8, and in the representation of Jesus as the Lamb of God (1:29), the One who is greater than Moses (1:17; 3:14; 12:31), the true “Manna” (6:30-59); and in the "I am" sayings, which could scarcely have been notated without reference to such passages as Is 41:4; 43:10-13; Dt 32:39.

The clearest evidence of the FE acquaintance with Rabbinic writings can be found in the comparison between the Torah and the Logos (1:14); the contrasting of the well of Jacob and the living water (2:6-10; 4:12-14), and the Manna with the bread of life (6:32).

This evidence, with other salient similarities between the FG and Rabbinic Judaism, which cannot be discussed at length in this paragraph, emphasise the relation between this Gospel and the Jewish tradition.

3.2.2.3 The Qumran literature

The famous Dead Sea Scrolls, discovered in Qumran in 1947, offer relevant comparative material, [104] and shed some lights on the relationship between the FG and the Jewish tradition. This is especially valid with reference to their dependence on the OT; their interpretation of its content; the fulfillment of the prophecies in their own community; the critical attitude to the Temple and its priesthood; the vivid eschatological hope; the reference to the Holy Spirit; and the similarities between their language and key expressions, most important of all is the dualism, i.e. light/darkness (1:5; 3:19-21). According to Qumran (1QS 3:15-4:26), there are two Spirits allocated to one's life, variously described as 'the angel of light/spirit of truth' and 'the angel of darkness/spirit of error'. This goes in parallel with the account of the FG about the Logos overcoming the darkness (1:4-5, 9); people choosing between light and darkness (3:19-21); and Jesus is the truth (14:6). These similarities are neither solid nor numerous enough to corroborate that the thinking of Qumran is the native soil of the FG thought;[105] but on the other hand, they suggests that the FE has filtered and synthesised virtually the whole spectrum of contemporary Jewish writing and thought.[106] They conclude fairly strongly that the FG and the Qumran literature emerged and developed in the same Jewish tradition.

3.2.2.4 The Samaritan religion

The attention that the FE gives to the Samaritans in his narrative (cf 4:35; 42) is evident; it creates awareness of certain connections between the FG and the Samaritan religion. This

104. For an elaborate discussion, see: Lindars [1972] (1981:36-39); Schnackenburg [1968] (1980:128-135); Beasley-Murray (1987:lxi-lxiii); Du Rand (1994:48-49); and Keener (2003:171-172).

105. Kümmel (1961:158).
106. Smith (1986:15-18), Du Rand (1994:48), and Brown (1997:373).

gospel seems to relate both positively and negatively to Samaritan traditions regarding Moses,[107] the Messiah,[108] and Elijah and Elisha.[109] These traditions are corrected in this Gospel: Jesus is greater than Moses (5:45-47); and he performed miraculous signs more powerful than those done by Elijah and Elisha (cf 2:1-11 with 1K 17:1-6; and 2K 4:1-7). The Samaritan data in the FG has encouraged some to suggest Samaritan influence on the transmission of the traditions or final redaction of this Gospel.[110] Thus, the Samaritan religion appears to be one of the traditions that fed the Johannine narrative, but not on that account to be magnified beyond warrant. Considered wisely and carefully, the relation between the FG and the Samaritan tradition could cohere with the theory adopted in this dissertation that the composition of this Gospel underwent a process of development.

3.2.3 The Early Christian tradition[111]

The reader of the New Testament will be impressed by the considerable number of similarities between the theology, christology and pneumatology of the FE and Paul. For both, God is a living God, Creator and Lord (i.e. Jn 6:44, 15:16; Rm 9:14-18); Jesus is the Messiah, the Son of God, and the redeemer of earthly humanity (Jn 1:51; Rm 5:12-21; 1 Co 15:45); the Holy Spirit has the same function: the intervention in Jesus' life and mission, helping the Christians to be saved, and the realisation of the Eschatology (Jn 14:16-17 = 1 Co 6:19; Jn 3:5-8 = Rm 8:9-11). This is a significant area of agreement, but it must not be allowed to mislead the reader. It does not stand as evidence that the FE was in any way dependent on Paul or that he was even familiar with Paul's work. If the relationship between Paul and him is to be investigated, it will be necessary to exclude those points where the two authors are simply reproducing the common beliefs of the Church and to compare their distinctive doctrines. This is an important factor in defining the relation between the FG and the early Christian tradition.

Another factor is the relation between the FE and the Synoptics.[112] When the FG received its final shape, the editions of Matthew, Mark and Luke were already widely used in the early

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107. Beasley-Murray (1987:lxiii-lxiv).
108. Meeks (1967:176-215), and Bowman (1975:310-314).
109. Du Rand (1994:52),
110. For the discussion of various opinions about this matter, see Keener (2003:169-170).
111. Here, the early Christian tradition means strictly the existent tradition before and during the span of time of composition of the FG. Moreover, only the relation between this Gospel and two elements of this tradition (the Pauline writings and the Synoptics) is discussed very briefly in this paragraph.

nascent communities. A comparison between these four gospels shows both obvious differences and important similarities. To explain this, only two of the many decisions made in this regard, will be addressed here: first, the FE knew the Synoptics;[113] second, he did not know them, but both shared common pre-gospel traditions.[114]

From the foregoing review, it is evident that the socio-historical milieu, within which the FG emerged and developed, is a complex one. The traceable links between this Gospel and the three traditions (Hellenistic, Jewish, and Christian) make it implausible to settle for any one of them to the exclusion of the rest.

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112. This topic has generated an endless stream of theories i.e.: Lightfoot (1957:26-42); Barrett [1955] (1975:45); Kysar [1976] (193:3-14); Schnackenburg [1986] (1980:42-43); Beasley-Murray (1987:xxxv-xxxviii); Du Rand (1994:125-137); Brown (1997:365); Whitacre (1999:21-24); Köstenberger (2004:17-18); Lincoln (2005:26-38). Regarding this matter, Smith (1992:189) concludes: 'we have now reached a point at which neither assumption is safe, that is, neither can be taken for granted'.
113. Barrett [1955] (1975:14-18); and Carson (1991:43).
114. Kysar [1976] (193:54-66), see also Smalley (1998).

3.3 Conclusion

The author and the writer, to the modern reader, are two concepts used mainly as synonyms, but to the reader in antiquity the writer and the author were not necessarily the same person. This perspective on authorship in antiquity should be kept in mind when discussing the FG. In its case, it influences the answer given to the threefold question: who wrote the FG? When? Where? Without denying the existence of many others or minimising their value, the theories discussed in the foregoing reflection are reliable references made by trustworthy scholars. Yet, it is not alleged that they have given decisive answers to this complicated question. This still is a hypothetical matter. Obviously, it is not easy to set an exact date of composition; in view of numerous uncertainties, caution is required in making any decision concerning this matter. This also applies to the other epistemological matters, namely authorship and place of composition.

With the emergence and development of critical scholarship, unwillingness to accept the apostolic authorship of the FG increased; counter-hypotheses multiplied and various possibilities were proposed. Yet, none could be considered strictly decisive. The identity of the real author of the FG remains unknown, and the door is still open to all the suggestions. Nevertheless, the theory of development in phases provides the most satisfactory and plausible possibility. Although, there is no agreement about the number of phases, editions, writers/compilers or editors, there seems to be agreement among scholars that the FG underwent a process of development over a period of time, and in different places before it reached its final shape.

Four cities: Ephesus, Jerusalem, Alexandria, and Antioch, were suggested as the place where the FG was composed. It is quite difficult to make a conclusive case for any one of these cities. Yet, it is acceptable to consider that the traditions of these cities formed the socio-historical milieu of this Gospel and influenced its text in such a way. The Logos concept and the use of the 'light metaphor' are two of the most salient elements of this influence. This milieu is extremely syncretistic: within it Hellenism flourished, ancient Judaism was set, and from it Christianity originated. For this reason, the attempt should never be made to explain this influence on the basis of any of these cities/traditions alone, but rather describe it in terms of concentric circles. The influence could have come first from the early Christian tradition, then the Jewish tradition, and finally the Hellenistic tradition.

With no further elaboration on this matter, the present dissertation adopts a chronological and geographical combination theory as a working hypothesis.[115] Thus a date for the FG in the early nineties, with a final redaction perhaps a few years later, seems reasonable and may best account for the evidence. This Gospel could have originated in a tradition, which had its home in Jerusalem; then was taken to Antioch, where it was influenced by the Antiochene tradition that includes the literature connected with this city, the liturgical usage of the Antiochene church, the adoption of the Prologue, the teaching of missionaries who went out from it (Paul) and its later leaders (Ignatius). From Antioch, the FG was taken to Ephesus, where the final literary formulation was achieved in its content. Such a view may do the most justice to the data available up to now.

Because the Logos concept and the use of the 'light metaphor' are two of the most salient elements of the abovementioned influence, more detailed and separate innertexture investigation is needed. Chapter six will investigate the innertexture of the light motif used as metaphor in the Prologue. Firstly, however, a few major aspects of the Antiochene Syriac Maronite Church should be tackled, and certain considerations on metaphor as a figure of speech and its significance in biblical narrative have to be addressed.

115. For an elaborate discussion, see Manson (1946:320); Lightfoot (1957:5-6); Schnackenburg [1968] (1980:152); Kümmel (1975:247); Robinson (1985:48); and Beasley-Murray (1987:lxxx-lxxxi).

CHAPTER 4
ASPECTS OF THE ANTIOCHENE SYRIAC MARONITE CHURCH

4.1 INTRODUCTION

In this chapter a brief orientation about the Antiochene Syriac Maronite Church is presented. It highlights the special relationship between this church and the tradition of Antioch and facilitates understanding of the milieu from which the POF emerged and developed.

4.1.1 Origin and development[116]

Of all the Eastern Catholic Churches, the Antiochene Syriac Maronite Church is the only church named after a person: Maron. He was born in the middle of the fourth century, and died in AD 410. He became a priest, a hermit in a mountain near Antioch.[117] Theodoret (Bishop of Cyr), composed a biography of Maron; and John Chrysostom wrote a letter to him requesting his prayers. Maron lived an ascetic life and ministered devotedly to many people. His lifestyle attracted many followers, who began to be called *Beit Maroon* (household of Maron), or simply Maronites. After the death of Theodosius AD 395, the East became the Byzantine Empire ruled by a sacred monarchy where the Emperor decided equally in both church and state matters.[118] The Emperor appointed Patriarchs and interfered in ecclesiastical matters. In AD 518, the Patriarch of Antioch (Severus) was deposed from his See for rejecting the decrees of the Council of Chalcedon AD 451, and was succeeded by another Patriarch (Paul). Not all the Christians approved his appointment, and in consequence the Antiochene Church split into two groups, the Chalcedonians and the anti-Chalcedonians. The Maronites were part of the first group. When the Arabs invaded the area, any regular contact with the patriarchate in Constantinople became impossible; the Maronites had to elect their own Patriarch (John-Maron) in AD 687. Since that time, this branch of the ancient Antiochene Church became known as the Antiochene Syriac Maronite Church. The inclusion of the term 'Antiochene', as a main part of the official name, is strong evidence of the special connection with the tradition of Antioch. In addition, there are the geo-historical and liturgical bonds.

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116. The data in this paragraph is based on the following sources: Attwater (1935:180-195); Dib (1971:3-4); Dau (1984:159-168); Tayah (1987:18-21); Beggiani (2003:3-4); and Korolevsky (2003:49-54).
117. Hayek (1964:9); and Tayah (1987:18).
118. Tayah (1987:5-6).

4.1.2 Geographical and historical aspects

… - 636: Early years[119]

After he founded Antioch (300 BC), Seleucus Nicator drew many Jews to it, granting them all the privileges and rights of citizenship. Soon after, this community became strong and of great importance. By the time the Senate and the Emperor began sharing power in the Roman Empire, the administrative structure underwent a multiple modifications and changes. The senatorial provinces became imperial and were multiplied and combined into dioceses. The civil divisions of the Roman Empire played a major role in the demarcation of ecclesiastical jurisdictions.[120] The diocese of the East corresponded to the Patriarchate of Antioch (Syria, Palestine, Arabia, Maritime Phoenicia, and Phoenicia Libanensis). This explains the title given to the Maronite Patriarch: *Patriarch of Antioch and of the entire East*.

Antioch was introduced to Christianity by the preaching of the disciples coming from Jerusalem;[121] it was at Antioch that they were first named Christians (Ac 11:26). The Christian community of Antioch prospered and became a strong church and an important spiritual center of the East. The Antiochene School outranked the other contemporary schools. Despite an extensive Greek philosophical and cultural influence, the diocese of Antioch retained the Syriac culture and language. Its theology, spirituality, and liturgy were rich in metaphors, and biblical thought patterns. Before it succumbed to the devastating Arab invasion in AD 636, the diocese of Antioch endured many serious challenges. To name but a few, one can mention: a severe decadence in all aspects of public life; the brutal christological debate between its theological school and that of Alexandria; two destructive earthquakes; and the successive Persian raids.[122] These are some of the major events that occurred, during the first six centuries in Antioch and affected its identity and prepared the emergence of the ASMC. After the destruction of the Maronite monasteries in Antioch, Lebanon became the home of the Maronites. From that time on, the history of the ASMC become inseparable from that of Lebanon.

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119. The data in this paragraph is mostly taken from the following sources:
Meeks & Wilken (1978:1-36); Zetterbolm (2003:18-31); Brown & Meier (1983:1-14); Korolevsky(2003:1-6); http://www.bkerke.org.lb/themaronites.htm. http://en.wikipedia.org/wiki/Patriarch_of_Antioch; http://www.newadvent.org/cathen/01567a.htm.

120. Dib (1971:xiii-xiv).

121. The Acts of the Apostles chapters 11 and 15 describe in details the origin of the Christian community in Antioch. Galatians 2:11 attests to the arrival of Peter at Antioch.

122. For an elaborate approach to this era, see Dib (1971:3-7); Tayah (1987:3-17); and Dau (1984:198-206).

636 - 749: The Arabs[123]

- Between 636 and 637, the Arabs invaded and destroyed most of the Lebanese cities.
- In 694, the imperial army of Justinian II attacked the Maronites, destroyed their monastery on the Orontes, and executed 500 monks.
- In 707 John-Maron became the first Maronite patriarch.
- In 749, the oldest known Maronite Church (Mar Mamma) was built in Ehden, North Lebanon.

During this period, the mountains of Lebanon became more populated by the Christians, especially the Maronites, who migrated from neighbouring countries to escape the persecution of the Arabs, the Jacobites and the Melkites.

750 - 1094: The Abbasids[124]

- In 750 the Abbasid dynasty became the rulers of the Islamic Empire.
- They treated Lebanon as a conquered country. This attitude led to several revolts.
- In 938, Patriarch John II was forced to take refuge in the heart of Mount Lebanon.
- In 939, the Abbasids destroyed the Monastery of Maron.

Despite the harshness of the Abbasids, disciplines such as philosophy, literature and science received great attention from the Maronites who made a notable contribution to them. Also during this era, the Melkite Greek Catholics arrived in Lebanon seeking refuge.

1095 - 1281: The Crusades[125]

- The Crusaders, after capturing Jerusalem, marched north towards the Lebanese coast.
- In 1017 Al-Hakim (the Muslim caliph) began oppressing both Jews and Christian alike.
- Between 1109 and 1124, the Lebanese cities (Tripoli, Beirut, Sidon, and Tyre) surrendered.
- In 1260, the Mongols launched a series of devastating assaults against the Maronites.

This era was characterised by constant turmoil as Lebanon became a battlefield for the Crusaders and the Mamluk and Mongol armies. Nonetheless, during the era of the Crusades a genuine renaissance of the AMSC was born.

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123. Dau (1984:198-224); Tayah (1987:87-88); Beggiani (2003:1-10); and Korolevsky(2003:52-56);
124. Dib (1971:51-56); and Dau (1984:337-348).
125. Dib (1971:57-65); Dau (1984:348-370); and Beggiani (2003:11-15).

1282 - 1515: The Mamluks[126]

The Mamluks were a group of slaves who rebelled, toward the end of the thirteenth century, against their masters in Egypt overthrew them and took over their kingdom. Later on, they invaded Syria, Iraq, Lebanon and the Arabian Peninsula.

- In 1283, the Mamluks captured the Maronite Patriarch Daniel and executed him.
- Between 1302 and 1308 the Mamluks invaded Keserwan, a Maronite region in Mount Lebanon and slaughtered the majority of its inhabitants.
- 1367, the Patriarch Gabriel was abducted from his refuge and burned alive at the stake.

During this period, the Maronites endured severe repression. However, Beirut (the Lebanese capital) became a center of trading activities between the Middle East and Europe. Intellectual life in Lebanon flourished and economy prospered.

1516 - 1916: The Ottomans[127]

- In 1570, the Turks attacked the Maronites of Cyprus and massacred thousands of people.
- On July 1584, Pope Gregory inaugurated the Maronite College in Rome,
- During the seventeen century, The Capuchins (1626), the Carmelites (1635), the Jesuits (1656), and the Maronite Order (1694) were established in Lebanon.
- In 1860 a sectarian conflict began between the Maronites and the Druze, which led to the destruction of many Maronite villages.
- During the nineteen century, foreign missionaries established schools and universities in Lebanon: The American University of Beirut (1866) and Saint Joseph University (1875).

During this period, the Ottoman Empire ruled Lebanon through local leaders, permitting Lebanon to live under a conditional independence. They divided Lebanon into districts, segregating or adding regions as deemed convenient for them in order to weaken the country.

126. Dib (1971:67-76); Frazee (1978:88-100); and Beggiani (2003:16-18).
127. Dib (1971:83-100); Tayah (1987:89-90; 161-184); Dau (1984:226-245; 442-4490; Beggiani (2003:30-57).

1916 - Present time[128]

- The Maronites were profoundly affected by World War I and World War II; they felt oppressed and were under the continuous threat of famine or attack on their cities and persons.
- In 1975 a severe civil war erupted between Christian and Moslems. Hundreds of Maronite villages and cities were destroyed or burned to the ground. Thousands of Maronites were forced to leave their homeland and seek a new life abroad.

To some Maronites, the hardships, which the ASMC endured over the centuries, are a motive for pessimism and despair; to others, an incentive to preserve their faith. In their liturgy, the Maronites worship God, express their faith and pray or refer to these hardships.

4.1.3 The Maronite Patriarchate[129]

In the first half of the seventh century the Emperor Heracles, seeking to unite his Syrian subjects against the invading Arabs, devised with the Patriarchs of Constantinople and Antioch, a theological formula, which they hoped would conciliate the Monophysites. Unfortunately, it was heretical and was promptly condemned by three successive Popes and the Patriarch of Jerusalem. But Heracles and his successor adhered to it.

- In 609, Anastasios the Patriarch of Antioch died. After his death, only titular patriarchs of Antioch were named and they resided at Constantinople, not Antioch.
- In 685, the Patriarchate of Antioch became physically vacant. It is surmised that after the vacancy of the Antiochene See, the monks of Beit Maroon decided to elect a primate for them and so began the separate line of Maronite patriarchs of Antioch.
- In 687, the Maronites elected John-Maron as their first patriarchate.
- From 687 until 938 the Maronite Patriarchs resided in Antioch and Apamea. After the destruction of the monasteries of Beit Maron, the Maronites withdrew entirely into Lebanon.
- From 938 to 1440 the Maronite Patriarchs resided in the district of Jbeil (Lebanon).
- Between 1440 and 1823, Our Lady of Kannoubine was the seat of 24 Patriarchs (Lebanon).
- In 1736, the Patriarchate was divided into eparchies or dioceses.
- In 1823 the patriarchal seat was transferred to Dimane (summer) and Bkerke (winter). From that time to the present, the Maronite patriarchs resided in these two places (Lebanon).

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128. Dib (1971:160- 175); Tayah (1987:185-197); and Beggiani (2003:58-77).
129. Hayek (1964:23-33); Dib (1971:43-50); Tayah (1987:44-56); and Beggiani (2003:19-22).

This chronicle suggests that, before the election of the first Maronite Patriarch, Beit Maroon had a bishop in their monastery; and that the Maronite Patriarchs were forced constantly to move their Patriarchal See. It is therefore particularly important to mention here that the ASMC and her Patriarchate is a continuation of that of the ancient Church of Antioch with which she shared not only the name but also the same geo-historical milieu, tradition, belief and liturgy.

4.2 THE MARONITE LITURGY[130]

The Maronite Liturgy reflects the history, the religious beliefs and the daily life experience of a church (ASMC) that was born from the womb of the ancient church of Antioch, developed over many centuries, and expanded into several countries. The Maronite Liturgy has been renewed numerous times and seriously modified. Although its identity has been obscured by elements borrowed from the Roman Catholic Church and affected by the influences of different traditions; nevertheless, its Antiochene theological, christological, spiritual characteristics were kept intact.

4.2.1 Origin

The Maronite Liturgy has its origin in three main traditions: the Tradition of Antioch, the Tradition of Edessa, and the Tradition of Mount Lebanon. Although it is important and played a major role in the development of the Maronite Liturgy, the Tradition of Mount Lebanon will not be discussed here for two reasons: first it originated in the seventh century, not early enough to be used in the determination of the relation between the Prologue and the POF; and secondly for the sake of brevity, it seemed irrelevant to the main topic.[131]

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130. Even a brief discussion about the Maronite Liturgy will go beyond not only this chapter but the entire dissertation; thus, I selected some of the most salient characteristics of the Maronite Liturgy that directly concern this dissertation and using my own words, I enumerated them in paragraph 4.2. The content of this paragraph is based on the following references:
Attwater (1935:180-195); Meeks & Wilken (1978:13-36); Brown & Meier (1983:28-84); Korolevsky (2003:49-74); Zetterholm (2003:18-42);
The Church of Antioch. http://www. The Church of Antioch@newadvent.org
Edessa, Mesopotamia. http://www.wikipedia.org/wiki/Edessa,_Mesopotamia
Bkerke. http://www.bkerke.lb/lturgyeng.html

131. For more details about the Tradition of Mount Lebanon, see:
Dib (1971:7); Dau (1984:113-122; 172-183; 184-196); and Beggiani (2003:1-5).

4.2.1.1 The Tradition of Antioch

The ancient Church of Antioch adopted her liturgy from the Church of Jerusalem in the fourth century AD. This liturgy evolved into final form as the 'Liturgy of St James'.[132] The latter, specifically its 'Eucharistic Prayer' (Anaphora) was adopted with some modifications by the Christian churches in the vicinities of the Antioch. John Chrysostom took the modified version with him to Constantinople where it became the basis of the Byzantine liturgy.[133] Another example is the Maronite Anaphora of the Twelve Apostles,[134] which represents the oldest tradition of the Church of Antioch. In this Anaphora, Jesus Christ is depicted as 'King of Kings', 'Only-Begotten Son', the 'Logos of the living God', who 'took flesh from the Virgin Mary'.[135] Thus, the ASMC has preserved the way of worship of the Apostles and their earliest disciples; and her Liturgy has inherited from the Tradition of Antioch its profound love and sensitivity for the OT, and its close connection with the Hellenistic and Jewish traditions.

4.2.1.2 The Tradition of Edessa

Edessa was evangelized by Christians from Jerusalem. With the conversion of the King Abgar V, Christianity became the official religion of the kingdom, and the city became a prominent center of Eastern Christian culture and theological activities.[136] At the Synod of Seleucia-Ctesiphon in AD 410, the Church of Edessa formally adopted the practices of the Church of Antioch.[137] To this tradition belongs the rich heritage of the works of the early Syriac writers and theologians. Famous literature works connected with/or originated in Edessa include: the Odes of Solomon (second century), the Peshitta[138] (second century), the Diatessaron (second century), the Acts of Thomas (third century), the writings of Ephrem (fourth century), who transferred his theological school to Edessa (AD 363), and James of Serugh (six century).[139] In addition, many renowned individuals can be connected with Edessa and its school.[140]

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132. Beggiani (1998:4).
133. Khoury-Sarkis (1962:3-5).
134. Dix (1945:174-176); Macomber (1973:238-240);
135. Qurbono (1993:36, 38, 44, 66).
136. For more information about Edessa as a city, see htt://en.wikipedia.org/wiki/Edessa,_Mesopotamia;
137. Beggiani (1998:3).
138. Peshitta is the Syriac translation of the Old Testament.
139. htt://en.wikipedia.org/wiki/Edessa,_Mesopotamia.
140. i.e.: Jacob Baradaeus, the founder of the Syrian Monophysites Church; Bardesanes who played a major role in creating Christian poetry; Theophilus the Maronite, who translated into Syriac the Iliad and the Odyssey of Homer; and Rabbula the producer of the famous illustrated Gospel.

The Maronite liturgy today, especially the POF, still has many elements from the tradition of Edessa, and the works of Ephrem (i.e. Nuhro)[141] and James of Saroug.[142]

Another important element that the Maronite Liturgy shares in common with the Tradition of Edessa is *The Anaphora of Third Peter* (also known as by the Syriac word, Sharar).[143] Interestingly, the *Opening Prayer* of this Anaphora uses the light-illumine matrix to refer to Jesus Christ, who is/gives 'peace laden with **life'** and '**illumined** the eyes of conscience of her (the Church) children; the *Beginning of the Anaphora Proper* refers to Him as the Lord, who gives the 'gift of his **grace'**, who has '**put on our humanity** so as to give us **life** by [his] divinity', who '**illumined** our knowledge'; and the *Words of Institution* refer to Him as the '**Only-Begotten** of the Father, **First-Born of the Essence**… who **descended** from the **heights** to the **depths**…'; and the *Prayers of Thanksgiving* refer to Him as 'living Lamb of God, who has descended from heaven to earth' and as 'Devouring fire'.

The similarity between the above-mentioned expressions of Sharar and the meanings they convey and the Johannine terminology in the FG and the Prologue is clearly remarkable and significant. It suggests that the ASMC, including her liturgy and *Prayer of the Faithful*, is the heir/continuation of the Antiochene and Edessian traditions; she uses the same figurative language and metaphorical terminology to express and convey her faith. This leads to another suggestion: both the FG and Sharar might have shared the same theo-liturgical tradition. It becomes, therefore, very logical and permissible to examine the influence that the Johannine Prologue might have had on the Maronite POF. All of these reflect certain characteristics of the Maronite Liturgy.

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141. Nuhro is an invariable hymn that is repeated -every Day, Sunday, or Memorial- in the Morning Prayer of the 'Payer of the Faithful'. For more details about this hymn see chapter seven and Appendix.

142. Macomber (1977:107-110); Dib (1971:207-209); Matthews & Amar (1994:5-6).

143. The Maronite Liturgy still using this Anaphora during the Great Friday Eucharistic celebration;
For the Original text of this Anaphora, see Sauget (1973:272-327);
For the English text, see Macomber (1971:55-84); and Beggiani (1998:74-85).

4.2.2 Characteristics

- The Maronite Liturgy belongs to the group of Syrian liturgies of the Patriarchate of Antioch. It keeps the ancient Syriac tradition of beginning the liturgical day at sunset.

- The Maronite liturgy is both simple and profound. It expresses a strong Trinitarian theology based on the experience of God and his divine role in the life of his believers. Almost every prayer ends by giving glory to the Father, the Son and the Holy Spirit.

- The Maronite liturgy conveys a Chalcedonian Christology introducing who Jesus Christ is and what He does as true God and true Man.

- The Maronite Liturgy emphasises the communal aspect in its celebration, during which the congregation is engaged in a creative dialogue by actively responding in prayer and hymnody.

- The Maronite Liturgy reflects profound scriptural and patristic traditions. It employs innumerable images and motifs from the Old and New Testaments. Many of the prayers are derived from the writings of the ancient Fathers of the East, especially Saint Ephrem.

- The Maronite Liturgy reflects a contemplative and monastic spirituality. This comes from an old custom where the Maronite faithful who lived near the monasteries would gather around the monks in the monasteries to participate in the liturgical celebration of the Divine Office. Today, this custom still is alive and observed in certain Lebanese cities and villages.

- In its prayers, hymns and celebrations, the Maronite liturgy uses the same figurative language used by the Bible and its related cultures/traditions to express the faith of the ASMC and teach believers the basic theological, christological and biblical beliefs.

4.2.3 Light in the Maronite liturgy

The importance attributed to the theme of light in the Maronite Liturgy can be seen from its extensive usage in the liturgical texts and ceremonies. This forms the broader framework of the POF and explains the profuse occurrences of the light motif in its prayers and hymns. The following is an example of the usage of light in the Maronite Liturgy:

Qurbono[144]

The 'lighting of the church" is one of the oldest items and an invariable liturgical element of the Qurbono; with it every Maronite Eucharistic celebration starts. It takes place in the very beginning of the Mass. While the celebrant is vesting, the deacon turns on the lights of the church and lights the candles. Meanwhile, the congregation sings the 'Hymn of light', which is addressed to Jesus Christ, the true light:[145]

> Alleluia!
> In your light we see the light, O Christ, Source of light.
> You are the true light who illumines our universe.
> Illumine us with your joyful light and rejoice us with the dawning of your day.
>
> Alleluia!
> O holy and forgiving One, you abide in light.
> Remove from us the darkness of evil thought
> and grant us to do deeds of justice with a pure heart.
>
> Alleluia!
> From among all nations, the Lord chose the Virgin.
> Of all their children, she was the purest and holiest.
> For nine months he abided in her and from her took a body.
>
> Alleluia!
> Before their judges the martyrs stood and shouted openly:
> We do not deny Christ who died on the cross. Because of his love,
> we welcome sufferings and tribulation.
>
> Alleluia!
> O living Son of God, you died, rose, and raised the dead.
> You brought joy to those in the grave and hope to those who are asleep.
> Let the faithful departed, who confessed the Trinity, find rest in you.

144. *Qurbono* means offering; but here it is the title given for the Maronite 'Service of the Holy Mysteries' (Mass).
145. *Qurbono* (1993:2-3).

At first impression it may seem as merely preparation for the ceremony. However, when carefully examined with the contents of the Hymn, it shows a deeper meaning of certain fundamental liturgical, theological, and christological dogmas conveyed/taught to the congregation in the form of a hymn:

- Jesus is the true light who abides in the light. This is undoubtedly biblical (Ps 104:1-2) /Johannine (Jn 1:9) imagery borrowed to describe/profess the faith in Jesus Christ, his pre-existence and divinity.
- Forgiveness of sins and removal from the hearts the darkness of evil. This is a moral teaching.
- The Incarnation and the virginity of Mary. These are two main dogmas in the Maronite Church.
- The testimony of the martyrs: reflects the hardship/persecution imposed on the Maronites and how they responded to it
- Resurrection and hope: another dogma.
- The lighting of the candles announces the presence of Christ, the light of the world, whom the believers welcome among them. In the fully lighted church which represents the universe in miniature, they give thanks for the light and warmth of God's creation.

This ancient Hymn has significant affinities with the Johannine Prologue, its theological/christological contents and its figurative language. This could be a real potential topic for further study.

Sacrament of Baptism[146]

During the Baptismal ceremony, the celebrant asks the candidate and godparents to face west (towards the back of the church) and to renounce Satan. Then after, he asks them to face east (towards the Altar) and confess the Holy Trinity and proclaim the Maronite faith. Symbolically the west is where the sun sets creating darkness, it represent Satan and his realm; the east is from where the sun raises bringing light, it represents Jesus the true light and his kingdom.

Sacrament of Chrismation (Confirmation)

The candidate faces east; and the celebrant anoints the candidate three times with holy oil on the forehead. Then the same ritual above described above takes place.

146. *Mysteries of Initiation* (1987:24)

The Rite of Crowning[147] (Ceremony of the Wedding)

The ceremony itself is introduced by an hour of the Divine Office. The rite itself follows in three stages. During the removal of the crowns, the celebrant extends his right hands over the groom and prays: '…. may your wife be…. as a column of fire in your house…'; then over the bride, he says: '… may your lamp be lighted before the Lord…'; finally, over the witnesses, he prays: '… may their lamps burn with works of justice….'

Once again the biblical/Johannine imagery of light/lamp/fire is borrowed to express the theological meaning of the function of the bride, the groom and their witnesses. Moreover, the use of the Divine Office (POF) should be noted here; it shows that the Maronite Liturgy forms the broader framework of this liturgical book.

Funeral

The service of the Holy Mysteries on the occasion of a funeral contains the following references to the light motif:

- 'O eternal God, you are abundant in **grace** and **truth**. You are the **light** and the new **life**…'
- 'your Cross gives **light** in Sheol, with death's shadow round about…'
- 'O Lord… in you was **life**, and **life** is **light** of all people'

The Coming to the Harbour and ***The Rite of the Lamp***[148]

These rites belong to the Maronite *Book of Passion*. The first is celebrated on Monday and Tuesday of the Holy Week; the second one is celebrated on Wednesday of the same week. Their prayers and hymns are laden with usage of light motif; and the use of candles, oil lamps, etc. in their ceremonies is very significant. They are so numerous and rich in theological and christological meanings that this paragraph cannot afford to do them justice. However, their use of the 'Hymn of Light' (it is the same Nuhro used in the POF), and the Johannine metaphors (i.e. eternal light; logos; life, etc.) to talk about Jesus, who He is and what He does are significant, and are worthy of detailed study.

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147. *The Mystery of Crowning* (1991:27-28).
148. See *The Passion Week* (2001).

Christmas Novena[149]

This devotion commences on the evening of the fifteenth day of December and ends on the twenty-third day of the same month. The ceremony begins with the celebrant exposing the Blessed Sacrament and then burning incense while the people are chanting hymns:

- The *Opening Hymn*: 'Shoobho L'how Qolo' (Glory to the Word/Logos) starts by giving praise and glory to the Incarnate Logos… to the Supreme Logos who became flesh.
- In the *First Oration*, the worshippers ask the Beloved of the Father (Jesus) to ***enlighten*** their hearts so that they may love Him and one another.
- The *Christmas Chant* expresses the connection/unity between incarnation and Resurrection; it talks also about how God has sent his 'Only Son as **Light of the world**'… and how the Logos rose from Mary as from the tomb like a shining light.
- The *Concluding Hymn*, 'Holy, Holy…' refers to Jesus as the Lord, the light of the world who shone (appeared) in the flesh (became man) to Adam's children (human beings).

Mary, Mother of the Divine Light

One of the most eminent titles given to the Virgin Mary, in the Maronite Liturgy, is 'Mother of the Divine Light'. Many prayers and hymns refer to her using this title; and numerous churches and shrines are dedicated to her under this name.

Though few, the aforementioned examples show the affinities between the Maronite Liturgy and the Johannine Prologue/FG; they also demonstrate that the light motif has a wide range of usage in the Maronite Liturgy. This motif is both a light of revelation and a sharing in the divine presence. It is a light, which truly overcomes darkness and gives new direction and meaning to the life of the Maronite believer. It is most often used as metaphor to talk about God the Father and Jesus Christ and their divine presence in the life of the enlightened individual. Perhaps the best way to grasp the meaning of this theme is to simply meditate upon the prayers and the hymns of the Maronite Liturgy, especially those of the POF and allow the theme itself to convey its message.

149. This Novena is very popular and its text is available in almost every Maronite devotional/liturgical book; for this reason there is no need to mention any reference about it here.

4.3 CONCLUSION

The Antiochene Syriac Maronite Church is the descendant of the ancient Church of Antioch; she traces her origin to the time of the Apostles, reflects their way of thinking and expresses their faith in her liturgy. As such, she is fortunate to be the heir of two great traditions: the tradition of Antioch and the tradition of Edessa. Her foundation and development are due to three main factors: the lifestyle and deeds of Maron, the establishment of the Monastery of *Beit Maroon*, and the organisation of the Maronite Patriarchate. As priest and hermit, the lifestyle of Maron attracted many people, who were later called Maronites. After he died, his disciples built a monastery in his honour on the bank of the Orontes, which grew in significance and came to preside over a federation of monasteries in its province. When the Arabs invaded the area, any regular contact with the patriarchate in Constantinople became impossible. The Maronites had to elect their own Patriarch (John-Maron) in AD 687, thus heralding the Maronite Patriarchate. From AD 687 until AD 938 the Maronite Patriarchs resided in Antioch and Apamea. After the destruction of their monasteries, they moved their See to Lebanon and have been residing since that time. Thus, the tradition of Lebanon became the third, after that of Antioch and Edessa, to contribute considerably to the formation and development of the Maronite Liturgy. The heritage that this liturgy has inherited from these traditions is enormous and cannot be described here. Nevertheless one can say that the tradition of Antioch conveyed to the Maronite Liturgy its profound compassion for the Sacred Scriptures and its close connections with the Greek and Latin Christian traditions of the West. Moreover, the tradition of Edessa enriched the Maronite Liturgy with the liturgical poetry of Ephrem and James of Serugh, which is still used today. Lebanon helped the Maronite Liturgy to develop, construct, and organise its own distinct identity. Another salient element of this heritage is that the Maronite liturgy, in its prayers, hymns and celebrations, uses the same figurative language/metaphors used by the Bible and its related cultures/traditions to express the faith of the ASMC and teach her children the basic theological, christological and biblical beliefs. Interestingly, the light metaphor plays a vital role in the Maronite Liturgy and is profusely employed in the prayers and hymns.

CHAPTER 5
CONSIDERATIONS ON LIGHT METAPHOR

5.1 PRELIMINARY CONSIDERATIONS

Since the dawn of their history, human beings have expressed their quest for Divinity/God and the divine cipher in their religious beliefs and behavior: reflections, prayers, rituals, and liturgy. To do this and to overcome the limitations of their own language(s), they had to use all available means including myths, figurative language, and metaphors, such as light. In the case of the FE, he appreciated the effectiveness of metaphors and used them in his gospel. He employed the noun φω□ς light and the verb φωτίζειν 'shine upon, make known'[150] to communicate transcendent realities to his readers. Discussing the use of the 'light metaphor' in Hellenism and in the Bible will help understand/interpret the use of the light motif in the Prologue.

5.1.1 Reflections on metaphor

In the classical tradition, a metaphor was seen as a matter of language not thought, as a rhetorical device, which joins together two contexts -an immediate or primary perception and a borrowed or secondary perception- in such a way as to generate an unspecific number of articulation possibilities.[151] Moreover, a metaphor has three potentially rhetoric advantages: liveliness, when it quickly evokes new meaning; appetence, when it influences the motivational state of the listener/reader; and pleasure as the resulting condition of a person who heard it/read it.[152]

In the seventeenth and the eighteenth centuries, the cognitive dimensions of metaphor have been downplayed, as metaphor theory increasingly became the concern of linguists and philosophers working through formal logic.[153] Later, the Romantics and literary critics reinstated metaphor as a vehicle of insight and gave impetus to the constitutive view. According to them, metaphor is more than a comparison between two different things or ideas by fusing them together. It describes one thing in terms of another. The thing imaged or described must be truly in harmony with the image or the 'figurative object'.

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150. Louw & Nida (1993:173, §14.37; 338, §28.36).
151. Avis (1999:96, 99).
152. Aristotle pointed out these advantages; Avis (1999:98-100) and Van Der Watt (2000:10) discussed this theory.
153. Cooper (1986:2-5).

The Empiricists saw metaphor as empty of the concreteness and vividness of sense-impressions. The Rationalists emphasised the clear and distinct ideas and were suspicious of metaphor because it does not possess the clarity of rational ideas. The Modernists criticised and devalued metaphor by disassociating it from reason. They elaborated the dichotomy, created by the Enlightenment, between 'rational discourse' and 'imagistic thinking'. They favoured the first as medium to truth and a vehicle of knowledge; and rejected the second as source of ignorance, superstition and illusion.[154]

The postmodernists adopted the same dichotomy but reversed the concept; they preferred image over discourse, and claimed that the image, or rather the plurality of images, is 'all'. In this era, there emerged a respectful receptivity to images, metaphors and myths. The postmodern approach to literature and rhetoric freed both the writer/speaker and the reader/listener from the old dichotomy of 'form' in contradistinction to 'content'. It brought 're-enchantment' to the world after the protracted and earnest.[155]

Recently, metaphor became the topic of intense research in the study of human understanding and 'biblical hermeneutic'.[156] The work done by key figures, towards the sunset of the last century, generated a tremendous shift(s) in studies of metaphor.[157] It led researchers into new directions and to an ongoing concern with the interaction between the mental and the linguistic. Metaphor is seen as a simulation of reality or a figurative use of terms without inclination of their figurative nature in context to which they are not literally applicable.[158] Moreover, the recent emphasis on the cognitive role of metaphor reflects a more general shift away from the aesthetic aspects of metaphor, a shift from poetics to rhetoric.

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154. Avis (1999:23-24).
155. Lemmer (1998:1-2).
156. MacCormac (1985:140) discusses the semantics of metaphor. His definition has a serious limitation concerning the creativity process of metaphor formation. Kittay (1987:10-11, 39) provides a theory of linguistic metaphor, and argues that the cognitive force of metaphor comes not from providing new information about the world, but rather from a (re)conceptualization of information that is already available. Her study is somewhat parallel to that of Indurkhya (1991:2-6) who describes metaphor as a process of creating a non-conventional cognitive relation from the 'Source model' (a representation) to the 'Target environment' (an object). Lakoff (1993) elaborates the theory of 'Cross-domain mappings' and the three characteristics of metaphor. Cameron (1999:6) makes an informative distinction between the levels of analytic frameworks for metaphor: 'theory level', 'processing level', and 'neurological level'.
157. Cooper (1986:12) describes skillfully these shifts.
158. For a detailed definition, see "The Webster's Encyclopedic Unabridged Dictionary" (1996:1206).

Accordingly, theorists have developed the theory of 'interaction' into an 'incremental theory'. This has generated numerous variations, the following are few examples:

- Metaphor has an irreducible meaning and a cognitive content.[159]
- Metaphor is not a mere adornment to be stripped away in order to reveal the reality underneath, but instead truly participates in the reality that they seek to convey.[160]
- Metaphor does not only entail the bringing together of two words, but involves infinitely more than this, since it actually involves the relating of two or more clusters of associations.[161]
- Metaphor is the 'instinctive and necessary act' of the mind exploring reality and ordering experience. It is the means by which the unknown is assimilated to the known.[162]

Whether metaphor is considered as essential in the formation of thoughts/words, or as merley ornamental to already existing thoughts/words, it is absolutely fundamental to the way language systems develop over time and are structured, as well as to the way human beings consolidate their knowledge of the world and express or apprehend their beliefs. Although studying metaphor has lead to numerous insights, its enigmatic character is retained to a large extent; it remains one of those vague and unfathomable concepts, which defies any conclusive description and understanding. Thus, studying metaphor requires the researcher to establish appropriate theoretical frameworks that define and categorise the phenomena of concern. It should be considered in its context rather than isolation. In the Bible's framework, it is not only the limitation of human language that invited the inspired authors to use figurative language; it is also the nature of God and his divine messages. They employ metaphor because it selects, emphasises and organises features of the Divine revelation/message by implying statements about it that normally apply to the motif used as a vehicle. The Johannine Prologue expresses this Divine revelation/message by means of metaphors-light is one of them. This expression has a truth-bearing capacity, and within its process there is movement from 'below' to 'above' and vice-versa.[163] Through the power of these metaphors, believers/readers are brought into living contact with God and the Logos.

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159. Richards (1936) introduced the interaction theory of metaphor; Black (1979) asserted that metaphor has a cognitive force. Avis (1999) quotes both references and discussed this subject in details.
160. Avis (1999:102).
161. Lemmer (1998:3).
162. Shibles (1972:28, 31).
163. This topic will be discussed in Chapter Six.

5.1.2 Metaphor in the Fourth Gospel

The copious use of metaphors is an obvious characteristic of the FG and the discourses that follow various narratives in the text are proof that it is meant to be interpreted metaphorically. Right from the very start the Johannine narrative overflows with metaphors. Jesus Christ is the Logos (1:1); the Light (1:9; 8:12), the Lamb of God (1:29, 36); the Living Water (4:10-14)**;**[164] the Bread of Life (6:35); the Good Shepherd (10:14); the True Vine (15:5), to mention but a few. These metaphors point to Jesus' role in the divine revelation, whereas other 'connoted micro-metaphors', such as, 'lamps', 'day', 'night' and the 'healing of the blind', and so on, serve to explain the greater denominator/metaphor, namely light. Both 'macro-metaphor' and 'micro-metaphor' are well established in contexts made up of other metaphorical terms. This means that the connoted micro-metaphors support each other reciprocally by being organised around yet another metaphor; they must be understood macro-metaphorically.[165]

The FE makes extensive use of metaphors with overt opposites, for example: 'Light and Darkness', 'From Above and From Below'. He employed them in order to bring together spiritual and material domains, and to give meaning to the text. This is a prominent and interesting characteristic of the Johannine narrative. There is not a single discourse reported in the text in which the use of metaphors does not play a central role. It is exactly through the use of metaphors that the significance of the narrated events is made clear to the readers. The text is thoroughly metaphorical and its metaphorical nature forces one to consider the role played by metaphors in this communicative process.[166] Metaphors and metaphorical expressions in the FG both describe and create.[167] They suggest new hypotheses and confirm them in human experience. They have an emotional and spiritual effect upon the readers and bring them to a very profound level of communication.[168] This necessitates, on the part of the readers, an appreciation of the metaphors, and an act of crossing to a non-literal level to understand them.

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164. In the FG, 'Water' serves in nearly every aspect of its capacity: Jesus turned it into wine (2:1-12); was baptised with it (3:22-30; 4: l); linked it to the Holy Spirit, in the sense of cleansing and access to 'Eternal Life' (3:5; 4:28); sought it from and offered it to the Samaritan woman (4:1-30); walked on it (6:16-21); promised to provide it (7:36-39); employed it to bring sight to a man born blind (9:1-41); used it to wash his disciples' feet (13:1-20). Finally, water flows, along with blood, from his side during the Crucifixion (19:34).
165. Van Den Heever (1992:92).
166. Van Den Heever (1992:90) regards the narrative of the FG as a communicative text.
167. Van Der Watt (2000:22).
168. MacCormac (1976:x, xviii).

Thus, metaphors become a tool that the FE used to help the reader visualise what is happening in the narrative; they are vital and indispensable to a living process of communication in it. They motivate the imagination of the readers and excite in them a heightened awareness of qualities called spiritual[169]. Metaphors have a transforming function because as they render a greater reality present; they become the focal point of thinking, emotions and actions that stand in relationship to that reality. In the Johannine narrative the reader finds an integral relationship between the metaphors and the reality they represent, because they are taken from daily life. They create their own reference; they include a denotative or referential dimension, that is, the power to redefine reality or to create new reality. They guide the reader to the intention underlying them. The ultimate importance of metaphor is its impact on the reader's world view, or life-orientation.[170]

5.2 LIGHT AS METAPHOR

5.2.1 Light in Hellenism and Gnosticism

The pre-Socratics did not treat light as an element nor developed it into a concept. Rather, they explained it simply as a physical phenomenon in terms of the element of fire.[171] In Hellenism, another dimension was added: light was seen also as the reality of 'saving power' or the 'sphere of salvation'. Light is both a sphere and a substance. An important contrast was drawn between divine light and earthly or human light. Darkness is the sphere one leaves behind in a movement to illumination. This is deification; it brings knowledge by translation into a transcendent substance. Parmenides described light as one of the essential presuppositions of understanding. For the Pythagoreans light and darkness are among the ten antithetical principles. Plato developed a definite metaphysics of light. For Aristotle, 'Ideas' are light. For Philo the antithesis is between heavenly and earthly light. He depicted God as the source of purest radiance, prior to every archetype; the logos, a middle being, is also light. The 'Logos' is the enlightening power in conversion. One can reach light only through light.[172]

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169. Shibles (1972:28, 31, 141).
170. Joy (1990:74).
171. Bultmann (1978:337).
172. In this paragraph, expressions about philosophers and schools of philosophy are inspired by Conzelmann (1988:1293-295). See also Lindars [1972] (1981:86).

In Gnosticism, light is the formless space of the world. It is also the self of the redeemed. Illumination is the kindling for the spark of light imprisoned in darkness or matter. It is transformation in light, or deification. Redemption is the ascent of the redeemed to light. Light and life are identical; both are transcendent. However, two approaches may be distinguished: the first one, in which a stricter dualism may be clearly noticed, maintained that 'preexistent darkness' revolts against the 'world of light'. The second one, which is more common, claimed that darkness is an emanation from light by weakening or a fall.[173]

In Corpus Hermeticum, light is recognized as both sphere and substance; darkness is bracketed by light; it comes from it alone. Earthly light and divine light stand in antithesis. Light mediates between God and humanity. Light and life are a primal unity. Illumination is the presupposition, and this means deification, anticipated already in ecstasy, and worked out to some extent in the asceticism, which signifies regeneration from self-alienation. The redeemed are awakened by a call, but only the illuminated can be awakened.

The Mandaean writings[174] maintained that light is identical to deity. It differs totally from earthly brightness. It is the second vivifying/living power in creation (the first one is life). It brings a call to awakening; this call imparts knowledge of a present perdition. Redemption comes through an envoy from the kingdom of light. Light is finally victorious, and the redeemed are to clothe themselves with light.[175]

In Manicheeism, the visible light of sun and moon is true light. Dualism occurs as two primordial realms confront each other in absolute antithesis. As in cosmology, so in psychology and ethics the conflict is absolute; there are no gradations of good and evil, and total separation is both necessary and possible. Although darkness actively resists light, the triumph of the latter is certain, for light is at one with itself, whereas darkness is inwardly divided. Redemption takes both a mythical and an existential form. The point of the dualism is decision based on the prior derivation of the self from light.[176]

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173. Conzelmann (1974:333-336).
174. For an elaborate discussion on Mandaean Writings, see Schnackenburg [1968] (1980:138-143).
175. Mandaism in http://www.essene.com/B'nai-Amen/vbelief.htm.
176. Manicheeism in http://www.essene.com/B'nai-Amen/vbelief.htm.

5.2.2 Light in the Old Testament

5.2.2.1 Light and God

In the Old Testament, light is part of the figurative language employed to suggest divine revelations (Job 37:15; Ex 24:16-18; Ps 78:14), and to characterise spirituality (Ps 31:16; 37:6; 104:2; 112:4; 119:105), and to describe God. The light of theophanies involves an existential meaning for the participants; it may emphasise the majesty of Yahweh on intimate terms with his People (Mi 7:8; Ps. 36:9), or make them feel His 'hidden power' (Hab 3:3-4). He is resplendent, (Is 42:16), and irradiates light (Hb 3:4). Hence, no darkness can hide from Him (Ps 139:11-12). He brings what is hidden to light (Job 12:22, 28:11). Thus, natural relations pursue their course in his sphere. Light means self-understanding and freedom from care (Ps 97:11); it describes Yahweh in action (Ps 44:3).

Yahweh's nature is compared to light (Is 10:17; 60:19; Ps 35:10; Ws 7:26). He dwells in it (Ps 104:1-2). He is surrounded by hurling lightning (Ezk 1:13-14; Ps 18:15). His throne is flashing like crystal (Ex 24:10-13; Ezk 1:27-28). When He appears, He causes his light to shine (Jb 37:3; Hab 3:3-5). His glory shines with a brilliant light (Ba 5:9; Ezk 10:4). The linking of the light and the throne of God is the key to understanding the light imagery of the OT. The great source of light, which dawned upon the people like a sunrise, was actually the glory of the presence of Yahweh, described by the prophets and visionaries. Thus light is a symbol of His presence, which is also associated with his glory (Ex 13:21; 1 S 3:3; 2 Ch 4:7; Is 6:1-8; 60:1-3; Ezk 8:4; 10:18; Ps 50:2; 80:1).

To these mysterious suggestions of the divine presence, the metaphor of the luminous appearance adds a reassuring note of benevolence (Ps 4:7; 31:17; 89:16; Nb 6:25; Pr 16:15). Yahweh is the light of his 'People'/Israel (Is l0:17; Ps 27:1), and the house of Jacob is called to walk in his light (Is 2:5). When He shows his favour to them, He lets his face shine upon them (Nb 6:25; Ps 4:7; 88:16). His interventions in human history are surrounded by light and lightning (Ex 3:2; 19:16; Dt 33:2; Ps 17:15; 49:2; Is 30:27; 66:15; Hab 3:11; Zc 14:7). In the Book of Wisdom, a pouring out of God's glory, is a reflection of the eternal light, 'and is superior to all created light' (Ws 7:27-29). Here the metaphorical use of light attains a level of development which the NT, especially the FG employs more fully.

5.2.2.2 Light and creation

To the ancient Hebrew, light was recognised as a holy thing, and like everything else, exists only as a creature of God. It is a sign that visibly manifests some aspect of Him and reflects his glory. It is the first emergence of his creative act: the light of day, which emerges from the original chaos (Gn 1:1-5), or the light of the stars illuminating the earth, day and night (1:14-19). Yahweh is the Lord of light and darkness (Am 5:8). He has created the world-order with the firm rhythm of day and night. But He breaks/interrupts this whenever He wills it, sending darkness on Egypt or causing the sun to stand still, (Jos 10:12-15). He sends it forth and calls it back, and the light obeys trembling (Ba 3:33).

The alternating darkness is also in the same situation, since the same Creator -God Himself- fashioned both light and darkness (Is 45:7; Am 4:13). Therefore, they sing the same hymn of praise to Him (Ps 19:2, 8; 148:3; Dn 3:71). Thus, all mythical notions are radically removed. This does not, however, prevent light and darkness from having a metaphorical meaning.

5.2.2.3 Light and life

Light and life go together and the term light is used in conjunction with life to express that ultimate blessedness, which God gives to human beings (Ps 36:9).[177] Light 'is sweet, and it is delightful to see the sun' (Qo 11:7). From this common experience comes the close association between light and life; to be born is to 'see the day' (Jb 3:16; Ps 58:9). The blind person who does not see the 'light of God' (Tb 3:17; 11:8) has a foretaste of death (Tb 5:11-12). But the sick person, snatched from death by God, rejoices to see again 'the light of the living' shining on him (Jb 33:30; Ps 56:4). Light and darkness thus have opposite meanings; they represent the two destinies awaiting human beings: happiness and misery.

5.2.2.4 Light and salvation

As light is the symbol of divine presence, it is also one of the blessings of the Messianic salvation (Is 9:1; 58:8), and salvation is to be in the light. It is a term for true life or salvation (Ps 36:9). To see it is to live (Jb 3:16). Apocalyptically, the advent of salvation brings light (Is 9:2) and the Servant of the Lord is a light to the Gentiles (Is 42:6; Dn 12:3).

177. See Elwell (1987: 642).

The presence of Yahweh with his people is above all a protecting presence (Jb 22:28; Ps 26:1; Mi 7:8). He illumines their paths by his Law (Pr 6:23; Ps 119: 105 Is 2:5; 51:4; Ba 4:2), and, therefore, saves them (Ps 27:1) from peril by lighting up their eyes (Ps 13:4). He is a guiding lamp (Jb 29:3; Ps 18:29), who leads the 'just' to the joy of a luminous day (Is 58:10; Ps 36:10; 97:11; 112:4). He dawns on them like the morning light (Job 3:4; 22:28; 38:12; 41:10; Ws 7:10; Ho 7:6; Am 5:20; 2 M 12:9; Ezk 10:4; 43:2); while the evildoers see their lamps extinguished (Pr 13:9; 24:20; Jb 18:5f), and stumble in the darkness (Is 59:9-10). Nevertheless, the deepest darkness -the 'Place of perdition'- is where they are 'cut off from the hand' of the God of salvation (Ps 88:1, 6-13) on the 'Day of Judgment'.

5.2.2.5 Light and 'the Day of Judgment'

On the supreme Day of Judgment, the darkness will arise, and God's light, which is bestowed in the radiance of the sun and moon, will be taken from the world (Is 34:4; Jl 2:l0; 3:4; 4:15-17; Zp 1:15). Darkness, the threatening scourge for the Egyptians (Ex 10:21-29), is one of the signs announcing this day (Is 13:10; Jr 4:23; 13:16; Ezk 32:7; Am 8:9; J1 2:10; 3:4; 4:15). For a sinful world, the "Day of Judgment" will be darkness and not light; but for the remnant of the lowly and distressed just ones, it will be a day of 'deliverance' (Am 5:18; Is 8:21; 9:1; 42:7; 49:9; Mi 7:8). Thus, will re-occur for the just and for sinners the two destinies strikingly exemplified in the history of the exodus: darkness for the wicked, but a day of bright light for the just (Ws 17:1-18:4). The just will shine like the sky and the stars, while the wicked will dwell forever in the dark horror of Sheol (Dn 12:3; Ws 3:7). The perspective opens upon a world transfigured by the image of the God of light. This image has an obvious meaning and allows many applications. First, it suggests the clearness of a wonderful day without the alternation of day and night (Is 30:26; Zc 14:7).

5.2.2.6 Light and its physical references

In addition to its metaphorical usage in the OT, light is also employed with a physical meaning. The noun light signifies broad daylight (Jg 16:2), sunshine (Am 8:9), the light of the stars in (Gn 1:14, 16; Is 30:26; Ws 13:2; Si 43:7) and natural life (Ps 38:10; 56:13). Similarly, there are other terms: 'to shine' (Is 9:1; 60:5); 'to shine forth' (Dt 33:2); 'break of day' (2S 2:32); 'radiance' (Is 60:19), and 'brightening of the eyes' (1S 14:27, 29; Is 60:1).

5.2.3 Light in the rest of the New Testament

In the NT, the use of the light motif can be traced clearly along four main lines as explained in the ensuing sections.

5.2.3.1 Literal use

It was God who created light (2 Co 4:6). Light is employed sometimes in the material sense of outward light or daylight (Lk 8:16), or as in the common motif of the appearance of light at an epiphany (Mt 17:2, 5; Ac 12:7). The light from heaven, which shone around Paul, exceeded that of the sun (Ac 9:3; 22:6, 9, 11; 26:13). By a figure borrowed from the daylight, 'in the light' is used in the sense of being open or public (Mt 10:27; Lk 12:3). It can also be used as a carrier or body of light/fire (Mk 14:54; Lk 22:56), lamp (Lk 8:16), or torch (Ac 16:29). The use is again literal in Mt 6:23. An empirical principle is obviously the foundation and this is applied to the inner light.

5.2.3.2 Light and God

Since light was considered by the ancients to contain very little materiality, it was acceptable for them to use it as metaphor in order to express the incorporeal, pure and holy nature of God. The authors of the NT adopted this concept and used it as metaphor to talk/write about God and to describe his divine message. God is light and there is no darkness in him (1Jn 1:5). He possesses immortality, truth and holiness. He dwells in unapproachable light (1Tm 6:16), and calls to it the 'children of light' (Ep 5:8, 14; 1Th 5:5; Jn 12:36). On his 'Great Day', He will shed his light upon the saints (Rv 22:5; Col 1:12). All who live according to the truths of the gospel may be called 'Children of the light' (1 P 2:9), because they have received the spiritual light of truth and grace, and are to radiate this light into the world by their good example (Mt 5, 14-16).

5.2.3.3 Light and Jesus

The human birth of Jesus was accompanied by the splendour of the heavenly bodies manifested to the shepherds (Lk 2:9) and the Magi (Mt 2:2, 9). By his words and deeds, He revealed himself as the image (Heb 1:3) of God the "Father of light" (Jm 1:5), whose "home is inaccessible light" (1 Tm 6:16).

Therefore, everything, which is light, comes from Jesus: the creation of physical light (Jn 1:4; Jm 1:17); the illumination of the human hearts (2 Co 4:3); and the Gentiles (Lk 1:79; 2:32). His followers are also 'the light of the world' (Mt 5:14-16; Lk 8:16; Rv 21:24). Through his gospel, life and immortality were brought to light (2 Tm 1:10); converting to him is a transition from darkness to light (Ac 26:18). The light that He carried within him became visible to his disciples in an extraordinary vision (Mt 17:2): the transfiguration narrative is dependent on certain metaphors proper to the OT theophanies. The light, which shone on his face, is that of the glory of God Himself (2 Co 4:6). This could be seen as an anticipation of Christ's risen state when He appeared to Paul in a shining light (Ac 9:3; 22:6; 26:13).

5.2.3.4 Light and people

The 'eschatological light' promised by the prophets in the Old Testament became a reality in the New Testament (Mt 4:16; Lk 1:78; 2:32; Ac 26: 23). Paul's vocation to proclaim the gospel to the Gentiles was along the line of the same prophetic texts.[178] Blinded by the 'light from heaven' (Ac 9:3), he would later see his ministry in terms of bringing light to the Gentiles (Ac 13:47) and thereby 'opening blind eyes' (Ac 26:18). Paul puts on the armour of light to contend with the rulers of world darkness (2 Co 11:14). He exhorts his converts to walk as children of light (Ep 5:8).

The revelation of Jesus Christ as the light of the world brings into relief the darkness-light antithesis, not in a metaphysical perspective, but on a moral level. Light defines the kingdom of God and of Christ as one of goodness and justice; darkness specifies the domain of Satan (2 Co 6:14-15). People are either 'children of light' or 'children of darkness' (Jn 12:36; Lk 16:8; Ep 5:7-9; 1 Th 5:5). Accordingly, their life is ruled by light or 'darkness' (1 Th 5: 4-5; 1 Jn 1:16-7; 2:9-10). The coming of the Light makes this distinction (judgment) of one person from another (Jn 3:19-21; 7:7; 9:39; 12:46; Ep 5:12-13). Thus, in these references, it is not the metaphysical implications of the contrast 'light-darkness' that is emphasised, but their ethical implications.[179]

178. Marshall (1980:396-397).
179. Neufeld (1994:84-86).

5.2.3.5 Related terms and themes

Although briefly, the terms day and night, used in the NT accounts, should be mentioned. Day serves little purpose other than as a chronological indicator of time (Hb 11:30; 1 Th 5:5). Several times day is coupled with night for the sake of emphasis and/or symmetry (Ac 9:24; 20:31; Rv 4:8; 7:15; Rm 5:1; Lk 2:37; 18:7). Concerning 'insatiable for sin', that they regard it a pleasure to 'revel in the daytime' (2 P 2:13-14). Night operates not only as a chronological indicator of time but also serves as an occasion to illustrate certain 'dramatic escapes' (Ac 5:19 9:23-25; 12:6-11; 17:10; Mt 2:14); or heavenly visions (Ac 16:9; 18:9; 23:11; 27:23; Lk 2:8) that occurred at night.

Light is a symbol of life, joy, and messianic deliverance (Mt 4:16; Lk 1:79; Rm 13.11-12). Darkness is a symbol of death, misery, and enslavement. The metaphor 'see the light' is used in the Good News grounded in Jesus' person, words, and works (Lk 8:16; 11:33). The disciples' self-understanding and the proclamation of their faith are described as being 'the light of the world', 'shining before people', and oriented toward God (Mt 5:14-16; 6:23; Lk 11:35). Saints are those who have been 'enlightened' (Hb 6:4; 10:32), yet they still await the 'pure light' (Rm 6.2). Christians have been 'called out of darkness into God's glorious light' (1 P 2:9). It is the same light that shines on the Gentiles (Lk 2:32; Ac 13:47; Ep 5:14); it is at its brightest in the kingdom of Heaven (Mt 8:12; 22:13; 25:30; Rv 22:5). In the apocalyptic vision of judgment in Revelation 18:23, the extinguishing of light is viewed as the end of all signs of life. On the other hand, in 21:24-25 walking in the light constitutes fullness of life for the New Jerusalem. The metaphors of light and darkness portray here the transition to salvation in incisive language of 'effective solicitation' with a tendency for extremes of expression: darkness-glorious light.

5.2.4 Light in the rest of the Fourth Gospel

In chapters 1 and 2, the expressions 'the next day' (1:29, 35, 43), and 'the third day' (2:1) could be understood metaphorically. They represent significant revelatory moments of the Light/Jesus: his identity is recognised (1:29, 36, 49), and his glory is revealed (2:11). This generates fellowship (1:39), discipleship (1:37, 41, 44), and faith (1:50; 2:11).

In chapters 3 and 4, two significant encounters are carefully noted. The first one was with Nicodemus a 'leader of the Jews', who came to Jesus 'by night' (3:1-21);[180] and the second one took place in the full brightness of the day with a Samaritan woman (4:1-42). On a metaphorical level,[181] the FE used the expression 'by night' to make use of the account with Nicodemus coming 'by night' (3:2) and true believers leaving darkness to come to Jesus' light (3:21). On another level, people's interaction with the Light is described to a great extent, and associated to Judgment and salvation such as in the conversation between Jesus and Nicodemus: the truth-seekers accept the light, and the wicked reject it (3:19-21). This section describes typical behavior. A person who does what is wrong refrains from doing it in the light for fear of being exposed.[182] The vacillation in choosing between light and darkness reflects here both belief/acceptance and unbelief/rejection that is self-condemnation.[183] In neither case, however, is light coupled with darkness or is the imagery developed in the text. Although the light imagery is not developed explicitly in chapter 4, yet by mentioning, the time (4:6) the FE associates the event with the 'Hour', the true worship, and the universal Salvation (4:21-24).

In chapters 5 and 6, the testimony of John the Baptist is depicted as the 'light of a lit lamp that gave temporary joy to his listeners' (Jn 5:35). In chapter 6, however, after the miracles of the loaves, the disciples went down that 'evening' to the shore crossing a rough sea in the midst of a strong wind (6:16-20). The next 'day' Jesus gave a revelatory discourse revealing himself as the 'Bread of Life' (6:22-66). Here, the images of 'evening' and 'day' seem to be used in a literal sense; they are not elaborated in the narrative nor directly connected with light and darkness metaphors or their metaphorical significance.

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180. Keener (2003:536) explains that the Jewish teachers often studied at night. By using the expression 'by night', the FE foreshadows Nicodemus's ultimate discipleship in 19:39-42.

181. This topic on 'night' is discussed by Brown (1966:130); Morris (1971:211); Barrett [1955] (1975:204-205); and Ellis (1984:52-53).

182. Van Der Watt (2000: 250 - 251).

183. About this account Lincoln (2005:157) wrote: 'the framework for these notions with their Christological focus is the narrative's modified dualism of light and darkness, which provides the cosmic setting for its pervasive motif of a lawsuit between God and the world, to which the themes of witness and judgment so clearly pointed'. See also Whitacre (1999:39).

Chapters 7 and 8 form the literary framework that discloses the debates over Jesus' identity before/during the Feast of the Shelters, and the 'great rejection' generated by them; it marks too a shift in the light imagery of the FG. The celebrations of this feast held at Jerusalem each year (Ex 23:14; 34:22) gave the participants a sense of what it would be like to enjoy 'continuous day' in the victorious presence of God. The narrative attempts to show that Jesus' teaching was consistent with the Law, which as Wisdom, was associated with light (Ps 119:105; Ws 7:26) and life (Dt 30:15-20; Si 17:11; Pr 8:35). The light imagery conveys the same message. The soteriological saying in these debates transcends the use of lights during the Feast, and presents Jesus as the eschatological redeemer.[184] Through the metaphorical use of light imagery, Jesus is portrayed not only as fulfilling a main characteristic of the Feast (light) but also as fulfilling all that Torah and Wisdom signified.[185] The 'great rejection', however, is interrupted by the special appearance of Jesus at 'daybreak' in the Temple where he revealed himself as the "Light of the World" (8:12).[186] This metaphor identifies Jesus as such by means of personification of the light; it should be interpreted in connection with the phrases that follow. Jesus is the 'place' where the light is present.[187] This statement, which began at the level of Christology moved later to that of discipleship: 'Anyone who follows me will not be walking in the dark but will have the light of life' (8:12). The term walk, here as in 12:46, points to the ethical dimension of discipleship. It was widely understood that walking in darkness meant acting sinfully and that walking in the light meant living in accordance with the will of God. This imagery, contrasting light and darkness, reflects everyday reality.[188]

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184. Barrett [1955] (1975:278) maintains that a review of the background of the verse 12 shows that the FE stands within the primitive Christian tradition; nevertheless, he was influenced by both Hellenistic religion and Jewish thought about Wisdom and the Law.
185. Lincoln (2005:264-265) draws attention to the connection between the water imagery and the light imagery in the celebration of the Feast of the Shelters.
186. Scholars have different opinions about this matter:
- Barrett [1955] (1978:335) considers possible backgrounds to this complex metaphor.
- Bultmann (1978:260) and Schnackenburg [1968] (1980:240) favour 'light for the world' as translation.
- Van Der Watt (2000:249-250) amply discusses the two genitive of this expression.
- Koester (2003:141-175) discusses in depth the different levels of the debate and the light symbolism revolving around Jesus' identity as a teacher, prophet, Messiah, and Divine Son of Man.

187. Barrett [1955] (1975:130-131).
188. Van Der Watt (2000:248).

In chapter 9, the narrative relates blindness to light. The healing of the man born blind stresses the statement made in 1:9 and 8:12, that is Jesus' self revelation as 'the light of the world' (9:5).[189] At the broad level of a life experience there is a natural connection between light and vision. Since Jesus enabled someone to see, he could legitimately claim to be a source of light. The ability or inability to see depended not only upon a person's external circumstances but also upon one's internal condition. The inability to see the light of the world corresponds to the darkness of sin within the person's own heart, and those who have the ability to see the light of the world also have a source of light within themselves.[190] The metaphor found in 9:4-5 helps to establish the metaphorical dynamics in the entire passage (i.e. the physical ability to see/recognising the divine identity of Jesus; physical darkness/spiritual blindness). Both seeing and blindness may be recognised as two alternative ways of expressing the same metaphor: Jesus Christ is the light of the world.

In chapters 10, 11, and 12, the continuation of self-revelation associated with 'doing the Father's deeds' and 'giving life' topics in chapter 10, together with the stories of Lazarus' resurrection in chapter 11, and Jesus' triumphant entrance to Jerusalem in chapter 12 present different aspects of the same theme: Jesus is the light of the world. This is echoed in 11:9-10. Although there is no direct reference to Jesus in this passage; nevertheless, scholars understood it and interpreted it differently.[191] In 12:35-36, the metaphor light is embedded in an interesting context: a debate about Jesus' identity (12:34); a mixed reaction of the contemporary people (acceptance/praise 12:12-13; and rejection/disbelief (12:37), and Jesus' foretelling his destiny (12:32).

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189. Scholars have different opinions about this matter: Barrett [1955] (1975:357) argues that this statement does not define Jesus but describes his effect upon the world. Van Der Watt (2000:252) links it to Jesus' executing the work of the Father. Keener (2003:779) explains that Jesus parabolically demonstrates that he is the light of the world, alluding to his announcement earlier that day (8:12), by healing the blind. Lincoln (2005:281) argues that the contrast between night/darkness and day/light is tied through the miracle to the opposition between the blindness of remaining in darkness and the sight that results from receiving the light.
190. Schnackenburg [1968] (1980:325); Barrett [1955] (1975:392); Dodd (1963:375); and Koester (2003:161-162).
191. Schnackenburg [1968] (1980:325-326) interprets these verses symbolically. Barrett [1955] (1975:392) deduces that they are metaphor. Van Der Watt (2000:253) disagrees with both of them and deduces that this passage is an account, which emphasises that daytime should be used for moving around. Koester (2003:163) asserts that the term 'day' designates the person of Jesus, and 'walking' means living in a relationship with him.

In this metaphor the term light serves as vehicle and the person of Jesus as tenor.[192] The metaphorical expression: 'the light will be with you only a little longer now' should be interpreted in association with Jesus' prophecy of his death and subsequent glorification (12:32). Jesus encourages his listeners to walk in the light so that they may become 'children of light'.[193] While he is present, it is still light. He invites them to accept him otherwise darkness will overcome them.[194]

It is notable that the imageries of light and darkness occur in the first twelve chapters of the gospel. They offer a sequence of similar contrasts to that found in the Prologue: there are people who accept the light and those who reject it; those who understand/believe in Jesus and those who do not; those who have eternal life and those who are perishing. Moreover, the contrast between good and evil here becomes the distinction between those whose deeds are done in God and those who do evil; those who do the truth and those who do wickedness. Some of these references are metaphors; others are not. One should read them very carefully within their contexts, which helps to determine their meaning, their functions, and the way they have been used. The FE, however, used them conscientiously to introduce Jesus to the readers and encourage them to believe in Him. In this section of the gospel Jesus proclaims Himself to be the 'Light of the World'. Afterward, this light ends up hidden from the public sight (12:35-36) fading down in the darkness of betrayal (13:30), passion (18:4, 27), and death (19:14); thereafter, it emerges victorious at the dawn of the Resurrection Day (20:1).

192. Van Der Watt (2000:255) sees in the account of 12:35-36 an interesting and uncommon use of the figurative language in the FG. He explains that metaphorically it is a matter of substitution (Jesus with light) in order to apply the message of the account of light and darkness to Jesus.
193. Carson (1991:446) sustains that this phrase reflects idiomatic Hebrew and displays the ethical qualities of lights. Koester (2003:164-165) draws attention to the usage of this 'suggestive expression' in the rest of the New Testament and in other writings.
194. Schnackenburg [1968] (1980:396-397) explains that 'darkness' is the symbol for the realm, which is hostile to God, the realm of sin and death, judgment and annihilation.

5.3 CONCLUSION

Metaphor has been a subject of interest at least since the time of ancient Greeks. Since that time, argument has raged between two rival traditions:[195] The first one described it as dispensable source of insight, creative and constitutive of thoughts or words; the second saw it as a simple embellishment, and merely ornamental to already existing concepts. This debate has generated several definitions.[196] Scholars differ in their definitions of metaphor and their views of its nature. Probably it is inevitable that such a ubiquitous phenomenon (metaphor) will be differently defined and described when scholars approach it from the varying perspectives and the interests of linguistics, psychology, literary criticism and exegesis. This applies to the antithesis of light and darkness used in the ancient biblical world and its neighboring realms including the era and area where the FG took its final shape.[197]

Early dualism refers to primal chaos but does not develop the antithesis of light and darkness; there was no consistent development in their conceptualisation. Along classical lines, light was understood as what is grasped philosophically or speculatively. Great diversity exists, since the classical tradition and classical usage continued on the one side, but doctrines of salvation in religious style, yet with an intermingling of philosophical elements, increasingly came to expression in the other side. No sharp lines can be drawn whereby to delimit the religious type from the philosophical type. Thus, it is not surprising to find the metaphor of light recurring in the OT in an eschatological perspective. This metaphor could be understood within the framework of the Parousia (Is 13:10), and in conjunction with the motifs of the 'Day of Judgment'. In the NT, the 'light-darkness' contrast is used most often for the mutually hostile worlds of 'Good' and 'Evil', and to illustrate their moral spheres (Lk 11:34-35; Jn 8:12; 12:35,46). There are two realms: that of Christ and that of Satan (Ac 26:18; 2Co 6:14-15; Col 1:12-13; 1P 2:9), each is striving for the mastery (Jn 13:29-30; Lk 22:53).

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195. Avis (1999:98) used the terms 'ornamental' and 'incremental' to specify the two main rival traditions in the consideration of metaphor.

196. To mention but a few: Ricoeur (1977:53-54) states that metaphor consists in speaking of one thing in terms of another that resembles it. Lakoff and Johnson (1980:5) maintain that the essence of metaphor is 'understanding' and 'experiencing' one kind of thing in terms of another. Soskice (1986:15, 49, 101) argues that metaphor is the whole speech act in which the subject (tenor) is described of in terms of a vehicle.

197. Culpepper (1983:191) maintains that the imagery of light and darkness has deep roots in both Hellenism and Judaism. Ashton (1991:214) discusses the Jewish and early Christian context relating light. Whitacre (1999:52) explaines that in the FG light always refers to the revelation and salvation that Jesus is and offers. See also Peterson (1993:72-109), and Koester (2003:141-173).

There are striking similarities between the usages of the light motif/metaphor in Hellenism and in biblical accounts. The most important one is that both usages have a sublime significance and the ability to bring the reader/hearer into a 'subject-to-subject' relationship with a transcendent reality. They involve the reader in a transforming experience of that reality or with its message/revelation. The socio-historical dynamics of this light motif/metaphor relate to what it brings to mind in the reader, its associations that come from the ethnic and religious heritage of the reader and from receiving the conveyed message, and the emotions associated with all of this. Thus, the reader enters a paradoxical situation in which the divine becomes known through the earthly and the universal becomes disclosed through the particular.

Metaphors in the FG play the same role; they come from the daily life, which reflect the theological and christological framework of the narrative. They have a dialectical quality that conveys a divine message/revelation reality without finally delimiting it. They have a two-fold structure: a primary level of meaning that points to the identity of Jesus and a secondary level that defines reaction (accepting or rejecting) to this identity. This can be seen clearly in the reaction of the world towards the Incarnated Logos/Light described in the Prologue.

Although light and 'darkness' may signify many things, their metaphorical use in the NT culminates in the FG especially in the Prologue. The FE created a literary margin that focuses their meanings without completely restricting it. The narrative establishes basic configurations of meanings by connecting light with God, Jesus/Logos, Life, Salvation, and Knowledge, and by associating darkness with their opposites. The FE developed this metaphorical network of associations to represent the identity and the mission of Jesus. Thus the drama, which goes on around this representation, is a confrontation of light and darkness. The abundant use of metaphors light and darkness in the FG forms one of its most striking topics. These metaphors are engaging for readers because the interplay between light and darkness is a fundamental feature of human existence. They reflect the ordinary experience of people's daily life. Day and night and brightness and shadow, establish the contours of the visible world with an evocative potency that has prompted people everywhere to ascribe religious significance to them.

CHAPTER 6
LIGHT AS METAPHOR IN THE PROLOGUE

6.1 INTRODUCTION

Before embarking on the discourse analysis and the detailed exegesis of the Prologue, some considerations should be given to its relation to the rest of the FG. These can provide substantial insights to the discussion of its influence on the POF.

6.2 THE RELATION BETWEEN THE PROLOGUE AND THE FOURTH GOSPEL

Although the relation between the Prologue and the rest of the FG was addressed as long ago as the nineteenth century,[198] it cannot be said to have received overall agreement. This is partly because both, the Prologue and the FG, have been so frequently points of discussion. With the rise of the biblical source-analysis, this gospel was seen as something of a patchwork, and therefore less as a conscious literary work to which a Prologue would be appropriate. This is all the more so if it is adopted that the FG underwent a process of development; for then it becomes uncertain to which phase of production the Prologue is intended to correspond. The matter gets more complicated when any disruption of the original text of the FG is assumed, and consequently a rearrangement is attempted;[199] for it then becomes even more uncertain what the shape and construction of the original document were to which the Prologue was to serve as an introduction. Further complications could come from the proposals to re-construct the Prologue, which are as varied as the proponents.[200] Undoubtedly, there are many convincing similarities[201] and obvious dissimilarities[202] between the Prologue and the rest of the FG.

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198. Von Harnack (1892) is one of the pioneers in this field; see Schnackenburg [1968] (1980:221-222).
199. For more detail on this matter, see Bultmann (1971).
200. The best known proponents of this approach are Bultmann (1971) and Brown (1966:18-23). The former influenced a whole range of scholars; and the latter drew a comparative table in which he enumerated and discussed the suggestions made by Gaechter (1936:99-111); Green (1954-55:291-294); de Ausejo (1956:223-277, 381-427); Haenchen (1963:305-334); Käsemann (1957:75-99). Barrett, *John and Judaism*, (1975:33) critiques Brown's approach as unconvincing because of the irregularity of the strophes and the presentation of 1:17-18 as prose.
201. Some of the themes shared by the Prologue and the rest of the FG are: pre-existence of the Logos/Son/Jesus (1:1= 17:5); the light (1: 4, 9 = 8 : 12, 9:5); opposition between light and darkness (1:5=3:19); seeing his glory (1:14=12:41); and the only Son (1:14, 18=3:16).
202. In addition to a difference of format, there are also theological concepts and terms in the Prologue that have no echo or a different meaning in the gospel; for example, Logos, fullness, endurance, fidelity, and truth.

Thus, the approaches treating the relation between the Prologue and the rest of the FG have no uniformity[203] and are not susceptible to any simple grouping.[204] Therefore, this relation with its ramifications, specifically the origin of the Prologue, remains open for further examination; new possibilities will always ensue and solutions become more nuanced. The present dissertation makes no attempt to do so. This does not eliminate or minimise the interest of this dissertation on a couple of these approaches: ***the first*** approach sees the Prologue as a presupposition for the rest of the FG,[205] providing the reader with a privileged understanding[206] of the state of affairs and of what is to follow.[207] In the poetic narrative of the Prologue,[208] the reader can find all the important themes of the FG.[209] ***The second*** approach recognises the Prologue as an older hymn[210] already circulating in Johannine communities,[211] and that the FE customised it and forged its links with the gospel.[212] Given the conviction that the FG underwent a complex process of composition and that the Prologue was or is based on an earlier hymn familiar to the Johannine circles/contemporary church, it is more reasonable to attribute this Prologue to the same socio-historical milieu, within which the POF has emerged and developed. A detailed exegesis of the Prologue, based on a specific discourse analysis, will provide substantial insights to this matter.

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203. Dodd (1953) suggests that the Prologue is an 'announcing beforehand', which the author used to offer the 'Logos-idea' as the main theme of his gospel. Robinson (1963) maintains that the Prologue (minus verses 6-8, which originally began the Gospel) was written at a later stage and tacked on to the completed Gospel; therefore it could not be held to have shaped and controlled what follows it. Kasemann (1969) believes that the scholars, who hold that the Prologue is in some way a summary of the FG, have obscured rather than elucidated the problem. Barrett (1975) rejected the view that a poetic structure underlies the Prologue.
204. Rochais (1985:41-44), Alter & Kermode (1987:3), Theobald (1988:67-119), and Van Belle (1988: 167-88).
205. Braun (1959:224-251) calls the Prologue 'début des thèmes généraux'. See also Sloyan (1988:20-22) and Reinhartz (1992:18-25);
206. Culpepper (1983:168).
207. Bultmann [1966] (1971:13); Booth (1983:3-20); Rimmon-Kenan (1983:106-8); and Theobald (1988:367-71).
208. Moloney (1993:23).
209. Brown (1966:19) maintains that the Prologue cannot be considered as totally extraneous to the FG; and that verses 11 and 12 seem to be a summary of the two main divisions of the FG: Verse 11 covers the Book of Signs (Chapters 1-12), and Verse 12 covers the Book of Glory (Chapters 13-20). See also Robinson (1976:122).
210. Burrows (1926:57-69) suggested an Aramaic source to the Prologue. Jeremias (1965:72-73) and Schmithals (1979:16-43) maintain that the Prologue may adapted/incorporated an earlier hymn familiar to the Johannine Communities. Bultmann [1966] (1978) argues that the Prologue hymn was originally part of the Revelatory Discourse Source and originally a Gnostic hymn written in praise of John the Baptist. Brown (1966:23) disagrees with Bultmann's contention. Meeks (1967:12) attributes the Prologue to a Christian origin; Teeple (1974:135-136) sees a (non-Christian) Jewish origin to it. Schnackenburg [1968] (1980:224-229) enumerates the reasons for thinking that the Prologue makes use of a Logos-hymn. Thompson (2001:51) states that the Prologue was a Christian hymn. Keener (2003:334-335) believes that the Prologue circulated as part of the earliest published form of the FG; he finds it more reasonable to attribute the proposed hymn to Christian rather than non-Christian sources.
211. cf. Bernard (1928) and Lindars (1972).
212. Schnackenburg [1968] (1980: 223).

6.3 DISCOURSE ANALYSIS OF THE PROLOGUE

The concept of light as used in the FG and the Prologue belongs to both the sphere of pure contemplation and praxis. It has an ethical import.[213] The FE employs metaphorically the imagery of light (vehicle) to describe the Logos (tenor), and to emphasise his salvific function.[214] As the Prologue unfolds, both components (the vehicle and the tenor) are substituted first by the 'only Son of God' μονογεν□ς θε□ς (1:14; 18), and later on by Jesus Christ, □Ιησου□ Χριστου□, who bestows 'grace' and 'truth' (1:17). In the Prologue, God, Logos, Life, knowledge and acceptance are symbolised by light, and their opposites, those who do not know him (1:10) or accept him (1:11), by darkness.

Various conceptual systems also run throughout the Prologue and are closely interwoven together.[215] Each system is dependent on the others in the sense that each could be used by itself as a model for representing and depicting Jesus; furthermore, every one of them leads to another. In his characterisation of Jesus, the FE utilises all these systems; he maps them onto one or more of the others. Consequently, an equivalence of the Logos and the light conceptual systems are established in the Prologue: the first one (Logos) introduces the Prologue, and the second one (light) has the highest occurrence in it. In this Prologue, both of them are identified as agents of creation (1:3, 10), entering the world (1:4, 9-10, 14), becoming the objects of 'receiving', 'knowing', 'believing', or of their contraries (1:5, 10-12). The Logos and the light are also synonymous with the Life concept, which is said to have been 'in' □ν the Logos and to be 'the light of men' (1:3-4).[216]

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213. Cf. Paul Avis (1999:54).
214. The imagery of light occurs seven times in the Prologue.
215. Petersen (1993:62-65) identifies six conceptual systems:
- the Logos/became flesh and dwelt among us/(Jesus is glorified);
- the Son of God/sent from the Father/goes or returns to Him;
- the Son of Man/descended from heaven or above/ascends to heaven;
- the bread of life/comes down = descends from heaven;
- the Light/shines or comes into the world (darkness);
- the prophet or Messiah is coming into the world/remains forever.

Surely, another one can be added:
- The agent/*descends* from the world above/*ascends* to the world above/discipleship.

216. Also Life and God, this will be verified later in this chapter under 'detailed exegesis of the Prologue'.

Outside the Prologue, the Logos system is absent; but the light system is closely associated with the Father/Son, Son of Man-Agent/discipleship systems.[217] Although it is difficult to separate the light system from the other systems; nevertheless two of its aspects are identifiable: 'non-differentiation', and 'differentiation'. Both are present in the Prologue.

The nouns Logos and light refer to the same referent.[218] While shining in the world, the light produces differentiation between those who 'receive' it [□λαβον α□τόν (1:12)], and those who 'do not receive' it [ο□κ □γνω (1:10); ο□ κατέλαβεν (1:5); ο□ παρέλαβον (1:11)].[219] While the only Son of God, μονογεν□ς θε□ς (1:14; 18) is in himself undifferentiated, He is also in himself the place of differentiation. When the Son entered the world it is referred to in the language of differentiation, such as 'the light shines in the darkness' (τ□ φω□ς □ν τ□□ σκοτί□ φαίνει 1:5). Hence, the categorisation of 'differentiation' and 'non-differentiation' are analytical categories that describe the main soteriological functions of the light conceptual system.[220]

The following brief investigation on the Prologue begins with a discourse analysis from the Greek version[221] to point out the semantic relations in its text. This is necessary to prevent any form of repetition in the case of exegesis; to determine the focal point that constitutes the lens through which the interpretation and understanding of the individual parts of the Prologue will be conducted; to determine the rhetoric and contemplation of the FE; and to create a logical perceptible profile of the light as conceptual system used by the FE in the Prologue.

This profile will be used as one of the main components of the comparison/analysis conducted, in the final chapter of this dissertation, to determine the influence of the light metaphor and its meaning on the POF of the ASMC.

217. cf. 3:16-21; 5:19-46; and 8:12-19. See also Chapters 13-17.
218. This statement will be verified later in this chapter under 'detailed exegesis of the Prologue'.
219. This statement will be proven later in this chapter under 'detailed exegesis of the Prologue'.
220. Petersen (1993:73).
221. (NA 27)

In recent decades, many studies have proved that a kind of symmetry pattern or structure, which clearly forms a chiasm, is discernible in the Prologue.[222] The results of these studies provide evidence that the structure of the Prologue is chiastic. The different criteria used to construct the chiasm really determine its structure.

Thus, the Prologue can be divided into two main sections; each one them has its own structuring principles.[223] In each section, at least three 'actors' are mentioned; and their actions are repeated. This infers that events like the witness of John the Baptist, the incarnation of Jesus and his presence with the Father are narrated twice.

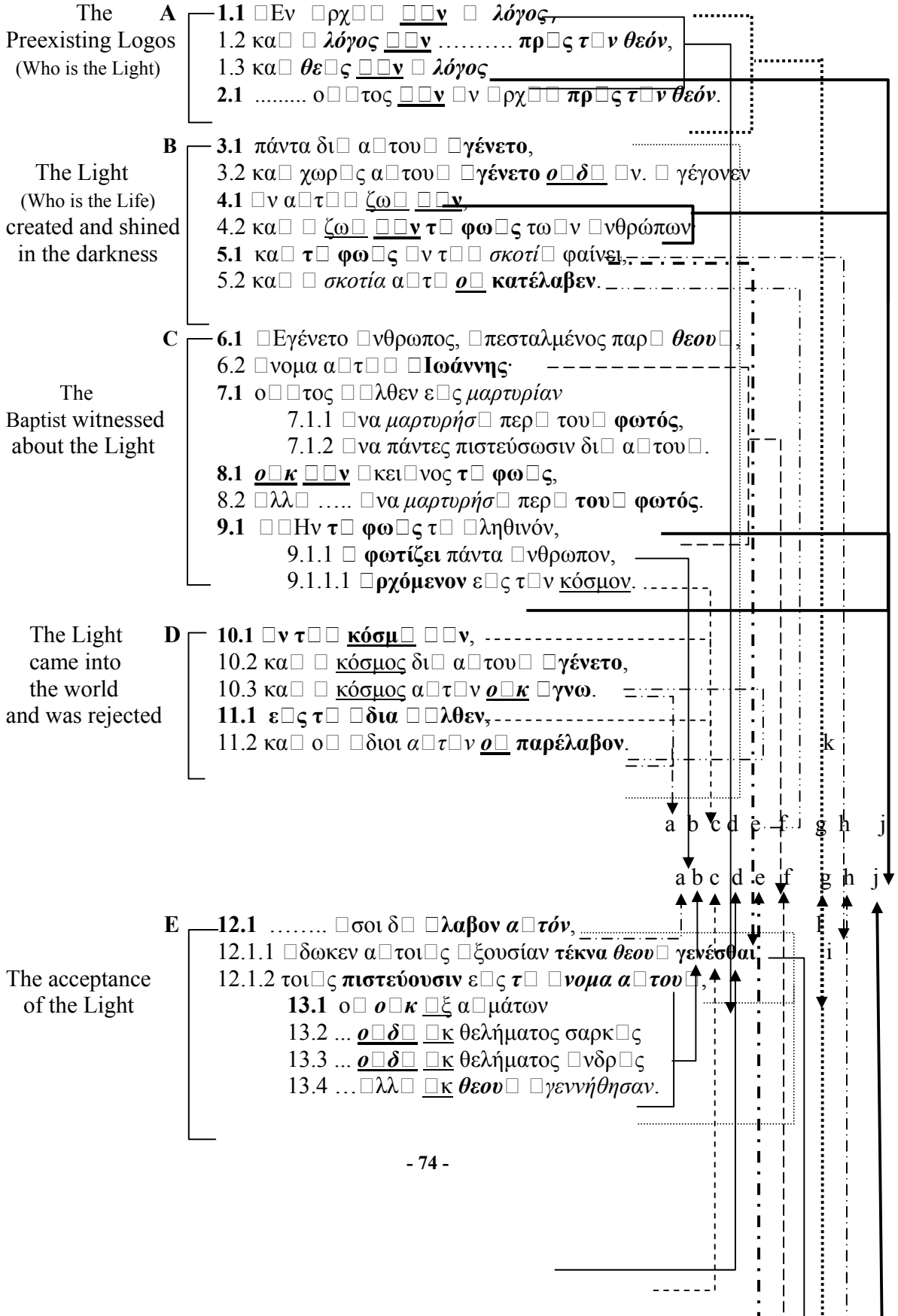
The following is a discourse analysis of the Johannine Prologue in a proposed chiastic structure.

222. Boismard (1953); Lamarche (1964); Feuillet (1968); Borgen (1970); Hooker (1970); Culpepper (1981); Van der Watt (1995); and Keener (2003) believe that the Prologue is chiastic. In their investigation, each one follows different criteria and considerations, and accordingly proposes his chiastic structure of the Prologue.
223. Van der Watt (1995:329-331).

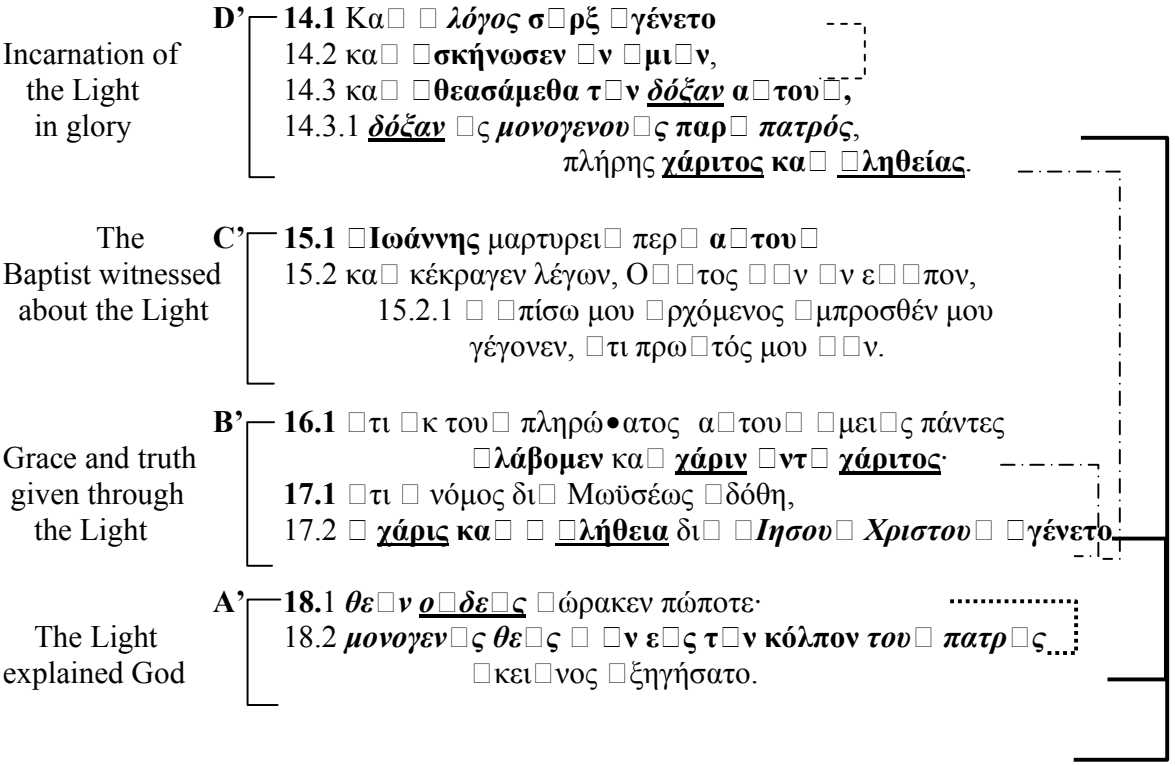
6.3.1 A proposed chiastic structure

THEMES **SEMANTIC RELATIONS**

Speech is in the first person



Speech is in the third person



6.3.2 An explanation of the proposed chiastic structure

From the perspective of the light motif, the above chiastic structure can be presented, briefly and logically, as follows:

A	Logos (Light) ***was with God*** (from eternity)	vv 1-2
B	The Light ***created and gave light*** in the darkness	vv 3-5
C	Baptist ***witnessed*** about the Light	vv 6-9
D	The Light ***came*** into the world (-)	vv 10-11
E	**Acceptance of the Light**	vv 12-13
D'	***Incarnation*** of the Light (+)	v 14
C'	Baptist ***witnessed*** about the Light	v 15
B'	The Light ***gives*** grace and truth	vv 16-17
A'	The Light (in his bosom) ***explained God***	v 18

It should be clearly noted here that the semantic relations[224] of words or phrases in the text[225] form the criteria according to which the above chiasm is structured and the 'words' or 'phrases' are linked. The following is an explanation of these semantic relations that relate the various clusters to each other.

6.3.2.1 Clusters A-A'

The correspondence between A-A' may be seen in that:

- In the entire Prologue, it is only in these two clusters that the Logos is pointed out to be 'with God' *πρ*□ς τ□ν θεόν and *ε*□ς *τ*□*ν κόλπον* του□ πατρ□ς.
- The term θεός occurs thrice in 1:1-2 and twice in 1:18 and only three times in the remaining fifteen verses (6, 12 and 14). The return of the Logos to the presence of God in 1:18 gives the Prologue a definite ending.
- At both the beginning and the end of the Prologue, balancing references to eternal time occur: □ρχ□□ (1:1, 2) and πώποτε (1:18).

6.3.2.2 Clusters B-B'

- Verse 3 is linked with verses 4-5 due to the fact that verses 1 and 2 form a unit.
- The vocabulary of creation occurs in verses 3-5 □γένετο and 10.2 □ ζω□; τ□ φω□ς; □ σκοτία.
- The content of verses 1-2 is static while that of verses 3-5 is narrative.
- Verses 16 and 17 are linked through the occurrence of 'grace' and 'truth'.
- In these two clusters, verses 3 and 17 are parallel; and verses 4-5 and verse 16 are parallel too.

The correspondence between clusters B-B' is due to a verbal and theme equivalence: δι□ α□του□ □γένετο (1:3) and δι□ □*Ιησου*□ *Χριστου*□ □γένετο (1:17). Verse 3 asserts the role of the Logos in creation while verse 17 affirms the role of Jesus in revelation as the source of grace and truth. Thus, both a verbal correspondence and a parallelism of theme or emphasis can be identified between these two verses. Another conceptual parallel exists between 1:4-5 □ν

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224. Although based on the semantic relations proposed by me, this chiastic structure looks similar to that proposed by Brown (1966:3) who based his structure on a poetic hymn (which he did not see as chiastically) as composed in the Johannine church. My structure is also closely related to the text of the *New American Bible* with only a few structural differences.

225. Van der Watt (1995:330) bases the division on the order of the appearance of the 'characters' and the time in the salvation history, which they represent. For him the important figures are structurally related. Culpepper (1981:8) bases his chiasm on the following three criteria: language, concepts and content.

α□τ□□ ζω□ □□ν and 1:16 πληρώματος and πάντες □λάβομεν. In the gospel grace is associated with eternal life.[226]

6.3.2.3 Clusters C-C'

There is no need to prove that C and C' are parallels. John the Baptist is mentioned nowhere else in the Prologue but in these two clusters. 1:6-8 state that the Baptist was sent by God to testify to the light; and 1:15 summarises that testimony and refers to his relationship to 'him' Light/Logos. In addition, there are verbal parallels between these verses: □□ν; □ρχόμαι □Ιωάννης; μαρτυρει.

6.3.2.4 Clusters D-D'

Both clusters talk about the 'coming of Jesus into the world', which is indicated, in cluster D, by □ν τ□□ κόσμ□ □□ν (10.1) and ε□ς τ□ □δια □□λθεν (11.1); and in cluster D' by Κα□ □ *λόγος* σ□ρξ □γένετο (14.1) and κα□ □σκήνωσεν □ν □μι□ν (14.2).

These two clusters (D-D') are also opposites of one another:
Cluster D points out negatively that 'the world did not know him' □ κόσμος α□τ□ν ο□κ □γνω (10.2), and that 'his own people did not accept him ο□ □διοι *α□τ□ν* ο□ παρέλαβον (11.2).
Cluster D' conversely points out that his glory as the Father's only Son was recognised κα□ □θεασάμεθα τ□ν δόξαν α□του□, δόξαν □ς μονογενου□ς παρ□ πατρός… (14.3).

Verse 10 relates the incarnation to the previous work of the Light and to the reaction of the world (it did not know him). Verse 1:14 relates the incarnation to the subsequent work of the Light: (revealing the glory of the Father and giving grace and truth to the believing community).

6.3.2.5 Cluster E

The centre of the Prologue, and that of the above chiastic structure, is to be found in cluster E (12-13).[227] The content concerns the redemption of people. The fact that the Logos met with

226. Brown (1972:26-28).

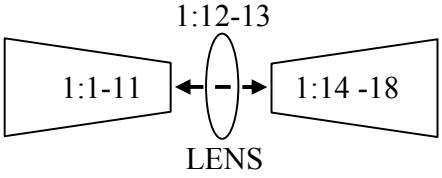
227. There is no agreement among scholars as to where the centre of the chiasm should be exactly. Nevertheless it is widely accepted that it lies in the vicinity of verses 10-13.

misunderstanding and rejection from humans when he came into the world, is now contrasted with the fact that there were still some who 'received him' □σοι δ□ □λαβον α□τόν (12.1). This dialectical procedure and the expression, `lambavnein tinav`, clearly show the hand of the FE.[228] Looking back to the public ministry of Jesus (1:11; and 12:37-43), the FE first stated categorically that Jesus' listeners did not believe in Him in spite of the great signs (12:37); he used the Scripture to explain this enigmatic hardening of their hearts (12:38-41); then he went on to say that 'there were many who believed in him' (12:42). The expression `lambavnein` is a characteristic of the Johannine style to speak of the acceptance of faith, of the reception of the divine envoy and his words (cf. 5:43; 13:20).

Verse 12 describes the responsibility of humankind in the redemption process. Verse 13 depicts what is happening simultaneously during this same process from the divine perspective.

What is then the function of the discourse analysis of the Prologue?

The chiastic structure helped to determine the pivot of the Prologue and to detect the various semantic relations. If the centre of the Prologue is 1:12-13, as it has been pointed out, then the rest of the Prologue has to be semantically viewed or interpreted through the lens of redemption, which comprises the enlightenment of people. Thus, verses 1-11 should be interpreted through the lens of 1:12-13 by way of 1:14-18; and the other way round, as indicated in this diagram:



- Culpepper (1981:4-8) unconvincingly goes too far to force verses 11 and 13 into a chiastic relation in order to make 1:12b the pivot of the Prologue.
- Van der Watt (1995:331-335) rejects the reference to a 'central theme' in one single verse in the Prologue.
- Schnackenburg [1968] (1980:265) excises this verse from the original hymn.

228. Schnackenburg [1968] (1980:261).

The chiasm serves to link these two sections and to show that the same important matters are dealt with in both of them, but from different perspectives. Two perceptions of the same reality are given. In the first section (1:1-11) historical events are described chronologically. In order to establish their true significance, these historical events should be seen from the divine perspective of grace and truth (1:14-18).

In the incarnate Jesus, previously unknown, dimensions of divine grace are historically revealed on earth. By composing the Prologue, as it is in the FG, the FE succeeded, with the help of structural techniques, in telling simultaneously both the story of Jesus and the story behind this story: divine grace and truth were experienced in the world through the only Son of the Father (14.3.1). These two stories are actually two parts of the dynamic story of salvation through Jesus.

6.3.3 Conclusion

The chiastic structure discussed in the above pages enables this research to explore the semantic depths of the Prologue more effectively. Due to the semantic interaction between them, the two sections (1:1-11 and 1:14-18) will be simultaneously interpreted through the lens 1:12-13.[229] This will be conducted from the perspective of light (φω□ς).

The rationale behind this is to set up a profile of the different nuances and perspectives in which the FE uses the light concept. It will substantiate this research with enough data, which will be compared, in Chapter eight, with the data obtained from Chapter seven and the Appendix. It will help also to indicate the intensity and nature of influence that the Prologue might have had in the POF of the ASMC.

Therefore, in the following segment of this chapter, at the end of each semantic section of investigation, certain 'Elements of Comparison' are selected and pointed out. They are also used to discern whether a kind of reverse influence could have taken place. In other terms, the Prologue, or, if not entirely at least part of it, could have been borrowed for the liturgy of the earlier Antiochene Church. This is reasonable: due to the large contingent of Christians -already existent in the second half of the first century AD- in Antioch, it may also be possible that archetypal liturgical formulas could have circulated in that area and era.

229. Other semantic relations, as indicated in the discourse analysis (in other clusters), will also be incorporated to enrich the discussion.

6.4 DETAILED EXEGESIS OF THE PROLOGUE[230]

The following is a concise discussion of the above indicated semantic relations and their theological meaning and implications from the perspective that Jesus Christ, the only Son of God, is the Logos/Light, who came to reveal (lighten) and to save (enlighten).

6.4.1 Εν ρχ ν λόγος --- του πατρ κει νος ξηγήσατο

This section investigates the close semantic relationship between verses 1-2 and 18. A brief intertextual survey is conducted to see in what sense extra-biblical sources influenced the FE to make use of the Logos concept and to which extent and how successfully he used it in the Prologue. The kind of relationship between the Logos and God is examined to provide a better understanding of the nature of the 'light metaphor'.

6.4.1.1 Semantic Relations

1.1 *Εν* *ρχ* ... **ν** ***λόγος***
1.2 κα ..... ***λόγος*** **ν πρ ς *τ ν θεόν***
2.1 ..... ο τος .. **ν** *ν* *ρχ* ..... **πρ ς *τ ν θεόν***
18.1 ***θε ν*** ο δε ς *ώρακεν* πώποτε
18.2 ***μονογεν ς θε ς*** **ν ε ς τ ν κόλπον *του πατρ ς***
κει νος ξηγήσατο

There is a remarkable correlation between verses 1-2 and 18. Reading them together, it seems as if verses 1-2 prepare for making sense of verse 18. Because the function of the Son μονογεν ς θε ς is to explain and to reveal divine secrets (the Father),[231] the FE prepares the reader in 1-2 by characterising the Logos, which he identifies, later on as the only Son of the Father (14.3.1). The fact that the Logos existed in the 'beginning' (ν ρχ) and He is God (κα θε ς ν λόγος, 1.3) and He was with God (ο τος ν ν ρχ πρ ς τ ν θεόν, 1.2; 2.1) explains why He could have had such a close relationship with God (ν ε ς τ ν κόλπον του πατρ ς, 18.2) and why *only* He could explain God (κει νος ξηγήσατο, 18.2).

6.4.1.2 Exegesis

230. Please take note that all the text references regarding the Prologue are according to their use in the discourse analysis. The sequence of the discussion of the eight identified concepts through the semantic relations in the discourse analysis does not follow the sequence of the chiasm and text. The sequence to be followed is that of the logical flow of events.
231. Brown (1966:18).

The expression □**Εν** □**ρχ**□□ (1.1; 2.1) in the Prologue is the same as that of the LXX version of Genesis 1:1.[232] The parallel continues into the next verses. 'Beginning' alludes here to the beginning of creation (Col 1:16; Heb 11:3; 2).[233] The FE depicts the advent of a new creation,[234] while he is referring to the beginning of creation. Other Genesis allusions such as life, light, darkness and explicit reference to the creation of the world (1:3) reinforce this point. But whereas Genesis refers to the activity of God at the beginning of creation, it is about a (divine) being who existed before the creation took place. Thus, 'beginning' refers here to the period before creation and is a designation, more than temporal, of the sphere of God.[235] In the beginning the Logos already *was*, infers that the Logos existed, in eternity, before the beginning, outside of time and space.[236] The attention of the reader is drawn beyond creation and directed into the life of God to encounter the pre-existent Logos. The Prologue begins its account in eternity with the Father, showing that the Logos who *became* the human being (14.1) Jesus Christ (17.2), already existed in the beginning.[237] Thus, to understand who the Logos is, the FE wrote about the relationship shared between the Father and his Son before the world/everything was created (πάντα / □ κόσμος δι□ α□του□ □γένετο, 3.1; 10.2). To emphasise the pre-existent life of the Logos in eternity with God, the FE repeatedly (seven times) uses the verb □□ν (1:1, 2, 4, 8), the imperfect of the verb 'to be' in its absolute and predicative uses. Its significance is reflected constantly in the 'I am' (□Εγώ ε□μι) proclamations of Jesus where He refers to himself in terms that recall the revelation of the divine name to Moses at the burning bush. The eternal existence of the Logos with the Father is summed up in the final sentence of the Prologue in a similar participial phrase: □ □ν ε□ς τ□ν κόλπον του□ πατρ□ς (18.2). This eternal existence stands out in contrast to the verbs □γένετο, γέγονεν, and γενέσθαι (came to be), which illustrate the finite existence of all creation, and all human beings who 'came to be'.

To speak of the Logos in connection to creation would make sense to both Greeks and Jews.[238] Due to uniformity among many scholars[239] that the background of the FG was primarily

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232. Brown (1966:4); Whitacre (1999:49); and Mullins (2003:48).

233. See Keener (2003:365) for more references. Lincoln (2005:94) has a different viewpoint. According to him, 'Beginning' refers to the absolute beginning in the sphere of God.

234. See other occurrences of □ρχ□□ in 2:11; 8:25; 25:27; 16:4; 6:64. Du Rand, *Ellips*, (2000:43-59) connects the creation in 1:1-3 with the new creation and argues that Christ is involved in both.

235. Bear in mind here the introduction of Mark: 'The beginning of the Gospel of Jesus Christ…' See also Brown (1966:4); see also the introduction of 1 John.

236. Whitacre (1999:50).

237. Mullins (2003:48).

238. The discussion on this paragraph is based on Keener's (2003:339-364) exploration of the FG background.

influenced by Hellenistic Judaism, more attention was given to the Jewish sources.[240] The choice of the noun λόγος, in the Prologue is enriched by many strands of tradition: *Dabar-Memra* (Word), and *Wisdom-Torah* (Law) are all terms that speak of God's communion with creation and humanity, especially among believers where God's presence and work in the world bring life and light. These traditions provide the theology and insight that influence the FE to choose the term Logos which consequently contributes to the language, imagery and poetry of the Prologue.

The Hebrew scripture declares that the Word of the Lord came to the prophets as revealed information only (Ho 1:1; Jl 1:1; Is 6:1-13; Jr1:4, 19; Ez 2:8-3:3). It transformed them and consequently enabled them to challenge, support or chastise their people. This word is not personified in the OT but can be seen as having a quasi-substantial existence with its own power and energy (Is 55:11). Seen against this background, Jesus is now the incarnation of the creative and prophetic word and is the prophet *par excellence*, a prophet greater than Moses, who makes known the mind and life-giving work of God.

In the time of the FE, 'word' was often associated with wisdom (WS 9:1) and the FE often used wisdom motifs to speak of Jesus.[241] The Prologue personified the Logos as the Wisdom Literature did with wisdom (Ws 18:14-16; Pr 8:1-9:18; Jb 28). The wisdom tradition celebrates the wisdom whereby God designed and sustained the heavens and the earth, directed history and inspired the Torah. Personified wisdom is an expression or manifestation of the communion of God with creation and humanity. Wisdom was with God at the creation and remains forever with Him. Light and darkness motifs are associated with wisdom (Qo 2:13). The fruit of wisdom is life (Pr 8:35). Similarly the Logos is related to light and life in the Prologue and throughout the gospel. Absence and rejection of the Logos are seen as darkness.
Although the Wisdom hymns influenced the form, language and imagery of the Prologue there is a great difference in meaning. Personified Wisdom is described as having been created, but the Logos is a divine being, which pre-existed. He is God not a creature. The Logos is not just active

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239. Teeple (1974:143-147); Kysar [1975] (1996:29-33); Barrett (1975:33); Schnackenburg [1968] (1980:493); Brown (1966:lxiv); Lindars (1981:42); Keener (2003:232); Lincoln (2005:96).
240. Consult the following scholars for a discussion on the Gentile background of the FG: Barrett [1955] (1975:22-33); Lindars (1981: 38-41); and Keener (2003:154-170).
241. Like Logos who was *with God*, Wisdom is said to be 'at his side' at the creation (Pr 8:30). See also Keener (2003:369-370).

in Jesus, like the word was in the prophet or the wisdom in the sage; rather, it is embodied in Him. Further, the Logos became a human being.

In later **Rabbinic Writings** the Torah (Law) is idealised and Word and Wisdom are regarded as finding their ultimate expression in the Torah. Torah is described in Proverbs as light (Pr 6:23). Torah, like Wisdom, is associated with light and life, as the Logos is in the FG. Just as word and wisdom deal with God's creation and sovereignty, so now the Torah is seen as having been created before all things. The rabbis taught that the Torah was the supreme example of God's loving kindness and fidelity, *hesed* and *emet*.

The **Rabbinic and Targumic** literature used various techniques to avoid using the divine name, speaking of the divine presence, and attributing actions or attributes to God. A striking example is to be found in the Targumic tradition of Aramaic interpretations of the Pentateuch, where the term *memra,* word, is used more than 600 times. It is not simply a translation of 'word' or 'word of the Lord' or a periphrasis for the divine name, but rather, functions almost as a surrogate for God, signifying the presence and power of God in the world. The *memra* is the way God becomes present to Israel in a personal way. The *memra* creates, reveals and saves. God is said to create through *memra*. The function of *memra* in creation, presence and saving action forms a close parallel with the functions already attributed to Word, Wisdom and Torah.

Many of the first readers of the FG belonged to this cultural background. The term 'Logos' was therefore familiar to them and proved an effective medium for conveying the theology of the Logos made flesh. The Logos concept facilitates the reader's understanding of the nature of a God-centered universe and a God-directed history.[242]

In some schools of Greek thought (e.g. the Stoics), the universe is κόσμος, an ordered place. For them reason λόγος lies behind the order of the universe. For the Jews God created through his

242. Mullins (2003:49-54); and Keener (2003:339-363).

speech (Gn 1; Ps 33:6). They did not view these personifications as divine personal beings distinct from God, thereby challenging monotheism.[243]

God's presence: The FE wants to inform the readers of the relationship between λόγος and θεός. He wrote that λόγος is 'with God'.[244] The phrase πρς τν θεόν occurs twice (1.3 and 2.1) and refers to the personal distinctiveness of the Logos with God, which has been further epitomised as 'the Father' (του πατρς, 14.3.1; 18.2). To be *with* (πρς, 1.2; 1:2.1) or 'in the bosom' (εις τν κόλπον, 18.2) of God means that the Logos (Son) is distinct from Him. This second affirmation speaks also of the personal union of the Logos with God.[245] The FE uses the preposition πρς, in such a context, to indicate personal relationship. He repeatedly emphasises Jesus' intimacy with the Father, sometimes in the language of Him being in the Father (3:2; 8:29; 16:32; 17:20-23), as Jesus also is with his disciples (11:54; 13:33; 14:9; 15:27; 16:4; 17:12). Wisdom texts celebrated the special relationship between God and his Wisdom: It dwells with Him (Ws 8:3); and was present with Him when he made the world (Ws 9:9).[246] The Logos of the FE has a special relationship with God; it is indicated in part by the preposition πρς with the accusative,[247] and more by the continual reaffirmations of their close relationship throughout the FG. The image of father/son is pictured in this gospel as that of a perfect, ideal father-son relationship (8:29, 35-38). The recapitulation of the Logos to be identified as with God in 1:2 emphasises the intimacy of the Father and the Son in the beginning and at creation (1:3; 8:58).[248] Hence, the pre-existence of the Logos 'with God' (πρς τν θεόν, 1.2; 2.1) signifies not only 'accompaniment' or 'presence to', but also a dynamic relationship with the Father.[249]

Despite the strange present participle ν (18.2), this phrase is a variant on πρς τν θεόν in verses 1-2. What is envisaged here is the intimate relationship between the Father and his only Son (μονογενς θεός) as is suggested in verses 1-2.[250] The comparison with verses 1-2 is essential. Whereas no one, not even Moses, has seen God, the only one/Logos/God/Jesus Christ

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243. Whitacre (1999:51).
244. See Phillips (2006:151-2) for a discussion to the meaning of πρς with the accusative.
245. Schnackenburg [1968] (1980:233).
246. See Keener (2003:370) for more detail.
247. Morris (1975:76); and Keener (2003:370).
248. Barrett [1955] (1975:127), and Keener (2003:366).
249. See Brown (1966:5) for a discussion on meaning possibilities and different understandings.
250. Louw & Nida (1993:99, §8.39) point to the intimacy in the relationship as 'an association of intimacy and close affection' and in (448,34.18) as 'to be closely and intimately associated with the implication of strong affection'. See also Phillips (2006:218).

has the most intimate relationship with the Father. Therefore, that intimacy can only be found by association with the λόγος- θε□ς relationship. If the Logos is in relationship with God, then has the FE elaborated sufficiently? Certainly not, since he continues to talk about the ontological relationship between the two -'the Logos was God' (θε□ς □□ν □ λόγος, 1.3). This implies that there is an identity between them.[251] It became clear that, although the FE employs the basic myth of wisdom as the nearest available analogy to communicate his Christology, it proves to be inadequate. The Logos is not created like Wisdom (Si 1:4; Jn 1:1.2), but is fully deity (3.1) extending beyond the traditional categories for divine Wisdom.[252]

Therefore, the Prologue ends with the ambiguous verb □ξηγήσατο. Elsewhere in the NT, it means 'to rehearse fact,' or 'to recount a narrative' (Lk 24:35; Ac 10:8; 15:12, 14; 21:19).[253] The FE uses a verb, which is almost a technical term in Greek literature[254] for the declaration of divine secrets by an oracle or a priest.[255] The intransitive use of the verb in the aorist suggests that the introduction has been completed through a historical act.[256] This would imply that through his life and exaltation, Jesus has shown the way to God. However, its use by Josephus in his exposition of the Law,[257] suggests that verse 18 is concerned with salvific revelation.[258]
Thus, in both Hellenistic and Jewish religious environments, this verb was used to signify the communication of divine secrets. This was for the FE the role of the λόγος.[259] It is therefore why the FE can proclaim that the only Son of the Father can explain Him (μονογεν□ς θε□ς □ □ν ε□ς τ□ν κόλπον του□ πατρ□ς □κει□νος □ξηγήσατο, 1:18.2). Moses could not see all the glory of God because God declared that no one could see his face and live (Ex 33:20).[260] The FE asserts in 18.1 that the affirmation: 'No one has beheld God at any time' (θε□ν ο□δε□ς □ώρακεν πώποτε), remains true. The rest of the FG continues to emphasise the Father's

251. Whitacre (1999:50)
252. Petersen (1993:123).
253. Louw & Nida (411,33.201): 'to provide detailed information in a systematic manner';
'to inform, to relate, to tell fully.
(1993:340, §28.41): 'to make fully and clearly known';
'to make something fully known by careful explanation or by clear revelation'.
254. Barrett [1975] (1975:141) points out that this usage corresponds with a major Greek use of the word.
255. Barrett [1955] (1975:141); Brown (1966:18); and Lindars (1981:99).
256. Phillips (2003:218-219)
257. Schnackenburg [1968] (1980:279); and Lindars (1981:99).
258. Schnackenburg [1968] (1980:279).
259. Phillips (2003:219).
260. Borgen (1968:145) states that 1:18 echoes Ex 33:20.

invisibility to the world.[261] That affirmation is now qualified; the beloved, incarnate God has fully revealed his character, so that the one who sees Jesus has seen the Father (14:9).

For the only Son to 'make God known' implies much more than communicating a visual image; the verb □ξηγήσατο suggests that the Son fully interprets God; He unveils the character of God absolutely. The extent of the perfect revelation by the Son is inferred in this passage (3:11-13). Jesus is the Logos who was with the Father in the beginning (1:1-2); here the FE employs figurative language to emphasise the absolute intimacy between the Father and the Son (□ □ν ε□ς τ□ν κόλπον του□ πατρ□ς □κει□νος □ξηγήσατο, 18.2). The conjunction of 'while being in … made known' (□ν ε□ς … □ξηγήσατο) suggests that the Son revealed the Father while remaining in his bosom. The context confirms that this revelation coincides with his earthly life, which reaches its climax on the Cross.[262]

Holding an object to one's bosom declares the specialness of that object, and indicates an intimate connection. The intimate connection between the Father and Son is not only relational, but it also exists in terms of their shared nature and similar role. The Prologue thus culminates in a rehearsal of Jesus' deity, closing an inclusion that began with 1.3.

6.4.1.3 Conclusion

The FE intentionally planned his vocabulary in verses 1-2, 18 to say something specific about the only Son of God, who became Jesus Christ (□ *λόγος* σ□ρξ □γένετο, 14.1). His intention was to apply this broad religious-philosophical category of the Logos to Jesus Christ. In fact, the FE wants to say: Jesus Christ is all of this -Stoic Logos, Hebrew Bible Word and Jewish Wisdom- merged into one person. The FE introduces the Logos and identifies three of its characteristics in the following verses:[263] □Εν □ρχ□□ … □□ν □ λόγος, existence in the beginning; κα□ □ λόγος □□ν πρ□ς τ□ν θεόν, relationship (differentiation from God); κα□ θε□ς … □□ν □ λόγος, predication (identity with God). Further, one can say that the Prologue was oriented from

261. See 5:37 and 6:46. Bear also in mind the concepts of 'agency' and 'revelation' and indirectly all the references of Jesus that He speaks only what the Father has told him to say (12:49-50) and does only what the Father has told him and showed him to do (Jn 6:36; 8:29).
262. Keener (2003:424); see also the δόξα-motif in 17:1-5.
263. Brown (1966:4) points out that since Chrysostom, scholars have recognised that each of the three uses of 'was' □□ν in 1:1 has a different connotation. See also Phillips (2006:157).

the start to present the Logos as a person (cf. the personal pronoun o□□τος in 2.1), who existed 'in the beginning' without a body of flesh even before the creation. He simply was (□□ν) as a person exists; He 'was with God' (□□ν πρ□ς τ□ν θεόν) as one person is with another; He 'was God' (θε□ς □□ν □ λόγος, 1:1.3.1). All of these define the being of a person.[264]

This section convincingly spells out the eternal relationship of the Logos/Only Son of God with God the Father. The text in this section is linguistically loaded with evidence regarding his identity, preexistence, and relationship with God. Therefore, it closes with the theological concept of the revelation of the Father by his only Son. The FE tries to prove that Jesus is the Son of God, who alone can reveal God; and therefore through him alone, people can become children of God through faith in God's Son. Although, the light metaphor was not mentioned in this text, nevertheless its synonymity with the Logos becomes explicit in the next section.

6.4.1.4 Elements of comparison:

- The Logos/Light is eternal
- He has a personal union with God
- He is an expression of communion with God
- Logos/Light is personified
- He is in the presence of God
- He is different from God
- He reveals God
- He is the centre of/orders the universe

264. Schnackenburg [1968] (1980:233).

6.4.2 □ν α□τ□□ ζω□ □□ν, κα□ □ ζω□ □□ν τ□ φω□ς τω□ν □νθρώπων·

The previous section clearly and convincingly spelled out the Logos' eternal divine relationship with God. This section will investigate the relationship between the following entities:
Logos, God, Life, Light, only Son of God/the Father, and Jesus Christ.

6.4.2.1 Semantic Relations

1.3 κα□ …. ***θε□ς*** **□□ν** **□** ***λόγος***
4.1 □ν α□τ□□ ζω□ **□□ν**,
4.2 κα□ … □ ζω□ **□□ν τ□ φω□ς** τω□ν □νθρώπων·
9.1 ……..... □□Ην τ□ φω□ς τ□ □ληθινόν,

14.3.1 ***δόξαν*** □ς ***μονογενου□ς παρ□ πατρός***,
πλήρης **χάριτος κα□ □ληθείας**
17.2 □ **χάρις κα□** □ **□λήθεια** δι□ □***Ιησου□ Χριστου□*** □**γένετο**
18.2 ***μονογεν□ς θε□ς*** □ **□ν ε□ς τ□ν κόλπον *του□ πατρ□ς***
□κει□νος □ξηγήσατο.

These semantic relations are created by the occurrence of the verb □□ν. The Prologue associates the Logos to God, life and light (also to 'the only Son of the Father' and to 'Jesus Christ'). This association governs the entire narrative.

6.4.2.2 Exegesis[265]

The metaphorical use of light and darkness imageries has been readily understood by people in a variety of religious backgrounds and philosophical traditions. In the Johannine Community it would have evoked familiar associations in their minds, transforming these associations to bear a distinctive witness to Jesus Christ.[266]

In the Prologue, the readers of the FG understood the meaning of certain terms, such as, logos, life, light and darkness, because they were drawn from everyday language. But in both the original Greek text and the English translation of the Prologue, these terms do not denote or

265. Here the work of Peterson (1993:8-22) is of importance and relevance; though it was used as one of the main sources in this paragraph, yet there are various points of differing from his. For example, he tries to prove that linguistically all three nouns: Logos, life, and light have to be understood only literally. This is a fallacy because the entire literary context of the Prologue must be considered.

266. Koester (2003:144-147) discusses how readers coming from various backgrounds understood this concept. See also Lewis (2005:9).

mean what they do in everyday language. In the Prologue, they are used to refer to some qualities of a person, namely the only Son of God (14.3.1; 18.2) or Jesus Christ (17.2). In everyday language, 'words' do not 'become flesh', nor possess the property of 'glory'.

Thus, the FE is using everyday language but in a special way, which is implicitly and explicitly contrasted with everyday usage. In this sense it can be said that he is using a special language. What happens here is that the FE employs metaphors in some cases because metaphors can be used non-contradictorily to say one thing is another, for example 'the life is the light …' (4.2). But in 1:5 it is different.[267] In 1:5 the FE writes, 'The light shines in the darkness and the darkness has not overcome it',[268] and in 1:9 he makes a parallel assertion that 'the true light that enlightens every man was coming into the world; he was in the world … yet the world knew him not … and his own people received him not'.

The statement 'the light shines in the darkness and the darkness has not overcome it' does not need to be construed metaphorically. Only when 1:5 is read along with 1:9 does the possibility of metaphor arise. The light *shining in the darkness* (5.1) could be a metaphor for light *coming into and being in the world* (9.1.1.1). 'Shining' could be a metaphor for 'coming into' (9.1.1.1), 'being in' (10.1), while 'darkness' could be a metaphor for the world. Thus, 'the world' would be assigned the attribute of 'darkness' but would not *be* darkness, and 'coming into' and 'being in' would be given the attribute of shining without *being* shining.[269]

Difficulties arise when it becomes clear that light is the subject of both statements. In verse 5.1 light seems to denote solar light, to which 'shining' and 'in the darkness' fit conventionally. In verse 9 light is anthropomorphised. This is substantiated by expressions such as 'coming into' (9.1.1.1), 'being in' (10.1), 'was made through him' (10.2), 'he came to his own home' (11.1),

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267. Bultmann [1966] (1978:40) is correct that in 1:5, light is not spoken of figuratively; also see pages 40-45 on the varieties on the usage in the FG. For further discussion on distinguishing between figurative and literal usage see Conzelmann (1974:349-53).

268. The verb **katalambavnein**, 'to seize', may mean 'to overcome', or, especially in the middle, 'to grasp with the mind', 'to understand'. See Brown (1966:8); Barrett [1955] (1975:132); Keener (2003:387); and Lincoln (2005:99) for an elaborate discussion. According to Barrett [1955] (1975:132), the FE may well be playing on the two meanings. However, the parallelism between o κατέλαβεν, o κ γνω and o παρέλαβον in 10.3, 11.2 as well as the semantic relation between o παρέλαβον (11.2) and λαβον (12.1) suggest that the FE uses these verbs synonymously to mean 'receive' or 'understand.' See Bultmann [1966] (1978:48) on synonyms in the Prologue.

269. Petersen (1993:11).

and ‘his own people’ (11.2). Consequently, the statement in 1:5 is not a metaphor for the one in 1:9 but rather *vice versa*; 1:9 is an anthropomorphic metaphor for the statement in 1:5. The question arises here: what is the FE referring to in 5.1 when he speaks of light. It is clear that he has not used the word metaphorically. Does it then mean that he is using it literally, and if not, what is he trying to refer to? Or is it a typical Johannine appearance where the word is used in a dualistic capacity of being a metaphor in one sense and not a metaphor in another sense? In order to have clarity on these questions verses 3-4 had to be incorporated into this discussion.

Life in 4.1 could be understood as residing in Logos and to be involved in creation. The personal pronoun in 4.1 relates to the personal pronouns in 2.1 and 3.1. Due to the fact that the FE refers to Jesus throughout the gospel as Logos,[270] the Light, and the Life (1:9-11, 14; 8:12; 11:25), verse 4 could be understood as inferring that Life, like Light and Logos (all three capitalized), was ‘in Logos’ and that ‘the Life was the Light for men’. Further, ‘Life’ and ‘Light’ could be understood as metaphors respectively used for Logos. In this sense the quality of life will be attributed to Logos, and the quality of light would be attributed to life. This means that Logos has to have a literal reference to whatever the FE intends this expression to refer to, because it would be metaphorically granted the quality of life, which will now have to be un-capitalized. However, when one reads that ‘the Life was the light of men’ (4.2) ‘life’ would have to be capitalized and understood to be a literal reference, for now the un-capitalized light would be a metaphorical attribute of ‘Life’. Consequently ‘Logos’ would refer literally, ‘the L/life’ would refer both literally and metaphorically, and ‘the light’ would only refer metaphorically. But in verse 9.1 φω□ς is personalised to relate literally to life in 4.2. Thus, it can be deduced that if Logos and ‘God’ refer literally, so could ‘the Life’ and ‘the Light’.

In the above discussion of the relation between 1:5 and 1:9-11, it has been pointed out that ‘the Light’ does refer literally. Viewed as such, ‘the Life’ could be ‘in’ the ‘Logos’ just as ‘the Logos’ was ‘*with*’ God, and ‘the Light’ *being* ‘the Life of men’ could be understood in terms of ‘the Logos’ *being* God. In this sense, ‘the Logos’, ‘God’, ‘the Life’ and ‘the Light’ could all be

270. The Son in Jesus as God’s Logos, Wisdom and Torah, is light to enlighten God’s people. Light is universally acknowledged as a symbol of life itself and of the human mind with its self-consciousness. In biblical tradition the imagery of light is used to describe the existence, presence, abode of God, and the creative and saving acts of God. Also the revelation of God Creation, Wisdom and Torah are described in terms of light (Ps 119:105, 130; Pr 6:23). See also Dodd (1965:84), and Keener (2003:385).

used synonymously to refer literally to the same referential entity. This is also comprehensible from the comparison between the statements in verses 3.1 and 10.2. The synonymity of 'the Logos' and 'the Light' is further established by the fact that in the Prologue creation happened through their involvement:

πάντα ... δι□ α□του□ □γένετο, ……..… The Logos (3.1)
□ κόσμος δι□ α□του□ □γένετο, …….. The Light (10.2)[271]

Because the one creation of 'all things'/'the world' is attributed to both 'the Logos' and 'the Light', the latter two expressions are used synonymously to refer to the same referent. This is even further substantiated by the fact that Jesus is (implicitly) both 'the Logos' in its incarnate form (1:14) and 'the Light' as it appeared in the world. The same can be said about 'the Life'. If the verb *was* (□□ν), in 4.1, is taken as a copula, 'the Life' is synonymous with 'the Light' (□ ζω□ □□*ν* τ□ φω□ς). This interpretation is further supported by the fact that Jesus, who is 'the Logos' and 'the Light' (□Εγώ ε□μι τ□ φω□ς του□ κόσμου· □ □κολουθω□ν □μο□ ο□ μ□ περιπατήσ□ □ν τ□□ σκοτί□, □λλ□ □ξει τ□ φω□ς τη□ ζωη□ς, 8:1), also claims to be 'the Life' (□Εγώ ε□μι □ □δ□ς κα□ □ □λήθεια κα□ □ ζωή, 14:6) elsewhere in the FG. Because of this synonymity, the four expressions about Jesus Christ (God, Light, Life, and Logos) are synonymous[272] and create a λόγος- θε□ς- ζω□- φω□ς matrix. In this sense their reference is literal, not metaphorical, and they each refer to the same entity: the light (φω□ς) is also the 'Life' (ζω□) or the 'Logos' (λόγος) or 'God' (θεόν).[273] This conclusion certainly has important implications for the rest of this study. It infers and legitimises that everything written in the Prologue can be interpreted and understood from the perspective of light.

271. Also confer the predicated light, □□Ην τ□ φω□ς τ□ □ληθινόν (1:9).
272. In verse 14 the FE equates the 'glory of the Logos' (14.3) with the 'glory of the only Son of the Father' (14.3.1). This glory has been defined as χάριτος κα□ □ληθείας (14.3.1). This χάριτος κα□ □ληθείας is said to be come □γένετο through Jesus Christ (δι□ □Ιησου□ Χριστου□). This logical argument proves that Logos is the 'only Son of the Father' and He is also Jesus Christ. Thus Logos, God, Life, Light, only Son of God, and Jesus Christ refer to the same entity.
273. It is at this point in time that divergence starts to creep in concerning Petersen's interpretation. For him the literal meaning is absolute; there is no room either for metaphorical understanding simultaneously. If this is the case, why then did the FE not only continue using *Logos* when referring to the only Son of the Father? Certainly, the use of 'Logos,' 'life,' and 'light' not only refer to the same entity, but metaphorically also to certain qualities and functions of the only Son of God.

The light concept is also used metaphorically, and this usage is constituted by its combination with 'darkness' and also with the relation between light and life.[274] In verses 4 and 5, light and darkness metaphors are used for the first time in a cosmic framework. The Logos as the Life and the Light takes up a position over and against darkness as symbol of the evil obduracy of the world, which rejected Him (1:5, 8-9). According to this metaphor, light reveals the power of God. It emanates from the Logos, and manifests the life given to people through Him. The Life referred to here is divine life, the primary source of all life, natural and supernatural. It has a theological dimension which is God's relationship to human beings, and a physical dimension, since the Logos was the absolute creative power through which 'all things' came into being and nothing was created without Him (1:3). This Life is the light of men, for from the Logos they receive the light (1:9), the light of grace and truth (1:17).[275]

The FE, while alluding to Genesis, foreshadows the coming of the light of God into the world in the person of the incarnate Logos. Since light means life, 'darkness' refers to ignorance (10.3) and unbelief (11.2) that opposes God and the Logos. As this light shines, the darkness threatens to overpower it.[276]

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274. Light and life were natural images to use together. The Son comes into the world as the Logos, who brings life from the Father and as the Light, who reveals the Father and the Father's gift of eternal life. See (Mullins 2003:58). Such conjoining occurs also in Hebrew poetry (Jb 3:20; 10:21-22; 17:13; 18:18; Ps 36:9; 107:10, 14).

275. Kruse (2003:63) notes that the FE did not make clear how the divine life in the Logos illuminated human beings. Kruse also mentioned two suggestions of two different groups of scholars: ① this verse relates to the creation of human beings in the image of God, ② it refers to the light of general revelation.

276. In the original Greek the verb κατέλαβεν means to embrace or contain as if putting one's arms around it, an action, which can be done with good intentions (a friendly embrace) or with hostility (the action of smothering or crushing someone). Brown (1966:8) gives four different meanings to this term: ① to grasp, to comprehend; ② to welcome, receive, accept, appreciate; ③ to overtake, overcome; ④ to master. Lindars (1981:87) has remarked that to the Christian reader, verse 5 contains a hint of the Passion and Resurrection of Jesus. Commenting on the same verse, Moloney (1993:34) notes that it is a first description of a negative response to the coming of the Logos, and that the implied reader, reading the Johannine story for the first time, does not yet understand Jesus' death as a clash between light and darkness.

In 4.1, it is explicitly stated that through Logos was life (□ν α□τ□□ ζω□ □□ν).[277] The pre-existent life of Logos in eternity is highlighted.[278] Through the resurrection of Jesus, life has been brought to believers (14:19; 20:22). Jesus embodies life, because He embodies the 'truth' and the 'way' to God (14:6), roles that Judaism traditionally associated with Wisdom and Torah, which were God's gracious instruction for the way of life. Ultimately, God was Israel's life (Dt 30:20), meaning from the context, the one who would bless the people to live long in the land if they obey his commandments.

Although the title θε□ς, in early Christianity, was not used in the same way, the FE uses most of the rest of the Gospel clarifying the ambiguous distinction between God and Logos as promulgated in the lines of this first verse. Grammar permits translating θε□ς in 1.3 as either God or divine. To regard Jesus as merely 'divine' but not 'deity' violates the context; identifying Him with the Father does the same. It serves not to draw a distinction between God and non-God, but between God and Logos, Father and Son within the sphere of the Divine. It is probably for this reason that the FE may have avoided the article in the phrase κα□ θε□ς □□ν □ λόγος (1.3). Although Father and Son are distinct in this text, they share deity in the same way. Thus the Logos/Son is fully deity but not the Father.[279]

6.4.2.3 Conclusion

This section dealt with the nature and character of the light, which is personified in Jesus Christ. On the one hand it has been characterised in terms of the literal λόγος- θε□ς- ζω□- φω□ς matrix. On the other hand it has been indicated that the metaphorical appliance of light occurs in its combination to darkness and the relation between light and life.

6.4.2.4 Elements of comparison

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277. The syntax at the end of 3.2 (□ γέγονεν) and the beginning of 4.1 (□ν α□τ□□ ζω□ □□ν) presents a real challenge to biblical scholars. The syntax actually contributes less to the understanding of the text's critical problem than the context contributes; since the FE identifies 'life' (ζω□) with light (φω□ς, 1:4; 8:12), while light contextually refers to Jesus Christ (1:9-10), then at a functional level, life is ultimately Jesus himself (11:25; 14:6). This is emphasised in the body of the gospel in Jesus' declaration that 'as the Father has life in himself so he has granted the Son also to have life in himself (□σπερ γ□ρ □ πατ□ρ □χει ζω□ν □ν □αυτ□□, ο□τως κα□ τ□□ υ□□□ □δωκεν ζω□ν □χειν □ν □αυτ□□, 5:26). All life flowed through the Logos; He has life in himself, and the power to communicate it to others (5:21; 10:10).
278. See Keener (2003:328, 370-375); and Mullins (2003:54-56) for a thorough discussion and references.
279. Bultmann [1966] (1978:33).

- The Logos is divine Life	- He gives life
- The Logos is the Light (of humankind)	- He is the true Light
- The Logos is the Son of God	- He reveals the power of God
- The Logos has been incarnated in Jesus Christ	- The Logos is God

6.4.3 πάντα δι□ α□του□ □γένετο --- κα□ □ κόσμος δι□ α□του□ □γένετο

This section will examine the Light's involvement in creation. Accordingly, the two references on creation through the Logos and the Light, in the first part of the Prologue, are analysed to find out what kind of relation exists between them.

6.4.3.1 Semantic Relations

3.1 *πάντα* …….. δι□ α□του□ **□γένετο**, ……. ***λόγος***
3.2 κα□ *χωρ□ς* …….. α□του□ **□γένετο** *ο□δ□* □ν. □ *γέγονεν*[280]
10.2 κα□ □ *κόσμος* δι□ α□του□ **□γένετο**, …….. ***φω□ς***

It is obvious that these three phrases are closely related due to the occurrence of the verb □γένετο (came). The double negation in 3.2 (*χωρ□ς … ο□δ□*) is used to emphasise the statement made in 3.1. Verses 3.1 and 10.2 are connected because they refer to the creation.

6.4.3.2 Exegesis

How does verse 3.1 relate to 10.2? Is Light the subject of creation in verse 10.2? The reader is left here to supply the subject from the context. The initial alternative would be to continue with the assumption that the readers previously had to make in verse 9 that the subject is the λόγος- θε□ς- ζω□- φω□ς matrix. This decision is confirmed when the subject of verse 9 becomes the object of verse 10 (τ□ φω□ς … α□του□).

The silence of the FE to name the subject allows the reader to maintain the matrix in mind.[281] Since verse 10 can only really refer to the involvement of the λόγος- θε□ς- ζω□- φω□ς matrix

280. A text critical problem occurs here. The division of words between 1:3 and 4 is uncertain. See Barrett [1975] (1975:130-1) and Schnackenburg [1968] (1980:239-40) for a thorough discussion on this matter. Both chose not to incorporate □ γέγονεν in verse 4. Because their choice is convincing, it will be accepted as such in this study.
281. Phillips (2003:185). According to Dodd (1970:268); and Lindars (1981:90) a transition is made to φω□ς in v 4. Now φω□ς and no more λόγος is formally the subject of the propositions made in verse 9-12. Phillips (2006:186)

in the act of creation, the creative role of Light/Logos is confirmed here. The FE repeats the key themes of verses 1-5 in verse 10. This then implies that verses 3.1 and 10.2 refer to the same act of creation. The similarities between verses 1-5 and verse 10 are convincing:[282]

1.1 □Εν □ρχ□□ □□ν □ λόγος	10.1 □ν τ□□ κόσμ□ □□ν,
3.1 πάντα δι□ α□του□ □γένετο	10.2 κα□ □ κόσμος δι□ α□του□ □γένετο,
5.2 □ *σκοτία* α□τ□ ο□ κατέλαβεν	10.3 κα□ □ κόσμος α□τ□ν ο□κ □γνω.

Hence, in verses 3.1, 3.2 and 10.2 the FE involves λόγος-φω□ς in creation and history. His role is narrated in a passive sense 'all things/the world came to be through him' (δι□ α□του□ □γένετο). Why did the FE use the middle tense with δ□α with genitive in both verses 3.1 and 10.2?

It could be that the preposition is used predominantly to denote the instrument 'by which' something is done. It is also suggested that δ□α is used to denote the (intermediate) agent of an action, namely, the one who acts. Hence, some ambiguity occurs whether δ□α refers to an intermediate agent,[283] an instrument by which something is accomplished,[284] or the means by which one event makes another event possible.[285] It can also refer to the origin or source in the case of δ□α with genitive.[286] This then implies that although Logos/Light is the intermediate agent of what comes to be, he is also the source.

So far in the Prologue, the FE has used the verb ε□□ναι (1-2), but the switch from description to narrative brings with it a change of verb from ε□□ναι to γίνεσθαι. The verb ε□μί can be listed within the major domain 'be, become, exist, happen' and, in the first sub-domain, 'state'.[287] Here the emphasis is on *stasis* rather than process. Likewise, while including γίνεσθαι among *stasis*

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points out that the noun λόγος has not been used since the introduction of the noun φω□ς; and the identification presumably is so strong that the two are interchangeable. Since the witness of John is to the Light, the reference to λόγος has receded into the background until verse 14.

282. Contrasts, however, also occur. The definite statement of location in verse 10 (□ν τ□□ κόσμ□ □□ν) replaces the indefinite temporal clause that begins the Prologue (ο□□τος □□ν □ν □ρχ□□ πρ□ς τ□ν θεόν); the reference to all things (πάντα, 3.1) has been replaced by κόσμος; the aggression of σκοτία has been replaced by the ignorance of κόσμος. See also Phillips (2006:186). Louw & Nida (1993:1, §1.1) suggest that the closest equivalent in English for κόσμος would be the phrase 'all that exist'. Bultmann [1966] (1978:48) points out the similarities between these verses.

283. Louw & Nida 1993:797, §90.4

284. Louw & Nida 1993:798, §90.8

285. Louw 7 Nida 1993:787, §89.76

286. Blass/Debrunner 1967:119, §223.3

287. This is a highly generic domain indicating various aspects of states, and events (Louw & Nida 1993:149).

terms, the verb can also be listed in the second sub-domain, 'change of state'; a sub-domain that focuses on terms involving process or change: *to become, to change.* This would suggest that when both verbs are used in the same context, ε□□ναι would normally indicate *stasis* (description) and γίνεσθαι would indicate process (narrative).[288] In the opening verse of the Prologue, ε□□ναι has been used three times to express different elements of the pre-existence of the 'Logos'.[289] This infers that the use of ε□□ναι moves towards what, in *stasis*, is eternal or beyond time. This places the introduction into eternity. The double use of γίνεσθαι in verse 3 changes the focus from description (state) to narrative (change of state). This is a change from 'what was' in the beginning to 'what happened' next.

From this discussion it seems clear that γίνεσθαι signals that 'all things came to be.' The understanding of this verb as a 'reference to creation' or to the 'entire course of history' is left to the reader to decide.[290] Probably the FE tried to communicate that Logos brings about creation and also governs history. The account of Wisdom as the worker by the side of God at creation (Pr 8:22-31) is echoed in the Prologue: the Logos/Light was the agent of all creation (1:3; 1:10). Logos/Light in the Prologue, like Wisdom/Torah, is God's agent of creation, a role that might also prefigure his role in the new creation. All things/Cosmos are/is intimately related to the Logos/Light, for it was created, not only through him, but also in him.[291] The agent is distinct from the Creator, God the Father is viewed throughout the FG as the ultimate source of all.
Human beings were enlivened and illuminated by the Logos, who was the source of life and light. The combination of life and light was so widespread in religious literature of early Christian times that one can speak of a 'liturgical formula' that combines life and light.[292] All of this implies that because the Logos/Light creates, the act of creation is not only the creation of the physical, but also an act of revelation and life. All creation bears the stamp of God's Logos/Light, whence the insistence in Wisdom 13:1 and Romans 1:19-20 that from his creatures

288. Examples in the Prologue are: in verse 1.2 λόγος is identified as *being* (□□ν) with (πρ□ς) τ□ν θεόν.
In verse 14.1 the λόγος *becomes* (γίνεσθαι) σ□ρξ.
289. Brown (1966:4); and Phillips (2006:157).
290. Phillips (2006:161).
291. The same idea is found in Col. 1:16: '… for in him were created all things in heaven and on earth … all things were created through him and for him.' Cf. also Romans 11:36 'Everything there is comes from him and is caused by him and exists for him.'
292. Dodd (1965:19).

God is recognisable by men.[293] It is possible that, for this reason, the FE incorporated the light motif here. The creation through the λόγος in verse 3.1 is equated with the creation through the Light in verse 10.2. Through the reference and incorporation of the 'Light also as agent' in the act of creation the FE wants to indicate that God is observable and understandable in creation.

6.4.3.3 Conclusion

In the above section, it has been pointed out, that the two references to creation (3.1; 10.2) are parallel to and refer to the same creational event through one agent. The FE's use of δ□α with genitive δι□ α□του depicts the Logos/Light as both agent and source of creation. The incorporation of Light into the creational act substantiates it not only as a physical creation, but also as an act of revelation and life giving.

6.4.3.4 Elements of comparison

- Everything/world was created though the Logos/Light as agent.
- God also reveals himself through nature.
- Creation is an act of revelation and life.

6.4.4 **μαρτυρήσ□ περ□ του□ φωτός … □Ιωάννης μαρτυρει□ περ□ α□του□**

The previous section described the involvement of the Light in the creation act. This section is all about John the Baptist. The nature of his witness to the Light as well as his relation to the Light is investigated.

6.4.4.1 *Semantic Relations*

6.1 □Εγένετο □νθρωπος, □πεσταλμένος παρ□ ***θεου***□,
6.2 □νομα α□τ□□ **□Ιωάννης**·
7.1 ο□□τος □□λθεν ε□ς *μαρτυρίαν*
7.1.1 □*να* ….. *μαρτυρήσ*□ περ□ του□ **φωτός**,
7.1.2 □*να* πάντες πιστεύσωσιν δι□ α□του□.
8.1 ο□κ □□ν □κει□νος …….. **τ**□ **φω**□**ς**,
8.2 □λλ□ ….. □*να* ….. *μαρτυρήσ*□ περ□ **του**□ **φωτός**.
9.1 □□Ην **τ**□ **φω**□**ς** τ□ □ληθινόν,
9.1.1 □ **φωτίζει** πάντα □νθρωπον,
9.1.1.1 □**ρχόμενον** ε□ς τ□ν κόσμον.

293. Brown (1966:25).

15.1 **Ἰωάννης** …… *μαρτυρει* περ α του
15.2 κα κέκραγεν λέγων, Ο τος ν ν ε πον,
15.2.1 πίσω μου ρχόμενος μπροσθέν μου
γέγονεν, τι πρω τός μου ν.

Verses 6-8 describe John the Baptist as the witness (μαρτυρίαν) of the 'Light', verse 9 as the content of his testimony, while verse 15 reflects about his relationship to the 'Light'.

6.4.4.2 Exegesis

During his ministry Jesus describes himself as the Light of the World (8:12) and John (the Baptist) as 'a lamp burning brightly for a time'. Therefore, in the Prologue, John is not referred to as the Baptist/Baptiser but as a witness. His testimony to the light rests on the revelation of the one who sent him and on the manifestation of the Spirit (1:32-34).

In verses 6-8 the attention shifts to the realm of human affairs. A sharp contrast is drawn between the true light and the witness to the light (1:6-8). The metaphor light is used without any reference to 'darkness'. It comes to designate the incarnate Logos in contrast to John (the Baptist).[294]

It shows that lesser light witnesses to the true Light (Logos), who bears witness to Himself, because light is self-evidencing.[295] The Logos is called 'the true light' because He is the original light from which every other light or revelation of God derives. By the merit of his incarnation, the Logos becomes 'the Light of the World' (3:19-21; 8:12; 9:5; 12:35, 46);[296] in this, He depends on what he hears and sees from the Father (8:38). Thus, the world is illuminated by the authentic light. Existence now has a new vital energy at work within it, and is illumined by a new meaning and direction.[297] John was not the true light but his reflection, attesting to Him. The testimony of John (the Baptist), and the christological-soteriological significance of light in verse 9 anticipate the statement about the incarnation in verse 14. John is a historical witness to the historic fact that the Logos became flesh and

294. Mullins (2003:62) suggests that the obvious contrast between John the witness to the light and Jesus the true light may conceal somewhat the underlying contrast between Jesus the true light and the Torah which was widely described as light, even as the light of the world.
295. Elwell (1987:642).
296. The closest biblical antecedent for 'the light of the world' is 'the light of the nations'; an expression that sometimes referred to the law (Is 51:4).
297. Kelly & Moloney (2003:41).

lived among the people (14); he is indeed a luminous presence, but only by reflecting the original Light who is not yet identified with a human name.

The FE begins his treatment of the history of redemption proximately. John the Baptist is the last prophet of the former era. He is the transitional figure from the provisional era of Judaism to the permanent era of the Logos. The FE begins with John the Baptist because he stands in contact with the two eras: the end of the Old and the inauguration of the New. He is a retrospective and prospective witness. Retrospective to the appearance of the Logos, the history of Israel is incomplete, lacking fullness. The Logos, who is prior to Israel as he is prior to creation, is the glory of the Father's arena. John's testimony is a declaration that the glory has appeared. The era of the prophets is surpassed by the incarnation of the word of the prophets. The era of the law is surpassed by the incarnation of the Truth of the law. The era of blood-and-flesh-descent is surpassed by the sonship/daughtership generated by the only Son.

John the Baptist declares not only a new order of creation with the appearance of the Logos, but a new order in the history of redemption with the incarnation of the Logos. The Logos transforms the created order and transforms the history of the order of redemption. The relationship of the Logos to the previous history of redemption is the relationship of the One who brings eschatological and soteriological fullness to that history.

The FE again refers to John in verse 15 to remind the reader of the Light (the Logos' ministry); this is not just theology, but also praxis. Now John bears witness about the Light (7.1.1), couched in terms of a riddle. The readers are reminded of what they have already heard about John.[298] They are now encouraged to compare their knowledge of the λόγος-θε□ς-ζω□-φω□ς matrix with the spoken testimony of John. The riddle is framed in strange terminology and introduced by the imperfect □□ν (15.2). Since the FE has used this verb to refer to the existence of the λόγος-θε□ς-ζω□-φω□ς matrix especially in the first section of the Prologue (verses 1, 2, 4, and 8), the reader is reminded yet once more that the matrix is once again the focus of attention. These orientations point to John's role as witness to the light for the purpose of bringing all to

298. In the Prologue repetition is usually refraction. When the Prologue repeats itself, it does so to introduce a new idea. With the repetition of John this repetition changes what has gone before.

believe in the light, and to emphasise the fact that he himself is not the light (1:7, 8, 15, 19, 32, 34).

6.4.4.3 Conclusion

In the above discussion, it became clear that the FE used the account of John the Baptist as a hermeneutical tool in the understanding and interpretation of the 'light metaphor'. He clearly defined the difference between John the Baptist and the Light. Appointed by God, he was only a witness to the 'True Light'; his testimony proclaims a new order of creation and salvation with the incarnation of the Logos. By his coming into the world/incarnation, the Logos, who is the 'True Light' fulfills the history of salvation/saves the world.

6.4.4.4 Elements of comparison

- John (the Baptist) as witness to the true Light.
- He is the last prophet; a new era/order has arrived.
- His relationship to the Light is to bring/direct all to believe in the Light.
- The Logos/'True Light' fulfills the history of salvation/saves the world.

6.4.5 □ν τ□□ **κόσμ□ □□ν … □ λόγος σ□ρξ □γένετο**

The previous section was about the testimony of John the Baptist, its nature and his relationship to the Light. The following section concentrates on the incarnation of the Logos/Light and the mode of the incarnation.

6.4.5.1 Semantic relations

9.1.1.1 □***ρχόμενον*** *ε□ς τ□ν κόσμον*
10.1 ……. *□ν τ□□ κόσμ□ □□***ν**,
11.1 ..... *ε□ς τ□ □δια □□****λθεν***
14.1 Κα□ □ ***λόγος*** *σ□ρξ* **□γένετο**
14.2 κα□ **□σκήνωσεν** *□ν □μι□ν*,

All of the five above phrases reflect on the incarnation from different perspectives by way of different descriptions; they describe different aspects and facets of the incarnation. Phrases 9.1.1.1 and 11.1 form a chiasm and refer to the act of coming □ρχόμενον ε□ς, while 10.1 refers to locality □ν … □□ν and the presence of the Logos already in the world in a different mode

prior to the incarnation.[299] Verse 14 refers to the fleshly σ□ρξ nature he adopted (□γένετο) and the nature of his dwelling □σκήνωσεν.

6.4.5.2 Exegesis

In contrast to John the Baptist (1:8), who was merely a 'lamp' (5:35), Jesus was the true light itself (□□Ην τ□ φω□ς τ□ □ληθινόν, 9.1). The reference 'coming into the world' (□ρχόμενον ε□ς τ□ν κόσμον, 9.1.1.1) applies to the light and refers to the incarnation. It is an apt Johannine depiction of Jesus in view of the common application to him of □ρχόμενος.[300] The hope of Israel was focused on *the coming one / the one coming into the world,* (□ρχόμενον ε□ς τ□ν κόσμον, 9.1.1.1); (ε□ς τ□ □δια □□λθεν, 11.1), a phrase canonised in messianic expectation.[301]

John the Baptist speaks of *the one coming after him* (□ □πίσω μου □ρχόμενος, 1:27), the Samaritan woman speaks of the Messiah who *is coming* Μεσσίας □ρχεται (4:25) and who will explain all things, and Martha proclaims her faith in Jesus as the Messiah, the Son of God, the one coming into the world (σ□ ε□□ □ Χριστ□ς □ υ□□ς του□ θεου□ □ ε□ς τ□ν κόσμον □ρχόμενος, 11:27). With this vague phrase 'coming into the world,' the evangelist prepares for the incarnation of the light (14.1). How precisely the light comes into the world remains unsaid. Verse 14 first makes it clear that it took place in an unexpected manner: the Logos became flesh (□ λόγος σ□ρξ □γένετο).

The reference that 'he was in the world' (□ν τ□□ κόσμ□ □□ν, 10.1) indicates the presence of the Logos/Light in the previous history of Israel.[302] The prior reference to John the Baptist in verses 6-8 and the continuation of this thought (10.1) in verse 14.1, 2 make clear that the mission of the incarnate logos is already in focus, although the incarnation will only be explicitly mentioned in verse 14. The κόσμος in 10.1 is the dwelling-place of man, and it then takes on the meaning of 'the world of man' of 'humankind.' The Logos was not only the fundamental and

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299. Schnackenburg [1968] (1980:256) asserts that the reference in 10.1 (□ν τ□□ κόσμ□ □□ν) can refer to the time before the incarnation. This is indicated by the verb □□ν, which echoes the □□ν of verses 4 and 9; the incarnation is only announced in verse 14 and then as a new event (Κα□ … □γένετο). The activity of Logos in pre-Christian times, is not foreign to early Christian thought. In 1 Co 10:4 in a different context, Paul identifies the mobile/ spiritual rock from which the Israelites received 'spiritual drink' in their wanderings, with the pre-existing Christ.

300. See Jn 1:15, 27; 3:31; 6:14; 11:27; 12:13; 2 Jn 7; Hb 10:37; and Rv 1:4.

301. See Phillips (2006:182-185) for a thorough discussion on the meaning of κόσμος in this context.

302. Schnackenburg [1968] (1980:266); see Lincoln (2005:101-2) for an opposite view.

universal principle of light in the divine plan; he also illumined the existence and way of man from within the historical reality of man's environment or 'world'. 'He was in the world,' so close to people that they could reach him and cleave unto him for their salvation.[303] This is confirmed by the fact that in the OT, some commentators employed terms and concepts like *the word of the Lord, wisdom, memra* and *Torah* to speak of the wonder of God's immanence. Through this, they reflected the divine presence and work of God in the world and especially among the people of the Covenant. The presence of God in the world and especially among his people was a cause of wonder. For the FE, this wonder has now compounded in the presence assumed by the Logos, the flesh, subject to weakness and mortality.[304] The Logos of God became σ□ρξ (flesh),[305] and dwelt 'among us' (Κα□ □ λόγος σ□ρξ □γένετο κα□ □σκήνωσεν □ν □μι□ν…) Here, the incarnation reaches a climax; hence, divine and human polarities are held together in one person.

The explicit mentioning of Logos in verse 14 links it with verse 1 and forms a multiple contrast with verse 1. Both verses have a double κα□ (and) highlight the contrast:

1:1 κα□ □ λόγος □□ν πρ□ς τ□ν **θεόν**, κα□ **θε□ς** □□ν □ λόγος

1:14 Κα□ □ λόγος **σ□ρξ** □γένετο …. κα□ □σκήνωσεν □ν □**μι□ν**

Logos in the *presence of God* (expressed by πρ□ς) is contrasted with the finite, *earth bound*, death destined σ□ρξ (flesh). The eternal *pre-existence* (expressed by □□ν) is contrasted with the finite *time bound* □γένετο just as θε□ς is contrasted with σ□ρξ.[306] Additionally, the phrase □□ν πρ□ς τ□ν θεόν contrasts with the phrase □σκήνωσεν □ν □μι□ν both in time and place.[307] Although the σ□ρξ contrasts so radically with Logos, the glory (δόξα, 14.3) is now seen through the σ□ρξ; the glory is sensible to sensory human experience in the σ□ρξ of Jesus, who informs his disciples: '…Anyone who has seen me has seen the Father' (□ □ωρακ□ς □μ□ □ώρακεν τ□ν πατέρα, 14:9).

303. Schnackenburg [1968] (1980:255).
304. Mullins (2003:69).
305. See Keener (2003:406-8) for an inner-textural discussion of 'the Word's incarnation'.
306. Its Johannine usage expresses 'which is earth-bound (3:6), transient and perishable (6:63), the typical human mode of being, as it were, in contrast to all that is divine and spiritual' Schnackenburg [1968] (1980:267).
307. Mullins (2003:68)

Hence, in comparison with verse 1, verse 14 expresses the unmistakable paradox that the Logos who dwelt with God, clothed in the full majesty of the divinity and possessing the fullness of the divine life, entered the sphere of the earthly and human, the material and perishable, by becoming flesh. This is something new (κα …) and unique, which took place only once, a real event (γένετο). The particle of conjunction (κα, 14.1) indicates historical progress (which marks an advance). The Logos had been spiritually present and active in the world, though now the incomprehensible takes place: he comes into the flesh, becomes man and 'pitches his tent among us' (σκήνωσεν ν μιν). This special coming of the Logos is probably already presupposed since verse 9.1.1.1; now its full reality is made explicit. On this supposition the κα must be understood as confirmative: 'and indeed', 'truly'.

In becoming flesh, the Word 'dwelt among us' (σκήνωσεν, 14.2). The Greek verb σκηνόω has as its cognate noun σκηνή, which means tent or tabernacle, and so could refer to 'pitch his tent' or 'tabernacle.' In the OT, it is the tabernacle and the Temple that provided the special locations for such a dwelling. In Si 24:8-11, Wisdom, as God's immanent presence, could be said to take up its dwelling both in the tabernacle and in Zion, because the nature of that presence as glory -the Shekinah- will also be taken up in the rest of the confession of the Logos. Here the specific place of the divine dwelling and presence is seen to be in Jesus rather than in tabernacle or temple. This fulfillment-and-replacement theme developed further interest in the FG.[308]

Just as God 'tabernacled' (σκήνωσεν, 14.2) with his people in the wilderness, the Logos of God tabernacled among the 'children of God' (τέκνα θεου, 12.1.1) of the new exodus accomplished in Jesus. This makes sense in the FE's later imagery from the Feast of Tabernacles (σκηνοπηγία, 7:2). This would reinforce the wilderness background of the image of God's presence among his people.[309] The phrase, κα σκήνωσεν ν μιν, speaks metaphorically of the Logos 'pitching his tent' or 'dwelling among us' (both translations are possible).[310] This mode of presence surpassed everything that could have been said of Wisdom, as a comparison with Ba 3:38 shows: 'Afterwards *Wisdom* appeared on earth and lived *with* men'. The Logos stayed among us as a real man, he was personified. This astonishing process of the incarnation in the nature of a historical event is brought out by the verb γένετο, which follows the series of

308. Cf. Jn 1:51; 2:19-21; 4:21-6; see also Lincoln (2005:104).
309. Barrett [1955] (1975:138); see Keener (2003:409) for a different interpretation of σκήνωσεν.
310. Abbott-Smith (1973:409); and Louw & Nida (1993:83, § 7.9; 83, §7.17).

□□ν (1, 4, 9, 10).[311] The affirmation, which is fundamental for Christology, cannot mean: 'The Logos was changed into flesh', since the Logos remains the subject in the following affirmation: 'and dwelt among us' (κα□ □σκήνωσεν □ν □μι□ν, 14.2). He made his divine glory (δόξαν, 14.3) visible -in the flesh- to believers. The verb □γένετο announces a change in the mode of being of the Logos: hitherto he was in glory with his Father (17.5, 24), now he takes on the lowliness of earthly existence. He who descends and ascends is the only one on earth who remains in constant union with heaven (1:51).

The Father's mission sent Jesus into the world;[312] 6:14 refers to him as prophet 'coming into the world.' The FE then states it comprehensibly in the Prologue that the Logos (the Light) became a human being to enlighten the world. He also came into the world as light (3:19; 12:46; 8:12). The light was certainly 'in the world' (1:10) in this context and the entrance of light to which John testifies according to the Prologue (6-8, 15) is the incarnate Christ, whose incarnation is depicted as a new Sinai theophany in verses 14-18. God provided the light for all humanity in the incarnation of Jesus as He did to all nations at Sinai through the Torah.[313]

Though the body of the gospel does not contain Logos as a title for Jesus, this theme continues in all the references to light in the rest of the gospel and the revelatory discourses,[314] and particular in the declaratory formula, □Aμ□ν □μ□ν λέγω □μι□ν,[315] which highlights Jesus, the incarnate Logos, as the ongoing presence of the divine Word.[316]

6.4.5.3 Conclusion

In this section, it has been discussed how the FE prepared the reader in three references (9.1.1.1; 10.1; 11.1) for the realisation of the incarnation in verse 14, which is sharply contrasted with verse 1. The Logos came into the world as light (glory) and 'tabernacled' among the children of God. His incarnation is depicted as a new Sinai theophany; it fulfills the salvation started with the 'Shekinah' in the wilderness.

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311. It is a different γίνεσθαι from the appearance of John (6.1) and the 'coming to be' of creation (3.1; 10.2).
312. See Jn 3:17; 10:36; 12:47; 17:18.
313. Keener (2003:394-5).
314. See John chapters 3-8 and 13-17.
315. This formula occurs twenty five times in the FG. The use of □μ□ν at the beginning of an affirmation was peculiar to Jesus in the Synoptic Gospels, and the double □μ□ν peculiar to the FG only.
316. Schnackenburg [1968] (1980:266-7); and Mullin (2003:70).

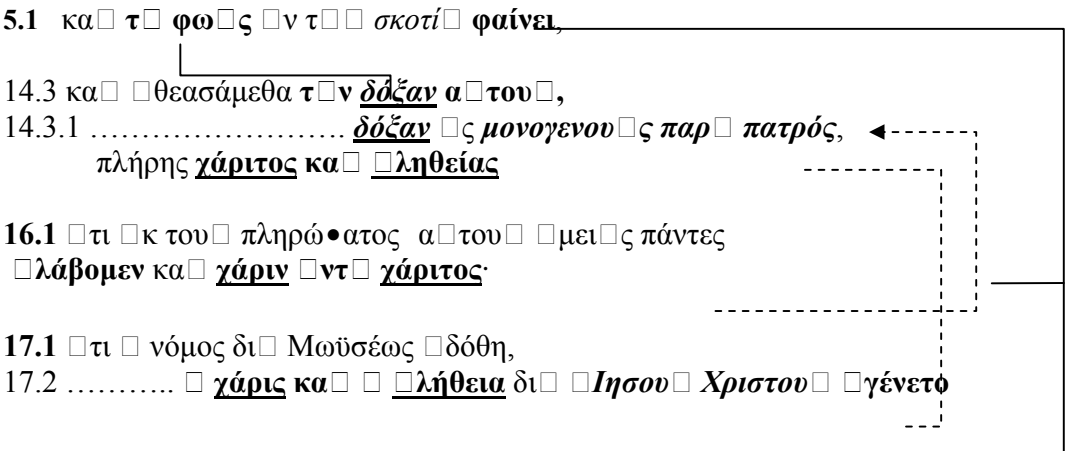
6.4.5.4 Elements of comparison

- The Logos/Light is the only Son of God.	- He is God's immanent presence
- He was incarnate in Jesus Christ.	- He became flesh/visible
- He came into the world.	- He dwelt 'among us'.
- He is the true light coming into world.	- He dwelt in the world.
- He is a historical person, incarnate, living person.	- His incarnation is essential for salvation.

6.4.6 τ□ φω□ς □ν τ□□ σκοτί□ φαίνει … □θεασάμεθα τ□ν δόξαν α□του□

The previous section was about the Logos/Light, who came into the world (9.1.1.1; 10.1), and became 'flesh' (14.1, 2). This section will take it consecutively further and reflect on the praxis of the Light; and the reason for its coming. It seems as if verse 5.1 prepares the reader for what comes in verses 14, 16-17.

6.4.6.1 Semantic Relations



In these phrases a number of semantic relations can be found with δόξα at the centre. The focus here is the experience of the glory of the Light. The *experience* is described in three verbs:

- φαίνει describes the reality that the light (glory) shines
- □λάβομεν refers to the reception of the glory
- □γένετο[317] refers to the giving of the 'grace and truth (glory)

317. This semantic relation gives the verbs □λάβομεν, □γένετο enlightening (illuminating) status.

These three verbs φαίνει, λάβομεν, γένετο are related due to the fact that they belong to the same semantic field of 'revelation.' The FE describes repeatedly the *nature* of the experience in terms of the phrase χάρις κα   λήθεια. Here Jesus, τ φω ς, is referred to have the δόξαν, which is characterised as χάριτος κα ληθείας (14.3.1) and which He gives to those who believe in him (17:2).

6.4.6.2 Exegesis

In the semantic domain of the verb φαίνει (5.1), a relative division occurs between its transitive usage denoting 'revelation' (make known, disclose, expound, denounce) and its intransitive usage denoting the effect of any source of light (illuminate, shine).[318] But the present tense seems to cause some problems for scholars. It is fairly acceptable that the present tense here shows that the light continues to have an effect throughout time which proves that it is eternal.[319] However, it can be understood as a reference to the incarnation, or more metaphorically, to some other revelatory event contemporaneous with either the narrative or the reading.[320]

The first option, the continuous shining of the eternal light in the λόγος- θε ς- ζω - φω ς matrix, makes sense according to what has been discussed so far. The FE has avoided any reference to a specific historical moment of revelation. The latter comes later from verses 9-11, but more explicitly in verse 14. In the context of the second part of the Prologue (14-18, in particular the references to χάριτος κα ληθείας), the general reference to the eternal work of Logos in offering illumination (whether spiritual, intellectual or life-giving), seems preferable to the incarnation. After all, the light still shines whether it is in the beginning, in the time of incarnation of the Logos, in the time of his ministry, or in the time of the reader of this text.[321] From the perspective of the gospel, Bultmann's idea of ongoing revelation seems sensible. The shining of the light is both an eternal quality and a present reality. The identification of Logos as Light and Life, the use of the present tense and the characterisation of Light (and darkness) are working towards the events of verses 14-18.

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318. Louw & Nida (1993:173, § 14.37); and Phillips (2006:170-171).
319. Barrett [1955] (1975:132).
320. Bultmann [1969] (1978:45-6); and Ashton (1994:209).
321. Barrett [1955] (1975:132); Schnackenburg [1968] (1980:245); and Phillips (2006:171).

It is important to recognise the shift in the FE's point of view that has taken place in 1:14-18. In 1:1-13 the focus is on the relationship between the λόγος- θε□ς- ζω□- φω□ς matrix and the world. The text is in the third person; he describes the activities of others. In 1:14-18 the speech is in the first person plural ('we').

The emphasis is now on the people who beheld and received things from the incarnate One, who is now for the first time identified as 'the only *Son* from the Father' (μονογενου□ς παρ□ πατρός, 14.3.1; 18.2) and in 17.2 as Jesus Christ. Prior to the incarnation of the Logos, it is only the Logos, Life, and Light who is differentiated from the world, though after the incarnation there is the only Son of the Father and Jesus Christ; Jesus is the presence of the Logos in the world. Yet there is another issue concerning the relation of the Logos and the only Son. 'Glory' and 'grace and truth' have been received by others from him. In 1:14 Logos is the antecedent of the personal pronoun 'his' (α□του)□. Hence, 'glory' (δόξαν) is the quality of Logos. However, in 14.3.1 the noun 'glory' is repeated but now in relation to the 'only Son from the Father' (μονογενου□ς παρ□ πατρός). Consequently, the glory of Logos is experienced in Jesus, but as the 'glory of the only Son from the Father.' The noun 'glory' is employed metaphorically in 14.3 and therefore relates to 5.1, which substantiates this statement. Although it has the sense of luminosity as noted earlier in 14.3.1 it is employed literally as befitting the 'only Son' (μονογεν□ς) of the Father.

But another form of synonymy occurs, now with regard to the reception of the Light. In 1:14-18, 'beholding' (□θεασάμεθα, 14.3) and 'receiving' (□λάβομεν, 16.1) the opposite in 5:2; 10.3; and 11.2 relate to the same objects, 'grace and truth' (□ χάρις κα□ □ □λήθεια, 17), which suggest that they are also used synonymously.[322] Similarly, the objects of 'receiving' are also synonymous to the designations of Logos in 1:1-5. 'Receiving' is used of both 'grace and truth' (16.1 and 17.2) and of 'the Logos/Light' (12.1, with the antecedent noun in 9.1). In 12.1.2 this 'receiving' is even further defined by the verb 'to believe' (πιστεύουσιν). Because 'beholding' is also used in relation to Logos (14.3), which is synonymous with 'Light,' 'grace and truth' would

322. Bultmann [1966] (1978:76).

be synonymous with Logos as well as 'the Light'. Hence, 'grace' and 'truth' should also be capitalised, as truth is capitalised later in the FG (14:6).[323]

Just as John the Baptist has come 'to bear witness to the Light' (1:8), so Jesus has come 'to bear witness to the truth' (18:37); but extra information is needed to explain the meaning of 'grace and truth'. The references in this text to tent (□σκήνωσεν), glory (δόξαν); grace and truth (χάριτος κα□ □ληθείας), which refers to covenant love and fidelity, are language of the divine presence among God's chosen people in the OT. This vocabulary recalls the constitution of the covenant[324] when the Tent of Meeting (the *Shekinah*) became the locus of divine revelation.[325]

Against these rich historical events of Israel of reflecting on the presence and glory of God, the readers of the FG are informed that Logos became a human being to become the manifestation where the *glory of God* dwells.[326] As the Father is revealed in the Son, the glory of God is made manifest and that glory is no longer a symbolic cloud over the Tabernacle (or Temple) but the outpouring of the love of God in his Son.[327] Although the term 'covenant' is not used, the reality and experience of the covenant are at work in the language and thought categories. Hence, the covenant relationship is brought to a whole new level. Now it is no longer based on a 'legal' arrangement but rooted in the Father-Son relationship into which the disciples are incorporated after Jesus is glorified. In Jesus Christ covenant and Temple traditions are united as the disciples have seen and felt[328] the glory as of the Father's only Son, full of grace and truth (κα□

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323. Bultmann [1966] (1978:18-19; 73-74) describes 'grace and truth' as 'hendiadys'. This means that one thing is said by two words. According to him, these words 'describe God's being; not 'in itself', but … [as] the benefits in which God (or the Revealer) abounds, and which he bestows on the believer'. He also states that in the FG 'truth' has 'the meaning of divine reality itself'; and that: 'Truth is not the teaching about God transmitted by Jesus but is God's very reality revealing itself -occurring- in Jesus'.

324. Cf Ex 25:12-18; 33:7-23.

325. The book of Exodus narrates the experience of the Israelites of God's glory on Mount Sinai (Ex 24:16). The glory covered the mountain where Moses was summoned to approach the Presence (Ex 24:16-18). Though Moses sought the glory of God, he was not permitted to see the face of God. Like the Israelites, he had but a glimpse of the glory, which was a manifestation of the presence of God (Ex 33:18-23). After the constitution of the covenant, at the Tent of Meeting God spoke to Moses face to face as a man speaks with his friend. On another occasion the cloud covered the Tent of Meeting and the Lord's glory filled the Tabernacle so that Moses could not enter (Ex 40:34-5). See also Mullins (2003:71-74) for more discussion on this.

326. At Cana (Jn 2:1-12), Jesus manifested his glory and the disciples believed in him.

327. In the Prologue of the FG, this light is associated with glory (14.3), as in Revelation (18:1; 21:23).

328. Brown (1966:13); and Louw & Nida (1993:279, § 24.14) propose that the verb θεάομαι implies 'to observe something with continuity and attention, often with the implication that what is observed is something unusual'. This would imply that 'we' have spent time studying and observing that glory. 'Faith in the FG is not about momentary glimpses but involves remaining and continuing. Sustained observance of the Logos' δόξα would fit well into this schema. The Logos' δόξα is something the community has studied, not just seen'; Phillips (2006:201).

□θεασάμεθα τ□ν δόξαν α□του□, δόξαν □ς μονογενου□ς παρ□ πατρός, πλήρης χάριτος κα□ □ληθείας, 14.3).

When Moses was not granted the privilege of seeing the face of God and commanded to approach Mount Sinai with two tablets of stone, God descended in a cloud, passed before him and revealed his divine attributes of *hesed* and *emet* (Ex 34:1-7). Covenant's love in the OT is expressed in the frequently combined pair of nouns *hesed* and *emet*.[329] In the FG, these two nouns with their meanings and all of their connotations are associated with the twofold task of Jesus Christ: *revelation* and *salvation.* Thus, *hesed* is linked to salvation and *emet* to revelation, which recall the references to light in 4.2, 5.1; and 9.1.1. The combination of *hesed* and *emet* sums up the nature and blessings of the covenant and are rendered into Greek, in the Prologue, as χάρις κα□ □ληθεία.[330] They connote the relational nature of the Hebrew background,[331] and describe the new relationship brought in Jesus Christ, in contrast with the Mosaic covenant and Torah (17.1).

6.4.6.3 Conclusion

This section reflects on the praxis of light and emphasises the soteriological and revelatory χάριτος κα□ □ληθείας aspects of the incarnation of the Logos/Light, which is summarised in the verb □ξηγήσατο in verse 18.2. Already in verse 5.1 the FE prepared his readers what to expect

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329. Mullins (2003:75-76) describes these two terms as follow: '*Hesed* signifies the faithful loving kindness whereby God is always faithful, even in spite of failure and betrayal on the part of his covenant partner. He continues to seek out and call to repentance those who have strayed. *Emet* … signifies God's absolute credibility, sincerity and reliability in dealings with humankind and covenant partner. Truth, *emet,* is the foundation of all honesty in relationship, and the divine guaranteed correspondence between perception, communication and ultimate divine reality. It has the sense of revealed truth, the teaching of wisdom with a moral significance. Knowing the truth, means knowing the way God works with human beings… to bring about salvation'.

330. The phrase κα□ χάριν □ντ□ χάριτος in 16.1 interacts with the two phrases χάρις κα□ □ληθεία in 14.3.1 and 17.2. This phrase has been translated in two different ways by scholars. It has been translated as either 'grace upon grace' or 'grace in return for grace'. These two possible translations of the phrase χάριν □ντ□ χάριτος reflect the debate as to whether the phrase means the 'adding of a new order to the old' or 'the replacement of the old order with the new'. Schnackenburg [1968] (1980:275) gives a good perspective on it: ''John, however, is not just thinking of the superabundant mercy of God. He also means the riches of divine life which the Logos receives from the Father (5:26) and from which he enriches his own (10:10). The hymn adds an explanation (κα□): (that is to say) grace upon grace. The □ντ□, according to most modern commentators, indicates the ceaseless stream of graces which succeed one another. Perhaps the preposition also indicates the correspondence between the grace possessed by the Logos and that of those who receive him: what they possess, they have received from him, and it corresponds to what he bears within himself in supreme fullness'.

331 Mullins (2003:76).

further. It became clear that the 'enlightenment' (glory) of the Logos/Light is associated closely with the glory of God at the Tent of Meeting (*Shekinah*); as well as his twofold task: revelation and salvation are associated with the *Covenant's love* (*hesed* and *emet*) of the OT.

6.4.6.4 Elements of comparison

- The Light shines in the darkness.
- Continuous shining of the Light.
- Light is an ongoing revelation.
- The Light reveals the glory of God.
- The Light conveys God's grace and truth.
- The Light is offering spiritual, intellectual and life-giving illumination.
- The illumination (revelation) is eternal quality and present reality.

6.4.7 □ κόσμος α□τ□ν ο□κ □γνω … ο□ □διοι α□τ□ν ο□ παρέλαβον

The previous section emphasised the enlightenment of humankind by the λόγος-θε□ς-ζω□-φω□ς matrix. This section investigates the denotation that the world/his own did not accept the Logos/Him/the Light.

6.4.7.1 Semantic relations

5.2 κα□ □ *σκοτία* α□τ□ .. **ο□** . κατέλαβεν[332]
10.3 κα□ □ *κόσμος* α□τ□ν **ο□κ** □γνω
11.2 κα□ *ο□* □*διοι* **....** α□τ□ν **ο□** **..** παρέλαβον

12.1 …….. □σοι δ□ ……..……. □λαβον α□τόν[333]

The notion of light leads to a significant contrast between Light and darkness in 1:5. The reference to darkness (τ□□ σκοτί□) in 5.2 is metaphorical and is correlated to the unbelievers as also referred to metaphorically in 10.3 (□ κόσμος α□τ□ν ο□κ □γνω) and literally in 11.2 as his own (ο□ □διοι α□τ□ν ο□ παρέλαβον). The semantic relations between the expressions in 5.2, 10.3 and 11.2 refer to the same act, namely that of 'not recogniszing' (ο□κ □γνω) or 'not accepting' (ο□ παρέλαβον) the Light. The act or concept is the same although referred differently to two diverse subjects. The first one refers to the world (□ κόσμος), and the second to the Jews (ο□ □διοι). Subsequently, there is also an antithetical relation with 12.1 (□λαβον), which comprises the opposite of 11.2 (ο□ παρέλαβον) and forms a chiasm with 11.2.

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332. Phillips (2006:172-174).
333. Westermann (1998:7) thinks that 1:11-12 outlines the story of the FG: coming to his own in chapters 1-6, rejected by them in chapters 7-12, and empowering those who received him in chapters 13-17.

6.4.7.2 Exegesis

This section, where all the text references fall in the first part of the Prologue, examines the negative (negations: οὐ, οὐκ, οὐδ) response to the incarnation. Antithesis such as that in 5:2 was a typical rhetorical form in both Greek and Jewish thought.[334] This was particularly relevant and applicable in an environment where the language implies a sort of moral dualism, as here in the Prologue. Darkness appears as a negative symbol in most ancient literature, including later Jewish texts. The struggle between light and darkness is also evident in the Dead Sea scrolls. There the conflict between the two is a salient element, and darkness seems to hold the upper hand in the world (cf. 1QS 11.10; 1QM 13.11-12; 15.9). The language of John 1:5 indicates some sort of conflict between light and darkness though the nature of the conflict is disputed. Does the verb κατέλαβεν (5.2) mean that darkness could not 'apprehend' the light intellectually,[335] or that it could not conquer the light?[336] More than likely, the FE has introduced a wordplay here. Darkness could not 'apprehend' or 'overtake' the light, whether by comprehending it (grasping with the mind) or by overcoming it (grasping with the hand). The device of playing on different senses, or different terms spelled the same way, was a rhetorical device that some rhetoricians called *traductio*.[337] It seems that the FE may have adapted similar language in 1:5. To the extent that the verb tense indicates a specific historical application beyond its general application to history, the past action will be more relevant and applicable. Consequently, the phrase, ἡ σκοτία αὐτὸ οὐ κατέλαβεν, summarises the whole of Jesus' incarnate ministry. Then the darkness implies Jesus' opposition among the 'world' in general 10.3, and 'the Jews' 11.2. Hence, the reference to darkness (ἡ σκοτία, 5.2) is metaphorically used as a compound word to be explained later to be the 'world' (10.3) and the 'Jews' (11.2).[338]

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334. See Keener (2003:386) for occurrences and examples.
335. See Cyril of Alexandria in *Becoming temples of God.* This article can be found in the following website: http://www.ellopos.net/elpenor/greek-texts/fathers/cyril-temples.asp
336. Brown (1966:8).
337. Keener (2003:387).
338. Throughout the FG, Jesus experiences opposition from two sides: in the first part of the Gospel from the 'Jews' (2:13-22; 5:16-18; 7:1-2, 30-32; 8:37, 59; 10:31; 11:46-54); and in the second part from the 'world': See chapter 14 and also (15:18-19; 16:33); these are but few examples.

The *world* did not know Jesus (οκ γνω, 10.3), even became hostile to him (15:18-19; 17:9-6). In the rest of the FG, this world included the initially ignorant Gentiles (4:42).[339] They also obviously remained an object of his loving mission (3:16-17; 4:42; 6:33, 51).[340] In the OT too, there were those who did not know God, who rejected him (1 S 2:12; Is 1:3; Jr 4:22; Ho 5:4). The Jewish tradition likewise claimed that God offered his Torah -his Word- to all nations; nevertheless, the nations rejected it because they wish to continue in their sins.[341] According to the FG, the world did not know the Father (16:3), the Spirit (14:17), while the believers are depicted to be not from this world, (3:3, 8).[342] The lack of knowledge of Jesus by the world is echoed in 1:26 and 2:9.

The enigmatic and painful fact that the Logos met with rejection in the world is expressed almost paradoxically in verse 11: οι διοι αυτον ου παρέλαβον. His own also rejected him (ου παρέλαβον, 11.2).[343] The verb παρέλαβον (in comparison with 12.1) used with the negation ου is used to imply deliberate rejection (3:32; 5:43; 12:48). This verse introduces the inadequate response of most of ethnic Israel to Jesus. It echoes the fact that the Jewish traditions of various dates emphasised the difference between Israel and the nations in the Exodus event and in other aspects.[344] The chosen people of God (the Jews), who celebrated Torah, rejected the Torah in the flesh, which constitutes a central ecclesiological motif throughout the FG. The FE introduces this 'foundational irony of the gospel … at the outset'.[345] The rejection of Israel presents a crisis. For the FE, receiving of Christ (λαβον αυτόν … τοις πιστεύουσιν εις τ ονομα αυτου, 1:12) is essential to salvation. His own is now defined as those who heed his message (10:3-4), and those who were in a truly covenant relationship with him. Here the message of the FE conflicts with the above mentioned Jewish tradition.

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339. Schnackenburg [1968] (1980:258) has different viewpoint.
340. Augustine (*Tract. Ev. Jo. 2.11*) in http://www.newadvent.org/fathers/1701002.htm.
341. Keener (2003:397).
342. Dodd (1965:156), and Keener (2003:395) for related Jewish and Hellenistic expressions.
343. According to Brown (1966:10), the neuter may refer to the land, and the masculine to the people. See also Schnackenburg [1968] (1980:259), he opts for 'property', which refers to the people.
344. In that Keener (2003:398) wrote: '… the pillar of fire gave light to Israel alone; the revelation at Sinai frightened the whole world until Balaam explained that God was revealing himself to his children; multiple angels crowned each Israelite at Sinai. Even after their initial acceptance, Israel continued to obey Torah, in contrast to the nations around them, and in many traditions God accepted their obedience as very satisfactory'.
345. Culpepper (1983:169).

The differentiating function of light is related to the worldly distinction between day and night, which serves as an analogy for the Light shining in the world in Jesus. For the FE, Light is first differentiated from darkness, which refers to the world without Light (1:1-5, 9-13). But, the shining of the Light also differentiates the followers of the Light from those who do not follow. To say that Jesus is the Light that shines/comes into the world is metaphorical.[346] He is the light in this world who also gives the 'Light of Life' (1:4) to those who have accepted him (□σοι δ□ □λαβον α□τόν, 1:12; 8:12; 9:5; 12:46). But the coming/shining of the Light produces differentiation between those who have the 'Light of Life' and those who do not (3:13-21). The FE contrasts those who 'walk in darkness' with those who 'come to the Light' and in the process renders these expressions synonymous with the synonyms associated with the contrast between 'receiving' and 'not receiving' (3:17-21; 8:12; 12:35-36, 46).[347] In fact, in 12:36, believing in the Light makes it possible to become 'children of Light', which appears to be a metaphorical synonym for the metaphor of 'becoming children of God' (τέκνα θεου□ γενέσθαι, 1:12).

346. See Petersen (1993:75) for an opposite view.

347. The contrasting terms in the Prologue are rarely semantic opposites or antonyms, such as 'light' and 'darkness', see Petersen (1993:20); Lyons (1977: 270-90); and Palmer (1981:94-100). The FE distinctively creates negative opposites either by grammatically negating the positive term or expression, as in his contrast between 'receiving' and '*not* receiving'. The occurrences of the negative opposites are quite notable and can be tabled as follow:

3.1 πάντα δι□ α□του□ □γένετο, 3.2 κα□ χωρ□ς α□του□ □γένετο ***ο□δ□*** □ν. □ γέγονεν
5.1 κα□ τ□ φω□ς □ν τ□□ σκοτί□ φαίνει, 5.2 κα□ □ σκοτία α□τ□ ***ο□*** κατέλαβεν.
8.1 ***ο□κ*** □□ν □κει□νος τ□ φω□ς, 8.2 □λλ□ ….. □να μαρτυρήσ□ περ□ του□ φωτός.
10.2 κα□ □ κόσμος δι□ α□του□ □γένετο, 10.3 κα□ □ κόσμος α□τ□ν ***ο□κ*** □γνω.
11.1 ε□ς τ□ □δια □□λθεν, 11.2 κα□ ο□ □διοι α□τ□ν ***ο□*** παρέλαβον.
13.1 …….. ο□ ***ο□κ*** □ξ α□μάτων
13.2 …….. ***ο□δ□*** □κ θελήματος σαρκ□ς
13.3 …….. ***ο□δ□*** □κ θελήματος □νδρ□ς
13.4 □λλ□ □κ θεου□ □γεννήθησαν.
18.1 θε□ν ***ο□δε□ς*** □ώρακεν πώποτε· 18.2 μονογεν□ς θε□ς □ □ν ε□ς τ□ν κόλπον του□ πατρ□ς □κει□νος □ξηγήσατο.

The FE also uses a negative statement followed by an adversative (□λλα, 8.2; κα□, 10.3; 11.2). In 1:18 he starts with a negative statement and continues positively (ο□δε□ς … μονογεν□ς θε□ς). These negations clearly indicate that contrasts pervade the thinking of the FE. He uses them economically in the context of the Johannine dualism that runs throughout the gospel.

6.4.7.3 Conclusion

This section discussed the struggle between light and darkness. All references occur in the first section of the Prologue. In verse 5.2, the FE uses the noun σκοτία as a compound word to refer to both the 'world' and 'Jews', which are Jesus' opponents. Those who walk in darkness/non-acceptance' (11.2), are contrasted with those 'who come to the light'.

6.4.7.4 Elements of comparison

- The Light was not accepted.
- Struggle between light and darkness
- The darkness could not apprehend the light

6.4.8 □σοι δ□ □λαβον α□τόν … τοι□ς πιστεύουσιν ε□ς τ□ □νομα α□του□,

This section will investigate the character and the nature of the acceptance of the Logos/Light.

6.4.8.1 Semantic relations

A 12.1 □*σοι* δ□ □***λαβον*** …… α□τόν,
B 12.1.1 □δωκεν α□τοι□ς □ξουσίαν ***τέκνα θεου□ γενέσθαι,***
A' 12.1.2*τοι□ς* ***πιστεύουσιν*** ε□ς τ□ □νομα α□του□,
13.1 ο□ *ο□κ* □*ξ* α□μάτων
13.2 .... *ο□δ□* □*κ* θελήματος σαρκ□ς
13.3 .... *ο□δ□* □*κ* θελήματος □νδρ□ς
13.4 ….□λλ□ □*κ* **θεου□** □**γεννήθησαν**.

Verse 1:12 forms a chiasm. In the parallelism between 12.1 and 12.1.2, the first one states with greater precision the meaning of the second: 'Those who accepted him' are 'those who believe in his name'.[348] Verse 13 is embedded in 12.1.2; the event in verse 13 □κ θεου□ □γεννήθησαν describes how a person becomes a child of God (τέκνα θεου□ γενέσθαι) through faith. Verse 12 describes the human responsibility, and verse 13 God's act in the process of salvation.[349]

6.4.8.2 Exegesis

348. Although Brown (1966:11) is reluctant to identify the Prologue's structure as chiastic, he notes the correspondence between these phrases.
349. Bear in mind that although there is a human responsibility of accepting Jesus (□λαβον α□τόν/ πιστεύουσιν ε□ς τ□ □νομα α□του), yet the Paraclete enables the believer to do so (16:7-15).

Verse 12 expresses the positive response to the incarnation of the Logos/Light and previews the second part of the FG where Jesus is portrayed with those who did receive him. They are a new group who can be called 'his own' (13:1). According to 12.1.1, it seems that the Logos authorises the constitution (□δωκεν α□τοι□ς □ξουσίαν) of a new people of God, those who walk in the light (3:21). He puts people in the position of being able to become children of God.[350] They are contrasted to both, the world and Israel by the adversative δ□ (but).[351]

In either case, receiving Jesus (□λαβον α□τόν) can mean to believe in him as Logos, Life, Light, God; or God's agent (12.1, 5:43; 12:48; 13:20),[352] or in his name.[353] To believe in Jesus' name is not different from believing in Him; or to entrust oneself to who he is and what he has done.[354] One must believe that He bears the divine name given to Him by God (17:11, 12).[355] This can be verified by the facts stated elsewhere in the FG that Jesus comes in his Father's name as his agent (5:43; 12:13; 17:11-12) and works in the Father's name (12:28; 17:6, 26). His followers are to believe in Jesus' name (1:12; 2:23; 3:18), receive life in his name (20:31) ask in his name (14:13-14; 15:16; 16:23), and expect to suffer for his name (15:21). Aside from 2:23 'believing in his name' appears only in the strategic passage, and in the first (by implication) and the last references to faith in the gospel (1:12; 20:31). The purpose of witness obviously is to lead people to faith, 'so that all might believe through him' (□να πάντες πιστεύσωσιν δι□ α□του□, 7.1.2). Even in 20:31 it is stated that the FG was 'Written that you may believe that Jesus is the Christ, the Son of God, and that believing this you may have life in his name' (ταυ□τα δ□ γέγραπται □να πιστεύ[ς]ητε □τι □Ιησου□ς □στιν □ Χριστ□ς □ υ□□ς του□ θεου□, κα□ □να πιστεύοντες ζω□ν □χητε □ν τ□□ □νόματι α□του□, 20:31). The Prologue agrees with this and states that those who accepted Jesus/Light and believed in his name become

350. See 8:41-47 about those who can validly claim to have God as their Father. This designation for God's people occurs also in 11:52; also the diminutive form 'little children' in 13:33. This form is found more frequently in the Johannine epistles: 1 John 3:1, 2, 10; 5:2.

351. Verses 10 and 11 form a parallelism:

10.1 □**ν τ**□□ **κόσμ**□ □□**ν**, … 10.3 κα□ □ κόσμος *α*□*τ*□*ν* ***ο***□***κ*** □**γνω**.

11.1 **ε**□**ς τ**□ □**διa** □□**λθεν**, 11.2 κα□ ο□ □διοι *α*□*τ*□*ν* ***ο***□ **παρέλαβον**

352. Whatever the other associations might be, the vocabulary is rooted in the vocabulary of early Christian soteriology (Col 2:6).

353. This construction of πιστεύειν with ε□ς τ□ □νομα is found at 1:12; 2:23; 3:18. As in the Jewish Scriptures, 'name' indicates more than just the verbal designation of a person. It signifies all that a person represents.

354. Lincoln (2005:103).

355. See Brown (1966:11; 533-538); and Keener (2003:399) for the possibility that the name of Jesus may be 'I AM'. The reference to 'name' was a circumlocution for God.

children of God' (□σοι δ□ □λαβον α□τόν, □δωκεν α□τοι□ς □ξουσίαν τέκνα θεου□ γενέσθαι, 12.1).

Accepting Jesus as the one sent from God (12:44; 17:8),[356] the one from above (3:13) who does and speaks what he has learned from his Father (3:32, 34; 12:49-50), empowers those who accept him to become God's children.[357] This is an antithetical form of what it means to believe. They are born from above, born of water and the Spirit. The Holy Spirit (Paraclete) will come to them, and the Father and the Son will abide in them. These are God's children. Their becoming of God's children is not like human generation, but results from the salvific work of God. They 'were born not of blood or the will of the flesh or of the will of man, but of God'.

Jesus calls those who believe in his name 'children' in typically Johannine idiom (1 Jn 2:1, 12, 13, 18, 28; 3:7, 18; 4:4; 5:21; 3 Jn 4).[358] God's people are 'children of light' (□ς τ□ φω□ς □χετε, πιστεύετε ε□ς τ□ φω□ς, □να υ□ο□ φωτ□ς γένησθε, 12:36). Believers are those who are born from above to be like Jesus, who is from above (3:3-13); becoming children of God, for the FE, means to share with Jesus the same Father (20:17).

Their authority[359] □ξουσίαν (12:1.1) to become God's children (1:12) emphasises divine authorisation to become what no human effort can accomplish (5:27; 10:18; 17:2; 19:10); only the revealer from above/the Light can inaugurate them into the world above (3:13-18). Becoming children of God entails receiving the divine nature or character of Jesus. This contrast between

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356. Cf. also 12:46: □γ□ φω□ς ε□ς τ□ν κόσμον □λήλυθα, □να πα□ς □ πιστεύων ε□ς □μ□ □ν τ□□ σκοτί□ μ□ μείν□.

357. Verse 13 makes it clear that 'birth from God' has nothing to do with ordinary human birth. This point refers to three important aspects involved in physical birth. 'What is entailed is not of bloods, a reference to the ancient theory of conception, whereby a male's sperm was viewed as derived from his blood and as mixing with the blood of a female in procreation. It is not of the will of the flesh, that is, it is not a birth initiated by sexual desire. Nor is it the will of the male, that is, in terms of the patriarchal outlook on family life, this birth cannot be traced back to the husband's decision to produce children. Instead, a child of God can only be produced by God – he or she is born of God'. This claim about divine birth is explained differently in 3:3-8. Here it defines it as to 'be born from above,' to be born of water and the Spirit. See Lincoln (2005:103).

358. Keener (2003:400-402) briefly describes how different segments of Mediterranean antiquity read 'children of God' in different ways. He rounds it off with the reference that it is hardly comparable with the usage of the FG. The FE usage appears closer to Palestinian texts. See also *Psalms of Solomon* (17:27) in: http://www.sacred-texts.com/bib/poly/pss017.htm.
The Wisdom of Solomon also declares both the righteous (2:13, 16, 18; 5:5) and Israel (11:10) to be sons of God in '*The New Jerusalem Bible'*.

359. Barrett [1955] (1975:136); Brown (1966:11). See also 1 Co 8:9 for a translation of 'freedom' or 'liberty'.

divine authorization and human ability is clear in verses 1:12-13. Outside the Prologue, differentiation is evident when Jesus claims to be the light that has come into the world (3:19; 8:12; 9:5; 12:46; 1:9-13) to give (□δωκεν α□τοι, 12.1.1) the 'Light of Life' to those who 'follow'/'believe in' that Light (8:12), which enables them to 'become children of the Light' (□να υ□ο□ φωτ□ς γένησθε, 12:36; 12:49-50). To have the 'Light of life' is synonymous with 'children of the Light' and 'children of God' (τέκνα θεου□ γενέσθαι, 1:12). These expressions are also synonymous with being 'born from above' (γεννηθ□□ □νωθεν, 3:3, 7), 'born of the Spirit' (γεγεννημένον □κ του□ πνεύματος, 3:6, 8), 'having eternal life' (□χ□ ζω□ν α□ώνιον, 3:16-21; 12:44-50), and knowing 'the only true God, and the one whom you sent, Jesus Christ' (γινώσκωσιν σ□ τ□ν μόνον □ληθιν□ν θε□ν κα□ □ν □πέστειλας □Ιησου□ν Χριστόν, 17:3).

The Light's luminosity, during the incarnation, is only perceivable to the believers (1:8-9; 12:36) and is formulated by the FE in terms of the Logos's glory, which is manifest in Jesus (1:14; 2:11). In the context of the Prologue, 'glory' (δόξα, 1:14) refers to the luminosity of the Logos/Light that pre-existed (1:14; 12:41) before the creation (πάντα δι□ α□του□ □γένετο, 1:3); (□ κόσμος δι□ α□του□ □γένετο, 1:10) and to which it returned in Jesus' glorification (17:1, 5, 24). During the incarnation, this glory was manifest 'to believe' (τοι□ς πιστεύουσιν, 1:12) in Jesus (1:14; 2:11). As the Father gave Jesus his 'glory', so did He give it to the followers of Jesus, so that they may be united both with one another and with the Father and the Son, just as the Father and the Son are themselves united (17:11, 20-23). In the 'world below' the Father, Son, and the Father's children are differentiated from one another, but the ultimate state envisioned by the FE is an undifferentiated as envisioned in the notions of 'Light,' 'glory,' and 'Life'.[360]

6.4.8.3 Conclusion

In this final section (1:12-13), which is the pivot of the Prologue, the FE presents what happens to those who come to the Light. For him 'children of the Light' is synonymous with 'children of God' and to believe in Jesus' name. To be a 'child of God' infers to be born from God, to be born from above.

6.4.8.4 Elements of comparison

360. See Jn 17:24; 12:31-32; 14:2-3, 19-20.

- Receiving/accepting the light.
- Enlightens.
- Becoming children of God.
- Becoming children of the light.

6.5 CONCLUSION

The studies and researches investigating the relation between the Prologue and the FG have no uniformity and are not susceptible to any simple answers. Thus, this matter will always remain open for further examination. It is quite convincing, however, that the Prologue, if not all at least part of it, was an old liturgical hymn circulating in the Johannine community/contemporary church and that the FE customised it and forged its connection with the rest of the FG. This goes harmonically with the theory, which maintains that this gospel underwent a complex process of composition involving several people, phases and places, one of which is Antioch. Accordingly, it becomes more reasonable to attribute this Prologue/proposed hymn to the same socio-historical milieu within which the Maronite POF has emerged and developed. Supporting this suggestion are the striking affinities between the Johannine Prologue and the POF at different levels mainly conceptual (such as Logos, Light, Darkness, Salvation, etc.) and literal (i.e. the use of light metaphor). In the Prologue, the Logos is God, the Son of God, eternal, personified, the Light, Agent of creation, became flesh, shines in the darkness, illumines and enlightens. He has a personal union with God, gives life, reveals God, grants salvation, and conveys God's grace. These and many other elements, their connotations and meanings are found in the POF.

CHAPTER 7
LIGHT IN THE PRAYER OF THE FAITHFUL

7.1 INTRODUCTION

This chapter is concerned with the POF's vision of 'light metaphor', its representation and ramifications. It contains a description of the Maronite Liturgical Cycle, a brief orientation on the POF with special reference to its first English edition,[361] and a succinct account on the significant of light in this liturgical book. This is necessary to get acquainted with the POF as it provides a vital part of the framework for the examination conduct in Chapter Eight.

7.2 THE MARONITE LITURGICAL CYCLE

7.2.1 A Concise Description

The liturgical cycle in the ASMC is based on the soteriological mission of the *Qolo dahwo gooshmo* (the Logos who became flesh) – *Melat Rawmo dahwo faghro* (the Supreme Logos who became 'body').[362] It moves from his coming into the world and proceeds toward his Second Coming. Therefore, this cycle recounts the life, death and resurrection of Jesus Christ each year. The Maronite liturgical cycle begins with the first week of November and ends with the seventh week of the Season of the Exaltation of the Holy Cross. The principal elements of this cycle are: the birth of Jesus, his baptism, fasting, passion, death, resurrection, Pentecost and the exaltation of his Cross. The liturgical seasons are named after these elements.

Thus, the Maronite liturgical cycle consists of seven seasons. It is so ancient and goes back to the dawn of the ASMC. Its concept is borrowed from the civil cycle of the seasons: as the planet earth circumnavigates around the sun, and causes the sequence of seasons by its movement, so the Church and the life of her children revolve around the '*Nuhro Shariro*'[363] the 'True Light' (Jesus Christ), this creates the liturgical cycle. The following diagram describes it clearly.

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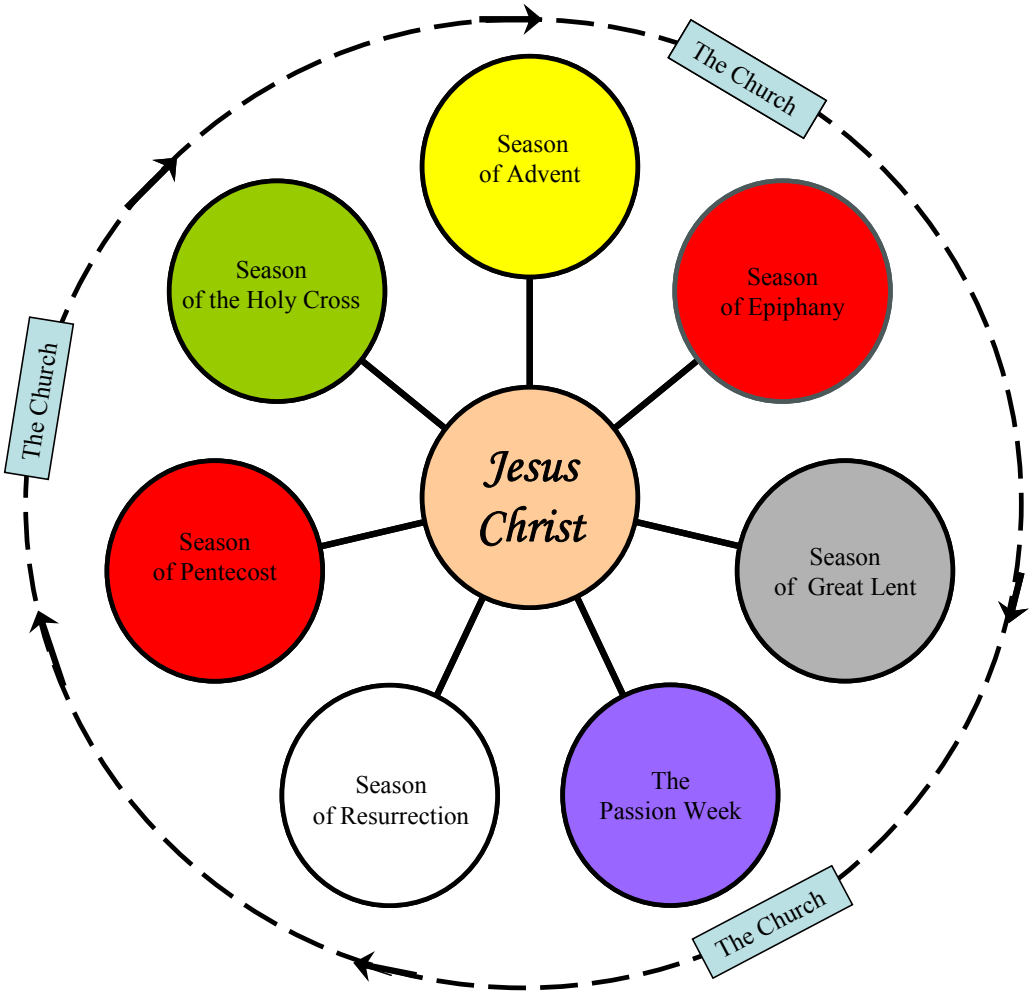
361. This is the first English Edition; it was published between 1983 and 1985 by the Maronite Diocese of Saint Maron, United States of America.

362. These two expressions refer to Jesus Christ; they are used quite often in the Maronite Liturgy, for example: the opening hymn of the Maronite ***Christmas Novena***. This hymn is one of the most ancient Maronite prayers, and the novena can be found in almost every Maronite devotional book: in Syriac, Arabic, French, etc. Lately, it was translated into English and published on 2003, by the Eparchy of Our Lady of Lebanon, USA.

363. It is a title given to Jesus Christ in the Maronite Liturgy; it will be discussed in the upcoming pages.

7.2.2 A Descriptive diagram



The symbolic meaning of the number seven (holiness, perfection, unity with God, etc.) and of the colors should be noted. The colors used in this diagram are the same ones employed in the liturgical cycle to symbolise each season; i.e. gold (yellow) is employed during the season of Advent /the 'Glorious Birth of the Lord' to symbolise the coming of the incarnate Light (Jesus) into the world; the color red is employed during the seasons of Epiphany and Pentecost to emphasise the role of the Holy Spirit who descended upon the Apostles in tongues as of fire. Further, the Altar-cloth, the interior décor of the church and the liturgical vestments of the priest/celebrant employ the same colors of the aforementioned diagram following the sequence

of the seasons of the liturgical cycle. Thus, the liturgy becomes one of the most useful means of education for the believers.

7.2.3 Selected Maronite liturgical terminology

In order to preserve the Antiochene heritage some of the most important elements of the Syriac liturgical terminology have been retained in almost all the editions of the POF. The following are the Syriac terms employed in the first English Edition of this book.

Etro (Prayer of Incense) concludes the Hoosoyo and summarises its topics. It follows the theme of the day, Sunday or memorial that is being celebrated.

Hoosoyo (atonement; it can also refer to God's mercy; here, it means prayer of forgiveness) is a major component of *Ramsho* and *Safro*. The *Hoosoyo* consists of the *Proemion, Sedro, Qolo* and *Etro*. Full of Scriptural allusions, it has liturgical and exegetical functions. It highlights the character of God's forgiveness; commemorates and expresses the liturgical theme of the office.

Hootomo**:** it is the conclusion of the office of *Ramsho* and *Safro*.

Nuhro or Hymn of light; The Nuhro is an invariable element of Safro. It is a hymn of praise in honor of Jesus Christ the True Light and is attributed to Saint Ephrem. It is sung daily after the Second Prayer without variation all liturgical cycle long.

Mazmooro is a hymn of praise that is usually alternated by the congregation and the celebrant.

Proemion (poetic introductory doxology) begins usually with a note of praise, and continues with a statement of one or another aspect of the person or event commemorated.

Qolo is a metrical hymn that amplifies the theme of the feast or day. Its verses are usually alternated by the congregation and the celebrant.

Ramsho (Evening prayer) is celebrated at the end of the working day with the setting of the sun.

Safro (morning Prayer) is celebrated to praise and glorify the most Holy Trinity with the rising of the sun, through Jesus Christ the True Light.

Sedro (rank, series, order of petitions) is the second element of the Hoosoyo. It is a lyrical that helps to express the meaning of the day, Sunday or memorial that is being celebrated.

Sooghito (Chant) has the purpose of giving a Christian perspective to the evening Psalms.

Sootro is the Night Prayer.

Synaxarion is a brief commentary on the feast or life of the saint being commemorated.

To these terms, one can add another significant element of the Syriac liturgical terminology/heritage, which has been preserved devotedly in the Maronite Liturgy that is the metaphorical usage of the light motif in its prayers, hymns and celebration.

7.3 AN ORIENTATION ON THE POF

7.3.1 A Brief History

Praying, individually or communally, at various hours throughout the day has its origin in the Old Testament tradition (i.e. Ps 119:164). The early Christian communities preserved the same tradition.[364] The ASMC followed the customs of the ancient Church of Antioch. The primitive Maronite community would gather around its monks every day to chant psalms or hymns, and recite prayers especially the Lord's Prayer. These formed the original form of the POF. John-Maron, the first Maronite patriarch, compiled and organised these prayers and chants in a set of seven offices (one office for each day of the week). This edition was called the ***Sheheemto***.[365] This title also distinguishes the book containing these prayers from the other books, which, taken together, constitute the whole of the POF. These books are: the ***Fenqitho*** or book of prayers for Sundays and feasts, the ***Teshmeschto*** or book of martyrs and saints, the ***Tedmoortho*** or book of fasting and the ***Hashe*** or book of the passion of the Lord.[366] The first ***Sheheemto*** predates AD 746; since that time, several editions of the POF have been published in different places and languages, i.e. Syriac, Arabic, French, and English. Regardless of all the changes, omissions, additions, errors, and inaccuracies generated by translations, strikingly, every edition in its Foreword/Introduction acknowledges all of these and affirms that it has maintained and preserved faithfully the precious Antiochene heritage and tradition. This indicates that within this long line of development and publication there has been an incessant tradition of preserving certain fundamental liturgical aspects and original theological principles of the School of Antioch, as well as the uninterrupted custom of praying the POF either communally or individually.[367]

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364. (Ac 1: 14; 2:1-15; 3: 1; 10: 9; 16: 25), and (Mt 18: 19-20).

365. Sheheemto is a Syriac term; here it means the simple, ordinary, or common office.

366. *Prayer of the Faithful*, Volume 1, page IX.

367. To learn more about these editions and the development of the POF and how they maintained the heritage of the ancient Church of Antiochene, see Dix (1945:174-176); Mateos (1961:20); Dib (1971:212-213); Khalife-Hachem (1975:281-308); and Beggiani (1998;4-5); see also the introductions/forewards of:

- The ***Prayer of the Faithful*** published in Arabic by Fr. Boutros Gemayel (Beirut, 1966);
- The ***Season of Resurrection*** published in Arabic by the Maronite Lebanese Order (Kaslik, 1977);
- The ***Season of Great Lent*** published in Arabic by the Maronite Lebanese Order (Kaslik, 1979);

Between 1983 and 1985, Archbishop Francis Zayek (Saint Maron Diocese, USA) published the first English edition of the POF, to assist the Maronites of the English speaking world to celebrate the Maronite Liturgical Year, day by day and feast by feast. The Office of a day, a Sunday or a Memorial begins usually with *Ramsho* (evening prayer), and follows with *Safro* (Morning Prayer). This edition consists of three volumes that contain the offices of Ramsho and Safro for the entire liturgical cycle.[368]

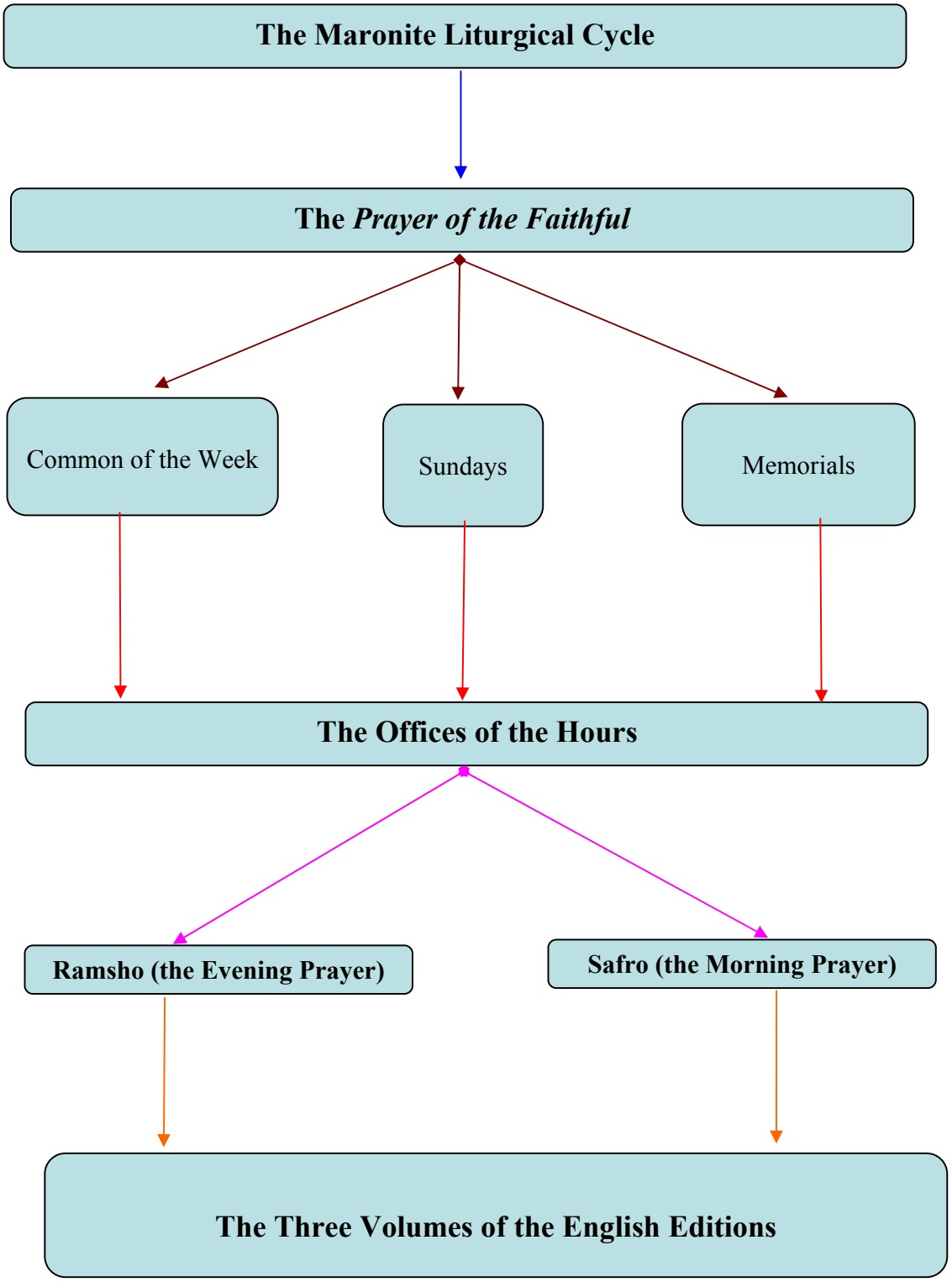
7.3.2 Structure

The Maronite Liturgical Cycle is a spiritual journey with the 'Eternal Light'/Jesus. It opens with the commemoration of his first coming 'into the world'.[369] Then, during the *Season of Epiphany*, the believers become 'enlighten by the light of his holy baptism'.[370] During *The Season of Great Lent*, they beseech Him to 'let the light of his faith shine in the hearts of those who are far from Him'.[371] From there, they proceed through the 'darkness of his suffering, crucifixion and death'[372] (Season of Great Lent and Passion Week). Then, they ask Him to enable them to live 'in the light of his resurrection'[373] (Season of Resurrection). At the beginning of *The Season of Pentecost*, the believers address their prayers to the Holy Spirit to 'enlighten their spirits'.[374] After Pentecost, they live with the Apostles in the time of the Church, and await the Second Coming of Jesus Christ with his triumphant Cross: a season that comprises seven weeks and concludes the liturgical Cycle. The Prayer of the Faithful lives and celebrates this cycle day by day, week by week, Sunday by Sunday, and Memorial by Memorial. The celebration of each one of these times begins with *Ramsho* (Evening Prayer), and ends with *Safro* (Morning Prayer). The following graphic representation explains it better.

- The ***Sheheemto*** published by Archbishop Ignace Ziade (Beirut, 1981);
- The ***Sheheemto*** published by the Maronite Lebanese Order (Kaslik, 1982);
- The ***Divine Office*** for the Season of Epiphany published by the Maronite Lebanese Order (Kaslik, 1987).
- The ***Prayer of the Faithful*** published in English by Bishop Francis Zayek (United States of America, 1983-1985).

368. For more information about these volumes, please see the appendix attached to the present dissertation.
369. The *Prayer of the Faithful*, Volume 1, p 285, 298.
370. The *Prayer of the Faithful*, Volume 1, p 656.
371. The *Prayer of the Faithful*, Volume 2, p 378.
372. The *Prayer of the Faithful*, Volume 2, p 776.
373. The *Prayer of the Faithful*, Volume 2, p 954.
374. The *Prayer of the Faithful*, Volume 3, p 186.

7.3.2.1 A graphic representation



7.3.2.2 Structure of Ramsho and Safro

The ASMC keeps the ancient Antiochene tradition[375] of beginning the liturgical day at sunset. *Ramsho* is celebrated at the end of the working day, with the setting of the sun, and is the first hour of the Church's cycle of daily prayer. It is directed to Jesus Christ, the Light of the world, who conquers the darkness of sin. As the sun rises and a new day begins, the office of *Safro* is celebrated; during which, the Church sings praise to the Father, glorifies his Son/the True Light, and gives thanks to his Holy Spirit. *Ramsho* and *Safro* are thus the two axes of the Church's daily prayer.[376] Both *Ramsho* and *Safro* have the same structure and follow the same order. This consists of five main components each one of which contains variable and invariable elements:

First component: Introductory Rite

The Introductory Rite is the same for both *Ramsho* and *Safro* and contains the same elements: Doxology; Opening Prayer; Greeting; and Praise of the Angels. However, only the Opening Prayer changes: there is one for each celebration.

Second component: Psalmody

The Psalmody provides the essential component of praise in *Ramsho* and *Safro.* It consists of selected Psalms interspersed with ecclesiastical hymns and prayers that are proper to the day, the feast and the memorial celebrated. The *Psalmody* has four sets of Psalms: two variable sets and two invariable sets. Both Ramsho and *Safro* have one of each. The invariable sets are used daily without variation through the entire liturgical cycle.

Third component: Hoosoyo

The *Hoosoyo* is a major component; it is found in both *Ramsho* and *Safro*, and consists of Proemion, Sedro, Qolo, and Etro.

- *Proemion* is a poetic introductory doxology addressed to God in the person of Christ.
- *Sedro* expresses the meaning of the day or feast that is being celebrated.
- *Etro* has the function of presenting the petitions of the believers to God.
- *Qolo* praises the Lord; it instructs the people on the meaning of the day or memorial celebrated.

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375. Originally, the Antiochene canonical prayers have seven hours/Offices: ① the Ninth Hour; ② Ramsho; ③ Sootoro, ④ Lilyo, ⑤ Safro, ⑥ the Third Hour; and ⑦ the Sixth Hour.
376. This is true; for practical and pastoral reasons, Ramsho and Safro are used the most.

Fourth component: Readings

The Scripture readings follow the traditional order of the ancient Antiochene Syriac Church. They are a great source of instruction on the faith as well as a means by which the believers can deepen it through reflection on their message.

Fifth component: Hootomo

The Hootomo is a very brief conclusion to the office; it consists of the Great Doxology and a concluding prayer.

It should be mentioned here that the ***Hoosoyo*** is a unique feature in both *Ramsho* and *Safro*; it summarises, recalls and presents the soteriological plan of God, here and now, in the particular day, Sunday, or memorial, which being celebrated. Its contents focus on the spiritual need of the faithful and the tender mercy of God. During the praying of the Hoosoyo, incense is burned to symbolise the concept of sin-offering for forgiveness and purification.

The above discussion suggests that, in the ASMC, the Liturgy, especially the POF, was often considered a great teacher for the Maronite believers. It was their theological and catechetical handbook. By celebrating the Liturgy and meditating on its contents, the Maronite believers were educated in the faith. In fact, the POF and the Sacraments remain today the prime source of the Maronite Theology and Christology.

The table in 7.3.2.3 summarises and demonstrates, briefly but clearly, the structure of *Ramsho* and *Safro*. It consists of six columns:

- Columns one and four enumerate the main components/elements of *Ramsho* and *Safro*.
- Columns two and five indicate the elements that change, following the day, the Sunday or the Memorial that is being celebrated.
- Columns three and six identify the invariable elements that are used daily without variation through the entire liturgical year.[377]

377. These elements will be discussed further in the rest of the present chapter as well as in the appendix attached to this dissertation.

7.3.2.3 A demonstrative table

The Structure of ***Ramsho***			The Structure of ***Safro***		
Elements	**Variable**	**Invariable**	**Elements**	**Variable**	**invariable**
Introductory Rite			**Introductory Rite**		
Doxology		✓	Doxology		✓
Opening Prayer	✓		Opening Prayer	✓	
Greeting		✓	Greeting		✓
Praise of the Angels		✓	Praise of the Angels		✓
Psalmody			**Psalmody**		
First Prayer	✓		First Prayer	✓	
Psalm of the Day	✓		Psalm of the Day		
Second Prayer	✓		Hymn	✓	
Evening Psalms		✓	Second Prayer	✓	
Hoosoyo			Nuhro		✓
Proemion	✓		Hymn	✓	✓
Sedro	✓		Third Prayer	✓	
Qolo	✓		Morning Psalms		✓
Etro	✓		Canticle	✓	✓
Readings			**Hoosoyo**		
Mazmooro	✓		Proemion	✓	
Synaxarion	✓		Sedro	✓	
Scripture Readings	✓		Qolo	✓	
Supplication		✓	Etro	✓	
Hootomo			**Readings**		
Trisagion		✓	Mazmooro	✓	
Lord's Prayer		✓	Scripture Readings	✓	
Examination of Conscience		✓	**Hootomo**		
Dismissal		✓	Great Doxology		✓
			Concluding Prayer		✓

For a better understanding of the *Ramsho* and *Safro*, one can add another explanatory factor to this demonstrative table, that is, a concise account about the Syriac liturgical terminology employed in these two offices.

7.4 SIGNIFICANCE OF LIGHT IN THE POF

Modern science and scientific discoveries (i.e. the electricity) have demystified the sun, the moon, the cycle of the seasons and the solar year. They have given ordinary human beings power over light and darkness. Consequently, the perspective through which people see these motifs, specifically the light, has changed dramatically. Thus, in this day and age, light does not mean to people what it meant to their ancestors centuries ago. Earlier Maronite generations were in awe of the sun and light. When day came to an end, and darkness covered the earth, they hoped and prayed that the sun would rise again and that warmth and life would again deliver them from the seemingly endless cold and a dying day. They had a deep awareness of their total dependence on light. At the liturgical celebrations level, not every use of light in worship bears a special significance. Without doubt, torches, lamps, and candles were surely used often to provide the light necessary for ceremonies celebrated at night or in dark churches, or in caves and underground shelters for persecuted Maronite believers.

Although, the meaning of light has been demystified nowadays, yet it did not fade in the Maronite Liturgy. Up to now, the latter is still using the light motif as metaphor to teach and to express the faith in such a way that appeals to the present Maronite generation. Support for seeing traces of this constant practice is found in the hymns and prayers composed during the last decade or so.[378] Thus, once needed for ceremonial purposes in the liturgical celebrations, the ordinary light has served a purely utilitarian purpose; yet it has assumed, in time, metaphorical meanings. This can be seen as one of the focal reasons that the light motif has such a great significance in the POF.[379] This significance is shown in the numerous references to light in the offices of Ramsho and Safro (2069 times: non-metaphorically 1114, and metaphorically 955), which set the permanence of the Christ/Light over against the rise and decline of the natural light of day.

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378. See for example Hymns Books (2006: 50, 63, 84, 221, and 224).

379. Important as they are, these reasons/causes will not be discussed here to avoid any kind of distraction from the main aim of this study. Thus, without any unnecessary lengthy details, one may enumerates few reasons:
- The ASMC is continuing the ancient Antiochene tradition in using the figurative language.
- The influence that the monastic tradition has left on the Maronite spirituality and liturgy.
- The fact that the Maronite Liturgy is biblically oriented.
- The Maronite Liturgy is a major source of education for the Maronites; it conveys theological truths via metaphors.

These and many others reasons can be very interesting topics for future studies.

The light metaphor is indeed a major element in the POF that summarises the Maronite faith and expresses it in a simple yet profound manner. It is employed abundantly in the entire liturgical cycle, and its connotation varies generally according to each season and particularly according to each Sunday, feast, memorial, and day celebrated. In fact, there are many meanings, which can be attached to the theme of light in the POF. The whole of these variations, however, is centered upon the coming of the 'Logos/Eternal Light' into the world, his dwelling among his people/the Maronite believers, and his divine involvement in their spiritual journey.

The light, of which the POF speaks, then, is not so much a light of revelation, but rather an acknowledgment/participation in this divine presence. It is a light, which truly overcomes darkness and gives new direction and understanding to the believer, who sees the light. The liturgical setting of the communal celebration of Ramsho or Safro is a significant symbol and great reminder of this presence. Usually this celebration takes place in the fully lighted church, which represents the universe in miniature. Lighting the church is a familiar act at sunset and a symbolic rite that brings joy and security every time the community gathers to pray the POF. It is basically a very simple act, but it becomes more significant when it is done in front of everybody; it is symbolises the presence of the True Light. The main Altar is covered with an altar-cloth, which color varies according to each liturgical season. Upon the Altar are placed a Cross (in the middle), the *Book of Gospels* (at the left side), and an icon of the Virgin Mary (at the right side); all three are flanked by two lighted candles. The symbolic meaning of this setting narrates the cosmic journey undertaken by the eternal Logos/Light (symbolized by *Book of Gospels*), across the worlds: from the world of God into the world of human beings [incarnation symbolised by the icon of the Virgin Mary], back to the world of God [death and resurrection symbolised by the Cross]. The lighting of the two candles announces the divine presence of the 'Light of the World', whom the Maronite believers welcome among themselves; it expresses their readiness to be children of the light and to allow their deeds to be judged in the open light of day. Thus, this setting offers a keen insight into the POF's vision of Light/Logos. In effect, one can invoke many themes, individually or in combination, as points of departure to examine this vision. The main ones will be discussed in the next chapter.

7.5 CONCLUSION

The roots of the Maronite POF go back as far as the early era of the ancient Antiochene Church. Since that time, this liturgical book underwent a long journey of composition and translation. It has been published several times in different languages. Regardless of all the changes, omissions, additions, errors, and inaccuracies generated by translations, every edition in its Foreword/Introduction acknowledges all of these elements and affirms that it has maintained and preserved faithfully the precious Antiochene heritage and tradition. This tradition includes prayers, hymns, terminology, and the custom of praying/expressing/conveying religious beliefs via liturgical texts and celebrations.

This affirmation suggests that the roots of the Maronite POF go back to the ancient Antiochene church, and that its prayers and hymns never stopped preserving, throughout the ages, the theological and liturgical tradition of this church. From all that has been said in the present chapter and from the data obtained in the appendix, it is evident that the 'light metaphor' has a wide range of usage in the POF. For the latter, light is most often a sign and symbol of divine presence, with all of what that presence implies for the enlightened individual. But perhaps the best way to grasp the meaning of this theme is to simply meditate upon the prayers, texts and hymns of this liturgical book and allow the theme itself to enlighten the minds and permeate the hearts. Thus, the POF offers credible material to be used in the examination of the affinities found between its contents and that of the Johannine Prologue.

The appendix attached to the present dissertation examines selected elements of the above-mentioned preserved tradition, especially the 'light metaphor' and its connotations. Chapter Eight, however, uses the data obtained from this examination in formulating the final conclusion.

CHAPTER 8
GENERAL CONCLSUSION

8.1 INTRODUCTION

A visitor to the biblical section of a library might wonder whether another work on the Fourth Gospel is really needed. Literature concerning this gospel is voluminous; moreover, there is no indication that the flow of contribution will decrease in future. The present dissertation attempts something different; I have built my work on that of many predecessors while suggesting a new proposal: the use of light as metaphor in the Johannine Prologue, and the possible influence of the latter on the *Prayer of the Faithful* of the Antiochene Syriac Maronite Church; and how such influence could have occurred.

Therefore, it was necessary to discuss selected epistemological matters of the FG, namely the date, place of writing and authorships; to orientate the reader to the ASMC within which the POF emerged and was developed; to present certain preliminary considerations on the 'light metaphor'; to propose a discourse analysis of the Johannine Prologue in a chiastic structure; to discuss the semantic relations (provided by this structure) and their theological meaning and implication from the perspective that Jesus Christ is the Logos/Light; and finally to conduct a comprehensive study and an analytical reading on the POF.

There remains no consensus in Johannine scholarship concerning the epistemological matters of the FG. With regard to its date of composition, place of writing and author, many theories have been proposed. The dates given to this gospel range from before the fall of Jerusalem in AD 70 to as late as the last quarter of the second century. The cities suggested as place of writing are no less than four: Ephesus, Jerusalem, Alexandria, and Antioch. Moreover, various suggestions were proposed as a solution to the authorship problem. This varies from a single author to many people who assisted in the composition. Although these theories are supported by plausible internal and external evidence, yet it is not alleged that they have provided decisive answers or solutions. With no further elaboration on this matter, the present dissertation has adopted a chronological and geographical combination theory as a working hypothesis.

Thus, a date for the FG in the early nineties, with a final redaction perhaps a few years later, probably AD 110, seems reasonable and may best account for the evidence. During that period of time, this gospel could have originated in Jerusalem within a Judeo-Christian tradition; was taken to Antioch and from there, taken to Ephesus where its final literary formulation was achieved. The fact that one phase of the FG's composition took place in Antioch is reasonably convincing, which suggests that the Antiochene tradition undoubtedly influenced its contents at different levels. This Antiochene influence includes the literature connected with this city, the liturgical usage of its church, the teaching of missionaries who went out from it (i.e. Paul) and its later leaders (i.e. Ignatius). The greatest influence, however, is the adoption, if not all at least in part, of the Prologue. It is indeed the same Antiochene tradition that contributed significantly to the FG's process of composition as well as into the emergence and development of the ASMC.

The ASMC is the offspring and the continuation of the ancient Church of Antioch. Her institution and flourishing is due to many factors; the most salient are: the reorganisation of powers within the *Later Roman Empire* that weakened Antioch and its vicinities and affected dramatically its church; the devastating wars and invasions; the religious quarrels especially the christological debates; the lifestyle and deeds of Maron, the priest and hermit after whom the ASMC was named; the establishment of the Monastery of *Beit Maroon*, and the organisation of the Maronite Patriarchate. Furthermore, the ASMC survived the storms of invasion, occupation repression, and suppression and even succeeded to flourish and preserve her Antiochene heritage. She is fortunate too to be the heir of three great traditions: the tradition of Antioch, the tradition of Edessa, and the tradition of Lebanon. Each one of these has contributed considerably to her development and liturgy. The latter reflects evolution, adaptation and development over several centuries; however, this liturgy as it stands is closely connected with the ancient Church of Antioch in content and in ceremonial liturgical practices. The Maronite liturgy uses the same figurative language in its prayers and hymns as does the Bible and its related cultures; it employs metaphors to express the basic theological, christological and biblical beliefs of the ASMC and to convey them to her children. Interestingly, the 'light metaphor' plays a vital role in the Maronite Liturgy, and is profusely used in its texts.

Apart from any religious correlation, light conveys to the human mind joy, optimism, goodness, purity, beauty, dignity, and life; while darkness signifies ignorance, error, sadness, gloom, desolation, death, and evil in general. This is why lights are used so profusely by all peoples in their celebrations, whether civil or religious. Moreover, all religions, using natural symbolism, associate light with goodness and the divinity; darkness with wickedness and evil spirits. In the Bible, beside its literal use, the light motif is employed in association with God, creation, life, the Day of Judgment, prosperity, joy, people, and moral good.[380] Christianity has a special reason to associate light with God, for it would be difficult to find a theme/metaphor more strongly emphasised by the Sacred Scripture than God as light. It is only natural for this light metaphor to be continued in the New Testament especially in the Fourth Gospel and its Prologue.

The language and style of the Johannine Prologue (1:1-18) is not entirely typical of the rest of the gospel as a whole. The gospel is narrative and discourse; it portrays Jesus as acting or talking. The Prologue, however, speaks in the third person of his pre-existence, his relation to God and to creation. Moreover, the name of Jesus Christ is not mentioned until the end of the Prologue (1:17). Throughout the Prologue he is described principally as the Logos, but also as the Light. Although in the rest of the gospel, Jesus occasionally refers to himself as the light (Jn 8:12; 9:5), he is never called the Logos, after the Prologue. The FG is filled with numerous links or allusions to the historical circumstances of its origin, but these are not obvious in the Prologue. Nevertheless, the Prologue's perspective agrees with that of the rest of the gospel, and this is confirmed by how well it prepares the reader for what follows. The Prologue, however, may not be the best possible introduction to the historical circumstances under which the FG was written, but it is what the FE intended that the reader should read first. What it says and suggests about who Jesus is and what he does, provides the necessary introduction for appreciating the role that He plays in the gospel. In the Prologue, Jesus Christ is described metaphorically as the Light; the FE employed the 'light metaphor' to portray his identity and activities. The data obtained from Chapter Six confirm this suggestion.[381]

380. Chapter Five elaborates on the subject of light in the Bible.
381. See 'Elements of comparison' enumerated at the end of every cluster discussed in Chapter Six.

Examined closely, the contents of this data can be classified into two groups.

The first group is associated with who Jesus Christ/Light/Logos is; here few examples:

- The Logos/Light is eternal; He is in the presence of God.
- He is God's immanent presence.
- The Logos/Light is personified. He is God; at the time; He is different from Him.
- The Logos/Light is divine Life; He is the only Son of God.
- Light is an ongoing revelation; He is an expression of communion with God.
- He is the centre of/orders the universe.
- He is the True Light coming into world; He is the Light of humankind.
- The Logos/Light is essential for salvation.

The second group is related to what Jesus Christ/Light/Logos does:

- The Logos/Light has a personal union with God; He reveals Him, his power and his glory.
- The Logos/Light created everything/world; this creation is an act of revelation and life.
- The Logos/Light conveys God's grace and truth.
- The Logos/Light sustains heaven and earth; He gives life.
- The Logos/Light came into the world, but the latter did not accept Him.
- The Logos/Light became flesh; He was incarnate in Jesus Christ.
- The Logos/Light dwelt 'among us'/in the world.
- The Logos/Light shines in the darkness; the darkness could not apprehend Him.
- The Logos/Light offers spiritual, intellectual and life-giving illumination.
- The Logos/Light illumines, this illumination is the bestowal of 'glory' and 'grace and truth'.
- The Logos/Light enlightens/enables those who accept Him to become the children of the light.

These elements together with their theological/christological connotations and their catechetical implications can be found in the Maronite POF. As the Johannine Prologue, the latter portrays the Logos/Light, his identity, his creative-revelatory-salvific activities, and his struggle with the world/darkness using the same terminology especially the light metaphor to

professes faith in Him as 'the Eternal Light', 'Light from Light', 'the Incarnate Light' and 'the hidden Light without beginning, which illumines the world'.[382]

The Maronite POF is one of the oldest liturgical books ever published in the ASMC. Its first version goes back to the dawn of this church, and its contents underwent a long line of development, publication and translation. Indeed, every version consulted during the process of writing the present dissertation confirms and shows that there has been an incessant tradition of preserving certain fundamental liturgical aspects and original theological principles of the School of Antioch, as well as an uninterrupted custom of praying the offices of the POF either communally or individually. This liturgical book is often considered a great teacher for the Maronite believers. It was their theological and their catechetical handbooks. By praying and meditating on its contents, they were educated in the faith. In fact, the POF remains today one of the prime sources of the Maronite Theology and Christology. The POF reflects the monastic spirituality of the ASMC and the tradition of the ancient church of Antioch. It expresses beautifully a dynamic balance between the hiddenness and presence of God in Jesus Christ in a sense of mystery, awe and wonder. It opens the door to a life of simplicity directed toward and based on gratefulness for and acceptance of the 'Incarnate Light'. The latter is one of many titles with connotation to the 'light metaphor' that the POF uses to refer to Jesus Christ.

8.1.1 Titles with connotations to light metaphor[383]

Rather than mentioning his name repeatedly, the POF extols Jesus Christ by a title referring to his various attributes demonstrated in the dynamism of his relationship to the Holy Trinity, to the world, and to the Maronite believers. The titles employed refer to Jesus Christ by stating who he is, what he does/able to do, or what the worshippers beseech Him to do. Such a practice of proclaiming his wonderful titles as an act of adoration is frequently found in the POF: the Light; the Eternal Light; the true Light; the Incarnate Light; the Light that never extinguishes; the Light who dispersed the cloud of sin in this world of darkness, illuminating the darkness; the resplendent sea of light that illumines all creatures; Light from Light; Light and Image of the Father; the Light, who revealed the Father of lights; the Light of the world; our Light; Lord of

382. See the Appendix for detailed references about these topics.

383. Because of the numerous occurrences of these titles in the POF, and for the sake of brevity, no references will be cited here as footnotes. See the Appendix for more information.

light; Creator of the light; the Light, who dispels darkness; and Son of God the Most high, who is hidden in eternal light/lives in the heavenly light.

Although these titles overlap in their meanings and references, yet they are related unanimously to the same light metaphor and refer to the identity of the same person: the Logos/Jesus Christ. This can be seen as a strong affinity with the Prologue. Another affinity is that some of these titles have literally the same wording as those of certain verses in the latter (i.e. the Light // Jn 1:4; and the true Light // Jn 1:9) or express the same concepts as those of the Prologue (i.e. the incarnate Light // Jn 1:14; dispelling darkness // Jn 1:5; and the Light reveals the Father // Jn 1:18. Moreover, the usage of the 'light metaphor', in the POF, goes beyond referring to the Logos/Jesus Christ's identity to an introduction of selected elements of his divine realm. Each one of these elements has its own light, reflects the Light himself, and describes one of his deeds.

8.1.2 Deeds with connotation to light metaphor

Again the POF uses the light metaphor as a tool to express the transcendence functions of the Logos/Light/Jesus Christ and to describe what He is able to do or what the Maronites are beseeching Him to do: He illuminates the nations with the light of his salvation; keeps the children of the Church in the light of the Cross; reveals to his worshippers the light of his creative power and fills them with the light of grace and sanctity and their souls with the light of justice; enlightens the world with the light of you're the resurrection; shows his people the light of the Father; leads them on the way of life by the light of his natural law; enlightens them with the brilliant light of his gospel; grants them the light of his knowledge and forgiveness; and renews them by the light of his face.[384] Thus, alongside to its revelatory/introductory function (describing the identity of the Logos/Jesus Christ by titles), light has another capacity according to the POF. It is an active power at work for, within, and with the Maronites worshippers: the light of the Cross protects, the light of Resurrection saves, the light of the Law leads in the way of life, and the light of the grace sanctifies. These two capacities of light are so similar to those employed by the FE in the Prologue. Beside and above both of them, light in the

384. See POF Volume I, pages: 29, 31, 42, 81, 295, 333, 391, 505, 616, 625, 669, 680; Volume II, pages: 783, 787; and Volume III, page: 81. For more references, see the Appendix.

POF becomes Light that is Jesus Christ himself, the Eternal Word of God/ Logos who is God and existed with God before creation itself.

8.1.3 Light and God

One of the more basic images associated with God is the theme of light. It may be rooted in the primordial light described in Genesis, or the universal symbol of light representing goodness, while darkness symbolizes chaos and evil. In harmony with the sequence of the Maronite liturgical calendar, the POF describes Jesus Christ in terms of light starting with his coming into the world/incarnation and ending with his death, resurrection and the sending of his Holy Spirit. His cross is seen exalted as a cross of light and a lighthouse. The light which is the Son shatters the darkness of Sheol, and the shining face of the Father is the hope of the deceased. The light of the Holy Spirit that shines upon the believers is their guide in the path of life and in their journey of faith. This theme of light coincides perhaps with the vision of God as light in the Antiochene tradition. Light is an analogical concept that the POF uses freely; therefore, one can expect same vagueness as to its use of the term light. To talk about the Holy Trinity and to show the unity of the divine nature, the POF applies the attribute of light to each person equally; at the same time, each of one of the Divine Persons is, on his own right, light and all three are but one light.

- To the Holy Trinity: Praise glory and honor to the triune Light, the One God glorified in heaven and earth, in the mystery of his unity and trinity.[385]
- To the Father: 'O God… O Radiant Day and source of all light, we glorify you…'[386] this declaration is confirmed by at least two other statements 'Light from Light' and 'Light and Image of the Father'.[387]
- To the Son: the references to the Son as light are numerous in the POF. The salient ones are: The Light;[388] The Eternal Light;[389] The True Light;[390] and The Incarnate Light.[391]

385. See POF Volume I, pages: 674.
386. Cf. *Concluding Prayer*; for more information about this prayer, see Part 1 of the Appendix/chapter nine.
387. See POF Volume I, pages: 36, 476, 656, and 959.
388. See POF Volume I pages: 101, 333, 623, and 1113.

- To the Holy Spirit: 'Joyfully we shall sing praise to you, O Christ, the light of truth, and to your Father, the Father of mercy, and to your life-giving Spirit, light of all beings'.[392]

Hence, the POF shows that it is using Light as a quality to express the transcendence and spiritual infinity common to all three Persons of the Trinity. In this, it diverges from the Prologue in one aspect (referring to the three persons of the Holy Trinity, either individually or communally as light), and converges with it in another (Jesus Christ is the Light). It will use it again to refer to the pre-existence of the Light/Logos/Jesus Christ.

8.1.4 Light and pre-existence[393]

The divine pre-existence of Jesus is central to the Maronite Christology and has been the determining factor in recognising heresy for many centuries. This theme identifies statements, which directly relate to the many christological concepts stated in the New Testament, especially in the Johannine Prologue and the rest of the Fourth Gospel. The three main ones are:

- Jesus of Nazareth is the Son of God and the Light and the Word of God/Logos;
- He is God and pre-existed before the 'foundation of the world;
- Through Him every thing was made-created.

The POF stresses greatly interior awareness of these concepts. With regard to the Word of God, the terminology used, although referring to the past, emphasises continuity: the Word of God that is now, was before the creation began. This terminology turns next to highlight his creative activity. His agency goes on to exclude all possibility of creation apart from Him. The close connection between the Father and the Son, which has already been stressed in their essential relationships, is seen also in their part in creation. Any conception of creation, which does not take account of this, is not in harmony with the Maronite teaching generally.

In addition, the POF instructs that primordial light was the first creation of God through his Word, and thus the very stuff of the universe. It sees a close connection between the creation of

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389. See POF Volume I pages: 41, 81, 295, 333, 433, 674, and 840.
390. See POF Volume I pages: 16, 197, 375, and 604.
391. See POF Volume I pages: 167, and 258.
392. See POF Volume I pages: 81.
393. For references about this topic, see the Appendix.

light in the beginning as a victory over darkness and the Son's victory over the darkness spread over the world by Satan. God is portrayed as the 'Father of Lights' and the Son is described as 'Light of the world', the 'Eternal Light' who came into the world and the 'The Incarnate Light'.

8.1.5 The coming of the Light into the world[394]

The humanity of Jesus is a predominant theme in the Maronite liturgy especially in the POF. This is best seen in the texts, which focus on the incarnation of the Logos /Eternal Light, for without his incarnation and justification, salvation is not possible. In his divine compassion, love and mercy, the 'Most High'/the 'Word'/the 'Begotten of the Father' humbled himself and condescended to take on the person of a human. He is the merciful and the 'True Light' who became incarnate among humans to bring salvation and grant life. Before the coming of the 'True Light' into the world, some 'lights' certainly existed, but when he came he was constituted as the only true illumination from whom all existing light was derived. There was a general lack of recognition of him by the world, thus he was not accepted.

The statement, 'the Light/the Eternal Light/the Word became flesh' distinguishes POF's use of the term Logos; and its emphasis on flesh, which is here used as a symbol of humanity. He who was God then became truly man. The expressions 'Word of God, Begotten of the Father without beginning, today, in your love you willed to dwell in the womb of the Virgin and to take from her the form of man'[395] and 'We adore you who live in the heavenly light and humbled yourself to become flesh'[396] are two of many strong statements that draw special attention to the incarnation of the Word of God and the residence of the 'Incarnate Light' in the world. Thus, He was the light shining in the darkness that illumines the creation 'lying in darkness'.

The topic of the incarnation and its connotations (i.e. what the Logos/Light was or is; and what He did or does/doing) are the strongest affinity existent between the Johannine Prologue and the Maronite POF. This can be found at the conceptual and the literary levels. At the conceptual level is found: the pre-existence of the Logos; his deity; his incarnation; his dwelling in the world, his revelatory and salvific mission. At the literary level both documents employ the same

394. For references about this topic, see POF for example Volume I: 16; 21; 26; see also the Appendix/Chapter 9.
395. See POF Volume I, pages: 314.
396. See POF Volume I, pages: 426.

terminology to talk about the same person, his identity and deeds: The Word of God/Logos; the Light; the True Light; became flesh, came into the world, dwelt in it; illumines the world; shines in the darkness; reveals the Father and grants life, grace and truth. The only difference is the expression 'the Incarnate Light', which belongs exclusively to the POF.

8.1.6 Light and those who accept it[397]

The POF refers to Jesus Christ as the 'True Light', who came into the world; and professes that he is the 'Light of the world' and that his light shines day and night within the hearts and intelligence of his believers. He bathes them in his radiance that knows no setting. Believers, who participate in Him as Light, become also light; they are called saints. Those who do not obey Him; they are children of darkness and they walk in darkness. The POF exhorts the believers to accept Jesus Christ and to have a deep individual and personal experience with Him. Doing so, they become children of light by grace and co-heirs with Him. The POF describes in poetic imagery the work of Jesus Christ as light within the heart of his believers: the latter are born to live/walk in the light and encouraged to possess the inner presence of the 'Incarnate Light' in a more conscious, unifying way. As they grow in deeper silencing of the heart and in spiritual experience, they continually beseech Him to let the light of his face shine upon them and within their hearts. They ask him to enable them to welcome Him in his second coming with their lit lamps, and to experience more and more his assimilating presence that dispels darkness and bridges the abyss.

8.1.7 The Light and darkness[398]

Darkness is the antithesis of light, and by it the POF usually means what is set in opposition to God, who is the Father of all lights, and the rejection of the Son, who is 'Light from Light'. Jesus Christ/the Light gives strength to his believers to endure all forms of suffering gladly; He dispels the darkness of sin in their life. When his light shines in the darkness, it does not simply illuminate what was there; rather it purifies, transforms and saves. The illumination comes generally to believers and would seem to refer to the light of conscience and reason. The light of spiritual enlightenment, which the believers receive, is not external as the light from a lamp; rather, it is personal and derives exclusively from the 'Eternal Light'. The

397. For more references about this topic, see the Appendix.
398. For more references about this topic, see the Appendix.

coming of the latter is the coming of life and wisdom, and his absence serves as a sign that a person has forsaken Him and turned to sin. In that, darkness reigns over the person's faculties: the evil becomes powerfully active; and sin grows stronger in him or her.
To be protected from the darkness, the Maronite believers pray to the 'Eternal Light' to save them from this darkness, and to be a perpetual morning for them, a light that does not fade. They beseech Him to let the light of his face shine upon them; and to be illumined by the light of his holy commandments in their feelings, thoughts, and desires, so they can walk in his light all the days of their life. The salvific effect of the Light and the image of the 'face of Christ' as light shining in the hearts and life of the Maronite believers can be seen, at the conceptual level, as an echo of the Matrix light-darkness in the Johannine Prologue. This matrix is an analogical concept that the POF freely uses and develops at different levels: theological, christological, soteriological, eschatological, ethical, non-metaphorical, and metaphorical level. Therefore, one can expect same vagueness as to its use of light motif and related terms. Their use and development can be considered as significant evidence of affinity between the Johannine Prologue and the POF.

8.2 FINAL REMARKS

When the Johannine Prologue and the *Prayer of the Faithful* of the Antiochene Syriac Maronite Church are compared, there is enough similarity to show the close connection between them at different levels, namely the literal and conceptual ones.

At the literal level, one can find that both documents employed the same terminology (terms and expressions) in reference to the same person, that is, the Logos/the Light/Jesus Christ. They use the same figurative language, employing principally the light metaphor and its various connotations to talk about his divine identity and his revelatory and salvific activities.

At the conceptual level, both the Prologue and the POF deal with almost the same concepts: The preexistence of the Logos/the Light, his relation with the creation, his coming into the world, his acceptance or rejection by the latter, and his revelatory function. Beside these, the POF contains more themes that have connotation with the 'light metaphor', which could be interesting topics for future studies. Here are few examples: light and truth; light and

knowledge; light and grace; light and life; light and creation; light and salvation; light and eschatology; the functions and the activities of the Light.

What has been discussed in the present dissertation confirms that there is a significant affinity between the Johannine Prologue and the Maronite POF. But, how could such an affinity been realised? Various possibilities can be suggested as an explanation:

- Both, the Johannine Prologue and the Maronite POF could have originated from the same socio-historical milieu, that is, the ancient diocese of Antioch and its vicinity. Thus, the civil and religious Antiochene traditions could have influenced their contents.

- Influenced by the monastic spirituality and immersed in the ancient liturgical tradition of Antioch, the first generations of Maronite believers may have admired the Fourth Gospel and favoured its Prologue. They adopted some of its concepts and borrowed its terminology, in particular the 'light metaphor' to express their faith.

- At a certain phase of composition of the Fourth Gospel, the Fourth Evangelist had resided at Antioch; consequently, he may have implemented certain elements from his Antiochene background into this process of composition.

- Both the Johannine Prologue and the Maronite POF may have used the same original source, probably an existent liturgical hymn.

Without denying the existence of many others or minimising their value, these suggestions are of varying weight and diverse character. Undoubtedly, they may be challenged at different levels. Although they appear convincing and are supported by reliable references, yet I do not allege that they are able to give final answers to the new hypothetical matter proposed earlier in the present dissertation. This is still open for further examination and future research. Thus, caution is required in making any decision concerning this matter.

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APPENDIX

The present appendix contains the results of the comprehensive study and the analytical reading that I conducted on the first English edition of the *Prayer of the Faithful* (hereafter POF) of the Antiochene Syriac Maronite Church (three volumes). This was done with the purpose of identifying, totaling and analyzing the metaphorical and non-metaphorical uses of the 'light' motif as well as the occurrences of words that have connotation with it, hereinafter 'Related Terms'. The contents of this appendix consist of four major parts detailed as follow:

1 Occurrences of 'Light' and 'Related Terms' in the 'Invariable Prayers'

- **1.1** Supplication
- **1.2** The Lord's Prayer
- **1.3** Nuhro
- **1.4** Concluding Prayer
- **1.5** Detailed Statistics (Table 1)
- **1.6** Elements of comparison

2 Occurrences of 'Light' and 'Related Terms' in 'Volume 1' of the POF

- **2.1** Describing 'Volume 1'
- **2.2** Detailed Data (Table 2)
- **2.3** Detailed Statistics (Table 3)
- **2.4** Statistics Summary (Table 4)
- **2.5** The 'Related Terms' and their occurrences in 'Volume 1' (Table 5)
- **2.6** Elements of comparison

3 Occurrences of 'Light' and 'Related Terms' in 'Volume 2' of the POF

- **3.1** Describing 'Volume 2'
- **3.2** Detailed Data (Table 6)
- **3.3** Detailed Statistics (Table 7)
- **3.4** Statistics Summary (Table 8)
- **3.5** The 'Related Terms' and their occurrences in 'Volume 2' (Table 9)
- **3.6** Elements of comparison

4 Occurrences of ‘Light’ and ‘Related Terms’ in ‘Volume 3’ of the POF

4.1 Describing ‘Volume 3’

4.2 Detailed Data (Table 10)

4.3 Detailed Statistics (Table 11)

4.4 Statistics Summary (Table 12)

4.5 The ‘Related Terms’ and their occurrences in ‘Volume 3’ (Table 13)

4.6 Elements of comparison

The contents of the present appendix and the data obtained from chapters six and seven are examined and analysed together in chapter eight to extract some inferences for the chief topic of the present dissertation, that is:

‘Light’ used as metaphor in the Prologue of the Fourth Gospel:
The influence of this metaphor on the Maronite ‘Prayer of the Faithful’

PART 1

1 Occurrences of 'Light' and 'Related Terms' in the 'Invariable Prayers'

The comprehensive study conducted on the POF revealed that there are four invariable prayers containing 'Light' and 'Related Terms': two of them belong to Ramsho (*Supplication*, *The Lord's Prayer*), and two to Safro (*Nuhro*, *Concluding Prayer*). These prayers, hereinafter *Invariable Prayers*, are repeated daily without variation all the Maronite liturgical cycle long. Part 1 contains the wordings of these prayers, the results of the above-mentioned study and a brief analytical reading. The data obtained from Part 1 is used in chapter eight of the dissertation.

1.1 *Supplication*

Supplication is one of the major components of Ramsho (evening prayer). It is a poetic series of petitions based on the meter of Saint James or Saint Ephrem.[1] Unlike the other three prayers mentioned above, *Supplication* is partially invariable. This means that only one of its petitions is invariable and contains 'Light' and 'Related Terms'; the rest changes accordingly with the office of every Day, Sunday, or Memorial. The following is the wording of the invariable petition:

> *O Son of God/O Lord of night, and Master of all time ... You reconcile heaven and earth, grant peace to your Church and keep her children in the* ***light*** *of the Cross.*

Usually this petition begins by either '*O Son of God*' or '*O Lord of night and Master of all time*'; it comes in order either in the first or the second place among the other petitions in the *Supplication*, and is repeated 77 times in the POF.[2] Though short, it is so profound that the rest of the *Supplication* comes to reflect, meditate and elaborate upon it within the framework of the theme/spirit of the day, Sunday or the memorial celebrated. Every segment of it contains a profession of faith, or certain traces of theological, christological, ecclesiological and soteriological teaching. This petition is addressed to Jesus Christ; it begins by calling upon him using one of his titles based on who he is, or what he did/doing/able to do. He is the master of night; indirectly, this means that the latter obeys him and its darkness cannot overcome him.

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1. For more information, see Volume 1, page xxiv.
2. In Volume 1: 32 times; in Volume 2: 28 times; in Volume 3: 17 times. For more details, see Table 1.

O Son of God... You reconcile heaven and earth

Through this expression, the Maronite believers profess the divinity of Jesus Christ and acknowledge his divine sonship. They express their belief in his salvific incarnation by which, he reconciled heaven and earth; in other terms, he established peace between God and human beings. This made him a divine peacemaker and source of every peace; accordingly, he is able to grant his church and her children the real peace they need.

… Grant peace to your Church

The peace that the Maronite believers beseech is twofold: internal and external. The internal aspect is the harmony needed to heal the painful struggles caused by divisions and conflicts that are destroying the unity of the Church. It could be seen as reminiscence of the harmful christological debates that wounded the early Maronite church in the past; or as referring to any kind of misunderstandings that may exist among her children. The external peace requested her is a real peace to eliminate and replace the persecution and hardships imposed on the church by her enemies. There is another kind of peace that could be mentioned her: it is the spiritual peace between the Church and her Maker and Lord. This peace emanates from the faith, and is based on the faithfulness granted to the Maronite believers by Jesus through the light of his Cross.

… Keep her children in the light of the Cross

The metaphor ‘light’ used in this petition has one vehicle (light of the Cross), and two different tenors (protection and guidance), which invite to read/understand this metaphoric petition in two different ways. The first one is: O Christ! Protect the Church by the salvific power of your Cross; the motif ‘light’ here is referring to the salvific power of the Cross that saves/keeps the Church. The second one is: O Christ! Grant the children of the Church/the Maronite believers the grace to stay focusing on you/faithful to you, and to appreciate the merit of salvation earned by your crucifixion. Moreover, when read within the context of the Maronite liturgy and theology, one may find the meaning of the metaphorical expression ‘light of the Cross’: the fact that Jesus Christ/the Light was crucified, his holy body touched the Cross; thus the Cross was illumined and became at the same time source of light.

1.2 *The Lord's Prayer*

The Lord's Prayer consists of two elements: the first one is the well-known Christian prayer 'Our Father who art in heaven…'. The second element is a prayer addressed to God the Father in the following terms:

> *O Lord, the night and the day are yours; you uphold the **light** and the sun. Through your power you direct the sequence of the seasons. O Lord, you have brought the day to its close and called forth the night; be for us that great Day that never ends. In the evening let your **light shine** in our hearts, and in the darkness of the night **enlighten** us with the knowledge of your truth. And so, through all the days of our lives, we shall praise you, Father, Son and Holy Spirit. To you be glory and may your mercy rest upon us, now and for ever.*

The Lord's Prayer is the core of *Hootomo* (the conclusion of the office); it follows the *Supplication* in the structure of Ramsho, and is prior to the *Dismissal*. It is an invariable Prayer, and is repeated 96 times in the POF[3] without variation every Day, Sunday, or Memorial celebrated throughout the Maronite liturgical cycle. It begins by an outcry addressed to God the Father borrowing an image from the Old Testament depicting him as the master of the light/darkness and day/night (cf. Am 5:8); and beseeching him to be 'that great day' and to enlighten his people in 'the darkness of the night' by the knowledge of his truth. This means that darkness cannot overcome him.

This invariable Prayer is governed by the twofold matrix light/darkness and day/night and is said at the end of the working day. It is of great significance because it uses motifs from daily life to teach the Maronites believers theological and morale truths. For example, the expression '… *be for us that great Day that never ends*' can be understood as petition addressed by the Maronites believers to the Father beseeching Him to keep them in his presence in their earthly life (protect them and enable them to love/worship him and to do his will) and the one to come (save them and grant them eternal life/salvation). Once again, the metaphor light is employed here to describe the sovereignty and the ability of God and to reflect the awareness of the Maronite believers of his divine intervention in their lives. The motif light is employed here to refer to God and his divine realm; and the motif darkness is used to refer to their opposite.

3. In Volume 1: 36 times; in Volume 2: 40 times; in Volume 3: 20 times. For more details, see Table 1.

1.3 ***Nuhro***

The *Invariable Prayers* repeated daily in the offices of Safro are two: the '*Nuhro*' and *the* '*Concluding Prayer*'. The following is the wording of *Nuhro*.

> *The **Light** of the just and joy of the upright is Christ Jesus our Lord. Begotten of the Father, he manifested himself to us. He came to rescue us from darkness and to fill us with the radiance of his **light**. Day is dawning upon us; the power of darkness is fading away. From the **True Light** there arises for us the **light**, which illumines our darkened eyes.*
>
> *His glory shines upon the world and enlightens the very depths of the abyss. Death is annihilated, night has vanished, and the gates of Sheol are broken. Creatures lying in darkness from ancient times are clothed in **light**. The dead arise from the dust and sing because they have a Savior. He brings salvation and grants us life.*
>
> *He ascends to his Father on high. He will return in glorious splendor and shed his **light** on those gazing upon him. Our King comes in majestic glory. Let us **light** our lamps and go forth to meet him. Let us find our joy in him, for he has found joy in us. He will indeed rejoice us with his marvelous **light**.*
>
> *Let us glorify the majesty of the Son and give thanks to the almighty Father, who, in an outpouring of love, sent him to us, to fill us with hope and salvation. When he manifests himself, the saints awaiting him in weariness and sorrow, will go forth to meet him with **lighted** lamps. The angels and guardians of heaven will rejoice in the glory of the just and upright people of earth; together, crowned with victory, they will sing hymns and psalms. Stand up then and be ready! Give thanks to our King and Savior, who will come in great glory to gladden us with his marvelous **light** in his kingdom.*
>
> *Glory to the Father and to the Son and to the Holy Spirit, now and forever. Amen. Alleluia.*

Originally the Syriac term 'Nuhro' means light or day. However, in the POF, it is used as a title for a hymn of praise in honor of Jesus Christ the Light; and is attributed to Saint Ephrem.[4] It is an '*Invariable Prayer'* in Safro; and is repeated 96 times in the entire POF[5] without variation every Day, Sunday or Memorial all liturgical cycle long. It is rich in theological and catechetical teaching. Examining its contents, one may find striking literal and conceptual similarities with the Johannine Prologue.

4. See Volume 1, page xxvi.
5. In Volume 1: 36 times; in Volume 2: 40 times; in Volume 3: 20 times. For more details, see Table 1.

At the literal level for example, the expressions ‘the True Light’ and ‘Begotten of the Father’ are similar to those of the Prologue (Jn 1:9,18). At the conceptual level, the concepts of Incarnation of the Son, and his revelatory and salvific functions are similar as well to those of the Prologue (Jn 1: 12-13, 14, 17-18). Moreover, there is another level of affinity that is the usage of the metaphor light and the matrix light-darkness to express and talk about these and other concepts. In fact, the motif light is employed nine times in Nuhro: non-metaphorically (six times) and metaphorically (three times).

In the first paragraph the motif light occurred four times (metaphorically 2 and non-metaphorically 2). In this paragraph, the metaphor light is related to the Incarnation of the only Son and to his plan of salvation. It is employed to refer to Jesus Christ as ‘the True Light’ and ‘Begotten of the Father’, who came to rescue his people/the Maronites from both the darkness of the night and the darkness of ignorance/not knowing the Father.

The second paragraph is about the Light/Jesus Christ in the world and his battle with the powers of darkness/death; and about how he conquered the night and death, giving life to the creatures lying in darkness and clothing them with his light. His victory over darkness and the usage of the matrix light-life are an echo to the same concepts/matrix found in the Prologue (Jn 1:5, 9, 12).

The rest of the *Nuhro* (paragraphs three and four) employs the metaphor light in connection with the moral (i.e. light the lamps…) and eschatological (i.e. He will… his marvelous light) dimensions/concepts. It has certain affinities with the contents of the Prologue. The expression ‘light the lamps’ in Nuhro means accepting/receiving/welcoming Jesus Christ; one may find its parallel in the Prologue (Jn 1:12). Another expression confirms this, that is (…his marvelous light); it is an indirect profession that Jesus Christ is the True Light and source of every light. The terms (in his kingdom) reflect the eschatological dimension to the texts.

1.4 *Concluding Prayer*

Concluding Prayer is the final prayer of Safro; it concludes its office as follow:

> *O God, you are before all the ages and exist from age to age; you are resplendent and glorified in **unsearchable light**; through your Word, you bring forth **light** and give us a new day. **O radiant Day** and **source of all light**, we glorify you, adore you, and offer you praise night and day; accept our praise and answer our prayer. Send us your abundant blessings, through the mercy of your Christ. To him, with you and the Holy Spirit be glory, honor and power, now and forever. Amen.*

Concluding Prayer is an invariable Prayer, and is repeated 96 times in the POF.[6] It is addressed to God the eternal Father and the 'Source of all light', who dwells in 'unsearchable light'. He brings light through his Word/Logos/Jesus Christ. In this prayer the Maronites worshipers beseech the 'Radiant Day'/Father to grant them 'abundant blessings… through Christ'. This petition reflects certain traces of the influence of the Prologue on the POF (see Jn 1:17-18).

1.5 Detailed Statistics

This paragraph consists of the detailed statistics demonstrating the occurrences of the above examined '*Invariable Prayers*' in the three volumes of the POF. These statistics are organised and classified in 'Table 1'. The latter consists of one page, five columns and twenty-seven rows.

- ***Column* 1** enumerates the sections of the POF where '*Invariable Prayers*' occurred.
- ***Column* 2** shows how many times *Supplication* is repeated.
- ***Column* 3** shows how many times *Lord's Prayer* is repeated.
- ***Column* 4** shows how many times *Nuhro* is repeated.
- ***Column* 5** shows how many times *Concluding Prayer* is repeated.
    - **Rows 1 and 19** display the titles of columns.
    - **Rows 2, 10 and 20** display the numbers of the volumes.
    - **Row 9** displays the sub-total of occurrences in 'Volume 1'.
    - **Row 18** displays the sub-total of occurrences in 'Volume 2'.
    - **Row 26** displays the sub-total of occurrences in 'Volume 3'.
    - **Row 27** displays the grand total of occurrences in the entire POF.
    - **The remaining rows** display the mains section of the POF.

6. In Volume 1: 36 times; in Volume 2: 40 times; in Volume 3: 20 times. For more details, see Table 1.

Table 1

Occurrences of the 'Invariable Prayers' in the POF

Reference	Supplication	Lord's Prayer	Nuhro	Concluding Prayer
Volume 1				
Ordinary of Ramsho and Safro	-	1	1	1
Common of the Week	6	7	7	7
Season of the Announcements…	11	12	12	12
Season of Epiphany	4	5	5	5
Common of Memorials	5	5	5	5
Proper of Memorials	6	6	6	6
Sub - Total of Volume 1	**32**	**36**	**36**	**36**
Volume 2				
Ordinary of Ramsho and Safro	-	1	1	1
Common of the Week - Lent	5	6	6	6
Common of the Week -Resurrection	6	6	6	6
Season of great Lent	4	8	8	8
Passion Week	-	6	6	6
Season of Resurrection	8	8	8	8
Common of Memorials	5	5	5	5
Sub - Total of Volume 2	**28**	**40**	**40**	**40**
Volume 3				
Ordinary of Ramsho and Safro	-	1	1	1
Common of the Week	6	7	7	7
Season of Pentecost	1	1	1	1
Common of Memorials	5	5	5	5
Proper of Memorials	5	6	6	6
Sub - Total of Volume 3	**17**	**20**	**20**	**20**
Grand Totals	**77**	**96**	**96**	**96**

The data recorded in 'Table 1' show the following results:
- *Supplication* is repeated **77** times in the POF.
- *Lord's Prayer* is repeated **96** times in the POF.
- *Nuhro* is repeated **96** times in the POF.
- *Concluding Prayer* is repeated **96** times in the POF.

According to simple calculations, one may find that the motif light is used 1421 times in the POF: metaphorically 557 times and non-metaphorically 864; and that the 'Related Terms' occurred 960 times. These numbers and the daily occurrences show that the metaphor light has a significant importance in the POF and plays a major role in the theological and catechetical domains in expressing and teaching the Maronite faith. This could be seen as affinity with the Johannine Prologue or as a sign of influence of the latter found in the POF. This affinity is shown and supported by the following 'elements of comparison' extracted from the present comprehensive study and the analytical reading.

1.6 Elements of comparison
- God the Father is the Master of light and darkness.
- God the Father dwells in unsearchable light.
- God the Father is the source of all light.
- God sends the light and abundant blessings through his Word/Jesus Christ.
- Jesus Christ is the Son of God and the Master of night/darkness.
- Jesus Christ is the 'Begotten' of the Father.
- Jesus Christ is the True Light and 'light from light'
- Darkness cannot overcome Jesus/the Light.
- The motif light is employed as metaphor to describe/talk about Jesus and his Salvation.
- The metaphor light is used in connection with the concept (belief) of Salvation.
- The light (of the Cross) is source of peace, protection and Salvation.
- Light is employed to refer to God and his divine realm.
- Darkness is used to refer to the opposite of God and his divine realm.

These elements are used as a fundamental basis for the comparison, analysis and concluding thoughts and suggestions made in chapter eight.

The ‘Grand Totals’ of ‘Table 4’ show that the motif light is used **859 times** in ‘Volume 1’: metaphorically **327 times** and non-metaphorically **432 times**; and that the ‘Related Terms’ occurred **464 times**. At another level, ‘Table 2’ demonstrates that this motif is employed in the same metaphorical way as in the Johannine prologue; for example the offices of Ramsho and Safro of ‘Volume 1’ refer to Jesus Christ as the ‘True Light’, also the metaphor light is linked to essential concepts in the Maronite theology such as Salvation, life, glory, the Mosaic Law, and so on. This observation can be supported by the following ‘elements of comparison’:

2.6 Elements of comparison

- Jesus Christ is **Light** from **Light,** and true God from true God.
- Jesus is the **Light** and the Image of the Father, sharing the same nature as Him.
- Jesus is the Artisan of life, who clothed his people with the raiment of glory.
- Jesus is the **light** of the Father.
- Jesus is the **Light** and the begotten of the Father.
- Jesus is the Lord, who **illuminated** the nations with the **light** of his salvation.
- Jesus is the Lord of **light**, who shines upon his creatures.
- Jesus is the Eternal Child and the hidden **light** without beginning that **illumines** the world.

These elements are but few examples from a wider range. They are used as a fundamental basis for the comparison, analysis, concluding thoughts and suggestions made in chapter eight.

The ‘Grand Totals’ of ‘Table 4’ show that the motif light is used **859 times** in ‘Volume 1’: metaphorically **327 times** and non-metaphorically **432 times**; and that the ‘Related Terms’ occurred **464 times**. At another level, ‘Table 2’ demonstrates that this motif is employed in the same metaphorical way as in the Johannine prologue; for example the offices of Ramsho and Safro of ‘Volume 1’ refer to Jesus Christ as the ‘True Light’, also the metaphor light is linked to essential concepts in the Maronite theology such as Salvation, life, glory, the Mosaic Law, and so on. This observation can be supported by the following ‘elements of comparison’:

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- Jesus is the Artisan of life, who clothed his people with the raiment of glory.
- Jesus is the **light** of the Father.
- Jesus is the **Light** and the begotten of the Father.
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PART 2

2 Occurrences of 'light' and 'Related Terms' in 'Volume 1' of the POF

The second part of the present appendix contains the results of the comprehensive study and the analytical reading conducted on 'Volume 1' of the POF, with the purpose of identifying and analysing the occurrences of 'light' and 'Related Terms' in this volume. The data obtained is used in chapter eight of the present dissertation:

2.1 Describing 'Volume 1'

'Volume 1' is the first of three volumes that forms the Maronite 'Prayer of the Faithful': first English edition; published on 1983 by the Diocese of Saint Maron United States of America; hardcover, red cloth cover with gold stamping and three ribbons, 1164 pages.

'Volume 1' includes the Ramsho (Evening Prayer) and the Safro (Morning Prayer) of 'Sundays of the Church'; 'Season of Announcement and Birth of our Lord' and 'Season of Epiphany'. It consists of the following sections and subsections:

- **Pages vii → xxx**	Foreword; Letter of Chorbishop Boutros Gemayel; Preface; Introduction.
- **Pages xxxi → xxxv**	Calendar of the Diocese of Saint Maron.
- **Pages 1 → 21**	Ordinary of Ramsho and Safro.
- **Pages 22 → 162**	Common of the Week: Sunday; Monday; Tuesday; Wednesday; Thursday; Friday; Saturday.
- **Pages 163 → 170**	Hymns.
- **Pages 171 → 249**	Sundays of the Church: Consecration of the Church Sunday; Dedication of the Church Sunday;
- **Pages 250 → 651**	Season of Announcement and Birth of Our Lord: The Announcement to Zechariah; The Announcement to Mary; The Visitation to Elizabeth; The Birth of John the Baptizer; The Revelation to Joseph; Genealogy Sunday; Birth of Our Lord; First Sunday after the Birth of Our Lord; Circumcision of Our Lord; Sunday of the Finding in the Temple.
- **Pages 652 → 893**	Season of Epiphany: Epiphany of Our Lord; First Sunday after Epiphany; Sunday of the Deceased Priests; Sunday of the Righteous and Just; Sunday of the Faithful Departed.
- **Pages 894 → 1009**	Common Memorials: Memorial of the Virgin Mary; Memorial Angels; Memorial of an Apostle; Memorial of a Martyr; Memorial of a Confessor.
- **Pages 1010 → 1152**	Proper of Memorials: Immaculate Conception; Stephen Protomartyr; The Holy Innocents; Anthony the Great; Presentation in the Temple; Maron.
- **Pages 1153 → 1164**	Synaxarion for memorials without a proper office.

The comprehensive study and the analytical reading conducted on 'Volume 1' of the POF did not include its '*Invariable Prayers*' because they were examined in Part 1 of the present appendix. In order to facilitate a uniform display of the obtained results and make a methodical analytical reading, the data collected was arranged in four specific tables (2; 3; 4; and 5).

2.2 Detailed data

'Table 2' comprises eleven pages of detailed data organised in six columns:

- **Column 1 (Reference)** indicates the section/sub-section where 'Light' or 'Related Terms'[7] occurred. The sections are the same as those of 'Volume 1', and follow the same order.[8]
- **Column 2 (Page)** lists the page numbers where 'Light' or 'Related Terms' are found.
- **Column 3 (Metaphoric)** displays the occurrences of the metaphoric use of 'Light'.
- **Column 4 (Non-metaphorical)** displays the occurrences of the non-metaphoric use of 'Light'.
- **Column 5 (Related Terms)** displays the occurrences of 'Related Terms'.
- **Column 6 (Wording)** contains the sentences, where 'Light' or 'Related Terms' occurred; however, to accommodate the width of the row, some of them were abridged. To facilitate an easy identification, the word 'Light' and 'Related Terms' were typed in **bold** letters.

7. 'Related Terms' is a title, which I used to indicate the words that have connotation with light; such as: day, shine, illumines, radiant, and so on.

8. For an advanced understanding, please see 'Table of Contents' of 'Volume 1', pages v-vi.

Table 2

Occurrences of 'Light' and 'Related Terms' In 'Volume 1'

Reference		Page	Light		Related Terms	Wording
			Metaphoric	Non-Metaphoric		
COMMON OF THE WEEK						
Sunday						
Ramsho	Proemion	29	light		Illuminated	(Lord) … **illuminated** the nations with the **light** of his salvation
Safro	Second Prayer	36	light x 2			**Light** from **Light,** and true God from true God
		"	light			Lord … turn us from the death of sin so that we may praise you, our **light** and joy
	Sedro	41		light		(God) …You, whose **light** never fades.
		42		light	radiant	(God) … today, the world is **radiant** with the **light** of your resurrection.
		"		light		(Artisan of life) … clothe us with the raiment of glory, that we may see you in the **light.**
Monday						
Ramsho	Second Prayer	46			day	(Lord) on the great **day** of your coming may we find true joy in you
	Sedro	50			lamps	(Christ) … and do not extinguish our **lamps** at your festal banquet
		"	light		day	(Christ) … and enter the garden of **light** on the great and awesome **day**
	Supplication	51	light	light		(Lord) At night, when the **light** of the sun sets on the horizon be for us a radiant **light**
		"			lamp	Son of God, may your word be a **lamp** for us
Safro	Second Prayer	57	light		star	(Lord) Glory to you, **light** of truth and star of glory
		"			enlightened	O Lord grant that in praising you, we may be **enlightened**
	Third Prayer	59			enlightened	(Lord) Thus, with **enlightened** thoughts, the reflections of your grace. our hearts will be purified
	Mazmooro	63	light	light	shone	Lord of **light,** your **light** has **shone** upon your creatures
		"	light			Lord of **light,** remember your church which you have upheld
Tuesday						
Ramsho	Sedro	69	light		illumine	(God) … **illumine** us with your spiritual **light,** Lord
		70		light		(Lord) Then we shall be counted among those who inherit heavenly and eternal joys in that place of **light**

Reference		Page	Metaphoric	Non-Metaphoric	Related Terms	Wording
Tuesday						
	Supplication	71	light		illumine	Lord, **illumine** the eyes of our hearts with your **light**
Safro	Opening Prayer	75	light		shine	(Lord) May your **light shine** upon our thoughts
		"	light			(Lord) Make firm our steps on the paths of your … eternal **light**
	Second Prayer	76	light	light		Glory to you Creator of the **light** that dispels darkness. Create in us, Lord, works of **light**
	Proemion	81		light	radiant shine	Praise, honor and glory to the splendid Dawn whose **light** never fades the **radiant** Son whose beams ever **shine**
		"		light	day	(Son) … the bright **Day** whose **light** is unchanging
		"	light		illumines	(Son) … resplendent Sea of **light** that **illumines** all creatures
		"		light		(Son) … from the mysterious Father before the star of **light**
	Sedro	81		light		Be praised and glorified, O god, who created **light**
		"	light			(God) You reveal to us the **light** of your creative power
		"			illumine, rays	(God**) Illumine** our souls with the **rays** of your love.
		"	light			(God) … may the presence of your **light**… guide us
		"	light			Joyfully we shall sing praise to you O Christ, the **light** of truth
		"	light			… and to your life-giving Spirit, **light** of all beings
Wednesday						
Ramsho	Supplication	91	light			… whatever **light** it possessed vanishes
Safro	Sedro	101	light		sun	Glory to you O Christ**, Light** of truth and **Sun** of justice
		"	light			You have come to dwell within your church, to be her **light**
				light		(Christ)… those dwelling in darkness have seen the **light**
		"	light		day	(Christ) You are the **Light** …never extinguished, the **Day** that never ends, the Morning that has no night
		"	light		illumined	Lord may the eyes of our hearts be **illumined** by your **light**,
		"		light		(Lord) In your kindness, you free us from the darkness of night and draw us to the **light** of day
		"		light		Thus through your wisdom we will conquer the snares of the evil one who dons the garb of an angel of **light**
		"	light			(Lord) guard us … keep our gaze fixed on your resplendent **light**
	Mazmooro	102	light	light	lamps	The Morning of the Lord is dawning; **light** your **lamps** and on the Day of Judgment you will enter the paradise of **light**
Friday						
Ramsho	Proemion	128	light x 2			Praise, glory and honor to the **Light** whose radiance has revealed the Father of **lights**
		"	light		brightness	Praise…to the **Brightness** whose splendor has drawn us to the threshold of **light**
Safro	Opening Prayer	134	light			(Lord) … and invite us to share the joy and exultation of your blessed ones who dwell in indescribable **light**

Reference		Page	Metaphoric	Non-Metaphoric	Related Terms	Wording
Saturday						
Ramsho	Opening Prayer	144	light		shine	(Christ) … let your **light** and grace **shine** upon our parents, brothers and sisters and teachers
	Supplication	150			dawn	(Son of God) On that great **Dawn** when all secrets will be judged and hidden deeds revealed
Safro	Opening Prayer	154	light		Illumined	(Lord God) Then we shall be **illumined** by the **light** of your holy commandments in our feelings, thoughts and desires
	First Prayer	155		light		(Lord) … grant them (the dead) repose in your dwelling of **light**
HYMNS						
	The Resurrection of Christ	165	light		day	(Christ) Those in the shadow of death await your great **Day** and seek your **light.**
		"			enlightened	(Christ) You have **enlightened** their darkness
	Expectations of the Virgins	166			lamps	(Lord) Like the five virgins, behold our **lamps**
		"			lamps	(Lord) … the wind lashes at our burning **lamps.**
	Hail to you	167	light			(Mary) Blessed are you, for within you has been placed in all purity the eternal Son, the splendor of the incarnate **Light.**
	Christ the Light	169	light x 2			(Christ) Glory to you, O marvelous One, our **Light,** Your pure **light** has dispersed the darkness
		"			illumined	(Christ) And creatures are **illumined** by the glow of your countenance
		"	light			(Christ) Then we shall behold your splendid **light.**
SUNDAYS OF THE CHURCH						
Consecration of the Church						
Ramsho	Opening Prayer	175	light			Then (Lord) with the children of the **light**, we shall praise you…
	Second Prayer	177	light		enlightened	Lord, you are the **Light** who dispersed the clouds of sin …and **enlightened** human intelligence with your sublime teachings
		"		light		Lord …The people who are in the darkness …have seen a great **light**
	Sedro	180		light x 4		(Holy Church) Rise up and be adorned with **light**
	Qolo	181		light		Today Isaiah proclaims: Arise and be adorned with **light,** daughter of the nations why remain in darkness
Safro	Second Prayer	192	light			… May your cross of life guide her (Church) in the way of **light**
	Proemion	197	light		illumines	Praise, glory and honor to the true **Light** who **illumines** all creatures
		"	light			He made the church, the **light** of the world in his image

Reference		Page	Metaphoric	Non-Metaphoric	Related Terms	Wording
Dedication of the Church						
Ramsho	Opening Prayer	213		light		… Then, with the children of the **light,** we shall praise you
	Second Prayer	215	light			Lord, you are the **Light** who dispersed the clouds of sin.
		"			enlightened	… **enlightened** human intelligence with your sublime teachings.
		"	light			The people who are in the darkness… have seen a great **light**
	Sedro	218		light x 4		(Holy Church) Rise up and be adorned with **light**
	Qolo	219		light		Today Isaiah proclaims: Arise and be adorned with **light,** daughter of the nations why remain in darkness
Safro	Second Prayer	229	light			(Lord) May your cross of life guide her in the way of **light**
	Proemion	234	light		illumines	Praise… to the true **Light** who **illumines** all creatures
		"	light			He made the Church, the **light** of the world, in his image.
	Mazmooro	235	light	light		O Church, rise up and be clothed in **light**, because your **light** has come!
SEASON OF ANNOUNCEMENT AND BIRTH OF OUR LORD						
The Announcement of Zechariah						
Ramsho	Sedro	258	light		enlightening	Glory to you, O Christ, the hidden and unknowable **Light** coming into the world and **enlightening** all your people.
		"			sun	… the world was not able to gaze upon the **Sun** of justice
		"		lamp		(Lord) you sent John, your forerunner, as a **lamp…**
	Supplication	262	light			How awesome is the place where the angel of **light** …
The Announcement to Mary						
Ramsho	Second Prayer	295	light x 2			O Mary, you are the Tower of David, where marvelously appeared the **Light** that proceeds from the **Light**
		"	light x 2			Petition the eternal **Light** within you, to drive from our souls the darkness of sin and fill them with the **light** of justice
Safro	Second Prayer	308	light		enlighten	Lord … **enlighten** us with your splendid **light**.
The Visitation to Elizabeth						
Ramsho	Second Prayer	333	light x 2			Mary! You are the glorious vessel in which L**ight** manifested itself. We ask you to petition the eternal **Light**
		"	light			(Mary) …and to fill us with the **light** of grace and sanctity
Safro	First Prayer	345	light			(Lord)… Fill our spirits with your **light**
	Sedro	351	light		enlighten	(Word of God) … **enlighten** us with your **light,** and strengthen us in true faith
	Etro	352	light		enlighten	O Fragrance … **Enlighten** us with your **light,** and keep our lives in your grace

Reference		Page	Metaphoric	Non-Metaphoric	Related Terms	Wording
The Birth of John the Baptizer						
Ramsho	Sedro	375	light		star	(Holy child) … you are…the true **Light** coming into the world
Safro	Second Prayer	386	light		illumined	(Christ) … you have **illumined** the earth with glorious **light**
		"	light			… send this same **light** to our spirits and.. purify us
	Sedro	391	light			(God) By the **light** of your natural law and the Mosaic law, you led us on the way of life
		"	light		enlightened	… in the fullness of time you **enlightened** us with the brilliant **light** of your gospel
Revelation to Joseph						
Ramsho	Opening Prayer	412			enlightened	O Lord God may we be instructed by your teaching, **enlightened** by your wisdom
	First Prayer	413			rays, shine	(Lord) May the **rays** of your grace **shine** in our hearts
	Second Prayer	415			enlighten	… **Enlighten** our spirits with your life-giving commandments
Safro	Opening Prayer	426	light			O Lord we adore you who live in the heavenly **light**
	Proemion	433	light			(Son) Praise, glory and honor … to the eternal **Light** who placed himself in the womb of the Virgin
Genealogy Sunday						
Ramsho	First Prayer	457	light			(Lord) … you are enthroned in the splendor of your divinity and hidden in your eternal **light**
	Supplication	466	light			(Son of God) Surrounded by splendor and **light** or wrapped in swaddling clothes in a cave
		"	light			(Son of God) The choirs of the beings of **light** glorify him in heaven, and on earth the sons of Adam praise Him
Safro	Proemion	476	light			**Light** and Image of the Father, sharing the same nature as the Father
	Mazmooro	478	light			From Bethlehem the **Light** has appeared to us, and through the Son of Mary the darkness of error is vanished
Birth of Our Lord						
Ramsho	Sedro	503	light		Illumines	(eternal Child) You are the hidden **light** without beginning which **illumines** the world
		504	light		shone	(eternal Child) … by your birth **light shone** on the earth and darkness was dispelled
	Etro	505	light			(Son) Receive our incense and our prayers and grant us the **light** of your knowledge and forgiveness
	Synaxarion	"	light			Divine liturgy mentions the title "Mary, Mother of the **Light"**
		"	light	"		The image of **light** conveys a sense of joy, festivity, and life.
Safro	Sedro	521	light	light		(Son of God) Your **light** is more splendid than the **light,**
		"			sun x 2; brilliant	… your **sun** is more **brilliant** than the **sun**
		"		light	ray	(Son of God) Jeremiah compared you to a **ray** of **light**
		"	light	light		(Son of God) You were enveloped by clouds of **light,** descended into a cave where no **light** entered

Reference		Page	Metaphoric	Non-Metaphoric	Related Terms	Wording
Sunday after the Birth of Our Lord						
Ramsho	Sedro	547	light		illumines	(eternal Child) You are the hidden **light** without beginning which **illumines** the world
		548	light		shone	(eternal Child) … by your birth, **light shone** on earth and darkness was dispelled
	Etro	549			enlightened	(Son of the Father)…and **enlightened** with knowledge that which the mind cannot comprehend
		"	light			(Son of the Father) … grant us the **light** of your knowledge and the forgiveness of sins
	Supplication	552			star, enlightened	The **star** of Jacob appeared and **enlightened** those in darkness
Safro	Sedro	564	light	light		(Son) Your **light** is more splendid than the **light**
		"			sun x 2	… your **sun** is more brilliant than the **sun**
		"		light	ray	(Son) Jeremiah compared you to **ray** of **light**
		"		light		(Son) Micah to the **light** and Daniel to a precious jewel
		"		light x 2		You were enveloped by clouds of **light,** descended into a cave where no **light** entered
Circumcision of Our Lord						
Ramsho	Etro	591	light			(Lord) Pour out on you Church the **light** of their teachings (Basil and Gregory)
	Supplication	594	light			(Lord) You reconciled heaven and earth, grant peace to your Church and keep her children in the **light** of the cross
		"	light		shone, stars	Basil and Gregory were like two stars in the church and the **light** of their faith **shone** in the world like the day
		"	lights		enlightening	Basil & Gregory were **lights enlightening** all around them
Safro	Second Prayer	600	light	lights		(Lord) **Light** of **lights**, help us to confess your birth, believe in your divinity and thank you for your incarnation.
	Proemion	604	light		shone, enlightened	Praise… and honor to the true **light,** who **shone** in the world and **enlightened** the universe**.**
Finding in the Temple						
Ramsho	Sedro	614			enlighten	(Christ) We ask you now to **enlighten** our minds that we may understand your love for us
		615			enlighten	**(**Lord) … **enlighten** our minds to think only of you
	Mazmooro	616	light x 2			May the **light** of your face O Lord, be a **light** for our minds
	Supplication	619	light		enlightens	Glory to the Father … thanksgiving to the Spirit, who **enlightens** minds

Reference		Page	Metaphoric	Non-Metaphoric	Related Terms	Wording
Safro	Opening Prayer	623	light			Glory to you, O Word of God the wise One, praise to you, the **Light,** Way and Life of the world.
	Second Prayer	625	light		illuminating	(Lord) You are the **Light, illuminating** the darkness
		"			beacon	… a **beacon** that guides the nations to the truth
		"	light		shine	… **Shine** the **light** of your knowledge into our hearts,
	Proemion	630	light		enlightened	The Savior …the eternal **Light** who has **enlightened** our darkness and guides us along his way
	Sedro	"			enlighten	(Lord) Because of your love for us, we ask you to sanctify our souls, **enlighten** our spirits and purify our hearts.
		631	light		enlighten	**Enlighten** your Church with you resplendent **light;**
	Qolo	631			enlightened	Holy are you, O Strong One you strengthened our weakness and e**nlightened** our minds.
	Mazmooro	632	light	light		May the **light** of your face, O Lord, be a **light** for our minds
SEASON OF EPIPHANY						
Epiphany of Our Lord						
Ramsho	First Prayer	656	light		enlighten	**Enlighten** us with the **light** of your holy baptism
	Second Prayer	657			enlighten	**Enlighten** us then O Lord
			light			with the **light** of your holy baptism
		"	lights			… that we may praise you on this feast of **lights**
		"	light x 2		enlighten	For you are **Light** from **Light** and have come to **enlighten** all who come into the world
	Sedro	660			enlighten	(Son) Therefore we ask you through your baptism in the Jordan; **enlighten** us with your inspiration
	Qolo	"	light			The **light** of the Father appeared in the waters of Jordan
	Supplication	664	light		enlightened	(Lord) By your baptism you have **enlightened** the universe
Safro	Opening Prayer	668	light			Jesus**, Light** of the world, you were baptized in the Jordan
	First Prayer	669	light			(God)… for you have shown us the **light** of the father
	Second Prayer	670	light x 2			God from God and **Light** from **Light,**
		"	light		shine	… let you **light shine** brightly on those in darkness
	Proemion	674	light			Praise glory and honor to the triune **Light,**
	Sedro	675	light		enlighten	Eternal **Light,** you **enlighten** all who come into this world
		"			enlightened	… as you have **enlightened** the angels in heave.
		"	light			You came to bring **light** to Adam whom you formed
		"	light		shone	(Jeremiah said) “Here is a man whose name is **light** which **shone** in the darkness”

Reference		Page	Metaphoric	Non-Metaphoric	Related Terms	Wording
First Sunday after Epiphany						
Ramsho	First Prayer	680	light			(Lord) As you have saved us by handing yourself over to death … so renew us by the **light** of your face.
	Second Prayer	681	light			O Lord we praise you, the **Light** who dispels darkness of sin
		"			enlightened	You **enlightened** the sorrowful creatures who awaited your teaching
		"		light		… the people who dwelt in darkness have seen a great **light**
	Sedro	684		light		(Lord) On the first day by your command you separated **light** from darkness
		"		light	shone	But from within your tomb your **light shone**
		"	light			You adorned the angels with the radiance of your **light,**
		"			lightning, shone	… and like **lightning,** they **shone** around your tomb
	Supplication	686	light			(Son) You reconciled heaven and earth, grant peace to your Church and keep her children in the **light** of the cross
		"	light			Make your Church rejoice on this great day and confirm your children by the cross of **light** with which they are marked
Safro	First Prayer	692	light			Lord, direct our steps toward you eternal **light**
	Second Prayer	693	light			(Lord) Resplendent **Light,** who **enlightens** every person
		"	light		shine	… **shine** your **light** in our hearts
	Third Prayer	695	light			Magnificent Lord, in heaven you glorified the servants of **Light** and Spirit,
	Sedro	698	light			(God) You remade it (image of Adam) through the fire of the pure spiritual **light** which is baptism
	Etro	699			enlighten	Lord God **enlighten** our feeble minds in your great kindness
Sunday of the Deceased Priests						
Ramsho	Supplication	794		lighted	lamps	(Son of God) … on the day of your second coming may they (priests) bear palms and **lighted lamps.**
Safro	Second Prayer	800	light		lamps	(God) …and may the **light** of your face shine on those who draw near you with their **lamps** burning
	Qolo	806	light			Priests live in dwellings of **light**, quench their thirst with living water.
Sunday of the Righteous and Just						
Safro	Second Prayer	835	light		shines	O Lord, you are the **light** who **shines** in heaven
		"	light			(Lord) Grant us **light,** that we may turn toward you

Reference		Page	Metaphoric	Non-Metaphoric	Related Terms	Wording
	Sedro	840	light	light	shines, illuminate	Eternal **Light** from you **shines** all **light** in the world and you **illuminate** all truth
		"			shine	… you have made the flames of truth and holiness **shine** your Holy Church
		"	light			… Truly they (apostles) were angels of purity and mercy, the salt of the earth and **light** of the world
Sunday of the Faithful Departed						
Ramsho	Sedro	863	light		shine	(Christ) Then the **light** of truth will **shine**
		"			lamps	(Lord) … all those who rest in your peace… to meet you carrying their burning **lamps**
	Qolo	864			lamps	(Lord) May they go forth to meet you with the wise virgins holding their **lamps** burning with the oil of good works
	Mazmooro	864			enlighten	(Lord) May your cross **enlighten** me because the shadows of death encircle me
Safro	Opening Prayer	871	light		enlighten	**(**God) **Enlighten** them with the **light** of your face
	Second Prayer	873	light x 2			(Christ) Hope of the just and **Light** of the upright of heart shed your **light** on your parents, brothers and sisters
	Sedro	878	light			(Just Judge) … works will appear in the **light** of your justice
	Etro	"	light		enlightened	O Christ the **Light**, by your coming you **enlightened** those who were in darkness
COMMON OF MEMORIALS						
Memorial of the Virgin Mary						
Safro	Opening Prayer	909	light		shine	This morning make your **light shine** on our souls as the sun shines on the world
	Second Prayer	911	light x 2		shine	Christ, **Light** of the world, let your **light shine** upon us that we may walk in our ways.
Memorial of Angels						
Ramsho	Qolo	925	light			The powers of **light** surround your throne singing: "Holy, holy, is the Lord of heavenly hosts"
	Supplication	927	light			(Lord) You reconciled heaven and earth, grant peace to your Church and keep her children in the **light** of the cross
Safro	Second Prayer	934	light			Lord your face is more magnificent than the **light** of the morning
		"	light			… thus you have deigned to create angels of **light**
		"	light		shine	With this morning's sun, let the **light** of your Holy Spirit **shine** on us, that he may guide us in your ways
					lighted lamps	Then when you appear with your angels at your second coming we shall stand at your right with **lighted lamps**
	Sedro	939		light		By the angels of **light**, protect us from the angels of dark

Reference		Page	Metaphoric	Non-Metaphoric	Related Terms	Wording
Memorial of an Apostle						
Ramsho	Etro	948	light		enlightened	Apostles that Christ has **enlightened** by his **light**…
		"			illumined	(Apostles) … you have **illumined** the peoples
	Supplication	950	light			The Apostles went into the world to spread the **light** of truth
		"	lights			… they are like fountains, which give forth blessings, **lights** in the center of the sky
		"	lights		shine	The twelve went to spread the good news: like **lights** they **shine**
		"	light			The twelve went…to spread the **light** of their teaching and to plant the good seed in the earth
Safro	Second Prayer	957	lights		enlightened	Lord, you have **enlightened** the world by the twelve **lights**
		"			enlightened	They have guided the nations toward you and **enlightened** us
	Third Prayer	959	light			(Lord) **Light** and Image of the Father, you have sent your apostles as guides to the world.
	Sedro	962			lamps	Today we celebrate the memorial of the twelve apostles of Christ … **lamps** that the Lord lit to guide the world
		"	light			(Apostles) … through you has come the **light** of the truth
Memorial of a Martyr						
Ramsho	Supplication	974	light			(Lord) You reconciled heaven and earth, grant peace to your Church and keep her children in the **light** of the cross
		"	light			(martyrs) … supreme witness for Christ and the most striking **light** to guide us to him.
Safro	Second Prayer	980	light		sun	Glory to you Christ, **Light** of truth and **Sun** of Justice
			light			((blood of martyrs) May it bestow **light** on the persecuted
	Sedro	985			shining	(martyrs) … singular pearl in the crown of the church a **shining** glory in its history
Memorial of a Confessor						
Ramsho	Sedro	993			beacon	The Lord has placed him/her (saints) like a **beacon** which show us the way, as a model
Safro	Second Prayer	1002	light x 2		Enlighten	(Lord) **Light** of the just and righteous, on this morning **enlighten** our souls with your **light**
	Sedro	1006	light			(God) you have chosen (saint) as a **light** for the Church

Reference		Page	Metaphoric	Non-Metaphoric	Related Terms	Wording
PROPER OF MEMORIALS						
Immaculate Conception						
Ramsho	Proemion	1017	light			Praise glory and honor to the **Light** begotten of the Father
	Supplication	1023			star	(Mary) Your children, the children of the Church, sing hymns to you, O Morning **star**.
		"	light			They proclaim you blessed because you have given them **Light** and Life.
Stephen Protomartyr						
Ramsho	Sedro	1042			lighted lamps	(Lord) … and make us, who honor his martyr today, worthy to go forth to meet him with **lighted lamps**
	Qolo	"	light			Stephen was full of the **light** of knowledge and God let him work
Safro	Sedro	1057	light			(Stephen) Be a **light** for us on our path, a model in our battles
	Qolo	1058	light		enlightened	Lord you bestowed your power on Stephen and **enlightened** him with your **light**
The Holy Innocents						
Safro	Second Prayer	1075	light			(Lord)… through their intercession (innocent children) offer us to the Father and prepare us for the **light**
Anthony The Great						
Ramsho	Sedro	1089	light			(Christ) The **light** which guarded Anthony was your word;
Safro	Second Prayer	1099	light			Lord God be for each of us, the **light** which guides us to heaven
Presentation in the Temple						
Ramsho	Mazmooro	1113	light			Lord, most holy and **Light** of the nations, you went up …
		"	light		enlightens	From the mountain tops let it be proclaimed: Christ is the **Light** who **enlightens** the nations
Safro	Opening Prayer	1119	light			Lord, do not keep your **light** from us, nor let us lose your grace
	Sedro	1126		light		Glory to you, Lord you guide the universe and give **light** to angels and men
	Mazmooro	1127	light			Lord, most Holy and **Light** of the nations, you went up to the sanctuary
Maron						
Ramsho	Proemion	1133		light		(Lord)… enabled Maron to live in the garden of **light** and life
	Proemion	1149	light			(the One) … who made Maron a chosen vessel through which he poured **light** and guidance on his people

The detailed data of ‘Table 1’ showed not only where and how ‘Light’ and ‘Related Terms’ were employed in almost every office of the first volume of the POF, but also the frequency of this usage. In order to appreciate that and facilitate the analytical reading (see chapter eight), this data should be coupled with the detailed statistics obtained from the comprehensive study conducted on ‘Volume 1’. These statistics are organised and summarised in ‘Table 3’ and ‘Table 4’.

2.3 Detailed Statistics

‘Table 3’ consists of one page of detailed statistics organised and classified in four columns and thirty-seven rows:

- *Column* 1 enumerates the seven main sections of ‘Volume 1’.
- *Column* 2 shows the number of the metaphoric use of ‘Light’ in ever section.
- *Column* 3 shows the number of the non-metaphoric use of ‘Light’ in every section.
- *Column* 4 shows the number of ‘Related Terms’ used in every section.

- Row 1 displays the titles of the columns.
- Rows 2, 3, 4, 17, 23, 29, and 36 display the sum of the numbers shown in the rows of the related category. This was labeled ‘sub-total’.
- The remaining rows are grouped and categorized in seven categories following the sequence of the seven mains sections of ‘Volume 1’. Every row shows the number of occurrences found in the related section or sub-section.
- The concluding row of ‘Table 3’ displays the grand totals of the above-mentioned columns.

Table 3
Occurrences of 'Light' and 'Related Terms' in 'Volume 1'
Detailed Statistics

Reference		Light		Related Terms
		Metaphoric	Non-Metaphoric	
Ordinary of Ramsho and Safro	***Sub-total***	4	12	10
Common of the Week	***Sub-total***	65	93	95
Hymns	***Sub-total***	5	0	5
Proper of the Seasons				
Consecration of the Church Sunday		10	17	12
Dedication of the Church Sunday		16	12	12
Announcement of Zechariah		7	12	12
Announcement to Mary		9	11	11
Visitation to Elizabeth		9	11	12
Birth of John the Baptizer		10	11	13
Revelation to Joseph		6	11	13
Genealogy Sunday		8	11	10
Birth of Our Lord		12	14	14
1st Sunday after Birth of Our Lord		7	9	12
Circumcision of Our Lord		10	12	14
Sunday of Finding in the Temple		12	13	19
	Sub-total	**116**	**144**	**154**
Season of Epiphany				
Epiphany of Our Lord		18	11	19
First Sunday after Epiphany		13	13	17
Sunday of Deceased Priests		6	11	13
Sunday of the Righteous and Just		9	12	13
Sunday of the Faithful departed		8	11	15
	Sub-total	**54**	**58**	**77**
Common of Memorials				
Memorial of the Virgin Mary		8	11	12
Memorial of Angels		9	12	11
Memorial of an Apostle		12	11	15
Memorial of a Martyr		7	11	12
Memorial of a Confessor		7	11	11
	Sub-total	**43**	**56**	**61**
Proper of Memorials				
Immaculate Conception		6	11	10
Stephen Protomartyr		8	12	12
The Holy Innocents		6	11	10
Anthony the Great		7	11	10
Presentation in the Temple		8	12	10
Maron		5	12	10
	Sub-total	**40**	**69**	**62**
	Grand Totals	**327**	**432**	**464**

It is noteworthy to mention here that ‘Light’ and ‘Related Terms’ were used in every section and subsection of ‘Volume 1’. In fact, the motif ‘Light’ was employed metaphorically **327 times,** and non-metaphorically **432 times**. The ‘Related Terms’ occurred **464 times.**

The following paragraph consists of condensed statistics summarising the detailed data recorded and described in tables 2 and 3; it shows also, the numbers of occurrences of ‘Related Terms’ in ‘Volume 1’. These statistics are grouped and classified in ‘Table 4’ and ‘Table 5’.

2.4 Statistics Summary

‘Table 4’ consists of one page of condensed statistics grouped and categorized in four columns, and nine rows:

- **Column 1** enumerates the seven main sections of the ‘Volume 1’.
- **Column 2** displays the number of occurrences of the metaphoric use of ‘Light’.
- **Column 3** displays the occurrences of the non-metaphoric use of ‘Light’.
- **Column 4** displays the number of occurrences of ‘Related Terms’.

- Row 1 displays the titles of the columns.

- Rows 2 to 8 are classified in seven categories following the classification of references used in the table of contents of ‘Volume 1’, these are: *Ordinary of Ramsho and Safro; Common of the Week for Great Lent; Common of the Week for Resurrection; Hymns; Season of Great Lent; Passion Week; Season of Resurrection; and Common of Memorials.* In addition to the name of the section, each row shows the number of occurrences identified in the related section.

Row 9 displays the Grand totals of the above-mentioned occurrences.

Table 4

Occurrences of 'Light' and 'Related Terms' In 'Volume 1'

Statistics Summary

Reference	Light		Related Terms
	Metaphoric	Non-Metaphoric	
Ordinary of Ramsho and Safro	4	12	10
Common of the Week	65	93	95
Hymns	5	0	5
Proper of the Seasons	116	144	154
Season of Epiphany	54	58	77
Common of Memorials	43	56	61
Proper of Memorials	40	69	62
Grand Totals	**327**	**432**	**464**

It is interesting to see, in the ‘Grand Total’ of ‘Table 5’, that the occurrences of ‘Related Terms’ in ‘Volume 1’ surpass that of the motif ‘light’ in both ways of its metaphoric and non-metaphoric usage; and that ‘enlighten’, ‘illumine’, ‘shine’, and their derivatives form the majority of these occurrences. ‘Table 5’ gives a better representation.

2.5 The ‘Related Terms’ and their occurrences in ‘Volume 1’

‘Table 5’ consists of one page of summarised statistics. It displays the twenty-four ‘Related Terms’ and their occurrences in ‘Volume 1’. It comprises two columns, and twenty-six rows.

- ***Column* 1** enumerates the twenty-four ‘Related Terms’ employed in ‘Volume 1’.
- ***Column* 2** shows how many times each one of these terms occurred in ‘Volume 1’.

- ***Row* 1** indicates the titles of columns 1 and 2.
- ***Rows* 2 to 25** contains the twenty-four ‘Related Terms’ enumerated by alphabetic order.
- ***Row* 26** is titled ‘Grand Total’; it displays the final count of occurrences.

Table 5

Occurrences of ‘Related Terms’ In ‘Volume 1’

Statistics Summary

Related Terms	count
Beacon	2
Brightness	1
Dawn	1
Day	113
Enlighten	51
Enlightened	18
Enlightening	2
Enlightens	38
Illuminate	1
Illuminated	1
Illuminating	1
Illumine	1
Illumined	4
Illumines	41
Lamp	82
Lightning	1
Radiant	2
Rays	2
Shine	48
Shines	38
Shining	1
Shone	8
Star	2
Sun	5
Grand Total	**464**

The ‘Grand Totals’ of ‘Table 8’ show that the motif light is used **874 times** in ‘Volume 2’: metaphorically **428 times** and non-metaphorically **446 times**; and that ‘Related Terms’ occurred **558 times.** Almost half of the latter is formed by the words ‘enlighten’ (129) and ‘shine’ (125).

At another level, ‘Table 6’ demonstrates that this motif is employed in the same metaphorical way as in the Johannine prologue; for example the offices of Ramsho and Safro of ‘Volume 2’ refer to Jesus Christ as the ‘True Light’, also the metaphor light is linked to essential concepts in the Maronite theology such as Incarnation, Salvation, Life, Divine Glory, and so on. This observation can be supported by the following ‘elements of comparison’:

3.6 Elements of comparison

- Jesus Christ is the **True Light,** which comes into the world from the Father.
- Jesus Christ is the eternal Son, the **light, and** the source of blessings and holiness.
- Jesus Christ is the **Light** of the world without whom there is only darkness.
- Jesus Christ is Source of **light** and the **Life** of the believers.
- Jesus Christ is the Living One whose **light** has **shone** in the **darkness.**
- Jesus Christ is the incarnate **Light.**
- Jesus Christ is the **Light** and the Creator of the **light.**
- Jesus Christ is the **Light**, which dissipates the darkness of hell.
- Jesus Christ able to grant his believers to become children of **light**.
- Jesus Christ is the eternal Son, whose **light** never fades.

These elements are but a few examples from a wider range. They are used as a fundamental basis for the comparison, analysis, concluding thoughts and suggestions made in chapter eight.

PART 3

3 Occurrences of 'light' and 'Related Terms' in 'Volume 2'

The third part of the present appendix contains the comprehensive study and the analytical reading conducted on 'Volume 2' of the POF, with the purpose of identifying and analysing the occurrences of 'light' and 'Related Terms' in this volume. The data obtained is used in chapter eight of this dissertation:

3.1 Describing 'Volume 2'

'Volume 2' is the second of three volumes that forms the Maronite 'Prayer of the Faithful': first English edition; published on 1984 by the Diocese of Saint Maron United States of America; hardcover, red cloth cover with gold stamping and three ribbons, 1147 pages. 'Volume 2' contains Ramsho (Evening Prayer) and Safro (Morning Prayer) for 'Season of Great Lent'; 'Passion Week'; and 'Season of Resurrection'. It consists of the following sections:

- Pages vii → viii	Introduction
- Pages ix → xiii	Calendar of the Diocese of Saint Maron
- Pages 1 → 22	Ordinary of Ramsho and Safro
- Pages 23 → 158	Common of the Week/ Great Lent: Sunday; Monday; Tuesday; Wednesday; Thursday; Friday; Saturday
- Pages 159 → 286	Common of the Week/ Resurrection: Sunday; Monday; Tuesday; Wednesday; Thursday; Friday; Saturday
- Pages 287 → 294	Hymns
- Pages 295→ 296	Proper of Seasons
- Pages 297 → 578	Season of Great Lent: Cana Sunday; Sunday of the Leper; Sunday of the Hemorrhaging Woman; Sunday of the Prodigal Son; Sunday of the Paralytic; Sunday of the Bartimaeus the Blind; Lazarus Saturday; Hosanna Sunday
- Pages 579 → 752	Passion Week: Monday; Tuesday; Wednesday; Thursday of Mysteries; Great Friday of Crucifixion; Great Saturday of the Light
- Pages 753 → 1024	Season of Resurrection: Resurrection of our Lord; New Sunday; Second Sunday of Resurrection; Third Sunday of Resurrection; Fourth Sunday of Resurrection; Fifth Sunday of Resurrection; Ascension of our Lord; Sixth Sunday of Resurrection
- Pages 1025 → 1140	Common of Memorials: Memorial of the Virgin Mary; Memorial Angels; Memorial of an Apostle; Memorial of a Martyr; Memorial of a Confessor
- Pages 1141→ 1147	Synaxarion

The comprehensive study and the analytical reading conducted on 'Volume 2' of the POF did not include its '*Invariable Prayers*' because they were examined in Part 2 of the present appendix. In order to facilitate a uniform display of the obtained results and make a methodical analytical reading, the data collected was arranged in four specific tables (6; 7; 8; and 9).

3.2 Detailed data

'Table 6' comprises thirteen pages of detailed data organised in six columns:

- ***Column 1: Reference***

This column indicates the section/sub-section where 'Light' or 'Related Terms' occurs. Here, the Sections are the same as those of 'Volume 2', and follow the same logic and order used in it.[9]

- ***Column 2: Page***

This column lists the page numbers where 'Light' or 'Related Terms' are found.

- ***Column 3: Metaphoric***

This column displays the occurrences of the metaphoric use of 'Light' in 'Volume 2'.

- ***Column 4: Non-metaphorical***

This column displays the occurrences of the non-metaphoric use of 'Light' in 'Volume 2'.

- ***Column 5: Related Terms***

This column displays the occurrences of 'Related Terms' in 'Volume 2'.

- ***Column 6: Wording***

The sentences, where 'Light' or 'Related Terms' occurred, are recorded in this column; however, to accommodate the width of the row, some of them were abridged. To facilitate an easy identification, the word 'Light' and 'Related Terms' were typed in **bold** letters.

9. For an advanced understanding, please see 'Table of Contents' of 'Volume 2', pages v-vi.

Table 6
Occurrences of 'Light' and 'Related Terms' In 'Volume 2'
Detailed Data

Reference		Page	Light		Related Terms	Wording
			Metaphoric	Non-Metaphoric		
COMMON OF THE WEEK - GREAT LENT						
Monday						
Ramsho	Sedro	31	light x 2			(O God) …fasting and prayer spread a marvelous **light,** the **light** of Christ, on those who fast and pray
Safro	Sedro	43	light			Christ our God, true **Light** which comes into the world from the Father, source of blessings and holiness
		44	light			(Christ) You are the **Light** of the world without whom there is only darkness
Tuesday						
Ramsho	Proemion	53	light			(merciful One) … who lived among us and became our Brother, **Light,** Example and Way
Safro	Opening Prayer	59	light		shone, illumined	O Lord you are the **Light** who **shone** upon those who where in darkness and they were **illumined**
		"			shine, illumined	Let your face **shine** upon us, and we shall be **illumined** by you,
	Second Prayer	61	Light x 3		shine	(Word of God) … guide us in your footsteps, and to shine your **light** upon us, O Christ the **Light** from **Light**.
	Sedro	65	light			Christ our God, eternal Son and **light.**
Wednesday						
Ramsho	Sedro	77	light			May this blessed Lent be for us a time in which your image will be imprinted (on us)… and your **light** will be reflected in our eyes
	Qolo	77	light			Truly happy, … are they whose tongue fasts from what is vain … They will inherit the kingdom and the paradise of **light.**
Safro	First Prayer	83	light		shine	O Good One … make your glorious **light shine** on us.
	Second Prayer	84	light		shine	Lord, make the **light** of your face **shine** in our hearts and souls
		"	light			… and on this day of Lent we shall walk in the brightness of your **light**
	Sedro	89	light		Enlightened	Blessed are you heavenly King… with your resplendent **light** you **enlightened** creatures

Reference		Page	Metaphoric	Non-Metaphoric	Related Terms	Wording
Thursday						
Ramsho	Sedro	99	light			O Christ our Savior Word of the living God in you is life and this life is the **light** of men.
		"	light			Be for us, O Lord, the **light** which has no setting,
	Qolo	100			beacon	Blessed is the Lord who gave fasting and prayer as a **beacon** for his Holy Church
		"			enlightened	All nations are **enlightened** by her (Church) and they glorify him.
Safro	First Prayer	106	light			(Christ) On this morning open our eyes to your **light**
	Second Prayer	107	light x 2			O Christ, Source of **light** and **Light** of our life, glory be to you for ever. Amen
	Sedro	112	light			(Christ) …you performed signs to show us the **light** and the way.
		"			enlighten	**Enlighten** the eyes of the rich that they may walk in the way
	Qolo	"			beacon	Blessed is the Lord who gave fasting and prayer as a **beacon** for his holy Church
Friday						
Ramsho	Proemion	121	light		shown	Praise, glory and honor to the **Light** who **shown** upon the earth and purified it
	Sedro	121	light			**Light** of all people, Spouse of the Holy Church of God
Safro	Second Prayer	129	light		shines	**Light** who **shines** upon the world, the world owes glory to you for your mercy.
Saturday						
Ramsho	Sedro	143	light x 2		ray	Glory and honor to you, only Son and Word of God, for your mercy. **Light** from **Light** and **ray** of the eternal Father
		"	light		beacon	Glory to you, brilliant **Light** and **Beacon** that guides us
		"	light		shine	Glory to you, our only hope, by your fasting you make the **light** of your grace **shine** on us
Safro	Second Prayer	151	light			Glory to you, O Christ, **Light** of the world; the one who follows you will not walk in darkness
		"			enlightened	Then our day will be **enlightened** by you…
	Sedro	156	light			(Christ) … abide in your Church be to her the **Light** that is never veiled. Rather let us reflect your **light** before the eyes of all
		"	light			

Reference		Page	Metaphoric	Non-Metaphoric	Related Terms	Wording
Common of the Week: Resurrection						
	Monday					
Ramsho	Opening Prayer	161	light		enlightened	O Christ, open our eyes by the **light** of your resurrection as you **enlightened** the women who came to your tomb
	First Prayer	162	light		shine	O Christ, may the **light** of your resurrection **shine** on us
		"			illumine	Like a sun that never sets may it **illumine** our lives
	Qolo	167	light		shines	In the resurrection … a marvelous **light shines** from the tomb
	Supplication	168	light			(Son) You reconciled heaven and earth, grant peace to your Church and keep her children in the **light** of the cross.
Safro	Sedro	181	light			(Christ) today the Church which is your body sings thanksgiving …that she may be your salt and **light** in the world
	Tuesday					
Ramsho	Sedro	190	lighted			He (Jesus) **lighted** up the dark places of their (disciples) sleep
	Etro	191	light		lamps	(Christ) May this hope (resurrection) **light** up the pathways of our life and may we go to meet your with our **lamps** brightly burning
Safro	Second Prayer	197	light		shines	Blessed are those upon whom your **light shines**
	Third Prayers	199	light		shine	(Christ) Through your resurrection you gave us life and made the bright **light** of hope **shine** upon us
	Proemion	202	light		shone	He is the living One whose **light** has **shone** in the **darkness**
	Sedro	202	light		shine	(Christ) Through your marvelous birth you made **light shine** on the world
	Wednesday					
Ramsho	Sedro	210	light			O Lord you have showered your graces and blessings upon us and bathe the earth on your **light**
		"		light		… so that all may know that you are the Truth and the **Light**
	Supplication	212	light		shine	Glory to the Father, who saved us from the darkness and the **light shine** on us
		"			shone	… adoration to the Son who shone in the darkness
Safro	Opening prayer	216	light		illumine	(Christ) … bless your Church with the blessing of the resurrection so that she may **illumine** the world with the **light** of your glory

Reference		Page	Metaphoric	Non-Metaphoric	Related Terms	Wording
Thursday						
Ramsho	Sedro	230	light			(Christ) Your resurrection is a guiding **light,** marvelous wisdom
		231	light			(Christ) In the **light** of your resurrection help…
Safro	Opening Prayer	236	light		shine	O Christ, in the **light** of this morning let your resurrection **shine** upon us
	Second Prayer	238	light		sun	Salvation and Renewer of all things you are the **Sun** of our life which has embraced us with its **light**
	Third prayer	239	light			O Christ, in your resurrection you were resplendent in **light.**
		"	light x 2			Allow us to enjoy your **light**. and work in your day as long as it remains **light**
	Sedro	243	light		shone	Without you there would be no mediator; the **light** of hope would not have **shone** in our night.
Friday						
Ramsho	Opening Prayer	246	light			O Lord God make us worthy of this feast without setting or darkness where our eyes will open to the **light** of your glory.
	First Prayer	247	light			(Christ) Grant us to live this life by your grace so that on the day of your resurrection we may enter into the **light** of your glory
	Sedro	251		light	enlightens	The **light** of your tomb **enlightens** your cross
Safro	Third prayer	260	light			(Christ) You thus allowed the sheep to stay at your side in the **light** of glory
	Sedro	263	light			On this Friday the Church celebrates your resurrection … and adorned yourself with the **light** of glory
Saturday						
Ramsho	Sedro	272			rays	On the third day when you came forth from the tomb new life spread from your tomb, as the **rays** of the sun spread
Safro	Opening Prayer	277	light			O Lord, on this morning grant us your **light**, so that we may contemplate the mystery of your death and resurrection.
	Second prayer	279	light		enlightens	O Lord, your resurrection is the **light** that **enlightens** all the mysteries of your life
HYMNS						
	The Resurrection of Christ	289	light		day	Those in the shadow of death await your great Day and seek your **light**.
	The Expectation of the Virgins	290		lamps x 2		Like the five virgins, behold our **lamps**… the wind lashes at our burning **lamps**
	Hail to You Mary	291	light			Blessed are you (Mary) for within you has been placed in all purity the eternal Son the splendor of the incarnate **Light**
	Christ the Light	293	light			Glory to you, O marvelous One, our **Light**.
		"	light			Your pure **light** has dispersed the darkness
		"			illumined	And creatures are **illumined** by the glow of your countenance.
		"			dawn	Our night will end and the **dawn** will appear
		"	light			Then we shall behold your splendid **light**
	Isaiah, Why Remain Silent?	294			star x 2	…the **stars** are in her (Mary) crown, the new Jerusalem, the shining **star** is within her

Reference		Page	Metaphoric	Non-Metaphoric	Related Terms	Wording
SEASON OF GREAT LENT						
Cana Sunday						
Ramsho	Sedro	303	light			(Most High)… Praise to you for the signs which you have performed for us in order to open our eyes to the heavenly **light**.
		304	light		shine	May your eternal **light shine** on a world plunged into darkness
	Mazmooro	305	light			Give us delight in your body and blood, O Christ and Savior and open our eyes to your **light**.
Safro	First Prayer	312	light			O Lord, place your love in our hearts and your **light** in our eyes
	Second Prayer	313	light		shine	Make your divine **light shine** upon us this morning
		"	light			We shall give you glory, O Christ, our true **Light** now and for ever.
Sunday of the Leper						
Safro	Second Prayer	353	lights			O merciful One. shower your mercies on us today, make your heavenly **lights** shine on us
	Mazmooro	359	light			Our Lord has said: … repent while there is still time; on the day of judgment you will enter with the just into the paradise of **light**
Sunday of the Hemorrhaging Woman						
Ramsho	Second prayer	378	light		enlighten, shine	O Lord, you guide souls and **enlighten** consciences let the **light** of your faith **shine** in the hearts of those who
	Sedro	381	light			(Christ) … that they may see the **light** of your face
	Qolo	382	light			You (brothers and sisters) will receive his **light** and goodness
Safro	Opening Prayer	389		light		Lord God, with the morning **light** may we raise to you pure praise
	Second Prayer	391 "	light lamps		lighted lamps	(Lord) You are the **light** who overcomes darkness (Lord) Waiting for your return, with **lighted** lamps, we shall go out to meet you and give glory to you
Sunday of the Prodigal Son						
Ramsho	Second Prayer	416	light			(Good Master) Guide us now by your **light** and teach us by your wisdom
	Sedro	419	light			O Christ our God, true **Light** come to the world.
Safro	Second prayer	430	light		enlighten	(Lord) Send upon our spirits your heavenly **light**… that we may be **enlightened** during this Lent.
	Sedro	435			Beacon	(Christ) Look upon humanity… that we may be freed … by your Cross, which is a **beacon** in the center of your Church.

Reference		Page	Metaphoric	Non-Metaphoric	Related Terms	Wording
Sunday of the Paralytic						
Ramsho	Second Prayer	457	light		enlightened	(Lord) Grant us your heavenly **light** and we shall be **enlightened**
Safro	Opening Prayer	468	light			O Creator of the **light,**
					sun, shine	you cause your **sun** to **shine** on good and evil
					enlighten	**Enlighten** our hearts and minds
	Second prayer	470			enlighten	(Lord) … **Enlighten** the hearts of those who are far from you
		"	light			May the exhortations addressed to believers be a **light,** which comes from you,
	Sedro	475	light		sun	(Christ) You are the **Sun** and the **Light** of the world
					beacon	May your Church be a **beacon** of justice and love
Sunday of Bartimaeus the Blind						
Ramsho	Opening Prayer	494	light		shines	Be for us, O Lord, the **light** which **shines** on the paths we walk
		"	light			…and come in to your paradise where our eyes will be open to your wonderful **light**
	Second Prayer	496	light x 2			O Christ, **Light** of the world, you brought us joy and **light.**
		"			lamp, enlighten	May faith in you be the **lamp,** which **enlightens** us day and night.
	Proemion	498	light x 3			Praise, glory and honor to the one and True Trinity: the Father of the eternal **light;** the Son, **Light** from **Light**
	Sedro	499			enlighten	(Word of God) You humbled yourself and walked in our paths to **enlighten** and guide us
		"	light			(God) You wished to open the eyes of the blind to reveal to us that you are the Source and Giver of **light**
		"	light		shine	… Lord, make the **light** of your understanding **shine** in all hearts.
		"	light		shine	(Lord**)** … **Shine** your **light** throughout the entire universe
	Qolo	500	light			With strength and joy the Church cries out: Glory to you, O Christ, **Light** of the world who does not fear to walk in the shadows
	Etro	500			enlighten	(God) **Enlighten** our minds so that we do not lose the way which leads to you
		"	light			Lord, do not allow our thoughts and hearts to be closed to your magnificent **light**
	Mazmooro	500	light			Our **light** comes from the Lord, he gives sight
	Supplication	503	light		enlighten	Christ is the **light**... He covers our sun that we may be **enlightened** by him.
		"	light			We have gazed upon his **light;** glory be to him
		"	light			Christ, the resplendent **Light** appeared to them (men and women),
		"	light x 2			Glory to the Father, L**ight** of all darkness; adoration to the Son through whom all the living received **light**

Reference		Page	Metaphoric	Non-Metaphoric	Related Terms	Wording
Sunday of Bartimaeus the Blind						
Safro	Opening Prayer	507	light			May we praise you with eyes full of **light**
		"	light x 2		shine	May this **light** which you cause to **shine** on us today be a pledge of the splendor of your eternal **light** upon our faces
	First prayer	508	light x 2			**Light** from **Light** and God from God
		"	light			You wished to open the eyes of blind Bartimaeus, so that we may know you are the **Light** coming into the world
	Second Prayer	509			shine	O Lord, you opened darkened eyes … make your sun **shine** on the just and the unjust.
		"	light		shine	**Shine** the **light** of your knowledge in our hearts.
		"	light		day	(Lord) as we await your great D**ay** when you will allows enter the paradise of **light**
	Proemion	513		light x 2		Praise, glory and honor to him who said "Let there be **light** and there was **light"**
		"			shining ray	… to the **shining Ray** of the Father,
		"			shines	… who **shines** on the world and has scattered the darkness
		"	light			… to the Spirit who keeps us now in the **light** of faith.
	Sedro	514	light			Glory to you, heavenly **Light,** in your love you came among us
		"	light		enlighten	**(Lord) Enlighten** our eyes with your **light**
		"			enlightened	… as you **enlightened** those of the blind man on the road to Jericho
		"			torch	… so that she (the Church) may carry the **torch** of your gospel
		"	light			… and make us, together with our dead worthy of the wonderful **light** of your eternal glory
	Mazmooro	515	light			Repent sinners ... you will enter the paradise of **light** with the just.
Lazarus Saturday						
Ramsho	Second prayer	534			sunrise	(God) … may we contemplate the **sunrise** of your kingdom
Safro	Second Prayer	546	light			O Christ, you are the **Light** which dissipates the darkness of hell …
		"	light		enlighten	On this morning **enlighten** us with you **light**
		"	light		shine	… may the **light** of your face **shine** upon us
	Etro	552	light		shines	O living One ... whose **light shines** in the places of the dead.
Hosanna Sunday						
Safro	Opening Prayer	568			lighted lamps	May we go forth to meet you at your Second Coming dressed in wedding garments and carrying **lighted lamps**
	Second Prayer	570	light x 2		enlightened	O **Light** of the world, we are **enlightened** by your **light**
		"	light		shine	(Lord) **Shine** your marvelous **light** upon us
	Mazmooro	576	light			Today the children of Jerusalem gather round the One surrounded by the powers of **light** in heaven

Reference		Page	Metaphoric	Non-Metaphoric	Related Terms	Wording
PASSION WEEK						
Monday of Passion Week						
Ramsho	Hymn	583			sun	When the Church saw the brilliant **Sun** of Justice hanging on the wood of the Cross
	Etro	587			sun, shine	(Lord) May the **sun** of your grace always **shine** upon us.
Safro	Hymn	596			sun	When the Church saw the brilliant **Sun** of Justice hanging on the wood of the Cross
	Second Prayer	597	light		shines, brightness	O Christ, your **light shines** on the world and your **brightness** dispels the darkness
		"			enlightens	May it **enlighten** our hearts and our spirits
	Third Prayer	598		light		(Lord) …may we join the bridal procession and enter the chamber of **light**
	Sedro	602	light		illuminate	(Lord) grant us your **light** to **illuminate** the true path.
Tuesday of Passion Week						
Ramsho	Sedro	613			enlighten	(Christ)Both morning and evening you went to the Temple to **enlighten** darkened and veiled eyes
	Ephremiat	618	light			(Mary) I lack resignation and my tears flow because the **light** is becoming distant.
Safro	Opening Prayer	622	light			(Lord) Through your passion may we be fortified against and in it we find strength and **light.**
	Sedro	629	light	lights		(Lord) You are the **Light** who descended from the Father of **lights,**
		"		light	bright	… May we be as **bright** as the morning **light,**
Wednesday of Passion Week						
Safro	First Prayer	650	light			Thus, the ways of the gospel will penetrate our thoughts and our deeds will be guided by your **light.**
	Second Prayer	651	light		sun shine	**Sun** of justice, **Light** of the world, **shine** on us at dawn…
	Third Prayer	653	light		enlighten	O Christ, **enlighten** us with your **light**
Great Saturday of the Light						
Ramsho	Opening Prayer	726	light	lights		Christ our Lord the column of **light** which guides us on this Saturday of **lights**
		"	light		enlighten	**Enlighten** the paths of our lives with the **light** of your wisdom
		"	light			… but follow the right path to your **light**
	Second Prayer	728	light			(Christ) May we live on earth in your **light**
		"	light			… and descend to the resting place of the dead in your hope, to glorify you in the land of **light**
	Sedro	731	light		shone	(Christ) Your **light shone** upon the darkness of their dwelling place
		"	light			…in the brightness of your glorious **light,** they saw your salvation.
		"	light			On this day, grant rest to our dead: may they enter eternal joy and behold the **light** of your face.
	Litany	736			lamp	The **Lamp** of Sion is extinguished, its citizens have fled
		"			sun	The sun grows dim at the death of its creator.

Reference		Page	Metaphoric	Non-Metaphoric	Related Terms	Wording
SEASON OF RESURRECTION						
Resurrection of Our Lord						
Ramsho	Proemion	760	light		illumined	(merciful Lord)... **illumined** the nations with the **light** of his salvation
	Supplication	764			shone, sun	Christ,…in his rising he has **shone** like the sun
		765			sun	Woe to you O judges on the day of judgment: You wish to conceal the **Sun**.
Safro	Second Prayer	771	light x 2			**Light** from **Light,** and true God from true God
	Third Prayer	773	light			(Lord) … count us among the children of your marvelous… **light**
	Sedro	776	light			(God) You, whose **light** never fades
		"	light		radiant	…today the world is **radiant** with the **light** of your Resurrection
		777		light		(Artisan of life) … dry our tears ... that we may see you in the **light**.
New Sunday						
Ramsho	Second Prayer	794	light		illumine	Christ Illumine us with your **light** in this life
		"	light			… that we might become the children of **light.**
			light x 2			(Lord) May we walk in the **light** of your path,
		"				that we may act in the **light** of your grace
		"	light			(Lord) May we go forward to the **light** of your resurrection
		"	light			… and one day reach the **light** of your glory.
	Proemion	796	light			Praise, glory and honor to the **light**.
		"				… He has **shone** on those who were in darkness
	Sedro	797	light		enlighten, illumines	O Lord, **enlighten** us with your **light,** which **illumines** all who come into this world.
		"			shines	It **shines** in the darkness and darkness was not able to overcome it
		"	light			It is the **light** which fell on the two angels at the entrance to your tomb,
		"	light			In this **light** the holy women and apostles saw the open tomb
		"	light			In this same **light** Thomas looked at the scars of the wounds in your hands
		"	light			Grant your **light,** O Lord, to sinners that they may live in hope
		"	light		beacon	Spread your **light** throughout the world as a sign, a symbol, a **beacon** and a means of salvation
Safro	Opening Prayer	804	light			(Lord) … and enter the **light** of your morning and the life of your mercy
	First Prayer	805	light		enlighten	O Lord, **enlighten** our eyes with the **light** of the morning of your resurrection
	Second Prayer	806	light		shine	O Lord, you did not make the **light** of your Resurrection **shine** for the clever
		"	light		enlighten	(Lord) On this morning of your resurrection grant that may we be **enlightened** by your **light**
	Third Prayer	808			sun, enlightened	**Sun** of justice, you **enlightened** us by your coming to earth
		"	light	light	rays	... grant that our eyes may be open to the **rays** of your **light,** as we open them to the **light** of day

Reference		Page	Metaphoric	Non-Metaphoric	Related Terms	Wording
Second Sunday of Resurrection						
Ramsho	Second Prayer	827	light		illumine	O Christ **Illumine** us with your **light** in this life.
		"	light			… that we might become children of **light.**
		"	light			(Lord) May we walk in the **light** of your path
		"	light			… that we may act in the **light** of your grace
		"	light			(Lord) May we go forward to the **light** of your resurrection
		"	light			… and one day reach the **light** of your glory.
Safro	Opening Prayer	837		light		(Lord) … enter the **light** of your morning and the life of your mercy.
	First Prayer	838		light	enlighten	Lord, **enlighten** our eyes with the **light** of the morning of your resurrection
	Second Prayer	839	light			O Lord you did not make the **light** of your resurrection for the clever
		"	light		enlightened	(Lord) … be **enlightened** by your **light,** which revealed your hidden mysteries to the simple
	Third Prayer	841			sun, enlightened rays	(Lord) … **Sun** of justice, you **enlightened** us by your coming to earth
		"	light	light		... grant that our eyes may be open to the **rays** of your **light** as we open them to the **light** of day
	Sedro	844	light		shine	(Christ)… let the **light** of your resurrection **shine** upon us
Third Sunday of Resurrection						
Ramsho	Second Prayer	862	light		illumine	O Christ, **illumine** us with your **light** in this life.
		"	light			… that we might become children of **light.**
		"	light			(Christ) May we walk in the **light** of your path
		"	light			… that we may act in the **light** of your grace
		"	light			(Christ) May we go forward to the **light** of your resurrection
		"	light			… and one day reach the **light** of your glory.
	Sedro	865	light		shone	(God)…and on the abasement of your cross the **light** of glory **shone**
Safro	Opening Prayer	872		light		(Lord)… enter the **light** of your morning and the life of your mercy
	First Prayer	873		light	enlighten	Lord, **enlighten** our eyes with the **light** of the morning of your resurrection
	Second Prayer	874	light		shine	O Lord you did not make the **light** of your resurrection **shine** for the clever
		"	light		enlightened	(Lord) On this morning of your resurrection grant that we may be **enlightened** by your **light**
	Third Prayer	876			sun, enlightened rays	**Sun** of justice, you **enlightened** us by your coming to earth
		"	light	light		(Lord) ... grant that our eyes may be open to the **rays** of your **light** as we open them to the **light** of day
	Sedro	879	light			Lord of eternal **light,** splendor of the Father's glory
		"	light			… you came forth from the tomb, abolishing death and giving **light** to life
		"	light x 2			You have called us from darkness into your wonderful **light** and made us children of the **light** and of the day
		"	light x 2			O God of **light** grant that we may cast off the deeds of darkness, clothe ourselves with the weapons of **light**
		"	light			(Lord) … may we see the **light** of your face in heaven,

Reference		Page	Metaphoric	Non-Metaphoric	Related Terms	Wording
Fourth Sunday of Resurrection						
Ramsho	Second Prayer	899	light		illumine	O Christ, **illumine** us with your **light** in this life
		"	light			… that we may become children of **light**
		"	light x 2			(Christ) May we walk in the **light** of your path that we may act in the **light** of your grace
		"	light x 2			(Christ) May we go forward to the **light** of your resurrection and one day reach the **light** of your glory
	Sedro	902	light			(Christ) … we beg you to raise us up one day as you entered into the **light** of your glory
Safro	Opening Prayer	910	light			(Lord) … and enter the **light** of your morning and the life of your mercy.
	First Prayer	911	light		enlighten	Lord**, enlighten** our eyes with the **light** of the morning of your resurrection
	Second Prayer	912	light		shine	Lord, you did not make the **light** of your resurrection **shine** for the clever
		"	light		enlighten	(Lord) On this morning of your resurrection …may we be **enlightened** by your **light,** which revealed your hidden mysteries
	Third Prayer	914			enlightened	Sun of justice, you **enlightened** us by your coming to earth
		"	light	light	rays, day	(Lord) On this blessed morning grant that our eyes may be open to the **rays** of your **light** as we open them to the **light** of day
Fifth Sunday of Resurrection						
Ramsho	Opening Prayer	934			enlightened	May we live **enlightened** by it (resurrection)
	Second Prayer	937	light		illumine	O Christ, **Illumine** us with your **light** in this life.
		"	light			… that we might become children of **light.**
		"	light x 2			May we walk in the **light** of your path that we may act in the **light** of your grace
		"	light			May we go forward to the **light** of your resurrection and one day reach the **light** of your glory
	Sedro	940		light		(Christ) The **light** with which you were then clothed you did not delay in shedding
Safro	Opening Prayer	947	light			(Lord) … and enter the **light** of your morning and the life of your mercy.
	First Prayer	948		light	enlighten	Lord, **enlighten** our eyes with the **light** of the morning of your resurrection
	Second Prayer	949	light		shine	Lord, you did not make the **light** of your resurrection **shine** for the clever
		"	light		enlightened	(Lord) On this morning of your resurrection …may we be **enlightened** by your **light,** which revealed your hidden mysteries
	Third Prayer	951			sun, enlightened	**Sun** of justice, you **enlightened** us by your coming to earth
		"	light	light	rays	(Lord) ... grant that our eyes may be open to the **rays** of your **light** as we open them to the **light** of day
	Sedro	954	light			O Word … You were raised in the **light** of glory
		"	light			(Christ) … grant that we may live all of our lives. in the **light** of your resurrection
		"	light			(Christ) Then we who are of you and for you shall… enter into the **light** of your glory (resurrection)

Reference		Page	Metaphoric	Non-Metaphoric	Related Terms	Wording
Ascension of Our Lord						
Safro	Sedro	983	light		enlighten	(Christ) … in our perplexity **enlighten** us with the **light** of certainty.
		"	light			… so that we may be the children of **light**
		"	light		sun, day, shine	Thus… the **sun** of your **Day** of glorious **light** shall **shine** upon us
Sixth Sunday of Resurrection						
Ramsho	Opening Prayer	990			enlightened	(Christ) May we live **enlightened** by it (resurrection)
	Second Prayer	993	light		illumine	O Christ, **Illumine** us with your **light** in this life.
		"	light			… that we might become children of **light**
		"	light x 2			(Lord) May we walk in the **light** of your path that we may act in the **light** of your grace
		"	light			(Lord) May we go forward to the **light** of your resurrection and one day reach the **light** of your glory
	Supplication	999	light			(Son) You reconciled heaven and earth, grant peace to your Church and keep her children in the **light** of the cross.
Safro	Opening Prayer	1003	light			(Lord) … and enter the **light** of your morning and the life of your mercy.
	First Prayer	1004		light	enlighten	Lord, **enlighten** our eyes with the **light** of the morning of your resurrection
	Second Prayer	1005	light		shine	O Lord, you did not make the **light** of your resurrection **shine** for the clever
		"	light		enlightened	(Lord) On this morning of your resurrection …may we be **enlightened** by your **light** which revealed your hidden mysteries
	Third Prayer	1007			sun	Sun of justice, you **enlightened** us by your coming to earth
		"	light	light	rays	On blessed morning grant that our eyes may be open to the **rays** of your **light** as we open them to the **light** of day
	Sedro	1010	light			(Christ) … and ascend and enter the **light** of your eternal glory…
COMMON MEMORIALS						
Memorial of the Virgin Mary						
Safro	Opening Prayer	1038			sun	**Sun** of justice, begotten of the Father before all ages
		"	light		sun shine x 2	(Sun) This morning make your **light shine** on our souls as the **sun shines** on the world
	Second Prayer	1040	light x 2		shine	Christ, **Light** of the world, let your **light shine** upon us
		"			beacon, star	(Christ) … through the intercession and aid of your Mother, B**eacon** of the Church and S**tar** of the universe

Reference		Page	Metaphoric	Non-Metaphoric	Related Terms	Wording
Memorial of Angels						
Ramsho	Qolo	1053	light			The powers of **light** surround your throne singing
Safro	Opening Prayer	1060			morning	(Lord) Let our praise be pure as theirs (angels) that on the marvelous M**orning** which has no evening we may glorify you
	Second Prayer	1063		light		Lord, your face is more magnificent than the **light** of the morning
		"	light		fire	… thus you have deigned to create angels of **light** and fire
		"	light		shine	(Lord)… let the **light** of your Holy Spirit **shine** on us
		"			lighted lamps	… we shall stand at your right with **lighted lamps** and praise you
	Sedro	1068		light		(Lord) By the angels of **light,** protect us from the angels of darkness
Memorial of an Apostle						
Ramsho	Proemion	1077			sun	Praise, glory and honor to the eternal Son, S**un** of justice and guide
	Etro	1078	light		enlightened	Apostles that Christ has **enlightened** by his **light** and guidance
		"			illumined	… you have **illumined** the peoples, guided the nations
	Supplication	1080	light			The apostles went into the world to spread the **light** of truth
		"		lights		… they (Apostles) are like fountains which give forth blessings, **lights** in the center of the sky
		"	lights		shine	The twelve went to spread good news: like **lights,** they **shine** in the sky.
		"	light			The twelve went throughout the world to spread the **light** of their teaching
Safro	Second Prayer	1087	lights		enlightened	Lord, you have **enlightened** the world by the twelve **lights** and have scattered darkness
		"			enlightened	They (Apostles) have guided the nations towards you **enlightened** us by their teaching.
	Sedro	1092			lamps, lit	Today we celebrate the memorial of the twelve apostles of Christ . **lamps** that the Lord **lit** to guide the world.
		"	light			… and through you(apostles) has come to the **light** of the truth,
Memorial of a Martyr						
Ramsho	Supplication	1104	light			(Son) You reconciled heaven and earth, grant peace to your Church and keep her children in the **light** of the cross.
		"	light			The sufferings and death of the martyrs are the supreme witness for Christ and the most striking **light** to guide us to him
Safro	Second Prayer	1110	light		sun	Glory to you Christ**, Light** of truth and **Sun** of Justice
		"	light			(Lord) May it bestow **light** on the persecuted
Memorial of a Confessor						
Ramsho	Sedro	1123			beacon	The Lord has placed him/her (saint) like a **beacon** which shows us the way
Safro	Second Prayer	1131	light		enlighten, enflame	L**ight** of the just and righteous on this morning **enlighten** our souls with your **light** and **enflame** our hearts with your love
	Sedro	1136	light			(God) You have chosen him/her (saint) as a **light** for the Church, a model for believers and a witness to you in the world

The detailed data of ‘Table 6’ showed not only where and how ‘Light’ and ‘Related Terms’ were employed almost in every office of the second volume of the POF, but also the frequency of this usage. In order to appreciate that and facilitate the analytical reading (see chapter eight), this data should be coupled with the detailed statistics obtained from the comprehensive study conducted on ‘Volume 1’. These statistics are organised and summarised in ‘Table 7’ and ‘Table 8’.

3.3 Detailed Statistics

‘Table 7’ consists of one page of detailed statistics; it reflects how many times ‘Light’ and ‘Related Terms’ occurred in ‘Volume 2’. It comprises four columns and eight categories of rows.

- ***Column* 1** enumerates the main sections and sub-sections of ‘Volume 2’.
- ***Column* 2** displays the number of the metaphoric use of ‘Light’ in every section.
- ***Column* 3** displays the number of the non-metaphoric use of ‘Light’ in every section.
- ***Column* 4** displays the count of occurrences of ‘Related Terms’ in every section.

- The eight categories of rows correspond to the eight mains sections of ‘Volume 2’ and follow the same sequence, precisely: Ordinary of Ramsho and Safro; Common of the Week for Great Lent; Common of the Week for Resurrection; Hymns; Season of Great Lent; Passion Week; Season of Resurrection; and Common of Memorials.
- The ending row shows the grand totals; it is the result of the detailed statistics as they were recorded in the five above-mentioned columns.

Table 7
Occurrences of 'Light' and 'Related Terms' in 'Volume 2'
Detailed Statistics

Reference	Light		Related Terms
	Metaphoric	Non-Metaphoric	
Ordinary of Ramsho and Safro	4	11	10
Common of the Week: Great Lent	64	61	76
Common of the Week: Resurrection	58	63	75
Hymns	5	0	7
Season of Great Lent			
Cana Sunday	10	10	11
Sunday of the Leper	6	10	9
Sunday of the Hemorrhaging Woman	9	11	13
Sunday of the Prodigal Son	8	11	11
Sunday of the Paralytic	9	11	15
Sunday of the Bartimaeus the Blind	32	11	26
Lazarus Saturday	6	10	12
Hosanna Sunday	8	12	13
Passion Week			
Monday of Passion Week	6	11	17
Tuesday of Passion Week	7	12	10
Wednesday of Passion Week	7	10	11
Thursday of Mysteries	4	10	9
Great Friday of the Crucifixion	4	10	10
Great Saturday of the Light	13	10	13
Season of Resurrection			
Season of Resurrection of Our Lord	9	12	15
New Sunday	22	12	22
Second Sunday of Resurrection	15	14	17
Third Sunday of Resurrection	20	16	16
Fourth Sunday of Resurrection	17	12	17
Fifth Sunday of Resurrection	17	14	18
Ascension of Our Lord	8	11	14
Sixth Sunday of Resurrection	16	13	18
Common of Memorials			
Memorial of the Virgin Mary	8	11	16
Memorial of Angels	9	13	15
Memorial of an Apostle	11	12	18
Memorial of a Martyr	8	11	11
Memorial of a Confessor	8	11	13
Grand totals	**428**	**446**	**558**

It is noteworthy to mention here that ‘Light’ and ‘Related Terms’ were used in every section and subsection of ‘Volume 2’. In fact, the motif ‘Light’ was employed metaphorically **428 times,** and non-metaphorically **446 times**. The ‘Related Terms’ occurred **558 times.**

The following paragraph consists of condensed statistics summarising the detailed data recorded and described in tables 6 and 7; it shows also, the numbers of occurrences of ‘Related Terms’ in ‘Volume 1’. These statistics are grouped and classified in ‘Table 8’ and ‘Table 9’.

3.4 Statistics Summary

‘Table 8’ consists of one page of condense statistics grouped and categorized in four columns and ten rows:

- ***Column* 1** enumerates the eight main sections of ‘Volume 2’.
- ***Column* 2** displays the number of occurrences of the metaphoric use of ‘Light’.
- ***Column* 3** displays the number of occurrences of the non-metaphoric use of ‘Light’.
- ***Column* 4** displays the number of the occurrences of ‘Related Terms’ in ‘Volume 2’.

- **Row 1** indicates the titles of columns.
- **Rows 2 to 9** correspond to the eight main sections of ‘Volume 2’.
- **Row 10** indicates the grand totals of the statistics shown in every column.

Table 8

Occurrences of 'Light' and 'Related Terms' In 'Volume 2'

Statistics Summary

Reference	Light		Related Terms
	Metaphoric	Non-Metaphoric	
Ordinary of Ramsho and Safro	4	11	10
Common of the Week, Great Lent	64	61	76
Common of the Week, Resurrection	58	63	75
Hymns	5	0	7
Season of Great Lent	88	86	110
Passion Week	41	63	70
Season of Resurrection	124	104	137
Common Memorials	44	58	73
Grand Totals	**428**	**446**	**558**

It is interesting to see, in the ‘Grand Total’ of ‘Table 8’, that the occurrences of ‘Related Terms’ in ‘Volume 2’ surpass that of the motif ‘light’ in both ways of its metaphoric and non-metaphoric usage; and that ‘enlighten’, ‘shine’, and their derivatives form the majority of these occurrences. ‘Table 9’ gives certainly a better idea.

3.5 The ‘Related Terms’ and their occurrences in ‘Volume 2’

‘Table 9’ consists of one page of summarised statistics. It displays the sixteen terms that have connotation with ‘light’ and their occurrences in ‘Volume 2’. This table comprises two columns and eighteen rows.

- **Column 1** enumerates the sixteen ‘Related Terms’ employed in ‘Volume 2’.
- **Column 2** shows how many times each one of them occurred ‘Volume 2’.

- ***Row* 1** enumerates the titles of columns 1 and 2.
- ***Rows* 2 to 17** contains the sixteen ‘Related Terms’ enumerated by alphabetic order.
- ***Row* 18** is titled ‘Grand Total’; it displays the final count of occurrences.

Table 9

Occurrences of ‘Related Terms’ In ‘Volume 2’

Statistics Summary

Related Terms	Count
Beacon	8
Brightness	2
Dawn	1
Day	106
Enflame	1
Enlighten	129
Illumine	54
Lamp	92
Lighted	1
Lit	1
Ray	9
Shine	125
Sun	22
Star	4
Sunrise	2
Torch	1
Grand Total	**558**

The ‘Grand Totals’ of Table 12 show that the motif light is used **436 times** in ‘Volume 3’: metaphorically **200 times** and non-metaphorically 2**36 times**; and that the ‘Related Terms’ occurred **310 times**. At another level, examining Table 10 one may find that this motif is employed in the same metaphorical way as in the Johannine Prologue. The following examples, called here ‘elements of comparison’, may support this observation.

4.6 Elements of comparison

- Jesus is the **Light** of truth and Star of glory.
- Place of **light** where neither darkness nor trouble can penetrate.
- Jesus is the **Light** that is never extinguished.
- Jesus is the **Light** whose radiance has revealed the Father of **lights.**
- Jesus is the incarnate **Light**.
- Jesus Christ is the **Light** of the world.
- The Father who sent his Son as the **light** of the world.
- O Christ the **Light** you have **illuminated** your Church.
- Jesus is the **Light,** the eternal One, from who precedes the eternal **Light.**
- Jesus Christ is the true **light,** which shines from the Father from all eternity.
- Jesus Christ is the **Light** who existed before all ages and has **shone** in time from Mary.
- Jesus is Lord, God, eternal **Light** and perpetual help.
- Jesus Christ is the **Light,** which darkness cannot judge.

These elements are but few examples from a wider range. They are used as a fundamental basis for the comparison, analysis, concluding thoughts and suggestions made in chapter eight.

PART 4

4 Occurrences of 'light' and 'Related Terms' in 'Volume 3' of the POF

The fourth part of the present appendix contains the results of the comprehensive study and the analytical reading conducted on 'Volume 3' of the POF, with the purpose of identifying and analysing the occurrences of 'light' and 'Related Terms' in this volume. The data obtained is used in chapter eight of the present dissertation:

4.1 Describing 'Volume 3'

'Volume 3' is the last one of the three volumes that form the Maronite *Prayer of the Faithful*: first English edition, published on 1985 by the Diocese of Saint Maron United States of America; hardcover, green cloth cover with gold stamping and three ribbons, 914 pages.

'Volume 3' contains the Ramsho and the Safro of the Feast of Pentecost (the conclusion of the Season of Resurrection); the 'Season after Pentecost'; and the 'Season of the Holy Cross'.
'Volume 3' consists of the following sections:

- Page vii→ viii	Introduction
- Pages ix → xiv	Calendar of the Diocese of Saint Maron
- Pages 1 → 22	Ordinary of Ramsho and Safro
- Pages 23 → 158	Common of the Week: Sunday; Monday; Tuesday; Wednesday; Thursday; Friday; Saturday
- Pages 159 → 166	Hymns
- Pages 167 → 168	Proper of Seasons
- Pages 169→ 206	Season of Resurrection Pentecost; Pentecost Week
- Pages 207 → 496	Season after Pentecost (This section includes the sixteen weeks after Pentecost)
- Pages 497 → 620	Season of Holy Cross (This section includes the seven weeks after Holy Cross)
- Pages 621 → 734	Common of Memorials: Memorial of the Virgin Mary; Memorial Angels; Memorial of an Apostle; Memorial of a Martyr; Memorial of a Confessor
- Pages 735→ 884	Proper of Memorials: Saint Peter and Saint Paul; Elias the Prophet; Disciples of St Maron; 350 Martyrs; Assumption of the Virgin; Exaltation of the Holy Cross
- Pages 885→ 896	Synaxarion for Memorials without a Proper Office
- Pages 897→ 914	Sootoro

The comprehensive study and the analytical reading conducted on 'Volume 3' of the POF did not include its '*Invariable Prayers*' because they were examined in Part 1 of the present appendix. In order to facilitate a uniform display of the obtained results and make a methodical analytical reading, the data collected was arranged in four specific tables (10; 11; 12; and 13).

4.2 Detailed data

This section will examine where and how many times 'Light' and 'Related Terms' where used, metaphorically or non-metaphorically in 'Volume 3'.

'Table 10' comprises nine pages of detailed data organized in six columns:

- ***Column 1: Reference***

This column indicates the section/sub-section where 'Light' or 'Related Terms' occurs. Here, the Sections are the same as those of 'Volume 3', and follow the same logic and order used in it.[10]

- ***Column 2: Page***

This column lists the page numbers where 'Light' or 'Related Terms' are found.

- ***Column 3: Metaphoric***

This column displays the occurrences of the metaphoric use of 'Light' in 'Volume 3'.

- ***Column 4: Non-metaphorical***

This column displays the occurrences of the non-metaphoric use of 'Light' in 'Volume 3'.

- ***Column 5: Related Terms***

This column displays the occurrences of 'Related Terms' in 'Volume 3'.

- ***Column 6: Wording***

The sentences, where 'Light' or 'Related Terms' occurred, are recorded in this column; however, to accommodate the width of the row, some of them were abridged. To facilitate an easy identification, the word 'Light' and 'Related Terms' were typed in **bold** letters.

10. For an advanced understanding, please see 'Table of Contents' of 'Volume 3', pages v-vi.

Table 10

Occurrences of 'Light' and 'Related Terms' In 'Volume 3'

Reference		Page	Light			Wording
			Metaphoric	Non-Metaphoric	Related Terms	
COMMON OF THE WEEK						
	Sunday					
Ramsho	First prayer	26			day	(Lord) Grant us to find mercy … on the great **Day** of your coming.
	Second prayer	26			shine	O Source of life, **shine** your face upon us and renew us
	Proemion	29	light		illuminated	(Lord) … and **illuminated** the nations with the **light** of his salvation
Safro	Second Prayer	36	light	light		**Light** from **Light,** and true God from true God.
		"	light			(Lord) … turn us from the death of sin that we may glorify and praise you, our **light** and joy
	Third Prayer	38	light			(Lord) …count us among the children of your marvelous **light.**
	Sedro	42	light		radiant	(God) … today, the world is **radiant** with the **light** of your resurrection
		"	light			(God)… clothe us with the raiment of glory that we may see you in the **light.**
	Monday					
Ramsho	Second Prayer	47			day	(Lord) On the great **Day** of your coming may we find true joy in you
	Sedro	50			lamps	(Christ) … do not extinguish our **lamps** at your festal banquet.
		51	light		day	(May we) … enter the garden of **light** on the great and awesome **Day** of your second coming
	Mazmooro	51		lights		Heaven with its **lights**, the earth with his flowers … all sing of the hidden power which created them
	Supplication	52	light x 2		radiant	At night, when the **light** of the sun sets be for us a **radiant light**
				lamp	sun	Son of god, may your Word be a **lamp** for us and
		"				a brilliant **sun** to guide us
Safro	Opening Prayer	56	light			(Lord)… make us worthy… of your **light** never dims
	Second Prayer	57	light			Glory to you, **Light** of truth and Star of glory
		"			enlightened	O Lord grant that in praising you, we may be **enlightened**
			Light			… and recognize you as giver of that **light**, which dispels darkness
	Third prayer	59			enlightened	Thus, with **enlightened** thoughts… our hearts will be purified
	Mazmooro	63	light x 2			Lord of **light,** your **light** has shone upon your creatures
		"	light			Lord of **light**, remember your Church which you have upheld

Reference		Page	Metaphoric	Non-Metaphoric	Related terms	Wording
Tuesday						
Ramsho	Sedro	69			sun	(God) Be for us the **Sun** of justice
		"	light		illumine	(God) … **illumine** us with your spiritual **light**, O Lord
		"	light			(Lord) …but rather grant us … to store up for us deeds of goodness and **light** ...
		"	light			Then we shall… inherit the heavenly and eternal joys in that place of **light** where neither darkness nor trouble can penetrate.
	Supplication	71	light		illumine	Lord, **illumine** the eyes of our hearts with your **light**.
Safro	Opening prayer	75	light		shine	(Lord) May your **light shine** upon our thoughts
		"	light			(Lord) Make firm our steps on the paths of your justice and eternal **light** and we shall give you glory and honor
	Second Prayer	76	light			Glory to you Creator of the **light** that dispels darkness
		"	light			Create in us, Lord, works of **light;** disperse the clouds of sin
	Proemion	81	light		dawn	Praise… and honor to the splendid **Dawn** whose **light** never fades
		"			radiant, shine	… the **radiant** Son whose beams ever **shine**
		"	light		day	… the bright Day whose **light** is unchanging
		"	light		Illumines	… the resplendent Sea of **light** that **illumines** all creatures
		"	light			… the hidden Child revealed …before the star of **light** .
	Sedro	81	light			O God who created **light** and dispelled the darkness.
		"	light			You reveal to us the **light** of your creative power.
		"			illumine , rays	(God) **illumine** our souls with the **rays** of your love
		"	light			(God) may the presence of your **light** and the splendor of your revelation guide us to eternal happiness.
		"	light			Joyfully we shall sing praise to you, O Christ, the **light** of truth.
Wednesday						
Safro	Sedro	100	light			(Lord) You have come to dwell within your Church to be her **light**
		"		light		(Sinners) … those dwelling in darkness have seen the **light**.
		"	light		day, morning	(Lord) You are the **Light** that is never extinguished, the **Day** that never ends, the **Morning** that has no night
		"	light		illumined	Lord, may the eyes of our hearts be **illumined** by your **light**.
		"	light			In your kindness you free us …draw us to the **light** of day
		"		light		(Lord) Thus, through your wisdom we will conquer … the evil one who dons the garb of an angel of **light**.
		"	light			(Lord) Guard us from works of darkness and keep our gaze fixed on your resplendent **light.**
		"			morning	(Lord) …through your grace we may attain the great **Morning**

Reference		Page	Metaphoric	Non-Metaphoric	Related terms	Wording
Thursday						
Ramsho	Supplication	109		light		(Lord) You withdraw **light** from the face of the earth…
Safro	Opening prayer	113	light		shine	(O loving One) … let the **light** of your divine gifts **shine** in the hearts of those who adore you
		"	light		illumine	(O Loving One) **Illumine** us by the **light** of your feast
		"	lights			… so that resplendent with these **lights** we may give you glory
	Proemion	118			luminous	(Holy Child) … gave us life by his **luminous** death
Friday						
Ramsho	Proemion	125	light	lights		Praise, glory and honor to the **Light** whose radiance has revealed the Father of **lights**
		126	light		brightness	(The Father) … to the **Brightness** whose splendor has drawn us to the threshold of **light**
Safro	Opening prayer	132			morning	(Lord) … on the **Morning** of the world to come
		"	light			(Blessed ones) … who dwell in indescribable **light.**
Saturday						
Ramsho	Opening prayer	141	light		shine	(Christ) … let your **light** and grace **shine** upon our parents
	Sedro	145			illumine	(God) … when the fire of judgment will **illumine** the just…
	Supplication	146			dawn	(Son of God) On that great **Dawn** when all secrets will be judged
Safro	Opening prayer	150	light		morning	Lord God, be for us a perpetual **Morning,** a **light** that never dims
		"	Light		Illumined	Then we shall be **illumined** by the **light** of your holy commandments, in our feelings, thoughts and desires
	First prayer	151	light			(Lord) Forgive all the sins … and grant them (the dead) repose in your dwelling of **light**.
	Second prayer	151			brightness, shine	(Lord) … and let the **brightness** of your splendor **shine** upon them (souls of the dead)
HYMNS						
	The Resurrection of Christ	161	light		day	Those in the shadow of death… seek your **light**.
		"	Light		enlightened	You have **enlightened** their darkness, broken their chains.
	Expectation of the Virgins	162			lamps	Like the five virgins, behold our **lamps**.
		"			lamps	Our faith, our hope and our love are wounded: the wind lashes at our burning **lamps**.
	Hail to You	163		light		(Mary) Blessed are you, for within you has been placed the eterna Son... the incarnate **Light**.
	Canticle of the Three Children	164			stars	Sun and moon, **stars** of heaven, …, all you winds bless the Lord
	Christ the Light	165	light x 2			Glory to you, O marvelous One, our **Light,** Your pure **light** has dispersed the darkness
		"			illumined	And creatures are **illumined** by the glow of your countenance.
		"	light			Then we shall behold your splendid **light**.

Reference		Page	Metaphoric	Non-Metaphoric	Related terms	Wording
PROPER OF SEASONS						
Season of Resurrection						
Pentecost						
Ramsho	Second prayer	174			enlighten	**Enlighten** our hearts, O Lord with your rich mercies.
	Sedro	177			fire	Today the Consoling Spirit came upon the frightened apostles; the tongues of **fire** rested upon them
		"			fire	Today they heard a sound coming from heaven; tongues seeming to be of **fire** divided and fixed themselves on each
	Qolo	178			fire	Today grace has descended on the upper room … they (Apostles) receive the gift un the forms of tongues of **fire**
Safro	First prayers	185			enlighten, rays	O God, **enlighten** our understanding with the **rays** of your Holy Spirit and awaken our souls from the sleep of selfishness
	Second prayer	186			enlighten	O Holy Spirit, … you **enlighten** our spirits and fill our hearts
	Sedro	191	light		enlightened	You **enlightened** the spirits of the prophets,
		"	light			(God) Their (Apostles) **light** spreads throughout the universe,
					shine	O Lord may your **light shine** on all hearts
COMMON OF MEMORIALS						
Memorial of the Virgin Mary						
Safro	Opening prayer	633			sun	**Sun** of Justice begotten of the Father before all ages
		"	light		shine	This morning make your **light shine** on our souls
		"			sun, shines	… as the **sun shines** in the world
		"			star	(Sun of Justice) …that we may celebrate the memorial of your Mother, the **Star** of the Universe.
	Second prayer	635	light x 2		shine	Christ, **Light** of the world let your **light shine** upon us that we may walk in your ways
					beacon, star	**Beacon** of the Church and **Star** of the Universe
Memorial of Angels						
Ramsho	Qolo	648	light			The powers of **light** surround your throne singing: "Holy, holy, is the Lord of heavenly host
Safro	Second prayer	658		light		Lord, your face is more magnificent than the **light** of the morning
		"			brightness, sun	your appearance more resplendent than the **brightness** of the **sun**
		"		light	fire	… thus you have deigned to create the angels of **light** and of **fire**
		"	light		shine	… let the **light** of the Holy Spirit **shine** on us
		"			lighted lamps	(Lord) … we shall stand at your right with **lighted lamps**
	Sedro	663		light		Lord… By the angels of **light** , protect us from the angels of darkness who war against them

Reference		Page	Metaphoric	Non-Metaphoric	Related terms	Wording
Memorial of an Apostle						
Ramsho	Proemion	672			sun	Praise, …**, Sun** of Justice and guide
	Etro	673	light		enlightened	Apostles that Christ has **enlightened** by his **light** and guidance
		"			illumined	… you have **illumined** the peoples, guided the nations
	Supplication	675	light			The apostles went into the world to spread the **light** of the truth
		"	lights			The Twelve went to spread the good news: like **lights,**
					shine	they **shine** in the sky.
		"	light			The twelve went.. to spread the **light** of their teaching…
Memorial of an Apostle						
Safro	Second prayer	682	lights		enlightened	Lord, you have **enlightened** the world by the twelve **lights**
		"			enlightened	(apostles) They have guided the nations toward you and **enlightened** us by their teaching.
	Sedro	687	light			(Apostles) … and through you (Christ) has come the **light** of the truth constancy of faith and sincerity of love
Memorial of a Martyr						
Ramsho	Supplication	699	light			The sufferings and death of martyrs are the supreme witness for Christ and the most striking **light** to guide us
Safro	Second prayer	705	light		sun	Glory to you Christ**, Light** of truth and **Sun** of Justice!
		"	light			May it (blood of martyrs) bestow **light** on the persecuted
	Sedro	710			shining	Blessed are you, O martyrs singular pearl in the crown of the Church, a **shining** glory in its history
Memorial of a Confessor						
Ramsho	Sedro	718			beacon	The Lord has placed (Saint) like a **beacon**… as a model
Safro	Second prayer	726	light x2		enlighten	Lord**… Light** of the just and righteous, on this morning **enlighten** our souls with your **light**
	Sedro	731	light			(God) ...you have chosen (Saints) as a **light** for the Church
PROPER OF MEMORIALS						
Saint Peter and Saint Paul						
Ramsho	Proemion	741			brilliant lamp	The divine Master…. placed Paul as its (Church) **brilliant lamp.**
	Sedro	741	light			Glory to you, O Christ, Word of God, You gave us life and **light** ,
		742	light			(Apostles) … they had … seen the **light** of your Resurrection.
		"			beacon	May your Church be a **beacon** which guides nations
	Mazmooro	743			beacons	(Apostles) They were the **beacons** for the world
	Supplication	"	light			Glory to the Father who sent his Son as the **light** of the world
Safro	Second prayer	752	light x 2			(Lord) Protect them (leaders of the Church) as a **light** to the nations so that they may praise O Christ, the **light** of the world
	Proemion	756	lights			(Holy Spirit) … who strengthened, sanctified and made them (the apostles) **lights** to the nations and models for us to follow

Reference		Page	Metaphoric	Non-Metaphoric	Related terms	Wording
Elias the Prophet						
Safro	Second Prayer	777	light x 2		enlighten	(Lord) **Light** of the just and righteous on this morning **enlighten** our souls with your **light**
	Sedro	782	light			With the **light** of our consciences, we meditate and consider the merits of Elias, the prophet
		783	light		enlightened	(Lord) Honor the bishops of your flock and **enlighten** your priests with the **light** of your knowledge
Disciples of Saint Maron						
Ramsho	Opening prayer	787	light		enlightened	O God, by the **light** of your divine knowledge, you have **enlightened** our fathers, the 350 martyrs
	Supplication	795	light			The sufferings and death of the martyrs are the supreme witness for Christ and the most striking **light** to guide us
Safro	Second prayer	802			illuminated	O Christ the **Light** you have **illuminated** your Church
		"		lighted	lighted lamps	…with **lighted lamps** to guide the world towards the truth
Transfiguration of the Lord						
Ramsho	Sedro	816	light		shine, enlightened	On this evening , O Lord we ask you to **shine** your heavenly **light** on our spirits that we may be **enlightened** by you
Safro	Opening prayer	824	light		sun	(Lord) Pour out your **light** on the entire world as the **sun** rises
		"			illuminated, rays	Today we shall celebrate you with joy and gladness **illuminated** by the **rays** which come from the mountain
	First prayer	825	light		enlighten	(Lord) These morning … **enlighten** us with your **light** and we shall praise you now and for ever
	Second prayer	827	light			O Christ our God, true **Light** that has come into the world
		"	light			… you have transfigured yourself in splendor and **light** .
		"	light		shine	(Lord) May your **light shine** upon us so that with joy await your coming
		"	light		lighted lamps	… carrying **lighted lamps** and singing to you, Our **Light** be glory
	Third prayer	828	light		shone	O Christ, your **light** has **shone** upon the world
	Proemion	831	light x 2			Praise, glory and honor to the **Light,** the eternal One, from whom precedes the eternal **Light**…
	Sedro	832	light			(Lord) … and may all see your way and be touched by your **light**
	Mazmooro	832	light		shone	The Lord revealed himself to us and we have seen his glory, his **light** has **shone** upon us
Assumption of the Virgin						
Safro	Second prayer	851	light		shines, shone	O Christ, you are true **light** which **shines** from the Father from all eternity and which in time has **shone** … through The Virgin Mary
		"	light		shine	May the **light** of your face **shine** upon us here in this world
	Proemion	855	light		shone	Praise, glory and honor to the heavenly **Light** who existed before all ages and has **shone** in time from the Blessed Virgin Mary

Reference		Page	Metaphoric	Non-Metaphoric	Related terms	Wording
Exaltation of the Holy Cross						
Ramsho	Second prayer	863	light		enlighten	(Lord) We beg you this morning, to **enlighten** us by the **light** of your resurrection.
	Sedro	866	light		torch	(Christ) … the cross is the **light** of the universe, and the **torch** to the right path.
		"			enlightened	By the cross our sick are healed and our souls are **enlightened**
		"	light			(Jesus)… so that we might be able to contemplate him (carrying his glorious cross of **light**
	Qolo	866	light		shines	Blessed is the cross through it peace reigns between the heights and the depths, the **light shines** over the world.
	Supplication	869	light			The cross of **light** appeared to Constantine while he was fighting
Safro	First prayer	874	light			O Lord... be a **light** for the Church and her children.
	Second prayer	875		light		We shall enter in the procession of **light** to praise you for ever.
	Sedro	880	light		illuminated	(Christ) … and the **light** of your joyous Resurrection **illuminated** the whole world.
		"	light			May we be worthy to see your cross of **light** on the day of judgment.
Sootoro						
Tuesday	Proemion	904		light x 2		(Eternal One) … who in the beginning said "Let there be **light;** and there was **light**"
		"	light			… and bring us closer to the new **Light** of the world.
	Sedro	904	light		enlighten	(Lord) … we ask you to **enlighten** us this night... by the **light** of your truth.
		"			shine	(Lord) … may our spiritual conduct and our good works always **shine** in your presence.
Wednesday	Sedro	906			enlighten	(O Lord) …**Enlighten** our minds, that we may be able to adore
Friday	Sedro	909	light			O Lord our God, eternal **Light** and perpetual help
Saturday	Proemion	910	light			Praise, glory and honor to the priest who cannot be understood: the **Light,** which darkness cannot judge.

The detailed data of Table 10 showed not only where and how ‘Light’ and ‘Related Terms’ were employed almost in every office of the third volume of the POF, but also the frequency of this usage. In order to appreciate that and facilitate the analytical reading (see chapter eight), this data should be coupled with the detailed statistics obtained from the comprehensive study conducted on ‘Volume 3’. These statistics are organised and summarised in Table 11 and Table 12.

4.3 Detailed Statistics

‘Table 11’ consists of one page of detailed statistics; it reflects how many times ‘Light’ and ‘Related Terms’ occurred in ‘Volume 3’. It comprises four columns and twenty rows.

- ***Column* 1** enumerates the main sections and sub-sections of ‘Volume 3’.
- ***Column* 2** displays the number of the metaphoric use of ‘Light’ in every section.
- ***Column* 3** displays the number of the non-metaphoric use of ‘Light’ in every section.
- ***Column* 4** displays the number of the occurrences of ‘Related Terms’ in every section.

- ***Row* 1** lists the titles of columns
- ***Rows* 2-19** are classified in seven categories, they show the name of the sections where the occurrences took place, and display the count of occurrences in each section.

- ***Row* 20** [titled *Grand Totals*] indicates the final sum of the non-metaphorical and the metaphorical use of light, as well as the occurrences of ‘Related Terms’ in ‘Volume 3’.

Table 11
Occurrences of 'Light' and 'Related Terms' in 'Volume 3'
Detailed Statistics

Reference	Light		Related Terms
	Metaphoric	Non Metaphoric	
Ordinary of Ramsho and Safro	4	11	10
Common of the Week	79	84	114
Hymn	4	1	7
Proper of Season			
Season of Resurrection	7	11	19
Common of Memorials			
Memorial of the Virgin Mary	8	11	18
Memorial Angels	6	14	13
Memorial of an Apostle	11	11	16
Memorial of a Martyr	8	11	12
Memorial of a Confessor	9	11	12
Proper of Memorials			
Saint Peter and Saint Paul	11	11	14
Elias the Prophet	7	11	10
Disciples of Saint Maron	7	12	12
Transfiguration of Our Lord	16	12	20
Assumption of the Virgin	7	11	14
Exaltation of the Cross	13	12	15
Sootoro			
Tuesday	2	2	2
Wednesday	0	0	1
Saturday	1	0	1
Grand Totals	**200**	**236**	**310**

It is noteworthy to mention here that ‘Light’ and ‘Related Terms’ were used in every section and subsection of ‘Volume 3’. In fact, the motif ‘Light’ was employed metaphorically **200 times,** and non-metaphorically **236 times**. The ‘Related Terms’ occurred **310 times.**

The following paragraph consists of condensed statistics summarising the detailed data recorded and described in tables 10 and 11; it shows also, the numbers of occurrences of ‘Related Terms’ in ‘Volume 3’. These statistics are grouped and classified in Table 12 and Table 13.

4.4 Statistics Summary

‘Table 12’ consists of one page of condense statistics grouped and categorised in four columns and nine rows:

- ***Column* 1** enumerates the seven main sections of ‘Volume 3’ where the occurrences happened.
- ***Column* 2** displays the number of the metaphoric use of ‘Light’ in ever section.
- ***Column* 3** displays the number of the non-metaphoric use of ‘Light’ in every section.
- ***Column* 4** displays the number of the occurrences of ‘Related Terms’ in every section.

- ***Row 1*** indicates the titles of columns.
- ***Rows* 2 to 8** correspond to the seven main sections where the occurrences happened.
- ***Row* 9** designates the grand totals of the statistics shown in every column.

Table 12

Occurrences of 'Light' and 'Related Terms' In 'Volume 3'

Statistics Summary

Reference	Light		Related Terms
	Metaphoric	Non-Metaphoric	
Ordinary of Ramsho and Safro	4	11	10
Common of the Week	79	84	114
Hymns	4	1	7
Season of Resurrection	7	11	19
Common of Memorials	42	58	71
Proper of Memorials	61	69	86
Sootoro	3	2	3
Grand Totals	**200**	**236**	**310**

It is interesting to see in the ‘Grand Total’ of Table 12 that the occurrences of ‘Related Terms’ in ‘Volume 3’ surpass that of the motif ‘light’ in both ways of its metaphoric and non-metaphoric usage. Table 13 gives a better idea.

4.5 The ‘Related Terms’ and their occurrences in ‘Volume 3’

Table 13 consists of one page of summarized data; it displays the twenty-four terms that have connotation with ‘Light’ and their occurrences in ‘Volume 3’. It comprises two columns and twenty-six rows.

- ***Column* 1** lists, by alphabetic order, the twenty-four ‘Related Terms’ used in ‘Volume 3’.
- ***Column* 2** displays how many times each one of these terms occurred in ‘Volume 3’.

- ***Row* 1** shows the titles of columns 1 and 2.
- ***Rows* 2 to 25** contain the list of the twenty-four ‘Related Terms’ that occurred in ‘Volume 3’.
- ***Row* 26** [titled ‘Grand Total’] displays the final count of occurrences. The latter shows that ‘Related Terms’ occurred **310 times** in the entire ‘Volume 3’.

Table 13

Occurrences of ‘Related Terms’ In ‘Volume 3’

Statistics Summary

Related Terms	Count
Beacon	4
Beams	1
Brightness	3
Dawn	3
Day	69
Enlighten	28
Enlightened	9
Enlightens	20
fire	3
Illumine	5
Illumined	4
Illumines	21
Illuminated	4
Lamp	48
Luminous	1
Morning	4
Radiance/ Radiant/ Ray	7
Shine	35
Shining	2
Shines	23
Shone	4
Stars	3
Sun	8
Torch	1
Grand Total	**310**