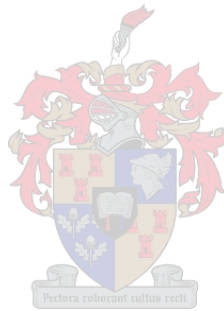


**Toward an Old Testament Theology of Light:  
From Physical Concept to Metaphysical Analogy**

by  
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## **DECLARATION**

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## ABSTRACT

The rise of Cognitive Linguistics as an academic discipline in the last fifty years has spawned a new chapter in linguistic approaches to biblical theology. This dissertation utilizes the cognitive theories of *embodied cognition* and *conceptual metaphor theory*—both of which are foundational to cognitive lexical semantics—to analyze the referential and metaphorical uses of lexical terms for light in Biblical Hebrew and to propose a consistent and coherent cognitive model that fits the textual evidence within the Old Testament. The Old Testament uses the physical concept of light to conceptualize the abstract concepts of both WISDOM and LIFE, with YHWH as the common and determinative conceptual element. Furthermore, the use of both nominal and verbal concepts suggests the cognitive metaphor YHWH IS SELF-GENERATING LIGHT as an operative theological axiom in the ancient Israelite conceptual world underlying the Old Testament text.

This dissertation then conducts a typological analysis of the referential and metaphorical use of light in ancient Israelite culture in comparison with other ancient Near Eastern literature and iconography. While numerous conceptual congruities can be seen among the various cultures, many attestations of the metaphorical use of light in the ancient Near Eastern material can be explained via the conceptual metaphor POWER IS RADIANCE, a metaphor conspicuously absent from the Old Testament. Rather, the Old Testament utilizes the metaphors WISDOM IS LIGHT and LIFE IS LIGHT but always avoids the POWER IS RADIANCE metaphor, even when discussing concepts such as *lightning* or *salvation* which necessarily involve the expression of divine power. A conceptual analysis of the lexical data in the Old Testament consistently and coherently displays the conceptual metaphor YHWH IS SELF-GENERATING LIGHT as a genuine metaphysical analogy, yielding a cluster of theological concepts.

Light theology in the Old Testament is cataphatic, revealing the omni-temporal sovereignty of YHWH. Light theology in the Old Testament is also dialectical, revealing YHWH in his efficiency yet concealing YHWH in his essence. The beneficent nature of this efficiency in the physical world reveals the fundamental goodness of YHWH. Finally, light theology in the Old Testament heralds the establishment of YHWH's immanent physical presence in the cosmos during the eschatological age, but falls short of expounding either an incarnational revelation of, or a sacramental participation in, YHWH's divine efficiency.

## OPSOMMING

Die opkoms van kognitiewe taalkunde as akademiese dissipline in die afgelope vyftig jaar het 'n nuwe hoofstuk in taalkundige benaderings tot die Bybelse teologie na vore laat kom. In hierdie proefskrif word gebruik gemaak van die kognitiewe teorieë van beliggaming van kennis en konseptuele metafoorteorie - wat beide gegrond is op kognitiewe leksikale semantiek - om die verwysende en metaforiese gebruike van leksikale terme vir Lig in Bybelse Hebreeus te analiseer en om 'n konsekwente en samehangende kognitiewe model voor te stel wat by die tekstuele getuienis binne die Ou Testament pas. Die Ou Testament gebruik die fisiese konsep van Lig om die abstrakte konsepte van WYSHEID en LEWE te konseptualiseer, met JHWH as die algemene en bepalende konseptuele element. Verder suggereer die gemengde gebruik van nominale en verbale konsepte die kognitiewe metafoor JHWH IS SELF-GENERERENDE LIG as 'n operatiewe teologiese aksioma in die antieke Israelitiese konseptuele wêreld onderliggend aan die Ou-Testamentiese teks.

Hierdie proefskrif doen dan 'n tipologiese analise van die verwysende en metaforiese gebruik van Lig in die antieke Israelitiese kultuur in vergelyking met ander antieke Oosterse literatuur en ikonografie. Alhoewel daar verskillende konseptuele ooreenkomste tussen die verskillende kulture gesien kan word, kan baie getuienisse van die metaforiese gebruik van Lig in die ou Nabye Oosterse materiaal deur middel van die metafoor MAG IS 'N UITSTRALING verklaar word, 'n metafoor wat opvallend afwesig in die Ou Testament is. Intendeel, die Ou Testament maak gebruik van die metafore WYSHEID IS LIG en LEWE IS LIG, maar vermy altyd die metafoor MAG IS 'N UITSTRALING, selfs wanneer konsepte soos weerlig of verlossing bespreek word wat noodwendig die aktualisering van goddelike krag oproep. 'n Konseptuele analise van die leksikale gegewens in die Ou Testament toon konsekwent en samehangend die konseptuele metafoor JHWH IS SELF-GENERERENDE LIG as 'n egte metafisiese analogie, wat allerhande teologiese assosiasies oproep.

Lig teologie in die Ou Testament is katafaties, wat die omni-temporele soewereiniteit van JHWH openbaar. Lig teologie in die Ou Testament is ook dialekties, en openbaar JHWH in sy werksaamheid, maar verberg JHWH in sy wese. Die gunstige aard van hierdie werksaamheid in die fisiese wêreld openbaar die fundamentele goedheid van JHWH. Uiteindelik verklaar die Lig teologie in die Ou Testament dat die immanente fisieke teenwoordigheid van JHWH in die kosmos gedurende die eskatologiese era gevestig is, maar

dit skiet tekort om óf 'n vleesgeworde openbaring van, óf 'n sakramentele deelname aan JHWH se goddelike werksaamheid te verwoord.

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Obtaining a doctoral degree is never the achievement of a single individual, but rather the product of the love, effort, commitment, and endurance of a team working together. Such an endeavor is weighted with the freight of investment from others undertaken over the course of one's whole life. Undoubtedly, my wife Allison merits pride of place among all of these, for she has loved the most, sacrificed the most, and endured the most to achieve this goal. I have said before, and I now say again:

רְבוֹת בְּנוֹת עָשׂוּ חֵיל וְאַתָּה עָלִית עַל-כָּלֵנָה:

*Many women have achieved excellence, but you! – you rise above all of them.* [Prov 31:29]

I also thank: my son William and daughter Cassia for their patience with parents who have been preoccupied these last few years; my parents Ron and Sandy Ruark, who faithfully planted the seeds of discipline in my youth that were needed to complete such a monumental task; my siblings Joshua, Nathan, Joyful, and Charity, for their friendship, encouragement, even debate to grow my faith and refine my imagination; my Christian brothers in the Alpha Omega society at LeTourneau University, who have both shown to me and fostered in me genuine unity, unabashed loyalty, courageous responsibility, and brotherly love. I also extend my sincere appreciation to a vast collection of friends, teachers, mentors, and others who have recognized unseen potential in me and have encouraged me in manifold ways to pursue it throughout my life, especially: B. Hoff; A. White; M. Carr; L. Rice; S. Persons; E. Williamsen; P. Kubricht; K. Bell; T. Kitchens; G. Cook; T. Wueste; D. Holden; A. MacMillan; S. Horrell; D. Cole; J. Lambert; N. Dean; C. Smith; J.S. Houston; T. Petter; G. Adams; D. Greiser; J. Clemens; S. Chapman; C. van der Merwe; J.B. Krohn; R. Phillips; L. Jonker.

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Come, let us walk in the light of Christ! Thanks be to God.

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## LIST OF ABBREVIATIONS

ACCS	Ancient Christian Commentaries of Scripture series
ANE	ancient Near East(ern)
ANF	The Ante-Nicene Fathers series
<i>BCP</i>	<i>The Book of Common Prayer</i> (Episcopal)
BDAG	<i>A Greek-English Lexicon of the New Testament</i> , 3rd ed.
BDB	<i>The Brown-Driver-Briggs Hebrew and English Lexicon</i>
BH	Biblical Hebrew
<i>BHS</i>	<i>Biblia Hebraica Stuttgartensia</i>
BLei	Khirbet Beit-Lei inscriptions
CC	Calvin's Commentaries series
CL	Cognitive Linguistics
CMT	conceptual metaphor theory
<i>DCH</i>	<i>Dictionary of Classical Hebrew</i>
DJD	Discoveries in the Judean Desert
DSS	Dead Sea Scrolls
EA	El-Amarna letters
FC	The Fathers of the Church series
GKC	<i>Gesenius' Hebrew Grammar</i>
<i>HALOT</i>	<i>The Hebrew &amp; Aramaic Lexicon of the Old Testament</i>
Hev	Nahal Hever
ICM	idealized cognitive model

KAjr	Kuntillet 'Ajrud inscriptions
KG	Koiné Greek
KHin	Ketef Hinnom amulets
LCL	Loeb Classical Library series
LSJ	<i>A Greek-English Lexicon</i>
LW	Luther's Works
LXX	Septuagint [Rahlfs]
Mous	Moussaieff
MR	Midrash Rabbah
MS	manuscript
MSS	manuscripts
MT	Masoretic Text
Mur	Muraba'at
Nav	Naveh
<i>NETS</i>	<i>New English Translation of the Septuagint</i>
NPNF	Nicene and Post-Nicene Fathers series
NRSV	New Revised Standard Version
NT	New Testament
OT	Old Testament
Qom	Khirbet el-Qom inscription
<i>TDOT</i>	<i>Theological Dictionary of the Old Testament</i>

## CHAPTER 1

### INTRODUCTION TO THE DISSERTATION

The quest for a biblical theology of light can hardly be considered a novel one. The metaphor of light enjoys a certain pride of place in the Christian tradition, enshrined in the Nicene confession of Jesus Christ as "God of God, *Light of Light*, very God of very God" (from "The Nicene Creed" [NPNF II 14:2], emphasis added).<sup>1</sup> And yet, assuredly the notion of some metaphysical meaning to the physical phenomenon of light was being discussed long before the Nicene Creed. The opening chapter of Genesis carries such strong theological overtones in its treatment of light that scholars continue to debate the precise nature of the relationship between light and God envisioned by that creation story. The difficulty in resolving this debate stems not from a dearth of proposed theories but rather from the multiplicity of suggested solutions.<sup>2</sup> Indeed, the two silver amulet scrolls found at Ketef Hinnom—widely considered "the earliest known artifacts from the ancient world that document passages from the Hebrew Bible" (Barkay et al. 2003:163)—invoke YHWH to *shine* (the verbal form of the lexeme אור, the term meaning "light" in Biblical Hebrew) his face on the Israelite people.<sup>3</sup> The phenomenon of light is one of the most primitive of human experiences; what new thing can possibly be said about this topic that hasn't been said before? Therefore, to embark upon an inquiry into a theology of light in the Old Testament (OT) requires some degree of justification.

To state the matter pointedly, this dissertation will investigate an old topic using a new method. The means by which scholars have interpreted biblical data have developed in manifold ways over the centuries of biblical scholarship: sometimes by suggesting changes to the

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1. Concerning the original draft of the Creed with its similar phrasing, "God of God, Light of Light, Life of Life," and relevant commentary, see: Dionysius of Alexandria, *Epistle to Dionysius of Rome*, III.13 [ANF 6:93]; Athanasius of Alexandria, *Council of Nicea* 1-11 [NPNF II 4:75-76]; Theodoret of Cyrus, *Ecclesiastical History*, I.11, II.23, IV.3 [NPNF II 3:49,87-89,109]; John Chrysostom, *Gospel of John*, 2 [FC 33:21,57-70]; Dodd 1953:201-212,345-354.

2. See sections 1.1.1 and 1.1.2 for a brief survey of the plethora of opinions put forward by various interpreters and theologians throughout the centuries of biblical scholarship.

3. See Barkay et al. 2004:41-71; also Mazar 1990:516-517,524; Hoffman 2004:159; Schniedewind 2013:114-115.

text itself based on newly-discovered manuscripts and/or linguistic or philological evidence; sometimes as a result of gaining more encyclopedic information regarding the ancient world through archaeological discoveries and/or historical research; and sometimes by investigating new modes of thought. In the case of this dissertation, I follow the latter course of these three. I will approach a theological topic within the biblical text from a conceptual and linguistic perspective, using the recently-developed theory of embodied cognition. I will then integrate this approach into the theological discipline via a typological analysis of the OT with literature of other ancient Near Eastern (ANE) cultures. The chief concern of this dissertation is to investigate how the ancient Israelites conceptualized light, and how that conceptualization relates to the ancient Israelite conceptualization of YHWH. The central problem can be stated as follows: *To what degree can (or cannot) an analogical relationship between light and YHWH in the OT text be exegetically developed and logically sustained?*

The dissertation will unfold in three parts. Part One (Chapters 1-3) will investigate the linguistic data within the OT text in tandem with available extra-biblical evidence from ancient Israelite culture in order to formulate a conceptual hypothesis of the intra-cultural dynamics concerning a theology of light in the OT. This first chapter will lay out the necessary prolegomena by identifying the underlying presuppositions for the study, articulating the preliminary hypothesis that will launch the dissertation, and expounding the research method that will guide the study along its trajectory. The second chapter will seek to extract as much information as possible from the OT text by analyzing the textual data in accordance with the linguistic principles of embodied conceptualization and cognitive semantics. The third chapter will then move to an examination of the extra-biblical evidence from ancient Israelite culture to see how it might confirm or correct the analysis of the intra-biblical evidence.

Part Two (Chapters 4-6) will then conduct a typological analysis of various "theologies of light" in literature from other ANE cultures in order to clarify the proposed conceptual hypothesis within its broader historical context. The fourth chapter will examine conceptual relationships between light and divinity in Syro-Canaanite literature, especially in the family of Ugaritic literature pertaining to the gods Baal and El. The fifth chapter will examine the conceptual relationships between light and divinity in Mesopotamian literature, with special emphasis on comparing and contrasting YHWH with the Persian deity Ahuramazda and the gods of the Babylonian pantheon in various works of Sumerian, Akkadian, Assyrian, Babylonian, and Persian literature. The sixth chapter will examine the conceptual relationships be-



tween light and divinity in Egyptian literature, including writings in the Egyptian religious tradition as well as other genres of texts. I will discuss cultural iconography as it pertains to the various writings, but this dissertation will be primarily a text-focused study.

Part Three (Chapters 7-8) will then articulate a logical synthesis of the dissertation's findings, moving toward a specifically *analogical* theology of light within the ancient Israelite conceptual world as evidenced by the OT text. The seventh chapter will describe the various ways in which the OT text suggests how the ancient Israelites conceptualized the physical nature of light as both similar and dissimilar to the divine nature of Y<sub>HWH</sub>. The eighth chapter will consist of a summative conclusion of the entire study, suggesting some themes for further theological exploration and identifying possible avenues of historical development of thought and/or cultural influences in the ANE world concerning the theological use of the physical concept of light in the OT.

## **1.1. Background for the Dissertation**

Despite the long theological tradition concerning light in both Judaism and Christianity—or perhaps because of it—the discussion among modern scholars regarding its specific theological significance in the OT remains remarkably lively, and agreement singularly elusive. Three prominent themes stand at the forefront of the current theological discussion concerning light in the OT. The linguistic theory of embodied cognition is poised to clarify these themes further, especially in regard to recent research concerning the phenomena of metonymy and metaphor in both human cognition and human language. These themes include: the prototypical referent (and other primary referents) of the noun אור (light) in Biblical Hebrew (BH); the metaphysical concept of Uncreated Light and its applicability (or not) within the OT text; and the specific nature of the conceptual relationship between light and Y<sub>HWH</sub> in the ancient Israelite cognitive environment.

### **1.1.1. The Referent(s) of the Hebrew Noun אור**

One of the centuries-old problems in biblical interpretation has been the puzzle of explaining the creation of daylight on Day One before the creation of the sun on Day Four of the Genesis 1 creation story. Many scholars in the twentieth century affirmed that the BH term אור, when discussing the light of day in contrast to the darkness of night, refers not to sunlight but

rather to *daylight* as a disambiguated cosmic substance that "rotated" around the earth.<sup>4</sup> This affirmation was based on the presupposition that ANE cultures, including the Israelites, were not scientifically advanced enough to understand that daylight came from the sun.<sup>5</sup> In a similar vein, the Jewish scholar Cassuto defined the internal contradiction of the Genesis 1 narrative not as the existence of *daylight* before the sun but rather as the existence of *day and night* before the creation of the celestial luminaries (Cassuto 1961a:15). He proposed a slightly different solution, however, by asserting that the ancient Israelites conceived daylight not as a cosmic substance but rather simply as light generated from some other source which was then supplemented by the light of the sun during the temporal period called "day." Frustratingly, Cassuto never identified his proposed source for this light but left the door open for various plausible theological explanations.<sup>6</sup>

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4. See Skinner 1910:20; Aalen 1974:150-152; Jenni & Westermann 1997:63-64; Walton 2009:16; Fretheim 2015:36.

5. "For a correct understanding of the OT idea of light, the distinction between light and sun is important....Of course, a closer relationship between light and the sun in the OT would be established if it could be shown that '*or*' should be rendered 'sun' or 'sunshine' in certain passages. But Hab. 3:4 cannot be included in such a list of passages, because a few verses later (v.11) the sun appears in another context. In Job 37:21, the light is the light of the bright sky, i.e., of the day, or even the lightning. Even in Isa. 18:4 it is sufficient to think of the bright daylight, although a day with sunshine is undoubtedly assumed. In Job 31:26, the rendering of '*or*' by 'sun' is suggested because it stands in parallelism with the moon. But here again, this is not necessary. We must keep in mind that the light of day is considered to be separate from the light of the sun everywhere in OT thought....Thus, empirical observation apart from cognitive reflection did not lead men [*sic*] to conclude from the first that the light of day originates from the sun. Indeed, in cloudy weather the sun is not visible, and yet the day is bright. Furthermore, men [*sic*] observed that it began to get bright in the morning long before sunrise. Thus, they understood the light of the day or of the morning as something independent of the sun" (Aalen 1974:151-152).

6. See Origen Adamantinus, *Homilies on Genesis* I.1,6-7 [FC 71:48,54-57]; Basil of Caesarea, *Hexaemeron* II.6-8 [FC 46:31-36]; Augustine of Hippo, *Literal Interpretation of Genesis* V.20 [FC 84:158]; Jerome, *Homily 58* [FC 48:416-419]; Ephrem the Syrian, *Genesis* [FC 91:81]; Midrash Rabbah, *Bereshith* I.6, III.1-9 [MR 1:3,20-26]; Martin Luther, *Genesis* [LW 1:19-20]; Driver 1943:1-33; Keil and Delitzsch 1951:49-52; Richardson 1953:49-50; Fritsch 1959:23; von Rad 1963:49; Francisco 1969:123; Stevens 1978:15; Sarna 1989:7; Mathews 1996:145; Dahlberg 1998:12; Towner 2001:18,23. One early Christian solution was that the light of Day One was the light of the angels: see Victorinus, *On the Creation of the World* [ANF 7:341]; Augustine of Hippo, *City of God*, XI.7-9 [FC 14:196-201].

This then is the meaning of the verse: that just as at the beginning and at the end of every day there is light without sun, so throughout those first three days God caused light to shine upon the earth from some other source without recourse to the sun; but when He created the luminaries He handed over to them the task of separation, that is, He commanded that the one should serve by day and the others should serve at night, and thus they would all become signs for distinguishing the two periods of time. In addition, the sun's light would naturally augment the already-existing daylight (Cassuto 1961a:44).

More recently, Westermann proposed an interesting solution to this problem by arguing that, within the narrative frame of Genesis 1, the "creation" of light on Day One refers to a temporal division rather than a substantial creation. Walton justified this view by affirming that the noun אור in Gen 1:3 metonymically refers to "daytime" rather than the actual substance of light itself (Walton 2018:148). This view has enjoyed some moderate support in recent scholarship,<sup>7</sup> but this does not fully resolve the logical problem *within the narrative itself*. If there is no actual physical substance in view here, then what in the story differentiates the temporal period of "day" from the temporal period of "night"? If the referent for the term אור in Gen 1:3 is merely a temporal phenomenon and not a visible or substantial phenomenon, then the problem of the internal consistency of the narrative remains unsolved. For precisely the same reasons, Crawford's recent proposal of light and darkness as spatial domains has created even more problems than it has solved, leaving aside the speculative textual layering on which he has based his entire argument (Crawford 2018:556-580).

In his study *The Concept of Light in the Old Testament: A Semantic Analysis*, W. David Reece has countermanded all these views, arguing convincingly that the Israelites as well as all other ANE peoples always understood that daylight came from the sun. According to Reece, therefore, the BH term אור can never refer to any concept of disambiguated daylight but must always mean "sunlight" when referring to the light of day in contrast to the darkness of night.

To ancient peoples of the Near East ... light was no rotating "cosmic substance" to which the sun, moon, and stars added their own separate lights. Those heavenly bodies provided all celestial light. Four arguments support the thesis that cosmologically, the Hebrews knew of no celestial light other than that produced by the heavenly bodies. Light was no "cosmic substance". This statement refutes the present-day thinking that the early

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7. See Wenham 1987:19; Walton 2009:16, 2018:148; Arnold 2009:39.

Hebrews as well as other Ancient Near Eastern people believed both light and darkness to be "entities" of and to themselves (Reece 1990:20).<sup>8</sup>

Reece shows how solar texts from across the spectrum of ANE cultures and literary genres "reveal a consensus as to the phenomenological role of the sun, demonstrating the belief that the sun was the sole source of daylight" (Reece 1990:23). Unless it can be satisfactorily proven otherwise, there is no reason to think that the ancient Israelite conceptualization of the role of the sun would be any different. Reece then illustrates how the eschatological and military texts in the OT universally describe the earth becoming dark when the heavenly bodies malfunction, thus providing significant anecdotal evidence of concordance between the ancient Israelite and the broader ANE conceptualization of the celestial luminaries. The third step in his argument is to show from the evidence of parallelism in Hebrew poetry that the OT text itself knows no distinction between daylight and sunlight. Finally, Reece demonstrates that the biblical texts normally garnered to confirm the disambiguation of daylight from sunlight in actuality do not support such a view.

As I have shown in an earlier study, the raw data of a cognitive semantic analysis of the lexeme אור concurs with Reece's findings (Ruark 2017:25-99). In BH, the prototypical category of light in the physical world is *celestial light*, and in all other places in the OT where the term אור refers to celestial light in a linguistically unmarked form, the referent for the noun is always *sunlight*. Since the noun אור in Gen 1:3 is unmarked, this suggests that the most probable referent for the noun אור in Gen 1:3 is sunlight. Thus, from a strictly linguistic perspective, perhaps the reader ought to understand the Day One narrative in its plainest sense: that the story does, in fact, describe the creation of sunlight before the creation of the sun.<sup>9</sup> Of course, the logical problem with this view is obvious.

Fretheim (2015:33) affirms that in the twenty-first century, scholars still ask the same fundamental question that has baffled biblical interpreters for centuries: *How did the ancient Israelites, in their narrative of the creation of the cosmos, conceive of daylight on Days One*

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8. One full chapter of Reece's dissertation is dedicated to expounding this entire argument. See Reece 1990:21-86; also Richardson 1953:50; Bultmann 1971:41, Stevens 1978:15-16.

9. Some biblical interpreters have taken the light of Day One as sunlight and attempted to solve the logical problem in some other way. See Haines 1967:27; Francisco 1969:124; Ross 1988:108-111; Sailhamer 1992:87.

*through Three before the creation of the sun on Day Four?* Every answer presents some kind of logical problem, but recent cognitive semantic perspectives have opened the door to a new kind of solution. Perhaps the internal contradiction of sunlight before the sun is an intentional feature of the creation narrative which of itself serves a communicative and/or hermeneutical function. A fundamental component of this debate is the plausible referent(s) of the noun אור, both in the Genesis 1 narrative and in the OT as a whole. The discipline of cognitive semantics has opened a new line of inquiry into an age-old exegetical problem, or rather, reopened a very old line of inquiry that stretches back to the early Christian and pre-Christian eras.

### 1.1.2. The Metaphysical Concept of "Uncreated Light"

Mark Smith, in his recent treatise *The Priestly Vision of Genesis 1*, has argued that the light described on Day One of the creation saga should be understood as an eternal Uncreated Light proceeding from God Himself that is made visible (rather than "created" in the *ex nihilo* sense) at the beginning of creation. Smith based this argument on intertextual considerations within the OT as well as early Jewish reception of the Genesis creation narrative.

As suggested by several biblical texts discussed in this section, the light at the beginning of creation was known in ancient Israel to be an inherent divine light that preceded creation. This, in turn, suggests the possibility of this view for the light in Genesis 1:3. Despite possible objections, the overall weight of the evidence favors this view. The light was a primordial, divine brilliance made perceptible in the created world. The composer of Genesis 1 allowed a number of primordial elements prior to the creation to fit into creation (for example, darkness, watery deeps, and water in verse 2). The light of verse 3 seems also to be one of these uncreated components (Smith 2010:78).

As Smith correctly notes, his argument is not new; but interestingly, his view also represents a significant break with a common trend among twentieth-century commentators who do not mention any reference to a metaphysical concept of Uncreated Light in the creation narrative.<sup>10</sup> Contrary to Smith, Aalen considered the concept of Uncreated Light as a Jewish theological innovation previously unknown in the OT age (Aalen 1974:164). In a series of lectures published under the title *The Light of the World: A Basic Image in Early Christian Thought*, Jaroslav Pelikan charted a kind of middle course between these two extremes. He

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10. See Dodd 1953:202; Kidner 1967:43-58; Willis 1979:78-86; Hamilton 1990:118-121, 126-127; Fretheim 2015:36.

affirmed that light is a *symbol* of God in the Scriptures, meaning that while light is by nature separate from God, it communicates to the human condition some kind of metaphysical meaning concerning divinity (Pelikan 1962:30-31).<sup>11</sup>

At one level of discourse it was accurate to say that the statement "God is light" is symbolic. Yet this did not mean that one already knew, from some source or other apart from God, what light was, and that one then attributed some quality of this light to God. On the contrary, God was uncreated light, the light that illumined every other light, himself the ultimate source of every illumination in his universe (Pelikan 1962:33-34).

Pelikan acknowledged that Athanasius and other early Christian theologians both accepted and defended the Uncreated Light as a metaphysical concept latent in the biblical text.<sup>12</sup> It must be made clear that he was making an *historical* argument here and not a *theological* one; both the early Jewish and early Christian theologians affirmed the Uncreated Light as resident somehow in the divine nature of God, but Pelikan did not express his own theological conclusions regarding this subject.<sup>13</sup> Still, it is worthy of note that, in both Pelikan's opinion and mine, the early Christian theologians would agree with the view held by many Jewish and Christian commentators that the Uncreated Light—whether described by the Genesis creation narrative or not—was a bona fide conceptual entity in the ancient Israelite cognitive world (Pelikan 1962:21-36). Of course, the operative question here is: *Was it or wasn't it?* Does the OT text itself provide enough evidence to support the existence of such a concept within its overall cognitive environment?

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11. See also Dodd 1953:17-27,54-55,133-143,201-212.

12. Athanasius affirmed that the bishops at the Council of Nicea appropriated Psa 36:10—not Gen 1:3-5!—as the foundational OT text (paired with John 10:31) for the theological significance of light, in which the psalmist confesses of God: "In thy light do we see light" (Pelikan 1962:11,39,55,75,95; see also Athanasius of Alexandria, *De Decretius*, III.12, VI.27 [NPNF II 4:157-158,168-169], *Ad Afros Epistola Synodica*, 6 [NPNF II 4:491-492]; Theodoret of Cyrus, *Ecclesiastical History*, I.3,7, II.23 [NPNF II 3:35-41,44-46,87-89]); Dodd 1953:17-27,54-55).

13. See Athanasius of Alexandria, *De Decretius*, III.12, VI.27 [NPNF II 4:157-158,168-169], *Ad Afros Epistola Synodica* 6 [NPNF II 4:491-492]; Eusebius Pamphili, *Church History* I.2 [FC 19:37-46]; Dionysius of Alexandria, *Epistle to Dionysius of Rome* I.1-5 [ANF 6:92]; Ambrose of Milan, *Hexaemeron*, IX.33 [FC 42:38-39]; Midrash Rabbah, *Bereshith* I.6, III.1-9 [MR 1:3,20-26].

Once again, the discipline of cognitive linguistics with its principles of embodied conceptualization<sup>14</sup> provides new avenues for probing the conceptual world of the ancient Israelites with the hope of answering this question more fully and deeply than before. The theory of embodied cognition posits that, as humans, "our construal of 'reality' is mediated, in large measure, by the nature of our embodiment" (Evans 2012:3). The evidence for this theory is found in certain features common to all known languages that appear to be grounded in the universal human condition of existing as a physical body within a physical environment (see section 1.2.2. below).<sup>15</sup> Building on this, the cognitive linguist Mark Johnson proposes that humans then utilize embodied physical experience as a means of construing concepts in non-physical domains (including, potentially, a domain of metaphysical reality).<sup>16</sup>

[Metaphor is] a pervasive mode of understanding by which we project patterns from one domain of experience in order to structure another domain of a different kind. So conceived, metaphor is not merely a linguistic mode of expression; rather, it is one of the chief cognitive structures by which we are able to have coherent, ordered experiences that we can reason about and make sense of. Through metaphor, we make use of patterns that obtain in our physical experience to organize our more abstract understanding. Understanding via metaphorical projection from the concrete to the abstract makes use of physical experience in two ways. First, our bodily movements and interactions in various physical domains of experience are structured ... and that structure can be projected by metaphor into abstract domains. Second, metaphorical understanding is not merely a matter of arbitrary fanciful projection from anything to anything with no constraints. Concrete bodily experience not only constrains the "input" to the metaphorical projections but also the nature of the projections themselves, that is, the kinds of mappings that can occur across domains (Johnson 1987:xiv-xv).

Therefore, concerning the semantic analysis of an ancient text, this theory of embodied cognition attests the worthiness of the attempt to construct in our modern cognitive environment the same conceptual patterns of thought utilized by the writer(s) who produced that text, because both writer and reader share the same essential physical body which exists in the same essential physical environment. This corollary applies both to physical concepts as well as non-physical concepts, including metaphysical concepts such as divinity, although it must be

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14. In this dissertation I use the terms *embodied cognition* and *embodied conceptualization* interchangeably, referring to the theory that human cognition and language originates from "basic physical experience" (Riemer 2010:241).

15. See Hopper & Traugott 2003:84-93.

16. Grady 2007:188-213; Lakoff 2008:17-38; Johnson 2008:39-52.

admitted that the cognitive processes involving abstract ideas are more complex and must be investigated with greater diligence.<sup>17</sup> Nevertheless, even though these kinds of philosophical inquiries cannot be verified empirically, one can evaluate the proposed conceptual framework(s) by the standards of "comprehensiveness, coherence, and explanatory power" (Johnson 1987:xxxvii; see also Jacobsen 1961:267).

Thus, the discipline of cognitive semantics offers the modern reader a way to evaluate the merit of metaphysical concepts in a dead language such as BH based on more objective criteria than merely philosophical argumentation. Cognitive semantics cannot provide the final word on the matter, to be sure; but this linguistic discipline can be productively applied toward evaluating whether the metaphysical concept of Uncreated Light is indeed latent in the conceptual world construed by the OT text itself, or whether this concept was innovated by later readers applying the OT within their own historical and cultural milieu.

### 1.1.3. The Conceptual Relationship Between Light and YHWH

In a few sentences, Reece perfectly illustrates the fundamental conundrum involved with deciphering a theology of light in the OT texts:

Impelling every expression about created light was the belief that it originated with God....Equally significant is the subsequent communis opinio that all natural phenomena, and especially light, was under the immediate control of God....In fact, many are the references that make direct relationship between light and God. So, if not one of his primary attributes, light is at least a by-product of his presence (Reece 1990:58, underline original).

This leaves the reader asking: *So what exactly is the nature of this "direct relationship" between light and God?* Gerald O'Collins (2012:106-107) suggests that "light is the most basic, general, and even perfect manifestation of the divine reality and operations," but this hardly clarifies the matter. George Hunsinger follows a similar track as Pelikan, proposing—on the basis of the famous dictum of Irenaeus, "[God] may most properly be termed Light, but He is nothing like that light with which we are acquainted" (Irenaeus of Lyon, *Against Heretics*,

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17. Johnson adamantly affirms and convincingly demonstrates how this cognitive mode is not restricted merely to the construal of physical reality but includes the construal of non-physical reality as well: "As animals we have bodies connected to the natural world, such that our consciousness and rationality are tied to our bodily orientations and interactions in and with our environment. Our embodiment is essential to who we are, to what meaning is, and to our ability to draw rational inferences and to be creative" (Johnson 1987:xxxviii).



II.13.3-4 [ANF 1:373-374])<sup>18</sup>—that Christian theology rightly draws an *analogy* between the physical phenomenon of light and the divine Uncreated Light (Hunsinger 2012:208-235). However, both Pelikan and Hunsinger treat biblical theology as a whole and do not limit the scope of their discussions to the OT specifically. Still, the categories of *symbol* and *analogy* are useful toward articulating the specific nature(s) of Reece's "direct relationship" between light and God that seems apparent in several OT passages (especially Isa 10:17, 60:1-5, 19-20; Ezek 43:2; Mic 7:8; Hab 3:4; Psa 27:1, 36:10, 76:5, 104:2, 118:27).<sup>19</sup> Glen Taylor argues that YHWH was conceptualized as a sun-god in Israel's distant past (in the Gibeonite cult, at the very least), which would suggest that perhaps the category of *ontology* should be added into this rubric (Taylor 1993:92-256). Thus, recent theological discussions concerning the relationship of light to YHWH in the ancient Israelite conceptual world propose four possible options, any or all of which are potentially operative in the OT text:

- an *ontological* relationship – meaning that the physical phenomenon of light and the divine being YHWH are existentially equivalent (i.e., they are one and the same, with no difference in nature);
- an *analogical* relationship – meaning that the physical phenomenon of light and the divine being YHWH are simultaneously both similar in nature and dissimilar in nature;
- a *symbolic/emblematic* relationship – meaning that the physical phenomenon of light either contains or communicates metaphysical meaning regarding the divine being YHWH;

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18. See also: Origen Adamantinus, *De Principiis*, I.2.6, "[Jesus] is the true light, which enlightens every man that cometh into the world; but He has nothing in common with the light of this sun" [ANF 4:248]; and Novatian, *On the Trinity*, VII, "For we find it to be written that God is called *Love*, and yet from this the substance of God is not declared to be *Love*; and that He is called *Light*, while in this is not the substance of God. ... For that which *is*, according to what it is, can neither be declared by human discourse, nor received by human ears, nor gathered by human perceptions" [ANF 5:616, emphasis original].

19. "Metaphor, analogy, and symbol, while all truly ascribing properties of reality, need to be distinguished. Metaphor involves an extended use of language, which, while being false in the literal sense, makes a true statement about reality: e.g., 'The Lord is my Shepherd.' While God is not literally a shepherd, there is something about God's caring behavior towards 'me' that justifies this metaphorical statement. Analogy uses a common term to designate realities that are both like and unlike with regard to the same point....When comparing two realities, analogies 'carry over' some core meaning but qualify it....A symbol is something perceptible that represents something else, either naturally (e.g., light symbolizing understanding) or conventionally (e.g., the lotus symbolizing fullness in Hinduism)" (Meyers & O'Collins 2012:6-7).

- a *metaphorical* relationship – meaning that the physical phenomenon of light depicts in some way (or ways) something (or things) about the divine being Y<sup>HWH</sup>.

An entire study could be made concerning each of these four ways of conceptualizing the relationship between light and Y<sup>HWH</sup> in the ancient Israelite cognitive environment. My purpose in this dissertation is not to champion a preference for one of the four as more or less valid than the others in terms of the OT as a whole, although I will argue for or against specific kinds of cognitive relationships in view within select passages. As the title indicates, in this study I am placing specific focus on the *analogical* relationship between light and Y<sup>HWH</sup> and will seek to articulate what can and cannot be said concerning an ancient Israelite (i.e., Yahwistic and pre-Christian) analogical theology of light in the OT. Again, these theological conclusions will be based on what can be gleaned concerning metaphysical modes of thought latent in the OT text by analyzing the available linguistic data according to the principles of embodied cognition and then applying those results within a wider typological consideration of the OT in comparison with other ANE bodies of literature.

The specific linguistic approach employed by this study to the problem of the theological nature of light in the OT should not be viewed as an inherently superior method of inquiry than those methods employed by others in the past. The task of biblical theology is interdisciplinary by its very nature; therefore, I would argue that any present investigation of the theological use of light in the OT is fundamentally incomplete without considering the problem from the cognitive and linguistic perspective afforded by the recently-developed theory of embodied conceptualization. Whatever else it may also be, the OT comes to us in modern times as a *linguistic* phenomenon; thus, any theological inquiry regarding the OT must include a linguistic treatment of the matter, as evidenced by the long-standing religious tradition of biblical exegesis.

## 1.2. Presuppositions and Limitations of the Dissertation

As I have intoned already, the current study is philosophical in nature, and its conclusions cannot be empirically verified or falsified but must be judged according to the manner and degree to which they coherently explain the available evidence. While the OT is an especially rich source from which to mine conceptual material compared to the literature of other comparable cultures and times, the linguistic data set is still remarkably small both for the OT as a whole (approximately half a million words) and for the specific lexical attestations of the

BH lexeme אור (less than 200 occurrences). Nevertheless, the data is sufficient enough to observe consistent patterns of logical thought and to draw fruitful cognitive inferences based on these patterns in tandem with available encyclopedic information about the ancient world.

### 1.2.1. The Priority of the Masoretic Text (MT)

If one wishes to study a historical text (or collection of texts) as vast and complex and ancient as the OT, then one must first set out some parameters concerning that text. To do so for the purposes of this dissertation, I will liken the OT text to a telescope through which the modern reader looks back at the distant past. For the current study, the ocular lens (i.e., in the eye-piece) of the telescope is set in the 21st century CE, with the objective lens of the telescope set in the Hellenistic period sometime between 300-100 BCE. When studying a text in its historical context, one must attempt as much as possible to treat the text as it existed "back then," which is a particularly delicate task for the OT scholar because of the text's extremely complex history of transmission and reception. Nevertheless, I argue that four fundamental propositions concerning the historical OT text can be satisfactorily defended, and the current study will be built on this foundation.

1) *The OT is an originally consonantal text.* The fact that the very earliest extant Hebrew OT manuscripts—within the collection known as the Dead Sea Scrolls (DSS)—contain consonantal text without any vowel pointing whatsoever makes this assertion virtually certain.<sup>20</sup> James Barr, in his landmark work on comparative philology in OT studies, argues convincingly that the LXX translators worked from an unvocalized Hebrew *Vorlage* text (Barr 1968:207-210) but that both they and the Masoretes were guided by a received vocalic tradition (Barr 1968:188-222).<sup>21</sup> Of course, the LXX comes to us today not in autograph form but only as manuscripts, so one cannot have any more unshakable confidence in the vocalization of the LXX than of the MT. More recently, Hoffman and Schniedewind have argued strongly for a high degree of accuracy in the transmission of the consonantal OT text from the Hellenistic period to the Masoretic era, while also admitting that the progressive development of post-biblical Hebrew as a spoken language influenced the vocalization of the OT text until

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20. This was accepted as a plain and undisputed fact even before the Dead Seas Scrolls were discovered (see Buhl 1892:207-213).

21. See also Buhl 1892:210-211.

vowel pointing was systematized and recorded by the Masoretes in the medieval age.<sup>22</sup>

Therefore, in this dissertation I do not assume that the vocalization of the MT is from the Hellenistic period; indeed, there are some systemic differences between the vocalization of the MT and the LXX.<sup>23</sup> Nevertheless, I accept the vocalization of the MT as the best available. In this study, I will translate and follow the MT (as represented by the *BHS*) unless there is sufficient evidence from the LXX and/or other ancient manuscripts or translations to justify deviating from it.<sup>24</sup>

2) *The OT is a composite text.* The internal evidence of the OT text itself overwhelmingly suggests that there must have been numerous authors and editors that wrote and compiled the complete OT text. What is debated, and sometimes quite hotly, is when the various texts were first written, how much of the OT had been subsequently edited and/or redacted, and when such editing/redacting took place. While necessary, all such arguments are speculative; none of the applicable autograph texts are available. Therefore, in this study I do not presume any specific chronological layering within the OT text. I accept that the various OT "texts" were written and edited/redacted/compiled by multiple individuals over a span of time, finally yielding sometime during the Greco-Roman era the literary result that we call the OT which, most likely, remained relatively unchanged from 200 CE onward.<sup>25</sup> It is this compilation of books (i.e., the OT as a whole), and not the individual speculative textual layers, that has traditionally been received and transmitted in both Jewish and Christian religious communities.

Indeed, the strongest evidence of the OT as a unified and composite literary work is the MT itself. To put it baldly: some books were included, others weren't. While the Christian worshipping community utilized the other Greek books of the LXX (i.e., those not included in the MT) in their liturgy and worship, the early Church explicitly privileged the books of

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22. Aalders 1981:47-48; Hoffman 2004:67-80; Schniedewind 2013:138-163,204-207

23. See Buhl 1892:236-239; Deist 1988:78-81; Hoffman 2004:85-102.

24. See Barr 1968:1-4,65-75,293-295; Wenham 1987:xxiv-xxv.

25. See Barr 1968:217-222; Janis 1991:1; Beckwith 1985:63-104,274-337; Deist 1988:16-24; Würthwein 1995:13-21; Hoffman 2004:116-117,147; Gottwald 2009:62-73; Carr 2011:153-179.

the Hebrew scriptures above the others.<sup>26</sup> The witness of the NT to the group of literature alternately labeled "the Law and the Prophets" or "the Law and the Prophets and the Psalms"—as well as the fact that the only LXX books quoted in the NT are the books found in the MT—further strengthens the claim that the OT was already envisaged as a literary collection very early in the Christian era.<sup>27</sup> Accordingly, this study will start from the unified composite OT text and only later speculate on any potential textual layering and/or diachronic development.

3) *The OT is a retrospective text.* The timeline of the OT narrative begins with a creation story and concludes with the character of Nehemiah, depicted as a governor of the province Yehud during the reign of the Persian king Artaxerxes I (465-424 BCE).<sup>28</sup> Thus, even the latest events recorded in the OT narrative occurred approximately 200 years before the earliest possible date of available OT textual witnesses. This does not preclude the possibility that some of the OT texts were actually written later than this date and narrated events which, at the time of writing, either had occurred in the distant past or never occurred at all. Neither does this preclude the possibility that some OT narratives were written down as the events depicted in the text happened (or immediately following); perhaps the OT text does report faithfully historical events to some degree or another. However, from the physical evidence available to us in modern times, the best we can affirm is that our *available* texts speak about events that transpired (or potentially transpired) before those texts were physically

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26. The twenty-two "books" of the Jewish canon are listed generally by Josephus (*Against Apion*, I.7-8 [Whiston 2008:15-19]); also Eusebius Pamphili, *Church History*, III.9-10 (quoting Josephus), VI.16 [NPNF II 1:143-146,262-263]) and specifically by Athanasius of Alexandria (*Letter 39*, 4-7 [NPNF II 4:552]). Athanasius' list matches almost exactly the books of the MT, although in a different configuration. The only substantive difference is that Athanasius includes *Baruch* and *The Letter of Jeremiah* in the same "book" as Jeremiah and Lamentations, whereas the MT omits them from the canon altogether. See also Origen Adamantinus, *De Principiis*, "Preface," 4 [ANF 4:240]; Beckwith 1985:235-337; Gottwald 2009:58.

27. See Zech 7:12; Lam 2:9; Matt 7:12, 11:13, 22:40; Luke 16:16, 24:44; John 1:45; Acts 13:15, 24:14, 28:23; Rom 3:21. See also Origen Adamantinus, *De Principiis*, II.4.1 [ANF 4:275-276], *Commentary on John*, I.7-8,15 [ANF 10:300-301,15]; Chapman 2000:283-292.

28. Josephus, *Against Apion*, I.7-8 [Whiston 2008:15-19]; Eusebius Pamphili, *Church History*, III.10 [FC 19:159].

produced. Thus, our available texts themselves "look backward" in time, even if some of the OT authors perhaps were not "looking backward" when they wrote their autographs.

4) *The OT is a monotheistic text.* The question of when monotheism was first practiced in ancient Israelite culture is sharply debated in OT scholarship. This study will not make any claim regarding when this temporal development occurred; in my view, the physical evidence is simply too scant to come to a definite conclusion. To argue that monotheism arose at any specific point in time in Israel's history prior to the actual writing of the OT text—either early or late—is to make an argument from silence. I consider the textual evidence sufficiently convincing that monotheistic religion existed in ancient Israelite culture at the time when the earliest available documents were produced (i.e., 3rd century BCE, most likely). However, because the OT is a retrospective text, the modern reader cannot determine at what specific point in time the monotheistic worldview began in ancient Israelite culture (again, either early or late). It must suffice to say that one simply does not know.

Nevertheless, I am quite convinced that the OT text available to us presents a unified portrayal of Y<sub>HWH</sub> as the One True God.<sup>29</sup> The OT is not religiously neutral but seeks to persuade the reader to worship Y<sub>HWH</sub> as the exclusive existential Divine Being. Similar to the point above concerning the retrospective nature of the OT text, this does not preclude the possibility that certain textual layers of the OT, as they were first written, did not intend to portray a monotheistic worldview. It might be the case, and perhaps these instances can be seen peeking through the veil of editors/redactors that overlays the actual authorial texts, as some exegetes have argued; but this cannot be assumed from the linguistic evidence of the physical texts.<sup>30</sup>

Taking all these factors into consideration, then, this study will treat the OT as it is presented by the MT, that is, as a literary whole which tells a unified narrative of the Israelite

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29. See Schmökel 1978:68-69; Keel & Uehlinger 1998:3; Whybray 2001:42; Hoffman 2004:42; Sparks 2005:211.

30. The argument against a strict monotheism in the OT is perhaps most developed by Erhard Gerstenberger in his important work, *Theologies in the Old Testament* (2002:5-18). Alongside Gerstenberger's arguments, both for and against, can be set those of H.H. Rowley (1963:35-63), Norman Gottwald (1979:592-649), Brevard Childs (1979:659-671, 1986:1-42), Walter Brueggeman (1992:1-21), and others.

people, although specific historical events will not be assumed as either true or false.<sup>31</sup> This study will consider the OT text primarily for its internal theological value and only secondarily for its external historical value. I make no presuppositions regarding when monotheistic religion developed in ancient Israelite society, nor when or how the Israelite nation developed and/or settled in the land of Palestine, other than to affirm that these historical developments occurred prior to the production of the manuscript evidence available to us. This study aims to construct an ancient Israelite (i.e., Yahwistic and pre-Christian) theology of light as can be deduced from the available OT text in its historical and literary context. Thus, the resulting theological construct of this dissertation cannot be reliably dated any earlier than the post-exilic Second Temple period. This study will keep looking backward into the Israelite past for potential historical developments of thought, but I will make no attempt to prove conclusively anything further back than can be logically defended from the textual evidence itself.

### 1.2.2. The Cognitive Approach to Linguistics

The academic discipline of Cognitive Linguistics (CL) has emerged in the last fifty years as "a modern school of linguistic thought and practice, concerned with investigating the relationship between human language, the mind and socio-physical experience" (Evans 2011:69).<sup>32</sup> More narrowly, the cognitive approach to semantics attempts "to develop a comprehensive theory of mental representation" (Riemer 2010:238) based on empirical data rather than abstract theories (Evans, Bergen & Zinken 2007:3-4). In another place I have described the goal of the cognitive linguistic enterprise: "*to generate a comprehensive theory of the mental mechanics of human language (a.k.a. the Generalization Commitment) based on substantive data rather than merely abstract arguments or postulates (a.k.a. the Cognitive Commitment)*" (Ruark 2017:15, emphasis original). This cognitive approach seeks to articulate linguistic principles that are applicable across all languages regardless of time or place. These principles are based on the presupposed theory that all human cognition is fundamen-

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31. On the general, but not universal, primacy of the MT, see Buhl 1892:244; Bruce 1956:58-69; Barr 1968:1-81,88-22, 1989:2-7; Beckwith 1985:1-15,434-437; Würthwein 1995:10-44,66-71; Gottwald 2009:57-73.

32. See also Hopper & Traugott 2003:41-46; Evans, Bergen, & Zinken 2007:2-36; Evans 2011:69-107; Evans 2012:1-13; Taylor & Littlemore 2014:1-6.

tally dependent on, and flows from, our existential nature as *embodied* beings, a theory substantiated by empirical psychological research.<sup>33</sup>

In addition to the presupposition that human cognition is embodied, the cognitive approach to linguistics affirms a family of other principles that, it is argued, existentially govern the phenomenon of human language. I will describe them here very briefly. The concept of *encyclopedic semantics* posits that meanings of words are stored and accessed by the brain on the basis of observation and repetition (i.e., "trial and error") rather than by abstract cognitive formulas; therefore, the semantic meaning of language is context-dependent.<sup>34</sup> The *Symbolic Thesis* states that morphological forms in language symbolize concepts in the mind (e.g., the Hebrew noun אור symbolizes the substantive concept "light").<sup>35</sup> As a discipline, the cognitive approach to linguistics affirms that *meaning is conceptualization*—meaning that the mind interprets combinations of linguistic symbols via non-linguistic units of meaning.<sup>36</sup> The *Usage-Based Thesis* states that knowledge of language impacts the use of language, and vice versa.<sup>37</sup> In practical terms, this means that the cognitive content of a conceptual world cannot be divorced from the linguistic construal of that conceptual world.

Together, these five theories concerning the general phenomena of human language—embodied cognition, encyclopedic semantics, the *Symbolic Thesis*, meaning as conceptualization, and the *Usage-Based Thesis*—give rise to three other fundamental principles of cognitive semantics in particular. These semantic principles include: *prototypical modeling*, i.e., that categories of linguistic meaning are structured according to conceptual prototypes and have "fuzzy" and overlapping boundaries;<sup>38</sup> *radial networking*, i.e., that the various semantic

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33. See Rosch 1973:328-350; Rosch & Mervis 1975:573-605; Lakoff 1987:12-76; Talmy 2000a:1-18; Evans 2011:69-74; Lakoff 2008:17-38; Riemer 2010:238-241; Bergen, Polley & Wheeler 2010:79-92.

34. See Grice 1989:86-143; Taylor 2003:84-101; Sperber & Wilson 1995:1-64; Riemer 2010:47,88-89,100-101,129-130.

35. See Riemer 2010:50-57; Evans 2011:76-78; Taylor & Littlemore 2014:9-10.

36. See Grice 1989:117-137; Evans 2011:7,76-78; Riemer 2010:116; Taylor & Littlemore 2014:9-10.

37. See Evans 2011:79-80; Hopper & Traugott 2003:40.

38. See Rosch 1973:328-330,348-349; Rosch & Mervis 1975:573-605; Dirven & Verspoor



meanings of linguistic terms are cognitively and systematically linked one to another by reproducible logical processes,<sup>39</sup> and *metaphorical grounding*, i.e., that more-abstract concepts and more-abstract experiential domains are conceptualized and structured by means of less-abstract concepts and less-abstract experiential domains.<sup>40</sup> In other words, humans conceptualize the non-physical in terms of the physical.

This development of the cognitive approach to linguistics is a tremendous boon to the field of biblical studies because it offers a plausibly reliable method for constructing the cognitive patterns of thought that undergird linguistic texts, even ancient ones.<sup>41</sup> After all, the nature of human embodiment has not changed between ancient times and now. All humans have remarkably similar physical bodies made up of flesh and bones, the same internal and external organs, etc. We all inhabit the same earth and breathe the same air. Most importantly for this study, we all observe the same sun and moon and experience the same phenomena of day and night.<sup>42</sup> These are universal constants of the human condition, both now and in the ancient past. Therefore, according to the theory of embodied cognition, it is to be expected that there should be some fundamental cognitive similarities concerning these phenomena that are applicable to all languages, both ancient and modern.

Because this is a theological study and not a linguistic study, I will not seek to prove the validity of the cognitive approach to language over against others that have been proposed. I will leave that to the linguists. This dissertation accepts beforehand the existential principles of CL as explained and defended by those who favor the approach. Indeed, this study makes its theological contribution by applying the linguistic insights of the cognitive

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2004:31; Riemer 2010:237-238.

39. Johnson 1987:xii; Lakoff 1987:96,109-110,113,153-154; Dirven & Verspoor 2004:31,34.

40. Lakoff & Johnson 1980:59,77-86,115-119; Johnson 1987:ix-xxi; Lakoff 1987:110-114,154; Taylor 2003:132-141.

41. See Sparks 2005:7-9; Hoffman 2004:228.

42. For all people on earth, the sun, moon and stars rise in the direction known as "east" and set in the direction known as "west;" day and night are regular temporal intervals marked by celestial light and darkness, respectively; and so on.

approach toward a particular ongoing discussion relative to the theological application of the OT text in its historical and literary context.

### 1.2.3. The Tri-Level Cosmology of the Ancient Israelites

In his seminal work *The Hebrew Conception of the World: A Philological and Literary Study*, Luis Stadelmann convincingly demonstrates that the ancient Israelite cosmology—similar to the cosmological worldviews of other ANE cultures—was comprised of a "three-leveled structure" (Stadelmann 1970:9).<sup>43</sup> These three levels consisted of three realms, or abodes: the celestial realm, called הַשָּׁמַיִם ("Heaven," or literally *the heavens*), conceptualized as the abode of the divine being(s); the terrestrial realm, called הָאָרֶץ ("Earth," or literally *the earth*), considered to be the abode of living creatures; and the sub-terrestrial realm, called שְׁאוֹל ("Sheol," i.e., the underworld), conceptualized as the abode of the dead.<sup>44</sup>

The picture of the three-leveled structure of the world has its roots not only in *basic human experience of the external world* from whose impressions man [*sic*] conceived such an imaginative description, but also in the mythological traditions so cherished among Israel's neighbors. However manifold the origin of such a representation might have been, it nonetheless proved to be very valuable to the biblical authors for through their interpretation it led to the formulation of God's transcendence... This idea of 'above and beyond' is not merely the starting point; it is found at the conclusion of Israel's thought for God shows himself to mankind [*sic*] by demonstrating his superiority over the universe through his direct intervention (Stadelmann 1970:9, emphasis added).<sup>45</sup>

In the first place, it is noteworthy that that this three-level cosmology was grounded in what Stadelmann calls "basic human experience," which accords exactly with cognitive theories of embodied conceptualization. Beyond this, however, he affirms that the ancient Israelite conceptualization of the celestial realm was not merely a conceptualization of physical space but also a conceptualization of a metaphysical domain of existence.<sup>46</sup> In the ANE conception of

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43. In this dissertation I consistently use the term *cosmology* in the narrow sense of "how people envision the shape and structure of the world around them" (Walton 2018:131). See also Stadelmann 1970:1-36; Walton 2018:131-146.

44. See Philo of Alexandria, *On the Creation*, 5.27 [in Runia 2001:52]; John Chrysostom, *Gospel of John*, 5 [FC 33:57-58]; Francisco 1969:106; Stadelmann 1970:vii,177-183; Cassuto 1961a:19-20,31-34; Keel 1978:15-78; Dahlberg 1998:ix-xiii; Walton 2018:132.

45. See also Keil & Delitzsch 1951:47; Mathews 1996:122.

46. See Basil of Caesarea, *Hexaemeron* I.8-9 [FC 46:13-19]; Ambrose of Milan,

the world, this metaphysical reality was not completely divorced from physical reality but was ontologically linked to it in some way or another.<sup>47</sup> While the theory of embodied cognition cannot be used to demonstrate empirically the existence of a metaphysical domain of reality, it certainly allows for the conceptualization and application of such a domain in human cognition.<sup>48</sup> This is but one practical implication of Langacker's comments below:

All human conceptualization is presumably grounded in basic domains, but for the most part this grounding is indirect, being mediated by chains of intermediate concepts derived through cognitive abilities....Once characterized relative to a basic domain, a concept creates the potential for an array of higher-order concepts and thus functions as their domain; these later concepts in turn provide the domain for the emergence of still further concepts, and so on indefinitely. In this manner—as well as through the coordination of conceptions to form conceptual complexes that may also serve as domains—vast and intricate hierarchies of conceptual complexity evolve over the long course of our mental experience (Langacker 1987:149-150).

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*Hexaemeron*, VI.20-21 [FC 42:19-20]; also Dodd 1953:17-27, Reece 1990:36.

47. Walton explores thoroughly the interaction between the domains of Heaven and Earth in the ancient Israelite conceptual world (Walton 2018:131-170). Assman (2003:211) summarizes this "cosmotheistic 'natural science'" thusly when discussing the nature of ancient Egyptian cosmology: "The world thus maintained is a world of meaning, of language, of knowledge, of relations and reflections, *an anthropomorphic reading of the universe with a correspondingly cosmomorphic image of human order*. The hourly ritual bans cosmic chaos, and with it the chaos in man himself" (Assmann 2003:211, emphasis added). From a modern cognitive perspective, Kövecses agrees such a domain can be both conceptualized and accessed via the phenomenon of cross-domain cognitive mapping (i.e., metaphor): "Human beings can also build up aspects of the world that represent nonimmediate, indirect experience. They imaginatively create entities and events that cannot be observed or perceived as a part of immediate reality, entities and events that go beyond what is directly experienceable through the senses of proprioception or introspection. Although they cannot directly experience them, they can create and imagine them, and can actually believe that they are real" (Kövecses 2015:33). See also Chesterton 1925:90-115; Jacobsen 1961:267-278; Brunner 1978:5-6,11; Kühne 1978:146-155; Lipinski 1978:256-266; Malandra 1983:9-13; Keel & Uehlinger 1998:318-319; West 2010:67,143,145; Coogan & Smith 2012:1-25; Kanga 2013:200.

48. Lakoff & Johnson (1980:117) define the concept of an experiential domain: "What constitutes a 'basic domain of experience'? Each such domain is a structured whole within our experience that is conceptualized as what we have called an *experiential gestalt*. Such gestalts are *experientially basic* because they characterize structured wholes within recurrent human experiences. They represent coherent organizations of our experiences in terms of natural dimensions (parts, stages, causes, etc.)" [emphasis original].

The cognitive semantic principles of embodied conceptualization cannot prove that these conceptualizations are/were operative in ANE thought, but they provide a plausible existential basis for the conceptualization of metaphysical concepts and a metaphysical domain of reality. However, the principles of embodied cognition demand that these metaphysical conceptualizations were somehow grounded in the physical existence of humans as embodied beings.<sup>49</sup> Not only this, but the discipline of cognitive semantics would affirm that, if the above corollary is true, then the cognitive paths by which these conceptualizations operate are both knowable and reproducible by the OT reader, given sufficient contextual information about the conceptual world being construed by the OT text (Kövecses 2005:1-64). Such is the task, in part, of this dissertation.

#### **1.2.4. The Concept of Daylight as Sunlight in the OT**

As already mentioned, the relationship between the concepts of daylight and sunlight was a matter of considerable discussion in twentieth-century scholarship, with some notable scholars (especially Sverre Aalen in *TDOT*) arguing that the ANE peoples, including the Israelites, conceived of daylight and sunlight as separate physical phenomena (see note #5 above). The American scholar W. David Reece has argued convincingly against this view, positing instead that the Israelites and all other ANE peoples "knew of no celestial light other than that produced by the heavenly bodies" (Reece 1990:21). In the following discussion, I will use Reece and Aalen as the paradigmatic example for each opposing view, but the arguments presented below can be universally applied. I contend that the sun is the most fundamental "cognitive reference point" (Lakoff 1987:45; see also Rosch 1975:532-547) for the lexeme אור in BH, and I have shown in an earlier study how all the various uses and nuanced meanings of the term can be generated from the physical object of the sun and its interaction with humans on the earth (Ruark 2017:25-99). Thus, I argue that a cognitive semantic analysis of the lexeme אור in BH strongly affirms Reece and less strongly controverts Aalen.

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49. See Lakoff & Johnson 1980:77-86,115-119; Lakoff 1987:110,114; Taylor 2003:132-141.

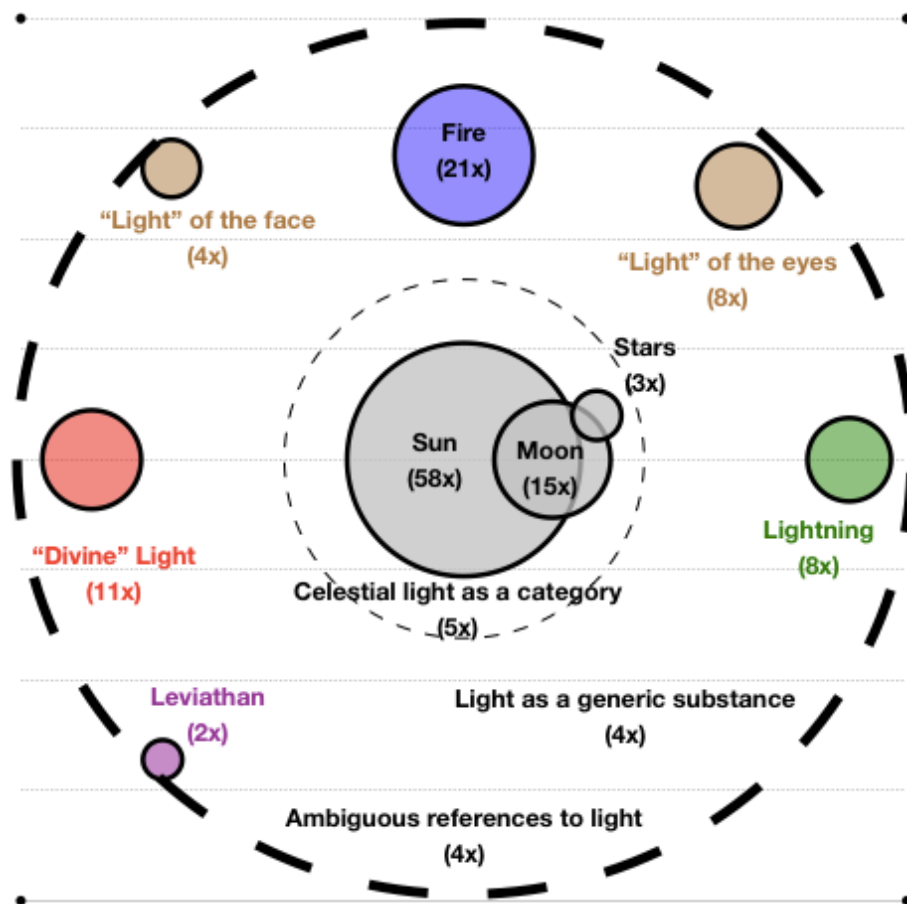


Figure 1 – A Primitive Semantic Cloud of the Lexeme אור in Biblical Hebrew

Figure 1 shows a semantic cloud of physical referents for the lexeme אור in BH, with the area of each individual bubble proportional to the number of lexical attestations for each referent.<sup>50</sup> With the greatest number of attestations, sunlight is the prototypical referent, standing at the very center of the semantic cloud. Moonlight and starlight are included with sunlight within the general category of celestial light. Firelight, lightning, the light from the

50. This data includes: 50 specific lexical references to sunlight (Gen 1:3[x2],4[x2],5,18, 44:3; Exo 10:23; Judg 16:2, 19:26; 1 Sam 14:36, 25:34,36, 29:10; 2 Sam 2:32, 17:22, 23:4; 2 Ki 7:9; Isa 5:30, 18:4, 26:19, 30:26[x3], 45:7, 60:19; Jer 31:35; Amos 8:9; Mic 2:1; Hab 3:4,11; Zeph 3:5; Zech 14:6; Psa 37:6, 139:11,12[x2]; Job 3:20, 24:14,16, 26:10, 28:11, 33:28,30, 37:21, 38:19; Prov 4:18[x2]; Neh 8:3); 8 specific lexical references to the light of the sun and moon together (Gen 1:14,15[x2],16[x3],17; Psa 136:7); 6 specific lexical references to moonlight (Isa 13:10, 30:26, 60:19; Ezek 32:7[x2]); 1 specific lexical reference to the light of the moon and stars together (Jer 31:35); 2 specific lexical references to starlight (Isa 13:10; Psa 148:3); and 5 specific lexical references to celestial light as a general category (Jer 4:23; Ezek 32:8[x2]; Psa 56:14; Job 33:30).

creature Leviathan, and divine light are other categories of light in the physical world (within the conceptual frame proffered by the OT text). Some lexical attestations refer to light as a general material substance without specifying any particular physical object as a referent, and some attestations are unclear concerning the specific referent in view. Finally, the concepts "light of the face" and "light of the eyes" do not refer to the physical substance *light* but to different phenomena, as will be discussed in detail later in the dissertation (see section 2.2.1b).

The overall coherence of three different *prototype effects* (i.e., "asymmetries within categories and gradations away from a best example," Lakoff 1987:59; see also Evans 2012:3) exhibited by the lexical data weighs overwhelmingly, if not incontrovertibly, in favor of Reece's argument that daylight and sunlight are one and the same phenomenon in the ancient Israelite conceptual world. As illustrated in Figure 1, the imbalance of frequency of referential meaning strongly favors sunlight as the most prototypical referent for the lexeme אור. Standing alone, however, this argument is circular, because the classification of sunlight depicted in the graph rests on the presupposition that there is no such concept as disambiguated daylight in the ancient Israelite cognitive environment. Yet, if one does not accept this presupposition *a priori* and attempts to classify precisely the attestations of the lexeme אור which refer to celestial light, it then becomes extremely difficult to determine whether the term אור refers to sunlight or daylight. In many instances, the unmarked noun אור in BH could contextually refer either to sunlight or daylight. Thus, the referential data is unclear simply standing on its own.

But this is not the end of the matter, because in either case one can still identify the lexical references to celestial light as opposed to other kinds of light. The sheer volume of these references compared to others demonstrates that celestial light is the most prototypical category, even if sunlight and daylight cannot be immediately distinguished as physical referents.<sup>51</sup> Thus, while an analysis of the lexical data according to referential frequency does not prove Reece's argument on the first pass, it identifies celestial light as both a useful category

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51. The argument for celestial light as the most prototypical category of light in BH is more complex than I have articulated here, but the overwhelming imbalance of referential attestations is the most compelling factor. For the full linguistic argument, see Ruark 2017:14-42.

and the *prototypical* category of light. I will return to this discussion of the prototype effect of referential frequency, but for now I will set it aside in order to examine other data. Meanwhile, the fact that one cannot readily distinguish between sunlight and a disambiguated daylight in the referential data is a significant point of anecdotal evidence in favor of Reece's view, although it does not contradict Aalen.

Another prototype effect evinced in the lexical data is that of markedness, based on the theoretical proposition that "simplicity of cognition is reflected in simplicity of form" (Lakoff 1987:60). Those attestations in the OT where the lexeme אור refers to the light of the moon and/or stars are always specified in the text, either from the context or with an identifying pronominal suffix. Sunlight is never specified as such in the OT, which is one of the reasons for the conceptual confusion regarding daylight and sunlight in the first place. It is extremely unlikely that these linguistic phenomena are the result of mere chance due to the limited scope of a fixed corpus. First, these trends are true for the entire OT and not mere pockets of data; and secondly, the concepts involved in the category of celestial light are so primitive in human experience that it seems nearly impossible that a corpus as vast as the OT would *consistently* present such a large "exception to the rule", so to speak. The linguistic evidence is internally coherent and completely consistent. Therefore, the imbalance of linguistic markedness weighs on the side of sunlight as a more prototypical category of celestial light than moonlight and starlight, because it is always symbolized linguistically by the simpler form.

But there is yet more evidence here to be examined. The category of celestial light exhibits patterns of markedness not only in regard to its referential source but also in regard to time. In another study, I have shown how "the most prototypical and unmarked sense of the noun אור is sunlight, and BH utilizes more specific terminology when speaking about celestial light in reference to times *when the sun is not visible*" (Ruark 2017:51, emphasis added).<sup>52</sup> This fact is much more problematic for Aalen's view. If daylight is disambiguated from sunlight, and if disambiguated daylight is the most prototypical sense of the most prototypical term for light in BH (i.e. אור) as Aalen would affirm, then this specific pattern of temporal markedness should be exactly the opposite according to the theory of embodied cogni-

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52. See Ruark 2017:11-73.

tion. Thus, on both counts, the prototype effect of markedness supports Reece's view and does not support Aalen's view.

A third prototype effect of collocation shown by the lexical data also completely coheres with Reece's argument and does not cohere at all with Aalen's argument. I again cite my earlier study:

When describing the actual happenings of the sky at the beginning of a day, BH utilizes two specific subject-verb constructions, עָלָה שָׁחַר ("the dawn came up") and זָרַח הַשֶּׁמֶשׁ ("the sun rose"). These constructions are both mutually exclusive in their use in the OT: the verb זָרַח never takes the noun שָׁחַר as its subject; and the verb עָלָה never takes the noun שֶׁמֶשׁ as its subject. If the ancient Israelites considered sunlight and daylight as separate physical phenomena – such that אֹר (i.e. in this view daylight, not sunlight) is visible during the morning and evening even when the sun is not – then one would expect the term אֹר to collocate with the verb עָלָה, thus following the trajectory of the noun שָׁחַר rather than שֶׁמֶשׁ. However, the exact opposite is true! The verb זָרַח takes the noun אֹר as its subject twice in the OT (Isa 58:10; Psa 112:4, either directly or by apposition); but the verb עָלָה never takes the noun אֹר as its subject in BH (Ruark 2017:40).

In my view, even though the amount of data is relatively small—both in regard to markedness and collocation—there is a compelling difference in the *qualitative* value of the coherence with each of the opposing arguments. Reece's view does not simply offer fewer problems with overall coherency than Aalen's view. Rather, with these last two prototype effects, the linguistic data that is actually available *completely* coheres with Reece's argument and does not cohere *at all* with Aalen's argument. Aalen's argument is theoretically plausible, but the evidence of prototype effects in the data does not support it. Reece's argument is also theoretically plausible, and all the evidence of prototype effects supports it.

Now, returning to the linguistic data concerning referential frequency, the qualitative value of the coherence is not as strong as with the data concerning markedness and collocation, but very nearly. There are some passages where Aalen's view does appear (on the surface, at least) to offer greater coherence than Reece's view, most notably Gen 1:3-5; but Aalen also mentions Job 31:26 and 37:21, Isa 18:4, and Hab 3:4 (Aalen 1974:151-152). While this latter text could be understood in such a way as to support Aalen's view, I argue that the noun אֹר here simply refers to sunlight, which supports Reece's view instead; the same is true



for Job 31:26 and 37:21 as well as Isa 18:4 (Ruark 2017:32,67-68,74-75).<sup>53</sup> The Genesis 1 text is more intransigent, yet again I argue that the linguistic evidence, when considered carefully, demonstrates that Aalen's view does not provide a more coherent sense of the Genesis 1 narrative as a whole.

Aalen's view coheres better with the events described in Day One and not as well with the events described in Day Four. If the light of Day One is disambiguated daylight (as per Aalen's view) that distinguishes day from night and is the referent for the noun אור, then a coherency problem is created on Day Four when the text explicitly affirms that the celestial luminaries (i.e., the sun and moon) separate both day from night (v.14) *and light from darkness* (v.18). The definiteness of the nouns אור and חֹשֶׁךְ (darkness) in v.18 is especially problematic. Semantically speaking, the most coherent function of the *status determinatus* of the nouns אור and חֹשֶׁךְ in v.18 is the same as earlier in the narrative, i.e., to refer to the "light" and "darkness" that were previously mentioned in vv.2-3. If אור refers to a disambiguated daylight in v.18 (which, in this view, is the physical phenomenon that distinguishes day from night in the ancient Israelite conceptual world, as affirmed in Day One), then in what sense can it be understood that the sun and/or moon distinguish that disambiguated daylight from darkness? This creates a logical problem internal to the text itself, because in Aalen's view, the disambiguated daylight reflexively distinguishes itself from darkness; the sun and moon are merely accessories. This logical problem might be solved semantically by affirming that the *status determinatus* of the terms אור and חֹשֶׁךְ in v.18 functions differently than earlier in the narrative, but in my opinion this stretches credible plausibility too far given the context. Thus, the text's internal logical problem lacks a plausible solution (as of yet, at any rate).

Reece's view, on the other hand, coheres better with the events of Day Four and not as well with the events of Day One. In this case, there is also a potential semantic problem, but not necessarily so. If the unspecified and unmarked noun אור consistently refers to sunlight in the OT (as I have argued previously), then there need be no semantic conflict. One can understand the noun אור as referring to *sunlight* throughout the entire narrative, and then solve the problem of logical coherence by appealing to literary genre (i.e., the story is purposefully incoherent for some authorial purpose). Another option within Reece's view is to understand

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53. For further discussion concerning the Habakkuk 3 text, see section 2.2.3a. below.

the noun אור as referring to *theophanic light* in Day One (with operation similar to daylight), and then solve the problem of logical coherence by appealing to theological metaphysics (i.e., God has the power to do anything!).<sup>54</sup> Based on the linguistic data, the former option is completely coherent semantically. The latter option is not incoherent, but it requires an assumed change of referent for the noun אור in v.18 and/or change of function of the *status determinatus* for אור and הַשֶּׁמֶשׁ in v.18. This is similar to the problem of logical coherency in Aalen's view, but not as severe.<sup>55</sup>

Both views contain a problem with logical coherency that must be solved in some manner external to the text, but I argue that both options within Reece's view are more plausible than Aalen's view in terms of the narrative's own internal consistency and coherence. Thus, I conclude that Aalen's view does not provide a more coherent sense of referential meaning for the term אור in Genesis 1 or any other OT passage. In addition to the convincing arguments that Reece himself has already presented (Reece 1990:21-64), the application of the theory of embodied cognition to the linguistic data weighs conclusively on the side of Reece's view. Therefore, this dissertation accepts as a presuppositional premise that daylight and sunlight are one and the same phenomenon both in the ancient Israelite conceptual world and in the OT text itself (with the possible exception of Gen 1:3-5).

### 1.3. Hypothesis for the Dissertation: YHWH IS LIGHT

Before I explain in detail the basic hypothesis for the dissertation, it is necessary to differentiate between what the cognitive linguists George Lakoff and Mark Johnson label *structural metaphors* and *orientational metaphors*. Both kinds of metaphors are conceptual in nature, but there is a fundamental difference between them. Structural metaphors are conceptualiza-

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54. This view has also enjoyed moderate support from biblical interpreters throughout the centuries. See Basil of Caesarea, *Hexaemeron* II.8 [FC 46:33]; John Calvin, *Genesis* [CC 1:76-78,83-88]; Newbigin 1982:4; Wenham 1987:22; Mathews 1996:145-146.

55. Reece suggests a possible solution, although its semantic plausibility within the narrative could also be debated: "In sum, before creation, God is the Light who creates light. *As He creates sun, moon, and stars, He transfers the responsibility of cosmic illumination to them.* Presently, they are the only source of light. During the future judgment, those heavenly bodies are darkened after which God Himself again becomes the sole source of light" (Reece 1990:37, emphasis added). See also Philo of Alexandria, *On the Creation*, 6.29-35 [in Runia 2001:53-54].

tions in which "one concept is metaphorically structured in terms of another" (Lakoff & Johnson 1980:14), such as WISDOM IS LIGHT and LIFE IS LIGHT, which metaphors will be explained in detail later (see section 2.2.1. below). These kinds of metaphors operate by using a *vehicle concept* within a more clearly delineated domain to conceptualize a *target concept* within a less clearly delineated domain.<sup>56</sup>

Oriental metaphors, on the other hand, are more complex conceptualizations that organize "a whole system of concepts with respect to one another" (Lakoff & Johnson 1980:14).

We will call these *orientational metaphors*, since most of them have to do with spatial orientation: up-down, in-out, front-back, on-off, deep-shallow, central-peripheral. These spatial orientations arise from the fact that we have bodies of the sort we have and that they function as they do in our physical environment...Such metaphorical orientations are not arbitrary. They have a basis in our physical and cultural experience. Though the polar oppositions up-down, in-out, etc., are physical in nature, the orientational metaphors based on them can vary from culture to culture. For example, in some cultures the future is in front of us, whereas in others it is in back (Lakoff & Johnson 1980:14, emphasis original).

Some of the complex orientational metaphors especially pertinent to the current study include THE VISUAL FIELD IS A CONTAINER,<sup>57</sup> TIME IS SPACE,<sup>58</sup> and KNOWING IS SEEING.<sup>59</sup> Cognitive linguists theorize that primitive cognitive metaphors such as these arise from our universal human nature as embodied beings and therefore can be found across all languages and cultures. In this dissertation, I aim to identify and defend the primary (i.e., orientational) metaphors that cognitively undergird the structural metaphors at play in the OT text and then

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56. See Ortony 1993:3; Lakoff & Johnson 1980:52-68; Grady 1997:6-14,134-174; Kövecses 2005:117-127; Riemer 2010:247-248.

57. See Lakoff & Johnson 1980:29-31; Johnson 1987:19-40; Hopper & Traugott 2003:87-88; Rudzka-Ostyn 2003:1-74; Riemer 2010:241-246; Taylor & Littlemore 2014:11-12; Ruark 2017:45-48.

58. See Reece 1990:87-113; Sweetser 1990:7-8; Haspelmath 1997:1-22,140-146; Lakoff & Johnson 1999:137-148. Boroditsky 2000:1-28; Hopper & Traugott 2003:83-87; Kövecses 2005:47-54; Fauconnier & Turner 2008:53-99; Radden 2011:1-40; Chen 2014:129-136; Huang 2016:1-24.

59. See Lakoff & Johnson 1980:48; Sweetser 1990:5-8,23-48,73-75; Grady 1997:12-13, 25-27,212-213,257-260; Lakoff & Johnson 1999:53-54,235-289,364-372,391-414; Hopper & Traugott 2003:84-87; Kövecses 2015:115-116.

to examine typologically those more foundational cognitive metaphors within ANE literature as a whole.<sup>60</sup> I contend that the metaphorical use of the concept of light in the OT follows a coherent and consistent logical structure which directly impacts the conceptualization of Y<sub>HWH</sub> in the ancient Israelite cognitive environment. By examining the cognitive structures that undergird the OT's theological metaphors in comparison and contrast with those of other ANE cultures, the modern exegete can more clearly comprehend what is unique (or not) and/or emphasized regarding the ancient Israelites' use of the concept of light to express their conception(s) of Y<sub>HWH</sub>.

I have previously listed seven arguments in support of the structural metaphor Y<sub>HWH</sub> IS LIGHT as operational in the ancient Israelite conceptual world (Ruark 2017:137-140). First, a careful reading of the creation narrative in Genesis 1 suggests a metaphorical relationship of some kind between light and Y<sub>HWH</sub>. Secondly, the metaphor Y<sub>HWH</sub> IS LIGHT fits all the lexical data for the term אור when interpreted according to the principles of embodied conceptualization. Thirdly, the metaphor Y<sub>HWH</sub> IS LIGHT accounts for the dual conceptualization of Y<sub>HWH</sub> in BH as both a person and a light source. Fourthly, the metaphor Y<sub>HWH</sub> IS LIGHT in BH coheres with later theological treatment of the concept of light by the NT authors. Fifthly, the metaphor Y<sub>HWH</sub> IS LIGHT accounts for the wider theological use of light in the Christian tradition. Sixthly, the metaphor Y<sub>HWH</sub> IS LIGHT cogently relates the three concepts of Y<sub>HWH</sub>, light, and wisdom in BH, as this dissertation will explain in full. Finally, the metaphor Y<sub>HWH</sub> IS LIGHT contains an extraordinarily high degree of explanatory power; simply put, it makes intuitive sense.

Thus, the preliminary hypothesis for this dissertation can be stated as follows: *the concept of light (in the physical domain) serves as a vehicle concept for the target concept of Y<sub>HWH</sub> (in the metaphysical domain) within the conceptual world construed by the OT text.* Or, to express this hypothesis more precisely using the proper terms in BH: in the ancient Israelite cognitive environment, the concept אור (light) in the physical domain אֶרֶץ (Earth) serves as a vehicle concept for the target concept יהוה (Y<sub>HWH</sub>) in the metaphysical domain

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60. In this dissertation I use the terms "orientational metaphor" and "primary metaphor" interchangeably, following the pattern of terminology utilized by George Lakoff, Mark Johnson, Joseph Grady and other cognitive scientists. See Lakoff & Johnson 1980:14-21, 1999:79-100; also Grady 1997:37-74,101-133.

הַשָּׁמַיִם (Heaven). However, by itself this hypothesis is insufficient. In the above paragraph I affirm that Y<sub>HWH</sub> is conceptualized both as a person and as a light source in the OT, but it is clear from the use of the lexeme אור (especially its verbal form) in BH that the ancient Israelites did not conceptualize *light* as either a person or a self-actuating substance. The ancient Israelites certainly knew, even as we know in modern times, that light must be generated from a source (Ruark 2017:25-62). So, while the proposed structural metaphor Y<sub>HWH</sub> IS LIGHT appears to be operational in BH, this hypothesis requires further explanation or clarification in order to be integrated coherently and consistently into the wider cognitive environment of the OT.

#### 1.4. Research Methodology

The overall methodology of the dissertation is comprised of three tasks, with each task utilizing a distinct research method. The task of Part One is to formulate a conceptual hypothesis on the basis of a survey of evidence from ancient Israelite culture, both epigraphic and iconographic. The task of Part Two is to conduct a typological analysis of the hypothesis in comparison with, and in contrast to, inter-cultural evidence from various other ANE texts and applicable iconography. The task of Part Three is to articulate a logical synthesis of these findings, moving toward the expression of a pre-Christian, Yahwistic, and analogical theology of light as expressed (either explicitly or implicitly) by the OT text.

The research method for Part One will be to complete an inductive investigation of the intra-biblical and extra-biblical evidence from ancient Israelite culture pertaining to the conceptual relationship between Y<sub>HWH</sub> and light in the cognitive environment of the OT text. In Chapter 2, this inductive investigative method will be based on the OT linguistic data using the principles of embodied conceptualization and will systematically move from concepts in the *physical domain* (i.e., the most tangible) to the less tangible *personal domain* and finally to the *metaphysical domain* (i.e., the least tangible). In Chapter 3, this textual data will then be compared with, and contrasted to, other extra-biblical data also within ancient Israelite culture, seeking out the structural and orientational metaphors that offer the most coherent sense of all the data together.

The research method for Part Two will be to conduct a typological analysis of the orientational and structural metaphors and modes of thought in the ancient Israelite conceptual

world in its historical and cultural context, comparing and contrasting the motif of light in the OT with that of other ANE cultures in widening concentric circles of linguistic and literary contexts. In his ground-breaking cognitive study, *The Unbeatable Light: Melammu and its Biblical Parallels*, Shaun Zelig Aster aptly describes the applicability of typological parallels in literature and, in the process, mentions a case study that illustrates the need for this kind of analysis regarding the current topic.

Certain parallels found in text from different cultures are the result of innate similarities in the human condition in different societies. These similar conditions lead all people to write about themes such as rags-to-riches, escape from evil, comeuppance, and the like. The tendency to see the sun's radiance as a positive symbol also results from a similarity in the physical conditions of human life, which lead all humans to see solar radiance as life-giving. This type of parallel can be labelled *typological*, since the similarity lies in the type of theme or element. Such parallels do not attest to any unique or specific link between the two culturally distinct texts. When approaching a typological parallel, scholars ought to recognize the cause of the basic similarity between the phenomena, and then investigate the different ways in which the parallel motif is expressed in each text. The differences in expression shed light on the underlying values present in the culture in which each text was produced. For example, there is a universal tendency to see radiance as a symbol of power (Aster 2012:6-7, emphasis original).

First of all, it should be noted that the primary example Aster uses for a typological parallel in ancient literature involves the light of the sun, affirming what he calls a "universal tendency" to utilize the phenomenon of radiance as a symbol for power, even in the OT (Aster 2012:124). However, I do not see the specific use of light in the OT primarily as a symbol or metaphor for power, either human or divine, although divine power is certainly included in the notion of YHWH's salvation (which is compared to light in some places, especially Psa 27:1). Conceptually, the metaphor of light is linked much more closely in the OT to the concepts of wisdom, life, and divine glory. What accounts for this difference? Does this have more to do with how the ancient Israelites conceived of light differently than their neighbors, or with a difference in how they conceived of divinity?

In answering these questions, this study will not utilize other ANE cultural worldviews *as a means of* understanding the ancient Israelite worldview but rather will seek to understand the ancient Israelite worldview *in light of* the worldviews of other ANE cultures. This important methodological distinction is demanded by the theory of embodied conceptualization and the context-dependent nature of human language, as has been affirmed by Hebrew scholars in the past (Cassuto 1961a:1-5; Barr 1968:293-295). Chapter 4 will compare

and contrast the conceptual use of light in the OT with Syro-Canaanite literature (especially Aramaic and Ugaritic), because those cultural groups bear the closest similarities to ancient Israelite culture and the literature of the OT. Chapter 5 will then analyze the conceptual use of light in Mesopotamian culture, especially Babylonian and Persian texts, but considering Sumerian texts as well. Finally, Chapter 6 will consider the OT conceptual data alongside Egyptian literature and culture, especially Egyptian wisdom literature and other religious texts.

The research method for Part Three will be to articulate a logical synthesis of the conclusions from the typological analysis of the conceptual data, bridging the gap from textual exegesis into theology proper. This process will be more holistic than systematic, as dictated by the nature of the task itself. Chapter 7 will not attempt to articulate a fully modern theology of light, but rather will aim to construct a specifically analogical ancient Israelite theology of light (as expressed in the OT) in modern language. The goal will be to spell out what can and cannot be said concerning both the similarity and dissimilarity between how the ancient Israelites conceptualized the divine nature of YHWH and the physical nature of light. Chapter 8 will then summarize the dissertation and explore some historical implications of the theological conclusions, looking to identify potential cross-cultural influences and chronological developments of thought in the ancient world. These theological conclusions are vitally important not only in the context of the development of early Jewish and early Christian theology, but also in their relationship to theologies latent in other ANE cultures of previous eras. Finally, the dissertation will end with some potential avenues for further research on this topic and some practical applications for the discipline of theology today.

## CHAPTER 2

### LIGHT AND YHWH IN THE OLD TESTAMENT

In this chapter I will systematically investigate the use of the structural and orientational metaphors concerning אור (light) in the OT in order to ascertain the theological metaphors for YHWH that are illustrated by the phenomenon of light in the ancient Israelite conceptual world. To do this, I will utilize what many cognitive linguists call *conceptual metaphor theory* (CMT), which is "a view of metaphor in which metaphorical meaning construction is simply a matter of how our metaphors arise from correlations in experience (for correlation metaphors) or from similarities between experiential domains (for resemblance metaphors)" (Kövecses 2015:1).<sup>1</sup> This chapter purposes to describe the cognitive operation of אור in the OT as a whole, looking for patterns of generality, consistency, and coherence of linguistic construal and conceptualization. The goal will be to identify the structural metaphors that organize the meaning of the concept of light in the OT as well as the more primitive primary (i.e., orientational) metaphors on which those metaphorical conceptualizations appear to be cognitively based.<sup>2</sup>

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1. The cognitive phenomena of metaphor and metonymy have attracted enormous attention from cognitive scientists in recent decades. CMT is a broad method of explaining "cross-domain conceptual mapping" (Lakoff & Johnson 1999:57) within human cognition and language, based on the principles of embodied conceptualization. There are other competing cognitive theories concerning metaphor specifically (see Ritchie 2013:1-67) and concerning the neuro-physical mechanics of embodied cognition as a more general discipline (see Shapiro 2011:51-210, especially p.70-113). Even within the more narrow umbrella of CMT, cognitive scientists posit several different hypotheses concerning how the human mind forms these cross-domain conceptual connections (see Ritchie 2013:68-87, Kövecses 2015:73-96). This study does not seek to verify any of these specific hypotheses over against others, but I will define my terms and describe the specific kinds of cognitive operations to which my terms refer. All of these fall under the general classification of CMT, which has proven itself "a versatile instrument to locate cross-domain systematicity underlying discourse events" (Herrmann 2013:29). See Grady 1997:1-13, 1999:79-100, 2007:188-213; Lakoff & Johnson 1999:16-93; Grady, Oakley & Coulson 1999:101-124; Steen 1999:57-77; Lakoff 2008:17-38; Riemer 2010:238-239,256-260; Herrmann 2013:15-48; Ritchie 2013:88-105; Kövecses 2015:ix-xii,1-30.

2. "The cognitive linguistic view of metaphor (Lakoff and Johnson, 1980; Kövecses 2002/2010a, 2006) that uses primary metaphors as its fundamental construct assumes that primary metaphors are based on correlations in bodily experience and, hence, that these metaphors are embodied (Grady, 1997a, b; Lakoff and Johnson, 1999). Since embodiment



This chapter will treat the subject matter in subsequently expanding domains of experience: first the physical (i.e., physiological) domain, then the personal (i.e., psychological) domain, and finally the metaphysical domain.<sup>3</sup> One can deduce that, in the ancient Israelite conceptual world, both the personal and the metaphysical domains were conceptually dependent on the physical domain, since in BH the physical is used to conceptualize both the personal and the metaphysical. I have already discussed in chapter 1 the three basic experiential domains of the ancient Israelite conceptual world, i.e., Heaven, Earth and Sheol (the underworld). The domain of the underworld will not play an especially large role in the current study, although I will mention it from time to time simply as "Sheol" (as the proper BH name for it) or "the underworld" (when speaking in comparison with similar concepts in other ANE literature). The physical domain of "Earth" and the metaphysical domain of "Heaven" are principal players in this study, as well as what I will call the "personal domain." When I use the term "personal domain," I am referring to that which pertains to a human person's "subjective self" (Grady 1997:1) as opposed to a human person's external body.<sup>4</sup> As such, the "personal domain" pertains specifically to human persons, not to other kinds of animal or

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such as the correlation between amount and verticality, purposes and destinations, similarity and closeness, anger and heat, and the like, characterizes all human beings, the corresponding primary metaphors will be, or at least can potentially be, universal" (Kövecses 2015:13-14). For more discussion of primary metaphors, see: Lakoff & Johnson 1980:14-21, 1999:16-59; Grady 1997:6-19,31-74, 1999:79-100; Rohrer 2007:24-47; Johnson 2008:39-52; Ritchie 2013:88-105; Dancygier & Sweetser 2014:25-30,162-182; Taylor & Littlemore 2014:1-7; Kövecses 2015:1-15.

3. While the terms "physiological" and "psychological" are the more technical labels for the experiential domains in view (Geeraerts 2015:21), I will use the more intuitive labels "physical" and "personal" because, in my judgment, they better describe the ancient Israelite conceptualization of those domains.

4. "Linguistic and conceptual phenomena ... have implications regarding even more basic questions—about the nature of consciousness and subjective experience. We will see when we examine the patterns in a range of data that the conceptual relationships which underlie metaphorical language appear to constitute a link between physical experience and the subjective self—a type of link, moreover, which is consistent with current views of the neural correlates of cognition. In short, the analysis of linguistic metaphor proves to be a powerful tool for exploring topics beyond figurative language: By pushing towards deeper analyses of metaphor, we ultimately discover an even deeper level of analysis at which relationships between language, mind, and experience become defined" (Grady 1997:1). See also Kövecses 2005:54-64, 2015:59-65; Avrahami 2012:48-52.

plant life. However, this concept of a "personal domain" exists within the bounds of the larger physical domain Earth and is distinct from the metaphysical domain Heaven.

Before delving into the conceptual material of the OT, it must be admitted at the outset that various authors and genres of biblical literature utilize the concept of light as a theological motif in different ways and with varying foci. These textual dynamics must be taken in account; but because this study is not merely textual but conceptual in scope—exploring the cognitive environment "behind the text," so to speak—these textual factors will be discussed in Chapter 7, after the broader typological analysis has been completed. I will conclude this specific chapter by suggesting a modification to the preliminary hypothesis in accordance with the biblical data analyzed in this portion of the study.

## 2.1. Light in the Physical Domain

Because I argue that the ancient Israelite conceptualization of both the personal domain and the metaphysical domain is based upon the conceptualization of the physical domain, I will start by investigating the operation of light in the physical domain and then work "upward." I use the lexeme אור as my entry point into the OT text for several reasons, all of which are derived from the dissertation's overarching methodological principle of embodied cognition. Even so, other similar conceptual studies of the OT text do not use such a lexically-rigid method, but it is appropriate in this case because of the extremely primitive nature of the concept of light.<sup>5</sup> If the cognitive content of a conceptual world cannot be divorced from the lin-

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5. In 1961, James Barr's seminal work *The Semantics of Biblical Language* catalyzed a seismic shift in the field of lexical semantics within BH from etymology-focused studies to conceptual-focused studies. The advent of Cognitive Linguistics (CL) as an academic enterprise accelerated this shift, although the application of CL principles specifically to biblical exegesis has been relatively slow, with the first thorough methodological treatment appearing in Ellen van Wolde's *Reframing Biblical Studies: When Language and Text Meet Culture, Cognition, and Context* (2009). These developments in linguistic approaches to biblical theology are well attested elsewhere, so I will not discuss them here (see van Wolde 1994:113-209, 2003:vii-ix,1-3,22-23, 2009:1-50; Peters 2016:17-22,35-60). In recent years, a significant number of conceptual-focused semantic studies concerning the OT have been published (see below), with the two most pertinent to the current topic being the doctoral dissertations of W. David Reece (University of California at Los Angeles, 1989) and Shawn Zelig Aster (University of Pennsylvania, 2006). This dissertation builds upon both of those earlier studies but develops much further the *metaphorical* operation of the concept of light in the OT than does Reece's earlier analysis, which focused almost entirely on light as a concept in the physical world (Reece, 1990). For other conceptual-focused studies concerning

guistic construal of that conceptual world, as the Usage-Based Thesis mandates, then an investigation of the concept of light in the ancient Israelite conceptual world must include an investigation of the linguistic symbol(s) for that concept (according to the Symbolic Thesis). And if simplicity of cognition is indicated by simplicity of form, then it follows that more primitive concepts are symbolized by simpler linguistic forms.

This is one of the primary evidences for the theory of embodied cognition because across all languages the linguistic symbols (i.e., words) that refer to semantically primitive concepts (e.g., human body parts) tend to be shorter and simpler than other kinds of words.<sup>6</sup> This pattern is true for BH as well, with the terms for many body parts being biconsonantal and/or monosyllabic—e.g., יָד (hand), כַּף (palm), רֹאשׁ (head), לֵב (heart), גֶּבֶחַ (body)—as is the word for light (אֹר). There are some lexemes (such as אֹר) for which the nominal forms are the most primitive, with a denominative verb being derived from the primitive noun.<sup>7</sup> In his cognitive grammar, Ronald Langacker convincingly argues that nouns are cognitively more primitive than verbs (Langacker 1990:59-100, 1991:13-49; see also Waltke & O'Connor 1990:64-67, 83-85). Applied to BH, this principle suggests that at least *some* (certainly not all) of those concepts for which the nominal forms are the most primitive in BH are more cognitively primitive than those concepts for which the verbal form is the most primitive. On both counts, the lexeme אֹר counts as one of the most cognitively primitive concepts in BH, so it is fitting to begin an examination of the concept of light in the OT with an examination of the lexeme אֹר itself.

### 2.1.1. The Physical Relationship of the Sun to the Human Body

In the conceptual world of the OT text, the concept of light operates in the physical domain via the three experiential subdomains of the visual, the spatial, and the temporal, with the

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cognitive semantics and CMT within OT exegesis and theology, see: Yri, 1998; de Blois, 2003; van Wolde 2003, 2009; Kamp, 2004; Rechenmacher, 2004; van der Merwe, 2006; van Hecke, 2005; Pohlig, 2006; van Steenbergen, 2006; Bosman, 2011; Eng, 2011; Shead, 2011; Aster, 2012; Peters, 2016; Burton, 2017; Locatell, 2017.

6. See Rosch et al. 1976:382-439; Grady 1997:173-174; Boers 1999:47-55; Dirven & Verspoor 2004:127-134; Rohrer 2007:25-47.

7. See GKC 1910:99-104 [§30-31]; Waltke & O'Connor 1990:373 [§22.5]; Joüon & Muraoka 2006:152,217-219 [§54d,§87].

physical object of the sun as the most primitive "cognitive reference point."<sup>8</sup> In this dissertation, I will utilize the term "idealized cognitive model" (ICM) as used by several cognitive linguists,<sup>9</sup> but the cognitive model I will present accords very well with Charles Fillmore's "Frame Semantics," Ronald Langacker's "Cognitive Grammar," and Joseph Grady's "Primary Scenes/Experiences."<sup>10</sup> The foundational principle regarding this ICM is that the concept of אור is not a free-standing conceptual entity but rather is defined in conjunction with a number of interrelated visual, spatial, and temporal concepts.<sup>11</sup> Fauconnier & Turner (2008:58) refer to the same semantic frame as the "blended cyclic day" which cognitively grounds the TIME IS SPACE metaphor (see section 2.1.2. below).

Figure 2 (below) represents visually the operation of the BH concept אור within the physical domain of the ancient Israelite conceptual world: the primary visual concepts are shown in blue type; the primary spatial concepts are shown in green type; and the primary temporal concepts are shown in red type. These concepts are cognitively interdependent but generally conceptualized according to the following principles: the visual concepts are defined in terms of the observation of physical objects/phenomena; the spatial concepts are defined in terms of the visual concepts; and the temporal concepts are defined in terms of both the visual concepts and the spatial concepts. The noun אור simply means "light" as prototypically defined by sunlight at a time when the sun is visible, i.e., between sunrise and sunset (Ruark 2017:48-52).<sup>12</sup> The visual noun שחר ("dawn") prototypically refers to sunlight that is visible before the sun rises above the horizon, and the visual noun נֶשֶׁף ("twilight") prototypi-

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8. See Rosch 1975:532-547; Lakoff 1987:45; Lewandowska-Tomaszczyk 2007:139-169; Taylor & Littlemore 2014:7-9.

9. See Lakoff 1987:68-76; Langacker 1991:13; Cienki 2007:170-187; van Wolde 2009:59-60; Riemer 2010:240-241; Ritchie 2013:106-120; Kövecses 2015:31-48.

10. See Langacker 1990:1-32; Taylor 2003:84-101; Grady 1997:19-31,74-100,192-198; van Wolde 2003:22-23, 2009:22-50; Kövecses 2005:63-94, 2015:176-200; Peters 2016:17-22,42-54; also Langacker, 1987, 1991.

11. See the discussions concerning "frame elements," "salient participants," and "trajector and landmark concepts" in: Langacker 1990:1-32; van Wolde 2003:22-23, 2009:56-60,104-114; Riemer 2010:238-250; Peters 2016:49-51.

12. See BDB 1906:21-23; *TDOTI* 1974:147-167; Reece 1990:87-113; *DCHI* 1993:159-165; *HALOTI* 1994:24-25; Ruark 2017:43-55.

cally refers to sunlight that is visible after the sun has set below the horizon (although this latter term is metonymically extended in BH to refer to "dawn" as well).<sup>13</sup> The temporal noun לַיְלָה ("night") prototypically refers to the period of time when sunlight is not at all visible in the sky.<sup>14</sup> The temporal noun בֹּקֶר ("morning") prototypically refers to the period of time when sunlight is visible in the sky before the sun rises above the horizon, and the temporal noun עֶרֶב ("evening") prototypically refers to the period of time when sunlight is visible in the sky after the sun sets below the horizon.<sup>15</sup> The temporal noun יוֹם ("day") prototypically refers to the period of time when the sun is visible above the horizon, and the temporal noun צָהֳרָיִם ("noon") prototypically refers to the period of time when the sun is highest in the sky. All together, this combination of concepts forms an experiential *Gestalt*—i.e., a "multidimensional structured whole" (Lakoff & Johnson 1980:81)—which is the ICM of the lexeme אִוֵר in BH, as shown in Figure 2 below.

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13. See BDB 1906:676,1007; Reece 1990:87-113; *HALOT II* 1995:730; *HALOT IV* 1999:1466-1469; *DCH V* 2001: 779-780; *TDOT XIV* 2004:575-583; *TDOT X* 1999:70-72; *DCH VIII* 2011:326; Ruark 2017:43-55.

14. See BDB 1906:538-539; Reece 1990:87-113; *HALOT II* 1995:528; *TDOT VII* 1995:533-543; *DCH IV* 1998:540-543; Ruark 2017:43-55.

15. See BDB 1906:133-134,787-788; *TDOT II* 1975:217-229; Reece 1990:87-113; *HALOT I* 1994:151-152; *DCH III* 1995:252-254; *HALOT II* 1995:877-878; *TDOT XI* 2001:335-341; *DCH VI* 2007:550-551; Ruark 2017:43-55.

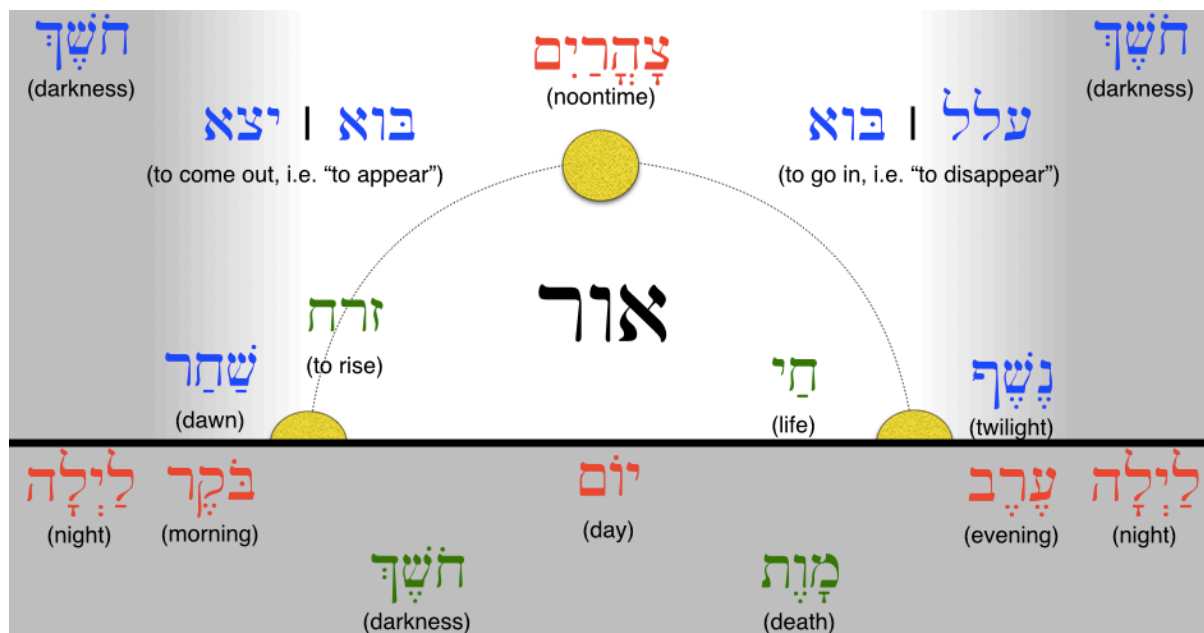


Figure 2 – The Idealized Cognitive Model for the Lexeme אור

Of particular importance here is the language utilized in BH of the sun (and sunlight) "coming out" and "going in" as a conceptualization of the phenomenon of *visibility* (rather than "rising" and "setting," as often translated). As detailed in my earlier study, I contend that this visual and spatial conceptualization is an example of the primary metaphor THE VISUAL FIELD IS A CONTAINER, utilizing the image schema (i.e., an "abstract conceptual representation" [Taylor & Littlemore 2014:11] of a specific feature or element of embodied reality) of CONTAINMENT.<sup>16</sup> In a previous study, I have summarized this issue as follows:

English speakers conceive of their visual field as a "container" – we see objects when they enter into it, and we don't see objects when they exit out of it. Furthermore, we can conceive of other objects as having their own field of vision (regardless of whether or not those objects can "see" or not) which is also a "container." When we enter into it, we can see those objects; when we exit out of it, we cannot. When I say, *The sun is out*, I am expressing the conceptual idea that the sun has, metaphorically speaking, "come out" of the container of its own visual field and is therefore visible to me, who am also outside the same container. Thus, when I say, *The sun is out*, I mean to say that the sun is visible; in the same way, I argue that BH speaks of the visibility of the sun (and its light) as "coming out" and its non-visibility as "going in." This argument is anachronistic, being derived

16. See Lakoff & Johnson 1980:29-31, 1999:34-44; Johnson 1987:19-40; Oakley 2007:214-235; Bergen, Polley & Wheeler 2010:79-92; Evans 2010:21-48; Riemer 2010:241-246; Taylor & Littlemore 2014:11-12; Kövecses 2015:16-26,49-52; Ruark 2017:23-24,45-48.

from linguistic analysis in modern English; but the proposed use of an embodied image schema accords with both the Generalization Commitment and Cognitive Commitment of CL...and is plausibly applicable to ancient languages as much as modern ones. The principal argument in favor of this image schema explanation of the *coming-out/going-in* language for the sun and its light is that this understanding offers a coherent sense of [Amos 8:9] (and others)...Further evidence for this fundamentally visual understanding of the sun and its light "coming out" is found in the parallel use of the verbs יֵצֵא and רָאָה in Isa 62:1-2 (Ruark 2017:47-48).<sup>17</sup>

The verbal form of the lexeme אור prototypically appears in the Hiphil stem as a transitive verb expressing a causative action, referring to the generation of the physical substance light (i.e., "to shine").<sup>18</sup> The verb אור is intransitive in the Qal stem, with the physical substance of light acting as the subject of the simple verbal action (i.e., "to brighten, illuminate").<sup>19</sup> The verb appears only twice in the Niphal stem in the OT: once intransitively, as a simple passive of the Qal (i.e., "to be illuminated," see Job 33:30); and once transitively, most likely as a reflexive of the Hiphil (i.e., "glorious" or "radiant," see Psa 76:5).<sup>20</sup> The Hiphil stem is consis-

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17. "An interesting comparison is between *The stars came out* and *The lights went out*. Here we have two uses of *out* which appear to be contradictory; in the first example, *out* refers to the stars becoming visible, in the second, *out* has to do with the lights being extinguished. A clue to the paradox lies in the use of *come* and *go* and the implications that these words have for the ways in which the container relation can be conceptualized. *Come* denotes movement (literal or metaphorical) towards the speaker; *go* suggests (though does not always entail) movement away from the speaker. Taking an 'external' perspective on a container, its inside is invisible and inaccessible; 'coming out' thus denotes a transition to a state of visibility and accessibility. ... Conversely, 'going in' denotes a transition to a state of invisibility (*The stars went in*). Taking an 'internal' perspective, however, 'going out' denotes a transition to a state of invisibility or inaccessibility" (Taylor & Littlemore 2014:11-12, emphasis original). See also Lakoff & Johnson 1980:29-31; 1999:26-36; Johnson 1987:19-40; Langacker 1990:33-57; Rudzka-Ostyn 2003:1-74; Evans 2010:41-48; Feist 2010:95-114; Bergen, Polley & Wheeler 2010:79-92; Riemer 2010:241-245; Taylor & Littlemore 2014:11-12; Ruark 2017:23-24,45-48.

18. See Stadelmann 1970:79-80; GKC 1910:144-149 [§53]; Waltke & O'Connor 1990:436-441 [§27.2]; Joüon & Muraoka 2006:148-152 [§54]; Arnold & Choi 2003:36-37,48-52 [§3.1,§3.1.6]; Ruark 2017:56-61; van der Merwe, Naudé & Kroeze 2017:86-89 [§16.7].

19. See Stadelmann 1970:79-80; GKC 1910:118-119 [§43]; Waltke & O'Connor 1990:362-367 [§22.2]; Joüon & Muraoka 2006:115-118 [§41]; Arnold & Choi 2003:36-37,48-52 [§3.1,§3.1.6]; Ruark 2017:57-61; van der Merwe, Naudé & Kroeze 2017:76 [§16.2].

20. See GKC 1910:137-139 [§51]; Waltke & O'Connor 1990:387-391 [§23.4]; Joüon &

tently used in BH to describe the shining of the sun during the temporal period יום, i.e. when the sun is visible; and the Qal stem is consistently used to describe the sun's illumination of the sky during the temporal periods when the sun is not visible (Ruark 2017:55-60). The lexeme נגה is a lexical synonym of אור, with its verbal form following the same patterns of use; and the noun נגה ("brightness") is often used in collocation with the noun אור to describe a dimmer light than אור, whether it be moonlight, starlight, and/or twilight—of either morning or evening—in comparison with sunshine (also see section 2.2.3a.).

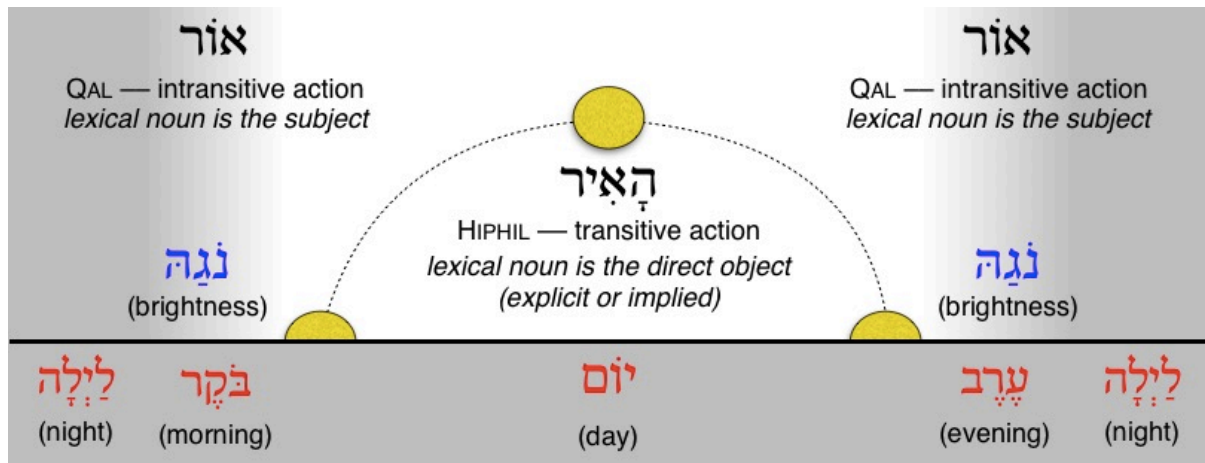


Figure 3 – The Denominative Verb within the Idealized Cognitive Model

Within the lexical family, the derivative noun מְאֹר ("luminary, lamp") refers to an object that generates light. On the basis of semantic concordance combined with basic human experience, I argue that the prototypical luminary in the ancient Israelite conceptual world was the sun, even though the most frequent referent of the derivative noun מְאֹר in the OT is the tabernacle menorah (Ruark 2017:61-62).

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Muraoka 2006:138-140 [§51]; Arnold & Choi 2003:38-41 [§3.1.2]; Ruark 2017:60-61; van der Merwe, Naudé & Kroeze 2017:77-79 [§16.3.2].



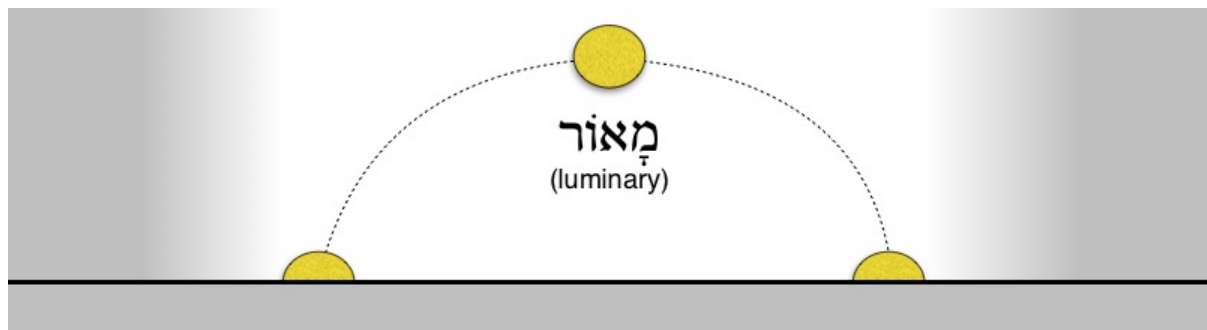


Figure 4 – The Derivative Noun within the Idealized Cognitive Model

Thus, the entire lexical family of words within the lexeme אור forms a completely consistent internal grammar, as illustrated by the sample sentence:

*A luminary shines light.*                      הָאֵיר מָאֹר אֹר

This internal grammar of the lexeme can be easily described using the prototypical objects of the sun and the earth. The derivative noun serves as the subject of the verbal action in the Hiphil stem, and the primitive noun serves as the direct object of the verbal action in the Hiphil stem.

*The sun shines light.*                      הָאֵיר הַשֶּׁמֶשׁ אֶת-אֹר

Furthermore, the primitive noun serves as the subject of the verbal action in the Qal stem, and an indirect object of the verbal action in the Hiphil stem (if applicable) would serve as the direct object of the same verbal action in the Qal stem (van der Merwe, Naudé & Kroeze 2017:88).

*The sun shines on the earth.*                      הָאֵיר הַשֶּׁמֶשׁ הָאָרֶץ

*The light illuminates the earth.*                      אֹר הָאֹר הָאָרֶץ

In an earlier study I have shown how, within the OT corpus, this ICM for the lexeme אור is both extended metonymically to refer to various other concepts within the physical domain and expanded metaphorically to refer to more abstract concepts in both the personal domain and the metaphysical domain of the ancient Israelite conceptual world (Ruark 2017:62-95). At this point, it is necessary to differentiate between the linguistic terms *metonymy* and

*metaphor* because not all linguists define or utilize these terms in precisely the same way. In this dissertation, I will consistently use the term *metonym* or *metonymic* to refer to the phenomenon of semantic substitution, that is, of using one concept to refer to another contiguous concept within the same experiential domain/subdomain.<sup>21</sup> I will consistently use the term *metaphor* or *metaphorical* to refer to the phenomenon of semantic projection, either by using a vehicle concept in a less-abstract domain/subdomain to conceptualize a target concept in another more-abstract experiential domain/subdomain (for correlation metaphors), or by mapping an entire system of concepts from a less abstract domain/subdomain onto a more-abstract domain/subdomain (for resemblance metaphors) in order to organize that conceptual system in some way (Kövecses 2005:115-130, 2015:20-24). It is important to note here that metaphorical projections can move between experiential domains or, on a smaller scale, between subdomains within a single experiential domain.<sup>22</sup>

Finally, the ICM of אור is applied in the ancient Israelite conceptual world to structure the spatial characterizations of Earth as *a place of light* and of Sheol as *a place of darkness* (Ruark 2017:87-88).<sup>23</sup> These spatial characterizations serve as the cognitive grounding for the concept "the light of life" in BH.<sup>24</sup>

In the conceptual world of the Hebrew text, the spatial domain of Earth is primarily characterized by life, i.e. living organisms. This stands in opposition to the spatial domain of Sheol beneath the earth, which is characterized by death. This specific conceptualization is not a metaphorical projection but rather a mere characterization. Thus, when the phrase "the light of life" is used in BH, the term "light" refers to physical light, but the expression highlights the fact that in the ancient Israelite conceptual world, life is a primary characteristic of the domain of light (i.e. Earth). If one was to say that this relationship was a metaphorical projection, one would then need to say that the physical phenomenon of light is being projected onto the more abstract domain of life in order to conceptualize something about life and/or death. The linguistic data does not warrant such a conclusion. Rather, the

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21. See Lakoff & Johnson 1980:35-40; Radden & Kövecses 1999:21; Kövecses 2005:97-112, 2015:19-20; Panther & Thornburg 2007:236-263; Riemer 2010:246-250; O'Collins 2012:107; Ritchie 2013:14; Taylor & Littlemore 2014:10-12; Ruark 2017:74-78.

22. See Reece's brief but helpful discussion of plausible semantic dynamics involved with the similar lexemes אור ("fire") and אֹרֶז ("herbs") in BH (Reece 1990:215-223). The first term is almost certainly derived from the lexeme אור; the second term is not, most likely.

23. See also Giannakis 2001:127-153; Ware 2012:137.

24. Psa 56:13; Job 12:22, 18:18, 33:29-30; see also Jon 2:6; Psa 88:1-7, 103:1-5; Dan 12:2.

concept of light is compared with life, and the concept of darkness with death, on the basis of a similar spatial relationship between the two "states of being." Living things exist above the ground, where light shines on them; dead things decompose and descend into the earth (or at least appear to do so) where light does not shine. This spatial characterization further makes intuitive sense because light is an essential ingredient for life, especially plant life, without which there would be no animal life (Ruark 2017:88).

These spatial characterizations of Earth and Sheol as the domains of light and darkness, based on the ICM of אור, also provide the conceptual basis for the use of the phrase "to see light" (Heb. אור + רָאָה) as a metonymic concept for being alive (Isa 53:11 [LXX]; Psa 36:10, 49:20).<sup>25</sup>

### 2.1.2. Primary Metaphor: TIME IS SPACE

The cognitive scientists Fauconnier & Turner write that the primary metaphor TIME IS SPACE is "a deep metaphor for all human beings. It is common across cultures, psychologically real, productive, and profoundly entrenched in thought and language" (Fauconnier & Turner 2008:54).<sup>26</sup> The same is true concerning the linguistic construal of time in BH as well; in regard to the concepts within the ICM of the lexeme אור, the temporal is described in terms of the spatial. The proposed cognitive basis for this is that the temporal concepts are more conceptually abstract than the spatial concepts for a physically embodied being. As argued extensively by Reece (1990:87-113), in the OT the modern reader sees linguistic evidence that the ancient Israelites conceptualized time via the spatial movements of the celestial bodies, primarily the sun.<sup>27</sup> Perhaps this phenomenon is most clearly seen in the tragic narrative of the Levite and the concubine in Judges 19, in which numerous temporal references are given specifically in respect to the downward/upward visual movement of the sun: v.8, "until the declining of the day" (Heb. עַד-נִטְוֶת הַיּוֹם); v.9, "the day is sinking toward becoming evening"

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25. See Ruark 2017:74-78.

26. For further discussion concerning the primary metaphor TIME IS SPACE, see: Langacker 1987:166-182; Reece 1990:87-113; Sweetser 1990:7-8; Haspelmath 1997:1-22,140-146; Lakoff & Johnson 1999:137-148. Boroditsky 2000:1-28; Hopper & Traugott 2003:83-87; Kövecses 2005:47-54; Fauconnier & Turner 2008:53-66; Radden 2011:1-40; Chen 2014:129-136; Dancygier & Sweetser 2014:165-174; Huang 2016:1-24.

27. This accords with the Genesis 1 description of one of the primary functions of the sun and moon as cosmic *timekeepers* (v.14); see also Psa 105:19-20.

(Heb. רָפָה הַיּוֹם לְעֶרֶב), "Look, the declining of the day!" (Heb. הִנֵּה חֲנֻזֹת הַיּוֹם); v.11, "and the day was very low" (Heb. וְהַיּוֹם רָד מְאֹד); v.14, "the sun set on them at Gibeah" (Heb. וַתָּבֵא לָהֶם); (הַשֶּׁמֶשׁ אָצַל הַגִּבְעָה); v.25, "all the night until the morning" (Heb. כָּל־הַלַּיְלָה עַד־הַבֹּקֶר) ... "at the rising of the dawn," i.e., sunlight prior to sunrise (Heb. בְּעֵלוֹת הַשָּׁחַר); v.26, "at the turning of the morning" (Heb. לַפְּנוֹת הַבֹּקֶר) ... "until the light," i.e., sunrise (Heb. עַד־הָאֶזְרוֹר).<sup>28</sup>

In simple terms, I propose that the major orientational metaphor undergirding the operation of light in the physical domain of the ancient Israelite conceptual world is the primary metaphor TIME IS SPACE. Although this metaphor is not significant theologically, I have included the discussion of it here because it further demonstrates and substantiates the sun as the most primitive cognitive referent for many visual and temporal concepts in the ancient Israelite conceptual world, most especially the conceptualization of light. Furthermore, the TIME IS SPACE metaphor illustrates how the conceptualization of many concepts in BH were not derived from the sun as an object in and of itself, but rather from the entire *Gestalt* of the embodied experience of a person on the earth in relation to the sun in the sky. The sun rises with temporal regularity every day, without fail, providing light to the earth; and every night, also without fail, the sun disappears below the horizon, leaving the earth in shadow of darkness. These experiences are common to all humans, both ancient and modern. According to the theory of embodied cognition, not only would one naturally expect this ICM to be extremely primitive in the ancient Israelite cognitive environment, but one would also expect to find this ICM in other cultures and languages, which is exactly the case (Boroditsky 2000:1-28; Fauconnier & Turner 2008:53-66). Furthermore, the universal commonality and primitiveness of this ICM suggests that the cognitive paths of semantic extension and expansion for the concept of light are readily reproducible by other embodied humans across all times and cultures and languages.

### 2.1.3. $\Upsilon\text{HWH}$ is an Active Agent

I begin the dissertation's theological turn by appealing to an observation made by the Catholic philosopher G.K. Chesterton concerning the metaphysical meaning of natural phenomena, in-

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28. See also Gen 49:15; Judg 4:11, 9:3, 16:30. For discussion of the temporal operation of light in BH, see Ruark 2017:48-52.

cluding, most conspicuously for the current context, the celestial motion of the sun in relation to the earth.

In [the fairy-tale *The Time Machine* by H.G. Wells] the hero saw trees shoot up like green rockets, and vegetation spread visibly like a green conflagration, or the sun shoot across the sky from east to west with the swiftness of a meteor. Yet in his sense these things were quite as natural when they went swiftly; and in our sense they are quite as supernatural when they go slowly. *The ultimate question is why they go at all*; and anybody who really understands the question will know that it always has been and always will be a religious question; or at any rate a philosophical or metaphysical question....The old epic poets at least knew how to tell a story, possibly a tall story but never a twisted story, never a story tortured out of its own shape to fit theories and philosophies invented centuries afterwards. (Chesterton 1925:25, 28, emphasis added).

In his book *The Everlasting Man*, from which the above quote is taken, Chesterton structures his entire argument around the assertion that the "ultimate question" of the reason for existence itself is universally prescient for all humans regardless of time, culture, or degree of scientific or technological advancement. I propose that the theological meaning of light in the OT begins with the simple question, *Why does the sun shine?* As Chesterton affirms, this question is universal to all human beings and cannot be answered by scientific observation or experimentation; rather, it must be answered by austere contemplation of the natural universe. This metaphysical truism can be readily shown with a humorous example from the American music group *They Might Be Giants*, which recorded a rather silly song (as are most of their songs) with that very question as its title: "Why Does the Sun Shine?" The repeated refrain provides the suggested answer:

*The sun is a mass of incandescent gas  
A gigantic nuclear furnace  
Where hydrogen is built into helium  
At a temperature of millions of degrees.*

*Yo ho! It's hot, the sun is not  
A place that we could live  
But here on earth there'd be no life  
Without the light it gives.*

*We need its light, we need its heat  
We need its energy  
Without the sun, without a doubt  
There'd be no you and me.*

*The sun is a mass of incandescent gas  
A gigantic nuclear furnace*

*Where hydrogen is built into helium  
At a temperature of millions of degrees.*<sup>29</sup>

While it is now known that many of the facts presented here are not precisely accurate, this brief tour of modern astronomy illustrates the kind of "scientific" mode of thought that permeates modern Western culture, even scholastic consideration of ancient texts. By way of only one example, Aster (2012:6-7) explains the symbolism of the sun using a very similar rationale, that is, that ancient peoples used the radiance of the sun as a positive symbol because of the sun's life-giving properties (see quotation in section 1.4; also Ware 2012:159). However, this line of thought does not pertain at all to the philosophical reason *why* the sun shines, only to the physical mechanics of *how* the sun shines.<sup>30</sup> Chesterton reminds the modern scientist that the question of why the sun shines is fundamentally a metaphysical enquiry and not a physical one.

Biblical literature does not (nor was it ever intended to) inform the reader concerning the physical mechanics of the universe. Instead, the OT has much to say regarding the reason *why* the universe exists, including—from its very opening sentences—the reason why the sun shines, why the sun rises and sets every day, and the metaphysical meaning of light in the physical universe. *Why does the sun shine?* In short, the OT answers: *Because YHWH says so.* The ontological nature of both the question and the answer is metaphysical from the very beginning, as Chesterton claims. The task of this dissertation is not to debate or prove the verity (or not) of the metaphysical claims of the OT; I am only seeking to identify and defend what specific metaphysical—and especially theological—claims are made by the OT in regard to the physical substance of light as conceptualized by the ancient Israelites. I contend

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29. The song *Why Does the Sun Shine?* was written by Hy Zaret & Lou Singer and originally recorded by Tom Glazier on the album *Space Songs* (1959), copyright by Helene Blue Musique Ltd. The refrain is a direct quotation from a book by Herbert S. Zim and Robert H. Baker entitled *Stars* (Zim & Baker 1975:16).

30. Even the late great quantum physicist Stephen Hawking acknowledges this distinction in his classic work *A Brief History of Time*, although the line between the two appears blurry: "However, if we do discover a complete theory, it should in time be understandable in broad principle by everyone, not just a few scientists. Then we shall all, philosophers, scientists, and just ordinary people, be able to take part in the discussion of the question of why it is that we and the universe exist. If we find the answer to that, it would be the ultimate triumph of human reason—for then we would know the mind of God" (Hawking 1998:185).

that the OT presents the deity Y<sub>HWH</sub> as an active agent in the physical operation of the sun in two distinct but inseparable ways: as the *originating* cause of the sun and its light, and the *sustaining* cause of the sun's cyclical (as observed from the earth) operation in the universe.<sup>31</sup>

**2.1.3a. Y<sub>HWH</sub> is the originating cause.** At the risk of stating what is certainly obvious to even the most casual of readers, the OT presents the deity Y<sub>HWH</sub> as the ultimate first cause and Creator of the entire cosmos, including all three abodes of Heaven, Earth, and Sheol.<sup>32</sup> Concerning the specific operation of the sun and other celestial bodies, the OT is no less equivocal on the matter: Y<sub>HWH</sub> created the sun, moon, and stars by speaking them into existence.<sup>33</sup> In the conceptual world of the OT, the sun, moon and stars are certainly physical objects; and with equal certainty, they are not metaphysical beings or persons, either divine or angelic or otherwise. The OT takes a definitive stand against the Israelites worshipping or making sacrifices to the sun, moon or stars (Deut 4:19, 17:3; 2 Ki 23:5,11; Jer 8:1-3); but these same commands are given in regard to Y<sub>HWH</sub>, and many examples are recorded in the OT literature. Not only this, but the OT continually invites and commands the Israelites to pray and sing hymns to Y<sub>HWH</sub> their God; in fact, on a number of occasions the OT text invites the sun, moon, and stars as well as heavenly beings (i.e., angels) to join the Israelites in praising Y<sub>HWH</sub>!

Psalm 148 is particularly instructive regarding the conceptual relationships between the celestial entities and Y<sub>HWH</sub>. As with the creation narrative in Genesis 1, the psalm is unequivocal that the sun, moon and stars were created by the spoken word of Y<sub>HWH</sub>. The sun, moon and stars are listed separately than the angels or heavenly armies, who are described as "living in the heights above." While it is possible that the psalmist here conceptualizes the sun, moon and stars as "angels" that live in the heights above, there is very little OT textual evidence to support such a reading. In the OT, beings described as "angels" always appear as persons, with the exception of the specific "angel of Y<sub>HWH</sub>" who appears in a variety of forms but never as the sun, moon or stars. One could also make an argument that the psalmist con-

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31. See John Calvin, *Commentary on Psalm 36* (CC 8:307-311).

32. Gen 1:1, 2:1,4; 1 Sam 2:8; Jer 10:12, 51:15; Psa 24:2-3, 33:8-9, 89:11, 90:2, 93:1-2, 115:15, 121:2, 124:8, 134:3, 146:6; Prov 8:26.

33. Gen 1:14-19; Isa 45:11-12; Psa 74:16, 136:7-9; Job 9:8-9.

ceptualizes the sun, moon and stars as personal in some way because of the psalmist's injunction that they praise Y<sup>HWH</sup>, which would seem to be a personal and not an impersonal action. However, the psalmist proceeds to offer the same injunction to animals (reptiles and birds), to impersonal living things (fruit-trees and forests), even to inanimate objects such as clouds and snow, mountains and hills.

Glen Taylor (1993:114-118) argues that the deity Y<sup>HWH</sup> is conceptualized as the sun in the description of Joshua's battle against the Amorite alliance at Gibeon (Josh 10:1-15). He argues this on the basis of the grammatical juxtaposition of the prepositional phrase לַיהוָה (to Y<sup>HWH</sup>) as the indirect object of the Piel verb דָּבַר (to speak) combined with the vocative personal address שֶׁמֶשׁ בְּגִבְעוֹן ("Shemesh in Gibeon," identified with Y<sup>HWH</sup> in Taylor's view). This view represents a severe discontinuity with the rest of the OT, where the sun is always considered a created object and certainly not a deity. Walton (1994:181-190) argues strongly that the concept of the sun and moon "standing" (Heb. עָמַד) refers not to motionlessness but to the phenomenon of the sun and the moon being visible in the sky together, which could plausibly be the sense of the verb עָמַד when describing the moon and the sun in Josh 10:13.<sup>34</sup> The vocative in Joshua's speech could be referring to the sun simply as an object; this is pre-

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34. For some days following a full moon, the moon rises after sunset, appears nearly full, and is still visible in the west when the sun rises eastward in the morning. From the perspective of a person standing where the battle is described to have taken place—i.e., between the village of Gibeon and the Beth-horon mountain pass—the rising sun would have appeared over Gibeon and the setting moon would have appeared over the valley of Aijalon (see also note #115 below). The text describes Joshua and the Israelite army having marched all night from Gilgal to reach Gibeon (Josh 10:9). Although the text does not specifically state the time of day of Joshua's speech, the temporal markers of the narrative allow that Joshua uttered his words in the morning after the all-night march, prior to engaging the Amorite alliance in battle that day. See Gray 1967:110; Morton 1970:340-341; Soggin 1972:126; Woudstra 1981:175; Boling 1982:283-288; Hoppe 1982: 67-68; Hess 1996:196; Nelson 1997:141-142; Howard 1998:246; Walton 2006:262; Hess 2009:47; Coote 2015:86. Many commentators prefer to follow the long tradition of interpreting this text as describing the sun and moon actually stopping in the sky: Augustine of Hippo, *Confessions*, XI.23.30 [NPNF I 1:171], *City of God*, XXI.8 [NPNF I 2:459]; John Calvin, *Commentary on Joshua* [CC 7:153-155]; Blaikie 1893:227-231; Woudstra 1981:174-176; Butler 1983:116; Rösel 2011:169-172. However, the ancient Israelites had full experiential knowledge of the temporal regularity of the operation of the sun and moon; it is far more likely that the supernatural act of Y<sup>HWH</sup> in view here (Josh 10:14) refers to the opportunistic hailstorm and not to the movement of the sun and moon being arrested temporarily.



cisely the situation described by the LXX, which in v.12 renders an aorist imperative in the 3rd person (Grk. Στήτω) where the MT contains the Qal Imperative דום (from דמך, "to be silent"). The prepositional phrase בְּגִבְעוֹן ("in Gibeon") need not be part of the vocative; in fact, the use of the parallel locative phrase בְּעֵמֶק אֵילָן ("in the valley of Aijalon") in the following strophe would seem to indicate that the phrase בְּגִבְעוֹן is also locative (Woudstra 1981:175), although either option is grammatically acceptable.

Even if the vocative were read correctly as "Shemesh-in-Gibeon," the textual evidence is still insufficiently compelling to conclude that the vocative definitively refers to Y<sub>HWH</sub> (Boling 1982:283). As Taylor admits, it is conceivable that Joshua's speech is intended as a rebuke of a Gibeonite sun-god spoken in prayer to Y<sub>HWH</sub> (Taylor 1993:115-116), thereby prompting the reader to consider that Y<sub>HWH</sub>, not the local Gibeonite deity, should be credited with the rescue of the Gibeonite people.<sup>35</sup> Specifically determining the best exegetical interpretation of Josh 10:12-14 lies beyond the scope of this study; I've included this brief discussion here only to demonstrate that Joshua 10 does not in any way demand an interpretation of Y<sub>HWH</sub> as a sun-god.<sup>36</sup> In fact, the language used in Habakkuk 3 to describe a storm theophany is very similar (see section 2.2.3a. below); this text could be describing a storm theophany as well, or simply a hailstorm.<sup>37</sup>

Throughout the OT, the ontological distinction between Y<sub>HWH</sub> and the sun is consistently and rigorously maintained. This does not mean that Y<sub>HWH</sub> was *never* conceptualized as the sun in ancient Israelite culture. On the contrary, given that the OT is so strident in its differentiation between Y<sub>HWH</sub> and the sun, it seems highly likely that some ancient Israelites did,

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35. See Mulder 1965:60; Gray 1967:110-111; Woudstra 1981:174; Hamlin 1983:95; Butler 1983:116-117; Creach 2003:91; Hess 2009:47-48; Coote 2015:86-87. Some commentators prefer the view that the vocative is the speech of Y<sub>HWH</sub> and not of Joshua (Howard 1998:248-249).

36. For more lengthy discussion concerning the interpretation of Josh 10:12-14, see Hoppe 1982:65-68; Hess 1996:194-199; Howard 1998:238-251; McConville & Williams 2010:161-170.

37. See Scott 1952:19-20; Morton 1970:341-342; Soggin 1972:123; Boling 1982:283-288; Hamlin 1983:87-89; Walton 1994:181-190; Hess 1996:196-199; Nelson 1997:141-145; Howard 1998:249; Creach 2003:90-93; McConville & Williams 2010:52-53; also Holladay, 1968; Noth, 1971; Miller & Tucker, 1974.

in fact, conceptualize Y<sub>HWH</sub> as a sun-god. But the forced argument that Y<sub>HWH</sub> is sometimes conceptualized as a sun-god in the OT lacks substantive exegetical evidence. In the OT, Y<sub>HWH</sub> is always conceptualized as the originating cause of the sun, never the sun itself.

**2.1.3b. Y<sub>HWH</sub> is the sustaining cause.** The OT presents Y<sub>HWH</sub> not only as the originating cause of the sun and other celestial bodies, but also as their sustaining cause as well. The OT text suggests that the daily operation of the sun, moon, and stars is controlled directly by Y<sub>HWH</sub>. The sun rises and sets because Y<sub>HWH</sub> *commands* it to do so (Isa 45:7; Amos 5:8-9); Y<sub>HWH</sub> could just as easily command it not to, and it wouldn't (Job 9:7; perhaps also Amos 4:13). More than this, however, the OT attributes the unchanging rhythmic operation of the sun as the result of Y<sub>HWH</sub>'s covenantal promise to all creation (Gen 8:20-22) and as one of the signs of Y<sub>HWH</sub>'s covenantal promise both to the Israelite nation (Jer 31:35-37) and to David specifically (Psa 89:34-39).<sup>38</sup> This understanding of Y<sub>HWH</sub> as the sustaining cause of the sun and the celestial luminaries is made explicitly clear by the prophet in Jer 31:35, where I take the verbal participle נִתָּן (also נִנְעַר in the following clause) as expressing continuous action.<sup>39</sup> This is exegetically supported by the use of temporal adverb יוֹמָם ("by day") as well as the semantic sense of the noun הַקֶּהֱלָה specifically in reference to the habitual and unchanging behavior of the celestial luminaries (see also Jer 33:25 and Job 38:33).<sup>40</sup>

The impact of this belief in Y<sub>HWH</sub> as the sustaining cause of the celestial luminaries is felt especially strongly in Psalm 89, where the nature of Y<sub>HWH</sub>'s covenantal promise with the sun and moon is the very basis of the theological crisis experienced by the psalmist. The psalmist reminds Y<sub>HWH</sub> of the covenant promise that "[David's] seed will last to eternity, and his throne will be like the sun before me" (v.37), but later laments that Y<sub>HWH</sub> has "removed [David's] cleanness, and you have cast down his throne to the earth" (v.45). Y<sub>HWH</sub> appears to have broken the covenant, having sustained the sun and moon but not the Davidic dynasty.

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38. See Jones (E.) 1964:107-109.

39. See GKC 1910:355-357 [§116.1]; Gibson 1994:133-138 [§113]; Waltke & O'Connor 1990:623-628 [§37.6]; Joüon & Muraoka 2006:380 [§121]; Arnold & Choi 2003:77-83 [§3.4.3]; van der Merwe, Naudé & Kroeze 2017:187 [§20.3.3].

40. See BDB 1906:348-350; *HALOT I* 1994:346-347; *DCH III* 1996:299-304.

Thus, Psalm 89 provides textual evidence of the conceptualization of an active sustaining relationship between YHWH and the sun (and other celestial luminaries).

#### **2.1.4. Summary of Light in the Physical Domain**

In the ancient Israelite conceptual world, the sun is the most primitive cognitive referent for the conceptualization of light in the physical domain. However, the concept of light itself is not dependent solely on the physical object of the sun but on an entire conceptual *Gestalt* which I have called an "idealized cognitive model" as illustrated in Figure 2 (above). I propose that this conceptual model is cognitively dependent on the specific primary metaphor, TIME IS SPACE. In the ancient Israelite conceptual world, the temporal subdomain is conceptualized in terms of the spatial subdomain, meaning that time is conceptualized by the visual and spatial movements of the sun (and other celestial luminaries, too, but primarily the sun). Furthermore, the OT affirms that these visual and spatial movements were originated in the past and continue to be actively sustained in the present by the metaphysical being Yhwh. Thus, in the ancient Israelite conceptual world, the metaphysical domain "breaks in" to the physical domain in the very operation of the light within the cosmos. These fundamental principles provide the cognitive undergirding for the conceptualization(s) of light as an entire cognitive "system," so to speak, in all three experiential domains – the physical, the personal, and the metaphysical.

#### **2.2. Light in the Personal Domain**

In this dissertation, I distinguish between two different categories or aspects of the experiential domain of human existence within the ancient Israelite conceptual world: the physical domain, pertaining externally to a person's corporeal body (as discussed in section 2.1.); and the personal domain, pertaining internally to a person's abstract self, which domain will be treated in this section. According to CMT, concepts (and/or conceptual domains) that are more abstract are always conceptualized in terms of concepts (and/or conceptual domains) that are less abstract. This theory fits precisely with the evidence seen in the OT; the abstract, immaterial self of a person is linguistically construed in BH in terms of the concrete, material body. The middle-most area of the physical body, called רֶחֶם (belly, womb, abdomen), is used to

conceptualize the innermost "self" of a person.<sup>41</sup> The physical organ לֵב (heart) is used to conceptualize the human thinking capacity, i.e. the mind.<sup>42</sup> The physical "gut," called מְעֵה (stomach, intestines), is used to conceptualize the human emoting capacity.<sup>43</sup> There is much more that can and should be said concerning the ancient Israelite conceptualization(s) of body parts and the human inner self; I mention these examples only to show that BH uses physical body parts to conceptualize non-physical aspects of personal existence (Jones [E.] 1964:62-67).

Such is precisely the case in regard to the linguistic construal in BH of how humans experience light. The OT application of the concept of light in regard to a person's abstract self exactly mimics the operation of sunlight in relation to a person's physical body (see Grady 1997:162-170). Expressed in technical linguistic terms: *In the ancient Israelite conceptual world, the ICM of אור in the physical domain is projected onto the personal domain and used to organize concepts in the emotional subdomain, the moral subdomain, and the relational subdomain of human personal experience.* In the emotional subdomain, BH uses the concepts of light and darkness to conceptualize pleasant and unpleasant emotions;<sup>44</sup> BH also uses the concepts of light and darkness to conceptualize the categories of good and evil in the moral subdomain.<sup>45</sup> These conceptualizations are explicitly described in several places in the OT but perhaps are seen most clearly in Isa 5:20 (see also Job 34:1-4).

[In Isa 5:20] the writer sets in apposition three participial phrases that form a "semantic triangle" to express fully the message of the prophetic oracle. In BH, the terms טוב and רע can convey meaning in both a moral and emotional sense, i.e. "good, pleasant" and "evil, unpleasant"...and both meanings are at play here as explicated in the second line of the verse. The literary context demands that the prophet is decrying moral corruption here and not merely unpleasant behavior (v.8,18,23); the prophet hammers home this fundamental difference between good and evil in the moral sense by evoking the metaphor of light/darkness. Yet the prophet also includes an emotional component with the further metaphor of sweetness/bitterness. Grammatically, all these conceptual pairings stand in direct parallel apposition; indeed, the synonymous relationships between all the pairs together is what "makes the semantic triangle work," so to speak, with each pair eliciting its specific nuance

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41. See BDB 1906:105-106; *HALOT I* 1994:121; *DCH II* 1995:141-142.

42. See BDB 1906:523-525; *HALOT II* 1995:513-516; *DCH IV* 1998:497-509.

43. See BDB 1906:588-589; *HALOT II* 1995:609-610; *DCH V* 2001:382-383.

44. Isa 9:1-2; Mic 7:9; Job 30:26-27; Esth 8:16.

45. Jer 13:15-17; Psa 97:11, 112:4; Job 24:13-17; Prov 4:18.

in the context. Thus, both moral and emotional meanings are rightly ascribed to all these conceptual pairings – good/evil, light/darkness, and sweet/bitter (Ruark 2017:82).<sup>46</sup>

In accordance with the theory of embodied cognition, I argue that these conceptualizations are based on some fundamental and universal tendencies of human experience. Humans generally experience more negative emotions in relation to the darkness of night and more positive emotions in relation to the light of day. At some point in one's life, nearly everyone feels afraid of the darkness of night and feels comforted when the sun comes up in the morning (Eccl 11:7). Furthermore, humans who engage in morally evil behavior (e.g., thieves, adulterers, etc.) generally tend to do so more during the darkness of night than during the light of day (Job 24:13-17). This general tendency holds true even in the modern era, after the discovery of artificial means of producing light; it stands to reason that it would have been even more characteristic of ancient times and cultures where human behavior was much more constrained by the limitations of celestial light. Isa 59:9 makes explicitly clear that these moral and emotional conceptualizations of light and darkness are grounded in the experiences of day and night.

[Isa 59:9] combines the semantic relationships as before; that is, light/darkness function as a unified metaphor in both a moral and emotional sense. But in the present case, light and darkness are not disembodied concepts but are rather defined by the human experience of the daily pattern of sunlight (day) and darkness (night) via the use of the verb קוה (to wait). In the same way that the concept of אור is itself cognitively defined by the human embodied experience of the sun...so also its metaphorical use is governed by the same embodied experience. I am not suggesting here that Isa 59:9 is *programmatically* for all of BH; this one verse does not in and of itself define how the metaphor is used in BH. This verse is *paradigmatic*, however, in that it illustrates a pattern that holds true across the entire range of data in the OT. The metaphorical use of light in BH is not the result of utilizing a single concept to stand for another in another domain (or domains), but rather the mapping of an entire cognitive structure from one domain onto another more abstract domain in order to organize, communicate, and utilize concepts in that other domain (Ruark 2017:83, emphasis original).

Sunlight is both the prototypical referent of the lexeme אור in the physical domain and the prototypical referent of the lexeme אור when metaphorically projected into the personal domain (see Figure 5 below).<sup>47</sup> Moreover, this metaphorical projection is not limited only to

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46. See BDB 1906:373-375, 947-949; *HALOT II* 1995:370-372; *HALOT III* 1996:1250-1253.

47. Isa 58:8-10; Psa 97:11, 112:4; Prov 4:18.

sunlight, but also includes the light of fire<sup>48</sup> as well as some ambiguous attestations that could refer to either sunlight or firelight.<sup>49</sup>

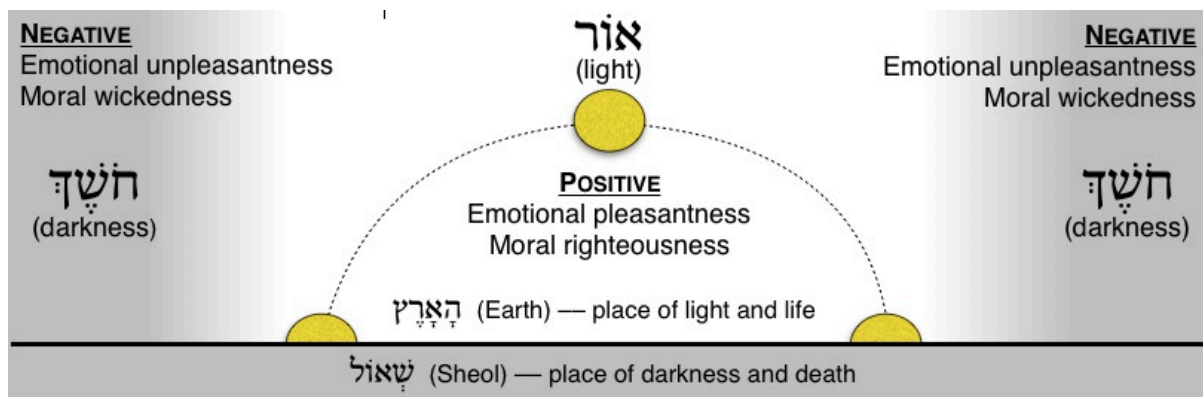


Figure 5 – The ICM Projected into the Personal Domain

The concept of אור in BH also organizes concepts in the relational subdomain within the personal domain, especially via the parallel linguistic expressions "the *shining* of the face" and "the *lifting* of the face" from one person toward another to conceptualize a relationship of favor or approval (Prov 16:15; see also Num 6:25). I will not go into details concerning the relational subdomain here, but will wait until after I have explained the major structural and primary metaphors that operate on the cognitive mapping of the ICM of אור from the physical domain onto the personal domain (see section 2.2.1b).

### 2.2.1. Two Major Structural Metaphors: WISDOM IS LIGHT and LIFE IS LIGHT

Two major conceptual metaphors concerning light operate within the OT, the latter being a degree more abstract than the former. Both of these specific structural metaphors operate on the wider metaphorical projection of the ICM of אור from the physical domain into the personal domain of human experience (as explained above) and utilize the emotional, moral, and relational subdomains to define the concepts (Ruark 2017:82-96). First, the concept of wisdom is conceptualized as light in BH, yielding the resemblance metaphor WISDOM IS LIGHT. Secondly, the concept of human personal life is also conceptualized as light in BH, yielding the resemblance metaphor LIFE IS LIGHT.

48. Job 18:5-6; Prov 6:23, 13:9.

49. Isa 5:20, 30:26; Psa 119:130, Job 12:25, 38:15; Esth 8:16.

**2.2.1a. WISDOM IS LIGHT.** I propose that the ancient Israelites used the vehicle concept of light in the physical domain to conceptualize the more abstract target concept of wisdom in the personal domain. Wisdom has the same effect on a human's inner personal self as does light on a human's external physical body. This structural metaphor is operative throughout the various genres of literature in the OT but is seen most vividly in the so-called "wisdom" literature, as would be expected. The terms in the lexical family חָכַם (to be wise) collocate highly with terms of understanding (Heb. בִּיַן)<sup>50</sup> and knowing (Heb. יָדַע).<sup>51</sup> To the ancient Israelite, wisdom was something that is known or understood with the mind. However, it is equally clear that wisdom was more than simple knowledge or understanding but could also denote concepts like sound moral judgment and honorable reputation,<sup>52</sup> intelligence and cunning,<sup>53</sup> skill and craftsmanship,<sup>54</sup> even business acumen and economic success.<sup>55</sup>

Therefore, the concept of wisdom in biblical literature is complex and very difficult to define simply. At the risk of oversimplifying a complex concept, I offer a working quantitative definition of wisdom in the ancient Israelite conceptual world as "understanding how the world works and accordingly knowing what to do."<sup>56</sup> I use the term *quantitative* at this point

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50. Gen 41:33,39; Exo 31:3, 35:31; Deut 1:13, 4:6, 32:29; 1 Ki 3:12, 5:9?, 7:14; Isa 5:21, 10:13, 11:2, 29:14; Jer 9:12, 10:12, 49:7, 51:15; Ezek 28:4; Obad 1:8; Hos 14:9; Eccl 9:11; Psa 107:43; Job 12:12,13, 28:13,20,28, 32:9, 38:36, 39:17; Prov 1:2,5,6, 2:2,6,10, 3:13,19, 4:5,7, 5:1, 7:4, 8:1, 9:10, 10:13,23, 14:6,33, 16:16,21, 17:24,28, 18:15, 21:30, 23:23, 24:3, 28:11, 30:3; Dan 1:4,20, 2:21; 2 Chr 2:12,13.

51. Exo 31:3, 35:31; Deut 1:13,15; 1 Sam 14:20; 1 Ki 2:9, 7:14; Isa 11:2, 19:12, 33:6, 44:25, 47:10; Hos 14:9; Psa 51:6, 90:12; Job 26:3, 32:7, 34:2; Prov 1:2,7, 2:6,10, 8:11, 9:9,10, 10:14, 14:6, 15:2,7, 18:15, 21:11, 22:17, 24:3,5,15, 30:3; Eccl 1:16,17,18, 2:19,21,26, 7:12,25, 8:1,5,16,17, 9:10, 12:9; Esth 1:13; Dan 1:4,17, 2:21; 1 Chr 1:10,11,12; 2 Chr 2:12,13.

52. Deut 1:13,15; 16:19; 1 Ki 3:28.

53. 2 Sam 13:3, 14:2; 20:16; Psa 58:5; Job 5:13; Eccl 9:13-18, 10:10.

54. Exo 28:3, 31:6, 35:10,25,26,31,35, 36:1,2,4,8; 1 Ki 7:14; Isa 40:20; Jer 10:9; Ezek 27:8-9; 1 Chr 22:15, 28:21; 2 Chr 2:7,13,14.

55. Ezek 27:8-9, 28:3-5; Zech 9:2; see also Prov 24:3, 29:3 (by way of negative example).

56. Gerhard von Rad opens his landmark work on the OT concept of wisdom with quite a lengthy but satisfactory definition/explanation of the nature of the term: "No one would be able to live for a single day without incurring appreciable harm if he could not be guided by

because, as I will show presently, the concept of wisdom in the OT has both quantitative and qualitative value. The OT clearly describes wisdom as something which can be used for morally evil purposes, as in the case of Jonadab who is "wise" enough to concoct the plan for Amnon to rape his sister Tamar (2 Sam 13:3). The narrative depicts such wisdom as of inferior quality to the wisdom that Solomon possesses, which allows him to solve the difficult problem of the two women who claim the same child, for example (1 Ki 3:16-28). Both conceptual components of the above definition are essential to the concept of wisdom. The OT links the concept of wisdom *objectively* to the creation and operation of the world (Prov 3:19) and *subjectively* to human behavior, as when David specifically appeals to Solomon's wisdom as the basis of his knowing what to do concerning Shimei the son of Gera (1 Ki 2:6-9).

In modern vernacular language, the OT concept of wisdom is very much like what might be called "common sense," except that the OT is very clear that wisdom is not common at all. Rather, one of the chief characteristics of wisdom is precisely that it is *uncommon*; indeed, a person of wisdom is a rare find (Eccl 7:25-29), and wisdom itself is plainly a mysterious concept in the OT (Eccl 7:23-24, 8:17). The speaker in Job 28 stridently affirms that wisdom is concealed from all who live (i.e., the inhabitants of Earth), even the birds of the air (v.21); and the dead (i.e., the inhabitants of Sheol) have only heard rumors of wisdom (see

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wide practical experience. This experience teaches him to understand events in his surroundings, to foresee the reactions of his fellow men, to apply his own resources at the right point, to distinguish the normal from the unique and much more besides....This experiential knowledge is, however, not only a very complex entity, but also a very vulnerable one. And this cannot be otherwise, for it renders man an invaluable service in enabling him to function in his sphere of life other than as a complete stranger and puts him in the position of understanding that sphere of life, at least to a certain extent, as an ordered system....Every nation with a culture has devoted itself to the care and the literary cultivation of this experiential knowledge and has carefully gathered its statements, especially in the form of sentence-type proverbs" (von Rad 1972:3-4, see also 1962:418-441). This kind of "experiential knowledge" in the OT concept of wisdom certainly includes aspects of intellectual capacity (Jones [E.] 1964:78-81; von Rad 1972:97-110,166-176; Schreiner 1994:152-155), relational skill (von Rad 1972:138-143,190-239; Zerafa 1978:133-135,145-148,152-156, 160-169; van Wolde 2003:25-26,30), and, perhaps most importantly, divine revelation (Jones [E.] 1964:78-81; von Rad 1972:53-73; Schreiner 1994:152-155; Muraoka 2003:93-102; van Wolde 2003:103-118). For modern definitions of the Hebrew lexical term חָכְמָה ("wisdom"), see BDB 1906:314-315; *HALOT I* 1994:313-315; *DCH III* 1996:218-223.



also Eccl 9:10).<sup>57</sup> The clear implication here is that wisdom is found in Heaven with Y<sub>HWH</sub>, as Job has earlier affirmed (Job 12:13).<sup>58</sup> The speaker goes on to say that a person gains wisdom by being in right relationship to Y<sub>HWH</sub> (v.28). The speaker appears to be using this definition of wisdom in order to deliver an unnecessary moral lecture, but neither Job nor the other speakers offer any debate concerning this conceptualization of wisdom. Job appears to agree with it, which is arguably what makes the moral lecture(s) of his friends so painful to endure; the implication is that both the author and the reader of the text share this same conceptualization of the concept of wisdom.

It is also explicitly clear that, while wisdom is found in Y<sub>HWH</sub> and comes from Y<sub>HWH</sub>, wisdom is not the same concept as Y<sub>HWH</sub> himself. A prime example of this is found in the Hymn of Lady Wisdom in Proverbs 8, in which wisdom is personified as a lady speaking, not as Y<sub>HWH</sub>, but as the first *creation* of Y<sub>HWH</sub>. Lady Wisdom refers to Y<sub>HWH</sub> in the third person, as someone other than herself (v.22), affirming that she was created before the oceans and the springs (v.24), before the mountains and the hills (v.25), even before Earth and Heaven (v.27-29). More than this, however, the concept of wisdom is described as having an objective quality to it, as if it were something woven into the very fabric of the universe, for it was *by wisdom* that Y<sub>HWH</sub> made the cosmos.<sup>59</sup> Indeed, Y<sub>HWH</sub> is seen as the very paragon and source of wisdom.<sup>60</sup>

Integrating these various aspects of the concept of wisdom, I contend that wisdom in the ancient Israelite conceptual world has two essential cognitive components: quantitatively, wisdom is understanding the way the world works and accordingly knowing what to do; but, qualitatively, this knowledge and understanding is not internally derived from within the human person but is externally revealed to the human person by Y<sub>HWH</sub>. Thus, in the OT wisdom is both a complex and abstract concept, but also a fundamentally metaphysical concept. According to the principles of embodied conceptualization, then, not only does it make perfect sense that the ancient Israelites would use concrete concepts (such as light!) to conceptu-

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57. See von Rad 1972:106-110,144-148; van Wolde 2003:25.

58. See also Prov 17:24; Eccl 8:16-17.

59. Prov 3:19; Jer 10:12, 51:15; see also Psa 104:24.

60. 1 Ki 3:28; Isa 31:2, 44:25; Jer 9:23, 10:7-10, 51:15-19; Prov 21:30.

alize an abstract concept like wisdom, but one can argue that the ancient Israelites had no other means of conceptualizing their metaphysical concept of wisdom other than by utilizing physical concepts.

Conceptually, in BH the operation of חֵכְמָה (wisdom) in the personal domain exactly mimics the operation of light in the physical domain: physically, humans can see only by some external light shining on them; personally, humans can only understand wisdom by Y<sub>HWH</sub> teaching it to them (Job 28:20-23). This conceptual association between wisdom and light is borne out in several different ways in the OT literature, some implicit, some explicit. There is an imbalance of attestations of the lexeme חָכַם (to be wise) in OT literature, as one might expect, with 57% of the lexical attestations of the lexeme occurring in the wisdom literature.<sup>61</sup> Speaking in percentages, the imbalance of attestations of the lexeme אָוֹר is similar, with 44% occurring in the wisdom literature.<sup>62</sup>

The OT text itself explicitly draws a direct analogy between wisdom and light in Eccl 2:13, *And I myself saw that wisdom is better than folly, as light is better than darkness.* Other

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61. The lexical attestations of the verbal form (חָכַם) in the wisdom literature include: Job 32:9, 35:11; Psa 19:7, 58:5, 105:22, 119:98; Prov 6:6, 8:33, 9:9,12(x2), 13:20, 19:20, 20:1, 21:11, 23:15,19, 27:11, 30:24; Eccl 2:15,19, 7:16,23. The lexical attestations of the adjectival form (חָכָם) in the wisdom literature include: Job 5:13, 9:4, 15:2,18, 17:10, 34:2,34, 37:24; Psa 49:10, 107:43; Prov 1:5,6, 3:7,35, 9:8,9, 10:1,8,14, 11:29,30, 12:15,18, 13:1,14,20, 14:1,3,16,24, 15:2,7,12,20,31, 16:14,21,23, 17:28, 18:15, 20:26, 21:11,20,22, 22:17, 23:24, 24:5,23, 25:12, 26:5,12,16, 28:11, 29:8,9,11, 30:24; Eccl 2:14,16(x2),19, 4:13, 6:8, 7:4,5,7,19, 8:1,5,17, 9:1,11,15,17, 10:2,12, 12:9,11. The lexical attestations of the nominal form (חֵכְמָה) in the wisdom literature include: Job 4:21, 11:16, 12:2,12,13, 13:5, 15:8, 26:3, 28:12,18,20,28, 32:7,13, 33:33, 38:36,37, 39:17; Psa 37:30, 51:6, 90:12, 104:24, 107:27, 111:10; Prov 1:2,7, 2:2,6,10, 3:13,19, 4:5,7(x2),11, 5:1, 7:4, 8:1,11,12, 9:10, 10:13,23,31, 11:2, 13:10, 14:6,8,33, 15:33, 16:16, 17:16,24, 18:4, 21:30, 23:23, 24:3,14, 28:26, 29:3,15, 30:3, 31:26; Eccl 1:13,16(x2),17,18, 2:3,9,12,13,21,26, 7:10,11,12(x2),19,23,25, 8:1,16, 9:10,13,15,16(x2),18, 10:1,10.

62. The lexical attestations of the nominal form (אָוֹר) in the wisdom literature include: Job 3:9,16,20, 12:22,25, 17:12, 18:5,6,18, 22:28, 24:13,14,16, 25:3, 26:10, 28:11, 29:3,24, 30:26, 31:26, 33:28,30, 36:30,32, 37:3,11,15,21, 38:15,19,24, 41:18; Psa 4:6, 27:2, 36:10(x2), 37:6, 38:10, 43:4, 44:4, 49:20, 56:13, 78:14, 89:16, 97:11, 104:2, 112:4, 119:105, 136:7, 139:11, 148:3; Prov 4:18, 6:23, 13:9, 16:15; Eccl 2:13, 11:7, 12:2. The lexical attestations of the verbal form (אָוֹר) in the wisdom literature include: Job 33:30, 41:32; Psa 13:4, 18:28, 19:8, 31:17, 67:2, 76:5, 77:18, 80:4,8,20, 97:4, 105:39, 118:27, 119:130,135, 139:12; Prov 4:18, 29:13; Eccl 8:1. The lexical attestations of the derived nominal form (מְאֹר) in the wisdom literature include: Psa 74:16, 90:8; Prov 15:30.

attestations of light as a direct metaphor for wisdom include: Dan 5:11-14...*in the days of your father, light and understanding and wisdom like the wisdom of God was found in [Daniel]...and light and understanding and extraordinary wisdom are found in you*; also Prov 6:23, *For the command is a lamp and the law a light, and the reproofs of discipline are the way to life*.<sup>63</sup> As with the concept of light, the concept of wisdom in the OT simultaneously operates in both the emotional subdomain and the moral subdomain of human personal experience, as seen in Elihu's speech in the book of Job (Job 34:1-5).<sup>64</sup> In the opening pericope of his dialogue on wisdom, Elihu appeals to the very same semantic triangle as the prophet in Isa 5:20. To Elihu, wisdom is *good* (Heb. טוֹב), as evidenced by what is emotionally pleasant (as to the taste, v.3) and what is morally righteous (v.4-5).

Both individually and together, the cognitive scientists George Lakoff and Mark Johnson have written a family of books on the topics of embodied cognition and CMT. In their work, *Philosophy in the Flesh: The Embodied Mind and its Challenge to Western Thought*, they identify and defend various primary metaphors that cognitively undergird rational metaphysical thought (Lakoff & Johnson 1999:49-56). One of these primary metaphors is KNOWING IS SEEING, the basic premise being that humans utilize their experiences of vision and seeing in the domain of the outer physical body to conceptualize the abstract concepts of knowledge and understanding in the domain of their personal inner self.<sup>65</sup> Lakoff & Johnson (1999:391) claim that the embodied primary metaphor KNOWING IS SEEING has been present "for virtually every conception of mind in the history of Western philosophy," being worked out in detail in Cartesian thought, but plainly evident as far back as Plato's dialogues (Lakoff & Johnson 1999:364-372,391-414).

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63. See also Isa 5:20-21; Prov 6:23; Eccl 2:13, 7:11; Dan 5:11-14.

64. Attestations of wisdom operating in the emotional subdomain include: Prov 2:10, 3:13, 10:23, 23:23-24, 24:13-14; Eccl 1:13-18, 2:26, 8:1. Attestations of wisdom operating in the moral subdomain include: Job 11:6, 28:28; Psa 37:30; Prov 1:2, 2:10, 8:11-13, 10:31, 11:2, 23:23-24; Eccl 7:25, 10:1.

65. For further discussion on the primary metaphor KNOWING IS SEEING, see: Lakoff & Johnson 1980:48,103-105; Sweetser 1990:5-8,23-48,73-75; Grady 1997:12-13,25-27, 212-213,257-260; Lakoff & Johnson 1999:53-54,85-86,235-289,364-372,391-414; Hopper & Traugott 2003:84-87; Avrahami 2012:157-162,248-251; Kövecses 2015:93-96,115-116.

The very possibility that the homunculus-type faculty of understanding (relying on the Reason as Person metaphor) can "view" idea-objects presupposes the Knowing is Seeing metaphor. The metaphor of an internal viewing space where a personified faculty of mind inspects idea-objects is what Dennett has named the "Cartesian Theater." But this is not an exotic model to be found only in the abstruse meditations of Descartes and other philosophers. On the contrary, it is a metaphor (or cluster of metaphors) deeply embedded in our ordinary conceptions of mind, so much so that it is nearly definitive of how we think about our mind. There is nothing either unusual or remarkable that needs to be called into play from our ordinary conceptual systems and capacities in order to understand such abstract philosophical ideas and theories. They grow out of the soil of our common imaginative understanding, however much they may be creative and transformative of our basic shared folk theories, cognitive models, and metaphors. Human invention and originality, as Mark Turner argues in *Reading Minds...* is accomplished with the ordinary cognitive resources we all share, using conventional conceptual devices and forms of understanding (Lakoff & Johnson 1999:339-340).

I contend that the ancient Israelite conceptualization of wisdom as light is based upon this specific embodied primary metaphor KNOWING IS SEEING. It is only natural that we would find evidence of such a primary metaphor in the OT given the breadth and depth of thought contained in its pages. In the ancient Israelite conceptual world, in particular, the concept of wisdom refers to a specific kind of metaphysical knowledge that is externally revealed to the human self by YHWH, in a similar way that daylight (the most primitive cognitive prototype of light) externally shines on a human body from the sun. Not only this, but when wisdom is revealed (and applied) by the human person, it has a similar affect on the personal self as does sunlight on the physical body. When one sees the light of the sun, one experiences the pleasant emotions of happiness and comfort (Eccl 11:7), relieving the unpleasant emotions of fear and terror of darkness; similarly, as one understands YHWH's divine wisdom, one experiences the same pleasant emotions in contrast to the negative emotions associated with human foolishness, i.e., ignorance of YHWH's wisdom (Prov 22:17-21). With daylight comes the ability to see where to step so as to avoid physical harm; with wisdom comes the ability to know what to do so as to avoid personal harm (Prov 8:32-36, 16:7). By extension, this principle is applied morally: with wisdom comes the ability to do what is morally righteous as opposed to doing what is morally wicked (Prov 10:39). Thus, the abstract personal phenomena of understanding and applying YHWH's wisdom is conceptualized as walking in the light (Psa 97:11, 112:4; Prov 4:18), and the obverse phenomena of not understanding and applying YHWH's divine wisdom is conceptualized as walking in the darkness (Jer 13:15-17; Job 18:5-6; Prov 13:9).

In sum: in the ancient Israelite conceptual world, the conceptualization of wisdom as light operates simultaneously on both the emotional and moral subdomains of the metaphorical projection of the ICM of אור from the physical domain (pertaining to the external body) into the personal domain (pertaining to the internal self). The use of the concept of light in both the physical domain and the personal domain is structured by the experiential relationship of the human person to the sun and remains internally coherent and completely consistent all the way through.

**2.2.1b. LIFE IS LIGHT.** The OT uses several different conceptualizations of the phenomenon of life itself: breath,<sup>66</sup> water,<sup>67</sup> fruit (as from a tree),<sup>68</sup> and physical health/strength/vigor.<sup>69</sup> The use of *light* as a conceptualization of life (Job 3:20) is reserved for human persons in particular, whereas the concept of breath is also used of animal life (Gen 1:30, 2:7; Eccl 3:18-21). This distinction suggests both continuity and discontinuity between human life and animal life in the ancient Israelite conceptual world, a distinction strictly maintained in the creation stories of both Genesis 1 and Genesis 2, although with a slightly different nuance in each. Genesis 1 reserves for human life only the description of being made in the image of God (Gen 1:26). Genesis 2 records all the animals being made from the soil of the ground, but only humanity is recorded as vivified specifically by the *divine* breath (Gen 2:7). In colloquial terms, the ancient Israelites confessed that there was something unique and special about human beings in contrast to animal beings, although all share the same quality of being alive.

The present investigation of the LIFE IS LIGHT metaphor begins with an examination of the phenomenon which the OT calls "the light of the eyes." I will argue here that this specific phrase and the accompanying language of light in reference to human eyes refers not to light that strikes the eyes from outside the body but rather refers to a phenomenon pertaining to a person's internal self that is visible in their eyes.

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66. Jer 10:14, 51:17; Hab 2:19; Psa 135:17; Job 7:7, 9:18, 19:17; Lam 4:20.

67. Prov 4:23, 13:14, 16:22; see comparison to wisdom in Prov 18:4.

68. Prov 18:21; see also references to the concept "tree of life" in Prov 3:18, 11:30, 13:12, 15:4.

69. 2 Sam 23:20; Prov 4:22, 14:30, 27:27.

וַיִּזְנֹתוּ לֹא־שָׁמַע בְּהִשָּׁבִיעַ אָבִיו אֶת־הָעָם  
וַיִּשְׁלַח אֶת־קֶצֶה הַמִּטָּה אֲשֶׁר בְּיָדוֹ  
וַיִּטְבֵּל אוֹתָהּ בִּיעֶרְתַּת הַדְּבַשׁ  
וַיָּשֶׁב יָדוֹ אֶל־פִּיו וַתִּרְאֶנָּה עֵינָיו:  
וַיַּעַן אִישׁ מִהָעָם וַיֹּאמֶר  
הַשִּׁבְעַתְּ הַשִּׁבִיעַ אָבִיךָ אֶת־הָעָם לֵאמֹר  
אָרוּר הָאִישׁ הָאֵישׁ אֲשֶׁר־יֹאכַל לֶחֶם הַיּוֹם  
וַיַּעַף הָעָם:  
וַיֹּאמֶר יִזְנֹתוּ  
עָבַר אָבִי אֶת־הָאָרֶץ  
רְאוּ־נָא כִּי־אָרוּ עֵינַי כִּי טַעַמְתִּי מִעֵט דְּבַשׁ הַזֶּה:

*Now Jonathan had not heard when his father made the people swear an oath:*

*and he stretched out the end of the staff that was in his hand;*

*and he dipped it in a honeycomb of honey;*

*and he returned his hand to his mouth, and his eyes brightened.*

*And a man from the people answered, and he said:*

*"Surely your father made the people swear an oath, saying,*

*'Cursed is anyone who eats bread today.'"*

*And the people were weary.*

*Then Jonathan said,*

*"My father has troubled the land.*

*See how my eyes brightened because I tasted a little of this honey!"* [1 Sam 14:27-29]

In the above translation, I have followed the *Qere* reading וַתִּרְאֶנָּה in v.27 in accordance with the strong tradition of translations over against the LXX, which more closely matches the *Ketiv* instead (וַתִּרְאֶנָּה). This is a significant textual issue for the argument I propose below, so this translation decision must be justified. The verb is certainly a Qal *wayyiqtol*; the primary textual issue is whether the root lexeme is רָאָה ("to see")—as suggested by the order of written consonants—or אָרוּ ("to brighten"), as suggested by the context in v.29. The main problem with the *Ketiv* reading here in v.27 lies in the attested verbal form, where the reader would expect to find a linking י (*yod*) consonant in place of the third radical ה when the verbal suffix is attached (as is seen with the Qal *yiqtol* of רָאָה in Isa 29:18 and Mic 7:10). Puzzlingly, the LXX translates both this verb and the Qal *qatal* verb אָרוּ in v.29 with different verbs of seeing (*ἀναβλέπω* and *ὁράω*, respectively); and without access to the LXX *Vorlage*

text, the modern scholar can only bluntly speculate why the LXX translators chose those particular differing verbs. The fact that the same אור + ין subject-verb construction appears in v.29 paired with the strong tradition of translation provides extremely compelling evidence for the superiority of the *Qere* reading in v.27. These two specific attestations of the lexical verb אור are important because of the rarity of the Qal form in the OT, which suggests that the Qal form is used for a specific reason over against the prototypical Hiphil form.

In this narrative, the Israelite army under King Saul has embarked on a campaign to find and kill the Philistines. In a particularly non-lucid moment, King Saul orders the entire army not to eat any food until they have found them (v.24). Jonathan was not present when this order had been given, and later in the day he finds some honey and eats it (v.27). The text reports that "his eyes brightened" after he ate the honey. In the prototypical sense of the verb, the Qal form of the verb suggests that "eyes" are the indirect object of the shining action, meaning that light from some source is shining on the eyes, causing them to be in a brightened condition. This sense seems confirmed in the text itself, because Jonathan asks his friends to observe the fact that his eyes have brightened. Thus, this concept of brightening the eyes is not a purely abstract metaphor but is referencing some actual physical experience. It seems clear from the context that the "brightening of the eyes" is *not the effect of some external light source*; Jonathan's eyes did not brighten because the sun is shining brighter than before, or because Jonathan has put a candle near his face. Rather, the brightening of the eyes is the result of some internal change that has taken place within Jonathan's body, *as if some light from within Jonathan himself brightens his eyes*, producing an observable result (Ruark 2017:91-92, italics and underline added).

The Qal form of the verb in this specific context provides the key hermeneutical starting point for the structural metaphor LIFE IS LIGHT. *In the ancient Israelite conceptual world, a person's inner life (having both quantitative and qualitative value) was conceptualized as light and is visible in a person's eyes.* There are a precious few attestations in the OT that refer to this inner personal life as a conceptualized light; yet, I argue that the data is sufficiently coherent and consistent to infer some conclusions. In the ancient Israelite conceptualization, a person's inner life had both quantitative and qualitative value. Quantitatively, this conceptualized "light" was visible in the eyes while a person was alive but was extinguished when the person died. Qualitatively, this conceptualized "light" had potential to wax and wane depending on physical strength (Psa 38:11), emotional mood (Psa 13:4), moral comportment (Ezra 9:8), and perhaps other factors as well.

In Psa 38:11, I understand the psalmist to be using hyperbolic language to say that the light of their eyes was greatly dimmed, not literally extinguished; but this verse demonstrates that the concept of the light of the eyes being "extinguished" was an operative conceptualiza-

tion in the ancient Israelite conceptual world. I infer from Psa 13:4 (in tandem with Psa 38:11) that the ancient Israelites conceptualized the "light of the eyes" as being extinguished at the time of death. I hypothesize that this conceptualization is based upon observable changes that occur in a human person's eyes under various physiological and psychological conditions, i.e., when a person is happy or sad, guilty or innocent, energetic or fatigued, even alive or dead (Thomas 2014:267-270). As expressed in the somewhat sterile language of a scientific journal:

Recent studies have shown that the light response [of the human eye] is far more than a reflex, and reveals what you attend to, how you interpret what you see, and even what you think about....In summary, the pupillary light response reflects mental state in exquisite detail. It is truly a mind's eye (Mathôt & Van der Stigchel 2015:374,378).

The fact that this concept of inner personal life (conceptualized as light) includes actual embodied phenomena demonstrates that the metaphor LIFE IS LIGHT is not merely a structural metaphor in the ancient Israelite conceptual world but is itself also a primary metaphor. Although proving this specific point goes beyond the scope of the current study, it seems likely that this specific primary metaphor underlies linguistic conceptions in modern societies and not only ancient ones.<sup>70</sup> To offer one such example, in modern English, it is not uncommon to speak of a person's eyes as "bright" or even "shining," which suggests that the same conceptualization is operative in the conceptual world of a typical English speaker. As with the previously-mentioned metaphor THE VISUAL FIELD IS A CONTAINER, this primary metaphor satisfies both the Generalization Commitment and the Cognitive Commitment and thus is plausibly applicable to all languages, both ancient and modern. At the very least, there is ample anecdotal evidence from other languages that the metaphor LIFE IS LIGHT is a legitimate primary metaphor based on the theories of embodied cognition and CMT.

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70. For further discussion concerning the primary metaphor LIFE IS LIGHT, see: Lakoff & Johnson 1980:56-60; Grady 1997:25-31; Ritchie 2013:23; Dancygier & Sweetser 2014:198-200. This particular metaphor has not yet been explored to significant cognitive depth within the field of CL, although Grady's brief discussion of the metaphor HAPPINESS IS BRIGHTNESS relates to it obliquely (citation above). Kovecses treats HAPPINESS metaphors with much greater depth, including the metaphor HAPPINESS IS LIGHT (Kovecses 2015:159-175). The use of light and sight metaphors for the concept of LIFE is explored in depth by Avrahami (2012:163-183,255-258), including emotional and moral implications.



The primary evidence on which this claim is based is the coherency and consistency of the various operative metaphorical projections. I have shown already how, in the ancient Israelite conceptual world, the ICM of אור in the physical domain is projected onto the personal domain and is used specifically to organize the emotional subdomain and the moral subdomain. Therefore, if the cognitive metaphor LIFE IS LIGHT is not simply a structural metaphor but is also a primary metaphor, the reader would expect that the concept of inner personal life (and its conceptualization as light) both includes and organizes concepts in the emotional subdomain and the moral subdomain. Such is precisely the case in the OT; the inner life of a person operates in both the emotional subdomain and the moral subdomain.<sup>71</sup> Prov 15:30 affirms that *the luminary of the eyes rejoices the heart, and a good report fattens the bones*.<sup>72</sup> The OT is replete with affirmations that morally righteous behavior has positive qualitative effects for a person's life and happiness, but perhaps no affirmation is so explicit as Prov 12:28, *In the path of righteousness is life, and in that pathway there is no death*.

One specific extension of the primary metaphor LIFE IS LIGHT is shown in the linguistic phrase found in the OT, the "light of the face" (Psa 104:15; Job 29:24; Prov 16:15). As with the conceptualization of the inner personal life as light, in the OT this linguistic construal is applied only to persons and not to animals. I contend that this conceptualization is a secondary application of the primary metaphor LIFE IS LIGHT in the ancient Israelite conceptual world, utilizing especially the metaphorical projection of the ICM of אור into the emotional subdomain but certainly including the moral subdomain as well (Ruark 2017:93-95). The main point here is that while the concept of the "light of the eyes" in BH is fundamentally *in-*

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71. Attestations of a person's inner life operating in the emotional subdomain include: Exo 1:14; Deut 28:64-67, 30:15-20; Job 3:20, 9:21, 10:1, 24:22; Psa 31:9-10, 13:12; Eccl 2:17, 9:9, 10:19. Attestations of a person's inner life operating in the moral subdomain include: Deut 28:64-67, 30:15-20; Prov 2:19, 4:13,22, 5:6, 10:11,16,17, 11:19,30, 12:28, 21:21; Ezek 33:15.

72. This attestation represents a possible exception to the cognitive model. It is possible, although not necessary, that the derivative noun here conceptualizes the eyes themselves as the *illuminating* object rather than the *illuminated* object. However, this seems very unlikely due to the lack of any other textual evidence in the OT to affirm this conceptualization. It is also possible that the unvocalized term was originally a Hiphil participle מאיר ("illuminating of the eyes") rather than the derivative noun מאור ("luminary of the eyes"). Finally, there simply is not sufficient evidence to conclude that this attestation deviates from the overall cognitive model, although it is possible in this instance. See also section 3.2.2b.

*tra-personal*, focusing on the person's internal state, the concept of the "light of the face" is fundamentally *inter-personal*, focusing on a person's relationship to another person. This *relational* application of the primary metaphor LIFE IS LIGHT serves as one of the primary bases for the inter-dynamism of the concepts of wisdom and life in BH as well as the primary conceptual link between the physical domain and the metaphysical domain in the ICM of אור in the ancient Israelite cognitive environment.

### 2.2.2. The Divine Spirit of YHWH is an Active Agent

In a similar way that the OT conceptualizes the metaphysical deity YHWH as an active agent in the operation of the sun in the physical domain, so also the OT conceptualizes YHWH as an active agent in the conceptual operation of both wisdom and life in the personal domain. In this section, I will show how the OT conceptualizes YHWH as both the originating and the sustaining cause of wisdom as well as both the originating and sustaining cause of human personal life, in both cases being mediated by YHWH's divine Spirit.

**2.2.2a. The divine Spirit of YHWH is the originating and sustaining cause of wisdom.** The opening chapter of the OT describes the creation of the cosmos; but, as has been discussed at length by theologians and biblical exegetes, the Genesis 1 narrative does not begin with "nothing." Rather, the biblical scene opens onto a preexistent dark and watery abyss, with "the Spirit of God hovering over the face of the waters;"<sup>73</sup> the theological significance of this fact should not be understated. This opening narrative of creation provides a depiction of YHWH's ethereal presence in the primordial "Earth" prior to the act(s) of creation. Exegetes can debate whether the text intends to imply that the Spirit of God actually energizes the creative action, but that detail is unimportant for this study. The central point is that

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73. The term רוּחַ אֱלֹהִים (here translated "Spirit of God") is most likely a reference to the divine spirit and not simply to a "wind from God" (NRSV). The phrase appears 16x in the OT, and all of the other 15 attestations definitively refer to a personal *spirit* and not an impersonal *wind* (Gen 41:38; Exo 31:3, 35:31; Num 25:2; 1 Sam 10:10, 11:6, 16:15,16,23, 18:10, 19:20,23, Ezek 11:24; 2 Chr 15:1, 24:20). In my view, there is no compelling textual, contextual, or theological evidence to conclude that the meaning of the phrase is any different in Gen 1:2. The verb רָחַף appears only twice in the entire OT, loosely bookending the Torah; the occurrence in Deut 32:11 takes the noun נְשֹׂר (eagle) as its subject *as an image for YHWH* caring for the Israelites in their wilderness wandering. Furthermore, this reference to the divine Spirit's ethereal presence over the primordial ocean is conceptually congruent with all the textual data concerning the concept of wisdom in the OT.

the ancient Israelites affirmed in their creation narrative the active presence of Y<sup>H</sup>W<sup>H</sup>'s divine Spirit in Earth while at the same time affirming that Y<sup>H</sup>W<sup>H</sup> himself dwells in Heaven.<sup>74</sup> The presence of Y<sup>H</sup>W<sup>H</sup>'s divine Spirit at creation provides the narrative ground for the *objective* value of the ancient Israelite conceptualization of wisdom, that is, that Y<sup>H</sup>W<sup>H</sup> infused the cosmos with his wisdom via his creative action (Psa 104:24; Prov 3:19; Jer 10:12, 51:15).<sup>75</sup>

Similarly, the presence of Y<sup>H</sup>W<sup>H</sup>'s divine Spirit also provides the narrative ground for the *subjective* value of the ancient Israelite conceptualization of wisdom. A number of individual persons in the OT narrative are explicitly singled out as being persons of wisdom: Joseph, the son of Jacob;<sup>76</sup> Bezalel and Oholiab, the craftsmen who constructed the tabernacle;<sup>77</sup> King Solomon, described as the superlative human paragon of wisdom;<sup>78</sup> Daniel, the "wise man" extraordinaire in the Babylonian/Persian empirical court;<sup>79</sup> and a group of persons called the "wise-hearted" who assisted in the making of items for the tabernacle and priestly order.<sup>80</sup> Alongside these primary individuals, a family of others are also mentioned in a lesser sense: Joshua (also Moses, perhaps);<sup>81</sup> King David;<sup>82</sup> Hiram (a.k.a. Hiram), the Tyrian craftsman;<sup>83</sup> Hananiah, Mishael, and Azariah, the three friends of Daniel;<sup>84</sup> even the nation of Israel as a whole (both positively and negatively).<sup>85</sup> For several of these persons, the OT

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74. 1 Ki 8:22-30; 2 Chr 6:18-21; Psa 8:1, 104:2-4; Eccl 5:2.

75. See Jones [E.] 1964:78-81; von Rad 1972:147-148.

76. Gen 41:39; Psa 105:22.

77. Exo 31:3.

78. 1 Ki 2:9, 3:12, 4:29-34, 5:7,12, 10:4-8,23-24, 11:41; 1 Chr 22:12; 2 Chr 1:10-12; 2:12, 9:3-7,22-23.

79. Dan 1:4,17, 4:18, 5:11-14.

80. Exo 28:3, 31:6, 35:1-35, 36:1-8.

81. Deut 34:9.

82. 2 Sam 14:20.

83. 1 Ki 7:14; 2 Chr 2:13-14.

84. Dan 1:4,17.

85. Deut 4:6; 32:6,29; Jer 4:22, 8:8-9.

affirms that their wisdom is something that has been given to them specifically by Y<sub>HWH</sub>:<sup>86</sup> sometimes as the direct work of Y<sub>HWH</sub>'s divine Spirit (Heb. רִיחַ אֱלֹהִים), as is the case with Bezalel and Oholiab (Exo 31:3, 35:31); and sometimes simply with the assertion that Y<sub>HWH</sub>'s divine Spirit is "in" (Heb. בְּ) that particular person, as is the case with Joseph and Daniel (Gen 41:38; Dan 4:5,15, 5:11,14).<sup>87</sup>

This aspect of the divine Spirit of Y<sub>HWH</sub> as the active agent in the operation of wisdom is explicitly stated in reference to the Davidic dynasty (Isa 11:2), although not in specific reference to the conceptualization of wisdom as light. Nevertheless, I infer it from the fact the OT describes the light of wisdom as a variable qualitative concept, specifically in reference to wisdom being a lamp which lights a person's way (Prov 6:23). Just as the light of an oil lamp can burn more brightly or less brightly, so also can the brightness of wisdom depending on the moral actions of the person in view. Considering together all these dynamics concerning the concept of wisdom, I infer that the ancient Israelites conceptualized Y<sub>HWH</sub>'s divine Spirit as the controlling entity of personal wisdom. If a person is wise, it is because Y<sub>HWH</sub>'s divine Spirit shines the light of wisdom on them. As a person behaves righteously, then Y<sub>HWH</sub>'s divine Spirit shines the light of wisdom brighter for them (see Keel 1978:189). As a person behaves wickedly, then Y<sub>HWH</sub>'s divine Spirit dims the light of wisdom for them, even to the point of putting it out altogether (Job 18:5-6; Prov 13:9; Eccl 2:26).

**2.2.2b. The divine Spirit of Y<sub>HWH</sub> is the originating and sustaining cause of human life.** In a similar way as with the concept of wisdom, the OT expounds that the divine Spirit of Y<sub>HWH</sub> is both the originating and sustaining cause of personal human life. In Genesis 2, the very first human person is vivified by Y<sub>HWH</sub> breathing life into him (Gen 2:7),

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86. Exo 31:6; 1 Ki 3:12, 4:29, 5:12, 10:24; Job 35:11, 38:36, 39:17; Eccl 2:26; 2 Chr 1:10-12, 9:23.

87. See note #74 above. It can be debated whether the Aramaic phrase רִיחַ אֱלֹהִין in Daniel 4-5 refers specifically to the Spirit of Y<sub>HWH</sub>, especially as put in the mouth of idolatrous non-Israelite kings. The term can be translated legitimately as "the spirit of the gods" or perhaps even "a mighty spirit." However, given the context, genre, and purpose of this specific literature within the Israelite/Jewish canon, it seems clear that the reader is meant to understand that it is Y<sub>HWH</sub>'s divine Spirit who is "in" Daniel (see Dan 1:17). Compare/contrast with the phrase רִיחַ חֵכְמָה ("spirit of wisdom") in Exo 28:3 and Deut 34:9, which could also be a reference to the Y<sub>HWH</sub>'s divine Spirit (as in Isa 11:2), but it seems unlikely.

presumably by means of the divine Spirit mentioned in Gen 1:2.<sup>88</sup> It can be argued that the Genesis 2 passage intends to speak only of the first human and not all humans collectively. However, other texts seem to suggest the opposite; at the very least, these other passages confirm the view that Y<sub>HWH</sub> both vivifies and sustains all forms of life.<sup>89</sup> Psa 104:30 describes all forms of animal life receiving their life-breath from the divine Spirit, and Job 34:14 affirms that, if Y<sub>HWH</sub> were to ever withdraw His divine Spirit, "all flesh would perish together." The prophet Daniel expresses this same sentiment when confronting the Babylonian king Belshazzar, that he has worshipped gods of gold and silver but not "the God in whose hand is your very breath" (Dan 5:23).

As explained in section 2.2.1b above, this personal human life is conceptualized as light in the ancient Israelite conceptual world. The precise use of the Hiphil and Qal stems to describe the verbal action of this inner personal light (as seen in the eyes) provides further linguistic evidence for this proposition that personal life originates with Y<sub>HWH</sub> (Prov 29:13) and is sustained by Y<sub>HWH</sub>'s divine Spirit. The semantic distinction between the Hiphil and the Qal verbs as consistently demonstrated by the ICM of אור in the physical domain suggests that the use of the specific stem formation conveys verbal meaning in the personal domain as well. I consider it significant that the Qal stem is used to describe the light of eyes *brightening* (i.e., intransitive action) in Jonathan's speech (1 Sam 14:27,29), but the Hiphil stem is always used whenever a human person prays *for Y<sub>HWH</sub> to brighten* (i.e., transitive action) their eyes (Psa 13:4, 38:11; Ezra 9:8). Although the amount of data is very meager, the linguistic construal of this conceptualization is both coherent and consistent, both within the conceptualization itself and within the witness of the OT text.

### **2.2.3. WISDOM and LIFE are Inter-Dynamic Concepts in the OT**

To sum up in a sentence what I have argued in the previous section: the ancient Israelites conceptualized both wisdom and life as being sourced in Y<sub>HWH</sub> and mediated to the human person by Y<sub>HWH</sub>'s divine Spirit. In this section, I will demonstrate how the use of light as a

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88. This is due to the conceptual similarity of the concepts "breath" and "wind" and "spirit" in BH. However, while the narrative invites the reader to attribute this vivifying action to Y<sub>HWH</sub>'s divine Spirit, it must be admitted that the text does not say this explicitly.

89. Num 16:22, 27:16; Isa 38:12-20, 42:5; Jon 4:3; Zech 12:1; Mal 2:5; Psa 26:9, 36:10; Job 10:12, 12:10, 27:3; Eccl 5:18, 8:15; Lam 3:58.

metaphor for these two concepts illustrates their inter-dynamism in the ancient Israelite conceptual world, with both concepts impacting the other (Avrahami 2012:220-222). Both concepts of wisdom and life have quantitative value and qualitative value, and both operate in the relational subdomain as well as the emotional and moral subdomains.<sup>90</sup>

**2.2.3a. WISDOM is fear/knowledge of YHWH.** Quantitatively, I define the OT concept of wisdom as understanding the way the world works and accordingly knowing what to do. In the ancient Israelite conceptual world, wisdom affects life both quantitatively and qualitatively. In a quantitative sense, the OT affirms in several places that people who live wisely generally tend to live longer than people who live foolishly.<sup>91</sup> More than this, however, the OT communicates that living wisely (especially in the sense of moral righteousness) positively affects the quality of a person's inner life.<sup>92</sup>

In the ancient Israelite conceptual world, living wisely does not only positively impact the quality of one's own life and happiness (Prov 13:14, 16:22; Eccl 7:12); it also impacts the life and happiness of others.<sup>93</sup> In addition to collocating with the concepts of understanding and knowing, the lexeme חכם ("to be wise") also collocates to a high degree with the lexemes יעץ ("to advise, counsel"),<sup>94</sup> דבר ("to speak"),<sup>95</sup> and שכל ("to be prudent, thoughtful").<sup>96</sup> Wisdom must be acquired (Prov 4:5-7), especially by listening to the advice of a wise person(s);

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90. Attestations of the concept of wisdom operating in the relational subdomain include: Psa 90:12, Job 5:13, 9:4, 11:6, 13:5, 15:8,18,20,33, 28:26, 29:3, 34:24, 38:36; Prov 1:7, 2:6, 3:7, 3:35, 10:1, 11:29, 12:18, 23:15,24, 27:11, 29:11; Eccl 2:26,8:1, 10:12. Attestations of the concept of life operating in the relational subdomain include: Gen 27:46; Exo 1:14; Deut 28:66, 30:15,19,20, 32:47; Isa 38:16; Ezek 33:15; Jon 2:6; Mal 2:5; Psa 16:11, 21:4, 27:1, 30:5, 31:9-10, 42:8, 56:13, 103:4, Job 3:20, 10:12, 33:30; Prov 2:19, 3:2,22, 4:10,13,22, 5:6, 6:23, 9:11, 10:11,16-17, 13:14, 14:27, 15:31, 16:15, 18:21, 19:23, 22:4.

91. Job 4:21; Prov 3:2, 4:10, 9:11.

92. Prov 3:18,22, 13:14, 15:30, 16:14,22, 23:15, 27:11; Eccl 7:12,19, 8:1.

93. Prov 15:30, 23:15,22-25, 27:11; Eccl 8:1.

94. Isa 11:2, 19:11,12; Jer 18:18, 49:7; Job 12:13, 26:3; Prov 12:15, 13:10, 19:20, 21:30.

95. 1 Ki 10:6; Jer 8:9; Psa 37:30; Job 11:6, 32:7, 33:33; Prov 1:6, 18:4, 22:17; Eccl 9:16, 12:11; 2 Chr 9:5.

96. Deut 32:29; Isa 44:25; Psa 111:10, 119:98; Prov 16:23, 21:11; Dan 1:4,17; 2 Chr 2:12.

conversely, then, wisdom is something spoken from one person to another.<sup>97</sup> Wisdom is fundamentally a relational concept in the ancient Israelite conceptual world, with its ultimate source in the divine being YHWH.<sup>98</sup>

In fact, the OT offers a provisional qualitative definition of wisdom as beginning with the "fear of YHWH."<sup>99</sup> This concept presupposes a personal relationship with YHWH, yielding the corollary that wisdom is acquired by being in a correct relationship to YHWH, i.e., by knowing YHWH better and heeding YHWH's instruction.<sup>100</sup> Thus: wisdom is understanding how the world works and accordingly knowing what to do; but how is that understanding and knowledge acquired? By knowing YHWH and listening to Him, as well as listening and heeding the advice of others who also know YHWH and listen to Him. The implication is that wisdom increases in accordance with increased personal knowledge of YHWH, with the result being increased life.

**2.2.3b. LIFE is grace/favor with YHWH.** Every step in the argument of the previous section concerning the concept of wisdom in the ancient Israelite conceptual world also applies to the concept of life. The abstract concept of life, at least in a quantitative sense, impacts the concept of wisdom. The inferred expectation of the OT is that older people (i.e., those who have more "life" as a quantitative value) have more wisdom than younger people (Job 12:12, 32:7-9). In the wisdom literature, the parent(s) always teaches wisdom to the children, never the other way around. The same might also be said of life qualitatively, that is, that increased life brings increased wisdom; but this dynamic is more difficult to substantiate from the textual data. However, this specific conceptual relationship is correctly inferred from the OT based on the active agency of YHWH (see below).

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97. Job 15:18, 26:3, 32:7, 33:33, 34:2,34; Psa 107:43; Prov 1:2,5-6, 2:2, 4:5,11, 5:1 8:33, 9:8-9, 10:8,13, 12:15, 13:1,10,14,20, 15:2,7,12,31, 16:21,23, 18:15, 19:20, 20:1, 21:11, 22:17, 23:19, 25:12, 26:4-5, 29:15, 31:26; Eccl 4:13, 7:5, 8:5, 9:17, 12:9,11.

98. Job 13:5, 33:33; Prov 4:10, 5:1, 6:23, 8:33, 9:9, 10:13, 13:10,20, 14:8, 15:31, 19:20, 21:11, 23:19, 27:11, 28:26, 29:15, 31:26.

99. Psa 111:10; Job 28:28; Prov 1:7, 9:10. See also von Rad 1962:443, 1972:149; van Wolde 2003:30.

100. Isa 29:13-14, 33:6; Psa 51:6, 111:10; Job 11:6, 15:8, 28:28; Prov 1:7, 2:7, 9:10, 15:33, 30:3.

On multiple occurrences, the OT propounds the idea that the quality of one's relationship with others positively affects the quality of one's own life, and vice versa (Psa 133:1-3; Prov 15:29). As with wisdom, the concept of life is fundamentally a relational concept in the OT,<sup>101</sup> with its ultimate source in Y<sub>HWH</sub> (Psa 36:10); also, life is qualitatively affected by the quality of one's relationship with Y<sub>HWH</sub> (Job 33:26-33).<sup>102</sup> The foundational difference between wisdom and life is that, while the concept of wisdom connotes more the sense of personal *knowledge* of Y<sub>HWH</sub>, the concept of life connotes more the sense of personal *favor* with Y<sub>HWH</sub> (Prov 8:35). This is especially seen in the passages that describe—sometimes imploringly so!—Y<sub>HWH</sub> shining His face on His people (Psa 89:16).<sup>103</sup> The concept of Y<sub>HWH</sub>'s shining face appears in direct parallel with Y<sub>HWH</sub>'s divine grace in Num 6:25 (see section 2.3.1 below) with the שְׁלוֹמִים (peace) of Y<sub>HWH</sub> as the end in view. In Mal 2:5, the prophet links the concept of life with the concept of peace, both of which are constitutive of Y<sub>HWH</sub>'s covenant with Levi the patriarch. The stipulated result is the fear of Y<sub>HWH</sub>, which the OT commends as the starting point for wisdom in its qualitative sense.

**2.2.3c. Y<sub>HWH</sub> is the common, determinative conceptual element.** In the ancient Israelite conceptual world, the concepts of Y<sub>HWH</sub>, life, and wisdom stand in a triangular relationship (Isa 11:1-5; Prov 1:1-7, 9:10, 10:27, 15:33, 19:23, 22:4) conceptualized via the metaphorical use of the physical concept of light (Job 29:1-3ff). For the human person, both wisdom and life are sourced in Y<sub>HWH</sub> and mediated to a person by the divine Spirit of Y<sub>HWH</sub> in relative proportion to the quality of one's personal relationship to Y<sub>HWH</sub>.<sup>104</sup> These dynamics operate in the emotional subdomain, the moral subdomain, and the relational subdomain of human personal experience, all of which are explicitly described in Isa 58:6-12.

הֲלוֹא זֶה צִוִּיתִי אֲבֹתֵיכֶם לְפָתַח חַרְצֻבוֹת רָשָׁע הַתֵּר אֲגִדּוֹת מוֹטָה  
וְשַׁלַּח רְצוּצִים חֲפָשִׁים וְכָל-מוֹטָה תִּנְתְּקוּ:

*Is not this the fast that I choose—  
to loose the bonds of wickedness, to release the yoke of oppression,*

101. Psa 133:1-3; Prov 10:11,17, 15:4,31, 16:15, 18:21, 21:21.

102. Jer 8:9, 21:8; Psa 21:4, 27:1, 30:5-7; Job 33:26-33; Prov 8:32-36, 9:10-12, 19:23, 22:4.

103. Num 6:25; Psa 4:7, 31:17, 44:4, 67:2, 80:4,8,20, 89:16; Dan 9:17.

104. Deut 30:15-20, 32:47; Psa 16:11, 34:11-14; Job 26:2; Prov 8:35, 14:27, 15:24, 22:4.



*to set free those who are crushed, so every yoke you would break?*

הֲלוֹא פָּרַס לְרַעֲב לַחֲמֶךָ וְעַנְיִים מְרוּדִים תִּבְיֵא בַּיִת  
בֵּי־תַרְאָה עֵרֶם וְכִסִּיתוֹ וּמִבְּשָׂרְךָ לֹא תִתְעַלֵּם:

*Is it not to share with the hungry your bread,  
bringing the poor and homeless into your house—  
so you would see the naked and clothe him,  
and not hide yourself from your own flesh?*

אִזְ יִבְקַע כְּשֹׁחַר אֹרֶךְ וְאַרְכַּתְךָ מִהֲרָה תִצְמַח  
וְהַלֵּךְ לְפָנֶיךָ צְדִיקָה כְּבוֹד יְהוָה יֵאֲסֹפֶךָ:

*Then would your light break forth as the dawn,  
and your healing would sprout up quickly;  
so your righteousness would go before you,  
the glory of YHWH bringing up the rear.*

אִזְ תִּקְרָא וַיהוָה יַעֲנֶה תְּשׁוּעַ וַיֹּאמֶר הֲגִנִי  
אִם־תִּסִּיר מִתּוֹכְךָ מוֹטֵה שֵׁלַח אֲצַבֵּעַ וְדַבַּר־אָוֶן:

*Then you will call, and YHWH will answer;  
you will cry for help, and he will say, "Here I am!"  
If you will turn away the oppression in your midst,  
the pointing of the finger, and the speaking of wicked words;*

וְתַפַּק לְרַעֲב נַפְשְׁךָ וְנַפֵּשׁ נַעֲנָה תִשְׂבִּיעַ  
וְזָרַח בַּחֲשֵׁךְ אֹרֶךְ וְאַפְלַתְךָ כְּצַהָרִים:

*and if you will offer your spirit to the hungry,  
and you will satisfy the afflicted spirit:  
then your light will rise in the darkness,  
and your gloominess will become like the noonday;*

וְנַחֲךָ יְהוָה תָּמִיד וְהִשְׂבִּיעַ בְּצַחְצְחוֹת נַפְשְׁךָ וְעַצְמַתֶּיךָ יַחֲלִיץ  
וְהָיִיתָ כְּגֵן רוּחַ וְכִמְוֹצֵא מַיִם אֲשֶׁר לֹא־יִכָּזְבוּ מִימּוֹ:

*and YHWH will guide you continually,  
and he will satisfy your spirit in scorched places, and your bones he will strengthen;  
and you will become like a watered garden,  
and like a spring of water whose waters never fail;*

וּבְנֵוּ מִמֶּךָ חֲרָבוֹת עוֹלָם מוֹסְדֵי דוֹר־וָדוֹר תִּקְוִימָם  
וְקָרָא לְךָ גֵּר פְּרִץ מִשָּׁבֵב נְתִיבוֹת לְשֹׁבֵת:

*and they will build from you the ancient ruins,*

*you will raise up the foundations of many generations;  
and you will be called the one who repairs a breach,  
the one who restores streets for dwelling. [Isa 58:6-12]*

The concept "your light" in v.8 stands in poetic parallel with the concepts "your healing" and "your righteousness," all referring to Y<sub>HWH</sub>—or more specifically, the "glory of Y<sub>HWH</sub>." This concept is grounded in the experience of day and night in the physical domain, with the sun as the most primitive cognitive referent (v.8,10), although the specific metaphorical referent in v.10 is unclear. The term "your light" in v.10 could refer: to wisdom, using the WISDOM IS LIGHT metaphor; to life, using the LIFE IS LIGHT metaphor; or to Y<sub>HWH</sub>, using the Y<sub>HWH</sub> IS LIGHT metaphor. All are plausible, although the weight of evidence would suggest that Y<sub>HWH</sub> is the metaphorical referent because of the grammatical parallel with the following verse, where Y<sub>HWH</sub> is the subject of the main verb. But I argue that the conceptualization of the text is the same regardless of the specific metaphor being used here, because, in the ancient Israelite conceptual world, both conceptual metaphors WISDOM IS LIGHT and LIFE IS LIGHT are based upon the hypothesized metaphor Y<sub>HWH</sub> IS LIGHT. Conceptually, Y<sub>HWH</sub> is both the "light" of wisdom and the "light" of life, as evinced by this text even though neither the lexeme חכם ("to be wise") nor the lexeme חיה ("to be alive") are attested in this section.

The poem affirms that Y<sub>HWH</sub> brings wisdom as shown by the explicit declarations *your righteousness will go before you* (v.8) and *Y<sub>HWH</sub> will guide you continually* (v.11) in parallel with the concept of light rising in the darkness (v.8,10). The poem also affirms that Y<sub>HWH</sub> brings life as shown by the explicit declarations *your healing will sprout up quickly* (v.8) and *your bones he will strengthen* (v.11) in parallel with the concept of light rising in the darkness (v.8,10). Both concepts of "wisdom" and "life" operate in all three subdomains simultaneously: in the emotional subdomain, as shown by the phrase *your gloominess will become like the noonday* as well as the promised sense of *internal satisfaction* (v.11); in the moral subdomain, as shown by the specific phrase *your righteousness will go before you* as well as the general moral appeal of the prophetic oracle; and in the relational subdomain, as shown by the fact that all these conceptual dynamics take place in the context of both a human-to-human relationship (v.7,9) and a divine-to-human relationship (v.9,11).

In addition to this prophetic text, the Jewish scholar Umberto Cassuto makes a passing, but important, reference to *light* as the concept that unites the two sections of Psalm 19:

"In the first part, the poet declares God's praise as the Creator of the *physical light* and uses the name '*El*'; in the second, he lauds Him as the Source of the *moral light* of the Torah, and there he employs the Tetragrammaton" (Cassuto 1961b:34, emphasis original). In contradiction to Stadelmann (1970:49-52), Psalm 19 need not be an adaptation of a Canaanite hymn to the sun-god Shamash in order to make sense of the psalm. The psalmist draws a conceptual analogy between Y<sub>HWH</sub> and the sun as the source of the light being referenced, with the all-encompassing *quality* of the light being the salient element in both cases. The conceptualized "light" of Y<sub>HWH</sub> brings both wisdom (v.7) and life (v.8), produces both emotional pleasantness (v.9) and moral righteousness (v.10), and is described by the psalmist in the context of a personal interactive relationship with Y<sub>HWH</sub> (v.11-14).

The psalmist makes a very similar kind of appeal to Y<sub>HWH</sub> as light in Psalms 42-43: *Send out your light and your truth; let them lead me, bringing me to your holy mountain and to your dwelling place. And I will go to the altar of God – to God, the greatness of my joy; and I will praise you with the lyre, O God my God* (Psa 43:3-4). Again, the light of Y<sub>HWH</sub> here incorporates elements of both wisdom and life: concerning wisdom, the construal of Y<sub>HWH</sub>'s truth (Heb. אֱמֶת) "leading" (Heb. נָתַן) the psalmist, foregrounding the moral subdomain; concerning life, the construal of Y<sub>HWH</sub> as the source of the psalmist's "exceeding joy" (Heb. שְׂמֵחָה גָּדוֹל), foregrounding the emotional subdomain. Not only this, but the conceptualization of the entire psalm is set in the relational subdomain; indeed, the cry of the psalmist is an appeal to Y<sub>HWH</sub> to improve the quality of the psalmist's relationship both with their oppressor(s) and with Y<sub>HWH</sub> himself.

#### **2.2.4. Summary of Light in the Personal Domain**

In the ancient Israelite conceptual world, the ICM of light in the physical domain is projected into the personal domain in order to organize the specific concepts of emotional pleasantness and moral righteousness in the emotional subdomain, the moral subdomain, and the relational subdomains. The two main structural metaphors which operate on this abstract cognitive "mapping" from the physical domain into the personal domain are the resemblance metaphors WISDOM IS LIGHT and LIFE IS LIGHT. In a similar way as the ICM of light in the physical domain is cognitively dependent on the primary metaphor TIME IS SPACE, the structural metaphor WISDOM IS LIGHT is cognitively dependent on the primary metaphor KNOWING IS SEEING. That is, the more-abstract concept of "knowing" in the personal domain is conceptualized as the

less-abstract concept of "seeing" in the physical domain. The structural metaphor LIFE IS LIGHT is not cognitively dependent on a different primary metaphor; rather, the metaphor itself is both a structural metaphor and a primary metaphor simultaneously. That is, the abstract concept of personal human life in the personal domain is conceptualized as light in the physical domain. In the same way that the operation of light in the physical domain is both originated and sustained by the metaphysical divine being Y<sub>HWH</sub>, the conceptual operation of light in the personal domain is both originated and sustained by the metaphysical divine being Y<sub>HWH</sub>. In the ancient Israelite conceptual world, the metaphysical domain "breaks in" to the personal domain in the same way that the metaphysical domain "breaks in" to the physical domain.

### 2.3. Light in the Metaphysical Domain

One of the presuppositions of this study is that, in the ancient Israelite conceptual world, the experiential domain called הַשָּׁמַיִם ("Heaven") in BH is conceptualized, not merely as a spatial domain which exists above the experiential domain called הָאָרֶץ ("Earth"), but also as a metaphysical domain which dynamically interacts with the physical domain. I have demonstrated already how the personal domain is conceptualized in terms of the physical domain, and the same is true regarding the metaphysical domain as well. In BH, the personal self of a person is conceptualized in terms of the physical body, and the metaphysical domain Heaven is conceptualized in terms of the physical domain Earth.

The creation narrative describes the division of the primeval ocean into an upper celestial ocean and a lower terrestrial ocean (Gen 1:6-8). In a similar way as the land in Earth sticks up out of the water of the terrestrial oceans, Y<sub>HWH</sub> builds his house in Heaven above the celestial oceans (Psa 104:3). The conceptualized tri-level cosmology demands that the celestial luminaries be considered as part of Earth, because they are visible below the רָקִיעַ (vault) which divides the upper waters from the lower waters (Walton 2006:170-171). However, the sun, moon, and stars are frequently associated with Heaven, even being mentioned in Psa 148:1-6 alongside the angels and the hosts of the "highest heavens" (v.5) in contrast to Earth and its inhabitants in vv.7-12. Whether the specific cognitive mechanic of metonymy or metaphor best describes these conceptualizations can be debated, but this lies outside the scope of this dissertation. The point here is merely to show that the more-abstract metaphysi-

cal domain Heaven in BH is conceptualized in terms of the less-abstract physical domain Earth, as one would expect based on the theory of embodied cognition.

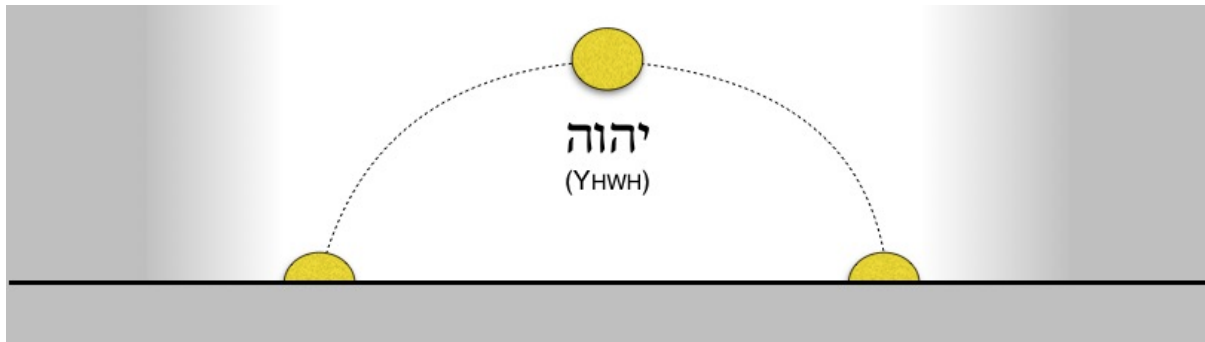


Figure 6 – ICM projected into the Metaphysical Domain

Accordingly, I propose that *the ICM of אור in the physical domain is projected into the metaphysical domain to organize and express metaphysical concepts concerning the divine being YHWH* (see Figure 6 above). Just as the sun is the most primitive cognitive referent for light in the physical domain, so also Y<sub>HWH</sub> is the most primitive cognitive referent for metaphysical light in the metaphysical domain. Although the divine being Y<sub>HWH</sub> as a conceptual entity exists in the metaphysical domain (Heaven), it is clear that Y<sub>HWH</sub> as a divine person interacts both with the human internal self in the personal domain and with the external human body in the physical domain (Earth).

### 2.3.1. The Personal Relationship of Y<sub>HWH</sub> to the Human Self

In the ICM of אור in the physical domain of the ancient Israelite conceptual world, the sun (in physical relationship to the human body) is the most primitive cognitive referent for the semantic cloud of the lexeme. Similarly, in the metaphorical projection of the ICM of אור into the metaphysical domain, Y<sub>HWH</sub> is the most primitive cognitive referent in personal relationship to the human self. This does not exclude the fact that the OT portrays Y<sub>HWH</sub> in physical relationship to the human body as well; but, as pertaining to the conceptualization of light, it is secondary to the personal relationship of Y<sub>HWH</sub> to the inner human self, even though this personal relationship is often conceptualized in physical, embodied terms.

In [Psa 44:2-4], it seems clear that these anthropomorphic ways of speaking about the actions of God are not meant to be interpreted as referring to physical realities. The reader is not meant to understand that a giant flesh-and-bone arm physically removed the Israelites from one place and took them to another place, or that a giant flesh-and-blood face was

above them with its "radiance" physically lighting the way for them. I argue that these anthropomorphic ways of speaking about YHWH are not physical references but *metaphysical* references. The action of bringing the Israelites out of Egypt is credited to YHWH. It is an act displaying God's divine power on behalf of the nation of Israel; therefore, it is described as an act of God's strong arm and mighty hand. It is also an act displaying God's divine favor toward the nation of Israel; therefore, it is described as an act of God's shining face (Ruark 2017:94, emphasis original).

In the personal domain, this concept of the shining face is synonymous with the "lifting of the face" and describes the favorable quality of an inter-personal relationship, referring to smiling and/or looking on another person with grace or favor (Thomas 2014:264-270).<sup>105</sup> The same is also true when the concept is used of YHWH (Num 6:25; Psa 67:2), but it is applied more broadly in collocation with the concepts of YHWH's salvation (Psa 31:17, 80:4,8,20), blessing (Psa 67:2), and instruction (Psa 119:135). Psa 4:7 even uses the phrase in a quoted prayer, apparently spoken by those who simply want their lives to be better!

וַיִּדְבֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:  
 דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בְּנָיו לֵאמֹר כֹּה תִבְרְכוּ אֶת־בְּנֵי יִשְׂרָאֵל אָמֹר לָהֶם: ס  
 יִבְרַכְךָ יְהוָה וְיִשְׁמְרֶךָ: ס  
 יֵאָר יְהוָה | פָּנָיו אֵלֶיךָ וַיִּתְנֶנָּךְ: ס  
 יִשָּׂא יְהוָה | פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם: ס  
 וְשָׂמוּ אֶת־שְׁמִי עַל־בְּנֵי יִשְׂרָאֵל וְאֲנִי אֲבָרְכֶם: פ

*And YHWH spoke to Moses, saying:*

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105. The concept "the lifting of the face" functions more generally than the concept "the shining of the face," but they are both relational concepts that collocate with the Hebrew verb *הִנִּיחַ* (to show grace, favor) [Num 6:25-26; Deut 28:50; Mal 1:8-9; Lam 4:16]. The concept "the lifting of the face" can sometimes describe the literal inclination of a person's head (2 Ki 9:32, perhaps also 2 Sam 2:22 and 2 Ki 3:14) or a person's status as wealthy or honored within the community (2 Ki 5:1; Isa 3:3, 9:14; Job 22:28, perhaps also Job 11:15). To "lift the face" *of another person* refers to a good or favorable relationship between the two persons, usually described in terms of a person of higher social status acting toward a person of lower social status (Gen 19:21, 32:21; 1 Sam 25:35; Mal 1:8-9; Psa 82:2; Job 13:8, 32:21, 42:8-9; Prov 6:35, 18:5; Lam 4:16). Finally, the concept can also describe the lifting *of one's own face* toward another person, often describing a favorable relationship but in a negative way, i.e., "favoritism" (Lev 19:15; Deut 10:17, 28:50; Mal 2:9; Job 13:10, 34:19; Prov 18:5). This latter sense is most closely related to the concept "the shining of the face," referring to smiling or "lifting" of the facial features. Job describes that the light of his own face "was not caused to fall" [Hiphil of *נָפַל* ("to fall"), Job 29:24; see also Psa 4:7]. See BDB 1907:670; Fishbane 1985:329-334; Reece 1990:146-152; *HALOT II* 1995:725; *DCH V* 2001:760; Burton 2017:205-206.

*"Speak to Aaron and to his sons, saying,  
Thus shall you bless the children of Israel; say to them:  
'May YHWH bless you, and may he keep you;  
May YHWH shine his face toward you, and may he be gracious unto you;  
May YHWH lift his face toward you, and may he give you peace.'  
So shall they set my name upon the children of Israel, and I myself shall bless them."  
[Num 6:22-27]*

Although my specific focus is on the three strophes of the blessing itself (v.24-26), I have included Y<sub>HWH</sub>'s entire speech for the purpose of comparison with the context and setting of similar words in extra-biblical sources (see section 3.3). This Priestly Blessing consists of three poetic lines of two strophes each, yielding the following structure:

- |   |   |
|---|---|
| (1a) <i>May Y<sub>HWH</sub> <u>bless</u> you,</i>                 | (1b) <i>and may he <u>keep</u> you;</i>             |
| (2a) <i>May Y<sub>HWH</sub> <u>shine his face</u> toward you,</i> | (2b) <i>and may he <u>be gracious</u> unto you;</i> |
| (3a) <i>May Y<sub>HWH</sub> <u>lift his face</u> toward you,</i>  | (3b) <i>and may he <u>give you peace</u>.</i>       |

These six strophes exhibit fairly standard, but highly nuanced, synonymous parallelism with an underlying linear progression and chiasmic structure. The three initial strophes (1a, 2a, 3a) form one synonymous group, with the three final strophes (1b, 2b, 3b) forming another; but the distinction between these two groupings should not be pressed too hard. The summative verb is בָּרַךְ ("to bless"), which appears in the opening strophe and occurs 3x in the entire paragraph, both before and after the Blessing itself (see also Psa 133:3). The final strophe communicates the intended goal, that its recipients would experience the שְׁלוֹמִים ("peace, wholeness") of Y<sub>HWH</sub>. The focal point occurs in the middle couplet, which communicates the means by which the action of blessing occurs, by Y<sub>HWH</sub> smiling on the Israelite people and showing them grace and favor. The entire Priestly Blessing is thoroughly relational both in its context and its scope, as is the specific conceptualization of the shining of Y<sub>HWH</sub>'s face (as of a king!) on the Israelite people. It is via this relational subdomain that the personal domain is linked to the metaphysical subdomain in the ancient Israelite conceptual world.

### **2.3.2. Primary Metaphor: Y<sub>HWH</sub> IS A PERSON**

Throughout the OT, but especially in the Torah and the Psalter, Y<sub>HWH</sub> is described as a metaphysical divine being in physical anthropomorphic terms (see also section 3.2.3e). The cre-

ation of the cosmos and of humanity is described as Y<sub>HWH</sub>'s craftsmanship and handiwork, that is, as finely detailed and artful work done with Y<sub>HWH</sub>'s skillful hands and fingers,<sup>106</sup> and, sometimes, an outstretched arm (Jer 27:5, 32:17). The salvation of the Israelite people from slavery in Egypt and their deliverance from Pharaoh at the Red Sea are described as the exhibition of Y<sub>HWH</sub>'s power and might, that is, as work done with Y<sub>HWH</sub>'s strong right arm.<sup>107</sup> As explained above, one of these anthropomorphic elements is the concept of the "lifting" or the "shining" of Y<sub>HWH</sub>'s face, indicating Y<sub>HWH</sub>'s relational attitude or disposition toward the person(s) in view.

The most commonly attested verb in the entire OT is אָמַר ("to say"), occurring 5,316 times in the OT (Van Pelt & Pratico 2003:2). Of these, I count at least a full 20% (1,067 attestations) that refer to Y<sub>HWH</sub> as the speaker.<sup>108</sup> Not only this, but the Genesis 1 creation account affirms that God speaks the world into existence. The reader of the OT might reasonably draw the conclusion that *speaking* is one—if not the foremost—of Y<sub>HWH</sub>'s primary identifying characteristics: *Who is Y<sub>HWH</sub>? The God who speaks.*<sup>109</sup> In the actual physical world, speaking is one of the specific distinguishing characteristics of personhood; the capability of linguistic speech is one of the most important features which separate humanity from all other forms of animal life.

The cognitive mechanics of metaphorical projection within CMT provide a satisfying explanation for the operation of Y<sub>HWH</sub> IS A PERSON as a primary metaphor in the ancient Is-

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106. Psa 8:4, 19:2, 95:5, 102:25; Job 14:15, 34:19; Isa 19:25, 60:21, 64:7.

107. Exo 6:6, 15:16; Deut 4:34, 5:15, 7:19, 9:29, 11:2-4, 26:8; 1 Ki 8:42; 2 Ki 17:36; Isa 63:12; Jer 32:21; Psa 44:4, 77:15, 136:12; 2 Chr 6:32.

108. By itself, this number of 1,067 attestations would be equivalent to the 13th most frequent verb in the entire OT, being only surpassed by the extremely common verbs הָיָה ("to be," 3,576 attestations), עָשָׂה ("to do, make," 2,632 attestations), בּוֹא ("to come, go," 2,592 attestations), נָתַן ("to give," 2,014 attestations), הִלְךָ ("to go, walk," 1,554 attestations), רָאָה ("to see," 1,311 attestations), שָׁמַע ("to hear," 1,165 attestations), דִּבֶּר ("to speak," 1,136 attestations), יָשַׁב ("to sit, dwell, remain," 1,088 attestations), יָצָא ("to go out," 1,076 attestations), and שׁוּב ("to go back, return," 1,075 attestations) [Van Pelt & Pratico 2003:2-4]. Note the plethora of terms having to do with *personal embodied actions* among these most commonly-attested verbs in BH.

109. See Wenham 1987:15.



raelite conceptual world. Specifically, the human person in the physical domain Earth (Heb. אָדָם) functions as the vehicle concept for the target concept of Y<sub>HWH</sub> as a divine person in the metaphysical domain Heaven (Heb. אֱלֹהִים). This does not of itself mean that the ancient Israelites conceptualized Y<sub>HWH</sub> as having an actual metaphysical body, whatever specific "thing" to which such a term might refer. According to the principles of embodied cognition, all human conceptualizations, no matter how abstract, flow from our nature as embodied beings (see notes #1 and #2 above). For every person, their own physical body is their most primitive cognitive referent for everything. Thus, it is perfectly reasonable and rational for a human person to utilize their own human body to conceptualize another person, either human or divine, regardless of whether that other person has an actual body or not.

For example, I in the 21st century read in the OT about a person named Moses, a person who (for me) exists completely in my own conceptual world. I do not know if Moses ever existed in the actual physical world, and if he did, I have no conceptualization of what his body might have looked like other than in reference to my own body in comparison and contrast to other human bodies. Because human persons always exist in physical bodies, I venture to claim that humans cannot communicate the concept of personhood except by using embodied terminology. The OT communicates to me (the reader) that Moses is a person by describing Moses in embodied terms—he walks; he talks; he has hands and feet, arms and legs, eyes and ears, a face and a body, etc. The exact same corollary would hold true for conceptualizing and communicating the *personhood* of a metaphysical divine being. The ancient Israelites would have had no other means of conceptualizing Y<sub>HWH</sub> as a person other than by conceptualizing Y<sub>HWH</sub> as embodied. Not only this, but according to the theory of embodied cognition, no human can conceptualize any *personal* metaphysical divine being other than by conceptualizing an *embodied* metaphysical divine being.

### 2.3.3. Theological Axiom: Y<sub>HWH</sub> IS SELF-GENERATING LIGHT

At this point in the study, it must be acknowledged that only a very few lexical attestations of the lexeme אור are conceptually linked to Y<sub>HWH</sub>, and even fewer which pertain to the notion of light as a specifically metaphysical concept. Indeed, some theologians, most notably Sverre Aalen (1974:163-167), deny that the OT speaks at all of light as a metaphysical concept, but I disagree. The data is extremely sparse but present nonetheless; and it must be con-

sidered within the broader amount of overall available data concerning Y<sub>HWH</sub> as a metaphysical divine being in the ancient Israelite conceptual world.

**2.3.3a. Y<sub>HWH</sub> and light in the physical domain.** It is necessary to stipulate that in the same way that the OT maintains a rigorous ontological distinction between Y<sub>HWH</sub> and the celestial luminaries, the OT maintains a rigorous ontological distinction between Y<sub>HWH</sub> and light itself in the physical world. In other words, Y<sub>HWH</sub> is neither a sun-god nor a light-god in the OT. This fundamental ontological distinction cannot be made any more clear than in the very first paragraph of Genesis 1, where God creates light as the very first creative act (Gen 1:3). The OT text is unequivocal: light is a created substance; Y<sub>HWH</sub> is a person, the Creator.

However, it is equally clear that, while Y<sub>HWH</sub> is not light itself, the OT affirms Y<sub>HWH</sub> can and sometimes does *of himself* generate physical light. Such light is depicted in manifold ways in the OT: directly as divine theophanic light (Ezek 43:2); as sunlight/moonlight and/or as replacing the celestial luminaries;<sup>110</sup> as theophanic fire;<sup>111</sup> as lightning, sometimes with the etiological implication that all lightning is the direct by-product of Y<sub>HWH</sub>'s generative activity.<sup>112</sup>

אֱלֹהִים מִתִּימָן יָבֹא וְקִדְוֹשׁ מִהַר־פָּאֵרָן סֵלָה כֶּסֶה שָׁמַיִם הוֹדִו וְתִהְלֹתוּ מִלְּאָה הָאָרֶץ:  
וְנִגְהָה כְּאֹר תִּהְיֶה קִרְנָיִם מִיָּדוֹ לֹא וְשֵׁם תְּבִיזוֹן עֲזָה:

*God comes from Teman, and the Holy One from the mountain of Paran [SELAH];  
his splendor covered heaven, and the earth was full of his praise.  
And his brightness was like the sunlight, the rays flashing from his hand;  
and there was the veiling of its power. ... [Hab 3:3-4]*

שֶׁמֶשׁ יָרַח עָמְדוּ זָבְלוּ לְאֹר חֲצִיידִי יְהִלְכוּ לְנִגְהָה בְּרִק חֲנִיתֶיךָ:

*... Sun and moon stayed to their lofty place;  
for light your arrows sped, for brightness the lightning of your spear. [Hab 3:11]*

This notoriously-difficult text poetically describes a storm theophany, with the state of the sun and moon being linguistically construed via the Qal intransitive אָמַד (as in Josh

110. Isa 60:1,3,19,20; Hab 3:4,11; Psa 18:28; Job 25:3; Mic 7:8.

111. Exo 13:21, 14:20; Psa 105:39; Neh 9:12,19.

112. Job 36:30, 37:3,11; Hab 3:4,11.

10:12-13).<sup>113</sup> The key element of this passage is found in v.3, where Y<sub>HWH</sub>'s splendor is described as "covering" (Heb. כִּסָּה) heaven, which I take in the sense of concealment, that is, obscuring the celestial sky from human view.<sup>114</sup> In this scene, then, the sun and moon are portrayed as being in the sky together but not visible from the earth. Using the image schema of CONTAINMENT and the primary metaphor THE VISUAL FIELD IS A CONTAINER, I understand the phrase "to their lofty place" (Heb. זִבְלָהּ) as referring to the sun and moon being "in" the containers of their own visual fields (similar to Amos 8:9—see section 2.1.1 above).<sup>115</sup> Indeed, the scene portrays Y<sub>HWH</sub>'s lightning as being as bright "as the sunlight" (Heb. כְּאֶרְוֵן) and providing light to the earth in the place of the sunlight (Heb. אֶרְוֵן) and the moonlight (Heb. לְנֶגְהָ).<sup>116</sup> This concept of the divine light of Y<sub>HWH</sub> superceding the light of the sun and moon becomes a recurring eschatological theme in the OT prophetic literature (Isa 60:1,3,19,20; Zech 14:6,8; perhaps also Ezek 43:2).<sup>117</sup>

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113. Novatian, *On the Trinity*, ch.XII [ANF 5:621]; Augustine of Hippo, *Letter 105*, 15 [TWSA II 2:62]; John Calvin, *Commentary on Habakkuk* [CC 28:140-142]; Martin Luther, *Lectures on Habakkuk* [LW 19:229-234]; Smith 1898:149-153; Keil 1951b:96-98; Dunning 1966:287-289; Garland 1972:263-268; Smith 1984:115-117; Achtemeier 1986:54-58; Baker 1988:70-74; Robertson 1990:220-229; Roberts 1991:133-134,148-156; O'Brien 2004:81; Hiebert 2015:782-785.

114. This is against Andersen, who views the rising sun imagery as indicating a radiant theophany rather than a storm theophany (Andersen 2001:289-300). The argument is forced, however; when referring to the heavens, BH uses the verb כָּסָה to express *darkening* phenomena (Psa 147:8; Ezek 32:7). I concur with Luther that the reference to light in v.4 describes light which comes from God himself (LW 19:230-231), but that the light is theophanic lightning (Roberts 1991:128-135), the brightness of which is compared to the brightness of the rising sun. See also Keil 1951b:99-101; Garland 1972:264-265; O'Brien 2004:81.

115. See notes #17 and #18 above. This understanding of the Hebrew term זִבְלָהּ accords well with the use of the verb ἐπύρθη ("to be lifted up") in the LXX in reference to the sun.

116. Contra Andersen, I see no compelling reason to overload the text with mythical and/or cultic freight here (Andersen 2001:326-333). I concur with Garland that a storm theophany is in view here, and nothing more (Garland 1972:267). See also John Calvin, *Habakkuk* [CC 28 1848:142-145, 158-160]; Keil 1951b:106-109; Dunning 1966:288; Baker 1988:72-74; Robertson 1990:235; Roberts 1991:141-142; O'Brien 2004:83-84.

117. For further discussion of the eschatological implications of the Hymn of Habakkuk, see: Keil 1951b:96-97; Achtemeier 1986:53-60; Hiebert 2015:783-785.

The foundational point here is that Y<sub>HWH</sub> is unquestionably depicted in the OT text as a light source. Thus, the metaphor Y<sub>HWH</sub> IS LIGHT plausibly operates in the ancient Israelite conceptual world as a structural metaphor but not as a primary metaphor. Light in the physical world is used as a vehicle concept for the target concept of Y<sub>HWH</sub> in the OT, but there is no specific physical phenomenon that is directly identified as Y<sub>HWH</sub> (as is the case with the primary metaphor LIFE IS LIGHT, for example). Furthermore, as I mentioned in Chapter 1, the fact that Y<sub>HWH</sub> is described as generating physical light already demonstrates a conceptual discontinuity between the textual data and the hypothetical metaphor Y<sub>HWH</sub> IS LIGHT.

**2.3.3b. Y<sub>HWH</sub> and light in the personal domain.** The reader of the OT nowhere finds the specific metaphor Y<sub>HWH</sub> IS LIGHT explicitly stated in physical terms, but the phrase is expressly stipulated in *personal* terms on two occasions (Mic 7:8; Psa 27:1). To express in technical terms what I argue is happening conceptually in these passages, the metaphor Y<sub>HWH</sub> IS LIGHT is functioning as a resemblance metaphor within the personal domain, utilizing the ICM of אור as projected into the personal domain from the physical domain. Thus, there are two different metaphorical projections happening simultaneously. These projections are of different kinds, and they operate on different "levels," so to speak. First, the entire ICM of light in the physical domain is projected into the personal domain; then the concept of light within the personal domain is used as a vehicle concept to conceptualize the target concept of Y<sub>HWH</sub> in the metaphysical domain. The ICM of אור in the personal domain operates in precisely the same way as in the physical domain, with sunlight as the most prototypical referent,<sup>118</sup> which in BH can be semantically extended to refer to firelight as well (Psa 18:28; Job 29:3).

However, even in the personal domain, the resemblance metaphor Y<sub>HWH</sub> IS LIGHT cannot adequately express the full ancient Israelite conceptualization of Y<sub>HWH</sub> in regard to light. A modifying prepositional phrase similar to that of Mic 7:8 is used in Psa 118:27, but in reference to the *verbal* form of the lexeme אור instead of the nominal form.

אֱלֹהִים יְהוָה וַיִּצְאֵר לָנוּ אֶסְרוּתֵנוּ בְּעִבְתֵּיךְ עַד־קִרְנוֹת הַמִּזְבֵּחַ:

*Y<sub>HWH</sub> is God, and he has shined for us;*

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118. Isa 9:2, 51:4, 58:8,10; Jer 13:16; Hos 6:5; Amos 5:18,20; Mic 7:9; Job 12:22; Lam 3:2.

*bind the festival sacrifice with cords to the horns of the altar.* [Psa 118:27]

The metaphor Y<sub>HWH</sub> IS LIGHT is insufficient here because the use of the Hiphil verbal form indicates that Y<sub>HWH</sub> generates the light being referenced; but, as I have already mentioned, it can be clearly demonstrated from the use of the lexeme אור that the ancient Israelites understood that physical light was not a self-generating substance. Therefore, I propose that the formulation of the metaphor in the personal domain should be changed from Y<sub>HWH</sub> IS LIGHT to Y<sub>HWH</sub> IS SELF-GENERATING LIGHT. Interestingly, this change suggests two levels of incongruity in the metaphor itself: not only is there some kind of dissimilarity between the vehicle concept (SELF-GENERATING LIGHT) and the target concept (Y<sub>HWH</sub>), as is true of all kinds of metaphors; *but there is a discontinuity regarding the vehicle concept itself*, because light does not self-generate in the physical world. However, the concept of self-generating light is not of itself contradictory, but rather the melding together of the two discontinuous concepts "self-generating" and "light". It is worthy of note that these two concepts are grammatically dissimilar—one is a verbal concept, the other a nominal concept.

In the ancient Israelite conceptual world, not only does Y<sub>HWH</sub> generate personal light as the concept is utilized as a structural metaphor in the personal domain, but also as the concept is used *as a primary metaphor* in the personal domain. As discussed already, the OT affirms that Y<sub>HWH</sub> generates the human personal life which is conceptualized as light in the ancient Israelite cognitive environment.

כִּי־עִמָּךְ מְקוֹר חַיִּים בְּאֹרֶךְ נְרָאֵה־אֹרֶךְ:

*For with you is a fountain of life; by your light we see light.* [Psa 36:10]

There are a number of exegetical considerations in this short stanza, especially the specific nature and meaning of the prepositions עִם ("with") and בְּ ("by"). However, the primary hermeneutical question is whether the concept of Y<sub>HWH</sub>'s "light" is simply a metaphorical reference to life or whether an additional conceptualization of metaphysical light is in view here. Regardless of how one answers these questions, the grammatical meaning paired with the context is clear that the prepositional phrase בְּאֹרֶךְ ("in/by your light") refers to light (whether metaphorical or metaphysical) which comes from Y<sub>HWH</sub> himself, as in Psa 118:27.

קוּמִי אֹרִי כִּי בָּא אֹרֶךְ וּכְבוֹד יְהוָה עָלֶיךָ זָרַח:

כִּי־הִנֵּה הַחֹשֶׁךְ יִכְסֶה־אֶרֶץ וְעֲרַפֵּל לְאֻמִּים וְעַל־יָד יִזְרַח יְהוָה וּכְבוֹדוֹ עָלֶיךָ יֵרָאֶה:  
וְהָלְכוּ גוֹיִם לְאוֹרְךָ וּמְלָכִים לְנֹגַהּ זֶרְחֶךָ:

*Arise, shine, for your light has appeared,  
and the glory of YHWH has risen over you.  
For behold! darkness covers the earth, and thick darkness the peoples;  
but over you YHWH is rising, and his glory over you is being seen.  
And nations will come to your light,  
and kings to the brightness of your dawn. [Isa 60:1-3]*

As with Psa 36:10, this is an extremely significant passage in regard to the nature of the conceptual relationship between YHWH and light in the OT. I will wait until Chapter 7 to delve deeply into the exegesis of this passage; for now, I only wish to consider the rare use of the Qal stem—an imperative!—for the verb אור in v.1. If the concept of light here refers to inner personal life, as I argue, then Isa 60:1 presents further corroborating evidence for the primary metaphor LIFE IS LIGHT in the ancient Israelite conceptual world—and specifically, that this conceptualized "light" is sourced in YHWH (Goldingay 2014:253-254). This is because the Qal stem of the verb אור in BH is consistently used, not in reference to the transitive generation of light from a light source, but rather to the intransitive brightening action of light itself. The linguistic construal is completely consistent. If this command were addressed to YHWH as the source of personal life (conceptualized as light), then the reader would expect to find a Hiphil verb in this place. But the verb is not Hiphil; it is Qal, as would be expected because the command is addressed to the personified city of Jerusalem, who is passively being vivified (conceptualized as "being illuminated") by YHWH, the source of life.

**2.3.3c. YHWH and light in the metaphysical domain.** There are two passages in the OT where the reference to the concept of light in connection with YHWH does not seem to fit in either the physical domain or the personal domain. In these texts, the light generated by YHWH appears to be a metaphysical entity and not a physical entity; at the same time, it seems impossible to reconcile these attestations of the lexeme אור as simply the result of metaphorical projection into the personal domain. Rather, in these two passages, the ICM of אור in the physical domain appears to be projected directly into the metaphysical domain; or, to say it another way, the concept of light in the physical domain appears to serve as a vehicle concept for some metaphysical concept called "light" which clearly is something connected to, and even generated by, YHWH. Both of these texts are ambiguous in their meaning, although in

different ways and for different reasons. It is possible that the lexeme אור in both of these passages refers to light as an actual physical phenomenon, although this seems unlikely.

גָּאוֹר אֶתָּהּ אֲדִיר מִהַרְרֵי-טָרֵף:

*Glorious are you, and majestic from the mountains of prey.* [Psa 76:5]

The main verb of this verse in the LXX is φωτίζεις, which would suggest that the verb in the LXX *Vorlage* was a Hiphil *yiqtol* of אור (per the *BHS* apparatus). There are two textual reasons to accept this reading: first, the Hiphil stem is the most common form of the verb אור, being attested 35x as opposed to only 2x for the Niphal stem (and this one is certainly questionable). Secondly, a Hiphil *yiqtol* would match the general verbal pattern which structures the entire psalm. The psalm is made up of two parts, both of which begin and end with a Niphal participle (vv.2,7,8,13) and are divided in the middle by the word סֵלָה ("Selah"). If the verb in v.5 (i.e., the first verb of the second half of the first part of the psalm) is a Hiphil *yiqtol*, then the verbal structure exactly matches the Hiphil *yiqtol* in v.8, which is the first verb of the second half of the second part of the psalm.

However, there are some compelling reasons not to accept a Hiphil *yiqtol* reading here. Theodotion translates this verb as φοβερός (per the *BHS* apparatus) which would suggest that the verb in his *Vorlage* text was a Niphal participle of ירא (to fear), exactly matching the Niphal participle which forms the inclusio of the second part of the psalm (v.8,13). Also, the verbal concept of "fearing" appears to fit the context much better than the verbal concept of "shining." The major problem with accepting Theodotion's reading is that it seems much more likely that a גָּאוֹר reading would become corrupted to נוֹרָא rather than vice versa. Given the rarity of the Niphal stem of the verb אור as well as the fact that the form is retained in the MT, it could very well be the case that the *Vorlage* text for both Greek translations contained the Niphal participle. Perhaps the ancient translators struggled to interpret the Niphal participle גָּאוֹר even as we do today. Indeed, the Niphal participle fits with the general verbal structure of the psalm, although not as cleanly as would either the Hiphil *yiqtol* of אור or the Niphal participle of ירא. In the final analysis, there are not sufficiently compelling reasons to reject the MT reading here.

This leaves the modern exegete with a difficult hermeneutical challenge. If the

Niphal participle נֹאֹר is to be preferred, then how is the verb to be understood? It seems unlikely that the Niphal should be understood in the same sense as the Hiphil, even though that could be exactly what the LXX translators did here; given the fact that the Hiphil is the prototypical stem for this particular verb, certainly the Hiphil would have been used if the Hiphil meaning was intended. It also seems unlikely that the meaning here is the passive voice of the Qal stem (as in Job 33:30), because everywhere else in the OT Y<sup>HWH</sup> is conceptualized as a source of light and not a recipient of light. The Niphal participle here probably functions as a predicate adjective rather than a finite verb, which minimizes the verbal sense of the term but does not totally diminish its verbal meaning. I take the use of the Niphal stem as a reflexive of the Hiphil stem in this case,<sup>119</sup> that Y<sup>HWH</sup> somehow both generates and receives his own light. Thus, the sense of "light" conceptualized here via the lexeme אור must be metaphysical in nature, pertaining somehow to the nature and being of Y<sup>HWH</sup> himself. The specific theological implications of this will be explored in Chapter 7, but for now I will simply affirm that Psa 76:5 appears to attest to the existence of a concept of metaphysical light in the ancient Israelite conceptual world.

בְּרָכִי נַפְשִׁי אֶת־יְהוָה יְהוָה אֱלֹהֵי גְדֻלַּת מְאֹד הוֹד וְהַדָּר לְבִשְׁתָּ:  
 עֹטֶה־אֹר בְּשִׁלְמָה נוֹטֶה שָׁמַיִם בְּיָרִיעָה:  
 הַמְקַרֵּה בַמַּיִם עַל־יִוְתָיו הַשָּׁם־עֲבָיִם רְכֹבֹו הַמְהַלֵּךְ עַל־כַּנְפֵי־רוּחַ:

*Bless Y<sup>HWH</sup>, O my soul;*

*Y<sup>HWH</sup>, my God, you are exceedingly great!*

*You are clothed with majesty and splendor,*

*wrapped with light as a garment:*

*having stretched out the heavens like a tent—*

*the one who lays the beams of his roof-chamber in the waters,*

*the one who makes the clouds his chariot,*

*the one who rides on the wings of the wind; ... [Psa 104:1-3]*

Here the LXX translation follows the MT exactly, and no manuscript evidence from the DSS countermands the reading. The punctuation is irregular, however, because the first strophe of v.2 is more conceptually congruent with v.1, and the final strophe of v.2 is more conceptually

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119. See GKC 1910:137-139 [§51]; Waltke & O'Connor 1990:387-391 [§23.4h]; Joüon & Muraoka 2006:138-140 [§51]; Arnold & Choi 2003:38-41 [§3.1.2]; van der Merwe, Naudé & Kroeze 2017:77-79 [§16.3.2].



congruent with v.3. Thus, the MT reading may be old but somehow corrupt (per the *BHS* apparatus), although no manuscript evidence supports textual corruption in this place. The MT text makes perfect grammatical sense as I have translated it here; the sentence structure is unusual but not inherently problematic. The indefinite participial clauses in v.2 and v.3 augment the *yiqtol* main verb in v.1, with the first strophe of v.2 forming a conceptual parallel with the final strophe of v.1. In the passage, Y<sub>HWH</sub>'s majesty and splendor is likened to light that Y<sub>HWH</sub> wears as a royal robe.

On the basis of these two specific passages, I propose a working axiom that, in the ancient Israelite conceptual world, Y<sub>HWH</sub> generates metaphysical light in the metaphysical domain even as the sun generates physical light in the physical domain. This raises several questions regarding the metaphysics of the ancient Israelite conceptual world. What is the relationship between metaphysical light and physical light? How are these concepts similar and dissimilar? Is metaphysical light ontologically distinct from Y<sub>HWH</sub>? How did the ancient Israelites conceptualize the relationship between metaphysical light and Y<sub>HWH</sub>? These questions, and the theological implications of their answers, will be investigated in Chapter 7.

At this point, it is legitimate to ask whether the operative vehicle concept for the metaphorical projection of the ICM of אור from the physical domain into the metaphysical domain is actually the *sun* rather than light itself, which would yield the conceptual metaphor Y<sub>HWH</sub> IS A METAPHYSICAL SUN instead of Y<sub>HWH</sub> IS SELF-GENERATING LIGHT. This seems highly unlikely because *sun* and *light* are carefully differentiated concepts in the OT, as evidenced by the patterns of use of their linguistic symbols in BH (Smith 1984:339-340). In Mic 7:8, the prophet could have said *Y<sub>HWH</sub> is a sun for me*, and in Psa 27:1, the psalmist could have said *Y<sub>HWH</sub> is my sun* (cf. Psa 84:12); but they didn't. In both places, the more primitive concept *light* is used instead. It is theoretically plausible that the cognitive metaphor Y<sub>HWH</sub> IS A METAPHYSICAL SUN is also operative in the ancient Israelite conceptual world; but that conceptualization would need to be constructed on the basis of a similar kind of semantic analysis as has been completed here, only based on the term שמש ("sun") instead of אור.<sup>120</sup> If such a study was undertaken and the metaphor Y<sub>HWH</sub> IS A METAPHYSICAL SUN was demonstrated to be

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120. Of the 135 attestations of the term שמש in BH, I judge all but three of them to refer simply to the sun in the physical domain (see Isa 54:13; Psa 84:12; Mal 4:2). For those attestations where the term שמש is used in connection to Y<sub>HWH</sub>, it seems much more likely that the conceptual metaphor Y<sub>HWH</sub> IS A METAPHYSICAL SUN should be understood in light of

operative, that specific metaphor would not be inconsistent with the metaphor  $Y_{HWH}$  IS SELF-GENERATING LIGHT.

#### 2.4. Summary

For the sake of brevity, I will not summarize the full linguistic arguments of the entire chapter here, but only the progression of the theological hypothesis from its original to its modified form. Beginning with a cognitive semantic analysis of the lexeme אור in BH using the principles of embodied cognition outlined in the previous chapter (see section 1.2.2.), I contend that a theology of light in the OT begins with the question, *Why does the sun shine?* I start with this question for two reasons: because the sun is the most primitive cognitive referent for the concept of light in the ancient Israelite conceptual world; and because the biblical data itself invites this metaphysical inquiry, in terms of both its narrative (especially the creation narrative of Genesis 1) and its poetry as well as the cognitive operation of the concept of light in BH. The OT presents  $Y_{HWH}$  as a metaphysical divine being who is both the originating and sustaining cause of the sun's operation in the physical universe.

In the ancient Israelite conceptual world, the ICM of אור in the physical domain is metaphorically projected onto the personal domain and used to organize concepts in three different subdomains within the personal domain: the emotional subdomain, the moral subdomain, and the relational (i.e., interpersonal) subdomain. The linguistic evidence of BH demonstrates that the two specific resemblance metaphors WISDOM IS LIGHT and LIFE IS LIGHT are operative in the OT. In the ancient Israelite conceptual world, the concept of light in the physical domain serves as a vehicle concept for the target concepts of both wisdom and personal human life in the personal domain. These concepts of wisdom and life both exist and operate simultaneously in the emotional subdomain, the moral subdomain, and the relational subdomain of the personal domain. Furthermore, the concept of light in the personal domain is used as a vehicle concept for the target concept of  $Y_{HWH}$  in the metaphysical domain, confirming that the hypothetical metaphor  $Y_{HWH}$  IS LIGHT operates in the ancient Israelite conceptual world, but only as a correlation metaphor.

The use of light in these structural metaphors is based on certain other primary cogni-

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the conceptual metaphor  $Y_{HWH}$  IS SELF-GENERATING LIGHT rather than vice versa.

tive metaphors. I argue that the resemblance metaphor WISDOM IS LIGHT is cognitively based upon the primary metaphor KNOWING IS SEEING, meaning that the less abstract concept of "seeing" is used as a vehicle concept to conceptualize the more abstract target concept of "knowing." The metaphor LIFE IS LIGHT is not merely a structural metaphor but is also a primary metaphor in the ancient Israelite conceptual world, meaning that the less abstract concept of "light" is used as a vehicle concept to conceptualize the more abstract target concept of a human person's inner life. The divine being YHWH in the metaphysical domain is conceptualized as both the originating and sustaining cause of the mutually inter-dynamic concepts WISDOM and LIFE in the personal domain. The hypothetical structural metaphor YHWH IS LIGHT is based upon the primary metaphor YHWH IS A PERSON, meaning that the less abstract concept of a human person is used as a vehicle concept to conceptualize that more abstract target concept of the metaphysical divine being named YHWH.

However, it seems apparent from the linguistic data that the structural metaphor YHWH IS LIGHT is not fully adequate as either a correlation or a resemblance metaphor, primarily because YHWH is also conceptualized as a light source in the personal domain, as evidenced by the metaphorical use of the verbal form of the lexeme אור (Psa 118:27) and not only the nominal form (Psa 27:1). The metaphorical use of light in the personal domain as a vehicle concept of YHWH in the metaphysical domain appears to be based not only on the primary metaphor YHWH IS A PERSON but also upon a prior metaphorical projection of the ICM of אור into the metaphysical domain to organize certain concepts regarding the divine being YHWH. Since the most primitive cognitive referent for the concept of אור in the physical domain is the sun, so also the most primitive cognitive referent for the concept of אור in the metaphysical domain (as a conceptualization of YHWH) is the sun. The conceptual difficulty here is that the sun is not light itself but is rather a source of light, whereas YHWH appears simultaneously to be conceptualized as light and as the source of light. Ironically, YHWH does not appear to be conceptualized directly as the sun, only indirectly, insofar as the sun is the most primitive cognitive referent for the phenomenon of light in the ancient Israelite conceptual world. Thus, the linguistic evidence suggests that the hypothetical metaphor should be adjusted from YHWH IS LIGHT to YHWH IS SELF-GENERATING LIGHT.

Finally, there are a few passages where the semantic plausibility of the use of the lexeme אור is stretched too far to say that the term refers to a concept in either the physical or

personal domain; rather, the term appears to refer directly to some kind of metaphysical "light" (Psa 76:5, 104:2). These passages are quite difficult and must be carefully considered, especially the linguistic use and semantic nuance of the Niphal stem for the verb אִיר in Psa 76:5 as well as the description of light in Psa 104:2 as a *garment*, implying a thing extrinsic to the person in view, i.e., an object which can be both "put on" and "taken off" as a physical person does an item of clothing. Is there an ontological distinction between the metaphysical divine being Y<sub>HWH</sub> and the concept of "metaphysical light" in the ancient Israelite conceptual world? I will return to this question in Chapter 7, after completing the necessary intermediate step of investigating typologically the theological use of the concept of light in broader cultural contexts, beginning with ancient Israelite literature and culture external to the OT.

## CHAPTER 3

### LIGHT AND YHWH IN ANCIENT ISRAELITE CULTURE

In this chapter I will examine various types of evidence from ancient Israelite culture to see if cultural evidence from outside the MT impacts the cognitive hypothesis YHWH IS SELF-GENERATING LIGHT as developed in the previous chapter. The evidence will be considered in order from nearest to furthest cultural contexts: texts will be considered before non-texts; biblical texts will be considered before non-biblical texts;<sup>1</sup> and Hebrew texts will be considered before non-Hebrew texts. This cultural evidence falls into four general categories, which will be discussed in order: the Dead Sea Scrolls (DSS) manuscripts; the Greek Septuagint (LXX); ancient Israelite epigraphic texts and inscriptions; and ancient Israelite iconography. This dissertation will not discuss later Jewish theological works such as the Targumim, the Talmud, and other *midrash* writings, because these are secondary texts and are in conversation with this dissertation rather than subjects of investigation.

#### 3.1. Light and YHWH in the DSS

This section will examine and analyze the linguistic evidence from the biblical manuscripts of the DSS for any textual data that significantly affects the modified hypothesis from the previous chapter. The data will be systematically compared against the data from the MT along the same trajectory of experiential domains: first physical, then personal, then metaphysical. I will leave aside comparative and contrastive discussion with the non-biblical DSS texts for the same reasons as explained above. The general character of the non-biblical DSS documents is that they reference and provide commentary and expansion on the biblical OT texts rather than claiming to be authoritative texts themselves. Also, the textual data available in the non-biblical DSS texts is too vast and too conceptually complex to be systematically analyzed here; thus, I have restricted myself to specific OT manuscripts and translations. The conclusions of the current study could be helpfully and productively compared and contrasted with the linguistic data in the non-biblical DSS texts; but that task lies outside the scope for this dissertation.

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1. For the present study, I define the terms "biblical" and "non-biblical" relative to the MT canon.

The primary question to be addressed in this section is whether there is any textual evidence from the DSS which might impact the idealized cognitive model (ICM) for the concept of light presented in Chapter 2. It should be said at the outset that there is little actual evidence for consideration here. In the first place, only 103 of the 186 attestations of the lexeme אור in the MT occur in verses which are found in the DSS. Many of these verses are incomplete in the DSS, however, because the DSS contain mostly manuscript fragments, and many of these are badly damaged. A significant number of attestations of the lexeme אור in the MT are excluded entirely from these DSS manuscript fragments,<sup>2</sup> and others are either partially or entirely hidden by lacuna.<sup>3</sup> Furthermore, many attestations which are found in the

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2. Attestations of the lexeme אור in the MT which are missing entirely from the DSS fragments include: Gen 1:16[x3], MS 4Q10 (DJD 12:77); Gen 1:18, MS 1Q1 (DJD 1:49); Exo 10:23, MSS 4Q14 (DJD 12:110-112), 4Q22 (DJD 9:82-83); Exo 13:21, MS 4Q14 (DJD 12:114-117); Exo 14:20, MS 4Q11 (DJD 9:34-35); Lev 24:2, MS 4Q24 (DJD 12:185-186); 1 Sam 25:34, MS 4Q51 fragment canceled (DJD 17:90); 2 Ki 7:9, MS 6Q4 (DJD 3:108-109); Isa 2:5, MS 4Q56 (DJD 15:23-24); Isa 5:30, MS 4Q69 (DJD 15:139); Isa 13:10, MSS 4Q55 (DJD 15:12-13), 4Q56 (DJD 15:27); Isa 27:11, MS 4Q60 (DJD 15:108); Isa 30:26[x3], MS 1Q8 (DJD 32:122); Isa 42:6, MS 4Q61 (DJD 15:114-115); Isa 42:16, MS 4Q61 (DJD 15:114-115); Isa 45:7, MS 4Q57 (DJD 15:64); Isa 53:11, MS 4Q56 (DJD 15:41); Isa 60:20, MS 1Q8 minus (DJD 32:146); Zeph 3:5, MS 4Q82 (DJD 15:317); Psa 18:29, MS 11Q8 (DJD 23:67); Psa 36:10, MSS 4Q83 (DJD 16:13), 11Q8 (DJD 23:68); Psa 44:4, MS 4Q85 (DJD 16:49-61); Psa 76:5, MS 4Q87 (DJD 16:73-76); Psa 104:2, MS 4Q93 (DJD 16:127-129); Psa 118:27, MSS 4Q84 (DJD 16:47-48), 4Q87 (DJD 16:81); Job 25:3, MS 11Q10 (DJD 23:104-105); Job 26:10, MS 11Q10 (DJD 23:106-107); Job 28:11, MS 11Q10 (DJD 23:110-111); Job 29:24, MS 11Q10 (DJD 23:116-117); Job 30:26, MS 11Q10 (DJD 23:120-121); Job 33:28, MSS 2Q15 (DJD 3:71), 4Q99 (DJD 16:173-174); Job 33:30, MSS 2Q15 (DJD 3:71), 4Q99 [x2] (DJD 16:173-174), 11Q10 (DJD 23:130-132); Job 36:32, MSS 4Q99 (DJD 16:176-177), 11Q10 (DJD 23:142-145); Job 37:15, MS 4Q99 (DJD 16:177); Prov 13:9, MS 4Q103 (DJD 16:184); Dan 9:17, MS 4Q116 (DJD 16:289).

3. Attestations of the lexeme אור in the MT which in the DSS are either entirely hidden by lacuna or partially hidden by lacuna with no variants include: Gen 1:3-5[x3], 14-16[x5], MS 4Q2 (DJD 12:33-35); Gen 1:17, MS 4Q7 (DJD 12:58-60); Num 4:9, MS 4Q23 (DJD 12:165-166); Isa 5:20[x2], MS 4Q56 (DJD 15:25-26); Isa 10:17, MS 1Q8 (DJD 32:112); Isa 49:6, MSS 1Q8 (DJD 32:136), 4Q58 (DJD 15:80-82); Isa 53:11, MS 4Q58 (DJD 15:83); Isa 60:20, MS 4Q66 (DJD 15:132); Amos 5:18, MS 4Q82 (DJD 15:300-301); Mic 2:1, MS Mur88 (DJD 2:192-193); Mic 7:8-9 [x2], MS Mur88 (DJD 2:195-196); Psa 27:1, MS 4Q98a (DJD 16:151-152); Psa 31:17, 5/6Hev1b (DJD 38:164-166); Psa 44:4, MS 1Q12 (DJD 1:71-72); Psa 104:2, MSS 4Q86 (DJD 16:67), 4Q87 (DJD 16:81), 11Q5 (DJD 23:31-33); Job 24:14, MS 11Q10 (DJD 23:103-104); Job 33:30, MS 11Q10 (DJD 23:130-132); Job 36:30, MS 11Q10 (DJD 23:143-144); Job 37:3, MS 4Q99 (DJD 16:176-177); Prov 15:30, MS 4Q103 (DJD 16:186).

DSS contain either no variants or simple variations of spelling which do not affect the meaning of the text.<sup>4</sup> In total, when considering the overlap of all these categories, a full 165 of the 186 attestations of the lexeme אור in the MT are not affected by the DSS in any way (88.7%). This leaves only 21 attestations to be considered in manuscripts containing either contextual variants or direct lexical variants, with the underlying presupposition that the deviations from the MT bear the "burden of proof" in order to be accepted over against the Masoretic reading. I will also discuss the use of the lexeme אור in two extra-biblical compositions which are embedded with the other biblical psalms in what is commonly called "The Psalms Scroll" (i.e., MS 11Q5).

### 3.1.1. Light in the Physical Domain

Here I will consider attestations of the lexeme אור in the DSS that refer either directly or metonymically to the concept of light in the physical domain. The Qal wayyiqtol וַיֵּאָר in 2

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4. Attestations of the lexeme אור in the MT which occur in the DSS with no variants include: Gen 1:3, MS 4Q2 (DJD 12:33-35); Gen 1:4, MS 4Q2 (DJD 12:33-35); Gen 1:4-5[x2], MS 4Q7 (DJD 12:58-60); Gen 1:15, MS 4Q10 (DJD 12:77); Gen 1:17, MS 4Q2 (DJD 12:33-35); Gen 1:18, MSS 4Q2 (DJD 12:33-35), 4Q4 (DJD 12:44-45); Isa 2:5, MS 1QIsa<sup>a</sup> (DJD 32:4-5); Isa 5:20[x2], MS 1QIsa<sup>a</sup> (DJD 32:10-11); Isa 5:30, MS 1QIsa<sup>a</sup> (DJD 32:10-11); Isa 9:1[x2], MS 1QIsa<sup>a</sup> (DJD 32:16); Isa 10:17, MS 1QIsa<sup>a</sup> (DJD 32:20-11); Isa 13:10, MSS 1QIsa<sup>a</sup> [x2] (DJD 32:22); Isa 18:4, MS 1QIsa<sup>a</sup> (DJD 32:28); Isa 27:11, MS 1QIsa<sup>a</sup> (DJD 32:42-43); Isa 30:26, MS 1QIsa<sup>a</sup> [x4] (DJD 32:50-51), 1Q8 (DJD 32:122); Isa 42:16, MS 1QIsa<sup>a</sup> (DJD 32:70-71); Isa 45:7, MSS 1QIsa<sup>a</sup> (DJD 32:76), 1Q8 (DJD 32:132); Isa 49:6, MS 1QIsa<sup>a</sup> (DJD 32:82); Isa 51:4, MSS 1QIsa<sup>a</sup> (DJD 32:84), 1Q8 (DJD 32:138); Isa 53:11, MSS 1QIsa<sup>a</sup> (DJD 32:88), 1Q8 (DJD 32:140); Isa 58:8-10[x2], MS 1Q8 (DJD 32:144); Isa 59:9, MS 1QIsa<sup>a</sup> (DJD 32:96-97); Isa 60:1, MSS 1QIsa<sup>a</sup> [x2] (DJD 32:98), 1Q8 [x2] (DJD 32:146); Isa 60:3, MSS 1QIsa<sup>a</sup> (DJD 32:98), 1Q8 (DJD 32:146); Isa 60:19, MSS 1QIsa<sup>a</sup> [x3] (DJD 32:98), 1Q8 [x3] (DJD 32:146); Isa 60:20, MS 1QIsa<sup>a</sup> (DJD 32:98); Hab 3:4, MS Mur88 (DJD 2:200); Zeph 3:5, MS Mur88 (DJD 2:200-201); Psa 18:29, MS 5/6Hev1b (DJD 38:157-159); Psa 67:2, MS 4Q83 (DJD 16:19); Psa 77:19, MS 11Q6 (DJD 23:40); Psa 105:39, MS 4Q87 (DJD 16:82); Psa 112:4, MS 4Q84 (DJD 16:42-43); Psa 118:27, MS 11Q5 (DJD 23:31-33); Psa 119:135, MS 11Q5 (DJD 4:33); Psa 139:12, MS 11Q5 (DJD 4:41); Psa 148:3, MS 11Q5 (DJD 4:23); Job 33:28, MS 11Q10 (DJD 23:130-132); Job 33:30, MS 2Q15 (DJD 3:71); Job 37:15, MS 11Q10 (DJD 23:146-149). Attestations of the lexeme אור in the MT which occur in the DSS with spelling variants that do not affect lexical or textual meaning include: Gen 1:14-15[x2], 4Q10 (DJD 12:77); Gen 1:15, 4Q2 (DJD 12:33-35); 2 Sam 2:32, MS 4Q51 (DJD 17:107-111); Isa 26:19, MS 1QIsa<sup>a</sup> (DJD 32:42); Isa 58:8-10[x2] MS 1QIsa<sup>a</sup> (DJD 32:96); Psa 43:3, MS 11Q8 (DJD 9:69); Psa 119:105, MS 11Q5 (DJD 4:32); Psa 139:11-12[x2], MS 11Q5 (DJD 4:41).

Sam 2:32 appears in the DSS MS 4Q51 with the long spelling **וַיֵּאָוֶר**, affirming the MT vocalization as a Qal form of the verb and not a Hiphil form (DJD 15:107). The Hiphil *yiqtol* **יִהְיֶה** in Isa 13:10 appears in the DSS MS 1QIsa<sup>a</sup> as a Hiphil *yiqtol* of the synonym verb **יֵאָוֶר**, both of which mean "to shine" (DJD 32:22-23). There are a number of spelling variants in Isa 45:7 of MS 1QIsa<sup>a</sup>, most prominently the alternate spelling **בָּרָה** for the verb **בָּרָא** ("to create") in the MT. However, none of these variants appear to affect the meaning of the text, and the spelling of the noun **אוֹר** is the same as in the MT (DJD 32:76-77).

In Isa 53:11, the immediate succession of the two *yiqtol* verbs **רָאָה** ("to see") and **שָׂבַע** ("to be sated") in the MT reflects unusual, although not impermissible, Hebrew grammar. At least two of the four applicable Hebrew manuscripts in the DSS insert the noun **אוֹר** between the verbs, which intuitively makes better sense of the Hebrew grammar.<sup>5</sup> The verb **רָאָה** does not demand an object, but the context suggests it. One could argue that the MT reading is older because it is more problematic, and therefore it is more likely that a word was added in order to clarify a confusing reading. However, both the number and age of the Hebrew DSS manuscripts that attest the longer reading countermand this point. It seems much more likely that the MT shows a minus because a word has dropped out in transmission than that a word has been added to four different manuscripts, all significantly older than the MT.<sup>6</sup> This use of the noun **אוֹר** accords perfectly with the proposed cognitive model, being an example of a metonymic use of the concept "to see light" to refer to being alive (cf. Psa 36:10, 49:20; Job 3:16).

The construct phrase/derivative noun **אוֹרָא** in Num 4:9 appears in the Greek MS 4Q121 as [τὴν λυχνίαν τῆς φαυσεως] ("[the lampstand of] illumination") compared to τὴν λυχνίαν τὴν φωτίζουσαν ("the illuminating lampstand") in the LXX (DJD 9:191-192). The word order in both Greek texts suggests the same consonantal reading **הַמְאוֹר** as the MT, but the variance in translation reflects the wide semantic field of the construct phrase grammatical unit in BH. Both Greek translations are permissible from the MT reading. The meaning

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5. These MSS include 1QIsa<sup>a</sup> and 1Q8 (DJD 32:88-89, 140-141); the word **אוֹר** appears to be present in MS 4Q58 but is partially hidden by a lacuna, and the applicable part of the verse is entirely missing from the MS 4Q56 fragment (DJD 15:41,83).

6. See DJD 15:20,76; DJD 32:61,199.



of the phrase seems clear regardless of whether the absolute noun **המאור** is taken as a verbal adjective as per the LXX reading, an objective genitive (or perhaps *genitive of product*) as per the DSS reading, or simply as a synonymous noun as per the MT reading.<sup>7</sup> The phrase simply indicates that the function of the menorah was to provide light inside the tabernacle.

Finally, there is an attestation of the primitive noun **אור** in v.4 of the "Hymn to the Creator" which immediately follows Psa 150 in MS 11Q5, praising Y<sub>HWH</sub> the Creator as the one who "separates light from darkness" (cf. Gen 1:4) (DJD 4:47).

I conclude that the DSS reading of an additional attestation of the noun **אור** in Isa 53:11 is to be preferred over the MT reading, where the noun **אור** is not found. I argue that this is an example of the concept "to see light" functioning metonymically to refer to the concept of being alive. All other attestations fully accord with the ICM of the concept of light presented in Chapter 2.

### 3.1.2. Light in the Personal Domain

Seven passages pertaining to light in the personal domain contain textual variants in the DSS that need to be considered. The divine name is missing from Isa 42:6 in MS 1QIsa<sup>a</sup> compared to the MT, and there are several spelling variants as well; but none of these affect the meaning of the verse (DJD 32:70). The initial Hiphil verb in Isa 51:4 in 1QIsa<sup>a</sup> appears with an *aleph* prefix consonant instead of the normative *he*, presumably from Aramaic influence; however, MS 1Q8 retains the *he* prefix letter, and the stem formation is best explained as Hiphil in any case (DJD 32:84,138).

In Isa 58:6-12, there are several variants from the MT in both MSS 1QIsa<sup>a</sup> and 1Q8 (DJD 32:94-97,144-145). Both scrolls contain variant spellings; none indicate a variant root word, although two of the variants might indicate a different verbal form. First, the MS 1QIsa<sup>a</sup> inserts the relative particle in v.6, but this does not affect the meaning of the sentence. Next, the infinitive construct verb **שָׁלַח** in v.9 of the MT reads as **שְׁלַח** in 1QIsa<sup>a</sup>, which could be either an infinitive construct or infinitive absolute; but again, the meaning of the sentence is equally clear in either case. In v.11, the verb **יְהַלִּיךְ** in the MT appears in plural form in MS 1QIsa<sup>a</sup>, which could be confused with the Niphal plural as found in MS 1Q8. Of these three,

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7. Wallace 1996:106; van der Merwe, Naudé & Kroeze 2017 [§25.4]:227-228.

the MT reading seems likely to be the oldest reading because it seems most probable that the Hiphil singular form absorbed the *waw* letter from the following word, yielding a Hiphil plural which could then easily have been changed to a Niphal in order to make sense of the plural noun עֲמָצוֹתֶיךָ ("your bones") as its subject. However, it is also conceivable that the text became corrupted in exactly the opposite direction, with a Niphal plural becoming corrupted to a Hiphil plural and then a Hiphil singular. Thus, there is no compelling reason to reject the MT reading in v.11; and the meaning of the sentence seems clear from the context, regardless of the specific verbal form selected. Finally, the Polel participle מְשַׁבֵּב ("to return") in v.12 of the MT appears as a Hiphil participle in v.12 of MS 1Q8, but the verb means the same in either case. In all these instances, the fundamental meaning of the paragraph remains unaffected.

Some attestations of the lexeme אור in MS 11Q5 deserve mention. In Psa 119:130, the *yiqtol* verb אור in the MT appears as a conjunction with the imperative, which changes the meaning of the sentence but not the conceptualization of light in this instance (DJD 4:33). The manuscript matches the MT in Psa 139:11 (DJD 4:41), but the following lines appear in a column of text immediately preceding Psa 140.

ויהי דויד בן ישי חכם ואור כאור השמש<sup>8</sup>[ו]סופר  
ונבון ותמימ בצול דרכיו לפני אל ואנשים ויתן  
לו<sup>9</sup>[יהוה] רוח נבונה ואורה

*And David, son of Jesse, was wise and [bright]<sup>10</sup> like the light of the sun, and learned and understanding and perfect [in the darkening of]<sup>11</sup> his ways before God and men. For YHWH gave to him the spirit of understanding and light.*

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8. The *waw* letter is inserted above the main line in the manuscript (DJD 4:48).

9. The *Tetragrammaton* here is written in Paleo-Hebrew script (DJD 4:48).

10. I parse this ambiguous form of the lexeme אור as a Qal participle, functioning as a predicate adjective.

11. The specific Hebrew word בצול is unattested in BH but almost certainly consists of the preposition ב with the Qal infinitive construct of צלל ("to darken"). I understand the phrase to refer to the "twilight" of David's life, i.e., the final and undefined span of time before his death.

This excerpt from column XXVII of MS 11Q5 is part of an enumerated catalog of David's compositions and immediately follows the final six words of 2 Sam 23:7 (DJD 4:48). This manuscript is dated to the early 1st century CE (DJD 4:9), and the order of the psalms differs from the MT. However, the conceptualization of light presented here precisely matches the MT in every detail. Most notably, this conceptualization of light is applied to a king (i.e., David) yet still expresses the concept of wisdom—not power—with an apparent subtext of moral righteousness.

Finally, there are two similar variants in Job 24:13 and Job 41:10 of the Aramaic MS 11Q10, where the term אור in the MT seems to appear as נורה and נורא, respectively (both meaning "fire"). It is possible that the Hebrew *Vorlage* here was אור ("fire, flame") instead of אור—although that seems unlikely from the context—or perhaps this is an example of a very loose translation, as commonly seen in LXX Job (Cox 2009:667-669). However, the text of the verse in this manuscript is too fragmentary to draw any kind of conclusion concerning the *Vorlage* or its possible meanings. Thus, I conclude that no evidence from the biblical DSS manuscripts contradicts any aspect of the operation of light in the personal domain as evinced by the MT.

### 3.1.3. Light in the Metaphysical Domain

Five passages pertaining to light in the metaphysical domain contain textual variants in the DSS that need to be considered. There are spelling variants in Isa 49:6, and the proper names יעקב ("Jacob") and ישראל ("Israel") are transposed compared to the MT; but the meaning of the text is unaffected.

In Isaiah 60, there are several variants between the MT and MSS 1QIsa<sup>a</sup> and 1Q8 (DJD 32:98-99, 146-147). In v.3, the term לְנִיחָה in the MT appears as the double preposition לְנִיחָה in MS 1QIsa<sup>a</sup>; unfortunately, the same word is hidden by a lacuna in MS 1Q8. The MT is almost certainly the preferred reading, not only because of parallelism with the noun אור in the first half of the verse, but also because it seems more likely that a ה consonant was corrupted to a ד consonant rather than vice versa. In v.5, the MS 1QIsa<sup>a</sup> reads וְנִהַר instead of וְנִהַרְתָּ in the MT and וְנִהַרְתָּ in MS 1Q8; as before, it seems most likely that the 1QIsa<sup>a</sup> reading is corrupt over against the MT. In v.19, MS 1QIsa<sup>a</sup> adds לַיְלָה ("by night") which does not appear in either the MT or MS 1Q8; there is also a significant minus in MS 1Q8, which is miss-

ing all of v.20 except for the final three words of the MT and MS 1QIsa<sup>a</sup>. Finally, MS 4Q66 contains two letters of the word לְאוֹר in v.20, which attests the longer reading of the verse over against MS 1Q8 (DJD 15:132). In sum, none of these variants are substantial enough to preempt the MT reading.

In Psa 104:2, the *aleph* letter of the word אוֹר in the MT is hidden by a lacuna in MS 11Q5 with no other substantive variants (DJD 4:31-32); the texts are almost certainly the same. In Psa 118:27, the Hiphil *wayyiqtol* verb וַיִּאָר in the MT appears with the same consonants in numerous MSS but without vowel pointers, which could possibly be parsed as a conjunction with a Hiphil jussive instead (as per several early translations). However, the older LXX translation certainly reflects a *wayyiqtol* reading, so the vocalization of the MT is to be preferred. MS 11Q5 contains a spelling variant for the later verb אֶקְרֵי as well, but this does not affect the meaning of the verse (DJD 5:31-32). Finally, in Habakkuk 3, the Greek MSS Mur88 (v.4) and 8HevXII (v.11) both match the LXX reading (DJD 2:200; DJD 8:57). Thus, the textual data from the DSS manuscripts at no point suggests any modifications to the OT conceptualization of light in the metaphysical domain.

#### 3.1.4. Conclusions from the DSS

There is no textual evidence from the DSS manuscripts that substantively affects the meaning of the text for any of the attestations of the lexeme אוֹר in the OT. However, the weight of manuscript evidence in the DSS suggests that the MT contains a minus in Isa 53:11, and the preferred reading should include the word אוֹר as the object of the Qal *wayyiqtol* of רָאָה. I argue that this use of the phrase "to see light" fits a wider pattern of use in the MT, in which the concept of "seeing light" functions as a metonym for the concept of being alive. This insertion affects the meaning of the Isaiah 53 text but does not affect any part of the ICM proposed in Chapter 2 of this dissertation.

### 3.2. Light and YHWH in the LXX

In this much longer section, I will compare and contrast the conceptualization of light in the MT with the conceptualization of light in the Greek LXX in order to ascertain if the conceptualization(s) of light in the Greek translation either confirms or corrects the cognitive model

and modified hypothesis presented in the previous chapter.<sup>12</sup> The complexity of this task is compounded by the fact that the specific Hebrew *Vorlage* of the Greek LXX is not available to the modern exegete. Nevertheless, the available linguistic data is quite definitive, especially because light is such a cognitively primitive concept. The method of comparison will follow the same trajectory as utilized in Chapter 2, in accordance with the principles of embodied cognition and conceptual metaphor theory. The comparative methodology employed here employs the high standards set by Tov for deriving theological meaning from the Greek translation of Hebrew texts:

Theological exegesis of the LXX may be defined as any theological element added to the source text by the translation....Most exegetical elements, however, are reflected *in the lexical choices themselves*, which were influenced by the immediate context and the conceptual world of the translators....The fact that the LXX is a *translation* should guide every detail of our analysis of the theological exegesis of the LXX" (Tov 1999:259, emphasis added).

I will analyze the use of lexical terms for the concept of light, followed by the conceptualization(s) symbolized by those lexical terms, in the same sequence as before: first the physical domain, then the personal domain, and finally the metaphysical domain. I will then discuss the conceptual similarities and differences between the Hebrew and Greek construals in the same order of conceptual domains. After completing this lexical and conceptual analysis, I will then evaluate whether the conceptual "system" of metaphorical projection appears to be the same or different between the Greek LXX and the Hebrew MT. This section will conclude with an investigation of the specific theological axioms that undergird this web of conceptual metaphors (as outlined in the previous chapter) in order to evaluate the theological use of light in the Greek LXX in comparison with the Hebrew MT.

### 3.2.1. Lexical Analysis

As might be expected, the lexeme אור in BH is highly congruent with the Greek lexical root ΦΩ- and its derivative terms in the LXX (see paragraph below). The primitive noun אור in BH corresponds very closely to the noun φῶς ("light") in Koiné Greek (KG); the same is true

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12. In this dissertation I use Rahlfs's eclectic LXX text as the comparative baseline, but follow the text critical decisions of the *NETS* translators. For convenience and continuity, I will use the standard chapter and verse references from the *BHS* when citing scriptural references in this section, only including LXX references when contextually necessary.

for the denominative verb  $\text{רָאָה}$  in BH and the denominative verb  $\text{φωτίζω}$  ("to shine, appear") in KG, as well as the derivative noun  $\text{רָאָה}$  in BH and the derivative noun  $\text{φωστήρ}$  ("luminary") in KG.<sup>13</sup> However, the linguistic construals of the conceptualizations in each language are not precisely equivalent because the noun  $\text{φῶς}$  in KG, being itself derivative of the more primitive lexical root  $\text{ΦΑ-}$ , is not as morphologically simple a lexical symbol as the noun  $\text{רָאָה}$  in BH (Metzger 1998:70). This does not necessarily indicate a fundamentally different conceptualization of light in KG versus BH, but it does suggest that KG utilizes a more complex web of lexical symbols for the conceptualization(s) of light.<sup>14</sup> This is certainly the case for the linguistic construal of the concept of light in the LXX. This dissertation cannot conduct a thorough semantic analysis of the lexical roots  $\text{ΦΩ-}$  and  $\text{ΦΑ-}$  in KG; it will suffice simply to say that further cognitive linguistic investigation regarding these lexical families in ancient Greek might prove fruitful to clarify even further the findings of this section of the current study.

The 186 attestations of the lexeme  $\text{רָאָה}$  in the MT appear in the LXX as the following terms, in order of frequency: the noun  $\text{φῶς}$  (107x, see section 3.2.1a. below); the verb  $\text{φωτίζω}$  (16x);<sup>15</sup> the verb  $\text{ἐπιφάινω}$  ("to appear, shine," 8x);<sup>16</sup> the verb  $\text{φάινω}$  ("to appear, shine," 7x);<sup>17</sup> the noun  $\text{φωτισμός}$  ("illumination," 6x);<sup>18</sup> the noun  $\text{φωστήρ}$  (4x);<sup>19</sup> the verb  $\text{διαφάυσκω}$  ("to

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13. BDAG 2000:1072-1074; BDB 1907:21-22; *DCHI* 1993:159-164; *DCH V* 2001:116-117; *HALOT I* 1994:24-25, *HALOT II* 1995:539; LSJ 1940:1968-1969.

14. This certainly appears to be the case on the basis of available literature. The words in KG semantically related to light far outnumber those in BH; however, the corpus is also much larger.

15. Num 4:9, 8:2; 1 Sam 29:10; Isa 60:1,19; Mic 7:8; Psa 13:4, 18:29, 19:9, 76:5, 105:39, 119:130, 139:12; Prov 4:18; Eccl 8:1; Ezra 9:8; Neh 9:12,19.

16. Num 6:25; Psa 31:17, 67:2, 80:4,8,20, 118:27, 119:135.

17. Gen 1:15,17; Exo 25:37; Ezek 32:7,8; Psa 77:19, 97:4.

18. Psa 27:1, 44:4, 78:15, 90:8, 139:11; Job 3:9.

19. Gen 1:14,16[x3].

dawn," 4x);<sup>20</sup> the noun φαῦσις ("illumination," 2x);<sup>21</sup> the verb διαφωτίζω ("to brighten," Neh 8:3); a host of other words such as the nouns φέγγος ("splendor," 2x),<sup>22</sup> ἡμέρα ("day," 2x),<sup>23</sup> ἥλιος ("sun," Job 31:26) and verbs ἐκλάμπω ("to shine forth," Ezek 43:2), ἀνάπτω ("to light up, kindle," Mal 1:10), ἐπιβλέπω ("to look upon," Dan 9:17), ὁράω ("to see," 1 Sam 14:29); and other terms (see section 3.2.2a. below). I will now systematically investigate these lexical attestations of the concept through the various domains of conceptual meaning.

**3.2.1a. Light in the physical domain.** As expected, this group of attestations referring to concepts in the physical domain is the largest of the three experiential domains because the physical domain is the most conceptually primitive and the most prototypical for determining semantic meaning. It should be noted that the attestations that refer to concepts in the *personal* domain simultaneously refer to concepts in the *physical* domain because the concept in the physical domain is being projected into the personal domain in order to conceptualize the abstract concept to which it refers. Thus, the number of attestations being surveyed in each domain progressively lessens, and comparing referential patterns of use across domains helps clarify the conceptual use of light in the Greek LXX translation in the more abstract domains (i.e., the personal domain and metaphysical domain).

*a1) The primitive noun אור.* There are 102 attestations of the primitive noun אור in the MT that are apparently translated as φῶς in the LXX, and 32 of them refer specifically to sunlight in the physical domain.<sup>24</sup> An additional nine attestations of the noun אור also refer to sunlight in the physical domain but appear as various other Greek terms: the verb διαφάυσκω (Judg 19:26, 1 Sam 14:36); the noun ἡμέρα (Mic 2:1); the noun φωτισμός (Psa 139:11); the verb διαφωτίζω (Neh 8:3); the adjective ἑπταπλάσιον ("seven-fold," Isa 30:26); the verbs

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20. Gen 44:3; Judg 19:26; 1 Sam 14:36; 2 Sam 2:32.

21. Gen 1:15; Psa 74:16.

22. Job 22:28, 41:10.

23. Job 30:26; Mic 2:1.

24. Gen 1:18; Exo 10:23; Judg 16:2; 1 Sam 25:34,36; 2 Sam 17:22, 23:4; 2 Ki 7:9; Isa 18:4, 30:26[x2], 45:7, 60:19; Jer 31:35; Amos 8:9; Mic 7:9; Hab 3:4,11; Zeph 3:5; Psa 37:6, 56:14, 97:11, 112:4, 139:12; Job 3:20, 12:22, 24:16, 26:10, 28:11, 37:21, 38:19; Prov 4:18.

ἐπιγινῶσκαω ("to look upon, observe," Job 24:13) and γινῶσκαω ("to know," Job 24:14); and one attestation that is completely missing from the LXX for an unexplained reason (Isa 5:30). There are an additional 23 attestations of the noun אור which could refer either to sunlight specifically or to celestial light as a general category, 22 of which appear as the noun φῶς in the LXX,<sup>25</sup> and one attestation as the noun ἡμέρα (Job 30:26).

Another six attestations of the noun אור refer to moonlight and/or starlight in the physical domain and appear as the Greek noun φῶς (moonlight, Isa 13:10, 30:26, Ezek 32:7; starlight, Isa 13:10, Psa 148:3; moonlight/starlight, Jer 31:35), along with two attestations which refer to celestial light as a general category (Jer 4:23; Ezek 32:8). Four attestations of the noun אור that refer to lightning in the physical domain appear as the Greek noun φῶς (Job 36:32, 37:3,11,15), with another two attestations appearing as a transliterated Hebrew word ἡδω (Job 36:30) and the Greek term πᾶχυη ("frost," Job 38:24). Seven attestations of the noun אור that refer to firelight appear as the Greek noun φῶς (Jer 25:10, Job 18:5,6; Psa 119:105; Job 29:3; Prov 6:23, 13:9), with one additional attestation appearing as the noun φωτισμός (Psa 78:14). One attestation of the noun אור in the physical domain that refers to the light of the creature Leviathan appears as the noun φέγγος (Job 41:10). All five attestations of the noun אור in the physical domain that refer to light as a generic substance appear as the noun φῶς in the LXX (Isa 42:16; Job 33:28; Eccl 12:13, 11:7, 12:2). Nine ambiguous attestations of the noun אור for which the specific physical referent cannot be conclusively determined appear as the noun φῶς,<sup>26</sup> with one attestation each appearing as the noun φέγγος (Job 22:28) and the noun ἰαμα ("healing," Isa 26:19).<sup>27</sup> The only attestation of the noun אור that refers to "the light of the eyes" in the physical domain appears as the noun φῶς in the LXX (Psa 38:11), as well as the four attestations of the noun אור that refer to "the light of the

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25. Isa 5:20[x2], 9:1[x2], 42:6, 51:4, 58:8,10, 59:9; Jer 13:16; Hos 6:5; Amos 5:18,20; Psa 36:10, 49:20; Job 3:9,16, 17:12, 33:28,30; Lam 3:2; Esth 8:16.

26. Gen 1:3[x2], 4[x2], 5; Job 12:25, 38:15; Zech 14:6,7.

27. In Amos 8:8, the noun אור appears as the noun ποταμός ("river") in the LXX, but the MT seems corrupt here. The LXX does use water imagery for the concept of wisdom (Sir 24:27), but there seems no way to make sense of the conceptual use of light in Amos 8:8. The noun אר (Nile River) is certainly the preferred Hebrew reading.



face" (Psa 4:7, 89:15; Job 29:24; Prov 16:15); one additional attestation refers to "the light of the face" but appears in the LXX as the noun φωτισμός (Psa 44:4). Finally, 12 attestations of the noun אור refer to divine light, for which a specific physical referent is inconclusive; these appear as the noun φῶς, with two additional attestations appearing as the verb φωτίζω (Mic 7:8) and the noun φωτισμός (Psa 37:11).

The lexical correspondence between the Hebrew noun אור and the Greek noun φῶς—accounting for 54.8% (102/186 attestations) of the total occurrences of the lexeme אור in the MT—forms a dense *prototypical core* for the translated construal of the concept of light. The principles of embodied cognition affirm that simplicity of linguistic form reflects simplicity of cognition and that prototypicality of semantic meaning is generally reflected by frequency of use.<sup>28</sup> According to these principles, then, such a high degree of correspondence between the noun אור in the MT and the noun φῶς in the LXX, combined with the high frequency of references to sunlight, strengthens the presupposition that sunlight is the most cognitively primitive conceptualization of light in both the MT and LXX (and, presumably, more broadly in BH and KG as well). At the very least, the linguistic evidence from the LXX does not countermand either prior assertion that sunlight is the most primitive conceptual prototype for light or that celestial light is the prototypical category of light in the OT.

*a2) The denominative verb אור.* There are 31 attestations of the verb אור in the MT with discernible referential meaning in the physical domain; 23 of them occur in the Hiphil stem, seven in the Qal stem, and one in the Niphal stem. Of these 23 attestations of the Hiphil stem: 12 of them appear as the verb φωτίζω,<sup>29</sup> six as the verb φαίνω,<sup>30</sup> four as various other terms;<sup>31</sup> and one is completely missing from the LXX (Exo 13:21). Of the seven at-

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28. Rosch 1973:328-330,348-349; Rosch 1975:532-547; Rosch & Mervis 1975:573-605; Rosch et al. 1976:382-439; Lakoff 1987:59-114,153-154; Taylor 2003:43-72; Dirven & Verspoor 2004:31-34; Evans, Bergen & Zinken 2007:3-6; Riemer 2010:47-57,88-105,116, 129-130,224-246; Evans 2011:6-7,76-80, 2012:3-4; Taylor & Littlemore 2014:9-10.

29. Num 8:2; Isa 60:19; Psa 13:4, 18:29, 19:9, 105:39, 119:130, 139:12; Eccl 8:1; Ezra 9:8; Neh 9:12,19.

30. Gen 1:15,17; Exo 25:37; Ezek 32:8; Psa 77:19, 97:4.

31. Isa 27:11; Ezek 43:2; Mal 1:10; Job 41:24.

tations of the Qal stem: three of them appear as the noun φωτίζω,<sup>32</sup> two of them as the verb διαφάσκω,<sup>33</sup> and two as other verbs.<sup>34</sup> The one attestation of the Niphal stem with a physical referent appears as the verb αίνέω (Job 33:30). Finally, there are an additional 13 attestations of the lexical verb רוא for which the specific physical referent cannot be discerned, but which appear to refer either to some kind of metaphysical light or to physical light somehow generated by YHWH. These attestations will be included as part of the discussion on light in the metaphysical domain (see section 3.2.1c. below).

Six attestations of the verb רוא refer to sunlight in the physical domain: a Hiphil form, appearing as the verb φωτίζω (Psa 139:12); and five Qal verbs, three appearing as the verb φωτίζω (1 Sam 29:10; Isa 60:1; Prov 4:18) and two appearing as the verb διαφάσκω (Gen 44:3; 2 Sam 2:32). Two attestations of the verb רוא refer to sunlight and moonlight together, both of which are Hiphil forms that appear as the verb φαίνω (Gen 1:15,17). Two attestations refer to moonlight alone, both of which are Hiphil forms: one appears as the verb φωτίζω (Isa 60:19) and one as the verb φαίνω (Ezek 32:7). Two attestations refer to lightning, both of which are Hiphil forms and appear as the verb φαίνω (Psa 77:19, 97:4). Eight attestations refer to firelight in the physical domain, all of which are Hiphil forms: five appear as the verb φωτίζω,<sup>35</sup> one appears as the verb φαίνω (Exo 25:37); one appears as the verb διέρχομαι (Exo 14:20); and one is completely missing from the LXX (Exo 13:21). One attestation refers to the light of the creature Leviathan, a Hiphil form for which a specific translated equivalent cannot be determined (Job 41:24). Three attestations refer to divine light in some way, although a specific physical referent is inconclusive; all are Hiphil forms which appear as the verb ἐκλάμπω (Ezek 43:2), the verb φωτίζω (Psa 76:5), and the verb ἐπιφαίνω (Psa 118:27).

Four attestations of the Hiphil verb refer to "the light of the eyes," with three appearing as the verb φωτίζω (Psa 13:4, 19:9; Ezra 9:8) and one as the noun ἐπισκόπη (Prov 29:13). Two attestations of the Qal verb refer to "the light of the eyes," one appearing in the MT as a

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32. 1 Sam 29:10; Isa 60:1; Prov 4:18.

33. Gen 44:3; 2 Sam 2:32.

34. 1 Sam 14:27 [*Qere*] (Grk. ἀναβλέπω), 29 (Grk. ὁράω).

35. Num 8:2; Neh 9:12,19; Psa 18:28, 105:39.

*Qere* reading and untranslated in the LXX (1 Sam 14:27), and the other appearing as the verb *δράω* (1 Sam 14:29). Seven attestations of the Hiphil verb referring to "the light of the face" appear as the verb *ἐπιφαίνω*,<sup>36</sup> with one additional attestation appearing as the verb *ἐπιβλέπω* (Dan 9:17). Two more attestations of the verb are ambiguous in the MT: in Psa 119:130, the specific referent could be sunlight, firelight, or perhaps even celestial light, although the context would appear to indicate firelight (cf. 119:105); this attestation appears as the verb *φωτίζω* in the LXX. Finally, the Niphal verb in Job 33:30 could refer either to sunlight or celestial light in the physical domain, but it could also refer to divine light with a metaphorical referent in the personal domain; this attestation appears as the verb *αἰνέω* ("to praise"), which might suggest the latter but is inconclusive on its own.

This verbal data suggests that the Greek verb *φωτίζω* and the Greek verb *φαίνω* (in active voice) are used synonymously when translating the Hebrew verb *אור*. Even a cursory survey of the use of these Greek verbs in the LXX readily demonstrates that the Greek translators used the verb *φαίνω* to express a much wider range of semantic meaning than the verb *φωτίζω*. The verb *φωτίζω* primarily expresses the concept of illumination, either literal or metaphorical. The verb *φαίνω*, however, expresses the concept of illumination only in the active voice;<sup>37</sup> in the middle or passive voice, the verb *φαίνω* has potential to express the concept of visibility, perception (in a more general sense), cognition, existence (2 Mac 7:22), or even demonstrative physical action (2 Mac 12:36). But there are no discernible patterns regarding specific selection between the active voice of *φαίνω* over against the verb *φωτίζω* nor regarding a specific method of translation from the various stem formations of the verb *אור* in Hebrew. The most one can say is that the rare intransitive Qal verb *אור* appears as the factitive *φωτίζω* and never as *φαίνω*, as would be expected; but the same factitive verb *φωτίζω* also apparently translates the prototypical transitive Hiphil form as well as one attestation of the Niphal form (presumably reflexive in Psa 76:5).

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36. Num 6:25; Psa 31:17, 67:2, 80:4,8,20, 119:135.

37. Gen 1:15,17; Exo 25:37; 1 Mac 4:50; 4 Mac 4:23 (visibility, not illumination); Psa 77:19, 97:4; Ezek 32:7,8; Dan 12:3.

a3) *The derivative noun* אור. All 19 attestations of the derivative noun אור in the MT have either direct or metonymic referents in the physical domain. Five of these refer to the sun and moon together, with four appearing as the noun φωστήρ (Gen 1:14,16[x3]) and one as the noun φαῦσις (Gen 1:15). One attestation refers to the moon alone, appearing as the noun φαῦσις (Psa 74:16). One attestation refers to the sun, moon, and stars together, appearing as the verb φωτίζω (Ezek 32:8). Ten attestations refer metonymically to the tabernacle menorah: five of these appear as the noun φῶς,<sup>38</sup> one as the verb φωτίζω (Num 4:9), and four are missing from the LXX (Exo 25:6, 35:8,14,28). One attestation refers to "the light of the eyes," appearing as the verb θεωρέω ("to see, behold," Prov 15:30); and one attestation refers to "the light of the face," appearing as the noun φωτισμός (Psa 90:8).

The lexical data in total strengthens all the previous conclusions from the nominal and verbal data. There is significant correspondence between the Hebrew lexeme אור and the Greek lexical root ΦΩ-, but there is no direct formal equivalence across the field of terms between the two languages. Rather, in the LXX one observes "cross-pollination" among terms within the ΦΩ- lexical root family as well as "cross-pollination" between the ΦΩ- and ΦΑ- lexical root families. In regard to the translated occurrences of the lexeme אור in the MT, the lexical roots ΦΩ- and ΦΑ- appear to be used as synonyms, especially concerning some specific lexical pairs: the verbal pair φωτίζω and φαίνω,<sup>39</sup> the nominal pair φαῦσις and φωτισμός;<sup>40</sup> and, perhaps, the verbal pair διαφύσσω and διαφωτίζω.<sup>41</sup>

The lexical correspondence between the Hebrew lexeme אור and the Greek lexical root families ΦΩ- and ΦΑ- accounts for a staggering 84.4% (157/186 attestations) of the total attestations in the MT, forming a large *prototypical cloud* for the translated construal of the concept of light. This data must still be examined conceptually in order to determine the degree to which the prototypicality of lexicalization reflects the prototypicality of conceptual-

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38. Exo 27:20, 35:14, 39:37; Lev 24:2; Num 4:16.

39. Gen 1:15,17; Exo 25:37; Num 4:9, 8:2; 1 Sam 29:10; Isa 60:1,19; Ezek 32:7,8; Mic 7:8; Psa 13:4, 18:29, 19:9, 76:5, 77:19, 97:4, 105:39, 119:130, 139:12; Prov 4:18; Eccl 8:1.

40. Gen 1:15; Psa 27:1, 44:4, 74:16, 78:15, 90:8, 139:11; Job 3:9.

41. Gen 44:3; Judg 19:26; 1 Sam 14:36; 2 Sam 2:32; Neh 8:3.

ization, but the fact that this prototypical cloud forms such a high percentage of the total semantic cloud for the lexeme אור strongly suggests that the Greek translators both understood and accurately translated this lexeme in the LXX. For those attestations that either lie outside the prototypical cloud or are conceptually problematic, the variance is possibly explained by complicating factors such as corruption of the Hebrew text or ambiguity of Hebrew vocalization.

*a4) The lexeme אור as a metonym.* There are four more attestations of the lexeme אור which refer metonymically to objects or phenomena in the physical domain.<sup>42</sup> The noun אור in Job 31:26 refers to the sun and appears as the noun ἥλιος in the LXX, apparently explaining the metonym. The noun אור in Psa 136:7 refers to the sun, moon, and stars and appears as the noun φῶς in the LXX, thus retaining the metonym. Two attestations of the Hiphil verb אור in the MT refer to the action of burning and appear as the prepositional phrase ἀπὸ θεάς ("from a spectacle," Isa 27:11) and ἀνάπτω ("to light up, kindle," Mal 1:10) in the LXX. The LXX apparently explicates the metonym in the latter case, but the explanation of the translation in the former case is unclear (see section 3.2.2a below). There is at least one other instance of the LXX utilizing the term "light" as a metonym, referring to fire (1 Mac 12:29). Thus, there is good evidence to suggest that the LXX translators understood the phenomena of metonymic meaning and the specific use of "light" metonyms in their Hebrew *Vorlage*.

Finally, there is a family of lexemes in BH that, conceptually speaking, are related very closely to the lexeme אור. I will not discuss all that lexical data here, but the patterns of use and translation of these lexemes in the LXX follow very closely those of the lexeme אור.<sup>43</sup> To sum up in a sentence, there is no lexical data from the LXX that contradicts any as-

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42. In this dissertation, I consistently use the terms *metonym* and *metonymy* to refer to "semantic change via the cognitive substitution of one concept for another within the same conceptual domain" (Ruark 2017:74). See Lakoff & Johnson 1980:35-40; Radden & Kövecses 1999:21; Panther & Thornburg 2007:236-263; Riemer 2010:246-250; O'Collins 2012:107; Ritchie 2013:14; Taylor & Littlemore 2014:10-12; Kövecses 2015:19-20; Ruark 2017:74-78.

43. These conceptually related lexemes in BH include: נור ("lamp, lampstand," 91 attestations); נגה ("to shine or brighten, brightness," 26 attestations), יפע ("to shine," 10 attestations), הלל ("to shine, morning star," 6 attestations), and נהר ("to brighten, light," 4 attestations). See Ruark 2017:55-60,95-99.

pect of the ICM for the concept of light in the OT presented in the previous chapter; indeed, there are a few places where the LXX appears to affirm it.<sup>44</sup>

**3.2.1b. Light in the personal domain.** Of the 186 attestations of the lexeme אור in the MT, 62 of them refer to light as metaphorically projected from the physical domain into the personal domain, with another four ambiguous attestations which may or may not include a metaphorical referent in addition to a physical referent.<sup>45</sup> Of these 66 attestations: 46 are the primitive noun (69%); 18 are the denominative verb (27%); and 2 are the derivative noun (3%). Compare this to the frequency of terms referring to referents in the physical domain: of 170 attestations, 115 are the primitive noun (67%); 38 are the denominative verb (22%); and 19 are the derivative noun (11%). The comparable percentages of these statistics demonstrate a reasonable correlation between the conceptualization(s) of light in the physical domain and the personal domain within the MT itself; that is, what is more cognitively primitive in the physical domain is also more cognitively primitive in the personal domain.

When these statistics are compared with the use of Greek terms as apparent translations of the Hebrew terms, the numbers are very similar. In the physical domain: 93/115 attestations of the primitive noun אור appear as the noun φῶς (80%), which makes up the semantic *prototypical core* of lexical correspondence between the two languages; 142/169 attestations of the broader lexeme אור appear as terms in the ΦΩ-/ΦΑ- lexical families (84%), thus making up the semantic *prototypical cloud* of lexical correspondence between the two languages; this leaves 27/169 attestations which lie toward the edge of the total semantic cloud (16%). In the personal domain: 38/46 attestations of the primitive noun אור appear as the noun φῶς (82%) within the semantic prototypical core; 54/66 attestations of the broader lexeme אור appear as terms in the ΦΩ-/ΦΑ- lexical families (81%) within the semantic prototypical cloud; leaving 12/66 attestations which lie on the outskirts of the total semantic cloud (19%).

The further comparability of these percentages regarding the LXX translation demonstrates that the linguistic construal of light in the Greek LXX corresponds very closely to the

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44. Ezek 32:7-8; Mal 1:10; Job 31:26.

45. Isa 26:19, 30:26; Job 33:28,30.

linguistic construal of light in the Hebrew MT in both the physical domain and the personal domain. In other words, the lexical data suggests that the Greek translators were not doing anything conceptually different than the Hebrew writers when metaphorically projecting the concept of light from the physical domain into the personal domain. It is to be expected that the "fuzzy" boundary of the total semantic cloud would be slightly larger in the personal domain (19%) compared to the physical domain (16%), since the personal domain is cognitively a degree more abstract than the physical domain and thus, conceptually speaking, further distant from the prototypical center of the semantic cloud. But the remarkable similarity between the correspondence of lexical terms both in the prototypical core and the prototypical cloud suggests that the linguistic construal of the concept of light in the personal domain closely mimics the linguistic construal of the concept of light in the physical domain, *for both the Hebrew MT and the Greek LXX*. This aggregate data strengthens the supposition that the general conceptualization(s) of light in the OT is accurately reflected by the overall lexicalization of light in both the MT and LXX texts; this is especially true for attestations of the concept which lie inside the prototypical cloud. In practical terms, there is good evidence to suggest that the LXX can be considered a reliable guide for understanding the concept of light in the MT in both the physical domain and the personal domain, at least to the degree that the MT matches the actual Hebrew *Vorlage* of the LXX.

**3.2.1c. Light in the metaphysical domain.** Of the 186 occurrences of the lexeme  $\text{רָאָה}$  in the MT, 14 attestations appear to refer to the divine light of  $\text{YHWH}$  (i.e., metaphysical light) without any specific conclusive referent in the physical domain.<sup>46</sup> Of these 14 attestations, ten occur within the *prototypical core* (71%),<sup>47</sup> and thirteen occur within the *prototypical cloud* (92%).<sup>48</sup> The remaining attestation (Ezek 43:2) lies outside the prototypical cloud but is not conceptually problematic: the Hiphil verb  $\text{רָאָה}$  in the MT appears in the LXX as the verb  $\text{ἐκλάμπω}$ , which expresses the same conceptual meaning *to shine*. As before, the lexical data shows no evidence that either the Greek lexicalization of light or the Greek conceptual-

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46. Isa 2:5, 10:17, 49:6, 60:1,3,19,20; Ezek 43:2; Psa 27:1, 36:10, 43:3, 76:5, 104:2, 118:27.

47. Isa 2:5, 10:17, 49:6, 60:1,3,19,20; Psa 36:10, 43:3, 104:2.

48. Isa 2:5, 10:17, 49:6, 60:1,3,19,20; Psa 27:1, 36:10, 43:3, 76:5, 104:2, 118:27.

ization of light in the metaphysical domain is any different than the Hebrew lexicalization and conceptualization of light in the metaphysical domain.

**3.2.1d. Conclusions.** The lexical data shows three general trends regarding the construals of the concept of light in the Hebrew MT and Greek LXX. First, the lexical root  $\Phi\Omega$ - is the most prototypical Greek equivalent for the Hebrew lexeme אור. The semantic *prototypical core* consists of the Greek noun  $\phi\tilde{\omega}\varsigma$ , used to translate the Hebrew noun אור in 102/122 attestations. Secondly, the lexical roots  $\Phi\Omega$ - and  $\Phi\Lambda$ - appear to be used synonymously when translating the Hebrew construal of the conceptualization(s) of light. The families of terms derived from these two lexical roots in KG account for an astounding 157/186 attestations (84.4%), forming a semantic *prototypical cloud* which is nearly as large as the total semantic cloud itself! Thirdly, while there is some cross-pollination of terms within these lexical families, the spectrum of more-prototypical to less-prototypical construals of the concept of light almost completely aligns between the Hebrew MT and the Greek LXX.

### 3.2.2. Conceptual Analysis

Because lexical symbols in human language are often polysemous with potential to express multiple meanings in multiple experiential and conceptual domains, a simple analysis of lexical equivalence between linguistic construals is insufficient to determine congruity of conceptualization(s) of the concept of light between the Hebrew MT and Greek LXX. The cognitive concepts symbolized by those lexical terms must also be considered in order to paint a clearer picture of the overall conceptualization(s) being utilized in each language. Such is the next step in the process. Furthermore, this conceptual analysis will now be broadened to include the entire Greek LXX corpus and not simply those attestations which are apparent translations of the lexeme אור in the Hebrew MT.

**3.2.2a. Concepts in the physical domain.** I have already discussed in the previous section the specific *referents* in the physical domain for the lexical terms within the MT and LXX. I will not recount those referents here, but will rather examine more generally how those referents are conceptually utilized and linguistically deployed in the LXX compared to the MT. Similar to the MT, the use of lexical terms in the LXX often conveys the same ambiguity whether or not daylight and sunlight are the same phenomenon in the conceptual world of the Greek translators (Jud 14:2; Esth 11:11, 10:6; Wisd 16:28). Certain passages make it



explicit, however (Sir 33:7, also 17:31); therefore, it seems virtually certain that sunlight is the most primitive conceptual referent of "light" in the LXX as well as the MT.

In the MT, the phrase אור הבקר ("light of the morning") is a lexicalized expression referring to the visibility of sunlight prior to the appearance of the sun above the horizon (Ruark 2017:17,48-51). This distinction between the light of dawn and sunshine is also expressed by the verbal forms of the lexeme אור, with the Hiphil stem referring to sunshine (i.e., during the temporal period when the sun is visible above the horizon) versus the Qal stem referring to either the morning or evening twilight (i.e., during the temporal periods when sunlight is visible above the horizon but the sun itself is not) (Ruark 2017:33-35,55-61). The LXX also retains this distinction, using various linguistic expressions. In some instances, the phrase אור הבקר is translated directly,<sup>49</sup> in other instances using the verb διαφάσκω and/or the noun ἡμέρα (1 Sam 14:36; Micah 2:1). Not only this, but the Qal form of the verb אור in the MT also sometimes appears as the verb διαφάσκω when referring to the dawning of the day (Gen 44:3; 2 Sam 2:32), sometimes as the verb φωτίζω (1 Sam 29:10; Prov 4:18).

At first glance, the use of the διαφάσκω in Judg 19:26 appears to contradict this pattern, since in the ICM the definite noun אור specifically refers to the dawning of the sun and not daylight. However, the verb διαφάσκω can equally describe either the rising of the dawn or, more specifically, the rising of the sun.<sup>50</sup> Usually, this Hebrew term "the light" is translated directly in the LXX as εἰς φῶς (Hab 3:4; Zeph 3:5; Job 12:22; also εἰς τὸ φῶς in Mic 7:9). The use of the definite primitive noun in Neh 8:3 appears two different ways in the LXX, as the noun ὄρθρος ("dawn") in 1 Esd 9:41 and the phrase τῆς ὥρας τοῦ διαφωτῖσαι τὸν ἥλιον ("the hour that the sun dawned") in 2 Esd 18:3. This would suggest that perhaps the verbs διαφάσκω and διαφωτίζω are used as verbal synonyms, but it is difficult to conclude since

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49. Judg 16:2; 1 Sam 17:22, 25:34,36; 2 Sam 23:4; 2 Ki 7:9.

50. Gen 44:3; Judg 19:26; 1 Sam 14:36; 2 Sam 2:32; Jud 14:2. Compare also the use of the verb ἐξέρχομαι ("coming out") to express the concept of visibility of sunlight/daylight (Jud 14:2; Isa 51:5, 62:1). It should be noted that the Hebrew verb בוא in reference to the sun in Amos 8:9 is translated as δύω ("to go down, set") in the LXX, which is conceptually problematic but could be simply an example of an interpretive translation rather than a shift in conceptualization.

this is the only attestation of the verb  $\delta\iota\alpha\phi\omega\tau\acute{\iota}\zeta\omega$  in the entire LXX. Finally, the definite primitive noun appears as the verb  $\gamma\iota\nu\acute{\omega}\sigma\kappa\omega$  in Job 24:14, which appears to explicate the light metaphor and will be treated in the section below concerning concepts in the personal domain.

In the MT, the verbal concept "to see light" is used metonymically to describe the condition of being alive, especially for human persons (see Psa 36:10, 49:20; Job 3:16; also Isa 53:11). The specific referent for this concept is ambiguous in the Hebrew texts; the phrase seems to refer either to sunlight specifically or to celestial light as a general category. A quotation from the character Tobit indicates "the light of heaven," which is still inconclusive but would suggest celestial light as a category as opposed to sunlight specifically:

"What is there for me still to be joyful about? Now I am a man with no power in my eyes, and I do not see the light of heaven, but I lie in darkness like the dead who no longer *look at the light*. Living, I am among the dead. I hear the voice of people, but I do not see them" [Tobit 5:10] (*NETS* 2009:465, emphasis added).

If this concept of "seeing light" (a metonym for the concept of being alive) refers to celestial light, then it seems that the physical referent for the concept "the light of life" is the same as the phrase "to see light," i.e., celestial light, although this conclusion is not definitive. This use of the concept of light fully accords with the characterization of the spatial domain  $\text{הָאָרֶץ}$  ("Earth") as the domain of "life" and "light" in contrast to  $\text{שְׁאוֹל}$  ("Sheol"), the domain of "death" and "darkness" (Tob 4:10, 14:10; 3 Mac 6:7).

At this juncture, it is necessary to consider carefully the specific conceptualization of light being utilized in Job 33:28-30. In this passage, the conceptualization could be applied to any of the three domains: light in the physical domain (via the metonymic expression "to see light"); life (conceptualized as light) in the personal domain; or metaphysical light in the metaphysical domain.

פְּדָה גַּפְשִׁי מֵעֶבֶר בְּשַׁחַת וְחַיְתִי בְּאֹר תְּרָאָה:  
 הֲזֹכֶל-אֱלֹהִים יַפְעֵל-אֵל פְּעַמִּים שְׁלוֹשׁ עִם-גְּבֹר:  
 לְהָשִׁיב גַּפְשׁוֹ מִנִּי-שַׁחַת לְאֹר בְּאֹר הַחַיִּים:

*He has ransomed my spirit from passing into the pit, and my life will see [in/by] the light.  
 Behold! all these God will do—twice, three times—with a man;  
 to turn back his spirit from the pit, to be enlightened [in/by] the light of life.*

[*deliver my soul so that it may not go to corruption, and my life shall see the light. Look, the Strong One works all these things, three ways with a man.*]  
 Rather, he delivered my soul from death, that my life may praise him in the light  
 [Job 33:28-30] (NETS 2009:690).

The textual ambiguity in the MT text centers on the ambiguity of the preposition  $\text{בְּ}$  in vv.28 and 30, whether it should be taken in a spatial or instrumental sense. If the preposition is spatial in both instances, then the MT clearly refers to light in the physical domain, which appears to be the plainest sense of the LXX as well. However, if the preposition functions instrumentally in both instances, then this text would appear to be an example of life being conceptualized as light using the primary metaphor LIFE IS LIGHT. The LXX does not support this reading in v.28, because the noun  $\phi\tilde{\omega}\varsigma$  should be dative in that case. In fact, the noun is accusative as the direct object of the verb, which is slightly problematic with the Hebrew preposition but grammatically permissible. Perhaps the use of the noun  $\theta\acute{\alpha}\nu\alpha\tau\omicron\varsigma$  ("death") in the LXX suggests that a resurrection theology is being explicated here, which may indicate that the "light" being referred to is *metaphysical light* in the *metaphysical* domain. The verb tenses in the Hebrew text permit such a reading, but not those in the Greek text. The final verb  $\alpha\iota\nu\acute{\epsilon}\omega$  is in the present tense, not the future, which would be required if the passage was referring to light as *eternal life* (cf. Sol 3:12; see section 3.2.3d. below). In this passage, the plainest senses of both the MT and the LXX concur that the light being conceptualized here is simply physical light. In this case, the use of the definite article with the noun  $\text{אֹר}$  in the MT refers to light as a generic substance, which reinforces the notion that the metonymic use of the phrase "to see light" as a metonym for being alive does not refer to sunlight specifically but rather to light as a more general phenomenon, with celestial light being the most prototypical category of light.

One final feature bears consideration here, i.e., the apparent rendering of the Niphal verb  $\text{אֹר}$  in v.30 as the verb  $\alpha\iota\nu\acute{\epsilon}\omega$  in the LXX. This variant could be explained textually if the LXX *Vorlage* attested the root  $\text{הלל}$  here, which forms two alternate lexemes in BH ("to shine" or "to praise"). But this seems unlikely because of the stem formation: the common lexeme  $\text{הלל}$  ("to praise") typically selects the Piel stem, whereas the rare lexeme  $\text{הלל}$  ("to shine") typically selects the Hiphil stem. Even in an unvocalized text, these stems can be differentiated. It seems much more likely that this variant reflects a deliberate choice by the translator, which can possibly be explained by the conceptual metaphor LIFE IS LIGHT as a *primary*

metaphor, using the concept of light to conceptualize the abstract concept of human personal life. In other words, the poet is stirred to praise because YHWH has increased the qualitative value of their personal life. To be sure, this passage does not prove the metaphor is operative here; but the metaphor does provide a plausible explanation for an otherwise perplexing choice of translation in this instance.

The conceptualization of moonlight and starlight appears the same in the LXX as in the MT, the only substantial difference being that the moonlight and starlight are not specifically marked by pronominal suffixes as in the MT. The context is always sufficient in the LXX to distinguish moonlight and starlight from sunlight.<sup>51</sup> There is one example of a substantive variant, where the phrase כּוֹכְבֵי אוֹר ("stars of light," Psa 148:3) appears as the Greek phrase *τα ἄστρα καὶ τὸ φῶς* ("stars and light"). This difference is very likely explained by textual corruption; perhaps the LXX *Vorlage* contained a *waw* letter (כּוֹכַב וְאוֹר) where the MT has a *yod* letter (כּוֹכְבֵי אוֹר). This is entirely speculative, however; the MT reading should be preferred in any case, especially since the DSS MS 11Q5 also reads כּוֹכְבֵי אוֹר (DJD 4:23).

There appear to be no substantive differences in the conceptualizations of either lightning or firelight in the LXX as compared with the MT, including describing the phenomena of theophanic fire as generating light (Wisd 17:5, 18:1). There are two parallel verses in the book of Jeremiah where the noun רוּחַ ("wind, spirit") in the MT appears as the noun *φῶς* in the LXX (Jer 10:13, 51:16 [28:16 LXX]), for some unknown reason. The texts appear exactly the same otherwise; the LXX seemingly refers to lightning in these instances, as well as in the reference to God's "bow" in Sir 50:7 (cf. LoJ 60). In Isa 50:10-11, the noun אוֹר ("fire, flame") in the MT appears as *φῶς* in the LXX, reflecting a *Vorlage* containing the same consonants with a different vocalization; but the meaning of the text is the same. The LXX parallels the MT in sometimes using the terms "light" and "lamp" as poetical synonyms (Psa 18:29, 119:105; Prov 20:27) and the terms "luminary" and "menorah" as referential synonyms (see 2 Chr 4:20; 1 Mac 1:21; Ezra 9:17 [1 Esd 8:76 LXX]).

Finally, there are a select few passages in the LXX where the apparent translation values of concepts somehow related to light in the MT remain unexplained. One might catego-

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51. Isa 13:10, 30:26, 60:19; Ezek 32:7; Psa 74:16, 148:3; Dan 12:3; Wisd 13:2; Sir 43:7,9; 50:7; Sol 18:10.

rize them according to cases of probable textual variants (Job 36:30; Isa 27:11), lexical variants (Isa 26:19; Ezra 2:63; Neh 7:65), conceptual variants (Job 24:13-14, but see section 3.2.3a. below); and, finally, two instances where the variation is so great that no plausible explanation can be offered (Job 38:24, 41:24).

**3.2.2b. Concepts in the personal domain.** In the previous chapter, I demonstrated how, in the ancient Israelite conceptual world, the ICM of אור in the physical domain is projected into the personal domain and used to organize concepts in the emotional subdomain, the moral subdomain, and the relational subdomain of human personal existence. Thus, in the MT, the concept of light in the physical domain serves as a vehicle for two different primary concepts in the personal domain: emotional pleasantness and moral righteousness. Both of these concepts are utilized in the structural metaphors WISDOM IS LIGHT and LIFE IS LIGHT. Therefore, the next step in the conceptual analysis is to determine if the Greek LXX provides any conceptual evidence that might contradict or perhaps clarify the use of light to conceptualize these abstract concepts in the OT.

*b1) The concept of emotional pleasantness.* There are multiple passages in both the MT and the LXX which utilize the concept of light to conceptualize the abstract concept of emotional pleasantness. In Isa 5:20, the LXX translation matches the MT almost exactly. In Isa 9:1-2, some of the pronouns and verb tenses are different in the LXX, but the conceptual operation of light remains the same. In Isa 58:8-10, the use of light to express emotional pleasantness (as well as moral righteousness) is equally clear in both the MT and LXX. In Isa 59:9, again pronouns vary between the MT and the LXX but without affecting the conceptual use of light. The LXX translation of Mic 7:9 is very close to the MT, and the use of light in the context retains both senses of emotional pleasantness and moral righteousness. In Job 30:26-27, the LXX appears to combine the two parallel strophes of the MT into a single couplet; the specific conceptual operation of light is unclear in this context but compatible with the sense of the MT. One of the clearest statements of the use of light to express emotional pleasantness is found in Eccl 11:7; and, as with Isa 5:20 above, the LXX translation matches the MT as nearly as possible. In Esther 8:16, the MT lists three different terms for emotional pleasantness alongside the concept of light, whereas the LXX only lists one; but the conceptual meaning is the same in both cases.

Turning attention to the non-biblical texts, the LXX provides several more examples of emotional pleasantness being *characterized* as light, which is not quite the same as using light to *conceptualize* emotional pleasantness. In other words, the metaphorical use of light to conceptualize emotional pleasantness appears explicated to a greater degree in the non-biblical LXX works than in the OT works. These dynamics can be seen in Tobit's speech in Tob 5:10 (see p.130), the description of Mordecai's dream in Esth 11:2-12, and the extended contrast between the Egyptians and the Israelites in Wisdom 17-19.

*b2) The concept of moral righteousness.* There are also multiple passages in both the MT and the LXX that utilize light to express the abstract concept of moral righteousness. Several of these passages overlap with those listed above (Isa 5:20, 9:1, 58:8-10, 59:9; Mic 7:9). In Jer 13:16, the LXX follows the MT, but loosely, expressing the same conceptual meaning in passive verbal action; the parallel contrast of light/darkness and righteousness/wickedness is clear in both texts. In the MT, Psa 97:11 and 112:4 appear to use parallel expressions of light "rising up" in some sense, either in the manner of the dawning of the day or perhaps the sprouting of herbs, but light is unquestionably used to conceptualize moral righteousness in both cases. This meaning is retained in the LXX, which is also unclear whether the metaphor refers to "dawning" or "growing." Job 24:13-17 is a more difficult text but ultimately not problematic: the noun  $\text{רִיח}$  in v.13 appears in the LXX as the verb  $\text{\acute{\epsilon}\pi\iota\gamma\iota\nu\acute{\omega}\sigma\kappa\omega}$ ; in v.14, as the verb  $\text{\gamma\iota\nu\acute{\omega}\sigma\kappa\omega}$ ; and in v.16, as the noun  $\text{\phi\acute{\omega}\varsigma}$ .<sup>52</sup> The contrasted explication of righteousness and wickedness is evident in the LXX, but the specific conceptual relationship to the concept of light is less clear (see section 3.2.3a. below). There appears to be a vocalization issue in Prov 4:18, where the LXX apparently renders the lexeme  $\text{\textcircled{L}}$  as a verb instead of a noun; but again, this does not affect the conceptual meaning of light in this specific context. Wisd 5:6 explicitly uses the phrase  $\text{\tau\acute{o} \tau\eta\varsigma \delta\iota\kappa\alpha\iota\omicron\sigma\upsilon\nu\eta\varsigma \phi\acute{\omega}\varsigma}$  ("the light of righteousness") in comparison with the sun "rising up" (Grk. [ $\text{\acute{\alpha}\nu\alpha\tau\acute{\epsilon}\lambda\lambda\omega}$ ], cf. Psa 97:11).

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52. For a brief, yet informative, discussion on the textual and translational problems in the Greek manuscripts of LXX Job, see the introduction entitled "To the Reader" in *NETS* (Cox 2009:667-670). It seems likely that the LXX is *interpreting* more than *translating* the concept of light in Job 24:13-14, but this cannot be verified without access to the LXX *Vorlage* text; the variants could also be explained by a corrupted text(s) somewhere along the line of reception and transmission.

b3) *The concept of "the light of the eyes."* I have already discussed the use of this concept in 1 Sam 14:27, 29 (see section 2.2.1b.), defending the *Qere* reading of the MT over the apparent *Ketiv* rendering in the LXX. In general, however, the LXX follows the same pattern of prototypical construal in regard to this concept as has already been observed. In three out of four cases, the prototypical Hiphil verb אור, referring to the "shining" of human eyes in the MT, appears in the LXX as the verb φωτίζω plus the accusative of the noun ὀφθαλμός, with YHWH as either the explicit or implicit subject (Psa 13:4, 19:9; Ezra 9:8). The LXX rendering of the Hiphil participle אור in Prov 29:13 as the noun ἐπισκοπή merits discussion, however.

The poor and the oppressor have this in common: the LORD gives light [Heb. Hiphil אור] to the eyes of both (Prov 29:13, NRSV).

When creditor and debtor meet each other, the Lord makes an inspection [Grk. ἐπισκοπή] of them both (Prov 29:13, NETS 2009:646).

What cannot be argued here is that the LXX selects a term that accesses a conceptualization of *visibility* where the MT appears to access a conceptualization of *illumination*. I argue that this description of the "shining eyes" here in the MT refers to the abstract concept of LIFE being conceptualized as light. The Hebrew text does not refer to light from outside the body which strikes the eyes, thus enabling visibility; nor does the LXX understand the Hebrew in this way. Rather, the LXX renders the term in reference to YHWH's vision rather than the vision of the human persons in view. The LXX conspicuously lacks the noun ὀφθαλμός in this verse, which seems difficult to explain apart from some form of textual variant concerning the word עין ("eye") in the MT. It also seems difficult to reconcile the noun ἐπισκοπή with the Hiphil participle אור, although this also could be plausibly explained in a similar way as Psa 148:3 above: perhaps the LXX *Vorlage* contained a *waw* letter where the MT has a *yod* letter, yielding the derivative noun מאור instead of a Hiphil participle. The LXX translation makes perfect sense if the Hebrew *Vorlage* read מאור-שים instead of מאיר-עיני, but this is entirely speculative. Without other corroborating evidence, the MT reading must be preferred and the LXX reading remain unexplained.

The use of the concept in Prov 15:30 presents a similar kind of challenge, where the derivative noun מאור appears as a nominative participle of the verb θεωρέω ("to see, behold"). In this case, the MT reading מאור-עינים ("luminary of the eyes") appears as θεωρών ὀφθαλμός

καλα ("the eye that sees good [things]"). This Greek translation contains two prominent features: first, the term "eye" is singular instead of plural; and secondly, the term καλα is left unaccented, which would suggest a degree of tentativeness on the part of the translator regarding that specific word. It seems likely to me that this deviation from the MT in the LXX is also to be explained via some kind of textual corruption, but it impossible to draw any definitive conclusions. Unfortunately, the DSS MS 4Q103 is of no help for these specific words (DJD 16:186). As before, the MT reading must be preferred in the lack of other evidence. Finally, the LXX rendering of the phrase "the light of the eyes" in Psa 38:11 presents no conceptual difficulties.

However, the abstractness of this concept heightens the importance of discerning to what degree the conceptualization of "the light of the eyes" remains the same in the non-biblical LXX literature. If the conceptualization appears different, this would raise further questions concerning the possible differences in how the Hebrew writers and Greek translators understood the concept. The phrase τό φῶς τῶν ὀφθαλμῶν μου ("the light of my eyes") appears twice in the book of Tobit, both times as a predicative accusative phrase referring to the *person* Tobias, once each by his mother Anna (Tob 10:5) and his father Tobit (Tob 11:14). Again, this use of the concept cannot refer to light from outside the body which strikes the eye, thereby enabling human visibility; rather, the conceptualized "light" refers to the life within the human body which affects the appearance of the eye to others. Indeed, it seems that this conceptualization is both affirmed and confirmed by Sir 34:20 and Bar 1:12, which utilize the same prototypical verbal construction of φωτίζω plus ὀφθαλμός as seen in the translation of the MT (cf. Psa 13:4, 19:9; Ezra 9:8). Finally, the phrase "the light of the eyes" again appears in Bar 3:14 in synonymous parallelism with the concepts εἰρήνη ("peace"), ζωή ("life"), μακροβίωσις ("longevity"), σύνεσις ("understanding"), ἰσχὺς ("strength"), and φρόνησις ("wisdom").

Far from contradicting the MT, the LXX abundantly confirms the Hebrew conceptualization of "the light of the eyes" as a visible function of the abstract concept of human personal life. In those places where the LXX seems to deviate from this conceptualization, textual corruption plausibly accounts for these differences rather than a variation in conceptualization, although the matter is inconclusive. Thus, the LXX provides significant and convincing



anecdotal evidence for the ancient Israelite conceptualization of the light of the eyes as argued in this dissertation.

*b4) The concept of "the light of the face."* On one occasion, the MT utilizes a similar verb-object construction to describe the light of the face as used for the light of the eyes; that is, the Hiphil verb אָזַר with the noun פָּנִים ("face") as object appears in the LXX as the Greek verb φωτίζω with the accusative of πρόσωπον ("face") (Eccl 8:1). I have already described the synonymous relationship between the concepts "the shining of the face" and "the lifting of the face" in the MT in reference to the phenomenon of smiling or looking on another person with grace or favor (see section 2.3.1.). In Job 29:24, the LXX appears to affirm this sense of "the light of the face" as referring to the "lifting" of the facial features. In Prov 16:15, the phrase "the light of the face" appears in the MT but not in the LXX, although there are multiple problems with the LXX here. Most likely, the LXX *Vorlage* contained a *beth* letter where the MT contains a *pe* letter, yielding a בְּנִי-מֵלֶךְ reading (or perhaps בְּנִי-מֵלֶךְ) instead of the MT reading פְּנִי-מֵלֶךְ. There is also an apparent variation in word order concerning the placement of the noun "life;" and both of these textual problems impact the interpretive sense of the final strophe of the verse as well. This verse is a case where both the Hebrew MT and the Greek LXX texts make sense on their own, but the Greek LXX does not make sense as a translation of the Hebrew MT. Again, in the absence of any other supporting evidence, the MT reading should be accepted over against any attempt to recreate the *Vorlage* of the LXX, especially since the MT text does not present any conceptual difficulties.

"Light of the face" imagery is equally rare in the non-biblical LXX texts. The concept is used negatively in Sir 25:17, where the poet affirms that a woman's wickedness "darkens" her face, indicating some unspecified change in the facial features. Sir 26:16-17 compares the beauty of a woman's face to a "shining lamp" (Grk. λύχνος ἐκλάμπων), but does not provide any other contextual clues to indicate what specific features or attributes constitute a "shining" face. Sir 36:22 is slightly more helpful in this regard, affirming that a woman's beauty "gladdens" or "brightens" (Grk. ἡλαρύνω) the face of a man (cf. Sir 35:9; Psa 103:5; see also Esth 15:5; Sir 13:26, 26:4). I have not included here any discussion concerning the "light" of the face of God (see section 3.2.2c. below), but the evidence from the LXX in no way countermands the notion that the concept "the light of the face" refers to smiling and/or a

favorable interpersonal relationship in either the MT or the LXX. Rather, the available evidence supports it, although not as strongly as the evidence internal to the OT.

**3.2.2c. Concepts in the metaphysical domain.** The previous chapter demonstrated how several select attestations of the concept of light in the MT seemingly cannot be explained either by metonymic substitution within the physical domain or by metaphorical projection into the personal domain; these attestations appear to require an additional level of abstract projection into the metaphysical domain. Here I will evaluate the apparent metaphysical use of the concept of light in the LXX in comparison with the MT.

*c1) The "light" of God's eyes.* On one occasion, the LXX describes the "light" of the eyes of God as being "ten thousand times brighter than the sun" (see below), although the concept of illumination here is explicitly used to conceptualize divine *visibility* or omniscience. The textual argument is that the sexually promiscuous person performs illicit sexual acts under the cover of darkness on a pretense that God will not see them (and therefore not judge them); the poet affirms that, in actuality, that person performs those acts in the dark because they fear human punishment.

And people's eyes are his fear, and he was unaware that the eyes of the Lord are ten thousand times brighter than the sun, as they look upon all the ways of human beings and as they look into obscure parts [Sir 23:19] (*NETS* 2009:738).

Psa 90:8 serves as a kind of complementary passage to this in the MT, but using the phrase "luminary of the face." This phrase is similarly rendered in the LXX as φωτισμόν τοῦ προσώπου σου ("illumination of your face"). Two observations are applicable here: first, this conceptualization of illumination to express the concept of visibility is relatively rare and in neither case utilizes the prototypical linguistic construal for this specific concept. Secondly, this exceptional use of the conceptualization of light applies only to body parts ascribed to YHWH as a divine person, not to body parts of human persons. While it is true that there are not many textual examples, the expressions of the concept of light in regard to *human* body parts always follow the prototypical linguistic patterns, whereas the exceptions are applied in reference to God. Thus, the exegete should not automatically apply the conceptualization of the prototypical construals to the exceptions, but rather look for contextual clues that clarify the meaning. In these cases, both inside and outside of the MT corpus, there is sufficient con-

textual information given for the reader to understand that the conceptual meaning of these unusual linguistic construals is different than the prototypical linguistic construals.

c2) *The "light" of God's face.* When the OT speaks about "the light of the face," the most common personal referent is Y<sub>HWH</sub> himself.<sup>53</sup> This concept presents a unique conceptual challenge within the available data. The Hiphil verb אור in the MT appears as the Greek verb ἐπιφαίνω in nearly all occasions, indicating that this conceptualization stands well within the semantic *prototypical cloud* discussed earlier. The only exception to this pattern occurs in Dan 9:17, where the LXX reads ἐπιβλέπω. The LXX text of Daniel is notoriously corrupt, and it could be the case here due to transposed letters; the LXX translation would make sense if the verb appeared as והרא (i.e., Hiphil of ראה) in the *Vorlage* instead of והאר (i.e., Hiphil of אור) as seen in the MT (cf. 1 Sam 14:27,29). Theodotion's Greek text of Daniel reads ἐπιφαίνω, in concord with every other attestation of the "shining" of God's face in the LXX.

The conceptual difficulty arises from the semantic ambiguity of the Greek verb ἐπιφαίνω, which is routinely used to describe divine action but can express either the concept of illumination or visibility. In the LXX, the concept most often refers to visibility, although that would not preclude a conceptualization of illumination in specific reference to the light of God's face.<sup>54</sup> I have discussed elsewhere the semantic complexities of this issue:

The consistent selection of a *prototypical* verb ἐπιφαίνω to describe a *prototypical* verbal action of the "shining" of God's face would appear to indicate that this was a specific and deliberate choice on the part of the LXX translators. One can reasonably argue that they understood the Hebrew Hiphil verb as a verb of illumination and selected the Greek verb ἐπιφαίνω to refer to the concept of illumination based on the specific situational context...One might also plausibly argue that—either when in doubt or when the verb is used metaphorically—the use of the Greek ἐπιφαίνω simply follows the pattern of frequency and expresses the concept of visibility when referring to the light of God's face. But this is unnecessary in my view; there is sufficient semantic evidence to allow the verb ἐπιφαίνω to select alternate meanings based on specific contextual use in consideration of the available Hebrew MT. However, this is an issue that would need to be decided by a semantic study of the verb ἐπιφαίνω and its cognates in ancient Greek, especially Koiné, both in terms of the specific conceptualization underlying the Greek construal of light as well as which spe-

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53. Num 6:25; Psa 31:17, 67:2, 80:4,8,20, 119:135.

54. Gen 35:7; Num 6:25; Deut 33:2; 2 Mac 3:30, 12:22, 15:13; 3 Mac 2:19, 6:4,9,18,39; Psa 31:17, 67:2, 80:4,8,80, 118:27, 119:135; Ode 9:79; Zeph 2:11; Jer 29:14 [36:14 LXX]; LoJ 60; Ezek 17:6, 39:28.

cific contexts of Greek construal access the concept of illumination versus the concept of visibility....But even if the Greek construal of the "shining of God's face" selects a conceptualization of visibility in contrast to a Hebrew conceptualization of illumination, this could very well be an example of two different languages simply using different conceptualizations to express the same abstract metaphorical concept. The Greek work *Physiognomics*, commonly attributed to Aristotle, repeatedly uses cognates of the verb φαίνω to refer to *facial expressions*, twice including the verb ἐπιφαίνω (Ruark [in press], emphasis original).<sup>55</sup>

Unfortunately, the only direct attestation of the verb ἐπιφαίνω with the accusative of the noun πρόσωπον in reference to the face of God in the apocryphal books is equally unclear in its semantic value (3 Mac 6:18), although the contrast with the verb ἀποστρέφω ("to turn away") in context (3 Mac 6:15) might suggest a conceptualization of visibility over against illumination. Taking all these factors into consideration, I conclude that the overall descriptive imagery of the divine face in the LXX merits much more detailed linguistic study than can be done in this dissertation. The most that can be said here is that the LXX does not conflict with the MT specifically in regard to the conceptualization of the divine face within the OT itself.

*c3) The concept of metaphysical light.* As with the MT, I contend that a certain few attestations of the concept of light cannot be reasonably understood apart from reference to light as a specifically metaphysical concept. Most explicitly, the paean to wisdom in Wisd 7:22-30 unquestionably refers to divine metaphysical light.

For [wisdom] is a reflection of eternal light and a spotless mirror of the activity of God and an image of his goodness. Although she is one, she can do all things, and while remaining in herself, she renews all things, and in every generation she passes into holy souls and makes them friends of God and prophets; for God loves nothing except the person who lives with wisdom, for she is more beautiful than the sun and above every constellation of stars. Compared with the light, she is found to be more radiant; for this is succeeded by the night, but against wisdom wickedness does not prevail [Wisd 7:26-30] (*NETS* 2009:704).

The poem is clear: the "light" of wisdom exists above and beyond sunlight as a specific concept and above and beyond celestial light as a general category (v.29), itself being "the radiance of eternal light" (v.26). I consider the choice of parallel synonyms for the term "eternal light" as extremely significant: first, τῆς τοῦ θεοῦ ἐνέργειας ("the energies of God"), then τῆς

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55. Aristotle, *Physiognomonika*, II, III, VI (LCL 307:95,101,103,123). These also include the verbs φαίνω (4x) and ἐμφαίνω (1x), although the reason(s) for the variance in verbal selection is not readily ascertainable.

*ἀγαθότητος αὐτοῦ* ("his goodness"). The use of the Greek noun *ἀγαθότητος* (from the lexeme *ἀγαθός*) corresponds exactly with the abstract conceptualization of light in the OT, which finds expression at least once in each of the three major sections of the Law (Gen 1:3), the Prophets (Isa 5:20), and the Writings (Eccl 2:13). The implication is that God is the ultimate source of both emotional pleasantness (Wisd 8:1) and moral righteousness (Wisd 7:24-25).

There is a degree of referential ambiguity in the references to light in Isa 60:1-5 and Tob 13:11. The light described could be some kind of divine metaphysical light that "breaks in" to the physical domain, or it could simply be theophanic light in the physical domain. In either case, it is clear that YHWH (or God) is the light source in view. There are also some conceptual similarities between the description of God wearing light as a royal robe (Psa 104:2) and Simon the high priest wearing the priestly vestments in Sir 50:11; however, there are no direct lexical corollaries. The similitude of these texts does not appear to have any substantive value for investigating the conceptualizations of light in either text beyond mere poetic description and style. In all these cases, however, one finds similar conceptualizations in both the MT and the LXX in reference to divine light.

Finally, it must be stated that the concept of metaphysical light in the MT—as well as the concept of the "light" of YHWH's face—predominantly relates to four different divine concepts or attributes: divine life,<sup>56</sup> divine wisdom,<sup>57</sup> divine salvation,<sup>58</sup> and divine glory.<sup>59</sup> These specific concepts will be explored in greater depth in Chapter 7; for now, it will suffice to say that there are no conflicts in the Greek LXX regarding any of these concepts in any of the passages listed here.

**3.2.2d. Conclusions.** Nearly without exception, the prototypical linguistic construals of the concept of light in the MT exactly align with the prototypical linguistic construals in the LXX. Not only this, but prototypical conceptual uses of the concept of light in the MT also nearly exactly align with prototypical conceptual uses of the concept of light in the LXX.

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56. Num 6:25; Isa 9:1, 58:8-10; Psa 4:7, 36:10; Dan 9:17.

57. Isa 2:5, 51:4; Ezek 42:11; Psa 18:28, 43:3, 67:2, 89:15, 90:8, 119:135; Job 29:3.

58. Isa 49:6, 51:4-5, 59:9; Mic 7:8; Psa 27:1, 31:17, 44:4, 67:2, 80:4,8,20.

59. Isa 58:8-10, 60:1,3; Ezek 43:2; Psa 44:4; Bar 5:9; Sir 42:16.

Furthermore, these linguistic and conceptual prototype structures nearly exactly align with each other in both the Hebrew MT and the Greek LXX. There appear to be no substantive differences between the overall conceptualization(s) of light in the MT and the LXX, only minor differences which occur on the periphery of the semantic cloud. The only possible exception to this axiom concerns the use of the verb ἐπιφάινω to describe the "shining" of God's face, but there is not sufficient semantic evidence to conclude that the LXX means anything different than the MT. Further cognitive semantic analysis in ancient Greek would be required to demonstrate this difference, which is much too great and complex a task to be included in this dissertation. The LXX appears to use the conceptualization of light to express visibility to a slightly greater degree than the MT, but this is extremely slight, and some examples may very well be the result of textual factors rather than conceptual factors. The LXX appears to clarify the ambiguity of the conceptualization of light in Job 33:28-30 in the MT, affirming that the text refers to light in the physical domain. Also, the primary metaphor LIFE IS LIGHT offers a plausible explanation for the apparent rendering of the Niphal verb אור as the Greek verb αἰνέω, which seems difficult to explain otherwise.

### 3.2.3. Metaphorical Analysis

Thus far in my comparison between the MT and LXX regarding the conceptualizations of light, I have found a high degree of prototypical alignment between the two texts in regard to both the prototypical lexical structure and prototypical conceptual structure pertaining to the concept of light in the OT. I will now specifically investigate the alignment of prototypical metaphorical structures between the two texts. In other words, I will investigate whether the structural and primary metaphors that are operative in the MT corpus also appear to be operative in the LXX corpus. I will not review here the arguments or textual evidence for the primary metaphor TIME IS SPACE as applied within the physical domain; I presume that the conceptual metaphor applies equally to the LXX as to the MT on the basis of linguistic typology (see section 2.1.2.).

**3.2.3a. Structural metaphor: WISDOM IS LIGHT.** In the previous chapter, I described in detail how, in the personal domain of the ancient Israelite conceptual world, the abstract concept of wisdom acts toward the human personal self in the same manner as light shines above the body in the physical domain. The MT uses the concept of light to conceptualize emotional pleasantness in the emotional subdomain and moral righteousness in the

moral subdomain. Both main structural metaphors regarding light in the MT, namely the resemblance metaphors WISDOM IS LIGHT and LIFE IS LIGHT, operate in both the emotional and moral subdomains (also the relational subdomain) simultaneously. I have offered a general definition of wisdom in the ancient Israelite conceptual world as having both quantitative and qualitative cognitive components. Quantitatively, wisdom in the MT means "understanding the way the world works and accordingly knowing what to do" (section 2.2.1a., p.71); qualitatively, this kind of understanding is not derived from within the human person but is externally revealed to the human self by YHWH. Most attestations utilize daylight (i.e., sunlight) as the specific vehicle concept for wisdom, but firelight is also included and, perhaps, celestial light (as a general category) as well.

The concept of light is deployed in this way in a number of passages in the MT, and the LXX utilizes the same conceptualization of light in all of them.<sup>60</sup> There are a few verses which perhaps contain some apparent textual variants, but none of them impact the conceptualization of light being utilized in the LXX over against the MT (Hos 6:5; Job 22:28; Prov 6:23, 13:9). The LXX appears to explicate a light metaphor in Job 24:13-14, where the LXX does not use the term "light" at all, but rather the concept of "knowledge" in the context of moral righteousness. If the LXX *Vorlage* matches the MT in this case, then the metaphorical use of light here certainly mimics that of the MT. The LXX repeatedly utilizes the same conceptualization of light for the concept of wisdom in the non-biblical texts. The light of wisdom is compared to the sun rising and shining (Wisd 5:6; Sir 24:32) and described as "radiant" (Wisd 6:12) and "unsleeping" (Wisd 7:7-10). The law is also called a "light" which brings both wisdom and life (Wisd 18:4; Sir 45:17; Bar 4:1-4).

**3.2.3b. Primary metaphor: KNOWING IS SEEING.** I have argued that the concept of wisdom in the ancient Israelite conceptual world is fundamentally a kind of knowledge or understanding and that the conceptualization of wisdom as "light" cognitively rests upon the primary metaphor KNOWING IS SEEING. While the evidence for this specific metaphor is not abundant, the reader does find evidence that this primary metaphor was also operative in the conceptual world of the Greek LXX translators. At times the verb ירה ("to teach") in the MT

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60. Isa 9:1, 42:6,16, 51:4, 59:9; Jer 13:16; Hos 6:5; Psa 18:29, 97:11, 112:4, 119:105,130; Job 12:22, 17:12, 18:5-6, 22:28, 29:3; Prov 4:18-19, 6:23, 13:9.

appears as the verb φωτίζω in the LXX,<sup>61</sup> which seems almost impossible to explain other than by the use of the cognitive metaphor KNOWING IS SEEING. This primary metaphor also appears to be the conceptual basis for the use of the phrase φῶς γνῶσεως ("light of understanding") in the LXX translation of Hos 10:12, although this is a clear deviation from the MT (cf. Jer 4:3). Perhaps the book of Sirach directly utilizes this primary metaphor as well (Sir 3:25; 45:17), but not necessarily so; there are other possibilities for understanding the use of light in these contexts.

**3.2.3c. Structural metaphor: LIFE IS LIGHT.** The concept of life in the MT is much more difficult to define because it is so abstract. But the conceptualization of life specifically as light is reserved in the MT for human *personal* life, and this finds expression both as a direct metaphor and as a characterization of the spatial domain Earth (Heb. אֶרֶץ). As with wisdom, the concept of life is also defined both quantitatively and qualitatively. The quantitative value of life is obvious—people are either alive or dead. Qualitatively, the concept of life varies in accordance with factors of physical fitness or illness, emotional happiness or sadness, moral righteousness or wickedness, and perhaps others. The metaphor of light is used to conceptualize the two cognitive components of the concept of human personal life in both the LXX and the MT, a few textual differences notwithstanding (Job 3:9,20, 30:26; Prov 6:23).<sup>62</sup> This specific conceptualization continues into the non-biblical LXX texts as well in precisely the same ways, both as a spatial characterization (contra darkness, Tob 5:10; Sir 22:11) and as a resemblance metaphor (Tob 5:10; Wisd 7:10; also Bar 4:1-4 in regard to the "light" of the law).

**3.2.3d. Primary metaphor: LIFE IS LIGHT.** The metaphor LIFE IS LIGHT is not merely a structural metaphor in the MT, but it is also a primary metaphor used to *refer* to the physical phenomenon of human life itself as sourced from God (e.g., Psa 36:10).<sup>63</sup> In other words, the metaphor LIFE IS LIGHT conceptually operates in the MT to a more abstract degree than the metaphor WISDOM IS LIGHT. I take the use of the Qal verb אָזַר in Isa 60:1 in the sense of being

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61. Judg 13:8,13; 2 Ki 17:27; cf. also 2 Ki 12:3; Isa 26:9.

62. Isa 9:1, 42:6, 59:9; Jer 13:16; Amos 5:18,20; Mic 7:8-9; Psa 97:11, 112:4; Job 3:9,20, 17:12, 30:26; Prov 6:23; Esth 8:16.

63. See comments concerning Job 33:30 in section 3.2.2a above.



quicken to life *qualitatively*, not quantitatively. While it is interesting that the LXX repeats the verb φωτίζω ("Shine! Shine!") instead of the Hebrew "Rise! Shine!", this difference does not affect the fundamental conceptualization. This primary metaphor is attested even more strongly than the primary metaphor KNOWING IS SEEING in the non-biblical LXX texts, being found in the following passages: Sol 3:12, in reference to eternal life, post-resurrection;<sup>64</sup> Sir 34:17 and Bar 1:12, in reference to the brightening of the eyes; and perhaps also Sir 18:18, although the precise meaning of the "melting" of the eyes is obscure.

**3.2.3e. Primary metaphor: YHWH IS A PERSON.** I have described how the use of anthropomorphic language (including specific body parts) for YHWH in the MT reasonably demonstrates that the primary metaphor YHWH IS A PERSON is operative in the conceptualization of YHWH in the ancient Israelite conceptual world. In theological terms, one can say that this provides evidence that the OT ascribes to a *personal divine ontology*. Even so, it remains a legitimate question whether the same conceptualization of YHWH is also operative in the Greek LXX translation; there is evidence of some softening of these anthropomorphic terms in the LXX. For example, 66 of the 92 attestations of the phrase בְּעֵינֵי יְהוָה ("in the eyes of YHWH") in the MT appear in the LXX as a locative prepositional phrase with no reference to a body part, either ἐναντίον κύριου ("before the Lord," 34x)<sup>65</sup> or ἐνώπιον κύριου ("before the Lord," 32x).<sup>66</sup> However, on 25 occasions the phrase appears literally as ἐν ὀφθαλμοῖς κύριου ("in the eyes of the Lord") in the LXX, thus retaining the reference to God's "eyes" along with attestations of the concept in other contexts.<sup>67</sup> This variation of phrasing appears to be a

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64. It is possible that this attestation of the concept "the light of the Lord" is an application of the conceptual metaphor LIFE IS LIGHT as a *structural* metaphor and not a *primary* metaphor. Based on the appeal to eternal life made in v.2, it seems more fitting to understand this use of the concept of light in a similar way as in Psa 36:10. I suggest that the preposition ἐν here (as with the בְּ preposition in Psa 36:10) should be taken in its *instrumental* sense rather than its locative sense, "his life is *by* the light of the Lord and will never die."

65. Gen 6:8, 38:7,10; Lev 10:19; Num 24:1, 32:13; Deut 4:25, 6:18, 9:18, 12:25,28, 13:19, 17:2, 21:9, 31:29; Judg 2:11, 3:7,12[x2], 4:1, 6:1, 10:6, 13:1; 1 Ki 22:53; Isa 49:5; Psa 116:15; 1 Chr 2:3; 2 Chr 21:6, 22:4, 29:6, 33:2, 33:6, 34:2, 36:5.

66. 1 Sam 12:17, 15:19, 26:24; 1 Ki 11:6, 14:22, 15:5, 15:11, 15:26,34, 16:7,19,25,30, 21:20,25; 2 Ki 8:18,27, 12:3, 14:24, 24:19; Mal 2:17; 2 Chr 14:1, 20:32, 24:2, 25:2, 26:4, 27:2, 28:1, 29:2, 33:22, 36:9, 36:12.

67. Deut 11:12; 2 Sam 11:27; 2 Sam 15:25; 1 Ki 22:43; 2 Ki 3:2,18, 13:2,11, 14:3,

function simply of literary style, because both the biblical and non-biblical portions of the LXX commonly refer to God's body parts, including the divine face,<sup>68</sup> arm,<sup>69</sup> hand(s),<sup>70</sup> feet,<sup>71</sup> and back (Exo 33:23).

**3.2.3f. Conclusions.** From the evidence examined here, the cognitive system of structural and primary metaphors undergirding the conceptualizations of light appears to be exactly the same between the Hebrew MT and the Greek LXX. There is no textual data within the LXX to countermand any of the structural or primary "light metaphors" operative in the MT. On a few occasions, the LXX utilizes a light metaphor where the MT does not;<sup>72</sup> on a few occasions, the LXX explicates a light metaphor rather than retaining it.<sup>73</sup> These trends are extremely slight, and, in both cases, each text works to affirm the operative metaphors identified in this study.<sup>74</sup> In total, the linguistic evidence points to complete congruity be-

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15:3,9,18,24,28,34, 16:2, 17:2,17, 18:3, 21:2,6,16,20, 22:2, 23:32,37, 24:9; Jer 27:5; Zech 4:10; Psa 34:16; Prov 5:21, 15:3, 22:12. See also Sir 11:12, 23:19, 34:16.

68. Gen 4:14, 32:31, 33:10; Exo 33:20,23; Lev 17:10, 20:3,5,6, 26:17; Num 6:25,26; Deut 5:4, 31:17,18, 32:20, 34:10; Isa 8:17, 54:8, 59:2, 64:6; Jer 21:10, 33:5; Ezek 7:22, 14:8, 15:7, 39:23,24,29; Hos 5:15, 7:2; Mic 3:4; Psa 4:7, 10:11, 11:7, 13:2, 22:25, 27:8-9, 30:8, 31:17, 34:17, 44:4,25, 51:11, 67:2, 69:18, 80:4,8,20, 88:15, 89:15,16, 90:8, 95:2, 102:3, 104:29, 105:4, 119:58,135, 143:7; Job 1:11, 2:5, 34:29; Dan 9:17; 1 Chr 16:11; 2 Chr 7:14, 30:9. See also Tob 3:6, 4:7, 13:6; Jud 6:5; Sir 18:24, 45:5; 1 Esd 8:71; 3 Mac 6:15,18.

69. Exo 6:6, 15:16; Deut 4:34, 5:15, 7:19, 9:29, 11:2, 26:8; 2 Ki 17:36; Isa 52:10, 63:12; Jer 27:5, 32:17,21; Psa 44:4, 77:16, 136:12; 2 Chr 6:32. See also Wisd 5:16, 11:21, 16:16; Sir 36:6; Bar 2:11; 2 Mac 15:24.

70. Num 11:23; Deut 5:15, 7:19, 11:2, 26:8; Isa 60:21, 64:7; Jer 32:21; Psa 8:4, 19:2, 44:4, 95:5, 102:26, 136:12; Job 14:15; 2 Chr 6:32. See also Wisd 3:1, 5:16, 7:16, 10:20, 11:17, 14:6, 16:15, 19:8; Sir 2:18, 10:4, 33:13, 36:6, 43:12; Bar 2:11; 2 Mac 6:26, 7:31; 1 Esd 8:46,60; 3 Mac 2:8, 5:13.

71. Exo 24:10; 2 Sam 22:10; Psa 18:10; see also Isa 60:13, where the term "feet" does not appear in the LXX.

72. Judg 13:8,13; 2 Ki 17:27; Isa 26:9, 60:1.

73. Job 24:13-14, 33:30.

74. This comparative study of light metaphors in the MT and LXX is parallel to Angela Thomas' recent comparative study of anatomical idioms. Her concluding comments are enlightening: "I set out at the beginning of this study to ascertain to what extent the LXX translation retains the original body imagery and anatomical idiom of the MT in verses describing distress, fear, anger and gladness. The results have revealed that in more than 90% of examples the association of parts of the body with these emotions is very similar, but

tween the Hebrew MT and the Greek LXX in regard to the lexical, conceptual, and metaphorical uses of the concept of light in the OT.

### 3.2.4. Theological Analysis

In a similar way that the metaphorical assertions concerning light within the ancient Israelite conceptual world cognitively rest upon the conceptual projection of the ICM of אור from the physical domain into the personal domain, those metaphorical assertions also cognitively depend upon a conceptual projection of the ICM of אור from the the physical domain into the metaphysical domain. Thus, the complete metaphorical conceptualization of light in the ancient Israelite conceptual world not only involves certain metaphorical assertions but also some theological (i.e., metaphysical) assertions, as explained in Chapter 2. The following discussion aims to determine the degree to which these theological assertions are sustained by the Greek LXX texts.

#### 3.2.4a. Y<sub>HWH</sub> is an active agent in the operation of light in the physical domain.

The MT affirms that Y<sub>HWH</sub> is both the originating and sustaining cause of the celestial luminaries and the phenomenon of light in the physical world.<sup>75</sup> From an ancient Israelite perspective, this fact about the universe serves as both the theological basis and the physical sign of the covenant relationship that the nation of Israel enjoyed with Y<sub>HWH</sub> their God. The ancient Israelite belief that Y<sub>HWH</sub> not only created the world in the past but also sustains it in the present *by divine fiat*—with specific emphasis on the operation of the celestial luminaries—is affirmed in multiple places by the Greek LXX, particularly in the careful use of aorist versus

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the picture is more complex and illustrates the difficulties faced by all translators....The LXX translators vary in their degree of literality but even a literal translation involves some choice. In effect, even the most literal veer toward interpretation in their use of vocabulary, particularly verbs, and some, keen to ensure their readers' 'proper' understanding, add a little interpretive gloss here and there. ... The LXX translations are as faithful as they can be to the Hebrew, but all translations are limited by the receptor language" (Thomas 2014:327-328). The fact that my study finds a similar level of linguistic congruence between the MT and the LXX in regard to the primitive concept of light as Thomas' did in regard to similarly primitive concepts of body parts lends credence to the theories of embodied conceptualization as a helpful rubric by which to understand abstract concepts communicated in ancient texts.

75. Gen 1:15,14-19, 8:20-22; Isa 45:6-12; Jer 31:35-36, 33:25-26; Amos 4:13, 5:6-8; Psa 74:12-17, 89:34-38, 136:1-9, 148:1-6; Job 9:1-10, 38:1-35.

present participles in certain texts (Jer 31:35-36; Amos 5:18-20; Job 9:5-10). These same sentiments are repeated in the non-biblical LXX books as well, specifically in the expression of God's creating and sustaining "word" (see *λόγος* and *ῥήμα* in Wisd 9:1, also Sir 16:28, 43:5) and God's vivifying and permeating Spirit (Jud 16:14; Wisd 1:7, 12:1).<sup>76</sup>

**3.2.4b. YHWH's divine Spirit is the originating and sustaining cause of WISDOM in the personal domain.** I demonstrated in the previous chapter how, in addition to the concept of wisdom operating in the emotional and moral subdomains, the concept also operates in the relational subdomain, both in terms of a person's relationship with others as well as with YHWH. In fact, the MT offers a provisional qualitative definition of wisdom as the "fear" or "knowledge" of YHWH (Job 28:28; Prov 1:7, 9:10). In the personal domain, YHWH is conceptualized as both the originating and sustaining cause of WISDOM. The LXX testifies to this conceptualization as well, especially in the use of passive verbs in both present and future tense when describing how the light of wisdom is brightened or dimmed (by God implicitly) in cooperation with an individual's behavior.<sup>77</sup> The LXX also uses the "divine passive" when describing wisdom in the non-biblical books, confirming the constitutive role of divine activity in the operation of wisdom (Tob 4:19; Wisd 1:4; Sir 1:6).<sup>78</sup>

**3.2.4c. YHWH's divine Spirit is the originating and sustaining cause of LIFE in the personal domain.** In a similar manner as the MT conceptualizes WISDOM, the MT also conceptualizes LIFE—qualitatively defined as grace or favor with YHWH—in the personal domain as operationally governed by the divine fiat of YHWH, not only as a past originating action but also as a present sustaining action. The Greek LXX affirms this via some of the same linguistic features seen already, i.e., the use of aorist versus present/future verb tenses when describing the divine activity of creating and sustaining life (Isa 42:5; Psa 104:30; Job 34:14).<sup>79</sup>

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76. Wisd 1:7, 9:1-2, 12:1, 13:1-9; Sir 16:24-30, 43:1-10; Bar 3:33; LoJ 60; Prayer of Azariah 35-41; Jud 16:14; Prayer of Manasseh 1-2.

77. Gen 1:2, 41:38-39; Exo 31:3, 35:31; Isa 11:2-5, 51:4-5; Jer 10:10-13, 51:14-16; Psa 104:24; Job 18:5-6; Prov 3:19, 6:23, 13:9; Eccl 2:26; Dan 4:5,15, 5:11,14.

78. Tob 4:19; Wisd 1:3-6, 7:7, 9:4, 10:9-11; Sir 1:1-30, 24:1-34.

79. Gen 1:2, 2:7; Isa 42:5-7; Psa 13:4, 38:11, 104:30; Job 34:14; Prov 29:13; Dan 5:23; Ezra 9:8.

The LXX repeats these assertions again in the non-biblical books, either with the divine passive (Tob 4:19) or as stated directly (Tob 5:20; Wisd 16:13).<sup>80</sup>

**3.2.4d. Y<sub>HWH</sub> in the metaphysical domain is the common, determinative conceptual element.** Each of the previous theological assertions builds upon one another in a logical progression. First, Y<sub>HWH</sub> is the originating and sustaining cause of light in the physical domain, and the operation of light in the physical domain cognitively undergirds the conceptualization of light in the personal domain. In the personal domain, the concept of light is used to conceptualize emotional pleasantness and moral righteousness in the emotional, moral, and relational subdomains. But when this data is examined in the OT, one finds that the use of light—to conceptualize both emotional pleasantness and moral righteousness in the structural metaphors WISDOM IS LIGHT and LIFE IS LIGHT—is cognitively dependent on the conceptualization of Y<sub>HWH</sub> in the metaphysical domain as the originating and sustaining cause of all these things, i.e., emotional pleasantness, moral righteousness, and the concepts WISDOM and LIFE. The divine being Y<sub>HWH</sub> is not only a common conceptual element in all these conceptualizations, but Y<sub>HWH</sub> is also the *determinative* conceptual element. The MT attests as much in several different texts; unsurprisingly, its witness is especially strong in the wisdom literature.<sup>81</sup> The prominent texts in this regard are Isa 58:6-12, Psa 19:7-14, and Psa 43:3-4; none of these passages differ in the LXX concerning the conceptual use of light in specific relation to Y<sub>HWH</sub>. Once again, these specific assertions concerning light and Y<sub>HWH</sub> are repeated in the non-biblical LXX books (Wisd 7:26-30, 8:16-21; Bar 4:1-4), perhaps most explicitly in Bar 5:9:

For God will lead Israel with merriment, by the light of his glory, together with the mercy and righteousness that is from him [Bar 5:9] (*NETS* 2009:931).

### 3.2.5. Conclusions from the LXX

The linguistic analysis of the data in the LXX overwhelmingly demonstrates that—at every point—the conceptual, metaphorical, and theological underpinnings of the lexical expressions of light in the OT remain the same between the MT and LXX texts. This axiom holds true

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80. Tob 4:19, 5:20; Wisd 8:16-20, 11:13, 16:13; Sir 1:1-20.

81. Isa 11:1-5, 58:8-10; Job 29:1ff; Psa 19:9, 43:3; Prov 1:1-7, 9:10, 10:27, 15:33, 19:23, 22:4.

across both the biblical and non-biblical books in the LXX. This congruity is unsurprising, especially because the concept of light is so cognitively primitive in embodied human experience. Therefore, the LXX plays a significant role for understanding an OT theology of light, especially in cases where the meaning of the MT is underspecified or otherwise seems conceptually vague to the modern reader. But this role must always be considered supplemental, and not of itself constitutive, because the LXX is a *translated* text. The LXX conceptualization of light in any given passage should not be understood as different from the MT conceptualization, unless there is a demonstrable and defensible exegetical reason for doing so.

### 3.3. Light and YHWH in Ancient Israelite Epigraphic Texts

This section will focus on what are commonly called "epigraphic" texts in ancient Israelite culture, meaning inscriptions or other samples of text that do not appear to be part of larger documents of written literature. I am specifically interested to investigate texts that predate the LXX, since this is the cultural data that will be "visible in the telescope lens" through which this dissertation looks. Because the data is already very strong for the conceptualization(s) of light applicable in the codified texts, one would expect to find corroborating data in these epigraphic texts. However, I am especially interested to identify any data that might contradict or correct the findings thus far, because any deviation of conceptualization(s) *might* point to diachronic development of thought within ancient Israelite culture itself prior to the Hellenistic period.

There are several epigraphic texts that simply do not contain any conceptual material relevant to the current topic, so these will be passed over: most notably, the Khirbet Beit-Lei inscriptions (c.600 BCE),<sup>82</sup> the Arad ostraca (c.600 BCE),<sup>83</sup> the Lachish ostraca (c.600 BCE),<sup>84</sup> the Mesad Hashavyahu ostraca (c.600 BCE),<sup>85</sup> the Siloam Inscription (c.700 BCE),<sup>86</sup> the Gezer

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82. Naveh 1963:74-92; Cross 1970:299-306; Dobbs-Allsopp et al. 2005:125-132.

83. Aharoni 1981:11-151; Dobbs-Allsopp et al. 2005:5-108; Schniedewind 2013:68-69.

84. Albright 1936:154-167; Thomas 1939:1-15; Dobbs-Allsopp et al. 2005:299-347; Schniedewind 2013:105-110.

85. Naveh 1960:129-139, 1962:89-113, 1964:158-159; Dobbs-Allsopp et al. 2005:357-375; Schniedewind 2013:110-112.

86. Sayce 1881a:69-73, 1881b:141-154; Dobbs-Allsopp et al. 2005:499-506; Schniedewind

calendar (c.900 BCE);<sup>87</sup> and the Khirbet Qeiyafa inscription (c.1000 BCE).<sup>88</sup> There are many seal impressions and other personal objects mostly inscribed with personalizing texts (Schniedewind 2013:100-105); these also will be passed over for lack of conceptually applicable material. I will only consider here inscriptions written in Paleo-Hebrew and not any other language; e.g., the Tel Dan inscription will be discussed in the next chapter because it is Paleo-Aramaic (and thus culturally Syrian and not Israelite). This leaves nine epigraphic texts to be considered, which I will do in order of conceptual applicability.

### 3.3.1. The Ketef Hinnom Amulets [KHin 1, KHin 2]

These two tiny silver amulet scrolls were found in 1979 in a tomb near Jerusalem and are dated to the late 7th or early 6th century BCE.<sup>89</sup> These are significant archaeological finds on several counts, not the least because they both contain some Paleo-Hebrew text that is also found in BH (in the OT Priestly Blessing). In terms of the current study, these texts demonstrate that the concept of the "light" of YHWH's face was operative within the broader ancient Israelite conceptual world considerably earlier than is attested within the manuscript evidence examined in this dissertation (Fishbane 1985:329-334). I will not reproduce the entire text of these two scrolls, only the few lines that are applicable here, as reproduced in square script after enhanced photography but without the critical markings (for the full critical text, see Barkay et al. 2003:170).

יברך יהוה וישמרך יאר יהוה פניו

*May YHWH bless you and may he keep you*  
*May YHWH shine his face...* [KHin 1]

יברך יהוה ישמרך יאר יהוה פניו אליך וישם לך שלם

*May YHWH bless you and may he keep you*

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2013:90-91.

87. Macalister 1925:249-252; Moorey 1991:26-33; Dobbs-Allsopp et al. 2005:155-165; Schniedewind 2013:67-68.

88. Schniedewind 2013:65-66.

89. Barkay 1992:139-192; Yardeni 1991:176; Barkay et al. 2003:162-170; Schniedewind 2013:114-115.

*May Y<sup>HWH</sup> shine his face toward you, and he may give to you peace.* [KHin 2]

The most significant applicable linguistic detail concerning these texts is that both of them most likely contain the Hiphil verb אור in jussive form (as per the MT, LXX) and not the more semantically ambiguous *yiqtol* form (as per the Samaritan Pentateuch). Whether these inscriptions were intended to serve some kind of apotropaic function or not cannot be deduced simply from the text, but assuredly this was an indirect prayer to (or some kind of invocation of) the deity called Y<sup>HWH</sup>.<sup>90</sup> The use of modal verbs suggests *interpersonal* communication, recording a specific request being directed *toward a person bearing both a name and a face* who can (and hopefully will) respond. In other words, these scrolls contain direct implicit evidence that the primary metaphor Y<sup>HWH</sup> IS A PERSON was an operative cognitive metaphor in the ancient Israelite conceptual world prior to the Babylonian exile. The theological significance of this will be explored later in Chapters 7 and 8. The amulets KHin 1 and KHin 2 do not provide any conceptual evidence that contradicts any of the textual witnesses examined thus far.

### 3.3.2. The Khirbet el-Qom Inscription [Qom 3]

This inscription, located within a tomb near Makkedah and dated to the late 8th century BCE, includes both the concept of Y<sup>HWH</sup>'s divine blessing (Heb. בָּרַךְ) and salvation (Heb. הוֹשַׁעֲלָה), but no reference to light of any kind.<sup>91</sup> The figure of a large hand is carved in the middle of the inscription and appears to be part of the inscription itself (contra Kuntillet 'Ajrud below). With the fingers pointing downward, it seems likely to be a representation of the divine hand

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90. Keel & Uehlinger 1998:363-367; Barkay et al. 2003:169-170; Dobbs-Allsopp et al. 2005:408; Schniedewind 2013:112-115. Keel & Uehlinger (1998:366) overstate the case in affirming that "the very common term 'shine,' connected with the anthropomorphic conception of Yahweh's 'countenance,' may have had at least as strong a tie at the end of the Iron Age IIC with the concept of Yahweh as an El with lunar connotations ... where Yahweh's own 'countenance' now appears in the place of the countenance of the *asherah*" (emphasis original). There is no reason to force an *iconographic* interpretative method onto the *linguistic* expression "to shine the face" when the theory of embodied conceptualization provides a perfectly reasonable and plausible explanation of the metaphor based on cognitive semantics.

91. A few other inscriptions also include what may be salvific terminology in connection with Y<sup>HWH</sup>: BLei 5, the verb גָּאֵל ("to redeem"); BLei 7, the verb יָשַׁע ("to save"); KHin 1, the noun גְּאֹל ("redemption") (Dobbs-Allsopp et al. 2005:128-132,264-270).



of Y<sub>HWH</sub>, but this is nowhere specified by the inscription. As with the Ketef Hinnom amulets above, this inscription is significant because of the apparent attestation of embodied imagery for the deity Y<sub>HWH</sub> paired with the concepts of both blessing and salvation, comparing favorably with the concept "the light of Y<sub>HWH</sub>'s face" as explicated in the MT and LXX (cf. also Wisd 5:14). The Qom 3 inscription provides plausible additional evidence for the primary metaphor Y<sub>HWH</sub> IS A PERSON as operative well within the Israelite monarchic period. However, this inscription also includes apparent references to Y<sub>HWH</sub>'s "asherah," and there is some debate whether the term here refers to a sacral object (most likely some kind of wooden pole) or to a female deity (i.e., a divine consort). Either way, the conceptualization of Y<sub>HWH</sub> in this inscription appears significantly different than the MT and LXX, although not to the degree of countermanding anything theological concerning the conceptualization(s) of light within the OT. This inscription merely shows that the conceptualization of Y<sub>HWH</sub> in the OT was not universally accepted by Hebrew speakers within ancient Israelite culture, a fact repeatedly affirmed by the OT itself. Even so, this inscription constitutes evidence for the primary metaphor Y<sub>HWH</sub> IS A PERSON as operative in the ancient Israelite conceptual world as early as the 8th century BCE.

### 3.3.3. The Kuntillet 'Ajrud Inscriptions [KAjr 9, 14, 15, 18, 19, 20]

Of the many inscriptions found at Kuntillet 'Ajrud, only six of them are relevant here: KAjr 9, a Paleo-Hebrew inscription etched on a stone bowl (Ahituv, Eshel & Meshel 2012:76); KAjr 18, a Paleo-Hebrew inscription in ink on "Pithos A" (Ahituv, Eshel & Meshel 2012:87); KAjr 19 and KAjr 20, both Paleo-Hebrew inscriptions in ink on "Pithos B" (Ahituv, Eshel & Meshel 2012:95,98); and KAjr 14 and KAjr 15, both Hebrew in Phoenician script, inscribed in ink on wall plaster (Ahituv, Eshel & Meshel 2012:105,110). None of these inscriptions mention the specific concept of light, although several include a blessing formula and/or a reference to the "asherah" of Y<sub>HWH</sub> OF SAMARIA and Y<sub>HWH</sub> OF TEMAN (Meshel 2012:76,87,95,98,105).<sup>92</sup> Of particular note is the appearance of the line יברך וישמרך ("May

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92. "The person who utters the words לְ- ברכתך seeks that the deity will confer his blessing onto the addressee, giving the reading: 'I hereby bless you by (the name of the deity)'" (Ahituv, Eshel & Meshel 2012:127). Similar variations on the same theme of blessing/cursing in connection with the deity Y<sub>HWH</sub> occur widely in the material culture: Arad 16, 21, and 40, "I bless you by Y<sub>HWH</sub>" (Dobbs-Allsopp et al. 2005:32,44,70; see also Aharoni 1981:30-31,42-43,70-74); Mous 2, "My Y<sub>HWH</sub> bless you in peace" (Dobbs-Allsopp et al.

he bless you, and may he keep you") in KAjr 19, with Y<sub>HWH</sub> OF TEMAN as the subject of the verbs. As with the Ketef Hinnom amulets, this inscription appears to substantiate the view that some form of the Priestly Blessing was a common component of ancient Israelite culture from the monarchic period, either with or without the reference to the "light" of Y<sub>HWH</sub>'s face.<sup>93</sup>

Most curious of these inscriptions for the current study are the two texts written in the Hebrew language but with Phoenician script. With the use of the phrase [י] ארך ימם ("[May] He lengthen their days;" Ahituv, Eshel & Meshel 2012:105), KAjr 14 appears to provide some evidence for the theological idea that Y<sub>HWH</sub> is an active originating and sustaining agent regarding the concept LIFE. It seems that Y<sub>HWH</sub> is the subject of the verb; however, none of the preceding text has survived. KAjr 20 contains the intriguing clause [ו] בורח אל בר[ם], which can be translated either "and when [EL] rises in the height" or "and in the dawning/shining of [EL] in the height" (cf. Isa 60:3). It is not known whether the Hebrew term אל ("El, God, god") should be understood as a proper name (presumably of the Canaanite deity, but not necessarily) or simply as the common epithet for Y<sub>HWH</sub>, whose name appears to be mentioned later in the same line, starting a new sentence (Ahituv, Eshel & Meshel 2012:110-111, 114, 132-133). As with Qom 3 above, these inscriptions appear to attest that the primary metaphor Y<sub>HWH</sub> IS A PERSON was operative in the ancient Israelite conceptual world as early as the 9th century BCE. The archaeological report stipulates that "the authors of the inscriptions believed in the power of prayer to influence God" (Ahituv, Eshel & Meshel 2012:133), and I agree. These inscriptions are more properly construed as prayers to a personal divine being than as impersonal magical incantations.<sup>94</sup>

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2005:570-573), Nav 4, "Blessed be ... by Y<sub>HWH</sub>" (Dobbs-Allsopp et al. 2005:577), numerous Lachish ostraca (p.299-347), and others. The Kuntillet 'Ajrud archaeological report includes a helpful discussion concerning the blessing formulae in the Israelite inscriptions at large (see Ahituv, Eshel & Meshel 2012:127-128). See also Keel & Uehlinger 1998:225-248.

93. "The average range of calibrated dates indicates that the site [Kuntillet 'Ajrud] was occupied from the end of the 9th to the beginning of the 8th century BCE (about 830-750 BCE)" (Carmi & Segal 2012:61).

94. For a discussion of the religious implications of the various inscriptions found at the Kuntillet 'Ajrud site, see Ahituv, Eshel & Meshel 2012:129-135.

### 3.3.4. Conclusions from the Epigraphic Texts

The epigraphic texts from ancient Israel do not specifically show any variations in the conceptualization of light. There are both similarities and differences in the apparent conceptualizations of the deity Y<sub>HWH</sub>, the primary difference being the reference to Y<sub>HWH</sub>'s "asherah." This does not contradict the conceptualization of Y<sub>HWH</sub> in the OT; it only affirms that some ancient Israelites conceptualized Y<sub>HWH</sub> differently than described in the OT (as affirmed by the OT text itself). Most importantly, the epigraphic texts provide ample evidence to show that the deity Y<sub>HWH</sub> was conceptualized via a *personal* ontology, as illustrated by the reference to divine body parts and by the appeal to specifically *personal, relational, and volitional* actions such as blessing, cursing, saving, etc.

### 3.4. Light and Y<sub>HWH</sub> in Ancient Israelite Iconography

Literally hundreds of personal objects and iconographic bullae from ancient Israelite culture have been uncovered in archaeological digs in Palestine (Schniedewind 2013:100-105). I will not include these in the current discussion for two reasons: there are too many to analyze comprehensively in this dissertation; more importantly, images, especially bullae, are too underspecified in order to be of sufficient conceptual value for inclusion here (Keel & Uehlinger 1998:207).<sup>95</sup> Indeed, I argue that the same can be said for all the iconographic evidence from ancient Israelite culture specifically concerning Y<sub>HWH</sub> and light (including the

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95. However, Keel & Uehlinger (1998:248-277) argue strongly that the solar and avian imagery present in seal impressions and other iconographic items from ancient Israel can be interpreted via systems of Egyptian symbology (see discussion in Chapter 6). I find this very likely, even to the point of agreeing that perhaps the Israelites had "an intense fascination with Egyptian royal symbols" (Keel & Uehlinger 1998:266). Nevertheless, this does not lead one "inevitably to formulate a hypothesis that ... the Israelite Yahweh took on the characteristics of a celestial/solar 'Most High God' during Iron Age IIB as well" (Keel & Uehlinger 1998:261). Keel & Uehlinger have only demonstrated the possibility that such a conceptual shift might have taken place; the evidence provided falls short of proving anything substantial concerning an actual conceptualization of Y<sub>HWH</sub> specifically. The conclusions of Keel & Uehlinger regarding the cognitive semantics of "the metaphor of Yahweh as the sun god" (Keel & Uehlinger 1998:277) do not sufficiently interact with the linguistic evidence from the OT to be persuasive. In short, Keel & Uehlinger's arguments concerning the conceptualization of Y<sub>HWH</sub> based on Egyptian symbology are plausibly inferred but certainly not proven from the evidence, either implicitly or explicitly.

sun). Much discussion has ensued over a cult stand found in 1968 at Tel Ta'annek (Lapp 1969:42):

The cult stand has four registers, all of which bear some decoration. The top register portrays a quadruped underneath a circular design. The second register down depicts a 'tree of life' flanked by goats, the third is hollow in the middle with sphinxes on either side, and the bottom register depicts a nude female figure holding onto the ears of lions on either side (Wiggins 1996:92).

Taylor argues that, in parallel with the depiction of the goddess Asherah on the second and fourth tiers, this cult stand intends to represent the deity YHWH on the third tier in the vacant space "between two cherubim" (Taylor 1993:29; cf. 1 Sam 4:4, 6:2; 2 Ki 19:15; Isa 37:16) and as the sun-disk on the first tier. However, Wiggins (1996:92-94) shows that these identifications are not certain by any means, even doubting the equation of the aniconic "image" in the third tier with YHWH, which is the linchpin for Taylor's entire argument (Doak 2015:129-131). Keel & Uehlinger (1998:157-159) see no allusion to YHWH in this artifact; there simply is not sufficient evidence from this cult stand to infer that any of the images are intended to depict the deity YHWH. Perhaps the sun-disk on the top tier depicts a deity, but perhaps not; it might simply depict the sun (Doak 2007:1-6) or perhaps the broader celestial realm (Keel & Uehlinger 1998:160). Taylor's arguments concerning Judahite royal insignia containing sun-disk, sun-beetle, and rosette images are equally forced, and he himself admits that his conclusions are speculative (Taylor 1993:44-58).<sup>96</sup>

While the presence of solar imagery in ancient Israelite iconography *might plausibly* reflect a conceptualization of YHWH as the sun, there is no explicit identification as such. But even if such an identification were made by the iconography, this merely supplements the conceptualization of YHWH in the OT but does not countermand or even clarify it.

It is important to clarify at an early point in the discussion of the relationship between Yahweh and the sun a common misconception concerning several relevant biblical passages. Passages such as Genesis 1, Psalm 19, and 1 Kings 8.53 LXX which refer to Yahweh (or God) setting the sun in the heavens do *not* deny the possibility of any form of relationship between God and the sun as a kind of polemic against sun worship, as is often argued. Rather, since sun cults typically distinguish the sun god from the physical form of the sun itself (the cult of Aten being the notable exception), and similarly attribute the cre-

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96. See also Wiggins 1996:94-95; Keel & Uehlinger 1998:248-249,352-354.

ation of the sun to the sun god, these passages are at least as likely to presuppose or uphold some form of relationship between God and the sun (Taylor 1993:258).

As shown in the above quote, Taylor affirms outright in his study of cultic solar imagery in ancient Israelite literature and culture that the conceptual relationship between the sun god and the sun in most ANE solar cults was not ontological in nature (with the exception of the Aten cult). He may or may not be correct here, but the question remains: *What is the precise conceptual relationship between the sun and the sun god(s) in ANE solar cults?* According to the linguistic analysis conducted in the previous chapter, the OT suggests that, in the case of the deity YHWH, there may have been at least some sort of metaphorical relationship, utilizing the structural metaphor YHWH IS A METAPHYSICAL SUN operating on the primary metaphor YHWH IS A PERSON. As I have shown already, this specific metaphor is not necessarily in conflict with the metaphor YHWH IS SELF-GENERATING LIGHT. However, the theological implications of these metaphysical assertions will not be explored until Chapter 7.

### **3.5. Conclusion: YHWH IS SELF-GENERATING LIGHT**

Returning to the metaphor of the OT as a telescope through which the modern exegete looks at the historical past: although the theological image seen through the lens of the ancient texts is not detailed, it is quite explicit. The reader of the OT can have good confidence in two assertions: first, that constructing some kind of pre-Christian Yahwistic theology of light is indeed possible from the available evidence; and secondly, that such a theological construction can be defended as internally coherent and externally cogent with the available literature and iconography from ancient Israelite culture. The DSS manuscripts do not impact the reading of any text in the MT which attests the lexeme אור; in fact, the DSS support the insertion of the noun אור in Isa 53:11. The LXX affirms every aspect of the conceptual metaphorical system regarding the concept of light in the MT. The relevant inscriptions from ancient Israelite culture present some alternate conceptualizations of the deity YHWH, but attest to the operation of the primary metaphor YHWH IS A PERSON (presumably in the metaphysical domain) in the ancient Israelite conceptual world. Finally, the iconography concerning light and the sun in ancient Israelite culture is too vague to draw any definitive conclusions regarding the specific conceptualization of YHWH being accessed in the images; in fact, it is not certain that the images in question even intend to depict the deity YHWH in the first place. The modern the-

ologist can have good confidence that the theological metaphor YHWH IS SELF-GENERATING LIGHT is operative in the OT.

## CHAPTER 4

### LIGHT AND DIVINITY IN SYRO-CANAANITE LITERATURE AND CULTURE

With this chapter begins Part Two of the dissertation, its task being to analyze typologically the theological use of light in the OT in comparison and contrast with literature and iconography of other ANE cultures. The scope is significantly more modest than in Part One because I will engage only in conceptual analysis here and not complete either a full linguistic analysis of available literature (as in Part One) or a full semiotic analysis of the applicable iconography. Without doubt those pursuits would be highly fruitful for the current topic; but since this dissertation is focused on the OT itself, space will not permit so detailed an inquiry into all the relevant extra-biblical material. In his 2016 study entitled, *Reading Images, Seeing Texts: Towards a Visual Hermeneutics for Biblical Studies*, Ryan Bonfiglio spends an entire chapter discussing some of the various ways that ANE cultures seem to have regarded images, not simply as art, but as "living beings" (Bonfiglio 2016:195), arguing that the ontological lines between signifier and signified are significantly blurred.<sup>1</sup>

Bahrani contends that in ancient Mesopotamian thought, the cosmos itself was considered to be a dense sign system in which everyday phenomena, from weather events to dreams to body parts, had the potential to be read as coded messages from the gods if subjected to certain analytical procedures. In my view, it is far clearer in Bahrani's work than in Freedberg's that the relationship between reality and representation is dialectical in nature. Thus, Bahrani's research on ancient Mesopotamian visual culture should remind contemporary visual theorists to attend not only to the ways in which representation embodies the real but also how reality itself is replete with representation....Bahrani draws more attention to the dialectical interdependence of reality and representation than is evident in Freedberg's *The Power of Images*. And in doing so, Bahrani's work has the potential to prompt contemporary visual theorists to attend more closely to how ancient art objects demonstrate and occasionally nuance their theories (Bonfiglio 2016:205-206).

Without rehearsing all of Bonfiglio's arguments here, it will suffice to say simply that I concur that the ontological relationship between reality and representation in the ANE cognitive environment must be expressed dialectically.<sup>2</sup> Based on the example of Mesopotamian culture discussed in the quote above, I presume that images in all ANE cultures are potentially loaded with actual metaphysical freight (Keel & Uehlinger 1998:9-13). As with ANE

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1. See Bonfiglio 2016:171-226; also Freedberg 1989:1-26; Bahrani 2003:1-12,202-210.

2. See also Freedberg 1989:xix-xxv; Bahrani 2003:96-99.

texts, these images are underspecified for the modern scholar, which presents significant challenges for interpreting what these images might have meant in their various cultural settings. Therefore, as Bonfiglio repeatedly affirms, one must rely on "indirect, comparative, and, at times, analogical evidence" (Bonfiglio 2016:194) to draw conclusions. Such will be the method followed here.

Without completing a full linguistic investigation into the lexical symbols (i.e., lexemes) for the concept of light in the various languages, it is extremely difficult (if not impossible) to determine what the ICM for the conceptualization of light might have "looked like" for any other ancient culture. However, from the linguistic analysis that has already been completed in this dissertation, combined with the extremely primitive nature of the concept of light, it is highly likely that the conceptualization of light in the physical domain in BH is very similar to the conceptualization of light in other ancient languages. Indeed, there is ample anecdotal evidence across the spectrum of ANE cultures to suggest that these ancient peoples conceptualized the sun as a primitive "trajector" concept in all three subdomains of the visual, the spatial, and the temporal. Furthermore, many similar spatial "landmark" concepts are used in many cultures that are also used in the OT as defining concepts in the ICM of אור in BH.<sup>3</sup> In Part Two, I will not assume that the basic conceptualization of light in the physical

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3. In Syrian/Aramaic literature, see: Lipinski 1978:255,262; Arnold & Beyer 2002:103; Rosenthal 1955:499-505. In Moabite literature, see Albright 1969a:320-321; Lipinski 1978:239. In Phoenician literature, see Lipinski 1978:241,249; Arnold & Beyer 2002:162-163. In Ugaritic literature, see Gordon 1949:60-63,69-72,76-78,113-114; Ginsberg 1969a:144; Smith et al. 1997:15-16,19-20,32,198,202,212; Arnold & Beyer 2002:89; Coogan & Smith 2012:75-76,79,86-88. In Hittite literature, see Goetze 1969e:207-210, also Arnold & Beyer 2002:123,126; Goetze 1969g:355-356, also Arnold & Beyer 2002:122-123; Hoffner 1998:87-89. In the Amarna letters, see Moran 1992:250,331,366,367. In Persian literature, see Malandra 1983:70,73,124,127; Kanga 2013:13-14,142,186,195,268. In Babylonian literature, see Oppenheim 1969:309. In Akkadian literature, see Meek 1969a:164,178; Speiser 1969:88-89; Schmökel 1978:92,95,101-104. In Sumerian literature, see Kramer 1969a:49; Schmökel 1978:90,145. In Egyptian literature, see Wilson 1969a:5-7,12-18,21,24-29,36, 1969d:231,236,247-248,251,256-257, 1969e:325, 1969f:365-376, 1969g:405-407, 1969h:422-423, 1969i:431, 1969j:445-449, 1969k:468-470; Brunner 1978:11,54,58; Arnold & Beyer 2002:77,81,188-189,196,213; Allen 2005:7-8,21,54,68,99,136-140,160,177,186,227,237,280-281,296,331. I also find in ANE literature considerable anecdotal evidence for the conceptual metaphor THE VISUAL FIELD IS A CONTAINER as explained above in section 2.1.1, particularly in the description of the sun and/or stars "coming" and "going" from view. In Ugaritic literature, see Gordon 1949:100; Ginsberg 1969a:155; Smith et al. 1997:77; Arnold & Beyer 2002:88; Coogan & Smith 2012:55. In Hittite literature, see Goetze 1969a:123, 1969c:192. In the Amarna letters, see Moran 1992:233,273,289. In Sumerian literature, see



domain is exactly the same as in BH, but neither will I assume that it is different. The task of Part Two of the dissertation does not involve generating a complete conceptual map of the concept in each ancient language or culture; rather, the point is to gather and investigate conceptual evidence *in relationship to* the conceptual operation of light in the OT.

As stipulated in Chapter 1, this dissertation utilizes the presupposition that the ancient Israelites conceptualized the cosmos as structured with three realms of Heaven (the metaphysical domain), Earth (the physical domain), and Sheol (the underworld). I accept that other ANE cultures also conceived of a similar tri-level structure to the cosmos, but that the ontological relationship(s) between these domains might have been very different across various cultures.<sup>4</sup> I will not identify all these similarities and differences, only those that appear to pertain to the conceptualization of light across these various domains. Of particular importance is the relationship of the metaphysical domain (and of the gods themselves) to the sun, moon, and stars in the physical domain. Taylor (1993:258) affirms that sun-cults in the ANE typically made an ontological distinction between the sun and the sun-god, but this assertion does not seem so clear to me. When investigating the theological conceptualization of light

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Stephens 1969:388; Kramer 1969d:458; Schmökel 1978:117. The Egyptian literature repeatedly describes the concept of "cosmic doors" which open and close to allow the luminaries to pass. This conceptualization could also account for the linguistic evidence, but this appears to be a unique feature of the Egyptian cognitive environment. See Wilson 1969a:12,33, 1969f:370-371, 1969i:433; Allen 2005:66-73,81-87,100-106,120-121,136-137, 152,167,172,292,280-281.

4. In Syrian/Aramaic literature, see: Rosenthal 1969:661-662; Lipinski 1978:232,258-260; Arnold & Beyer 2002:102,165. In Phoenician literature, see Lipinski 1978:245,248. In Ugaritic literature, see Gordon 1949:19-21,25,27,36-37,42-43,100; Ginsberg 1969a:136; Smith et al. 1997:26,56,91,104,110,113-114,138,143,148,192-195; Arnold & Beyer 2002:53; Coogan & Smith 2012:90,121. In Hittite literature, see: Goetze 1969d:205-206, 1969g: 355-356, 1969h:396; Kühne 1978:146-155; Hoffner 1998:14-27,33,42-47,53,58,64-65,71-73; Arnold & Beyer 2002:98,122-123. In the Amarna letters, see Moran 1992:68,93,94,313. In Persian literature, see Malandra 1983:9-13,43,50,68-69,74-75,106-109,127,135; West 2010: 67,143,145; Kanga 2013:31,129,161-162,200,208,218-220,259,291. In Babylonian literature, see Schmöke 1978:77-78;115. In Akkadian literature, see Speiser 1969:107; Stephens 1969:384,390; Schmökel 1978:81-84,96. In Sumerian literature, see Kramer 1969a:44,49-53; Stephens 1969:384,386,390; Schmökel 1978:74-80,88-90,99-101,106-108. In Egyptian literature, see Wilson 1969j:446; Brunner 1978:5-6,15,22-25,33,40,46; Assmann 1995:10-12; Arnold & Beyer 2002:185,194-196; Allen 2005:33,48,56-57,66-70,85-87, 98-101,105-107,123-125,128,130,132,134,152-157,164,176,186,189,244,248,250,276, 280-281,323-324,328.

in ANE cultures outside ancient Israel, I discovered that it may very well be the case that the overall metaphysical systems of thought are vastly different. In this dissertation, I am specifically exploring an *analogical* theology of light in the OT, whereas for other ANE cultures an *ontological* theology of light could be a more fitting inquiry. The following discussions will take these metaphysical dynamics into account, but the pertinent issue for this study is the degree to which there may (or may not) have been an ontological link between the physical domain and the metaphysical domain in various ANE cultural conceptual worlds, especially in regard to the phenomenon of light and the celestial luminaries.

But even if the ancient Israelites held substantially different metaphysical conceptions than their neighbors, I affirm that (based on the observable evidence) all ANE cultures shared a confessed belief in the *personal* ontology of the beings they called "gods" and thus conceptualized an ontological link between the personal domain and the metaphysical domain. This is demonstrated by the same evidence found in the OT which leads the reader to the conclusion that the ancient Israelites conceptualized Y<sub>HWH</sub> as a personal deity. In ANE literature and culture, the gods are described as having personal body parts and performing specifically personal actions involving "causality and intentionality" (Bonfiglio 2016:186).<sup>5</sup> Therefore, in Part Two of this dissertation, I accept that the primary metaphor GODS ARE PERSONS is operative in all ANE literatures and culture. Of course, this compares favorably with the primary metaphor Y<sub>HWH</sub> IS A PERSON, which I have argued is operative in the conceptualization of Y<sub>HWH</sub> in the OT and the broader ancient Israelite culture as well. I affirm that all ANE cultures conceptualized both an *ontological difference* between gods and humans and an *ontological similarity* between them. In other words, there is a difference between personal human nature and personal divine nature; nevertheless, all are persons.

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5. In Syrian/Aramaic literature, see Arnold & Beyer 2002:102,163-165; Ginsberg 1969d:492. In Moabite literature, see Albright 1969a:320-321; Lipinski 1978:238. In Canaanite literature, see Rosenthal 1969:661-662. In Phoenician literature, see Rosenthal 1969:654. In Ugaritic literature, see Gordon 1949:1-8; Smith et al. 1997:1-5,81-86; Coogan & Smith 2012:1-25,83,110-153. In Hittite literature, see Kühne 1978:146-151; Hoffner 1998:9-11,40-42,81-92. In the Amarna letters, see Moran 1992:64,127, 233. In Persian literature, Malandra 1983:44-47; Kanga 2013:154. In Sumerian/Akkadian literature, see Jacobsen 1961:270-271; Sparks 2005:127-135,140. In Egyptian literature, see Wilson 1969a:3-36, 1969f:365-381; Brunner 1978:24; Allen 2005:17-38,52,67-81,100-110,140-150, 166,229,232,248-259,269,273,291-293. See also Keel & Uehlinger 1998:27-28, 45-48,108; Bonfiglio 2016:186-189.

Based upon my own study of texts and iconography from ANE cultures, I am firmly convinced of Aster's affirmation (see above quotation in section 1.4.) that much of what is written about light in ANE literature—and depicted in ANE images—is cognitively based upon the conceptual metaphor POWER IS RADIANCE (Aster 2012:6-7).<sup>6</sup> Throughout Part Two of the dissertation, I will make observations along this line. In Part Three, I will draw out the conceptual value of the differences between the metaphor POWER IS RADIANCE as opposed to the predominant conceptual metaphors WISDOM IS LIGHT and LIFE IS LIGHT utilized in the OT. For now, it will suffice to point out that "radiance" and "light" are related concepts but fundamentally different, since "radiance" is a *denominative concept describing a verbal action* (i.e., an event), whereas "light" is a *primitive concept describing a nominal referent* (i.e., an object).

Part One of the dissertation utilized a strict and systematic methodology, whereas the investigative method for Part Two is more eclectic due to the complex intercultural dynamics at play when analyzing the data. For example, the Amarna tablets are written mostly in Akkadian, but are much more relevant to Syro-Palestinian culture than Babylonian culture.<sup>7</sup>

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6. Apart from Aster's arguments and well-reasoned treatment of the concept of radiance in the OT and other Mesopotamian literature, I find compelling similarity of opinion regarding the ANE preoccupation with the concept of power in regard to both texts and images in ANE cultures, whether that be conceptualized as actual supernatural force (Freedberg 1989: 246-282; Bahrani 2003:96-148; Sparks 2005:146-147,176-192; Bonfiglio 2016:212-219), ideological propaganda (Bernhardt 1978:189; Athas 2003:316; Bahrani 2003:149-184; Bonfiglio 2016:211-212; Tugendhaft 2018:63-78), or mere verbal appeals for either divine or royal power to be exerted (Lipinski 1978:240-243; Freedberg 1989:136-160; Moran 1992: 183,204,211,214,232; Sparks 2005:216-239; Ahituv, Eshel & Meshel 2012:133). Given the underspecified nature of the conceptual data concerning light in ANE material evidence outside the OT, the conceptual metaphor POWER IS RADIANCE offers a plausible interpretation of much of that data—most notably the phrase "Sun God of the Sky, [King] of the Lands" (Hoffner 1998:59) found in the Hurrian myth *The Song of Ullikummi*—especially since so much of that material culture appears to be preoccupied with the concept of power. Citing Irene Winter's work regarding art in ancient Mesopotamian culture, Bonfiglio writes: "That the image of the king reflects social and political ideals does not necessarily rule out there being some degree of resemblance between the appearance of the [image] and the king's physical body. Indeed, at certain time periods and in different media, these representations did display varying levels of realism. Even still, it is perhaps best to think of the [image] as *a portrayal of kingship* rather than as a portrait (at least in the modern sense of the term) of the king" (Bonfiglio 2016:196, emphasis added).

7. See Moran 1961:55-57, 1992:ix-xxxix.

There is a good amount of available material from the ancient Hittite culture, which was geographically closer to Palestine than ancient Akkadian culture, but more distant linguistically, since the Hittites spoke an Indo-European language rather than a Semitic language.<sup>8</sup> Furthermore, the Ugaritic material is related much more closely to the ancient Hebrew material both linguistically and culturally, but there is simply not much material available, as compared to Egyptian culture, for example. There is no single best way to organize the data in a straightforward manner, whether by linguistic similarity, geographical proximity, the amount of available material, etc. The conceptual data is too sparse, too disparate, and too complex. Moreover, the typological nature of this conceptual analysis does not absolutely require a certain sequence of data in order to produce the desired result.

Thus, my investigation of the intercultural data in Part Two is organized in an eclectic, but balanced, manner. The current chapter includes material from Aramaic, Ugaritic, Moabite, Canaanite, Phoenician, and Hittite cultures. In the next chapter, I will group together the cultural material from the five primary Mesopotamian empires—Persian, Babylonian, Assyrian, Akkadian, and Sumerian. Finally, Chapter 6 will investigate the cultural material from ancient Egypt, which comprises the largest collection of material from any single geographic or socio-political entity in the ANE. In each of these cultural families, I will proceed along the same investigative line as before—first the physical domain, then the personal domain, and, finally, the metaphysical domain.

#### **4.1. Light and Divinity in the Physical Domain**

There are some instances in which the phenomenon of light in the physical domain is expressed in similar terms in Hittite literature as in the OT. One of the Hittite ritual texts describes the beginning of the day with two sequential phrases "when it dawns" and "when it is light" (Goetze 1969g:355), which compares favorably with certain expressions in BH which describe light at the beginning of the day.<sup>9</sup> A similar congruity is seen regarding the use of light terminology to express the shiny qualities of various kinds of objects such as skin (Psa 104:15), wool (Goetze 1969g:353), or votive images (Lipinski 1978:244).

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8. See Goetze 1961:323; Kühne 1978:146; Hoffner 1998:2; van den Hout 2011:1-3.

9. See Gen 44:3; Judg 19:26; 1 Sam 29:10; 2 Sam 2:32.

An especially striking similarity is seen regarding the conceptualization of lightning as a by-product of the divine activity of Baal in Ugaritic literature and a by-product of the divine activity of Y<sup>HWH</sup> in the OT. In the Baal Cycle narratives, Baal claims to "understand the lightning that the heavens do not know, the word that people do not know" (Coogan & Smith 2012:119,121).<sup>10</sup> Later, the narrative affirms that Baal will "sound his voice in the clouds, flash his lightning to the earth" (Coogan & Smith 2012:132).<sup>11</sup> Similarly, the OT appears to credit the active agency of lightning to Y<sup>HWH</sup> when speaking of lightning bolts as the "arrows" or "spear" of Y<sup>HWH</sup>.<sup>12</sup> The conceptualization of lightning as weapons wielded by the hand also appears on two Hittite stela, both of which depict the same unnamed weather god wielding an axe in his upraised right hand and a triple-pronged lightning bolt in his left hand (Pritchard 1969:179,313). This is remarkably similar to a stela featuring an image of Baal from Ugaritic culture (Coogan & Smith 2012:7,96). In their respective groups of literature, Baal and Y<sup>HWH</sup> are each generally described as a *rider on the clouds*, presumably meaning storm-clouds.<sup>13</sup> Thus, the underlying conceptualization of lightning as a physical phenomenon in relationship to divinity appears to be very similar, only credited to a different "god" (i.e., divine person).

However, the conceptualization of the sun in Ugaritic literature is quite another matter, with the ontological lines between the sun (in the physical domain) and divine personage (in the metaphysical domain) being significantly blurred. The Ugaritic literature repeatedly refers to the sun as "the Gods' Torch," which is described as rising and setting and traversing the heavens, but also performing personal divine actions such as speaking and listening and acting in relationship with other gods.<sup>14</sup> In ancient Ugaritic culture, the sun appears to be per-

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10. See also Gordon 1949:19; Ginsberg 1969a:136; Smith et al. 1997:110; Arnold & Beyer 2002:53.

11. See also Gordon 1949:32; Ginsberg 1969a:133; Smith et al. 1997:129; Arnold & Beyer 2002:56.

12. See Hab 3:4-11; Psa 77:18-19.

13. The appellative "Rider on the Clouds" is the prototypical title for the god Baal in the Baal Cycle epics, which seems conceptually similar to the "cloud theophany" of Y<sup>HWH</sup> in the Pentateuch. Other OT passages that describe Y<sup>HWH</sup> as riding on the clouds include: Isa 19:1; Nah 1:3; Psa 68:34, 97:2, 104:3, 147:8; Job 22:14.

14. See Coogan & Smith 2012:55,123,138,145,147,149-150; also Gordon 1949:11-56,100;

sonified in some sense, even being described as a judge of the gods.<sup>15</sup> In light of this direct reference to the sun "traversing" the heavens, it must be mentioned that a full ten of the sixteen images of the sun disc from the Syro-Canaanite region depict a winged sun-disc.<sup>16</sup> Unfortunately, this fact does not help the modern scholar to determine the semiotic meaning of the *wings* on the winged sun-disc.

Another significant difference between the OT and ancient Syro-Canaanite literature is found in the Phoenician Karatepe Inscription, in which the figure Azitawadda (presumably a king) proclaims, "may the name of Azitawadda endure forever like the names of the sun and moon" (Lipinski 1978:243).<sup>17</sup> Naturally, this sentiment appears to comment on the cyclical and unchanging movements of the sun and moon; the term "forever" appears to mean actual eternal existence because this statement is grounded by an appeal to the "eternal sun god" (Lipinski 1978:243). Nevertheless, the claim regarding the sun and moon appears to extend further than the temporal claims made in the OT concerning the sun and moon, which are not said to endure eternally but merely as long the earth endures (Gen 8:22). Rather, it is Y<sup>H</sup>W<sup>H</sup> who is said to endure forever in an *eternal* sense.<sup>18</sup> These distinctions are worth noting, although there is not sufficient contextual information regarding the statement in the Karatepe Inscription to determine the specific conceptual significance of these differences.

In Syro-Canaanite literature and culture, the locus of the divine connection to physical reality for specific deities appears to reside in the celestial luminaries (i.e., the physical ob-

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Ginsberg 1969a:129,137,139,140,141,155; Smith et al. 1997:77,87-164; Arnold & Beyer 2002:58-62. In Hittite literature, see Hoffner 1998:14-28,37,44,50,59,82-87.

15. See Gordon 1949:48; Ginsberg 1969a:141; Smith et al. 1997:164; Arnold & Beyer 2002:62; Coogan & Smith 2012:152.

16. See Pritchard 1969:86,167,179,182,207,213,214,281,306,313,315,325,327,350,358,377,381.

17. See also Rosenthal 1969:653-654; Arnold & Beyer 2002:163. A similar reference is also found in EA 155 of the Amarna letters, in which a person named Abi-Milku twice refers to the king as the "Eternal Sun," including within the following sentence: "The king is the Eter[n]al Sun, and I am the loyal servant of the king, [m]y lord" (Moran 1992:241). For further discussion, see section 4.2. below.

18. Gen 21:33; Deut 33:27; Isa 40:28, 63:16; Jer 10:10; Psa 9:8, 10:16, 29:10, 45:7, 72:17, 90:2, 93:2, 102:13, 106:48, 135:13, 146:10; Lam 5:19; Neh 9:5; 1 Chr 16:36.

jects themselves) and not the light from the those luminaries. Of the sixteen relevant images of the sun-disc, only two of them definitively include a depiction of the rays of the sun (Pritchard 1969:207,214,325,327); three others are inconclusive (Pritchard 1969:167,306, 350,365,377); and all the rest depict only the circular outline of the sun-disc, sometimes in a winged form or with an associated crescent moon.<sup>19</sup> This is in contrast to the OT, where the conceptual use of light clearly foregrounds the phenomenon of light itself, with the luminaries being merely incidental objects. Of course, another contrast is found in the fact that the OT very carefully stipulates the ontological separation of YHWH as Creator from light (Gen 1:3-5) as well as from the celestial luminaries (Gen 1:14-19) as created things.

From this data, the metaphysics of the other ANE cultures appear to be more purely ontological in nature, whereas the metaphysics of the OT appear to be more analogical. It must be noted that these are not fully discrete categories; they overlap each other. This suggests that the various conceptualizations of the relationship between metaphysical reality and physical reality in ANE cultures appear discontinuous, but are not necessarily contradictory. The evidence suggests that the various cultures offered differing interpretations of one and the same physical reality in regard to the relationship between divinity and light; in other words, the nature of these differences are correctly regarded as philosophical and/or theological, and not merely conceptual or metaphorical.

#### **4.2. Light and Divinity in the Personal Domain**

Of the 382 fragments of letters found at el-Amarna, an astounding 138 of them (36%) specifically refer to the king as "the Sun" or "my Sun," often accompanied by terms of address such as "my lord" and/or "my god."<sup>20</sup> The same phenomenon occurs in Hittite literature as well (Goetze 1969d:203,204, 1969i:497). This appellative appears to be an example of a metaphor in which the term "Sun" in the physical domain is used to conceptualize the term

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19. See Pritchard 1969:48,69,86,158,163,167,179,182,207,213,214,267,274,281,302,304, 306,313,315,325,327,350,358,365,377,381,383.

20. See Moran 1992:117-119,120,122,125,127,131-133,137,138,142,145,146,148-150,153, 155,156,160,162,163,166,172,175-183,186-188,191-193,197,200,202-204,212,214,218,225-227,230,233,235-239,241-243,245-247,251-253,255,258,260-265,267-271,273,276,277,279, 280,282-287,290-293,296-298,300,301,306-308,311,312,314-323,331,335-336,358,361-369. See also Gordon 1949:120, Albright 1955:484; Tugendhaft 2018:129; Schmökel 1978:137.

"king," which, it can be argued, has its referent in the physical domain (i.e., a specific person), the personal domain (i.e., a specific kind of personal relationship), or even both domains simultaneously. Regardless of how this conceptualization is classified, it appears to access the specific concept of power via the conceptual metaphor POWER IS RADIANCE, as shown in several descriptive phrases: "the Sun [i.e., king Mursilis] *destroyed* them;" "I, the Sun, sought after you...and *put you in your father's place*;" and "as I, the Sun, am loyal toward you, *do you extend* military help to the Sun;" and others (Goetze 1969d:203-204, emphasis added). The conceptual logic proceeds as follows: the sun is radiant, the king is powerful, and power is radiance; therefore, the king is the sun.<sup>21</sup>

The Aramaic document *The Words of Ahiqar* utilizes some similar phrases as the OT regarding the conceptualization of light in the personal domain. Two passages in particular merit careful deliberation on this account:

[Are you] the wise scribe and man of good counsel, who [was a righteous] man [and b]y whose counsel and words all of Assyria was guided? *Extinguished* be [the lamp of your son whom you brought] up, whom you set up at the gate of the palace. He has ruined you, and an [evil] return [is it] (Ginsberg 1969c:428, emphasis original).

[Whosoever] *takes no pride* in the names of his father and mother, may the s[un] not shine [upon him]; for he is a wicked man...God shall twist the twister's mouth and tear out [his] tongue. Let not good [ey]es be darkened, not [good] ears [be stopped, and let a good mouth] love the truth and speak it" (Ginsberg 1969c:429, emphasis original).

Both passages contain concepts that also appear in the OT, specifically the wicked person's *extinguished lamp* (cf. Job 18:5-6, Prov 13:9, Eccl 2:26) and the *darkening of the eyes* (cf. Psa 69:25). In both of these instances, the concept of light is certainly applied within the moral subdomain, but there simply is not sufficient evidence to determine the conceptual operation of the whole metaphorical "system," so to speak. Concerning the lamp of the wicked being extinguished, the Aramaic document appears to describe this phenomenon as something that has already occurred, as if the son's wickedness is what shows that his lamp has gone out. In the OT, however, this sentiment is usually expressed in future terms and with assumed divine agency, as if YHWH will extinguish the lamp of the wicked person. As I

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21. This seems the most plausible means of interpreting the repeated phrase as uttered to the king in the Amarna letters: "I have looked this way, and I have looked that way, but it was not bright. I looked toward the king, my lord, and it was bright" (Albright 1969b:489). See also Moran 1992:314,335,338; also Schmökel 1978:137.



argued in Chapter 2 of this dissertation, I believe there is sufficient evidence from the OT to conclude that the metaphorical projection of light into the moral subdomain is but a single aspect of a complex metaphorical system concerning light, especially utilizing the conceptual metaphor WISDOM IS LIGHT. All that can be said of the Aramaic text in the first passage listed above is that the concept of light in the physical domain appears to be used to conceptualize moral goodness in the personal subdomain.

The concept of the darkening of the eyes appears to utilize the same conceptual mapping of light and darkness onto the moral subdomain to conceptualize personal goodness and wickedness. However, there appears to be more conceptual concordance between the Aramaic text and the OT in this regard. In contrast to the brightening of the eyes—which I argue refers in the OT to an internal personal life conceptualized as light—the concept of the darkening of the eyes refers in the physical domain to physical light external to the body which enables physical sight. I consider it highly likely, although not assured, that both the OT and the Aramaic text use the resemblance metaphor WISDOM IS LIGHT in regard to this concept, affirming the sentiment that it is both just and desirable that the eyes of morally wicked people would be darkened (i.e., that they *should not* be able to "see" wisdom), but not those of morally righteous people (i.e., they *should* be able to "see" wisdom).

Perhaps a similar conceptualization of wisdom is operative in Ugaritic literature as well, but again, there is not enough information to draw a conclusion about any specific conceptualization of light being utilized. In the previously-mentioned "Baal Cycle", El is described as a god of wisdom who leads Asherah "like a guiding star" (Coogan & Smith 2012:130).<sup>22</sup> The conceptual focus here is on the star itself and not the light that comes from the star, which fits the same pattern as with the sun and moon described in section 4.1 above. In other words, this specific anecdote might provide commentary on the conceptualization of wisdom latent in the text but not the conceptualization of light specifically.

The Karatepe Inscription contains a descriptive paragraph in which the concept of light in the physical domain appears to be used to conceptualize emotional pleasantness and physical well-being in the personal domain. Conceptually, this is very similar to the resemblance metaphor LIFE IS LIGHT as found in the OT.

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22. See also Arnold & Beyer 2002:56; Ginsberg 1969a:133.

And in all my days, the Danunites and the entire Plain of Adana had plenty to eat and well-being and a good situation and peace of mind. I have built this city. I have given it the name of Azitawaddiya...with plenty to eat and well-being and in a good situation and in peace of mind to be a protection for the Plain of Adana and the House of Mupsh, for in my days, the country of the Plain of Adana had plenty to eat and well-being, and the Danunites *never* had *any night* in my days (Rosenthal 1969:654, emphasis original; see also Lipinski 1978:242).

The repeated phrase "hale like the sun" found in the Amarna tablets is also quite similar, although this phrase could quite possibly access the POWER IS RADIANCE metaphor rather than LIFE IS LIGHT (Moran 1992:171,250,365,366,367). Frustratingly, once again the evidence is simply too scant to make a firm determination. One can say that the concept of light in the physical domain is used to conceptualize similar concepts in the physical domain, but one cannot say for certain that the conceptual metaphorical system is precisely the same. A similar conceptualization of light is found in the Hittite myth called *The Disappearance of Hannahanna*: "Just as they light (this) brushwood, and it gives light in the four corners (of the house), may it be light also to your soul and essence, O Hannahanna....And just as [this brushwood] burns up, may [Hannahanna's] anger, wrath, sin, [and sullenness] also burn up" (Hoffner 1998:29). Similar to the OT, this use of light accesses both the emotional subdomain and the moral subdomain of the personal domain.

Interestingly, there appears to be more comparative evidence for the conceptual use of light in regard to body parts, that is, the "light of the eyes" and the "light of the face." I have argued that these conceptualizations in BH are based upon the use of LIFE IS LIGHT as a *primary metaphor* and not merely a structural metaphor, and the same appears to be true concerning the evidence in Syro-Canaanite literature as well. In the Ugaritic work *The Legend of King Keret*, the beauty of the lady Hurriya is praised "like Ashtoreth's beauty; Whose eyeballs are the pureness of lapis, Whose pup[ils] the gleam of jet; ... *Let me bask in the brightness of her eyes*" (Ginsberg 1969a:144, emphasis original). The conceptualization of light appears to refer to an inner, personal light visible in the eyes rather than light striking the eyes from outside the body. The evidence from the Amarna tablets is even stronger. In EA 142, Ammunira of Byblos writes that upon reading the tablet of the king, "my heart rejoiced and my eyes [sh]one brightly" (Moran 1992:228). Again, in EA 144, Zimreddi of Sidon writes with almost the exact same phrasing, "when I heard the word of the king, my lord, when he wrote to his servant, then my heart rejoiced, and my head went [h]igh, and my eyes shone" (Moran

1992:230). The South-Arabic Hadrami Inscription also records a worshipper offering to the moon-god "his person and his understanding and his children and his possessions and the light of his eye and the thought of his heart as homage" (Jamme 1969:669). The words "the light of his eye" in this translation are contested, however. The meaning of the concept could be the same as in BH, but the context is insufficient to understand precisely the conceptualization being utilized here.

The Ugaritic myth *The Tale of Aqhat* describes the actions of a character named Danel (or Daniel) after a son is born to him: "Danel's face lit up with joy, and above his countenance shone. His brow relaxed and he laughed, he put his feet on a stool, he raised his voice and declared: 'Now I can sit back and relax; my heart inside me can relax'" (Coogan & Smith 2012:37).<sup>23</sup> It is unknown what is meant by the reference to the forehead "shining," but it seems quite clear that a smiling facial expression is in view in this scenario from the reference to Danel "laughing." The same appears to be true regarding the references to the "joyous countenance" (Ginsberg 1969a:147) in the Aramaic *Legend of King Keret* as well as the king's "gracious face" (Moran 1992:238,252,254,255) in the Amarna letters. In these latter cases, there is nothing in the context which links this conceptualization either directly or specifically to the phenomenon of light. However, the close comparisons between the OT and broader Syro-Canaanite literature should be noted, especially since the faces mentioned are of persons connected to either deity or royalty. It would appear that people within ANE cultures around the Levant were concerned with the facial expressions especially of gods and kings, since these persons were regarded as wielding power over others in human society.<sup>24</sup>

There appears to be sparse anecdotal evidence that the concept of light is utilized metaphorically to express concepts in the emotional subdomain, the moral subdomain, and the relational subdomain of human personal existence. However, it is not at all clear whether the undergirding metaphorical projections are the same or different as those utilized in the

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23. See also Gordon 1949:87, Ginsberg 1969a:150, Smith et al. 1997:55.

24. From the Aramaic *Words of Ahiqar*: "Look before thee: a hard look [on the f]ace of a k[ing] (means) 'Delay not!' His wrath is swift as lightning: do thou take heed unto thyself that he disp[lay i]t not against thine ut[tera]nces and thou perish [be]fore thy time. [The wr]ath of a king, if thou be commanded, is a burning fire. Obey [it] at once. Let it not be kindled against thee ... Why should wood strive with fire, flesh with a knife, a man with [a king]?" (Ginsberg 1969c:428).

OT. Within Hittite culture, the specific reference to the king as "the sun" appears to utilize the POWER IS RADIANCE metaphor as opposed to either of the conceptual metaphors WISDOM IS LIGHT or LIFE IS LIGHT. In the Phoenician Karatepe Inscription, the phrase "the Danunites never had any night in all my days" (see above quotation) would appear to utilize a LIFE IS LIGHT metaphor, but not necessarily so. It is plausible that this conceptualization operates on a POWER IS RADIANCE metaphor instead, as is also the case regarding the phrase "hale like the sun" repeated several times in the Amarna tablets (Moran 1992:171,250,365,366,367).

The concepts "the light of the eyes" and "the light of the face" are used in the Aramaic, Ugaritic, and Arabic literature (especially Ugaritic) and could very well be utilizing the same conceptual projections as in the OT. This anecdotal evidence does not prove that the overall conceptualizations were the same, but the metaphors suggested by this dissertation offer a plausible and coherent explanation for the linguistic expressions used for the concepts "light of the eyes" and "light of the face." There appear to be no conceptual dissonances in the personal domain in Syro-Canaanite literature and culture that might correct or clarify the conceptualization of light in the personal domain within the OT.

### **4.3. Light and Divinity in the Metaphysical Domain**

In Chapter 2, I argued that, in regard to the conceptualization of light, the relational subdomain is the vital ontological link connecting the personal domain with the metaphysical domain in the ancient Israelite conceptual world. Specifically, the physical relationship of light to the human body is used to conceptualize the personal relationship between YHWH and the human self. The concept of light is then used to conceptualize the abstract concepts LIFE (defined as grace/favor with YHWH) and WISDOM (defined as knowledge/fear of YHWH). Syro-Canaanite literature holds many of these same foundational concepts regarding the relationship between the divine person(s) and the human person(s).

Clearly, people in the ANE considered it desirable that the gods would relate to a person or a nation favorably instead of unfavorably, and this appears no less true concerning Syro-Canaanite culture. To cite two examples, the Yehawmilk Inscription invokes the divine Lady of Byblos to give to the king "favor in the eyes of the gods and in the eyes of the people of this country" (Rosenthal 1969:656), and the Mesha Inscription credits the Israelite oppression of Moab under Omri to the fact that "Chemosh was angry at [the land of Moab]" (Al-

bright 1969a:320). Similar sentiments are found in several Hittite texts containing prayers or invocations for the gods to "look...with favor" (Goetze 1969g:352) or "with favorable eyes" (Goetze 1969h:396) upon the king, queen, nation, etc. (Goetze 1969h:393,397).

I find only two Syro-Canaanite texts in which a relationship of divinity to light is made explicit, both of which are Hittite prayer texts.

Thou, Telepinus, art a merciful god; thou art forever showing thy mercy. The godly man is dear to thee, O Telepinus, and thou, Telepinus, dost exalt him. In the orbit of heaven and earth thou, Telepinus, are the (source of) light; throughout the lands art thou a god who is celebrated....Turn with favor [toward the king and the queen], and toward the princes [and the Hatti land!] Take thy stand, O Telepinus, strong god, [beside the king (and) the queen and the] princes! Grant them enduring life, health, long years, [(and) strength]! Into their souls place [light] and joy!" (Goetze 1969h:397).

This reference to the god Telepinus as a source of light does not appear to refer to physical light, although it might be so if Telepinus were regarded as a sun-god in this hymn; but this is not assured. This deity is described more like a cosmic traveler, ascending to heaven, but also going to sea, roaming the mountains, and waging war in enemy countries (Goetze 1969h:396). In the context of the hymn as a whole, the concept of light appears to be a metaphor for the "life, health, strength, long and enduring years and joy" (Goetze 1969h:397) asked of Telepinus to grant to the king and queen. This use of light obviously resonates with the LIFE IS LIGHT metaphor found in the OT but certainly falls short of being classified as a primary metaphor as in the ancient Israelite conceptualization. In other words, there is not sufficient evidence to conclude that *life itself* is being conceptualized as light, only that light is being used to conceptualize certain positive qualities of life such as physical wellness, emotional happiness, etc.

I, Muwatallis, thy servant,—my innermost soul rejoices, and I praise the Storm-god *pihassassis*. Thou, Storm-god *pihassassis*, shalt rejoice over the temples that I shall build for thee, over the decrees I shall issue for thee. ... So, Sun-god *pihassassis*, my lord, beam upon me like the full moon, and shine above me like the sun in the sky! Walk on my right hand! Team up with me as (with) a bull to draw (the wagon)! Walk by my side in true Storm-god fashion!" (Goetze 1969h:398, diacritics omitted).

This text is from a prayer ritual decreed by the Hittite king Tabarnas Muwatallis to be performed as an invocation for divine help in time of need. The sentiment being expressed is a request for some kind of help, but the specific conceptualization of light utilized in this prayer is extremely vague. Within the context of the entire document, light could plausibly

be a metaphor for divine favor, wisdom, power, or perhaps even salvation. In my own estimation, this is most likely another example of the typical metaphor POWER IS RADIANCE. This fits with a broader pattern in Hittite literature of appealing to divine power in various circumstances such as to "regulate kingship and queenship" (Goetze 1969d:205-206; see also Arnold & Beyer 2002:97), to "make his wife conceive a child" (Goetze 1969g:349), to "win back his place of worship" (i.e., as in battle; Goetze 1969g:354), and so on. But I do not find in Syro-Canaanite literature or culture any reference to light as a specifically *metaphysical* concept. These two latter texts can be plausibly understood as referring to metaphysical light, but any such conclusion is uncertain at best and appears improbable from the overall context.

#### 4.4. Conclusions

The facts of the matter are that not very much data is available from ancient Syro-Canaanite culture regarding the physical phenomenon of light and that the data which is available does not provide much information regarding the metaphorical conceptualization of light and its theological use within local culture. However, the few trends which can be observed are consistent across the corpus of Syro-Canaanite literature and iconography. There appear to be genuine philosophical and/or theological differences between Syro-Canaanite literature and the OT, not only in terms of the divine being(s) in the metaphysical domain, but also regarding how those divine beings are ontologically related to the physical world and certain objects within the physical domain. The conceptualization of lightning appears to be very much the same between the ancient Israelites and other Syro-Canaanite peoples, but the conceptualization of the celestial luminaries appears to be quite different.

The modern exegete cannot determine that any of the cultural metaphorical systems regarding light in other Syro-Canaanite cultures overlap with that of the ancient Israelites, but the conceptual evidence suggests some conceptual similarities regarding the LIFE IS LIGHT metaphor both as a structural metaphor and as a primary metaphor. However, there is a striking and undeniable difference between the ancient Israelites and other Syro-Canaanite peoples in their respective metaphorical applications of the concept of light. The evidence from ancient Israel accesses more often the WISDOM IS LIGHT metaphor, whereas other Syro-Canaanite cultures access more often the POWER IS RADIANCE metaphor. The theological significance of this difference will be explored later in Chapter 7.

The conceptual use of light in Syro-Canaanite culture appears to use many of the same foundational concepts and metaphorical projections as the OT; there are some significant conceptual differences, but no cognitive dissonances or contradictions. The Syro-Canaanite cultural data neither confirms nor negates the proposed hypothesis Y<sup>HWH</sup> IS SELF-GENERATING LIGHT, and I find no data that might call into question this theological axiom as operative in the ancient Israelite conceptual world.

## CHAPTER 5

### LIGHT AND DIVINITY IN MESOPOTAMIAN LITERATURE AND CULTURE

In this chapter I focus my attention on ancient Mesopotamian literature and culture according to the five major cultural empires, listed in reverse chronological order: Persian, Babylonian, Assyrian, Akkadian, and Sumerian. The modern scholar observes some striking themes common to the literature and iconography of all these cultures in regard to the current topic, especially a strong religious focus on the sun, moon, stars, and their associated deities: Shamash, the sun-god; Sin, the moon-god; and Ishtar, the goddess of war, associated with the Morning Star (i.e., the planet Venus).<sup>1</sup> One finds a similar focus—although weakened—on the celestial luminaries in Persian religion as well, especially the sun, moon, and the star Tishtrya (most likely identified as Sirius, the brightest star of the night sky); but these entities are not strictly identified with the deity Ahuramazda himself.<sup>2</sup>

In the previous chapter I affirmed that the modern reader can discern definite philosophical and/or theological differences in regard to the conceptualization of the ontological relationship between the physical domain and the metaphysical domain in ancient Israelite religion (as championed by the OT) versus the religions of other Syro-Canaanite cultures. In a similar way, there are also significant ontological differences between the Persian religion of Ahuramazda and the religious literature of other Mesopotamian cultures. Of all these cultural groups, the Persian literature most explicitly stipulates its metaphysical presuppositions and appears to share more of these presuppositions with ancient Israelite religion than any of the other Syro-Canaanite or Mesopotamian religions. Yet, there are some significant theological differences as well, particularly in regard to the conceptualization of the celestial luminaries and perhaps of light itself.

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1. See Kramer 1969a:38-57, 1969b:161, 1969c:382, 1969d:455-463; Meek 1969a:164-165, 178-179, 1969b:184, 1969d:217-222; Oppenheim 1969:267-317; Pfeiffer 1969b:426-427, 1969c:440; Sachs 1969:331-345; Speiser 1969:68-69, 73-100, 106-118; Stephens 1969: 383-392.

2. See Malandra 1983:55-58, 140-149; Rose 2011:31-63, 237-239; Kanga 2013:21, 31, 37-39, 66, 72, 123, 149-173, 223, 311.



## 5.1. Light and Divinity in the Physical Domain

At this point, it will be helpful to take a brief inventory of how the various cultures appear to conceptualize an ontological relationship between the celestial luminaries as objects in the physical domain and the gods as divine persons in the metaphysical domain.<sup>3</sup> In the OT, the celestial luminaries are unquestioningly conceptualized only as temporal physical objects created by YHWH, with a clear and definite ontological boundary between them and YHWH as an eternal divine person. In Persian religion, as championed by Zarathustra's *Gathas* as well as the later *Avesta* and other religious works, clearly the celestial luminaries as well as both light and darkness are also conceptualized as created by Ahuramazda.<sup>4</sup> However, Ahuramazda himself is most explicitly identified with the phenomenon of fire and only secondarily with the sun, the "highest of the high" (Humbach & Ichaporia 1994:55; also West 2010:173).<sup>5</sup> Interestingly, the depiction of Ahuramazda incorporates a royal male figure atop what appears to be a winged and tailed sun-disc (Pritchard 1969:78,227; see also Rose 2011:44-46).<sup>6</sup> Thus, in both Persian texts and iconography, there appears to be at least some kind of unspecified ontological link between the sun as a physical object and Ahuramazda as the metaphysical

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3. It is worthy of note that, as a general principle within the Mesopotamian material, the depictions of the celestial deities as anthropomorphic figures appear to stretch back into the third millennium, whereas depictions using *symbols* of the celestial luminaries (sun-disc, crescent, star-disc, multi-pointed star, etc.) do not appear to be older than the second millennium (see Pritchard 1969:75,120,152-156,170-181,206,215-223,275,291,300-301,308-315,325-334,353,379). [There are a few possible exceptions to this general trend (see Pritchard 1969:100,177,222,285,312,333).] Similarly, one very old Sumerian text describes Utu (the sun-god) coming forth and shining "on heaven (and) earth" (Kramer 1969a:44; see also Schmökel 1978:107), which in this instance appears to refer directly to the sun itself. However, the same is said concerning the god Shamash in an Akkadian hymn from late in the second millennium (Schmökel 1978:102-104). The general trend suggests that perhaps the earlier Mesopotamian conceptualizations conflated the celestial luminaries with their respective deities more than later conceptualizations. This is nothing more than conjecture, although Jacobsen draws the same conclusion concerning Sumerian religion and culture (Jacobsen 1961:267-278)

4. See Malandra 1983:42,106-107,111; Humbach & Ichaporia 1994:55,67; West 2010:105,173; Rose 2011:xvii-xxiv,12-24; Kanga 2013:7,18,34,83,124.

5. Humbach & Ichaporia 1994:49,55,61,77,99; West 2010:65,87,95,123,147,157,173.

6. This symbol is extremely similar to the winged sun-disc, alternately associated with both the god Shamash (Pritchard 1969:120,152-156,179-180,206,291,300-301,313-314,325) and the god Ashur (Pritchard 1969:180,215,223,314,328,334) in Mesopotamian cultures.

Divine Being, but Rose argues that the sun in ancient Persian religion is conceptualized as the "greatest natural fire" (Rose 2011:49; see also Dale 1996:1,28) and not necessarily as the prototypical source of light.

In the other Mesopotamian cultures, the celestial luminaries appear to be conceptualized as ontologically linked to specific metaphysical deities: the sun-god (or goddess) Shamash (in Sumerian, "Utu"); the moon-god Sin (Sumerian "Nanna"); the goddess of the Morning Star Ishtar (Sumerian "Inanna"); the storm-god Adad (Sumerian "Ishkur"); and others.<sup>7</sup> It is clear from both the literature and iconography that these deities are conceptualized as distinct entities with differing personal attributes and behavioral tendencies. The textual and material evidence suggests that these Mesopotamian religions were thoroughly polytheistic, whereas the evidence concerning the Persian Ahuramazda cult suggests a more henotheistic or perhaps fully monotheistic religion. The engraved relief on a stone tablet found at Abu Habbah appears particularly instructive concerning the conceptualized relationship between the sun and the sun-god Shamash.

A relief on the upper part of a stone tablet engraved with the record of Nabuaplaiddin's endowment of the sun temple at Sippar...The scene, which is labeled by three inscriptions, represents the presentation of Nabuaplaiddin to the enthroned Shamash. To the left is a goddess (Aya is mentioned in the text), who stands with upraised hands sponsoring a king. The next figure is that of the king, who wears a conical headdress and raises his right hand in supplication to the god. Leading him is a third figure (Nabunadinshumi is mentioned in the text of the tablet), who stands before an altar supported by ropes and on which is a large sun-disc....Within the shrine sits the enthroned Shamash holding the ring and rod in his right hand....Within the shrine are the emblems of the crescent (Sin), sun-disc (Shamash), and the eight-pointed star (Ishtar), their identifications appearing in the inscription over the top of the shrine. Below the entire scene are wavy lines in which four stars are set, a representation of the heavenly ocean (Pritchard 1969:313).

This image appears to support Taylor's view that, in ancient Babylonian culture at least, the sun-god Shamash was conceptualized as existentially distinct from the actual sun itself, yet somehow ontologically linked. The sun appears to be an emblem of Shamash, but also more than an emblem. Spatially, the center of the sun-disc sits exactly on the line between the face of the king (the presented) and the face of the personified god (the presentee), as if in a medi-

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7. For more on the "Assyrian and Aramaean influence ... in their astral manifestations (the moon, Venus, the Pleiades . . .), as *deities of the night*" (Keel & Uehlinger 1998:294) on various seal impressions and other iconographic artifacts from ancient Israel during the monarchic period, see Keel & Uehlinger 1998:283-372.

ating position between the king on Earth and Shamash in Heaven. The implication appears to be that what is offered to the sun on Earth is offered to Shamash in Heaven. Perhaps a reverse relationship is also implied, that the extended rod and ring—symbols of authority and/or justice—are granted by Shamash to the king in exchange for his worship and veneration.<sup>8</sup>

This image does not absolutely clarify the matter regarding an ontological link between divinity and the celestial luminaries, but I suggest that it evinces some axiomatic principles. First, the fact that distinct gods are distinctly paired with distinct celestial bodies is strong anecdotal evidence against any kind of direct ontological relationship between divinity and light itself. None of the Mesopotamian deities should be considered a "light-god," except perhaps Ahuramazda, and this will be discussed in section 5.3. below. Secondly, if the sun is in fact conceptualized as functioning in a mediating role between the king and the god, and vice versa, then this image suggests that *power* is what is mediated by the sun from the god to the king (Jacobsen 1961:268-273). The image perfectly accords with the resemblance metaphor POWER IS RADIANCE. At the very least, the conceptual metaphor POWER IS RADIANCE offers a plausible means for cognitively interpreting the image.

All these conceptual dynamics appear very similar to the conceptualization(s) in Syro-Canaanite literature and cultures. The same also pertains to the phenomenon of lightning and the Mesopotamian storm-god Adad, except that Adad is depicted as holding lightning bolts in both hands, whereas the Hittite weather-god holds a lightning bolt in his left hand and a mattock in his right.<sup>9</sup> In all these instances, it is certainly possible that the pertinent deities are conceptualized as *causing* the light that is connected to their associated physical phenomenon, but it seems very clear that *neither the gods in particular nor divinity as a general phenomenon is conceptualized as light itself*.<sup>10</sup> With the possible exception of the Ahuramazda

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8. See Kramer 1969a:53-57.

9. See Pritchard 1969:179; Schmökel 1978:79; Keel & Uehlinger 1998:291.

10. From the Babylonian myth *Enuma Elish*: "[The gods] erected for [Marduk] a princely throne. Facing his fathers, he sat down, presiding...O Marduk, thou art indeed our avenger. We have granted thee kingship over the universe entire. When in Assembly thou sittest, thy word shall be supreme. Thy weapons shall not fail; they shall smash thy foes!...[Marduk] constructed a bow, marked it as his weapon, Attached thereto the arrow, fixed its bow-cord. He raised the mace, raised his right hand to grasp it; Bow and quiver he hung at his side. In front of him he set the lightning, With a blazing flame he filled his body....He constructed stations for the great gods, Fixing their astral likenesses as constellations. He determined the

religion in Persian culture, it appears that divinity and light remain both existentially and ontologically distinct in the ancient Syro-Canaanite and Mesopotamian cultures.

I find no conceptual tensions or conflicts in ancient Mesopotamian literature regarding the physical phenomenon of light; the sun, moon, and stars are described as primary sources of light. The Akkadian myth *Enuma Elish* contains an accurate, detailed description of the cycle of the moon, even the relationship of its spatial movement to that of the sun (Speiser 1969:68). In this text, the moon is described as having "luminous horns" for its first quarter-cycle. Clearly, this term describes the widening crescent moon, but it remains unclear what concept(s) is intended to be communicated by the reference to lunar "horns." Another Akkadian myth, *The Epic of Gilgamesh*, describes a scene that utilizes some extremely similar language to that found in the OT.

Must I lay my head in the heart of the earth  
That I may sleep through all the years?  
Let mine eyes behold the sun  
That I may have my fill of the light!  
Darkness withdraws when there is enough light.  
May one who indeed is dead behold yet the radiance of the sun (Speiser 1969:89).

In the Old Babylonian version of the epic, these words are addressed to Shamash the sun-god and spoken by the hero Gilgamesh while on his quest for immortality.<sup>11</sup> In this case, the concept of "beholding the sun" appears to be used in a similar way as the concept "to see light" in the OT, that is, as a metonym for the concept "being alive" (cf. Isa 53:11).<sup>12</sup> Regardless of the specific cognitive operation of the conceptualization here, the concept of light is applied

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year by designating the zones: He set up three constellations for each of the twelve months. After defining the days of the year [by means] of (heavenly) figures, He founded the station of Nebiru to determine their (heavenly) bands....The Moon he caused to shine, the night (to him) entrusting. He appointed him a creature of the night to signify the days" (Speiser 1969:67-68). See also Kramer 1969a:58-59; Sachs 1969:331-334; Speiser 1969:62-66, 111-112.

11. The Assyrian version of the epic does not include this scene but moves immediately to the following conversation between Gilgamesh and the ale-wife. The Hittite and Hurrian versions of the contents of this tablet are too fragmentary for reliable translation, so they cannot be compared (Speiser 1969:89-91).

12. There is at least one instance in Akkadian literature where the concept "to see light" is used literally, referring to someone shut up in prison, and not as a metonym for being alive (Schmökel 1978:132).

specifically in the context of *life* and *death*. Cognitively, this accords with the references to the *eternity* of the sun and moon found both in Syro-Canaanite literature (see section 4.1 above) and Mesopotamian literature;<sup>13</sup> it simply makes sense that a mortal human would seek immortality from an eternal person/object. Interestingly, this assertion of the eternal existence of the celestial luminaries is retained in Persian religion as well (Kanga 2013:38), including a repeated reference to the sun as an "immortal, radiant, swift-footed horse" (Kanga 2013:18,19,20,21,22,24,26,27,28,231; see also Malandra 1983:60).

Several other conceptual comparisons are found in the Mesopotamian material regarding light in the physical domain. The Akkadian *Myth of Zu* also utilizes similar conceptualizations of light and darkness, including a couplet in which the terms "sun" and "bright day" appear in parallel (Speiser 1969:112). Both the descriptions and depictions of storm-gods and lightning in Mesopotamian cultures appear very similar to those in Syro-Canaanite cultures (see section 4.1. above).<sup>14</sup> The Mesopotamian literature describes a handful of objects as "shining," usually as the result of decoration with gold or silver or some other reflective substance.<sup>15</sup> An Akkadian myth describing the descent of the goddess Ishtar into the realm of the dead includes a description of the netherworld as a place "whose dwellers thirst for light, where dust is their food, clay their bread. They see no light, they dwell in darkness" (Lapinkivi 2010:29; see also Speiser 1969:87,107). An Akkadian ritual text also appears to use light metonymically to refer to the action of burning (Sachs 1969:339-341; cf. Isa 27:11, Mal 1:10). As with the Syro-Canaanite literature surveyed earlier, the evidence suggests no substantial dissonances in the conceptualization of light in the physical domain, but substantial differences regarding the conceptualization(s) of the celestial luminaries and their conceptualized relationships to the metaphysical domain.

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13. See Speiser 1969:68.

14. See Speiser 1955:514-516, 1969:110; Pritchard 1969:153,170,176,179,181,213,223,300, 308,311-315,327,333-334.

15. See Oppenheim 1969:271,275,309-313; Malandra 1983:65-67,92,99,105,110,125, 139-140,150-158; Kanga 2013:274.

## 5.2. Light and Divinity in the Personal Domain

The conceptual use of light within ancient Mesopotamian literature is heavily weighted toward Akkadian and Sumerian texts and remains relatively stable across a wide temporal range from early in the second millennium to the middle of the first millennium BCE. The Code of Hammurabi provides an enlightening case study in the metaphorical use of light, as does a small group of Sumero-Akkadian religious texts consisting of hymns and prayers to various gods, especially Shamash the sun-god, Sin the moon-god, and Ishtar the goddess of the Morning Star. I will first examine these texts, along with any relevant images, and then elucidate some of the broader conceptual themes occurring across the spectrum of material evidence from ancient Mesopotamia.

It is a great fortune for the modern scholar that the Hammurabi stela found at Susa contains a portion of Hammurabi's well-attested legal code accompanied by an image of the Old Babylonian king before the sun-god Shamash (Pritchard 1969:76-77,175,277,310). The physical postures and gestures of the king and god exactly match those on the Abu Habbah relief (see description above), even though Hammurabi reigned nearly a thousand years earlier than Nebuaplaiddin. The sun-disc does not appear on the older Hammurabi stela; however, rays of light (or flames?) protrude from the shoulders of the enthroned god, one of the indicators that the sun-god Shamash is the portrayed deity (Pritchard 1969:310). Both the prologue and the epilogue of the law code make substantive use of the concept of light to legitimize both the king and the law.<sup>16</sup>

The king Hammurabi begins and ends the prologue by appealing to the concept of light in connection to his kingship, asserting that the gods appointed him "to cause justice to prevail in the land, to destroy the wicked and the evil, that the strong might not oppress the weak, to rise like the sun over the black-headed (people), and to light up the land" (Meek 1969a:164). Hammurabi goes on to catalog a lengthy list of his impressive deeds and concludes by proclaiming himself "the ancient seed of royalty, the powerful king, the sun of Babylon, who causes light to go forth over the lands of Sumer and Akkad" (Meek 1969a:165). This latter use of the concept of light appears to be a standard use of the com-

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16. A similar phenomenon occurs in the Sumerian law code of Lipit-Ishtar, although the concept of light is expressed in the familiar relational terms using the "light of the face" concept. See Kramer 1969b:159-161; Meek 1969a:165; Arnold & Beyer 2002:106-109.

mon resemblance metaphor POWER IS RADIANCE (as seen previously in Chapter 4), but the former reference does not seem nearly so clear. Thankfully, the epilogue provides more detailed information by which to interpret Hammurabi's employment of the concept of light.

The laws of justice, which Hammurabi, the efficient king, set up, and by which he caused the land to take the right way and have good government. I, Hammurabi, the perfect king, was not careless (or) neglectful of the black-headed (people), whom Enlil had presented to me, (and) whose shepherding Marduk had committed to me; I sought out peaceful regions for them; I overcame grievous difficulties; I caused light to rise on them. With the mighty weapon which Zababa and Inanna entrusted to me, with the insight that Enki allotted to me, with the ability that Marduk gave me, I rooted out the enemy above and below; I made an end of war; I promoted the welfare of the land; I made the peoples rest in friendly habitations; I did not let them have anyone to terrorize them. The great gods called me, so I became the beneficent shepherd whose scepter is righteous; my benign shadow is spread over my city. In my bosom I carried the peoples of the land of Sumer and Akkad; they prospered under my protection; I always governed them in peace; I sheltered them in my wisdom....By the order of Shamash, the great judge of heaven and earth, may my justice prevail in the land; by the word of Marduk, my lord, may my statutes have no one to rescind them....I, Hammurabi, am the king of justice, to whom Shamash committed law. My words are choice; my deeds have no equal; it is only to the fool that they are empty; to the wise they stand forth as an object of wonder. If that man heeded my words which I wrote on my stela, and did not rescind my law, has not distorted my words, did not alter my statutes, may Shamash make that man reign as long as I, the king of justice; may he shepherd his people in justice (Meek 1969a:177-178).

This imagery of the text appears to access simultaneously all three major metaphors POWER IS RADIANCE, WISDOM IS LIGHT, and LIFE IS LIGHT in a complex conceptual layering. Hammurabi compares himself as king to the sun which "lights up the land" and "causes light to rise" upon the people, which I take as an application of the denominative verbal concept of radiance and not the primitive nominal concept of light itself. But when describing the *effect* of this "shining" action on the people and the land—that is, the primitive nominal concept of light—Hammurabi uses very similar language to the OT when applying the resemblance metaphors WISDOM IS LIGHT and LIFE IS LIGHT, accessing concepts of emotional pleasantness and moral righteousness (see quote above).<sup>17</sup>

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17. The epilogue also contains a lengthy list of curse formulas for a future king who does not obey Hammurabi's laws. Two of these curses utilize the concept of light, apparently accessing the LIFE IS LIGHT metaphor and perhaps also the POWER IS RADIANCE metaphor: "May Enlil, the lord, the determiner of destinies...determine as the fate for him a reign of woe, days few in number, years of famine, darkness without light, sudden death!" and "May Zababa, the mighty warrior...turn day into night for him, and let his enemy trample upon

A brief collection of Sumero-Akkadian religious texts from ancient Mesopotamia include: one hymn and one prayer each to Shamash the sun-god, to Sin the moon-god, and to Ishtar the goddess of the Morning Star; a prayer to Marduk; a prayer to the gods of the night; and a prayer to all gods and goddesses, even those unknown to the supplicant. In these texts, the sun-god Shamash is certainly ontologically linked to the physical object of the sun. The sun mediates the personal presence and, perhaps, the knowledge, power, and blessing of Shamash to the living beings on Earth.<sup>18</sup> The metaphorical use of the concept of light accesses both emotional pleasantness and moral righteousness; but, as before, it is not clear what specific metaphors are being applied. The same can be said concerning Sin the moon-god and Ishtar the goddess of the Morning Star in regard to those texts (Stephens 1969: 383-386).

In fact, at various points in the Mesopotamian literature, all three of these deities are described as the "torch" or "lamp" or "light" of heaven and earth, but with an unspecified conceptual referent.<sup>19</sup> Similar to the descriptions of light in regard to the Persian deity Ahuramazda, sometimes the terms appear to refer to divine power,<sup>20</sup> sometimes to divine wisdom or truth,<sup>21</sup> sometimes to divine justice or righteousness,<sup>22</sup> sometimes to divine favor,<sup>23</sup> and sometimes even to divine mystery.<sup>24</sup> In the prayer addressed to the "gods of the night" (Stephens 1969:391), these deities are unquestionably star-gods and/or planet-gods; and one specific image from ancient Mesopotamia depicts an unnamed deity with an associated star-disc (Pritchard 1969:175,310). This image shows the worshipper and the god in almost exactly

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him!" (Meek 1969a:179).

18. See Stephens 1969:387-391; also Kramer 1969a:38,44; Jacobsen 1961:268-275; Keel & Uehlinger 1998:173.

19. See Oppenheim 1969:276; Sachs 1969:333; Stephens 1969:386,390; Schmökel 1978:129-131.

20. See Speiser 1969:70,112-113; Sachs 1969:332-334; Stephens 1969:384,388; Schmökel 1978:145.

21. See Speiser 1969:70; Stephens 1969:385-388; Humbach & Ichaporia 1994:35-39; West 2010:93.

22. See Humbach & Ichaporia 1994:35-39; West 2010:93; Kanga 2013:12,22-24,34.

23. See Stephens 1969:384-386.

24. See Speiser 1969:111; Stephens 1969:386.



the same postures as shown in the Hammurabi stela and the Abu Habbah relief, with the exception that the worshipper (apparently not a king) does not extend a hand toward the god but has both arms folded against the body. The deity is arrayed very much like Shamash, except the associated image is a typical eight-pointed star-disc rather than a sun-disc; however, the god is extending to the worshipper the same rod and ring.

Thus, the conceptualization of light in the personal domain appears very similar to both Syro-Canaanite cultures and Israelite culture; again, the differences occur in the relationship of these conceptualizations to the metaphysical domain. In the case of the Hammurabi stela, the resemblance metaphor POWER IS RADIANCE definitively offers a plausible interpretation of the conceptual link between the king Hammurabi (in the personal domain) and the god Shamash (in the metaphysical domain).<sup>25</sup> The rays of light coming from the shoulders of the god depict Shamash as *radiant* (i.e., with light coming from him), not as *light* itself; furthermore, the familiar utilization of the rod and ring stretched out toward the king depict the king's authority and power as sourced from the god. These metaphysical conceptual relationships appear similar to the Abu Habbah relief as well as the image depicting the worshiper before the star-god (Pritchard 1969:175,178,310,313).

There is more substantive data in the Mesopotamian material than in the Syro-Canaanite material, but further cognitive analysis, both linguistic and semantic, is required to determine more precisely the conceptual operation of the metaphorical system regarding light in the ancient Mesopotamian cognitive environment. Across the spectrum of cultural evidence, the physical phenomenon of light appears to be used to conceptualize emotional pleas-

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25. In comparison, Jacobsen (1961:269) offers a very helpful discussion concerning the deities and their emblematic objects (including the sun-god and the sun) in Sumerian religion and culture.

antness,<sup>26</sup> moral righteousness,<sup>27</sup> power,<sup>28</sup> wisdom or truth,<sup>29</sup> life,<sup>30</sup> and even beauty.<sup>31</sup> Interestingly, the evidence appears strongest to support the correspondence metaphor LIFE IS LIGHT as a primary metaphor, exhibited particularly by the use of the concepts "light of the eyes" and "light of the face." In the Mesopotamian literature, both of these concepts are applied to human persons and divine persons, and the conceptualization of these concepts compares favorably with the same concepts in the ancient Israelite and Syro-Canaanite material. The concept "light of the eyes" appears to refer to an internal light shining out through the eyes which varies according to the internal emotional state of the person.<sup>32</sup> The dual concepts of the enlightening and darkening of the face clearly reflect a relational attitude between persons, also indicative of a person's internal emotional state.<sup>33</sup> These concepts are applied to the following persons: the wild man Enkidu (Speiser 1969:77,87); the hero Gilgamesh (Speiser 1969:88-91); various other human persons (Oppenheim 1969:316; Schmökel 1978:140); the goddess Gula (Oppenheim 1969:310); and the gods Shamash (Stephens 1969:388), Ishtar (Stephens 1969:384-385), Marduk (Speiser 1969:68; Stephens 1969:390), Nebo (Oppenheim 1969:317), Ea (Speiser 1969:62), and Apsu (Speiser 1969:61).<sup>34</sup>

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26. See Speiser 1969:112; Stephens 1969:385,388; Schmökel 1978:107,117,141; Malandra 1983:132; Humbach & Ichaporia 1994:37; West 2010:51.

27. See Schmökel 1978:107; Humbach & Ichaporia 1994:37,55,105; Dale 1996:26-31; West 2010:59,65,69,73,101,121,167,169; Kanga 2013:293.

28. See Kramer 1969a:50; Stephens 1969:385; Schmökel 1978:107; Malandra 1983:95,139; West 2010:101,151,169; Kanga 2013:251.

29. See Oppenheim 1969:289; Pfeiffer 1969b:426; Humbach & Ichaporia 1994:41,55,65,93, 95,121,151.

30. See Speiser 1969:69; Schmökel 1978:111; Malandra 1983:139,144; West 2010:169; Kanga 2013:26-27.

31. See Malandra 1983:109,132,139; Humbach & Ichaporia 1994:55.

32. See Speiser 1969:62; Stephens 1969:383; Schmökel 1978:111.

33. See Speiser 1969:62; Stephens 1969:383; Malandra 1983:84; Humbach & Ichaporia 1994:37; Kanga 2013:251,267.

34. See also Kramer 1969a:40,46,49,55, Kramer 1969d:463, 1969f:496; Oppenheim 1955:289; Speiser 1969:70,75; Stephens 1969:391; Malandra 1983:72,83; Kanga 2013:240.

Although I have not completed the relevant linguistic analysis in all the applicable Mesopotamian languages, the conceptual similarities pertaining to the use of light as a metaphor among ANE cultures which I have examined thus far are remarkably consistent. The available evidence shows that the physical concept of light was used to conceptualize a family of concepts, but three of these are significantly prominent: metaphysical power, emotional pleasantness, and moral righteousness, all mixed in some measure. In comparison with the ancient Mesopotamian cultures, the paucity of OT evidence for the metaphor POWER IS RADIANCE is particularly striking, although the concept of metaphysical power is certainly involved when the OT speaks of the *salvation* of Y<sup>HWH</sup>.

### 5.3. Light and Divinity in the Metaphysical Domain

It is difficult to determine whether the ancient Persian religion of Ahuramazda contained any such concept of metaphysical light or not, although a belief in the existence of a metaphysical domain is undeniable.<sup>35</sup> If the metaphysical ontology of Ahuramazda is anything like that of the other gods of ancient Mesopotamian cultures, it seems most appropriate to refer to Ahuramazda as a fire-god, with fire being conceptualized as an "intermediary" (Malandra 1983:11) to "cross the space between the human and divine spheres" (Rose 2011:14; also Malandra 1983:15). Ahuramazda is defined as the "most beneficent Spirit, Creator of the material world" (Malandra 1983:51,67,82,85-86,144,166-174,178-182) and repeatedly described as one who "bears the good light" (Kanga 2013:262,263,266,267,269,271). Thus, any described connection between Ahuramazda and the sun appears to be a derivative function of a more primitive conceptual link between the deity and fire.<sup>36</sup> However, it is difficult to determine what is meant in the ancient Persian literature; in the exposition of the names of Ahuramazda, one can readily find descriptions of all three concepts of power, wisdom, and life.<sup>37</sup> It is equally possible that the term light refers to a metaphysical concept, similar to the Uncreated Light in the OT (Malandra 1983:113,139); or, light could simply be used metaphorically to conceptualize the various abstract concepts that are listed among the many names of Ahura-

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35. See Malandra 1983:43,50,68-69,74-75,106-109,127,135; West 2010:67,143,145; Rose 2011:6,12-21,37-39.

36. See Malandra 1983:159-164; Dale 1996:1,26-31; Rose 2011:48-51.

37. West 2010:172-177; Kanga 2013:103-114.

mazda. The former is more likely correct, in my judgment; but once again, this matter more properly belongs to an *ontological* theology of light in ANE religion generally rather than an *analogical* theology of light in the OT specifically.

In contrast, the material evidence from other ancient Mesopotamian cultures seems unequivocal in describing a concept of metaphysical light of some kind, although the references to it are quite few. Some of these references can be explained plausibly as a metaphysical projection of the physical concept of light to conceptualize power (see note #17 above). On a few occasions, however, the text appears to conceptualize light directly as a phenomenon in the metaphysical domain: sometimes as pertaining to the god Marduk (Sachs 1969:332-334; Speiser 1969:70); sometimes to the goddess Ishtar (Stephens 1969:383-384); sometimes to the gods Shamash and/or Sin (Oppenheim 1969:276; Stephens 1969:385-390); and sometimes to multiple gods or goddesses (Speiser 1969:111-112). The primary point here is that it is plausible and likely that ancient Mesopotamian religion—both within Persian culture and outside it—included a conceptualization of metaphysical light; but the ontological relationship of that concept to light as a physical phenomenon remains unclear in the present study.

#### 5.4. Conclusions

In sum, the conclusions regarding divinity and light as seen in the ancient Mesopotamian cultural material are nearly exactly the same as those in the Syro-Canaanite material, with the notable idiosyncrasy that ancient Persian religion appears to have operated on different ontological principles than either monotheistic Israelite religion (as described by the OT) or other ANE polytheistic religions (Schmökel 1978:70). As much as can be determined from a conceptual survey of the applicable literature and iconography, there are not substantive differences in the conceptualization of light in either the physical domain or the personal domain. Anecdotally, the concept of light in the physical domain appears to be used to conceptualize many of the same concepts in the personal domain as in the OT, including emotional pleasantness and moral righteousness, and many of these metaphorical projections can be plausibly explained by the resemblance metaphors POWER IS RADIANCE, WISDOM IS LIGHT, and LIFE IS LIGHT. However, more cognitive analysis is needed to determine the extent to which the metaphorical system(s) matches the web of metaphors for light exhibited in the OT. Most importantly, the concepts "light of the eyes" and "light of the face" appear to refer to the same

phenomena of facial expression as in the OT, utilizing the same correspondence metaphor LIFE IS LIGHT as a primary metaphor and not merely a structural metaphor. Finally, I conclude that there is ample evidence to demonstrate that *metaphysical light* is a plausibly operative concept in ancient Mesopotamian culture.

This conceptual analysis of ancient Mesopotamian cultural material has demonstrated that the modern scholar is right to distinguish sensitively between the use of light as a verbal concept from its use as a nominal concept because the operative conceptualizations and metaphors may be different in each case. The verbal concept of radiance trends more toward a conceptualization of *power* (either physical or metaphysical), whereas the more primitive nominal concept of light can be used more widely, including, but not limited to, the conceptualization of power. Light itself is commonly used to conceptualize concepts related to emotional pleasantness and moral righteousness, such as wisdom, life, truth, and beauty. As before, I find nothing in ancient Mesopotamian culture that either contradicts or countermands the theological metaphor YHWH IS SELF-GENERATING LIGHT as operative in the cognitive environment of the OT.

## CHAPTER 6

### LIGHT AND DIVINITY IN EGYPTIAN LITERATURE AND CULTURE

In this chapter, I will examine the concept of light in ancient Egyptian literature and iconography as well as its metaphorical and metaphysical use within ancient Egyptian culture. With the exception of the OT, the Egyptian cultural material is certainly the most explicit regarding an ontology of light. However, the data from ancient Egypt is also the most conceptually complex, especially pertaining to the divine "world" and the dynamic interaction between the physical domain and metaphysical domain within the conceptualized cosmos. As a result, there is less that can be concluded regarding divinity and light in ancient Egyptian culture than can be concluded from either the Syro-Canaanite or Mesopotamian cultures, but those conclusions can be held with greater confidence than those drawn from these other two cultural groups.

The Egyptian materials resemble the Mesopotamian materials in two important respects. First, they present texts and images from a large span of time, stretching back well into the third millennium BCE (Allen 2005:1-3). Secondly, the conceptualizations of divinity and light appear to remain relatively stable throughout each respective cultural history, although in both cases the amount of conceptually relevant material is neither as vast nor as explicit as is found in the OT concerning the ancient Israelite conceptualization of light. Nevertheless, the cultural materials demonstrate distinct and identifiable similarities and differences regarding the prevalent conceptual relationships between divinity and light. I will briefly catalog these similarities and differences at the end of this chapter.

#### 6.1. Light and Divinity in the Physical Domain

Ancient Egyptian culture is commonly divided into three general periods called the Old Kingdom (prior to 2200 BCE), the Middle Kingdom (c.2200-1500 BCE), and the New Kingdom (c.1500 BCE and forward), with transition periods overlapping each of these (Keel & Uehlinger 1998:16-17). Much of the cultural material examined in this chapter is related to the ancient Egyptian conceptualization of the afterlife, described in detail in what are commonly called the "Pyramid Texts" from the Old Kingdom, the "Coffin Texts" from the Middle Kingdom, and the "Book of the Dead" from the New Kingdom. The ancient Egyptian conceptualization of the afterlife appears to have stayed remarkably consistent throughout an-

cient Egyptian history and culture (Allen 2005:7-8), a conceptualization which was directly linked to the daily "great circuit" (Allen 2005:244,304) of the sun.<sup>1</sup>

Since it was predicated on the Sun's daily cycle of death and rebirth, the deceased's own afterlife was envisioned as a journey in company with the Sun. The Egyptians understood the solar circuit as a circumnavigation of the world by boat. They saw the world itself as a finite space bounded by land and sky....This world was thought to exist within an infinite ocean, called Nu ("Waters"), which was kept from engulfing the earth by the atmosphere, incorporated in the god Shu, whose name means both "void" and "dry." The sky was seen as the surface of the cosmic ocean where it met the atmosphere, and the sun's daily journey through the sky therefore required a boat, known as the Dayboat....At the same time, in a complementary rather than competing view, the Sun was thought to sail by night, in the Nightboat, through a region beneath the earth, called the Duat. The latter half of this region, up to the eastern horizon, was also known as the Akhet, meaning "Place of Becoming Effective." After his union with Osiris at the end of the fifth hour of the night, the Sun proceeded through the Akhet, where he became capable of independent life, and eventually emerged into the world in the eastern horizon. In the latter half of the nightly journey, the Sun was often called Horus of the Duat or Horus of the Akhet (Allen 2005:8-9).

The ancient Egyptian texts link various divine names to the daily operation of the sun, apparently differentiated according to the specific temporal period in view. These names include: Re, the standard name for the sun-god, associated with the noonday sun at its zenith; Horus, associated with the sun in the underworld prior to its rise in the East; Khepri, associated with the rising sun of morning; and Atum, associated with the setting sun of evening. It is not always clear whether these appellatives reflect multiple deities or are simply different names for the same "sun-god." Apparently, the mechanics of the physical world, including the daily cycle of the sun, are explained etiologically via the various dynamic relationships between the gods in the metaphysical domain. For example, an image of the sky-goddess Nut on the inside of a sarcophagus depicts three different sun-discs: the setting sun is shown in her throat, having been swallowed by the goddess; the rising sun is shown as emerging from her pelvis, having been birthed anew for the new day; and what appears to be the noonday sun is shown between her ankles, journeying across the daytime sky.<sup>2</sup> Three different sun-discs are portrayed, apparently corresponding to Atum, Khepri and Re, but these three sun-discs all depict one and the same celestial luminary.

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1. See Keel 1978:25; Assmann 1995:1-3.

2. See Pritchard 1969:183,315; Keel 1978:37; Assmann 1995:19.

Interestingly, the Pyramid Texts draw an unspecified conceptual link between the sun and the *eyes* of the gods, especially the eye(s) of Horus and/or Re.<sup>3</sup> As in the paragraph above, the conflation of deities here appears vague; sometimes Horus and Re appear to be two different names for the same god, but at other times not. However, the conflation of divine names appears to be a common feature of Egyptian culture in general, and this may indicate conflation of deities as well.<sup>4</sup> For the purposes of this study, it is sufficient to note that the oldest texts mention the concept of power in relation to the divine eye(s); but again, the nature of this conceptual link remains unspecified.

As a broader phenomenon, however, the radiance of the celestial luminaries appears to be conceptualized as a direct function and by-product of the divine nature of the celestial deities.<sup>5</sup> This seems to be the clear implication of the Pyramid Texts when describing the resurrection of royal figures in the afterlife who rise into the sky shining in a manner similar to the other gods.<sup>6</sup>

"Ho, Neith! Raise yourself as a Min and fly to the sky and live with them. You shall grow your wings, with your plumage on your head and your plumage on your upper arms. Bestrew the sky as a star, shining to them as a god, permanent at the fore of the sky as Horus." Allen 2005:326.

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3. See Wilson 1969a:8,15, 1969e:325, 1969f:369; Brunner 1978:28; Assmann 1995:20-21; Allen 2005:6-7,15-19,29,33-34,39,45-47,61,72-74,162,195,228,246,253-254.

4. See Wilson 1969a:3-6, 1969d:234-241; Pritchard 1969:113,183,289,315; Brunner 1978:13-15,25-36,42-43,67; Assmann 1995:3,12-21; Keel & Uehlinger 1998:110-114, 205-206,398; Allen 2005:7-8,76-79,125-136,156,209-212,239,334.

5. It is unclear whether the physical phenomenon of radiance should be considered a function of the conceptualized *ka*, *ba*, or *akh* of divine beings within the ancient Egyptian conceptual world (see Allen 2005:7), although radiance could be what is described as sharpness in the incantation, "your *ba* shall be *sharp* like Sothis" [i.e., the star Sirius] (Allen 2005:86, emphasis added; see also Allen 2005:133,147,217). This remains fertile ground for further study regarding the cognitive contours of Egyptian metaphysics.

6. See Wilson 1969a:14, 1969f:373; Allen 2005:14,46,275-277,293-296,312,322-329,332, 373,446. In the Pyramid Texts, the resurrected royal figure is repeatedly referred to as "begotten" of the sun-god (Allen 2005:170,176,181-182,233,241,261-262); other similar ideas include, "Your self is in Pepi, Sun" (Allen 2005:179) and "you are the *ka* of all the gods" (referring to Pepi Neferkare; Allen 2005:264).



Another significant feature of the Pyramid Texts is the general (but by no means absolute) association of avian imagery (especially the falcon) with the celestial realm and its deities and of serpentine imagery with the underworld and its deities.<sup>7</sup> This is evidenced in the above quote as the queen Neith rises in the afterlife to grow wings and feathers. Similar expressions are made in regard to Pepi I, who in the afterlife is described as "feathered as a god" and will "ascend to the sky as the big star in the midst of the east" (Allen 2005:133). On a different wall in the same antechamber, Pepi I is again described as having "arrayed himself with a tail...arrayed as a god" (Allen 2005:136, see also p.150).<sup>8</sup> If the avian imagery of the feathered wings and feathered tail does in fact represent *celestial* divinity, this offers a very plausible reason why the sun-disc sometimes appears in ANE iconography as winged and tailed, and sometimes not.<sup>9</sup> If an image of the sun-disc already conveys its associated sun-god as well, then the feathered wings and tail do not add any substantive conceptual value to the image and are not strictly "necessary;" however, the use of the wings and tail would strengthen (or make explicit) the conceptualization of "royal might" (Keel & Uehlinger 1998:43) that latently attends the sun-disc.<sup>10</sup> The primary value of these observations for the current study is to show that the presence of the wings and tail on a sun-disc in ANE iconography does not appear to contribute substantially to the conceptualization of light or its deployment as a metaphor within the overall cognitive environment other than perhaps as another instance of the POWER IS RADIANCE metaphor.

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7. See Wilson 1969a:3,30, 1969d:231,245-246; Keel & Uehlinger 1998:39-43,80-93, 137-139,195-198; Arnold & Beyer 2002:196,209; Allen 2005:17-18,34,40,45-48,53-55,59, 75,86-89,100,123-126,133-134,142-147,151,156-163,211,241-251,265,286-290,301,312.

8. See also Allen 2005:144,147,150.

9. See Pritchard 1969:105,115,286-289; Keel & Uehlinger 1998:62-63,375-378,388-389.

10. "The winged solar disk was a picture of the sun god, first in Egypt but in due course also in the Near East, whose earthly representative was the king. We can, for that reason, support the view of D. Parayre completely when she says of the winged disk on royal stamps: '... the choice of decoration on the seals is explicable...in part because of the extraordinary symbolic power of the winged disk, which by itself evokes the idea of the king and his domain in Egypt, Hittite Anatolia, and Assyrian Mesopotamia. Finally, it is associated, as the image of anonymous power, with the palace in general and its administration'" (Keel & Uehlinger 1998:276, quoting Parayre 1990:293ff). See also Keel 1978:190-192.

Concerning the ontological relationship between the sun-god and the sun in ancient Egyptian culture, the primary image used is that of a person journeying in a boat.<sup>11</sup> However, I find it very probable that this image is itself a metaphor to describe a personal spirit residing within a physical body or object—that is, describing the relationship between the physical domain and the personal domain, at least in part (Wilson 1969a:36, 1969f:368,372). The following speech by the sun-god from the hieroglyphic Coffin Texts provides more explicit clarity:

I am abounding in names and abounding in forms. My forms exist as every god; I am called Atum and Horus-of-praise...I am he who made heaven and earth, who knotted together the mountains, and created what is thereon...I am he who made the heaven and the mysteries of the two horizons, so that the soul of the gods might be placed therein. I am he who opened his eyes, so that light might come into being, who closed his eyes, so that darkness might come into being, in conformance with whose command the Nile flows, (but) whose name the gods have not learned. I am he who made the hours, so that days might come into being. I am he who opened the year and created the river. I am he who made the living fire, in order to bring into being the work of *the palace*. I am Khepri in the morning, Re at noon, and Atum who is in the evening (Wilson 1969a:13, emphasis original).<sup>12</sup>

According to this text, the sun-god claims to have created the physical universe for the purpose of housing the soul of the gods; presumably, then, the sun is conceptualized as housing a divine soul (or souls) at certain times. This conceptualization accords with the use of the "boat" metaphor: gods can embark and disembark from the sun, even as humans can embark or disembark from a ship. This offers a plausible explanation for the frequent descriptions of physical actions of the sun as the personal actions of a god (or gods).<sup>13</sup> Furthermore, this conceptualization fits the evidence given by the text concerning the etiology of the physical phenomena of light and darkness described as the result of a sun-god opening and closing his eyes. The divine body imagery appears to be a means of conceptualizing the personal ontol-

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11. See Wilson 1969a:7-9,13,25-28, 1969f:366-367, 1969g:405-407; Brunner 1978:13; Keel 1978:25; Assmann 1995:12-15,19-21; Arnold & Beyer 2002:212-213; Allen 2005:8-12, 29-30,48-50,76-79,93,124-139,147-165,221-231,244-249,267,287,296-298.

12. See also Brunner 1978:5-6.

13. See Wilson 1969a:4-9,13-14,18,36, 1969d:248,251,256-257, 1969e:327, 1969f:365-376, 1969g:405-407, 1969h:417,420,423, 1969i:431, 1969j:445-446; Brunner 1978:14,67; Arnold & Beyer 2002:62,65,76,120,186,188,194-196; Assmann 1995:13-15,19-21; Allen 2005:7-8, 58,86.

ogy of the gods, as I affirm regarding Y<sub>HWH</sub> in the OT on the basis of the theory of embodied cognition.

Thus, in this text sunlight appears to be conceptualized very similarly as lightning in other ANE texts, that is, as a physical by-product of personal divine activity. Lightning is associated with weaponry wielded by the divine hand, whereas light is associated with radiance emanating from the divine eye. The divine being(s) generates the light from within the personal self,<sup>14</sup> which shines out through the divine eye(s), thus illuminating heaven and earth. It should be noted that this is both the oldest and the most explicit ontology of light offered in all of the extra-biblical ANE cultural material examined thus far. Sunlight, as a physical phenomenon, is given an explicitly metaphysical etiology in this text; however, it is unclear whether this same etiology applies to all kinds of light (moonlight, starlight, firelight, etc.).

The ontological relationship between the physical sun and the personal sun-god within the Aten cult appears to be the same as described above. However, the iconographic images of the Aten depict actual rays of sunlight extending down to the earth, a feature unique to the Aten cult imagery. Furthermore, a hand is drawn at the end of each of these rays, so that light appears to be connected more to the *hand* as a divine body part rather than the *eye*, as in the earlier Pyramid and Coffin Texts.<sup>15</sup> It is unclear whether these hands are meant to conceptualize the concept of power or blessing, or perhaps both;<sup>16</sup> but this symbology is rightly contrasted with the concept of sight and/or knowledge which seems to be implied by the eye as a specific body part. Although these Egyptian materials evince some differences in conceptualization(s) of the sun and its light, in all cases the same family of concepts is ac-

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14. Compare to the description (from a New Kingdom papyrus text) of "living fire" which "came forth from [Re's] own self" (Wilson 1969a:13). See also Wilson 1969h:417; Brunner 1978:46.

15. See Pritchard 1969:140-145,296-297; Brunner 1978:16-19.

16. Concerning the depiction of the open divine hand as a symbol of blessing, see Keel & Uehlinger 1998:86-87,320-323.

cessed as has been seen already in other ANE cultures: power,<sup>17</sup> wisdom,<sup>18</sup> life,<sup>19</sup> goodness,<sup>20</sup> pleasantness,<sup>21</sup> and others.<sup>22</sup>

The descriptions and depictions of the moon and stars as gods appear to be similar to those in other ANE cultures; both the sun-disc and the moon-disc are sometimes shown with horns, most likely a symbol of power, but this is speculative (Keel & Uehlinger 1998:68-71).<sup>23</sup> Other conceptualizations of light in the physical domain in reference to the phenomenon of fire and shining objects (especially as the result of adornment with gold) in the physical domain appear exactly the same as in other ANE cultures.<sup>24</sup> A few Egyptian texts read similarly to certain passages in the OT which describe the obstruction of sunlight by various means.<sup>25</sup> Finally, a few references to the sun and the sun-god in the Pyramid Texts have no readily apparent explanation in regard to their meaning. These include "obelisks of the Sun" (Allen 2005:158), the "Limitless Sun" (Allen 2005:177,234), "the water of Unis is wine, like the sun" (Allen 2005:30), and "the Sun might become perfect every day" (Allen 2005:291).

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17. See Wilson 1969a:21, 1969d:231,257-259, 1969f:365,374; Pritchard 1969:136,295; Brunner 1978:13; Arnold & Beyer 2002:197; Allen 2005:100,298,302.

18. See Wilson 1969i:431, 1969l:476; Allen 2005:92-93.

19. See Wilson 1969f:366,370, 1969j:445; Pritchard 1969:136,295; Arnold & Beyer 2002:197; Allen 2005:92-93,100,211-212,241,265,271-272.

20. See Wilson 1969a:17, 1969d:259, 1969f:365.

21. See Wilson 1969a:8, 1969f:366,374, 1969j:445; Brunner 1978:16-19,56; Allen 2005:92-93,100.

22. For example, MAJESTY IS LIGHT (Arnold & Beyer 2002:197) and perhaps BEAUTY IS LIGHT (Arnold & Beyer 2002:192).

23. See Wilson 1969a:8, 1969h:422; Pritchard 1969:69,164,184,188,274,304-305,316-317; Arnold & Beyer 2002:192; Allen 2005:48,56,81,86,139,147,150,153-155,217,224,229-230, 276-277,282.

24. See Wilson 1969a:24, 1969d:252, 1969e:325, 1969f:375, 1969i:433; Brunner 1978:59; Allen 2005:29,77,196,262.

25. See Wilson 1969i:433, 1969j:445-447; Arnold & Beyer 2002:211.

## 6.2. Light and Divinity in the Personal Domain

Like the Amarna letters, the Egyptian texts exhibit significant evidence for the conceptual metaphor THE KING IS THE SUN. This is unsurprising, since the Amarna letters were found in Egypt and represent correspondence that occurred under Egyptian hegemony. However, the tradition of referring to the king as "the sun" appears to stretch back in time further than the Amarna letters; the conceptual pairing of kingship with the sun is found in the Pyramid Texts from the third millennium BCE.<sup>26</sup> Interestingly, this metaphor seems to apply in the metaphysical domain as well, with the deceased king or queen being described as taking the sun-god's place on the throne of the divine assembly of the Ennead.<sup>27</sup> All these cases appear to be a straightforward application of the POWER IS RADIANCE metaphor.

The Egyptian materials both describe and depict life in similar ways as the OT, but using the primary metaphor BREATH IS LIFE rather than LIGHT IS LIFE. Personal life is conceptualized both quantitatively and qualitatively, using the same underlying concepts of physical wellness, emotional pleasantness, moral righteousness, and so on. The Barkal Stela of Pharaoh Thutmose III records the following prayer to the king, "Give us thy breath, O lord!" (Wilson 1969d:238), which conceptually compares very favorably with the prayer *Brighten my eyes!* as directed to YHWH in Psa 13:4. Other examples of this conceptual comparison include: "Their nostrils have ceased to function, so their desire is to breathe the breath" (Wilson 1969d:263), and *the light of my eyes also, there is none for me* (Psa 38:11); "doing justice is the very breath of the nose" (Wilson 1969g:409), and the use of light imagery in Isa 58:6-12 (see section 2.2.3c.); the description of Amon-Re "who gives breath to him who is weak", (Wilson 1969f:380), and the prayer to YHWH in Ezra 9:8 *to brighten our eyes, O our God, and to give us a little refreshing in our bondage* (see section 2.2.1b.). Further evidence of this use of the primary metaphor BREATH IS LIFE as distinguished from LIGHT IS LIFE is found in the iconography from the Aten cult, where the rays of the sun are depicted as placing the *ankh* (the symbol of life) into the nose of worshippers. Both the use of separate symbols for light

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26. See Wilson 1969a:17, 1969d:245,259, 1969f:365,374; Allen 2005:70,140-141,186, 226-227,277,284,298,302.

27. See Allen 2005:92,179,226-227,284,324,328,330. This could also be the essential meaning of the phrase that the sun-god will "give his arm" to Pepi Neferkare (Allen 2005:281,298).

and life and the specific placement of the *ankh* where breath enters the body suggest the conceptualization of breath as life more than a conceptualization of light as life.<sup>28</sup>

In spite of this difference, however, I do find some scant evidence that the conceptual metaphor LIFE IS LIGHT also operated as a primary metaphor in ancient Egyptian culture, even as there is some evidence in the OT for the primary metaphor BREATH IS LIFE.<sup>29</sup> It is difficult to make a solid conceptual link between either "the light of the eyes" or "the light of the face" as concepts and LIFE IS LIGHT as a primary metaphor within the Egyptian literature itself. The most explicit text is still rather ambiguous:

The nineness, which has come from the primal water, assembles itself, when it sees you, great in fear, Lord of Lords, who has created himself, he is the Lord. Those who were blind, he illuminates, to lighten their countenance in another (new) form. Their eyes shine, their ears are opened, every body is clothed, as soon as he (the sun god) shines (Brunner 1978:21).

The most that can be said definitively concerning this short text is that both concepts—the shining eyes and the shining face—can be explained plausibly via the use of LIFE IS LIGHT as a primary metaphor. The conceptualization of the brightening of both the face and eyes in this context could be simply the illumination of the face by the sunlight (see Assmann 1995: 14-15). However, in other Egyptian contexts, the concept of the brightened face appears to refer to the same phenomenon of a smiling facial expression in the context of a favorable personal relationship, as has been evidenced within all other ANE cultural groups examined thus far.<sup>30</sup> I propose that, until a more plausible argument is presented and defended, the references to the brightening of the face within ancient Egyptian literature are best understood as a relational application of the primary metaphor LIFE IS LIGHT; but the evidence for this conclu-

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28. See also Wilson 1969a:12-13,34, 1969d:238-240,247-249, 1969f:365-366,370,374-380, 1969g:409; 1969h:417, 1969k:470-471; Brunner 1978:18,31-33,38-41; Arnold & Beyer 2002:65,80, 119-121,195-197.

29. Jer 10:14, 51:17; Hab 2:19; Psa 1135:17; Job 7:7, 9:18, 19:17; Lam 4:20.

30. See Wilson 1969d:244, 1969j:445; Allen 2005:20,23,41,80-82,114,144,269. The concept of the brightening of the face is utilized in apparent synonymous parallelism with the phrase "your face is parted" (Allen 2005:262) in the pyramid text for Pepi II; this phrase could refer to the spread of the lips in a smile, but there are no definitive contextual clues from which to draw a firm conclusion.

sion within Egyptian culture is weaker than within the other ANE cultural material examined thus far.

### 6.3. Light and Divinity in the Metaphysical Domain

From the literary evidence, it appears as though the ancient Egyptians conceptualized sunlight (and perhaps all forms of physical light) as *theophanic* light, that is, as a physical substance generated by a divine source within the metaphysical domain (and the overlapping personal domain). In the ancient Egyptian conceptual world, there appears to be no distinction between light as a physical concept and light as a metaphysical concept. This suggested ontology of light is clearly different than the ancient Israelite conceptualization, where sunlight (as well as celestial light as a broader category) is always a separate phenomenon from divine theophanic light and is certainly distinguished from any concept of a metaphysical Uncreated Light. These distinctions remain true even in the eschatological passages in the OT, where YHWH's divine light is conceptualized as superseding the sun and moon and not somehow melding or merging with the celestial light.

### 6.4. Conclusions

As Part Two of the dissertation comes to an end, it is necessary to state in order the similarities, differences, and conclusions resulting from the typological analysis conducted in these three latest chapters. Admittedly, further linguistic and semiotic analysis of the extra-biblical ANE material could impact the validity of these conclusions. However, due to the extremely primitive nature of the concept of light in embodied human experience, I find it extremely unlikely that deeper analysis would deviate significantly from the findings presented above.

The conceptualization of light in the physical domain appears to be the same in all ANE cultures, with the exception of the metaphysical etiology of physical light proffered within the Egyptian material. The Egyptian ontology of light appears similar to the OT conceptualization of theophanic light and the broader ANE conceptualization of lightning, which are also described as physical substances generated from a personal metaphysical source. While there are several identifiable conceptual differences among ANE cultures in regard to the conceptualization of light, there are no cognitive dissonances or conflicts that contradict the ICM of אור in BH as presented in this dissertation. However, I offer this conclusion with

the caveat that this study has not even attempted to generate an ICM for the concept of light in any of the other languages or cultures discussed here. If the necessary cognitive and linguistic work in any of these languages proposed an ICM for the concept of light that differed substantially from the ICM of אור in BH, this conclusion would need to be re-evaluated.

In the wider ANE cultural environment, there is a stable family of concepts within the cognitive web utilizing light as a conceptual metaphor, centering on the concepts of metaphysical power, emotional pleasantness, and moral righteousness. The conceptual metaphorical system utilizes three prominent resemblance metaphors: POWER IS RADIANCE, WISDOM IS LIGHT, and LIFE IS LIGHT; but this is not to exclusion of other subsidiary metaphors such as BEAUTY IS LIGHT and MAJESTY IS LIGHT. The material culture of the ANE provides broad-based evidence for LIFE IS LIGHT as both a structural metaphor and a primary (i.e., orientational) metaphor, utilizing the physical concept of light to conceptualize the abstract concept of personal human life. This includes a relational application of the concept "the light of the face" as a conceptualization of the quality of interpersonal relationships.

The modern scholar rightly distinguishes between the primitive nominal concept of *light* and the denominative verbal concept of *radiance*. Furthermore, the POWER IS RADIANCE metaphor is deployed to a conspicuously greater extent in the other ANE materials than in the OT. The POWER IS RADIANCE metaphor is virtually absent in the OT; although it must be admitted that the OT undeniably uses light to conceptualize the salvation of YHWH, which salvation certainly includes the concept of YHWH's divine power. The OT utilizes the concepts of light and radiance to a much greater extent to conceptualize the glory and/or majesty of YHWH. Nevertheless, I find ample evidence across the entire spectrum of ANE cultural material for a "close theological relationship between god and king" (Sparks 2005:84; see also Keel 1978:355), which certainly centers on the concepts of physical power and metaphysical power.

Finally, the most prominent differences between the various ANE cultures in regard to light are found in the conceptualizations of the divine being(s) within the metaphysical domain. The evidence suggests that, although the various ANE cultures had some genuinely different theologies of light, they all utilized the same general kinds of metaphysical projections of light from the physical domain into the personal domain. In other words, the modern scholar, by observing similarities and differences of applied metaphors within the overall



metaphorical system, can draw some legitimate conclusions concerning how any particular ANE culture conceptualized the divine being(s) within the metaphysical domain. Based on all the conceptual evidence surveyed, I affirm that Y<sup>HWH</sup> IS SELF-GENERATING LIGHT genuinely operates as a *cognitive* metaphor in the ancient Israelite conceptual world, and not simply a *linguistic* metaphor. Furthermore, this metaphor utilizes simultaneously both the primitive nominal concept of *light* and the denominative verbal concept of *radiance*. In the next chapter, I will examine the analogical value of this metaphor and explain the theological conclusions that can be derived from it.

## CHAPTER 7

## TOWARD AN ANALOGICAL THEOLOGY OF LIGHT IN THE OLD TESTAMENT

Parts One and Two of the dissertation conducted a thorough linguistic and conceptual analysis of light in the OT in the context of ANE literature and culture. Part Three now moves to a logical synthesis of all the collected data in order to articulate what can be surmised about the theological use of light in the OT and the overall cognitive relationship between light and YHWH in the broader ancient Israelite conceptual world. Up to this point, the entire OT has been treated as a single synchronous data set, but I will now examine conceptual variations within the corpus of the OT in order to ascertain how different books and authors may (or may not) apply the concept of light in various ways theologically. Performing this final step will clarify further the intricacies of the conceptualization of light in the OT before offering a final theological synthesis. In this chapter, I will examine the theological use of light in each successive major portion of the Hebrew OT—the Torah, the Prophets, and the Writings. I will then move to my articulation of an analogical theology of light in the OT based on the cognitive metaphor YHWH IS SELF-GENERATING LIGHT.

A simple table of the attestations of the lexeme אור alongside other closely semantically-related lexemes highlights Isaiah, Psalms, and Job as books for which the concept of light is significantly prominent compared to all other books of the OT.

	Pr. Noun אור	Den. Verb אור	Der. Noun מֵאֹר	Related Lexemes נהר / הלל / יפע / נגה / אור	TOTAL
Gen	6	3	5		14
Exo	1	3	7		11
Lev			1		1
Num		2	2		4
Deut				[1]	0 [1]
Judg	2				2
1 Sam	3	3			6
2 Sam	2	1		[3]	3 [6]
2 Ki	1				1

<b>Isa</b>	<b>29</b>	<b>3</b>		<b>[16]</b>	<b>32 [48]</b>
Jer	5			[1]	5 [6]
Ezek	2	2	1	[8]	5 [13]
Hos	1				1
Joel				[2]	0 [2]
Amos	4			[1]	3 [4] <sup>1</sup>
Mic	3				3
Hab	2			[2]	2 [4]
Zeph	1				1
Zech	2				2
Mal		1			1
<b>Psa</b>	<b>19</b>	<b>16</b>	<b>2</b>	<b>[6]</b>	<b>37 [43]</b>
<b>Job</b>	<b>32</b>	<b>2</b>		<b>[11]</b>	<b>34 [45]</b>
Prov	4	2	1	[1]	7 [8]
Eccl	3	1			4
Esth	1				1
Dan		1		[5]	1 [6]
Ezra		1			1
Neh	1	2			3
<b>TOTAL</b>	<b>124</b>	<b>43</b>	<b>19</b>	<b>[57]</b>	<b>186 [243]</b>

Figure 7 — Table of Attestations of אור and Related Lexemes in the OT

This data also elucidates a "second tier" of books—Genesis, Exodus and Ezekiel—in which the concept of light is slightly prominent (over 10 attestations each). Of the eleven attestations found in Exodus, seven of them refer to the tabernacle menorah and contain no direct

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1. The term כָּאֵר ("as the light") in Amos 8:8 is probably corrupt and, most likely, should read כִּיאֵר ("as the Nile") to match the final strophe, as per the LXX (see Chapter 2, note #28). Therefore, I have not included this attestation in the total count.

theological significance other than what can be said concerning the physical object itself. The book of Ezekiel is of relatively minor significance in regard to the concept of light itself, but the book describes the concept of **כְּבוֹד יְהוָה** ("the glory of Y<sub>HWH</sub>") as a radiant phenomenon with physical light as a by-product of the perceptible presence of Y<sub>HWH</sub> (Aster 2012:301-311). However, of the fourteen attestations of the concept of light in the book of Genesis, thirteen of them are found in the first eighteen verses of the first chapter, making Genesis 1 the singular passage in which the concept of light appears most densely (with the lexeme **אור** appearing 13 times within a span of only 216 words). Based on patterns of frequency and density of lexical usage, then, the four books of Genesis, Isaiah, Psalms, and Job merit focused attention in regard to their specific theological use of light, in addition to consideration of the tabernacle menorah (as per the book of Exodus) and the concept of the glory of Y<sub>HWH</sub> (as per the book of Ezekiel).

## 7.1. Light as a Theological Motif in the Old Testament

By describing light as a "theological motif" in this section, I am referring to the specific way(s) in which a biblical author utilizes the concept of light (both referentially and metaphorically) as a means of either expressing or conceptualizing theological concepts (i.e., metaphysical concepts pertaining to Y<sub>HWH</sub>). After examining the specific themes regarding light in various books within the three sections of the OT, I will draw some broad conclusions which will then be applied both analogically and theologically in the next section.

### 7.1.1. Theological Use of Light in the Torah

**7.1.1a. Theological distinctives in Genesis.** I have already discussed at length the issue of the referent for the lexeme **אור** in Genesis 1 (see section 1.2.4.). On the basis of a cognitive semantic analysis of the lexeme in BH, I conclude that the noun **אור** in the Day One narrative most plausibly refers to sunlight. This conclusion is the most reasonable explanation for the linguistic evidence within the narrative; and, while it does produce a logical conflict within the narrative, there is no semantic conflict regarding the various morphological forms of the lexeme attested in Genesis 1.<sup>2</sup> The remaining logical conflict must still be ex-

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2. "Although it is difficult to say what sort of light it was, nevertheless I do not agree that we should without reason depart from the rules of language or that we should by force read meanings into words" (Martin Luther, *Commentary on Genesis* [LW 1:19]; see also Wenham

plained, however: *How can the narrative be coherently understood since God is described as creating sunlight before the sun?* As Walton eloquently (and correctly, I believe) demonstrates, the reader must look beyond mere *material ontology* as an overarching hermeneutical principle for this section of text. On the basis of comparative literary analysis with other ANE mythological texts, Walton himself argues unconvincingly for a *functional ontology* instead (Walton 2018:147-170). His textual analysis does not sufficiently account for the referential and semantic patterns of use for the lexeme אור either in the chapter or in the OT as a whole, nor does he satisfactorily solve the logical problems inherent in the narrative (see section 1.1.1.; also Walton 2018:148). I propose that a careful reading and exegetical consideration of the topic of light in the Genesis 1 narrative *which retains the logical contradiction of the creation of sunlight before the creation of the sun* provides a plausible central hermeneutical principle for the conceptualization of light in the chapter as a whole.

There are both conceptual similarities and differences between God and light in Genesis 1. Contrary to Smith (2010:78), the view that the term אור in Gen 1:3-5 refers to Uncreated Light as a metaphysical concept cannot be exegetically sustained from the passage itself. If the light of Day One was pre-existent and the statement of divine fiat "*Let there be light!*" was intended to communicate God's command for the Uncreated Light merely to "appear," the author could have used the Niphal form of the verb ראה ("to see") to express this very action, as later in the narrative (v.9). But this is not the case. Rather, the verb used is היה ("to be"), which in the narrative describes "a divine word of command that brings into existence what it expresses" (Wenham 1987:18).<sup>3</sup> The light created on Day One stands ontologically separate from God (the Creator) as a created substance, just as the celestial luminaries are also created objects. After describing the creation of this light, the narrative then attributes to God that action of separating the light (i.e., of day) from the darkness (i.e., of night). The narrative is unequivocally clear that these terms "light" and "darkness" refer to the light of day and the darkness of night (contra Aalders 1981:63-64), for multiple reasons. First, God explicitly names them "Day" and "Night" (v.4). Secondly, the sequential progression of

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1987:lii-liii).

3. See also Ephrem the Syrian, *Commentary on Genesis*, 1.14.1, 15.1 [ACCS 1:8-9]; Martin Luther, *Commentary on Genesis* [LW 1:16-20]; John Calvin, *Commentary on Genesis* [CC 1:70]; Richardson 1953:41-43,48-49; Brueggemann 2010:24.

evening (conceptually defined in BH as the period of time of celestial illumination between sunset and when sunlight is no longer visible in the night sky) and morning (conceptually defined in BH as the period of time of celestial illumination between dawn and sunrise) necessarily implies two corollaries: 1) the concept of sunlight, that is, the motion of the specific phenomenon of sunlight passing out of the visual field followed by the motion of sunlight entering the visual field again (v.5); and 2) the temporal interlude of darkness (i.e., night) between these two events.<sup>4</sup> Again, the terms עֶרֶב ("evening") and בֹּקֶר ("morning") are specifically temporal terms; although these terms are conceptually defined by visual phenomena, nonetheless the terms themselves refer to periods of time. Once again, if the narrative intended to refer merely to visual phenomena but not to temporal phenomena, the author could have used the terms שָׁחַר ("dawn") and נֶשֶׁף ("twilight") to communicate this. Thirdly, I argue that the most plausible function of the *status determinatus* for the nouns אֹר ("darkness") throughout the Genesis 1 narrative is to indicate that the same light and darkness are being referenced throughout the narrative, that is, celestial light and celestial darkness. And as I have demonstrated in an earlier study, it is a universally consistent pattern in BH that, when describing celestial light, the unmarked noun אֹר always refers to sunlight, whereas moonlight and starlight are always specified as such either by some linguistic marking or by the context (Ruark 2017:40). Fourthly, the narrative explicitly states that God *separates* the daylight and the night darkness (as God similarly separates the celestial waters and the terrestrial waters). Sunlight is the only kind of celestial light that fits this description, and does so perfectly, even with the transition periods of dawn and dusk. Sunlight never appears during the night, and celestial darkness (as of night) never occurs during the day; these are always distinct phenomena.<sup>5</sup>

When the narrative describes the celestial luminaries being created on Day Four, the sun and the moon are not called by their proper labels שֶׁמֶשׁ ("sun") and יָרֵחַ ("moon") but rather by the descriptors הַמְּאֹר הַגָּדוֹל ("the greater luminary") and הַמְּאֹר הַקָּטָן ("the lesser lu-

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4. See Reece's detailed discussion of the phenomenological interplay between the concepts of light and time in BH (Reece 1990:87-113).

5. See Ambrose of Milan, *Hexaemeron*, IV.3.11 [FC 42:134]; Basil of Caesarea, *Hexaemeron*, 2.7 [FC 46:32-33].

minary"), that is, by the derivative nominal form of אור. This specific choice of words demonstrates that the five-fold function assigned to the sun and moon within the cosmos is not due to their ontology as heavenly objects but is rather due to the ontology of the light that they provide to the earth (Wenham 1987:22). In other words, it is not the sun which rules the day, nor the moon the night; rather, the light rules both night and day.<sup>6</sup> I have argued that the light described in Day Four must refer to the same light as on Day One (i.e., sunlight), although in Day Four the light comes from both the sun and the moon, but not the stars. This would present a problem of coherency within the narrative, except for the fact that, in the physical world, there is no actual difference in referent when speaking of sunlight and moonlight. After all, moonlight is sunlight reflected!<sup>7</sup> Semantically speaking, the modern exegete can interpret the use of the lexeme אור in Genesis 1 in accordance with its normal patterns of use in BH, and the narrative coheres perfectly with actual physical reality.

As mentioned already, it is plausible that the narrative intends to communicate that the "daylight" of Day One (as well as Days Two and Three) is in fact *theophanic light* which mimics the operation of sunlight.<sup>8</sup> The primary appeal of this interpretation is that it provides a very clean literary mirror to the prophetic vision of the eschatological יום יהוה ("the day of YHWH") in which God's divine light supersedes the sun and moon (cf. Isa 60:19-20; Zech 14:6-7). This view solves the logical problem of the creation of daylight before the creation of the sun, but it is weak exegetically. First, as I stated earlier, this view requires a change of referent for the noun אור within the Genesis 1 narrative, which, in my opinion, stretches too far the semantic function of the *status determinatus* for that term. Secondly, there are no contextual clues *within the narrative itself* that suggest theophanic light is the referent for the noun אור in Gen 1:3-5. The only evidence that might be marshaled in this regard is the fact that the narrative describes the light as being created by God, but this is no evidence at all.

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6. Basil of Caesarea, *Hexaemeron* 6.8 (FC 46 1963:97), Kidner 1967:49; contra von Rad 1963:53-54, Wenham 1987:21, Reece 1990:57-62.

7. For instances of ancient authors affirming that moonlight comes from the sun, see: Origen Adamantinus, *Homilies on Genesis*, I.5-6 (FC 71:53-54); Ambrose of Milan, *Hexaemeron* IV.8.31-33 (FC 42:153-157).

8. Basil of Caesarea, *Hexaemeron* II.8 [FC 46:33]; John Calvin, *Commentary on Genesis* [CC 1:76-78,83-88]; Kidner 1967:47; Newbigin 1982:4; Reece 1990:37; Mathews 1996:145-146.

God creates the celestial luminaries in the same way as light, and yet the sun and moon are certainly not intended to be considered as "theophanic" objects. The same can be said of the firmament, the plants, and the creatures of the sea, sky, and land. The interpretation that the light of Day One is theophanic light relies not on intra-textual exegesis but on extra-textual hermeneutics. Thirdly, the extra-textual hermeneutics used to support this interpretation are not explicitly stated but are merely inferred. For example, Isaiah 60 does not explicitly state that the eschatological vision of YHWH superseding the sun and moon mirrors the Genesis narrative, so that the natural order of the first three days of creation will be restored. This conclusion cannot be drawn from the text itself, but must be hermeneutically inferred by the reader; therefore, it is quite possible, and perhaps even probable, that the author has a different rationale undergirding the eschatological vision. Fourthly, when the noun אור in the OT is used specifically to refer to theophanic light in a direct sense (i.e., not theophanic lightning, or theophanic fire, etc.), the context nearly always makes this fact explicitly clear to the reader.<sup>9</sup> However, this is not made explicit in Genesis 1:3-5, although it must be admitted that an implicit argument can be made on the basis of deductive reasoning: *God spoke the light into existence; who/what else can possibly be the source of that light?*

The conclusion that the light of Day One is *theophanic light* finds no explicit or implicit exegetical support, but rather entirely rests on inferred hermeneutics. In contrast, the conclusion that the light of Day One is *sunlight* fits perfectly all of the exegetical evidence from within the text itself. In fact, the logical inconsistency of the creation of sunlight before the creation of the sun is the only exegetical problem with interpreting the light of Day One as sunlight. However, perhaps this logical inconsistency is not a problem at all, but is rather a purposeful *literary feature* of this creation story, indicating to the reader that the narrative is not correctly interpreted as history, or even historiography. Perhaps a different hermeneutical principle ought to be applied, but the matter requires investigation. Therefore, I will press on with an exegesis of light in the Genesis 1.

I argue that the narrative provides its own solution to the logical problem within the story in its explication of the manifold function(s) of sunlight—the most cognitively primi-

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9. Isa 60:1,3,19,20; Ezek 43:2; Hab 3:4,11; Psa 78:14, 105:39; Neh 9:12,19. The only exception to this rule is Zech 14:7, although it is perhaps implied that the light comes from YHWH (v.5).



tive conceptualization of light—within the physical universe. The hermeneutical key lies in the conceptual relationship between light and God as described by the narrative. The episode of Day One lists five different divine initiative actions: God speaks, the performative action that creates the light (v.3); God sees the light (v.4); God *separates the light from the darkness* (v.4); God calls out to the light (v.5); God calls out to the darkness (v.5). Then the Day Four narrative ascribes five different actions to the celestial lights, as assigned by the Divine Creator: to separate between the day and the night (v.14); to show signs and keep time within the cosmos (v.14); to provide light to the earth (v.15,17); to rule over the day and over the night (v.16,18); to *separate between the light and the darkness* (v.18). This repetition of the action of separation between light and darkness with overlapping attribution both to God and to light itself invites deeper scrutiny concerning how the cognitive relationship between God and light is conceptualized in this passage.

If the light of Day One is theophanic light and the light of Day Four is sunlight, then the overlapping attribution is explained by the change of referent and transfer of function; celestial light takes over from the Creator the function of separating light/day and darkness/night. If the light of both Day One and Day Four is sunlight, then the overlapping attribution is explained by simultaneous operation; in other words, God separates light from darkness and light separates itself from darkness *both at the same time and in the same action*. Light performs in the physical domain the action that God personally initiates in the metaphysical domain. To use the language of dialectical analogy, I argue that the Genesis creation narrative describes light as different from God in ontological *essence* (its nature of *being*) but similar to God in ontological *efficiency* (its nature of *doing*).<sup>10</sup> Thus, I affirm that Genesis communicates that light—not radiance—physically performs God's efficient and omni-temporal rule within the cosmos.<sup>11</sup> This action is certainly not exclusive to physical light because the OT describes God's rule over the physical universe in other ways than the phenomenon of light; but it is certainly included, based on a thorough exegesis of the concept of light in Genesis 1 (Wenham 1987:xlix).

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10. See John Calvin, *Commentary on Genesis* [CC 1:74-77]; Stadelmann 1970:49; Wenham 1987:18.

11. See Richardson 1953:52; Kidner 1967:32-34.

If this conceptual understanding of light in Genesis 1 is correct, then it stands to reason that the modern exegete might find some evidence external to Genesis 1 to corroborate this exegetical analysis. Both Psalm 104 and Psalm 74 contain couplets that treat the concept of light within a rubric of creation theology and thus provide good "test cases" by which to evaluate this application of the conceptualization of light within the ancient Israelite conceptual world. Leonard (2017:99-105) aptly shows how Psalm 104 contains the same literary structure as Genesis 1, which suggests that Psalm 104 is a "theological riff" (my term) on the Genesis creation story. It is possible that Genesis 1 alludes to Psalm 104 rather than the other way around, but the direction of allusion is inconsequential to the matter at hand. The same is true for Psalm 74 as well: the psalm might be alluding to Genesis 1, or perhaps both Psalm 74 and Genesis 1 allude to a different text altogether. But this does not matter to the argument; all that must be established is that the three texts plausibly attest to the same dialectical analogy between light and God explained above.

As affirmed by Aster's comparative analysis of the conceptualization of radiance in ancient Hebrew and Akkadian literature, Psalm 104 manifests this exact dialectical analogy in unmistakable terms. Although I argue that the term אור specifically refers to the metaphysical concept of Uncreated Light in this psalm, this light is conceptualized as royal clothing, referring not to an *essential* phenomenon inherent in Y<sub>HWH</sub>'s divine person but to an *efficient* phenomenon that can be done and/or undone (i.e., donned or removed, as a royal robe; see Briggs & Briggs 1907b:331, Cheyne 1904b:120). Again, the modern exegete should note that the psalm utilizes the primitive concept of *light* when conceptualizing Y<sub>HWH</sub> as a king rather than either the denominative concept of *radiance* or the derivative concepts of either *luminary* or *sun*. This implicit *essential* conceptualization of Y<sub>HWH</sub> as king in Psalm 104 is made explicit in Psalm 74 as the lead couplet of the middle stanza (vv.12-18). The latter psalm then proceeds to list the *efficient* actions of Y<sub>HWH</sub> that demonstrate his immanent rule in the physical domain, eventually coming to the creation of the sun and the moon and to Y<sub>HWH</sub>'s omni-temporal rule over both day and night via the phenomenon of light. Thus, both Psalm 104 and Psalm 74 plausibly provide supporting evidence for the ontology of light suggested by the Genesis 1 narrative within the ancient Israelite conceptual world.

To review, I suggest that the reader ought to accept the logical contradiction of the Genesis 1 narrative as an intentional literary device used by the author as a literary indicator

to the reader to interpret the story NOT as a *physical cosmogony of light* (although this is not completely excluded) but rather as a *metaphysical (i.e., theological) etiology of light*.<sup>12</sup> In other words, I propose that the creation narrative of Genesis 1 is less intended to answer the question, *How did light come into being?* (although the story answers this question as well) and more intended to answer the question, *Why does light do what it does?* In sum, the text supplies its own answer: *Because God says so, and He does it*. Furthermore, if the modern exegete assigns a literary genre of *etiology* to the Genesis narrative rather than either strict *history* or even *historiography*, this provides the exact same solution to the temporal inconsistency internal to the narrative itself; that is, that the use of seven days is a literary device to structure the narrative rather than a journalistic account of a temporal progression of events.<sup>13</sup>

In conclusion, I characterize generally the conceptual use of light as a theological motif in the book of Genesis as a *metaphysical theology* of light. The Genesis creation narrative offers to the reader an analogical ontology of light in the physical universe as dissimilar to God in *essence* but similar to God in *efficiency*. The story proclaims the immanent and omni-temporal rule of God over both the light of day and the darkness of night by means of light itself, although not exclusively so. This dialectical ontology of light is attested in both Psalm 104 and Psalm 74, which strengthens the argument that this conceptualization is characteristic of the ancient Israelite conceptual world as a whole and not simply the argument of an isolated OT author.

**7.1.1b. The tabernacle menorah.** Of the 19 attestations of the derivative noun מְאֹר ("luminary") in the OT, ten of these occur within the Torah as specific references to the tabernacle menorah.<sup>14</sup> An additional five attestations are found in the creation narrative of Genesis 1 (as discussed above), leaving only four attestations outside of the first five books of the

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12. "The exposition must painstakingly free this bundled and rather esoteric doctrine sentence by sentence, indeed, word by word. These sentences cannot be easily overinterpreted theologically! Indeed, to us the danger appears greater that the expositor will fall short of discovering the concentrated doctrinal content" (von Rad 1963:45-46). See also Richardson 1953:34-38; Blenkinsopp 1971:9-11; Towner 2001:14; Brueggemann 2010:1-5,14-17,24-27; Fretheim 2015:23,31-33.

13. This specific issue has already been skillfully treated at length by Ridderbos (1963), Blocher (1984), Westermann (1984), Kline (2006), and others.

14. Exo 25:6, 27:20, 35:8,14[x2],28, 39:37; Lev 24:2; Num 4:9,16.

OT.<sup>15</sup> This is a rare word in BH in the first place, yet more than half of its occurrences refer to one specific object. Furthermore, this referential use of the term appears to be unnecessary because in the Torah the noun מְנוֹרָה ("lampstand") refers to the exact same object. In other words, the specific use of the term מְאוֹר to refer to the tabernacle menorah is so peculiar in its pattern of frequency of use that the menorah merits special attention in a conceptual treatment of the phenomenon of light in the OT. What is the specific religious and/or theological significance of the menorah within the tabernacle cult, and what (if any) additional information might that provide concerning the cognitive relationship between Y<sub>HWH</sub> and light in the ancient Israelite conceptual world?

The cultic stipulations regarding the tabernacle menorah are recorded in Exo 27:20-22 and Lev 24:1-4. The menorah was to be placed on the southern side of the tabernacle interior, that is, to the left as one entered the tabernacle from the east. The high priest Aaron was instructed to light the seven lamps on the menorah every evening, and they were to be kept burning all night long, until the morning light. The lamps would then be extinguished and cleaned, so that the ritual could be repeated again at the end of the day. This was to be a חֻקָּה ("perpetual statute") for the Israelite people, and 1 Sam 3:1-14 tells of the oracle of Y<sub>HWH</sub> first coming to the prophet Samuel as he laid down to sleep "before the lamp of God had gone out" (v.3). The prescriptive command of Y<sub>HWH</sub> concerning the menorah is unequivocal that the lampstand was to burn continually throughout the *night*, that is, at all times when sunlight was not visible in the sky. The peculiar use of the derivative noun מְאוֹר in the OT suggests a plausible rationale for this nightly ritual.

Psa 74:16 states, as a prayer to Y<sub>HWH</sub>: "*Yours is the day, even the night is yours; you have established moon* (Heb. מְאוֹר, "luminary") *and sun.*" The entire couplet forms a chiasmic structure with the corresponding terms "day"/"sun" and "night"/"moon". The particle אֲף ("also, even") places emphasis on the assertion that Y<sub>HWH</sub> rules the night and not only the day, matched in the second strophe with the conspicuous noun מְאוֹר as a metonym for יָרֵחַ ("moon").<sup>16</sup> This intricate poetic word play occurs on a small scale yet carries tremendous

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15. Psa 74:16, 90:8; Prov 15:30; Ezek 32:8.

16. See Briggs & Briggs 1907b:156; Delitzsch 1952b:334; Reece 1990:75; Tate 1990:252; Ruark 2017:75-76.

theological freight. The couplet appears in a list of other mighty works of Y<sub>HWH</sub> that the psalmist proclaims are evidences of Y<sub>HWH</sub>'s immanent and omni-temporal (over day and night, both in the past and in the present) rule within the physical universe (Kidner 1975:269). I find it highly probable that this psalm specifically alludes to Genesis 1 here, but this can be debated either for or against.<sup>17</sup> In either case, the deployment of the term *מְאִיר* in reference to light from a celestial luminary as a proffered example of Y<sub>HWH</sub>'s kingship *specifically over the night* remains unequivocally clear. The fact that the psalmist would proclaim that Y<sub>HWH</sub> is king over the day is unsurprising because the day is light and non-threatening. But it is noteworthy that Y<sub>HWH</sub> is declared king over the darkness of night (and its associated perils) via the provision of the celestial luminaries to give light to the earth during both day and night.

Similarly, both Jeremiah 31 and Psalm 104—the two other major texts in the OT which explicate this "creation theology" regarding light and the celestial luminaries—place additional emphasis on Y<sub>HWH</sub>'s rule during the night especially. In Jer 31:35, the prophet writes very simply that Y<sub>HWH</sub> gives the sun for light by day but gives *the fixed order* (Heb. *הִקְדָּם*) of the moon and stars for light by night, using language reminiscent of Y<sub>HWH</sub>'s command for the nightly lighting of the menorah to be done as a *perpetual statute* (Heb. *הִקְדָּם*). In Psa 104:19-23, the psalmist affirms that Y<sub>HWH</sub> made both the sun and moon, with the apparent implication that the reader already understands that the rising of the sun to bring the day is attributed to Y<sub>HWH</sub>'s divine action. But the psalmist explicitly states that it is Y<sub>HWH</sub> who brings the darkness of night on the earth and provides food for the nocturnal animals just as he provides for humans who work the land during the day.

I propose that the ancient Israelites conceptualized the nightly burning of the menorah within the "dwelling place of the deity" (Brown 2012:162) of the tabernacle as a ritualistic re-enactment of the divine provision of light as a primary evidence of Y<sub>HWH</sub>'s immanent rule over the night. This conclusion makes intuitive sense when considered from a practical perspective, especially since moonlight and starlight are not visible as consistently as sunlight. The sun always shines during the day, but the moon does not always shine at night. Sunlight is always visible during the day even during cloudy weather, whereas sometimes both moon-

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17. See Tate 1990:254; Clifford 2003:25; Goldingay 2006:432.

light and starlight are completely obscured. The perpetual nightly lighting of the menorah in the specific locus of the divine presence served as an embodied expression of their conviction that no matter the circumstance, even in the darkest night, Y<sub>HWH</sub> was still the king of heaven and earth who had made his home in their midst.<sup>18</sup>

It must be admitted that the Torah texts describing the tabernacle menorah and the ritual of its nightly burning in the Y<sub>HWH</sub> cult do not appeal directly to the celestial luminaries or to creation texts as the rationale for these religious practices. However, the strict and careful use of the rare derivative noun מְאוֹר in the OT as applied to the tabernacle menorah coheres with the metaphysical theology of light that I have argued is present in the Genesis 1 creation narrative. Not only is this conclusion supported by the lexical and semantic data regarding the lexeme אור in the OT, but this view also carries a high degree of explanatory power as a rationale for such an important cultic ritual in the Hebrew Torah.

Of course, the theophanic paradigm of Y<sub>HWH</sub>'s divine presence in the exodus narrative utilizes more the imagery of *cloud* and *fire* rather than *light*. I will not review here the details of Aster's exegetical work concerning the כְּבוֹד יְהוָה ("the glory of Y<sub>HWH</sub>") as a concept and its relationship to radiant phenomena in the OT. I accept his analysis and definition of the concept as "the perceptible Presence of Y<sub>HWH</sub>" in the Pentateuch, and that "only in Ezekiel does *kebod YHWH* become specifically associated with divine radiance" (Aster 2012:264; see also Jones [E.] 1964:34-36). His argument regarding the use of the phrase כְּבוֹד יְהוָה in reference to the theophanic pillar of cloud and fire in the book of Exodus is summarized as follows.

Cross and Milgrom have argued that *kebod YHWH* refers to particular and specific visual phenomena, which are radiant. This argument is problematic. *Kebod YHWH* refers to a perceptible "Presence of God," not to a specific visual phenomenon. Furthermore, the cloud and fire are visible signs of Y<sub>HWH</sub>, even in verses that do not mention *kebod YHWH*. It is not the mention of *kebod YHWH* that produces the cloud or the fire. Rather, cloud and fire are ways in which Y<sub>HWH</sub> appears. Verses that describe an appearance of Y<sub>HWH</sub> to the Israelites tend to mention cloud and fire whether the verse uses the phrase *kebod YHWH* or simply uses Y<sub>HWH</sub>. Y<sub>HWH</sub> consistently appears by means of cloud and fire in many Biblical passages (Exod. 13:20-22, Num. 10:33-34, and Num. 14:14). These do not mention *kebod YHWH* but only Y<sub>HWH</sub>, and they effectively uncouple the phrase *kebod YHWH* from any consistent or remarkable association with the cloud or fire. They show that in the Pentateuchal material, *kebod YHWH* is not specifically tied to cloud and fire imagery or to radiance and *melammu* imagery....The cloud and fire imagery in many of

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18. See Keel 1978:166,188; Reece 1990:167-179; Brown 2012:162-163; O'Collins 2012:105.

these verses have a guiding function, but are also visible signs of the Divine Presence....For our purposes, it suffices to note that throughout the Pentateuch's narratives of the Exodus, Sinai, the wilderness wandering, and the Tabernacle, two natural phenomena are consistently used as the method of signifying God's presence: the cloud and the fire. These are used regardless of whether the referent is YHWH or *kevod YHWH* (Aster 2012:270-271).

In short, there appears to be no direct conceptual connection between light and the glory of YHWH as a metaphysical concept in the Torah. The narrative specifically emphasizes the guiding function of the light from the theophanic pillar of fire so that Israel could travel both by day and by night (see also Psa 78:14, 105:39; Neh 9:12,19), but this light is simply the physical by-product of the fire which attends the divine presence before the people. *The fire is the manifestation of YHWH's perceptible presence, not the light itself.* However, the fact that the pillar of fire specifically occurs only during the night raises a legitimate question regarding the meaning and interpretation of the tabernacle menorah as discussed above. Perhaps the nightly lighting of the menorah is not a ritualistic re-enactment of the celestial luminaries but rather the theophanic fire of the exodus event? On the surface, this seems more plausible because of the close juxtaposition of the theophanic fire and the tabernacle menorah in the same general narrative within the book of Exodus.

This view is exegetically weak, however, primarily because the rare derivative noun *מְאֹר* is used frequently and conspicuously to refer to the menorah and the celestial luminaries but never to any kind of theophanic phenomenon either inside or outside the Torah. Secondly, the Exodus narrative describes the initiation of the nightly ritual of lighting the menorah while the theophanic pillar of fire was still appearing regularly over the tabernacle (Exo 40:17-38). Thus, there would be no need to re-enact the event with a cultic ritual. But in either case, the conceptual and theological value of light in the nightly menorah ritual within the tabernacle remains the same as a tangible expression of YHWH's immanent presence with the Israelites and omni-temporal rule over the physical universe (O'Collins 2012:105).

In her dissertation regarding the tabernacle menorah, Meyers hypothesizes that the menorah acquired symbolic meaning only once it had become stylized, affirming that the symbolic meaning of the menorah is provided by the sacred tree imagery. However, both the hypothesis and the affirmation are purely assumed. She performs no exegesis of the OT text to investigate what potential meaning might be communicated within the OT itself.

It is the shift in conception of the stand from a simple and functional device to an object which assumes architectonic elements and thereby becomes important in and of itself....The

transition from the simple archaic support to a stand with architectural forms embodied in it must be accompanied by a change in focus....In this way, an object which had been primarily an apparatus—witness the wide range of purposes it served—became at the same time a vehicle of communication. Of course the element of "form" is present in every object without exception inasmuch as all things are comprised of both matter and form. Unfortunately, there is no way of recovering with any sort of accuracy to what degree in a given case the element of form takes precedence. However, the marked shift from a simple object to one which incorporates certain embellishing features in a consistent fashion cannot be seen as an arbitrary occurrence....If in fact there was an *Urform* of a simple stand with a single light in hoary Israelite tradition as well as in ancient Near Eastern tradition, the object presented by the text is highly elaborate in comparison. It distinctly contains a series of embellishments which bring to this appurtenance not only the value of a practical cult object but also artistic and therefore symbolic value of some kind. At this point it must be recalled that the six branches issuing forth from the central stand have incorporated the same features into its construction. Thus the existence of the branches must be confronted along with the columnar features if the symbolic value of the object as a whole is to be approached....It has long been recognized that because of the language employed to describe the menorah and because of its assumed appearance as a thickened stem or shaft from which branches project that the whole shape strongly resembles that of a stylized tree (Meyers 1976:83-84).

The OT suggests that the meaning of the menorah was not derived from the arboreal imagery associated with its *form* but from the luminary imagery associated with its *function* within the tabernacle cult. Furthermore, even Meyers herself admits that "there exists a convention for expressing the essence of deity which assumes the typical form of six upward-reaching branches, in three pairs, extending from a central element which happens in Mesopotamian iconography to be the body of the god" (Meyers 1976:106). Even if the design of the tabernacle menorah described in the OT does in fact stem from ancient Assyrian or Babylonian imagery (Cook 1903:186), the symbolism of the six "branches" may not link to arborescence at all but rather to divinity (Keel 1978:23,208). As W. Robertson Smith affirms: "In most of the Assyrian examples it is not easy to draw the link between the candelabrum and the sacred tree crowned with a star or crescent moon" (Smith 1894:488).

All this leaves unexplained the close relationship in form between the image of the menorah and the image of the sacred tree in ANE culture and iconography.<sup>19</sup> This could be an example of separate concepts evolving along distinct semiotic trajectories which eventually assume a common symbolic form, yet nevertheless are conceptually unrelated.<sup>20</sup> The ap-

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19. See Smith 1894:488; Cook 1903:186; Meyers 1976:84.

20. Such is the case with the lexical symbol *school* in modern English; this term can mean either a place of learning (from the Latin *schola*) or a grouping of fish (from the Old English



parent function and meaning of the tabernacle menorah *within the OT* stands regardless of these extra-biblical considerations, but this question merits much deeper cultural and historical investigation and reflection.

### 7.1.2. Theological Use of Light in the Prophets

**7.1.2a. The concept of כְּבוֹד יְהוָה ("the glory of YHWH").** The phrase כְּבוֹד יְהוָה is used in the Prophets in much the same way as in the Torah. Isa 58:8 affirms that *the glory of YHWH will be your rear-guard*, which appears to reference the theophanic pillar of cloud/fire mentioned in the Torah (cf. Exo 14:19-20; Isa 52:12) as a promise of YHWH's divine protection and guidance (Isa 58:11) if the nation fulfills its covenant obligations to YHWH. Both descriptions of the dedication of Solomon's temple (1 Ki 8:11; 2 Chr 5:14, 7:14) describe the כְּבוֹד יְהוָה appearing as a cloud and filling the temple in a similar way as the tabernacle in Exo 40:34 (O'Collins 2012:105). Aster (2012:258-301) has argued convincingly that this conceptual use of the phrase כְּבוֹד יְהוָה refers to the perceptible presence of YHWH which may be radiant (e.g., the pillar of fire), but not necessarily so (e.g., the pillar of cloud). I will not recap his exegetical arguments here; it will suffice to say simply that these occurrences of the phrase כְּבוֹד יְהוָה in the prophetic literature do not utilize any conceptualization of light that is unusual or remarkable within the OT.

However, I concur with Aster that this is not the case regarding the vision(s) of the כְּבוֹד יְהוָה in the book of Ezekiel. The prophet's multiple descriptions accompanying the specific noun נֹגַהּ ("brightness," Ezek 1:4,13,27,28) conclusively demonstrate that this light is a separate phenomenon from either the fire or the cloud. The prophet states that this "vision of the likeness of the glory of YHWH" appears the same way in all of the prophetic visions throughout the book that mention the כְּבוֹד יְהוָה.<sup>21</sup> The clear implication of the book is that this divine radiance is generated by YHWH himself as an additional visual manifestation of YHWH's perceptible presence along with the "great cloud" and "flashing fire" (Ezek 1:4).

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*scolu*), with each meaning having developed along separate etymological paths but arriving at the same "destination," so to speak (Dirven & Verspoor 2004:31-36).

21. Ezek 1:28; 3:12,23; 10:4,18; 11:23; 43:4; 44:4.

Ezekiel thus seems to base his visual depictions of *kebod YHWH* on Mesopotamian parallels, but conceives of the function of the *kabod* in a manner that has significant differences from the Mesopotamian conception. While his visual depictions of the *kabod* seem to owe very little to the depictions of the *kabod* in earlier Biblical material, the function he assigns to the *kabod* is very similar to that found in the material assigned to P by critics. As in Exod. 16:10; 24:16,17; 29:43; 40:34-35, and in Num. 14:10; 16:19; 17:7; 20:6, the *kabod* indicates *that YHWH is present in a particular location*: in Ezekiel's case, this is the city of Jerusalem and its temple (Aster 2012:314-315, emphasis added).

In spite of the attempts of some twentieth-century scholars to equate the *כְּבוֹד יְהוָה* with the Akkadian concept of *melammu*, Aster thoroughly and convincingly demonstrates that the concepts are fundamentally distinct in each respective cultural sphere. In his comprehensive study of the concept of *melammu* in Mesopotamian literature and art and of potential parallels to concepts in the Hebrew Bible, Aster defines the Akkadian term *melammu* as "the covering or outer layer of a person, being, or object, which visibly demonstrates the power of the person, being, or object" (Aster 2012:30,38). This concept is not necessarily associated with radiant phenomenon, although the phenomenon of radiance is used in Mesopotamian art and literature to portray the concept of *melammu* from the Neo-Assyrian period forward (Aster 2012:99-116). This fully accords with the findings of the current study, where light is consistently used in ANE literature and iconography as a means of conceptualizing *metaphysical power* (usually either royal or divine). The OT, on the other hand, consistently uses both the phrase *כְּבוֹד יְהוָה* as a theological concept and the phenomenon of light as a theological motif to indicate the *metaphysical presence* of YHWH in a localized space within the physical domain.<sup>22</sup>

**7.1.2b. The concept of יוֹם יְהוָה ("the day of YHWH").** The prophetic vision(s) of the *יוֹם יְהוָה* is a prominent feature within the Book of the Twelve (i.e., Hosea to Malachi, commonly called the "minor prophets"), yet it remains one of the most problematic topics in OT exegesis. There is not space here to perform a full exegetical study of the concept *יוֹם יְהוָה*, but a brief survey must be included in order to ascertain the theological use of light in specif-

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22. "כְּבוֹד" is the most basic term denoting 'glory', particularly divine glory. It is a quality predominately of the animate – God and man – and regularly bears connotations of wealth, as well as royalty and regal power. *In connection with the divine it is strongly associated with light and with the presence of God*" (Burton 2017:306, emphasis added). See also Jones (D.R.) 1964:66-67; Brueggemann 1998a:82; Aster 2012:258-315; O'Collins 2012:105-107; Burton 2017:126-127,171,186, 217-218,281-282,298.

ic regard to OT eschatology (Jeremias 1998:99-100). The primary passages in the prophetic corpus which utilize the specific phrase יום יהוה include (in canonical order): Isa 13:1-14:2; Ezek 13:1-7; the book of Joel; Amos 5:18-27; the book of Obadiah; Zeph 1:1-18; Zech 14:1-21 (with the slight variant לַיְהוָה, cf. also Isa 2:12 and Ezek 30:3); and Mal 3:19-24. A parallel study of all these oracles together elucidates four common conceptual elements constitutive of the apocalyptic vision: the ingathering of nations;<sup>23</sup> the darkening of the celestial luminaries (most especially the sun);<sup>24</sup> the epiphany of divine judgment;<sup>25</sup> and the inauguration of a new age.<sup>26</sup> These same conceptual elements can be found widely within judgment oracles in the prophetic corpus, often with some variation of the opening phrase, "In that day," etc.<sup>27</sup> The various prophets apply these common elements in manifold ways, but for the current study I will focus only on the contrasting theological application of darkness and light in the darkening of the celestial luminaries and the subsequent eschatological "age of light."

The numerous references to the darkening of the celestial luminaries on the יום יהוה describe the light of the sun, moon, and stars being obscured by some celestial phenomenon.<sup>28</sup> None of these passages affirm that the sun will be destroyed, only darkened, as on a

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23. Isa 5:26; 8:23, 9:1, 13:4, 60:1-5, 66:18-23; Joel 4:1-11; Zeph 2:1-15, 3:8; Zech 12:9, 14:2,14.

24. Isa 5:30, 8:22, 9:19, 13:10; Ezek 32:7-8; Joel 2:2,10, 3:4, 4:15; Amos 5:18-20, 8:9; Zeph 1:14-18; Zech 14:6.

25. Isa 5:24-25, 9:4,17,21, 10:3-4,16-19, 13:6-9,11-16, 65:13-16, 66:15-17; Ezek 32:9-10; Joel 1:15, 2:11, 4:12-14; Amos 5:27, 8:10-14; Obad 15-16; Zeph 1:7-9, 2:17-18, 3:8; Zech 14:3-6,12-15.

26. Isa 9:1-3, 10:20-23, 14:1-3, 60:1-22, 65:17-25; Joel 2:23-27, 3:1-5, 4:16-17; Obad 17-21; Zeph 3:14-20; Zech 14:7-11,16-21.

27. These broader passages include: Isa 2:1-5:30, 8:1-10:19, 28:14-30:14, 30:15-32:8, 60:1-22, 65:13-66:24; Ezek 32:1-10; Amos 8:9-14; Hab 3:1-19; Zech 12-14.

28. "Assuming the Hebrews perceived reality along the same general structures as we, it is still not impossible that the Prophets expected a radically different new era to follow judgment on the old....Just as the Prophets declared [God's] just nature, for them there was also His [*sic*] obligation for retributive/corrective action . . . reaction that ends the old and institutes the new....Whether they believed the sun would literally cease to function or they merely describe the coming devastation in figurative terms, is of little difference. Their own perceptions of natural phenomena sourced their predictions" (Reece 1990:35-36). See also Origen Adamantinus, *Homilies on Jeremiah*, 12 [FC 97:122-123]; John Calvin, *Commentary on Zephaniah* [CC 28:224], *Commentary on Zechariah* [CC 29:418-423]; Wade 1911:94-95;

"dark and cloudy day" (Ezek 34:12). The issue is not so simple in reference to the moon and stars, however, because Isa 13:9-10 specifically states that these luminaries *will not shine their light*. The issue here is whether the sentence should be interpreted literally or figuratively. Does this sentence refer literally to the specific objects of the moon and stars ceasing to produce light, or is this a figurative way of saying that the light of the moon and stars is not visible from earth? All the corroborating evidence from various levels of context indicates the latter. The oracle itself does not give any specific information but does mention that Babylon will be made like Sodom and Gomorrah when God overturned those cities. That story from Genesis does not depict the celestial luminaries malfunctioning but rather describes the city being destroyed by a divine storm (cf. also Josh 10:8-14, Hab 3:1-11).

When the modern exegete looks more broadly to the vision of Isaiah as a whole (i.e., Isaiah 1-39), one finds numerous examples of daytime darkness associated with clouds or YHWH coming on a cloud to judge.<sup>29</sup> Apart from Isa 13:10, the only other passage that might be construed as describing the sun and moon ceasing to function is Isa 24:23, *Then the moon will be abashed, and the sun will be ashamed; for YHWH of Hosts will reign in Mt Zion, even in Jerusalem, and in front of his elders will be glory*. However, this verse appears not to describe the sun and moon being darkened but rather that YHWH will shine in Jerusalem brighter than both the sun and moon. Thus, the contextual evidence from within the vision of Isaiah suggests that the darkening of the celestial luminaries on the יום יהוה is not conceptualized as a result of the sun, moon and stars *malfunctioning* as luminaries. Instead, the evidence suggests that Isaiah's vision of the יום יהוה describes the celestial light of the sun, moon, and stars *being obscured* in a manner similar to clouds darkening the sky even during the daytime (cf. Ezek 32:7-8).<sup>30</sup>

This view is overwhelmingly supported by the descriptions of the יום יהוה and similar oracles in other books within the prophetic corpus. The two specific descriptions of the יום

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Mauchline 1962:88; Baldwin 1972:203; Oswalt 1986:170; Reece 1990:33-45; Blenkinsopp 1990:140, 2000:220,421-422, 2002:328; Koole 2001:222-225; Stuart 1987:251-252,269; Andersen & Freedman 1989:521-522; Crenshaw 1995:125-128,192; Darr 2015:288; Tucker 2015:225,267.

29. Isaiah 4:1-6, 5:30, 8:22, 9:1-2, 10:26, 18:4, 19:1, 28:2, 29:6,18, 30:26-33.

30. See Keil 1950:44-45; Reece 1990:43-45; Darr 2015:288.

יהוה in Amos 5:18-20 can plausibly be interpreted as indicating a complete malfunction of the celestial luminaries, thus leaving the earth in total darkness. However, I consider it much more likely that the text utilizes hyperbolic language in order to communicate that the readers have misunderstood the concept of the יום יהוה, supposing it to be characterized by YHWH's blessing (a pleasant experience) rather than YHWH's judgment (an unpleasant experience).<sup>31</sup> The word picture utilized in Amos 8 is different than Isaiah 13; Isaiah 13 describes the sun being darkened *when it rises*, but Amos 8 describes the sun being darkened *at noon*. This appears to reference the supernatural plague of darkness in the Exodus material, which accords with language used as a mystical supernatural act of divine power. Obviously, the Exodus narrative does not describe the darkness as the sun having ceased to function because the Israelites still had daylight (Exo 10:23). The darkness of Egypt is described as caused directly by YHWH, as is the darkness described in Amos 8. The book of Amos is unique among the prophetic corpus in that the prophet seems to reach back to the Egyptian plagues—and not the storm theophany of Mt Sinai—for descriptive language concerning a future darkening of the sky, but the supernatural nature of the darkness being described remains the same. In the book of Amos, the prophet does not describe a malfunctioning of the celestial luminaries, but rather a darkening of the light provided by the luminaries as observed from the earth.<sup>32</sup>

The book of Joel is notoriously difficult. Upon the occasion of the land being stripped bare by a plague of fire and locusts, the prophet appears to have thought the יום יהוה either had already come or was immediately imminent.<sup>33</sup> However, the prophet apparently

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31. See Edghill 1914:54-55; Marsh 1959:56-57; Harper 1905:131-133; Mays 1969:103-105; Macpherson 1971:19; Wolff 1977:255-257; Stuart 1987:230-231,352-354; Hubbard 1989:178-179; Paul 1991:184-187; Birch 1997:217-218; Sweeney 2003:83; Garrett 2008:163; Tucker 2015:266.

32. See Mays 1969:146-147; Wolff 1977:329; Darr 2015:288; Tucker 2015:225. Luther (*Commentary on Amos*, LW 18:182) affirms that Amos 8:9 (cf. also Micah 3:6) does not describe the metaphorical setting of the sun at noon, as argued by various scholars: see Keil 1951:317; Andersen & Freedman 1989:698-699; Reece 1990:38. Several scholars speculate that this specific oracle was inspired by a solar eclipse in the 8th century BCE (Edghill 1914:83-84; Harper 1905:181; Macpherson 1971:26; Hubbard 1989:222-223; Paul 1991:262-263; Birch 1997:247), but exegetically this is unnecessary. The language fits perfectly with other storm theophany imagery in the prophetic corpus (Jeremias 1998:150).

33. See Martin Luther, *Commentary on Joel* [LW 18:85]; Bewer 1912:62-63; Jones (D.R.) 1964:133; Stuart 1987:231; Barton 2001:58-63; Seitz 2016:67-83.

changes his mind when the land recovers, and he proceeds to deliver an oracle describing the *יום יהוה* yet to come in the future.<sup>34</sup> Due to the overwhelming number of common words and phrases used in both the book of Joel and the opening chapters of Isaiah, I consider it likely that the author of Joel was familiar with Isaiah's vision and specifically alluded to it when describing the events he was witnessing.<sup>35</sup> The prophet identifies the darkening of the sun and moon as an indicator that the *יום יהוה* has come, a phenomenon so severe that the stars cannot be seen at all (Reece 1990:42-43). In his later oracles, the prophet then predicts that the sun will be darkened and the moon turned to blood *before* the *יום יהוה*, but he uses the exact same phrasing as earlier when describing events *when* the *יום יהוה* comes; that is, that the sun and moon will be darkened, and the stars will not be visible at all.

The phrasing used in the book of Joel compares very favorably with that used in the vision of Isaiah, with the difference being in the description of the light of the moon. Joel describes the moonlight as visible but darkened, whereas Isaiah describes the moonlight as not visible at all. Both prophets appeal to language used in the book of Exodus when describing the darkness associated with the storm theophany at Mt Sinai, a theme common in *יום יהוה* imagery throughout the prophetic corpus.<sup>36</sup> The book of Zephaniah includes the longest list of direct descriptors regarding the *יום יהוה*: *a day of wrath*,<sup>37</sup> *a day of distress and anguish*,<sup>38</sup> *a day of devastation and desolation*,<sup>39</sup> *a day of darkness and calamity*,<sup>40</sup> *a day of clouds and*

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34. See Martin Luther, *Commentary on Joel* [LW 18:90]; Bewer 1912:63; Jones (D.R.) 1964:134,138-140; Stuart 1987:231; Seitz 2016:67-83.

35. See Bewer 1912:87; Jones (D.R.) 1964:148-149,170-177,186-187; Wolff 1977:43-47; Watts 1985:198; Crenshaw 1995:105-106,125-128; Barton 2001:74; Seitz 2016:67-70.

36. See Keil 1951a:190-191; Wolff 1972:44; Baker 1988:100; Robertson 1990:282-285; O'Collins 2012:105-106; Ware 2012:135; Brown 2012:161-162; Seitz 2016:67-83.

37. cf. Isa 13:9,13.

38. cf. Isa 30:6.

39. cf. Isa 10:3; Job 30:3, 38:27.

40. cf. Joel 2:2.

*ominous gloom,<sup>41</sup> a day of shofar-blast and war-cry<sup>42</sup> against the fortified cities, against the lofty battlements.* Perhaps these descriptions refer to a storm theophany, and perhaps not; but regardless, the language of darkness and clouds serves as a portent of divine judgment, as is the case with the other oracles regarding the יום יהוה.<sup>43</sup>

The other prophetic text that specifically describes the darkening of the sun, moon and stars is found in Ezekiel 32, which contains one of the prophet's oracles against Egypt. This specific oracle also utilizes much of the same language as the oracle against Babylon in Isaiah 13, although not to the same degree as the book of Joel.<sup>44</sup> The prophet may or may not be alluding to the vision of Isaiah here, but he leaves absolutely no doubt concerning the nature of the darkness that obscures the celestial light. This darkness will occur because YHWH will cover the heavens by a cloud, thus darkening the sun, moon and stars.<sup>45</sup>

In all these cases, the nature of the described darkness remains the same: it is a supernatural darkness which dims the celestial light and not a darkness caused by the destruction or malfunction of the celestial luminaries. Across the prophetic corpus, this blocking out of the celestial light functions as the portent of impending divine judgment. It can be debated whether the "cloud" specifically refers to a theophanic phenomenon, as per the storm theophany at Mt Sinai described in Exodus 19-20, but the lexical evidence points in that direction. The point is that the darkness specifically associated with the יום יהוה in the prophetic corpus

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41. cf. Joel 2:2.

42. cf. Joel 2:1.

43. See John Calvin, *Commentary on Zephaniah* [CC 28:219-225]; Redpath 1907:162; Bewer 1912:95,103-104,123-124; Smith 1912:194-195,205; Edghill 1914:83-84; Keil 1950:16-17, 1951a:213, 1951b:135; Delitzsch 1954a:299-300; Jones [D.R.] 1964:155; Mays 1969:146-147; Eichrodt 1970:433; Stuart 1987:261; Baker 1988:100-101; Roberts 1991:184; Seitz 1993:133; Brown 1996:204-206; Clements 1996:135-136; Vlaardingerbroek 1999:78-85,105-111; Berlin 1994:85-91; Brueggemann 1998a:56-57; Barton 2001:74,97-98; Childs 2001:125; Sweeney 2003:98-100; Brown 2012:166-167.

44. See Keil 1950:15-17,44-46; Darr 2015:288.

45. See Keil 1951a:194-195; Kaiser 1974:17; Stuart 1987:251-252; Hubbard 1989:223; Paul 1991:262-263; Vlaardingerbroek 1999:78-85; Koole 2001:222-223; Brown 2012:166-167; Darr 2015:288; Seitz 2016:79,151-152,161-162.

is not conceptualized generally with the motif of night, but rather a motif of supernatural darkness caused directly by God.

However, this stands in contrast to the light that characterizes the inauguration of the new age following the *יום יהוה*. This light is also described as supernatural light, but using specifically solar imagery in the context of day and night. In the book of Zechariah, the prophet affirms that when evening comes on the *יום יהוה*, there will no longer be a "day" and "night" but rather an era of unending light.<sup>46</sup> Presumably, this light is caused by the physical presence of Y<sub>HWH</sub> on earth (cf. Isaiah 60), but this is not explicitly specified by the prophet.<sup>47</sup> In the book of Malachi, the prophet describes the new age of light as the Sun of Righteousness rising with healing in its wings, a phrase which unquestionably uses dawn imagery.<sup>48</sup> A similar dawn motif may also be present in the depiction of the glory of Y<sub>HWH</sub> coming from the east to fill the new temple in the later vision of Ezekiel (Ezek 43:2), but this is uncertain.<sup>49</sup>

It is difficult to discern whether or not the book of Ezekiel and the Book of the Twelve utilize the vision of Isaiah as a direct literary source, although a strong case can be made that they do. Regardless of this, however, there is a high degree of conceptual congruity in the use of darkness and light as theological motifs within the overall eschatological vision in the prophetic corpus when compared with the book of Isaiah as a whole. This observed fact, paired with the extremely high frequency of the lexeme *אור* in the book of Isaiah compared with other OT books, demonstrates that the topic of light as a theological motif within the book of Isaiah merits specific attention.

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46. See Martin Luther, *Commentary on Zechariah* [LW 20:339-340]; John Calvin, *Commentary on Zechariah* [CC 29:420-423]; Keil 1951b:406; Jones 1962:174-175; Moore 1968:224-225; Baldwin 1972:203; Smith 1984:287-288; Achtemeier 1986:166; Reece 1990:42; Meyers & Meyers 1993:432-434; Petersen 1995:144-145; Brown 1996:183-184; Wolters 2014:459-460.

47. See John Calvin, *Commentary on Zechariah* [CC 29:420-423]; Jones 1962:205; Smith 1984:288; Achtemeier 1986:166; Brown 1996:183-184.

48. See Origen Adamantinus, *Homilies on Leviticus* 9.10.2 (FC 83:199); John Calvin, *Commentary on Malachi* [CC 29:616-621]; Keil 1950b:468; Jones 1962:205; Moore 1968:171-172; Smith 1984:339-340; Verhoef 1987:327-336; Berlin 1994:362-363; Brown 1996:203-204.

49. See Blenkinsopp 1990:210-211; Darr 2015:386.



**7.1.2c. Theological distinctives in Isaiah.** There are four primary oracles in the vision of Isaiah which feature the motif of light as well as a collection of single verses throughout the book, all culminating in the "Rise and shine!" hymn for Mt Zion in Isaiah 60 (Hanson 1995:219-220). These oracles include: the message concerning Judah and Jerusalem in Isa 2:1-5:30; the word to Isaiah in Isa 8:1-10:19; the burden of Babylon in Isa 13:1-14:2; the word of Y<sup>H</sup>W<sup>H</sup> by Isaiah in Isa 30:15-32:8. The book primarily utilizes fire imagery and solar imagery in its theological deployment of the concept of light, including five of the six OT attestations of the derivative term אֹרֶךְ ("fire").<sup>50</sup> The oracles contained within the vision of Isaiah are roughly organized according to the chronological order listed in Isa 1:1, beginning from the reign of Uzziah (Isaiah 1-6) and concluding with the reign of Hezekiah (Isaiah 36-39). Presumably, the latter "half" of the book (Isaiah 40-66) was composed after the vision, as seems evident from the ways in which the latter poetic section appears to utilize the terminology and imagery from the former vision section. Therefore, I will discuss the conceptual and theological use of light in the book of Isaiah from beginning to end, drawing conclusions along the way.

The oracle given the title "the message concerning Judah and Jerusalem" begins with Isa 2:1 and ends at Isa 5:30. This oracle is not explicitly dated but is presumably set quite early, since it appears in the book before the oracle dated to "the year of the death of King Uzziah" (Isa 6:1). In this oracle, the prophet first uses the concept of light to refer to the divine *torah* as providing the moral instruction which leads to justice and peace which will characterize the coming age (Isa 2:3-5).<sup>51</sup> Light is also described in terms related to the pillar theophany from the exodus narrative: *Then Y<sup>H</sup>W<sup>H</sup> will create above every dwelling on the mountain of Zion and over the assembly a cloud by day, and the smoke and brightness of a flaming fire by night* (Isa 4:5). Throughout the oracle, but especially in chapter four, the prophet uses the cloud and fire in a paradigmatic double-entendre, referring to the storm theophany as a motif of divine wrath and judgment and to the pillar theophany as a motif of di-

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50. Isa 24:15, 31:9, 44:16, 47:14, 50:11; Ezek 5:2.

51. Oswalt (1986:118-119; also Kaiser 1972:29-30 and Brueggemann 1998a:26) sees this use of light as solar imagery based on the patterns of use in the book of Isaiah as a whole, but the immediate context of the oracle itself suggests fire imagery instead. There is no need to jettison the immediate context in order to interpret the verse (Delitzsch 1954a:117; Williamson 2014:186-188).

vine protection and guidance. Both of these theophanic motifs incorporate cloud and fire as well as the darkness and light which attend these phenomena in the physical world. As I have argued at length earlier (see section 2.2.), the conceptual use of light in this oracle is paradigmatic of the entire OT as metaphorically projected into both the emotional subdomain and the moral subdomain and as conceptualizing both concepts of WISDOM and LIFE.<sup>52</sup>

The "word to Isaiah" oracle includes six chapters (Isaiah 7-12), presumably situated during the reign of King Ahaz of Judah. This oracle is addressed primarily to the northern kingdom of Israel, and the specific section in focus extends from Isa 8:1-10:19. The concluding refrain of this oracle utilizes that same theophanic double-entendre as seen in the earlier oracle. In the final refrain, the prophet describes the judgment of YHWH in theophanic terms, affirming that the "Light of Israel" (i.e., the guiding light of fire in the pillar theophany) will become instead the consuming fire as seen in the storm theophany at Mt Sinai (Isa 10:17).<sup>53</sup> However, the contrasting image of light in the middle paragraph (Isa 8:19-9:6) does not utilize theophanic fire imagery but rather solar imagery, conceptualizing the coming new age as the solar light of dawn rising in the darkness.<sup>54</sup> The primary difference between these kinds of light imagery regards the scope of the light described: the light of fire, even in a theophanic sense as described in the OT, is a localized phenomenon, whereas the light of dawn is an explicitly universal phenomenon. Throughout the exodus narrative, the book of Exodus consistently describes the actions of YHWH as causing darkness for the Egyptians but causing light for the Israelites. In Isaiah, the shift to the use of solar imagery for the coming new age is, by its nature, inclusive of all nations without a preference for any specific plot of land or group of people. This would serve as a powerful, yet surprising, redemption motif for both Israelite kingdoms, assuring the restoration of the northern tribes as well as the oppressing Assyrian empire when YHWH finally completes the work of divine judgment at Mt Zion with-

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52. See Martin Luther, *Commentary on Isaiah* [LW 16:65]; Delitzsch 1954a:177; Mauchline 1962:85-86; Oswalt 1986:164-165; Wade 1911:16,35; Miscall 1993:31; Motyer 1999:65; Tucker 2015:201-202,222; Ruark 2017:78-99.

53. See Martin Luther, *Commentary on Isaiah* [LW 16:110-111]; Wade 1911:76.

54. See Leo the Great, *Sermon #25*, 3 [FC 93:101]; Mauchline 1962:111; Oswalt 1986:242-245.

in the southern kingdom of Judah. In this oracle, the modern exegete again sees evidence for both structural metaphors WISDOM IS LIGHT and LIFE IS LIGHT.<sup>55</sup>

The short "burden of Babylon" oracle stretches across most of two chapters (Isa 13:1-14:27), also presumably situated during the reign of Ahaz. While this oracle is of paramount significance concerning the concept of the *יום יהוה*, its conceptualization of light remains strictly within the physical domain with no discernible metaphorical projection. As discussed above, an exegesis of various levels of context for this oracle suggests that the verbs and nouns used in Isa 13:10 do not refer literally to the malfunction of the celestial luminary, but rather are used hyperbolically to describe the obstruction of the light from the celestial luminaries to the degree that the stars and moon are completely obscured (contra Brueggemann 1998a:119). Within the oracle, the darkening of the celestial luminaries serves as a portent of divine judgment in a similar manner as described in both of the oracles just discussed.

The lengthy oracle titled the "word of YHWH by Isaiah" (Isa 20:1-35:10) is addressed to the city of Jerusalem and is situated late in the career of Isaiah according to its superscription. In contrast to the oracle to Babylon described above, this oracle deploys the concept of light to depict the inauguration of the new age in a way that appears completely metaphorical.<sup>56</sup> One section in the middle of the oracle (Isa 30:15-32:8) affirms that the light of the moon will become the light of the sun, and that the light of the sun will become the light of seven days (Isa 30:26). This phrase seems to describe a variation in temporal brightness, that is, that the daylight of the new age will be seven times brighter than the sun and will (apparently) shine during both the day and night.<sup>57</sup> It is possible that the "seven days" mentioned in this oracle alludes to the seven days of creation in the Genesis 1 narrative, but this allusion is extremely forced (contra Beuken 2000:174-175). It should be noted that this oracle presents a third different use of the concept of light to describe the new age, combining both lunar and solar imagery in addition to the dawn imagery of Isaiah 9 and the pillar theophany imagery of

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55. See Wade 1911:64; Mauchline 1962:111; Tucker 2015:245.

56. See Mauchline 1962:211; Watts 1985:401; Motyer 1999:199.

57. See John Cassian, *Third Conference of Abbott Theonas*, Conference 23.3 [NPNF II 11:521]; John Calvin, *Commentary on Isaiah* [CC 14:377]; Delitzsch 1954b:38-39; Kaiser 1974:303; Reece 1990:75-77; Blenkinsopp 2002:328.

Isaiah 4. The references to the binding up and healing of wounds suggest an application of the structural metaphor LIFE IS LIGHT.<sup>58</sup>

The latter "half" of the book of Isaiah references the concept of light in numerous disparate paragraphs: Isa 42:5-9 (v.6), 45:1-7 (v.7), 49:1-6 (v.6), 50:4-11 (vv.10-11), 51:4-6 (v.4), 52:13-53:12 (v.11), 58:1-14 (vv.8-10), 59:1-21 (v.9). All of these passages utilize light imagery as standard applications of the structural metaphors WISDOM IS LIGHT and/or LIFE IS LIGHT, with the exceptions of Isa 49:6 and Isa 53:11.<sup>59</sup> The deployment of the concept of light in Isa 49:6 bears special consideration because of its parallelism to the concept of salvation, suggesting the structural metaphor SALVATION IS LIGHT.<sup>60</sup> The universal nature of the light described suggests that solar imagery is being used both here and in Isa 42:6, and both passages draw comparisons between the concepts of *light for the Gentiles* and *a covenant for the people(s)*.<sup>61</sup> Isaiah 49 repeats the same central ideas as Isaiah 42, but introduces the specific, yet undefined, concept of salvation, which is then reprised in Isaiah 51.<sup>62</sup> Undoubtedly, the vision of Isaiah pairs the concept of salvation with conceptualizations of both wisdom and life, but also includes a conceptualization of the strength and/or power of YHWH. The founda-

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58. See Miscall 1993:79; Tucker 2015:339.

59. For some limited discussion of the term "light" in Isa 53:11, see North 1952:139-140; Brueggemann 1998a:247, 1998b:148-150; Goldingay & Payne 2006b:322-325.

60. See Kaiser 1974:99-100; Brueggemann 1998b:28-29,111-112; Watts 1987:187.

61. See Ephrem the Syrian, *Commentary on Isaiah* 51.4 [ACCS 11:137-138]; Cyril of Alexandria, *Commentary on Isaiah* 4.5.51.4 [ACCS 11:138]; Martin Luther, *Commentary on Isaiah* [LW 17:77,175]; John Calvin, *Commentary on Isaiah* [CC 15:294-295, CC 16:17-19,69-70]; Wade 1911:271; McKenzie 1968:39-41,103-106,118-125; Young 1972:274-276; Kaiser 1974:99-100,211-212,235-236; Miscall 1993:121; Hanson 1995:46-47,130-131,144-145; Koole 1997:230-233, 1998:23-25,149-150; Childs 2001:325,385-386,402; Blenkinsopp 2002:212,301-302,328; Goldingay & Payne 2006a:227-229, 2006b:166,227-228; Tucker 2015:420-421,468-469,483,528. Brueggemann (1998:41-45) argues that a global scope for Isaiah 42 should be considered tentative at best, but he does not engage in any significant exegetical analysis to refute a multi-national reading. He is understandably concerned to avoid reading Christian missiology back into the text of Isaiah, but the universal nature of the repeated light imagery, paired with the explicitly multi-national rhetoric of the entire latter half of the book of Isaiah, strongly suggests a global scope. Not only this, but Brueggemann himself draws conceptual parallels between Isa 42:6, Isa 49:6, and Isa 51:4 (Brueggemann 1998b:126-127).

62. See Wade 1911:318,327; Delitzsch 1954b:262-273,283-284; North 1952:119.

tional point here is that the book of Isaiah never appears to utilize the direct metaphor POWER IS RADIANCE. Rather, in this book any conceptual link between the concepts of light and power are made via the concept of YHWH's salvation.

Undeniably, the capstone of the conceptual use of light in the book of Isaiah is found in the ode to Mt Zion in Isaiah 60:1-22. The chapter depicts the coming new age using the extended word picture of the earth shrouded in the darkness of night, upon which dawns, not the sun, but the direct theophanic light of the glory of YHWH.<sup>63</sup> The poem describes this divine light superseding the light of both the sun and the moon, thereby bringing an end to the cycle of day and night and establishing an age of unending day on the earth (cf. Isa 24:21-23; Zech 14:7).<sup>64</sup> The light imagery depicted here is conceptually similar to both Isaiah 9 and Isaiah 30, with the difference being that Isaiah 60 explicitly identifies this light as sourced in YHWH coming to the earth in a similar manner as the sun comes over the horizon and covers the earth with light.<sup>65</sup> Conceptually, this word picture is almost exactly the same as the vision

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63. See John Calvin, *Commentary on Isaiah* [CC 16:272-280]; Wade 1911:380; Jones (D.R.) 1964:65-67; Young 1972:443-447; Watts 1987:295; Reece 1990:40-41; Miscall 1993:136; Brueggemann 1998b:209-210; Motyer 1999:371-375; Childs 2001:496; Koole 2001:215-225; Blenkinsopp 2003:210-211; O'Collins 2012:107; Goldingay 2014:246,253-254,277-279; Tucker 2015:528. Westermann writes: "There is something odd about the way in which the verbs denoting coming and appearing (equivalent to the rising of a star) in vv.1 and 2b pass over into one another" (Westermann 1969:357). On the contrary, every linguistic feature of the photic imagery used in this passage follows prototypical patterns in BH when speaking of the rising of the sun (see sections 1.2.4. and 2.1.1.; also Ruark 2017:117-122).

64. See Ambrose of Milan, *Hexaemeron* I.10.37 [FC 42:42-43]); also Origen Adamantinus, *Commentary on the Gospel of John* 1.161 [ACCS 14:66]; Wade 1911:385; Delitzsch 1954b:421; Jones (D.R.) 1964:71-72; Watts 1987:297; Reece 1990:39-41; Meyers & Meyers 1993:432-434; Brueggemann 1998b:209-210; Motyer 1999:371-375; Blenkinsopp 2003:212-217; Tucker 2015:529.

65. See Martin Luther, *Commentary on Isaiah* [LW 17:312]; Delitzsch 1954b:38-39,409-411; Kaiser 1972:127; Watts 1987:295-297; Miscall 1993:40,136; Motyer 1999:88,371; Goldingay 2014:277; Tucker 2015:528. In their textbook promoting what they call "iconographic exegesis" (de Hulster & Strawn 2015:197) in the OT, de Hulster and Strawn see conceptual parallels between Isaiah 60 and the Apadana reliefs from Persepolis in the use of "solar imagery, the wealth of nations, and the unforced bringing of tribute" (de Hulster & Strawn 2015:201). However, they jettison the many layers of *textual* context much too quickly in their treatment of this solar imagery—not to mention engaging in any semantic or conceptual analysis of the terminology used in the text—before drawing a connective link between the conceptualization of YHWH in this text and various seal impression images dated to the Yehud era during the Persian period. For both lexical symbols and iconographic images, apparent

of the prophet described in Ezekiel 43, with Y<sub>HWH</sub> permanently dwelling atop Mt Zion in the city of Jerusalem.

Conceptually, the modern exegete cannot help but note the similar use of solar imagery and "light of the world" terminology found in the book of Isaiah and numerous other ANE texts, most especially the Code of Hammurabi (see sections 4.2., 5.2., and 6.2.). At the same time, however, the conceptual operation of light in the book of Isaiah is fundamentally different than all the other texts. All the extra-biblical material apparently utilizes this kind of light imagery as an application of the POWER IS RADIANCE metaphor, affirming that the "light" covers the lands of the earth as the result of the king exercising his power and authority over his subjects and thereby bringing about a desirable state of affairs. This is not the case with the deployment of light imagery in the book of Isaiah. The book of Isaiah certainly depicts Y<sub>HWH</sub> exercising his divine power and authority to bring about a desirable state of affairs, but does not deploy light imagery in order to do so.

According to the book of Isaiah, the earth is filled with light, not on account of Y<sub>HWH</sub>'s divine power, but because of Y<sub>HWH</sub>'s divine presence. The latter portion of the book of Isaiah does not describe Y<sub>HWH</sub> ascending to the throne of the world, but rather descending to an earthly dwelling place. As attested in the book of Isaiah, the omni-temporal light of the eschatological age results from Y<sub>HWH</sub>'s permanent physical presence on the earth in contrast with Y<sub>HWH</sub>'s periodic and theophanic "perceived presence" at various points in redemptive history. Thus, the prophetic vision of the arc of human history is linear, not circular as proposed by Reece in his "metamorphosis of light" (Reece 1990:37).

In sum, before creation, God is the Light who creates light. As He creates sun, moon, and stars, he transfers the responsibility of cosmic illumination to them. Presently, they are the only source of light. During the future judgment, those heavenly bodies are darkened after which God Himself again becomes the sole source of light (Reece 1990:37).

The primordial world begins in darkness with no light, with the ethereal presence of God's spirit moving over the primeval waters (Gen 1:2). The creative work of Y<sub>HWH</sub> brings light into the cosmos, with the light of day on earth alternating with the darkness of night;

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similarity does not guarantee conceptual equality. While the observations of de Hulster and Strawn are interesting, they do not contribute much to help the reader understand the fundamental conceptualization of either Y<sub>HWH</sub> or the light referenced in Isaiah 60.

this state of affairs will continue until the eschaton according to the covenant promise of YHWH (Gen 8:22). The cosmos ends in light with no darkness, with the physical presence of YHWH himself illuminating and ruling the earth (Isa 24:21-23, 60:19-20; Zech 14:3-9).

Contra Reece, I propose that the *eschatological theology* of light in the book of Isaiah does not mirror the creation narrative of Genesis 1 but rather mimics it, thereby bringing YHWH's creative movement to completion.<sup>66</sup> The days of creation move from darkness to light, from evening to morning. In the same way, the physical presence of YHWH on earth first brings darkness and then light: the doom of judgment for human moral wickedness followed by the eschatological age of life and light—that is, a new era of YHWH's immanent rule characterized by moral righteousness, emotional pleasantness, physical wholeness, etc.

### 7.1.3. Theological Use of Light in the Writings

I have discussed at length in Chapter 2 the various metaphorical and metonymic uses of the concept of light in the OT (see also Ruark 2017:74-99). Although these are especially prominent in the so-called "wisdom literature," I will not recap those discussions here, but will rather focus on the metaphysical implications of these conceptual dynamics.

**7.1.3a. Theological distinctives in the Psalms.** The book of Psalms utilizes the motif of light in similar ways as in the Torah and the Writings, especially the books of Genesis and Isaiah. Psalms 74 and 136 mention the creation of the celestial luminaries in celebration of the kingly power and enduring mercy of YHWH. I consider it very likely that both psalms allude specifically to Genesis 1 (as well as other texts), although this cannot be proven conclusively. If so, this would strengthen the arguments presented earlier for the metaphysical theology of light in the creation narrative of Genesis 1, but textual dependency is not strictly necessary for my earlier argument to stand. In a similar way to the book of Isaiah, the book of Psalms uses the motif of light in reference to both the pillar theophany (Psalms 78, 105) and the storm theophany (Psalms 77, 97) from the exodus narrative. In the cases of Psalms 78, 97, and 105, these recollections of stories from the past occur in the context of encouraging the present worshipping community to live a lifestyle of moral righteousness in relationship with YHWH their God. This specific emphasis on the moral aspect of the conceptualiza-

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66. See Young 1972:309; Blenkinsopp 2000:191,249-250, 2002:328; 2003:211,217; Tucker 2015:552-554.

tion on light continues throughout the book, especially in the psalms in which light develops the concepts of *torah* and *salvation* (as per the book of Isaiah also).

Psalm 19 draws an indirect comparison between the *torah* of YHWH and the sun, with the concept of light as the common thread uniting the two halves of the psalm (Cassuto 1961b:34). In the physical domain, the sun provides physical light and heat for all of humankind; similarly, in the personal domain, YHWH's *torah* provides the moral and emotional "light" of WISDOM and LIFE (both as a structural and a primary metaphor!).<sup>67</sup> The metaphorical comparison between *torah* and light is more direct in Psalm 119 (vv.105,129-136) and the moral application much more explicit. Other psalms which specifically emphasize a moral application of the conceptualization of light include Psalms 4, 31, 37, 67, 89, 90, 97, 112, and 139; in all these cases, the text uses standard light metaphors as explained in Chapter 2 of this dissertation.<sup>68</sup>

The psalmists' use of light to express the concept of salvation is more complex, however, and merits closer attention. In contrast to the book of Isaiah, in which the salvation of YHWH is conceptualized as a future global phenomenon, Psalm 27 appears to speak of salvation as a present personal reality grounded in a past event. This past event is not the national salvation of Israel (as per Psalm 44), but rather a personal salvation from some unnamed oppressor(s). In essence, the psalmist affirms: *YHWH has saved me in the past, and I am trusting YHWH to save me again*. However, the psalmist speaks of this salvation in relational terms, as if from a place where light is shining on him in his present state of being oppressed, asking YHWH not to abandon him or turn away from him.<sup>69</sup> The relational situation is exactly the opposite in Psalm 80, where the psalmist affirms that the relationship between YHWH and the nation of Israel has already been severed. Here, the psalmist pleads with YHWH to turn from his

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67. See Basil of Caesarea, *Hexaemeron* 6.9 [FC 46:97-103]; Ambrose of Milan, *Hexaemeron* IV.6.25 [FC 42:148-149]; Martin Luther, *Commentary on Joel* [LW 18:90-91]; John Calvin, *Commentary on Psalm 19* [CC 8:315-316]; Briggs & Briggs 1907a:162-168; Delitzsch 1952a:279-285; Dickson 1959:92-95; Kidner 1973:97-100; Plumer 1975:255-256; Keel 1978:36-37; Craigie 1983:177-184; Kraus 1988:267-276; Clifford 2002:111-116; Goldingay 2006:284-292; Wallace 2009:46-52.

68. See Ruark 2017:94-95 for a brief discussion of the idiosyncratic use of the derivative noun קָאֹר in Psa 90:8.

69. See Briggs & Briggs 1907a:238; Plumer 1975:353; Kraus 1988:333; Wallace 2009:71.



anger and smile on them again, thereby restoring the relationship so that Israel might be saved (i.e., a future national phenomenon).

Psalm 44 also speaks of salvation as a national phenomenon, affirming that Y<sup>HWH</sup> saved Israel in the past by accomplishing military victories for them by his divine power. This passage does not include a specific use of the metaphor SALVATION IS LIGHT, as seems apparent in Isa 49:6, Mic 7:8, and Psa 27:1. Although the conceptualization of salvation in this context certainly includes the actualization of divine power, *the psalmist does not utilize the concept of light as a means of conceptualizing Y<sup>HWH</sup>'s power*. Rather, the concept of light is applied relationally to describe Y<sup>HWH</sup>'s favorable disposition toward the nation of Israel, which is a conceptual component of the described salvific reality, but is not intrinsically constitutive of the salvific action.<sup>70</sup> Therefore, the modern exegete observes the consistent and coherent pattern throughout the Psalms and the Prophets that the concept of light does not express the *power* of Y<sup>HWH</sup>'s salvation but rather the relational properties (i.e., *favor* and/or *knowledge*) of Y<sup>HWH</sup>'s salvation. The conceptualization of light in relation to the concept of salvation does not consistently utilize the conceptual metaphor POWER IS RADIANCE, but rather the manifold applications of the WISDOM IS LIGHT and LIFE IS LIGHT metaphors evidenced throughout the OT as a whole.

There are five specific psalms which refer to light as a specifically theological concept in the most proper sense: Psalms 36, 43, 76, 104, and 118. In Psalm 43:3, the psalmist asks Y<sup>HWH</sup> to "send out your light," but the context does not provide enough clues to determine the nature of the light specified here. Perhaps the psalmist uses a simple TRUTH IS LIGHT structural metaphor, or perhaps the psalmist refers to a full-fledged metaphysical concept of Uncreated Light, as appears to be the case in Psa 76:5 and Psa 104:2 (cf. also Psa 50:2, 80:2).<sup>71</sup> Whatever the case, the modern exegete can observe that the light referenced is

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70. See Briggs & Briggs 1907b:378; Delitzsch 1952b:68.

71. See Jerome, *Homily 30* [FC 48:222-223]; Gregory of Nazianzus, *On Holy Baptism*, Oration 40.36 [NPNF II 7:373]; John Calvin, *Commentary on the Psalms* (CC 11:145); Briggs & Briggs 1907a:378, 1907b:166; Delitzsch 1952b:345, 1952c:128; Plumer 1975:502; Allen 1983:26; Craigie 1983:328; Clifford 2002:217; Goldingay 2006:31-32,452. Some scholars read the reference to light in Psa 104:2 not as Uncreated Light but as natural created light (Briggs & Briggs 1907b:331; Delitzsch 1952c:128; Dickson 1959:225-226; Kidner 1975:368-369); Goldingay 2008:183-184) or perhaps theophanic light (Plumer 1975:921). If indeed the psalmist refers to physical light in Psa 104, this would make the argument even

sourced in Y<sup>HWH</sup> but remains distinct from him. The psalmist does not ask for Y<sup>HWH</sup> to send out *himself*, but rather *his light* and *his truth*. The modern exegete encounters a very similar ambiguity in Psa 118:27 as well, which could plausibly refer to a theophanic phenomenon of the past (most likely the pillar theophany from the exodus narrative, in my opinion) or could also plausibly exhibit some metaphorical application of light or refer to the metaphysical concept of Uncreated Light itself.<sup>72</sup> It is noteworthy that all of these five psalms emphasize a moral and/or relational application of the concept of light.

Psalm 36:10 is the most sensitive text concerning the theological use of light in the psalter, and perhaps in the entire OT. I argue that this couplet, via synonymous parallelism between the two strophes, conceptualizes human personal life as light using the primary metaphor LIFE IS LIGHT (Plumer 1975:442-443). The prepositions used in the verse make explicit that this "light" is sourced from Y<sup>HWH</sup>, yet also distinct from him (cf. Psa 43:3, 76:5, 104:2). There are two major exegetical issues at stake regarding the specific referents for each use of the noun אור in the final strophe of the couplet. First, does the mention of Y<sup>HWH</sup>'s light here only refer metaphorically to human personal life, or does the term simultaneously refer to Uncreated Light? Gregory of Nazianzus does not exegete the text in any of his orations, but leaves no doubt that he concludes the latter:

But we have so much confidence in the Deity of the Spirit Whom we adore, that we will begin our teaching concerning His Godhead by fitting to Him the Names which belong to the Trinity, even though some persons may think us too bold. The Father was the True Light which lightens every man coming into the world. The Son was the True Light which lightens every man coming into the world. The Other Comforter was the True Light which lightens every man coming into the world. Was and Was and Was, but Was One Thing. Light thrice repeated; but One Light and One God. This was what David represented to himself long before when he said, In Your Light shall we see Light. And now we have both seen and proclaim concisely and simply the doctrine of God the Trinity, comprehending out of Light (the Father), Light (the Son), in Light (the Holy Ghost) (Gregory of Nazianus, *On the Holy Spirit*, Oration 31.3 [NPNF II 7:318]).

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stronger for the metaphysical etiology of light in Genesis 1 as argued in this dissertation (see section 7.1.1.).

72. Interestingly, Briggs & Briggs (1907b:407) as well as Goldingay (2008:364) see in Psa 118:27 a reference to the light of God's face, although the rationale for this view is not given in either case. In my judgment, this interpretation most likely results from the use of the verb ἐπιβαίνω in the LXX (see section 3.2.2).

I have already shown how the phrase "to see light" is used in the OT as a metonym for being alive, as is the case here (see section 2.1.1.; also Ruark 2017:74-78). The second exegetical question concerns whether the metonym refers simply to physical life or to some higher kind of metaphysical "illumination" (Weiser 1962:310-311).<sup>73</sup> Again, Gregory explicitly selects the latter of these options:

Therefore listen to the Voice of God, which sounds so exceeding clearly to me, who am both disciple and master of these mysteries, as would to God it may sound to you; I Am The Light Of The World. Therefore approach Him and be enlightened, and let not your faces be ashamed, being signed with the true Light. It is a season of new birth, let us be born again....The Light Shines In Darkness, in this life and in the flesh, and is chased by the darkness, but is not overtaken by it:— I mean the adverse power leaping up in its shamelessness against the visible Adam, but encountering God and being defeated — in order that we, putting away the darkness, may draw near to the Light, and may then become perfect Light, the children of perfect Light (Gregory of Nazianzus, *On the Holy Lights*, Oration 39.2 [NPNF II 7:352]).

Be purified, and you shall be clean (for God rejoices in nothing so much as in the amendment and salvation of man, on whose behalf is every discourse and every Sacrament), that you may be like lights in the world, a quickening force to all other men; that you may stand as perfect lights beside That great Light, and may learn the mystery of the illumination of Heaven, enlightened by the Trinity more purely and clearly, of Which even now you are receiving in a measure the One Ray from the One Godhead in Christ Jesus our Lord; to Whom be the glory and the might for ever and ever (Gregory of Nazianzus, *On the Holy Lights*, Oration 39.20 [NPNF II 7:359]).

Therefore since you have heard these words, come forward to it, and be enlightened, and your faces shall not be ashamed through missing the Grace. Receive then the Enlightenment in due season, that darkness pursue you not, and catch you, and sever you from the Illumining. The night comes when no man can work after our departure hence. The one is the voice of David, the other of the True Light which lights every man that comes into the world (Gregory of Nazianzus, *On Holy Baptism*, Oration 40.24 [NPNF II 7:368]).

If you are blind and unenlightened, lighten your eyes that you sleep not in death. In God's Light see light, and in the Spirit of God be enlightened by the Son, That Threefold and Undivided Light (Gregory of Nazianzus, *On Holy Baptism*, Oration 40.34 [NPNF II 7:372]).

It would seem, then, that St Gregory here either 1) understands a kind of synthetic parallelism between the two strophes in Psa 36:10, or 2) understands the entire middle section

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73. See Pelikan 1962:95-99; Weiser 1962:310-311. Cheyne (1904a:155) interprets the LXX rendering here as a reference to resurrection (cf. Isa 53:11); this is an intriguing possibility, to say the least, but I find no other commentator who takes this specific view.

of the psalm (vv.8-10) as referring to metaphysical regeneration and not simply physical life. Contextually, it seems highly unlikely that the entire middle section of the psalm would be referring to a metaphysical reality, especially since the psalmist explicitly affirms that YHWH sustains the life of both persons *and animals*, which presumably do not undergo any kind of metaphysical "salvation" (v.7). But synthetic parallelism certainly might be present in v.10, as evidenced perhaps by the shift in metaphor from water in the first strophe to light in the second strophe.

In my judgment, this exegetical interpretation is both permissible and plausible but not very likely. While there is corroborating evidence in the OT of the phrase "to see light" functioning as a metonym referring to physical life, I find no instances in the OT where this specific metonym undergoes a further metaphorical projection in order to refer to metaphysical illumination or spiritual regeneration.<sup>74</sup> However, I do find it likely that the reference to YHWH's "light," while utilizing the primary metaphor LIFE IS LIGHT, goes beyond this conceptualization and also refers directly to Uncreated Light as a metaphysical concept. Such an interpretation does not conflict with any of textual or conceptual evidence concerning the conceptualization of light in the OT, but this understanding of the verse remains tentative.

In either case, the psalmist affirms that YHWH's vivifying efficiency, whether conceptualized metaphorically as physical light or referentially as Uncreated Light, is what animates human personal life. Human personal life must be ontologically different than the Uncreated Light because human personal life is created. Thus, even if the psalm refers to YHWH's Uncreated Light, the most that can be definitively concluded from the text itself is that human persons *experience* YHWH's divine efficiency and not that human persons *participate* in YHWH's divine efficiency, as explicated by St Gregory. Still, his exegetical decisions might be correct; but they seem difficult, if not impossible, to verify from the Hebrew text alone.

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74. Various interpretations of the divine light referenced in Psa 36:10 abound within the Christian theological tradition: as a metaphysical concept of Uncreated Light (Augustine of Hippo, *Expositions on the Psalms*, XXXVI.13 [NPNF I 8:89-90]; Mantzaridis 1984:34; Kraus 1989:299); as an expression of mystical union with God (Delitzsch 1952b:6-7); as a simple metaphor (Dickson 1959:196; Kidner 1973:147); as a reference to the light of the divine face (Briggs & Briggs 1907a:319; Keel 1978:188; Craigie 1983:292; Kraus 1988:399-400; Goldingay 2006:511). Calvin affirms that this is only a metaphor, but then proceeds to mention the "light of the heavenly world" (*Commentary on the Psalms*, CC 9:12) without giving any detailed exegesis of the text.

The modern exegete observes light imagery in the Psalms as a multi-faceted prism comprised of a core *moral theology* of light with manifold illustrations and applications, both metaphorical and metaphysical. These various uses of the conceptualization of light exhibit conceptual consistency with the books of Genesis and Isaiah and the OT as a whole, but with a significant expansion on the concept of the Uncreated Light as a metaphysical phenomenon. Specifically, the book of Psalms explicitly refers to the Uncreated Light as a metaphysical concept, whereas the other books of OT literature only infer it.

**7.1.3b. Theological distinctives in Job.** While the book of Job is heavily laden with light imagery, most of these attestations reflect straightforward literal or figurative (either via metonymic extension or metaphorical projection) references to the sun and/or sunlight,<sup>75</sup> celestial light (Job 3:16, 12:22, 24:14), lightning (Job 38:24), firelight (Job 18:5-6), light as a generic substance (Job 33:28), or ambiguous light (Job 18:18, 33:30). There are seven explicitly theological references to light in the book of Job, and I argue that all of them either refer directly to natural phenomena or use explicitly natural imagery. In Job 25:3, the concept of God's light refers to the sun, as contextually indicated by the reference to "rising" on all people. In Job 29:3, the use of the parallel terms "lamp" and "light" imply that firelight is being conceptualized and applied as a metaphor for wisdom which comes from God.

It is the numerous references which I take as referring to lightning (Job 36:30,32, 37:3,11,15) that pose the most significant challenge to the modern exegete.<sup>76</sup> Contextually, it seems apparent that the storm imagery being utilized describes a typical lightning storm and not a storm theophany (e.g., Psalms 77 and 97), although the descriptions are not unlike various storm theophanies found in the OT (cf. Exodus 19-20, Habakkuk 3). Most strikingly, the conceptualization of lightning in these chapters appears very similar to other ANE depictions of lightning bolts as weapons held in the hand(s) of a storm god (see sections 4.1, 5.1, and 6.1). The fact that the author of Job theologically deploys various kinds of light suggests that

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75. Job 3:20, 24:16, 25:3, 26:10, 28:11, 31:26, 37:21, 38:19. Clines (2006:806-809,884-885) argues convincingly that the reference to light in Job 37:21 is not theophanic but meteorological (contra Hartley 1988:483-484); I concur (see Reece 1990:49-50,54,69-74).

76. See Dhorme 1967:555-567; Reece 1990:65-68; Balentine 2006:613-617. Dhorme writes: "The image is that of God brandishing the lightning flash and ready to fling it in a given direction" (Dhorme 1967:555); contra Gordis (1978:421-422) in regard to chapter 36 but in agreement with him in regard to chapter 37 (Gordis 1978:425-430).

the author of Job did not conceptualize Y<sub>HWH</sub> as a storm-god. Rather, I argue that the author of Job (as well as other ANE cultures) utilized projectile weaponry wielded by the hand as a means of conceptualizing that Y<sub>HWH</sub> (or a storm-god, for other ANE cultures) directly causes the physical phenomenon of lightning as well as thunder.<sup>77</sup>

Thus, the modern exegete can say that the book of Job exhibits a *natural theology* of light, appealing to various phenomena of light within the natural world to make certain theological assertions. The theological etiology of lightning offered in the book certainly incorporates a sense of divine power, but again, not in a way that utilizes the specific metaphor POWER IS RADIANCE. For the author of the book of Job, God is assuredly powerful; but neither the concept of light nor the concept of radiance are used to conceptualize that power. The concept of light is used to conceptualize the phenomenon of lightning itself via metonymic extension rather than to conceptualize the abstract concept of power via metaphorical projection. As with the concept of salvation in the other OT books, the phenomenon of lightning demonstrates God's divine power but is not itself constitutive of that divine power.

#### 7.1.4. Conclusions

Even a very brief survey of the distribution of the terms for the concept of light in the OT demonstrates that four specific literary works plus one physical object dominate the landscape of lexical frequency: the creation narrative of Genesis 1; the tabernacle menorah (attested throughout the Torah but primarily in Exodus); the book of Isaiah; the book of Psalms; and the book of Job. I have argued that the Genesis creation narrative exhibits a *metaphysical theology* of light, affirming that light and Y<sub>HWH</sub> are ontologically similar in effieience but dissimilar in essence. I have further argued that this metaphysical theology of light conceptually undergirds the nightly menorah ritual described in the Torah as a cultic re-enactment of the celestial luminaries within the sacred space inside the tabernacle structure, exhibiting the immanent presence and rule of Y<sub>HWH</sub> on earth. The book of Isaiah then applies the conceptualization of light toward an *eschatological theology* of the new age where Y<sub>HWH</sub> comes to earth and remains physically present on it, thus superseding the celestial luminaries and for-

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77. See Isho'dad of Merv, *Commentary on Job* 36.32, 37.2 [ACCS 6:188-190]; Gibson 1905:198-203; Driver & Gray 1921:316-321; Andersen 1976:262-267; Keel 1978:213-217; Hartley 1988:475-483; Wharton 1999:150-156; Clines 2006:806-809,871-885; Whybray 2008:167-170; Dell 2013:68-69; Newsom 2015:231-233.

ever eliminating the alternative cycle of day and night. The book of Psalms applies the conceptualization of light toward a *moral theology* that is both personal and relational, extolling the virtues of Y<sup>HWH</sup>'s salvation and commending the Uncreated Light as a metaphysical effulgence of Y<sup>HWH</sup>'s divine glory and majesty. In contrast to this, the *natural theology* of light in the book of Job is not metaphysical but metaphorical, utilizing the concept of light within the physical world in manifold ways to express theological ideas about experiential reality. Along the way I have demonstrated that the OT consistently and coherently uses the physical concept of light to conceptualize the abstract concepts of WISDOM and LIFE but not POWER, even in regard to the abstract concept of salvation and the physical concept of lightning.<sup>78</sup>

In the first part of this chapter, I have argued that the OT conveys the following metaphysical principle as operative in the ancient Israelite conceptual world: that Y<sup>HWH</sup> and light are ontologically similar in effieience but dissimilar in essence. This metaphysical principle aligns exactly with the proposed theological axiom Y<sup>HWH</sup> IS SELF-GENERATING LIGHT as derived from a cognitive semantic analysis of the linguistic evidence found in the OT pertaining to the concept of light. Consider the following: cognitively, one must begin with the phenomenon of light as a physical concept. The OT affirms that physical light is not self-generating, but Y<sup>HWH</sup> is self-generating; therefore, Y<sup>HWH</sup> and physical light must be ontologically different in essence. Y<sup>HWH</sup> is not physical light, but Y<sup>HWH</sup> of himself generates Uncreated Light (and can generate physical light as well); therefore, Y<sup>HWH</sup> and light must be ontologically similar in effieience. The OT implies that this Uncreated Light is ontologically metaphysical rather than physical, but the OT also explicitly describes this Uncreated Light as distinct from Y<sup>HWH</sup> himself as a metaphysical and personal Divine Being. Therefore, the statement Y<sup>HWH</sup> IS SELF-GENERATING LIGHT is not an ontological equation, but is a genuine metaphysical analogy in its most proper sense because the premised assertions still stand—that is, that Y<sup>HWH</sup> is self-generating, but Y<sup>HWH</sup> is not light. The metaphysical analogy Y<sup>HWH</sup> IS SELF-GENERATING LIGHT itself preserves the distinction between the similar self-generating effieience and the dissimilar ontological essence of Y<sup>HWH</sup> and Uncreated Light. Thus, the theological axiom Y<sup>HWH</sup> IS SELF-GENERATING LIGHT holds up as a consistent and coherent

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78. The use of light to conceptualize the abstract concept of human personal life (i.e. LIFE IS LIGHT as a primary metaphor) is the conceptual equivalent of Ware's "level 3" of light (Ware 2012:133).

metaphysical analogy under all manner of intense methodological scrutiny: linguistically, semantically, exegetically, typologically, logically, and philosophically.

## 7.2. Light as a Metaphysical Analogy in the Ancient Israelite Conceptual World

In this dissertation, I have shown how the referential use of light in the OT exceeds the bounds of mere metaphor, yet falls short of a full ontological equation of light and Y<sup>HWH</sup> (Lossky 1975:68).<sup>79</sup> I have further shown how a thorough-going consideration of the theological hypothesis Y<sup>HWH</sup> IS SELF-GENERATING LIGHT places it squarely within the category of metaphysical analogy, as described below:

Analogy uses a common term to designate realities that are both like and unlike with regard to the same point (e.g., "love" as predicated of God and human beings). Analogy is distinguished from (a) the case of equivocal terms, i.e., terms that are the same but designate totally dissimilar realities (e.g., "pen" as an enclosure for cattle and as a writing instrument); and (b) the case of univocal or synonymous terms, i.e., different terms that refer to an identical reality (e.g., "king" and "sovereign" for the male hereditary ruler of an independent nation). When comparing two realities, analogies "carry over" some core meaning but qualify it (Meyers & O'Collins 2012:7).

Thus, the cognitive exploration of light undertaken in this dissertation has proven extremely fruitful in the task of discerning a pre-Christian Yahwistic theology of light. What remains is to apply these conceptual observations into the theological discipline and express the resulting corollaries in proper philosophical language. It must be admitted that this process is interpretive and somewhat artificial, superimposing modern modes of thought onto ancient linguistic and literary idioms. But this kind of "metapsychology" (Sperber & Wilson 2002:3) is necessary for any kind of linguistic communication, whether ancient or modern, and is, in fact, a fundamental limitation of embodied existence. Hence, the modern exegete can and

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79. Ware (2012:133-134) identifies four "levels" of referential meaning for the concept of light—all of which are present in the OT—with the fourth level being the metaphysical Uncreated Light. Dodaro (2012:201-202) affirms that Augustine followed a similar line, but describes this in three levels instead of four, combining the referential and metaphorical use of the physical light into one category (Ware separates these as levels 1 and 2). Contra Ware, I contend that darkness cannot be properly considered as a genuine ontological analogy for God in the OT, as light can be. In my view, the OT does not affirm that God dwells in the "darkness" in its proper sense but in the "glory" which can produce darkness via the obstruction of light (as in Y<sup>HWH</sup>'s theophanic appearance on Mt Sinai). For some discussion on the use of both light and darkness as genuine theological analogies, see Behr 2012:183-184; Brown 2012:161-168; Ware 2012:133-137.



should press forward toward an articulation of an OT theology of light, leaving open the possibilities of disagreement, discussion, and debate.

### 7.2.1. Analogical Dynamics Between Light and Y<sub>HWH</sub>

Expressed as a cognitive metaphor, I have argued that the metaphysical analogy Y<sub>HWH</sub> IS SELF-GENERATING LIGHT operates within the conceptual world of the OT. Expressed in modern philosophical and theological terms, I affirm that the OT infers that Y<sub>HWH</sub> and light are ontologically similar in effieience but dissimilar in essence (Tanner 2012:126-128). Not only does this imply that the modern exegete can catalog certain ontological similarities and differences between light and Y<sub>HWH</sub>, but also that certain assertions can be made regarding what is both known and unknown regarding this ontological dialectic. Thus, starting with light as a physical concept and moving conceptually "upward," these must be discussed in the following order: 1) similarities between light and Y<sub>HWH</sub>; 2) differences between light and Y<sub>HWH</sub>; 3) what is known regarding light and Y<sub>HWH</sub>; 4) what is unknown regarding light and Y<sub>HWH</sub>.

First, a catalog of similarities between light and Y<sub>HWH</sub>: light enables vision physically; Y<sub>HWH</sub> enables vision both physically and personally. Light immanently rules over darkness in the physical domain; Y<sub>HWH</sub> immanently rules over everything in the physical domain and transcendently rules over everything in the metaphysical domain. Light affects human persons positively, both morally and emotionally; Y<sub>HWH</sub> also affects human persons positively: morally, emotionally, and relationally.

Secondly, a catalog of dissimilarities between light and Y<sub>HWH</sub>: light is created; Y<sub>HWH</sub> is uncreated. Light is impersonal; Y<sub>HWH</sub> is personal. Light is physical; Y<sub>HWH</sub> is metaphysical. Light is immanent and physically present in the physical domain; Y<sub>HWH</sub> is transcendent but ethereally present in the physical domain. Light is not the source of human personal life; Y<sub>HWH</sub> is the source of human personal life.

Thirdly, a catalog of what is known regarding light and Y<sub>HWH</sub>: the modern exegete can affirm that, according to the ancient Israelite conceptual world, light is created and Y<sub>HWH</sub> is uncreated. One can also assert that Uncreated Light is not created and is therefore different than light; light is physical, Uncreated Light is metaphysical. Interestingly, and perhaps ironically, together these observations show that the ontological differences between light and Y<sub>HWH</sub> can be defined with more precision than the ontological similarities.

Finally, a catalog of what is unknown regarding light and Y<sub>HWH</sub>: the modern exegete cannot define precisely the ontological similarity between Uncreated Light and physical light in the ancient Israelite conceptual world. Furthermore, one cannot define, but can only describe, the ontological similarity between Y<sub>HWH</sub> and light because one cannot define precisely the ontological essence of Y<sub>HWH</sub>. Therefore, it follows that a human person would be able to define more clearly the differences between physical light (as a physical phenomenon) and Y<sub>HWH</sub> (as a metaphysical Divine Being) because the precise distinction between God's essence and God's efficiency in the metaphysical domain is not clear. Interestingly enough, even modern scientists continue to struggle to define precisely the ontological nature of light in the physical domain, although the ancient Israelite would contend that one knows the physical essence of light more properly than one knows the metaphysical divine essence of Y<sub>HWH</sub>.

### 7.2.2. Proposed Theological Dynamics of Light

I will now propose some theological dynamics regarding the conceptual use of the light in the OT corresponding to the exegetical and analogical principles already described in this chapter. Although these proposals are both few in number and modest in scope, they thoroughly pass the tests of "consistency, coherency and explanatory power" (Johnson 1987:xxxvii) to which these kinds of philosophical conclusions must be subject. Thus, I argue that the modern theologian can make some reasonably confident assertions regarding the theological metaphysics of light in the ancient Israelite conceptual world.

**7.2.2a. Efficiency versus essence.** I have argued in this dissertation that the best exegetical interpretation of Genesis 1 shows that the light on Day One is sunlight, which suggests that the logical inconsistency of sunlight being created before the sun is an intentional stylistic feature of the text. I have also argued that the exegetical evidence further suggests that the Genesis 1 creation narrative offers a metaphysical etiology of light in the cosmos, positing that light is similar to God in efficiency but dissimilar to God in essence.<sup>80</sup> Further-

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80. This conclusion appears to be implied by Gregory of Nazianzus, but it is not certain: "God is Light: the highest, the unapproachable, the ineffable, That can neither be conceived in the mind nor uttered with the lips, That gives life to every reasoning creature. He is in the world of thought, what the sun is in the world of sense; presenting Himself to our minds in proportion as we are cleansed; and loved in proportion as He is presented to our mind; and again, conceived in proportion as we love Him; Himself contemplating and comprehending Himself, and pouring Himself out upon what is external to Him. That Light, I mean, which is

more, I have argued and demonstrated how this theological principle is consistently applied throughout the OT corpus and provides for a coherent "philosophy of light" within the ancient Israelite conceptual world. To put it simply: light, as a physical phenomenon, meant something to the ancient Israelite.

Therefore, light theology in the OT is cataphatic and not apophatic.<sup>81</sup> Taking Genesis 1 and Psalm 104 as a theological pair, I affirm that the ancient Israelites conceptualized YHWH as "living in inaccessible Light and penetrating by His energies the created world" (Lossky 1975:63), with the physical phenomenon of light as the prime example. I have argued that the narrative of Genesis 1 affirms that light both communicates and accomplishes (partially but not completely) YHWH's omni-temporal and omni-potent rule over the physical world. In the physical world, light utterly and completely dispels darkness (Pelikan 1962:83). In the same way, YHWH has utter and complete mastery over the physical elements, as evidenced by his ability merely to speak everything into existence. According to the ancient Israelite, light does not mean nothing; rather, it genuinely means something: YHWH is sovereign.<sup>82</sup>

**7.2.2b. Presence versus power.** This study has shown how, in the ancient Israelite conceptual world, YHWH is seen not merely as a common conceptual element of the WISDOM IS LIGHT and LIFE IS LIGHT structural metaphors, but as the determinative conceptual element. Furthermore, I have demonstrated how, in contrast to other ANE cultures, the OT consistently and coherently avoids the structural metaphor POWER IS RADIANCE, even in regard to the concept of salvation, which unequivocally includes some conceptualization of YHWH's divine power. Instead, the OT speaks of light in relational terms in all its uses of light, both metaphorical and metaphysical. Light theology in the OT appeals not to YHWH's *personal*

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contemplated in the Father and the Son and the Holy Ghost, Whose riches is Their unity of nature, and the one outleaping of Their brightness....I also acknowledge another Light, by which the primeval darkness was driven away or pierced. It was the first of all the visible creation to be called into existence; and it irradiates the whole universe, the circling orbit of the stars, and all the heavenly beacon fires" (Gregory of Nazianzus, *On Holy Baptism*, Oration 40.5 [NPNF II 7:361]).

81. Pelikan 1962:110-111; Ware 2012:139-141,142-144.

82. See Basil of Caesarea, *Hexaemeron* 6.3 (FC 46:86-88); Ambrose of Milan, *Hexaemeron* I.2.7, I.9.20-21 [FC 42:6-7,39]; Pelikan 1962:47-50; Wenham 1987:xlix-liii); Reece 1990:41; Koole 1998:23; Seitz 2016:83.

power but to Y<sub>HWH</sub>'s *relational presence* with and to and for humanity, and especially his covenant people (whether collectively or individually).<sup>83</sup> Conceptually, Y<sub>HWH</sub>'s divine light operates in the personal domain according to one's "mystical communion" (Mantzaridis 1984:114) with him; that is, the closer a person moves toward Y<sub>HWH</sub> (or perhaps, the closer Y<sub>HWH</sub> moves toward them), the brighter Y<sub>HWH</sub>'s light shines on them.<sup>84</sup> But this is not all: the metaphor of light is also used to conceptualize a *favorable* disposition of Y<sub>HWH</sub> toward a human agent; light conceptualizes not only the sovereignty of Y<sub>HWH</sub> but also the goodness of Y<sub>HWH</sub>.

Therefore, light theology in the OT is dialectical. Light utterly dispels darkness in the physical universe; but light can also be obstructed to varying degrees and sometimes extinguished altogether.<sup>85</sup> The metaphorical use of light in the OT reflects these multivalent properties, holding in tension a dialectic between divine sovereignty and human liberty. After establishing the metaphysical meaning of light in the cosmos as a token of Y<sub>HWH</sub>'s divine rule, the OT then proceeds along a different tack, using light to conceptualize not only the righteousness but also the pleasantness of Y<sub>HWH</sub>. To worship Y<sub>HWH</sub> as God within a covenant relationship carries moral and emotional benefits; conversely, to reject Y<sub>HWH</sub> as God carries negative moral and emotional repercussions as well. Y<sub>HWH</sub> is sovereign but not coercive; Y<sub>HWH</sub> is good.<sup>86</sup>

**7.2.2c. Immanence versus transcendence.** The OT applies this conceptualization of Y<sub>HWH</sub>'s relational presence from creation to the eschaton as a progressive movement from ce-

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83. See Wenham 1987:18; Reece 1990:154-161; Smith 1995:96-112.

84. Lossky writes: "The *Hagioritic Tome*, compiled by the monks of Mount Athos under the inspiration and supervision of St. Gregory Palamas, allows us to be precise about Palamas' view of what belongs to the realm of mystical theology. The authors of the *Tome* want to find in the Old Testament, alongside the dogmas of the ancient law, prophetic foreshadowings relating to what future dogma should be, the dogmas of the age of the Gospel; these latter appeared to the men of the Old Testament as mysteries which could not be clearly expressed" (Lossky 1975:50). See also Keel 1978:194; Mantzaridis 1984:104; Dupré 1988:13; Tanner 2012:122,128-130; Ware 2012:131-133,147-151,158-159.

85. See Pelikan 1962:42-43; Tanner 2012:129.

86. See Augustine, *On the Literal Interpretation of Genesis* 5.22, [FC 84:158-159]; Wenham 1987:l.iii.

lestial transcendence to terrestrial immanence.<sup>87</sup> At the beginning of creation, Y<sub>HWH</sub> is viewed as essentially transcendent but ethereally immanent via the hovering Spirit of God; in other words, the story begins with Y<sub>HWH</sub>'s *ethereal presence* in the darkness.<sup>88</sup> The initiation of Y<sub>HWH</sub>'s efficient action shines physical light into that darkness, which begins the personal revelatory mission of Y<sub>HWH</sub> in the cosmos. Throughout the course of history, the OT reports of Y<sub>HWH</sub>'s iterative and interrupting *perceptible presence* (sometimes but not always manifest as visible physical light) appearing to the nation as a whole (especially at the Red Sea and Mt Sinai) and to various individuals both before and after these events. Finally, at some future unspecified time known only to him, Y<sub>HWH</sub> will eternally establish his *physical presence* within the cosmos, thereby making physically visible the Uncreated Light which will forever eradicate the phenomena of day and night on earth.<sup>89</sup>

Therefore, light theology in the OT is simultaneously revelatory and mystical. Y<sub>HWH</sub> immanently reveals his divine efficiency within the cosmos but transcendentally remains hidden in his divine essence.<sup>90</sup> In the OT, the promise of the eschaton is that one day Y<sub>HWH</sub> will make his divine efficiency physically visible to all creation and will *fully* reveal his divine presence within the cosmos. Therefore, in the present time Y<sub>HWH</sub> is not yet fully revealed. Furthermore, light theology in the OT is neither incarnational nor sacramental. The theological use of light in the OT does not imply that Y<sub>HWH</sub> will physically reveal himself *as a human person*. This is not to deny any kind of incarnational theology in the OT, only that the OT does not use light theology to explicate this concept. Seeing that Christianity began as a reli-

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87. See Richardson 1953:43-45,49-50; Reece 1990:181-193; Seitz 2016:83.

88. See Basil of Caesarea, *Hexaemeron* 2.6 [FC 46:30-31]; John Calvin, *Commentary on Genesis* [CC 1:73-74]; Speiser 1964:3-13; Kidner 1967:45; Aalders 1981:55-56; Brown 2012:161. This is contra Westermann (1984:106-108), Wenham (1987:17), and others, whose arguments for the rendering "a great wind" do not convince. There is no reason to dismiss the notion of the immanent divine Spirit as present within the primeval chaos unless the modern exegete has already ruled it out. See discussion in footnote #74 in Chapter 2 of this dissertation.

89. See Basil of Caesarea, *Hexaemeron* 2.8 (FC 46 1963:33-36); Ambrose of Milan, *Hexaemeron* I.10.37-38 (FC 42 1961:42-44); Jones (D.R.) 1964:65-72; Mantzaridis 1984:104; Miscall 1993:146; Brown 1996:183-184; Conrad 1999:193-195; Childs 2001:499.

90. See Ambrose of Milan, *Hexaemeron* I.9.33-35 [FC 42:38-41]; Martin Luther, *Lectures on Genesis* [LW 1:13]; John Calvin, *Commentary on Genesis* [CC 1:57-60]; Pelikan 1962:26.

gious sect within Judaism, it is only natural that Christian theologians would have looked to older Hebrew texts to authenticate their confession of Jesus as Christ. It is certainly the case that the metaphorical conceptualization of light in certain passages within the book of Isaiah could be interpreted in support of an incarnational theology in the OT (especially in the "Servant Songs"), but the conceptualization of light in the OT does not intrinsically demand an incarnational theology. I have explained elsewhere that the LXX translation of the concept of "the light of God's face" carries definite incarnational overtones (Ruark, 2020), but any incarnational meaning to this conceptualization of light is uncertain in the LXX and altogether separate from the MT.

The modern exegete can say that light theology in the OT is not sacramental because the distinction between physical light and metaphysical Uncreated Light is always strictly maintained.<sup>91</sup> In more direct theological terms, the OT affirms in numerous ways how humanity *experiences* YHWH's divine efficiency at work in the created cosmos; in fact, the OT affirms that personal human life itself is a resultative function of YHWH's divine efficiency. But the OT never affirms that humanity *participates* or *shares* in YHWH's divine efficiency.<sup>92</sup> Again, it should be noted that the similarity of efficiency and the dissimilarity of essence between YHWH and light is also strictly maintained in both the physical domain (pertaining to physical light) and the metaphysical domain (pertaining to Uncreated Light).

This OT theology of light dovetails, not approximately, but *exactly* with the distinction between the *essence* (Grk. οὐσία) and the *energies* (Grk. ἐνέργεια) of God advocated

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91. See Origen Adamantinus, *Homilies on Genesis* I.7-8 [FC 71:55-57]; Gregory of Nazianzus, *On the Holy Spirit*, Oration 31.3 [NPNF II 7:318], *On Holy Baptism*, Oration 40.5 [NPNF II 7:361]; Basil of Caesarea, *Hexaemeron* 6.1-2 [FC 46:83-86]; Augustine of Hippo, *On the Literal Interpretation of Genesis* 5.20 [FC 84:158]; John Calvin, *Commentary on Genesis* [CC 1:63-64], *Commentary on Malachi* [CC 29:616-621]; Young 1972:119-122; Mantzaridis 1984:35,87,96-104; Torrance 2009:62-64; Tomoiogã 2015:148-152.

92. This becomes a discernible preoccupation of Christian theology, with the accompanying discussion regarding the ontological relationship between light as a physical concept and Uncreated Light as a metaphysical concept (see Behr 2012:183-294; Dodaro 2012:195-207; Hunsinger 2012:208-234; O'Collins 2012:108-121; Tanner 2012:122-130). Indeed, one can say that the fundamental difference between light theology in the OT and NT is that these concepts are kept distinct in the OT, whereas in both the NT and subsequent Christian theology these categorical lines become blurred, as evidenced by the great care Christian theologians have taken in their articulation of a theology of light.

within the Eastern Orthodox tradition of Christian theology.<sup>93</sup> While this theological idea is often credited to the hesychast monk Gregory Palamas of Thessaloniki (1296-1359 CE),<sup>94</sup> modern Orthodox theologians have strongly argued that this dialectic finds precedent in the trinitarian apologetics of the earlier Cappadocian Fathers (Gregory of Nazianzus, Basil of Caesarea, Gregory of Nyssa) and others.<sup>95</sup> Leaving aside the intricate debates both past and present regarding the metaphysics of Christian trinitarian theology, this study overwhelmingly suggests that the Greek Fathers were correct in their understanding of the theological use of the concept of light, even if their conclusions sometimes go beyond what can be exegetically determined from the OT text. Of course, what separates the early Christian theologians from the pre-Christian Hebrew writers is that the theology of light applied to YHWH in the OT becomes applied to Jesus of Nazareth and updated in accordance with the teachings of the NT. But the Christian patristic theologians developed the OT theology of light a step further, affirming that in Christ humanity can actually *participate* in the divine effluence (conceptualized as Uncreated Light) as opposed to merely *experiencing* the divine effluence via the action of physical light in the cosmos (Mantzaridis 1984:96-115,121-125). But in both cases, the foundational metaphysical principles regarding a theology of light remain the same.

One final derivative observation must be made here. The OT explicitly suggests some kind of ontological analogy between the physical phenomena of light and darkness and the philosophical categories of good and evil (Isa 5:20). The OT does not speak specifically regarding ancient Israelite metaphysics concerning good and evil, so the philosophical principles at play must be inferred by the reader. There is not space in this dissertation to perform a thorough treatment of this subject, but, considered in the context of the creation narratives in the Primeval History of Genesis, this study of the conceptualization of light in the OT supports the following proposition: *In the ancient Israelite conceptual world: both light and good have positive existence; darkness and evil do not.* In the OT, God creates light and calls

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93. See Polkinghorne 2012:22; Tomoioagã 2015:142-153.

94. See Mantzaridis 1984:11-14; Torrance 2009:47-52; Tomoioagã 2015:142-144.

95. "Admittedly the Church Fathers in the first centuries did not evolve any systematic teaching on divine essence and divine energy. But it would be no exaggeration to say that patristic tradition had already formulated such a teaching in general form, and that Palamas merely took it to its furthest conclusions" (Mantzaridis 1984:105). See Lossky 1975:46,54; Mantzaridis 1984:96,104-115; Torrance 2009:53-70; Tomoioagã 2015:146.

it "good," whereas darkness does not positively "exist" in the cosmos but is merely the absence of light.<sup>96</sup> Similarly, God positively creates the philosophical category of "good," and "evil" consists, not in the creation of something new, but in the volitional twisting of what is "good" for a purpose not in accordance with God's divine will.<sup>97</sup> This is a plausible theory concerning how the ancient Israelites addressed the philosophical problem of evil and merits further study within the discipline of biblical theology.

In sum: a cognitive study of light in the OT yields a cluster of assertions regarding an OT theology of light. Light theology in the OT is cataphatic: YHWH is sovereign. Light theology in the OT is dialectical: YHWH is sovereign but not coercive; YHWH is good. Light theology in the OT is both revelatory and mystical, but neither incarnational nor sacramental. What is the theological meaning of light in the OT? Efficiency, not essence. Presence, not power. Immanence, not transcendence.

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96. Augustine of Hippo, *Two Books on Genesis Against the Manichaeans* I.9.15 [FC 84:62-63]; Martin Luther, *Commentary on Genesis* [LW 1:17]; Pelikan 1962:42-43, 108-109; Reece 1990:33-55; Ware 2012:135.

97. See Ambrose of Milan, *Hexaemeron* I.8.29-32 [FC 42:32-38]; Basil of Caesarea, *Hexaemeron* 2.4-5 [FC 46:26-30].



## CHAPTER 8

### CONCLUSION TO THE DISSERTATION

The opening chapter of this dissertation introduced three specific thematic elements pertaining to light in the OT which the modern discipline of cognitive semantics is poised to address: the plausible referent(s) for the lexeme  $\text{אור}$ , especially in the Genesis 1 creation narrative; the presence (or not) of the metaphysical concept Uncreated Light in the OT; and the cognitive relationship between the concepts light and Y<sub>HWH</sub> in the ancient Israelite conceptual world. On the basis of my own previous study, this dissertation proposed at the outset that the conceptual metaphor Y<sub>HWH</sub> IS LIGHT is operative in the OT, but acknowledged some conceptual discontinuities within the metaphor that required further clarification.

The investigative method for the dissertation included three separate steps. In Part One (Chapters 1-3), I developed a conceptual hypothesis regarding the cognitive relationship between light and Y<sub>HWH</sub> on the basis of conceptual analysis of textual, epigraphic, and iconographic evidence from ancient Israelite culture. In Part Two (Chapters 4-6), I conducted a typological analysis of the conceptual evidence regarding the cognitive relationship between light and divinity in ancient Syro-Canaanite, Mesopotamian, and Egyptian cultures. In Part Three (Chapters 7-8), I have produced a logical synthesis of all this conceptual evidence and applied it toward the formulation of a theology of light in the OT.

#### 8.1. Summative Conclusion

The cognitive linguistic theory of *embodied cognition* provides the bedrock principle for the dissertation, a theorem which affirms that all human cognition flows from the embodied nature of human personal existence. This theory, along with the other four major principles of cognitive linguistics, gives rise to a secondary cognitive theorem commonly called *conceptual metaphor theory*, which states that all humans typically conceptualize abstract concepts in terms of concrete concepts. The practical outworking of this theory toward an application of the conceptual metaphor Y<sub>HWH</sub> IS LIGHT in the OT necessitates the postulate that any use of the physical concept of light for the conceptualization of Y<sub>HWH</sub> in the ancient Israelite conceptual world must in some way be cognitively dependent on the phenomenon of physical light, *as light actually operates in the physical world*.

### 8.1.1. Light and $\text{YHWH}$ in Ancient Israel

A cognitive semantic analysis of the lexeme  $\text{אור}$  in the OT overwhelmingly suggests that the concept of light in BH is cognitively based upon a network of interlocking visual, spatial and temporal concepts which comprise what may be called an Idealized Cognitive Model (ICM) of  $\text{אור}$  with the physical object of the sun as its most primitive cognitive referent. The conceptualization of sunlight undergoes a series of metonymic extensions and metaphorical projections in order to generate all the various semantic meanings of the lexeme  $\text{אור}$  in the OT. Metonymically, the referential meaning of the lexeme  $\text{אור}$  is extended to include moonlight, starlight, lightning, firelight, the light of the creature Leviathan, divine light, the "light of the eyes," the "light of the face," and even some references to light as a generic substance with no specified source. Metaphorically, the ICM of the lexeme  $\text{אור}$  is projected onto both the personal domain and the metaphysical domain as a means of structuring the emotional, moral, and relational subdomains of personal human and Divine existence. In the OT, the physical concept of light is used to conceptualize both concepts of WISDOM and LIFE, with  $\text{YHWH}$  being the common and determinative conceptual element in both cases. However, there are a few attestations of the lexeme  $\text{אור}$  which cannot seemingly be explained by mere metaphorical projection, but which appear to refer directly to a metaphysical concept of Uncreated Light generated by  $\text{YHWH}$  within the metaphysical domain. The use of both nominal and verbal concepts suggests the cognitive metaphor  $\text{YHWH IS SELF-GENERATING LIGHT}$  as operative in the ancient Israelite conceptual world underlying the OT text.

### 8.1.2. Light and Divinity in ANE Cultures

A thorough typological analysis of the referential and metaphorical use of light in ANE literature and iconography reveals many of the same physical referents and metaphorical projections as seen in the Israelite material culture. There is one exception, however, and its conceptual impact must not be underestimated. Many attestations of the metaphorical use of light in the ANE material can be explained via the conceptual metaphor  $\text{POWER IS RADIANCE}$ , a metaphor consistently avoided and conspicuously absent from the OT. Beyond this, however, the various ANE cultures exhibit some different worldviews concerning the ontological nature of the celestial luminaries and their relationship(s) to the metaphysical divine world. These philosophical differences are rightly classified as varying theologies of light

within ANE cultures, meriting another similar kind of typological analysis of the different ontologies of light within these cultural materials.

### 8.1.3. Toward an Old Testament Theology of Light

A survey of the attestations of the lexeme אור in the OT plainly shows that the concept appears most frequently in the books of Genesis, Isaiah, Psalms, and Job. The book of Genesis propounds a metaphysical theology of light, suggesting that light in the physical domain is similar in efficiency yet dissimilar in essence to YHWH in the metaphysical domain. This is based upon a thorough semantic and exegetical analysis of the lexeme אור in the Genesis 1 creation narrative, which suggests most plausibly that the light of Day One is sunlight. The book of Isaiah expounds an eschatological theology of light based on the advent of YHWH's immanent physical presence on the earth on the יום יהוה ("the day of YHWH"), thereby abolishing the alternating phenomena of night and day. The book of Psalms explicates a moral theology of light, using the metaphor of light to conceptualize the mystical aspects of personal, relational experiences of YHWH and his salvation. Finally, the book of Job evinces a natural theology of light, describing YHWH's power and control over the physical world, especially the phenomena of lightning and thunder. In all of these books, the OT follows a completely consistent pattern of using (sometimes quite intricately) the WISDOM IS LIGHT and LIFE IS LIGHT conceptual metaphors, but always avoiding the POWER IS RADIANCE metaphor so common in ANE literature and iconography.

The OT consistently and coherently displays the conceptual metaphor YHWH IS SELF-GENERATING LIGHT as a genuine metaphysical analogy, yielding a cluster of theological concepts. Light theology in the OT is cataphatic, revealing the omni-temporal sovereignty of YHWH. At the same time, light theology in the OT is also dialectical, revealing YHWH in his efficiency, yet concealing YHWH in his essence. The beneficent nature of this efficiency in the physical world reveals the fundamental goodness of YHWH. YHWH is sovereign, but not coercive; YHWH is good. Finally, light theology in the OT heralds the coming immanent physical presence of YHWH in the eschaton, but falls short of expounding either an incarnational revelation nor a sacramental participation in YHWH's divine efficiency. In short, light theology in the OT reveals YHWH's divine efficiency in the cosmos, his mystical presence with and to and for humanity, and his impending immanence in the physical world at the dawning of the eschatological age.

## 8.2. Possibilities of Historical Influence

On the basis of the current study, the modern scholar may be extremely tempted to assume that the cognitive model of light and its conceptual relationship to Y<sup>HWH</sup> as a deity finds its historical basis in a very primitive conceptualization of Y<sup>HWH</sup> as a sun-god. Petersen hints at such a view in his commentary regarding the use of solar imagery in the book of Malachi.

"There is mounting evidence that Yahweh was venerated using solar imagery in ancient Israel, particularly with the rise of monarchy. The notion of the sun shining may symbolize the effect of the deity functioning as ruler" (Petersen 1995:225).

This study has demonstrated that a conceptual analysis of light in ANE literature and iconography (including the OT) conclusively disavows Petersen's hypothesis here. The OT undoubtedly utilizes solar imagery when discussing the deity Y<sup>HWH</sup>, but with some distinctly different metaphorical applications. Specifically, the structural metaphor POWER IS RADIANCE, which permeates ANE literature, is everywhere absent in the OT. The "notion of the sun shining" certainly symbolizes the effect of various deities and kings functioning as rulers in various ANE cultures, but not the rulership of Y<sup>HWH</sup> as presented in the OT. These differences are systemic; the OT appeals to light as a substance of its own merit, not the object of the sun or its shining action.

Furthermore, this dissertation has conclusively demonstrated that there is no compelling cognitive reason to assume that the cognitive relationship between Y<sup>HWH</sup> and light in the OT is somehow a development from a prior conceptualization of Y<sup>HWH</sup> as a sun-god. If it appears that way to the modern scholar, it is only because the concept of light and the concept of a personal deity appear to be so cognitively primitive. If anything, the material evidence from Mesopotamia suggests that the personal depictions of the sun-god(s) become *less anthropomorphic and more symbolic* as time progressed (see note #3 of Chapter 5). Typologically, one might more easily make the argument that any conceptualization of Y<sup>HWH</sup> as a sun-god developed from the conceptualization of Y<sup>HWH</sup> found in the OT, not the other way around; however, this does not fit as well with the theory of embodied cognition. In any case, when evaluated according to the principles of cognitive linguistics, the cognitive use of light in the conceptualization of Y<sup>HWH</sup> in the OT might be very recent or very ancient in ANE history. There is no way to tell from the current study because the foundational concepts are so primitive in cognition and so universal in scope. One thing is certain, however: the modern

scholar can say conclusively that light theology in the OT (as explicated in this dissertation) stands completely on its own merit as a cognitive framework and need not be dependent in any way on the conceptual use of light and darkness in Persian or Achaemenid religion, as popularly supposed.

It has long been noted that many apparent similarities exist between theological concepts expressed in the OT and theological concepts expressed in various other works of ANE literature and iconography. The modern scholar can find conceptual comparisons between Y<sup>HWH</sup> and Baal (and other storm-gods in ANE cultures) in regard to a metaphysical ontology of lightning and thunder. At the same time, the modern scholar finds significant and unquestionable differences between the OT and other ANE literature regarding the conceptualizations of the sun, moon, and stars as well as the ontological relationship of the luminaries to the metaphysical divine world. Even in ancient Persian religion, there appears to be an ontological link between Ahuramazda and the sun that is not present at all in the OT in regard to Y<sup>HWH</sup> and the sun. In all these cases, the concepts are so cognitively primitive that it is extremely difficult even to speculate regarding the chronological influences of these various views on one another. The modern scholar can see the differences in these conceptual worlds, but there is no clear progression of thought evident in the various conceptualizations.

The same can be said regarding the contrasting metaphysical etiologies of light presented in the OT and ancient Egyptian materials. However, it must be noted that suggestions concerning a metaphysical etiology of physical light in Egyptian culture appear as early as the Pyramid Texts, stretching back in time as far as the extant material evidence can be dated. Certainly, the Egyptian metaphysical etiology of light predates any metaphysical etiology of light as codified in the OT, but it cannot be determined if the OT etiology of light developed specifically in response to the Egyptian etiology. What the evidence clearly asserts, however, is that the ANE peoples thought quite metaphysically about the physical phenomenon of light, even from extremely early in human history, and they developed sophisticated philosophies of the natural world in accordance with their metaphysical presuppositions. In other words, not only were ANE peoples asking the same questions that we still ask today, but they were proposing answers to those questions on the basis of metaphysical truth-claims.

Conceptually, within the OT itself, we cannot determine whether or not the Vision of Isaiah (Isaiah 1-39) constitutes the earliest historical attestation of the metaphorical projection

of the concept of light. However, the modern exegete can say that the evidence from the book of Isaiah suggests that the web of primary and structural metaphors undergirding the conceptual use of light in the OT was already established within the ancient Israelite conceptual world by the time of the appearance of the Vision of Isaiah. Of course, the dating of texts within the book of Isaiah is an exceedingly thorny issue in OT exegesis, going well beyond the scope of this study. I will not even attempt to speculate regarding a specific date for the development of the metaphorical system of light within ancient Israelite culture other than to say that the material evidence definitely shows it already in place in the Hellenistic period. However, there is no argument to be made for or against all the various conceptualizations of light in the OT being developed in the ancient Israelite conceptual world either early or late.

In my judgment, after conducting this study, I find certain textual allusions within the OT to be highly probable on the basis of the conceptual use of light. I think it is highly likely that both Psalm 74 and Psalm 104 specifically allude to Genesis 1 as presented in the MT. I also find it likely that both the exodus narrative tradition and the Sinai narrative tradition within the Exodus material were available to the prophetic writers who expounded the **יום יהוה** concept, although in my view this matter deserves much closer scrutiny. Scholars widely disagree concerning how the various **יום יהוה** texts relate and/or allude to one another, but I think it is likely that the "burden of Babylon" passage (Isaiah 13-14) within the Vision of Isaiah is a very early treatment of the topic within the prophetic corpus and that other prophets drew heavily upon it. However, this is merely my intuitive speculation based on patterns of lexical use within the various passages, which is not a reliable guide when standing on its own; the matter merits much greater study.

### **8.3. Potentialities for Further Research**

St Irenaeus of Lyon (c.130-c.202 CE) is the first post-biblical Christian theologian whose writings discuss light as a theological concept to any significant depth. His writings prove a helpful comparison to the findings of the current study because of his temporal proximity to the pre-Christian Yahwistic age. His theology of light compares quite favorably:

[God] is a simple, uncompounded Being, without diverse members, and altogether like, and equal of Himself, since He is wholly understanding, and wholly spirit, and wholly thought, and wholly intelligence, and wholly reason, and wholly hearing, and wholly seeing, and wholly light, and the whole source of all this is good — even as the religious and

pious are wont to speak concerning God. He is, however, above [all] these properties, and therefore indescribable. For He may well and properly be called an Understanding which comprehends all things, but He is not [on that account] like the understanding of men; and He may most properly be termed Light, but He is nothing like that light with which we are acquainted (Irenaeus of Lyon, *Against Heretics* II.13.3-4 [ANF 1:374]).

This assertion by Irenaeus clearly goes further than what can be affirmed from the current study, but it very nearly hits the mark. The objection resides in his use of the word, "most." The OT may reflect the same sentiment, but more work must be done in order to verify it. The issue at hand is whether the use of light as a theological metaphor is cognitively preeminent over other primitive theological metaphors found in the OT, such as wind, water, fire, or rock. All these metaphors merit similar conceptual studies as completed in this dissertation.

To push this kind of conceptual research forward within the discipline of ANE studies, it is necessary to build similar cognitive models of light in other ANE languages so as to compare and contrast them more fully with the cognitive model of light in BH as proposed in this dissertation. In all likelihood, those cognitive models would be very similar and would produce similar results as the current study, but there is no way to prove this conclusively until the necessary linguistic and semantic work has been completed. In my judgment, this kind of cognitive study should be done as much as possible concerning the ancient Egyptian materials, since they, of all the other extra-biblical material, exhibit the most sophisticated metaphysics regarding the concept of light.

Similarly, I believe constructing a cognitive model of light in Koiné Greek would prove extremely fruitful for a continuing study of the development of the conceptualization of light both in the LXX and the NT. This is a massive task because of the proliferation of Greek literature across various cultures in the ancient world. If this task were completed, however, the metaphysics of such a model could be compared and contrasted with the model presented by this dissertation. Of particular interest here would be the cognitive relationship between the concepts of light and life, since these concepts are so closely associated both in Johannine theology and early Christian patristic thought.

Finally, it must also be admitted that the principles of *embodied cognition* and *conceptual metaphor theory* are merely theories. Cognitive scientists continue to investigate the cognitive mechanics of the human brain, and further discoveries may correct these theories in the future. Both psychologists and linguists alike debate whether the brain actually functions

via the specific cognitive mechanics proposed by conceptual metaphor theory as a general principle (see Kövecses, 2008; Shapiro, 2011). Geeraerts makes a convincing argument that the application of the principles of embodied cognition must be tempered by what he calls the "Sociosemiotic Commitment" (Geeraerts 2016:527). He affirms that the cognitive patterns of any individual person can be both formed and shaped by the continuous interaction between that individual and others within a particular sociosemiotic environment. I have drawn on the encyclopedic information from my own cultural experiences in order to analyze and systematize the data observed in the OT. However, those aspects of the ancient Israelite cognitive environment (i.e., in the past) which I have taken as common to my own present cognitive environment (i.e., in the present) may not function in precisely the way I suppose. Moving ahead into the future, as more information continues to be collected about the ancient Israelite conceptual world, the sociosemiotic analysis of that information in conversation with the principle of embodied cognition will continue to shape and mold our modern conceptual and theological conclusions about light in the cognitive environment of the OT.

#### **8.4. Applications for Christian Theology and Spirituality**

Even as light was a controlling theological motif in ancient Israelite Yahwistic religion, so also light became a controlling theological motif for Christian theology and spirituality (Pelikan 1962:30-31). Light imagery from the book of Isaiah heralded the advent of Jesus the Messiah in the *Nunc dimittis* (Luke 2:28-32), the song that Simeon the Seer sang over the Christ child at his presentation in the temple. In the NT, light is a significant motif in Lukan theology, Johannine theology, and Pauline theology. Light is retained as the only natural metaphor for the incarnate Christ in the Nicene Creed, and every year the Great Vigil to commemorate the resurrection commences with the antiphonal proclamation "*The light of Christ*" as the Paschal candle is lit (BCP 2006:285). As mentioned earlier, the theological concept of Uncreated Light forms a central principle of Christian sacramental theology and mystical spirituality, especially for the church in the Eastern hemisphere.

The remarkable Christian innovation regarding light as a theological concept is the notion that the Christian does not merely *experience* but actually *participates* in Christ's divine action of illuminating the world (Pelikan 1962:84-89). This is not by way of a person's essential nature being changed from human to divine, but by participating in God's efficient



metaphysical illumination of the nations, as aptly explained by the American theologian Jonathan Edwards with apparent allusion to several OT passages, especially Psa 36:10.

Grace in the soul is as much from Christ, as the light in a glass, held out in the sunbeams, is from the sun. But this represents the manner of the communication of grace to the soul but in part; because the glass remaining as it was, the *nature* of it not being at all changed, it is as much without any lightsomeness in its nature as ever. But the soul of a saint receives light from the Sun of righteousness, in such a manner, that its *nature* is changed, and it becomes properly a luminous thing; not only does the sun shine in the saints, but they also become little suns, partaking of the nature of the fountain of their light. In this respect, the manner of their derivation of light, is like that of the lamps in the tabernacle, rather than that of a reflecting glass; which though they were lit up by fire from heaven, yet thereby became themselves burning, shining things [Jonathan Edwards, *On Religious Affections*, 3.7 [WJE I 1974:303, underline added].

In fact, we in the modern age still utilize many (if not all) of the same light metaphors as found in the OT and other ANE cultures. After all, we inhabit the same kind of physical body and exist in the same kind of physical environment. Light is always a metaphor for something good or pleasant and never for something evil or unpleasant. The writer of Genesis would have us consider that perhaps this is due to the ontological nature of physical light as both similar to God in efficiency and yet dissimilar to God in essence. If this is the case, then it stands to reason that there must be some evidence of this ontological reality within the physical world (Dupré 1988:12).

It is appropriate for theologians to explore whether or not, or to the extent which, light might serve as a symbol that orients us correctly toward God, or reveals something of God's nature. Such a program will be more helpful if it draws on properties of light that make sound physical sense...It turns out that light — in the broader sense of electromagnetic radiation — plays a larger role in the physical structure of the universe than one might guess.... The active verb of "creation" should not be understood in a simple-minded way as an event long ago, but as a continual process, more like an orchestra creating music, which is brought into being in the moment of its performance...The physical evidence suggests rather that the Creator brings about the character and being of inanimate physical things not by making them as they finally are, but by imbuing the world in the first instance with creative potential, and then acting as the ground or context which is needed in order that some specific realization of this potential can take place (Steane 2012:54-55).

This analysis of the physical properties of light coincides exactly with the theological presuppositions of light in the OT as presented in this study, that Y<sub>HWH</sub> is an active agent as both the originating and sustaining cause of the cosmos (see section 2.1.3.). Light as a physical phenomenon means something to us today, even as it meant something to them yesterday. For the ancient Israelite, each new morning was a covenant sign of Y<sub>HWH</sub>'s omni-present promise

to the world that the cycle of day and night would endure until the consummation of the eschatological age. For the Christian, each new sunrise is a sacramental testament to Christ's everlasting victory over darkness and death.

In the created cosmic order, today is Day Seven, the day of Y<sup>H</sup>W<sup>H</sup>'s perpetual sabbath rest. But tomorrow is the Day of Y<sup>H</sup>W<sup>H</sup>, a day of darkness followed by eternal Light shining ever onward in the Deeps of Time, when the Sun of Justice illumines us with the knowledge and glory of God. The ground will sprout forth its vegetation, the trees stretching out their hands in praise. The sea, the air, the land, all teeming with swarming creatures, will revel in the beauty and grandeur of what Christ has done for us and with us; and all the themes of his Great Music will be played aright. And God will declare that it is, and has been, and ever shall be, Very Good.

It is no mere accident that the days of creation and the eschaton are ordered alike:

evening, then morning;

darkness, then light;

death, then life.

For first comes the night, and afterward the dawn.

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## ADDENDUM

## ATTESTATIONS OF THE LEXEME אור IN THE OLD TESTAMENT

<u>Abbreviations:</u> E = excluded from MS N = no variants V = textual variant L = complete/partial lacuna Sp = spelling variant(s) X = fragment cancelled							
<b>OT Ref.</b>	<b>Physical Referent</b>	<b>Metonymic Referent</b>	<b>Metaphorical Referent</b>	<b>BHS</b>	<b>DSS</b>	<b>LXX</b>	<b>Domain</b>
<u>PROTOTYPICAL CORE</u> of attestations, where אור = φῶς							
Gen 1:18	Sunlight			הָאֹר	1Q1 [E] 4Q2 [N] 4Q4 [N] 4Q7 [L]	φωτὸς	Physical
Exo 10:23	Sunlight			אֹר	4Q14 [E] 4Q22 [E]	φῶς	Physical
Judg 16:2	Sunlight			אֹר		φῶτὸς [διαφάυση]	Physical
1 Sam 25:34	Sunlight			אֹר	4Q51 [X]	φωτὸς	Physical
1 Sam 25:36	Sunlight			אֹר		φωτὸς	Physical
2 Sam 17:22	Sunlight			אֹר		τοῦ φωτὸς	Physical
2 Sam 23:4	Sunlight			וְאֹר		φωτὶ	Physical
2 Ki 7:9	Sunlight			אֹר	6Q4 [E]	φωτὸς	Physical
Isa 9:1	Sunlight		LIFE/WISDOM	אֹר	1QIsa <sup>a</sup> [N]	φῶς	Personal
Isa 9:1	Sunlight		LIFE/WISDOM	אֹר	1QIsa <sup>a</sup> [N]	φῶς	Personal
Isa 18:4	Sunlight			אֹר	1QIsa <sup>a</sup> [N]	φῶς	Physical
Isa 30:26	Sunlight			אֹר	1QIsa <sup>a</sup> [N] 1Q8 [E]	τὸ φῶς	Physical
Isa 30:26	Sunlight			אֹר	1QIsa <sup>a</sup> [N] 1Q8 [E]	τὸ φῶς	Physical
Isa 45:7	Sunlight			אֹר	1QIsa <sup>a</sup> [N] 1Q8 [N] 4Q57 [E]	φῶς	Physical
Isa 60:19	Sunlight			אֹר	1QIsa <sup>a</sup> [N] 1Q8 [N]	φῶς	Physical
Jer 31:35	Sunlight			אֹר		φῶς	Physical
Amos 8:9	Sunlight			אֹר		τὸ φῶς	Physical
Zeph 3:5	Sunlight	sunrise		אֹר	4Q82 [E] Mur88 [N]	φῶς	Physical

Psa 37:6	Sunlight			בָּאוֹר		φῶς	Physical
Psa 56:14	Sunlight			בָּאוֹר		φωτὶ	Physical
Psa 139:12	Sunlight			בְּאוֹרָהּ	11Q5 [Sp]	τὸ φῶς	Physical
Mic 7:9	Sunlight	sunrise	LIFE	לְאוֹר	Mur88 [L]	τὸ φῶς	Physical
Hab 3:4	Sunlight	sunrise		בָּאוֹר	Mur 88 [N]	φῶς	Physical
Hab 3:11	Sunlight			לְאוֹר	Mur88 [N] 8HevXII [V] Greek ΦΕΓΓΟΣ	φῶς	Physical
Job 3:20	Sunlight			אוֹר		φῶς	Physical
Job 12:22	Sunlight	sunrise	WISDOM	לְאוֹר		φῶς	Physical
Job 24:16	Sunlight			אוֹר		φῶς	Physical
Job 26:10	Sunlight			אוֹר	11Q10 [E]	φωτὸς	Physical
Job 28:11	Sunlight			אוֹר	11Q10 [E]	φῶς	Physical
Job 37:21	Sunlight			אוֹר		τὸ φῶς	Physical
Job 38:19	Sunlight			אוֹר		τὸ φῶς	Physical
Prov 4:18	Sunlight			בָּאוֹר		φωτὶ	Physical
Isa 13:10	Moonlight			אוֹרוֹ	1QIsa <sup>a</sup> [N] 4Q55 [E] 4Q56 [N]	τὸ φῶς	Physical
Isa 30:26	Moonlight			אוֹר	1QIsa <sup>a</sup> [N] 1Q8 [N]	τὸ φῶς	Physical
Ezek 32:7	Moonlight			אוֹרוֹ		τὸ φῶς	Physical
Isa 13:10	Starlight			אוֹרָם	1QIsa <sup>a</sup> [N] 4Q55 [E] 4Q56 [E]	τὸ φῶς	Physical
Psa 148:3	Starlight			אוֹר	11Q5 [N]	τὸ φῶς	Physical
Isa 2:5	Celestial		WISDOM	בָּאוֹר	1QIsa <sup>a</sup> [N] 4Q56 [E]	τῷ φωτὶ	Personal
Isa 42:6	Celestial			לְאוֹר	1QIsa <sup>a</sup> [N] 4Q61 [E]	φῶς	Physical
Isa 49:6	Celestial		SALVATION	לְאוֹר	1QIsa <sup>a</sup> [N] 1Q8 [L] 4Q58 [L]	φῶς	Physical
Isa 51:4	Celestial		WISDOM	לְאוֹר	1QIsa <sup>a</sup> [N] 1Q8 [N]	φῶς	Personal



Isa 53:11	Celestial	to be alive		N/A	אור 1QIsa <sup>a</sup> [N] 1Q8 [N] 4Q58 [L] 4Q56 [E]	φῶς	Physical
Isa 58:8	Celestial		LIFE/WISDOM	אֹרֶךְ	1QIsa <sup>a</sup> [Sp] 1Q8 [N]	τὸ φῶς	Personal
Isa 58:10	Celestial		LIFE/WISDOM	אֹרֶךְ	1QIsa <sup>a</sup> [Sp] 1Q8 [N]	τὸ φῶς	Personal
Isa 59:9	Celestial	sunrise?	LIFE/WISDOM	לְאֹר	1QIsa <sup>a</sup> [N]	φῶς	Personal
Isa 60:1	Celestial			אֹרֶךְ	1QIsa <sup>a</sup> [N] 1Q8 [N]	τὸ φῶς	Meta-physical
Isa 60:3	Celestial			לְאֹרֶךְ	1QIsa <sup>a</sup> [N] 1Q8 [N]	τῷ φωτί	Meta-physical
Isa 60:19	Celestial			לְאֹר	1QIsa <sup>a</sup> [N] 1Q8 [N]	φῶς	Meta-physical
Isa 60:20	Celestial			לְאֹר	1QIsa <sup>a</sup> [N] 1Q8 [V] minus 4Q66 [L]	φῶς	Meta-physical
Jer 4:23	Celestial			אֹרֶם		τὰ φῶτα	Physical
Jer 13:16	Celestial		LIFE/WISDOM	לְאֹר		φῶς	Personal
Jer 31:35	Celestial			לְאֹר		φῶς	Physical
Ezek 32:8	Celestial			אֹר		φῶς	Physical
Hos 6:5	Celestial		WISDOM	אֹר		φῶς	Personal
Amos 5:18	Celestial		LIFE	אֹר	4Q82 [L]	φῶς	Personal
Amos 5:20	Celestial		LIFE	אֹר		φῶς	Personal
Psa 36:10	Celestial	to be alive		אֹר	4Q83 [E] 11Q8 [E]	φῶς	Physical
Psa 49:20	Celestial	to be alive		אֹר		φῶς	Physical
Psa 97:11	Celestial		WISDOM	אֹר		φῶς	Personal
Psa 112:4	Celestial		WISDOM	אֹר	4Q84 [N]	φῶς	Personal
Psa 136:7	Celestial	sun, moon		אֹרִים	11Q5 [V] מאורות	φῶτα	Physical
Job 3:16	Celestial	to be alive		אֹר		φῶς	Physical
Job 17:12	Celestial		LIFE/WISDOM	אֹר		φῶς	Personal
Job 18:18	Celestial			מֵאֹר		φωτὸς	Personal
Lam 3:2	Celestial		LIFE	אֹר		φῶς	Personal

Job 36:32	Lightning	lightning		אור	4Q99 [E] 11Q10 [E]	φῶς	Physical
Job 37:3	Lightning	lightning		ואורו	4Q99 [L]	τὸ φῶς	Physical
Job 37:11	Lightning	lightning		אורו	11Q10 [V] Aramaic נורה	φῶς	Physical
Job 37:15	Lightning	lightning		אור	4Q99 [E] 11'Q10 [N]	φῶς	Physical
Jer 25:10	Firelight			ואור		φῶς	Physical
Psa 119:105	Firelight		WISDOM	ואור	11Q5 [Sp]	φῶς	Personal
Job 18:5	Firelight		WISDOM	אור		φῶς	Personal
Job 18:6	Firelight		WISDOM	אור		τὸ φῶς	Personal
Job 29:3	Firelight		WISDOM	לאורו		τῷ φωτὶ	Physical
Prov 6:23	Firelight		WISDOM	אור		φῶς	Personal
Prov 13:9	Firelight		WISDOM	אור	4Q103 [E]	φῶς	Personal
Isa 10:17	Divine			אור	1QIsa <sup>a</sup> [N] 1Q8 [L]	τὸ φῶς	Physical
Psa 43:3	Divine		WISDOM	אורך	11Q8 [Sp]	τὸ φῶς	Physical
Psa 104:2	Divine		Uncreated Light	אור	4Q86 [L] 4Q87 [L] 4Q93 [E] 11Q5 [L]	φῶς	Physical
Psa 38:11	Eyes		LIFE	ואור		τὸ φῶς	Personal
Psa 4:7	Face	smiling	LIFE	אור		τὸ φῶς	Personal
Psa 89:16	Face	smiling	LIFE	באור		τῷ φωτὶ	Personal
Job 29:24	Face	smiling	WISDOM	ואור	11Q10 [E]	φῶς	Personal
Prov 16:15	Face	smiling		באור		φωτὶ	Personal
Isa 42:16	Generic			לאור	1QIsa <sup>a</sup> [N] 4Q61 [E]	φῶς	Physical
Ecll 2:13	Generic			האור		τοῦ φωτός	Physical
Ecll 11:7	Generic			האור		τὸ φῶς	Physical
Ecll 12:2	Generic			והאור		τὸ φῶς	Physical
Gen 1:3	Ambiguous [sunlight]			אור	4Q2 [N]	φῶς	Physical
Gen 1:3	Ambiguous [sunlight]			אור	4Q2 [L]	φῶς	Physical

Gen 1:4	Ambiguous [sunlight]			הָאֹר	4Q2 [L] 4Q7 [N]	τὸ φῶς	Physical
Gen 1:4	Ambiguous [sunlight]			הָאֹר	4Q2 [N]	τοῦ φωτός	Physical
Gen 1:5	Ambiguous [sunlight]			לְאֹר	4Q2 [L] 4Q7 [N]	τὸ φῶς	Physical
Isa 5:20	Ambiguous		LIFE	לְאֹר	1QIsa <sup>a</sup> [N] 4Q56 [L]	φῶς	Personal
Isa 5:20	Ambiguous		LIFE	אֹר	1QIsa <sup>a</sup> [N] 4Q56 [L]	τὸ φῶς	Personal
Zech 14:6	Ambiguous			אֹר		φῶς	Physical
Zech 14:7	Ambiguous			אֹר		φῶς	Physical
Psa 36:10	Ambiguous		LIFE	בְּאֹרֶךְ		τῷ φωτί	Physical
Job 12:25	Ambiguous		WISDOM	אֹר		φῶς	Personal
Job 33:28	Ambiguous	sunrise?		בְּאֹר	2Q15 [E] 4Q99 [E] 11Q10 [N] Aramaic בנהור	φῶς	Physical
Job 33:30	Ambiguous			בְּאֹר	2Q15 [N] 4Q99 [E] 11Q10 [L]	φωτί	Physical
Job 38:15	Ambiguous		WISDOM	אֹרָם		τὸ φῶς	Personal
Esth 8:16	Ambiguous		LIFE	אֹרָה		φῶς	Personal
<u>PROTOTYPICAL CLOUD</u> of attestations, where אֹר = ΦΑ-/ΦΩ-							
Gen 44:3	Sunlight	dawn		Qal verb אֹר		διέφαισεν	Physical
Judg 19:26	Sunlight	sunrise		הָאֹר		διέφαισεν	Physical
1 Sam 14:36	Sunlight	dawn		אֹר		διαφάυση	Physical
1 Sam 29:10	Sunlight	dawn		Qal verb אֹר		φωτισάτω	Physical
2 Sam 2:32	Sunlight	dawn		Qal verb אֹר	4Q51 [Sp]	διέφαισεν	Physical
Psa 139:11	Sunlight			אֹר	11Q5 [Sp]	φωτισμός	Physical
Psa 139:12	Sunlight			Hiphil verb אֹר	11Q5 [N]	φωτισθήσεται	Physical
Prov 4:18	Sunlight	dawn		Qal verb אֹר		φωτίζουσιν	Physical

Neh 8:3	Sunlight	sunrise		הָאוֹר		τοῦ διαφωτίσαι	Physical
Isa 60:19	Moonlight			Hiphil verb יָאִיר	1QIsa <sup>a</sup> [N] 1Q8 [N]	φωτιεῖ	Physical
Ezek 32:7	Moonlight			Hiphil verb יָאִיר		φάνη	Physical
Psa 74:16	Moonlight	moon		Noun מָאוֹר		φαῦσιν	Physical
Gen 1:14	Celestial			Noun מְאֹרֹת	4Q2 [L] 4Q10 [Sp]	φωστῆρες	Physical
Gen 1:15	Celestial			Noun לְמְאֹרֹת	4Q2 [Sp] 4Q10 [Sp]	φαῦσιν	Physical
Gen 1:15	Celestial			Hiphil verb לְהָאִיר	4Q2 [L] 4Q10 [N]	φαίνειν	Physical
Gen 1:16	Celestial			Noun הַמְאֹרֹת	4Q2 [L] 4Q10 [E]	φωστῆρας	Physical
Gen 1:16	Celestial			Noun הַמְאֹר	4Q2 [L] 4Q10 [E]	τὸν φωστῆρα	Physical
Gen 1:16	Celestial			Noun הַמְאֹר	4Q2 [L] 4Q10 [E]	τὸν φωστῆρα	Physical
Gen 1:17	Celestial			Hiphil verb לְהָאִיר	4Q2 [N] 4Q7 [L]	φαίνειν	Physical
Isa 60:1	Celestial		LIFE	Qal verb אוֹרִי	1QIsa <sup>a</sup> [N] 1Q8 [N]	Φωτίζου, φωτίζου	Personal
Ezek 32:8	Celestial			Noun מְאֹרִי		τά φαίνοντα	Physical
Mic 7:8	Celestial			אוֹר	Mur88 [L]	φωτιεῖ	Personal
Job 3:9	Celestial		LIFE	לְאוֹר		φωτισμὸν	Personal
Psa 77:19	Lightning			Hiphil verb הָאִירוּ	11Q6 [N]	ἐφαναν	Physical
Psa 97:4	Lightning			Hiphil verb הָאִירוּ		ἐφαναν	Physical
Exo 25:37	Firelight			Hiphil verb וְהָאִיר		φανοῦσιν	Physical
Exo 27:20	Firelight	menorah		Noun לְמְאֹר		φῶς	Physical
Exo 35:14	Firelight	menorah		Noun הַמְאֹר		τοῦ φωτός	Physical
Exo 39:37	Firelight	menorah		Noun הַמְאֹר		τοῦ φωτός	Physical
Lev 24:2	Firelight	menorah		Noun לְמְאֹר	4Q24 [E]	φῶς	Physical
Num 4:9	Firelight	menorah		Noun הַמְאֹר	4Q23 [L] 4Q121 [V] Greek φασσεως	τὴν φωτίζοθσαν	Physical

Num 4:16	Firelight	menorah		Noun הַמְּאֹר		τοῦ φωτός	Physical
Num 8:2	Firelight			Hiphil verb יֹאֲרֶוּ		φωτιοῦσιν	Physical
Psa 18:29	Firelight		WISDOM	Hiphil verb תִּאֲרֶה	11Q8 [E] 5/6Hev1b [N]	φωτιεῖς	Personal
Psa 78:14	Firelight			בְּאֹר		φωτισμῶ	Physical
Psa 105:39	Firelight			Hiphil verb לְהִאֲרֶה	4Q87 [N]	φωτίσαι	Physical
Psa 119:130	Firelight		WISDOM	Hiphil verb יֹאֲרֶה	11Q5 [V] והאר	φωτιεῖ	Personal
Neh 9:12	Firelight			Hiphil verb לְהִאֲרֶה		φωτίσαι	Physical
Neh 9:19	Firelight			Hiphil verb לְהִאֲרֶה		φωτίζειν	Physical
Psa 27:1	Divine		SALVATION	אֹרִי	4Q98a [L]	φωτισμὸς	Personal
Psa 76:5	Divine	Uncreated Light		Niphal verb נִאֲרֶה	4Q87 [E]	φωτίζεις	Physical
Psa 118:27	Divine			Hiphil verb וַיִּאֲרֶה	4Q84 [E] 4Q87 [E] 11Q5 [N]	ἐπέφανεν	Personal
Psa 13:4	Eyes			Hiphil verb הִאֲרִיחַ	11Q7 [E]	φώτισον	Personal
Psa 19:9	Eyes			Hiphil verb מִאֲרִיחַת		φωτίζουσα	Personal
Ezra 9:8	Eyes			Hiphil verb לְהִאֲרֶה		τοῦ φωτίσαι	Personal
Num 6:25	Face	smiling	LIFE	Hiphil verb יֹאֲרֶה		ἐπιφάναι	Personal
Psa 31:17	Face	smiling	SALVATION	Hiphil verb הִאֲרִיחַ	5/6Hev1b [L]	ἐπίφανον	Personal
Psa 44:4	Face	smiling	SALVATION, GLORY	וְאֹרִי	1Q12 [L] 4Q85 [E]	ὁ φωτισμὸς	Personal
Psa 67:2	Face	smiling	WISDOM, SALVATION	Hiphil verb יֹאֲרֶה	4Q83 [N]	ἐπιφάναι	Personal
Psa 80:4	Face	smiling	SALVATION	Hiphil verb וְהִאֲרֶה		ἐπίφανον	Personal
Psa 80:8	Face	smiling	SALVATION	Hiphil verb וְהִאֲרֶה		ἐπίφανον	Personal
Psa 80:20	Face	smiling	SALVATION	Hiphil verb הִאֲרֶה		ἐπίφανον	Personal
Psa 90:8	Face		WISDOM	Noun לְמִאֲוֹר		φωτισμὸν	Personal

Psa 119:135	Face	smiling	WISDOM	Hiphil verb הָאֵר	11Q5 [N]	ἐπίφανον	Personal
Ecl 8:1	Face	smiling	LIFE/WISDOM	Hiphil verb תָּאִיר		φωτιεῖ	Personal
Non-prototypical attestations							
Mic 2:1	Sunlight			בָּאֵר	Mur 88 [L]	τῆ ἡμέρα	Physical
Job 24:13	Sunlight		WISDOM	אֵר	11Q10 [V] Aramaic גורה (?)	ἐπέγνωσαν	Personal
Job 24:14	Sunlight	sunrise		לְאֵר	11Q10 [L]	γνοῦς	Physical
Job 25:3	Sunlight			אֲוֵרְהוּ	11Q10 [E]	ἔνεδρα	Physical
Job 30:26	Sunlight		LIFE	לְאֵר	11Q10 [E]	ἡμέραι	Personal
Job 31:26	Sunlight	sun		אֵר	11Q10 [E]	ἥλιον	Physical
Isa 5:30	Celestial			וְאֵר	4Q69 [E] 1QIsa <sup>a</sup> [N]	N/A	Physical
Isa 26:19	Celestial			אֲוֵרְתָא	1QIsa <sup>a</sup> [Sp]	ἴαμα	Physical
Job 22:28	Celestial		WISDOM	אֵר		φέγγος	Personal
Job 33:30	Celestial	to be alive		Niphal verb לְאֵר	2Q15 [E] 4Q99 [E] 11Q10 [E]	αἰνῆ	Physical
Job 36:30	Lightning			אֲוֵרוּ	11Q10 [L]	ἦδω	Physical
Job 38:24	Lightning			אֵר	11Q10 [V?] Aramaic היכא (?)	πάχνη	Physical
Exo 13:21	Firelight			Hiphil verb לְהָאִיר	4Q14 [E]	N/A	Physical
Exo 14:20	Firelight			Hiphil verb וַיִּאֲרָר	4Q11 [E]	διήλθεν	Physical
Exo 25:6	Firelight	menorah		Noun לְמִנְאָר		N/A	Physical
Exo 35:8	Firelight	menorah		Noun לְמִנְאֹר		N/A	Physical
Exo 35:14	Firelight	menorah		Noun הַמִּנְאֹר		N/A	Physical
Exo 35:28	Firelight	menorah		Noun לְמִנְאֹר		N/A	Physical
Isa 27:11	Firelight	burning		Noun מְאִירוֹת	1QIsa <sup>a</sup> [N] 4Q60 [E]	ἀπὸ θεάς	Physical
Mal 1:10	Firelight	burning		Noun תְּאִירוּ		ἀνάψετε	Physical

Job 41:10	Leviathan			אֹר	11Q10 [V] Aramaic נורא	φέγγος	Physical
Job 41:24	Leviathan			Hiphil verb יֵאִיר		???	Physical
Ezek 43:2	Divine			Hiphil verb הֵאִירָה		ἐξέλαμπεν	Physical
1 Sam 14:27 [Qere]	Eyes			Qal verb וַתֵּאֲרֶנָּה		ἀνέβλεψαν	Personal
1 Sam 14:29	Eyes			Qal verb ארו		εἶδον	Personal
Prov 15:30	Eyes			Noun מְאֹר	4Q103 [L]	θεωρῶν	Personal
Prov 29:13	Eyes			Hiphil verb מְאִיר		ἐπισκοπήν	Personal
Dan 9:17	Face			Hiphil verb וְהֵאִיר	4Q116 [E]	ἐπιβλεψάτω [ἐπίφανον]	Personal
Isa 30:26	Ambiguous		LIFE	מְאֹר	1QIsa <sup>a</sup> [N] 1Q8 [E]	ἑπταπλάσιον	Personal
Amos 8:8	Nile			מְאֹר		ποταμὸς	text corrupt?