

are called. Thus her action is then a visible and effective instrument of God, namely, the giving of the Holy Spirit.

M. BERNOULLI

LEVITE, *see* PRIEST O.T.

LIFE

O.T.

When the O.T. speaks of the life of man, it remains on the material and concrete plane of existence without trying to find abstract solutions to theoretical problems concerning the destiny of man or the philosophy of his life. The study of the words it uses will enable us to understand fairly clearly the meaning which the O.T. attaches to the concept of life, which is somewhat different from what is connoted by our own normal vocabulary.

1. Life in the first place implies the idea of a deep unshakeable *unity* of the living being. Our own distinctions between physical, intellectual and spiritual life do not exist at all. Man is a whole, completely unified. His body and his mind, his breathing and his soul are so closely linked together that one of the parts can without difficulty denote the totality. This is very true of one of the words most often used to speak of life: the Hebrew word *nephesh*, the original meaning of which comes from the verb “to breathe” and which means the vital breath manifested in every living being by its respiration. God gave life to man by breathing into his nostrils the breath of life (Gen. 2:7). The word therefore corresponds to our word soul in the original sense of the Latin *anima*, meaning “that which is alive”, and not in the spiritual and mystical sense which we associate with the term. For example, this soul or life of man has its seat in the *blood (Lev. 17:11; Deut. 12:23) and in many texts of the O.T. where our translators have used soul the word ought rather to have been translated “life” (to have one’s soul empty, or dried up, is to be hungry or thirsty; Num. 11:6; Isa. 29:8). The same word comes to denote *man in

his totality and might in many cases be translated by the personal pronoun: I . . . etc. (Ps. 3:3, “many say of my soul” which means “many say of me”; Ps. 103:1, “bless the Lord, O my soul”). The same might be said of other terms (flesh, body) which represent the totality and unity of man. Life forms an indivisible unity. Each part of the body (flesh, heart, blood, etc.) has a total function which is both physical and psychological.

2. A second notion implied by the concept of life is that of movement and action, in Semitic languages the verb “live” (*hayah*) seems to have originally the sense of a muscular contraction, by contrast with the word for * death of which the verbal root signifies to be extended or relaxed. Life is then a tension of the whole being, animated by a power which reveals itself in movement. It consists not in the passive neutral fact of existence, but in the presence of an active energy which moves man and impels him to act. This is confirmed by the use of the adjective “living” as applied to inanimate things which are astir with movement: the Bible speaks of a living plant by contrast with a withered one (Ps. 58:10), or better still of living water in opposition to stagnant water which is motionless (Gen. 26:19; Lev. 14:5). It is also with this implication that the noun *hayya* designates especially an untamed wild animal, as distinct from a domestic animal or the beasts of the flock whose existence is more peaceful than that of the animals of the fields and the woods (Gen. 7:14; 8:1; Lev. 11:2). The dead do not possess this active energy of life and become weak beings, powerless shadows, inhabitants of the underworld where life goes on at an extremely enfeebled slackened pace (Ps. 88:11; Isa. 14:9–10; 26:14).

3. A still more important idea connected with the Hebrew consciousness of life is that of plenitude and intensity of life. The word which corresponds to our word “life” is almost always used in the plural in the O.T.: *hayyim* or *hayyin*; this plural does not denote a real plurality, but a special intensity of life, a richness and

fullness of life which it is easy to elucidate by the use of the verb “to live” in the texts. “To live” means not merely “to exist” in the ordinary sense of the word, but rather to be restored to life, to live again or to survive, in cases where weakness, illness and death were overcoming a living being. The man who is dying of hunger lives when he once more finds food (Gen. 43:8; 2 Kings 7:4); he who is threatened with death lives when he is rescued from peril (Gen. 20:7); he who is ill lives when he recovers his health (Josh. 5:8; Num. 21:8–9; 2 Kings 1:2; Isa. 38:9) so that the verb “to live” comes to mean to be cured and to regain one’s hold on life after the menace of death by a full and entire restoration of vital forces. It is hardly possible to speak of life when one is ill, weak, tried, or wretched.

This intensity of life extends beyond the person, even, and is applied to all that concerns him and all that he possesses outside his body. Thus to live means not merely to enjoy good health but also to experience wealth and prosperity. To live in poverty and wretchedness is not true life for the men of the O.T. Whosoever enjoys life possesses abundance of material goods and obtains success in his undertakings. This is already true of the beasts which are well fed (people would say: “make one’s cattle live”; i.e. give them plenty of fodder, 2 Sam. 12:3; Isa. 7:21–22); similarly with regard to a ruined nation or town which is rebuilt and becomes prosperous once again (Neh. 4:2); but it is especially true of man whose life and prosperity are identical (Deut. 8:1). Hence we arrive at the notion that life is synonymous with happiness and *peace (peace is not the absence of war but perfect felicity, well-being, and good fortune; this is the meaning of the formula of greeting “Peace be with you”, Judg. 19:20; 1 Chr. 12:18). To possess life is then to possess the greatest good that there can be (Job 2:4) and what man desires most of all is to enjoy a long life because this means an overflowing of happiness (1 Kings 3:11; Prov. 3:16; Ps. 34:13; 91:16). The formula of acclamation “Let the king live” (1 Sam. 10:24; 2 Sam. 16:16) expresses the desire

not only for a prolongation of the life of the king, but that he should enjoy a life in peace, prosperity and happiness; in short, a life in plenitude. Misfortune, adversity, illness, are so many signs of death or of that weakening of vital powers which leads to death.

4. We are thus led to the idea of central importance in the O.T. in regard to life. Fullness of life identifiable with man’s happiness cannot be envisaged apart from God. What gives man true life in its wholeness and perfection is his attitude in face of the law of God. He who obeys the commandments of God is walking in the path of life; but he who is unfaithful to the law of the Lord is taking the road that leads to death. Life and death are a question of obedience and disobedience to the will of God (or the wisdom of God, in the Wisdom literature: Proverbs, Ecclesiastes) or again of good and evil, not in the sense of abstract morality but precisely good and evil in the sight of God. That is why happiness and prosperity imply the divine blessing. Man does not live by bread alone but by every word that proceeds from the mouth of God (Deut. 8:3). He is confronted by a choice: “See, I have set before you this day life and good, death and evil. ... I command you to love the Lord and to observe His commandments so that you may live and multiply and the Lord your God may bless you. ... For that means life to you and length of days . . . (Deut. 30:15–20; cf. also 32:47; 28:1–14; Ps. 36:9–10; Prov. 3:1–10, etc.). Life is a gift of God, a grace which He bestows freely and generously on those who love Him and obey Him.

All this is possible only because the eternal Lord God is the sovereign Lord of life. According to an expression frequent in the O.T. He is “the living God” (Num. 14:28; 2 Kings 2:2; Jer. 10:10; Ezek. 20:31; 33:11). This formula had become common whenever solemn words were uttered or oaths taken, sometimes sheer repetition which the prophets denounced (Jer. 4:2; 5:2). What does it mean? To say that God is living is to say, to an infinitely greater

extent than this is true of man, that He possesses life in its unity, its energy, and its plenitude. The livingness of God is not solely what differentiates Him from dead idols (Ps. 115) but what causes Him to be an omnipresent active energy. God is life and He pours out life; He is not a passive divinity in a remote heaven: He creates the world and man, He speaks, He guides, He intervenes in history, He punishes, He delivers (Deut. 32:39; Isa. 57:14–18; 40:12–26; Neh. 9:6). All those metaphorical expressions concerned with life are to be understood only through this relation with God: the tree of life (Gen. 2:9; 3:22; Prov. 3:18), the path of life (Ps. 16:11), the source of life (Ps. 36:10), the book of life (Ps. 69:29), the land of the living (Job 28:13), the light of life (Ps. 56:14). Of course this life which God bestows can only be life in prosperity, happiness, peace, and long duration (Ps. 103:3–5).

5. In ancient Israel, since *death meant descent into the abode of shades, far from the light of God, the supreme blessing was a prolongation of man's days on the earth, before he was gathered to his fathers or his people in the tomb (Ps. 89:47–19; Gen. 49:33). Some texts of the O.T. however seem to suggest, in terms which are obstinately vague and mysterious, that the believer can know eternal life through his communion with God (Ps. 16:10–11; 73:22–28; Job 19:25–26). But these are exceptional in the O.T. as a whole. On the contrary, we normally find the belief expressed that man receives his recompense from God during the course of his earthly life and that a long life is precisely the reward of the just. But the violent and premature death of a righteous man seemed to cast doubt on the justice of God, and set a painful problem for the faith of believers. The book of Job bears poignant witness to this, and the solution to the problem emerges only very confusedly. It will require the cruel experiences of the brutal persecution and death of the most faithful under the oppression of the pagan (Greek and Roman) empires to give rise to the light

of an eternal hope: the hope, namely, of a *resurrection of the dead at the end of time, and of the judgment of God which will condemn some and reward others by the felicity of *eternal life* in the Kingdom of God. This eternal life will not consist in the survival of the spiritual aspect of man's being, for the whole man passes through the experience of death. It will be a wholly new life dating from the resurrection at the last day and eternal in character. The only two texts which speak of it explicitly are Isa. 26:19 and Dan. 12:2.

F. MICHAELI

N.T.

1. The word life in our N.T. translations corresponds to one of three Greek words: *zoe*, *psyche*, *bios*. The first is by far the most common. The second, less frequent, really means *soul; like the Hebrew *nephesh*, it denotes the breath of life, the basis of life, and hence the living organism, especially that of the human being (Matt. 2:20; 6:25; 10:39; Mk. 3:4; Lk. 12:20; Jn. 10:11; Acts 2:41). The third term, which is still less frequent, is applied especially to life considered in its modes, whether it be the circumstances in which it passes away (Lk. 8:14; 1 Tim. 2:2) or the resources necessary for its maintenance (Mk. 12:44).

2. If the O.T. idea confines it generally within the limits of this world, this is no longer true of the N.T.; the *resurrection of Jesus on the one hand, the gift of the *Holy Spirit on the other, have effected a far-reaching change in the understanding of life and have shattered the framework in which it was formerly contained.

This does not prevent the N.T. writers from describing life in terms drawn from common experience. Thus with the idea of life is associated that of movement (Acts 17:28). Whatever is endowed with energy and power of effective operation is alive (Rom. 12:1; Heb. 4:12; 1 Pet. 1:3). Life is transient (Jas. 4:14), confined within a given period (Rom. 7:1–3; Heb. 9:17) of which *death is the term (Phil. 1:20). A

man truly lives only in so far as he is in good health (Mk. 5:23). Life is the greatest good (Mk. 8:36–37). Man can dispose freely of the gift of life and live as he pleases (Lk. 15:13; Col. 3:7; 2 Tim. 3:12).

As in the O.T., life and death are not considered as phenomena inseparable from each other and linked together by their very nature. They are described not from a scientific point of view, but from the point of view of the relations of man with God, and against the background of faith. Thus without forgetting that one must eat to live, the N.T. affirms that life depends essentially on God (Matt. 4:4; Lk. 12:15; cf. 6:27) who gives it (Acts 17:25,28). He is in effect the living God (Matt. 16:16; Acts 14:15) and the immortal God (1 Tim. 6:16; Rev. 4:9–10) who quickens all things (1 Tim. 6:13). Likewise He can take back the life He has given (Lk. 12:20) or destroy it (Matt. 10:28). It follows that man is responsible before God for the use he makes of his life – before the God who is the Judge of the quick and the dead (Rom. 14:7–12; 1 Pet. 4:5). But the N.T., unlike the O.T., insists less on the immediate consequences of obedience or disobedience to the divine will than on those consequences which will only be disclosed at the last *judgment.

This emphasis reflects a general development in the religious thought of Israel: in proportion as the people of God saw the blessings promised by faith slipping from them as a result of the misfortunes in which they were plunged, they tended to transfer to the future the manifestation of the righteousness of God and in particular the help which He had pledged to them. The “day of the Lord” became the focal point of the aspirations of the pious, because it was the day on which, at last, life in its fullness would be their portion. Thus there emerges an idea of life liberated from all that darkens human life as we know it now; a life where *sickness, pain and death, and *sin which is the underlying cause of all these ills, are no more; a life in which man will share the glorious life of God because nothing will any more hinder his communion with the

divine. Like the *Kingdom of God, with which such plenitude of life is identifiable, it may be characterized by the words *righteousness and ‘peace and *joy in the Holy Ghost (Rom. 14:17) and also by the word *glory (Rom. 2:7; 2 Cor. 3:11; 2 Tim. 2:10; 1 Pet. 5:1,4; cf. Rom. 3:23). In short, such fullness of life alone deserves the name of life, and often the N.T. dispenses with any further qualification for it. But at the same time it is described as life eternal. It is to be noted that this adjective suggests, rather than the infinite duration of this life, its integral connection with the *time of salvation in which it is to break forth. That is why it is called the life of the world to come (1 Tim. 4:8). As compared with it, our present terrestrial existence overshadowed by sin and death is essentially nothing but death (Matt. 8:22; Col. 2:13; 1 Tim. 5:6; Rev. 3:1).

3. It goes without saying that God alone is the Dispenser of this life as of natural life (Acts 13:48) and that men can but *inherit it (Mk. 10:17; Matt. 19:29; Lk. 10:25; Tit. 3:7; 1 Pet. 3:7) or receive it (Mk. 10:30 = Lk. 18:30). Yet the attitude which in the present we adopt with regard to God and His revelation in Christ can render us worthy of it (Matt. 25:46; Mk. 10:17,29ff.; Lk. 10:28; Jn. 5:29; 12:25; Rom. 2:7; 6:22–23; cf. Matt. 7:13–14). This life will be given by an act of God similar to the act with which He created the worlds: viz. the resurrection, which concerns not merely the soul but the entire human personality; for biblical thought, unlike the thought of Greece or the West, cannot conceive of any human existence without corporeality.

But all this would have remained on the plane of religious speculation had it not been for that event which constitutes the corner stone (Acts 4:11; 1 Pet. 2:4; cf. Rom. 10:9; 1 Cor. 15:3ff.) of the Gospel: the resurrection of Jesus Christ from the dead, by which incorruptible life has been disclosed (2 Tim. 1:10) and the hope of believers justified so that it is henceforth a living hope (1 Pet. 1:3). The first Christians greeted in this event the first decisive act in the drama of salvation. For

the resurrection of Christ constitutes the beginning of a work which must finally embrace all mankind: "all shall be made alive in Christ but each in his own order" (1 Cor. 15:22–23). Thus Christ can be called the prince of life, i.e. He who walks at the head of the procession of mankind to lead it to eternal life; "the firstborn from the dead" (Col. 1:18; cf. Acts 13:33) destined to be followed by many of His brethren (Rom. 8:29).

4. We appropriate the benefits of this saving work by *faith: by believing in the saving act of God in Jesus Christ. The apostle Paul re-echoes (Rom. 1:17; Gal. 3:11) the words of Habakkuk (2:4): "The righteous shall live by his faith". He who believes will enjoy life eternal (1 Tim. 1:16; Jn. 3:15–16).

When? Here a delicate problem is posed before the reader of the N.T. In fact, here the gift of eternal life appears not only as a hope but in some passages as a present reality also. How is it that believers who still live in the *flesh (Phil. 1:22), i.e. in the conditions of life common to mortal men, and who therefore still await their resurrection or the transformation which must take its place if the general resurrection occurs before their death (1 Cor. 15:50–57; 1 Thess. 4:13–18) – how is it that such can declare that they have already risen with Christ (Col. 3:1) or write: "We know that we have passed out of death into life" (1 Jn. 3:14)? We must still consider the answer to this question.

It is easily understandable that a far-reaching change should take place in the life of the believer who knows that one day he will share in the risen life of his Lord. He sees things differently and he lives differently also. He already grasps the eternal life to which he has been called (1 Tim. 6:12) and to some extent he participates in it here and now. Hence the idea that believers enjoy here and now eternal life is part and parcel of that body of ideas which serve to characterize their present existence.

The word of God, i.e. the Gospel of the death and resurrection of Jesus Christ, is a living word (Heb. 4:12; 1 Pet. 1:23) a

word of life (Acts 7:38; cf. Jn. 6:63,68) an incorruptible seed which has produced regeneration (the new birth) of believers (1 Pet. 1:23; cf. 1:3). It follows that the ministry of the Word sheds a fragrance from life to life (2 Cor. 2:16).

The Spirit quickens (2 Cor. 3:6). It is the spirit of life under the ascendancy of which man is freed from the law of sin and death (Rom. 8:1; cf. 8:13) and among the charismatic powers by which it is manifested figures that of healing (1 Cor. 12:9). This Spirit moreover is nothing and no one other than the Lord Himself (2 Cor. 3:17; cf. Gal. 2:20) who is described in 1 Cor. 15:45 as a quickening spirit. But the active presence of the Spirit in the heart of the faithful is only the first-fruits (Rom. 8:23), the *earnest (2 Cor. 1:22; 5:5) of that plenitude of life which is to be the portion of believers. Those who live in the power of the Spirit are bidden to walk also according to the Spirit (Gal. 5:25), to sow unto the Spirit so as to harvest in due time the riches of eternal life (Gal. 6:8–9).

The connection which we have just noted between the Holy Spirit and life appears again when in Rom. 6 the apostle speaks of communion with Christ inaugurated by *baptism (which Tit. 3:5 describes as the baptism of regeneration). In receiving this sacrament believers recognize that Christ died for them and that they themselves are dead in Him, so that as Christ rose again from the dead they too may live with a new life (literally: in newness of life). The apostle does not say that they have risen again but only that they are dead so as to be alive unto God, like Christ with whom they have become one seed. Hence ultimately they will have part in God's gift of eternal life (Rom. 6:23). The Epistles to the Ephesians and Colossians go further and affirm the resurrection of believers as an accomplished fact (Eph. 2:5–6; Col. 2:12–13; 3:1) without failing, however, to note that this resurrection remains for the moment hidden with Christ in God (Col. 3:3) and that the overflowing riches of the grace of God will be fully manifested only in a future aeon (Eph.

2:7). Let us observe further that such declarations as these do not imply that believers may rest content with what they have become by faith, but involve as a consequence that they ought to walk worthily of the grace which they have experienced (Eph. 4:10); the imperative immediately follows the indicative (Col. 3:2,5ff.). That is why the apostle and his companions, enduring in obedience the sufferings which their ministry involves, bear always in their body the marks of the dying of Jesus so that the life of Jesus may be manifested in them. If they do not fear this mortification, it is because they know that God who raised the Lord Jesus from the dead will raise them too and because they perceive that while their outward man is destroyed, their inward man is being renewed day by day (2 Cor. 4:10–18; cf. 6:4–10). Death has thus become a matter of indifference to the apostle, for with him to live is Christ (Phil. 1:21), and whether by life or by death he will be able to glorify the Christ from whom nothing will ever separate him (1 Thess. 5:10) just as nothing will separate him from the love of God manifest in Christ (Rom. 8:28–39). Death would even be gain to him (Phil. 1:21) since it would bring him nearer to the Lord (2 Cor. 5:6–8). But what he would much prefer is that what is mortal in him should be absorbed by life without his having to die (2 Cor. 5:4). He is evidently thinking of the consummation.

5. We have intentionally left aside for separate examination the Johannine writings, because they bear witness still more radically to the truth that in Christ we have access here and now to life eternal.

In the first place let us note that the idea of life occupies a place of fundamental importance in the Johannine outlook: thus the first Epistle ends by declaring that the God of Jesus Christ is the true God and eternal life (520); and the first ending of the Gospel says that the work was written so that its readers might believe that Jesus is the Christ the Son of God and believing might have life in His

name (20:31). In fact, as the Father has life in Himself so He has given to the Son to have life in Himself (Jn. 5:26). The Son quickens whomsoever He wills (Jn. 5:21). He is the Bread of life (Jn. 6:35,48). He gives living water to drink (Jn. 4:10). Because He leads us to the Father and reveals Him, He is life (Jn. 14:6). It is by faith that one gains the eternal life that abides in Christ (Jn. 3:15–16; 6:40,47; 20:31; 1 Jn. 3:14). *I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die* (Jn. 11:25–26). Faith appropriates the gift of life as we listen to the words of Christ (Jn. 5:24; cf. 6:63,68) and submit to the commandment of love (Jn. 12:50; cf. 1 Jn. 2:17; Jn. 13:34; 15:12; 1 Jn. 2:7–10). The sign that one has passed from death unto life is just that one loves the brethren (1 Jn. 3:14). This transition is likened to a birth originating in God (Jn. 1:13; 1 Jn. 2:29; 3:9; 4:7; 5:1,4,18). Again it is a question of this birth when the writer speaks of being born from above or being born of water and the spirit (Jn. 3:3–8); in these two latter expressions it is simply being connected with baptism and the gift of the Holy Spirit.

Thus, in the Johannine writings, eternal life is no longer essentially something that is future. He who believes, who listens to the word of Christ and loves with the love of Christ, has eternal life already here and now. He has not to undergo any further judgment; he has already passed from death unto life (Jn. 5:24; cf. 3:36). This life is, of course, destined to last into the world to come, the advent of which is not doubted (Jn. 4:14; 6:27; 12:25), but whatever change takes place in the new aeon, no element of any importance will be added to what believers already possess through their faith and obedience to Christ. What they are now will simply then be manifested (1 Jn. 3:1–2). Expectation is thus relaxed because it is already fulfilled; for the believer can know here and now the fullness of joy (Jn. 15:11; 17:13, etc.) and incomparable peace (Jn. 14:27; 16:33).

The striking difference which we have just noted between the teaching of Paul and

that of John is not after all so considerable as it appears at first sight. It reflects only the difference of temperament between these two witnesses to one and the same Gospel. The one is a man of action bent on attaining the goal, the other is a contemplative, absorbed in the vision of being. Hence the former considers above all what will finally emerge from the prodigious saving work which God has undertaken in Jesus Christ, and in which he is himself an active participant: viz. a veritable re-creation of the world. The latter is overwhelmed by the vision of what God in Christ has already achieved, and with the eye of faith he penetrates so deeply beyond the veil of appearances that for him all things have already been accomplished.

J. BURNIER

LIGHT

1. The light of day, of the sun, of the stars (Gen. 1:4; Exod. 10:23; Job 26:10, etc.).

2. The splendour resulting from a heavenly manifestation (Matt. 17:2; Acts 9:3; 12:7; 22:6; 26:13; Lk. 2:9; see *glory).

3. But, above all, "light" is employed in the Bible to signify the revelation of God. For the O.T. God enlightens and saves (Ps. 27:1; 36:10; 43:3; Mic. 7:8; Isa. 60:19–20); His word, His law is a light (Ps. 119:105; Prov. 6:23; Isa. 2:2–5). God turns towards man and the light of His face brings him all blessings, joy and peace.

The Messiah brings light, He Himself is light (Isa. 42:6; 49:6; 51:4; cf. Lk. 2:32; Acts 13:47). Light is goodness, known and practised (Isa. 5:20), the salvation which is to come (Isa. 9:1).

By contrast, darkness signifies evil, misery, punishment, perdition (Amos 5:18; Isa. 5:20; 59:9; Job 18:6,18; Lam. 3:2; Ps. 88:7; 107:10). Light and darkness are not two worlds statically and impenetrably opposed to each other, but light comes (Ps. 43:3; Isa. 60:1–2). God inhabits inaccessible light (1 Tim. 6:16), and it is not for man to join Him there; but God comes to man in

order to cause him to pass from darkness to light; it is in this that salvation consists (Ps. 18:29; Isa. 8:23; 42:7).

4. For the N.T., the light has come: Jesus is the "rising sun" (Lk. 1:78–79), the light that comes to save from darkness and from the shadow of death (Matt. 4:16), the light of the world (Jn. 8:12; 9:5; 12:46). God Himself, who is light, has become man (2 Cor. 4:4,6).

Light and *word are closely associated: Jesus, who is the light, speaks the words of God (Jn. 8:28,31; 12:46–50; Matt. 4:16–17); He is the word made flesh (Jn. 1:1,14). It is in the whole of His ministry and throughout the entirety of His work that Jesus is the light. There is no other light apart from Him, and He has come for the sake of all men (Jn. 1:4,9), in order to rescue them from "darkness", from the world of ignorance, from sin, and from death (Jn. 8:12). The condition imposed is that of following Him (Jn. 8:12), of believing in Him, of keeping His words (Jn. 12:46–47). The majority of men, in fact, do not believe in Him (Jn. 1:5,10), preferring to remain in darkness (Jn. 3:19–21). Those who believe are made children of God, children of light (Jn. 1:12–13; 12:36).

It is not the fault of Jesus if His light is not perceived among His people, but the fault of those who voluntarily render themselves blind (Lk. 11:33–36; Jn. 9:39–41). The eye is not described as healthy or diseased, but as good or bad, which emphasizes moral responsibility; conversely, "when the light of Jesus reaches man he is placed in his entirety in the light" (Schlatter) (Lk. 11:34–36).

5. Jesus Christ makes those who believe in Him the light of the world (Matt. 5:14; Phil. 2:15; Eph. 5:8,13). They have received the light, and they ought not to hide it (Matt. 5:15; Mk. 4:21 = Lk. 8:16), which they would do if ashamed of the Gospel (Matt. 10:33; Mk. 8:38; Rom. 1:16; 2 Tim. 1:8). The light is the word which has been entrusted to them (Phil. 2:10), and it is also their good *works (Matt. 5:16). It is not a matter of their bringing themselves

personally into prominence, but their works will praise God because it will be manifest that they come not from them, but from God Himself (Eph. 2:10; Jn. 3:21; Phil. 2:13; Rom. 6:13).

6. The application of the antithesis light-darkness, day-night, to the conduct of believers emphasizes the contrast between their former manner of life, that of the Gentiles, and the new life in Christ. Having passed from darkness to light, they must remain in the light and bring forth its "fruits" (Eph. 5:8-9; cf. the "fruits of the Spirit", Gal. 5:22-23; cf. again, Eph. 4:1: to walk in a manner worthy of their calling). For, from the point of view of faith, darkness is without fruit (Eph. 5:11); the works of darkness exist, it is true, and the apostle cites an extreme example of them, namely, sexual perversion (Rom. 1:24-32; 13:12-14; Eph. 5:12). By condemning these works and unveiling their character of darkness, they are made to enter into the world of light; there is a victory of the light over immorality, and the sinner is called to leave behind "death" in order to come to the light of Christ (Eph. 5:13-14).

According to 1 Thess. 5:1-7, the "day of the Lord" (Amos 5:18-20) is the day when Jesus Christ will judge the world. The mention of the thief (Matt. 24:43; Lk. 12:39-40) causes one to remember the duty of "watching in the night"; but Paul makes use of the double sense of "day" and "night": believers are the children of the day, whereas the rest of men are of the night. The night is associated with sleep and drunkenness, the day with sobriety and vigilance.

The same antithesis is found again in Rom. 13:11-14: the history of the world is enacted during the night, but the day of the Lord is at hand; Christians should live in this world as being already in the light of the Kingdom of God. In this passage, as in 1 Thess. 5:4-8, it is a question of the "armour" of light (cf. Eph. 6:13-17): faith is not a reclining, but a battle (2 Cor. 6:7; 10:4).

7. It is in this perspective of the new life given to believers and demanded of them that we should understand the declaration of 1 Jn. 1:5: "God is light". Contrary to gnostic doctrines, according to which the soul lives with God and the body does what it pleases, John affirms that God is absolute holiness, purity, truth; one cannot, therefore, be in communion with Him and live in sin. Darkness also reigns where there is no love (1 Jn. 2:8-11).

In the Johannine passages light is inseparable from *life, *truth, and *love. God has placed all these blessings, which properly belong to Him, in His Son, in order that through faith in Him men might receive these gifts and participate in the very life of God.

F. BAUDRAZ

LORD'S SUPPER

The mystery of the Lord's Supper must be understood in terms of sacred history and not of philosophy. To assume that it can be approached by an ontological theory of substances leads to an impasse. Such speculations are condemned to sterility; they suppose they can grasp by human reason what belongs to the order of faith, and they strive to submit to laboratory analysis a life which altogether defies explanation in common human terms.

On the other hand, by approaching the problem of the Lord's Supper through sacred history, the mind finds itself confronted by movement and by life. Earthly realities are lifted to the scale of the Kingdom of heaven; they are subject to the revealing light of the Holy Spirit.

The mystery of the eucharist belongs to a piece of history which has the peculiar character of being earthly and yet culminates in heaven; and from heaven, of course, it receives its true meaning. The things of the present are promised a supernatural destiny, while the realities to come are already taking shape in temporal fashions. The eschatological fulfilment finds here below an anticipation in history,

an actuality which is both the presence and the promise of the *Kingdom. It will be the task of faith to recognize and to lay hold of the last things in their concrete manifestations and to nourish the hope which proceeds from the incarnation.

It is therefore easily understood why, when He was foretelling these future things, Jesus gave faith an earthly rather than a heavenly symbol, namely, that of the meal, and in order to represent the promise He had recourse to historical memory. In fact, by renewing the historical custom of the paschal meal, in the Last Supper, He succeeded in giving an image which anticipated that eschatological reality known as the Messianic banquet.

1. *The paschal meal.* The exodus from Egypt was momentous both for the history of Israel and for its great theological import; its significance was marked and the memory of it was recalled by a solemn liturgical act, the paschal meal (Exod. 12). It might have been thought a simple verbal recital of the events would have sufficed. What need of a meal? Because the ritual of a meal would, much more successfully and in more concrete fashion than any other device, enable the guests to be intimately associated with the historical realities which were represented by what they consumed. For when they ate the lamb's flesh and the unleavened bread and the bitter herbs and drank from the cups, they were not merely recalling a past event, but were actually making it their own in a concrete way; they were placing themselves within the blessed realm of that grace of God which had once delivered the people out of the house of bondage (Exod. 13:8-9).

But even this was not all, for the past also became the pledge of the future. The actualization of the historical deliverance constituted also the anticipation of final deliverance. What God had achieved was but the sign and the beginning and the pledge of what He would do. The salvation accomplished justified His people in waiting for the glorious consummation in the Kingdom of heaven.

In this way those who shared the

paschal meal shared in the history of salvation. It made them ready to await and receive the Saviour. It opened to them a vista on the Messianic meal.

2. *The Messianic meal.* Those who continue with Christ in His trials are promised the joy of eating and drinking at His table in the Kingdom (Lk. 22:28-30). This meal will be different from all that have preceded it or prepared for it on earth, for it will mark such a full state of direct communion with the Lord as no other meal could possibly have. All the elect will be gathered with Abraham, Isaac and Jacob round the living Person of Christ (Matt. 8:11). It will mark the completion of the hope of Israel, and will moreover be a fulfilment of it which is concrete, brotherly and joyful. It will be good to be in the Kingdom of heaven, because there one will sit at table, eating and drinking with the Lord. "Blessed is he who shall eat bread in the kingdom of God!" (Lk. 14:15).

It is significant that the believer's hope should take this material form of the meal image. Clearly it is to emphasize that the realities of the world to come, however new, are nevertheless not without analogy in the realities of this world. And while our earthly *meals are able to prefigure the heavenly meal, that in turn reflects back on earthly meals the perfect image of the absolute brotherly communion in the joy of the Lord's presence round His own table. We are instructed by what will be, since this, the objective of our waiting, is our pattern; the future is primary.

3. *The Lord's Supper.* The Lord's Supper is located midway between the paschal meal and the Messianic meal, and it acquires meaning from both of them. It is both a recalling and a hope; memorial (1 Cor. 11:24) and anticipation (Matt. 26:29). But this is not by any means to say that it finds no place in the present, as though it was merely a visitation to the past by an act of memory, or an encounter with the future by an act of hope. On the contrary, the Lord's Supper is essentially a present act, a rite of actualization. It is